

The Kingdom
Interlinear Translation
of the
GREEK SCRIPTURES

THE GREEK ALPHABET

Capital Letters	Small Letters	Name	Transliteration and Pronunciation*
A	α	<i>Al'pha</i>	<i>a</i>
B	β, β̄	<i>Be'ta</i>	<i>b</i>
Γ	γ	<i>Gam'ma</i>	<i>g</i> , hard, as in <i>begin</i> [#]
Δ	δ	<i>Del'ta</i>	<i>d</i>
E	ε	<i>E'psi-lon</i>	<i>e</i> , short, as in <i>met</i>
Z	ζ	<i>Ze'ta</i>	<i>z</i>
H	η	<i>E'ta</i>	<i>e</i> , long, as in <i>they</i>
Θ	θ, θ̄	<i>The'ta</i>	<i>th</i>
I	ι	<i>I-o'ta</i>	<i>i</i> as in <i>machine</i>
K	κ	<i>Kap'pa</i>	<i>k</i>
Λ	λ	<i>Lam'bda</i>	<i>l</i>
M	μ	<i>My</i>	<i>m</i>
N	ν	<i>Ny</i>	<i>n</i>
Ξ	ξ	<i>Xi</i>	<i>x</i>
O	ο	<i>O'mi-kron</i>	<i>o</i> , short, as in <i>lot</i>
Π	π	<i>Pi</i>	<i>p</i>
P	ρ	<i>Rho</i>	<i>r</i>
Σ	σ, σ ^Δ	<i>Sig'ma</i>	<i>s</i>
T	τ	<i>Tau</i>	<i>t</i>
Υ	υ	<i>Y'psi-lon</i>	<i>y</i> or <i>u</i> , [⊠] French <i>u</i> or German <i>ü</i>
Φ	φ	<i>Phi</i>	<i>ph</i> as in <i>phase</i>
Χ	χ	<i>Khi</i>	<i>kh</i> as in <i>elkhorn</i>
Ψ	ψ	<i>Psi</i>	<i>ps</i> as in <i>lips</i>
Ω	ω	<i>O-me'ga</i>	<i>o</i> , long, as in <i>note</i>

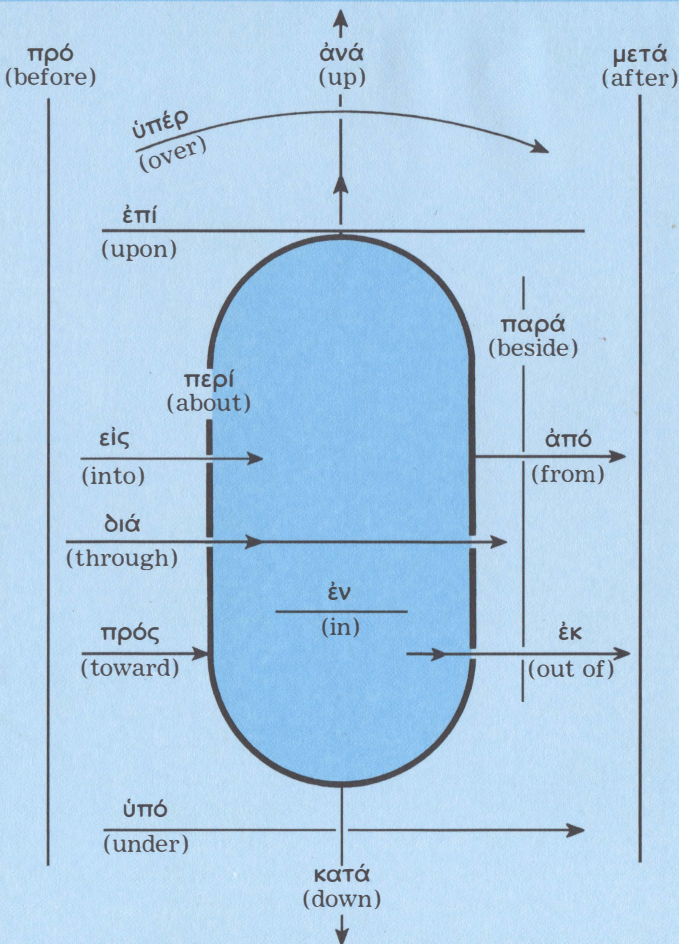
* Pronunciation shown here differs from modern Greek.

[#] Before κ, ξ, χ, or another γ, it is nasal, and pronounced like *n* in *think*.

^Δ Used only at the end of a word when *Sig'ma* occurs.

[⊠] *Y'psi-lon* is *u* when it is part of a diphthong.

DIAGRAM ILLUSTRATING BASIC MEANINGS OF GREEK PREPOSITIONS



The Kingdom Interlinear Translation of the Greek Scriptures

* * * **THREE BIBLE TEXTS** * * *

GREEK TEXT ABOVE

The New Testament in the Original Greek,
by B. F. Westcott and F. J. A. Hort — 1881

ENGLISH TEXT UNDERNEATH

An interlinear word-for-word translation
into English — 1969

ENGLISH TEXT ALONGSIDE

*The New World Translation of the
Holy Scriptures, Matthew through Revelation*
— 1984 Revision

Rendered from the Original Greek Language
by the
NEW WORLD BIBLE TRANSLATION COMMITTEE
—1985 Edition—



"THIS IS WHAT THE SOVEREIGN LORD JEHOVAH [יהוה, YHWH] HAS SAID:
'. . . HERE I AM CREATING NEW HEAVENS AND A NEW EARTH;
AND THE FORMER THINGS WILL NOT BE CALLED TO MIND,
NEITHER WILL THEY COME UP INTO THE HEART.'"
—Isaiah 65:13, 17; also see 2 Peter 3:13.

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*The Kingdom Interlinear Translation
of the Greek Scriptures
English (int-E)*

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BY WAY OF EXPLANATION

The Christian Greek Scriptures, completed near the end of the first century of our Common Era, are an indispensable part of the Sacred Scriptures inspired by the Creator of heaven and earth. In fact, the original Greek Scriptures give us the key to the proper understanding of the first and larger part of the Holy Bible, that is, the inspired Hebrew Scriptures, commonly called "The Old Testament." Comparatively few persons in this latter half of the 20th century have studied the original language of the inspired Greek Scriptures so as to be able to enjoy directly the basic thoughts of the original written text. The inspired Greek Scriptures were written in *koiné*' (common) Greek of the first century of our Common Era, the international language of that period of time.

Sincere searchers for eternal, life-giving truth desire an accurate understanding of the faith-inspiring Greek Scriptures, an understanding that is fortified by the knowledge of what the original language says and means. The purpose behind the publishing of *The Kingdom Interlinear Translation of the Greek Scriptures* is to aid such seekers of truth and life. Its literal interlinear English translation is specially designed to open up to the student of the Sacred Scriptures what the original *koiné*' Greek basically or literally says.

In the broad left-hand column of the pages will be found the Greek text edited by B. F. Westcott and F. J. A. Hort, and published in 1881. Between the lines of the Greek text will be found the word-for-word English translation of 1969. In the narrower right-hand column of the pages will be found the 20th-century language *New World Translation of the Holy Scriptures*, Matthew to Revelation, in its 1984 revision. The word-for-word interlinear translation and the *New World Translation* are arranged in parallel on the page, so that comparisons can be made between the two readings. Thus, the accuracy of any modern translation can be determined.

The interlinear word-for-word rendering has not been made by taking the English word or phrase from the modern translation in the right-hand column and transferring it to a position under the Greek word to which it corresponds. Rather, the translation under each Greek word sets out what the Greek word itself says according to its root meanings (where the Greek word is made up of two or more particles) and according to its grammatical form. So in many cases the reading in the English word-for-word interlinear translation is not the same as that found in the right-hand column. This helps one to determine what the Greek text actually, basically says. In using these interlinear readings, one will find a greater demand for scrutiny than when reading the

parallel flowing translation into English. Yet in doing so, one is rewarded with increased Bible comprehension.

PARENTHESES: In the English interlinear readings, parentheses occur. These denote that the English word or words enclosed are implied in the meaning of the Greek word above, according to its gender, number, antecedents, or relation to context.

BRACKETS: In the English readings (interlinear and main), brackets occur. These denote that the word or words enclosed have been inserted by the translators to make some application that is shown by the Greek word or to show something that is understood along with the Greek word because of its grammatical form. For example, the Greek definite article for "the" may be used just by itself to denote a person. But this article may be in the feminine gender, and according to the context it applies to a woman. Accordingly, for the enlightenment of the reader who is not familiar with Greek, the word "woman" is inserted enclosed in brackets in the English reading.

DOUBLE BRACKETS: In the Greek text and also in the English renderings, double brackets are to be found. These enclose matter that coeditors Westcott and Hort considered to be interpolations. Such interpolations may be things omitted by certain recognized Greek manuscripts or may be "important matter apparently derived from extraneous sources," as, for instance, the alternate conclusions to Mark's Gospel.—See *The New Testament in the Original Greek*, by Westcott and Hort, London, 1881, Vol. I, p. 565.

SECOND PERSON PLURALS: Where "YOU" is printed in small capital letters, it shows that the pronoun is plural. Also, where the plural number of a verb is not apparent, its plurality is indicated by printing it in small capital letters. If the context already clearly indicates plurality, then no special capitalization is used.

OMITTED VERSES: Verses found in the *King James Version* of 1611 but not found in the Westcott and Hort Greek text are omitted and are indicated by the verse number followed by a long dash.

FOOTNOTES: In this edition we have updated the footnotes. These footnotes use symbols that are explained in the section entitled "Explanation of the Symbols Used" (pages 13-15).

In the firm conviction that this work will be of great aid to readers in the understanding of the original inspired Greek Scriptures, we take pleasure in offering it to the public.

THE PUBLISHERS

FOREWORD

The original writings of the Christian* Greek Scriptures, commonly called "The New Testament," were inspired. No translation of these sacred writings into another language, except by the original writers, is inspired. In copying the inspired originals by hand, the element of human frailty entered in, and so none of the thousands of copies in existence today in the original language are perfect duplicates. The result is that no two copies are exactly alike. Since this is the case with handwritten copies of the Scriptures, it is to be expected that no translation of them could be perfect. It could not accurately render the precise meaning of the inspired originals. Especially so when the translation is made from an imperfect copy. From this fact arises the need for a fresh translation from time to time, as better understanding of the original languages, now dead, becomes possible and as the light of the truth on the inspired Scriptures becomes brighter.

From the time of the Roman Catholic clergyman John Wycliffe, of the 14th century, until the final decades of this 20th century, many English translations of the inspired writings of Christ's disciples have been made. All of these have had their own commendable features. They have considerably met the needs of the day for a rendering of God's Word into the common language of the people. Much good has been accomplished by them and will yet be. However, it is to be noted that, while each of them has its points of merit, they have fallen victim to the power of religious traditions in varying degrees. Consequently, religious traditions, hoary with age, have been taken for granted and gone unchallenged and uninvestigated. These have been interwoven into the translations to color the thought. In support of a preferred religious view, inconsistency and unreasonable-

* Called "Christian" to distinguish them from the pre-Christian Greek *Septuagint* translation of the inspired Hebrew Scriptures.

ness have been insinuated into the teachings of the inspired writings.

The Son of God taught that the traditions of creed-bound men made the commandments and teachings of God to be without power or effect. The endeavor of the New World Bible Translation Committee has been to avoid this snare of religious traditionalism. This very effort distinguishes this work as a translation of the "Christian Greek Scriptures." It is a traditional mistake to divide God's written Word into two sections and call the second section, from Matthew to Revelation (or Apocalypse), "The New Testament."—See Appendix 5D.

No uninspired translator or committee of translators can claim any direct command from the Most High God to engage in translating the divine Word into another language. But translation of it is necessary, and that into many languages, if Christ's command for this momentous day is to be fulfilled: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matthew 24:14) So, to do the work of translating is a privilege. In presenting this translation of the Christian Greek Scriptures, our confidence has been in the help of the great Author of The Book. Our primary desire has been to seek not the approval of men but that of God, by rendering the truth of his inspired Word as purely and as consistently as our dedicated abilities make possible. There is no benefit in self-deception. More than that, those who provide a translation for the spiritual instruction of others come under a special responsibility as teachers before the Divine Judge. Hence, we are aware of the need to be careful.

*

GREEK TEXT: The Greek text that we have used as the basis for the *New World Translation* is the widely accepted

Westcott and Hort text (1881), by reason of its acknowledged excellence.* But we have also taken into consideration other texts, including those prepared by D. Eberhard Nestle,[†] the Spanish Jesuit scholar José María Bover,[‡] and another Jesuit scholar, A. Merk.[§] The UBS text of 1975 and the Nestle-Aland text of 1979 were consulted to update the critical apparatus of this edition.

We have disposed of archaic language altogether, even in prayers and addresses to God. This means we have dropped using the now-sanctimonious formal pronouns *thou*, *thy*, *thine*, *thee*, and *ye*, with their corresponding verb inflections. The original Bible was written in the living languages of the people of the day, Hebrew, Aramaic, and Greek; and so the Bible characters addressed God and prayed to him in the same everyday language that they employed in speaking to their fellow creatures on earth. The translation of the Scriptures into a modern language should be rendered in the same style, in the speech forms current among the people. We offer no paraphrase of the Scriptures. Our endeavor throughout has been to give as literal a translation as possible where the modern English idiom allows for it or where the thought content is not hidden due to any awkwardness in the literal rendition. In this way, we can best meet the desire of those who are scrupulous for getting, as nearly as possible word for word, the exact statement of the original. We realize that sometimes the use of so small a thing as the definite or indefinite article or the omission of such may alter the correct sense of the original passage.

* Besides using the 1948 Macmillan Company edition of this text, we have availed ourselves of the two exhaustive volumes on Matthew and Mark, prepared under the supervision of S. C. E. Legg, A.M., and published by the Oxford Clarendon Press, *Novum Testamentum Graece Secundum Textum Westcotto-Hortianum—Evangelium Secundum Matthaeum* (1940) and *Evangelium Secundum Marcum* (1935).

† The 18th edition of *Novum Testamentum Graece* by D. Eberhard Nestle, elaborated by D. Erwin Nestle, published in 1948 by the Württemberg Bible Society, Stuttgart, Germany.

‡ *Novi Testamenti Biblia Graeca et Latina* by José M. Bover, S.J., dated 1943 and published at Barcelona, Spain.

§ The 1948 printing of the sixth edition of *Novum Testamentum Graece et Latine* by Augustinus Merk, S.J., and printed at Rome, Italy.

Close watch has been kept against taking liberties with texts merely for the sake of brevity or shortcuts and against substitution of a modern parallel where the rendering of the original idea makes good sense. To each major word we have assigned one meaning and have held to that meaning as far as the context permitted. This, indeed, has imposed a restriction upon our diction, yet it makes for good cross-reference work and for a more reliable comparison of related texts or verses. At the same time, in order to bring out the richness and variety of the language of the inspired writers, we have avoided the rendering of two or more Greek words by the same English word, for this hides the distinction in shade of meaning between the several words thus rendered. Attention has been given to the tenses of verbs to bring out the intended description of the action, position, or state. As the reader becomes familiar with our translation he will discern more and more the harmony and interagreement of our renderings in all these respects.

CHAPTER AND VERSE NUMBERING: This follows that of the *King James Version*, thus making possible easy comparison. But, instead of making each verse a separate paragraph in itself, we have grouped verses into paragraphs for the proper development of a complete thought in all its context. Mindful of the Hebrew background of the Christian Greek Scriptures, we have followed mainly the Hebrew spelling of the names of persons and places, rather than that of the Greek text, which imitates the Greek *Septuagint* translation (*LXX*) of the Hebrew Scriptures.

RESTORING THE DIVINE NAME, JEHOVAH: The evidence is that the original text of the Christian Greek Scriptures has been tampered with, the same as the text of the *LXX* has been. (See App 1A, B.) Sometime during the second or third centuries C.E., the Tetragrammaton (*YHWH*, or *JHVH*) was eliminated from the Greek text by copyists who did not understand or appreciate the divine name or who developed an aversion to it, possibly under the influence of anti-

back to the Hebrew text to locate whether the divine name appears there. In this way they can determine the identity to be given to *Ky'ri-os* and *The-os'*, and make appropriate use of the personal name.

To avoid overstepping the bounds of a translator into the field of exegesis, we have tried to be most cautious about rendering the divine name, always carefully considering the Hebrew Scriptures as a background. We have looked for some agreement with us by the Hebrew versions we consulted to confirm our rendering. Thus, out of the 237 times that we have restored Jehovah's name in the body of our translation, there is only one instance wherein we have no support or agreement from any of the Hebrew versions. But in this one instance, namely, at 1 Corinthians 7:17, the context and related texts strongly support restoring the divine name.

While many are inclined to view the pronunciation "Yahweh" as the more correct way, we have retained the form "Jehovah" because of people's familiarity with it for centuries. Moreover, it preserves, equally with other forms, the four letters of the divine name, *YHWH* (or, *JHVH*).

We count ourselves happy to be privileged to present this revision of *The Kingdom Interlinear Translation of the Greek Scriptures* in the interest of Bible education, at this time of the dawn of a righteous "new heavens and a new earth," where the name of the Author of the Holy Scriptures will be known and honored by all. We shall be grateful if it guides many to right Scriptural understanding and action at this critical time when "everyone who calls on the name of Jehovah will be saved."—2 Peter 3:13; Acts 2:21.

New World Bible Translation Committee

January 1, 1985, New York, N.Y.

EXPLANATION OF THE SYMBOLS USED

TEXTUAL SYMBOLS: Throughout our footnotes, when giving textual information, it has been necessary to refer to many early manuscripts, papyruses, and codices. Following is a chart of the major symbols that are referenced in the footnotes of this publication.

- κ (*A^leph*) Codex Sinaiticus, Gr., fourth cent. C.E., British Museum, H.S., G.S.
- A Codex Alexandrinus, Gr., fifth cent. C.E., British Museum, H.S., G.S.
- Arm Armenian Version, fourth to thirteenth cent. C.E.; H.S., G.S.
- B Vatican ms 1209, Gr., fourth cent. C.E., Vatican City, Rome, H.S., G.S.
- C Codex Ephraemi rescriptus, Gr., fifth cent. C.E., Paris, H.S., G.S.
- D Bezae Codices, Gr. and Lat., fifth and sixth cent. C.E., Cambridge, England, G.S.
- It Old Latin Versions, Itala, second to fourth cent. C.E.; H.S., G.S.
- J¹ Matthew, Heb., edited by J. du Tillet, with a Lat. translation by J. Mercier, Paris, 1555.
- J² Matthew, Heb., incorporated as a separate chapter in *'E'ven bo'chan* ["Tried Stone"], by Shem-Tob ben Isaac Ibn Shaprut, 1385. Mss of 16th and 17th cent., Jewish Theological Seminary, New York.
- J³ Matthew and Hebrews, Heb. and Lat., by Sebastian Münster, Basel, 1537 and 1557 respectively.
- J⁴ Matthew, Heb., by J. Quinquarboreus, Paris, 1551.
- J⁵ Liturgical Gospels, Heb., by F. Petri, Wittemberg, 1573.
- J⁶ Liturgical Gospels, German, Lat., Gr., and Heb., by Johann Clajus, Leipzig, 1576.
- J⁷ Christian Greek Scriptures in 12 languages, including Heb., by Elias Hutter, Nuremberg, 1599.
- J⁸ Christian Greek Scriptures, Heb., by William Robertson, London, 1661.
- J⁹ Gospels, Heb. and Lat., by Giovanni Battista Jona, Rome, 1668.

- J¹⁰ *The New Testament . . . in Hebrew and English*, by Richard Caddick, Vol. I-III, containing Matthew-1 Corinthians, London, 1798-1805.
- J¹¹ Christian Greek Scriptures, Heb., by Thomas Fry and others, London, 1817.
- J¹² Christian Greek Scriptures, Heb., by William Greenfield, London, 1831.
- J¹³ Christian Greek Scriptures, Heb., by A. McCaul, M. S. Alexander, J. C. Reichardt, and S. Hoga, London, 1838.
- J¹⁴ Christian Greek Scriptures, Heb., by J. C. Reichardt, London, 1846.
- J¹⁵ Luke, Acts, Romans, and Hebrews, Heb., by J. H. R. Biesenthal, Berlin, 1855, 1867, 1853, and 1858 respectively.
- J¹⁶ Christian Greek Scriptures, Heb., by J. C. Reichardt and J. H. R. Biesenthal, London, 1866.
- J¹⁷ Christian Greek Scriptures, Heb., by Franz Delitzsch, London, 1981 ed.
- J¹⁸ Christian Greek Scriptures, Heb., by Isaac Salkinson and C. D. Ginsburg, London.
- J¹⁹ John, Heb., by Moshe I. Ben Maeir, Denver, Colorado, 1957.
- J²⁰ *A Concordance to the Greek Testament*, by W. F. Moulton and A. S. Geden, fourth ed., Edinburgh, 1963.
- J²¹ *The Emphatic Diaglott* (Greek-English interlinear), by Benjamin Wilson, New York, 1864, reprint by Watch Tower Bible and Tract Society, Brooklyn, 1942.
- J²² Christian Greek Scriptures, Heb., by United Bible Societies, Jerusalem, 1979.
- J²³ Christian Greek Scriptures, Heb., by J. Bauchet, Rome, 1975.
- J²⁴ *A Literal Translation of the New Testament . . . From the Text of the Vatican Manuscript*, by Herman Heinfetter, London, 1863.
- J²⁵ *St. Paul's Epistle to the Romans*, by W. G. Rutherford, London, 1900.
- J²⁶ Psalms and Matthew 1:1-3:6, Heb., by Anton Margaritha, Leipzig, 1533.
- J²⁷ *Die heilige Schrift des neuen Testaments*, by Dominik von Brentano, third ed., Vienna and Prague, 1796.

- L Uncial ms, Gr., ninth cent., Rome, G.S.
- LXX *Septuagint*, Gr., originally produced in the third and second cent. B.C.E., H.S. (A. Rahlfs, Deutsche Bibelgesellschaft, Stuttgart, 1935).
- Nestle-
Aland *Novum Testamentum Graece*, 26th ed., Stuttgart, 1979.
- NW *New World Translation of the Holy Scriptures*, published by Watchtower Bible and Tract Society, Brooklyn, 1984.
- NW Ref.
Bi. *New World Translation of the Holy Scriptures, With References*, published by Watchtower Bible and Tract Society, Brooklyn, 1984.
- P⁴⁵ Papyrus Chester Beatty 1, Gr., third cent., C.E., Dublin, G.S.
- P⁴⁶ Papyrus Chester Beatty 2, Gr., c. 200 C.E., Dublin, Ann Arbor, Michigan, U.S.A., G.S.
- P⁴⁷ Papyrus Chester Beatty 3, Gr., third cent. C.E., Dublin, G.S.
- P⁶⁶ Papyrus Bodmer 2, Gr., c. 200 C.E., Geneva, G.S.
- P⁷⁴ Papyrus Bodmer 17, Gr., seventh cent. C.E., Geneva, G.S.
- P⁷⁵ Papyrus Bodmer 14, 15, Gr., c. 200 C.E., Geneva, G.S.
- Sy, Sy^p Syriac *Peshitta*, Christian Aram., originally produced in the fifth cent. C.E. (edited by S. Lee, London, 1826, and reprinted by United Bible Societies, 1979).
- Sy^c Curetonian Syriac, originally produced in the fifth cent. (Edition: *The Curetonian Version of the Four Gospels*, by F. Crawford Burkitt, Vol. 1, Cambridge, England, 1904.)
- Sy^h Philoxenian-Harclean Syriac Version, sixth and seventh cent. C.E.; G.S.
- Sy^{hl} Jerusalem (Hierosolymitanum) Version, Old Syriac, sixth cent. C.E.; G.S.
- Sy^s Sinaitic Syriac codex, fourth and fifth cent. C.E., Gospels.
- UBS *The Greek New Testament*, by United Bible Societies, third ed., 1975.
- Vg Latin *Vulgate*, by Jerome, originally produced c. 400 C.E. (*Iuxta Vulgatam Versionem*, Württembergische Bibelanstalt, Stuttgart, 1975).
- Vg^c Latin *Vulgate*, Clementine recension (S. Bagster & Sons, London, 1977).
- Vg^a Latin *Vulgate*, Sixtine recension, 1590.

NAMES AND ORDER OF THE BOOKS

of the Christian Greek Scriptures

BOOK	ABBREVIATION	PAGE
MATTHEW	Mt	17
MARK	Mr	157
LUKE	Lu	247
JOHN	Joh	401
ACTS	Ac	519
ROMANS	Ro	671
1 CORINTHIANS	1Co	730
2 CORINTHIANS	2Co	786
GALATIANS	Ga	824
EPHESIANS	Eph	843
PHILIPPIANS	Php	864
COLOSSIANS	Col	878
1 THESSALONIANS	1Th	891
2 THESSALONIANS	2Th	904
1 TIMOTHY	1Ti	911
2 TIMOTHY	2Ti	926
TITUS	Tit	938
PHILEMON	Phm	945
HEBREWS	Heb	948
JAMES	Jas	992
1 PETER	1Pe	1007
2 PETER	2Pe	1022
1 JOHN	1Jo	1033
2 JOHN	2Jo	1049
3 JOHN	3Jo	1051
JUDE	Jude	1053
REVELATION	Re	1058

ACCORDING TO MATTHEW

1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ

Book of origin of Jesus Christ son

Δαυεὶδ υἱοῦ Ἀβραάμ.

of David son of Abraham.

2 Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαάκ

Abraham generated the Isaac, Isaac

δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ

but generated the Jacob, Jacob but

ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς

generated the Judah and the brothers

αὐτοῦ, 3 Ἰούδας δὲ ἐγέννησεν τὸν

of him. Judah but generated the

Φαρέσ καὶ τὸν Ζαρά ἐκ τῆς Θάμαρ, Φαρέσ

Perez and the Zerah out of the Tamar, Perez

δὲ ἐγέννησεν τὸν Ἑσρώμ, Ἑσρώμ δὲ ἐγέννησεν

but generated the Hezron, Hezron but generated

τὸν Ἀράμ, 4 Ἀράμ δὲ ἐγέννησεν τὸν

the Ram, Ram but generated the

Ἀμιναδάβ, Ἀμιναδάβ δὲ ἐγέννησεν τὸν

Amminadab, Amminadab but generated the

Ναασσών, Ναασσών δὲ ἐγέννησεν τὸν Σαλμών,

Nahshon, Nahshon but generated the Salmon,

5 Σαλμών δὲ ἐγέννησεν τὸν Βοῆς ἐκ τῆς

Salmon but generated the Boaz out of the

Ῥαχάβ, Βοῆς δὲ ἐγέννησεν τὸν Ἰωβὴδ ἐκ τῆς

Rahab, Boaz but generated the Obed out of the

Ῥούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί,

Ruth, Obed but generated the Jesse,

6 Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυεὶδ τὸν

Jes se but generated the David the

βασιλέα.

king.

Δαυεὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ

David but generated the Solomon out of

τῆς τοῦ Οὐρίου, 7 Σολομῶν δὲ ἐγέννησεν

the [wife] of Uriah, Solomon but generated

τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησεν τὸν

the Rehoboam, Rehoboam but generated the

Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ,

Abijah, Abijah but generated the Asa,

8 Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ,

Asa but generated the Jehoshaphat,

1 The book of the history' of Jesus Christ, son of David, son of Abraham:

2 Abraham became father to Isaac; Isaac became father to Jacob; Jacob became father to Judah and his brothers; 3 Judah became father to Pe'rez and to Ze'rah

by Ta'mar; Pe'rez became father to Hez'ron; Hez'ron became father to Ram;

4 Ram became father to Am-min'a-dab; Am-min'a-dab became father to Nah'shon; Nah'shon became father to Sal'mon; 5 Sal'mon became father to Bo'az by Ra'h'ab; Bo'az became father to O'bed by Ruth; O'bed became father to Jes'se;

6 Jes'se became father to David the king.

David became father to Sol'o-mon by the wife of U-ri'ah;

7 Sol'o-mon became father to Re-ho-bo'am; Re-ho-bo'am became father to A-bi'jah;

A-bi'jah became father to A'sa; 8 A'sa became father to Je-hosh'a-phat;

1* Or, "line of descent; origin"; generation (*ge-ne-ra-ti-o'nis*), Vg.

Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ
Jehoshaphat but generated the Jehoram, Jehoram

δὲ ἐγέννησεν τὸν Ὀζείαν, 9 Ὀζείας δὲ
but generated the Uz-ziah, Uz-ziah but

ἐγέννησεν τὸν Ἰωθαθάμ, Ἰωθαθάμ δὲ ἐγέννησεν
generated the Jotham, Jotham but generated

τὸν Ἄχας, Ἄχας δὲ ἐγέννησεν τὸν Ἐζεκιάν,
the Ahaz, Ahaz but generated the Hezekiah,

10 Ἐζεκιίας δὲ ἐγέννησεν τὸν Μανασσή,
Hezekiah but generated the Manasseh,

Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμών, Ἀμών δὲ
Manasseh but generated the Amon, Amon but

ἐγέννησεν τὸν Ἰωσειάν, 11 Ἰωσειίας δὲ
generated the Josiah, Josiah but

ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς
generated the Jechoniah and the brothers

αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.
of him upon the deportation of Babylon.

12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος
After but the deportation of Babylon

Ἰεχονίᾳ ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιήλ
Jechoniah generated the Shealtiel, Shealtiel

δὲ ἐγέννησεν τὸν Ζοροβάβελ, 13 Ζοροβάβελ
but generated the Zerubbabel, Zerubbabel

δὲ ἐγέννησεν τὸν Ἀβιούδ, Ἀβιούδ δὲ ἐγέννησεν
but generated the Abiud, Abiud but generated

τὸν Ἐλιακίμ, Ἐλιακίμ δὲ ἐγέννησεν τὸν
the Ellakim, Ellakim but generated the

Ἀζώρ, 14 Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ,
Azor, Azor but generated the Zadok,

Σαδώκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχίμ δὲ
Zadok but generated the Achim, Achim but

ἐγέννησεν τὸν Ἐλιούδ, 15 Ἐλιούδ δὲ ἐγέννησεν
generated the Eliud, Eliud but generated

τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν
the Eleazar, Eleazar but generated the

Μαθθάν, Μαθθάν δὲ ἐγέννησεν τὸν Ἰακώβ,
Matthan, Matthan but generated the Jacob,

16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν
Jacob but generated the Joseph the

ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη
husband of Mary, out of whom was generated

Ἰησοῦς ὁ λεγόμενος Χριστός.
Jesus the (one) being said Christ.

17 Πάσαι οὖν αἱ γενεαὶ ἀπὸ
All therefore the generations from

Ἀβραάμ ἕως Δαυεὶδ γενεαὶ δεκατέσσαρες,
Abraham until David generations fourteen,

καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας
and from David until the deportation

Jehosh'a-phat became father to Jeho'ram;

Jeho'ram became father to Uz-z'i'ah;

9 Uz-z'i'ah became father to Jo'tham;

Jo'tham became father to A'haz;

A'haz became father to Heze-ki'ah;

10 Heze-ki'ah became father to Ma-nas'seh;

Ma-nas'seh became father to A'mon;

A'mon became father to Jo-si'ah;

11 Jo-si'ah became father to Jec-o-ni'ah and to his brothers at the time of the deportation to Babylon.

12 After the deportation to Babylon

Jec-o-ni'ah became father to She-al'ti-el;

She-al'ti-el became father to Ze-rub'ba-bel;

13 Ze-rub'ba-bel became father to A-bi'ud;

A-bi'ud became father to E-li'a-kim;

E-li'a-kim became father to A'zor;

14 A'zor became father to Za'dok;

Za'dok became father to A'chim;

A'chim became father to E-li'ud;

15 E-li'ud became father to Ele-a'zar;

Ele-a'zar became father to Mat'than;

Mat'than became father to Jacob;

16 Jacob became father to Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

17 All the generations, then, from

Abraham until David were fourteen genera-

tions, and from David until the deportation

Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ
 of Babylon generations fourteen, and
 ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ
 from the deportation of Babylon until the
 χριστοῦ γενεαὶ δεκατέσσαρες.
 Christ generations fourteen.

18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως
 Of the but Jesus Christ the origin thus

ἦν. Μνηστευθεῖσης τῆς
 was. Having been promised in marriage of the

μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν
 mother of him Mary to the Joseph, before

ἢ συνελθεῖν αὐτοῦς εὐρέθη ἐν
 or to come together them she was found in

γαστρι ἔχουσα ἐκ πνεύματος ἁγίου.
 belly having out of spirit holy.

19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος
 Joseph but the husband of her, righteous

ὢν καὶ μὴ θέλων αὐτὴν
 being and not willing her

δειγματίσαι, ἐβουλήθη λάθρα
 to make a public spectacle of, intended secretly

ἀπολύσαι αὐτήν. 20 Ταῦτα δὲ αὐτοῦ
 to release her. These (things) but of him

ἐνθυμηθέντος Ἰδοῦ ἄγγελος Κυρίου κατ'
 having thought look! angel of Lord according to

ὄναρ ἐφάνη αὐτῷ λέγων Ἰωσήφ υἱὸς
 dream appeared to him saying Joseph son

Δαυεὶδ, μὴ φοβηθῆς παραλαβεῖν
 of David, not you should be afraid to take along

Μαρίαν τὴν γυναῖκά σου, τὸ γὰρ ἐν
 Mary the wife of you, the (thing) for in

αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου·
 her generated out of spirit is holy;

21 Τέξεται δὲ υἱὸν καὶ καλέσεις
 she will give birth to but son and you will call

τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει
 the name of him Jesus, he for will save

τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.
 the people of him from the sins of them.

22 Τοῦτο δὲ ὅλον γέγονεν ἵνα
 This but whole has happened in order that

πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου
 might be fulfilled the (thing) spoken by Lord

διὰ τοῦ προφήτου λέγοντος 23 Ἰδοῦ
 through the prophet saying Look!

to Babylon fourteen generations, and from the deportation to Babylon until the Christ fourteen generations.

18 But the birth of Jesus Christ was in this way. During the time his mother Mary was promised in marriage to Joseph, she was found to be pregnant by holy spirit before they were united. 19 However, Joseph her husband, righteous and did not want to make her

a public spectacle, intended to divorce* her secretly. 20 But after he had thought these things over, look! Jehovah's* angel appeared to him in a dream, saying: "Joseph, son of David, do not be afraid to take Mary your wife home, for that which has been begotten in her is by holy spirit. 21 She will give birth to a son, and you must call his name Jesus,* for he will save his people from their sins." 22 All this actually came about for that to be fulfilled which was spoken by Jehovah* through his prophet,

saying: 23 "Look!

19* Or, "to release." Literally, "to loose off." 20* Jehovah's (יהוה), J3.4-7.14.16.18.22-24; Lord's (Κυρίου), κΒ. See Foreword under "Restoring the Divine Name." See App 1A, 1B. 21* Jesus (Ἰησοῦν), κΒ; ישׁוּ, Ye-shu'a, meaning "Jehovah Is Salvation," J1-14.16-18.22. 22* Jehovah, J1-4.7.14.16.18.22-24.26; Lord, κΒ.

ἡ παρθένος ἐν γαστρὶ ἔξει καὶ
 The virgin in belly will have and
 τέξεται υἱόν, καὶ καλέσουσιν τὸ
 will give birth to son, and they will call the
 ὄνομα αὐτοῦ Ἐμμανουὴλ· ὃ ἐστὶν
 name of him Immanuel; which is
 μεθερμηνευόμενον Μεθ' ἡμῶν ὁ Θεός.
 being translated With us the God.

The virgin will become pregnant and will give birth to a son, and they will call his name Im-man'u-el," which means, when translated, "With Us Is God."

24 Ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ
 Having been awakened but the Joseph from
 τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ
 the sleep did as directed to him
 ὁ ἄγγελος Κυρίου καὶ παρέλαβεν τὴν
 the angel of Lord and he took along the
 γυναῖκα αὐτοῦ· 25 καὶ οὐκ ἐγίνωσκεν
 woman of him; 25 and not he was knowing
 αὐτήν ἕως οὗ ἔτεκεν υἱόν· καὶ
 her until when she gave birth to son; and
 ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.
 he called the name of him Jesus.

24 Then Joseph woke up from his sleep and did as the angel of Jehovah* had directed him, and he took his wife home. 25 But he had no intercourse with her until she gave birth to a son; and he called his name Jesus.

2 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν
 Of the but Jesus having been generated in
 Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις
 Bethlehem of the Judea in days
 Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ
 of Herod the king, look! magi from
 ἀνατολῶν παρεγένοντο εἰς
 eastern parts came to be alongside into
 Ἱεροσόλυμα 2 λέγοντες Πού ἐστὶν ὁ
 Jerusalem 2 saying Where is the (one)
 τεθθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ
 born king of the Jews? We saw for
 αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν
 of him the star in the east and we came
 προσκυνῆσαι αὐτῷ. 3 Ἀκούσας δὲ ὁ
 to do obeisance to him. 3 Having heard but the

2 After Jesus had been born in Beth-le-hem of Ju-de'a in the days of Herod the king, look! astrologers from eastern parts came to Jerusalem, 2 saying: "Where is the one born king of the Jews? For we saw his star [when we were] in the east," and we have come to do him obeisance."

βασιλεὺς Ἡρώδης ἐταράχθη καὶ πᾶσα
 King Herod was agitated and all
 Ἱεροσόλυμα μετ' αὐτοῦ, 4 καὶ
 Jerusalem with him, 4 and
 συναγαγὼν πάντας τοὺς ἀρχιερεῖς
 having led together all the chief priests
 καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο
 and scribes of the people he was inquiring
 παρ' αὐτῶν ποῦ ὁ χριστὸς γεννᾶται.
 beside them where the Christ is generated.

3 At hearing this King Herod was agitated, and all Jerusalem along with him; 4 and on gathering together all the chief priests and scribes of the people he began to inquire of them where the Christ* was to be born. 5 They said to him: "In Beth-le-hem

5 οἱ δὲ εἶπαν αὐτῷ Ἐν Βηθλεὲμ

24* Jehovah, J1-4,7-14,16-18,22-24; Lord, κB. 2* Or, "star from the east." 4* The Christ (ὁ χριστός), κB; the Messiah, or, the Anointed One (πρωτο), J1-14,16,18,22.

τῆς 'Ιουδαίας· οὕτως γὰρ γέγραπται
of the Judea; thus for it has been written
διὰ τοῦ προφήτου 6 Καὶ σύ, Βηθλεὲμ
through the prophet 6 And you, Bethlehem
γῆ 'Ιούδα, οὐδαμῶς ἐλαχίστη εἶ
land of Judah, by no means least are
ἐν τοῖς ἡγεμόσιν 'Ιούδα· ἐκ σοῦ
in the governors of Judah; out of you
γὰρ ἐξελεύσεται ἡγούμενος, ὅστις
for will come forth governing one, who
ποιμανεῖ τὸν λαόν μου τὸν 'Ισραήλ.
will shepherd the people of me the Israel.

7 Τότε Ἡρώδης λάθρᾳ καλέσας τοὺς
Then Herod secretly having called the
μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν
magi carefully ascertained beside them the
χρόνον τοῦ φαινομένου ἀστέρος, 8 καὶ
time of the appearing star, 8 and
πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπεν
having sent them into Bethlehem he said

Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ
Having gone on way search you carefully about
τοῦ παιδίου· ἐπὰν δὲ εὕρητε
the young child; whenever but you might find
ἀπαγγεिलाτέ μοι, ὅπως κἀγὼ ἔλθῶν
report back to me, so that also I having come

προσκυνήσω αὐτῷ. 9 οἱ δὲ
might do obeisance to it. The (ones) but
ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ
having heard of the king went their way, and
ἶδον ὃ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ
look! the star which they saw in the east

προῆγεν αὐτούς, ἕως ἔλθῶν ἐστάθη
went ahead of them, until having come it stood
ἐπάνω οὗ ἦν τὸ παιδίον. 10 ἰδόντες
above where was the young child. Having seen

δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην
but the star they rejoiced joy great
σφόδρα. 11 καὶ ἐλθόντες εἰς τὴν οἰκίαν
very much. And having come into the house

εἶδον τὸ παιδίον μετὰ Μαρίας τῆς
they saw the young child with Mary the
μητρὸς αὐτοῦ, καὶ πεσόντες
mother of it, and having fallen down

προσεκύνησαν αὐτῷ, καὶ ἀνοιξαντες
they did obeisance to it, and having opened
τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ
the treasures of them they presented to it

δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.
gifts, gold and frankincense and myrrh.

of Ju-de'a; for this is how it has been written through the prophet, 6 'And you, O Beth'le-hem of the land of Judah, are by no means the most insignificant [city] among the governors of Judah; for out of you will come forth a governing one, who will shepherd my people, Israel."

7 Then Herod secretly summoned the astrologers and carefully ascertained from them the time of the star's appearing; 8 and, when sending them to Beth'le-hem, he said: "Go make a careful search for the young child, and when you have found it report back to me, that I too may go and do it obeisance."

9 When they had heard the king, they went their way; and, look! the star they had seen [when they were] in the east went ahead of them, until it came to a stop above where the young child was. 10 On seeing the star they rejoiced very much indeed.

11 And when they went into the house they saw the young child with Mary its mother, and, falling down, they did obeisance to it. They also opened their treasures and presented it with gifts, gold and frankincense and myrrh.

12 και χρηματισθέντες
 And having been given divine warning
 κατ' ὄναρ μὴ ἀνακάνψαι πρὸς Ἡρώδη
 according to dream not to return toward Herod
 δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν
 through another way they withdrew into the
 χώραν αὐτῶν.
 country of them.

13 Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ
 Having withdrawn but of them look!
 ἄγγελος Κυρίου φαίνεται κατ' ὄναρ
 angel of Lord appears according to dream
 τῷ Ἰωσήφ λέγων Ἐγερθεὶς παράλαβε
 to the Joseph saying Having got up take along
 τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ
 the young child and the mother of it and
 φεύγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως
 fleeing into Egypt, and be there until
 ἂν εἴπω σοι· μέλλει γὰρ Ἡρώδης
 likely I might speak to you; is about for Herod
 ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.
 to seek the young child of the to destroy it.

14 ὁ δὲ ἐγερθεὶς παρέλαβε τὸ
 The (one) but having got up took along the
 παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ
 young child and the mother of it of night and
 ἀνεχώρησεν εἰς Αἴγυπτον, 15 καὶ ἦν ἐκεῖ
 withdrew into Egypt, and was there
 ἕως τῆς τελευτῆς Ἡρώδου· ἵνα
 until the decease of Herod; in order that

πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου
 might be fulfilled the (thing) spoken by Lord
 διὰ τοῦ προφήτου λέγοντος Ἐξ Αἰγύπτου
 through the prophet saying Out of Egypt
 ἐκάλεσα τὸν υἱὸν μου.
 I called the son of me.

16 Τότε Ἡρώδης ἰδὼν ὅτι
 Then Herod having seen that
 ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη
 he was outwitted by the magi was enraged
 λίαν, καὶ ἀποστείλας ἀνείλεν πάντας
 greatly, and having sent off he took up all
 τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν
 the boys the (ones) in Bethlehem and in
 πᾶσι τοῖς ὀρίοις αὐτῆς ἀπὸ διετούς
 all the districts of it from two years
 καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν
 and down more, according to the time which

12 However, because they were given divine warning in a dream not to return to Herod, they withdrew to their country by another way.

13 After they had withdrawn, look! Jehovah's angel appeared in a dream to Joseph, saying: "Get up, take the young child and its mother and flee into Egypt, and stay there until I give you word; for Herod is about to search for the young child to destroy it."

14 So he got up and took along the young child and its mother by night and withdrew into Egypt, 15 and he stayed there until the decease of Herod, for that to be fulfilled which was spoken by Jehovah through his prophet, saying: "Out of Egypt I called my son."

16 Then Herod, seeing he had been outwitted by the astrologers, fell into a great rage, and he sent out and had all the boys in Bethlehem and in all its districts done away with, from two years of age and under, according to the time that

ἠκρίβωσεν παρὰ τῶν μάγων.
he carefully ascertained beside of the magi.

17 Τότε ἐπληρώθη τὸ ῥηθὲν διὰ
Then was fulfilled the (thing) spoken through

Ἰερεμίου τοῦ προφήτου λέγοντος 18 Φωνὴ
Jeremiah the prophet saying Voice

ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὄδυρμὸς
in Ramah was heard, weeping and wailing

πολύς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς,
much; Rachel weeping for the children of her,

καὶ οὐκ ἤθελεν παρακληθῆναι ὅτι οὐκ
and not was willing to be comforted because not

εἰσίν.

they are.

19 Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ
Having deceased but of the Herod look!

ἄγγελος Κυρίου φαίνεται κατ' ὄναρ
angel of Lord appears according to dream

τῷ Ἰωσήφ ἐν Αἰγύπτῳ 20 λέγων
to the Joseph in Egypt saying

Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ
awoke got up take along the young child and

τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς
the mother of it and be on your way into

γῆν Ἰσραὴλ, τεθνήκασιν γὰρ οἱ
earth of Israel, have died for the (ones)

ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.
seeking the soul of the young child.

21 ὁ δὲ ἐγερθεὶς παρέλαβε τὸ
The (one) but having got up took along the

παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν
young child and the mother of it and entered

εἰς γῆν Ἰσραὴλ. 22 ἀκούσας δὲ ὅτι
into earth of Israel. Having heard but that

Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ
Archelaus is reigning of the Judea instead of

τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ
the father of him Herod he became afraid there

ἀπελθεῖν· χρηματισθεὶς δὲ
to depart; having been given divine warning but

κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη
according to dream he withdrew into the parts

τῆς Γαλιλαίας, 23 καὶ ἔλθων κατώκησεν
of the Galilee, and having come he settled

εἰς πόλιν λεγομένην Ναζαρέτ, ὅπως
into city being said Nazareth, so that

πληρωθῇ τὸ ῥηθὲν διὰ τῶν
might be fulfilled the (thing) spoken through the

he had carefully ascertained from the astrologers. 17 Then that was fulfilled

which was spoken through Jeremiah the prophet, saying: 18 "A voice was heard

in Ra'mah, weeping and much wailing; it was Rachel weeping for her children, and she was unwilling to take comfort, because they are no more."

19 When Herod had deceased, look! Jehovah's angel

appeared in a dream to Joseph in Egypt 20 and said: "Get up, take the young child

and its mother and be on your way into the land of Israel, for those who were seeking the soul of the young child are dead."

21 So he got up and took the young child and its mother and entered into the land

of Israel. 22 But hearing that Archelaus ruled as king of Judea instead of his father Herod, he be-

came afraid to depart for there. Moreover, being given divine warning in a dream,

he withdrew into the territory of Galilee, 23 and came and dwelt in a city

named Nazareth, that there might be fulfilled what was spoken through the

προφητῶν ὅτι Ναζωραῖος κληθήσεται.
 prophets that Nazarene he will be called.

3 Ἐν δὲ ταῖς ἡμέραις ἐκείναις
 In but the days those

παραγίνεται Ἰωάννης ὁ Βαπτιστῆς
 comes to be alongside John the Bapt st

κηρύσσω ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας
 preaching in the wilderness of the Judea

2 λέγων Μετανοεῖτε, ἤγγικεν γὰρ ἡ
 saying Be you repenting, has drawn near for the

βασιλεία τῶν οὐρανῶν. **3** Οὗτος γὰρ ἐστὶν
 kingdom of the heavens. This for is

ὁ ῥηθεις διὰ Ἰσαίου τοῦ προφήτου
 the (one) spoken of through Isaiah the prophet

λέγοντος Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ
 saying Voice of one crying out in the wilderness

Ἔτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας
 Make you ready the way of Lord, straight

ποιεῖτε τὰς τρίβους αὐτοῦ. **4** Αὐτὸς δὲ ὁ
 be making the roads of him. He but the

Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ
 John was having the clothing of him from

τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ
 hairs of camel and girdle leathern around

τὴν ὀσφύν αὐτοῦ, ἡ δὲ τροφή ἦν αὐτοῦ
 the loin of him, the but food was of him

ἀκρίδες καὶ μέλι ἄγριον. **5** Τότε
 locusts and honey wild. Then

ἔξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα
 was making way out toward him Jerusalem

καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ
 and all the Judea and all the

περίχωρος τοῦ Ἰορδάνου, **6** καὶ
 country around of the Jordan, and

ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ
 were being baptized in the Jordan River

ὑπ' αὐτοῦ ἔξομολογούμενοι τὰς
 by him (they) openly confessing the

ἁμαρτίας αὐτῶν.
 sins of them.

7 Ἴδὼν δὲ πολλοὺς τῶν Φαρισαίων
 Having seen but many of the Pharisees

καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα
 and Sadducees coming upon the baptism

εἶπεν αὐτοῖς Γεννήματα ἐχιδνῶν, τίς
 he said to them Generated ones of vipers, who

ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης
 showed to you to flee from the about to come

prophets: "He will be called a Nazarene."

3 In those days John* the Baptist

came preaching in the wilderness of Ju-de'a,

2 saying: "REPENT, for the kingdom

of the heavens has drawn near." **3** This,

in fact, is the one spoken of through

Isaiah the prophet in these words: "Listen!

Someone is crying out in the wilderness,

"Prepare the way of Jehovah,* you people!

Make his roads straight." **4** But

this very John had his clothing of camel's

hair and a leather girdle around his loins;

his food too was insect locusts and wild

honey. **5** Then Jerusalem and all Ju-de'a

and all the country around the Jordan

made their way out to him, **6** and people

were baptized by him in the Jordan River,

openly confessing their sins.

7 When he caught sight of many of the

Pharisees and Sadducees coming to the

baptism, he said to them: "You offspring

of vipers, who has intimated to you to

flee from the coming

1* John (Ἰωάννης), BD; **μητ**, *Yoh-chanan'*, meaning "Jehovah Has Been Gracious," J1-14,16-18,22. **3*** Jehovah, J1-4,7,14,16-18,20,22-24,26; Lord, **ΚΒ**.

ὀργῆς; 8 ποιήσατε οὖν καρπὸν ἄξιον
wrath? Make you therefore fruit worthy

τῆς μετανοίας· 9 καὶ μὴ δόξητε
of the repentance; and not you should presume

λέγειν ἐν ἑαυτοῖς Πατέρα ἔχομεν τὸν
to be saying in selves Father we have the

Ἀβραάμ, λέγω γὰρ ὑμῖν ὅτι δύναται ὁ
Abraham, I am saying for to you that is able the

θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα
God out of the stones these to raise up children

τῷ Ἀβραάμ. 10 ἤδη δὲ ἡ ἀξίνη πρὸς
to the Abraham. Already but the ax toward

τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν
the root of the trees is lying; every

οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν
therefore tree not making fruit fine

ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 11 Ἐγὼ
is cut out and into fire is thrown. I

μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς
indeed you I baptize in water into

μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος
repentance; the (one) but behind me coming

ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἰσχυρότερός
stronger of me is, of whom not I am

ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς
fit the sandals to carry off; he

ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ·
you will baptize in spirit holy and fire;

12 οὗ τὸ πτύον ἐν τῇ χειρὶ
whose the winnowing shovel in the hand

αὐτοῦ, καὶ διακαθαριεῖ τὴν
of him, and he will completely clean up the

ἄλωνα αὐτοῦ, καὶ συναξει τὸν σῖτον
threshing floor of him, and will gather the wheat

αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον
of him into the storehouse, the but chaff

κατακαύσει πυρὶ ἀσβέστῳ.
he will burn up to fire inextinguishable.

13 Τότε παραγίνεται ὁ Ἰησοῦς
Then comes to be alongside the Jesus

ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς
from the Galilee upon the Jordan toward

τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.
the John of the to be baptized by him.

14 ὁ δὲ διεκώλυεν αὐτὸν λέγων
The (one) but was preventing him saying

Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ
I need I have by you to get baptized, and

σύ ἔρχῃ πρὸς με; 15 ἀποκριθεὶς δὲ
you are coming toward me? Having replied but

wrath? 8 So then produce fruit that

befits repentance; 9 and do not presume

to say to yourselves, 'As a father we have

Abraham.' For I say to you that God is

able to raise up children to Abraham from

these stones. 10 Already but the ax toward

the root of the trees; every tree, then,

that does not produce fine fruit is to be cut

down and thrown into the fire. 11 I, for

my part, baptize you with water because of

your repentance; but the one coming after

me is stronger than I am, whose sandals I

am not fit to take off. That one will baptize

you people with holy spirit and with fire.

12 His winnowing shovel is in his hand,

and he will completely clean up his threshing

floor, and will gather his wheat into the

storehouse, but the chaff he will burn up

with fire that cannot be put out."

13 Then Jesus came from Galilee to the

Jordan to John, in order to be baptized

by him. 14 But the latter tried to prevent

him, saying: "I am the one needing to

be baptized by you, and are you coming

to me?" 15 In reply

ὁ Ἰησοῦς εἶπεν αὐτῷ Ἄφες ἄρτι, οὕτω
 the Jesus said to him Let go right now, thus
 γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν
 for suitable is to us to fulfill all
 δικαιοσύνην. τότε ἀφήσιν αὐτόν.
 righteousness. Then he let go him.
 16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς
 Having been baptized but the Jesus immediately
 ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ
 came up from the water; and look!
 ἠνεώχθησαν οἱ οὐρανοί, καὶ εἶδεν πνεῦμα
 were opened up the heavens, and he saw spirit
 θεοῦ καταβαῖνον ὡσεὶ περιστερὰν ἐρχόμενον
 of God descending as if dove coming
 ἐπ’ αὐτόν· 17 καὶ ἰδοὺ φωνὴ ἐκ τῶν
 upon him; and look! voice out of the
 οὐρανῶν λέγουσα Οὗτός ἐστιν ὁ υἱὸς μου
 heavens saying This is the Son of me
 ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.
 the beloved, in whom I found good pleasure.

4 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν
 Then the Jesus was led up into the
 ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι
 wilderness by the spirit, to be tempted
 ὑπὸ τοῦ διαβόλου. 2 καὶ νηστεύσας ἡμέρας
 by the Devil. And having fasted days
 τεσσαράκοντα καὶ νύκτας τεσσαράκοντα
 forty and nights forty
 ὕστερον ἐπέπασεν. 3 Καὶ
 latterly he felt hungry. And
 προσελθὼν ὁ πειράζων εἶπεν αὐτῷ
 having come toward the tempter said to him
 Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὼν ἵνα οἱ
 If son you are of the God, say in order that the
 λίθοι οὗτοι ἄρτοι γένωνται.
 stones these loaves of bread should become.
 4 ὁ δὲ ἀποκριθεὶς εἶπεν
 The (one) but having replied said
 Γέγραπται Οὐκ ἐπ’ ἄρτῳ μόνῳ
 It has been written Not upon bread alone
 ζήσεται ὁ ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ
 will live the man, but upon every
 ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.
 utterance coming forth through mouth of God.

5 Τότε παραλαμβάνει αὐτόν ὁ
 Then takes along him the
 διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἐστήσεν
 Devil into the holy city, and stationed

Jesus said to him:
 "Let it be, this time,
 for in that way it
 is suitable for us to
 carry out all that
 is righteous." Then
 he quit preventing
 him. 16 After
 being baptized Jesus
 immediately came up
 from the water; and,
 look! the heavens were
 opened up, and he
 saw descending like
 a dove God's spirit
 coming upon him.
 17 Look! Also, there
 was a voice from the
 heavens that said:
 "This is my Son, the
 beloved, whom I have
 approved."

4 Then Jesus was
 led by the spirit
 up into the wilderness
 to be tempted by the
 Devil. 2 After he had
 fasted forty days and
 forty nights, then he
 felt hungry. 3 Also,
 the Tempter came and
 said to him: "If you
 are a son of God, tell
 these stones to be-
 come loaves of bread."
 4 But in reply he
 said: "It is written,
 'Man must live, not
 on bread alone, but
 on every utterance
 coming forth through
 Jehovah's* mouth.'"

5 Then the Devil
 took him along
 into the holy city,
 and he stationed

αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, 6 καὶ
him upon the battlement of the temple, 6 and

λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ,
he is saying to him: If Son you are of the God,

βάλε σεαυτὸν κάτω· γέγραπται γὰρ
hurl yourself down; it has been written for

ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται
that To the angels of him he will give charge

περὶ σοῦ καὶ ἐπὶ χειρῶν ἀροῦσίν σε,
about you and upon hands they will lift you,

μή ποτε προσκόψῃς πρὸς λίθον τὸν
not ever you should strike toward stone the

πόδα σου. 7 ἔφη αὐτῷ ὁ Ἰησοῦς· Πάλιν
foot of you. 7 Said to him the Jesus Again

γέγραπται· Οὐκ ἐκπειράσεις
it has been written Not you shall put to the test

Κύριον τὸν θεόν σου.
Lord the God of you.

8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος
Again takes along him the Devil

εἰς ὄρος ὑψηλὸν λίαν, καὶ
into mountain high unusually, and

δείκνυσιν αὐτῷ πάσας τὰς βασιλείας
shows to him all the kingdoms

τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, 9 καὶ
of the world and the glory of them, 9 and

εἶπεν αὐτῷ· Ταῦτά σοι πάντα
said to him These (things) to you all

δώσω ἐάν πεσῶν
I shall give if ever having fallen down

προσκυῖσιν μοι. 10 τότε
you should do act of worship to me. 10 Then

λέγει αὐτῷ ὁ Ἰησοῦς· Ὑπάγε,
is saying to him the Jesus Be going away,

Σατανᾶ· γέγραπται γὰρ Κύριον τὸν
Satan; it has been written for Lord the

θεόν σου προσκυνήσεις καὶ αὐτῷ μόνω
God of you you shall worship and to him alone

λατρεύσεις. 11 Τότε ἀφήσιν
you shall render sacred service. 11 Then he lets go

αὐτὸν ὁ διάβολος καὶ ἰδοὺ ἄγγελοι
him the Devil and look! angels

προσῆλθον καὶ διηκόνουν αὐτῷ.
came toward and were ministering to him.

12 Ἀκούσας δὲ ὅτι Ἰωάννης
Having heard but that John

παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.
was given over he retired into the Galilee.

him upon the battle-
ment of the temple

6 and said to him: "If
you are a son of God,

hurl yourself down;
for it is written, 'He

will give his angels
a charge concerning

you, and they will
carry you on their

hands, that you may
at no time strike your

foot against a stone."
7 Jesus said to him:

"Again it is written,
'You must not put

Jehovah' your God to
the test."

8 Again the Devil
took him along to

an unusually high
mountain, and showed

him all the kingdoms
of the world and their

glory, 9 and he said
to him: "All these

things I will give you
if you fall down and

do an act of worship
to me." 10 Then

Jesus said to him: "Go
away, Satan! For it

is written, 'It is Je-
hovah' your God you

must worship, and it
is to him alone you

must render sacred
service.'" 11 Then

the Devil left him,
and, look! angels came

and began to minister
to him.

12 Now when he
heard that John

had been arrested,
he withdrew

into Galilee.

7^a Jehovah, J^{1-14, 16-18, 20, 22-24}; Lord, κ^B.

10^a You must serve (worship), J^{17, 18, 28},

J^{1-14, 16-18, 20, 22-24}; Lord, κ^B.

13 καὶ καταλιπὼν τὴν Ναζαρά ἐλθὼν
 And having left the Nazareth having come
 κατώκησεν εἰς Καφαρναούμ τὴν
 he took up residence into Capernaum the

παραθαλασσίαν ἐν ὀρίοις Ζαβουλὼν καὶ
 beside the sea in districts of Zebulun and

Νεφθαλεὶμ· 14 ἵνα πληρωθῇ
 Naph'tali; in order that might be fulfilled

τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου
 the (thing) spoken through Isaiah the prophet

λέγοντος 15 Γῆ Ζαβουλὼν καὶ γῆ
 saying Earth of Zebulun and earth

Νεφθαλεὶμ, ὁδὸν θαλάσσης, πέραν τοῦ
 of Naph'tali, way of sea, on other side of the

Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, 16 ὁ
 Jordan, Galilee of the nations, the

λαὸς ὁ καθήμενος ἐν σκοτίᾳ φῶς εἶδεν
 people the (one) sitting in darkness light saw

μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ
 great, and to the (ones) sitting in region and

σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.
 shadow of death light rose up to them.

17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν
 From then started the Jesus to be preaching

καὶ λέγειν Μετανοεῖτε, ἤγγικεν
 and to be saying Be you repenting, has drawn near

γὰρ ἡ βασιλεία τῶν οὐρανῶν.
 for the kingdom of the heavens.

18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν
 Walking but beside the sea

τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα
 of the Galilee he saw two brothers, Simon

τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν
 the (one) being said Peter and Andrew

τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβλητρον
 the brother of him, casting fishing net

εἰς τὴν θάλασσαν, ἦσαν γὰρ ἀλεεῖς·
 into the sea, they were for fishers;

19 καὶ λέγει αὐτοῖς Δεῦτε ὀπίσω μου, καὶ
 and is saying to them Hither behind me, and

ποιήσω ὑμᾶς ἀλεεῖς ἀνθρώπων. 20 οἱ
 I shall make you fishers of men. The (ones)

δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν
 but at once having let go the nets they followed

αὐτῷ. 21 Καὶ προβάς ἐκεῖθεν εἶδεν
 to him. And having gone on from there he saw

ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν
 others two brothers, James the (one)

τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν
 of the Zebedee and John the brother

13 Further, after leaving Naz'a-reth,

he came and took up residence in Ca-per'na-

um beside the sea in the districts of Zeb'-

u-lun and Naph'ta-li, 14 that there might

be fulfilled what was spoken through

Isaiah the prophet, saying: 15 "O land

of Zeb'u-lun and land of Naph'ta-li, along

the road of the sea, on the other side of

the Jordan, Gal'i-lee of the nations! 16 the

people sitting in darkness saw a great

light, and as for those sitting in a region of

deathly shadow, light rose upon them."

17 From that time on Jesus commenced

preaching and saying: "Repent, you people,

for the kingdom of the heavens has drawn

near."

18 Walking alongside the sea of Gal'i-lee

he saw two brothers, Simon who is called

Peter and Andrew his brother, letting down

a fishing net into the sea, for they were

fishers. 19 And he said to them: "Come

after me, and I will make you fishers of

men." 20 At once abandoning the nets,

they followed him. 21 Going on also from

there he saw two others [who were] brothers,

James [the son] of Zeb'e-dee and John

αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ
 of him, in the boat with Zeb'edee the
 πατρός αὐτῶν καταρτίζοντας τὰ δίκτυα
 father of hem repairing the nets
 αὐτῶν, καὶ ἐκάλεσεν αὐτούς. 22 οἱ δὲ
 of hem, and he called them. The (ones) but
 εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα
 at once having let go the boat and the father
 αὐτῶν ἠκολούθησαν αὐτῷ.
 of them they followed to him.

23 Καὶ περιήγεν ἐν ὅλῃ τῇ
 And he was going around in whole the
 Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν
 Galilee, teaching in the synagogues of them
 καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
 and preaching the good news of the kingdom
 καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν
 and curing every disease and every
 μαλακίαν ἐν τῷ λαῷ. 24 καὶ ἀπῆλθεν
 infirmity in the people. And went off
 ἡ ἀκοή αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ
 the hearing of him into whole the Syria; and
 προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς
 they brought to him all the badly
 ἔχοντας ποικίλαις νόσοις καὶ βασάνοις
 having to various diseases and torments
 συνεχόμενους, δαιμονιζομένους καὶ
 being afflicted, being demon-possessed and
 σεληνιαζομένους καὶ παραλυτικούς, καὶ
 being moonstruck and paralytics, and
 ἐθεράπευσεν αὐτούς. 25 καὶ ἠκολούθησαν
 he cured them. And followed
 αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας
 to him crowds many from the Galilee
 καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας
 and Decapolis and Jerusalem and Judea
 καὶ πέραν τοῦ Ἰορδάνου.
 and the other side of the Jordan.

5 Ἴδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς
 Having seen but he crowds he went up into
 τὸ ὄρος· καὶ καθίσαντος αὐτοῦ
 the mountain; and having sat down of him
 προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· 2 καὶ
 came toward to him the disciples of him; and
 ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν
 having opened the mouth of him he was teaching
 αὐτοὺς λέγων
 them saying

3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι,
 Happy the poor ones (as) to the spirit,

his brother, in the boat with Zeb'edee their father, mending their nets, and he called them. 22 At once leaving the boat and their father, they followed him.

23 Then he went around throughout the whole of Gal'ilee, teaching in their synagogues and preaching the good news of the kingdom and curing every sort of disease and every sort of infirmity among the people. 24 And the report about him went out into all Syria; and they brought him all those faring badly, distressed with various diseases and torments, demon-possessed and epileptic and paralyzed persons, and he cured them. 25 Consequently great crowds followed him from Gal'ilee and De-cap'o-lis and Jerusalem and Ju-de'a and from the other side of the Jordan.

5 When he saw the crowds he went up into the mountain; and after he sat down his disciples came to him; 2 and he opened his mouth and began teaching them, saying:

3 "Happy are those conscious of their spiritual need,

ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
that of them is the kingdom of the heavens.

4 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ
Happy the (ones) mourning, that they
παρακληθήσονται.
will be comforted.

5 μακάριοι οἱ πραεῖς, ὅτι
Happy the mild-tempered (ones), that
αὐτοὶ κληρονομήσουσι τὴν γῆν.
they will inherit the earth.

6 μακάριοι οἱ πεινῶντες καὶ
Happy the (ones) hungering for and
διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ
thirsting for the righteousness, that they
χορτασθήσονται.
will be satisfied.

7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ
Happy the merciful ones, that they
ἐλεηθήσονται.
will be shown mercy.

8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ,
Happy the pure ones (as) to the heart,
ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
that they the God will see.

9 μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ
Happy the peacemakers, that they sons
θεοῦ κληθήσονται.
of God will be called.

10 μακάριοι οἱ δεδιωγμένοι
Happy the (ones) having been persecuted
ἐνεκὸν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν
on account of righteousness, that of them is
ἡ βασιλεία τῶν οὐρανῶν.
the kingdom of the heavens.

11 μακάριοί ἐστε ὅταν
Happy are you whenever
ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ
they might reproach you and might persecute and
εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν
might say every wicked (thing) down you
ψευδόμενοι· ἐνεκὸν ἐμοῦ· 12 χαίrete καὶ
lying on account of me; be rejoicing and
ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν
be exulting, that the reward of you much in
τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς
the heavens; thus for they persecuted the
προφῆτας τοὺς πρὸ ὑμῶν.
prophets the (ones) before you.

13 Ὑμεῖς ἐστέ τὸ ἅλας τῆς γῆς· ἐὰν
You are the salt of the earth; if ever

since the kingdom of the heavens belongs to them.

4 "Happy are those who mourn, since they will be comforted.

5 "Happy are the mild-tempered ones, since they will inherit the earth.

6 "Happy are those hungering and thirsting for righteousness, since they will be filled.

7 "Happy are the merciful, since they will be shown mercy.

8 "Happy are the pure in heart, since they will see God.

9 "Happy are the peaceable, since they will be called 'sons of God.'

10 "Happy are those who have been persecuted for righteousness' sake, since the kingdom of the heavens belongs to them.

11 "Happy are you when people reproach you and persecute you and lyingly say every sort of wicked thing against you for my sake. 12 Rejoice and leap for joy, since your reward is great in the heavens; for in that way they persecuted the prophets prior to you.

13 "You are the salt of the earth; but if

δὲ τὸ ἅλας μωρανθῆ, ἐν τίνι
 but the salt should lose strength, in what
 ἀλισθησεται; εἰς οὐδὲν ἰσχυρεῖ
 will it be made salty? into nothing it is strong
 ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι
 yet if not thrown outside to be trampled on
 ὑπὸ τῶν ἀνθρώπων.
 by the men.

14 ὑμεῖς ἐστέ τὸ φῶς τοῦ κόσμου. οὐ
 You are the light of the world. Not
 δύναται πόλις κρυβῆναι ἐπάνω ὄρους
 is able city to be hid on top of mountain
 κειμένη· 15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν
 lying; neither they light lamp and they set
 αὐτὸν ὑπὸ τὸν μῶδιον ἀλλ' ἐπὶ τῇ
 it under the measuring basket but upon the
 λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν
 lampstand, and it shines to all the (ones) in
 τῇ οἰκίᾳ. 16 οὕτως λαμψάτω τὸ φῶς ὑμῶν
 the house. Thus let shine the light of you
 ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν
 in front of the men, so that they might see
 ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν
 of you the fine works and they might glorify the
 πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
 Father of you the (one) in the heavens.

17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι
 Not should you think that I came to destroy
 τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον
 the Law or the Prophets; not I came
 καταλῦσαι ἀλλὰ πληρῶσαι· 18 ἀμὴν γὰρ
 to destroy but to fulfill; amen for
 λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ
 I am saying to you, until likely might pass away the
 οὐρανός καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία
 heaven and the earth, iota one or one
 κερέα οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου
 little horn not not should pass away from the Law
 ἕως ἂν πάντα γένηται. 19 ὃς
 until likely all (things) should take place. Who
 ἐάν οὖν λύσῃ μίαν τῶν
 if ever therefore should loose one of the
 ἐντολῶν τούτων τῶν ἐλαχίστων καὶ
 commandments these the least ones and
 διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος
 should teach thus the men, least one
 κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς
 will be called in the kingdom of the heavens; who
 δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας
 but likely should do and should teach, this great

the salt loses its strength, how will its saltness be restored? It is no longer usable for anything but to be thrown outside to be trampled on by men.

14 "You are the light of the world. A city cannot be hid when situated upon a mountain. 15 People light a lamp and set it, not under the measuring basket, but upon the lampstand, and it shines upon all those in the house. 16 Likewise let your light shine before men, that they may see your fine works and give glory to your Father who is in the heavens.

17 "Do not think I came to destroy the Law or the Prophets. I came, not to destroy, but to fulfill; 18 for truly I say to you that sooner would heaven and earth pass away than for one smallest letter or one particle of a letter to pass away from the Law by any means and not all things take place. 19 Whoever, therefore, breaks one of these least commandments and teaches mankind to that effect, he will be called 'least' in relation to the kingdom of the heavens. As for anyone who does them and teaches them, this one

κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
 will be called in the kingdom of the heavens.
20 λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ
 I am saying for to you that if ever not
 περισσεύσῃ ὑμῶν ἢ δικαιοσύνη πλεῖον
 might abound of you the righteousness more
 τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ
 of the scribes and Pharisees, not μὴ
 εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν
 you should enter into the kingdom of the
 οὐρανῶν.
 heavens.

21 Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις
 You heard that it was said to the ancients
 Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ,
 Not you shall murder; who but likely might murder,
 ἔνοχος ἔσται τῇ κρίσει. **22** Ἐγὼ δὲ
 accountable will be to the judgment. I but
 λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος
 am saying to you that everyone the being wrathful
 τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ
 to the brother of him accountable will be to the
 κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ
 judgment; who but likely might say to the brother
 αὐτοῦ Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ
 of him Raca, accountable will be to the Sanhedrin;
 ὃς δ' ἂν εἴπῃ Μωρέ, ἔνοχος
 who but likely might say Fool, accountable
 ἔσται εἰς τὴν γέενναν τοῦ πυρός.
 will be into the Gehenna of the fire.

23 ἐὰν οὖν προσφέρῃς
 If ever therefore you might bring toward
 τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κάκει
 the gift of you upon the altar and there
 μνησθῆς ὅτι ὁ ἀδελφός σου
 you might remember that the brother of you
 ἔχει τι κατὰ σοῦ, **24** ἄφες ἐκεῖ
 is having something down on you, let go off there
 τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου,
 the gift of you in front of the altar,
 καὶ ὕπαγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ
 and go away first be reconciled to the brother
 σου, καὶ τότε ἔλθων πρόσφερε
 of you, and then having come be bringing toward
 τὸ δῶρόν σου.
 the gift of you.

will be called 'great' in relation to the kingdom of the heavens. **20** For I say to you that if your righteousness does not abound more than that of the scribes and Pharisees, you will by no means enter into the kingdom of the heavens.

21 "You heard that it was said to those of ancient times, 'You must not murder; but whoever commits a murder will be accountable to the court of justice.' **22** However, I say to you that everyone who continues wrathful with his brother will be accountable to the court of justice; but whoever addresses his brother with an unspeakable word of contempt will be accountable to the Supreme Court; whereas whoever says, 'You despicable fool!' will be liable to the fiery Ge-hen'na."

23 "If, then, you are bringing your gift to the altar and you there remember that your brother has something against you, **24** leave your gift there in front of the altar, and go away; first make your peace with your brother, and then, when you have come back, offer up your gift.

22* Ge-hen'na (γένναν), κΒ; valley of Hin'nom (צמח), *geh-hin-nom'*, J1-14:16-18. The place for burning refuse outside of Jerusalem. See App 4c.

25 ἴσθι, εὐνοῶν τῷ ἀντιδίκῳ
 Be well-minded to the adversary
 σου ταχὺ ἕως οὗτου εἰ
 of you quickly until when you are
 μετ' αὐτοῦ ἐν τῇ ὁδῷ, μή ποτέ σε
 with him in the way, not at any time you
 παραδῶ ὁ ἀντίδικος τῷ κριτῇ, καὶ
 might give over the adversary to the judge, and
 ὁ κριτῆς τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν
 the judge to the subordinate, and into prison
 βληθήσῃ. 26 ἄμην λέγω σοι,
 you might be thrown; amen I am saying to you,
 οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ὅταν
 not not you should come out from there until likely
 ἀποδώσῃς τὸν ἔσχατον
 you should have given back the last
 κοδράντην.
 quadrans.

27 Ἦκούσατε ὅτι ἐρρέθη Οὐ
 You heard that it was said Not
 μοιχεύσεις. 28 Ἐγὼ δὲ λέγω
 you shall commit adultery. I but am saying

ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα
 to you that everyone the (one) looking at woman
 πρὸς τὸ ἐπιθυμῆσαι αὐτὴν ἤδη
 toward the to desire her already
 ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ
 he committed adultery with her in the heart
 αὐτοῦ. 29 εἰ δὲ ὁ ὀφθαλμὸς σου ὁ
 of him. If but the eye of you the
 δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ
 right stumbles you, take out it and

βάλε ἀπὸ σοῦ, συμφέρει γάρ σοι
 throw away from you, it is advantageous for to you
 ἵνα ἀπόληται ἐν τῶν μελῶν
 in order that should be lost one of the members
 σου καὶ μὴ ὅλον τὸ σῶμά σου
 of you and not whole the body of you

βληθῇ εἰς γέενναν. 30 καὶ εἰ ἡ
 should be thrown into Gehenna; and if the
 δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον
 right of you hand stumbles you, cut off
 αὐτὴν καὶ βάλε ἀπὸ σοῦ, συμφέρει
 it and throw away from you, it is advantageous
 γάρ σοι ἵνα ἀπόληται ἐν
 for to you in order that should be lost one
 τῶν μελῶν σου καὶ μὴ ὅλον τὸ
 of the members of you and not whole the

25 "Be about settling matters quickly with the one complaining against you at law, while you are with him on the way there, that somehow the complainant may not turn you over to the judge, and the judge to the court attendant, and you get thrown into prison. 26 I say to you for a fact, You will certainly not come out from there until you have paid over the last coin of very little value."

27 "You heard that it was said, 'You must not commit adultery.' 28 But I say to you that everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart. 29 If, now, that right eye of yours is making you stumble, tear it out and throw it away from you. For it is more beneficial to you for one of your members to be lost to you than for your whole body to be pitched into Ge-hen'na." 30 Also, if your right hand is making you stumble, cut it off and throw it away from you. For it is more beneficial to you for one of your members to be lost than for your whole

26* Literally, "the last quadrans"; $\frac{1}{64}$ denarius. 29* valley of Hin'nom (גֵּהֶנְנוֹם, *geh-hin-nom'*), J^{1-14, 16-18}. The outside of Jerusalem. See App 4c.

29* Ge-hen'na (γέενναν), «B; place for burning refuse

σῶμά σου εἰς γέενναν ἀπέλθῃ.
body of you into Gehenna should go off.

body to land in Ge-hen'na.*

31 Ἐρρέθη δέ Ὅς ἂν ἀπολύσῃ τῇ
It was said but Who likely might divorce the
γυναῖκα αὐτοῦ, δότω αὐτῇ
woman of him, let him give to her
ἀποστάσιον. 32 Ἐγὼ δὲ λέγω
certificate of divorce. I but am saying

31 "Moreover it was said, 'Whoever divorces his wife, let him give her a certificate of divorce.'

ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν
to you that everyone the (one) divorcing the
γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας
woman of him except of word of fornication
ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὃς
is making her to commit adultery, and who
ἐάν ἀπολελυμένην γαμήσῃ
if ever [woman] having been divorced might marry
μοιχᾶται.
commits adultery.

32 However, I say to you that everyone divorcing his wife, except on account of fornication, makes her a subject for adultery, and whoever marries a divorced woman commits adultery.

33 Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς
Again you heard that it was said to the
ἀρχαίοις Οὐκ ἐπιορκήσεις,
ancients Not you shall make oath falsely,

33 "Again you heard that it was said to those of ancient times, 'You must not

ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὄρκους
you shall give back but to the Lord the oaths
σου. 34 Ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι
of you. I but am saying to you not to swear

swear without performing, but you must pay your vows to Jehovah.' 34 However,

ὄλως· μῆτε ἐν τῷ οὐρανῷ, ὅτι θρόνος
wholly; neither in the heaven, because throne
ἐστὶν τοῦ θεοῦ. 35 μῆτε ἐν τῇ γῆ, ὅτι
it is of the God; nor in the earth, because

I say to you: Do not swear at all, neither by heaven, because it is God's throne;

ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ· μῆτε εἰς
footstool it is of the feet of him; nor into
Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου
Jerusalem, because city it is of the great

35 nor by earth, because it is the footstool of his feet; nor by Jerusalem, because

Βασιλέως· 36 μῆτε ἐν τῇ κεφαλῇ σου
King; nor in the head of you
ὀμόσης, ὅτι οὐ δύνασαι μίαν
you should swear, because not you are able one

it is the city of the great King. 36 Nor by your head must you swear, because

τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν. 37 ἔστω
hair white to make or black. Let be
δὲ ὁ λόγος ὑμῶν ναὶ ναὶ, οὐ οὐ· τὸ δὲ
but the word of you yes yes, no no; the but

you cannot turn one hair white or black.

περισσὸν τούτων ἐκ τοῦ
(thing) in excess of these out of the

37 Just let your word Yes mean Yes, your No, No; for what is in excess of these is from the wicked one.

πονηροῦ ἐστίν.
wicked (one) is.

30* Ge-hen'na (γέενναν), κB; valley of Hin'nom (גִּיְהֵנּוֹם, *geh-hin-nom'*), J1-14.16-18. The place for burning refuse outside of Jerusalem. See App 4c. 33* Jehovah, J1-4.7-14.16-18.22.23; the Lord, κB.

38 Ἠκούσατε ὅτι ἐρρέθη Ὁφθαλμὸν
You heard that it was said Eye
ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος.
instead of eye and tooth instead of tooth.

39 Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι
I but am saying to you not to resist
τῷ πονηρῷ· ἀλλ' ὅστις σε βραπίζει
to the wicked (one); but whoever you slaps
εἰς τὴν δεξιάν· σιαγόνα σου, στρέψον αὐτῷ
into the right cheek of you, turn to him
καὶ τὴν ἄλλην· 40 καὶ τῷ θέλοντί
also the other; 40 and to the (one) willing

σοι κριθῆναι καὶ τὸν χιτῶνά σου
to you to be judged also the inner garment of you
λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον·
to take, let go off to him also the outer garment;

41 καὶ ὅστις σε ἀγγαρεύσει
and whoever you will impress into going
μίλιον ἕν, ὑπάγε μετ' αὐτοῦ δύο.
mile one, be going away with him two.

42 τῷ αἰτοῦντί σε δός, καὶ τὸν
To the (one) asking you give, and the (one)
θέλοντα ἀπὸ σου δανίσασθαι μὴ
willing from you to borrow not
ἀποστραφῆς.
you should be turned away.

43 Ἠκούσατε ὅτι ἐρρέθη Ἀγαπήσεις
You heard that it was said You shall love
τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν
the neighbor of you and you shall hate the enemy
σου. 44 Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπάτε
of you. I but am saying to you, be loving

τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ
the enemies of you and be praying over
τῶν διωκόντων ὑμᾶς· 45 ὅπως
the (ones) persecuting you; so that

γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν
you might prove to be sons of the Father of you
τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ
of the (one) in heavens, because the sun of him

ἀνατέλλει ἐπὶ πονηροὺς καὶ
he is making rise upon wicked (ones) and
ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους (ones)
good (ones) and he is raining upon righteous (ones)
καὶ ἀδίκους. 46 ἐὰν γὰρ
and unrighteous (ones). If ever for

ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα
you might love the (ones) loving you, what
μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι
reward are having you? Not also the tax collectors

38 "You heard that it was said, 'Eye for eye and tooth for tooth.' 39 However, I say to you: Do not resist him that is wicked; but whoever slaps you on your right cheek, turn the other also to him.

40 And if a person wants to go to court with you and get possession of your inner garment, let your outer garment also go to him; 41 and if someone under authority impresses you into service for a mile, go with him two miles. 42 Give to the one asking you, and do not turn away from one that wants to borrow from you [without interest].

43 "You heard that it was said, 'You must love your neighbor and hate your enemy.' 44 However, I say to you: Continue to love YOUR enemies and to pray for those persecuting you; 45 that you may prove yourselves sons of YOUR Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous. 46 For if you love those loving you, what reward do you have? Are not also the tax collectors

τὸ αὐτὸ ποιοῦσιν; 47 καὶ ἔὰν ἀσπάσησθε
 the very are doing? And if ever you might greet
 τοὺς ἀδελφούς ὑμῶν μόνον, τί
 the brothers of you only, what
 περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ
 (thing) in excess are doing you? Not also the
 ἔθνη τοὺς αὐτὸ ποιοῦσιν; 48 Ἔσσεσθε
 nationals the very are doing? You shall be
 οὖν ὑμεῖς τέλειος ὡς ὁ πατὴρ ὑμῶν ὁ
 therefore you perfect as the Father of you the
 οὐράνιος τέλειος ἐστίν.
 heavenly perfect is.

6 Προσέχετε δὲ τὴν δικαιοσύνην ὑμῶν
 Be attentive but the righteousness of you
 μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς
 not to be doing in front of the men toward
 τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν
 the to be observed to them; if but not, reward
 οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν
 not you are having beside the Father of you
 τῷ ἐν τοῖς οὐρανοῖς. 2 Ὅταν οὖν
 the (one) in the heavens. Whenever therefore

ποιῆς ἐλεημοσύνην, μὴ
 you may make gift of mercy, not
 σαλπίστις ἔμπροσθέν σου, ὡς οἱ
 you should trumpet in front of you, as-even the
 ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ
 hypocrites are doing in the synagogues and
 ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν
 in the streets, so that they might be glorified
 ὑπὸ τῶν ἀνθρώπων· ἀμήν λέγω ὑμῖν,
 by the men; amen I am saying to you,
 ἀπέχουσιν τὸν μισθὸν αὐτῶν. 3 σοὺ
 they have in full the reward of them. Of you
 δὲ ποιῶντος ἐλεημοσύνην μὴ γνῶτω
 but making gift of mercy not let know
 ἡ ἀριστερά σου τί ποιεῖ ἡ
 the left [hand] of you what is doing the
 δεξιὰ σου, 4 ὅπως ἡ σου
 right [hand] of you, so that may be of you
 ἢ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ
 the gift of mercy in the secret; and the Father
 σου ὁ βλέπων ἐν τῷ κρυπτῷ
 of you the (one) looking at in the secret
 ἀποώσει σοί.
 will give back to you.

5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσσεσθε
 And whenever you might pray, not shall you be
 ὡς οἱ ὑποκριταὶ· ὅτι φιλοῦσιν ἐν ταῖς
 as the hypocrites; because they like in the

doing the same thing?
 47 And if you greet
 your brothers only,
 what extraordinary
 thing are you doing?
 Are not also the
 people of the nations
 doing the same thing?
 48 You must accord-
 ingly be perfect, as
 your heavenly Father
 is perfect.

6 "Take good care
 not to practice
 your righteousness in
 front of men in order
 to be observed by
 them; otherwise you
 will have no reward
 with your Father
 who is in the heavens.
 2 Hence when you go
 making gifts of mercy,
 do not blow a trumpet
 ahead of you, just as
 the hypocrites do in
 the synagogues and in
 the streets, that they
 may be glorified by
 men. Truly I say to
 you. They are having
 their reward in full.
 3 But you, when
 making gifts of mercy,
 do not let your left
 hand know what your
 right is doing, 4 that
 your gifts of mercy
 may be in secret; then
 your Father who is
 looking on in secret
 will repay you.

5 "Also, when you
 pray, you must not
 be as the hypocrites;
 because they like

συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν
synagogues and in the corners of the

πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως
broad ways standing to pray, so that

φανῶσιν τοῖς ἀνθρώποις· ἀμήν
they might appear to the men; amen

λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν
I am saying to you, they have in full the reward

αὐτῶν. 6 σὺ δὲ ὅταν προσεύξη,
of them. You but whenever you may pray,

εἴσελθε εἰς τὸ ταμεῖόν σου καὶ
enter into the private room of you and

κλείσας τὴν θύραν σου πρόσευξαι τῷ
having shut the door of you pray to the

πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ
Father of you the (one) in the secret; and

ὁ πατὴρ σου ὁ βλέπων ἐν
the Father of you the (one) looking at in

τῷ κρυπτῷ ἀποδώσει σοι.
the secret will give back to you.

7 Προσευχόμενοι δὲ μὴ βατταλογήσητε
Praying but not you should multiply words

ὡςπερ οἱ ἐθνικοί, δοικοῦσιν γὰρ ὅτι
as-even the nationals, they are imagining for that

ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται·
in the much speaking of them they will be heard;

8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς,
not therefore you should be made like to them,

οἷδεν γὰρ ὁ θεὸς ὁ πατὴρ ὑμῶν
has known for the God the Father of you

ὧν χρεῖαν ἔχετε πρὸ
of what (things) need you are having before

τοῦ ὑμᾶς αἰτῆσαι αὐτόν.
of the you to ask him.

9 Οὕτως οὖν προσεύχεσθε ὑμεῖς
Thus therefore be praying you

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·
Father of us the (one) in the heavens;

ἀγιασθήτω τὸ ὄνομά σου, 10 ἐλθάτω
let be sanctified the name of you, let come

ἡ βασιλεία σου, γενηθήτω τὸ θέλημά
the kingdom of you, let take place the will

σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς· 11 τὸν
of you, as in heaven also upon earth; the

ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν
bread of us the for [the day] being give to us

σήμερον· 12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα
today; and let go off to us the debts

ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς
of us, as also we have let go off to the

to pray standing in

the synagogues and

on the corners of

the broad ways to be

visible to men. Truly

I say to you. They are

having their reward in

full. 6 You, however,

when you pray, go

into your private room

and, after shutting

your door, pray to

your Father who is

in secret; then your

Father who looks on

in secret will repay

you. 7 But when

praying, do not say

the same things over

and over again, just

as the people of the

nations do, for they

imagine they will get

a hearing for their

use of many words. 8 So, do not make

yourselves like them,

for God YOUR Father

knows what things

you are needing be-

fore ever you ask him.

9 "You must pray,

then, this way:

"Our Father in

the heavens, let your

name be sanctified.

10 Let your kingdom

come. Let your will

take place, as in

heaven, also upon

earth. 11 Give us

today our bread for

this day; 12 and for-

give us our debts, as

we also have forgiven

ὀφειλέταις ἡμῶν 13 καὶ μὴ εἰσενέγκῃς
 debtors of us; and not you should bring
 ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ
 us into temptation, but rescue us from
 τοῦ πονηροῦ.
 the wicked (one).

14 Ἐὰν γὰρ ἀφήτε τοῖς
 If ever for you might let go off to the
 ἀνθρώποις τὰ παραπτώματα αὐτῶν,
 men the trespasses of them,
 ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ
 will let go off also to you the Father of you the
 οὐράνιος; 15 Ἐὰν δὲ μὴ ἀφήτε
 heavenly; if ever but not you might let go off
 τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν,
 to the men the trespasses of them,
 οὔδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ
 neither the Father of you will let go off the
 παραπτώματα ὑμῶν.
 trespasses of you.

16 Ὅταν δὲ νηστεύετε, μὴ γίνεσθε
 Whenever but you may fast, not be becoming
 ὡς οἱ ὑποκριταὶ σκυθρωποί, ἀφανίζουσιν
 as the hypocrites sad-faced, they disfigure
 γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν
 for the faces of them so that they might appear
 τοῖς ἀνθρώποις νηστεύοντες· ἀμήν
 to the men fasting; amen
 λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν
 I am saying to you, they have in full the reward
 αὐτῶν. 17 σὺ δὲ νηστεύων ἀλειψαί σου
 of them. You but fasting oil of you
 τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι,
 the head and the face of you wash,
 18 ὅπως μὴ φανῆς τοῖς
 so that not you might appear to the
 ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρὶ σου
 men fasting but to the Father of you
 τῷ ἐν τῷ κρυφαίῳ· καὶ ὁ πατὴρ
 the (one) in the secret; and the Father
 σου ὁ βλέπων ἐν τῷ κρυφαίῳ
 of you the (one) looking at in the secret
 ἀποδώσει σοι.
 will give back to you.

19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ
 Not be treasuring up to you treasures upon
 τῆς γῆς, ὅπου σὴς καὶ βρώσις ἀφανίζει,
 the earth, where moth and rust consumes,
 καὶ ὅπου κλέπται διορύσσουσιν καὶ
 and where thieves are breaking in and

our debtors. 13 And do not bring us into temptation, but deliver us from the wicked one.'

14 "For if you forgive men their trespasses, YOUR heavenly Father will also forgive YOU; 15 whereas if you do not forgive men their trespasses, neither will YOUR Father forgive YOUR trespasses.

16 "When you are fasting, stop becoming sad-faced like the hypocrites, for they disfigure their faces that they may appear to men to be fasting. Truly I say to you, They are having their reward in full.

17 But you, when fasting, grease your head and wash your face, 18 that you may appear to be fasting, not to men, but to your Father who is in secrecy; then your Father who is looking on in secrecy will repay you.

19 "Stop storing up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break in and

κλέπτουσιν· 20 θησαυρίζετε δὲ ὑμῖν
 are stealing; be treasuring up but to you
 θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε
 treasures in heaven, where neither moth nor
 βρῶσις ἀφάνιζει, καὶ ὅπου κλέπται οὐ
 rust consumes, and where thieves do not
 διорύσσουν οὐδὲ κλέπτουσιν· 21 ὅπου γὰρ
 are breaking in nor are stealing; where for
 ἐστὶν ὁ θησαυρὸς σου, ἐκεῖ ἔσται καὶ
 is the treasure of you, there will be also
 ἡ καρδιά σου.
 the heart of you.

22 Ὁ λύχνος τοῦ σώματός ἐστὶν ὁ
 The lamp of the body is the
 ὀφθαλμός. ἂν οὖν ἡ ὁ ὀφθαλμός
 eye. If ever therefore may be the eye
 σου ἀπλοῦς, ὅλον τὸ σῶμά σου φωτινὸν
 of you simple, whole the body of you bright
 ἔσται· 23 ἂν δὲ ὁ ὀφθαλμός σου
 will be; if ever but the eye of you
 πονηρὸς ἦ, ὅλον τὸ σῶμά σου
 wicked may be, whole the body of you
 σκοτινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ
 dark will be. If therefore the light the (one)
 ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.
 in you darkness is, the darkness how much.

24 Οὐδεὶς δύναται δυσὶ κυρίοις δουλεῦν·
 No one is able to two lords to be slaving;
 ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον
 either for the one he will hate and the different
 ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ
 he will love, or of (the) one he will take hold and
 τοῦ ἑτέρου καταφρονήσει· οὐ
 of the different (one) he will despise; not
 δύνασθε θεῷ δουλεῦν καὶ μαμωνᾷ.
 you are able to God to be slaving and to mammon.

25 Διὰ τοῦτο λέγω ὑμῖν, μὴ
 Through this I am saying to you, not
 μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί
 be being anxious to the soul of you what
 φάγητε ἢ τί πίητε, μηδὲ τῷ
 you might eat or what you might drink, nor to the
 σώματι ὑμῶν τί ἐνδύσησθε· οὐχὶ
 body of you what might you be clothed; not
 ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς καὶ
 the soul more is of the food and
 τὸ σῶμα τοῦ ἐνδύματος;
 the body of the clothing?

steal. 20 Rather, store up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break in and steal. 21 For where your treasure is, there your heart will be also.

22 "The lamp of the body is the eye. If, then, your eye is simple, your whole body will be bright; 23 but if your eye is wicked, your whole body will be dark. If in reality the light that is in you is darkness, how great that darkness is!

24 "No one can slave for two masters; for either he will hate the one and love the other, or he will stick to the one and despise the other. You cannot slave for God and for Riches.

25 "On this account I say to you: Stop being anxious about your souls* as to what you will eat or what you will drink, or about your bodies as to what you will wear. Does not the soul mean more than food and the body than clothing?

25* Or, "lives" (ψυχῇ, *psy-khei'*, singular). See App 4A.

26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ
Observe intently into the birds of the

οὐρανοῦ διὰ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν
heaven that not they sow nor they reap

οὐδὲ συναγούσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ
nor they gather into storehouses, and the Father

ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς
of you the heavenly feeds them; not you

μᾶλλον διαφέρετε αὐτῶν; 27 τίς δὲ ἐξ
rather you differ of them? Who but out of

ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ
you being anxious is able to add upon

τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; 28 καὶ περὶ
the life-span of him cubit one? And about

ἐνδύματος τί μεριμνᾶτε;
clothing why are you being anxious?

καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς
Learn accurately the lilies of the field how

αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν·
they grow; not they toil nor do they spin;

29 λέγω δὲ ὑμῖν διὰ ὅτι οὐδὲ Σολομῶν
I am saying but to you that not-but Solomon

ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν
in all the glory of him was arrayed as one of

τούτων. 30 εἰ δὲ τὸν χορτόν τοῦ ἀγροῦ
of these. If but the vegetation of the field

σήμερον ὄντα καὶ αὔριον εἰς κλίβανον
today being and tomorrow into oven

βαλλόμενον ὁ θεὸς οὕτως ἀμφιένουσιν,
being thrown the God thus clothes,

οὐ πολλῶ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;
not to much rather you, ones with little faith?

31 μὴ οὖν μεριμνήσητε λέγοντες
Not therefore you should be anxious saying

τί φάγωμεν; ἢ τί πίωμεν; ἢ
What might we eat? or What might we drink? or

τί περιβαλώμεθα; 32 πάντα γὰρ
What might we put on? All for

ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν
these (things) the nations eagerly pursue; knows

γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι
for the Father of you the heavenly that

χρῆζετε τούτων ἀπάντων.
you have need of these (things) of all,

33 ζητεῖτε δὲ πρῶτον τὴν
Be you seeking but first the

βασιλείαν καὶ τὴν δικαιοσύνην αὐτοῦ,
kingdom and the righteousness of him,

καὶ ταῦτα πάντα προστεθήσεται
and these (things) all will be added

26 Observe intently the birds of heaven,

because they do not sow seed or reap or

gather into storehouses; still your heavenly

Father feeds them. Are you not worth

more than they are? 27 Who of you by

being anxious can add one cubit to his life

span? 28 Also, on the matter of clothing,

why are you anxious? Take a lesson from

the lilies of the field, how they are growing;

they do not toil, nor do they spin; 29 but

I say to you that not even Sol'o-mon in all

his glory was arrayed as one of these.

30 If, now, God thus clothes the vegetation

of the field, which is here today and

tomorrow is thrown into the oven, will

he not much rather clothe you, you with

little faith? 31 So never be anxious and

say, 'What are we to eat?' or, 'What are we

to drink?' or, 'What are we to put on?'

32 For all these are the things the nations

are eagerly pursuing. For your heavenly

Father knows you need all these things.

33 "Keep on, then, seeking first

the kingdom and his righteousness,

and all these [other] things will be added

ὕμῖν. 34 μὴ οὖν μεριμνήσητε
to you. Not therefore you should be anxious
εἰς τὴν αὔριον, ἢ γὰρ αὔριον μεριμνήσει
into the morrow, the for morrow will be anxious
αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἢ κακία
of itself; sufficient to the day the badness
ὑτῆς.
of it.

7 Μὴ κρίνετε, ἵνα μὴ
Not be you judging, in order that not
κριθῆτε· 2 ἐν ᾧ γὰρ κρίματι
you should be judged; in what for judgment
κρίνετε κριθήσεσθε, καὶ ἐν ᾧ
you are judging you will be judged, and in what
μέτρῳ μετρεῖτε μετρηθήσεται
measure you are measuring it will be measured
ὕμῖν. 3 τί δὲ βλέπετε τὸ κάρφος
to you. Why but you look at the straw
τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,
the (one) in the eye of the brother of you,
τὴν δὲ ἐν τῷ σῶν ὀφθαλμῷ δοκὸν οὐ
the but in the your eye rafter not
κατανοεῖς; 4 ἢ πῶς ἐρεῖς
you are considering? Or how will you say
τῷ ἀδελφῷ σου "Ἄφερ ἐκβάλω
to the brother of you Let go off I might throw out
τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ
the straw out of the eye of you, and
ἰδοῦ ἢ δοκὸς ἐν τῷ ὀφθαλμῷ σου;
look! the rafter in the eye of you?
5 ὑποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ
Hypocrite, throw out first out of the
ὀφθαλμοῦ σου τὴν δοκόν, καὶ τότε
eye of you the rafter, and then
διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ
you will clearly see to throw out the straw out of
τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.
the eye of the brother of you.

6 Μὴ δώτε τὸ ἅγιον τοῖς
Not you should give the holy (thing) to the
κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας
dogs, neither should you throw the pearls
ὕμῶν ἔμπροσθεν τῶν χοίρων, μὴ ποτε
of you in front of the swine, not at any time
καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσίν
they will trample them in the feet
αὐτῶν καὶ στραφέντες ῥήξωσιν
of them and having turned around they should rip
ὑμᾶς.
you.

to you. 34 So, never be anxious about the next day, for the next day will have its own anxieties. Sufficient for each day is its own badness.

7 "Stop judging that you may not be judged; 2 for with what judgment you are judging, you will be judged; and with the measure that you are measuring out, they will measure out to you. 3 Why, then, do you look at the straw in your brother's eye, but do not consider the rafter in your own eye? 4 Or how can you say to your brother, 'Allow me to extract the straw from your eye'; when, look! a rafter is in your own eye? 5 Hypocrite! First extract the rafter from your own eye, and then you will see clearly how to extract the straw from your brother's eye.

6 "Do not give what is holy to dogs, neither throw your pearls before swine, that they may never trample them under their feet and turn around and rip you open.

7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν·
Be you asking, and it will be given to you;

ζητεῖτε, καὶ εὕρησεται· κρούετε,
be you seeking, and you will find; be you knocking,
καὶ ἀνοιγήσεται ὑμῖν. 8 πᾶς γὰρ
and it will be opened to you. Everyone for

ὁ (ὁ) αἰτῶν λαμβάνει καὶ ὁ (ὁ) ζητῶν
the (one) asking is receiving and the (one) seeking
εὕρισκει καὶ τῷ κρούοντι
is finding and to the (one) knocking

ἀνοιγήσεται. 9 ἢ τίς ἐξ ὑμῶν
it will be opened. Or who out of you

ἄνθρωπος, ὃν αἰτήσῃ ὁ υἱὸς
man, whom will ask the son

αὐτοῦ ἄρτον — μὴ λίθον ἐπιδώσει αὐτῷ;
of him bread — not stone he will give upon him?

10 ἢ καὶ ἰχθύν αἰτήσῃ — μὴ ὄφιν
Or and fish he will ask — not serpent

ἐπιδώσει αὐτῷ; 11 εἰ οὖν ὑμεῖς
he will give upon him? If therefore you

πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι
wicked being know gifts good to be giving

τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατὴρ
to the children of you, how much rather the Father

ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει
of you the (one) in the heavens will give

ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.
good (things) to the (ones) asking him.

12 Πάντα οὖν ὅσα ἐὰν
All (things) therefore as many as if ever

θέλητε ἵνα ποιῶσιν ὑμῖν οἱ
you might will in order that may do to you the

ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς·
men, thus also you be doing to them;

οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται.
this for is the Law and the Prophets.

13 Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι
Enter you through the narrow gate; because

πλατεία καὶ εὐρύχωρος ἡ ὁδὸς ἡ
broad and spacious the way the (one)

ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ
leading off into the destruction, and many

εἰσὶν οἱ εἰσερχόμενοι δι' αὐτῆς·
are the (ones) entering through it;

14 ὅτι στενὴ ἡ πύλη καὶ τεθλιμμένη
because narrow the gate and cramped

ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν,
the way the (one) leading off into the life,

καὶ ὀλίγοι εἰσὶν οἱ εὕρισκοντες αὐτήν.
and few are the (ones) finding it.

7 "Keep on asking,
and it will be given

you; keep on seeking,
and you will find;

and you will knock,
and it will be opened to

you. 8 For everyone
asking receives, and

everyone seeking
finds, and to everyone

knocking it will be
opened. 9 Indeed,

who is the man
among you whom his

son asks for bread
—he will not hand

him a stone, will
he? 10 Or, perhaps,

he will ask for a fish
—he will not hand

him a serpent, will
he? 11 Therefore, if

you, although being
wicked, know how to

give good gifts to
YOUR children, how

much more so will
YOUR Father who is in

the heavens give good
things to those asking

him?

12 "All things,
therefore, that you

want men to do to
you, you also must

likewise do to them;
this, in fact, is what

the Law and the
Prophets mean.

13 "Go in through
the narrow gate;

because broad and
spacious is the road

leading off into
destruction, and

many are the ones
going in through it;

14 whereas narrow is
the gate and cramped
the road leading off
into life, and few are
the ones finding it.

15 Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν,
Be you attentive from the false prophets,
οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι
whoever are coming toward you in clothes
προβάτων ἔσωθεν δὲ εἰσὶν λύκοι ἄρπαγες.
of sheep inside but are wolves ravenous.

16 Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε
From the fruits of them you will recognize

αὐτούς· μήτι συλλέγουσιν ἀπὸ ἀκανθῶν
them; not what they gather from thorns
σταφυλάς ἢ ἀπὸ τριβόλων σύκα; 17 οὕτω
grapes or from thistles figs? Thus

πᾶν δένδρον ἀγαθὸν καρπούς καλοὺς ποιεῖ,
every tree good fruits fine is making.

τὸ δὲ σαπρὸν δένδρον καρπούς πονηροὺς
the but rotten tree fruits wicked

ποιεῖ· 18 οὐ δύναται δένδρον ἀγαθὸν
is making; not is able tree good

καρπούς πονηροὺς ἐνεγκεῖν, οὐδὲ δένδρον
fruits wicked to bear, neither tree

σαπρὸν καρπούς καλοὺς ποιεῖν.
rotten fruits fine to be making.

19 πᾶν δένδρον μὴ ποιοῦν καρπὸν
Every tree not making fruit

καλὸν ἐκκόπτεται καὶ εἰς πῦρ
fine is being cut out and into fire

βάλλεται. 20 ἄραγε ἀπὸ τῶν καρπῶν
it is thrown. Really then from the fruits

αὐτῶν ἐπιγνώσεσθε αὐτούς.
of them you will recognize them.

21 Οὐ πᾶς ὁ λέγων μοι Κύριε
Not everyone the (one) saying to me Lord

κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν
Lord will enter into the kingdom of the

οὐρανόων, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ
heavens, but the (one) doing the will of the

πατρός μου τοῦ ἐν τοῖς οὐρανοῖς.
Father of me the (one) in the heavens.

22 πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ
Many will say to me in that the

ἡμέρᾳ Κύριε κύριε, οὐ τῷ
day Lord, Lord, not to the

σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ
your name prophesied we, and to the

σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ
your name demons threw we out, and

τῷ σῷ ὀνόματι δυνάμεις πολλὰς
to the your name powerful works many

ἐποιήσαμεν; 23 καὶ τότε ὁμολογήσω αὐτοῖς
did we? And then I shall confess to them

15 "Be on the watch for the false prophets that come to you in sheep's covering, but inside they are ravenous wolves.

16 By their fruits you will recognize them.

Never do people gather grapes from thorns or figs from thistles, do they? 17 Likewise every good tree

produces fine fruit, but every rotten tree

produces worthless fruit; 18 a good tree

cannot bear worthless fruit, neither can a

rotten tree produce fine fruit. 19 Every

tree not producing fine fruit gets cut

down and thrown into the fire. 20 Really,

then, by their fruits you will recognize

those [men].

21 "Not everyone

saying to me, 'Lord, Lord,' will enter into

the kingdom of the heavens, but the

one doing the will of my Father who

is in the heavens will. 22 Many will

say to me in that day, 'Lord, Lord,

did we not prophesy in your name, and

expel demons in your name, and perform

many powerful works in your name?"

23 And yet then I will confess to them:

ὅτι Οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.
that Never I knew you; be getting away from me the (ones) working the lawlessness.

24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ὠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν. 25 καὶ κατέβη ἡ βροχὴ καὶ ἦλθαν οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν, τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. 26 Καὶ

πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτούς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ὠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον. 27 καὶ κατέβη ἡ βροχὴ καὶ ἦλθαν οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν, καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.

28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσαντο οἱ ὄχλοι ἐπὶ τῇ διδασκίᾳ αὐτοῦ· 29 ἦν γὰρ διδάσκων αὐτούς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.

8 Καταβάνας δὲ αὐτοῦ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

I never knew you! Get away from me, you workers of lawlessness.

24 "Therefore everyone that hears these sayings of mine and does them will be likened to a discreet man, who built his house upon the rock-mass. 25 And the rain poured down and the floods came and the winds blew and lashed against that house, but it did not cave in, for it had been founded upon the rock-mass.

26 Furthermore, everyone hearing these sayings of mine and not doing them will be likened to a foolish man, who built his house upon the sand. 27 And the rain poured down and the floods came and the winds blew and struck against that house and it caved in, and its collapse was great."

28 Now when Jesus finished these sayings, the effect was that the crowds were astounded at his way of teaching; 29 for he was teaching them as a person having authority, and not as their scribes.

8 After he had come down from the mountain great crowds followed him.

2 Καὶ ἰδοὺ λεπρὸς προσελθὼν
And look! leper having come toward

προσεκύνει αὐτῷ λέγων Κύριε, ἐὰν
was doing obeisance to him saying Lord, if ever

θέλης δύνασαι με καθαρίσαι. 3 καὶ
you may will you are able me to cleanse. And

ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ
having stretched out the hand he touched of him

λέγων Θέλω, καθαρῖσθητι· καὶ
saying I am willing, be you cleansed; and

εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.
immediately was cleansed of him the leprosy.

4 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ὅρα μηδενὶ
And is saying to him the Jesus See to no one

εἰπῆς, ἀλλὰ ὑπάγε σεαυτὸν δείξον τῷ
you should tell, but go away yourself show to the

ιερεῖ, καὶ προσένεγκον τὸ δῶρον ὃ
priest, and offer the gift which

προσέταξεν Μωυσῆς εἰς μαρτύριον αὐτοῖς·
appointed Moses into witness to them.

5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ
Having entered but of him into Capernaum

προσηλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν
came toward him centurion entreating

αὐτὸν 6 καὶ λέγων Κύριε, ὁ παῖς μου
him and saying Lord, the boy of me

βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς
has been cast in the house paralytic, terribly

βασανιζόμενος. 7 λέγει αὐτῷ Ἐγὼ
being tormented. He is saying to him I

ἔλθων θεραπεύσω αὐτόν. 8 ἀποκριθεὶς
having come shall cure him. Having answered

δὲ ὁ ἑκατόνταρχος ἔφη Κύριε, οὐκ εἰμὶ ἰκανὸς
but the centurion said Lord, not I am fit

ἵνα μου ὑπὸ τὴν στέγην
in order that of me under the roof

εἰσέλθης· ἀλλὰ μόνον εἰπέ λόγῳ,
you should enter; but only say to word,

καὶ ἰαθήσεται ὁ παῖς μου· 9 καὶ
and will be healed the boy of me; and

γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν
for I man am under authority

τασσόμενος, ἔχων ὑπ' ἑμαυτὸν στρατιώτας,
being placed, having under myself soldiers,

καὶ ἐγὼ λέγω τούτῳ Πορεύθητι, καὶ
and I am saying to this (one) Go your way, and

πορεύεται, καὶ ἄλλῳ Ἔρχου,
he goes his way, and to another Be you coming,

καὶ ἔρχεται, καὶ τῷ δούλῳ μου Ποίησον
and he is coming, and to the slave of me Do

2 And, look! a leprosy man came up and

began doing obeisance to him, saying: "Lord,

if you just want to, you can make me

clean." 3 And so, stretching out [his]

hand, he touched him, saying: "I want

to. Be made clean." And immediately his

leprosy was cleansed away. 4 Then Jesus

said to him: "See that you tell no one, but

go, show yourself to the priest, and offer

the gift that Moses appointed, for the

purpose of a witness to them."

5 When he entered into Capernaum, an

army officer came to him, entreating him

6 and saying: "Sir, my manservant is

laid up in the house with paralysis, being

terribly tormented." 7 He said to him:

"When I get there I will cure him." 8 In

reply the army officer said: "Sir, I am not

a fit man for you to enter under my roof,

but just say the word and my manservant

will be healed. 9 For I too am a man placed

under authority, having soldiers under

me, and I say to this one, 'Be on your

way!' and he is on his way, and to another,

'Come!' and he comes, and to my slave, 'Do

τούτο, καὶ ποιεῖ. 10 ἀκούσας δὲ ὁ
this, and he is doing. Having heard but the

Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς
Jesus wondered and said to the (ones)

ἀκολουθοῦσιν Ἀμήν λέγω ὑμῖν, παρὰ
following Amen I am saying to you, beside

οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον.
no one so much faith in the Israel I found.

11 λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ
I am saying but to you that many from

ἀνατολῶν καὶ δυσμῶν ἔξουσιν καὶ
eastings and settings will come and

ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ
will recline with Abraham and Isaac and

Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν
Jacob in the kingdom of the heavens;

12 οἱ δὲ υἱοὶ τῆς βασιλείας
the but sons of the kingdom

ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον
will be thrown out into the darkness the outer;

ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
there will be the weeping and the gnashing

τῶν ὀδόντων. 13 καὶ εἶπεν ὁ Ἰησοῦς
of the teeth. And said the Jesus

τῷ ἑκατοντάρχη Ὑπάγε, ὡς
to the centurion Be going away, as

ἐπίστευσας γενηθήτω σοι· καὶ ἰάθη
you believed let it occur to you; and was healed

ὁ παῖς ἐν τῇ ὥρᾳ ἐκείνῃ.
the boy in the hour that.

14 Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν
And having come the Jesus into the

οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ
house of Peter he saw the mother-in-law of him

βεβλημένην καὶ πυρέσσουσαν· 15 καὶ
having been cast and burning with fever; and

ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν
he touched of the hand of her, and left

αὐτὴν ὁ πυρετός, καὶ ἠγέρθη, καὶ
her the fever, and she got up, and

διηκόνει αὐτῷ. 16 Ὁψίας δὲ
was serving to him. Of evening but

γενομένης προσήνεγκαν αὐτῷ
having come to be they brought toward him

δαμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ
demon-possessed many; and he threw out the

πνεύματα λόγῳ, καὶ πάντας τοὺς
spirits to word, and all the (ones)

κακῶς ἔχοντας ἑθεράπευσεν· 17 ὅπως
badly having he cured; so that

this! and he does it."

10 Hearing that, Jesus

became amazed and

said to those following

him: "I tell you the

truth, With no one in

Israel have I found so

great a faith. 11 But

I tell you that many

from eastern parts

and western parts

will come and recline

at the table with

Abraham and Isaac

and Jacob in the king-

dom of the heavens;

12 whereas the sons

of the kingdom will be

thrown into the dark-

ness outside. There is

where [their] weeping

and the gnashing of

[their] teeth will be."

13 Then Jesus said to

the army officer: "Go.

Just as it has been

your faith, so let it

come to pass for you."

And the manservant

was healed in that

hour.

14 And Jesus, on

coming into Peter's

house, saw his

mother-in-law lying

down and sick with

fever. 15 So he

touched her hand,

and the fever left her,

and she got up and

began ministering to

him. 16 But after it

became evening, peo-

ple brought him many

demon-possessed per-

sons; and he expelled

the spirits with a

word, and he cured

all who were faring

badly; 17 that there

πληρωθῆ το ρηθὲν διὰ
might be fulfilled the (thing) spoken through
'Ἡσαίου τοῦ προφήτου λέγοντος Αὐτὸς τὰς
Isaiah the prophet saying He the
ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους
sicknesses of us he took and the diseases
ἐβάστασεν.
he carried.

18 Ἴδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ
Having seen but the Jesus crowd about
αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.
him commanded to go off into the other side.

19 Καὶ προσελθὼν εἰς γραμματεῖς
And having come alongside one scribe
εἶπεν αὐτῷ Διδάσκαλε, ἀκολουθήσω σοι
said to him Teacher, I will follow to you
ὅπου ἔαν ἀπέρχῃ. 20 καὶ λέγει
where if ever you may go off. And is saying

αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς
to him the Jesus The foxes dens
ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ
are having and the birds of the heaven
κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου
roosts, the but Son of the man
οὐκ ἔχει ποῦ τὴν κεφαλὴν
not is having where the head

κλίνει. 21 Ἄλλος δὲ τῶν
he may incline. Different (one) but of the
μαθητῶν εἶπεν αὐτῷ Κύριε, ἐπίτρεψόν μοι
disciples said to him Lord, permit to me
πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.
first to go off and to bury the father of me.

22 ὁ δὲ Ἰησοῦς λέγει αὐτῷ Ἀκολουθεῖ
The but Jesus is saying to him Be following
μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς
to me, and let the dead (ones) to bury the
ἑαυτῶν νεκροὺς.
of themselves dead (ones).

23 Καὶ ἐμβάντι αὐτῷ εἰς πλοῖον
And having stepped in to him into boat
ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 24 καὶ
followed to him the disciples of him. And

ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ,
look! shaking great occurred in the sea,
ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν
as-and the boat to be covered by the
κυμάτων· αὐτὸς δὲ ἐκάθευδεν. 25 καὶ
waves; he but was sleeping. And

προσελθόντες ἤγειραν αὐτὸν λέγοντες
having come toward they woke up him saying

might be fulfilled
what was spoken
through Isaiah the
prophet, saying: "He
himself took our
sicknesses and carried
our diseases."

18 When Jesus saw
a crowd around him,
he gave the command
to shove off for the
other side. 19 And

a certain scribe came
up and said to him:
"Teacher, I will follow
you wherever you are
about to go." 20 But

Jesus said to him:
"Foxes have dens and
birds of heaven have
roosts, but the Son of
man has nowhere to
lay down his head."

21 Then another of
the disciples said to
him: "Lord, permit me
first to leave and bury
my father." 22 Jesus
said to him: "Keep
following me, and let
the dead bury their
dead."

23 And when he
got aboard a boat,
his disciples followed
him. 24 Now, look!
a great agitation
arose in the sea, so
that the boat was
being covered by the
waves; he, however,
was sleeping. 25 And
they came and woke
him up, saying:

Κύριε, σῶσον, ἀπολλύμεθα. 26 καὶ
 Lord, save, we are being destroyed. And

λέγει αὐτοῖς Τί δειλοὶ ἐστε,
 he is saying to them Why fainthearted are you,

ὀλιγόπιστοι; τότε ἐγερθεῖς
 ones with little faith? Then having got up

ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ,
 he rebuked to the winds and to the sea,

καὶ ἐγένετο γαλήνη μεγάλη. 27 Οἱ δὲ
 and occurred calm great. The but

ἄνθρωποι ἐθαύμασαν λέγοντες Ποταπός
 men wondered saying What kind

ἐστὶν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ
 is this (one) that also the winds and the

θάλασσα αὐτῷ ὑπακούουσιν;
 sea to him are obeying?

28 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν
 And having come of him into the other side

εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν
 into the country of the Gadarenes met

αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν
 to him two demon-possessed (ones) out of the

μνημείων ἐξερχόμενοι, χαλεποὶ λίαν
 memorial tombs coming out, fierce unusually

ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ
 as-and not to be strong anyone to pass by through

τῆς ὁδοῦ ἐκείνης. 29 καὶ ἰδοὺ ἔκραξαν
 the way that. And look! they cried aloud

λέγοντες Τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ;
 saying What to us and to you, Son of the God?

ἦλθες ὧδε πρὸ καιροῦ βασανίσαι
 Did you come here before appointed time to torment

ἡμᾶς; 30 Ἦν δὲ μακρὰν ἀπ' αὐτῶν
 us? Was but long [way] from them

ἀγέλη χοίρων πολλῶν βοσκομένη. 31 οἱ
 herd of swine many (one) being fed. The

δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες Εἰ
 but demons were entreating him saying If

ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς
 you are throwing out us, send off us into

τὴν ἀγέλην τῶν χοίρων. 32 καὶ εἶπεν αὐτοῖς
 the herd of the swine. And he said to them

Ἔπαγετε. οἱ δὲ ἐξελθόντες
 Go you away. The (ones) but having come out

ἀπήλθαν εἰς τοὺς χοίρους; καὶ ἰδοὺ ὤρμησεν
 went off into the swine; and look! rushed

πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν
 all the herd down the precipice into the

"Lord, save us, we are about to perish!"
 26 But he said to them: "Why are you fainthearted, you with little faith?" Then, getting up, he rebuked the winds and the sea, and a great calm set in. 27 So the men became amazed and said: "What sort of person is this, that even the winds and the sea obey him?"

28 When he got to the other side, into the country of the Gadarenes, there met him two demon-possessed men coming out from among the memorial tombs, unusually fierce, so that nobody had the courage to pass by on that road. 29 And, look! they screamed, saying: "What have we to do with you, Son of God? Did you come here to torment us before the appointed time?" 30 But a long way off from them a herd of many swine was at pasture. 31 So the demons began to entreat him, saying: "If you expel us, send us forth into the herd of swine." 32 Accordingly he said to them: "Go!" They came out and went off into the swine; and, look! the entire herd rushed over the precipice into the

28* Or, "coming out of." 29* See App 5A.

θάλασσαν, και απέθανον εν τοις ύδασιν.
sea, and they died in the waters.

33 Οι δὲ βόσκοντες ἔφυγον, και ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα και τὰ τῶν δῖμονιζομένων.
The (ones) but pasturing fled, and having gone off into the city they reported everything, including the affair of the demon-possessed men.

34 και ἰδοὺ πάντα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ, και ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῆ ἀπὸ τῶν ὀρίων αἰτῶν.
And look! all the city turned out to meet Jesus; and after having seen him, they earnestly urged him to move out from their districts.

9 Καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν, και ἦλθεν εἰς τὴν ἰδίαν πόλιν.
And having stepped in into boat he crossed through, and came into the own city.

2 Καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον.
And look! they were bringing toward him paralytic upon bed having been cast.

και ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ θάρσει, τέκνον· ἀφίενταί σου αἱ ἁμαρτίαι.
And having seen the Jesus the faith of them said to the paralytic Take courage, child; let go off are of you the sins.

3 Καὶ ἰδοὺ τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς Οὗτος βλασφημεῖ.
And look! certain ones of the scribes said in themselves This (one) blasphemes.

4 και εἰδὼς ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν ἵνα τί ἐνθυμείσθε πονηρὰ ἐν ταῖς καρδιαῖς ὑμῶν;
And Jesus the thoughts of them said In order that what you think wicked (things) in the hearts of you? Which for is

5 τί γὰρ ἔστιν εὐκοπώτερον, εἰπεῖν Ἄφίενται σου αἱ ἁμαρτίαι, ἢ εἰπεῖν Ἐγειρε και περιπάτει;
For instance, which is easier, to say, Your sins are forgiven, or to say, Get up and walk?

6 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας —
In order that but you might know that authority is having the Son of the man upon the earth to let go off sins —

sea and died in the waters. 33 But the herders fled and, going into the city, they reported everything, including the affair of the demon-possessed men.

34 And, look! all the city turned out to meet Jesus; and after having seen him, they earnestly urged him to move out from their districts.

9 So, boarding the boat, he proceeded across and went into his own city.

2 And, look! they were bringing him a paralyzed man lying on a bed. On seeing their faith Jesus said to the paralytic: "Take courage, child; your sins are forgiven."

3 And, look! certain of the scribes said to themselves: "This fellow is blaspheming."

4 And Jesus, knowing their thoughts, said:

"Why are you thinking wicked things in your hearts?"

5 For instance, which is easier, to say, Your sins are forgiven, or

to say, Get up and walk?

6 However, in order for you to know that the Son of man has authority on earth to forgive sins—

τότε λέγει τῷ παραλυτικῷ
then he is saying to the paralytic

Ἔγειρε ἄρῶν σου τὴν κλίνην
Be getting up pick up of you the bed
καὶ ὑπάγε εἰς τὸν οἶκόν σου. 7 καὶ
and be going away into the home of you. And

ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.
having got up he went off into the home of him.

8 Ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ
Having seen but the crowds became afraid and
ἐδόξασαν τὸν θεὸν τὸν δόντα
glorified the God the (one) having given
ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.
authority such to the men.

9 Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν
And passing on the Jesus from there saw

ἄνθρωπον καθήμενον ἐπὶ τὸ τελῶνιον,
man sitting upon the tax office,

Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ
Matthew being said, and is saying to him

Ἄκολουθε μοι, καὶ ἄναστας
Be following to me; and having risen up

ἠκολούθησεν αὐτῷ. 10 Καὶ ἐγένετο αὐτοῦ
he followed to him. And it happened of him

ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ
lying up in the house, and look! many

τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες
tax collectors and sinners having come

συνάνεκιντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς
were lying up with the Jesus and the disciples

αὐτοῦ. 11 καὶ ἰδόντες οἱ Φαρισαῖοι
of him. And having seen the Pharisees

ἔλεγον τοῖς μαθηταῖς αὐτοῦ Διὰ
were saying to the disciples of him Through

τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν
what with the tax collectors and sinners

ἔσθιει ὁ διδάσκαλος ὑμῶν; 12 ὁ
eats the teacher of you? The (one)

δὲ ἀκούσας εἶπεν Οὐ χρεῖαν ἔχουσιν
but having heard said Not need are having

οἱ (ἄνευ) ἰσχυρόντος ἰατροῦ ἀλλὰ
the (ones) being strong of healer but

οἱ (ὄχι) κακῶς ἔχοντες.
the (ones) badly having.

13 πορευθέντες δὲ μάθετε τί
Having gone your way but learn you what

ἔστιν Ἔλεος θέλω καὶ οὐ
is Mercy I am willing and not

θυσίαν· οὐ γὰρ ἦλθον καλεῖσαι
sacrifice; not for I came to call

then he said to the paralytic: "Get up, pick up your bed, and go to your home."

7 And he got up and went off to his home. 8 At the sight of this the crowds were struck with fear, and they glorified God, who gave such authority to men.

9 Next, while passing along from there, Jesus caught sight of a man named Matthew seated at the tax office, and he said to him: "Be my follower." Thereupon he did rise up and follow him. 10 Later, while he was reclining at the table in the house, look! many tax collectors and sinners came and began reclining with Jesus and his disciples. 11 But on seeing this the Pharisees began to say to his disciples: "Why is it that your teacher eats with tax collectors and sinners?"

12 Hearing [them], he said: "Persons in health do not need a physician, but the ailing do. 13 Go, then, and learn what this means, 'I want mercy, and not sacrifice.' For I came to call, not

δικαίους ἀλλά ἁμαρτωλούς.
righteous (ones) but sinners.

righteous people, but sinners."

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ
Then are coming toward him the disciples
'Ιωάννου λέγοντες Διὰ τί ἡμεῖς καὶ
of John saying Through what we and
οἱ Φαρισαῖοι νηστεύομεν, οἱ δὲ μαθηταὶ
the Pharisees we are fasting, the but disciples
σοῦ οὐ νηστεύουσιν; 15 καὶ εἶπεν αὐτοῖς
of you not are fasting? And said to them

14 Then John's disciples came to him and asked: "Why is it that we and the Pharisees practice fasting but your disciples do not fast?"

ὁ Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ
the Jesus Not are able the sons of the
νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν
bridechamber to mourn upon how long with them
ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι
is the bridegroom? Will come but days

15 At this Jesus said to them: "The friends of the bridegroom have no reason to mourn as long as the bridegroom is with them, do they? But

ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ
whenever might be lifted up away from them the
νυμφίος, καὶ τότε νηστεύουσιν. 16 οὐθεὶς
bridegroom, and then they will fast. Nobody

days will come when the bridegroom will be taken away from them, and then they will fast. 16 Nobody

δὲ ἐπιβάλλει ἐπίβλημα ῥάκου ἀγνάφου ἐπὶ
but puts upon patch of cloth unshrunk upon
ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ
outer garment old; is lifting up for the

sews a patch of unshrunk cloth upon an old outer garment; for its full strength

πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ
fulness of it from the outer garment, and

would pull from the outer garment and the

χειρὸν σχίσμα γίνεται. 17 οὐδὲ βάλλουσιν
worse tear becomes. Neither do they put

tear would become worse. 17 Neither do

οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε,
wine new into skin bags old; if but not,

people put new wine into old wineskins;

ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος
are bursting the skin bags, and the wine

but if they do, then the wineskins burst

ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται· ἀλλὰ
is spilled out and the skin bags are ruined; but

and the wine spills out and the wineskins

βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς,
they do put wine new into skin bags new,

are ruined. But people put new wine into new

καὶ ἀμφοτέροι συντηροῦνται.
and both are preserved.

wineskins, and both things are preserved."

18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς
These (things) of him speaking to them

18 While he was telling them these

ἰδοὺ ἄρχων εἰς προσελθὼν
look! ruler one having come toward

things, look! a certain ruler who had

προσεκύνει αὐτῷ λέγων ὅτι Ἡ
was doing obeisance to him saying that The

approached began to do obeisance to him,

θυγάτηρ μου ἄρτι ἐτελείωτησεν· ἀλλὰ
daughter of me right now deceased; but

saying: "By now my daughter must be

ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ'
having come put upon the hand of you upon

dead; but come and lay your hand upon

αὐτήν, καὶ ζήσεται.
her, and she will live.

her and she will come to life."

19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθει
And having got up the Jesus was following
αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. 20 Καὶ ἰδοὺ
to him and the disciples of him. And look!

γυνὴ αἰμορροοῦσα δώδεκα ἔτη
woman having flux of blood twelve years
προσελθοῦσα ὀπισθεν ἤψατο τοῦ
having come toward behind touched of the
κρασπέδου τοῦ ἱματίου αὐτοῦ
fringe of the outer garment of him;

21 ἔλεγεν γὰρ ἐν ἑαυτῇ Ἐὰν μόνον
she was saying for in herself If ever only
ἄψωμαι τοῦ ἱματίου αὐτοῦ
I might touch of the outer garment of him
σωθ σομαι. 22 ὁ δὲ Ἰησοῦς στραφεὶς
I shall be saved. The but Jesus having turned

καὶ ἰδὼν αὐτὴν εἶπεν Θάρσει,
and having seen her said Take courage,
θύγατερ ἡ πίστις σου σέσωκέν σε. καὶ
daughter; the faith of you has saved you. And
ἔσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.
was saved the woman from the hour that.

23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν
And having come the Jesus into the
οἰκίαν τοῦ ἀρχοντος καὶ ἰδὼν τοὺς
house of the ruler and having seen the
αὐλητὰς καὶ τὸν ὄχλον θορυβοῦμενον
flute players and the crowd making uproar

24 ἔλεγεν Ἄναχωρεῖτε, οὐ γὰρ
he was saying Be you withdrawing, not for
ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει· καὶ
died the little girl but she is sleeping; and
κατεγέλων αὐτοῦ. 25 ὅτε δὲ
they were laughing scornfully of him. When but

ἔξεβλήθη ὁ ὄχλος, εἰσελθὼν
was thrust out the crowd, having entered
ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἤγερθη
he took hold of the hand of her, and got up
τὸ κοράσιον. 26 Καὶ ἐξῆλθεν ἡ φήμη αὐτῆς
the little girl. And came out the fame this

εἰς ὅλην τὴν γῆν ἐκείνην.
into whole the earth that.

27 Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ
And passing along from there to the Jesus
ἠκολούθησαν δύο τυφλοὶ κράζοντες καὶ
followed two blind (ones) crying out and
λέγοντες Ἐλέησον ἡμᾶς, υἱὲ Δαυεὶδ.
saying Have mercy upon us, Son of David.

28 ἔλθοντι δὲ εἰς τὴν οἰκίαν προσῆλθαν
Having come but into the house came toward

19 Then Jesus, getting up, began to follow him; also his disciples did. 20 And, look! a woman suffering twelve years from a flow of blood came up behind and touched the fringe of his outer garment; 21 for she kept saying to herself: "If I only touch his outer garment I shall get well." 22 Jesus turned around and, noticing her, said:

"Take courage, daughter; your faith has made you well." And from that hour the woman became well.

23 When, now, he came into the ruler's house and caught sight of the flute players and the crowd in noisy confusion,

24 Jesus began to say: "Leave the place, for the little girl did not die, but she is sleeping." At this they began to laugh at him scornfully. 25 As soon as the crowd had been sent outside,

he went in and took hold of her hand, and the little girl got up. 26 Of course, the talk about this spread out into all that region.

27 As Jesus was passing along from there, two blind men followed him, crying out and saying: "Have mercy on us, Son of David."

28 After he had gone into the house,

αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ
to him the blind (ones), and is saying to them the

Ἰησοῦς Πιστεύετε ὅτι δύνάμαι τοῦτο
Jesus Do you believe that I am able this
ποιῆσαι; λέγουσιν αὐτῷ Ναί, κύριε.
to do? They are saying to him Yes, Lord.

29 τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν
Then he touched of the eyes of them

λέγων Κατὰ τὴν πίστιν ὑμῶν γενηθήτω
saying According to the faith of you let it happen
ὁμίν. 30 καὶ ἠνεώχθησαν αὐτῶν οἱ
to you. And were opened of them the

ὀφθαλμοί. Καὶ ἐνεβριμήθη αὐτοῖς
eyes. And sternly charged to them

ὁ Ἰησοῦς λέγων Ὁράτε μηδεὶς
the Jesus saying Be seeing you nobody

γινωσκέτω· 31 οἱ δὲ ἐξεληθόντες
let be knowing; the (ones) but having gone out

διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.
publicized him in whole the earth that.

32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ
Of them but going out look!

προσνεγκαν αὐτῷ κωφὸν
they brought toward him dumb one

δαιμονιζόμενον· 33 καὶ ἐκβληθέντος
demon-possessed; and having been thrown out

τοῦ δαιμονίου ἐλάλησεν ὁ κωφός, καὶ
of the demon spoke the dumb one. And

ἐθαύμασαν οἱ ὄχλοι λέγοντες Οὐδέποτε
wondered the crowds saying Never

ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ. 34 οἱ δὲ
it appeared thou in the Israel. The but

Φαρισαῖοι ἔλεγον Ἐν τῷ ἄρχοντι τῶν
Pharisees were saying In the ruler of the

δαιμονίων ἐκβάλλει τὰ δαιμόνια.
demons he throws out the demons.

35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς
And was going about the Jesus the

πόλεις πάσας καὶ τὰς κώμας,
cities all and the vi ages,

διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν
teaching in the synagogues of them

καὶ κηρύσσων τὸ εὐαγγέλιον τῆς
and preaching the good news of the

βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ
kingdom and curing every disease and

πᾶσαν μαλακίαν. 36 Ἰδὼν δὲ τοὺς
every softness. Having seen but the

ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι
crowds he felt tender affection about them because

the blind men came to
him, and Jesus asked

them: "Do you have
faith that I can do
this?" They answered
him: "Yes, Lord."

29 Then he touched
their eyes, saying:

"According to your
faith let it happen
to you." 30 And
their eyes received

sight. Moreover, Jesus
sternly charged them,
saying: "See that
nobody gets to know

it." 31 But they,
after getting outside,
made it public about
him in all that region.

32 Now when they
were leaving, look!

people brought him a
dumb man possessed
of a demon; 33 and
after the demon had

been expelled the
dumb man spoke.

Well, the crowds felt
amazement and said:

"Never was anything
like this seen in

Israel." 34 But the
Pharisees began to

say: "It is by the ruler
of the demons that he

expels the demons."

35 And Jesus set
out on a tour of all

the cities and villages,
teaching in their syn-

agogues and preaching
the good news of the

kingdom and curing
every sort of disease

and every sort of in-

firmity. 36 On seeing
the crowds he felt
pity for them, because

ἦσαν ἐσκυλμένοι καὶ ἐριμμένοι
they were skinned (ones) and tossed about (ones)
ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.
as if sheep not having shepherd

37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ
Then he is saying to the disciples of him
'Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἔργαται
The indeed harvest much, the but workers
ὀλίγοι· 38 δεήθητε οὖν τοῦ κυρίου τοῦ
few; beg you therefore of the Lord of the
θερισμοῦ ὅπως ἐκβάλῃ ἔργατας εἰς
harvest so that he might thrust out workers into
τὸν θερισμὸν αὐτοῦ.
the harvest of him.

10 Καὶ προσκαλεσάμενος τοὺς δώδεκα
And having called toward self the twelve
μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν
disciples of him he gave to them authority
πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν
of spirits unclean as-and to be throwing out
αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν
them and to be curing every disease and every
μαλακίαν.
softness.

2 Τῶν δὲ δώδεκα ἀποστόλων τὰ
Of the but twelve apostles the
ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ
names is these; first Simon the (one)
λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς
being said Peter and Andrew the brother
αὐτοῦ καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου
of him and James the (one) of the Zebedee
καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, 3 Φίλιππος
and John the brother of him, Philip
καὶ Βαρθολομαῖος, Θωμᾶς καὶ Ματθαῖος ὁ
and Bartholomew, Thomas and Matthew the
τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου
tax collector, James the (one) of the Alphaeus
καὶ Θαδδαῖος, 4 Σίμων ὁ Καναναῖος καὶ
and Thaddaeus, Simon the Cananaean and
Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ
Judas the Iscariot the (one) also
παραδούς αὐτόν.
having given over him.

5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ
These the twelve sent off the
Ἰησοῦς παραγγείλας αὐτοῖς λέγων εἰς
Jesus having given orders to them saying into
ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς
way of nations not you should go off, and into

they were skinned and thrown about like sheep without a shepherd. 37 Then he said to his disciples: "Yes, the harvest is great, but the workers are few. 38 Therefore, beg the Master of the harvest to send out workers into his harvest."

10 So he summoned his twelve disciples and gave them authority over unclean spirits, in order to expel these and to cure every sort of disease and every sort of infirmity.

2 The names of the twelve apostles are these: First, Simon, the one called Peter, and Andrew his brother; and James the [son] of Zeb'e-dee and John his brother; 3 Philip and Barthol'omew; Thomas and Matthew the tax collector; James the [son] of Al-phae'us, and Thad-dae'us; 4 Simon the Ca-na-nae'an, and Judas Is-car'i-ot, who later betrayed him.

5 These twelve Jesus sent forth, giving them these orders: "Do not go off into the road of the nations, and

πόλιν Σαμαρειτῶν μὴ εἰσέλθῃτε·
city of Samaritans not you should enter;

6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ
be going your way but rather toward the

πρόβατα τὰ ἀπολωλότα οἴκου
sheep the (ones) having been lost of house

Ἰσραὴλ. 7 πορεύομενοι δὲ κηρῦσσετε
of Israel. Going your way but be you preaching

λέγοντες ὅτι Ἦγγικεν ἡ βασιλεία τῶν
saying that Has drawn near the kingdom of the

οὐρανῶν. 8 ἀσθενούντας θεραπεύετε,
heavens. (Ones) being sick be you curing,

νεκροὺς ἐγείρετε, λεπρῶς
dead (ones) be you raising up, lepers

καθαρίζετε, δαιμόνια ἐκβάλλετε·
be you cleansing, demons be you throwing out;

δωρεὰν ἐλάβετε, δωρεὰν δότε. 9 Μὴ
free you received, free give you. Not

κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ
you should procure gold nor silver nor

χαλκὸν εἰς τὰς ζώνας ὑμῶν, 10 μὴ πήραν
copper into the girdles of you, not pouch

εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ
into way nor two undergarments nor

ὑποδήματα μηδὲ ῥάβδον· ἀξίος γὰρ ὁ
sandals nor staff; worthy for the

ἐργάτης τῆς τροφῆς αὐτοῦ.
worker of the food of him.

11 εἰς ἣν δ' ἂν πόλιν ἢ κώμην
Into what but likely city or village

εἰσέλθῃτε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιος
you might enter, search out who in it worthy

ἔστιν· κακεῖ μείνατε ἕως ἂν
is; and there stay until likely

ἐξέλθῃτε. 12 εἰσερχόμενοι δὲ εἰς τὴν
you might go out. Entering but into the

οἰκίαν ἀσπᾶσασθε αὐτήν· 13 καὶ ἕαν μὲν
house greet you it; and if ever indeed

ἢ ἡ οἰκία ἀξία, ἐλθάτω ἡ εἰρήνη
may be the house worthy, let come the peace

ὑμῶν ἐπ' αὐτήν· ἐάν δὲ μὴ ἢ ἀξία,
of you upon it; if ever but not it be worthy,

ἢ εἰρήνη ὑμῶν ἐφ' ὑμᾶς ἐπιστραφήτω.
the peace of you upon you let return.

14 καὶ ὅς ἂν μὴ δέξηται ὑμᾶς μηδὲ
And who likely not might receive you nor

ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι
might hear the words of you, going out

ἔξω τῆς οἰκίας ἢ τῆς πόλεως
outside the house or the city

do not enter into a Sa-mar-i-tan city;

6 but, instead, go continually to the lost

sheep of the house of Israel. 7 As you

go, preach, saying, 'The kingdom of the

heavens has drawn near.' 8 Cure sick

people, raise up dead persons, make lepers

clean, expel demons. You received free, give

free. 9 Do not procure gold or silver or

copper for your girdle purses, 10 or a food

pouch for the trip, or two undergarments, or

sandals or a staff; for the worker deserves

his food.

11 "Into whatever city or village you

enter, search out who in it is deserving,

and stay there until you leave. 12 When

you are entering into the house, greet the

household; 13 and if the house is deserving,

let the peace you wish it come upon it; but

if it is not deserving, let the peace from

you return upon you. 14 Wherever

anyone does not take you in or listen to your words, on

going out of that house or that city

ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν
that shake you off the dust of the
ποδῶν ὑμῶν. 15 ἀμὴν λέγω ὑμῖν,
feet of you. Amen I am saying to you,
ἀνεκτότερον ἔσται γῆ Σοδόμων καὶ
more endurable it will be to earth of Sodom and
Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ
Gomorrhah in day of judgment than to the
πόλει ἐκείνῃ.
city that.

16 Ἴδου ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα
Look! I am sending off you as sheep

ἐν μέσῳ λύκων· γίνεσθε οὖν
in midst of wolves; be proving yourselves therefore
φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ
cautious as the serpents and innocent as the
περιστεραὶ. 17 προσέχετε δὲ ἀπὸ τῶν
doves. Be you attentive but from the

ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς
men; they will give over for you into

συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν
local courts, and in the synagogues of them

μιστιγῶσουσιν ὑμᾶς· 18 καὶ ἐπὶ ἡγεμόνας
they will scourge you; and upon governors

δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν
but and kings you will be led on account

ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.
of me into witness to them and to the nations.

19 ὅταν δὲ παραδῶν ὑμᾶς, μὴ
Whenever but they might give over you, not

μεριμνήσητε πῶς ἢ τί λαλήσητε·
be you anxious how or what you should speak;

δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί
it will be given for to you in that the hour what

λαλήσητε· 20 οὐ γὰρ ὑμεῖς ἐστέ
you should speak; not for you are

οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ
the (ones) speaking but the spirit of the

πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.
Father of you the (thing) speaking in you.

21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς
Will give over but brother brother into

θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται
death and father child, and will stand up upon

τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.
children upon parents and will cause to die them.

22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων
And you will be being hated by all (ones)

shake the dust off your feet. 15 Truly I say to you, It will be more endurable for the land of Sodom and Gomorrah on Judgment Day than for that city.

16 "Look! I am sending you forth as sheep amidst wolves; therefore prove yourselves cautious as serpents and yet innocent as doves. 17 Be on your guard against men; for they will deliver you up to local courts, and they will scourge you in their synagogues. 18 Why, you will be haled before governors and kings for my sake, for a witness to them and the nations. 19 However, when they deliver you up, do not become anxious about how or what you are to speak; for what you are to speak will be given you in that hour; 20 for the ones speaking are not just you, but it is the spirit of your Father that speaks by you. 21 Further, brother will deliver up brother to death, and a father his child, and children will rise up against parents and will have them put to death. 22 And you will be objects of hatred by all people

διὰ τὸ ὄνομά μου· ὁ δὲ
through the name of me; the (one) but
ὑπομείνας εἰς τέλος οὗτος σωθήσεται.
having endured into end this (one) will be saved.

23 ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ
Whenever but they may persecute you in the

πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν·
city this, be fleeing into the different (one) ;
ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ
amen for I am saying to you, not not

τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ
you might complete the cities of the Israel
ἕως ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.
until might come the Son of the man.

24 Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον
Not is disciple over the teacher

οὐδὲ δούλος ὑπὲρ τὸν κύριον αὐτοῦ.
nor slave over the lord of him.

25 ἀρκετὸν τῷ μαθητῇ ἵνα
Sufficient to the disciple in order that

γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ
he might become as the teacher of him, and the

δούλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην
slave as the lord of him. If the householder

Βεεζεβούλ ἐπέκαλεσαν, πόσω μᾶλλον
Beelzebub they called upon, to how much rather

τοὺς οἰκιακοὺς αὐτοῦ. 26 μὴ οὖν
the ones of the household of him. Not therefore

φοβηθῆτε αὐτούς· οὐδὲν γὰρ ἔστιν
you should fear them; nothing for is

κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ
(thing) covered which not will be uncovered, and

κρυπτόν ὃ οὐ γνωσθήσεται. 27 ὃ
hidden which not will become known. What

λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ
I am saying to you in the darkness, say you in the

φωτί; καὶ ὃ εἰς τὸ οὖς ἀκούετε,
light; and what into the ear you are hearing,

κηρύξατε ἐπὶ τῶν δωματίων. 28 καὶ μὴ
preach you upon the housetops. And not

φοβηθῆτε ἀπὸ τῶν ἀποκτείνοντων τὸ
you should fear from the (ones) killing the

σῶμα τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν·
body the but soul not being able to kill;

φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ
be fearing but rather the (one) being able also

ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ.
soul and body to destroy in Gehenna.

on account of my name; but he that has endured to the end is the one that will be saved. 23 When they persecute you in one city, flee to another; for truly I say to you, You will by no means complete the circuit of the cities of Israel until the Son of man arrives.

24 "A disciple is not above his teacher, nor a slave above his lord. 25 It is enough for the disciple to become as his teacher, and the slave as his lord. If people have called the householder Be-el'ze-bub, how much more [will they call] those of his household so?

26 Therefore do not fear them; for there is nothing covered over that will not become uncovered, and secret that will not become known. 27 What I tell you in the darkness, say in the light; and what you hear whispered, preach from the housetops. 28 And do not become fearful of those who kill the body but cannot kill the soul; but rather be in fear of him that can destroy both soul* and body in Ge-hen'na.*

29 οὐχὶ δύο στρουθία ἀσσαρίου
 Not two sparrows of assarion
 πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ
 are sold? And one out of them not
 πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς
 will fall upon the earth without of the Father
 ὑμῶν. 30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς
 of you. Of you but also the hairs of the
 κεφαλῆς πάσαι ἠριθμημέναι εἰσίν.
 head all having been numbered are.
 31 μὴ οὖν φοβεῖσθε πολλῶν στρουθίων
 Not therefore be fearing; of many sparrows
 διαφέρετε ὑμεῖς.
 are differing you.

32 Πᾶς οὖν ὅστις ὁμολογήσει ἐν
 Everyone therefore who will confess in
 ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω
 me in front of the men, shall confess
 κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου
 also I in him in front of the Father of me
 τοῦ ἐν τοῖς οὐρανοῖς. 33 ὅστις δὲ
 the (one) in the heavens; whoever but
 ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων,
 might disown me in front of the men,
 ἀρνήσομαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρὸς
 shall disown also I him in front of the Father
 μου τοῦ ἐν τοῖς οὐρανοῖς. 34 Μὴ
 of me the (one) in the heavens. Not
 νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ
 you should think that I came to throw peace upon
 τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ
 the earth; not I came to throw peace but
 μάχαιραν. 35 ἦλθον γὰρ διχάσαι
 sword. I came for to divide
 ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ
 man down on the father of him and
 θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην
 daughter down on the mother of her and bride
 κατὰ τῆς πενθερᾶς αὐτῆς, 36 καὶ ἐχθροὶ
 down on the mother-in-law of her, and enemies
 τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ.
 of the man the ones of the household of him.
 37 Ὁ φιλῶν πατέρα ἢ
 The (one) having affection for father or
 μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· καὶ
 mother over me not is of me worthy; and
 ὁ φιλῶν υἱὸν ἢ θυγατέρα
 the (one) having affection for son or daughter
 ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος·
 over me not is of me worthy;

29 Do not two sparrows sell for a coin of small value? Yet not one of them will fall to the ground without your Father's [knowledge]. 30 But the very hairs of your head are all numbered. 31 Therefore have no fear: you are worth more than many sparrows.

32 "Everyone, then, that confesses union with me before men, I will also confess union with him before my Father who is in the heavens; 33 but whoever disowns me before men, I will also disown him before my Father who is in the heavens. 34 Do not think I came to put peace upon the earth; I came to put, not peace, but a sword. 35 For I came to cause division, with a man against his father, and a daughter against her mother, and a young wife against her mother-in-law. 36 Indeed, a man's enemies will be persons of his own household. 37 He that has greater affection for father or mother than for me is not worthy of me; and he that has greater affection for son or daughter than for me is not worthy of me.

38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ
and who not is taking the stake of him
καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου
and is following behind me, not is of me
ἄξιος. 39 ὁ εὕρων τὴν ψυχὴν
worthy. The (one) having found the soul
αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας
of him will lose it, and the (one) having lost
τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὕρησει
the soul of him on account of me will find
αὐτήν.
it.

40 Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται,
The (one) receiving you me receives,
καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν
and the (one) me receiving receives the (one)
ἀποστείλαντά με. 41 ὁ δεχόμενος
having sent off me. The (one) receiving
προφήτην εἰς ὄνομα προφήτου μισθὸν
prophet into name of prophet reward
προφήτου λήμψεται, καὶ ὁ δεχόμενος
of prophet will get, and the (one) receiving
δικαίον εἰς ὄνομα δικαίου
righteous (one) into name of righteous (one)
μισθὸν δικαίου λήμψεται. 42 καὶ ὃς
reward of righteous (one) will get. And who
ἂν ποτίσῃ ἓνα τῶν μικρῶν
likely might cause to drink one of the little (ones)
τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα
these cup of cold [water] only into name
μαθητοῦ, ἀμήν λέγω ὑμῖν, οὐ μὴ
of disciple, amen I am saying to you, not not
ἀπολέσῃ τὸν μισθὸν αὐτοῦ.
he should lose the reward of him.

11 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς
And it occurred when finished the Jesus
διατάσσειν τοῖς δώδεκα μαθηταῖς αὐτοῦ,
giving instructions to the twelve disciples of him,
μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ
he went across from there of the to be teaching and
κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.
to be preaching in the cities of them.

2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ
The but John having heard in the
δεσμωτηρίῳ τὰ ἔργα τοῦ χριστοῦ πέμψας
jail the works of the Christ having sent
διὰ τῶν μαθητῶν αὐτοῦ 3 εἶπεν αὐτῷ
through the disciples of him said to him

38 And whoever does not accept his torture stake' and follow after me is not worthy of me. 39 He that finds his soul' will lose it, and he that loses his soul for my sake will find it.

40 "He that receives you receives me also, and he that receives me receives him also that sent me forth. 41 He that receives a prophet because he is a prophet will get a prophet's reward, and he that receives a righteous man because he is a righteous man will get a righteous man's reward. 42 And whoever gives one of these little ones only a cup of cold water to drink because he is a disciple, I tell you truly, he will by no means lose his reward."

11 Now when Jesus had finished giving instructions to his twelve disciples, he set out from there to teach and preach in their cities.

2 But John, having heard in jail about the works of the Christ, sent by means of his own disciples 3 and said to him:

Σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον
You are the (one) coming or different (one)

προσδοκῶμεν; 4 καὶ ἀποκριθεὶς ὁ
are we expecting? And having answered the

Ἰησοῦς εἶπεν αὐτοῖς Πορευθέντες
Jesus said to them Having gone your way

ἀπαγγεῖλατε Ἰωάννῃ ἃ ἀκούετε καὶ
report back to John what you are hearing and

βλέπετε· 5 τυφλοὶ ἀναβλέπουσιν καὶ
are seeing; blind (ones) are seeing again and

χλωοὶ περιπατοῦσιν, λεπροὶ
lame (ones) are walking about, lepers

καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ
are being cleansed and deaf (ones) are hearing, and

νεκροὶ ἐγείρονται καὶ πτωχοὶ
dead (ones) are being raised up and poor (ones)

εὐαγγελίζονται· 6 καὶ μακάριός ἐστιν
are being given good news; and happy is

ὁς ἂν μὴ σκανδαλισθῇ ἐν ἐμοί.
who likely not might have been stumbled in me.

7 Τούτων δὲ πορευομένων ἤρξατο ὁ
Of these but going their way started the

Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου
Jesus to be saying to the crowds about John

τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι;
What came you out into the wilderness to observe?

κάλαμον ὑπὸ ἀνέμου σαλευόμενον; 8 ἀλλὰ
Reed by wind being shaken? But

τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς
what came you out to see? Man in soft things

ἡμφιεσμένον; ἰδοὺ οἱ τὰ
having been clothed? Look! The (ones) the

μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν
soft things wearing in the houses of the

βασιλέων. 9 ἀλλὰ τί ἐξήλθατε; προφήτην
kings. But why came you out? Prophet

ἰδεῖν; ναί, λέγω ὑμῖν, καὶ περισσώτερον
to see? Yes, I am saying to you, and more abundant

προφήτου. 10 οὗτός ἐστιν περὶ οὗ
of prophet. This (one) is about whom

γέγραπται Ἰδοὺ ἐγὼ ἀποστέλλω τὸν
it has been written Look! I am sending off the

ἄγγελόν μου πρὸ προσώπου σου,
messenger of me before face of you,

ὅς κατασκευάσει τὴν ὁδὸν σου
who will prepare the way of you

ἔμπροσθέν σου. 11 ἀμήν λέγω
in front of you. Amen I am saying

ὑμῖν, οὐκ ἐγῆγερται ἐν γεννητοῖς
to you, not has been raised up in generated ones

"Are you the Coming One, or are we to expect a different one?"

4 In reply Jesus said to them: "Go your way and report to John what you are hearing and seeing:

5 The blind are seeing again, and the lame are walking about, the lepers are being cleansed and the deaf are hearing, and the dead are being raised up, and the poor are having the good news declared to them; 6 and happy is he that finds no cause for stumbling in me."

7 While these were on their way, Jesus started to say to the crowds respecting John: "What did you go out into the wilderness to behold? A reed being tossed by a wind? 8 What, then, did you go out to see? A man dressed in soft garments? Why, those wearing soft garments are in the houses of kings. 9 Really, then, why did you go out? To see a prophet? Yes, I tell you, and far more than a prophet. 10 This is he concerning whom it is written, 'Look! I myself am sending forth my messenger before your face, who will prepare your way ahead of you!' 11 Truly I say to you people, Among those born of women there have not been raised up

γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ
of women greater one of John the Baptist;

ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν
the but lesser one in the kingdom of the

οὐρανῶν μείζων αὐτοῦ ἐστίν. 12 ἀπὸ δὲ
heavens greater of him is. From but

τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως
the days of John the Baptist until

ἄρτι ἢ βασιλεία τῶν οὐρανῶν
right now the kingdom of the heavens

βιάζεται, καὶ βιάσται
is being pressed toward, and presses forward

ἀρπάζουσιν αὐτήν. 13 πάντες γὰρ οἱ
are snatching it. All for the

προφῆται καὶ ὁ νόμος ἕως Ἰωάννου
Prophets and the Law until John

ἔπροφήτευσαν· 14 καὶ εἰ θέλετε δεῦξασθαι,
prophesied; and if you will to receive,

αὐτός ἐστιν Ἠλίας ὁ μέλλων
he is Elijah the (one) being about

ἔρχεσθαι. 15 Ὁ ἔχων ὦτα
to be coming. The (one) having ears

ἀκουέτω.
let him be hearing.

16 Τίνι δὲ ὁμοιώσω τὴν γενεὰν
To whom but shall I liken the generation

ταύτην; ὅμοία ἐστὶν παιδίσις καθήμενοις
this? Like it is to young children sitting

ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς
in the marketplaces who sounding toward the

ἑτέροις 17 λέγουσιν Ἡλύθησαμεν
different (ones) are saying We played the flute

ὑμῖν καὶ οὐκ ὠρχήσασθε; ἐβρηθήσαμεν καὶ
to you and not you danced; we wailed and

οὐκ ἐκόψασθε· 18 ἦλθεν γὰρ
not you beat yourselves; came for

Ἰωάννης μήτε ἐσθίων μήτε πίνων, καὶ
John neither eating nor drinking, and

λέγουσιν Δαιμόνιον ἔχει· 19 ἦλθεν
they are saying Demon he is having; came

ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων,
the Son of the man eating and drinking,

καὶ λέγουσιν Ἴδοὺ ἄνθρωπος φάγος καὶ
and they are saying Look! man gluttonous and

οἰνοπότης, τελωνῶν φίλος καὶ
wine drinker, of tax collectors friend and

ἀμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ
of sinners. And was justified the wisdom from

τῶν ἔργων αὐτῆς.
the work of it.

a greater than John the Baptist; but a

person that is a lesser one in the kingdom of

the heavens is greater than he is. 12 But

from the days of John the Baptist until

now the kingdom of the heavens is the

goal toward which men press, and those

pressing forward are seizing it. 13 For all,

the Prophets and the Law, prophesied until

John; 14 and if you want to accept it, He

himself is 'E-li'jah who is destined to come.'

15 Let him that has ears listen.

16 "With whom shall I compare this

generation? It is like young children sitting

in the marketplaces who cry out to their

playmates, 17 say-

ing, 'We played the flute for you, but you

did not dance; we wailed, but you did

not beat yourselves in grief.' 18 Corre-

spondingly, John came neither eating nor

saying, 'He has a demon'; 19 the Son of man

did come eating and drinking, still people

say, 'Look! A man gluttonous and given

to drinking wine, a friend of tax collectors

and sinners.' All the same, wisdom is

proved righteous by its works."

20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν
 Then he started to reproach the cities ἐν
 αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις
 which took place the most powerful works
 αὐτοῦ, ὅτι οὐ μετενόησαν. 21 Οὐαί
 of him, because not they repented; Woe
 σοι, Χοραζαῖν· οὐαί σοι, Βηθσαϊδάν·
 to you, Chorazin; Woe to you, Bethsaida;
 ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ
 because if in Tyre and Sidon took place the
 δυνάμεις αἱ γινόμενα ἐν
 powerful works the (ones) having taken place in
 ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῶ
 you, of old likely in sackcloth and ashes
 μετενόησαν. 22 πλὴν λέγω ὑμῖν,
 they repented. Besides I am saying to you,
 Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται
 to Tyre and to Sidon more endurable it will be
 ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν. 23 Καὶ σύ,
 in day of judgment than to you. And you,
 Καφαρναούμ, μὴ ἕως οὐρανοῦ
 Capernaum, not until heaven
 ὑψωθήσῃ; ἕως ᾧδου
 you will be put high up? Until of Hades
 καταβήσῃ. ὅτι εἰ ἐν Σοδόμοις
 you will come down. Because if in Sodom
 ἐγενήθησαν αἱ δυνάμεις αἱ
 took place the powerful works the (ones)
 γινόμενα ἐν σοί, ἔμεινεν ἂν
 having taken place in you, it remained likely
 μέχρι τῆς σήμερον. 24 πλὴν
 until of the today. Besides
 λέγω ὑμῖν ὅτι γῆ Σοδόμων
 I am saying to you that to earth of Sodom
 ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως
 more endurable it will be in day of judgment
 ἢ σοί.
 than to you.

25 Ἐν ἐκείνῳ τῷ καιρῷ
 In that the appointed time
 ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν
 having answered the Jesus said
 Ἐξομολογοῦμαι σοι, πάτερ κύριε
 I am confessing out to you, Father Lord
 τοῦ οὐρανοῦ καὶ τῆς γῆς,
 of the heaven and of the earth,
 ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν
 because you hid these (things) from wise ones

20 Then he started to reproach the cities in which most of his powerful works had taken place, because they did not repent: 21 "Woe to you, Chorazin! Woe to you, Beth-sai-da! because if the powerful works had taken place in Tyre and Sidon that took place in you, they would long ago have repented in sackcloth and ashes. 22 Consequently I say to you, It will be more endurable for Tyre and Sidon on Judgment Day than for you. 23 And you, Cap-er-na-um, will you perhaps be exalted to heaven? Down to Ha'des* you will come; because if the powerful works that took place in you had taken place in Sod'om, it would have remained until this very day. 24 Consequently I say to you people, It will be more endurable for the land of Sod'om on Judgment Day than for you."

25 At that time Jesus said in response: "I publicly praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise

23* Ha'des (ᾧδου, hai'dou), κΒ; she'ohl', J^{7-14:16-18:22}. See App 4B. 24* For you (singular), referring to "you" as a city.

καὶ / συνετών, καὶ ἀπεκάλυψας αὐτὰ
 and intellectual ones, and you uncovered them
 νηπίοις· 26 ναί, ὁ πατήρ, ὅτι οὕτως
 to babes; yes, the Father, because thus
 εὐδοκία ἐγένετο ἔμπροσθέν σου. 27 Πάντα
 goodwill it became in front of you. All (things)
 μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ
 to me were given over by the Father of me, and
 οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ
 no one accurately knows the Son if not the
 πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει
 Father, nor the Father anyone accurately knows
 εἰ μὴ ὁ υἱὸς καὶ ὃ ἐάν βούληται
 if not the Son and to whom if ever may be wishing
 ὁ υἱὸς ἀποκαλύψαι. 28 Δεῦτε πρὸς με
 the Son to uncover. Hither toward me
 πάντες οἱ κοπιῶντες καὶ
 all the (ones) laboring and
 πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς.
 having been loaded down, and I shall refresh you.
 29 ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς καὶ
 Lift you up the yoke of me upon you and
 μάθετε ἀπ' ἐμοῦ, ὅτι πραῦς εἰμι
 learn from me, because mild-tempered I am
 καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε
 and lowly to the heart, and you will find
 ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν· 30 ὁ γὰρ
 refreshment to the souls of you; the for
 ζυγὸς μου χρηστὸς καὶ τὸ φορτίον μου
 yoke of me kindly and the load of me
 ἕλαφρόν ἐστιν.
 light is.

12 Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη
 In that the appointed time went his way
 ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν
 the Jesus to the sabbaths through the
 σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν,
 grainfields; the but disciples of him hungered,
 καὶ ἤρξαντο τὶλλειν στάχους καὶ ἐσθίειν.
 and started to pluck heads of grain and to eat.
 2 οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ
 The but Pharisees having seen said to him
 Ἴδου οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ
 Look! The disciples of you are doing what not
 ἔξεστιν ποιεῖν ἐν σαββάτῳ. 3 ὁ
 is allowed to be doing in sabbath. The (one)
 δὲ εἶπεν αὐτοῖς Οὐκ ἀνέγνωτε τί
 but said to them Not did you read what

and intellectual ones
 and have revealed
 them to babes.
 26 Yes, O Father,
 because to do thus
 came to be the way
 approved by you.
 27 All things have
 been delivered to me
 by my Father, and
 no one fully knows
 the Son but the
 Father, neither does
 anyone fully know the
 Father but the Son
 and anyone to whom
 the Son is willing to
 reveal him. 28 Come
 to me, all you who
 are toiling and loaded
 down, and I will
 refresh you. 29 Take
 my yoke upon you*
 and learn from me, for
 I am mild-tempered
 and lowly in heart,
 and you will find
 refreshment for your
 souls." 30 For my
 yoke is kindly and my
 load is light."

12 At that season
 Jesus went
 through the grain-
 fields on the sabbath.
 His disciples got
 hungry and started
 to pluck heads of
 grain and to eat.
 2 At seeing this the
 Pharisees said to him:
 "Look! Your disciples
 are doing what it is
 not lawful to do on
 the sabbath." 3 He
 said to them: "Have
 you not read what

29* Or, "Get under my yoke with me." 29* Or, "lives." See App 4A.

ἐποίησεν Δαυεὶδ ὅτε ἐπείνασεν καὶ οἱ μετ' αὐτοῦ; 4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, ὃ οὐκ ἔξον ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις; 5 ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ βεβηλοῦσιν καὶ ἀναίτιοι εἰσιν; 6 λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε. 7 εἰ δὲ ἐγνώκετε τί ἐστιν ἔλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν καταδικάσατε τοὺς ἀναίτιους. 8 κύριος γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

9 Καὶ μεταβάς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν· 10 καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν. Καὶ ἐπηρώτησαν αὐτὸν λέγοντες· Εἰ ἔξεστι τοῖς σαββάσιν θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. 11 ὁ δὲ εἶπεν αὐτοῖς· Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἓν, καὶ ἐὰν ἐμπέσῃ τούτο τοῖς σαββάσιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἔγερῃ;

David did when he and the men with him got hungry? 4 How he entered into the house of God and they ate the loaves of presentation, something that it was not lawful for him to eat, nor for those with him, but for the priests only? 5 Or, have you not read in the Law that on the sabbaths the priests in the temple treat the sabbath as not sacred and continue guiltless? 6 But I tell you that something greater than the temple is here. 7 However, if you had understood what this means, 'I want mercy, and not sacrifice,' you would not have condemned the guiltless ones. 8 For Lord of the sabbath is what the Son of man is."

9 After departing from that place he went into their synagogue; 10 and, look! a man with a withered hand! So they asked him, "Is it lawful to cure on the sabbath?" that they might get an accusation against him. 11 He said to them: "Who will be the man among you that has one sheep and, if this falls into a pit on the sabbath, will not get hold of it and lift it out?"

12 πὸσῶ οὖν διαφέρει ἄνθρωπος
To how much therefore differs man
προβάτου. ὥστε ἔξεστιν τοῖς
of sheep. As-and it is allowed to the

σάββασι καλῶς ποιεῖν. 13 Τότε
sabbaths finely to be doing. Then

λέγει τῷ ἀνθρώπῳ Ἔκτεινόν
he is saying to the man Stretch out

σου τὴν χεῖρα· καὶ ἐξέτεινεν,
of you the hand; and he stretched out,

καὶ ἀπεκατεστάθη ὑγιῆς ὡς ἡ ἄλλη.
and it was restored sound as the other.

14 Ἐξελθόντες δὲ οἱ Φαρισαῖοι
Having come out but the Pharisees

συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως αὐτὸν
counsel took down on him so that him

ἀπολέσωσιν. 15 Ὁ δὲ Ἰησοῦς
they might destroy. The but Jesus

γνοὺς ἀνεχώρησεν ἐκεῖθεν. Καὶ
having known withdrew from there. And

ἠκολούθησαν αὐτῷ πολλοί, καὶ ἐθεράπευσεν
followed to him many, and he cured

αὐτοὺς πάντας, 16 καὶ ἐπετίμησεν
them all, and he rebuked

αὐτοῖς ἵνα μὴ φανερόν αὐτὸν
to them in order that not manifest him

ποιήσωσιν· 17 ἵνα πληρωθῇ
should make; in order that might be fulfilled

τὸ τοῦ ῥηθῆν διὰ Ἰσαίου τοῦ
the (thing) spoken through Isaiah the

προφήτου λέγοντος
prophet saying

18 Ἴδοὺ ὁ παῖς μου ὃν ἠρέτισα,
Look! The boy of me whom I chose,

ὃ ἀγαπητός μου ὃν εὐδόκησεν
the beloved one of me whom thought well of

ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου
the soul of me; I shall put the spirit of me

ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν
upon him, and judgment to the nations

ἀπαγγελεῖ. 19 Οὐκ ἐρίσει οὐδὲ
he will report back. Not he will wrangle nor

κραυγάσει, οὐδὲ ἀκούσει τις ἐν ταῖς
will cry aloud, nor will hear anyone in the

πλατείαις τὴν φωνὴν αὐτοῦ. 20 Κάλαμον
broad ways the voice of him. Reed

συντετριμμένον οὐ κατεάξει καὶ λίνον
having been bruised not he will crush and flax

τυφόμενον οὐ σβέσει, ἕως ἂν
smouldering not he will extinguish, until likely

12 All considered, of how much more worth is a man than a sheep! So it is lawful to do a fine thing on the sabbath."

13 Then he said to the man: "Stretch out your hand." And he stretched it out, and it was restored sound like the other hand.

14 But the Pharisees went out and took counsel against him that they might destroy him. 15 Having come to know [this], Jesus withdrew from there. Many also followed him, and he cured them all,

16 but he strictly charged them not to make him manifest; 17 that there might be fulfilled what was spoken through Isaiah the prophet, who said:

18 "Look! My servant whom I chose, my beloved, whom my soul approved!

I will put my spirit upon him, and what justice is he will make clear to the nations. 19 He will not wrangle, nor cry

aloud, nor will anyone hear his voice in the broad ways. 20 No bruised reed will he crush, and no smoldering flaxen wick will he extinguish, until

ἐκβάλῃ εἰς νίκος τὴν κρίσιν.
he might thrust out into victory the judgment.

21 καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν.
And to the name of him nations will hope.

22 Τότε προσήνεγκαν αὐτῷ
Then they brought toward him

δαιμονιζόμενον τυφλὸν καὶ κωφόν· καὶ
being demonized blind and dumb (one); and
ἔθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν
he cured him, as-and the dumb to speak

καὶ βλέπειν. 23 Καὶ ἐξίσταντο
and to be seeing. And were put out of themselves

πάντες οἱ ὄχλοι καὶ ἔλεγον Μῆτι
all the crowds and were saying Not what

οὗτός ἐστιν ὁ υἱὸς Δαυεὶδ; 24 οἱ δὲ
this (one) is the Son of David? The but

Φαρισαῖοι ἀκούσαντες εἶπον Οὗτος οὐκ
Pharisees having heard said This (one) not

ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ
is throwing out the demons if not in the

Βεεζεβούλ ἄρχοντι τῶν δαιμονίων. 25 Εἰδὼς
Beelzebul ruler of the demons. Knowing

δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς Πάσα
but the thoughts of them he said to them Every

βασιλεία μερισθεῖσα καθ' ἑαυτῆς
kingdom having been divided down on itself

ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία
is being desolated, and every city or house

μερισθεῖσα καθ' ἑαυτῆς οὐ
having been divided down on itself not

σταθήσεται. 26 καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν
will stand. And if the Satan the Satan

ἐκβάλλει, ἐφ' ἑαυτὸν ἑμερίσθη·
is throwing out, upon himself he was divided;

πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ·
how therefore will stand the kingdom of him?

27 καὶ εἰ ἐγὼ ἐν Βεεζεβούλ ἐκβάλλω τὰ
And if I in Beelzebul am throwing out the

δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;
demons, the sons of you in whom are throwing out?

διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν.
Through this they judges will be of you.

28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω
If but in spirit of God I am throwing out

τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ
the demons, really overtook upon you the

βασιλεία τοῦ θεοῦ. 29 ἢ πῶς δύναται τις
kingdom of the God. Or how is able anyone

εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ
to enter into the house of the strong (one) and

he sends out justice with success. 21 Indeed, in his name nations will hope."

22 Then they brought him a demon-possessed man, blind and dumb; and he cured the dumb man, so that the dumb man spoke and saw. 23 Well, all the crowds were simply carried away and began to say:

"May this not perhaps be the Son of David?"

24 At hearing this, the Pharisees said:

"This fellow does not expel the demons

except by means of Be-el'ze-bub, the ruler of the demons."

25 Knowing their thoughts, he said to them:

"Every kingdom divided against itself

comes to desolation, and every city or

house divided against itself will not stand.

26 In the same way, if Satan expels Satan,

he has become divided against himself;

how, then, will his kingdom stand?

27 Moreover, if I expel the demons by

means of Be-el'ze-bub, by means of whom

do YOUR sons expel them? This is why

they will be judges of you. 28 But if

it is by means of God's spirit that I

expel the demons, the kingdom of God has

really overtaken you. 29 Or how can anyone

invade the house of a strong man and

τὰ σκεύη αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον
the vessels of him to snatch, if ever not first

δήσῃ τὸν ἰσχυρόν; καὶ τότε τὴν
he might bind the strong (one)? And then the
οἰκίαν αὐτοῦ διαρπάσει. 30 ὁ
house of him he will snatch through, The (one)

μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ
not being with me down on me is, and
ὁ μὴ συναῶν μετ' ἐμοῦ σκορπίζει.
the (one) not gathering with me scatters.

31 Διὰ τοῦτο λέγω ὑμῖν, πᾶσα
Through this I am saying to you, every
ἀμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς
sin and blasphemy will be let go off to the
ἀνθρώποις, ἢ δὲ τοῦ πνεύματος
men, the but of the spirit

βλασφημία οὐκ ἀφεθήσεται. 32 καὶ ὃς
blasphemy not will be let go off. And who
ἐὰν εἶπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ
if ever might say word down on the Son of the
ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ'
man, it will be let go off to him; who but

ἂν εἶπῃ κατὰ τοῦ πνεύματος τοῦ
likely might speak down on the spirit of the
ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν
holy, not it will be let go off to him neither in
τοῦτῳ τῷ αἰῶνι οὔτε ἐν τῷ
this the age nor in the

μέλλοντι.
(one) being about (to come).

33 Ἡ ποιήσατε τὸ δένδρον καλὸν καὶ
Either make you the tree fine and

τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ
the fruit of it fine, or make you the
δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν·
tree rotten and the fruit of it rotten;

ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον
out of for the fruit the tree
γινώσκεται. 34 γεννήματα ἐχιδνῶν,
is being known. Generated ones of vipers,

πῶς δύνασθε ἀγαθὰ λαλεῖν
how are you able good (things) to be speaking

πονηροὶ ὄντες; ἐκ γὰρ τοῦ
wicked ones being? Out of for the
περισσεύματος τῆς καρδίας τὸ στόμα
abundance of the heart the mouth

λαλεῖ. 35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ
is speaking. The good man out of the

seize his movable goods, unless first he binds the strong man? And then he will plunder his house. 30 He that is not on my side is against me, and he that does not gather with me scatters.

31 "On this account I say to you, Every sort of sin and blasphemy will be forgiven men, but the blasphemy against the spirit will not be forgiven. 32 For example, whoever speaks a word against the Son of man, it will be forgiven him; but whoever speaks against the holy spirit, it will not be forgiven him, no, not in this system of things* nor in that to come.

33 "Either you people make the tree fine and its fruit fine or make you the tree rotten and its fruit rotten; for by its fruit the tree is known. 34 Offspring of vipers, how can you speak good things, when you are wicked? For out of the abundance of the heart the mouth speaks. 35 The good man out of his

32* Or, "order of things" (αἰῶνι, αἰ-ὄνι), κB; πλν, 'oh-lam', J1-14.16-18.

ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά,
 good treasure is thrusting out good (things),
 καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ
 and the wicked man out of the wicked
 θησαυροῦ ἐκβάλλει πονηρά.
 treasure is thrusting out wicked (things).
 36 Λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα
 I am saying but to you that every saying
 ἀργὸν δὲ λαλήσουσιν οἱ ἄνθρωποι,
 unprofitable which will speak the men,
 ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ
 will give back about it word in day
 κρίσεως· 37 ἐκ γὰρ τῶν λόγων σου
 of judgment; out of for the words of you
 δικαιοθήσῃ, καὶ ἐκ τῶν λόγων σου
 you will be justified, and out of the words of you
 καταδικασθήσῃ.
 you will be condemned.

38 Τότε ἀπεκρίθησαν αὐτῷ τινὲς τῶν
 Then answered to him some of the
 γραμματέων καὶ Φαρισαίων λέγοντες
 scribes and Pharisees saying
 Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον
 Teacher, we are willing from you sign
 ἰδεῖν. 39 ὁ δὲ ἀποκριθεὶς εἶπεν
 to see. The (one) but having answered said
 αὐτοῖς Γενεὰ πονηρὰ καὶ μοιχαλὶς
 to them Generation wicked and adulterous
 σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ
 sign is seeking upon, and sign not
 δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ
 will be given to it if not the sign of Jonah
 τοῦ προφήτου. 40 ὡσπερ γὰρ ἦν Ἰωνᾶς
 the prophet. As-even for was Jonah
 ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ
 in the belly of the huge fish three days and
 τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ
 three nights, thus will be the Son of the
 ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς
 man in the heart of the earth three
 ἡμέρας καὶ τρεῖς νύκτας. 41 ἄνδρες
 days and three nights. Male persons
 Νινευεῖται ναστήσονται ἐν τῇ κρίσει μετὰ
 Ninevites will stand up in the judgment with
 τῆς γενεᾶς ταύτης καὶ κατακρινούσιν αὐτήν·
 the generation this and will condemn it;
 ὅτι μετενόησαν εἰς τὸ κήρυγμα
 because they repented into the preaching
 Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ
 of Jonah, and look! something more of Jonah

good treasure sends out good things,
 whereas the wicked man out of his wicked
 treasure sends out wicked things. 36 I
 tell you that every unprofitable saying
 that men speak, they will render an
 account concerning it on Judgment Day;
 37 for by your words you will be declared
 righteous, and by your words you will be
 condemned."

38 Then as an answer to him some
 of the scribes and Pharisees said:
 "Teacher, we want to see a sign from you."
 39 In reply he said to them: "A wicked and
 adulterous generation keeps on seeking for
 a sign, but no sign will be given it except
 the sign of Jo'nah the prophet. 40 For
 just as Jo'nah was in the belly of the huge
 fish three days and three nights, so the
 Son of man will be in the heart of the earth
 three days and three nights. 41 Men of
 Nin'e-veh will rise up in the judgment with
 this generation and will condemn it; be-
 cause they repented at what Jo'nah preached,
 but, look! something more than Jo'nah

ὧδε. 42 βασίλισσα νότου ἐγεθήσεται
here. Queen of south will be raised up

ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης
in the judgment with the generation this

καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ
and will condemn it; because she came out of

τῶν περάτων τῆς γῆς ἀκούσαι τὴν σοφίαν
the limits of the earth to hear the wisdom

Σολομῶνος, καὶ ἰδοὺ πλεῖον
of Solomon, and look! something more

Σολομῶνος ὧδε.
of Solomon here.

43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα
Whenever but the unclean spirit

ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται
should come out from the man, it passes

δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ
through waterless places seeking resting-place, and

οὐχ εὕρισκει. 44 τότε λέγει εἰς τὸν
not it is finding. 44 Then it is saying Into the

οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον·
house of me I shall turn back from where I came out;

καὶ ἔλθων εὕρισκει σχολάζοντα καὶ
and having come it is finding unoccupied and

σεσαρωμένον καὶ κεκοσμημένον.
having been swept and having been adorned.

45 τότε πορεύεται καὶ παραλαμβάνει μεθ'
Then it goes its way and takes along with

ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα
itself seven different spirits more wicked

ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ
of itself, and having entered it dwells there; and

γίνεται τὰ ἔσχατα τοῦ
becomes the final [circumstances] of the

ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.
man that worse of the first [ones].

Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ
Thus it will be also to the generation this

τῇ πονηρᾷ.
the wicked.

46 Ἐπὶ αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ
Yet of him speaking to the crowds look!

ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ ἰστήκεισαν
the mother and the brothers of him had stood

ἔξω ζητοῦντες αὐτῷ λαλῆσαι. 47 εἶπεν
outside seeking to him to speak. Said

δέ τις αὐτῷ ἰδοὺ ἡ μήτηρ σου
but someone to him Look! The mother of you

καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν
and the brothers of you outside have stood

is here. 42 The queen of the south will be raised up in the judgment with this generation and will condemn it; because she came from the ends of the earth to hear the wisdom of Sol'o-mon, but, look! something more than Sol'o-mon is here.

43 "When an unclean spirit comes out of a man, it passes through parched places in search of a resting-place, and finds none. 44 Then it says, 'I will go back to my house out of which I moved'; and on arriving it finds it unoccupied but swept clean and adorned. 45 Then it goes its way and takes along with it seven different spirits more wicked than itself, and, after getting inside, they dwell there; and the final circumstances of that man become worse than the first. That is how it will be also with this wicked generation."

46 While he was yet speaking to the crowds, look! his mother and brothers took up a position outside seeking to speak to him. 47 So someone said to him: "Look! Your mother and your brothers are standing outside.

ζητοῦντές σοι λαλήσαι. 48 ὁ δὲ
 seeking to you to speak. The (one) but
 ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ
 having answered said to the (one) saying to him
 Τίς ἐστὶν ἡ μήτηρ μου, καὶ τίνες εἰσὶν
 Who is the mother of me, and who are
 οἱ ἀδελφοί μου; 49 καὶ ἐκτείνας
 the brothers of me? And having stretched out
 τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ
 the hand of him upon the disciples of him
 εἶπεν Ἴδου ἡ μήτηρ μου καὶ οἱ ἀδελφοί
 he said Look! The mother of me and the brothers
 μου; 50 ὅστις γὰρ ἂν ποιήσῃ τὸ
 of me; whoever for likely should do the
 θέλημα τοῦ πατρὸς μου τοῦ ἐν
 will of the Father of me of the (one) in
 οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφῆ
 heavens, he of me brother and sister
 καὶ μήτηρ ἐστίν.
 and mother is.

13 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξεληθὼν
 In the day that having come out
 ὁ Ἰησοῦς τῆς οἰκίας ἐκάθητο παρὰ
 the Jesus of the house was sitting beside
 τὴν θάλασσαν· 2 καὶ συνήχθησαν πρὸς
 the sea; and were led together toward
 αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον
 him crowds many, as-and him into boat
 ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ
 having stepped into to sit down, and all the
 ὄχλος ἐπὶ τὸν αἰγιαλὸν ἵσθήκει. 3 καὶ
 crowd upon the beach had stood. And
 ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς
 he spoke to them many (things) in parables
 λέγων Ἴδου ἐξῆλθεν ὁ σπείρων
 saying Look! Came out the (one) sowing
 τοῦ σπείρειν. 4 καὶ ἐν τῷ σπείρειν
 of the to be sowing. And in the to be sowing
 αὐτὸν ἅ μὲν ἔπεσεν παρὰ
 him which (ones) indeed fell beside
 τὴν ὁδόν, καὶ ἐλθόντα τὰ πετεινὰ
 the way, and having come the birds
 κατέφαγεν αὐτά. 5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ
 ate down them. Others but fell upon the
 πετρώδη ὅπου οὐκ εἶχεν γῆν
 rocky [places] where not it was having earth
 πολλήν, καὶ εὐθέως ἐξανάτειλεν διὰ
 much, and immediately it sprang up through
 τὸ μὴ ἔχειν βάθος γῆς, 6 ἡλίου δὲ
 the not to be having depth of earth, of sun but

seeking to speak
 to you." 48 As an
 answer he said to the
 one telling him: "Who
 is my mother, and
 who are my brothers?"
 49 And extending
 his hand toward his
 disciples, he said:
 "Look! My mother and
 my brothers! 50 For
 whoever does the will
 of my Father who is
 in heaven, the same
 is my brother, and
 sister, and mother."

13 On that day
 Jesus, having
 left the house, was
 sitting by the sea;
 2 and great crowds
 gathered to him, so
 that he went aboard
 a boat and sat down,
 and all the crowd
 was standing on
 the beach. 3 Then
 he told them many
 things by illustrations,
 saying: "Look! A
 sower went out to
 sow; 4 and as he was
 sowing, some [seeds]
 fell alongside the
 road, and the birds
 came and ate them
 up. 5 Others fell
 upon the rocky places
 where they did not
 have much soil, and
 at once they sprang
 up because of not
 having depth of soil.
 6 But when the sun

ἀνατείλαντος ἔκαυματίσθη καὶ διὰ
having risen up it was scorched and through
τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη.
the not to be having root it was dried up.

7 ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ
Others but fell upon the thorns, and

ἀνέβησαν αἱ ἀκάνθαι καὶ ἀπέπνιξαν αὐτά.
came up the thorns and choked off them.

8 ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν
Others but fell upon the earth the fine

καὶ ἐδίδου καρπὸν, ὃ
and it was giving fruit, which (one)

μὲν ἑκατὸν ὃ δὲ ἐξήκοντα
indeed one hundred which (one) but sixty

ὃ δὲ τριάκοντα. 9 Ὁ ἔχων
which (one) but thirty. The (one) having

ὦτα ἀκοιέτω,
ears let him be hearing.

10 Καὶ προσελθόντες οἱ μαθηταὶ
And having come toward the disciples

εἶπαν αὐτῷ Διὰ τί ἐν
said to him Through what in

παραβολαῖς λαλεῖς αὐτοῖς;
parables are speaking you to them?

11 ὁ δὲ ἀποκριθεὶς εἶπεν ὅτι
The (one) but having answered said that

Ἰμῖν δέδοται γνῶναι τὰ μυστήρια
To you it has been given to know the mysteries

τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ
of the kingdom of the heavens, to those but

οὐ δέδοται. 12 ὅστις γὰρ ἔχει,
not it has been given. Whoever for is having,

δοθήσεται αὐτῷ καὶ
it will be given to him and

περισσευθήσεται ὅστις δὲ οὐκ
he will be made to abound; whoever but not

ἔχει, καὶ ὃ ἔχει ἀρθήσεται
is having, also which he is having will be lifted up

ἀπ' αὐτοῦ. 13 διὰ τοῦτο ἐν παραβολαῖς
from him. Through this in parables

αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ
to them I am speaking, because looking at not

βλέπουσιν καὶ ἀκούοντες οὐκ
they are looking at and hearing not

ἀκούουσιν οὐδὲ συνίουσιν. 14 καὶ
they are hearing nor they are comprehending; and

ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἰσαίου
is being filled up to them the prophecy of Isaiah

ἡ λέγουσα Ἄκοῦ ἄκούσετε
the [prophecy] saying To hearing you will hear

rose they were scorched, and because of not having root they withered.

7 Others, too, fell among the thorns, and the thorns came up and choked them.

8 Still others fell upon the fine soil and they began to yield fruit, this one a hundredfold, that one sixty, the other thirty.

9 Let him that has ears listen."

10 So the disciples came up and said to him: "Why is it you speak to them by the use of illustrations?"

11 In reply he said: "To you it is granted to understand the sacred secrets of the kingdom of the heavens, but to those people it is not granted. 12 For whoever has, more will be given him and he will be made to abound; but whoever does not have, even what he has will be taken from him.

13 This is why I speak to them by the use of illustrations, because, looking, they look in vain, and hearing, they hear in vain, neither do they get the sense of it; 14 and toward them the prophecy of Isaiah is having fulfillment, which says, 'By hearing, you will hear

καὶ οὐ μὴ συνῆτε, καὶ βλέποντες
and not you should comprehend, and looking at

βλέπετε καὶ οὐ μὴ ἴδητε.
you will look at and not you should see.

15 ἔπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ
Was made thick for the heart of the people

τούτου, καὶ τοῖς ὠσίν βαρέως ἤκουσαν, καὶ
this, and to the ears heavily they heard, and

τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμισαν· μὴ
the eyes of them they closed; not

ποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ
at any time they might see to the eyes and

τοῖς ὠσίν ἀκούσωσιν καὶ τῇ καρδίᾳ
to the ears they might hear and to the heart

συνῶσιν καὶ ἐπιστρέψωσιν,
they might comprehend and they might turn back,

καὶ ἰάσομαι αὐτούς.
and I shall heal them.

16 ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ
Of you but happy the eyes

ὅτι βλέπουσιν, καὶ τὰ ὠτα ὑμῶν
because they are looking at, and the ears of you

ὅτι ἀκούουσιν. 17 ἀμήν γὰρ
because they are hearing. Amen for

λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ
I am saying to you that many prophets and

δίκαιοι ἐπέθυμῆσαν ἰδεῖν ἃ
righteous ones desired to see what

βλέπετε καὶ οὐκ εἶδαν, καὶ
you are looking at and not they saw, and

ἀκούσατε ἃ ἀκούετε καὶ οὐκ ἤκουσαν.
to hear what you are hearing and not they heard.

18 Ὑμεῖς οὖν ἀκούσατε τὴν
You therefore hear you the

παραβολὴν τοῦ σπειράντος.
parable of the (one) having sown.

19 Παντὸς ἀκούοντος τὸν λόγον τῆς
Of anyone hearing the word of the

βασιλείας καὶ μὴ συνιέντος, ἔρχεται
kingdom and not comprehending, is coming

ὁ πονηρὸς καὶ ἀρπάζει τὸ
the wicked (one) and snatches the (thing)

ἔσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός
having been sown in the heart of him; this

ἐστὶν ὁ παρὰ τὴν ὁδὸν σπαρεῖς.
is the (one) beside the way sown.

20 ὁ δὲ ἐπὶ τὰ πετρώδη
The (one) but upon the rocky (places)

σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον
sown, this is the (one) the word

but by no means get the sense of it; and, looking, you will look but by no means see.

15 For the heart of this people has grown unreceptive, and with their ears they have heard without response, and they have shut their eyes; that they might never see with their eyes and hear with their ears and get the sense of it with their hearts and turn back, and I heal them.

16 "However, happy are YOUR eyes because they behold, and YOUR ears because they hear. 17 For I truly say to you, Many prophets and righteous men desired to see the things you are beholding and did not see them, and to hear the things you are hearing and did not hear them.

18 "You, then, listen to the illustration of the man that sowed. 19 Where anyone hears the word of the kingdom but does not get the sense of it, the wicked one comes and snatches away what has been sown in his heart; this is the one sown alongside the road. 20 As for the one sown upon the rocky places, this is the one hearing the word

ἀκούων και εὐθύς μετὰ χαρᾶς λαμβάνων
hearing and at once with joy receiving
αὐτόν· 21 οὐκ ἔχει δὲ ρίζαν ἐν ἑαυτῷ
it; not he is having but root in himself

ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ
but temporary is, having occurred but
θλίψεως ἢ διωγμοῦ διὰ τὸν
of tribulation or of persecution through the
λόγον εὐθύς σκανδαλίζεται. 22 ὁ
word at once he is stumbled. The (one)

δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν
but into the thorns sown, this is
ὁ τὸν λόγον ἀκούων και ἡ μέριμνα
the (one) the word hearing and the anxiety

τοῦ αἰῶνος και ἡ ἀπάτη
of the age and the deceitfulness
τοῦ πλοῦτου συνπιίνει τὸν λόγον, και
of the riches chokes together the word, and
ἄκαρπος γίνεται. 23 ὁ δὲ ἐπὶ
unfruitful he becomes. The (one) but upon

τὴν καλὴν γῆν σπαρείς, οὗτός ἐστιν ὁ
the fine earth sown, this is the (one)
τὸν λόγον ἀκούων και συνιείς, δς
the word hearing and comprehending, who

δὴ καρποφορεῖ και ποιεῖ δ
actually bears fruit and is making which (one)
μὲν ἑκατὸν ὁ δὲ ἑξήκοντα
indeed one hundred which (one) but sixty

δ δὲ τριάκοντα.
which (one) but thirty.

24 Ἄλλην παραβολὴν παρέθηκεν
Another parable he put alongside

αὐτοῖς λέγων Ὁμοιώθη ἡ βασιλεία
to them saying Was likened the kingdom
τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν
of the heavens to man having sown fine

σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. 25 ἐν δὲ τῷ
seed in the field of him. In but the
καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ
to be sleeping the men came of him

ὁ ἐχθρὸς και ἐπέσπειρεν ζιζάνια
the enemy and oversowed darnel (weeds)
ἀνά μέσον τοῦ σίτου και ἀπήλθεν.
up through midst of the wheat and went off.

26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος και
When but sprouted the blade and
καρπὸν ἐποίησεν, τότε ἐφάνη και τὰ
fruit made, then appeared also the

ζιζάνια. 27 προσελθόντες δὲ οἱ
darnel (weeds). Having come toward but the

and at once accepting it with joy. 21 Yet he has no root in himself but continues for a time, and after tribulation or persecution has arisen on account of the word he is at once stumbled. 22 As for the one sown among the thorns, this is the one hearing the word, but the anxiety of this system of things and the deceptive power of riches choke the word, and he becomes unfruitful. 23 As for the one sown upon the fine soil, this is the one hearing the word and getting the sense of it, who really does bear fruit and produces, this one a hundredfold, that one sixty, the other thirty."

24 Another illustration he set before them, saying: "The kingdom of the heavens has become like a man that sowed fine seed in his field. 25 While men were sleeping, his enemy came and oversowed weeds in among the wheat, and left. 26 When the blade sprouted and produced fruit, then the weeds appeared also. 27 So the

δούλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ Κύριε,
slaves of the householder said to him Lord,
οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ;
not fine seed you sowed in the your field?

πόθεν οὖν ἔχει ζιζάνια;
From where therefore it is having darnel [weeds]?

28 ὁ δὲ ἔφη αὐτοῖς Ἐχθρὸς
The (one) but said to them Enemy

ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ αὐτῷ
man this did. The (ones) but to him

λέγουσιν Θέλεις οὖν ἀπελθόντες
are saying Are you willing therefore having gone off

συλλέξωμεν αὐτά; 29 ὁ δὲ φησιν
we should collect them? The (one) but says

Οὐ, μὴ ποτε συλλέγοντες τὰ
No, not at any time collecting the

ζιζάνια ἐκριζώσητε ἅμα
darnel [weeds] you might uproot along with

αὐτοῖς τὸν σῖτον· 30 ἄφετε
them the wheat; let you go off

συναυξάνεσθαι ἀμφοτέρα ἕως τοῦ
to be growing together both until the

θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ
harvest; and in appointed time of the harvest

ἐρῶ τοῖς θερισταῖς Συλλέξατε πρῶτον τὰ
I will tell to the harvesters Collect first the

ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας
darnel [weeds] and bind them into bundles

πρὸς τὸ κατακαύσαι αὐτά, τὸν δὲ σῖτον
toward the to burn up them, the but wheat

συνάγετε εἰς τὴν ἀποθήκην μου.
be gathering you into the storehouse of me.

31 Ἄλλην παραβολὴν παρέθηκεν
Another parable he put alongside

αὐτοῖς λέγων Ὅμοια ἐστὶν ἡ βασιλεία
to them saying Like is the kingdom

τῶν οὐρανῶν κόκκου σινάπεως, ὃν
of the heavens to grain of mustard, which

λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ
having taken man sowed in the field

αὐτοῦ· 32 ὁ μικρότερον μὲν ἐστὶν
of him; which smaller indeed is

πάντων τῶν σπερμάτων, ὅταν δὲ
of all the seeds, whenever but

αὐξηθῇ μείζον τῶν λαχάνων
it might grow greater of the vegetables

ἐστὶν καὶ γίνεται δένδρον, ὥστε
it is and it becomes tree, as-and

ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ
to come the birds of the heaven and

slaves of the householder came up and said to him, 'Master, did you not sow fine seed in your field?'

From where, then, does it come to have weeds?'

28 He said to them, 'An enemy, a man, did this.'

They said to him, 'Do you want us, then, to go out and collect them?'

29 He said, 'No; that by no chance, while collecting the weeds, you uproot the wheat with them.'

30 Let both grow together until the harvest; and in the harvest season I will tell the reapers, 'First collect the weeds and bind them in bundles to burn them up, then go to gathering the wheat into my storehouse.'

31 Another illustration he set before them, saying: 'The kingdom of the heavens is like a mustard grain, which a man took and planted in his field; 32 which is, in fact, the tiniest of all the seeds, but when it has grown it is the largest of the vegetables and becomes a tree, so that the birds of heaven come and

both grow together until the harvest; and in the harvest season I will tell the reapers, 'First collect the weeds and bind them in bundles to burn them up, then go to gathering the wheat into my storehouse.'

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both grow together until the harvest; and in the harvest season I will tell the reapers, 'First collect the weeds and bind them in bundles to burn them up, then go to gathering the wheat into my storehouse.'

κατασκηνοῖν ἐν τοῖς κλάδοις αὐτοῦ.
to find lodging in the branches of it.

33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς·
Another parable he spoke to them;

Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
Like is the kingdom of the heavens
ζύμι, ἣν λαβούσα γυνὴ ἐνέκρυψεν
to leaven, which having taken woman hid
εἰς ἀλεύρου σάτα τρία ἕως
into of flour seah measures three until
οὗ ἐζυμώθη ὅλον.
where it was leavened whole.

34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς
These (things) all spoke the Jesus

ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς
in parables to the crowds, and apart from
παραβολῆς οὐδὲν ἐλάλει αὐτοῖς·
parable nothing he was speaking to them;

35 ὅπως πληρωθῇ τὸ
so that might be fulfilled the (thing)
ῥηθὲν διὰ τοῦ προφήτου λέγοντος
spoken through the prophet saying

Ἄνοιξω ἐν παραβολαῖς τὸ στόμα μου,
I shall open in parables the mouth of me,
ἐρεύξομαι κεκρυμμένα ἀπὸ
I shall utter (things) having been hidden from
καταβολῆς.
founding.

36 Τότε ἀφείς τοὺς ὄχλους ἦλθεν
Then having let go off the crowds he came

εἰς τὴν οἰκίαν. Καὶ προσῆλθαν αὐτῷ οἱ
into the house. And came toward to him the
μαθηταὶ αὐτοῦ λέγοντες Διασάφησον ἡμῖν
disciples of him saying Explain to us

τὴν παραβολὴν τῶν ζιζανίων τοῦ
the parable of the darnel [weeds] of the
ἀγροῦ. 37 ὁ δὲ ἀποκριθεὶς εἶπεν
field. The (one) but having answered said

Ὁ σείρων τὸ καλὸν σπέρμα ἐστὶν ὁ
The (one) sowing the fine seed is the
υἱὸς τοῦ ἀνθρώπου· 38 ὁ δὲ ἀγρὸς ἐστὶν
Son of the man; the but field is

ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν
the world; the but fine seed, these are
οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζανία
the sons of the kingdom; the but darnel [weeds]

εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, 39 ὁ δὲ
are the sons of the wicked (one), the but
ἐχθρὸς ὁ σπείρας αὐτά ἐστιν ὁ
enemy the (one) having sown them is the

find lodging among its branches."

33 Another illustration he spoke to them: "The kingdom of the heavens is like leaven, which a woman took and hid in three large measures of flour, until the whole mass was fermented."

34 All these things Jesus spoke to the crowds by illustrations. Indeed, without an illustration he would not speak to them; 35 that there might be fulfilled what was spoken through the prophet who said: "I will open my mouth with illustrations, I will publish things hidden since the founding."

36 Then after dismissing the crowds he went into the house. And his disciples came to him and said: "Explain to us the illustration of the weeds in the field." 37 In response he said: "The sower of the fine seed is the Son of man; 38 the field is the world; as for the fine seed, these are the sons of the kingdom; but the weeds are the sons of the wicked one, 39 and the enemy that sowed them is the

διάβολος· ὁ δὲ θερισμός· συντέλεια·
 Devil; the but ha vest conclusion
 αἰώνος· ἐστίν, οἱ δὲ θερισταὶ·
 of age is, the but ha v sters
 ἄγγελοὶ εἰσιν. 40 ὡςπερ οὖν
 angels are. As-even therefore
 συλλέγεται τὰ ζιζάνια καὶ πυρὶ
 is collected the darnel [weeds] and to fire
 κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ
 is burned down, thus will be in the conclusion
 τοῦ αἰώνος· 41 ἀποστελεῖ ὁ
 of the age; will send off the
 υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ
 Son of the man the angels of him, and
 συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ
 they will collect out of the kingdom of him
 πάντα τὰ σκάνδαλα καὶ τοὺς
 all the things causing to fall and the (ones)
 ποιοῦντας τὴν ἀνομίαν, 42 καὶ
 doing the lawlessness, and
 βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ
 they will throw them into the furnace of the
 πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ
 fire; there will be the weeping and the
 βρυγμὸς τῶν ὀδόντων. 43 Τότε οἱ
 gnashing of the teeth. Then the
 δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος
 right ous (ones) will shine out as the sun
 ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ
 in the kingdom of the Father of them. The (one)
 ἔχων ὠτα ἀκουέτω.
 having ears let him be hearing.

44 Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
 Like is the kingdom of the heavens
 θησαυρῶν κεκρυμμένῳ ἐν τῷ ἀγρῷ,
 to treasure havinḡ been hidden in the field,
 ὃν εὐρῶν ἀνθρώπος ἔκρυψεν, καὶ ἀπὸ
 which having found man hid, and from
 τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ
 the joy of him he is going away and sells
 ὅσα ἔχει καὶ ἀγοράζει τὸν
 as many things as he is having and buys the
 ἀγρὸν ἐκεῖνον.
 field that.

45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν
 Again like is the kingdom of the
 οὐρανῶν ἐμπόρῳ ζητοῦντι καλοῦς
 heaven to traveling merchant seekinḡ fine

Devil. The harvest is a conclusion of a system of things,* and the reapers are angels. 40 Therefore, just as the weeds are collected and burned with fire, so it will be in the conclusion of the system of things. 41 The Son of man will send forth his angels, and they will collect out from his kingdom all things that cause stumbling and persons who are doing lawlessness, 42 and they will pitch them into the fiery furnace. There is where [their] weeping and the gnashing of [their] teeth will be. 43 At that time the righteous ones will shine as brightly as the sun in the kingdom of their Father. Let him that has ears listen.

44 "The kingdom of the heavens is like a treasure hidden in the field, which a man found and hid; and for the joy he has he goes and sells what things he has and buys that field.

45 "Again the kingdom of the heavens is like a traveling merchant seeking fine

39* Or, "order of things" (αἰῶνος, ai-ō-nos), κB; οὖν, 'oh-lam', J1-14,26-18.

μαργαρίτας· 46 εὐρῶν δὲ ἕνα
pearls; having found but one
πολύτιμον μαργαρίτην ἀπελθὺν
much valued pearl having gone off
πέπρακεν πάντα ὅσα εἶχεν
he has sold all as many things as he was having
καὶ ἠγόρασεν αὐτόν.
and bought it.

47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν
Again like is the kingdom of the
οὐρανῶν σαγήνη βληθείση εἰς τὴν θάλασσαν
heavens to dragnet thrown into the sea
καὶ ἐκ παντὸς γένους συναγαγούση·
and out of every kind gathering together;
48 ἣν ὅτε ἐπληρώθη ναβιβάσαντες
which when it was filled having hauled up
ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες
upon the beach and having sat down
συνέλεξαν τὰ καλὰ εἰς ἄγην, τὰ
they collected the fine (ones) into vessels, the
δὲ σαπρὰ ἔξω ἔβαλον. 49 οὕτως
but rotten (ones) outside they threw. Thus
ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος·
it will be in the conclusion of the age;
ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς
will go out the angels and will separate the
πονηροὺς ἐκ μέσου τῶν δικαίων
wicked (ones) out of midst of the righteous (ones)
50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον
and will throw them into the furnace
τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ
of the fire; there will be the weeping and
ὁ βρυγμὸς τῶν ὀδόντων.
the gnashing of the teeth.

51 Συνῆκατε ταῦτα πάντα;
Did you comprehend these (things) all?
λέγουσιν αὐτῷ· Ναί. 52 ὁ δὲ
They are saying to him Yes. The (one) but
εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς γραμματεὺς
said to them Through this every scribe
μαθητευθεὶς τῇ βασιλείᾳ τῶν
having been made learner to the kingdom of the
οὐρανῶν ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδεσπότῃ·
heavens like is to man householder
ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ
whoever is throwing out out of the treasure
αὐτοῦ καινὰ καὶ παλαιά.
of him new (things) and old (things).

pearls. 46 Upon finding one pearl of high value, away he went and promptly sold all the things he had and bought it.

47 "Again the kingdom of the heavens is like a dragnet let down into the sea and gathering up [fish] of every kind. 48 When it got full they hauled it up onto the beach and, sitting down, they collected the fine ones into vessels, but the unsuitable they threw away. 49 That is how it will be in the conclusion of the system of things:" the angels will go out and separate the wicked from among the righteous 50 and will cast them into the fiery furnace. There is where [their] weeping and the gnashing of [their] teeth will be.

51 "Did you get the sense of all these things?" They said to him: "Yes." 52 Then he said to them: "That being the case, every public instructor, when taught respecting the kingdom of the heavens, is like a man, a householder, who brings out of his treasure store things new and old."

53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς
 And it occurred when finished the Jesus
 τὰς παραβολὰς ταύτας, μετῆρην ἐκεῖθεν.
 the parables these, he transferred from there.

54 καὶ ἔλθων εἰς τὴν πατρίδα
 And having come into the father (place)

αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ
 of him he wasteaching them in the

συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς
 synagogue of them, as-and to be astounded them

καὶ λέγειν Πόθεν τοῦτο; ἢ
 and to be saying From where to this (one) the

σοφία αὕτη καὶ αἱ δυνάμεις; 55 οὐχ
 wisdom this and the powerful works? 55 Not

οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ
 this (one) is the of the carpenter son? Not

ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ καὶ οἱ
 the mother of him is beingsaid Mary and the

ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ
 brothers of him James and Joseph and

Σίμων καὶ Ἰούδας; 56 καὶ αἱ ἀδελφαὶ αὐτοῦ
 Simon and Judas? 56 And the sisters of him

οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσὶν; πόθεν
 not all toward us are? From where

οὖν τοῦτω ταῦτα πάντα;
 therefore to this (one) these (things) all?

57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ
 And they were being stumbled in him. The

δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ ἔστιν προφήτης
 but Jesus said to them Not is prophet

ἄτιμος εἰ μὴ ἐν τῇ πατρίδι καὶ
 unhonored if not in the father (place) and

ἐν τῇ οἰκίᾳ αὐτοῦ. 58 Καὶ οὐκ ἐποίησεν ἐκεῖ
 in the house of him. And not he did there

δυνάμεις πολλὰς διὰ τὴν
 powerful works many through the

ἀπιστίαν αὐτῶν.
 lack of faith of them.

14 Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν
 In that the appointed time heard

Ἡρώδης ὁ τετραάρχης τὴν ἀκοὴν Ἰησοῦ,
 Herod the tetrarch the hearing of Jesus,

2 καὶ εἶπεν τοῖς παισὶν αὐτοῦ Οὗτός
 and said to the boys of him This (one)

ἐστὶν Ἰωάννης ὁ βαπτιστῆς· αὐτὸς ἠγέρθη
 is John the Baptist; he was raised up

ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ
 from the dead (ones), and through this the

δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. 3 Ὁ γὰρ
 powerful works are operating in him. The for

53 Now when
 Jesus had finished
 these illustrations he
 went across country
 from there. 54 And

after coming into his
 home territory he
 began to teach them
 in their synagogue,

so that they were
 astounded and said:

"Where did this man
 get this wisdom and
 these powerful works?"

55 Is this not the
 carpenter's son? Is
 not his mother called

Mary, and his brothers
 James and Joseph and
 Simon and Judas?

56 And his sisters,
 are they not all with
 us? Where, then, did

this man get all these
 things?" 57 So they
 began to stumble at

him. But Jesus said to
 them: "A prophet is
 not unhonored except

in his home territory
 and in his own house."

58 And he did not do
 many powerful works
 there on account of

their lack of faith.

14 At that
 particular time

Herod, the district
 ruler, heard the report
 about Jesus 2 and

said to his servants:
 "This is John the
 Baptist. He was raised
 up from the dead, and

this is why the pow-
 erful works are oper-
 ating in him." 3 For

powerful works are oper-
 ating in him." 3 For

Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδησεν
Herod having laid hold of the John bound
καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρωδιάδα
and in prison he put off through Herodias

τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,
the woman of Philip the brother of him,

4 ἔλεγεν γὰρ ὁ Ἰωάννης αὐτῷ Οὐκ
was saying for the John to him Not

ἔξεστί σοι εἶχειν αὐτήν· 5 καὶ
it is lawful to you to be having her; and

θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν
being willing him to kill he feared the

ὄχλον, ὅτι ὡς προφήτην αὐτὸν
crowd, because as prophet him

εἶχον. 6 γενεσίοις δὲ
they were having. To birthday celebrations but

γενομένοις τοῦ Ἡρώδου ὠρχήσατο ἡ
having come to be of the Herod danced the

θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ καὶ
daughter of the Herodias in the midst and

ἤρρεσεν τῷ Ἡρώδῃ,
she gave pleasure to the Herod,

7 ὅθεν μετὰ ὄρκου
from which [fact] with oath

ὡμολόγησεν αὐτῇ δοῦναι ὃ ἔαν
he confessed to her to give which if ever

αἰτήσεται. 8 ἡ δὲ προβιβασθεῖσα
she might ask. The (one) but having been coached

ὑπὸ τῆς μητρὸς αὐτῆς Δός μοι, φησίν,
by the mother of her Give to me, she is saying,

ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ
here upon plate the head of John the

βαπτιστοῦ. 9 καὶ λυπηθεὶς ὁ
Baptist. And having been grieved the

βασιλεὺς διὰ τοὺς ὄρκους καὶ τοὺς
king through the oaths and the (ones)

συνανακειμένους ἐκέλευσεν δοθῆναι,
reclining with he commanded to be given,

10 καὶ πέμψας ἀπεκεφάλισεν Ἰωάννην ἐν
and having sent he beheaded John in

τῇ φυλακῇ· 11 καὶ ἠνέχθη ἡ κεφαλὴ
the prison; and was brought the head

αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ,
of him upon platter and was given to the maiden,

καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς. 12 Καὶ
and she brought to the mother of her. And

προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν
having come toward the disciples of him lifted up

τὸ πτώμα καὶ ἔθαψαν αὐτόν, καὶ ἐλθόντες
the corpse and buried him, and having come

Herod had arrested John and bound him and put him away in prison on account of Herodias the wife of Philip his brother.

4 For John had been saying to him: "It is not lawful for you to be having her."

5 However, although he wanted to kill him, he feared the crowd,

because they took him for a prophet. 6 But

when Herod's birthday was being celebrated the daughter of

Herodias danced at it and pleased Herod

so much 7 that he promised with an oath to give her whatever

she asked. 8 Then she, under her mother's coaching, said:

"Give me here upon a platter the head of John the Baptist."

9 Grieved though he was, the king out of regard for his oaths and for those reclining with him commanded it to be given;

10 and he sent and had John beheaded in the prison. 11 And

his head was brought on a platter and given to the maiden, and she brought it to her

mother. 12 Finally his disciples came

up and removed the corpse and buried him and came

ἀπήγγειλαν τῷ Ἰησοῦ. 13 Ἀκούσας
they reported back to the Jesus. Having heard
δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν
but the Jesus withdrew from there in
πλοίῳ εἰς ἔρημον τόπον
boat into lonely place
κατ' ἰδίαν· καὶ ἀκούσαντες οἱ
according to private [spot]; and having heard the
ὄχλοι ἠκολούθησαν αὐτῷ περὶ ἀπὸ τῶν
crowds followed to him afoot from the
πόλεων.
cities.

14 Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον,
And having gone out he saw much crowd,
καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν
and he felt pity upon them and he cured
τοὺς ἀρρώστους αὐτῶν. 15 Ὁψίας δὲ
the sick ones of them. Of evening but
γενομένης προσῆλθεν αὐτῷ οἱ μαθηταὶ
having occurred came toward to him the disciples
λέγοντες Ἐρημὸς ἐστὶν ὁ τόπος καὶ ἡ ὥρα
saying Lonely is the place and the hour
ἤδη παρῆλθεν· ἀπόλυσον τοὺς ὄχλους,
already passed by; let loose off the crowds,
ἵνα πελθόντες εἰς τὰς κώμας
in order that having gone off into the villages
ἀγοράσωσιν ἑαυτοῖς βρώματα. 16 ὁ
they might buy to themselves eatables. The

δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐ χρεῖαν
but Jesus said to them Not need
ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς
they are having to go off; give to them you
φαγεῖν. 17 οἱ δὲ λέγουσιν αὐτῷ
to eat. The (ones) but are saying to him

Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ
Not we are having here if not five loaves and
δύο ἰχθύας. 18 ὁ δὲ εἶπεν Φέρετέ
two fishes. The (one) but said Be bearing

μοι ὧδε αὐτούς. 19 καὶ κελεύσας
to me here them. And having commanded
τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου,
the crowds to recline upon the grass,

λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο
having taken the five loaves and the two
ἰχθίας, ἀναβλέψας εἰς τὸν οὐρανὸν
fishes, having looked up into the heaven

εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς
he blessed and having broken he gave to the
μαθηταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς
disciples the loaves the but disciples to the

and reported to Jesus.
13 At hearing this
Jesus withdrew from
there by boat into a
lonely place for isola-
tion; but the crowds,
getting to hear of it,
followed him on foot
from the cities.

14 Now when he
came forth he saw a
great crowd; and he
felt pity for them, and
he cured their sick
ones. 15 But when
evening fell his disci-
ples came to him and
said: "The place is
lonely and the hour is
already far advanced;
send the crowds away,
that they may go into
the villages and buy
themselves things to
eat." 16 However,
Jesus said to them:
"They do not have to
leave: you give them
something to eat."

17 They said to him:
"We have nothing here
but five loaves and
two fishes." 18 He
said: "BRING them
here to me." 19 Next
he commanded the
crowds to recline on
the grass and took the
five loaves and two
fishes, and, looking
up to heaven, he said
a blessing and, after
breaking the loaves,
he distributed them to
the disciples, the dis-
ciples in turn to the

ὄχλοις. 20 καὶ ἔφαγον πάντες καὶ
crowds. And they ate all (they) and
ἐχορτάσθησαν, καὶ ἦραν τὸ περισσεῦον
were satisfied, and they lifted up the abounding
τῶν κλασμάτων δώδεκα κοφίνους πλήρεις.
of the fragments twelve baskets full.

21 οἱ δὲ ἐσθιοντες ἦσαν ἄνδρες
The (ones) but eating were male persons
ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ
as if five thousand apart from women and
παιδίων. 22 Καὶ εὐθέως
little boys. And immediately

ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς
he compelled the disciples to step in into
πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν,
boat and to go ahead of him into the other side,
ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.
until where he might let loose off the crowds.

23 καὶ ἀπολύσας τοὺς ὄχλους
And having let loose off the crowds
ἀνέβη εἰς τὸ ὄρος
he went up into the mountain
κατ' ἰδίαν προσεύξασθαι.
according to private [spot] to pray.

ὥσπερ δὲ γενομένης μόνος ἦν
Of evening but having occurred alone he was
ἐκεῖ. 24 Τὸ δὲ πλοῖον ἤδη σταδίου
there. The but boat already stadia
πολλοὺς ἀπὸ τῆς γῆς ἀπέιχεν,
many from the earth was having off,

βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ
being tormented by the waves, was for
ἐναντίος ὁ ἄνεμος. 25 Τετάρτη δὲ
adverse the wind. To fourth but
φυλακῇ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς
watch period of the night came toward them

περιπατῶν ἐπὶ τὴν θάλασσαν. 26 οἱ δὲ
walking about upon the sea. The but
μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης
disciples having seen him upon the sea
περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι
walking about were troubled saying that

Φάντασμα ἐστίν, καὶ ἀπὸ τοῦ φόβου
Apparition it is, and from the fear
ἔκραξαν. 27 εὐθὺς δὲ ἐλάλησεν ὁ
they cried out. At once but spoke the
Ἰησοῦς αὐτοῖς λέγων Θαρσεῖτε, ἐγώ
Jesus to them saying Be taking courage, I

εἰμι· μὴ φοβεῖσθε. 28 ἀποκριθεὶς
am; not be you fearing. Having answered

crowds. 20 So all ate and were satisfied, and they took up the surplus of fragments, twelve baskets full. 21 Yet those eating were about five thousand men, besides women and young children. 22 Then, without delay, he compelled his disciples to board the boat and go ahead of him to the other side, while he sent the crowds away.

23 Eventually, having sent the crowds away, he went up into the mountain by himself to pray. Though it became late, he was there alone. 24 By now the boat was many hundreds of yards away from land, being hard put to it by the waves, because the wind was against them. 25 But in the fourth watch period of the night he came to them, walking over the sea. 26 When they caught sight of him walking on the sea, the disciples were troubled, saying: "It is an apparition!" And they cried out in their fear. 27 But at once Jesus spoke to them with the words: "Take courage, it is I; have no fear." 28 In reply

δὲ ὁ Πέτρος εἶπεν αὐτῷ Κύριε, εἰ σὺ εἶ,
but the Peter said to him Lord, if you are,
κέλευσόν με ἔλθειν πρὸς σὲ ἐπὶ τὰ ὕδατα·
command me to come toward you upon the waters;

29 ὁ δὲ εἶπεν Ἐλθέ. καὶ
the (one) but said Come. And
καταβάς ἀπὸ τοῦ πλοίου Πέτρος
having stepped down from the boat Peter

περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς
walked about upon the waters and came toward
τὸν Ἰησοῦν. 30 βλέπων δὲ τὸν ἄνεμον
the Jesus. Looking at but the wind

ἐφοβήθη, καὶ ἀρξάμενος
he became fearful, and having started
καταποντίζεσθαι ἔκραξεν λέγων Κύριε, σῶσόν
to sink he cried out saying Lord, save

με. 31 εὐθέως δὲ ὁ Ἰησοῦς
me. Immediately but the Jesus
ἐκτείνας τὴν χεῖρα ἐπελάβετο
having stretched out the hand caught hold

αὐτοῦ καὶ λέγει αὐτῷ Ὅλιγόπιστε,
of him, and saying to him One with little faith,
εἰς τί ἐδίστασας; 32 καὶ ἀναβάπτον
into what doubted you? And having stepped up

αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος.
of them into the boat abated the wind.
33 οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν
The (ones) but in the boat did obeisance

αὐτῷ λέγοντες Ἀληθῶς θεοῦ υἱὸς εἶ.
to him saying Truthfully of God Son you are.
34 Καὶ διαπεράσαντες ἦλθαν ἐπὶ τὴν
And having got through they came upon the

γῆν εἰς Γεννησαρέτ.
earth into Gennesaret.
35 καὶ ἐπιγινόντες αὐτὸν οἱ
And having recognized him the

ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν
male persons of the place that sent off
εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ
into whole the surrounding country that, and

προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς
brought toward him all the (ones) badly
ἔχοντας, 36 καὶ παρεκάλουν αὐτὸν
having, and they were entreating him

ἵνα μόνον ἄψωνται τοῦ
in order that only they might touch of the
κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ
fringe of the outer garment of him; and

ὅσοι ἤψαντο διεσώθησαν.
as many as touched were saved through.

Peter said to him:
"Lord, if it is you,
command me to
come to you over the
waters." 29 He said:
"Come!" Thereupon

Peter, getting down
off the boat, walked
over the waters and
went toward Jesus.

30 But looking at
the windstorm, he
got afraid and, after
starting to sink, he
cried out: "Lord, save
me!" 31 Immediately

stretching out his
hand Jesus caught
hold of him and said
to him: "You with lit-
tle faith, why did you
give way to doubt?"

32 And after they got
up into the boat, the
windstorm abated.

33 Then those in the
boat did obeisance
to him, saying: "You
are really God's Son."

34 And they got
across and came to
land in Genesaret.

35 Upon recogniz-
ing him the men of
that place sent forth
into all that sur-
rounding country, and
people brought him
all those who were ill.

36 And they went
entreating him that
they might just touch
the fringe of his outer
garment; and all those
who touched it were
made completely well.

15 Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ
Then come toward the Jesus from
Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς
Jerusalem Pharisees and scribes
λέγοντες **2** Διὰ τί οἱ μαθηταὶ
saying Through what the disciples
σου παραβαίνουν τὴν παράδοσιν τῶν
of you are overstepping the tradition of the
πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς
older men? Not for they are washing the
χειράς ὅταν ἄρτον ἐσθίωσιν.
hands whenever bread they may eat.

3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς
The (one) but having answered said to them
Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν
Through what also you are overstepping the
ἐντολὴν τοῦ θεοῦ διὰ τὴν
commandment of the God through the
παράδοσιν ὑμῶν; **4** ὁ γὰρ θεὸς εἶπεν
tradition of you? The for God said

Τίμα τὸν πατέρα καὶ τὴν μητέρα,
Be honoring the father and the mother,
καὶ ὁ κακολογῶν πατέρα ἢ μητέρα
and The (one) saying bad at father or mother
θανάτῳ τελευτάτω. **5** ὁ γὰρ θεὸς εἶπεν
to death let him cease; you but are saying
"Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ
Who likely might say to the father or to the
μητρὶ Δῶρον ὃ ἐάν ἐξ ἐμοῦ
mother Gift which if ever out of me

ὠφελῆθῃς, **6** οὐ μὴ τιμήσει τὸν
you might get benefit, not not he shall honor τὸν
πατέρα αὐτοῦ· καὶ ἠκυρώσατε τὸν λόγον
father of him; and you invalidated the word
τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν.
of the God through the tradition of you.

7 Ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν
Hypocrites, finely prophesied about you
Ἰσαΐας λέγων **8** Ὁ λαὸς οὗτος τοῖς
Isaiah saying The people this to the
χειλέσιν με τιμᾷ, ἡ δὲ καρδία αὐτῶν
lips me honors, the but heart of them
πόρρω ἀπέχει ἀπ' ἐμοῦ. **9** μάτην δὲ
far holds off from me; in vain but

σέβονταιί με, διδάσκοντες διδασκαλίας
they are revering me, teaching teachings
ἐντάλματα ἀνθρώπων. **10** Καὶ
commands of men. And
προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς
having called toward the crowd he said to them

15 Then there came to Jesus from Jerusalem Pharisees and scribes, saying: **2** "Why is it your disciples overstep the tradition of the men of former times? For example, they do not wash their hands when about to eat a meal."

3 In reply he said to them: "Why is it you also overstep the commandment of God because of YOUR tradition? **4** For example, God said, 'Honor your father and your mother'; and, 'Let him that reviles father or mother end up in death.' **5** But you say, 'Whoever says to his father or mother: "Whatever I have by which you might get benefit from me is a gift dedicated to God," **6** he must not honor his father at all.' And so you have made the word of God invalid because of YOUR tradition. **7** You hypocrites, Isaiah aptly prophesied about you, when he said, **8** 'This people honors me with their lips, yet their heart is far removed from me. **9** It is in vain that they keep worshiping me, because they teach commands of men as doctrines.'" **10** With that he called the crowd near and said to them:

Ἄκούετε καὶ συνίετε· 11 οὐ
 Be you hearing and be comprehending; not
 τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ
 the (thing) entering into the mouth defiles
 τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον
 the man, but the (thing) coming forth
 ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν
 out of the mouth this (thing) defiles the
 ἄνθρωπον.
 man.

12 Τότε προσελθόντες οἱ μαθηταὶ
 Then having come toward the disciples
 λέγουσιν αὐτῷ Οἴδας ὅτι οἱ Φαρισαῖοι
 are saying to him Know you that the Pharisees
 ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;
 having heard the word were stumbled?

13 ὁ δὲ ἀποκριθεὶς εἶπεν Πᾶσα
 The (one) but having answered said Every
 φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου
 plant which not planted the Father of me
 ὁ οὐράνιος ἐκριζωθήσεται. 14 ἄφετε
 the heavenly will be uprooted. You let go off

αὐτούς· τυφλοὶ εἰσὶν ὁδηγοί· τυφλὸς δὲ
 them; blind they are guides; blind (one) but
 τυφλὸν ἐάν ὁδηγῇ, ἀμφοτέροι εἰς
 blind (one) if ever he may guide, both into
 βόθρον πεσοῦνται. 15 Ἀποκριθεὶς δὲ ὁ
 pit will fall. Having answered but the

Πέτρος εἶπεν αὐτῷ Φράσον ἡμῖν τὴν
 Peter said to him Make plain to us the
 παραβολήν. 16 ὁ δὲ εἶπεν Ἀκμὴν καὶ
 parable. The (one) but said Point also
 ὑμεῖς ἀσύνετοί ἐστε; 17 οὐ

νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον
 aware are you that everything the entering
 εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ
 into the mouth into the belly passes along and
 εἰς ἀφεδρῶνα ἐκβάλλεται; 18 τὰ δὲ
 into sewer is thrown out? The (things) but

ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς
 coming forth out of the mouth out of the
 καρδίας ἐξέρχεται, κάκεῖνα κοινοῖ τὸν
 heart comes out, and those (things) defiles the
 ἄνθρωπον. 19 ἐκ γὰρ τῆς καρδίας
 man. Out of for the heart

ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι,
 come out reasonings wicked, murders,
 μοιχεῖαι, πορνεῖαι, κλοπαί,
 adulteries, fornications, thieveries,

"Listen and get the sense of it: 11 Not what enters into [his] mouth defiles a man; but it is what proceeds out of [his] mouth that defiles a man."

12 Then the disciples came up and said to him: "Do you know that the Pharisees stumbled at hearing what you said?" 13 In reply he said: "Every plant that my heavenly Father did not plant will be uprooted.

14 LET them be. Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit." 15 By way of response Peter said to him: "Make the illustration plain to us." 16 At this he said: "Are you also yet without understanding? 17 Are you not aware that everything entering into the mouth passes along into the intestines and is discharged into the sewer? 18 However, the things proceeding out of the mouth come out of the heart, and those things defile a man. 19 For example, out of the heart come wicked reasonings, murders, adulteries, fornications, thieveries,

ψευδομαρτυρίαι, βλασφημίαι. 20 ταῦτά ἐστιν
false testimonies, blasphemies. These is

τὰ καινούντα τὸν ἄνθρωπον, τὸ δὲ
the (things) defiling the man, the but
ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν
to unwashed hands to eat not defiles the
ἄνθρωπον.
man.

21 Καὶ ἐξελθὼν ἐκείθεν ὁ Ἰησοῦς
And having gone out from there the Jesus

ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.
withdrew into the parts of Tyre and of Sidon.

22 Καὶ ἰδοὺ γυνὴ Χαναανία ἀπὸ τῶν ὀρίων
And look! woman Canaanite from the regions

ἐκείνων ἐξελθοῦσα ἔκραζεν λέγουσα
those having come out was crying out saying

Ἐλέησόν με, κύριε υἱὸς Δαυεὶδ· ἡ
Have mercy on me, Lord Son of David; the

θυγάτηρ μου κακῶς δαιμονίζεται.
daughter of me badly is demonized.

23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον.
The (one) but not answered to her word.

καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ
And having come toward the disciples of him

ἤρώτουν αὐτὸν λέγοντες Ἀπόλυσον αὐτήν,
were requesting him saying Let loose off her,

ὅτι κράζει ὀπισθεν ἡμῶν.
because she keeps crying out behind us.

24 ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ
The (one) but having answered said Not

ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ
I was sent off if not into the sheep the (ones)

ἀπολωλότα οἴκου Ἰσραὴλ. 25 ἡ
having been lost of house of Israel. The (one)

δὲ ἔλθοῦσα προσεκύνει αὐτῷ λέγουσα
but having come was doing obeisance to him saying

Κύριε, βοήθει μοι. 26 ὁ δὲ
Lord, be helping to me. The (one) but

ἀποκριθεὶς εἶπεν Οὐκ ἔστιν καλὸν λαβεῖν
having answered said Not is fine to take

τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς
the bread of the children and to throw to the

κυναρίοις. 27 ἡ δὲ εἶπεν Ναὶ, κύριε,
little dogs. The [woman] but said Yes, Lord,

καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν
also for the little dogs is eating from the

ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης
crumbs the (ones) falling from the table

τῶν κυρίων αὐτῶν. 28 τότε ἀποκριθεὶς
of the lords of them. Then having answered

false testimonies, blas-
phemies. 20 These
are the things defiling
a man; but to take a
meal with unwashed
hands does not defile
a man."

21 Leaving there,
Jesus now withdrew
into the parts of Tyre
and Sidon. 22 And,
look! A Phoenician
woman from those
regions came out and
cried aloud, saying:

"Have mercy on me,
Lord, Son of David.
My daughter is badly
demonized." 23 But
he did not say a word
in answer to her. So
his disciples came up
and began to request
him: "Send her away;
because she keeps
crying out after us."

24 In answer he said:
"I was not sent forth
to any but to the lost
sheep of the house
of Israel." 25 When
the woman came she
began doing obeisance
to him, saying: "Lord,
help me!" 26 In
answer he said: "It is
not right to take the
bread of the children
and throw it to little
dogs." 27 She said:
"Yes, Lord; but really
the little dogs do eat
of the crumbs falling
from the table of their
masters." 28 Then

ὁ Ἰησοῦς εἶπεν αὐτῇ Ὁ γύναι, μεγάλη σου ἡ πίστις· γεννηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

29 Καὶ μεταβάς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβάς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. 30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλοὺς, κυλλοὺς, τυφλοὺς, κωφοὺς, καὶ ἑτέρους πολλοὺς, καὶ ἔριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς· 31 ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφοὺς λαλοῦντας καὶ χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραὴλ.

32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσιν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολύσαι αὐτοὺς νήστευσι οὐ θέλω, μή ποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.

33 καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε

to us in lonely place loaves so many as-and

Jesus said in reply to her: "O woman, great is your faith; let it happen to you as you wish." And her daughter was healed from that hour on.

29 Crossing country from there, Jesus next came near the sea of Gal'i-lee, and, after going up into the mountain, he was sitting there.

30 Then great crowds approached him, having along with them people that were lame, maimed, blind, dumb, and many otherwise, and they fairly threw them at his feet, and he cured them; 31 so that the crowd felt amazement as they saw the dumb speaking and the lame walking and the blind seeing, and they glorified the God of Israel.

32 But Jesus called his disciples to him and said: "I feel pity for the crowd, because it is already three days that they have stayed with me and they have nothing to eat; and I do not want to send them away fasting. They may possibly give out on the road."

33 However, the disciples said to him: "Where are we in this lonely place going to get sufficient loaves

χορτάσαι ὄχλον τοσοῦτον; 34 καὶ λέγει
 to satisfy crowd so much? And is saying
 αὐτοῖς ὁ Ἰησοῦς Πόσους ἄρτους
 to them the Jesus How many loaves
 ἔχετε; οἱ δὲ εἶπαν
 are having you? The (ones) but said
 Ἑπτὰ, καὶ ὀλίγα ἰχθύδια. 35 καὶ
 Seven, and few little fishes. And
 παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν
 having ordered to the crowd to fall backward
 ἐπὶ τὴν γῆν 36 ἔλαβεν τοὺς
 upon the earth he took the
 ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας καὶ
 seven loaves and the fishes and
 εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς
 having thanked he broke and was giving to the
 μαθηταῖς οἱ δὲ μαθηταὶ τοῖς ὄχλοις.
 disciples the but disciples to the crowds.
 37 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν,
 And ate all (they) and were satisfied,
 καὶ τὸ περισσεῦον τῶν κλασμάτων
 and the abounding of the fragments
 ἦραν ἑπτὰ σφυρίδας πλήρεις.
 they lifted up seven provision baskets full.
 38 οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι
 The (ones) but eating were four thousand
 ἄνδρες χωρὶς γυναικῶν καὶ παιδίων.
 male persons apart from women and little boys.
 39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη
 And having let loose the crowds he stepped in
 εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια
 into the boat, and came into the regions
 Μαγαδάν.
 of Magadan.

16 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ
 And having come toward the Pharisees and
 Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν
 Sadducees tempting requested upon him
 σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδειξάτω αὐτοῖς.
 sign out of the heaven to display to them.
 2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς
 The (one) but having answered said to them
 [[Ὁψίας γενομένης λέγετε
 [Of evening having occurred you are saying
 Εἶδια, πυρράζει γὰρ ὁ οὐρανός·
 Fair weather, is fire-red for the heaven;
 3 καὶ πρῶτὴν Σήμερον χειμῶν, πυρράζει
 and at morning Today winter, is fire-red
 γὰρ στυγνάζων ὁ οὐρανός. τὸ μὲν
 for gloomy-looking the heaven. The indeed

to satisfy a crowd of this size?" 34 At this Jesus said to them: "How many loaves have you?" They said: "Seven, and a few little fishes." 35 So, after instructing the crowd to recline upon the ground, 36 he took the seven loaves and the fishes and, after offering thanks, he broke them and began distributing to the disciples, the disciples in turn to the crowds. 37 And all ate and were satisfied, and as a surplus of fragments they took up seven provision baskets full. 38 Yet those eating were four thousand men, besides women and young children. 39 Finally, after sending the crowds away, he got into the boat and came into the regions of Mag'a-dan.

16 Here the Pharisees and Sadducees approached him and, to tempt him, they asked him to display to them a sign from heaven. 2 In reply he said to them: "[[When evening falls you are accustomed to say, 'It will be fair weather, for the sky is fire-red'; 3 and at morning, 'It will be wintry, rainy weather today, for the sky is fire-red, but gloomy-looking.'

πρόσωπον του ούρανού γινώσκετε
face of the heaven you are knowing

διακρίνειν, τὰ δὲ σημεῖα τῶν
to distinguish, the but signs of the

καιρῶν οὐ δύνασθε.]] 4 Γενεὰ
appointed times not you are able.]] Generation

πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ
wicked and adulterous sign is seeking, and

σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον
sign not will be given to it if not the sign

Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.
of Jonah. And having left behind them he went off.

5 Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ
And having come the disciples into the

πέραν ἐπελάθοντο ἄρτους λαβεῖν. 6 ὁ
other side they forgot loaves to take. The

δὲ Ἰησοῦς εἶπεν αὐτοῖς Ὅρατε καὶ
but Jesus said to them Be you seeing and

προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων
be attentive from the leaven of the Phari-
sees and Sadducees.

καὶ Σαδδουκαίων. 7 οἱ δὲ διελογίζοντο
and Sadducees. The (ones) but were reasoning

ἐν ἑαυτοῖς λέγοντες ὅτι Ἄρτους οὐκ
in them elves saying that Loaves not

ἐλάβομεν. 8 γνοὺς δὲ ὁ Ἰησοῦς
we took. Having known but the Jesus

εἶπεν Τί διαλογίζεσθε ἐν ἑαυτοῖς,
said Why are you reasoning in one another,

ὀλιγόπιστοι, ὅτι ἄρτους οὐκ
ones of little faith, because loaves not

ἔχετε; 9 οὐπω νοεῖτε, οὐδὲ
you are having? Not yet are you aware, nor

μνημονεύετε τοὺς πέντε ἄρτους τῶν
do you remember the five loaves of the

πεντακισχιλίων καὶ πόσους κοφίνους
five thousand and how many baskets

ἐλάβετε; 10 οὐδὲ τοὺς ἑπτὰ ἄρτους
you took? Nor the seven loaves

τῶν τετρακισχιλίων καὶ πόσας
of the four thousand and how many

σφυρίδας ἐλάβετε; 11 πῶς οὐ
provision baskets you took? How not

νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον
aware are you that not about loaves I talked

ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν
to you? Be you attentive but from the leaven of the

Φαρισαίων καὶ Σαδδουκαίων. 12 τότε
Pharisees and Sadducees. 12 Then

συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ
they grasped that not he said to be attentive from

You know how to interpret the appearance of the sky, but the signs of the times you cannot interpret.]]

4 A wicked and adulterous generation keeps on seeking for a sign, but no sign will be given it except the sign of Jo'nah." With that he went away, leaving them behind.

5 Now the disciples crossed to the other side and forgot to take loaves along. 6 Jesus said to them: "Keep your eyes open and watch out for the leaven of the Pharisees and Sadducees."

7 So they began to reason among themselves, saying: "We did not take any loaves along." 8 Knowing this, Jesus said: "Why are you doing this reasoning among yourselves, because you have no loaves, you with little faith?"

9 Do you not yet see the point, or do you not remember the five loaves in the case of the five thousand and how many baskets you took up? 10 Or the seven loaves in the case of the four thousand and how many provision baskets you took up?

11 How is it you do not discern that I did not talk to you about loaves? But watch out for the leaven of the Pharisees and Sadducees."

12 Then they grasped that he said to watch out, not for

τῆς ζύμης τῶν ἄρτων ἀλλὰ ἀπὸ τῆς
 the leaven of the loaves but from the
 διδασχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.
 teaching of the Pharisees and Sadducees.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ
 Having come but the Jesus into the
 μέρη Καισαρίας τῆς Φιλίππου
 parts of Caesarea of the [city] of Philip
 ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων
 he was requesting the disciples of him saying
 τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν
 Whom are saying the men to be the
 υἱὸν τοῦ ἀνθρώπου; 14 οἱ δὲ εἶπαν
 Son of the man? The (ones) but said

Οἱ μὲν Ἰωάννην τὸν βαπτιστὴν,
 The (ones) indeed John the Baptist,
 ἄλλοι δὲ Ἠλεῖαν, ἕτεροι δὲ Ἰερεμῖαν
 others but Elijah, different (ones) but Jeremiah
 ἢ ἓνα τῶν προφητῶν. 15 λέγει αὐτοῖς
 or one of the prophets. He is saying to them
 Ὑμεῖς δὲ τίνα με λέγετε εἶναι;
 You but whom me are you saying to be?

16 ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν
 Having answered but Simon Peter said
 Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ
 You are the Christ the Son of the God of the
 ζώντος. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς
 living (one). Having answered but the Jesus

εἶπεν αὐτῷ Μακάριος εἶ, Σίμων Βαριωνᾶ,
 said to him Happy are you, Simon Bar-jonah,
 ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι
 because flesh and blood not revealed to you
 ἀλλ' ὁ πατὴρ μου ὁ ἐν τοῖς
 but the Father of me the (one) in the
 οὐρανοῖς; 18 καὶ ἐγὼ δὲ σοὶ λέγω ὅτι σὺ
 heavens; and I but to you am saying that you

εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ
 are Peter, and upon this the rock-mass
 οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι
 I will build of me the congregallon, and gates
 ᾧδου οὐ κατισχύσουσιν αὐτῆς·
 of Hades not will overpower it;

19 δώσω σοὶ τὰς κλεῖδας τῆς
 I shall give to you the keys of the
 βασιλείας τῶν οὐρανῶν, καὶ ὃ ἂν
 kingdom of the heavens, and wh ch if ever
 δήσης ἐπὶ τῆς γῆς ἔσται
 you might bind upon the earth will be

the leaven of the loaves, but for the teaching of the Pharisees and Sadducees.

13 Now when he had come into the parts of Caesarea of Philip, Jesus went asking his disciples: "Who are men saying the Son of man is?" 14 They said: "Some say John the Baptist, others E-l'jah, still others Jeremiah or one of the prophets."

15 He said to them: "You, though, who do you say I am?" 16 In

answer Simon Peter said: "You are the Christ, the Son of the living God." 17 In

response Jesus said to him: "Happy you are, Simon son of Jo'nah,

because flesh and blood did not reveal [it] to you, but my

Father who is in the heavens did. 18 Also, I say to you, You are Peter, and on this

rock-mass I will build my congregallon, and the gates of Ha'des' will not overpower it.

19 I will give you the keys of the kingdom of the heavens, and whatever you may

blind on earth will be

δεδεμένον ἐν τοῖς οὐρανοῖς, (something) having been bound in the heavens, καὶ ὃ ἐάν λύσης ἐπὶ τῆς γῆς and which if ever you might loose upon the earth ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. 20 Τότε ἐπετίμησεν τοῖς μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ χριστός. that he is the Christ.

21 Ἀπὸ τότε ἤρξατο Ἰησοῦς Χριστὸς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱερουσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. 22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων Ὑπερβαλὸν εἶ μοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. 23 ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ Ὑπαγε ὀπίσω μου, Σατανᾶ· σκάνδαλον εἶ μοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. 24 Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ Εἰ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι.

the thing bound in the heavens, and whatever you may loose on earth will be the thing loosed in the heavens." 20 Then he sternly charged the disciples not to say to anybody that he was the Christ.

21 From that time forward Jesus Christ commenced showing his disciples that he must go to Jerusalem and suffer many things from the older men and chief priests and scribes, and be killed, and on the third day be raised up. 22 At this Peter took him aside and commenced rebuking him, saying: "Be kind to yourself, Lord; you will not have this [destiny] at all." 23 But, turning his back, he said to Peter: "Get behind me, Satan! You are a stumbling block to me, because you think, not God's thoughts, but those of men."

24 Then Jesus said to his disciples: "If anyone wants to come after me, let him disown himself and pick up his torture stake and continually follow me.

19* Or, "thing already bound," a perfect passive participle. 24* See App 3c.

25 ὃς γὰρ ἐὰν θέλη τὴν ψυχὴν αὐτοῦ
 Who for if ever may will the soul of him
 σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν
 to save will lose it; who but likely
 ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ
 might lose the soul of him on account of me
 εὐρήσει αὐτήν. 26 τί γὰρ ὠφεληθήσεται
 will find it. What for will be benefited
 ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ
 man if ever the world whole might gain
 τὴν δὲ ψυχὴν αὐτοῦ ζημιώθῃ; ἢ τί
 the but soul of him might forfeit? Or what
 δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς
 will give man exchange of the soul
 αὐτοῦ; 27 μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου
 of him? Is about for the Son of the man
 ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ
 to be coming in the glory of the Father of him
 μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε
 with the angels of him, and then
 ἀποδώσει ἑκάστῳ κατὰ τὴν
 he will give back to each one according to the
 πρᾶξιν αὐτοῦ. 28 ἀμὴν λέγω ὑμῖν ὅτι
 practice of him. Amen I am saying to you that
 εἰσὶν τινες τῶν ὧδε ἐστῶτων οἵτινες οὐ
 are some of the (ones) here standing who not
 μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν
 not might taste of death until likely they might see
 τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ
 the Son of the man coming in the
 βασιλείᾳ αὐτοῦ.
 kingdom of him.

17 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ
 And after days six takes along the
 Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην
 Jesus the Peter and James and John
 τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς
 the brother of him, and brings up them into
 ὄρος ὑψηλὸν κατ' ἰδίαν.
 mountain lofty according to private [spot].
 2 καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν,
 And he was transfigured in front of them.
 καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ
 and shone the face of him as the
 ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο
 sun, the but outer garments of him became
 λευκὰ ὡς τὸ φῶς. 3 καὶ ἰδοὺ ὥφθη
 white as the light. And look! was seen
 αὐτοῖς Μωσῆς καὶ Ἠλείας συνλαλοῦντες μετ'
 to them Moses and Elijah conversing with

25 For whoever wants to save his soul will lose it; but whoever loses his soul for my sake will find it. 26 For what benefit will it be to a man if he gains the whole world but forfeits his soul? or what will a man give in exchange for his soul? 27 For the Son of man is destined to come in the glory of his Father with his angels, and then he will recompense each one according to his behavior. 28 Truly I say to you that there are some of those standing here that will not taste death at all until first they see the Son of man coming in his kingdom."

17 Six days later Jesus took Peter and James and John his brother along and brought them up into a lofty mountain by themselves. 2 And he was transfigured before them, and his face shone as the sun, and his outer garments became brilliant as the light. 3 And, look! there appeared to them Moses and Elij'jah, conversing with

αὐτοῦ. 4 ἀποκριθεὶς δὲ ὁ Πέτρος
 him. Having answered but the Peter
 εἶπεν τῷ Ἰησοῦ Κύριε, καλὸν ἔστιν ἡμᾶς
 said to the Jesus Lord, fine it is us
 ὧδε εἶναι· εἰ θέλεις, ποιήσω
 here to be; if you are willing, I shall make
 ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωυσεῖ
 here three tents, to you one and to Moses
 μίαν καὶ Ἠλεία μίαν. 5 ἔτι αὐτοῦ
 one and to Elijah one. Yet of him
 λαλοῦντος ἰδοὺ νεφέλη φωτινὴ ἐπεσκίασεν
 speaking look! cloud lightsome overshadowed
 αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης
 them, and look! voice out of the cloud
 λέγουσα Οὗτός ἐστιν ὁ υἱὸς μου ὁ
 saying This is the Son of me the
 ἀγαπητός, ἐν ᾧ εὐδόκησα·
 beloved, in whom I thought well;
 ἀκούετε αὐτοῦ. 6 καὶ ἀκούσαντες οἱ
 you be hearing of him, And having heard the
 μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ
 disciples fell upon face of them and
 ἐφοβήθησαν σφόδρα. 7 καὶ προσῆλθεν
 became fearful very much. And came toward
 ὁ Ἰησοῦς καὶ ἀψάμενος αὐτῶν εἶπεν
 the Jesus and having touched of them said
 Ἐγέρθητε καὶ μὴ φοβεῖσθε. 8 ἐπάραντες
 Get up and not be fearful. Having lifted up
 δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον
 but the eyes of them no one they saw
 εἰ μὴ αὐτὸν Ἰησοῦν μόνον. 9 Καὶ
 if not him Jesus only. And
 καταβαίνοντων αὐτῶν ἐκ τοῦ ὄρους
 descending of them out of the mountain
 ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων
 he enjoined to hem the Jesus saying
 Μηδενὶ εἶπτε τὸ ὄραμα ἕως οὗ
 To no one you should say the vision until where
 ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν
 the Son of the man out of dead (ones)
 ἐγερθῆ.
 should be raised up.

10 Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ
 And inquired upon him the disciples
 λέγοντες Τί οὖν οἱ γραμματεῖς
 saying Why therefore the scribes
 λέγουσιν ὅτι Ἠλείαν δεῖ ἔλθειν
 are saying that Elijah it is necessary to come
 πρῶτον; 11 ὁ δὲ ἀποκριθεὶς εἶπεν
 first? The (one) but having answered said

him. 4 Responsively Peter said to Jesus: "Lord, it is fine for us to be here. If you wish, I will erect three tents here, one for you and one for Moses and one for E-li'jah." 5 While he was yet speaking, look! a bright cloud overshadowed them, and, look! a voice out of the cloud, saying: "This is my Son, the beloved, whom I have approved; listen to him." 6 At hearing this the disciples fell upon their faces and became very much afraid. 7 Then Jesus came near and, touching them, said: "Get up and have no fear." 8 When they raised their eyes, they saw no one but Jesus himself only. 9 And as they were descending from the mountain, Jesus commanded them, saying: "Tell the vision to no one until the Son of man is raised up from the dead."

10 However, the disciples put the question to him: "Why, then, do the scribes say that E-li'jah must come first?" 11 In reply he said:

Ἡλείας μὲν ἔρχεται καὶ ἀποκαταστήσει
Elijah indeed is coming and will restore

πάντα· 12 λέγω δὲ ὑμῖν ὅτι Ἡλείας
all (things); I am saying but to you that Elijah

ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν
already came, and not they recognized him

ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα
but they did in him as many (things) as

ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου
they willed; thus also the Son of the man

μέλλει πάσχειν ὑπ' αὐτῶν. 13 τότε
is about to be suffering by them. Then

συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ
perceived the disciples that about John the

βαπτιστοῦ εἶπεν αὐτοῖς.
Baptist he said to them.

14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον
And of (them) having come toward the crowd

προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν
came toward him man kneeling down to

αὐτὸν 15 καὶ λέγων Κύριε, ἐλέησόν μου
him and saying Lord, do mercy to of me

τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς
the son, because he is moonstruck and badly

ἔχει, πολλάκις γὰρ πίπτει εἰς τὸ πῦρ
is having, many times for he falls into the fire

καὶ πολλάκις εἰς τὸ ὕδωρ. 16 καὶ
and many times into the water; 16 and

προσῆνεγκα αὐτὸν τοῖς μαθηταῖς σου,
I brought toward him to the disciples of you,

καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι.
and not they were able him to cure.

17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
Having answered but the Jesus said

ᾧ γενεὰ ἄπιστος καὶ διεστραμμένη,
O generation faithless and having been twisted,

ἕως πότε μεθ' ὑμῶν ἔσομαι; ἕως πότε
till when with you will I be? Till when

ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν
will I put up with you? Be bringing to me him

ᾧδε. 18 καὶ ἐπέτιμῃσεν αὐτῷ ὁ Ἰησοῦς,
here. And he gave rebuke to it the Jesus,

καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον· καὶ
and came out from him the demon; and

ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.
was cured the boy from the hour that.

19 Τότε προσελθόντες οἱ μαθηταὶ τῷ
Then having come toward the disciples to the

Ἰησοῦ κατ' ἰδίαν εἶπαν
Jesus according to private (spot) said

“E-li'jah, indeed,
is coming and will

restore all things.

12 However, I say to
you that E-li'jah has

already come and they
did not recognize him

but did with him the
things they wanted. In

this way also the Son of
man is destined to

suffer at their hands.”

13 Then the disciples
perceived that he

spoke to them about
John the Baptist.

14 And when
they came toward

the crowd, a man
approached him,

kneeling down to
him and saying:

15 “Lord, have mercy
on my son, because

he is an epileptic
and is ill, for he falls

often into the fire and
often into the water;

16 and I brought
him to your disciples,

but they could not
cure him.” 17 In

reply Jesus said: “O
faithless and twisted

generation, how long
must I continue with

you? How long must
I put up with you?

Bring him here to
me.” 18 Then Jesus

rebuked it, and the
demon came out of

him; and the boy was
cured from that hour.

19 Thereupon the dis-
ciples came up to Je-
sus privately and said:

Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν
Through what we not were able to expel
αὐτό; 20 ὁ δὲ λέγει αὐτοῖς
it? The (one) but is saying to them

Διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ
Through the little faith of you; truly for
λέγω ὑμῖν, ἐὰν ἔχητε πίστιν
I am saying to you, if ever you may have faith
ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει
as grain of mustard, you will say to the mountain
τούτῳ· Μετάβα ἐνθεν ἐκεῖ, καὶ
this Transfer from here there, and
μεταβήσεται, καὶ οὐδὲν ἀδυνατήσεται
it will transfer, and nothing will be impossible
ὑμῖν.
to you.

22 Συστρεφομένων δὲ αὐτῶν ἐν τῇ
Being turned together but of them in the
Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μέλλει
Galilee said to them the Jesus Is about
ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι
the Son of the man to be given over
εἰς χεῖρας ἀνθρώπων, 23 καὶ ἀποκτενοῦσιν
into hands of men, and they will kill
αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.
him, and to the third day he will be raised up.
καὶ ἐλυπήθησαν σφόδρα.
And they were grieved very much.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοῦμ
Having come but of them into Capernaum
προσῆλθον οἱ τὰ δίδραχμα
came toward the (ones) the double drachmas
λαμβάνοντες τῷ Πέτρῳ καὶ εἶπεν ὁ
receiving to the Peter and said The
διδάσκαλος ὑμῶν οὐ τελεῖ τὰ
teacher of you not is paying the
δίδραχμα; 25 λέγει· Ναί, καὶ
double drachmas? He is saying Yes. And
ἐλθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτόν
having come into the house got ahead of him
ὁ Ἰησοῦς λέγων· Τί σοι δοκεῖ, Σίμων;
the Jesus saying What to you seems, Simon?
οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων
The kings of the earth from what ones
λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν
they are receiving duties or head tax? From the
υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων;
sons of them or from the aliens?

"Why is it we could not expel it?" 20 He said to them: "Because of YOUR little faith. For truly I say to you, If you have faith the size of a mustard grain, you will say to this mountain, 'Transfer from here to there,' and it will transfer, and nothing will be impossible for you." 21 —

22 It was while they were gathered together in Gal'ilee that Jesus said to them: "The Son of man is destined to be betrayed into men's hands, 23 and they will kill him, and the third day he will be raised up." Consequently they were very much grieved.

24 After they arrived in Ca-per'na-um the men collecting the two drachmas [tax] approached Peter and said: "Does YOUR teacher not pay the two drachmas [tax]?" 25 He said: "Yes." However, when he entered the house Jesus got ahead of him by saying: "What do you think, Simon? From whom do the kings of the earth receive duties or head tax? From their sons or from the strangers?"

26 εἰπόντος δὲ Ἀπὸ τῶν ἀλλοτριῶν,
Of (him) having said but From the aliens,
ἔφη αὐτῷ ὁ Ἰησοῦς Ἄραγε ἐλεύθεροί
said to him the Jesus Really then free
εἰσὶν οἱ υἱοί; 27 ἵνα δὲ μὴ
are the sons; in order that but not
σκανδαλισθῶμεν αὐτούς, πορευθεὶς
we might stumble them, having gone your way
εἰς θάλασσαν βάλῃ ἄγκιστρον καὶ τὸν
into sea throw you hook and the (one)
ἀναβάνατα πρῶτον ἰχθὺν ἄρον, καὶ
having come up first fish lift up, and
ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις
having opened the mouth of it you will find
στατήρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς
stater; that one having taken give to them
ἀντὶ ἐμοῦ καὶ σοῦ.
Instead of me and you.

18 Ἐν ἐκείνῃ τῇ ὥρᾳ προσήλθον οἱ
In that the hour came toward the
μαθηταὶ τῷ Ἰησοῦ λέγοντες Τίς ἄρα
disciples to the Jesus saying Who really
μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;
greater is in the kingdom of the heavens?
2 καὶ προσκαλεσάμενος παιδίον ἔστησεν
And having called toward little boy he stood
αὐτὸ ἐν μέσῳ αὐτῶν 3 καὶ εἶπεν Ἄμην
it in middle of them and said Amen
λέγω ὑμῖν, ἐὰν μὴ στραφήτε
I am saying to you, if ever not you might turn
καὶ γένησθε ὡς τὰ παιδία,
and you might become as the little boys,
οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν
not not you should enter into the kingdom
τῶν οὐρανῶν. 4 ὅστις οὖν ταπεινώσει
of the heavens. Whoever therefore will humble
ἑαυτὸν ὡς τὸ παιδίον τούτου, οὗτός ἐστιν
himself as the little boy this, this (one) is
ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·
the greater in the kingdom of the heavens;
5 καὶ ὅς ἐάν τις δέξηται ἐν παιδίῳ
and who if ever might receive one little boy
τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται;
such upon the name of me, me receives;
6 ὅς δ' ἂν σκανδαλισθῇ ἓνα τῶν
who but likely might stumble one of the
μικρῶν τούτων τῶν πιστευόντων εἰς
little (ones) these the (ones) believing into
ἐμέ, συμφέρει αὐτῷ ἵνα
me, it is bearing together to him in order that

26 When he said:
"From the strangers,"
Jesus said to him:
"Really, then, the sons
are tax-free. 27 But
that we do not cause
them to stumble, you
go to the sea, cast a
fishhook, and take the
first fish coming up
and, when you open
its mouth, you will
find a stater coin.
Take that and give it
to them for me and
you."

18 In that hour the
disciples came
near to Jesus and
said: "Who really is
greatest in the king-
dom of the heavens?"
2 So, calling a young
child to him, he set it
in their midst 3 and
said: "Truly I say to
you, Unless you turn
around and become
as young children,
you will by no means
enter into the king-
dom of the heavens."
4 Therefore, whoever
will humble himself
like this young child
is the one that is
the greatest in the
kingdom of the
heavens; 5 and
whoever receives one
such young child on
the basis of my name
receives me [also].
6 But whoever
stumbles one of these
little ones who put
faith in me, it is more
beneficial for him

κρεμασθῆ μύλος ὄνικὸς
 should be hanged millstone belonging to the ass
 περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῆ
 about the neck of him and he should be sunk
 ἐν τῷ πελάγει τῆς θαλάσσης.
 in the watery expanse of the sea.

7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν
 Woe to the world from the
 σκανδάλων ἀνάγκη γὰρ ἔλθειν τὰ
 stumbling blocks; necessity for to come the
 σκάνδαλα, πλὴν οὐαὶ τῷ
 stumbling blocks, besides woe to the
 ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον
 man through whom the stumbling block
 ἔρχεται. 8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς
 is coming. If but the hand of you or the foot

σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε
 of you is stumbling you, cut off it and throw
 ἀπὸ σοῦ· καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν
 from you; fine to you is to enter into the
 ζωὴν κυλλὸν ἢ χυλὸν, ἢ δύο χεῖρας
 life maimed or lame, than two hands
 ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ
 or two feet having to be thrown into the fire
 τὸ αἰώνιον. 9 καὶ εἰ ὁ ὀφθαλμὸς σου
 the everlasting. And if the eye of you

σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ
 is stumbling you, take out it and throw from
 σοῦ· καλὸν σοὶ ἐστὶν μονόφθαλμον εἰς τὴν
 you; fine to you it is one-eyed into the
 ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα
 life to enter, than two eyes having
 βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.
 to be thrown into the Gehenna of the fire.

10 Ὅρατε μὴ καταφρονήσητε ἑνὸς τῶν
 Be seeing not you should despise of one of the
 μικρῶν τούτων, λέγω γὰρ ὑμῖν ὅτι
 little (ones) these, I am saying for to you that
 οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ
 the angels of them in heavens through
 παντὸς βλέπουσι τὸ πρόσωπον τοῦ
 all [time] are looking at the face of the
 πατρὸς μου τοῦ ἐν οὐρανοῖς.
 Father of me the (one) in heavens.

12 τί ὑμῖν δοκεῖ; ἐὰν γένηται
 What to you it seems? If ever might become
 τινι ἀνθρώπῳ ἑκατὸν πρόβατα καὶ
 to any man one hundred sheep and

to have hung around
 his neck a millstone
 such as is turned by
 an ass and to be sunk
 in the wide, open sea.

7 "Woe to the world
 due to the stumbling
 blocks! Of course,
 the stumbling blocks
 must of necessity
 come, but woe to the
 man through whom
 the stumbling block
 comes! 8 If, then,
 your hand or your
 foot is making you
 stumble, cut it off and
 throw it away from
 you; it is finer for
 you to enter into life
 maimed or lame than
 to be thrown with two
 hands or two feet into
 the everlasting fire.

9 Also, if your eye is
 making you stumble,
 tear it out and throw
 it away from you; it is
 finer for you to enter
 one-eyed into life than
 to be thrown with two
 eyes into the fiery
 Ge-hen'na.* 10 See
 to it that you men
 do not despise one
 of these little ones;
 for I tell you that
 their angels in heaven
 always behold the face
 of my Father* who is
 in heaven. 11 —"

12 "What do you
 think? If a certain
 man comes to have
 a hundred sheep and

9* See App 4c. 10* Or, "always have access to my Father." 11* «BSy» and the Westcott and Hort Greek text omit this verse.

πλανηθῆ should get strayed ἓν one ἐξ out of αὐ ὧν, them, οὐχὶ not
 ἀφήσει he will leave τὰ the ἐνενήκοντα ninety-nine ἐπὶ ἐπὶ τὰ upon the
 ὄρη mountains and καὶ having gone πορευθεὶς his way ζητεῖ he is seeking
 τὸ the (one) πλανώμενον; 13 καὶ And εἰὰν if ever
 γένηται he might happen εὑρεῖν to find αὐτό, it, ἀμήν amen λέγω I am saying
 ὑμῖν to you ὅτι that χαίρει he is rejoicing ἐπ' upon αὐτῷ it μᾶλλον rather
 ἢ than ἐπὶ upon τοῖς the ἐνενήκοντα ninety-nine ἐνένεα nine τοῖς the (ones)
 μὴ not πεπλανημένοις. 14 οὕτως Thus οὐκ not ἔστιν it is
 θέλημα will ἔμπροσθεν in front τοῦ of the πατρός μου of me τοῦ of the
 ἐν in οὐρανοῖς in heavens ἵνα in order that ἀπόληται should perish ἓν one
 τῶν of the μικρῶν little (ones) τούτων these.

15 Ἐὰν δὲ ἁμαρτήσῃ ὁ ἀδελφός σου, If ever but should sin the brother of you,
 ὕπαγε go away ἔλεγσον reprove αὐτὸν him μεταξὺ σου and between you and
 αὐτοῦ him μόνου. alone. εἰὰν If ever σου of you ἀκούσῃ, he should hear,
 ἐκέρδησας you gained τὸν the ἀδελφόν brother σου. 16 εἰὰν If ever δὲ but
 μὴ not ἀκούσῃ, he should hear, παράλαβε take along μετὰ with σοῦ you ἔτι yet
 ἓν one ἢ or δύο, two, ἵνα in order that ἐπὶ upon στόματος mouth
 δύο of two μαρτύρων witnesses ἢ or τριῶν three σταθῇ might stand πᾶν every
 ῥῆμα saying; 17 εἰὰν If ever δὲ but παρακούσῃ he should refuse to hear
 αὐτῶν, of them, εἰπὸν say to the τῇ congregation; εἰὰν If ever δὲ but
 καὶ also τῆς of the ἐκκλησίας congregation παρακούσῃ, he should refuse to hear,
 ἔστω let him be σοι to you ὡςπερ as-even ὁ the ἐθνικός and the καὶ and the
 τελώνης tax collector.

18 Ἀμήν Amen λέγω I am saying ὑμῖν, to you, ὅσα as many (things) as
 εἰὰν If ever δήσητε you might bind ἐπὶ upon τῆς the γῆς earth ἔσται will be

one of them gets strayed, will he not leave the ninety-nine upon the mountains and set out on a search for the one that is straying?

13 And if he happens to find it, I certainly tell you, he rejoices more over it than over the ninety-nine that have not strayed. 14 Likewise it is not a desirable thing with my Father who is in heaven for one of these little ones to perish.

15 "Moreover, if your brother commits a sin, go lay bare his fault between you and him alone. If he listens to you, you have gained your brother. 16 But if he does not listen, take along with you one or two more, in order that at the mouth of two or three witnesses every matter may be established.

17 If he does not listen to them, speak to the congregation. If he does not listen even to the congregation, let him be to you just as a man of the nations and as a tax collector.

18 "Truly I say to you men, Whatever things you may bind on earth will be

δεδεμένα (things) having been bound ἐν οὐρανῷ in heaven καὶ and
 ὅσα as many (things) as εἴαν if ever λύσητε you might loose ἐπὶ upon
 τῆς γῆς the earth ἔσται will be (things) λελυμένα having been loosed ἐν in
 οὐρανῷ. 19 Πάλιν ἄμην λέγω ὑμῖν ὅτι truly I am saying to you that
 εἴαν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς if ever two might agree out of you upon the
 γῆς περὶ παντὸς πράγματος οὗ ἐάν earth about every thing to of which if ever
 αἰτήσωνται, αἰτήσεται αὐτοῖς they might request, it will take place to hem
 παρὰ τοῦ πατρὸς μου τοῦ ἐν beside the Father of me of the (one) in
 οὐρανοῖς. 20 οὐ γὰρ εἰσὶν δύο ἢ τρεῖς heavens. Where for are two or three
 συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, having been led together into the my name,
 ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν. there I am in midst of them.

21 Τότε προσελθὼν ὁ Πέτρος εἶπεν Then having come toward the Peter said
 αὐτῷ Κύριε, πόσας ἀμαρτήσῃ εἰς ἐμέ to him Lord, how many times will sin into me
 ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; the brother of me and I shall let go off to him?
 ἕως ἑπτάκις; 22 λέγει αὐτῷ ὁ Until seven times? Is saying to him the
 Ἰησοῦς Οὐ λέγω σοι ἕως ἑπτάκις Jesus Not I am saying to you until seven times
 ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτὰ. but until seventy times seven.

23 Διὰ τοῦτο ὁμοιώθη ἡ Through this was likened the
 βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ δις kingdom of the heavens o man king who
 ἠθέλησεν συνᾶραι λόγον μετὰ τῶν δούλων willed to settle word with the slaves
 αὐτοῦ. 24 ἀρξαμένου δὲ αὐτοῦ συναίρειν of him; having started but of him to be settling
 πρὸς ἕνα εἰς αὐτῷ ὀφειλέτης was led toward one to him debtor
 μυριάων ταλάντων. 25 μὴ ἔχοντος δὲ of ten thousand talents. Not having but
 αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος of him to give back commanded him the lord
 πρᾶθῆναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα to be sold also the woman and the children

things bound in heaven, and whatever things you may loose on earth will be things loosed in heaven. 19 Again I truly say to you, If two of you on earth agree concerning anything of importance that they should request, it will take place for them due to my Father in heaven. 20 For where there are two or three gathered together in my name, there I am in their midst."

21 Then Peter came up and said to him: "Lord, how many times is my brother to sin against me and am I to forgive him? Up to seven times?" 22 Jesus said to him: "I say to you, not, Up to seven times, but, Up to seventy-seven times.

23 "That is why the kingdom of the heavens has become like a man, a king, that wanted to settle accounts with his slaves. 24 When he started to settle them, there was brought in a man who owed him ten thousand talents [=60,000,000 denar'ii]. 25 But because he did not have the means to pay [it] back, his master ordered him and his wife and his children

καὶ πάντα ὅσα ἔχει, καὶ
and all (things) as many as he is having, and
ἀποδοθῆναι. 26 πεσὼν οὖν ὁ
to be given back. Having fallen therefore the
δούλος προσκύνει αὐτῷ λέγων
slave was doing obeisance to him saying
Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα
Be long of spirit upon me, and all (things)
ἀποδώσω σοι. 27 σπλαγχνισθεὶς δὲ ὁ
I shall give back to you. Moved by pity but the
κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν,
lord of the slave that let loose off him,
καὶ τὸ δάνιον ἀφήκεν αὐτῷ. 28 ἐξελθὼν
and the loan let go off to him. Having gone out
δὲ ὁ δούλος ἐκεῖνος εὔρεν ἓνα τῶν
but the slave that found one of the
συνδούλων αὐτοῦ ὃς ὤφειλεν αὐτῷ
fellow slaves of him who was owing to him
ἑκατὸν δηνάρια, καὶ κρατήσας
one hundred denarii, and having taken hold of
αὐτὸν ἐπιγιγνέτω λέγων Ἐπίδοσον εἰ
him was choking saying Give back if
τι ὀφείλεις. 29 πεσὼν οὖν ὁ
anything you owe. Having fallen therefore the
συνδούλος αὐτοῦ παρεκάλει αὐτὸν λέγων
fellow slave of him was entreating him saying
Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω
Be long of spirit upon me, and I shall give back
σοι. 30 ὁ δὲ οὐκ ἤθελεν, ἀλλὰ
to you. The (one) but not was willing, but
ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως
having gone off threw him into prison until
ἀποδοῦναι τὸ ὀφειλόμενον.
he should give back the (thing) being owed.
31 ἰδόντες οὖν οἱ σύνδουλοι αὐτοῦ
Having seen therefore the fellow slaves of him
τὰ γενόμενα ἐλυπήθησαν
the (things) having happened were grieved
σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ
very much, and having come they made clear to the
κυρίῳ ἑαυτῶν πάντα τὰ
lord of themselves all the (things)
γενόμενα. 32 τότε προσκαλεσάμενος
having happened. Then having called toward self
αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ Δούλε
him the lord of him is saying to him Slave
πονηρὲ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκα
wicked, all the debt that I let go off
σοι, ἐπεὶ παρεκάλεσάς με· 33 οὐκ
to you, since you entreated me; 33 Ought you not,

and all the things he had to be sold and payment to be made. 26 Therefore the slave fell down and began to do obeisance to him, saying, 'Be patient with me and I will pay back everything to you.' 27 Moved by pity at this, the master of that slave let him off and canceled his debt. 28 But that slave went out and found one of his fellow slaves that was owing him a hundred denar'i; and, grabbing him, he began to choke him, saying, 'Pay back whatever you owe.' 29 Therefore his fellow slave fell down and began to entreat him, saying, 'Be patient with me and I will pay you back.' 30 However, he was not willing, but went off and had him thrown into prison until he should pay back what was owing. 31 When, therefore, his fellow slaves saw the things that had happened, they became very much grieved, and they went and made clear to their master all the things that had happened. 32 Then his master summoned him and said to him, 'Wicked slave, I canceled all that debt for you, when you entreated me. 33 Ought you not,

ἔδει καὶ σὲ ἐλεῆσαι τὸν
 was it necessary also you to have mercy on the
 σύνδουλόν σου, ὡς καὶ ἐγὼ σὲ ἠλέησα;
 fellow slave of you, as also I you had mercy on?

34 καὶ ὀργισθεὶς ὁ κύριος
 And having been made wrathful the lord
 αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς
 of him gave over him to the tormentors
 ἕως οὗ ἀποδῶ πᾶν τὸ
 until where he should give back all the (thing)

ὀφειλόμενον, 35 Οὕτως καὶ ὁ πατήρ μου
 being owed. Thus also the Father of me
 ὁ οὐράνιος ποιήσει ὑμῖν ἐάν μὴ
 the heavenly will do to you if ever not
 ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ
 you might let go off each one to the brother of him
 ἀπὸ τῶν καρδιῶν ὑμῶν.
 from the hearts of you.

19 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς
 And it occurred when finished the Jesus
 τοὺς λόγους τούτους, μετήρην ἀπὸ τῆς
 the words these, he departed from the
 Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὄρια τῆς
 Galilee and came into the frontiers of the
 Ἰουδαίας πέραν τοῦ Ἰορδάνου.
 Judea the other side of the Jordan.

2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ
 And followed to him crowds many, and
 ἑθεράπευσεν αὐτοὺς ἐκεῖ.
 he cured them there.

3 Καὶ προσῆλθαν αὐτῷ Φαρισαῖοι
 And came toward him Pharisees
 πειράζοντες αὐτὸν καὶ λέγοντες· Εἰ ἔξεστιν
 tempting him and saying· If it is allowed
 ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ
 to divorce the woman of him according to
 πάσαν αἰτίαν; 4 ὁ δὲ ἀποκριθεὶς
 every cause? The (one) but having answered

εἶπεν· Οὐκ ἀνέγνωτε ὅτι ὁ
 said· Not did you read that the (one)
 κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ
 having created from beginning male and female
 ἐποίησεν αὐτοὺς 5 καὶ εἶπεν· Ἔνεκα
 made them and he said· On account of

ταύτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ
 this will leave down man the father and
 τὴν μητέρα καὶ κολληθήσεται τῇ γυναίκι
 the mother and he will stick to the woman
 αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν;
 of him, and they will be the two into flesh one?

in turn, to have had mercy on your fellow slave, as I also had mercy on you?

34 With that his master, provoked to wrath, delivered him to the jailers, until he should pay back all that was owing.

35 In like manner my heavenly Father will also deal with you if you do not forgive each one his brother from YOUR hearts."

19 Now when Jesus had finished these words, he departed from Gal'i-lee and came to the frontiers of Ju-de'a across the Jordan. 2 Also, great crowds followed him, and he cured them there.

3 And Pharisees came up to him, intent on tempting him and saying: "Is it lawful for a man to divorce his wife on every sort of ground?" 4 In reply he said: "Did you not read that he who created them from [the] beginning made them male and female 5 and said, 'For this reason a man will leave his father and his mother and will stick to his wife, and the two will be one flesh'?"

6 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία·
As-and no longer they are two but flesh one;

ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος
which therefore the God yoked together man

μὴ χωριζέτω. 7 λέγουσιν αὐτῷ τί
not let put apart. They are saying to him Why

οὖν Μωυσῆς ἐνετείλατο δοῦναι βιβλίον
therefore Moses commanded to give scroll

ἀποστασίου καὶ ἀπολύσαι; 8 λέγει
of dismissal and to divorce? He is saying

αὐτοῖς ὅτι Μωυσῆς πρὸς τὴν σκληροκαρδίαν
to them that Moses toward the hardheartedness

ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσαι τὰς γυναῖκας
of you conceded to you to divorce the women

ὑμῶν, ἀπ' ἀρχῆς δὲ οὐ γέγονεν
of you, from beginning but not it has become

οὕτως. 9 λέγω δὲ ὑμῖν ὅτι ὃς ἂν
thus, I am saying but to you that who likely

ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ
might divorce the woman of him not upon

πορνείᾳ καὶ γαμήσῃ ἄλλην
fornication and might marry another

μοιχᾶται,
commits adultery.

10 λέγουσιν αὐτῷ οἱ μαθηταί· εἰ οὕτως
Are saying to him the disciples If thus

ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς
is the cause of the man with the

γυναίκος, οὐ συμφέρει γαμῆσαι.
woman, not is bearing together to marry.

11 ὁ δὲ εἶπεν αὐτοῖς· οὐ πάντες
The (one) but said to them Not all [men]

χωροῦσι τὸν λόγον, ἀλλ' οἷς
are making room for the word, but to whom

δέδοται. 12 εἰσὶν γὰρ εὐνούχοι οἵτινες
it has been given. Are for eunuchs who

ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως,
out of cavity of mother were generated thus,

καὶ εἰσὶν εὐνούχοι οἵτινες εὐνουχίσθησαν
and are eunuchs who were made eunuchs

ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνούχοι οἵτινες
by the men, and are eunuchs who

εὐνούχισαν ἑαυτοὺς διὰ τὴν
made eunuchs of themselves through the

βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος
kingdom of the heavens. The (one) being able

χωρεῖν χωρεῖται.
to be making room let him be making room.

13 Τότε προσηνέχθησαν αὐτῷ
Then were brought toward him

6 So that they are no longer two, but one

flesh. Therefore, what God has yoked to-

gether let no man put apart." 7 They said

to him: "Why, then, did Moses prescribe

giving a certificate of dismissal and

divorcing, her?" 8 He said to them: "Moses,

out of regard for your hardheartedness,

made the concession to you of divorcing

your wives, but such has not been the case

from [the] beginning. 9 I say to you that

whoever divorces his wife, except on the

ground of fornication, and marries another

commits adultery." 10 The disciples

said to him: "If such is the situation of a

man with his wife, it is not advisable to

marry." 11 He said to them: "Not all

men make room for the saying, but only

those who have the gift. 12 For there

are eunuchs that were born such from their

mother's womb, and there are eunuchs

that were made eunuchs by men, and

there are eunuchs that have made themselves

eunuchs on account of the kingdom of the

heavens. Let him that can make room for it

make room for it." 13 Then young children were brought to him,

παιδιά, ἵνα τὰς χεῖρας
 little boys, in order that the hands
 ἐπιθῆ αὐτοῖς καὶ προσεύξηται· οἱ
 he might lay upon them and he might pray; the
 δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. 14 ὁ δὲ
 but disciples rebuked them. The but
 Ἰησοῦς εἶπεν· "Ἀφετε τὰ παιδία
 Jesus said Let you go off the little boys
 καὶ μὴ κωλύετε αὐτὰ λθεῖν πρὸς με,
 and not be hindering them to come toward me,
 τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν
 of the for such (ones) is the kingdom of the
 οὐρανῶν. 15 καὶ ἐπιθεῖς τὰς χεῖρας
 heavens. And having laid upon the hands
 αὐτοῖς ἐπορεύθη ἐκεῖθεν.

16 Καὶ ἰδοὺ εἰς προσελθὼν αὐτῷ
 And look! one having come toward him
 εἶπεν· Διδάσκαλε, τί ἀγαθὸν ποιήσω
 said Teacher, what good shall I do
 ἵνα σχώζω ζωὴν αἰώνιον;
 in order that I might have life everlasting?

17 ὁ δὲ εἶπεν αὐτῷ· Τί με ἐρωτᾷς
 The (one) but said to him Why me you ask
 περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός·
 about the good (thing)? One is the good (one);
 εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν,
 if but you are willing into the life to enter,
 τήρει τὰς ἐντολάς. 18 λέγει

αὐτῷ· Ποίας; ὁ δὲ Ἰησοῦς ἔφη
 to him Which sort of ones? The but Jesus said
 Τὸ Οὐ φονεύσεις, Οὐ
 The Not you shall murder, Not
 μοιχεύσεις, Οὐ κλέψεις,
 you shall commit adultery, Not you shall steal,
 Οὐ ψευδομαρτυρήσεις, 19 Τίμα
 Not you shall bear false witness, Be honoring

τὸν πατέρα καὶ τὴν μητέρα, καὶ
 the father and the mother, and
 Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.
 You shall love the neighbor of you as yourself.

20 λέγει αὐτῷ ὁ νεανίσκος· Ταῦτα
 Is saying to him the young man These (things)
 πάντα ἐφύλαξα· τί ἔτι ὑστερῶ; 21 ἔφη
 all I guarded; what yet am I lacking? Said

αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις τέλειος
 to him the Jesus If you are willing perfect
 εἶναι, ὕπαγε πώλησόν σου τὰ
 to be, be going away sell of you the

for him to put his hands upon them and offer prayer; but the disciples reprimanded them. 14 Jesus, however, said: "Let the young children alone, and stop hindering them from coming to me, for the kingdom of the heavens belongs to suchlike ones." 15 And he put his hands upon them and went from there.

16 Now, look! a certain one came up to him and said: "Teacher, what good must I do in order to get everlasting life?" 17 He said to him: "Why do you ask me about what is good? One there is that is good. If, though, you want to enter into life, observe the commandments continually." 18 He said to him: "Which ones?" Jesus said: "Why, You must not murder, You must not commit adultery, You must not steal, You must not bear false witness, 19 Honor [your] father and [your] mother, and, You must love your neighbor as yourself." 20 The young man said to him: "I have kept all these; what yet am I lacking?" 21 Jesus said to him: "If you want to be perfect, go sell your

ὑπάρχοντα καὶ δὸς τοῖς πτωχοῖς,
 belongings and give to the poor (ones),

καὶ ἔξεις θησαυρὸν ἐν
 and you will have treasure in

οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ μοι.
 heavens, and hither be following to me.

22 ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον
 Having heard but the young man the word

τούτου ἀπῆλθεν λυπούμενος, ἦν γὰρ
 this he went off being grieved, he was for

ἔχων κτήματα πολλά. 23 Ὁ δὲ Ἰησοῦς
 having possessions many. The but Jesus

εἶπεν τοῖς μαθηταῖς αὐτοῦ Ἀμὴν λέγω
 said to the disciples of him Amen I am saying

ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται
 to you that rich one with difficulty will enter

εἰς τὴν βασιλείαν τῶν οὐρανῶν. 24 πάλιν
 into the kingdom of the heavens; again

δὲ λέγω ὑμῖν, εὐκοπώτερον ἐστὶν
 but I am saying to you, easier it is

κάμηλον διὰ τρήματος βραφίδος εἰσελεῖν
 camel through hole of needle to enter

ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ.
 than rich one into the kingdom of the God.

25 ἀκούσαντες δὲ οἱ μαθηταὶ
 Having heard but the disciples

ἐξεπλήσσοντο σφόδρα λέγοντες Τίς
 were being astounded very much saying Who

ἄρα δύναται σωθῆναι; 26 ἐμβλέψας
 really is able to be saved? Having looked in

δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Παρὰ
 but the Jesus said to them Beside

ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ
 men this impossible is, beside

δὲ θεῷ πάντα δυνατά.
 but God all (things) possible.

27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν
 Then having answered the Peter said

αὐτῷ Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ
 to him Look! We have let go off all (things) and

ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν;
 we followed to you; what really will be to us?

28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ἀμὴν
 The but Jesus said to them Amen

λέγω ὑμῖν ὅτι ὑμεῖς οἱ
 I am saying to you that you the (ones)

ἀκολουθήσαντές μοι ἐν τῇ παλιγενεσίᾳ,
 having followed to me in the generating again,

ὅταν καθίσῃ ὁ υἱὸς τοῦ
 whenever might sit down the Son of the

belongings and give to

the poor and you will

have treasure in heav-

en, and come be my

follower." 22 When

the young man heard

this saying, he went

away grieved, for he

was holding many

possessions. 23 But

Jesus said to his

disciples: "Truly I say

to you that it will be

a difficult thing for a

rich man to get into

the kingdom of the

heavens. 24 Again I

say to you, It is easier

for a camel to get

through a needle's eye

than for a rich man to

get into the kingdom

of God."

25 When the disci-

ples heard that, they

expressed very great

surprise, saying: "Who

really can be saved?"

26 Looking them in

the face, Jesus said to

them: "With men this

is impossible, but with

God all things are

possible."

27 Then Peter

said to him in reply:

"Look! We have

left all things and

followed you; what

actually will there be

for us?" 28 Jesus

said to them: "Truly

I say to you, In the

re-creation, when the

Son of man sits down

and

will be sitting on his

throne, you also will

be sitting on twelve

thrones, judging the

twelve tribes of Israel.

29 And he will send

his angels, and they

will gather together his

elect from the four

winds, from the north

and from the south,

from the east and from

the west, and will bring

them to the kingdom.

30 And he will say to

the Son of man, "Blessed

are you, Father, Lord

of heaven and earth, for

these things were hidden

from the wise and

understanding, and

revealed to the

babes and sucklings.

31 For the Father

wishes that you should

see these things, and

not to see them. Yes,

Father, for so it was

from the beginning.

32 And he will say to

the Son of man, "I have

all things given to you,

and no man knows the

Father, except the Son

and the one to whom

the Father wills to

reveal him. Yes, the

Father loves the Son,

and he has revealed

himself to him. 33

And he will say to

the Son of man, "Who

is the Son of man, when

he comes in the glory

of his Father, and will

send his angels, and

will gather together his

elect from the four

winds, from the north

and from the south,

from the east and from

the west, and will bring

them to the kingdom.

34 And he will say to

the Son of man, "Blessed

are you, Father, Lord

of heaven and earth, for

these things were hidden

from the wise and

understanding, and

revealed to the babes and sucklings.

35 For the Father

wishes that you should

see these things, and

not to see them. Yes,

Father, for so it was

from the beginning.

36 And he will say to

the Son of man, "I have

all things given to you,

and no man knows the

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and the one to whom

the Father wills to

reveal him. Yes, the

Father loves the Son,

and he has revealed

himself to him. 37

And he will say to

the Son of man, "Who

is the Son of man, when

he comes in the glory

of his Father, and will

send his angels, and

will gather together his

elect from the four

winds, from the north

and from the south,

from the east and from

the west, and will bring

άνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ,
man upon throne of glory of him,

καθήσασθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους
you will sit also you upon twelve thrones

κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.
judging the twelve tribes of the Israel.

29 καὶ πᾶς ὅστις ἀφήκεν οἰκίας ἢ
And everyone whoever let go off houses or

ἀδελφούς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ
brothers or sisters or father or mother or

τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ἔμου
children or fields on account of the of me

ὀνόματος, πολλαπλασίονα λήμψεται
name, many times more things he will receive

καὶ ζωῆν αἰώνιον κληρονομήσει.
and life everlasting he will inherit.

30 Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι
Many but will be first (ones) last (ones)

καὶ ἔσχατοι πρῶτοι.
and last (ones) first (ones).

20 Ὁμοία γὰρ ἐστὶν ἡ βασιλεία τῶν
Like for is the kingdom of the

οὐρανῶν ἀνθρώπῳ οἰκοδεσπότη ὅστις ἐξῆλθεν
heavens to man householder whoever went out

ἅμα πρῶτῳ μισθώσασθαί
at the same time with early morning to hire

ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ·
workers into the vineyard of him;

2 συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ
having agreed but with the workers out of

δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς
denarius the day he sent off them into

τὸν ἀμπελῶνα αὐτοῦ. 3 καὶ ἐξελθὼν
the vineyard of him. And having gone out

περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν
about third hour he saw others standing in

τῇ ἀγορᾷ ἀργούς· 4 καὶ ἐκείνοις εἶπεν
the market unemployed; and to those he said

Ἔπαγγετέ καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ
Be going under also you into the vineyard, and

ὃ ἂν εἴη δίκαιον δώσω ὑμῖν·
which if ever may be just I shall give to you;

5 οἱ δὲ ἀπῆλθον. πάλιν δὲ
the (ones) but went away. Again but

ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν
having gone out about sixth and ninth hour

ἐποίησεν ὡσαύτως. 6 περὶ δὲ τὴν
he did as-thus. About but the

ἐνδεκάτην ἐξελθὼν εὗρεν ἄλλους
eleventh having gone out he found others

upon his glorious

throne, you who have

followed me will also

yourself sit upon

twelve thrones, judg-

ing the twelve tribes

of Israel. 29 And

everyone that has left

houses or brothers or

sisters or father or

mother or children or

lands for the sake of

my name will receive

many times more and

will inherit everlast-

ing life.

30 "But many that

are first will be last

and the last first.

20 "For the kingdom

of the heavens is

like a man, a house-

holder, who went out

early in the morning

to hire workers for his

vineyard. 2 When

he had agreed with

the workers for a

denarius a day,

he sent them forth

into his vineyard.

3 Going out also

about the third

hour, he saw others

standing unemployed

in the marketplace;

4 and to those he

said, 'You also, go

into the vineyard, and

whatever is just I will

give you.' 5 So off

they went. Again he

went out about the

sixth and the ninth

hour and did likewise.

6 Finally, about the

eleventh hour he went

out and found others

ἑστῶτας, και λέγει αὐτοῖς Τί ὧδε
standing, and is saying to them Why here
ἑστήκατε ὅλην τὴν ἡμέραν ἀργοί;
are you standing whole the day unemployed?
7 λέγουσιν αὐτῷ Ὅτι οὐδεὶς ἡμᾶς
They are saying to him Because nobody us
ἔμισθώσατο· λέγει αὐτοῖς Ὑπάγετε
hired; he is saying to them Be going under
καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα.
also you into the vineyard.

8 ὀψίας δὲ γενομένης λέγει
Of evening but having come to be is saying
ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ
the lord of the vineyard to the man in charge
αὐτοῦ Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος
of him Call the workers and give back
τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων
the wages having started from the last (ones)
ἕως τῶν πρώτων. 9 ἔλθοντες δὲ οἱ
until the first (ones). Having come but the (ones)
περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνά
about the eleventh hour received individually
δηνάριον. 10 καὶ ἔλθοντες οἱ πρώτοι
denarius. And having come the first (ones)
ἐνόμισαν ὅτι πλεῖον λήμψονται· καὶ
inferred that more they will receive; and
ἔλαβον τὸ ἀνά δηνάριον καὶ αὐτοί.
they received the individually denarius also they.

11 λαβόντες δὲ ἐγόγγυζον
Having received but they were murmuring
κατὰ τοῦ οἰκοδεσπότη 12 λέγοντες Οὗτοι
down on the householder saying These
οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους
the last (ones) one hour made, and equals
αὐτοὺς ἡμῖν ἐποίησας τοῖς βαστάσασιν
them to us you made to the (ones) having borne
τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.
the burden of the day and the heat.

13 ὁ δὲ ἀποκριθεὶς ἐνὶ αὐτῶν
The (one) but having answered to one of them
εἶπεν Ἐταίρε, οὐκ ἀδικῶ σε· οὐχὶ
said Fellow, not I am wronging you; not
δηναρίου συμφώνησάς μοι; 14 ἄρον τὸ
of denarius you agreed to me? Lift up the
σὸν καὶ ὑπάγε· θέλω δὲ
yours and be going under; I am willing but
τοῦτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί·
to this one the last to give as also to you;

15 οὐκ ἔξεστίν μοι ὃ θέλω
not is it allowed to me which I am willing

standing, and he said to them, 'Why have you been standing here all day unemployed?' 7 They said to him, 'Because nobody has hired us.' He said to them, 'You too go into the vineyard.'

8 "When it became evening, the master of the vineyard said to his man in charge, 'Call the workers and pay them their wages, proceeding from the last to the first.' 9 When the eleventh-hour men came, they each received a denar'us. 10 So, when the first came, they concluded they would receive more; but they also received pay at the rate of a denar'us. 11 On receiving it they began to murmur against the householder 12 and said, 'These last put in one hour's work; still you made them equal to us who bore the burden of the day and the burning heat!' 13 But in reply to one of them he said, 'Fellow, I do you no wrong. You agreed with me for a denar'us, did you not? 14 Take what is yours and go. I want to give to this last one the same as to you. 15 Is it not lawful for me to do what I want

ποιήσαι ἐν τοῖς ἐμοῖς; ἢ ὁ
 to do in the (things) my own? Or the
 ὀφθαλμός σου πονηρός ἐστίν ὅτι ἐγὼ
 eye of you wicked is because I
 ἀγαθός εἰμι; 16 Οὕτως ἔσονται οἱ ἔσχατοι
 good am? Thus will be the last (ones)
 πρώτοι καὶ οἱ πρώτοι ἔσχατοι.
 first and the first (ones) last.

17 Μέλλων δὲ ἀναβαίνειν Ἰησοῦς
 Being about but to be stepping up Jesus
 εἰς Ἱεροσόλυμα παρέλαβεν τοὺς δώδεκα
 into Jerusalem took along the twelve
 μαθητὰς κατ' ἰδίαν, καὶ ἐν τῇ
 disciples according to private (spot), and in the
 ὁδῷ εἶπεν αὐτοῖς 18 Ἴδου ἀναβαίνομεν
 way said to them Look! We are stepping up
 εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
 into Jerusalem, and the Son of the man
 παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ
 will be given over to the chief priests and
 γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν
 to scribes, and they will judge down him
 θανάτῳ, 19 καὶ παραδώσουσιν αὐτὸν τοῖς
 to death, and will give over him to the
 ἔθνεσιν εἰς τὸ ἐμπαΐξαι καὶ μαστιγῶσαι
 nations into the to make fun of and to scourge
 καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ
 and to put on the stake, and to the third day
 ἐγερθήσεται.
 he will be raised up.

20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν
 Then came toward him the mother of the
 υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς
 sons of Zebedee with the sons of her
 προσκυνούσα καὶ αἰτοῦσά τι ἀπ'
 doing obeisance and asking something from
 αὐτοῦ. 21 ὁ δὲ εἶπεν αὐτῇ Τί
 him. The (one) but said to her What
 θέλεις; λέγει αὐτῷ εἰπέ
 are you willing? She is saying to him Say
 ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου
 in order that might sit these the two sons of me
 εἰς ἐκ δεξιῶν καὶ εἰς ἐξ
 one out of right-hand (parts) and one out of
 εὐωνύμων σου ἐν τῇ βασιλείᾳ σου.
 left-hand (parts) of you in the kingdom of you.
 22 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐκ
 Having answered but the Jesus said Not
 οἴδατε τί αἰτεῖσθε· δύνασθε
 you have known what you are asking; are you able

with my own things?
 Or is your eye wicked
 because I am good?
 16 In this way the
 last ones will be first,
 and the first ones
 last."

17 Being now about
 to go up to Jerusalem,
 Jesus took the twelve
 disciples off privately
 and said to them on
 the road: 18 "Look!
 We are going up to
 Jerusalem, and the
 Son of man will be
 delivered up to the
 chief priests and
 scribes, and they
 will condemn him to
 death, 19 and will
 deliver him up to
 [men of] the nations
 to make fun of and to
 scourge and to impale,
 and the third day he
 will be raised up."

20 Then the
 mother of the sons of
 Zeb'edee approached
 him with her sons,
 doing obeisance and
 asking for something
 from him. 21 He
 said to her: "What
 do you want?" She
 said to him: "Give
 the word that these
 my two sons may sit
 down, one at your
 right hand and one
 at your left, in your
 kingdom." 22 Jesus
 said in answer:
 "You men do not
 know what you are
 asking for. Can you

πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω
to drink the cup which I am about

πίνειν; λέγουσιν αὐτῷ Δυνάμεθα.
to be drinking? They are saying to him We are able.

23 λέγει αὐτοῖς Τὸ μὲν ποτήριόν μου
He is saying to them The indeed cup of me

πίεσθε, τὸ δὲ καθίσει ἐκ
you will drink, the but to sit out of

δεξιῶν μου καὶ ἐξ εὐνύμων
right-hand [parts] of me and out of left-hand [parts]

οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς
not is mine to give, but to what ones

ἡτοίμασαι ὑπὸ τοῦ πατρός μου.
it has been prepared by the Father of me.

24 καὶ ἀκούσαντες οἱ δέκα
And having heard the (ones) ten

ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. 25 ὁ
became indignant about the two brothers. The

δὲ Ἰησοῦς προσκαλεσάμενος αὐτοῦς
but Jesus having called toward himself them

εἶπεν Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν
said You know that the rulers of the nations

κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι
lord it over them and the great (ones)

κατεξουσιάζουσιν αὐτῶν. 26 οὐχ οὕτως ἐστὶν
wield authority over them. Not thus is

ἐν ὑμῖν· ἀλλ' ὃς ἂν θέλη ἐν
in you; but who likely may will in

ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος,
you great to become will be of you servant,

27 καὶ ὃς ἂν θέλη ἐν ὑμῖν εἶναι
and who likely may will in you to be

πρῶτος ἔσται ὑμῶν δοῦλος· 28 ὥσπερ ὁ
first (one) will be of you slave; as-even the

υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι
Son of the man not came to be served

ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ
but to serve and to give the soul of him

λύτρον ἀντὶ πολλῶν.
ransom instead of many.

29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ
And going their way out of them from

Ἱεριχῶ ἠκολούθησεν αὐτῷ ὄχλος πολὺς.
Jericho followed to him crowd much.

30 καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι
And look! two blind (ones) sitting

παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς
beside the way, having heard that Jesus

παράγει, ἔκραξαν λέγοντες Κύριε,
is passing by, cried out saying Lord,

drink the cup that I am about to drink?"

They said to him: "We can." 23 He said

to them: "You will indeed drink my cup, but this sitting down at my right hand and at my left is not mine to give, but it belongs to those for whom it has been prepared by my Father."

24 When the ten others heard of this, they became indignant

at the two brothers. 25 But Jesus, calling them to him, said:

"You know that the rulers of the nations

lord it over them and the great men

wield authority over them. 26 This is not the way among you;

but whoever wants to become great among

you must be YOUR minister, 27 and whoever wants to

be first among you must be YOUR slave. 28 Just as the Son of

man came, not to be ministered to, but to minister and to give

his soul a ransom in exchange for many."

29 Now as they were going out of Jericho a great

crowd followed him. 30 And, look! two blind men sitting

beside the road, when they heard that Jesus was passing by, cried out, saying: "Lord,

ἐλέησον ἡμᾶς, υἱὸς Δαυεὶδ. 31 ὁ δὲ δὲ
have mercy on us, Son of David. The but

ὄχλος ἐπετίμησεν αὐτοῖς ἵνα
crowd gave rebuke to them in order that

σιωπήσωσιν· οἱ δὲ μείζον
they should keep quiet; the (ones) but more

ἔκραξαν λέγοντες Κύριε, ἐλέησον ἡμᾶς,
cried out saying Lord, have mercy on us,

υἱὸς Δαυεὶδ. 32 καὶ στάς ὁ Ἰησοῦς
Son of David. And having stood the Jesus

ἐφώνησεν αὐτοὺς καὶ εἶπεν τί θέλετε
sounded to them and said What are you willing

ποιήσω ὑμῖν; 33 λέγουσιν αὐτῷ Κύριε,
I should do to you? They are saying to him Lord,

ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν.
in order that might be opened the eyes of us.

34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς
Having been moved with pity but the Jesus

ἤφατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως
touched of the optics of them, and immediately

ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.
they saw again and followed to him.

21 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα
And when they got close into Jerusalem

καὶ ἦλθον εἰς Βηθφαγή εἰς τὸ ὄρος τῶν
and came into Bethphage into the Mount of the

Ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς
Olives, then Jesus sent off two disciples

2 λέγων αὐτοῖς Πορεύεσθε εἰς τὴν
saying to them Be going your way into the

κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς
village the (one) opposite you, and at once

εὐρήσετε ὄνον δεδεμένον καὶ πῶλον
you will find ass having been tied and colt

μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι.
with her; having loosed you lead to me.

3 καὶ ἂν τις ὑμῖν εἴπη τι,
And if ever anyone to you might say anything,

εἰρήτε ὅτι Ὁ κύριος αὐτῶν χρεῖαν
you will say that The Lord of them need

ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς.
is having; at once but he will send off them.

4 Τοῦτο δὲ γέγονεν ἵνα
This but has happened in order that

πληρωθῇ τὸ ῥηθὲν διὰ τοῦ
might be fulfilled the (thing) spoken through the

προφήτου λέγοντος 5 Εἶπατε τῇ θυγατρὶ
prophet saying Tell you to the daughter

Σιών Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται
of Zion Look! The king of you is coming

have mercy on us, Son of David!" 31 But

the crowd sternly told them to keep

silent; yet they cried all the louder, saying:

"Lord, have mercy on us, Son of David!"

32 So Jesus stopped, called them and said:

"What do you want me to do for you?"

33 They said to him: "Lord, let our eyes be

opened." 34 Moved with pity, Jesus

touched their eyes, and immediately they

received sight, and they followed him.

21 Well, when they got close to

Jerusalem and arrived at Beth'phage on the

Mount of Olives, then Jesus sent forth two

disciples, 2 saying to them: "Be on your

way into the village that is within sight

of you, and you will at once find an ass

tied, and a colt with her; untie them and

bring them to me.

3 And if someone says anything to you, you

must say, 'The Lord needs them.' At that

he will immediately send them forth."

4 This actually took place that there might

be fulfilled what was spoken through

the prophet, saying: 5 "Tell the daughter

of Zion, 'Look! Your King is coming

σοι πραύς και ἐπιβεβηκώς ἐπὶ
to you mild-tempered and having mounted upon
ὄνον και ἐπὶ πῶλον υἱὸν ὑποζυγίου.
ass and upon colt son of beast under yoke.

6 Πορευθέντες δε οἱ μαθηταὶ και
Having gone their way but the disciples and
ποιήσαντες καθὼς συνέταξεν αὐτοῖς ὁ
having done according as ordered to them the

Ἰησοῦς 7 ἤγαγον τὴν ὄνον και τὸν πῶλον,
Jesus they led the ass and the colt,

και ἐπέθηκαν ἐπ' αὐτὼν τὰ ἱμάτια, και
and put on upon them the outer garments, and

ἐπεκάθισεν ἐπάνω αὐτῶν. 8 ὁ δε πλειστος
he sat on atop of them. The but most

ὄχλος ἐστρωσαν ἑαυτῶν τὰ ἱμάτια
crowd spread of themselves the outer garments

ἐν τῇ ὁδῷ, ἄλλοι δε ἔκοτον κλάδους
in the way, others but were cutting branches

ἀπὸ τῶν δένδρων και ἐστρώννουν ἐν τῇ
from the trees and were spreading in the

ὁδῷ. 9 οἱ δε ὄχλοι οἱ προάγοντες
way. The but crowds the (ones) going ahead of

αὐτὸν και οἱ ἀκολουθοῦντες
him and the (ones) following

ἔκραζον λέγοντες Ὡσαννά τῷ υἱῷ
were crying out saying Hosanna to the Son

Δαυείδ· Εὐλογημένος ὁ ἐρχόμενος ἐν
of David; Blessed the (one) coming in

ὀνόματι Κυρίου· Ὡσαννά ἐν τοῖς ὑψίστοις.
name of Lord; Hosanna in the highest [places].

10 και εἰσελθόντες αὐτοῦ εἰς
And having entered of him into

Ἱεροσόλυμα ἐσεισθη πᾶσα ἡ πόλις
Jerusalem was made to quake all the city

λέγουσα Τίς ἐστιν οὗτος; 11 οἱ δε ὄχλοι
saying Who is this? The but crowds

ἔλεγον Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς
were saying This is the prophet Jesus

ὁ ἀπὸ Ναζαρεθ τῆς Γαλιλαίας.
the (one) from Nazareth of the Galilee.

12 Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν, και
And entered Jesus into the temple, and

ἔξβαλεν πάντας τοὺς παλοῦντας και
threw out all the (ones) selling and

ἀγοράζοντας ἐν τῷ ἱερῷ και τὰς τραπέζας
buying in the temple and the tables

τῶν κολλυβιστῶν κατέστρεψεν και τὰς
of the money changers he overturned and the

to you, mild-tempered, and mounted upon an ass, yes, upon a colt, the offspring of a beast of burden."

6 So the disciples got on their way and did just as Jesus ordered them. 7 And they brought the ass and its colt, and they put upon these their outer garments, and he seated himself upon them. 8 Most of the crowd spread their outer garments on the road, while others began cutting down branches from the trees and spreading them on the road.

9 As for the crowds, those going ahead of him and those following kept crying out: "Save, we pray," the Son of David! Blessed is he that comes in Jehovah's name! Save him, we pray, in the heights above!"^a

10 Now when he entered into Jerusalem, the whole city was set in commotion, saying: "Who is this?"

11 The crowds kept telling: "This is the prophet Jesus, from Naz'a-reth of Gal'i-lee!"

12 And Jesus entered into the temple and threw out all those selling and buying in the temple, and overturned the tables of the money changers and the

9^a Literally, "Hos-an'na," κΒ; Save, we pray! (κηρσα, *Hoh-sha'-na'*), J1-14.16-18.22.

9^a Jehovah's, J1-14.16-18.20,24; Lord's, κΒ. 9^a Or, "in the highest places."

καθέδρας τῶν πωλούντων τὰς
benches of the (ones) selling the
περιστεράς, 13 καὶ λέγει αὐτοῖς
doves, and he is saying to them
Γέγραπται Ὁ οἶκος μου οἶκος
It has been written The house of me house
προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν
of prayer will be called, you but it
ποιεῖτε σπηλαίον ληστῶν. 14 Καὶ
are making cave of robbers. And
προσηλθὼν αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν
came toward him blind (ones) and lame (on s) in
τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.
the temple, and he cured them.
15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ
Having seen but the chief priests and the
γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν
scribes the wonderful things which he did
καὶ τοὺς παῖδας τοὺς κρᾶζοντας ἐν τῷ
and the boys the (ones) crying out in the
ἱερῷ καὶ λέγοντας Ὡσαννὰ τῷ υἱῷ Δαυεὶδ
temple and saying Hosanna to the Son of David
ἠγανάκτησαν 16 καὶ εἶπαν αὐτῷ
they became indignant and said to him
'Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ
Are you hearing what these are saying? The but
'Ἰησοῦς λέγει αὐτοῖς Ναί· οὐδέποτε
Jesus issaying to them Yes; never
ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ
did you read that Out of mouth of babes and
θηλαζόντων κατατήρισω αἶνον; 17 Καὶ
sucklings you adjusted down praise? And
καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς
having left behind them out he went outside the
πόλεως εἰς Βηθανίαν, καὶ ἠύλισθη ἐκεῖ.
city into Bethany, and lodged there.
18 Πρωὶ δὲ ἔπανα ἀγῶν εἰς τὴν
Early in the morning but returning into the
πόλιν ἐπείνασεν. 19 καὶ ἰδὼν συκὴν
city he got hungry. And having seen fig tree
μίαν ἐπὶ τῆς ὁδοῦ ἦλθε ἐπ' αὐτὴν, καὶ
one upon the way he went upon it, and
οὐδὲν εὔρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον,
nothing he found in it if not leaves only,
καὶ λέγει αὐτῇ Οὐ μηκέτι ἐκ σοῦ
and he is saying to it Not no longer out of you
καρπὸς γένηται εἰς τὸν αἰῶνα· καὶ
fruit might come to be into the age; and

benches of those selling doves. 13 And he said to them: "It is written, 'My house will be called a house of prayer,' but you are making it a cave of robbers." 14 Also, blind and lame persons came up to him in the temple, and he cured them.

15 When the chief priests and the scribes saw the marvelous things he did and the boys that were crying out in the temple and saying: "Save, we pray," the Son of David!" they became indignant 16 and said to him: "Do you hear what these are saying?" Jesus said to them: "Yes. Did you never read this, 'Out of the mouth of babes and sucklings you have furnished praise?'" 17 And leaving them behind he went outside the city to Beth'any and passed the night there.

18 While returning to the city early in the morning, he got hungry. 19 And he caught sight of a fig tree by the road and went to it, but he found nothing on it except leaves only, and he said to it: "Let no fruit come from you anymore forever." And

15* Literally, "Ho-san'na," κΒ; Save, we pray! (κβ-σπν, *Hoh-sha'-na*"), J1-14,16-18,22.

ἐξηράνθη παραχρῆμα ἡ συκῆ. 20 καὶ
withered instantly the fig tree. And

ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες
having seen the disciples wondered saying

Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ;
How instantly withered the fig tree?

21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
Having answered but the Jesus said

αὐτοῖς Ἀμήν λέγω ὑμῖν, ἐὰν
to them Amen I am saying to you, if ever

ἔχητε πίστιν καὶ μὴ διακριθῆτε,
you may have faith and not you should doubt,

οὐ μόνον τὸ τῆς συκῆς ποιήσετε,
not only the (thing) of the fig tree you will do,

ἀλλὰ καὶ ἐὰν τῷ ὄρει τούτῳ εἴπητε
but also if to the mountain this you might say

Ἄρθητι καὶ βληθῆτι εἰς τὴν θάλασσαν,
Be lifted up and be thrown into the sea,

γενήσεται· 22 καὶ πάντα ὅσα
it will happen; and all (things) as many as

ἂν αἰτήσητε ἐν τῇ προσευχῇ
likely you might ask in the prayer

πιστεύοντες λήψετε.
having faith you will receive.

23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερόν
And having come of him into the temple

προσῆλθαν αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς
came toward him teaching the chief priests

καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες Ἐν
and the older men of the people saying In

ποία ἐξουσία ταῦτα ποιεῖς;
what sort of authority these (things) are you doing?

καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;
And who to you gave the authority this?

24 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
Having answered but the Jesus said

αὐτοῖς Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἓνα,
to them I shall request you also I word one,

δὴν ἐὰν εἴπητέ μοι καὶ γὰρ ὑμῖν
which if ever you might tell to me also I to you

ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα
shall tell in what sort of authority these (things)

ποιῶ· 25 τὸ βάπτισμα τὸ Ἰωάννου
I am doing; the baptism the (one) of John

πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ
from where was it? Out of heaven or out of

ἀνθρώπων; οἱ δὲ διελογίζοντο ἐν
men? The (ones) but were reasoning in

ἑαυτοῖς λέγοντες Ἐὰν εἴπωμεν Ἐξ
themselves saying If ever we should say Out of

the fig tree withered

instantly. 20 But

when the disciples

saw this, they won-

dered, saying: "How

is it that the fig tree

withered instantly?"

21 In answer Jesus

said to them: "Truly

I say to you, If only

you have faith and do

not doubt, not only

will you do what I

did to the fig tree, but

also if you say to this

mountain, 'Be lifted

up and cast into the

sea,' it will happen.

22 And all the things

you ask in prayer,

having faith, you will

receive."

23 Now after he

went into the temple,

the chief priests and

the older men of the

people came up to

him while he was

teaching and said: "By

what authority do you

do these things? And

who gave you this

authority?" 24 In

reply Jesus said to

them: "I, also, will

ask you one thing. If

you tell it to me, I

also will tell you by

what authority I do

these things: 25 The

baptism by John, from

what source was it?

From heaven or from

men?" But they began

to reason among

themselves, saying:

"If we say, 'From

οὐρανοῦ, ἐρεῖ ἡμῖν Διὰ τί
 heaven, he will say to us Through what
 οὖν οὐκ ἐπιστεύσατε αὐτῷ; 26 ἂν
 therefore not did you believe to him? If ever

δὲ εἶπωμεν Ἐξ ἀνθρώπων, φοβούμεθα
 but we should say Out of men, we are fear of
 τὸν ὄχλον, πάντες γὰρ ὡς προφήτην
 the crowd, all (they) for as prophet

ἔχουσιν τὸν Ἰωάννην· 27 καὶ ἀποκριθέντες
 are having the John; and having answered

τῷ Ἰησοῦ εἶπαν Οὐκ οἶδαμεν. ἔφη αὐτοῖς
 to the Jesus they said Not we know. Said to them
 καὶ αὐτός Οὐδέ ἐγὼ λέγω ὑμῖν ἐν
 also he Neither I am saying to you in

ποῖα ἐξουσία ταῦτα ποιῶ.
 what sort of authority these (things) I am doing.

28 Τι δὲ ὑμῖν δοκεῖ; ἄνθρωπος
 What but to you it seems? Man

εἶχεν τέκνα δύο. προσελθὼν τῷ
 was having children two. Having gone toward the
 πρώτῳ εἶπεν Τέκνον, ὕπαγε σήμερον
 first (one) he said Child, be going under today

ἐργάζου ἐν τῷ ἀμπελῶνι· 29 ὁ δὲ
 be working in the vineyard; the (one) but

ἀποκριθεὶς εἶπεν Ἐγὼ, κύριε· καὶ οὐκ
 having answered said I, lord; and not
 ἀπῆλθεν. 30 προσελθὼν δὲ τῷ
 he went off. Having gone toward but to the

δευτέρῳ εἶπεν ὡσαύτως· ὁ δὲ
 second (one) he said as thus; the (one) but

ἀποκριθεὶς εἶπεν Οὐ θέλω ὕστερον
 having answered said Not I am willing; latterly
 μεταμεληθεὶς ἀπῆλθεν. 31 τίς ἐκ τῶν
 having regretted he went off. Which out of the

δύο ἐποίησεν τὸ θέλημα τοῦ πατρὸς;
 two did the will of the father?

λέγουσιν Ὁ ὕστερος. λέγει αὐτοῖς
 They are saying The latter (one). Is saying to them
 ὁ Ἰησοῦς Ἀμήν λέγω ὑμῖν ὅτι οἱ
 the Jesus Amen I am saying to you that the

τελώναι καὶ αἱ πόρνοι προάγουσιν
 tax collectors and the harlots are going ahead of
 ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. 32 ἦλθεν
 you into the kingdom of the God. Came

γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης,
 for John toward you in way of righteousness,
 καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι
 and not you believed to him; the but tax collectors

καὶ αἱ πόρνοι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ
 and the harlots believed to him; you but

heaven,' he will say to us, 'Why, then, did you not believe him?'

26 If, though, we say, 'From men,' we have the crowd to fear, for they all hold John as a prophet."

27 So in answer to Jesus they said: "We do not know." He, in turn, said to them: "Neither am I telling you by what authority I do these things.

28 "What do you think? A man had two children. Going up to the first, he said, 'Child, go work today in the vineyard.'

29 In answer this one said, 'I will, sir,' but did not go out.

30 Approaching the second, he said the same. In reply this one said, 'I will not.'

Afterwards he felt regret and went out.

31 Which of the two did the will of [his] father?" They said: "The latter."

Jesus said to them: "Truly I say to you that the tax collectors and the harlots are going ahead of you into the kingdom of God.

32 For John came to you in a way of righteousness, but you did not believe him. However, the tax collectors and the harlots believed him, and you, although

ιδόντες οὐδὲ μετεμελήθητε ὕστερον τοῦ
 having seen not-but felt regret latterly of the
 πιστεῦσαι αὐτῷ.
 to believe to him.

33 Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος
 Another parable hear you. Man
 ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα
 was householder whoever planted vineyard
 καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὥρυξεν
 and fence to it he put around and dug
 ἐν αὐτῷ ληνὸν καὶ ᾠκοδόμησεν πύργον,
 in it winepress and erected tower,
 καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ
 and let out it to cultivators, and
 ἀπεδήμησεν. 34 ὅτε δὲ ἤγγισεν ὁ
 traveled abroad. When but drew near the

καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς
 appointed time of the fruits, he sent off the
 δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν
 slaves of him toward the cultivators to take

τοὺς καρποὺς αὐτοῦ. 35 καὶ λαβόντες οἱ
 the fruits of him. And having taken the
 γεωργοὶ τοὺς δούλους αὐτοῦ ὃν
 cultivators the slaves of him which (one)
 μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν,
 indeed they beat, which (one) but they killed.

ὃν δὲ ἐλίθοβόλησαν. 36 πάλιν
 which (one) but they stoned. 36 Again
 ἀπέστειλεν ἄλλους δούλους πλείονας τῶν
 he sent off other slaves more of the
 πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως.
 first (ones), and they did to them as-thus.

37 ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν
 Latterly but he sent off toward them the
 υἱὸν αὐτοῦ λέγων Ἐντραπήσονται τὸν υἱὸν
 son of him saying They will respect the son
 μου. 38 οἱ δὲ γεωργοὶ ἰδόντες τὸν
 of me. The but cultivators having seen the

υἱὸν εἶπον ἐν ἑαυτοῖς Οὗτός ἐστιν ὁ
 son said in themselves This is the
 κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ
 heir; hither let us kill him and

σχῶμεν τὴν κληρονομίαν αὐτοῦ· 39 καὶ
 let us have the inheritance of him; 39 and
 λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ
 having taken him they threw out outside the

ἀμπελῶνος καὶ ἀπέκτειναν. 40 ὅταν
 vineyard and they killed. 40 Whenever

οὖν ἔλθῃ ὁ κύριος τοῦ
 therefore should come the lord of the

YOU saw [this], did not
 feel regret afterwards
 so as to believe him.

33 "Hear another
 illustration: There was
 a man, a householder,
 who planted a
 vineyard and put a
 fence around it and
 dug a winepress in it
 and erected a tower,
 and let it out to cul-
 tivators, and traveled
 abroad. 34 When the
 season of the fruits
 came around, he
 dispatched his slaves
 to the cultivators
 to get his fruits.

35 However, the culti-
 vators took his slaves,
 and one they beat up,
 another they killed,
 another they stoned.

36 Again he dis-
 patched other slaves,
 more than the first,
 but they did the same
 to these. 37 Lastly

he dispatched his
 son to them, saying,
 'They will respect
 my son.' 38 On
 seeing the son the
 cultivators said among

themselves, 'This is
 the heir; come, let us
 kill him and get his
 inheritance!'

39 So they took him and
 threw him out of the
 vineyard and killed
 him. 40 Therefore,
 when the owner of
 the vineyard comes,

ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς
vineyard, what will he do to the cultivators

ἐκείνοις; 41 λέγουσιν αὐτῷ Κακοὺς
those? They are saying to him Bad (ones)

κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα
badly he will destroy them, and the vineyard

ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες
he will let out to other cultivators, who

ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς
will give back to him the fruits in the

καιροῖς αὐτῶν.
appointed times of them.

42 λέγει αὐτοῖς ὁ Ἰησοῦς Οὐδέποτε
Is saying to them the Jesus Never

ἀνέγνωτε ἐν ταῖς γραφαῖς Λίθον ὃν
did you read in the Scriptures Stone which

ἀπεδοκίμασαν οἱ οἰκοδομοῦντες
rejected the (ones) building

οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
this (one) came to be into head of corner;

παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστιν
beside Lord came to be this [head], and it is

θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;
wonderful [head] in eyes of ours?

43 διὰ τοῦτο λέγω ὑμῖν ὅτι
Through this I am saying to you that

ἄρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ
will be lifted up from you the kingdom of the

θεοῦ καὶ δοθήσεται ἔθνεσιν ποιῶντι τοὺς
God and will be given to nation making the

καρποὺς αὐτῆς. 44 Καὶ ὁ
fruits of it. And the (one)

πεσὼν ἐπὶ τὸν λίθον τοῦτον
having fallen upon the stone this

συνθλασθήσεται· ἐφ' ὃν δὲ ἂν
will be shattered; upon whom but likely

πέσῃ λικμήσει αὐτόν.
It might fall it will pulverize him.

45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ
And having heard the chief priests and the

Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν
Pharisees the parables of him they knew

ὅτι περὶ αὐτῶν λέγει· 46 καὶ ζητοῦντες
that about them he is saying; and seeking

αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους,
him to seize they feared the crowds,

ἐπεὶ εἰς προφήτην αὐτὸν εἶχον.
since into prophet him they were having.

what will he do to those cultivators?"

41 They said to him: "Because they are evil, he will bring an evil destruction upon them and will let out the vineyard to other cultivators, who will render him the fruits when they become due."

42 Jesus said to them: "Did you never read in the Scriptures, 'The stone that the builders rejected is the one that has become the chief cornerstone. From Jehovah' this has come to be, and it is marvelous in our eyes'?"

43 This is why I say to you, The kingdom of God will be taken from you and be given to a nation producing its fruits. 44 Also, the person falling upon this stone will be shattered. As for anyone upon whom it falls, it will pulverize him."

45 Now when the chief priests and the Pharisees had heard his illustrations, they took note that he was speaking about them. 46 But, although they were seeking to seize him, they feared the crowds, because these held him to be a prophet.

22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν
And having answered the Jesus again

εἶπεν ἐν παραβολαῖς αὐτοῖς λέγων
spoke in parables to them saying

2 Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν
was likened the kingdom of the heavens

ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν
to man king, whoever made

γάμους τῷ υἱῷ αὐτοῦ. 3 καὶ
marriage festivities to the son of him. And

ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι
he sent off the slaves of him to call

τοὺς (τοὺς) κεκλημένους εἰς τοὺς
the (ones) having been called into the

γάμους, καὶ οὐκ ἤθελον
marriage festivities, and not they were willing

ἔλθειν. 4 πάλιν ἀπέστειλεν ἄλλους δούλους
to come. 4 Again he sent off others slaves

λέγων Εἶπατε τοῖς κεκλημένοις
saying Say ye to the (ones) having been called

Ἴδου τὸ ἄριστόν μου ἠτοίμακα, οἱ
Look! The dinner of me I have prepared, the

ταῦροί μου καὶ τὰ σιτιστὰ
bulls of me and the fattened [animals]

τεθυμένα, καὶ πάντα ἔτοιμα·
having been slaughtered, and all (things) ready;

δεῦτε εἰς τοὺς γάμους. 5 οἱ
hither into the marriage festivities. The (ones)

δὲ ἀμελήσαντες ἀπήλθον, ὃς μὲν
but having not cared went off, which (one) indeed

εἰς τὸν ἴδιον ἀγρόν, ὃς δὲ ἐπὶ
into the own field, which (one) but upon

τὴν ἐμπορίαν αὐτοῦ. 6 οἱ δὲ
the commercial business of him; the but

λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ
leftover (ones) having seized the slaves of him

ὕβρισαν καὶ ἀπέκτειναν.
they treated insolently and they killed.

7 ὁ δὲ βασιλεὺς ὠργίσθη, καὶ
The but king grew wrathful, and

πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν
having sent the armies of him he destroyed

τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν
the murderers those and the city

αὐτῶν ἐνέπρησεν. 8 τότε λέγει τοῖς
of them he burned. 8 Then he is saying to the

δούλοις αὐτοῦ Ὁ μὲν γάμος ἔτοιμός
slaves of him The indeed marriage feast ready

ἐστίν, οἱ δὲ κεκλημένοι οὐκ
is, the (ones) but having been called not

22 In further reply
Jesus again

spoke to them with
illustrations, saying:

2 "The kingdom
of the heavens has
become like a man,
a king, that made a
marriage feast for his
son. 3 And he sent
forth his slaves to call
those invited to the
marriage feast, but
they were unwilling
to come. 4 Again
he sent forth other
slaves, saying, "Tell
those invited: "Look!
I have prepared my
dinner, my bulls and
fatted animals are
slaughtered, and all
things are ready.

Come to the marriage
feast." 5 But
unconcerned they
went off, one to his
own field, another
to his commercial
business; 6 but the
rest, laying hold of his
slaves, treated them
insolently and killed
them.

7 "But the king
grew wrathful, and
sent his armies and
destroyed those
murderers and burned
their city. 8 Then
he said to his slaves,
"The marriage feast
indeed is ready,
but those invited

ἦσαν ἄξιοι· 9 πορευέσθε οὖν ἐπὶ
 were worthy; be going your way therefore upon
 τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἔαν
 the outlets of the ways, and as many as if ever
 εὔρητε καλέσατε εἰς τοὺς
 you might find call you into the
 γάμους. 10 καὶ ἐξεληθόντες οἱ
 marriage festivities. And having gone out the
 δούλοι ἐκείνοι εἰς τὰς ὁδοὺς
 slaves those into the ways
 συνήγαγον πάντας οὓς εὔρον,
 they led together all whom they found,
 πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη
 wicked (ones) and and good (ones): and was filled
 ὁ νυμφῶν ἀνακειμένων.
 the wedding room of lying up (ones).

11 εἰσελθὼν δὲ ὁ βασιλεὺς
 Having come into but the king
 θεάσασθαι τοὺς ἀνακειμένους εἶδεν
 to view the (ones) lying up he saw

ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον
 there man not having been clothed with
 ἔνδυμα γάμου· 12 καὶ λέγει αὐτῷ
 garment of marriage; and he is saying to him
 'Ἐταίρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων
 Fellow, how did you get in here not having
 ἔνδυμα γάμου; ὁ δὲ ἐφίμωθη.
 garment of marriage? The (one) but was muzzled.

13 τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις
 Then the king said to the servants

Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας
 Having bound of him feet and hands
 ἐβάλετε αὐτὸν εἰς τὸ σκοτὸς τὸ
 throw you out him into the darkness the
 ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ
 outer; there will be the weeping and the
 βρυγμὸς τῶν ὀδόντων.
 gnashing of the teeth.

14 πολλοὶ γὰρ εἰσὶν κλητοὶ ὀλίγοι δὲ
 Many for are called (ones) few but
 ἐκλεκτοί.
 chosen (ones).

15 τότε πορευθέντες οἱ Φαρισαῖοι
 Then having gone their way the Pharisees

συμβούλιον ἔλαβον ὅπως αὐτὸν
 counsel together took so that him
 παγιδεύσωσιν ἐν λόγῳ. 16 καὶ ἀποστέλλουσιν
 they might trap in word. And they send off
 αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν
 to him the disciples of them with the

were not worthy.
 9 Therefore go to the roads leading out of the city, and anyone you find invite to the marriage feast.
 10 Accordingly those slaves went out to the roads and gathered together all they found, both wicked and good; and the room for the wedding ceremonies was filled with those reclining at the table.

11 "When the king came in to inspect the guests he caught sight there of a man not clothed with a marriage garment.
 12 So he said to him, 'Fellow, how did you get in here not having on a marriage garment?' He was rendered speechless.

13 Then the king said to his servants, 'Bind him hand and foot and throw him out into the darkness outside. There is where [his] weeping and the gnashing of [his] teeth will be.'

14 "For there are many invited, but few chosen."

15 Then the Pharisees went their way and took counsel together in order to trap him in his speech.
 16 So they dispatched to him their disciples, together with

Ἡρῳδιανῶν λέγοντας Διδάσκαλε, οἶδαμεν ὅτι
Herodians saying Teacher, we know that

ἀληθῆς εἶ και τὴν ὁδὸν τοῦ θεοῦ ἐν
truthful you are and the way of the God in
ἀληθείᾳ διδάσκεις, και οὐ μέλει σοι
truth you teach, and not it is of concern to you
περὶ οὐδενός, οὐ γὰρ βλέπετε εἰς
about no one, not for you are looking into
πρὸς πον ἀνθρώπων· 17 εἶπὸν οὖν ἡμῖν
face of men; say therefore to us

τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον
what to you it seems; is it allowed to give head tax
Καίσαρι ἢ οὐ; 18 γνοὺς δὲ ὁ
to Caesar or not? Having known but the
Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν Τί
Jesus the wickedness of them said Why

με πειράζετε, ὑποκριταί; 19 ἐπιδείξατέ
me are you testing, hypocrites? Show you
μοι τὸ νόμισμα τοῦ κῆνσου. οἱ
to me the coin of the head tax. The (ones)
δὲ προσήνεγκαν αὐτῷ δηνάριον. 20 και
but brought toward him denarius. And

λέγει αὐτοῖς Τίνος ἡ εἰκὼν αὐτῆ και
he is saying to them Whose the image this and
ἡ ἐπιγραφή; 21 λέγουσιν Καίσαρος.
the inscription? They are saying Of Caesar.

τότε λέγει αὐτοῖς Ἀπόδοτε οὖν
Then he is saying to them Give you back therefore
τὰ Καίσαρος Καίσαρι και τὰ
the (things) of Caesar to Caesar and the (things)
τοῦ θεοῦ τῷ θεῷ. 22 και ἀκούσαντες
of the God to the God. And having heard
ἐθαύμασαν, και ἀφέντες αὐτὸν
they wondered, and having let go off him

ἀπῆλθαν.
they went off.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ
In that the day came toward him

Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν,
Sadducees, saying not to be resurrection,
και ἐπηρώτησαν αὐτὸν λέγοντες 24 Διδάσκαλε,
and inquired upon him saying Teacher,

Μωυσῆς εἶπεν Ἐάν τις ἀποθάνῃ μὴ
Moses said If ever anyone should die not
ἔχων τέκνα, ἐπιγαμβρεύσει ὁ
having children, shall take in marriage the
ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ και
brother of him the woman of him and
ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.
shall make stand up seed to the brother of him.

party followers
of Herod, saying:
"Teacher, we know
you are truthful and
teach the way of God
in truth, and you do
not care for anybody,
for you do not look
upon men's outward
appearance. 17 Tell
us, therefore, What
do you think? Is it
lawful to pay head
tax to Caesar or not?"
18 But Jesus, knowing
their wickedness,
said: "Why do you
put me to the test,
hypocrites? 19 Show
me the head tax coin."
They brought him a
denarius. 20 And
he said to them:
"Whose image and
inscription is this?"
21 They said: "Cae-
sar's." Then he said
to them: "Pay back,
therefore, Caesar's
things to Caesar, but
God's things to God."
22 Well, when they
heard [that], they
marveled, and leaving
him they went off.
23 On that day
Sadducees, who
say there is no
resurrection, came
up to him and asked
him: 24 "Teacher,
Moses said, 'If any
man dies without
having children, his
brother must take
his wife in marriage
and raise up offspring
for his brother.'

25 ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ
Were but beside us seven brothers; and

ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ
the first (one) having married he deceased, and

μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ
not having seed he let go off the woman of him

τῷ ἀδελφῷ αὐτοῦ· 26 ὁμοίως καὶ ὁ
to the brother of him; 26 likewise also the

δεύτερος καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ·
second one and the third one, till the seven ones;

27 ὕστερον δὲ πάντων ἀπέθανεν ἡ
latterly but of all (them) died the

γυνή. 28 ἐν τῇ ἀναστάσει οὖν
woman. 28 In the resurrection therefore

τίνος τῶν ἑπτὰ ἔσται γυνή;
of which one of the seven will she be woman?

πάντες γὰρ ἔσχον αὐτήν.
All for they had her.

29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
Having answered but the Jesus said

αὐτοῖς Πλανᾶσθε μὴ εἰδότες τὰς
to them You are mistaken not knowing the

γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ·
Scriptures nor the power of the God;

30 ἐν γὰρ τῇ ἀναστάσει οὔτε
in for the resurrection neither

γαμοῦσιν οὔτε γαμίζονται,
they are marrying nor are they given in marriage,

ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσίν·
but as angels in the heaven they are;

31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν
about but the resurrection of the dead (ones)

οὐκ ἀνέγνωτε τὸ ρηθὲν ὑμῖν ὑπὸ
not did you read the (thing) spoken to you by

τοῦ θεοῦ λέγοντος 32 Ἐγώ εἰμι ὁ θεός
the God saying I am the God

'Αβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς
of Abraham and the God of Isaac and the God

'Ιακώβ; οὐκ ἔστιν ὁ θεὸς νεκρῶν ἀλλὰ
of Jacob? Not he is the God of dead (ones) but

ζώντων. 33 Καὶ ἀκούσαντες οἱ ὄχλοι
of living (ones). 33 And having heard the crowds

ἔξεπλήρσθησαν ἐπὶ τῇ διδασχῇ αὐτοῦ.
were being astounded upon the teaching of him.

34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι
The but Pharisees having heard that

ἐφίμωσεν τοὺς Σαδδουκαίους
he muzzled the Sadducees

25 Now there were seven brothers with us; and the first married and deceased.

and, not having offspring, he left his wife for his brother.

26 It went the same way also with the second and the third,

until through all seven. 27 Last of all the woman died.

28 Consequently, in the resurrection, to which of the seven will she be wife? For they all got her."

29 In reply Jesus said to them: "You are mistaken, because you know neither the Scriptures nor the power of God; 30 for in the resurrection

neither do men marry nor are women given in marriage, but are as angels in heaven.

31 As regards the resurrection of the dead, did you not read what was spoken to you by God, saying,

32 'I am the God of Abraham and the God of Isaac and the God of Jacob'? He is the God, not of the dead, but of the living."

33 On hearing [that], the crowds were astounded at his teaching.

34 After the Pharisees heard that he had put the Sadducees to silence,

συνήχθησαν ἐπὶ τὸ αὐτό.
were led together upon the very [place].

35 καὶ ἐπηρώτησεν εἰς ἕξ αὐτῶν
And inquired upon one out of them

νομικὸς πειράζων αὐτὸν 36 Διδάσκαλε,
versed in law testing him Teacher,

ποῖα ἐντολὴ μεγάλη ἐν τῷ νόμῳ;
which sort of commandment great in the law?

37 ὁ δὲ ἔφη αὐτῷ Ἀγαπήσεις
The [one] but said to him You shall love

Κύριον τὸν θεόν σου ἐν ὅλῃ καρδίᾳ σου
Lord the God of you in whole heart of you

καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ
and in whole the soul of you and in whole the

διανοίᾳ σου; 38 αὕτη ἐστὶν ἡ μεγάλη
mind of you; this is the great

καὶ πρώτη ἐντολή. 39 δευτέρα ὁμοία
and first commandment. Second [one] similar

αὕτη Ἀγαπήσεις τὸν πλησίον σου ὡς
this You shall love the neighbor of you as

σεαυτὸν. 40 ἐν ταύταις ταῖς δυσὶν
yourself. On these the two

ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ
commandments whole the law hangs and

οἱ προφῆται.
the prophets.

41 Συνηγμένον δὲ τῶν
Having been led together but of the

Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς
Pharisees inquired upon them the Jesus

λέγων 42 Τί ὑμῖν δοκεῖ περὶ τοῦ
saying What to you does it seem about the

χριστοῦ; τίνας υἱὸς ἐστίν; λέγουσιν
Christ? Whose son is he? They are saying

αὐτῷ τοῦ Δαυεὶδ. 43 λέγει αὐτοῖς
to him Of the David. He is saying to them

Πῶς οὖν Δαυεὶδ ἐν πνεύματι καλεῖ
How therefore David in spirit is calling

αὐτὸν κύριον λέγων 44 Εἶπεν Κύριος τῷ
him Lord saying Said Lord to the

κυρίῳ μου Κάθου ἐκ δεξιῶν
lord of me Be sitting out of right-hand [parts]

μου ἕως ἂν θῶ τοὺς ἐχθρούς σου
of me until likely I should put the enemies of you

ὑποκάτω τῶν ποδῶν σου; 45 εἰ οὖν Δαυεὶδ
beneath the feet of you? If therefore David

καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;
is calling him Lord, how son of him is he?

they came together in one group.

35 And one of them, versed in the Law, asked, testing him: 36 "Teacher, which is the greatest commandment in the Law?" 37 He said to him: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind." 38 This is the greatest and first commandment.

39 The second, like it, is this, 'You must love your neighbor as yourself.' 40 On these two commandments the whole Law hangs, and the Prophets."

41 Now while the Pharisees were gathered together Jesus asked them: 42 "What do you think about the Christ? Whose son is he?" They said to him: "David's." 43 He said to them: "How, then, is it that David by inspiration calls him 'Lord,' saying, 44 'Jehovah' said to my Lord: 'Sit at my right hand until I put your enemies beneath your feet'?" 45 If, therefore, David calls him 'Lord,' how is he his son?"

46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ
 And no one was able to answer to him
 λόγον, οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης
 word, nor dared anyone from that
 τῆς ἡμέρας ἐπερωτηῆσαι αὐτὸν οὐκέτι.
 the day to inquire upon him no longer.

23 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις
 Then the Jesus spoke to the crowds
 καὶ τοῖς μαθηταῖς αὐτοῦ λέγων 2 Ἐπὶ τῆς
 and to the disciples of him saying Upon the
 Μωυσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς
 of Moses seat sat down the scribes
 καὶ οἱ Φαρισαῖοι. 3 πάντα οὖν
 and the Pharisees. All (things) therefore

ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε
 as many as if ever they might say to you do you
 καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα
 and be you observing, according to but the works
 αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ
 of them not be you doing, they are saying for
 καὶ οὐ ποιοῦσιν. 4 δεσμεύουσιν δὲ
 and not are doing. They are binding up but

φορτία βάρεα καὶ ἐπιτιθέασιν ἐπὶ τοὺς
 loads heavy and are imposing upon the
 ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ
 shoulders of the men, they but to the
 δακτύλῳ αὐτῶν οὐ θέλουσιν
 finger of them not they are willing

κινήσαι αὐτά. 5 πάντα δὲ τὰ ἔργα
 to budge them. All but the works
 αὐτῶν ποιοῦσιν πρὸς τὸ
 of them they are doing toward the

θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσι
 to be viewed to the men; they are broadening
 γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσι
 for the phylacteries of them and they are enlarging

τὰ κράσπεδα, 6 φιλοῦσι δὲ τὴν
 the fringes, they like but the

πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ
 first place of reclining in the suppers and
 τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς
 the front seats in the synagogues

7 καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς
 and the greetings in the marketplaces

καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων Ῥαββεί.
 and to be called by the men Rabbi.

8 ὑμεῖς δὲ μὴ κληθῆτε Ῥαββεί, εἰς
 You but not you should be called Rabbi, one

γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος, πάντες δὲ
 for is of you the teacher, all but

46 And nobody was able to say a word in reply to him, nor did anyone dare from that day on to question him any further.

23 Then Jesus spoke to the crowds and to his disciples, saying: 2 "The scribes and the Pharisees have seated themselves in the seat of Moses.

3 Therefore all the things they tell you, do and observe, but do not do according to their deeds, for they say but do not perform. 4 They

bind up heavy loads and put them upon the shoulders of men, but they themselves are not willing to budge them with their

finger. 5 All the works they do they do to be viewed by men; for they broaden the

[scripture-containing] cases that they wear as safeguards, and enlarge the fringes [of their garments].

6 They like the most prominent place at evening meals and the front seats in the synagogues, 7 and the greetings in the

marketplaces and to be called Rabbi by men. 8 But you,

do not you be called Rabbi, for one is your teacher, whereas all

ὁμοίως ἀδελφοὶ ἐστε· 9 καὶ πατέρα μὴ
you should brothers are; and father not

καλέσητε ὑμῶν ἐπὶ τῆς γῆς, εἰς γὰρ
you should call of you upon the earth, one for
ἐστὶν ὑμῶν ὁ πατὴρ ὁ οὐράνιος·
is of you the Father the heavenly one;

10 μὴδὲ κληθῆτε καθηγηταί, ὅτι
neither should you be called leaders, because
καθηγητῆς ὑμῶν ἐστὶν εἷς ὁ χριστός·
leader of you is one the Christ;

11 ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν
the but greater of you will be of you
διάκονος. 12 Ὅστις δὲ ὑψώσει ἑαυτὸν
servant. Whoever but will exalt himself

ταπεινωθήσεται, καὶ ὁστις ταπεινώσει ἑαυτὸν
will be humbled, and whoever will humble himself
ὑψωθήσεται.
will be exalted.

13 Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
Woe but to you, scribes and Pharisees

ὑποκριταί, ὅτι κλείετε τὴν
hypocrites, because you are shutting up the
βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν
kingdom of the heavens in front of the

ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ
men; you for not you are entering, nor
τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.
the (ones) coming in do you let go off to enter.

15 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
Woe to you, scribes and Pharisees
ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν
hypocrites, because you go about the sea

καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ
and the dry [land] to make one proselyte, and
ὅταν γένηται ποιεῖτε
whenever he might come to be you are making

αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.
him son of Gehenna twofold more of you.

16 Οὐαὶ ὑμῖν, ὀδηγοὶ τυφλοὶ οἱ
Woe to you, guides blind the (ones)
λέγοντες Ὅς ἂν ὁμῶς ἐν τῷ
saying Who likely might swear in the

ναῶ, οὐδὲν ἐστὶν, ὃς δ' ὄν
divine habitation, nothing it is, who but likely
ὁμῶς ἐν τῷ χρυσῷ τοῦ ναοῦ
might swear in the gold of the divine habitation
ὀφείλει· 17 μωροὶ καὶ τυφλοὶ, τίς γὰρ
is in debt: fools and blind (ones), which for

you are brothers.
9 Moreover, do not
call anyone your
father on earth, for
one is your Father,
the heavenly One.

10 Neither be called
'leaders,' for your
Leader is one, the
Christ. 11 But the
greatest one among
you must be your
minister. 12 Whoever
exalts himself will be
humbled, and whoever
humbles himself will
be exalted.

13 "Woe to you,
scribes and Pharisees,
hypocrites! because
you shut up the
kingdom of the
heavens before men;
for you yourselves do
not go in, neither do
you permit those on
their way in to go in.
14 —"

15 "Woe to you,
scribes and Pharisees,
hypocrites! because
you traverse sea and
dry land to make
one proselyte,* and
when he becomes
one you make him a
subject for Geh-en-na'
twice as much so as
yourselves.

16 "Woe to you,
blind guides, who
say, 'If anyone swears
by the temple, it is
nothing; but if anyone
swears by the gold
of the temple, he is
under obligation.'
17 Fools and blind
ones! Which, in fact,

14* *BDVgSy*Arm and the Westcott and Hort Greek text omit this verse.

15* Or, "convert"; *pro-se'ly-tum*, Vg. 15* See App 4c.

μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ
greater is, the gold or the
ναὸς ὁ ἀγιάσας τὸν
divine habitation the (one) having sanctified the
χρυσόν; 18 καὶ Ὃς ἂν ὁμόσῃ ἐν τῷ
gold? And Who likely might swear in the
θυσιαστηρίῳ, οὐδὲν ἐστίν, ὃς δ' ἂν
altar, nothing it is, who but likely
ὁμόσῃ ἐν τῷ δῶρῳ τῷ ἐπάνω αὐτοῦ
might swear in the gift the (one) on top of it
ὀφείλει· 19 τυφλοί, τί γὰρ μείζον,
he is in debt; blind (ones), which for greater,
τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ
the gift or the altar the (thing)
ἀγιάζον τὸ δῶρον; 20 ὁ οὖν
sanctifying the gift? The (one) therefore
ὁμόσας ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν αὐτῷ
having sworn in the altar swears in it
καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ·
and in all (things) the (ones) on top of it;
21 καὶ ὁ ὁμόσας ἐν τῷ
and the (one) having sworn in the
ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ
divine habitation swears in it and in the (one)
κατοικοῦντι αὐτόν· 22 καὶ ὁ ὁμόσας
inhabiting it; and the (one) having sworn
ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ
in the heaven swears in the throne of the God
καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.
and in the (one) sitting on top of it.
23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
Woe to you, scribes and Pharisees
ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ
hypocrites, because you give the tenth of the
ἡδύσμον καὶ τὸ ἀνηθον καὶ τὸ κύμινον, καὶ
mint and the dill and the cummin, and
ἀφήκατε τὰ βαρύτερα τοῦ
you have let go off the weightier (things) of the
νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν·
law, the justice and the mercy and the faith;
ταῦτα δὲ εἶδει ποιῆσαι
these (things) but it was necessary to do
κάκεйна μὴ ἀφεῖναι. 24 ὀδηγοὶ
and those (things) not to let go off. Guides
τυφλοί, διυλιζόντες τὸν κῶνωπα τὴν δὲ
blind, straining through the gnat the but
κάμηλον καταπίνοντες.
camel drinking down.

is greater, the gold or the temple that has sanctified the gold? 18 Also, 'If anyone swears by the altar, it is nothing; but if anyone swears by the gift on it, he is under obligation.' 19 Blind ones! Which, in fact, is greater, the gift or the altar that sanctifies the gift? 20 Therefore he that swears by the altar is swearing by it and by all the things on it; 21 and he that swears by the temple is swearing by it and by him that is inhabiting it; 22 and he that swears by heaven is swearing by the throne of God and by him that is sitting on it.

23 "Woe to you, scribes and Pharisees, hypocrites! because you give the tenth of the mint and the dill and the cumin, but you have disregarded the weightier matters of the Law, namely, justice and mercy and faithfulness. These things it was binding to do, yet not to disregard the other things. 24 Blind guides, who strain out the gnat but gulp down the camel!

25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
Woe to you, scribes and Pharisees

25 "Woe to you, scribes and Pharisees,

ὑποκριταί, ὅτι καθαρίζετε τὸ
 hypocrites, because you are cleansing the
 ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος,
 outside of the cup and of the dish,
 ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς
 from within but they are full out of snatching
 καὶ ἀκρασίας. 26 Φαρισαῖε τυφλέ,
 and lack of might. 26 Pharisee blind,
 καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου
 cleanse first the inside of the cup
 καὶ τῆς παροψίδος, ἵνα γένηται
 and of the dish, in order that might become
 καὶ τὸ ἐκτὸς αὐτοῦ καθαρὸν.
 also the outside of it clean.

27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
 Woe to you, scribes and Pharisees

ὑποκριταί, ὅτι παρομοιάζετε
 hypocrites, because you are likened beside
 τάφοις κεκοιναμένοις, οἵτινες
 to graves having been whitewashed, which
 ἔξωθεν μὲν φαίνονται ὡραῖοι
 from outside indeed are appearing beautiful
 ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν
 from within but are full of bones of dead (ones)
 καὶ πάσης ἀκαθαρσίας· 28 οὕτως καὶ ὑμεῖς
 and of all uncleanness; 28 thus also you
 ἔξωθεν μὲν φαίνεσθε τοῖς
 from outside indeed are appearing to the
 ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ἐστε
 men righteous, from within but you are
 μεστοὶ ὑποκρίσεως καὶ ἀνομίας.
 full of hypocrisy and lawlessness.

29 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
 Woe to you, scribes and Pharisees

ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους
 hypocrites, because you are building the graves
 τῶν προφητῶν καὶ κοσμεῖτε τὰ
 of the prophets and you are decorating the
 μνημεῖα τῶν δικαίων, 30 καὶ
 memorial tombs of the righteous (ones), 30 and
 λέγετε· Εἰ ἡμεθα ἐν ταῖς ἡμέραις τῶν
 you are saying· If we were in the days of the
 πατέρων ἡμῶν, οὐκ ἂν ἡμεθα αὐτῶν
 fathers of us, not likely we were of them
 κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν·
 sharers in the blood of the prophets·

31 Ὡστε μαρτυρεῖτε ἑαυτοῖς
 as-and you are bearing witness to yourselves
 ὅτι υἱοὶ ἐτε τῶν φονευσάντων
 that sons you are of the (ones) having murdered

hypocrites! because you cleanse the outside of the cup and of the dish, but inside they are full of plunder and immoderateness. 26 Blind Pharisee, cleanse first the inside of the cup and of the dish, that the outside of it also may become clean.

27 "Woe to you, scribes and Pharisees, hypocrites! because you resemble white-washed graves, which outwardly indeed appear beautiful but inside are full of dead men's bones and of every sort of uncleanness. 28 In that way you also, outwardly indeed, appear righteous to men, but inside you are full of hypocrisy and lawlessness.

29 "Woe to you, scribes and Pharisees, hypocrites! because you build the graves of the prophets and decorate the memorial tombs of the righteous ones, 30 and you say, 'If we were in the days of our forefathers, we would not be sharers with them in the blood of the prophets.' 31 Therefore you are bearing witness against yourselves that you are sons of those who murdered

τοὺς προφῆτας. 32 καὶ ὑμεῖς πληρώσατε τὸ
 the prophets. And you fill you up the
 μέτρον τῶν πατέρων ὑμῶν.
 measure of the fathers of you.

33 ὄφεις γεννήματα ἐχιδνῶν, πῶς
 Serpents generated ones of vipers, how
 φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;
 should you flee from the judgment of the Gehenna?

34 διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω
 Through this look! I am sending off

πρὸς ὑμᾶς προφῆτας καὶ σοφοὺς καὶ
 toward you prophets and wise (ones) and
 γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ
 scribes; out of them you will kill and

σταυρώσατε, καὶ ἐξ αὐτῶν
 you will put on stakes, and out of them

μαστιγώσατε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ
 you will scourge in the synagogues of you and

διώξετε ἀπὸ πόλεως εἰς πόλιν·
 you will persecute from city into city;

35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα
 so that might come upon you all blood

δικαίων ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ
 righteous being poured out upon the earth from

τοῦ αἵματος Ἀβελ τοῦ δικαίου ἕως τοῦ
 the blood of Abel the righteous till the

αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν
 blood of Zechariah son of Barachiah, whom

ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ
 you murdered between the divine habitation and

τοῦ θυσιαστηρίου. 36 ἀμὴν λέγω ὑμῖν,
 the altar. Amen I am saying to you,

ἥξει ταῦτα πάντα ἐπὶ τὴν
 will come these (things) all upon the

γενεὰν ταύτην.
 generation this.

37 Ἱερουσαλὴμ Ἱερουσαλὴμ, ἡ
 Jerusalem Jerusalem, the (one)

ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολούσα
 killing the prophets and stoning

τοὺς ἀπεσταλμένους πρὸς αὐτ'· —
 the (ones) sent off toward her, —

ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα
 how often I wanted to lead together upon the children

σου, ὃν τρόπον ὄρνις ἐπισυνάγει
 of you, which manner hen leads together upon

τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ
 the chicks of her under the wings, and

the prophets.
 32 Well, then, fill up
 the measure of your
 forefathers.

33 "Serpents,
 offspring of vipers,
 how are you to flee
 from the judgment of
 Ge-hen'na?" 34 For
 this reason, here I
 am sending forth to
 you prophets and
 wise men and public
 instructors.* Some of
 them you will kill and
 impale, and some of
 them you will scourge
 in your synagogues
 and persecute from
 city to city; 35 that
 there may come upon
 you all the righteous
 blood spilled on earth,
 from the blood of
 righteous Abel to the
 blood of Zech-a-ri'ah
 son of Bar-a-chi'ah,
 whom you murdered
 between the sanctuary
 and the altar.

36 Truly I say to
 you, All these things
 will come upon this
 generation.

37 "Jerusalem,
 Jerusalem, the killer
 of the prophets and
 stoner of those sent
 forth to her,—how
 often I wanted to
 gather your children
 together, the way a
 hen gathers her
 chicks together
 under her wings! But

33* See App 4c. 34* Or, "learned persons; scribes."

οὐκ ἠθελήσατε; 38 ἰδοὺ ἀφίεται
 not you did will? Look! Is let go off
 ὑμῖν ὁ οἶκος ὑμῶν. 39 λέγω γὰρ ὑμῖν,
 to you the house of you. I am saying for to you,
 οὐ μὴ με ἴδητε ἀπ' ἄρτι ἕως
 Not not me you should see from right now until
 ἂν εἴπητε. Εὐλογημένος ὁ
 likely you should say Having been blessed the (one)
 ἐρχόμενος ἐν ὀνόματι Κυρίου.
 coming in name of Lord.

24 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ
 And having gone out the Jesus from the
 ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ
 temple was going his way, and came toward the
 μαθηταὶ αὐτοῦ ἐπιδειξάιναι αὐτῷ τὰς οἰκοδομὰς
 disciples of him to show to him the buildings
 τοῦ ἱεροῦ. 2 ὁ δὲ ἀποκριθεὶς
 of the temple; the (one) but having answered
 εἶπεν αὐτοῖς· Οὐ βλέπετε ταῦτα
 said to them Not you are looking at these (things)
 πάντα; ἀμήν λέγω ὑμῖν, οὐ μὴ
 all? Amen I am saying to you, not not
 ἀφεθῆ ὧδε λίθος ἐπὶ λίθον ὃς
 should be let go off here stone upon stone which
 οὐ καταλυθήσεται.
 not will be loosed down.

3 Καθήμενος δὲ αὐτοῦ ἐπὶ τοῦ ὄρους
 Sitting but of him upon the Mount
 τῶν Ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ
 of the Olives came toward him the disciples
 κατ' ἰδίαν λέγοντες· Εἰπὼν
 according to private [spot] saying Say
 ἡμῖν πρότε ταῦτα ἔσται, καὶ τί τὸ
 to us when these (things) will be, and what the
 σημεῖον τῆς σῆς παρουσίας καὶ συντελείας
 sign of the your presence and of conclusion
 τοῦ αἰῶνος.
 of the age.

4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν
 And having answered the Jesus said
 αὐτοῖς· Βλέπετε μὴ τις ὑμᾶς
 to them Be you looking at not anyone you
 πλανήσῃ· 5 πολλοὶ γὰρ ἔλευσονται ἐπὶ
 might mislead; many for will come upon
 τῷ ὀνόματί μου λέγοντες· Ἐγώ εἰμι ὁ
 the name of me saying I am the
 χριστός, καὶ πολλοὺς πλανήσουσιν.
 Christ, and many they will mislead.

you people did not want it. 38 Look! Your house is abandoned to you. 39 For I say to you, You will by no means see me from henceforth until you say, 'Blessed is he that comes in Jehovah's name!'

24 Departing now, Jesus was on his way from the temple, but his disciples approached to show him the buildings of the temple. 2 In response he said to them: "Do you not behold all these things? Truly I say to you, By no means will a stone be left here upon a stone and not be thrown down."

3 While he was sitting upon the Mount of Olives, the disciples approached him privately, saying: "Tell us, When will these things be, and what will be the sign of your presence and of the conclusion of the system of things?"

4 And in answer Jesus said to them: "Look out that nobody misleads you; 5 for many will come on the basis of my name, saying, 'I am the Christ,' and will mislead many."

39^a Jehovah's, J1-14, 16-18, 21-24; Lord's, κB. 3^b Or, "joint end; combination end."
 3^c Or, "order of things" (αἰῶνος, αἰ-ο'νος), κB; ο;ν, 'oh-lam, J1-14, 16-18, 22.

6 μελλήσετε δὲ ἀκούειν πολέμους
You will be about but to be hearing wars

καὶ ἀκοὰς πολέμων· ὁράτε, μὴ
and hearings of wars; be seeing you, not

θροεῖσθε· δεῖ γὰρ γενέσθαι,
you be terrified; it is necessary for to occur,

ἀλλ' οὐπω ἐστὶν τὸ τέλος.
but not yet is the end.

7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ
Will rise up for nation upon nation and

βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ
kingdom upon kingdom, and will be famines

καὶ σεισμοὶ κατὰ τόπους·
and [earth]quakes down on places;

8 πάντα δὲ ταῦτα ἀρχὴ
all but these (things) beginning

ὠδίνων.
of pangs of birth.

9 τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν
Then they will give over you into tribulation

καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε
and will kill you, and you will be

μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν
(ones) being hated by all the nations

διὰ τὸ ὄνομά μου. 10 καὶ τότε
through the name of me. And then

σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους
will be stumbled many and one another

παραδώσουσιν καὶ μισήσουσιν ἀλλήλους·
they will give over and they will hate one another;

11 καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται
and many false prophets will rise up

καὶ πλανήσουσιν πολλούς· 12 καὶ διὰ
and will mislead many; and through

τὸ πληθυνθῆναι τὴν ἀνομίαν
the to be increased the lawlessness

ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.
will cool off the love of the many.

13 ὁ δὲ ὑπομείνας εἰς τέλος
The (one) but having endured into end

οὗτος σωθήσεται. 14 καὶ κηρυχθήσεται
this (one) will be saved. Ana will be preached

τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν
this the good news of the kingdom in

ὅλη τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν
whole the inhabited [earth] into witness to all

τοῖς ἔθνεσιν, καὶ τότε ἥξει τὸ τέλος.
the nations, and then will come the end.

15 Ὅταν οὖν ἴδητε τὸ

6 You are going to hear of wars and reports of wars; see that you are not terrified.

For these things must take place, but the end is not yet.

7 "For nation will rise against nation and kingdom against kingdom, and there will be food shortages and earthquakes in one place after another. 8 All these things are a beginning of pangs of distress.

9 "Then people will deliver you up to tribulation and will kill you, and you will be objects of hatred by all the nations on account of my name.

10 Then, also, many will be stumbled and will betray one another and will hate one another.

11 And many false prophets will arise and mislead many; 12 and because of the increasing of lawlessness the love of the greater number will cool off. 13 But he that has endured to the end is the one that will be saved.

14 And this good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come.

15 "Therefore, when you catch sight of the

βδέλυγμα τῆς ἐρημώσεως τὸ
disgusting thing of the desolation the (thing)

ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἑστὸς
spoken through Daniel the prophet having stood

ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων
in place holy, the (one) reading

let him be minding, 16 τότε οἱ ἐν τῇ
then the (ones) in the

Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,
Judea let them be fleeing into the mountains,

17 ὁ ἐπὶ τοῦ δώματος μὴ
the (one) upon the housetop not

καταβάτω ἄραι τὰ ἐκ
let him come down to lift up the (things) out of

τῆς οἰκίας αὐτοῦ, 18 καὶ ὁ ἐν τῷ
the house of him, and the (one) in the

ἀγρῷ μὴ ἐπιστρεφάτω ὀπίσω ἄραι τὸ
field not let him return behind to lift up the

ἱμάτιον αὐτοῦ. 19 οὐαὶ δὲ ταῖς
outer garment of him. Woe but to the (ones)

ἐν γαστρὶ ἔχουσαις καὶ ταῖς θηλαζούσαις
in belly having and the (ones) giving suck

ἐν ἐκείναις ταῖς ἡμέραις. 20 προσεύχεσθε
in those the days. Be praying

δὲ ἵνα μὴ γένηται ἡ φυγὴ
but in order that not should occur the flight

ὑμῶν χειμῶνος μηδὲ σαββάτου· 21 ἔσται γὰρ
of you of winter nor to sabbath; will be for

τότε θλίψις μεγάλη οἷα οὐ
then tribulation great of what sort not

γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ
has occurred from beginning of world until of the

νῦν οὐδ' οὐ μὴ γένηται. 22 καὶ εἰ μὴ
now not-but not not should occur. And if not

ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν
were cut short the days those, not likely

ἑσώθη πάσα σὰρξ· διὰ δὲ τοὺς
was saved all flesh; through but the

ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.
chosen ones will be cut short the days those.

23 Τότε ἐάν τις ὑμῖν εἴπῃ Ἴδού
Then if ever anyone to you might say Look!

ὦδε ὁ χριστὸς ἢ Ὡδε, μὴ πιστεύσητε·
Here the Christ or Here, not you should believe;

24 ἐγεροθήσονται γὰρ ψευδόχριστοι καὶ
will rise up for false christs and

ψευδοπροφῆται, καὶ δώσουσιν σημεῖα μεγάλα
false prophets, and will give signs great

καὶ τέρατα ὥστε πλανᾶσθαι εἰ δυνατόν
and portents as-and to mislead if possible

disgusting thing that causes desolation, as

spoken of through Daniel the prophet,

standing in a holy place, (let the reader

use discernment,) 16 then let those in

Ju-de'a begin fleeing to the mountains.

17 Let the man on the housetop not

come down to take the goods out of

his house; 18 and let the man in the

field not return to the house to

pick up his outer garment. 19 Woe to

the pregnant women and those suckling a

baby in those days! 20 Keep praying that

YOUR flight may not occur in wintertime,

nor on the sabbath day; 21 for then

there will be great tribulation such as

has not occurred since the world's beginning

until now, no, nor will occur again. 22 In

fact, unless those days were cut short, no

flesh would be saved; but on account of the

chosen ones those days will be cut short.

23 "Then if anyone says to you, 'Look!

Here is the Christ,' or, 'There!' do not believe it. 24 For

false Christs and false prophets will

arise and will give great signs and

wonders so as to mislead, if possible;

καὶ τοὺς ἐκλεκτοὺς· 25 ἰδοὺ προεἶρηκα
also the chosen ones; look! I have foretold
ὑμῖν. 26 ἐάν οὖν εἴπωσιν ὑμῖν
to you. If ever therefore they might say to you

Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ
Look! In the desolate place he is, not

ἐξέλθητε· Ἰδοὺ ἐν τοῖς ταμείοις,
you should go out; Look! In the inner chambers,
μὴ πιστεύσητε· 27 ὡσπερ γὰρ ἡ
not you should believe; as-even for the

ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν καὶ
lightning is coming out from eastern [parts] and
φαίνεται ἕως δυσμῶν, οὕτως ἔσται
is shining until western [parts], thus will be

ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·
the presence of the Son of the man;

28 ὅπου ἐάν ἢ τὸ πτώμα, ἐκεῖ
where if ever may be the carcass, there
συναχθήσονται οἱ ἀετοί.
will be led together the eagles.

29 Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν
Immediately but after the tribulation of the
ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται,
days those the sun will be darkened,

καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος
and the moon not will give the light
αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ
of it, and the stars will fall from the

οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν
heaven, and the powers of the heavens
σαλευθήσονται. 30 καὶ τότε φανήσεται τὸ
will be shaken. And then will appear the

σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν
sign of the Son of the man in
οὐρανῷ, καὶ τότε κόψονται πᾶσαι
heaven, and then will strike themselves all

αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν
the tribes of the earth and they will see the
υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν
Son of the man coming upon the

νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ
clouds of the heaven with power and
δόξης πολλῆς· 31 καὶ ἀποστελεῖ τοὺς
glory much; and he will send off the

ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης,
angels of him with trumpet great,
καὶ ἐπισυναΐξουσιν τοὺς ἐκλεκτοὺς
and they will lead together upon the chosen (ones)

αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπὸ
of him out of the four winds from

even the chosen ones. 25 Look! I have forewarned you. 26 Therefore, if people say to you, 'Look! He is in the wilderness,' do not go out; 'Look! He is in the inner chambers,' do not believe it. 27 For just as the lightning comes out of eastern parts and shines over to western parts, so the presence of the Son of man will be. 28 Wherever the carcass is, there the eagles will be gathered together.

29 "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. 30 And then the sign of the Son of man will appear in heaven, and then all the tribes of the earth will beat themselves in lamentation, and they will see the Son of man coming on the clouds of heaven with power and great glory. 31 And he will send forth his angels with a great trumpet sound, and they will gather his chosen ones together from the four winds, from

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ἄκρων οὐρανῶν ἕως τῶν ἄκρων
extremities of heavens until the extremities
αὐτῶν.
of them.

32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν
From but the fig tree learn you the
παραβολὴν· ὅταν ἤδη ὁ κλάδος αὐτῆς
parable; whenever already the branch of it
γένηται ἀπαλὸς καὶ τὰ φύλλα
should become tender and the leaves
ἐκφύη, γινώσκετε ὅτι
it may make grow out. you are knowing that
ἐγγὺς τὸ θέρος; 33 οὕτως καὶ ὑμεῖς, ὅταν
near the summer; 33 likewise also you, whenever

ἴδητε πάντα ταῦτα,
you might see all these (things),
γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.
be you knowing that near he is upon doors.

34 Ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ
Amen I am saying to you that not not
παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν
should pass away the generation this until likely
πάντα ταῦτα γένηται. 35 ὁ
all these (things) should occur. The
οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ
heaven and the earth will pass away, the but
λόγοι μου οὐ μὴ παρέλθωσιν.
words of me not not should pass away.

36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας
About but the day that and hour
οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν
no one has known, neither the angels of the
οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ
heavens nor the Son, if not the Father
μόνος. 37 ὡς περὶ γὰρ αἱ ἡμέραι τοῦ
only. As-even for the days of the

Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ
Noah, thus will be the presence of the
υἱοῦ τοῦ ἀνθρώπου· 38 ὡς γὰρ ἦσαν ἐν
Son of the man; 38 as for were in
ταῖς ἡμέραις ἐκείναις ταῖς πρὸ τοῦ
the days those the (ones) before the

κατακλισμοῦ τρώγοντες καὶ πίνοντες,
cataclysm feeding themselves and drinking,
γαμοῦντες καὶ γαμίζοντες,
marrying and being given in marriage,
ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν
until of which day entered Noah into the

one extremity of the heavens to their other extremity.

32 "Now learn from the fig tree as an illustration this point: Just as soon as its young branch puts forth leaves, you know that summer is near. 33 Likewise also you, when you see all these things, know that he is near at the doors. 34 Truly I say to you that this generation will by no means pass away until all these things occur. 35 Heaven and earth will pass away, but my words will by no means pass away.

36 "Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son,* but only the Father. 37 For just as the days of Noah were, so the presence of the Son of man will be. 38 For as they were in those days before the flood,* eating and drinking, men marrying and women being given in marriage, until the day that Noah entered into the

36* Nor the Son, κ'BDVg^{ms5}ArmJ^{18,21,22}. 38* Or, "deluge"; *di-lu'-vi-um*, Vg.

κιβωτόν, 39 και οὐκ ἔγνωσαν ἕως ἦλθεν ὁ
ark, and not they knew until came the
κατακλυσμὸς και ἦρεν ἅπαντας, οὕτως
cataclysm and lifted up all, thus
ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ
will be the presence of the Son of the
ἀνθρώπου. 40 τότε ἔσονται δύο ἐν τῷ ἀγρῷ,
man. Then will be two in the field,

εἷς παραλαμβάνεται και εἷς ἀφίεται
one is being taken along and one is being let go off;

41 δύο ἀλήθουσαι ἐν τῷ μύλῳ, μία
two [women] grinding in the mill, one
παραλαμβάνεται και μία ἀφίεται.
is being taken along and one is being let go off.

42 γρηγορεῖτε οὖν, ὅτι οὐκ
Be you staying awake therefore, because not
οἴδατε ποῖα ἡμέρα ὁ κύριος
you have known to what sort of day the Lord
ὑμῶν ἔρχεται.
of you is coming.

43 ἐκεῖνο δὲ γινώσκετε ὅτι εἰ
That (thing) but be you knowing that if

ἤδει ὁ οἰκοδεσπότης ποῖα
had known the householder to what sort of
φυλακῆ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν
watch the thief is coming, he stayed awake
ἂν και οὐκ ἂν εἶασεν διουρυχθῆναι
likely and not likely he allowed to be dug through
τὴν οἰκίαν αὐτοῦ. 44 διὰ τοῦτο και
the house of him. Through this also

ὑμεῖς γίνεσθε ἔτοιμοι, ὅτι
you be proving yourselves ready, because

ἢ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ
to what not you are thinking hour the Son of the
ἀνθρώπου ἔρχεται.
man is coming.

45 Τίς ἄρα ἐστὶν ὁ πιστὸς δούλος και
Who really is the faithful slave and
φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ
discreet whom set down the lord upon

τῆς οἰκετείας αὐτοῦ τοῦ δούναι
the domestics of him of the to give

αὐτοῖς τὴν τροφήν ἐν καιρῷ; 46 μακάριος
to them the food in appointed time? Happy

ὁ δούλος ἐκεῖνος ὃν ἔλθῶν ὁ
the slave that whom having come the

κύριος αὐτοῦ εὕρησει οὕτως ποιοῦντα
lord of him will find thus doing;

47 ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς
amen I am saying to you that upon all the

ark; 39 and they took no note until the flood came and swept them all away, so the presence of the Son of man will be. 40 Then two men will be in the field: one will be taken along and the other be abandoned; 41 two women will be grinding at the hand mill: one will be taken along and the other be abandoned. 42 Keep on the watch, therefore, because you do not know on what day your Lord is coming.

43 "But know one thing, that if the householder had known in what watch the thief was coming, he would have kept awake and not allowed his house to be broken into. 44 On this account you too prove yourselves ready, because at an hour that you do not think to be it, the Son of man is coming.

45 "Who really is the faithful and discreet slave whom his master appointed over his domestics, to give them their food at the proper time? 46 Happy is that slave if his master on arriving finds him doing so. 47 Truly I say to you,

ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.
 belongings of him he will set down him.

48 ἔάν δέ εἴπη ὁ κακὸς δούλος
 If ever but might say the bad slave

ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ χρονίζει
 that in the heart of him is taking his time

μου ὁ κύριος, 49 καὶ ἄρξεται
 of me the lord, and he should start

τύπτειν τοὺς συνδούλους αὐτοῦ,
 to be beating the fellow slaves of him,

ἐσθίη δὲ καὶ πίνη μετὰ
 may be eating but and may be drinking with

τῶν μεθυσθῶν, 50 ἥξει ὁ
 the (ones) getting drunk, will come the

κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ ἣ
 lord of the slave that in day to which

οὐ προσδοκᾷ καὶ ἐν ᾧρᾳ ἣ οὐ
 not he is expecting and in hour to which not

γινώσκει, 51 καὶ διχοτομήσει αὐτόν
 he is knowing, and he will cut asunder him

καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν
 and the part of him with the hypocrites

θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ
 he will place; there will be the weeping and

ὁ βρυγμὸς τῶν ὀδόντων.
 the gnashing of the teeth.

25 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν
 Then will be likened the kingdom of the

οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι
 heavens to ten virgins, who having taken

τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς
 the lamps of the selves went out into

ὑπάντησιν τοῦ νυμφίου. 2 πέντε δὲ ἐξ
 meeting of the bridegroom. Five but out of

αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι·
 them were foolish and five discreet;

3 αἱ γὰρ μωραὶ λαβοῦσαι τὰς
 the for foolish (ones) having taken the

λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ'
 lamps of them not took with

ἑαυτῶν ἔλαιον· 4 αἱ δὲ φρόνιμοι
 themselves oil; the but discreet (ones)

ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν
 took oil in the receptacles with the

λαμπάδων ἑαυτῶν. 5 χρονίζοντος δὲ
 lamps of themselves. Taking his time but

τοῦ νυμφίου ἐνύστασαν πάσαι καὶ
 of the bridegroom they nodded all and

ἐκάθευδον. 6 μέσης δὲ νυκτὸς κραυγὴ
 were sleeping. Of middle but of night outcry

He will appoint him over all his belongings.

48 "But if ever that evil slave should say in his heart, 'My

master is delaying,' 49 and should start to beat his fellow

slaves and should eat and drink with the confirmed drunkards,

50 the master of that slave will come on a day that he does

not expect and in an hour that he does not know, 51 and will

punish him with the greatest severity and will assign him his

part with the hypocrites. There is where [his] weeping and the

gnashing of [his] teeth will be.

25 "Then the kingdom of the heavens will become

like ten virgins that took their lamps and went out to meet the

bridegroom. 2 Five of them were foolish, and five were discreet.

3 For the foolish took their lamps but took no oil with

them, 4 whereas the discreet took oil in their receptacles with

their lamps. 5 While the bridegroom was delaying, they all

nodded and went to sleep. 6 Right in the middle of the night

there arose a cry,

γέγονεν ἰδοὺ ὁ νυμφίος,
 has occurred Look! The bridegroom,
 ἐξέρχεσθε εἰς ἀπάντησιν. 7 τότε
 Be you going out into meeting. 7 Then
 ἠγέρθησαν ἅσαι αἱ παρθένοι ἐκεῖναι καὶ
 rose up all the virgins those and
 ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν. 8 αἱ
 put in order the lamps of themselves. 8 The
 δὲ μωραὶ ταῖς φρονίμοις εἶπαν Δότε
 but foolish (ones) to the discreet (ones) said Give
 ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ
 to us out of the oil of you, because t e
 λαμπάδες ἡμῶν σβέννυνται.
 lamps of us are being extinguished.
 9 ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι
 Answered but the discreet (ones) saying
 Μήποτε οὐ μὴ ἀρκέσει ἡμῖν καὶ
 Perhaps not not it might be enough to us and
 ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς
 to you; be going your way rather toward the (ones)
 πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς.
 selling and buy for yourselves.
 10 ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν
 Going off but of them to buy came
 ὁ νυμφίος, καὶ αἱ ἑτοιμοὶ εἰσῆλθον
 the bridegroom, and the ready (ones) went in
 μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ
 with him into the marriage festivities, and
 ἐκλείσθη ἡ θύρα. 11 ὕστερον δὲ ἔρχονται
 was shut the door. Latterly but are coming
 καὶ αἱ λοιπαὶ παρθένοι λέγουσαι Κύριε
 also the leftover virgins saying Lord
 κύριε, ἀνοιξον ἡμῖν 12 ὁ δὲ
 lord, open to us; the (one) but
 ἀποκριθεὶς εἶπεν Ἀμὴν λέγω ὑμῖν,
 having answered said Amen I am saying to you,
 οὐκ οἶδα ὑμᾶς.
 not I have known you.

13 Γρηγορεῖτε οὖν, ὅτι οὐκ
 Be you staying awake therefore, because not
 οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.
 you ave known the day nor the hour.

14 Ὡσπερ γὰρ ἄνθρωπος ἀποδημῶν
 As-even for man traveling abroad
 ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν
 called the own slaves and gave over
 αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, 15 καὶ
 to them the belongings of him, and
 ᾧ μὲν ἔδωκεν πένε τάλαντα
 to which (one) indeed he gave five talents

'Here is the bride-
 groom! Be on YOUR
 way out to meet
 him.' 7 Then all
 those virgins rose and
 put their lamps in
 order. 8 The foolish
 said to the discreet,
 'Give us some of
 YOUR oil, because our
 lamps are about to go
 out.' 9 The discreet
 answered with the
 words, 'Perhaps there
 may not be quite
 enough for us and
 you. Be on YOUR way,
 instead, to those who
 sell it and buy for
 yourselves.' 10 While
 they were going off to
 buy, the bridegroom
 arrived, and the vir-
 gins that were ready
 went in with him to
 the marriage feast;
 and the door was
 shut. 11 Afterwards
 the rest of the virgins
 also came, saying,
 'Sir, sir, open to us!'
 12 In answer he said,
 'I tell you the truth. I
 do not know you.'

13 "Keep on the
 watch, therefore,
 because you know
 neither the day nor
 the hour.

14 "For it is just as
 when a man, about
 to travel abroad,
 summoned slaves of
 his and committed to
 them his belongings.
 15 And to one he
 gave five talents,

ὧ (one) δὲ δύο to which (one) but two
 ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ to each (one) according to the own power, and
 ἀπεδημήσεν. 16 εὐθέως
 he traveled abroad. Immediately

πορευθεὶς ὁ τὰ πέντε τάλαντα
 having gone his way the (one) the five talents
 λαβὼν ἤργασατο ἐν αὐτοῖς καὶ
 having received worked in them and
 ἐκέρδησεν ἄλλα πέντε; 17 ὡσαύτως
 gained others five; as-thus

ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο;
 the (one) the two gained others two;
 18 ὁ δὲ τὸ ἐν λαβὼν
 the (one) but the one having received
 ἀπελθὼν ὥρυξεν γῆν καὶ ἔκρυπεν τὸ
 having gone off dug up earth and hid the
 ἀργύριον τοῦ κυρίου αὐτοῦ.
 silver of the lord of him.

19 μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ
 After but much time is coming the
 κύριος τῶν δούλων ἐκείνων καὶ συναίρει
 lord of the slaves those and lifts up with
 λόγον μετ' αὐτῶν. 20 καὶ προσελθὼν
 word with them. And having come toward

ὁ τὰ πέντε τάλαντα λαβὼν
 the (one) the five talents having received
 προσήνεγκεν ἄλλα πέντε τάλαντα λέγων
 brought toward others five talents saying
 Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε
 Lord, five talents to me you gave over; see
 ἄλλα πέντε τάλαντα ἐκέρδησα. 21 ἔφη αὐτῷ
 others five talents I gained. Said to him

ὁ κύριος αὐτοῦ Εὖ, δούλε ἀγαθὲ καὶ
 the lord of him Well, slave good and
 πιστέ, ἐπὶ ὀλίγα ἧς πιστός, ἐπὶ
 faithful, upon few (things) you were faithful, upon
 πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν
 many (things) you I shall set down; enter into the
 χαρὰν τοῦ κυρίου σου.
 joy of the lord of you.

22 προσελθὼν καὶ ὁ τὰ δύο
 Having come toward also the (one) the two
 τάλαντα εἶπεν Κύριε, δύο τάλαντά μοι
 talents said Lord, two talents to me
 παρέδωκας· ἴδε ἄλλα δύο τάλαντα ἐκέρδησα.
 you gave over; see others two talents I gained.

23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ Εὖ, δούλε
 Said to him the lord of him Well, slave

to another two, to still another one, to each one according to his own ability, and he went abroad. 16 Immediately the one that received the five talents went his way and did business with them and gained five more. 17 In the same way the one that received the two gained two more. 18 But the one that received just one went off, and dug in the ground and hid the silver money of his master.

19 "After a long time the master of those slaves came and settled accounts with them. 20 So the one that had received five talents came forward and brought five additional talents, saying, 'Master, you committed five talents to me; see, I gained five talents more.' 21 His master said to him, 'Well done, good and faithful slave! You were faithful over a few things. I will appoint you over many things. Enter into the joy of your master.' 22 Next the one that had received the two talents came forward and said, 'Master, you committed to me two talents; see, I gained two talents more.' 23 His master said to him, 'Well done,

ἀγαθὲ καὶ πιστῆ, ἐπὶ ὀλίγα ἢς
 good and faithful, upon few (things) you were
 πιστός, ἐπὶ πολλῶν σε καταστήσω;
 faithful, upon many you I shall set down;
 εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.
 enter into the joy of the lord of you.

good and faithful slave! You were faithful over a few things. I will appoint you over many things. Enter into the joy of your master.'

24 προσελθὼν δὲ καὶ ὁ τὸ
 Having come toward but also the (one) the
 ἐν τάλαντον εἰληφώς εἶπεν Κύριε, ἔγνων
 one talent having received said Lord, I knew
 σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων
 you that hard you are man, reaping
 ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ
 where not you sowed and gathering whence not
 διεσκόρπισας; 25 καὶ φοβηθεὶς
 you scattered; and having feared

24 "Finally the one that had received the one talent came forward and said, 'Master, I knew you to be an exacting man, reaping where you did not sow and gathering where you did not winnow. 25 So I grew afraid

ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν
 having gone off I hid the talent of you in
 τῇ γῆ; ἴδε ἔχεις τὸ σόν.
 the earth; see you are having the yours.

and went off and hid your talent in the ground. Here you have what is yours.'

26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν
 Having answered but the lord of him said
 αὐτῷ Πονηρὲ δοῦλε καὶ ὀκνηρῆ, ἤδειξες ὅτι
 to him Wicked slave and sluggish, you knew that

26 In reply his master said to him, 'Wicked and sluggish slave, you knew, did you, that I reaped where I did not sow and gathered where I did not winnow? 27 Well, then, you ought to have deposited my silver monies with the bankers, and on my arrival I would be receiving what is mine with interest.

θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω
 I am reaping where not I sowed and am gathering
 ὅθεν οὐ διεσκόρπισας; 27 ἔδει
 whence not I scattered? It was necessary
 σε οὖν βαλεῖν τὰ ἀργύριά μου
 you therefore to throw the silver [pieces] of me
 τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγώ
 to the bankers, and having come I
 ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.
 carried off likely the mine with interest.

28 "Therefore TAKE away the talent from him and give it to him that has the ten talents. 29 For to everyone that has, more will be given and he will have abundance; but as for him that does not have, even what he has will be taken away from him.

28 ἄρατε οὖν ἀπ' αὐτοῦ τὸ
 Lift you up therefore from him the
 τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα
 talent and give to the (one) having the ten

30 And throw the good-for-nothing slave out into the darkness outside. There is where [his] weeping

τάλαντα; 29 τῷ γὰρ ἔχοντι παντὶ
 talents; to the (one) for having to everyone
 δοθήσεται καὶ περισσευθήσεται
 it will be given and he will be made to abound;

τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει
 of the (one) but not having also which he is having
 ἀρθήσεται ἀπ' αὐτοῦ. 30 καὶ τὸν ἀχρεῖον
 will be lifted up from him. And the useless

δοῦλον ἐβάλετε εἰς τὸ σκότος τὸ
 slave throw you out into the darkness the
 ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς
 outer; there will be the weeping

καὶ ὁ βρυγμὸς τῶν ὀδόντων.
and the gnashing of the teeth.

31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ
Whenever but should come the Son of the
ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ
man in the glory of him and all the
ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ
angels with him, then he will sit down upon
θρόνου δόξης αὐτοῦ, 32 καὶ

θρόνου δόξης αὐτοῦ, 32 καὶ
throne of glory of him, and

συναχθήσονται ἐμπροσθεν αὐτοῦ πάντα
will be led together in front of him all

τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς
the nations, and he will separate them (persons)

ἀπ' ἀλλήλων, ὡσπερ ὁ ποιμὴν ἀφορίζει
from one another, as-even the shepherd is separating

τὰ πρόβατα ἀπὸ τῶν ἐρίφων, 33 καὶ
the sheep from the kids, and

στήσει τὰ μὲν πρόβατα ἐκ
he will make to stand the indeed sheep out of

δεξιῶν αὐτοῦ τὰ δὲ ἐρίφια ἐξ
right-hand (places) of him the but kids out of

εὐωνύμων.
left-hand (places).

34 τότε ἐρεῖ ὁ βασιλεὺς τοῖς
Then will say the king to the (ones)

ἐκ δεξιῶν αὐτοῦ Δεῦτε, οἱ
out of right-hand (places) of him Hither, the (ones)

εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε
blessed of the Father of me, inherit

τὴν ἡτοίμασμένην ὑμῖν βασιλείαν ἀπὸ
the having been prepared to you kingdom from

καταβολῆς κόσμου; 35 ἐπείνασα γὰρ καὶ
founding of world; I hungered for and

ἔδωκατέ μοι φαγεῖν, ἐδίψησα καὶ
you gave to me to eat, I got thirsty and

ἐποτίσατέ με, ξένος ἦμην καὶ
you caused to drink me, stranger I was and

συνηγάγετέ με, 36 γυμνὸς καὶ περιεβάλετέ
you gathered me, naked and you clothed

με, ἠσθένησα καὶ ἐπεσκέψασθέ με, ἐν
me, I fell sick and you looked after me, in

φυλακῇ ἦμην καὶ ἦλθατε πρὸς με. 37 τότε
prison I was and you came toward me. Then

ἀποκριθήσονται αὐτῷ οἱ δίκαιοι
will answer to him the righteous (ones)

λέγοντες Κύριε, πότε σε εἶδαμεν πεινῶντα καὶ
saying Lord, when you we saw hungering and

ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν;
we fed, or thirsting and we caused to drink?

and the gnashing of [his] teeth will be.'

31 "When the Son of man arrives in his glory, and all the angels with him, then he will sit down on his glorious throne.

32 And all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats. 33 And he will put the sheep on his right hand, but the goats on his left.

34 "Then the king will say to those on his right, 'Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the founding of the world.

35 For I became hungry and you gave me something to eat; I got thirsty and you gave me something to drink. I was a stranger and you received me hospitably; 36 naked, and you clothed me. I fell sick and you looked after me. I was in prison and you came to me.' 37 Then the righteous ones will answer him with the words, 'Lord, when did we see you hungry and feed you, or thirsty, and give you something to drink?

38 πότε δέ σε είδαμεν ξένον και
When but you we saw stranger and
συνηγάγομεν, η̄ γυμνόν καῑ περιεβάλομεν;
we gathered, or naked and we clothed?

39 πότε δέ σε είδομεν άσθενούντα η̄ έν
When but you we saw falling sick or in
φυλακή καῑ ήλθομεν προς̄ σε; 40 καῑ
prison and we came toward you? 40 καῑ

ποκριθεις̄ ο̄ βασιλεύς̄ έρεῑ αυτοίς̄
having answered the king will say to them
'Αμην̄ λέγω̄ ῡμίν, έφ'̄ όσον
Amen I am saying to you, upon how much

έποιήσατε ένῑ τούτων̄ τών̄ αδελφών̄ μου
you did to one of these the brothers of me
των̄ έλαχίστων, έμοῑ έποιήσατε.
the least (ones), to me you did.

41 τότε̄ έρεῑ καῑ τοίς̄ έξ̄
Then he will say also to the (ones) out of
εὐωνύμων̄ Πορεύεσθε̄ άπ'̄ έμοῦ
left-hand (places) Be going your way from me

κατηραμένοῑ εις̄ τὸ̄ πῦρ̄ τὸ̄
(ones) having been cursed into the fire the
αἰώνιον̄ τὸ̄ ήτοιμασμένον̄ τῷ̄ διαβόλῳ̄
everlasting the having been prepared to the Devil

καῑ τοίς̄ άγγέλοις̄ αὐτοῦ̄ 42̄ έπεινάσα
and to the angels of him; I became hungry
γάρ̄ καῑ οὐκ̄ έδώκατέ̄ μοῑ φαγεῖν, καῑ
for and not you gave me to eat, and

έδιψησᾱ καῑ οὐκ̄ έποτίσατέ̄ με,
I got thirsty and not you caused to drink me,
43̄ ξένος̄ ήμιν̄ καῑ οὐ̄ συνηγάγετέ̄ με,
stranger I was and not you gathered me,

γυμνός̄ καῑ οὐ̄ περιεβάλετέ̄ με, άσθενής̄ καῑ
naked and not you clothed me, sick and
έν̄ φυλακή̄ καῑ οὐκ̄ έπεσκέψασθέ̄ με. 44̄ τότε̄
in prison and not you looked after me. Then

άποκριθήσονταῑ καῑ αυτοί̄ λέγοντες̄ Κύριε,
will answer also they saying Lord,
πότε̄ σε̄ είδομεν̄ πεινώντᾱ η̄ διψώντᾱ η̄
when you we saw hungering or thirsting or

ξένον̄ η̄ γυμνόν̄ η̄ άσθενή̄ η̄ έν̄ φυλακή̄ καῑ
stranger or naked or sick or in prison and
οὐ̄ διηκονήσαμέν̄ σοι; 45̄ τότε̄ άποκριθήσεταῑ
not we did service to you? Then he will answer

αὐτοίς̄ λέγων̄ 'Αμην̄ λέγω̄ ῡμίν, έφ'̄
to them saying Amen I say to you, upon
όσον̄ οὐκ̄ έποιήσατε̄ ένῑ τούτων̄ τών̄
how much not you did to one of these the

έλαχίστων, οὐδὲ̄ έμοῑ έποιήσατε. 46̄ καῑ
least (ones), neither to me you did. And

38 When did we see you a stranger and re-
ceive you hospitably,
or naked, and clothe
you? 39 When did
we see you sick or in
prison and go to you?

40 And in reply the
king will say to them,
'Truly I say to you,
To the extent that
you did it to one of
the least of these my
brothers, you did it
to me.'

41 "Then he will
say, in turn, to those
on his left, 'Be on
YOUR way from me,
YOU who have been
cursed, into the ever-
lasting fire prepared
for the Devil and his
angels. 42 For I
became hungry, but
you gave me nothing
to eat, and I got
thirsty, but you gave
me nothing to drink.

43 I was a stranger,
but you did not
receive me hospitably;
naked, but you did
not clothe me; sick
and in prison, but
you did not look
after me.'

44 Then they also will answer
with the words, 'Lord,
when did we see you
hungry or thirsty or
a stranger or naked
or sick or in prison
and did not minister
to you?'

45 Then he will answer
them with the words, 'Truly I say
to you, To the extent
that you did not do it
to one of these least
ones, you did not do
it to me.'

46 And

ἀπελεύσονται οἱ τοὶ εἰς κόλασιν
will go off these into lopping off
αἰώνιον, οἱ δὲ δίκαιοι εἰς ζῶην
everlasting, the but righteous (ones) into life
αἰώνιον.
everlasting.

26 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς
And it occurred when finished the Jesus

πάντας τοὺς λόγους τούτους, εἶπεν τοῖς
all the words these, he said to the
μαθηταῖς αὐτοῦ ² Οἴδατε ὅτι μετὰ δύο
disciples of him You have known that after two
ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ
days the passover is occurring, and the
υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς τὸ

σταυρωθῆναι,
to be put upon the stake.

3 Τότε συνήχθησαν οἱ ἀρχιερεῖς
Then were led together the chief priests
καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν
and the older men of the people into the
αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου
courtyard of the chief priest the (one) being said
Καϊάφα, ⁴ καὶ συνεβουλεύσαντο ἵνα
Caiaphas, and took counsel together in order that
τὸν Ἰησοῦν δόλω κρατήσωσιν καὶ
the Jesus to crafty device they might seize and
ἀποκτείνωσιν. ⁵ ἔλεγον δέ Μὴ ἐν
they may kill; they were saying but Not in
τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται
the festival, in order that not uproar might occur
ἐν τῷ λαῷ.
in the people.

6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν
Of the but Jesus having come to be in
Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,
Bethany in house of Simon the leper,
7 προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον
came toward to him woman having alabaster case
μύρου βαρυτίμου καὶ κατέχεεν ἐπὶ
of perfumed oil costly and was pouring upon
τῆς κεφαλῆς αὐτοῦ ἀνακειμένου. **8** ἰδόντες
the head of him lying up. Having seen
δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες
but the disciples became indignant saying
Εἰς τί ἡ ἀπώλεια αὕτη; ⁹ ἐδύνατο γὰρ
Into what the waste this? Was able for
τοῦτο πρᾶθῆναι πολλοῦ καὶ δοθῆναι
this to be sold of much and to be given

these will depart into everlasting cutting-off, but the righteous ones into everlasting life."

26 Now when Jesus had finished all these sayings, he said to his disciples: **2** "You know that two days from now the passover occurs, and the Son of man is to be delivered up to be impaled."

3 Then the chief priests and the older men of the people gathered together in the courtyard of the high priest who was called Caiaphas, **4** and took counsel together to seize Jesus by crafty device and kill him. **5** However, they kept saying: "Not at the festival, in order that no uproar may arise among the people."

6 While Jesus happened to be in Bethany in the house of Simon the leper, **7** a woman with an alabaster case of costly perfumed oil approached him, and she began pouring it upon his head as he was reclining at the table. **8** On seeing this the disciples became indignant and said: "Why this waste?" **9** For this could have been sold for a great deal and been given

πτωχοῖς. 10 γνοὺς δὲ ὁ Ἰησοῦς
to poor (ones). Having known but the Jesus

εἶπεν αὐτοῖς Τί κόπους παρέχετε τῇ
said to them Why troubles have you beside to the

γυναϊκί; ἔργον γὰρ καλὸν ἤργασατο εἰς
woman? Work for fine she worked into

ἐμέ· 11 πάντοτε γὰρ τοὺς πτωχοὺς
me; always for the poor (ones)

ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ
you are having with myself, me but not

πάντοτε ἔχετε· 12 βαλοῦσα γὰρ
always you are having; having thrown for

αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ
this [woman] the perfumed oil this upon the

σώματός μου πρὸς τὸ ἐνταφιάσαι
body of me toward the to put into the grave

με ἐποίησεν. 13 ἀμήν λέγω ὑμῖν, οἅπου
me she did. Amen I am saying to you, where

ἔαν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν
if ever might be preached the good news this in

ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ
whole the world, will be spoken also which

ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.
did this [woman] into remembrance of her.

14 Τότε πορευθεὶς εἰς τῶν δώδεκα,
Then having gone his way one of the twelve,

ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς
the (one) being said Judas Iscariot, toward

τοὺς ἀρχιερεῖς 15 εἶπεν Τί θέλετέ
the chief priests he said What are you willing

μοι δοῦναι καγὼ ὑμῖν παραδώσω αὐτόν;
to me to give and I to you will give over him?

οἱ δὲ ἔστησαν αὐτῷ τριάκοντα
The (ones) but stipulated to him thirty

ἀργύρια. 16 καὶ ἀπὸ τότε ἐζήτη
silver [pieces]. And from then he was seeking

εὐκαιρίαν ἵνα αὐτὸν παραδῷ.
opportunity in order that him he might give over.

17 Τῇ δὲ πρώτῃ τῶν
To the but first [day] of the

ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ
unfermented cakes came toward the disciples to the

Ἰησοῦ λέγοντες Ποῦ θέλεῖς
Jesus saying Where are you willing

ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;
we should prepare to you to eat the passover?

18 ὁ δὲ εἶπεν Ὑπάγετε εἰς τὴν
The (one) but said Be you going under into the

πόλιν πρὸς τὸν δεῖνα καὶ εἶπατε αὐτῷ
city toward the So-and-so and say to him

to poor people."

10 Aware of this, Jesus said to them: "Why do you try to make trouble for the woman? For she did a fine deed toward me. 11 For you always have the poor with you, but you will not always have me. 12 For when this woman put this perfumed oil upon my body, she did it for the preparation of me for burial. 13 Truly I say to you, Wherever this good news is preached in all the world, what this woman did shall also be told as a remembrance of her."

14 Then one of the twelve, the one called Judas Is-car'i-ot, went to the chief priests 15 and said: "What will you give me to betray him to you?" They stipulated to him thirty silver pieces. 16 So from then on he kept seeking a good opportunity to betray him.

17 On the first day of the unfermented cakes the disciples came up to Jesus, saying: "Where do you want us to prepare for you to eat the passover?" 18 He said: "Go into the city to So-and-so and say to him,

Ὁ διδάσκαλος λέγει Ὁ καιρός
 The teacher is saying The appointed time
 μου ἐγγύς ἐστὶν πρὸς σέ ποιῶ τὸ
 of me near is toward you I am making the
 πάσχα μετὰ τῶν μαθητῶν μου. 19 καὶ
 passover with the disciples of me. And
 ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς
 did the disciples as gave orders to them
 ὁ Ἰησοῦς, καὶ ἠτοίμασαν τὸ πάσχα.
 the Jesus, and they prepared the passover.

20 Ὁψίας δὲ γενομένης
 Of evening but having come to be
 ἀνέκειτο μετὰ τῶν δώδεκα μαθητῶν.
 he was lying up with the twelve disciples.

21 καὶ ἐσθιόντων αὐτῶν εἶπεν Ἀμὴν
 And eating of them he said Amen
 λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν
 I am saying to you that one out of you
 παραδώσει με. 22 καὶ λυπούμενοι σφόδρα
 will give over me. And being grieved very much
 ἤρξαντο λέγειν αὐτῷ εἰς ἕκαστος
 they started to be saying to him one each

Μήτι ἐγώ εἰμι, κύριε; 23 ὁ δὲ
 Not what I am, Lord? The (one) but

ἀποκριθεὶς εἶπεν Ὁ ἐμβάψας
 having answered said The (one) having dipped in
 μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ οὗτός
 with me the hand in the bowl this (one)

με παραδώσει; 24 ὁ μὲν υἱὸς τοῦ
 me will give over; the indeed Son of the
 ἀνθρώπου ὑπάγει καθὼς
 man is going away according as

γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ
 It has been written about him, woe but to the
 ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ
 man that through whom the Son of the

ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ
 man is being given over; fine it was to him
 εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.
 if not was generated the man that.

25 ἀποκριθεὶς δὲ Ἰούδας ὁ
 Having answered but Judas the (one)
 παραδιδούς αὐτὸν εἶπεν Μήτι ἐγώ εἰμι,
 giving over him said Not what I am,

ῥαββεῖ; λέγει αὐτῷ Σὺ εἶπας.
 Rabbi? He is saying to him You you said.

26 Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ
 Eating but of them having taken the
 Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ
 Jesus loaf and having blessed he broke and

The Teacher says, 'My appointed time is near; I will celebrate the passover with my disciples at your home.'" 19 And the disciples did as Jesus ordered them, and they got things ready for the passover.

20 When, now, it had become evening, he was reclining at the table with the twelve disciples.

21 While they were eating, he said: "Truly I say to you, One of you will betray me." 22 Being very much grieved at this, they commenced each and every one to say

to him: "Lord, it is not I, is it?" 23 In reply he said: "He that dips his hand with me in the bowl is the one that will

betray me. 24 True, the Son of man is going away, just as it is written concerning

him, but woe to that man through whom the Son of man is betrayed! It would have been finer for him

if that man had not been born." 25 By way of reply Judas, who was about to

betray him, said: "It is not I, is it, Rabbi?" He said to him: "You yourself said [it]."

26 As they continued eating, Jesus took a loaf and, after saying a blessing, he broke it and,

δούς τοῖς μαθηταῖς εἶπεν Λάβετε
 having given to the disciples he said Take you
 φάγετε, τούτο ἐστὶν τὸ σῶμά μου.
 eat you, this is the body of me.
 27 καὶ λαβὼν ποτήριον καὶ
 And having taken cup and
 εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων
 having given thanks he gave to them saying
 Πίετε ἐξ αὐτοῦ πάντες, 28 τοῦτο
 Drink you out of it [you] all, 28 this
 γὰρ ἐστὶν τὸ αἷμά μου τῆς διαθήκης
 for is the blood of me of the covenant
 τὸ περὶ πολλῶν ἐκχυννόμενον εἰς
 the (one) about many being poured out into
 ἄφεσιν ἁμαρτιῶν. 29 λέγω δὲ ὑμῖν,
 forgiveness of sins; I am saying but to you,
 οὐ μὴ πῶς ἀπ' ἄρτι ἐκ
 not will I should drink from right now out of
 τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως
 this the product of the vine until
 τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ
 the day that whenever it
 πίνω μεθ' ὑμῶν καινὸν ἐν τῇ
 I may be drinking with you new in the
 βασιλείᾳ τοῦ πατρὸς μου. 30 Καὶ
 kingdom of the Father of me. 30 And
 ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος
 having sung hymns they went out into the Mount
 τῶν Ἑλαιῶν.
 of the Olives.

31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς Πάντες
 Then is saying to them the Jesus All
 ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ
 you will be stumbled in me in the night
 ταύτη, γέγραπται γὰρ Πατάξω τὸν
 this, it has been written for I shall smite the
 ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα
 shepherd, and will be scattered about the sheep
 τῆς ποίμνης; 32 μετὰ δὲ τὸ ἐγερθῆναι
 of the flock; 32 after but the to be raised up
 με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.
 me I shall go before you into the Galilee.
 33 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ
 Having answered but the Peter said to him
 Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ
 If all they will be stumbled in you, I
 οὐδέποτε σκανδαλισθήσομαι. 34 ἔφη αὐτῷ
 never shall be stumbled. 34 Said to him
 ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ
 the Jesus Amen I am saying to you that in this

giving it to the disci-
 ples, he said: "TAKE,
 eat. This means my
 body." 27 Also,
 he took a cup and,
 having given thanks,
 he gave it to them,
 saying: "Drink out of
 it, all of you; 28 for
 this means my 'blood
 of the covenant,'
 which is to be poured
 out in behalf of many
 for forgiveness of sins.
 29 But I tell you,
 I will by no means
 drink henceforth any
 of this product of
 the vine until that
 day when I drink
 it new with you in
 the kingdom of my
 Father." 30 Finally,
 after singing praises,
 they went out to the
 Mount of Olives.

31 Then Jesus said
 to them: "All of you
 will be stumbled in
 connection with me
 on this night, for it is
 written, 'I will strike
 the shepherd, and the
 sheep of the flock will
 be scattered about.'
 32 But after I have
 been raised up, I will
 go ahead of you into
 Gal'ilee." 33 But Pe-
 ter, in answer, said to
 him: "Although all the
 others are stumbled
 in connection with
 you, never will I be
 stumbled!" 34 Jesus
 said to him: "Truly
 I say to you, On this

τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρίς
the night before cock to sound three times
ἀπαρνήσει με. 35 λέγει αὐτῷ ὁ Πέτρος
you will disown me. Issaying to him the Peter

Κἂν δεῖ με σὺν σοὶ
And if it may be necessary me together with you
ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. ὁμοίως
to die, not not you I shall disown. Likewise
καὶ πάντες οἱ μαθηταὶ εἶπαν.
also all the disciples said.

36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς
Then is coming with them the Jesus

εἰς χωρίον λεγόμενον Γεθσημανεὶ, καὶ λέγει
into spot beingsaid Gethsemane, and is saying
τοῖς μαθηταῖς Καθίσατε αὐτοῦ ἕως
to the disciples Sit you down in this place until
οὗ ἀπελθῶν ἐκεῖ προσεύξωμαι. 37 καὶ
which having gone off there I might pray. And

παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο
having taken along the Peter and the two
υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ
sons of Zebedee he started to be grieved and
ἀδημονεῖν. 38 τότε λέγει αὐτοῖς
to be sorely troubled. Then he is saying to them

Περὶλυτός ἐστιν ἡ ψυχὴ μου ἕως
Deeply grieved is the soul of me until
θανάτου· μέναιτε ὧδε καὶ γρηγορεῖτε
death; stay you here and be you staying awake

μετ' ἐμοῦ. 39 καὶ προελθὼν μικρὸν
with me. And having come toward little
ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος
he fell upon face of him praying

καὶ λέγων Πάτερ μου, εἰ δυνατόν ἐστιν,
and saying Father of me, if possible it is,
παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο·
let pass by from me the cup this;
πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ.
besides not as I am willing but as you.

40 καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ
And he is coming toward the disciples and
εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ
is finding them sleeping, and is saying to the
Πέτρῳ Οὔτως οὐκ ἰσχύσατε μίαν ὥραν
Peter Thus not you were strong one hour

γρηγορῆσαι μετ' ἐμοῦ; 41 γρηγορεῖτε
to stay awake with me? Be you staying awake

καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε
and be you praying, in order that not you might enter
εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἢ
into temptation; the indeed spirit eager the

night, before a cock crows, you will disown me three times."

35 Peter said to him: "Even if I should have to die with you, I will by no means disown you." All the other disciples also said the same thing.

36 Then Jesus came with them to the spot called Geth-sem'ane, and he said to the disciples: "Sit down here while I go over there and pray."

37 And taking along Peter and the two sons of Zeb'edee, he started to be sorely troubled. 38 Then he said to them: "My soul is deeply grieved, even to death. Stay here and keep on the watch with me." 39 And going a little way forward, he fell upon his face, praying and saying: "My Father, if it is possible, let this cup pass away from me. Yet, not as I will, but as you will."

40 And he came to the disciples and found them sleeping, and he said to Peter: "Could you men not so much as watch one hour with me? 41 Keep on the watch and pray continually, that you may not enter into temptation. The spirit, of course, is eager,

δὲ σὰρξ ἀσθενής. 42 πάλιν ἐκ
but flesh weak. Again out of

δευτέρου ἀπελθὼν π ὡσηύξατο λέγων
second (time) having gone off he prayed saying

Πάτερ μου, εἰ οὐ δύναται τοῦτο
Father of me, if not it is possible this

παρελθεῖν ἔαν μὴ αὐτὸ πῖω,
to pass by if ever not it I should drink,

γενηθῆτω τὸ θέλημά σου. 43 καὶ
let take place the will of you. And

ἔλθων πάλιν εὗρεν αὐτοὺς καθεύδοντας,
having come again he found them sleeping,

ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ
were for of them the eyes

βεβαρημένοι. 44 καὶ ἀφεῖς
having been made heavy. And having let go off

αὐτοὺς πάλιν ἀπελθὼν προσηύξατο ἐκ
them again having gone off he prayed out of

τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν.
third (time) the very word having said again.

45 τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ
Then he is coming toward the disciples and

λέγει αὐτοῖς Καθεύδετε λοιπὸν
is saying to them You are sleeping leftover (thing)

καὶ ἀναπαύεσθε· Ἰδοὺ ἤγγικεν ἡ ὥρα
and you are resting; look! has drawn near the hour

καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται
and the Son of the man is being given over

εἰς χεῖρας ἁμαρτωλῶν. 46 ἐγείρεσθε
into hands of sinners. Be you getting up

ἄγωμεν· Ἰδοὺ ἤγγικεν ὁ
let us be going; look! has drawn near the (one)

παραδιδούς με. 47 Καὶ ἔτι αὐτοῦ λαλοῦντος
giving over me. And yet of him speaking

Ἰδοὺ Ἰούδας εἰς τῶν δώδεκα ἦλθεν καὶ μετ'
look! Judas one of the twelve came and with

αὐτοῦ ὄχλος πολλὸς μετὰ μαχαιρῶν καὶ ξύλων
him crowd much with swords and woods

ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ
from the chief priests and older men of the

λαοῦ.

48 ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν
The (one) but giving over him gave

αὐτοῖς σημεῖον λέγων Ὅν ἂν φιλήσω
to them sign saying Whom likely I should kiss

αὐτός ἐστιν· κρατήσατε αὐτόν. 49 καὶ
he it is; seize you him. And

εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν
immediately having come toward the Jesus he said

but the flesh is weak." 42 Again, for the second time, he went off and prayed, saying: "My Father, if it is not possible for this to pass away except I drink it, let your will take place." 43 And he came again and found them sleeping, for their eyes were heavy.

44 So leaving them, he again went off and prayed for the third time, saying once more the same word.

45 Then he came to the disciples and said to them: "At such a time as this you are sleeping and taking your rest! Look!

The hour has drawn near for the Son of man to be betrayed into the hands of sinners. 46 Get up, let us go. Look! My betrayer has drawn near." 47 And while he was yet speaking, look! Judas, one of the twelve, came and with him a great crowd with swords and clubs from the chief priests and older men of the people.

48 Now his betrayer had given them a sign, saying: "Whoever it is I kiss, this is he; take him into custody." 49 And going straight up to Jesus he said:

Χαίρει, βαββει· και κατεφίλησεν
 Be rejoicing, Rabbi; and he kissed down
 αὐτόν. 50 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἐταίρει,
 him. The but Jesus said to him Fellow,
 ἐφ' ᾧ δὲ πάρει; τότε
 upon which are you present? Then
 προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ
 having come toward they laid on the hands upon
 τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν. 51 καὶ ἰδοὺ
 the Jesus and seized him. And look!
 εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας
 one of the (ones) with Jesus having stretched out
 τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ
 the hand drew the sword of him and
 πατάξας τὸν δούλον τοῦ ἀρχιερέως
 having smitten the slave of the chief priest
 ἀφείλεν αὐτοῦ τὸ ὠτίον. 52 τότε λέγει
 he took off of him the ear. Then is saying
 αὐτῷ ὁ Ἰησοῦς Ἀπόστρεφον τὴν μάχαιράν
 to him the Jesus Return the sword
 σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ
 of you into the place of it, all for
 οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ
 the (ones) having taken sword in sword
 ἀπολοῦνται· 53 ἢ δοκεῖς ὅτι οὐ
 they will perish; or are you thinking that not
 δύναμαι παρακαλεῖσθαι τὸν πατέρα μου, καὶ
 I am able to entreat the Father of me, and
 παραστήσει μοι ἄρτι πλείω δώδεκα
 he will supply to me right now more than twelve
 λεγιῶνας ἀγγέλων; 54 πῶς οὖν
 legions of angels? How therefore
 πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως
 should be fulfilled the Scriptures that thus
 δεῖ γενέσθαι; 55 Ἐν ἐκείνῃ τῇ ὥρᾳ
 it is necessary to take place? In that the hour
 εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις Ὡς ἐπὶ
 said the Jesus to the crowds As upon
 ληστήν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων
 robber you came out with swords and woods
 συλλαβεῖν με; καθ' ἡμέραν ἐν τῷ
 to arrest me? According to day in the
 ἱερῷ ἐκαθεζόμην διδάσκων καὶ οὐκ
 temple I was sitting down teaching and not
 ἐκράτησατέ με. 56 Τοῦτο δὲ ὅλον
 you seized me. This but whole

γέγονεν ἵνα πληρωθῶσιν αἱ
 has taken place in order that might be fulfilled the
 γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ
 Scriptures of the prophets. Then the disciples

"Good day, Rabbi!"
 and kissed him very
 tenderly. 50 But
 Jesus said to him:
 "Fellow, for what
 purpose are you
 present?" Then they
 came forward and laid
 hands on Jesus and
 took him into custody.
 51 But, look! one
 of those with Jesus
 reached out his hand
 and drew his sword
 and struck the slave
 of the high priest
 and took off his ear.
 52 Then Jesus said
 to him: "Return your
 sword to its place, for
 all those who take
 the sword will perish
 by the sword. 53 Or
 do you think that I
 cannot appeal to my
 Father to supply me
 at this moment more
 than twelve legions
 of angels?" 54 In
 that case, how would
 the Scriptures be
 fulfilled that it must
 take place this way?"
 55 In that hour Jesus
 said to the crowds:
 "Have you come out
 with swords and
 clubs as against a
 robber to arrest me?
 Day after day I used
 to sit in the temple
 teaching, and yet you
 did not take me into
 custody. 56 But all
 this has taken place
 for the scriptures
 of the prophets to
 be fulfilled." Then
 all the disciples

πάντες ἄφέντες αὐτὸν ἔφυγον.
all having let go off him fled.

57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν
The (ones) but having seized the Jesus
ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου
led off toward Caiaphas the high priest, where
οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
the scribes and the older men
συνήχθησαν. 58 ὁ δὲ Πέτρος

were led together. The but Peter
ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς
was following to him from afar off until the
αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν
courtyard of the chief priest, and having entered
ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν
within was sitting with the subordinates to see
τὸ τέλος.
the end.

59 οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον
The but chief priests and the Sanhedrin
ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ
whole were seeking false testimony down on the
Ἰησοῦ ὅπως αὐτὸν θανατώσωσιν,
Jesus so that him they might put to death,

60 καὶ οὐχ εὗρον πολλῶν
and not they found of many
προσελθόντων ψευδομαρτύρων. Ὑστερον δὲ
having come toward false witnesses. Latterly but
προσελθόντες δύο 61 εἶπαν Οὗτος ἔφη
having come toward two said This one said

Δύναμι καταλύσαι τὸν ναὸν τοῦ
I am able to loose down the divine habitation of the
θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομήσαι.
God and through three days to build up.

62 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν
And having stood up the chief priest said
αὐτῷ Οὐδὲν ἀποκρίνη; τί οὐτοί
to him Nothing are you answering? What these
σου καταμαρτυροῦσιν; 63 ὁ δὲ Ἰησοῦς
of you are testifying down on? The but Jesus

ἔσιώπα. καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ
was silent. And the chief priest said to him

Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ
I put under oath you down of the God the
ζώντος ἵνα ἡμῖν εἴπῃς εἰ σὺ
living in order that to us you should say if you
εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ. 64 λέγει
are the Christ the Son of the God. Is saying

abandoned him
and fled.

57 Those who took Jesus into custody led him away to Caiaphas the high priest, where the scribes and the older men were gathered together. 58 But Peter kept following him at a good distance, as far as the courtyard of the high priest, and, after going inside, he was sitting with the house attendants to see the outcome.

59 Meantime the chief priests and the entire San'hedrin* were looking for false witness against Jesus in order to put him to death, 60 but they found none, although many false witnesses came forward. Later on two came forward 61 and said: "This man said, 'I am able to throw down the temple of God and build it up in three days.'" 62 With that the high priest stood up and said to him: "Have you no answer? What is it these are testifying against you?" 63 But Jesus kept silent. So the high priest said to him: "By the living God I put you under oath to tell us whether you are the Christ the Son of God!" 64 Jesus said

59* San'hedrin, J17:18,22; or, "Supreme Court." See Matthew 5:22.

αὐτῷ ὁ Ἰησοῦς Σὺ εἶπας· πλὴν
to him the Jesus You you said; besides

λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν
I am saying to you, from right now you will see the

υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ
Son of the man sitting out of

δεξιῶν τῆς δυνάμεως καὶ
right-hand [parts] of the power and

ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ
coming upon the clouds of the

οὐρανοῦ. 65 τότε ὁ ἀρχιερεὺς διέρηξεν
heaven. Then the chief priest broke through

τὰ ἱμάτια αὐτοῦ λέγων Ἐβλασφήμησεν·
the outer garments of him saying He blasphemed;

τί ἔτι χρείαν ἔχομεν μαρτύρων; Ἴδε
what yet need we are having of witnesses? See

νῦν ἠκούσατε τὴν βλασφημίαν. 66 τί ὑμῖν
now you heard the blasphemy. What to you

δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπαν
seems it? The (ones) but having answered said

Ἐνοχὸς θανάτου ἐστίν. 67 τότε ἐπέπτυσαν
Held in of death he is. Then they spit

εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν
into the face of him and hit with fists

αὐτόν, οἱ δὲ ἐράπισαν 68 λέγοντες
him, the (ones) but slapped saying

Προφήτευσον ἡμῖν, χριστέ, τίς ἐστίν ὁ
Prophecy to us, Christ, who is the (one)

παίσας σε;
havi g hit you?

69 Ὁ δὲ Πέτρος ἐκάθητο ἔξω
The but Peter was sitting outside

ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία
in the courtyard; and came toward him one

παιδίσκη λέγουσα Καὶ σὺ ἦσθα μετὰ Ἰησοῦ
servant girl saying Also you were with Jesus

τοῦ Γαλιλαίου· 70 ὁ δὲ ἠρνήσατο
the Galilean; the (one) but denied

ἐμπροσθεν πάντων λέγων Οὐκ οἶδα τί
in front of all saying Not I have known what

λέγεις. 71 ἐξεληθόντα δὲ εἰς τὸν
you are saying. Having gone out but into the

πυλῶνα εἶδεν αὐτόν ἄλλη καὶ λέγει
gatehouse saw him another [girl] and is saying

τοῖς ἐκεῖ Οὗτος ἦν μετὰ Ἰησοῦ
to the (ones) there This (one) was with Jesus

τοῦ Ναζωραίου· 72 καὶ πάλιν ἠρνήσατο μετὰ
the Nazarene; and again he denied with

ὄρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον.
oath that Not I have known the man.

to him: "You yourself said [it]. Yet I say

to you men, From henceforth you will

see the Son of man sitting at the right

hand of power and coming on the clouds

of heaven." 65 Then the high priest ripped

his outer garments, saying: "He has blas-

phemed! What further need do we have of

witnesses? See! Now you have heard the

blasphemy. 66 What is your opinion?"

They returned answer: "He is liable to death."

67 Then they spit into his face and hit

him with their fists. Others slapped him in

the face, 68 saying: "Prophecy to us, you

Christ. Who is it that struck you?"

69 Now Peter was sitting outside in the

courtyard; and a servant girl came up to

him, saying: "You, too, were with Jesus the

Gal-i-le'an!" 70 But he denied it before

them all, saying: "I do not know what you

are talking about." 71 After he had gone

out to the gatehouse, another girl noticed

him and said to those there: "This man

was with Jesus the Naz-a-rene." 72 And

again he denied it, with an oath: "I do

not know the man!"

73 μετὰ μικρὸν δὲ προσελθόντες
 After little but having come toward
 οἱ ἐστῶτες εἶπον τῷ Πέτρῳ Ἀληθῶς
 the (ones) standing said to the Peter Truly
 καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά
 also you out of them are, and for the speech
 σου δῆλον σε ποιεῖ· 74 τότε ἤρξατο
 of you evident you it is making; then he started
 καταθεματίζεῖν καὶ ὀμνύειν ὅτι Οὐκ
 to be cursing and to be swearing that Not
 οἶδα τὸν ἄνθρωπον. καὶ εὐθύς
 I have known the man. And at once
 ἀλέκτωρ ἐφώνησεν· 75 καὶ ἐμνήσθη ὁ
 cock sounded; and remembered the
 Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι
 Peter of the saying of Jesus having said that
 Πρὶν λέκτορα φωνῆσαι τρίς
 Before cock to sound three times
 ἀπαρνήσῃ με, καὶ ἐξελθὼν ἔξω
 you will disown me, and having gone forth outside
 ἔκλαυσεν ἰπικρῶς.
 he wept bitterly.

27 Πρωίας δὲ γενομένης
 Of morning but having occurred
 συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς
 counsel together took all the chief priests
 καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ
 and the older men of the people down on
 τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν· 2 καὶ
 the Jesus as-and to put to death him; and
 δῆσαντες αὐτόν ἀπήγαγον καὶ παρέδωκαν
 having bound him they led off and gave over
 Πειλάτῳ τῷ ἡγεμόνι.
 to Pilate the governor.

3 Τότε ἰδὼν Ἰούδας ὁ
 Then having seen Judas the (one)
 παραδούς αὐτόν ὅτι κατεκρίθη
 having given over him that he was judged down
 μεταμεληθεὶς ἔστρεψεν τὰ τριάκοντα
 having felt remorse turned back the thirty
 ἀργύρια τοῖς ἀρχιερεῦσιν καὶ
 silver (pieces) to the chief priests and
 πρεσβυτέροις 4 λέγων Ἠμάρτον
 older men saying I sinned
 παραδούς αἷμα δίκαιον. οἱ δὲ
 having given over blood righteous. The (ones) but
 εἶπαν Τί πρὸς ἡμᾶς; σὺ δὲ
 said What toward us? You will see.
 5 καὶ ῥίψας τὰ ἀργύρια εἰς τὸν
 And having cast the silver (pieces) into the

73 After a little while those standing around came up and said to Peter: "Certainly you also are one of them, for, in fact, your dialect gives you away." 74 Then he started to curse and swear: "I do not know the man!" And immediately a cock crowed. 75 And Peter called to mind the saying Jesus spoke, namely: "Before a cock crows, you will disown me three times." And he went outside and wept bitterly.

27 When it had become morning, all the chief priests, and the older men of the people held a consultation against Jesus so as to put him to death. 2 And, after binding him, they led him off and handed him over to Pilate the governor.

3 Then Judas, who betrayed him, seeing he had been condemned, felt remorse and turned the thirty silver pieces back to the chief priests and older men, 4 saying: "I sinned when I betrayed righteous blood." They said: "What is that to us? You must see to that!" 5 So he threw the silver pieces into the

ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν
divine habitation he withdrew, and having gone off
ἀπήγγαστο. 6 Οἱ δὲ ἀρχιερεῖς
he hanged himself. The but chief priests

λαβόντες τὰ ἀργύρια εἶπαν Οὐκ
having taken the silver [pieces] said Not
ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν
it is allowed to throw them into the
κορβανᾶν, ἐπεὶ τιμὴ αἵματος ἐστίν·
sacred treasure, since price of blood it is;

7 συμβούλιον δὲ λαβόντες ἠγόρασαν
coun el together but having taken they bought
ἐξ αὐτῶν τὸν Ἄγρον τοῦ Κεραμέως εἰς
out of them the Field of the Potter into
ταφὴν τοῖς ξένοις. 8 διὸ ἐκλήθη
burial to the strangers, Through which was called

ὁ ἀγρὸς ἐκεῖνος Ἄγρος Αἵματος ἕως τῆς
the field that Field of Blood till the
σήμερον. 9 Τότε ἐπληρώθη τὸ ρηθὲν
today. Then was fulfilled the (thing) spoken

διὰ Ἰερεμίου τοῦ προφήτου λέγοντος Καὶ
through Jeremiah the prophet saying And
ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν
they took the thirty silver [pieces], the

τιμὴν τοῦ τετιμημένου ὃν
price of the (one) having been priced whom
ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ, 10 καὶ
they priced from sons of Israel, and

ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως,
they gave them into the field of the potter,
καθὰ συνέταξέν μοι Κύριος.
according to what things ordered to me Lord.

11 Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν
"The but Jesus stood in front

τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ
of the governor; and inquired upon him the
ἡγεμῶν λέγων Σὺ εἶ ὁ βασιλεὺς τῶν
governor saying You are the king of the
Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη Σὺ
Jews? The but Jesus said You

λέγεις. 12 καὶ ἐν τῷ κατηγορεῖσθαι
you are saying. And in the to be accused
αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων
him by the chief priests and older men

οὐδὲν πεκρίνατο. 13 τότε λέγει αὐτῷ
nothing he answered. Then is saying to him
ὁ Πειλάτος Οὐκ ἀκούεις
the Pilate Not you are hearing

temple and withdrew,
and went off and
hanged himself.

6 But the chief
priests took the silver
pieces and said: "It
is not lawful to drop
them into the sacred
treasury, because
they are the price
of blood." 7 After
consulting together,
they bought with
them the potter's field
to bury strangers.

8 Therefore that field
has been called "Field
of Blood" to this very
day. 9 Then what
was spoken through
Jeremiah the prophet
was fulfilled, saying:
"And they took the
thirty silver pieces,
the price upon the
man that was priced,
the one on whom
some of the sons of
Israel set a price,
10 and they gave
them for the potter's
field, according to
what Jehovah* had
commanded me."

11 Jesus now stood
before the governor;
and the governor put
the question to him:
"Are you the king
of the Jews?" Jesus
replied: "You yourself
say [it]." 12 But,
while he was being
accused by the chief
priests and older men,
he made no answer.

13 Then Pilate said to
him: "Do you not hear

πόσα σου καταμαρτυροῦσιν;
how many (things) of you they are testifying against?

14 καὶ οὐκ ἀπεκρίθη αὐτῷ
And not he answered to him
πρὸς οὐδὲ ἓν ῥήμα, ὥστε
toward not-but one saying, as-and
θαυμάζειν τὸν ἡγεμόνα λίαν.
to be wondering the governor very much.

15 Κατὰ δὲ ἑορτὴν εἰώθει
According to but festival was accustomed
ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον
the governor to release one to the crowd bound one
ὃν ἤθελον. 16 εἶχον δὲ
whom they were wanting. They were having but

τότε δέσμιον ἐπίσμον λεγόμενον Βαραββάν.
then bound one notorious being said Barabbas.

17 συνηγμένων οὖν αὐτῶν
Having been led together therefore of them
εἶπεν αὐτοῖς ὁ Πειλάτος τίνα θέλετε
said to them the Pilate Whom are you willing

ἀπολύσω ὑμῖν τὸν Βαραββάν ἢ
I should release to you, the Barabbas or
'Ἰησοῦν τὸν λεγόμενον Χριστόν; 18 ἦδει
Jesus the being said Christ? He had known

γὰρ διὰ φθόνον παρέδωκαν
for that through envy they gave over

αὐτόν. 19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ
him. Sitting but of him upon the

βήματος ἀπέστειλεν πρὸς αὐτόν ἡ
judgment seat sent off toward him the

γυνὴ αὐτοῦ λέγουσα Μηδὲν σοὶ καὶ τῷ
woman of him saying Nothing to you and to the

δικαίῳ ἐκείνῳ, πολλὰ γὰρ
righteous (one) that, many (things) for

ἔπαθον σήμερον κατ' ὄναρ
I suffered today according to dream

δι' αὐτόν. 20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ
through him. The but chief priests and the

πρεσβύτεροι ἐπεισαν τοὺς ὄχλους ἵνα
older men persuaded the crowds in order that

αἰτήσωνται τὸν Βαραββάν τὸν δὲ
they should ask for the Barabbas the but

'Ἰησοῦν ἀπολέωσιν. 21 ἀποκριθεὶς
Jesus should they destroy. Having answered

δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς τίνα
but the governor said to them Whom

θέλετε ἀπὸ τῶν δύο ἀπολύσω
are you willing from the two I should release

ὑμῖν; οἱ δὲ εἶπαν Τὸν Βαραββάν.
to you? The (ones) but said The Barabbas.

how many things they are testifying against you?" 14 Yet he did not answer him, no, not a word, so that the governor wondered very much.

15 Now from festival to festival it was the custom of the governor to release a prisoner to the crowd, the one they wanted.

16 Just at that time they were holding a notorious prisoner called Bar-ab'bas.

17 Hence when they were gathered together Pilate said to them: "Which one do you want me

to release to you, Bar-ab'bas or Jesus

the so-called Christ?" 18 For he was aware that out of envy they had handed him over.

19 Moreover, while he was sitting on the judgment seat, his wife sent out to him, saying: "Have nothing to do with that

righteous man, for I suffered a lot today because of him."

20 But the chief priests and the older men persuaded the crowds to ask for Bar-ab'bas,

but to have Jesus destroyed. 21 Now in responding the governor said to them:

"Which of the two do you want me to release to you?" They said: "Bar-ab'bas."

22 λέγει αὐτοῖς ὁ Πειλᾶτος Τί οὖν
Is saying to them the Pilate What therefore
ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν;
shall I make Jesus the being said Christ?

λέγουσιν πάντες Σταυρωθήτω.
They are saying all Let him be put on the stake.

23 ὁ δὲ ἔφη Τί γὰρ κακὸν
The (one) but said What for bad (thing)
ἔποίησεν; οἱ δὲ περισσῶς
did he do? The (ones) but abundantly

ἔκραζον λέγοντες Σταυρωθήτω.
were crying out saying Let him be put on the stake.

24 ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν
Having seen but the Pilate that nothing
ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται
benefits but rather uproar is occurring

λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας
having taken water he washed off the hands

κατέναντι τοῦ ὄχλου λέγων Ἄθῶός εἰμι
down opposite the crowd saying Innocent I am

ἀπὸ τοῦ αἵματος τούτου ὑμεῖς
from the blood of this (one); you

ὄψεσθε. 25 καὶ ἀποκριθεὶς πᾶς ὁ
you will see. And having answered all the

λαὸς εἶπεν Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς
people said The blood of him upon us

καὶ ἐπὶ τὰ τέκνα ἡμῶν. 26 τότε
and upon the children of us. Then

ἀπέλευσεν αὐτοῖς τὸν Βαραββάν, τὸν δὲ
he released to them the Barabbas, the but

Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα
Jesus having whipped he gave over in order that

σταυρωθῇ.
he might be put on the stake.

27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος
Then the soldiers of the governor

παραλαβόντες τὸν Ἰησοῦν εἰς τὸ
having taken along the Jesus into the

πραιτώριον συνήγαγον ἐπ' αὐτὸν ὅλην
praetorium led together upon him whole

τὴν σπεῖραν. 28 καὶ ἐκδύσαντες
the body of troops. And having disrobed

αὐτὸν χλαμύδα κοκκίνην περιέθηκαν
him cloak scarlet they placed around

αὐτῷ, 29 καὶ πλέξαντες στέφανον ἔξ
him, and having braided crown out of

ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς
thorns they imposed upon the head

αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ,
of him and reed in the right [hand] of him,

22 Pilate said to them: "What, then, shall I do with Jesus the so-called Christ?"

They all said: "Let him be impaled!"

23 He said: "Why, what bad thing did he do?" Still they kept crying out all the more: "Let him be impaled!"

24 Seeing that it did no good but, rather, an uproar was arising, Pilate took water and washed his hands before the crowd, saying: "I am innocent of the blood of this [man]. You yourselves must see to it." 25 At that all the people said in answer: "His blood come upon us and upon our children." 26 Then he released Bar-ab'bas to them, but he had Jesus whipped and handed him over to be impaled.

27 Then the soldiers of the governor took Jesus into the governor's palace and gathered the whole body of troops together to him. 28 And disrobing him, they draped him with a scarlet cloak, 29 and they braided a crown out of thorns and put it on his head and a reed in his right hand.

καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ
 and having knelt in front of him
 ἐνέπαιξαν αὐτῷ λέγοντες Χαίρε,
 they made fun of him saying Be rejoicing,
 βασιλεῦ τῶν Ἰουδαίων, 30 καὶ ἐμπτύσαντες
 king of the Jews, and having spit on
 εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ
 into him they took the reed and
 ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. 31 καὶ
 were hitting into the head of him. And
 ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν
 when they made fun of him, they took off him
 τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ
 the cloak and put on him the
 ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν
 outer garments of him, and they led off him
 εἰς τὸ σταυρῶσαι.
 into the to be put on the stake.

32 Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον
 Going out but they found man
 Κυρηναῖον ὀνόματι Σίμωνα· τοῦτον
 Cyrenian to name Simon; this (one)
 ἠγγάρευσαν ἵνα
 they impressed into service in order that
 ἄρῃ τὸν σταυρὸν αὐτοῦ. 33 Καὶ
 he might lift up the stake of him. And
 ἐλθόντες εἰς τόπον λεγόμενον Γολγοθά,
 having come into place being said Golgotha,
 ὃ ἐστὶν Κρανίου Τόπος λεγόμενος,
 which is of Skull Place being said,
 34 ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς
 they gave to him to drink wine with gall
 μεμιγμένον· καὶ γευσάμενος οὐκ
 having been mixed; and having tasted not
 ἠθέλησεν πιεῖν. 35 σταυρῶσαντες δὲ
 he willed to drink. Having put on the stake but
 αὐτὸν διμερίσαντο τὰ ἱμάτια αὐτοῦ
 him they distributed the outer garments of him
 βάλλοντες κλῆρον, 36 καὶ καθήμενοι
 throwing lot, and sitting
 ἐτήρουν αὐτὸν ἐκεῖ. 37 καὶ
 they were observing him there. And
 ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν
 they put upon above the head of him the
 αἰτίαν αὐτοῦ γεγραμμένην Οὗτός
 charge of him having been written This (one)
 ἐστὶν Ἰησοῦς ὁ Βασιλεὺς τῶν Ἰουδαίων.
 is Jesus the King of the Jews.

And, kneeling before him, they made fun of him, saying: "Good day, you King of the Jews!" 30 And they spit upon him and took the reed and began hitting him upon his head. 31 Finally, when they had made fun of him, they took the cloak off and put his outer garments upon him and led him off for impaling.

32 As they were going out they found a native of Cy-re'ne named Simon. This man they impressed into service to lift up his torture stake.* 33 And when they came to a place called *Gol'go-tha*, that is to say, Skull* Place, 34 they gave him wine mixed with gall to drink; but, after tasting it, he refused to drink. 35 When they had impaled him they distributed his outer garments by casting lots, 36 and, as they sat, they watched over him there. 37 Also, they posted above his head the charge against him, in writing: "This is Jesus the King of the Jews."

32* See App 3c. 33* *Calva'ri-ae* (Calvary), Vg.

38 Τότε σταυροῦνται σὺν αὐτῷ
Then are put on stakes together with him
δύο λησται, εἷς ἐκ δεξιῶν καὶ
two robbers, one out of right-hand [parts] and
εἷς ἐξ ἐυωνύμων. 39 Οἱ δὲ
one out of left-hand [parts]. The (ones) but
παραπορευόμενοι ἐβλασφήμουν αὐτὸν
passing along were blaspheming him
κινῶντες τὰς κεφαλὰς αὐτῶν 40 καὶ λέγοντες
moving the heads of them and saying

Ὁ καταλύων τὸν ναὸν
The (one) loosing down the divine habitation
καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σώσον
and in three days building, save
σεαυτὸν εἰ υἱὸς εἶ τοῦ θεοῦ, κατάρβηθι
yourself; if son you are of the God, come down
ἀπὸ τοῦ σταυροῦ. 41 ὁμοίως καὶ οἱ
from the stake. Likewise also the

ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων
chief priests making fun of with the scribes
καὶ πρεσβυτέρων ἔλεγον 42 Ἄλλους
and older men were saying Others
ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· βασιλεὺς
he saved, himself not he is able to save; king

Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ
of Israel he is, let him come down now from
τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ' αὐτόν.
the stake and we will believe upon him.

43 Πέποιθεν ἐπὶ τὸν θεόν, ῥυσάσθω
He has trusted upon the God, let him rescue
νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι Θεοῦ
now if he is willing him; he said for that of God
εἰμί υἱός. 44 τὸ δ' αὐτὸ καὶ οἱ
I am Son. The but very (thing) also the

λησται οἱ συνσταυρωθέντες
robbers the (ones) put on stakes together
σὺν αὐτῷ ὠνείδιζον αὐτόν.
together with him were reproaching him.

45 Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο
From but sixth hour darkness occurred
ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης.
upon all the earth till hour ninth.

46 περὶ δὲ τὴν ἐνάτην ὥραν ἐβόησεν ὁ
About but the ninth hour called out the
'Ἰησοῦς ὠγῆ μεγάλη λέγων Ἐλωί ἐλωί
Jesus to voice great saying Eloi eloi
λεμὰ σαβαχθανεῖ; τοῦτ' ἐστὶν Θεέ μου θεέ
lema sabachthani? this is God of me God

38 Then two robbers were impaled with him, one on his right and one on his left. 39 So the passersby began speaking abusively of him, wagging their heads 40 and saying: "O you would-be thrower-down of the temple and builder of it in three days, save yourself! If you are a son of God, come down off the torture stake!" 41 In like manner also the chief priests with the scribes and older men began making fun of him and saying: 42 "Others he saved; himself he cannot save! He is King of Israel; let him now come down off the torture stake and we will believe on him. 43 He has put his trust in God; let Him now rescue him if He wants him, for he said, 'I am God's Son.'" 44 In the same way even the robbers that were impaled together with him began reproaching him.

45 From the sixth hour* on a darkness fell over all the land, until the ninth hour. 46 About the ninth hour Jesus called out with a loud voice, saying: "E'li, E'li, la'ma sabach-tha'ni?" that is, "My God, my God,

40* See App 3c. 45* Sixth hour, that is, about 12 noon.

μου, ἵνα τί με ἐγκατέλιπες;
of me, in order that what me left you down in?

47 ΤΙΝΕΣ ΔΕ ΤῶΝ ἐκεῖ ἑστηκότων
Some but of the (ones) there having stood

ἀκούσαντες ἔλεγον ὅτι Ἠλείαν φωνεῖ
having heard were saying that Elijah is sounding for

οὗτος. 48 καὶ εὐθέως δραμὼν εἰς
this (one). And immediately having run one

ἐξ αὐτῶν καὶ λαβὼν σπόγγον
out of them and having taken sponge

πλήσας τε ὄξους καὶ περιθεῖς
having filled and of sour wine and having put about

καλάμῳ ἐπότιζεν αὐτόν. 49 οἱ
reed he was causing to drink him. The

δὲ λοιποὶ εἶπαν Ἄφες ἴδωμεν εἰ
but leftover (ones) said Let go or! let us see if

ἔρχεται Ἠλείας σώσων αὐτόν. [[ἄλλος
is coming Elijah to save him. [[Another

δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν
but having taken spear pierced of him the

πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα.]]
side, and came out water and blood.]]

50 ὁ δὲ Ἰησοῦς πάλιν κράξας
The but Jesus again having cried out

φωνῇ μεγάλῃ ἀφήκεν τὸ πνεῦμα.
to voice great he let go off the spirit.

51 Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ
And look! the curtain of the

ναοῦ ἐσχίσθη ἀπ' ἄνωθεν ἕως
divine habitation was split from above till

κάτω εἰς δύο, καὶ ἡ γῆ ἐσεισθη, καὶ
below into two, and the earth was shaken, and

αἱ πέτραι ἐσχίσθησαν, 52 καὶ τὰ
the rock-masses were split, and the

μνημεῖα ἀνεώχθησαν καὶ πολλὰ
memorial tombs were opened and many

σώματα τῶν κεκοιμημένων ἁγίων
bodies of the having fallen asleep holy (ones)

ἠγέρθησαν, 53 καὶ ἐξεληθόντες
were raised up, and [they] having gone forth

ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν
out of the memorial tombs after the being raised up

αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ
of him they entered into the holy city and

ἐνεφανίσθησαν πολλοῖς. 54 Ὁ δὲ
they were made apparent to many. The but

ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ
centurion and the (ones) with him

τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν
observing the Jesus having seen the

why have you forsaken me?" 47 At

hearing this, some of those standing

there began to say:

"This man is calling E-li'jah."

48 And immediately one of them

ran and took a sponge

and soaked it with sour wine and put it

on a reed and went giving him a drink.

49 But the rest of them said: "Let him

be! Let us see whether E-li'jah comes to save

him." [Another man took a spear and

pierced his side, and blood and water came

out.] 50 Again Jesus cried out with a loud

voice, and yielded up [his] spirit.

51 And, look! the curtain of the

sanctuary was rent in two, from top

to bottom, and the earth quaked, and

the rock-masses were split. 52 And the

memorial tombs were opened and many

bodies of the holy ones that had fallen

asleep were raised up, 53 (and persons,

coming out from among the memorial

tombs after his being raised up, entered into

the holy city,) and they became visible to

many people. 54 But the army officer

and those with him watching over Jesus,

when they saw the

σεισμόν και τὰ γινόμενα
 [earth]quake and the (things) occurring
 ἐφοβήθησαν σφόδρα, λέγοντες Ἀληθῶς
 they became afraid very much, saying Truly
 θεοῦ υἱὸς ἦν οὗτος.
 of God Son was this (one).

55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ
 Were but there women many from
 μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν
 far off viewing, who followed
 τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι
 to the Jesus from the Galilee serving
 αὐτῷ; 56 ἐν αἷς ἦν Μαρία ἡ
 to him; in whom was Mary the
 Μαγδαληνῆ καὶ Μαρία ἡ τοῦ Ἰακώβου
 Magdalene and Mary the of the James
 καὶ Ἰωσήφ μητὴρ καὶ ἡ μητὴρ τῶν
 and Joseph mother and the mother of the
 υἱῶν Ζεβεδαίου.
 sons of Zeb'edee.

57 Ὁψίας δὲ γενομένης ἦλθεν
 Of evening but having come to be came
 ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα
 man rich from Arimathea, the name
 Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ
 Joseph, who also he was disciplined to the
 Ἰησοῦ; 58 οὗτος προσελθὼν τῷ
 Jesus; this (one) having come toward to the
 Πειλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ.
 Pilate asked for the body of the Jesus.

τότε ὁ Πειλάτος ἐκέλευσεν ἀποδοθῆναι.
 Then the Pilate commanded to be given back.

59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ
 And having taken the body the Joseph
 ἐνετύλιξεν αὐτὸ ἐν σινδόνι καθαρᾷ, 60 καὶ
 wrapped it in fine linen clean, and
 ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ
 placed it in the new of him memorial tomb

ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ
 which he quarried in the rock-mass, and
 προσκυλίσας λίθον μέγαν τῇ θύρᾳ
 having rolled toward stone big to the door

τοῦ μνημείου ἀπήλθεν. 61 Ἦν δὲ
 of the memorial tomb he went off. Was but
 ἐκεῖ Μαριάμ ἡ Μαγδαληνῆ καὶ ἡ ἄλλη
 there Mary the Magdalene and the other
 Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.
 Mary sitting from opposite the grave.

62 Τῇ δὲ ἐπαύριον, ἧτις ἐστὶν μετὰ
 To the but morrow, which is after

earthquake and the things happening, grew very much afraid, saying: "Certainly this was God's Son."

55 Moreover, many women were there viewing from a distance, who had accompanied Jesus from Galilee to minister to him; 56 among whom was Mary Mag'dalene, also Mary the mother of James and Jo'ses, and the mother of the sons of Zeb'e-dee.

57 Now as it was late in the afternoon, there came a rich man of Ar-i-ma-the'a, named Joseph, who had also himself become a disciple of Jesus. 58 This man went up to Pilate and asked for the body of Jesus. Then Pilate commanded it to be given over. 59 And Joseph took the body, wrapped it up in clean fine linen, 60 and laid it in his new memorial tomb, which he had quarried in the rock-mass. And, after rolling a big stone to the door of the memorial tomb, he left. 61 But Mary Mag'dalene and the other Mary continued there, sitting before the grave.

62 The next day, which was after

τὴν παρασκευήν, συνήχθησαν οἱ
the Preparation, were led together of the
ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλατὸν
chief priests and the Pharisees toward Pilate

63 λέγοντες Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος
saying Lord, we remembered that that

ὁ πλάνος εἶπεν ἔτι ζῶν Μετὰ τρεῖς
the errant one said yet living After three
ἡμέρας ἐγείρομαι· 64 κέλευσον
days I am being raised up; command

οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς
therefore to be made secure the grave till the
τρίτης ἡμέρας, μὴ ποτε ἐλθόντες οἱ
third day, not at any time having come the

μαθηταὶ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ
disciples might steal him and might say to the
λαῷ Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ
people He was raised up from the dead (ones), and

ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς
will be the last error worse of the
πρώτης. 65 ἔφη αὐτοῖς ὁ Πιλατὸς
first. Said to them the Pilate

Ἔχετε κουστῳδῖαν ὑπάγετε
You are having custody men; be you going under
ἀσφαλίσασθε ὡς οἴδατε. 66 οἱ
make secure as you have known. The (ones)

δὲ πορευθέντες ἠσφαλίσαντο τὸν
but having gone their way made secure the
τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς
grave having sealed the stone with the

κουστῳδίας.
custody men.

28 Ὁψὲ δὲ σαββάτων, τῇ
After but of sabbaths, to the [day]
ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν
lighting up into one of sabbaths, came

Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία
Mary the Magdalene and the other Mary
θεωρῆσαι τὸν τάφον.
to view the grave.

2 καὶ ἰδοὺ σεισμός ἐγένετο μέγας·
And look! [earth]quake occurred great;
ἄγγελος γὰρ Κυρίου καταβὰς ἐξ
angel for of Lord having descended out of

οὐρανοῦ καὶ προσελθὼν ἀπεκύλισε
heaven and having come toward he rolled away
τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ.
the stone and was sitting on top of it.

the Preparation, the chief priests and the Pharisees gathered together before Pilate,

63 saying: "Sir, we have called to mind that that impostor

said while yet alive, 'After three days I am to be raised

up.' 64 Therefore command the grave to be made secure

until the third day, that his disciples may never come and steal

him and say to the people, 'He was raised up from the dead!' and

this last imposture will be worse than the first." 65 Pilate said

to them: "You have a guard. Go make it as secure as you

know how." 66 So they went and made the grave secure by

sealing the stone and having the guard.

28 After the sabbath, when it was growing light on the first day

of the week, Mary Magdalene and the other Mary came to view the grave.

2 And, notice! a great earthquake had taken place; for Jehovah's* angel had descended from heaven and approached and rolled away the stone, and was sitting on it.

1* After, J17.18,21,22. See App 5B. 2* Jehovah's, J1-4.7-13,16-18,22-24; Lord's, KAB.

3 ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς
Was but the outward appearance of him as
ἀστραπή καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς
lightning and the clothing of him white as
χιῶν. 4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ
snow. 4 From but the fear of him
ἐσείσθησαν οἱ τηροῦντες καὶ
were made to quake the (ones) observing and
ἐγενήθησαν ὡς νεκροί.
became as dead (ones).

5 ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν
Having answered but the angel said
ταῖς γυναῖξιν Μὴ φοβεῖσθε ὑμεῖς, οἶδα
to the women Not be fearful you, I have known
γὰρ ὅτι Ἰησοῦν τὸν
for that Jesus the (one)
ἔσταυρωμένον ζητεῖτε· 6 οὐκ
having been put on the take you are seeking; not
ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς
he is here, he was raised up for according as
εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου
he said; hither see you the place where
ἔκειτο· 7 καὶ ταχύ πορευθεῖσαι
he was lying; and quickly having gone your way
εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι
say you to the disciples of him that
Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ
He was raised up from the dead (ones), and look!
προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ
he goes before you into the Galilee, there
αὐτὸν ὄψεσθε· ἰδοὺ εἶπον ὑμῖν.
him you will see; look! I said to you.

8 καὶ ἀπελθοῦσαι ταχύ ἀπὸ τοῦ
And having gone off quickly from the
μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης
memorial tomb with fear and joy great
ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.
they ran to report back to the disciples of him.
9 καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων
And look! Jesus met them saying
Χαίρετε· αἱ δὲ προσελθοῦσαι
Be you rejoicing; the (ones) but having come toward
ἐκράτησεν αὐτοῦ τοὺς πόδας καὶ προσεκύνησεν
seized of him the feet and did obeisance
αὐτῷ. 10 τότε λέγει αὐταῖς ὁ Ἰησοῦς
to him. Then is say I g to them the Jesus
Μὴ φοβεῖσθε· ὑ ἄγετε ἀπαγγεῖλατε
Not be fearful; be you going under report back
τοῖς ἀδελφοῖς μου ἵνα ἄ ἐλθῶσιν
to the brothers of me in order that they might go off

3 His outward appearance was as lightning, and his clothing as white as snow. 4 Yes, for fear of him the watchmen trembled and became as dead men.

5 But the angel in answer said to the women: "Do not know you are looking for Jesus who was impaled. 6 He is not here, for he was raised up, as he said. Come, see the place where he was lying. 7 And go quickly and tell his disciples that he was raised up from the dead, and, look! he is going ahead of you into Gal'ilee; there you will see him. Look! I have told you."

8 So, quickly leaving the memorial tomb, with fear and great joy, they ran to report to his disciples. 9 And, look! Jesus met them and said: "Good day!" They approached and caught him by his feet and did obeisance to him. 10 Then Jesus said to them: "Have no fear! Go, report to my brothers, that they may go off

εις την Γαλιλαίαν, κάκει με ὄψονται.
into the Galilee, and there me they will see.

11 Πορευομένων δὲ αὐτῶν ἰδοὺ τινες
Going their way but of them look! some

τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν
of the custody men having come into the city

ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα
reported back to the chief priests all

τὰ γενόμενα. 12 καὶ
the (things) having happened. And

συναχθέντες μετὰ τῶν
having been led together with the

πρεσβυτέρων συμβούλιόν τε λαβόντες
older men counsel together and having taken

ἀργύρια ἰκανά ἔδωκαν τοῖς
silver (pieces) sufficient they gave to the

στρατιώταις 13 λέγοντες εἶπατε ὅτι οἱ
soldiers saying Say that The

μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν
disciples of him of night having come stole

αὐτὸν ἡμῶν κοιμωμένων· 14 καὶ ἐὰν
him of us sleeping; and if ever

ἀκουσθῆ τοῦτο ἐπὶ τοῦ ἡγεμόνος,
should be heard this (thing) upon the governor,

ἡμεῖς πείσομεν καὶ ὑμᾶς ἀμερίμους
we shall persuade and you free from worry

ποιήσομεν. 15 οἱ δὲ λαβόντες
we shall make. The (ones) but having taken

ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ
silver (pieces) did as they were taught. And

διεφημίσθη ὁ λόγος οὗτος παρὰ
was spread abroad the word this beside

Ἰουδαίους μέχρι τῆς σήμερον ἡμέρας.
Jews until the today day.

16 Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν
The but eleven disciples went their way

εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ
into the Galilee into the mountain where

ἐτάξατο αὐτοῖς ὁ Ἰησοῦς, 17 καὶ ἰδόντες
arranged to them the Jesus, and having seen

αὐτὸν προσεκύνησαν, οἱ δὲ
him they did obeisance, the (ones) but

ἐδίστασαν. 18 καὶ προσελθὼν ὁ
doubted. And having come toward the

Ἰησοῦς λάλησεν αὐτοῖς λέγων Ἐδόθη
Jesus spoke to them saying Was given

μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ
to me all authority in heaven and upon

τῆς γῆς· 19 πορευθέντες οὖν
the earth; having gone your way therefore

into Gal'i-lee; and there they will see me."

11 While they were on their way, look! some of the guard went into the city and reported to the chief priests all the things that had happened.

12 And after these had gathered together with the older men and taken counsel, they gave a sufficient number of silver

pieces to the soldiers 13 and said: "Say, 'His disciples came in the night and stole him while we were sleeping.' 14 And if this gets to the governor's ears, we will persuade [him] and will set you free from worry."

15 So they took the silver pieces and did as they were instructed; and this saying has been spread abroad among the Jews up to this very day.

16 However, the eleven disciples went into Gal'i-lee to the mountain where Jesus had arranged for them, 17 and when they saw him they did obeisance, but some doubted.

18 And Jesus approached and spoke to them, saying: "All authority has been given me in heaven and on the earth. 19 Go therefore

μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες
make disciples of all the nations, baptizing
αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς
them [persons] into the name of the Father
καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,
and of the Son and of the holy spirit,
20 διδάσκοντες αὐτοὺς τηρεῖν πάντα
teaching them to be observing all
ὅσα ἐνετείλαμην ὑμῖν· καὶ ἰδοὺ
as many things as I commanded to you; and look!
ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως
I with you am all the days till
τῆς συντελείας τοῦ αἰῶνος.
the conclusion of the age.

and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, 20 teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the conclusion of the system of things.*"

20* Or, "order of things" (αἰῶνος, αἰ-σῆνος), κAB; σῆμ, 'oh-lam', J1-14,16-18,22.

KATA MARKON
ACCORDING TO MARK

1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ.
Beginning of the good news of Jesus Christ.
2 Καθὼς γέγραπται ἐν τῷ Ἰσαΐα
According as it has been written in the Isaiah
τῷ προφήτῃ Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν
the prophet Look! I am sending off the messenger
μου πρό προσώπου σου, ὃς
of me before face of you, who
κατασκευάσει τὴν ὁδὸν σου·³ φωνὴ
will prepare the way of you; voice
βωῶντος ἐν τῇ ἐρήμῳ Ἐτοιμάσατε
of (one) crying out in the wilderness Make you ready
τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τριβούς
the way of Lord, straight make you the roads
αὐτοῦ, ἔγένετο Ἰωάννης ὁ βαπτίζων
of him, came to be John the (one) baptizing
ἐν τῇ ἐρήμῳ κηρύσσων βάπτισμα
in the wilderness preaching baptism
μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.
of repentance into letting go off of sins.
5 καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα
And was going the way out toward him all
ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμεῖται
the Judean country and the Jerusalemites

1 [The] beginning of the good news about Jesus Christ: 2 Just as it is written in Isaiah the prophet: "(Look! I am sending forth my messenger before your face, who will prepare your way); 3 listen! someone is crying out in the wilderness, 'Prepare the way of Jehovah,' you people, make his roads straight;" 4 John the baptizer* turned up in the wilderness, preaching baptism [in symbol] of repentance for forgiveness of sins. 5 Consequently all the territory of Jude'a and all the inhabitants of Jerusalem made their way out to him,

3* Jehovah, J7-14,16-18,22-24; Lord, κAB. 4* Or, "immerser; dipper."

πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ
 all, and were being baptized by him in the
 Ἰορδάνῃ ποταμῷ ἐξομολογούμενοι τὰς
 Jordan River openly confessing the
 ἁμαρτίας αὐτῶν. 6 καὶ ἦν ὁ Ἰωάννης
 sins of them. And was the John
 ἐνδεδυμένος τρίχας καμήλου καὶ
 having been clothed hairs of camel and
 ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, καὶ
 girdle leathern about the loin(s) of him, and
 ἔσθων ἀκρίδας καὶ μέλι ἄγριον. 7 καὶ
 eating locusts and honey wild. And
 ἐκήρυσσεν λέγων Ἔρχεται ὁ
 he was preaching saying Is coming the
 ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ
 one stronger of me behind me, of whom not
 εἰμὶ ἱκανὸς κύψας λύσαι τὸν ἱμάντα
 I am sufficient having stooped to loosen the lace
 τῶν ὑποδημάτων αὐτοῦ. 8 ἐγὼ ἐβάπτισα
 of the sandals of him; I baptized
 ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς
 you with water, he but will baptize you
 πνεύματι ἁγίῳ.
 to spirit holy.

9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις
 And it occurred in those the days
 ἦλθεν Ἰησοῦς ἀπὸ Ναζαρεθ τῆς Γαλιλαίας
 came Jesus from Nazareth of the Galilee
 καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ
 and was baptized into the Jordan by
 Ἰωάννου. 10 καὶ εὐθὺς ἀναβαίνων ἐκ
 John. And at once going up out of
 τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς
 the water he saw being split the heavens
 καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαίνων
 and the spirit as dove coming down
 εἰς αὐτόν. 11 καὶ φωνὴ ἐγένετο ἐκ τῶν
 into him; and voice occurred out of the
 οὐρανῶν Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός,
 heavens You are the Son of me the loved,
 ἐν σοὶ εὐδόκησα.
 in you I thought well.

12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν
 And at once the spirit him
 ἐκβάλλει εἰς τὴν ἔρημον. 13 καὶ ἦν
 thrusts out into the wilderness. And he was
 ἐν τῇ ἐρήμῳ τεσσαράκοντα ἡμέρας
 in the wilderness forty days
 πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ
 being tempted by the Satan, and he was with

and they were bap-
 tized by him in the
 Jordan River, openly
 confessing their sins.
 6 Now John was
 clothed with camel's
 hair and with a leath-
 er girdle around his
 loins, and was eating
 insect locusts and
 wild honey. 7 And
 he would preach,
 saying: "After me
 someone stronger than
 I am is coming; I am
 not fit to stoop and
 untie the laces of his
 sandals. 8 I baptized
 you with water, but
 he will baptize you
 with holy spirit."

9 In the course
 of those days Jesus
 came from Naz'a-reth
 of Gal'i-lee and was
 baptized in the Jordan
 by John. 10 And
 immediately on
 coming up out of
 the water he saw the
 heavens being parted,
 and, like a dove, the
 spirit coming down
 upon him; 11 and a
 voice came out of the
 heavens: "You are my
 Son, the beloved; I
 have approved you."

12 And immediately
 the spirit impelled
 him to go into the
 wilderness. 13 So
 he continued in the
 wilderness forty days,
 being tempted by Sa-
 tan, and he was with

τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν
the wild beasts, and the angels were serving
αὐτῷ.
to him.

14 Καὶ μετὰ τὸ παραδοθῆναι τὸν
And after the to be given over the
'Ιωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν
John came the Jesus into the Galilee
κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ 15 καὶ
preaching the good news of the God and
λέγων ὅτι Πεπλήρωται ὁ καιρὸς
saying that Has been fulfilled the appointed time
καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ·
and has drawn near the kingdom of the God;
μετανοεῖτε καὶ πιστεύετε ἐν τῷ
be you repentant and be you believing in the
εὐαγγελίῳ.
good news.

16 Καὶ παράγων παρὰ τὴν θάλασσαν
And passing by beside the sea
τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν
of the Galilee he saw Simon and Andrew
τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ
the brother of Simon casting around in the
θαλάσσῃ, ἦσαν γὰρ ἄλεις· 17 καὶ εἶπεν
sea, they were for fishers; and said
αὐτοῖς ὁ Ἰησοῦς Δεῦτε ὀπίσω μου, καὶ
to them the Jesus Hither behind me, and
ποιήσω ὑμᾶς γενέσθαι ἄλεις ἀνθρώπων.
I shall make you to become fishers of men.
18 καὶ εὐθύς ἀφέντες τὰ
And at once having let go off the
δίκτυα ἠκολούθησαν αὐτῷ. 19 Καὶ
nets they followed him. And
προβάς ὀλίγον εἶδεν Ἰάκωβον
having stepped before little he saw James
τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν
the [son] of the Zebedee and John the
ἀδελφὸν αὐτοῦ, καὶ αὐτούς ἐν τῷ πλοίῳ
brother of him, and them in the boat
καταρτίζοντας τὰ δίκτυα, 20 καὶ
adjusting down the nets, and
εὐθύς ἐκάλεσεν αὐτούς. καὶ
at once he called them. And
ἀφέντες τὸν πατέρα αὐτῶν
having let go off the father of them
Ζεβεδαίου ἐν τῷ πλοίῳ μετὰ τῶν
Zebedee in the boat with the
μισθωτῶν ἀπήλθον ὀπίσω αὐτοῦ. 21 Καὶ
hired men they went off behind him. And

the wild beasts,
but the angels were
ministering to him.

14 Now after John was put under arrest Jesus went into Gal'i-lee, preaching the good news of God 15 and saying: "The appointed time has been fulfilled, and the kingdom of God has drawn near. Be repentant, you people, and have faith in the good news."

16 While walking alongside the sea of Gal'i-lee he saw Simon and Andrew the brother of Simon casting [their nets] about in the sea, for they were fishers. 17 So Jesus said to them: "Come after me, and I shall cause you to become fishers of men." 18 And at once they abandoned their nets and followed him. 19 And after going a little farther he saw James the [son] of Zeb'e-dee and John his brother, in fact, while they were in their boat mending their nets; 20 and without delay he called them. In turn they left their father Zeb'e-dee in the boat with the hired men and went off after him. 21 And

εἰσπορεύονται εἰς Καφαρναούμ.
they are entering into Capernaum.

Καὶ εὐθύς τοῖς σάββασι
And at once to the sabbaths
εἰσελθὼν εἰς τὴν συναγωγὴν
having entered into the synagogue
ἔδιδασκεν. 22 καὶ ἐξεπλήσσοντο ἐπὶ
he was teaching. And they were astounded upon
τῆ διδασκαλίᾳ αὐτοῦ, ἣν γὰρ διδάσκων
the teaching of him, he was for teaching
αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ
them as authority having and not as the
γραμματεῖς. 23 καὶ εὐθύς ἦν ἐν
scribes. And at once was in
τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι
the synagogue of them man in spirit
ἀκαθάρτῳ, καὶ ἀνέκραξεν 24 λέγων Τί ἡμῖν
unclean, and he cried out saying What to us
καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες
and to you, Jesus Nazarene? Did you come
ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ
to destroy us? I know you who you are, the
ἅγιος τοῦ θεοῦ. 25 καὶ ἐπετίμησεν αὐτῷ
Holy (One) of the God. And gave rebuke to it
ὁ Ἰησοῦς λέγων Φιμώθητι καὶ ἐξέλθε
the Jesus saying Be muzzled and come forth
ἐξ αὐτοῦ. 26 καὶ σπαραξάν αὐτὸν τὸ
out of him. And having convulsed him the
πνεῦμα τὸ ἀκάθαρτον καὶ φωνῆσαν
spirit the unclean and having sounded
φωνῇ μεγάλη ἐξῆλθεν ἐξ αὐτοῦ.
to voice great came forth out of him.
27 καὶ ἐθαμβήθησαν ἅπαντες, ὥστε
And were astonished all, as-and
συνζητεῖν αὐτοὺς λέγοντας Τί
to be seeking together them saying What
ἐστιν τοῦτο; διδασκῆ καὶνῆ κατ'
is this? Teaching new; according to
ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις
authority and to the spirits the unclean
ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ.
he gives orders, and they are obeying him.
28 Καὶ ἐξηλθεν ἡ ἀκοὴ αὐτοῦ εὐθύς
And went forth the hearing of him at once
πανταχοῦ εἰς ὅλην τὴν περίχωρον
everywhere into whole the country round about
τῆς Γαλιλαίας.
of the Galilee.

29 Καὶ εὐθύς ἐκ τῆς συναγωγῆς
And at once out of the synagogue

they went their way into Ca-per-na-um.

No sooner was it the sabbath than he entered into the synagogue and began to teach. 22 And they became astounded at his way of teaching, for there he was teaching them as one having authority, and not as the scribes. 23 Also, at that immediate time there was in their synagogue a man under the power of an unclean spirit, and he shouted, 24 saying: "What have we to do with you, Jesus you Naz-a-rene? Did you come to destroy us? I know exactly who you are, the Holy One of God." 25 But Jesus rebuked it, saying: "Be silent, and come on out of him!" 26 And the unclean spirit, after throwing him into a convulsion and yelling at the top of its voice, came on out of him. 27 Well, the people were all so astonished that they began a discussion among themselves, saying: "What is this? A new teaching! He authoritatively orders even the unclean spirits, and they obey him." 28 So the report about him spread out immediately in all directions through all the country round about in Gal'i-lee.

29 And immediately they went out of the synagogue

ἔξεληθόντες ἦλθαν εἰς τὴν οἰκίαν
having gone forth they came into the house
Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ
of Simon and Andrew with James and
'Ιωάννου. 30 ἡ δὲ πενθερὰ Σίμωνος
John. The but mother-in-law of Simon

κατέκειτο πυρέσσουσα, καὶ εὐθὺς
was lying down burning with fever, and at once
λέγουσιν αὐτῷ περὶ αὐτῆς. 31 καὶ
they are saying to him about her. And

προσελθὼν ἤγειρεν αὐτὴν
having come toward he raised up her
κρατήσας τῆς χειρὸς· καὶ ἀφῆκεν
having taken hold of the hand; and let go off
αὐτὴν ὁ πυρετός, καὶ διηκόνει αὐτοῖς.
her the fever, and she was serving to them.

32 Ὁψίας δὲ γενομένης, ὅτε
Of evening but having occurred, when
ἔδυσεν ὁ ἥλιος, ἔφερον πρὸς
set the sun, they were bringing toward

αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ
him all the (ones) badly having and
τοὺς δαιμονιζομένους· 33 καὶ ἦν ὅλη ἡ
the (ones) being demonized; and was whole the
πόλις ἐπισυνηγμένη πρὸς τὴν
city having been led together upon toward the
θύραν. 34 καὶ ἐθεράπευσεν πολλοὺς κακῶς
door. And he cured many badly

ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια
having to various sicknesses, and demons
πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιε
many he threw out, and not he was letting go off

λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν
to be speaking the demons, because they knew
αὐτὸν Χριστὸν εἶναι.
him Christ to be.

35 Καὶ πρῶι ἐν νυχτὶ λίαν
And early in morning in night very much
ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς
having stood up he went out and went off into

ἔρημον τόπον κάκει προσήυχετο. 36 καὶ
lonely place and there was praying. And
κατεδίωξεν αὐτὸν Σίμων καὶ οἱ μετ'
pursued down him Simon and the (ones) with

αὐτοῦ, 37 καὶ εὗρον αὐτὸν καὶ λέγουσιν
him, and they found him and they are saying
αὐτῷ ὅτι Πάντες ζητοῦσίν σε. 38 καὶ
to him that All are seeking you. And

λέγει αὐτοῖς Ἄγωμεν ἀλλοχοῦ εἰς τὰς
he is saying to them Let us go elsewhere into the

and went into the home of Simon and Andrew with James and John. 30 Now Simon's mother-in-law was lying down sick with a fever, and they at once told him about her. 31 And going to her he raised her up, taking her by the hand; and the fever left her, and she began ministering to them.

32 After evening had fallen, when the sun had set, the people began bringing him all those who were ill and those demon-possessed; 33 and the whole city was gathered right at the door. 34 So he cured many that were ill with various sicknesses, and he expelled many demons, but he would not let the demons speak, because they knew him to be Christ.

35 And early in the morning, while it was still dark, he rose up and went outside and left for a lonely place, and there he began praying. 36 However, Simon and those with him hunted him down 37 and found him, and they said to him: "All are looking for you." 38 But he said to them: "Let us go somewhere else, into the

έχομένους κωμοπόλεις, ἵνα καὶ
being had [near] village cities, in order that also
ἐκεῖ κηρύξω, εἰς τοῦτο γὰρ ἐξῆλθον.
there I might preach, into this for I went out.
39 καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς
And he came preaching into the synagogues
αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ
of them into whole the Galilee and the
δαιμόνια ἐκβάλλων.
demons throwing out.

village towns nearby, that I may preach there also, for it is for this purpose I have gone out." 39 And he did go, preaching in their synagogues throughout the whole of Gal'i-lee and expelling the demons.

40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς
And is coming toward him leper
παρακαλῶν αὐτὸν καὶ γονυπετῶν λέγων
entreatng him and kneeling down saying
αὐτῷ ὅτι Ἐάν θέλης δύνασαι με
to him that If ever you may will you are able me
καθαρίσαι. 41 καὶ σπλαγχνισθεὶς
to make clean. And having been moved with pity
ἐκτείνας τὴν χεῖρα αὐτοῦ ἤψατο
having stretched out the hand of him he touched
καὶ λέγει αὐτῷ Θέλω, καθαρῖσθητι
and is saying to him I am willing, be cleansed;
42 καὶ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ
and at once went off from him the
λέπρα, καὶ ἐκαθαρίσθη. 43 καὶ
leprosy, and he was cleansed. And
ἐμβριμησάμενος αὐτῷ εὐθὺς
having given strict orders to him at once
ἐξέβαλεν αὐτόν, 44 καὶ λέγει αὐτῷ Ὅρα
he thrust out him, and is saying to him See
μηδενὶ μηδὲν εἶπης, ἀλλὰ
to no one nothing you should tell, but
ὑπάγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ
be going und r yourself show to the priest and
προσένεγκε περὶ τοῦ καθαρῖσμοῦ σου
bring toward about the cleansing of you
ἃ προσέταξεν Μωσῆς εἰς
what (things) directed Moses into
μαρτύριον αὐτοῖς. 45 ὁ δὲ
witness to them. The (one) but
ἐξελθὼν ἤρξατο κηρύσσειν
having gone out started to be proclaiming
πολλὰ καὶ διαφημίζειν τὸν λόγον,
many (things) and to spread abroad the word,
ὥστε μηκέτι αὐτὸν δύνασθαι ἀνερώς
as-and not yet him to be able manifestly
εἰς πόλιν εἰσελθεῖν, ἀλλὰ ἔξω
into city to enter, but outside
ἐπ' ἐρήμοις τόποις ἦν καὶ
upon lonely places he was; and

40 There also came to him a leper, entreatng him even on bended knee, saying to him: "If you just want to, you can make me clean." 41 At that he was moved with pity, and he stretched out his hand and touched him, and said to him: "I want to. Be made clean." 42 And immediately the leprosy vanished from him, and he became clean. 43 Furthermore, he gave him strict orders and at once sent him away. 44 and said to him: "See that you tell nobody a thing, but go show yourself to the priest and offer in behalf of your cleansing the things Moses directed, for a witness to them." 45 But after going away the man started to proclaim it a great deal and to spread the account abroad, so that [Jesus] was no longer able to enter openly into a city, but he continued outside in lonely places. Yet

ἤρχοντο πρὸς αὐτὸν πάντοθεν.
were coming toward him from all sides.

2 Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ
And having entered again into Capernaum

δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστὶν
through days it was heard that in house he is;

2 καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι
and were led together many as-and not yet

χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν,
to be room not-but the [places] toward the door,

καὶ ἐλάλει αὐτοῖς τὸν λόγον. 3 καὶ
and he was speaking to them the word. And

ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν
they come bringing toward him paralytic

αἰρόμενον ὑπὸ τεσσάρων. 4 καὶ μὴ
being lifted up by four. And not

δυνάμενοι προσενέγκαι αὐτῷ διὰ
being able to bring near to him through

τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου
the crowd they unroofed the roof where

ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν
he was, and having dug out they lower the

κράβαττον ὅπου ὁ παραλυτικὸς κατέκειτο.
cot where the paralytic was lying down.

5 καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν
And having seen the Jesus the faith

αὐτῶν λέγει τῷ παραλυτικῷ Τέκνον,
of them is saying to the paralytic Child,

ἀφίενταί σου αἱ ἁμαρτίαι. 6 ἦσαν δέ
are being let go off of you the sins. Were but

τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ
some of the scribes there sitting and

διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν 7 Τί
reasoning in the hearts of them Why

οὗτος οὕτω λαλεῖ; βλασφημεῖ· τίς
this (one) thus speaks? He is blaspheming; who

δύναται ἀφίεναι ἁμαρτίας εἰ μὴ εἷς ὁ
is able be letting go off sins if not one the

θεός; 8 καὶ εὐθὺς ἐπιγνοὺς ὁ
God? And at once having recognized the

Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως
Jesus to the spirit of him that thus

διαλογίζονται ἐν ἑαυτοῖς λέγει αὐτοῖς
they are reasoning in themselves he is saying to them

Τί ταῦτα διαλογίζεσθε ἐν ταῖς
Why these (things) you are reasoning in the

καρδίαις ὑμῶν; 9 τί ἐστὶν εὐκοπώτερον,
hearts of you? Which is easier,

εἰπεῖν τῷ παραλυτικῷ Ἄφίενταί
to say to the paralytic Are being let go off

they kept coming to him from all sides.

2 However, after some days he

again entered into Ca-per'na-um and he

was reported to be at home. 2 Consequent-

ly many gathered, so much so that there

was no more room, not even about the

door, and he began to speak the word to

them. 3 And men came bringing him

a paralytic carried by four. 4 But not

being able to bring him right to [Jesus]

on account of the crowd, they removed

the roof over where he was, and having dug

an opening they lowered the cot on which

the paralytic was lying. 5 And when

Jesus saw their faith he said to the par-

alytic: "Child, your sins are forgiven." 6 Now

there were some of the scribes there, sitting

and reasoning in their hearts: 7 "Why is

this man talking in this manner? He is

blaspheming. Who can forgive sins

except one, God?" 8 But Jesus, having

discerned immediately by his spirit that they

were reasoning that way in themselves,

said to them: "Why are you reasoning

these things in YOUR hearts? 9 Which is easier, to say to the paralytic, 'Your sins are forgiven,'

σου αἱ ἁμαρτίαι, ἢ εἰπεῖν Ἐγείρου
of you the sins, or to say Get up
καὶ ἄρον τὸν κράβαττόν σου
and lift up the cot of you
καὶ περιπάτει; 10 ἵνα δὲ
and be walking about? In order that but
εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς
you might know that authority is having the Son
τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς
of the man to let go off sins upon the
γῆς — λέγει τῷ παραλυτικῷ 11 Σοὶ
earth — he is saying to the paralytic To you
λέγω, ἔγειρε ἄρον τὸν κράβαττόν
I am saying, Be getting up lift up the cot
σου καὶ ὑπάγε εἰς τὸν οἶκόν σου.
of you and be going under into the house of you.
12 καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν
And he got up and at once having lifted up the
κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε
cot he went out in front of all, as-and
ἐξίστασθαι πάντας καὶ
to stand out of themselves all and
δοξάζειν τὸν θεὸν λέγοντας ὅτι Οὕτως
to be glorifying the God saying that Thus
οὐδέποτε εἶδαμεν.
never we saw.

13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν
And he went out again beside the
θάλασσαν· καὶ πᾶς ὁ ὄχλος ἦρχετο
sea; and all the crowd was coming
πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.
toward him, and he was teaching them.
14 Καὶ παράγων εἶδεν Λευεὶν τὸν
And passing by he saw Levi the [son]
τοῦ Ἀλφαιου καθήμενον ἐπὶ τὸ τελώνιον,
of the Alphaeus sitting upon the tax office,
καὶ λέγει αὐτῷ Ἀκολουθεῖ μοι. καὶ
and he is saying to him Be following me. And
ἀναστὰς ἠκολούθησεν αὐτῷ. 15 Καὶ
having stood up he followed him. And
γίνεται κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ
it occurs to be lying down him in the house
αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ
of him, and many tax collectors and sinners
συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς
were lying up with the Jesus and the disciples
αὐτοῦ, ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν
of him, were for many and they were following
αὐτῷ. 16 καὶ οἱ γραμματεῖς τῶν Φαρισαίων
him. And the scribes of the Pharisees

or to say, 'Get up and pick up your cot and walk?' 10 But in order for you men to know that the Son of man has authority to forgive sins upon the earth,"—he said to the paralytic: 11 "I say to you, Get up, pick up your cot, and go to your home." 12 At that he did get up, and immediately picked up his cot and walked out in front of them all, so that they were all simply carried away, and they glorified God, saying: "We never saw the like of it."

13 Again he went out beside the sea; and all the crowd kept coming to him, and he began to teach them. 14 But as he was passing along, he caught sight of Le'vi the [son] of Alphae'us sitting at the tax office, and he said to him: "Be my follower." And rising up he followed him. 15 Later he happened to be reclining at the table in his house, and many tax collectors and sinners were reclining with Jesus and his disciples, for there were many of them and they began following him. 16 But the scribes of the Pharisees,

ἰδόντες ὅτι ἐσθίει μετὰ τῶν ἀμαρτωλῶν
having seen that he eats with the sinners
καὶ τελωνῶν ἔλεγον τοῖς μαθηταῖς
and tax collectors were saying to the disciples

αὐτοῦ "Ὅτι μετὰ τῶν τελωνῶν καὶ
of him That with the tax collectors and
ἀμαρτωλῶν ἐσθίει; 17 καὶ ἀκούσας ὁ
sinners he eats? 17 And having heard the

Ἰησοῦς λέγει αὐτοῖς ὅτι Οὐ χρεῖαν
Jesus is saying to them that Not need
ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ'
are having the (ones) being strong of healer but
οἱ κακῶς ἔχοντες οὐκ ἦλθον καλέσαι
the (ones) badly having; not I came to call

δικαίους ἀλλ' ἀμαρτωλοῦς.
righteous (ones) but sinners.

18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ
And were the disciples of John and the

Φαρισαῖοι νηστεύοντες, καὶ ἔρχονται καὶ
Pharisees fasting. And they are coming and
λέγουσιν αὐτῷ Διὰ τί οἱ μαθηταὶ
are saying to him Through what the disciples

Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων
of John and the disciples of the Pharisees

νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ
are fasting, the but your disciples not
νηστεύουσιν; 19 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς
are fasting? 19 And said to them the Jesus

Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν
Not are able the sons of the bridechamber in

ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν
what [time] the bridegroom with them is
νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν
to be fasting? How much time they are having the

νυμφίον μετ' αὐτῶν οὐ δύνανται
bridegroom with them not they are able
νηστεύειν; 20 ἐλεύσονται δὲ ἡμέραι ὅταν
to be fasting; will come but days when

ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος,
might be taken off from them the bridegroom,
καὶ τότε νηστεύουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.
and then they will fast in that the day.

21 οὐδεὶς ἐπιβλημα ῥάκους ἀγνάφου
No one patch of cloth unshrunk

ἐπιπράττει ἐπὶ ἱμάτιον παλαιόν εἰ δὲ
sews upon outer garment old; if but

μὴ, αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ
not, is lifting up the fullness from it the

καινὸν τοῦ παλαιοῦ, καὶ χειρὸν σχίσμα
new one of the old one, and worse split

when they saw he was eating with the sinners and tax collectors, began saying to his disciples: "Does he eat with the tax collectors and sinners?" 17 Upon hearing this Jesus said to them: "Those who are strong do not need a physician, but those who are ill do. I came to call, not righteous people, but sinners."

18 Now John's disciples and the Pharisees practiced fasting. So they came and said to him: "Why is it the disciples of John and the disciples of the Pharisees practice fasting, but your disciples do not practice fasting?"

19 And Jesus said to them: "While the bridegroom is with them the friends of the bridegroom cannot fast, can they? As long as they have the bridegroom with them they cannot fast. 20 But days will come when the bridegroom will be taken away from them, and then they will fast in that day. 21 Nobody sews a patch of unshrunk cloth upon an old outer garment; if he does, its full strength pulls from it, the new from the old, and the tear

γίνεται. 22 και οὐδείς βάλλει οἶνον
 it becomes. And no one is thr sting wine
 νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μὴ,
 new into skin bags old; if but not,
 ῥήξει ὁ οἶνος τοὺς ἀσκούς, και ὁ
 will burst the wine the skin bags, and the
 οἶνος ἀπόλλυται και οἱ ἀσκοί· ἀλλὰ
 wine is being lost also the skin bags; but
 οἶνον νέον εἰς ἀσκούς καινούς.
 wine new into skin bags new.

23 Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασι
 And it happened him in the sabbaths
 διαπορεύεσθαι διὰ τῶν σπορίμων, και οἱ
 to be proceeding through the grainfields, and the
 μαθηταὶ αὐτοῦ ἤρξαντο ὁδὸν ποιεῖν τὴν
 disciples of him started way to be doing plucking
 τῶν στάχυας. 24 και οἱ Φαρισαῖοι
 the heads of grain. And the Pharisees

ἔλεγον αὐτῷ "Ἴδε τί ποιοῦσιν τοῖς
 were saying to him See why are they doing to the
 σάββασι ὃ οὐκ ἔξεστιν; 25 και λέγει
 sabbaths which not is lawful? And he is saying

αὐτοῖς Οὐδέποτε ἀνέγνωτε τί ἐποίησεν
 to them Never did you read what did
 Δαυεὶδ ὅτε χρεῖαν ἔσχεν και ἐπείνασεν
 David when need he had and he got hungry
 αὐτός και οἱ μετ' αὐτοῦ; 26 πῶς
 he and the (ones) with him? How

εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ
 he entered into the house of the God upon
 Ἀβιάθαρ ἀρχιερέως και τοὺς ἄρτους τῆς
 Abiathar chief priest and the loaves of the

προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν
 presentation he ate, which not it is lawful
 φαγεῖν εἰ μὴ τοὺς ἱερεῖς, και ἔδωκεν και
 t eat if not the priests, and he gave also

τοῖς σὺν αὐτῷ οὖσιν; 27 και
 to the (ones) together with him being? And

ἔλεγεν αὐτοῖς Τὸ σάββατον διὰ
 he was saying to them The sabbath through
 τὸν ἄνθρωπον ἐγένετο και οὐχ ὁ ἄνθρωπος
 the man came to be and not the man

διὰ τὸ σάββατον; 28 ὥστε κύριός
 through the sabbath; as-and Lord

ἔστιν ὁ υἱὸς τοῦ ἀνθρώπου και τοῦ
 is the Son of the man als of the
 σαββάτου.
 sabb th.

3 Καὶ εἰσῆλθεν πάλιν εἰς συναγωγὴν, και
 And he entered again into synagogue, and

becomes worse.
 22 Also, nobody puts
 new wine into old
 wineskins; if he does,
 the wine bursts the
 skins, and the wine
 is lost as well as the
 skins. But people put
 new wine into new
 wineskins."

23 Now it hap-
 pened that he was
 proceeding through
 the grainfields on the
 sabbath, and his disci-
 ples started to make
 their way plucking
 the heads of grain.

24 So the Pharisees
 went saying to him:
 "Look here! Why are
 they doing on the
 sabbath what is not
 lawful?" 25 But he
 said to them: "Have
 you never once read
 what David did when
 he fell in need and
 got hungry, he and
 the men with him?"

26 How he entered
 into the house of God,
 in the account about
 A-bi'a-thar the chief
 priest, and ate the
 loaves of presentation,
 which it is not lawful
 for anybody to eat
 except the priests,
 and he gave some also
 to the men who were
 with him?" 27 So
 he went on to say to
 them: "The sabbath
 came into existence
 for the sake of man,
 and not man for the
 sake of the sabbath;
 28 hence the Son of
 man is Lord even of
 the sabbath."

3 Once again he
 entered into
 a synagogue, and

ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένον ἔχων
was there man having been dried up having

τὴν χεῖρα· 2 καὶ παρετήρουν
the hand; and they were observing beside
αὐτὸν εἰ τοῖς σάββασις θεραπεύσει αὐτόν,
him if the sabbaths he will cure him,

ἵνα κατηγορήσωσιν αὐτοῦ. 3 καὶ
in order that they might accuse him. And

λέγει τῷ ἀνθρώπῳ τῷ τὴν χεῖρα
he is saying to the man to the (one) the hand
ἔχοντι ξηρὰν· Ἐγείρε εἰς τὸ μέσον.
having withered Be getting up into the midst.

4 καὶ λέγει αὐτοῖς· Ἐξεστὶν τοῖς σάββασις
And he is saying to them Is it lawful to the sabbaths

ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ
to do good or to do bad, soul to save or
ἀποκτεῖναι; οἱ δὲ ἐσιώπων.
to kill? The (ones) but were being silent.

5 καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς,
And having looked around on them with wrath,

συνλυπούμενος ἐπὶ τῇ πωρώσει
being thoroughly grieved upon the dulling
τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ
of the heart of them, he says to the man

Ἔκτεινον τὴν χεῖρά σου· καὶ ἐξέτεινεν,
Stretch out the hand of you; and he stretched out,
καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. 6 Καὶ
and was restored the hand of him. And

ἐξεβρόντες οἱ Φαρισαῖοι εὐθὺς μετὰ
having gone out the Pharisees at once with
τῶν Ἡεροδιδανῶν συμβούλιον ἐδίδουν
the Herodians counsel together were giving

κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.
down on him so that him they might destroy.

7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ
And the Jesus with the disciples of him

ἀνεχώρησεν πρὸς τὴν θάλασσαν· καὶ πολὺ
withdrew toward the sea; and much
πλήθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησεν,
multitude from the Galilee followed,

καὶ ἀπὸ τῆς Ἰουδαίας· 8 καὶ ἀπὸ
and from the Judea and from
Ἱεροσολύμων· καὶ ἀπὸ τῆς Ἰδουμαίας· καὶ
Jerusalem and from the Idumea and

πέραν τοῦ Ἰορδάνου· καὶ περὶ
other side of the Jordan and about
Τύρον καὶ Σιδῶνα, πλήθος πολὺ, ἀκούοντες
Tyre and Sidon, multitude much, hearin

ὅσα ποιεῖ ἦλθαν πρὸς αὐτόν.
as many (things) as he is doing came toward him.

a man was there with a dried-up hand.

2 So they were watching him closely to see whether he would cure the man on the

sabbath, in order that they might accuse

him. 3 And he said to the man with the withered hand: "Get up [and come] to the center."

4 Next he said to them: "Is it lawful on the sabbath to do a good deed or to do a bad deed, to save or to kill a soul?"

But they kept silent.

5 And after looking around upon them with indignation, being thoroughly

grieved at the insensibility of their hearts, he said to the man: "Stretch out your hand."

And he stretched it out, and his hand was restored.

6 At that the Pharisees went out and immediately began holding council with the party followers of Herod against him, in order to destroy him.

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

8 Even from Jerusalem and from Idumea and from across the Jordan and around Tyre and Sidon,

a great multitude, on hearing of how many things he was doing, came to him.

as many things he was doing, came to him.

9 καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα
 And he said to the disciples of him in order that
 πλοῖάριον προσηκάρτερον αὐτῷ
 little boat should constantly be serviceable to him
 διὰ τὸν ὄχλον ἵνα μὴ
 through the crowd in order that not
 θλίβωσιν αὐτόν· 10 πολλοὺς γὰρ
 they might press upon him; many for
 ἔθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ
 he cured, as-and to be falling upon him
 ἵνα αὐτοῦ ἄψωνται ὅσοι
 in order that of him might touch as many as
 εἶχον μαστίγιας. 11 καὶ τὰ πνεύματα
 were having scourges. And the spirits
 τὰ ἀκάθαρτα, ὅταν αὐτὸν
 the unclean, whenever him
 ἐθεώρουν, προσέπιπτον αὐτῷ καὶ
 they were beholding, were falling toward him and
 ἔκραζον λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς
 were crying out saying that You are the Son
 τοῦ θεοῦ. 12 καὶ πολλὰ
 of the God. And many (things)
 ἐπετίμα αὐτοῖς ἵνα μὴ
 he was saying in rebuke to them in order that not
 αὐτὸν φανερόν ποιήσωσιν.
 him manifest they should make.

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ
 And he is stepping up into the mountain and
 προσκαλεῖται οὓς ἠθέλει αὐτός,
 calls toward himself whom was wanting he,
 καὶ ἀπῆλθον πρὸς αὐτόν. 14 καὶ
 and they went off toward him. And
 ἐποίησεν δώδεκα, οὓς καὶ ἀποστόλους
 he made twelve, whom also apostles
 ὠνόμασεν, ἵνα ὦσιν μετ' αὐτοῦ
 he named, in order that they might be with him
 καὶ ἵνα ἀποστέλλῃ αὐτοὺς
 and in order that he may send off them
 κηρῦσαι 15 καὶ ἔχειν ἐξουσίαν
 to be preaching and to be having authority
 ἐκβάλλειν τὰ δαιμόνια·
 to be throwing out the demons;

16 καὶ ἐποίησεν τοὺς δώδεκα καὶ
 and he made the twelve and
 ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρῳ,
 he put upon name to the Simon Peter,
 17 καὶ Ἰακώβου τὸν τοῦ Ζεβεδαίου καὶ
 and James the [son] of the Zeb'edee and
 Ἰωάννη τὸν ἀδελφὸν τοῦ Ἰακώβου καὶ
 John the brother of the James and

9 And he told his disciples to have a little boat continually at his service so that the crowd might not press upon him. 10 For he cured many, with the result that all those who had grievous diseases were falling upon him to touch him. 11 Even the unclean spirits, whenever they would behold him, would prostrate themselves before him and cry out, saying: "You are the Son of God." 12 But many times he sternly charged them not to make him known.

13 And he ascended a mountain and summoned those he wanted, and they went off to him. 14 And he formed [a group of] twelve, whom he also named "apostles," that they might continue with him and that he might send them out to preach 15 and to have authority to expel the demons.

16 And the [group of] twelve that he formed were Simon, to whom he also gave the surname Peter, 17 and James the [son] of Zeb'edee and John the brother of James (he also

ἐπέθηκεν αὐτοῖς ὄνομα Βοανηργές,
 he put upon them their name Boanerges,
 ὃ ἔστιν Υἱοὶ Βροντῆς, 18 καὶ
 which is Sons of Thunder, 18 and
 Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον
 Andrew and Philip and Bartholomew
 καὶ Ματθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον
 and Matthew and Thomas and James
 τὸν τοῦ Ἀλφαίου καὶ Θαδδαίου καὶ
 the [son] of the Alphaeus and Thaddaeus and
 Σίμωνα τὸν Καναναῖον 19 καὶ Ἰούδαν
 Simon the Cananaean 19 and Judas
 Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.
 Iscariot, who also gave over him.

Καὶ ἔρχεται εἰς οἶκον· 20 καὶ συνέρχεται
 And he comes into house; and comes together
 πάλιν ὁ ὄχλος, ὥσ-ε μὴ δύνασθαι αὐτοὺς
 again the crowd, as-and not to be able them
 μηδὲ ἄρτον φαγεῖν. 21 καὶ ἀκούσαντες
 not-but bread to eat. And having heard
 οἱ παρ' αὐτοῦ οὐ ἐξῆλθον κρατῆσαι
 the (ones) beside him went out to lay hold of
 αὐτόν, ἔλεγον γὰρ ὅτι
 him, they were saying for that
 ἐξῆσθαι. 22 καὶ οἱ γραμματεῖς
 he stood out [of his mind]. And the scribes

οἱ ἀπὸ Ἱερουσαλὴμ καταβάντες
 the (ones) from Jerusalem having come down
 ἔλεγον ὅτι Βεεζεβούλ ἔχει, καὶ ὅτι
 were saying that Beelzebub he is having, and that
 ἐν τῷ ἀρχοντὶ τῶν δαιμονίων ἐκβάλλει
 in the ruler of the demons he is throwing out
 τὰ δαιμόνια. 23 καὶ προσκαλεσάμενος
 the demons. And having called toward himself
 αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς
 them in parables he was saying to them

Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν;
 How is able Satan Satan to be throwing out?

24 καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν
 And if ever kingdom upon itself
 μερισθῆ, οὐ δύναται σταθῆναι ἢ
 should be divided, not is able to stand the

βασιλεία ἐκείνη· 25 καὶ ἐὰν οἰκία ἐφ'
 kingdom that; and if ever house upon
 ἑαυτὴν μερισθῆ, οὐ δυνήσεται ἢ
 itself should be divided, not will be able the

οἰκία ἐκείνη στήναι· 26 καὶ εἰ ὁ Σατανᾶς
 house that to stand; and if the Satan

gave these the surname Bo-a-ner'ges,' which means Sons of Thunder), 18 and Andrew and Philip and Bar-thol'o-mew and Matthew and Thomas and James the [son] of Al-phae'us and Thad-dae'us and Simon the Ca-na-nae'an 19 and Judas Is-car'i-ot, who later betrayed him.

And he went into a house. 20 Once more the crowd gathered, so that they were not able even to eat a meal. 21 But when his relatives heard about it, they went out to lay hold of him, for they were saying: "He has gone out of his mind." 22 Also, the scribes that came down from Jerusalem were saying: "He has Be-el'ze-bub, and he expels the demons by means of the ruler of the demons." 23 So, after calling them to him, he began to say to them with illustrations: "How can Satan expel Satan? 24 Why, if a kingdom becomes divided against itself, that kingdom cannot stand; 25 and if a house becomes divided against itself, that house will not be able to stand. 26 Also, if Satan

ἀνέστη ἐφ' ἑαυτὸν καὶ ἐμερίσθη,
stood up upon himself and was divided,

οὐ δύναται στήναι ἀλλὰ τέλος ἔχει.
not is able to stand but end he is having.

27 ἀλλ' οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν
But not is able no one into the house

τοῦ ἰσχυροῦ εἰσελθὼν τὰ
of the strong [man] having entered the

σκεύη αὐτοῦ διαρπάσαι ἐὰν μὴ
vessels of him to plunder if ever not

πρῶτον τὸν ἰσχυρὸν δήσῃ, καὶ
first the strong [man] he should bind, and

τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. 28 Ἀμήν
then the house of him he will plunder. Amen

λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται
I am saying to you that all (things) will be let go off

τοῖς υἱοῖς τῶν ἀνθρώπων, τὰ ἁμαρτήματα
to the sons of the men, the sins

καὶ αἱ βλασφημίας ὅσα ἐὰν
and the blasphemies as many as if ever

βλασφημήσωσιν· 29 ὃς δ'
they might blasphemously commit; who but

ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ
likely should blaspheme into the spirit the

ἅγιον, οὐκ ἔχει ἀφεσιν εἰς τὸν
holy, not he is having letting go off into the

αἰῶνα, ἀλλὰ ἐνοχός ἐστιν αἰωνίου
age, but held in is of everlasting

ἁμαρτήματος. 30 ὅτι ἔλεγον
sin. Because they were saying

Πνεῦμα ἀκάθαρτον ἔχει.
Spirit unclean he is having.

31 Καὶ ἔρχονται ἡ μήτηρ αὐτοῦ καὶ οἱ
And are coming the mother of him and the

ἀδελφοὶ αὐτοῦ καὶ ἔξω στήκοντες ἀπέστειλαν
brothers of him and outside standing they sent off

πρὸς αὐτὸν καλοῦντες αὐτόν. 32 καὶ
toward him calling him. And

ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ
was sitting about him crowd, and

λέγουσιν αὐτῷ Ἴδου ἡ μήτηρ σου
they are saying to him Look! The mother of you

καὶ οἱ ἀδελφοὶ σου ἔξω ζητοῦσίν σε.
and the brothers of you outside are seeking you.

33 καὶ ἀποκριθεὶς αὐτοῖς λέγει Τίς
And having answered to them he is saying Who

ἐστίν ἡ μήτηρ μου καὶ οἱ ἀδελφοί;
is the mother of me and the brothers?

34 καὶ περιβλεψάμενος τοὺς περὶ
And having looked around on the (ones) about

has risen up against himself and become divided, he cannot stand, but is coming to an end. 27 In fact, no one that has got into the house of a strong man is able to plunder his movable goods unless first he binds the strong man, and then he will plunder his house.

28 Truly I say to you that all things will be forgiven the sons of men, no matter what sins and blasphemies they blasphemously commit. 29 However, whoever blasphemes against the holy spirit has no forgiveness forever, but is guilty of everlasting sin."

30 This, because they were saying: "He has an unclean spirit."

31 Now his mother and his brothers came, and, as they were standing on the outside, they sent in to him to call him. 32 As it was, a crowd was sitting around him, so they said to him: "Look! Your mother and your brothers outside are seeking you." 33 But in reply he said to them: "Who are my mother and my brothers?" 34 And having looked about upon those

αὐτὸν κύκλῳ καθήμενος λέγει "Ἴδε ἡ
him to circle sitting he is saying See the
μήτηρ μου καὶ οἱ ἀδελφοί μου· 35 ὃς
mother of me and the brothers of me; who
ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος
likely should do the will of the God, this (one)
ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.
brother of me and sister and mother is.

4 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ
And again he started to be teaching beside
τὴν θάλασσαν. καὶ συνάγεται
the sea. And is being led together
πρὸς αὐτὸν ὄχλος πλείστος, ὥστε αὐτὸν εἰς
toward him crowd most, as-and him into
πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ
boat having stepped in to sit in the
θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν
sea, and all the crowd toward the
θάλασσαν ἐπὶ τῆς γῆς ἦσαν. 2 καὶ
sea upon the earth they were. And
ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς
he was teaching them in parables

πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ
many (things), and was saying to them in the
διδασχῇ αὐτοῦ 3 Ἄκουετε. ἰδοὺ ἐξῆλθεν
teaching of him 3 Be you hearing. Look! Went out

ὁ σπειρῶν σπεῖραι. 4 καὶ ἐγένετο
the (one) sowing to sow. And it happened
ἐν τῷ σπεῖρειν δὲ μὲν ἔπεσεν
in the to be sowing which [seed] indeed fell
παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ
beside the way, and came the birds and
κατέφαγεν αὐτό. 5 καὶ ἄλλο ἔπεσεν
ate down it. And another [seed] fell

ἐπὶ τὸ πετρῶδες καὶ ὅπου οὐκ
upon the rocky [place] and where not
εἶχεν γῆν πολλήν, καὶ εὐθύς
it was having earth much, and at once

ἐξανάτειλεν διὰ τὸ μὴ ἔχειν
it rose up out through the not to be having
βάθος γῆς· 6 καὶ ὅτε ἀνέτειλεν ὁ ἥλιος
depth of earth; 6 and when rose up the sun

ἐκαυματίσθη καὶ διὰ τὸ μὴ
it was scorched and through the not
ἔχειν ρίζαν ἐξηράνθη. 7 καὶ
to be having root it was dried up. And

ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ
another [seed] fell into the thorns, and
ἀνέβησαν αὐτὰς ἀκάνθαι καὶ συνέπνιξαν αὐτό, καὶ
came up the thorns and choked it, and

sitting around him in a circle, he said: "See, my mother and my brothers! 35 Whoever does the will of God, this one is my brother and sister and mother."

4 And he again started teaching beside the sea. And a very great crowd gathered near him, so that he went aboard a boat and sat out on the sea, but all the crowd beside the sea were on the shore. 2 So he began to teach them many things with illustrations and to say to them in his teaching: 3 "Listen. Look! The sower went out to sow. 4 And as he was sowing, some [seed] fell alongside the road, and the birds came and ate it up. 5 And other [seed] fell upon the rocky place where it, of course, did not have much soil, and it immediately sprang up because of not having depth of soil. 6 But when the sun rose, it was scorched, and for not having root it withered. 7 And other [seed] fell among the thorns, and the thorns came up and choked it, and

καρπὸν οὐκ ἔδωκεν. 8 καὶ ἄλλα ἔπεσεν
fruit not it gave. And other [seeds] fell
εἰς τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν
into the earth the fine, and was giving fruit
ἀναβαίοντα καὶ αὐξανόμενα, καὶ ἔφερον
coming up and increasing, and was bringing
εἰς τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν
into thirty and in sixty and in
ἑκατόν. 9 Καὶ ἔλεγεν Ὅς ἔχει
one hundred. And he was saying Who is having
ῶτα ἀκούειν ἀκούτω.
ears to be hearing let him be hearing.

10 Καὶ ὅτε ἐγένετο κατὰ
And when he got to be according to
μόνας, ἠρώτων αὐτὸν οἱ
only (ones), were questioning on him the (ones)
περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς
about him together with the twelve the
παραβολὰς. 11 καὶ ἔλεγεν αὐτοῖς
parables. And he was saying to them
Ἰμῖν τὸ μυστήριον δέδοται τῆς
To you the mystery has been given of the
βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς
kingdom of the God; to those but the (ones)
ἔξω ἐν παραβολαῖς τὰ πάντα
outside in parables the all (things)
γίνεται, 12 ἵνα βλέποντες
is occurring, in order that looking

βλέπωσι καὶ μὴ ἴδωσιν, καὶ ἀκούοντες
they might look and not should see, and hearing
ἀκούωσι καὶ μὴ συνίωσιν, μὴ
they might hear and not should comprehend, not
ποτε ἐπιστρέψωσιν καὶ
at any time they should turn back and
ἀφεθῆ αὐτοῖς. 13 καὶ λέγει
it should be let go off to them. And he is saying
αὐτοῖς Οὐκ οἴδατε τὴν παραβολὴν
to them Not have you known the parable
ταύτην, καὶ πῶς πάσας τὰς παραβολὰς
this, and how all the parables
γνώσεσθε;
will you have acquaintance with?

14 Ὁ σπεύρων τὸν λόγον σπεύρει.
The (one) sowing the word is sowing.
15 οὗτοι δὲ εἰσὶν οἱ παρὰ τὴν ὁδὸν
These but are the (ones) beside the way
ὅπου σπεύρεται ὁ λόγος, καὶ ὅταν
where is being sown the word, and whenever
ἀκούσωσιν εὐθὺς ἔρχεται ὁ Σατανᾶς καὶ
they might hear at once is coming the Satan and

it yielded no fruit.
8 But others fell
upon the fine soil,
and, coming up and
increasing, they began
to yield fruit, and they
were bearing thirty-
fold, and sixty and a
hundred." 9 So he
added the word: "Let
him that has ears to
listen listen."

10 Now when he
got to be alone, those
around him with
the twelve began
questioning him on
the illustrations.

11 And he proceeded
to say to them: "To
you the sacred secret
of the kingdom of
God has been given,
but to those outside
all things occur in
illustrations, 12 in
order that, though
looking, they may
look and yet not see,
and, though hearing,
they may hear and
yet not get the sense
of it, nor ever turn
back and forgiveness
be given them."

13 Further, he said
to them: "You do not
know this illustration,
and so how will you
understand all the
other illustrations?"

14 "The sower sows
the word. 15 These,
then, are the ones
alongside the road
where the word is
sown; but as soon
as they have heard
[it] Satan comes and

αἶρει τὸν λόγον τὸν ἔσπαρμένον
is lifting up the word the (one) having been sown
εἰς αὐτούς. 16 καὶ οὗτοί εἰσιν ὁμοίως
into them. And these are likewise

οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι,
the (ones) upon the rocky (places) being sown,

οἱ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς
who whenever they might hear the word at once
μετὰ χαρᾶς λαμβάνουσιν αὐτόν, 17 καὶ
with joy they are accepting it, and

οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ
not they are having root in themselves but

πρόσκαιροί εἰσιν, εἴτα γενομένης θλίψεως
temporary they are, next occurring of tribulation

ἢ διωγμοῦ διὰ τὸν λόγον
or of persecution through the word

εὐθὺς σκανδαλίζονται. 18 καὶ ἄλλοι
at once they are being stumbled. And others

εἰσιν οἱ εἰς τὰς ἀκάνθας
are the (ones) into the thorns

σπειρόμενοι· οὗτοί εἰσιν οἱ τὸν λόγον
being sown; these are the (ones) the word

ἀκούσαντες, 19 καὶ αἱ μέριμναι τοῦ
having heard, and the anxieties of the

αἰῶνος καὶ ἡ ἀπάτη τοῦ
age and the seductiveness of the

πλοῦτου καὶ αἱ περὶ τὰ λοιπὰ
riches and the about the leftover (things)

ἐπιθυμίαι εἰσπορευόμεναι συνπνίγουσιν
desires making their way in are choking together

τὸν λόγον, καὶ ἄκαρπος γίνεται. 20 καὶ
the word, and un fruitful it becomes. And

ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν
those are the (ones) upon the earth the fine

σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον
having been sown, who are hearing the word

καὶ παραδέχονται καὶ καρποφοροῦσιν ἐν
and accept alongside and bear fruit in

τριακόντα καὶ ἐν ἑξήκοντα καὶ ἐν ἑκατόν.
thirty and in sixty and in one hundred.

21 Καὶ ἔλεγεν αὐτοῖς ὅτι Μῆτι
And he was saying to them that Not what

ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν
is coming the lamp in order that under the

μόδιον τεθῆ ἢ ὑπὸ τὴν
measuring basket it should be put or under the

κλίνην, οὐχ ἵνα ἐπὶ τὴν λυχνίαν
bed, not in order that upon the lampstand

takes away the word that was sown in them. 16 And likewise these are the ones sown upon the rocky places: as soon as they have heard the word, they accept it with joy. 17 Yet they have no root in themselves, but they continue for a time; then as soon as tribulation or persecution arises because of the word, they are stumbled. 18 There are still others who are sown among the thorns; these are the ones that have heard the word, 19 but the anxieties of this system of things' and the deceptive power of riches and the desires for the rest of the things make inroads and choke the word, and it becomes unfruitful. 20 Finally, the ones that were sown on the fine soil are those who listen to the word and favorably receive it and bear fruit thirtyfold and sixty and a hundred."

21 And he went on to say to them: "A lamp is not brought to be put under a measuring basket or under a bed, is it? It is brought to be put upon a lampstand,

τεθῆ; 22 οὐ γὰρ ἔστιν κρυπτόν
 should be put? Not for is (something) hidden
 ἔαν μὴ ἵνα φανερωθῆ,
 if ever not in order that it should be manifested,
 οὐδὲ ἐγένετο πρόκρυφον
 neither became (something) carefully concealed
 ἀλλ' ἵνα ἔλθῃ εἰς φανερόν.
 but in order that it should come into manifest.
 23 εἴ τις ἔχει ὦτα ἀκούειν
 If anyone is having ea s to be hearing
 ἀκουέτω.
 let him be hearing.

24 Καὶ ἔλεγεν αὐτοῖς βλέπετε
 And he was saying to them Be you looking at
 τί ἀκούετε. ἐν ᾧ μέτρῳ
 what you are hearing. In what measure
 μετρεῖτε μετρηθήσεται ὑμῖν καὶ
 you are measuring it will be measured to you and
 προστεθήσεται ὑμῖν. 25 ὃς γὰρ ἔχει,
 it will be added to you. Who for is having,
 δοθήσεται αὐτῷ καὶ ὃς οὐκ ἔχει, καὶ
 it will be given to him; and who not is having, also
 δὲ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.
 which he is having will be lifted up from him.

26 Καὶ ἔλεγεν οὕτως ἐστὶν ἡ
 And he was saying Thus is the
 βασιλεία τοῦ θεοῦ ὡς ἄνθρωπος βάλη
 kingdom of the God as man might throw
 τὸν σπόνρον ἐπὶ τῆς γῆς 27 καὶ
 the seed upon the earth and
 καθεύδῃ καὶ ἐγείρηται
 he may be sleeping and may be rising up
 νύκτα καὶ ἡμέραν, καὶ ὁ σπόνρος
 [at] night and [by] day, and the seed
 βλαστᾷ καὶ μηκύνεται ὡς οὐκ
 may be sprouting and may be lengthening as not
 οἶδεν αὐτός. 28 αὐτομ τ ἡ γῆ
 has known he. Of its own self the earth
 καρποφορεῖ, πρῶτον χόρτον, εἶπεν
 is bearing fruit, first grass-blade, next
 στάχυν, εἶπεν πλήρη σίτον ἐν τῷ στάχυϊ.
 stalk head, next full grain in the stalk head.
 29 ὅταν δὲ παραδοῖ ὁ καρπός,
 Whenever but should give over the fruit,
 εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι
 at once he sends off the sickle, because
 παρέστηκεν ὁ θερισμός.
 has stood beside the harvest.

30 Καὶ ἔλεγεν πῶς ὁμοιώσωμεν τὴν
 And he was saying How might we liken the

is it not? 22 For there is nothing hidden except for the purpose of being exposed; nothing has become carefully concealed but for the purpose of coming into the open. 23 Whoever has ears to listen, let him listen."

24 He further said to them: "Pay attention to what you are hearing. With the measure that you are measuring out, you will have it measured out to you, yes, you will have more added to you. 25 For he that has will have more given to him; but he that does not have, even what he has will be taken away from him."

26 So he went on to say: "In this way the kingdom of God is just as when a man casts the seed upon the ground, 27 and he sleeps at night and rises up by day, and the seed sprouts and grows tall, just how he does not know. 28 Of its own self the ground bears fruit gradually, first the grass-blade, then the stalk head, finally the full grain in the head. 29 But as soon as the fruit permits it, he thrusts in the sickle, because the harvest-time has come."

30 And he went on to say: "With what are we to liken the

βασιλείαν τοῦ θεοῦ, ἢ ἐν τίνι αὐτὴν
kingdom of the God, or in what it

παραβολῇ θῶμεν; 31 ὡς κόκκῳ σινάπεως,
parable might we put? As to grain of mustard,

ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς,
which whenever it might be sown upon the earth,

μικρότερον ἢ πάντων τῶν σπερμάτων
smaller being of all the seeds

τῶν ἐπὶ τῆς γῆς — 32 καὶ ὅταν
the (ones) upon the earth — and whenever

σπαρῇ, ἀναβαίνει καὶ γίνεται μείζον
it might be sown, it comes up and becomes greater

πάντων τῶν λαχάνων καὶ ποιεῖ κλάδους
of all the vegetables and is making branches

μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιάν
great, as-and to be able under the shadow

αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.
of it the birds of the heaven to tent down.

33 Καὶ τοιαύταις παραβολαῖς πολλαῖς
And to suchlike parables many

ἐλάλει αὐτοῖς τὸν λόγον, καθὼς
he was speaking to them the word, according as

ἠδύναντο ἀκούειν· 34 χωρὶς δὲ
they were able to be hearing; 34 apart from but

παραβολῆς οὐκ ἐλάλει αὐτοῖς,
parable not he was speaking to them,

κατ' ἰδίαν δὲ τοῖς ἰδίοις
according to private (spot) but to the own

μαθηταῖς ἐπέλευν πάντα.
disciples he was explaining all (things).

35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ
And he is saying to them in that the

ἡμέρᾳ ὄψις γενομένης Διέλθωμεν
day of evening having come to be Let us go through

εἰς τὸ πέραν. 36 καὶ ἀφέντες τὸν
into the other side. And having let go off the

ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν
crowd they are taking along him as he was in

τῷ πλοίῳ, καὶ ἄλλα πλοῖα ἦν μετ' αὐτοῦ.
the boat, and other boats was with him.

37 καὶ γίνεται λαίλαψ μεγάλη ἀνέμου, καὶ
And occurs hurricane great of wind, and

τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον,
the waves was throwing upon into the boat,

ὥστε ἤδη γεμιζεσθαι τὸ πλοῖον.
as-and already to be getting filled the boat.

38 καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ
And he was in the stern upon the

προσκεφάλαιον καθεύδων· καὶ ἐγείρουσιν
pillow sleeping; and they wake up

kingdom of God, or
in what illustration
shall we set it out?

31 Like a mustard
grain, which at the
time it was sown in
the ground was the
tiniest of all the seeds
that are on the
earth— 32 but
when it has been
sown, it comes up and
becomes greater than
all other vegetables
and produces great
branches, so that the
birds of the heaven
are able to find lodg-
ing under its shadow."

33 So with many
illustrations of that
sort he would speak
the word to them, as
far as they were able
to listen. 34 Indeed,
without an illustration
he would not speak to
them, but privately to
his disciples he would
explain all things.

35 And on that
day, when evening
had fallen, he said
to them: "Let us
cross to the other
shore." 36 So, after
they had dismissed
the crowd, they took
him in the boat, just
as he was, and there
were other boats with
him. 37 Now a great
violent windstorm
broke out, and the
waves kept dashing
into the boat, so that
the boat was close
to being swamped.
38 But he was in
the stern, sleeping
upon a pillow. So
they woke him up

αὐτὸν καὶ λέγουσιν αὐτῷ Διδάσκαλε, οὐ
him and are saying to him Teacher, not

μέλει σοι ὅτι ἀπολλύμεθα; 39 καὶ
it is of concern to you that we are perishing? And

διεγερθεὶς ἐπέτιμῃσεν τῷ ἀνέμῳ
having been raised up he gave rebuke to the wind

καὶ εἶπεν τῇ θαλάσσει· Σιώπα,
and said to the sea Be silent,

πεφίμωσο. καὶ ἐκόπασεν ὁ
be having been muzzled. And abated the

ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. 40 καὶ
wind, and came to be ealm great. And

εἶπεν αὐτοῖς· Τί δειλοὶ ἐστε; οὐπω
he said to them Why cowardly are you? Not yet

ἔχετε πίστιν; 41 καὶ ἐφοβήθησαν
are you having faith? And they feared

φόβον μέγαν, καὶ ἔλεγον πρὸς
fear great, and they were saying toward

ἀλλήλους· Τίς ἄρα οὗτός ἐστιν ὅτι καὶ
one another Who really this is that also

ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ;
the wind and the sea is obedient to him?

5 Καὶ ἦλθον εἰς τὸ πέραν τῆς
And they came into the other side of the

θαλάσσης εἰς τὴν χώραν τῶν Γερασηνῶν.
sea into the country of the Gerasenes.

2 καὶ ἐξεληθόντος αὐτοῦ ἐκ τοῦ πλοίου
And having got out of him out of the boat

εἰθύς· ὑπήντησεν αὐτῷ ἐκ τῶν
at once met him out of the

μνημείων ἀνθρώπου ἐν πνεύματι
memorial tombs man in spirit

ἀκαθάρτου, 3 ὃς τὴν κατοίκησιν εἶχεν
unclean, who the dwelling was having

ἐν τοῖς μνήμασιν, καὶ οὐδὲ
in the remembrance tombs, and not-but

ἀλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν
to chain not yet no one was able him

δῆσαι· 4 διὰ τὸ αὐτὸν πολλάκις
to bind through the him many times

πέδας καὶ ἀλύσει δεδέσθαι
to fetters and chains to have been bound

καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς
and to have been snapped apart by him the

ἀλύσεις καὶ τὰς πέδας συντετριφθαι,
chains and the fetters to have been smashed,

καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι·
and no one was having strength him to subdue;

5 καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν
and through all night and day in

and said to him:

"Teacher, do you not care that we are about to perish?" 39 With

that he roused himself and rebuked the wind

and said to the sea:

"Hush! Be quiet!"

And the wind abated, and a great calm set

in. 40 So he said

to them: "Why are you fainthearted? Do

you not yet have any faith?" 41 But they

felt an unusual fear,

and they would say to one another: "Who

really is this, because

even the wind and the

sea obey him?"

5 Well, they got to

the other side of

the sea into the coun- try of the Ger'a-senes.

2 And immediately

after he got out of the

boat a man under the

power of an unclean

spirit met him from

among the memorial

tombs. 3 He had

his haunt among the

tombs; and up to that

time absolutely no-

body was able to bind

him fast even with

a chain, 4 because

he had oftentimes

been bound with

fetters and chains,

but the chains were

snapped apart by him

and the fetters were

actually smashed;

and nobody had the

strength to subdue

him. 5 And contin-

ually, night and day,

τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν
 the remembrance tombs and in the mountains
 ἦν κράζων καὶ κατακόπτων ἑαυτὸν
 he was (one) crying out and slashing himself
 λίθοις. 6 καὶ ἰδὼν τὸν Ἰησοῦν
 to stones. 6 And having seen the Jesus
 ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν
 from afar he ran and did obeisance
 αὐτόν, 7 καὶ κράξας φωνῇ
 to him, and having cried out to voice
 μεγάλη λέγει· Τί ἐμοὶ καὶ σοί, Ἰησοῦ
 great he is saying What to me and to you, Jesus
 υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὀρκίζω
 Son of the God of the Most High? I put under oath
 σε τὸν θεόν, μὴ με βασανίσῃς.
 you the God, not me you should torment.
 8 ἔλεγεν γὰρ αὐτῷ Ἐξελθε
 He was saying for to it Come out you the
 πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.
 spirit the unclean out of the man.
 9 καὶ ἐπηρώτα αὐτόν· Τί ὄνομα
 And he was inquiring upon him What name
 σοι; καὶ λέγει αὐτῷ Λεγιῶν ὄνομα
 to you? And he is saying to him Legion name
 μοι, ὅτι πολλοί ἐσμεν. 10 καὶ
 to me, because many we are; 10 and
 παρεκάλει αὐτόν πολλὰ ἵνα
 he was entreating him many (things) in order that
 μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας.
 not them he may send off outside of the country.
 11 Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη
 Was but there toward the mountain herd
 χοίρων μεγάλη βοσκομένη· 12 καὶ
 of swine great feeding itself; 12 and
 παρεκάλεσαν αὐτὸν λέγοντες Πέμψον ἡμᾶς
 they entreated him saying Send us
 εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς
 into the swine, in order that into them
 εἰσέλθωμεν. 13 καὶ ἐπέτρεπεν αὐτοῖς.
 we may enter. 13 And he gave permission to them.
 καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα
 And having come out the spirits the unclean
 εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὤρμησεν ἡ
 entered into the swine, and rushed the
 ἀγέλη κατὰ τοῦ κρηνοῦ εἰς τὴν θάλασσαν,
 herd down the precipice into the sea,
 ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ
 as two thousand, and they were choking in the
 θαλάσσει. 14 Καὶ οἱ βόσκοντες αὐτοὺς
 sea. And the (ones) feeding them

he was crying out in the tombs and in the mountains and slashing himself with stones. 6 But on catching sight of Jesus from a distance he ran and did obeisance to him, 7 and, when he had cried out with a loud voice, he said: "What have I to do with you, Jesus. Son of the Most High God? I put you under oath by God not to torment me." 8 For he had been telling it: "Come out of the man, you unclean spirit." 9 But he began to ask him: "What is your name?" And he said to him: "My name is Legion, because there are many of us." 10 And he entreated him many times not to send the spirits out of the country. 11 Now a great herd of swine was there at the mountain feeding. 12 So they entreated him, saying: "Send us into the swine, that we may enter into them." 13 And he permitted them. With that the unclean spirits came out and entered into the swine; and the herd rushed over the precipice into the sea, about two thousand of them, and they drowned one after another in the sea. 14 But the herders of them

ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ
 fled and reported back into the city and in
 εἰς τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν τί
 into the fields; and they came to see what
 ἐστὶν τὸ γεγονός. 15 καὶ
 is the (thing) having happened. And

ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ
 they are coming toward the Jesus, and
 θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον
 they behold the (one) being demonized sitting

ἱματισμένον καὶ σωφρονοῦντα,
 having been garmented and being of sound mind,
 τὸν ἔσχηκότα τὸν λεγιῶνα, καὶ
 the (one) having had the legion, and
 ἐφοβήθησαν. 16 καὶ διηγήσαντο αὐτοῖς
 they got fearful. And related to them

οἱ ἰδόντες πῶς ἐγένετο τῷ
 the (ones) having seen how it happened to the (one)
 δαιμονιζομένῳ καὶ περὶ τῶν χοίρων.
 being demonized and about the swine.

17 καὶ ἤρξαντο παρακαλεῖν αὐτὸν
 And they started to be entreating him
 ἀπελθεῖν ἀπὸ τῶν ὀρίων αὐτῶν.
 to go off from the districts of them.

18 Καὶ ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον
 And stepping in of him into the boat
 παρεκάλει αὐτὸν ὁ
 was entreating him the (one)

δαιμονισθεὶς ἵνα μετ'
 having been demonized in order that with
 αὐτοῦ ἦ. 19 καὶ οὐκ ἀφήκεν
 him he might be. And not he let go off
 αὐτόν, ἀλλὰ λέγει αὐτῷ Ὑπάγε
 him, but he is saying to him Be going under

εἰς τὸν οἶκόν σου πρὸς τοὺς
 into the house of you toward the (ones)
 σούς, καὶ ἀπάγγειλον αὐτοῖς
 yours, and report to them

ὅσα ὁ κύριός σοι
 as many (things) as the Lord to you
 πεποίηκεν καὶ ἠλέησέν σε. 20 καὶ
 has done and had mercy on you. And

ἀπῆλθεν καὶ ἤρξατο κηρῦσαι ἐν τῇ
 he went off and started to be heralding in the
 Δεκαπόλει ὅσα ἐποίησεν αὐτῷ
 Decapolis as many (things) as did to him

ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.
 the Jesus, and all were wondering.

fled and reported it in the city and in the countryside; and people came to see what it was that had happened. 15 So they came to Jesus, and they beheld the demon-possessed [man] sitting clothed and in his sound mind, this [man] that had had the legion; and they grew fearful. 16 Also, those who had seen it related to them how this had happened to the demon-possessed [man] and about the swine. 17 And so they started to entreat him to go away from their districts.

18 Now as he was boarding the boat, the [man] that had been demon-possessed began entreating him that he might continue with him. 19 However, he did not let him, but said to him: "Go home to your relatives, and report to them all the things Jehovah¹⁹ has done for you and the mercy he had on you." 20 And he went away and started to proclaim in the Decapo²⁰lis²⁰ all the things Jesus did for him, and all the people began to wonder.

21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ
 And having crossed through of the Jesus
 ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν
 in the boat again into the other side
 συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ
 was led together crowd much upon him, and
 ἦν παρὰ τὴν θάλασσαν. 22 Καὶ ἔρχεται
 he was beside the sea. And is coming
 εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰάειρος,
 one of the synagogue chiefs, to name Jairus,
 καὶ ἰδὼν αὐτόν πίπτει πρὸς τοὺς
 and having seen him he falls toward the
 πόδας αὐτοῦ 23 καὶ παρακαλεῖ αὐτόν
 feet of him and he entreats him
 πολλὰ λέγων ὅτι τὸ θυγάτριόν μου
 many (things) saying that The little daughter
 ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῆς τὰς χεῖρας αὐτῆ
 of me lastly is having, in order that
 having come you may put upon the hands to her
 ἵνα σωθῆ καὶ ζήσῃ.
 in order that she might be saved and might live.
 24 καὶ ἀπῆλθεν μετ' αὐτοῦ. Καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ
 And he went off with him. And
 ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ
 was following to him crowd much, and
 συνέθλιβον αὐτόν.
 they were pressing together him.
 25 καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος
 And woman being in flow of blood
 δώδεκα ἔτη 26 καὶ πολλὰ
 twelve years and many (things)
 παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ
 having suffered by many healers and
 δαπανήσασα τὰ παρ' αὐτῆς πάντα
 having spent the (things) beside her all
 καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μάλλον
 and nothing having been benefited but rather
 εἰς τὸ χεῖρον ἐλθοῦσα, 27 ἀκούσασα
 into the worse having come, having heard
 τὰ περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν
 the (things) about the Jesus, having come in
 τῷ ὄχλῳ ὀπισθεν ἤψατο τοῦ
 the crowd from behind she touched of the
 ἱματίου αὐτοῦ. 28 ἔλεγεν γὰρ
 outer garment of him; she was saying for
 ὅτι Ἐάν ἄψωμαι κἄν τῶν
 that If ever I might touch and if ever of the
 ἱματίων αὐτοῦ σωθήσομαι. 29 καὶ
 outer garments of him I shall be saved. And

21 After Jesus had crossed back again in the boat to the opposite shore a great crowd gathered together to him; and he was beside the sea. 22 Now one of the presiding officers of the synagogue, Ja'irus by name, came and, on catching sight of him, he fell at his feet 23 and entreated him many times, saying: "My little daughter is in an extreme condition. Would you please come and put your hands upon her that she may get well and live." 24 At that he went off with him. And a great crowd was following him and pressing against him. 25 Now there was a woman subject to a flow of blood twelve years, 26 and she had been put to many pains by many physicians and had spent all her resources and had not been benefited but, rather, had got worse. 27 When she heard the things about Jesus, she came behind in the crowd and touched his outer garment; 28 for she kept saying: "If I touch just his outer garments I shall get well." 29 And

εὐθύς ἐξηράνθη ἡ πηγή τοῦ
at once was dried up the fountain of the
αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι
blood of her, and she knew to the body
ὅτι ἴαται ἀπὸ τῆς μάστιγος.
that she has been healed from the scourge.

30 καὶ εὐθύς ὁ Ἰησοῦς
And at once the Jesus
ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ
having recognized in himself the out of him
δύναμιν ἐξεληθούσαν ἐπιστραφεὶς ἐν
power having gone out having turned about in
τῷ ὄχλῳ ἔλεγεν Τίς μου ἦψατο
the crowd he was saying Who of me touched
τῶν ἱματίων; 31 καὶ ἔλεγον αὐτῷ
of the outer garments? And were saying to him
οἱ μαθηταὶ αὐτοῦ βλέπετε τὸν ὄχλον
the disciples of him You are looking at the crowd
συνθλιβοντά σε, καὶ λέγεις Τίς
pressing together you, and you are saying Who
μου ἦψατο; 32 καὶ περιεβλέπετο
of me touched? And he was looking around
ἰδεῖν τὴν τοῦτο ποιήσασαν. 33 ἡ δὲ
to see the (one) this having done. The but
γυνὴ φοβηθεῖσα καὶ τρέμουσα,
woman having been frightened and trembling,
εἰδυῖα δὲ γέγονεν αὐτῇ, ἦλθεν καὶ
knowing which has happened to her, came and
προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν
fell toward him and said to him all the
ἀλήθειαν. 34 ὁ δὲ εἶπεν αὐτῇ
truth. The (one) but said to her
Θυγάτηρ, ἡ πίστις σου σέσωκέν σε·
Daughter, the faith of you has saved you;
ἴπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιῆς ἀπὸ
be going under into peace, and be sound from
τῆς μάστιγός σου.
the scourge of you.

35 Ἐτι αὐτοῦ λαλοῦντος ἔρχονται
Yet of him speaking they are coming
ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι Ἡ
from the synagogue chief saying that The
θυγάτηρ σου ἀπέθανεν· τί ἔτι
daughter of you died; why yet
σκύλλεις τὸν διδάσκαλον; 36 ὁ δὲ
are you bothering the teacher? The but
Ἰησοῦς παρακούσας τὸν λόγον λαλούμενον
Jesus having overheard the word being spoken
λέγει τῷ ἀρχισυναγώγῳ Μὴ φοβοῦ,
is saying to the synagogue chief Not be fearing,

immediately her fountain of blood dried up, and she sensed in her body that she had been healed of the grievous sickness.

30 Immediately, also, Jesus recognized in himself that power had gone out of him, and he turned about in the crowd and began to say: "Who touched my outer garments?" 31 But his disciples began to say to him: "You see the crowd pressing in upon you, and do you say, 'Who touched me?'" 32 However, he was looking around to see her that had done this. 33 But the woman, frightened and trembling, knowing what had happened to her, came and fell down before him and told him the whole truth. 34 He said to her: "Daughter, your faith has made you well. Go in peace, and be in good health from your grievous sickness."

35 While he was yet speaking, some men from the home of the presiding officer of the synagogue came and said: "Your daughter died! Why bother the teacher any longer?" 36 But Jesus, overhearing the word being spoken, said to the presiding officer of the synagogue: "Have no fear,

μόνον πίστευε. 37 καὶ οὐκ ἀφῆκεν
 only be having faith. And not let go off
 οὐδένα μετ' αὐτοῦ συνακολουθῆσαι εἰ μὴ
 no one with him to follow with if not
 τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν
 the Peter and James and John the
 ἀδελφὸν Ἰακώβου.
 brother of James.

38 καὶ ἔρχονται εἰς τὸν οἶκον
 And they are coming into the house
 τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ
 of the synagogue chief, and he is beholding
 θόρυβον καὶ κλαίοντας καὶ
 noisy confusion and (ones) weeping and
 ἀλαλάζοντας πολλὰ, 39 καὶ
 (ones) wailing aloud much, and
 εἰσελθὼν λέγει αὐτοῖς Τί
 having come in he is saying to them Why
 θορυβεῖσθε καὶ
 are you causing noisy confusion and
 κλαίετε; τὸ παιδίον οὐκ
 are you weeping? The little child not
 ἀπέθανεν ἀλλὰ καθεύδει. 40 καὶ
 died but is sleeping. And

κατεγέλων αὐτοῦ. αὐτὸς δὲ
 they were laughing scornfully of him. He but
 ἐκβαλὼν πάντας παραλαμβάνει τὸν
 having thrown out (them) all takes along the
 πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ
 father of the little child and the mother and
 τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου
 the (ones) with him, and goes his way in where
 ἦν τὸ παιδίον. 41 καὶ κρατήσας
 was the little child; and having taken hold
 τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ
 of the hand of the little child he is saying to her

Ταλιθά κύμ, ὃ ἐστὶν μεθερμηνεύμενον
 Talitha cum, which is being translated
 τὸ κοράσιον, σοὶ λέγω, ἔγειρε.
 The little girl, to you I am saying, Be getting up.

42 καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ
 And at once stood up the little girl and
 περιεπάει, ἦν γὰρ ἐτῶν δώδεκα.
 was walking about, she was for of years twelve.

καὶ ἐξέστησαν εὐθὺς
 And they stood out of (themselves) at once
 ἐκστάσει μεγάλῃ. 43 καὶ δισεπίτατο
 to ecstasy great. And he gave orders
 αὐτοῖς πολλὰ ἵνα μηδεὶς
 to them many (things) in order that no one

only exercise faith." 37 Now he did not let anyone follow along with him except Peter and James and John the brother of James.

38 So they came to the house of the presiding officer of the synagogue, and he beheld the noisy confusion and those weeping and letting out many wails, 39 and, after stepping in, he said to them: "Why are you causing noisy confusion and weeping? The young child has not died, but is sleeping." 40 At

this they began to laugh scornfully at him. But, having put them all out, he took along the young child's father and mother and those with him, and he went in where the young child was. 41 And, taking the hand of the young child, he said to her: "Talitha cum,"

which, translated, means: "Maiden, I say to you, Get up!" 42 And immediately the maiden rose and began walking, for she was twelve years old.

And at once they were beside themselves with great ecstasy. 43 But he ordered them again and again to let no one

γνοί τούτο, και εἶπεν δοθῆναι αὐτῇ
should know this, and he said to be given to her
φαγεῖν.
to eat.

6 Καὶ ἐξῆλθεν ἐκεῖθεν, και ἔρχεται εἰς
And he went out from there, and is coming into
τὴν πατρίδα αὐτοῦ, και ἀκολουθοῦσιν
the father (place) of him, and are following
αὐτῷ οἱ μαθηταὶ αὐτοῦ. **2** Καὶ
to him the disciples of him. And

γενομένου σαββάτου ἤρξατο
having come to be of sabbath he started
διδάσκειν ἐν τῇ συναγωγῇ και οἱ
to be teaching in the synagogue; and the
πολλοὶ ἀκούοντες ἐξεπλήσσαντο λέγοντες
many hearing were astounded saying

Πόθεν τοῦτω ταῦτα, και τίς
From where to this (one) these (things), and what
ἡ σοφία ἡ δοθεῖσα τοῦτω, και αἱ
the wisdom the given to this (one), and the

δυνάμεις τοιαῦται διὰ τῶν χειρῶν
powerful works such through the hands
αὐτοῦ γινόμεναι; **3** οὐχ οὗτός ἐστιν ὁ
of him taking place? Not this (one) is the

τέκτων, ὁ υἱὸς τῆς Μαρίας και ἀδελφὸς
carpenter, the son of the Mary and brother
'Ιακώβου και 'Ιωσήτος και 'Ιούδα και Σίμωνος;
of James and of Joses and of Juda and of Simon?

και οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς
And not are the sisters of him here toward
ἡμᾶς; και ἐσκανδαλίζοντο ἐν αὐτῷ.
us? And they were being stumbled in him.

4 και ἔλεγεν αὐτοῖς ὁ 'Ιησοῦς ὅτι Οὐκ
And was saying to them the Jesus that Not
ἐστὶν προφήτης ἀτιμος εἰ μὴ ἐν τῇ
is prophet unhonored if not in the

πατρίδι αὐτοῦ και ἐν τοῖς
father (place) of him and in the
συγγενεῦσιν αὐτοῦ και ἐν τῇ οἰκίᾳ αὐτοῦ.
relatives of him and in the house of him.

5 Καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν
And not he was able there to do not one
δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις
powerful work, if not to few sickly (ones)

ἐπιθεὶς τὰς χεῖρας ἐθεράπευσεν. **6** και
having put upon the hands he cured; and
ἐθαύμασεν διὰ τὴν ἀπιστίαν
he wondered through the lack of faith

αὐτῶν. Καὶ περιῆεν
of them. And he was going around

learn of this, and he said that something should be given her to eat.

6 And he departed from there and came into his home territory, and his disciples followed him. **2** When it became sabbath, he started teaching in the synagogue; and the greater number of those listening were astounded and said:

"Where did this man get these things? And why should this wisdom have been given this man, and such powerful works be performed through his hands? **3** This is the carpenter the son of Mary and the brother of James and Joseph and Judas and Simon, is it not? And his sisters are here with us, are they not?" So they began to stumble at him. **4** But Jesus went on to say to them: "A prophet is not unhonored except in his home territory and among his relatives and in his own house."

5 So he was able to do no powerful work there except to lay his hands upon a few sickly ones and cure them. **6** Indeed, he wondered at their lack of faith. And he went round about

τὰς κώμας κύκλω διδάσκων.
the villages to circle teaching.

7 Καὶ προσκαλεῖται τοὺς δώδεκα,
And he calls toward himself the twelve,
καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο,
and started them to be sending off two two,

καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν
and was giving to them authority of the
πνευμάτων τῶν ἀκαθάρτων, 8 καὶ
spirits the unclean, 8 and

παρήγγειλεν αὐτοῖς ἵνα μηδὲν
he gave instructions to them in order that nothing
αἴρωσιν εἰς ὁδὸν εἰ μὴ ράβδον μόνον,
they should lift up into way if not staff only,
μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην
not bread, not pouch, not into the girdle

χαλκόν, 9 ἀλλὰ ὑποδεδεμένους
copper [money], but having had bound under
σανδάλια, καὶ μὴ ἐνδύσασθαι δύο
sandals, and not to wear two

χιτῶνας. 10 καὶ ἔλεγεν αὐτοῖς
undergarments. And he was saying to them

Ὅπου ἂν εἰσελθῆτε εἰς οἰκίαν, ἐκεῖ
Where if ever you might enter into house, there
μένετε ἕως ἂν ἐξέλθῆτε
be you staying until likely you might go out

ἐκεῖθεν. 11 καὶ ὅς ἂν τόπος μὴ
from there. And what likely place not

δέξῃται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν,
might receive you not-but they might hear of you,
ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν
going your way out from there shake you out the

χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς
dust the underneath the feet of you into
μαρτύριον αὐτοῖς. 12 Καὶ ἐξεληθόντες
witness to them. And having gone out

ἐκήρυξαν ἵνα μετανοώσιν,
they preached in order that they may repent,

13 καὶ δαιμόνια πολλὰ ἐξέβαλλον,
and demons many they were throwing out,

καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους
and were greasing to oil many sickly (ones)

καὶ ἐθεράπευον.
and were curing.

14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης,
And heard the king Herod,
φανερόν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ
manifest for became the name of him, and

ἔλεγον ὅτι Ἰωάννης ὁ βαπτίζων
they were saying that John the (one) baptizing

to the villages in a circuit, teaching.

7 Now he summoned the twelve, and

he initiated sending them out two by two, and he began to give them authority

over the unclean spirits. 8 Also, he gave them orders

to carry nothing for the trip except a staff alone, no bread,

no food pouch, no copper money in their girdle purses, 9 but

to bind on sandals, and not to wear two undergarments. 10 Further, he said to

them: "Wherever you enter into a home, stay there until you

go out of that place. 11 And wherever a place will not receive

you nor hear you, on going out from there shake off the dirt that

is beneath your feet for a witness to them." 12 So they set out

and preached in order that people might repent; 13 and they would expel many

demons and grease many sickly people with oil and cure them.

14 Now it got to the ears of King Herod, for the name of [Jesus] became public, and people were saying: "John the baptizer

ἐγέρηται has been raised up ἐκ out of νεκρῶν, dead (ones), καὶ and
 διὰ through τοῦτο this ἐνεργοῦσιν are working in αἱ the
 δυνάμεις powerful works ἐν in αὐτῷ 15 ἄλλοι δὲ but
 ἔλεγον were saying ὅτι that Ἠλίας ἐστίν it is; ἄλλοι δὲ but
 ἔλεγον were saying ὅτι that προφήτης ὡς εἷς τῶν of the
 προφητῶν. 16 ἀκούσας δὲ ὁ Ἡρώδης 16 But when Herod
 ἔλεγεν was saying Ὅν ἐγὼ ἀπεκεφάλισα Ἰωάννην, heard it he began
 οὗτος (one) ἠγέρθη. 17 Αὐτὸς γὰρ ὁ to say: "The John that I beheaded, this
 Ἡρώδης Herod ἄποστείλας having sent off ἐκράτησεν τὸν one has been raised
 Ἰωάννην καὶ ἐδησεν αὐτὸν ἐν φυλακῇ διὰ and bound him in prison through
 Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ Herodias the woman of Philip the brother
 αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. 18 ἔλεγεν of him, because her he married; was saying
 γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι Οὐκ for the John to the Herod that Not
 ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ it is lawful to you to be having the woman of the
 ἀδελφοῦ σου. 19 ἢ δὲ Ἡρωδιάς brother of you. The but Herodias
 ἐνεῖχεν αὐτῷ καὶ ἤθελεν αὐτὸν was having within to him and was willing him
 ἀποκτεῖναι, καὶ οὐκ ἠδύνατο. 20 ὁ γὰρ to kill, and not she was able; the for
 Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς Herod was fearing the John, having known
 αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ him male person righteous and holy, and
 συντηρεῖ αὐτόν, καὶ ἀκούσας αὐτοῦ was keeping safe him, and having heard of him
 πολλὰ ἠπόρει, καὶ ἠδέως αὐτοῦ many (things) he was at loss, and gladly of him
 ἤκουεν. he was hearing.

has been raised from the dead, and on that account the powerful works are operating in him." 15 But others were saying: "It is E-li'jah." Still others were saying: "It is a prophet like one of the prophets." 16 But when Herod heard it he began to say: "The John that I beheaded, this one has been raised up." 17 For Herod himself had sent out and arrested John and bound him in prison on account of Herodias the wife of Philip his brother, because he had married her. 18 For John had repeatedly said to Herod: "It is not lawful for you to be having the wife of your brother." 19 But Herodias was nursing a grudge against him and was wanting to kill him, but could not. 20 For Herod stood in fear of John, knowing him to be a righteous and holy man; and he was keeping him safe. And after hearing him he was at a great loss what to do, yet he continued to hear him gladly.

21 Καὶ γενομένης ἡμέρας εὐκαίρου And having come to be of day convenient
 ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ when Herod to the birthday festivities of him
 δεῖπνον ἐποίησεν τοῖς μεγιστάσιν supper made to the greatest men

21 But a convenient day came along when Herod spread an evening meal on his birthday for his top-ranking men

αὐτοῦ και τοῖς χιλιάρχοις και τοῖς
of him and to the chiliarchs and to the
πρώτοις τῆς Γαλιλαίας, 22 και
first (ones) of the Galilee, 22 and
εἰσελθούσης τῆς θυγατρὸς αὐτοῦ
having entered of the daughter of him
Ἡρωδιάδος και ὀρχησαμένης, ἤρρεσεν
of Herodias and having danced, she gave pleasure
τῷ Ἡρώδῃ και τοῖς
to the Herod and to the (ones)
συνανακειμένοις. ὁ δὲ βασιλεὺς εἶπεν
lying up with. The but king said
τῷ κορασίῳ Αἰτησὸν με ὃ ἐάν
to the little girl Ask for me which if ever
θέλις, και δώσω σοι. 23 και
you may will, and I shall give to you; and
ᾧμοσεν αὐτῇ Ὅτι ἐάν με αἰτήσης
he swore to her That if ever me you might ask for
δώσω σοι ἕως ἡμίσεος τῆς
I shall give to you until half of the
βασιλείας μου. 24 και ἐξελθούσα εἶπεν
kingdom of me. And having gone out she said
τῇ μητρὶ αὐτῆς Τί αἰτήσωμαι; Ἡ
to her mother of her What should I ask for? The
δὲ εἶπεν Τὴν κεφαλὴν Ἰωάνου τοῦ
but said The head of John he (one)
βαπτίζοντος. 25 και εἰσελθοῦσα εὐθὺς
baptizing. And having come in at once
μετὰ σπουδῆς πρὸς τὸν βασιλέα
with speed toward the king
ἠτήσατο λέγουσα Θέλω ἵνα
she made request saying I am willing in order that
ἐξαυτῆς δῶς μοι ἐπὶ
out of same [hour] you should give to me upon
πίνακι τὴν κεφαλὴν Ἰωάνου τοῦ βαπτιστοῦ.
plate the head of John the Baptist.
26 και περίλιπτος γενόμενος ὁ
And deeply grieved having become the
βασιλεὺς διὰ τοὺς ὄρκους και
king through the oaths and
τοὺς ἀνακειμένους οὐκ ἠθέλησεν
the (ones) lying up not he willed
ἀθετῆσαι αὐτήν. 27 και εὐθὺς
to disregard her; and at once
ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα
having sent off the king body guardsman
ἐπέταξεν ἐνεγκαι τὴν κεφαλὴν αὐτοῦ.
he gave the order to bring the head of him.
και ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ
And having gone off he beheaded him in the

and the military commanders and the foremost ones of Galilee. 22 And the daughter of this very Herodias came in and danced and pleased Herod and those reclining with him. The king said to the maiden: "Ask me for whatever you want, and I will give it to you." 23 Yes, he swore to her: "Whatever you ask me for, I will give it to you, up to half my kingdom." 24 And she went out and said to her mother: "What should I ask for?" She said: "The head of John the baptizer." 25 Immediately she went in with haste to the king and made her request, saying: "I want you to give me right away on a platter the head of John the Baptist." 26 Although he became deeply grieved, yet the king did not want to disregard her, in view of the oaths and those reclining at the table. 27 So the king immediately dispatched a body guardsman and commanded him to bring his head. And he went off and beheaded him in the

φυλακῆ 28 καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ
 prison and brought the head of him
 ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ,
 upon plate and he gave it to the little girl,
 καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ
 and the little girl gave it to the mother
 αὐτῆς. 29 καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ
 of her. And having heard the disciples of him
 ἦλθαν καὶ ἦραν τὸ πτώμα αὐτοῦ καὶ ἔθηκαν
 came and lifted up the corpse of him and put
 αὐτὸ ἐν μνημείῳ.
 it in memorial tomb.

30 Καὶ συνάγονται οἱ ἀπόστολοι
 And are being led together the apostles
 πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ
 toward the Jesus, and reported back to him
 πάντα ὅσα ἐποίησαν καὶ ὅσα
 all (things) as many as they did and as many as
 ἐδίδαξαν. 31 καὶ λέγει αὐτοῖς Δεῦτε
 they taught. And he is saying to them Hither
 ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς
 you very (ones) according to private [spot] into
 ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον. ἦσαν
 lonely place and rest up little. Were
 γὰρ οἱ ἐρχόμενοι καὶ οἱ
 for the (ones) coming and the (ones)
 ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν
 going under many, and not-but eat
 εὐκαίρουν. 32 καὶ ἀπήλθον ἐν τῷ
 they had leisure time. And they went off in the
 πλοίῳ εἰς ἔρημον τόπον κατ'
 boat into lonely place according to
 ἰδίαν. 33 καὶ εἶδαν αὐτοὺς
 private [spot]. And they saw them
 ὑπάγοντας καὶ ἔγνωσαν πολλοί, καὶ πεζῆ
 going under and knew many, and to foot
 ἀπὸ πασῶν τῶν πόλεων συνέδραμον
 from all the cities they ran together
 ἐκεῖ καὶ προῆλθον αὐτούς. 34 Καὶ
 there and came ahead of them. And
 ἐξελθὼν εἶδεν πολλὴν ὄχλον, καὶ
 having gone out he saw much crowd, and
 ἐσπλαγχνίσθη ἐπ' αὐτούς ὅτι
 he felt tender affection upon them because
 ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα,
 they were as sheep not having shepherd,
 καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.
 and he started to be teaching them many (things).

35 Καὶ ἤδη ὥρας πολλῆς
 And already of hour much

prison 28 and brought his head on a platter, and he gave it to the maiden, and the maiden gave it to her mother. 29 When his disciples heard of it they came and took up his corpse and laid it in a memorial tomb.

30 And the apostles gathered together before Jesus and reported to him all the things they had done and taught. 31 And he said to them: "Come, you yourselves, privately into a lonely place and rest up a bit." For there were many coming and going, and they had no leisure time even to eat a meal. 32 So off they went in the boat for a lonely place to themselves. 33 But people saw them going and many got to know it, and from all the cities they ran there together on foot and got ahead of them. 34 Well, on getting out, he saw a great crowd, but he was moved with pity for them, because they were as sheep without a shepherd. And he started to teach them many things.

35 By now the hour

γενομένης προσελθόντες αὐτῷ οἱ
having come to be having come toward him the
μαθηταὶ αὐτοῦ ἔλεγον ὅτι "Ἐρημός ἐστιν
disciples of him were saying that "Lonely is

ὁ τόπος, καὶ ἤδη ὥρα πολλή·
the place, and already hour much;

36 ἀπόλυσον αὐτούς, ἵνα
let loose off them, in order that

ἀπελθόντες εἰς τοὺς κύκλῳ ἀγρῶν καὶ
having gone off into the to circle fields and

κώμας ἀγοράσωσιν ἑαυτοῖς τί
villages they might buy to themselves what

φάγωσιν. 37 ὁ δὲ ἀποκριθεὶς
they might eat. The (one) but having answered

εἶπεν αὐτοῖς Δότε αὐτοῖς ὑμεῖς φαγεῖν.
said to them Give to them you to eat.

καὶ λέγουσιν αὐτῷ Ἐπελθόντες
And they are saying to him Having gone off

ἀγοράσωμεν δηναρῖων διακοσίων ἄρτους καὶ
might we buy of denarii two hundred loaves and

δώσωμεν αὐτοῖς φαγεῖν; 38 ὁ δὲ
shall we give to them to eat? The (one) but

λέγει αὐτοῖς Πόσους ἔχετε ἄρτους;
is saying to them How many are you having loaves?

Ὑπάγετε ἴδετε. καὶ γινόντες
Be you going under s e. And having come to know

λέγουσιν Πέντε, καὶ δύο ἰχθύας. 39 καὶ
they are saying Five, and two fishes. And

ἐπέταξεν αὐτοῖς ἀνακλιθῆναι πάντας
he gave orders to them to recline all (ones)

συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ.
symposiums symposiums upon the green grass.

40 καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ
And they fell up garden rows garden rows

κατὰ ἑκατὸν καὶ κατὰ
according to hundred and according to

πεντήκοντα. 41 καὶ λαβὼν τοὺς πέντε
fifty. And having taken the five

ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας
loaves and the two fishes having looked up

εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλασεν
into the heaven he blessed and broke down

τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς
the loaves and he was giving to the disciples

ἵνα παρατιθῶσιν αὐτοῖς, καὶ
in order that they may put beside them, and

τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν. 42 καὶ
the two fishes he divided to all. And

ἔφαγον πάντες καὶ ἐχορτάσθησαν· 43 καὶ
they ate all (they) and were satisfied; 43 and

had grown late, and his disciples came up to him and began to say: "The place is isolated, and the hour is already late. 36 Send them away, that they may go off into the countryside and villages round about and buy themselves something to eat."

37 In reply he said to them: "You give them something to eat." At this they said to him: "Shall we go off and buy two hundred denarii worth of loaves and give

[them] to the people to eat?" 38 He said to them: "How many loaves have you? Go see!" After ascertaining it, they said: "Five, besides two fishes." 39 And

he instructed all the people to recline by companies on the green grass. 40 And they laid themselves down in groups of a hundred and of fifty. 41 Taking

now the five loaves and the two fishes he looked up to heaven and said a blessing, and broke the loaves up and began giving them to the disciples, that these might

place them before the people; and he divided up the two fishes for all. 42 So they all ate and were satisfied; 43 and

ἦραν κλάσματα δώδεκα κοφίνων
they lifted up fragments twelve of baskets
πληρώματα καὶ ἀπὸ τῶν ἰχθύων. 44 καὶ
fillings and from the fishes. And
ἦσαν οἱ φαγόντες τοὺς ἄρτους
were the (ones) having eaten the loaves
πεντακισχίλιοι ἄνδρες.
five thousand male persons.

45 Καὶ εὐθὺς ἠνάγκασεν τοὺς
And at once he put under necessity the
μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον
disciples of him to step inside into the boat
καὶ προάγειν εἰς τὸ πέραν πρὸς
and to be going before into the other side toward
Βηθσαιδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον.
Bethsaida, until he lets loose off the crowd.

46 καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν
And having set self off to them he went off
εἰς τὸ ὄρος προσεύεσθαι. 47 καὶ
into the mountain to pray. And

ὄψιας γενομένης ἦν τὸ πλοῖον ἐν
of evening having come to be was the boat in
μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ
midst of the sea, and he alone upon

τῆς γῆς. 48 καὶ ἰδὼν αὐτοὺς
the earth. And having seen them
βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ
being tormented in the to be driving, was for

ὁ ἄνεμος ἐναντίος αὐτοῖς, περὶ
the wind in opposition to them, about
τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς
fourth watch of the night he comes toward

αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ
them walking about upon the sea; and
ἤθελεν παρελθεῖν αὐτούς. 49 οἱ
he was willing to go past them. The (ones)

δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης
but having seen him upon the sea
περιπατοῦντα ἔδοξαν ὅτι φάντασμα ἐστίν
walking about thought that apparition it is

καὶ ἀνέκραξαν, 50 πάντες γὰρ αὐτὸν
and they cried aloud, all for him
εἶδαν καὶ ἐταράχθησαν. ὁ δὲ
saw and were troubled. The (one) but

εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει
at once spoke with them, and he is saying
αὐτοῖς Θαρσεῖτε, ἐγὼ εἰμι, μὴ
to them Be you taking courage, I am, not

φοβεῖσθε. 51 καὶ ἀνέβη πρὸς
be you fearful. And he stepped up toward

they took up frag-
ments, twelve baskets
full, aside from the
fishes. 44 Further-
more, those who ate
of the loaves were five
thousand men.

45 And, without
delay, he compelled
his disciples to
board the boat and
go on ahead to the
opposite shore toward
Beth-sa'i-da, while
he himself dismissed
the crowd. 46 But
after saying good-bye
to them he went off
into a mountain to
pray. 47 Evening
having now fallen,
the boat was in the
midst of the sea, but
he was alone on the
land. 48 And when
he saw them being
hard put to it in their
rowing, for the wind
was against them,
about the fourth
watch of the night he
came toward them,
walking on the sea;
but he was inclined to
pass them by. 49 At
catching sight of him
walking on the sea
they thought: "It is an
apparition!" and they
cried aloud. 50 For
they all saw him
and were troubled.
But immediately he
spoke with them,
and he said to them:
"Take courage, it
is I; have no fear."
51 And he got up

αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ
 them into the boat, and abated ὁ the
 ἄνεμος. καὶ λίαν ἐν ἑαυτοῖς
 wind. And very much in themselves
 ἐξίσταντο, 52 οὐ γὰρ συνήκαν
 they were amazed, not for they got perception
 ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ
 upon the loaves, but was of them the
 καρδία πεπωρωμένη.
 heart having been dulled.

53 Καὶ διαπεράσαντες ἐπὶ τὴν γῆν
 And having crossed through upon the earth
 ἦλθον εἰς Γεννησαρέτ καὶ
 they came into Gennesaret and
 προσωρμίσθησαν. 54 καὶ ἐξεληθόντων
 were anchored toward. And having gone out

αὐτῶν ἐκ τοῦ πλοίου εὐθύς
 of them out of the boat at once
 ἐπιγνόντες αὐτὸν 55 περιέδραμον ὅλην
 having recognized him they ran around whole
 τὴν χώραν ἐκείνην καὶ ἤρξαντο ἐπὶ τοῖς
 the country that and started upon the
 κραβάτιοις τοὺς κακῶς ἔχοντας
 cots the (ones) badly having

περιφέρειν ὅπου ἤκουον
 to be carrying around where they were hearing
 ὅτι ἐστίν. 56 καὶ ὅπου ἂν
 that he is. And where likely
 εἰσεπορεύετο εἰς κώμας ἢ εἰς
 he was going his way in into villages or into
 πόλεις ἢ εἰς ἀγροὺς ἐν ταῖς ἀγοραῖς
 cities or into fields in the marketplaces
 ἐτίθεισαν τοὺς ἀσθενούντας, καὶ
 they were putting the (ones) being sick, and

παρεκάλουν αὐτὸν ἵνα κἄν
 they were entreating him in order that and if ever
 τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ
 of the fringe of the outer garment of him
 ἄψωνται· καὶ ὅσοι ἂν ἤψαυον
 they might touch; and as many as likely touched
 αὐτοῦ ἐσώζοντο.
 of him were being saved.

7 Καὶ συνάγονται πρὸς αὐτὸν οἱ
 And are being led together toward him the
 Φαρισαῖοι καὶ τινες τῶν γραμματέων
 Pharisees and some of the scribes
 ἐλθόντες ἀπὸ Ἱεροσολύμων 2 καὶ
 having come from Jerusalem and
 ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι
 having seen some of the disciples of him that

into the boat with them, and the wind abated. At this they were very much amazed within themselves, 52 for they had not grasped the meaning of the loaves, but their hearts continued dull of understanding.

53 And when they got across to land, they came into Gennesaret and anchored ship nearby. 54 But as soon as they got out of the boat, people recognized him, 55 and they ran around all that region and started to carry about on cots those who were ailing to where they heard he was. 56 And wherever he would enter into villages or cities or countryside they would place the sick ones in the marketplaces, and they would plead with him that they might touch just the fringe of his outer garment. And as many as did touch it were made well.

7 Now the Pharisees and some of the scribes that had come from Jerusalem gathered about him. 2 And when they saw some of his disciples

κοιναῖς χερσίν, τοῦτ' ἔστιν
to common hands, this is
ἀνίπτοις, ἐσθίουσιν τοὺς
to unwashed (ones), they are eating the
ἄρτους. — 3 οἱ γὰρ Φαρισαῖοι καὶ πάντες
loaves. — The for Pharisees and all
οἱ Ἰουδαῖοι ἐὰν μὴ πύγμα ἰψῶνται
the Jews if ever not to list they might wash
τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες
the hands not they are eating, holding fast
τὴν παράδοσιν τῶν πρεσβυτέρων, 4 καὶ
the tradition of the older men, and
ἀπ' ἀγορᾶς ἐὰν μὴ ραντίσωνται οὐκ
from market if ever not they might sprinkle not
ἐσθίουσιν, καὶ ἄλλα πολλά ἐστίν
they are eating, and other (things) may is
καὶ παρέλαβον κρατεῖν, βαπτισμοῦς
which they received to be holding fast, baptisms
ποτηρίων καὶ ξηστῶν καὶ χαλκίων. —
of cups and of pitchers and of copper vessels.—
5 καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι
And are inquiring upon him the Pharisees
καὶ οἱ γραμματεῖς Διὰ τί οὐ
and the scribes Through what not
περιπατοῦσιν οἱ μαθηταί σου κατὰ
are walking about the disciples of you according to
τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ
the tradition of the older men, but
κοιναῖς χερσίν ἐσθίουσιν τὸν
to common hands they are eating the
ἄρτον; 6 ὁ δὲ εἶπεν αὐτοῖς Καλῶς
bread? The (one) but said to them Finely
ἐπροφήτευσεν Ἰσαίας περὶ ὑμῶν τῶν
prophesied Isaiah about you the
ὑποκριτῶν, ὡς γέγραπται ὅτι Οὗτος
hypocrites, as it has been written that This
ὁ λαὸς τοῖς χείλεσίν με τιμᾷ,
the people to the lips me is honoring,
ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει
the but heart of them far is holding off
ἀπ' ἐμοῦ. 7 μάτην δὲ σέβονται με,
from me; in vain but they are revering me,
διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων
teaching teachi gs commands of men;
8 ἀφέντες τὴν ἐντολήν
having let go of the commandment
τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν
of the God you are holding fast the tradition
τῶν ἀνθρώπων.
of the men.

eat their meal with defiled hands, that is, unwashed ones— 3 for the Pharisees and all the Jews do not eat unless they wash their hands up to the elbow, holding fast the tradition of the men of former times, 4 and, when back from market, they do not eat unless they cleanse themselves by sprinkling; and there are many other traditions that they have received to hold fast, baptisms of cups and pitchers and copper vessels;— 5 so these Pharisees and scribes asked him: "Why is it your disciples do not conduct themselves according to the tradition of the men of former times, but they take their meal with defiled hands?" 6 He said to them: "Isaiah aptly prophesied about you hypocrites, as it is written, 'This people honor me with [their] lips, but their hearts are far removed from me. 7 It is in vain that they keep worshiping me, because they teach as doctrines commands of men.' 8 Letting go the commandment of God, you hold fast the tradition of men."

9 και ἔλεγεν αὐτοῖς Καλῶς
 And he was saying to them Finely
 ἀθετεῖτε τὴν ἐντολὴν τοῦ
 you are setting aside the commandment of the
 θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν
 God, in order that the tradition of you
 τηρήσητε. 10 Μωσῆς γὰρ εἶπεν
 you might observe; Moses for said
 Τίμα τὸν πατέρα σου καὶ τὴν μητέρα
 Be honoring the father of you and the mother
 σου, καὶ ὁ κακολογῶν πατέρα ἢ
 of you, and The (one) saying bad at father or
 μητέρα θανάτῳ τελευτάτω. 11 ὑμεῖς
 mother to death let him de cease; you
 δὲ λέγετε Ἐὰν εἴπη ἄνθρωπος τῷ
 but are saying If ever should say man to the
 πατρὶ ἢ τῇ μητρὶ Κορβάν, ὃ ἐστιν
 father or to the mother Corban, which is
 Δῶρον, ὃ ἐὰν ἐξέῃ ἐμοῦ
 Gift, which if ever out of me
 ὠφελῆθῃς, 12 οὐκέτι
 you might be benefited, not yet
 ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ
 you are letting go off him nothing to do to the
 πατρὶ ἢ τῇ μητρὶ, 13 ἀκυροῦντες τὸν
 father or to the mother, [you] invalidating the
 λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ἢ
 word of the God to the tradition of you which
 παρεδώκατε· καὶ παρόμοια τοιαῦτα
 you gave beside; and similar (things) such
 πολλὰ ποιεῖτε. 14 Καὶ
 many you are doing. And
 προσκαλεσάμενος πάλιν τὸν ὄχλον
 having called toward himself again the crowd
 ἔλεγεν αὐτοῖς Ἀκούσατέ μου πάντες
 he was saying to them Hear you of me all
 καὶ σύνετε. 15 οὐδὲν ἔστιν
 and be you comprehending. Nothing is
 ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς
 from outside of the man going its way in into
 αὐτὸν ὃ δύναται κοινῶσαι αὐτόν·
 him which is able to make common him;
 ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου
 but the (things) out of the man
 ἐκπορευόμενά ἐστιν τὰ
 going their way out is the (things)
 κοινῶντα τὸν ἄνθρωπον.
 making common the man.

9 Further, he went on to say to them: "Adroitly you set aside the commandment of God in order to retain YOUR tradition. 10 For example, Moses said, 'Honor your father and your mother,' and, 'Let him that reviles father or mother end up in death.' 11 But you men say, 'If a man says to his father or his mother: "Whatever I have by which you may get benefit from me is corban, (that is, a gift dedicated to God.)"— 12 you men no longer let him do a single thing for his father or his mother, 13 and thus you make the word of God invalid by YOUR tradition which you handed down. And many things similar to this you do." 14 So, calling the crowd to him again, he proceeded to say to them: "Listen to me, all of you, and get the meaning. 15 There is nothing from outside a man that passes into him that can defile him; but the things that issue forth out of a man are the things that defile a man." 16 —"

17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ
 And when he entered into house from
 τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ
 the crowd, were inquiring upon him the disciples
 αὐτοῦ τὴν παραβολήν. 18 καὶ
 of him the parable. 18 And
 λέγει αὐτοῖς Οὕτως καὶ ὑμεῖς
 he is saying to them Thus also you
 (ones) without comprehension ἔστε;
 are you aware that everything τὸ
 εἴσωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον
 from outside going inside into the man
 οὐ δύναται αὐτὸν κοινῶσαι, 19 ὅτι
 not is able him to make common, because
 οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν
 not it is going its way in of him into the heart
 ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα
 but into the cavity, and into the sewer
 ἐκπορεύεται; — καθαρίζων πάντα τὰ
 is going its way out? — cleansing all the
 βρώματα. 20 ἔλεγεν δὲ ὅτι Τὸ
 eatables. He was saying but that The (thing)
 ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον ἐκεῖνο
 out of the man going out that (thing)
 κοινοῖ τὸν ἄνθρωπον. 21 ἔσωθεν
 makes common the man; from inside
 γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ
 for out of the heart of the men the
 διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται,
 reasonings the bad are going out,
 πορνεῖαι, κλοπαί, φόνοι, 22 μοιχεῖαι,
 fornications, thieveries, murders, adulteries,
 πλεονεξία, πονηρίαί, δόλος,
 covetings, acts of wickedness, deceit,
 ἀσέλγεια, ὀφθαλμὸς πονηρὸς, βλασφημία,
 looseconduct, eye wicked, blasphemy,
 ὑπερηφανία, ἀφροσύνη 23 πάντα ταῦτα
 haughtiness, unreasonableness; all these
 τὰ πονηρὰ ἐσωθεν ἐκπορεύεται
 the wicked things from within is going out
 καὶ κοινοῖ τὸν ἄνθρωπον.
 and is making common the man.

24 Ἐκεῖθεν δὲ ἀναστὰς ἀπήλθεν
 From there but having stood up he went off
 εἰς τὰ ὄρια Τύρου καὶ Σιδῶνος. Καὶ
 into the regions of Tyre and Sidon. And
 εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν
 having entered into house no one he was willing

17 Now when he had entered a house away from the crowd, his disciples began to question him respecting the illustration. 18 So he said to them: "Are you also without perception like them? Are you not aware that nothing from outside that passes into a man can defile him. 19 since it passes, not into [his] heart, but into [his] intestines, and it passes out into the sewer?" Thus he declared all foods clean. 20 Further, he said: "That which issues forth out of a man is what defiles a man; 21 for from inside, out of the heart of men, injurious reasonings issue forth: fornications, thieveries, murders, 22 adulteries, covetings, acts of wickedness, deceit, loose conduct, an envious eye, blasphemy, haughtiness, unreasonableness. 23 All these wicked things issue forth from within and defile a man."

24 From there he rose up and went into the regions of Tyre and Sidon. And he entered into a house and did not want anyone

γῶναι, καὶ οὐκ ἠδυνάσθη λαθεῖν·
to know, and not he was able to escape notice;
25 ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ
but at once having heard woman about

αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον
him, of which was having the little daughter
αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα
of her spirit unclean, having come

προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ·
she fell forward toward the feet of him;
26 ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα
the but woman was Greek, Syrophenician

τῷ γένει· καὶ ἠρώτα αὐτὸν
to the race; and she was requesting him
ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ
in order that the demon he might throw out out of

τῆς θυγατρὸς αὐτῆς. 27 καὶ ἔλεγεν
the daughter of her. And he was saying
αὐτῇ Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα,
to her Let go off first to be satisfied the children,

οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν
not for is fine to take the bread of the
τέκνων καὶ τοῖς κυναρίοις βαλεῖν.
children and to the little dogs to throw.

28 ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ
The (one) but answered and is saying to him
Ναί, κύριε, καὶ τὰ κυνάρια ὑποκάτω τῆς
Yes, lord, also the littledogs underneath the

τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν
table are eating from the crumbs of the
παιδίων. 29 καὶ εἶπεν αὐτῇ Διὰ
little boys. And he said to her Through

τοῦτον τὸν λόγον ὑπάγει, ἐξελήλυθεν
this the word be going under, has gone outside
ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον.
out of the daughter of you the demon.

30 καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς
And having gone off into the house of her
εὔρεν τὸ παιδίον βεβλημένον ἐπὶ
she found the little child having been thrust upon

τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.
the bed and the demon having gone out.

31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν
And again having gone outside out of the
ὀρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς
regions of Tyre he came through Sidon into

τὴν θάλασσαν τῆς Γαλιλαίας ἀνά μέσον
the sea of the Galilee up midst
τῶν ὀρίων Δεκαπόλεως. 32 Καὶ
of the regions of Decapolis. 32 And

to get to know it. Yet he could not escape notice; 25 but immediately a woman whose little daughter had an unclean spirit heard about him and came and prostrated herself at his feet.

26 The woman was a Grecian, a Syro-phenician nationally; and she kept asking him to expel the demon from her daughter.

27 But he began by saying to her: "First let the children be satisfied, for it is not right to take the bread of the children and throw it to the little dogs." 28 In reply, however, she said to him: "Yes, sir, and yet the little dogs underneath the table eat of the crumbs of the little children."

29 At that he said to her: "Because of saying this, go; the demon has gone out of your daughter."

30 So she went away to her home and found the young child laid on the bed and the demon gone out.

31 Now coming back out of the regions of Tyre he went through Sidon to the sea of Galilee up through the midst of the regions of Decap'olis. 32 Here

φέρουσιν αὐτῷ κωφὸν καὶ
they are bearing to him (one) deaf and
having speech impediment, καὶ παρακαλοῦσιν
αὐτὸν ἵνα ἐπιθῆ αὐτῷ τὴν
him in order that he might put upon him the
χειρᾶ. 33 καὶ ἀπολαβόμενος αὐτὸν ἀπὸ
hand. And having taken away him from
τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν
the crowd according to private [spot] he thrust
τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ
the fingers of him into the ears of him
καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ,
and having spitt he touched the tongue of him,
34 καὶ ἀναβλέψας εἰς τὸν οὐρανὸν
and having looked up into the heaven
ἔστενάξεν, καὶ λέγει αὐτῷ Ἐφφαθά,
he groaned, and is saying to him Ephphatha,
ὃ ἐστὶν Διανοίχθητι· 35 καὶ
which is Be you opened up through; and
ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ
were opened up of him the hearing powers, and
ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ,
was loosened the bond of the tongue of him,
καὶ ἔλάλει ὀρθῶς· 36 καὶ
and he was speaking normally; and
διεστείλατο αὐτοῖς ἵνα μηδεὶ
he charged to them in order that to no one
λέγωσιν· ὅσον δὲ αὐτοῖς
they may be saying; as much as but to them
διεστέλλετο, αὐτοὶ μᾶλλον περισσότερον
he was charging, they rather more abundantly
ἐκήρυσσον. 37 καὶ ὑπερπερισσῶς
were proclaiming. And superabundantly
ἐξεπλήσσοντο λέγοντες Καλῶς
they were being astounded saying Finely
πάντα πεποίηκεν, καὶ τοὺς κωφοὺς
all (things) he has done, and the deaf (ones)
ποιεῖ ἀκούειν καὶ ἀλάλους
he is making to be hearing and speechless (ones)
λαλεῖν.
to be speaking.

8 Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ
In those the days again of much
ὄχλου ὄντος καὶ μὴ ἔχόντων τί
crowd being and not having what
φάγωσιν, προσκαλεσάμενος τοῦς
they might eat, having called toward himself the
μαθητὰς λέγει αὐτοῖς 2 Σπλαγχνίζομαι
disciples he is saying to them I am feeling pity

they brought him a man deaf and with a speech impediment, and they entreated him to lay his hand upon him. 33 And he took him away from the crowd privately and put his fingers into the man's ears and, after spitting, he touched his tongue. 34 And with a look up into heaven he sighed deeply and said to him: "Eph'phatha," that is, "Be opened." 35 Well, his hearing powers were opened, and the impediment of his tongue was loosed, and he began speaking normally. 36 With that he charged them not to tell anyone; but the more he would charge them, that much more they would proclaim it. 37 Indeed, they were being astounded in a most extraordinary way and they said: "He has done all things well. He even makes the deaf hear and the speechless speak."

8 In those days, when there was again a big crowd and they had nothing to eat, he summoned the disciples and said to them: 2 "I feel pity

ἐπὶ τὸν ὄχλον ὅτι ἤδη ἡμέραι τρεῖς
upon the crowd because already days three

προσμένουσίν μοι καὶ οὐκ
they are remaining toward me and not

ἔχουσιν τί φάγωσιν· 3 καὶ ἔαν
they are having what they might eat; and if ever

ἀπολύσω αὐτοὺς νήστευσεν εἰς οἶκον
I should let loose off them fasting into house

αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ τινες
of them, they will give out in the way; and some

αὐτῶν ἀπὸ μακρόθεν εἰσίν. 4 καὶ
of them from far away are. And

ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι
they answered to him the disciples of him that

Πόθεν τούτους δυνησεται τις ὧδε
From where these (ones) will be able anyone here

χορτάσαι ἄρτων ἐπ' ἐρημίας; 5 καὶ
to satisfy of loaves upon lonely place? And

ἠρώτα αὐτοὺς Πόσους ἔχετε
he was requesting them How many are you having

ἄρτους; οἱ δὲ εἶπαν Ἑπτὰ. 6 καὶ
loaves? The (ones) but said Seven. And

παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ
he is giving orders to the crowd to fall back upon

τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους
the earth; and having taken the seven loaves

εὐχαριστήσας ἐκλάσεν καὶ ἐδίδου τοῖς
having thanked he broke and was giving to the

μαθηταῖς αὐτοῦ ἵνα
disciples of him in order that

παρατιθῶσιν καὶ παρέθηκαν
they may be setting alongside and they set alongside

τῷ ὄχλῳ. 7 καὶ εἶχαν ἰχθύδια ὀλίγα·
to the crowd. Also they had little fishes few;

καὶ εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα
and having blessed them he said also these

παρατιθέναι. 8 καὶ ἔφαγον καὶ
to be setting alongside. And they ate and

ἐχορτάσθησαν, καὶ ἦραν περισσεύματα
were satisfied, and they lifted up abundances

κλασμάτων ἑπτὰ σφυριδᾶς. 9 ἦσαν
of fragments seven provision baskets. They were

δὲ ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν
but as four thousand. And he let loose off

αὐτοὺς.
them.

10 Καὶ εὐθὺς ἐμβὰς εἰς
And at once having stepped in into

τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν
the boat with the disciples of him he came

for the crowd, because it is already three

days that they have

remained near me and they have nothing

to eat; 3 and if I should send them off

to their homes fasting, they will give out on

the road. Indeed, some of them are from far

away." 4 But his disciples answered him: "From where

will anybody here in an isolated place be

able to satisfy these people with loaves?"

5 Still he went on to ask them: "How many

loaves have you?" They said: "Seven."

6 And he instructed the crowd to recline

on the ground, and he took the seven loaves,

gave thanks, broke them, and began

to give them to his disciples to serve, and

they served them to the crowd. 7 They

also had a few little fishes; and, having

blessed these, he told them also to serve

these. 8 Accordingly they ate and were

satisfied, and they took up surpluses

of fragments, seven provision baskets full.

9 Yet there were about four thousand

[men]. Finally he sent them away.

10 And immediately he boarded

the boat with his disciples and came

εἰς τὰ μέρη Δαλμανουθά. 11 Καὶ ἐξῆλθον
 into the parts of Dalmanutha. And came out
 οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν
 the Pharisees and started to be seeking with
 αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον
 him, seeking beside him sign
 ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. 12 καὶ
 from the heaven, testing him. And
 ἀναστενάσας τῷ πνεύματι αὐτοῦ
 having groaned deeply to the spirit of him
 λέγει Τί ἡ γενεὰ αὕτη ζητεῖ
 he is saying Why the generation this is seeking
 σημεῖον; ἀμὴν λέγω, εἰ δοθήσεται τῇ
 sign? Amen I am saying, if will be given to the
 γενεᾷ ταύτῃ σημεῖον. 13 καὶ ἀφείς
 generation this sign. And having let go off
 αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς
 them again having stepped in he went off into
 τὸ πέραν.
 the other side.

14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ
 And they forgot to take loaves, and if not
 ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν
 one loaf not they were having with themselves in
 τῷ πλοίῳ. 15 καὶ διεστέλλετο αὐτοῖς
 the boat. And he was giving orders to them
 λέγων Ὅρατε, βλέπετε ἀπὸ τῆς
 saying Be you seeing, be you looking out from the
 ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης
 leaven of the Pharisees and the leaven
 Ἡρώδου. 16 καὶ διελογίζοντο πρὸς
 of Herod. And they were reasoning toward
 ἀλλήλους ὅτι ἄρτους οὐκ ἔχουσιν.
 one another that loaves not they are having.
 17 καὶ γνοὺς λέγει αὐτοῖς Τί
 And having known he is saying to them Why
 διαλογίζεσθε ὅτι ἄρτους οὐκ
 are you reasoning because loaves not
 ἔχετε; οὐπω νοεῖτε οὐδέ
 you are having? Not yet are you perceiving not-but
 συνίετε; Πέπωρωμένην
 are you comprehending? Having been dulled
 ἔχετε τὴν καρδίαν ὑμῶν;
 are you having the heart of you?
 18 ὀφθαλμοὺς ἔχοντες οἷς βλέπετε καὶ
 Eyes having not are you looking and
 ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ
 ears having not are you hearing? And not
 μνημονεύετε 19 ὅτε τοὺς πέντε
 are you remembering when the five

into the parts of Dalma-nu'tha.

11 Here the Pharisees came out and started disputing with him, seeking from him a sign from heaven, to put him to the test. 12 So he groaned deeply with his spirit, and said: "Why does this generation seek a sign? Truly I say, No sign will be given to this generation." 13 With that he left them, got aboard again, and went off to the opposite shore.

14 As it was, they forgot to take loaves along, and except for one loaf they had nothing with them in the boat. 15 And he began to order them expressly and say: "Keep your eyes open, look out for the leaven of the Pharisees and the leaven of Herod." 16 So they went arguing with one another over the fact that they had no loaves. 17 Noting this, he said to them: "Why do you argue over your having no loaves? Do you not yet perceive and get the meaning? Do you have your hearts dull of understanding?" 18 "Though having eyes, do you not see; and though having ears, do you not hear?" And do you not remember, 19 when

άρτους ἔκλασα εἰς τοὺς πεντακισχιλίους,
loaves I broke into the five thousand,
πόσους κοφίνους κλασμάτων πλήρεις
how many baskets of fragments full

ἦρατε; λέγουσιν αὐτῷ Δώδεκα.
you lifted up? They are saying to him Twelve.

20 ὅτε τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους,
When the seven into the four thousand,

πόσων σφυρίδων πληρώματα
of how many provision baskets fillings

κλασμάτων ἦρατε; καὶ λέγουσιν
of fragments you lifted up? And they are saying

αὐτῷ Ἑπτὰ. 21 καὶ ἔλεγεν αὐτοῖς
to him Seven. And he was saying to them

Οὐπω συνίετε;
Not yet are you comprehending?

22 Καὶ ἔρχονται εἰς Βηθσαιδάν. Καὶ
And they are coming into Bethsaida. And

φέρουσιν αὐτῷ τυφλὸν καὶ παρακαλοῦσιν
they bear to him blind (one) and they entreat

αὐτὸν ἵνα αὐτοῦ ἅψηται. 23 καὶ
him in order that of him he might touch. And

ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ
having taken hold on the hand of the blind (one)

ἔξήνεγκεν αὐτὸν ἔξω τῆς κώμης, καὶ
he brought out him outside the village, and

πτύσας εἰς τὰ ὄμματα αὐτοῦ,
having spit into the optics of him,

ἐπιθείς τὰς χεῖρας αὐτῷ,
having put upon the hands to him,

ἐπηρώτα αὐτὸν εἴ τι
he was inquiring upon him If anything

βλέπεις; 24 καὶ ἀναβλέψας
you are looking at? And having looked up

ἔλεγεν Βλέπω τοὺς ἀνθρώπους
he was saying I am looking at the men

ὅτι ὡς δένδρα ὁρῶ
because as trees I am seeing

περιπατοῦντας. 25 εἶτα πάλιν ἔθηκεν τὰς
(ones) walking about. Next again he put the

χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ
hands upon the eyes of him, and

διέβλεψεν, καὶ ἀπεκατέστη, καὶ
he looked through, and he was restored, and

ἐνόησεν τῆλαυγῶς ἅπαντα. 26 καὶ
he was seeing in far radiantly all (things). And

ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων
he sent off him into house of him saying

Μηδὲ εἰς τὴν κώμην εἰσελθῆς.
Not-but into the village you should enter.

I broke the five loaves for the five thousand [men], how many baskets full of fragments you took up?" They said to him:

"Twelve." 20 "When I broke the seven for the four thousand [men], how many provision baskets full of fragments did you take up?" And they said to him: "Seven." 21 With that he said to them: "Do you not yet get the meaning?"

22 Now they put in at Beth-sai'da. Here people brought him a blind man, and they entreated him to touch him. 23 And he took the blind man by the hand, brought him outside the village, and, having spit upon his eyes, he laid his hands upon him and began to ask him: "Do you see anything?" 24 And the man looked up and began saying: "I see men, because I observe what seem to be trees, but they are walking about."

25 Then he laid his hands again upon the man's eyes, and the man saw clearly, and he was restored, and he was seeing everything distinctly. 26 So he sent him off home, saying: "But do not enter into the village."

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ
 And he went out the Jesus and the
 μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρίας τῆς
 disciples of him into the villages of Caesarea of the
 Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα
 Philip; and in the way he was inquiring upon
 τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς Τίνα με
 the disciples of him saying to them Whom me
 λέγουσιν οἱ ἄνθρωποι εἶναι; 28 οἱ
 are saying the men to be? The (ones)
 δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάννην τὸν
 but said to him saying that John the
 βαπτιστὴν, καὶ ἄλλοι Ἠλιάν, ἄλλοι δὲ ὅτι
 Baptist, and others Elijah, others but that
 εἰς τῶν προφητῶν. 29 καὶ αὐτὸς
 one of the prophets. 29 And autōs
 ἐπηρώτα αὐτοὺς Ὑμεῖς δὲ τίνα με
 was inquiring upon them You but whom me
 λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος
 are you saying to be? Having answered the Peter
 λέγει αὐτῷ Σὺ εἶ ὁ χριστός. 30 καὶ
 is saying to him You are the Christ. 30 And
 ἐπέτιμην αὐτοῖς ἵνα μηδενὶ
 he gave rebuke to them in order that to no one
 λέγωσιν περὶ αὐτοῦ. 31 Καὶ
 they may be saying about him. 31 And
 ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ
 he started to be teaching them that it is necessary
 τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν
 the Son of the man many (things) to suffer
 καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων
 and to be disapproved by the older men
 καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ
 and the chief priests and the scribes and
 ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας
 to be killed and after three days
 ἀναστῆναι· 32 καὶ παρρησίᾳ τὸν
 to stand up; and to outspokenness the
 λόγον ἐλάλει. καὶ προσλαβόμενος
 word he was speaking. And taking toward himself
 ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν
 the Peter him started to be giving rebuke
 αὐτῷ. 33 ὁ δὲ ἐπιστραφεὶς καὶ
 to him. The (one) but having turned upon and
 ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπέτιμην
 having seen the disciples of him he gave rebuke
 Πέτρῳ καὶ λέγει Ὑπάγε ὀπίσω μου,
 to Peter and is saying Be going under behind me,
 Σατανᾶ, ὅτι οὐ φρονεῖς τὰ
 Satan, because not you are minding the (things)

27 Jesus and his
 disciples now left
 for the villages of
 Caesarea Philippi,
 and on the way he
 began questioning his
 disciples, saying to
 them: "Who are men
 saying that I am?"
 28 They said to him:
 "John the Baptist,
 and others, Elijah,
 and others, One of the
 prophets." 29 And
 he put the question to
 them: "You, though,
 who do you say I
 am?" In answer Peter
 said to him: "You are
 the Christ." 30 At
 that he strictly
 charged them not
 to tell anyone about
 him. 31 Also, he
 started teaching them
 that the Son of man
 must undergo many
 sufferings and be
 rejected by the older
 men and the chief
 priests and the scribes
 and be killed, and
 rise three days later.
 32 Indeed, with
 outspokenness he was
 making that state-
 ment. But Peter took
 him aside and started
 rebuking him. 33 He
 turned, looked at his
 disciples and rebuked
 Peter, and said: "Get
 behind me, Satan,
 because you think, not

τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.
of the God but the (things) of the men.

God's thoughts, but those of men."

34 Καὶ προσκαλεσάμενος τὸν ὄχλον
And having called to himself the crowd
σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς
together with the disciples of him he said to them
Εἴ τις θέλει ὀπίσω μου ἔλθειν,
If anyone is willing behind me to come,
ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν
let him disown himself and let him lift up the
σταυρὸν αὐοῦ καὶ ἀκολουθεῖτω μοι.
stake of him and let him be following me.

34 He now called the crowd to him with his disciples and said to them: "If anyone wants to come after me, let him disown himself and pick up his torture stake* and follow me continually.

35 ὃς γὰρ ἐὰν θέλη τὴν ἑαυτοῦ ψυχὴν
Who for if ever may will the of himself soul
σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσει
to save will lose it; who but likely will lose
τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ
the soul of him on account of me and of the
εὐαγγελίου σώσει αὐτήν. 36 τί γὰρ
good news will save it. What for

35 For whoever wants to save his soul* will lose it; but whoever loses his soul for the sake of me and the good news will save it. 36 Really, of what

ὠφελεῖ ἄνθρωπον κερδησαί τὸν κόσμον
is benefiting man to gain the world
ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; 37 τί
whole and to forfeit the soul of him? What
γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς
for would give man exchange of the
ψυχῆς αὐτοῦ; 38 ὃς γὰρ ἐὰν
soul of him? Who for if ever

benefit is it for a man to gain the whole world and to forfeit his soul? 37 What, really, would a man give in exchange for his soul? 38 For

ἐπαισχυνθῆ με καὶ τοὺς ἐμούς
should become ashamed of me and the my
λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι
words in the generation this the adulterous
καὶ ἀμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
and sinful, also the Son of the man
ἐπαισχυνθήσεται αὐτὸν ὅταν ἔλθῃ
will be ashamed of him whenever he might come
ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν
in the glory of the Father of him with the
ἀγγέλων τῶν ἁγίων.
angels the holy.

whoever becomes ashamed of me and my words in this adulterous and sinful generation, the Son of man will also be ashamed of him when he arrives in the glory of his Father with the holy angels."

9 καὶ ἔλεγεν αὐτοῖς Ἀμήν λέγω
And he was saying to them Amen I am saying
ὑμῖν ὅτι εἰσὶν τινες ὧδε τῶν
to you that are some here of the (ones)
ἐστηκότων οἵτινες οὐ μὴ γεύσονται
having stood who not should taste
θαάου ἕως ἂν ἴδωσιν τὴν βασιλείαν
of death until likely they might see the kingdom

9 Furthermore, he went on to say to them: "Truly I say to you, There are some of those standing here that will not taste death at all until first they see the kingdom

τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει. 2 Καὶ μετὰ
of the God having come in power. And after

ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν
days six is taking along the Jesus the

Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην, καὶ
Peter and the James and John, and

ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν
is bearing up them into mountain lofty

κατ' ἰδίαν μόνους. καὶ
according to private [spot] only (ones). And

μετεμορφώθη ἔμπροσθεν αὐτῶν, 3 καὶ τὰ
he was transfigured in front of them, and the

ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ
outer garments of him became glistening white

λίαν ὡς γναφεὺς ἐπὶ τῆς
exceedingly such as clothes cleaner upon the

γῆς οὐ δύναται οὕτως λευκᾶναι. 4 καὶ
earth not is able thus to whiten. And

ὤφθη αὐτοῖς Ἠλείας σὺν Μωυσεῖ,
was seen to them Elijah together with Moses,

καὶ ἦσαν συναλαλοῦντες τῷ Ἰησοῦ.
and they were speaking together with the Jesus.

5 καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ
And having answered the Peter is saying to the

Ἰησοῦ Ῥαββεί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι,
Jesus Rabbi, fine it is us here to be,

καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ
and let us make three tents, to you one and

Μωυσεῖ μίαν καὶ Ἠλεία μίαν. 6 οὐ γὰρ
to Moses one and to Elijah one. Not for

ᾔδει τί ἀποκριθῆ, ἔκφοβοι γὰρ
he knew what he should answer, quite fearful for

ἐγένοντο. 7 καὶ ἐγένετο νεφέλη
they became. And came to be cloud

ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο φωνὴ
overshadowing them, and came to be voice

ἐκ τῆς νεφέλης Οὗτός ἐστιν ὁ υἱὸς μου
out of the cloud This is the Son of me

ὁ ἀγαπητός, ἀκούετε αὐτοῦ. 8 καὶ
the beloved, be you hearing him. And

ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα
suddenly having looked around not yet no one

εἶδον μεθ' ἑαυτῶν εἰ μὴ τὸν Ἰησοῦν
they saw with themselves if not the Jesus

μόνον.
alone.

9 Καὶ καταβαίνοντων αὐτῶν ἐκ τοῦ
And going down of them out of the

ὄρους διεστείλατο αὐτοῖς ἵνα
mountain he gave orders to them in order that

of God already
come in power."

2 Accordingly six
days later Jesus took
Peter and James
and John along, and
brought them up into
a lofty mountain to
themselves alone. And

he was transfigured
before them, 3 and
his outer garments
became glistening,
far whiter than any
clothes cleaner on

earth could whiten
them. 4 Also, Eli'jah
with Moses appeared
to them, and they
were conversing with
Jesus. 5 And re-
sponsively Peter said

to Jesus: "Rabbi, it is
fine for us to be here,
so let us erect three
tents, one for you and
one for Moses and one
for Eli'jah." 6 In
fact, he did not know
what response he
should make, for they
became quite fearful.

7 And a cloud formed,
overshadowing them,
and a voice came out
of the cloud: "This is
my Son, the beloved;
listen to him."

8 Suddenly, however,
they looked around
and saw no one with
them any longer,
except Jesus alone.

9 As they were
coming down out of
the mountain, he ex-
pressly ordered them

μηδενι α εἶδον διηγήσων αι, not to relate to any-
 to no one what (things) they saw they should relate,
 εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ
 if not whenever the Son of the man out of
 νεκρῶν ἀναστή. 10 καὶ τὸν λόγον
 dead (ones) should stand up. And the word

ἐκράτησαν πρὸς ἑαυτοὺς
 they laid hold of toward themselves
 συζητοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν
 seeking together what is the out of dead (ones)
 ἀναστήναι. 11 καὶ ἐπηρώτων αὐτὸν
 to stand up. And they were inquiring upon him

λέγοντες Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι
 saying That are saying the scribes that
 Ἠλείαν δεῖ ἐλθεῖν πρῶτον;
 Elijah it is necessary to come first?

12 ὁ δὲ εἶπε αὐτοῖς Ἠλείας μὲν
 The (one) but said to them Elijah indeed
 ἐλθὼν πρῶτον ἀποκαθιστάνει πάντα,
 having come first is restoring all (things),
 καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν
 and how it has been written upon the Son
 τοῦ ἀνθρώπου ἵνα
 of the man in order that

πολλὰ πάθῃ καὶ
 many (things) he should suffer and
 εἰσοδευθῆ; 13 ἀλλὰ
 should be treated as of no account? But

λέγω ὑμῖν ὅτι καὶ Ἠλείας ἐλήλυθεν, καὶ
 I am saying to you that also Elijah has come, and
 ἐποίησαν αὐτῷ ὅσα
 they did to him as many (things) as
 ἤθελον, καθὼς γέγραπται
 they were willing, according as it has been written

ἐπ' αὐτόν.
 upon him.

14 Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς
 And having come toward the disciples
 εἶδαν ὄχλον πολὺν περὶ αὐτοὺς καὶ
 they saw crowd much around them and
 γραμματεῖς συζητοῦντας πρὸς αὐτοὺς.
 scribes seeking together toward them.

15 καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες
 And at once all the crowd having seen
 αὐτὸν ἐξεθαμβήθησαν, καὶ προστρέχοντες
 him were stunned, and running toward
 ἠσπάζοντο αὐτόν. 16 καὶ ἐπηρώτησεν
 they were greeting him. And he inquired upon

αὐτοὺς Τί συζητεῖτε πρὸς
 them What are you seeking together toward

body what they saw, until after the Son of man had risen from the dead. 10 And they took the word to heart, but discussed among themselves what this rising from the dead meant.

11 And they began to question him, saying: "Why do the scribes say that first E-li'jah must come?" 12 He said to them: "E-li'jah does come first and restore all things; but how is it that it is written respecting the Son of man that he must undergo many sufferings and be treated as of no account? 13 But I say to you, E-li'jah, in fact, has come, and they did to him as many things as they wanted, just as it is written respecting him."

14 When, now, they came toward the other disciples, they noticed a great crowd about them and scribes disputing with them. 15 But as soon as all the crowd caught sight of him they were stunned, and, running up to him, they began to greet him. 16 And he asked them: "What are you disputing with

αὐτούς; 17 καὶ ἀπεκρίθη αὐτῷ εἰς ἓκ
 them? And answered to him one out of
 τοῦ ὄχλου Διδάσκαλε, ἤνεγκα τὸν υἱόν μου
 the crowd Teacher. I brought the son of me
 πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον 18 καὶ
 toward you, having spirit speechless; and
 οπου ἂν αὐτὸν καταλάβῃ ῥήσσει αὐτόν,
 where if ever him it might seize it dashes him,
 καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας καὶ
 and he foams and grinds the teeth and
 ξηραίνεται· καὶ εἶπα τοῖς μαθηταῖς σου
 he dried up; and I said to the disciples of you
 ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ
 in order that it they might throw out, and not
 ἴσχυσαν. 19 ὁ δὲ δὲ
 they were strong enough. The (One) but
 ἀποκριθεὶς αὐτοῖς λέγει ὁ γενεὰ
 having answered to them is saying O generation
 ἀπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι;
 faithless, until when toward you shall I be?
 ἕως πότε ἀνέξομαι ὑμῶν;
 Until when shall I put up with you?
 φέρετε αὐτὸν πρὸς με. 20 καὶ
 Be you bearing him toward me. And
 ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ
 they brought him toward him. And
 ἰδὼν αὐτὸν τὸ πνεῦμα εὐθύς
 having seen him the spirit at once
 συνεσπάραξεν αὐτόν, καὶ πεσὼν
 threw into convulsions him, and having fallen
 ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. 21 καὶ
 upon the earth he was rolling foaming. And
 ἐπηρώτησεν τὸν πατέρα αὐτοῦ Πόσος
 he inquired upon the father of him How much
 χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ;
 time is it as this has happened to him?
 ὁ δὲ εἶπεν Ἐκ παιδιοῦθεν·
 The (one) but said Out of from little child;
 22 καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν
 and many times and into fire him it threw
 καὶ εἰς ὕδατα ἵνα ἀπολέσῃ
 and into waters in order that it might destroy
 αὐτόν· ἀλλ' εἴ τι δύνη,
 him; but if anything you may be able,
 βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς.
 give help to us having had pity upon us.
 23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Τὸ εἰ
 The but Jesus said to him The If
 δύνη, πάντα δυνατὰ τῷ
 you may be able, all (things) possible to the (one)

them?" 17 And one of the crowd answered him: "Teacher, I brought my son to you because he has a speechless spirit; 18 and wherever it seizes him it dashes him to the ground, and he foams and grinds his teeth and loses his strength. And I told your disciples to expel it, but they were not capable." 19 In response he said to them: "O faithless generation, how long must I continue with you? How long must I put up with you? Bring him to me." 20 So they brought him to him. But at the sight of him the spirit at once threw [the child] into convulsions, and after falling on the ground he kept rolling about, foaming. 21 And he asked his father: "How long has this been happening to him?" He said: "From childhood on; 22 and time and again it would throw him both into the fire and into the water to destroy him. But if you can do anything, have pity on us and help us." 23 Jesus said to him: "That expression, 'If you can!' Why, all things can be to one if one

πιστεύοντι. 24 εὐθύς κράζας
having faith. At once having cried out

ὁ π τῆρ τοῦ παιδίου ἔλεγεν
the father of the little boy was saying

Πιστεύω βοήθει μου τῇ ἀπιστίᾳ.
I have faith; be helping of me to the lack of faith.

25 ἰδὼν δὲ ὁ Ἰησοῦς ὅτι
Having seen but the Jesus that

ἐπισυντρέχει ὄχλος ἐπετίμησεν τῷ
is running together upon crowd gave rebuke to the

πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ Τὸ
spirit the unclean saying to it The

ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ
speechless and deaf spirit, I

ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ
am giving orders to you, come forth out of him

καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. 26 καὶ
and not yet should you enter into him. And

κράζας καὶ πολλὰ σπαράζας
having cried out and very much having convulsed

ἔξηλθεν· καὶ ἐγένετο ὡσεὶ νεκρὸς ὥστε
it came out; and he became as if dead as-and

τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν.
the many to be saying that he died.

27 ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς
The but Jesus having laid hold of the hand

αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη.
of him he raised up him, and he stood up.

28 καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ
And having entered of him into house the

μαθηταὶ αὐτοῦ κατ' ἰδίαν
disciples of him according to private [spot]

ἐπηρώτων αὐτόν ὅτι ἡμεῖς οὐκ
were inquiring upon him The why we not

ἠδυνήθημεν ἐκβαλεῖν αὐτό; 29 καὶ εἶπεν
were able to throw out it? And he said

αὐτοῖς Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται
to them This the kind in nothing is able

ἔξελθεῖν εἰ μὴ ἐν προσευχῇ.
to come out if not in prayer.

30 Κάκειθεν ἔξελθόντες
And from there having gone out

ἐπορεύοντο διὰ τῆς Γαλιλαίας,
they were going their way through the Galilee,

καὶ οὐκ ᾔθελεν ἵνα τις
and not he was willing in order that anyone

γνοῖ· 31 ἐδίδασκεν γὰρ τοὺς
should know; he was teaching for the

μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι
disciples of him and was saying to them that

has faith." 24 Immediately crying out, the father of the young child was saying: "I have faith! Help me out where I need faith!"

25 Jesus, now noticing that a crowd was running together upon (them), rebuked the unclean spirit, saying to it: "You speechless and deaf spirit, I order you, get out of him and enter into him no more."

26 And after crying out and going through many convulsions it got out; and he became as dead, so that the greater number of them were saying: "He is dead!" 27 But

Jesus took him by the hand and raised him up, and he rose.

28 So after he entered into a house his disciples proceeded to ask him privately: "Why could we not expel it?" 29 And he said to them: "This kind cannot get out by anything except by prayer."

30 From there they departed and went their way through Galilee, but he did not want anyone to get to know it. 31 For he was teaching his disciples and telling them:

Ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται
The Son of the man is being given over
εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν,
into hands of men, and they will kill him,
καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας
and having been killed after three days
ἀναστήσεται. 32 οἱ δὲ
he will stand up. The (ones) but

ἠγνούουν τὸ ῥῆμα, καὶ ἐφοβοῦντο
were not knowing the saying, and they were fearing
αὐτὸν ἐπερωτῆσαι.
him to inquire upon.

33 Καὶ ἦλθον εἰς Καφαρναοῦμ. Καὶ ἐν
And they came into Capernaum. And in
τῇ οἰκίᾳ γενόμενος ἐπηρώτα
the house having come to be he was inquiring upon
αὐτοῦς τί ἐν τῇ ὁδῷ
them What in the way
διελογίζεσθε; 34 οἱ
were you reasoning through? The (ones)

δὲ ἐσιώπων, πρὸς ἀλλήλους
but were silent, toward one another
γὰρ διελέχθησαν ἐν τῇ
for they expressed themselves through in the
ὁδῷ τίς μείζων. 35 καὶ καθίσας
way who greater. And having sat down
ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς Εἴ
he sounded the twelve and is saying to them If

τις θέλει πρῶτος εἶναι ἔσται
anyone is willing first to be he will be
πάντων ἔσχατος καὶ πάντων διάκονος.
of all (ones) last and of all (ones) servant.

36 καὶ λαβὼν παιδίον ἔστησεν αὐτὸ
And having taken little boy he stood it
ἐν μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος
in midst of them and having taken into his arms

αὐτὸ εἶπεν αὐτοῖς 37 Ὃς ἂν ἐν τῶν
it he said to them Who likely one of the
τοιούτων παιδίων δέξηται ἐπὶ τῷ
such little boys might receive upon the
ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς
name of me, me he is receiving; and who
ἂν ἐμὲ δέχηται, οὐκ ἐμὲ δέχεται
likely me may be receiving, not me he is receiving
ἀλλὰ τὸν ἀποστείλαντά με.
but the (one) having sent off me.

38 Ἐφη αὐτῷ ὁ Ἰωάννης Διδάσκαλε,
Said to him the John Teacher,
εἶδαμὲν τινα ἐν τῷ ὀνόματί σου
we saw someone in the name of you

"The Son of man is to be delivered into men's hands, and they will kill him, but, despite being killed, he will rise three days later." 32 However, they were not understanding the saying, and they were afraid to question him.

33 And they came into Capernaum. Now when he was inside the house he put the question to them: "What were you arguing over on the road?" 34 They kept silent, for on the road they had argued among themselves who is greater. 35 So he sat down and called the twelve and said to them: "If anyone wants to be first, he must be last of all and minister of all." 36 And he took a young child, stood it in their midst and put his arms around it and said to them: 37 "Whoever receives one of such young children on the basis of my name, receives me; and whoever receives me, receives, not me only, but also him that sent me forth."

38 John said to him: "Teacher, we saw a certain man

ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύομεν
throwing out demons, and we were preventing
αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν.
him, because not he was following us.

39 ὁ δὲ Ἰησοῦς εἶπεν Μὴ κωλύετε
The but Jesus said Not be you preventing
αὐτόν, οὐδεὶς γὰρ ἔστιν ὃς ποιήσει
him, no one for is who will do

δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ
powerful work upon the name of me and
δυνήσεται ταχὺ κακολογήσάι με·
he will be able quickly to speak badly of me;

40 ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν
who for not is down on us, over us
ἔστιν. 41 Ὃς γὰρ ἂν ποτίσῃ
is, Who for likely might cause to drink

ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι ὅτι
you cup of water in name because
Χριστοῦ ἐστέ, ἀμήν λέγω ὑμῖν ὅτι οὐ
of Christ you are, amen I am saying to you that not

μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. 42 Καὶ ὃς
not he should lose the reward of him. And who
ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων
likely might stumble one of the little (ones) these

τῶν πιστευόντων, καλὸν ἔστιν αὐτῷ
the (ones) believing, fine it is to him
μᾶλλον εἰ περικείται μύλος
rather if is lying around millstone

ὀνίκος περὶ τὸν τράχηλον αὐτοῦ
belonging to the ass about the neck of him
καὶ βέβληται εἰς τὴν θάλασσαν.
and he has been thrown into the sea.

43 Καὶ ἐὰν σκανδαλίσῃ σε ἡ χεὶρ
And if ever might stumble you the hand
σου, ἀπόκοψον αὐτήν· καλὸν ἔστιν σε κυλλὸν
of you, cut off it; fine it is you maimed

εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας
to enter into the life than the two hands
ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ
having to go off into the Gehenna, into the

πῦρ τὸ ἄσβεστον. 45 καὶ ἐὰν
fire the inextinguishable. And if ever
ὁ πούς σου σκανδαλίξῃ
the foot of you may be stumbling

σε, ἀπόκοψον αὐτόν· καλὸν ἔστιν σε
you, cut off it; fine it is you
εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο
to enter into the life lame than the two

expelling demons by the use of your name and we tried to prevent him, because he was not accompanying us."

39 But Jesus said: "Do not try to prevent him, for there is no one that will do a

powerful work on the basis of my name that will quickly be able to revile me; 40 for

he that is not against us is for us. 41 For whoever gives you a cup of water to drink

on the ground that you belong to Christ, I truly tell you, he will by no means lose his reward. 42 But

whoever stumbles one of these little ones that believe, it would be finer for him if a

millstone such as is turned by an ass were put around his neck and he were actually

pitched into the sea. 43 "And if ever your hand makes you stumble, cut it off;

it is finer for you to enter into life maimed than with two hands to go off into Ge-hen-

na,* into the fire that cannot be put out. 44 —* 45 And

if your foot makes you stumble, cut it off; it is finer for you to enter into life

lame than with two

43* See Matthew 5:22 footnote. 44* «BCW and the Westcott and Hort Greek text omit this verse.

πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν.
feet having to be thrown into the Gehenna.

47 καὶ εἰάν ὁ ὀφθαλμός σου
And if ever the eye of you

σκανδαλίζῃ σε, ἐκβαλε αὐτόν·
may be stumbling you, throw out it;

καλὸν σέ ἐστὶν μονόφθαλμον εἰσελθεῖν εἰς
fine you it is one-eyed to enter into

τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμούς
the kingdom of the God than two eyes

ἔχοντα βληθῆναι εἰς γέενναν, 48 ὅπου
having to be thrown into Gehenna, where

ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ
the maggot of them not ends and the fire

οὐ σβέννυται.
not is being extinguished.

49 πᾶς γὰρ πυρὶ ἀλισθήσεται.
Everyone for to fire will be salted.

50 Καλὸν τὸ ἅλας· εἰάν δὲ τὸ ἅλας
It is fine the salt; if ever but the salt

ἀναλον γένηται, ἐν τίνι αὐτὸ
saltless might become, in what it

ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλα,
will you season? Be having in selves salt,

καὶ εἰρηνεύετε ἐν ἀλλήλοις.
and be keeping peace in one another.

feet to be pitched into Ge-hen'na. 46 —

47 And if your eye makes you stumble, throw it away; it is finer for you to enter one-eyed into the kingdom of God than with two eyes to be pitched into Ge-hen'na, 48 where their maggot does not die and the fire is not put out.

49 "For everyone must be salted with fire. 50 Salt is fine; but if ever the salt loses its strength, with what will you season it itself? Have salt in yourselves, and keep peace between one another."

10 Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται
And from there having stood up he is coming

εἰς τὰ ὄρια τῆς Ἰουδαίας καὶ
into the regions of the Judea and

πέραν τοῦ Ἰορδάνου, καὶ
other side of the Jordan, and

συνπορεύονται πάλιν ὄχλοι πρὸς
are going their way together again crowds toward

αὐτόν, καὶ ὡς εἰώθει πάλιν
him, and as he was accustomed again

ἐδίδασκεν αὐτούς. 2 Καὶ
he was teaching them. 2 And

προσελθόντες Φαρισαῖοι ἐπηρώτων
having come toward Pharisees were inquiring upon

αὐτόν εἰ ἔξεστιν ἀνδρὶ γυναῖκα
him if it is lawful to male person woman

ἀπολύσαι, πειράζοντες αὐτόν. 3 ὁ δὲ
to loosen from, testing him. The (one) but

ἀποκριθεὶς εἶπεν αὐτοῖς τί ὑμῖν
having answered said to them What to you

ἐνετείλατο Μωσῆς; 4 οἱ δὲ εἶπαν
commanded Moses? The (ones) but said

10 From there he rose and came to the frontiers of Jude'a and across the Jordan, and again crowds came together to him, and as he was accustomed to do he again went teaching them. 2 Pharisees now approached and, to put him to the test, began questioning him whether it was lawful for a man to divorce a wife. 3 In answer he said to them: "What did Moses command you?" 4 They said:

Ἐπέτρεψεν Μωυσῆς βιβλίον ἀποστάσιον
Made the concession Moses little book of dismissal

γράψαι καὶ ἀπολύσαι. 5 ὁ δὲ Ἰησοῦς
to write and to loosen from. The but Jesus

εἶπεν αὐτοῖς Πρὸς τὴν σκληροκαρδίαν ὑμῶν
said to them Toward the hardheartedness of you

ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· 6 ἀπὸ
he wrote to you the commandment this; from

δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ
but beginning of creation male and female

ἐποίησεν αὐτούς· 7 ἕνεκεν τούτου
he made them; on account of this

καταλείπει ἄνθρωπος τὸν πατέρα αὐτοῦ
will leave down man the father of him

καὶ τὴν μητέρα, 8 καὶ ἔσονται οἱ δύο εἰς
and the mother, and will be the two into

σάρκα μίαν· ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ
flesh one; as-and not yet they are two but

μία σὰρξ· 9 ὃ οὖν ὁ θεὸς
one flesh; which therefore the God

συνέζευξεν ἄνθρωπος μὴ χωριζέτω. 10 Καὶ
yoked together man not let put apart. And

εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου
into the house again the disciples about this

ἐπηρώτων αὐτόν. 11 καὶ λέγει
were inquiring upon him. And he is saying

αὐτοῖς Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα
to them Who likely might loosen from the woman

αὐτοῦ καὶ γαμήσῃ ἄλλην
of him and might marry another

μοιχᾶται ἐπ' αὐτήν, 12 καὶ εἰάν
is committing adultery upon her, and if ever

αὕτη ἀπολύσασα τὸν ἄνδρα αὐτῆς
she having loosed from the male person of her

γαμήσῃ ἄλλον μοιχᾶται.
should marry another she is committing adultery.

13 Καὶ προσέφερον αὐτῷ
And were bearing toward him

παιδιά ἵνα αὐτῶν ἅψηται·
little children in order that of them he might touch;

οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.
the but disciples gave rebuke to them.

14 Ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν
Having seen but the Jesus was indignant

καὶ εἶπεν αὐτοῖς Ἄφετε τὰ παιδιά
and said to them Let you go off the little children

ἔρχεσθαι πρὸς με, μὴ κωλύετε
to be coming toward me, not be you preventing

αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ
them, of the for such (ones) is the

"Moses allowed the writing of a certificate of dismissal and divorcing [her]."

5 But Jesus said to them: "Out of regard for your hardheartedness he wrote you this commandment.

6 However, from [the] beginning of creation 'He made them male and female.

7 On this account a man will leave his father and mother, 8 and the two will be one

flesh'; so that they are no longer two, but one flesh. 9 Therefore

what God yoked together let no man put apart." 10 When

again in the house the disciples began to question him concerning this. 11 And he

said to them: "Whoever divorces his wife and marries another

commits adultery against her, 12 and if ever a woman, after divorcing her

husband, marries another, she commits adultery."

13 Now people began bringing him young children for him to touch;

but the disciples reprimanded them. 14 At seeing this Jesus was indignant and

said to them: "Let the young children come to me; do not try to stop them, for the kingdom of God belongs to suchlike ones.

βασιλεία τοῦ θεοῦ. 15 ἀμὴν λέγω ὑμῖν,
kingdom of the God. Amen I am saying to you,

ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ
Who likely not might receive the kingdom of the
θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς
God as little child, not not should enter into

αὐτήν. 16 καὶ ἐναγκαλισάμενος αὐτὰ
it. And having taken into his arms them

κατευλόγει τιθεὶς τὰς χεῖρας ἐπ' αὐτά.
he was blessing putting the hands upon them.

17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν
And going his way out of him into way

προσδραμών εἰς καὶ γονυπετήσας
having run toward one and having fallen on knees to

αὐτὸν ἐπηρώτα αὐτὸν Διδάσκαλε ἀγαθέ,
him was inquiring upon him Teacher good,

τί ποιήσω ἵνα ζῶν αἰώνιον
what shall I do in order that life everlasting

κληρονομήσω; 18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ
I might inherit? The but Jesus said to him

Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς
Why me you are saying good? No one good

εἰ μὴ εἰς ὁ θεός. 19 τὰς ἐντολάς
if not one the God. The commandments

οἶδας Μὴ φονεύσης, Μὴ
you have known Not you should murder, Not

μοιχεύσης, Μὴ κλέψης,
you should commit adultery, Not you should steal,

Μὴ ψευδομαρτυρήσεις, Μὴ
Not you should bear false witness, Not

ἀποστερήσεις, Τίμα τὸν πατέρα σου
you should defraud, Be honoring the father of you

καὶ τὴν μητέρα. 20 ὁ δὲ ἔφη αὐτῷ
and the mother. The (one) but said to him

Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην
Teacher, these (things) all I guarded

ἐκ νεότητός μου. 21 ὁ δὲ Ἰησοῦς
out of youth of me. The but Jesus

ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ
having looked in him loved him and

εἶπεν αὐτῷ Ἐν σε ὑστερεῖ
said to him One (thing) you is lacking about;

ὑπαγε ὅσα ἔχεις
be going under as many (things) as you are having

πώλησον καὶ δός τοῖς πτωχοῖς, καὶ
sell and give to the poor (ones), and

ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο
you will have treasure in heaven, and hither

ἀκολούθει μοι. 22 ὁ δὲ
be following to me. The (one) but

15 Truly I say to you,
Whoever does not

receive the kingdom
of God like a young
child will by no
means enter into it."

16 And he took the
children into his arms
and began blessing
them, laying his
hands upon them.

17 And as he was
going out on his way,

a certain man ran
up and fell upon his
knees before him and
put the question to

him: "Good Teacher,
what must I do to
inherit everlasting
life?" 18 Jesus said

to him: "Why do you
call me good? Nobody
is good, except one,
God. 19 You know

the commandments,
'Do not murder, Do
not commit adultery,
Do not steal, Do not

bear false witness, Do
not defraud, Honor
your father and moth-
er.'" 20 The man

said to him: "Teacher,
all these things I have
kept from my youth
on." 21 Jesus looked

upon him and felt
love for him and said
to him: "One thing
is missing about you:

Go, sell what things
you have and give to
the poor, and you will
have treasure in heav-
en, and come be my
follower." 22 But he

στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν
 having grown sad upon the word went off
 λυπούμενος, ἦν γὰρ ἔχων κτήματα
 grieving, he was for having possessions
 πολλά.
 many.

23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς
 And having looked around the Jesus
 λέγει τοῖς μαθηταῖς αὐτοῦ Πῶς δυσκόλως
 is saying to the disciples of him How difficultly
 οἱ τὰ χρήματα ἔχοντες εἰς τὴν
 the (ones) the moneys having into the
 βασιλείαν τοῦ θεοῦ εἰσελεύσονται. 24 οἱ
 kingdom of the God will enter. The
 δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς
 but disciples were being astonished upon the
 λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν
 words of him. The but Jesus again

ἀποκριθεὶς λέγει αὐτοῖς Τέκνα, πῶς
 having answered is saying to them Children, how
 δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ
 difficult (thing) it is into the kingdom of the
 θεοῦ εἰσελθεῖν. 25 εὐκοπώτερόν ἐστιν κάμηλον
 God to enter; easier it is camel

διὰ τρυμαλίας ραφίδος διελθεῖν ἢ
 through hole of needle to go through than
 πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ
 rich [man] into the kingdom of the God
 εἰσελθεῖν. 26 οἱ δὲ περισσῶς
 to enter. The (ones) but abundantly

ἐξεπλήσσοντο λέγοντες πρὸς αὐτόν Καὶ
 were being astounded saying toward him And
 τίς δύναται σωθῆναι; 27 ἐμβλέψας
 who is able to be saved? Having looked in
 αὐτοῖς ὁ Ἰησοῦς λέγει Παρὰ ἀνθρώποις
 them the Jesus is saying Beside men
 ἀδύνατον ἀλλ' οὐ παρὰ θεῷ, πάντα
 impossible but not beside God, all (things)

γὰρ δυνατὰ παρὰ τῷ θεῷ. 28 Ἦρξατο
 for possible beside the God. Started
 λέγειν ὁ Πέτρος αὐτῷ Ἴδου ἡμεῖς
 to be saying the Peter to him Look! We
 ἀφήκαμεν πάντα καὶ ἠκολουθήκαμεν
 have let go off all (things) and have followed

σοι. 29 ἔφη ὁ Ἰησοῦς Ἀμὴν λέγω
 to you. Said the Jesus Amen I am saying
 ὑμῖν, οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν ἢ
 to you, No one is who let go off house or
 ἀδελφούς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ
 brothers or sisters or mother or father or

grew sad at the saying
 and went off grieved,
 for he was holding
 many possessions.

23 After looking
 around Jesus said to
 his disciples: "How
 difficult a thing it
 will be for those
 with money to enter
 into the kingdom of
 God!" 24 But the
 disciples gave way
 to surprise at his
 words. In response
 Jesus again said to
 them: "Children, how
 difficult a thing it
 is to enter into the
 kingdom of God!

25 It is easier for a
 camel to go through a
 needle's eye than for a
 rich man to enter into
 the kingdom of God."

26 They became
 still more astounded
 and said to him:
 "Who, in fact, can be
 saved?" 27 Looking
 straight at them Jesus
 said: "With men it is
 impossible, but not
 so with God, for all
 things are possible
 with God." 28 Peter
 started to say to
 him: "Look! We left
 all things and have
 been following you."

29 Jesus said: "Truly
 I say to you men, No
 one has left house or
 brothers or sisters or
 mother or father or

τέκνα ἢ ἀγρούς ἔνεκεν ἐμοῦ καὶ
 children or fields on account of me and
 ἔνεκεν τοῦ εὐαγγελίου, 30 εἰ μὴ
 on account of the good news, if ever not
 λάβῃ ἑκατονταπλάσιον νῦν ἐν τῷ
 he might receive one hundredfold now in the
 καιρῷ τούτῳ οἰκίας καὶ ἀδελφούς καὶ
 appointed time this houses and brothers and
 ἀδελφάς καὶ μητέρας καὶ τέκνα καὶ ἀγρούς
 sisters and mothers and children and fields
 μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ
 with persecutions, and in the age the (one)
 ἐρχομένῳ ζῶν αἰώνιον. 31 πολλοὶ δὲ
 coming life everlasting. Many but
 ἔσονται πρῶτοι ἔσχατοι καὶ οἱ
 will be first (ones) last (ones) and the
 ἔσχατοι πρῶτοι.
 last (ones) first (ones).

32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες
 They were but in the way stepping up
 εἰς Ἱεροσόλυμα, καὶ ἦν προάγων
 into Jerusalem, and he was going before
 αὐτοῦς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο,
 them the Jesus, and they were being astonished,
 οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο.
 the (ones) but following were being fearful.
 καὶ παραλαβὼν πάλιν τοὺς δώδεκα
 And having taken along again the twelve
 ἤρξατο αὐτοῖς λέγειν τὰ
 he started to them to be saying the (things)
 μέλλοντα αὐτῷ συμβαίνειν ὅτι 33 Ἴδου
 being about to him to be befalling that Look!
 ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ
 We are stepping up into Jerusalem, and the
 υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς
 Son of the man will be given over to the
 ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ
 chief priests and to the scribes, and
 κατακρινοῦσιν αὐτὸν θανάτῳ καὶ
 they will judge down him to death and
 παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν 34 καὶ
 will give over him to the nations and
 ἐμπαΐξουσιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ
 they will make fun of him and will spit on him
 καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν,
 and will scourge him and will kill,
 καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.
 and after three days he will stand up.

children or fields
 for my sake and for
 the sake of the good
 news 30 who will
 not get a hundredfold
 now in this period
 of time, houses and
 brothers and sisters
 and mothers and
 children and fields,
 with persecutions, and
 in the coming system
 of things* everlasting
 life. 31 However,
 many that are first
 will be last, and the
 last first."

32 Now they were
 advancing on the road
 up to Jerusalem, and
 Jesus was going in
 front of them, and
 they felt amazement;
 but those who
 followed began to
 fear. Once again he
 took the twelve aside
 and started to tell
 them these things
 destined to befall him:
 33 "Here we are,
 advancing up to Jeru-
 salem, and the Son of
 man will be delivered
 to the chief priests
 and the scribes, and
 they will condemn
 him to death and
 will deliver him to
 [men of] the nations,
 34 and they will make
 fun of him and will
 spit upon him and
 scourge him and kill
 him, but three days
 later he will rise."

30* See Mark 4:19 footnote.

35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος
 And go their way toward him James
 καὶ Ἰωάννης οἱ δύο υἱοὶ Ζεβεδαίου λέγοντες
 and John the two sons of Zebedee saying
 αὐτῷ Διδάσκαλε, θέλομεν ἵνα
 to him Teacher, we are willing in order that
 ὃ ἐάν αἰτήσωμέν σε
 which if ever we might ask of you
 ποιήσης ἡμῖν. **36** ὁ δὲ
 you should do to us. The (one) but
 εἶπεν αὐτοῖς Τί θέλετε ποιήσω
 said to them What are you willing I should do
 ὑμῖν; **37** οἱ δὲ εἶπαν αὐτῷ Δός
 to you? The (ones) but said to him Give
 ἡμῖν ἵνα εἰς σου ἐκ
 to us In order that one of you out of
 δεξιῶν καὶ εἰς ἐξ ἀριστερῶν
 right-hand [parts] and one out of left-hand [parts]
 καθίσωμεν ἐν τῇ δόξῃ σου. **38** ὁ δὲ
 we might sit down in the glory of you. The but
 Ἰησοῦς εἶπεν αὐτοῖς Οὐκ οἴδατε τί
 Jesus said to them Not you have known what
 αἰτεῖσθε· δύνασθε πιεῖν τὸ
 you are asking for; are you able to drink the
 ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ
 cup which I am drinking, or the
 βάπτισμα ὃ ἐγὼ βαπτίζομαι
 baptism which I am being baptized with
 βαπτισθῆναι; **39** οἱ δὲ εἶπαν αὐτῷ
 to be baptized with? The (ones) but said to him
 Δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Τὸ
 We are able. The but Jesus said to them The
 ποτήριον ὃ ἐγὼ πίνω πίεσθε
 cup which I am drinking you will drink
 καὶ τὸ βάπτισμα ὃ ἐγὼ
 and the baptism which I
 βαπτίζομαι βαπτισθήσεσθε,
 am being baptized with you will be baptized with,
40 τὸ δὲ καθίσει ἐκ δεξιῶν
 the but to sit down out of right-hand [parts]
 μου ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν
 of me or out of left-hand [parts] not it is mine
 δοῦναι, ἀλλ' οἷς ἠτοίμασται.
 to give, but to which ones it has been prepared.
41 καὶ ἀκούσαντες οἱ δέκα ἤρξαντο
 And having heard the ten started
 ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.
 to be indignant about James and John.
42 καὶ προσκαλεσάμενος αὐτοὺς ὁ
 And having called toward himself them the

35 And James and John, the two sons of Zeb'edee, stepped up to him and said to him: "Teacher, we want you to do for us whatever it is we ask you for." **36** He said to them: "What do you want me to do for you?" **37** They said to him: "Grant us to sit down, one at your right hand and one at your left, in your glory." **38** But Jesus said to them: "You do not know what you are asking for. Are you able to drink the cup which I am drinking, or to be baptized with the baptism with which I am being baptized?" **39** They said to him: "We are able." At that Jesus said to them: "The cup I am drinking you will drink, and with the baptism with which I am being baptized you will be baptized. **40** However, this sitting down at my right or at my left is not mine to give, but it belongs to those for whom it has been prepared." **41** Well, when the ten others heard about it, they started to be indignant at James and John. **42** But Jesus, after calling them to him,

Ἰησοῦς λέγει αὐτοῖς Οἴδατε ὅτι
 Jesus is saying to them You have known that
 οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν
 the (ones) seeming to be ruling of the nations
 κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι
 are lording it over them and the great (ones)
 αὐτῶν κατεξουσιάζουσιν αὐτῶν. 43 οὐχ
 of them are wielding authority over them. Not
 οὕτως δέ ἐστιν ἐν ὑμῖν· ἀλλ' ὅς ἂν
 thus but it is in you; but who likely
 θέλη μέγας γενέσθαι ἐν ὑμῖν,
 may will great to become in you,
 ἔσται ὑμῶν διάκονος, 44 καὶ ὅς ἂν
 will be of you servant, and who likely
 θέλη ἐν ὑμῖν εἶναι πρῶτος, ἔσται
 may will in you to be first, will be
 πάντων δούλος· 45 καὶ γὰρ ὁ υἱὸς τοῦ
 of all (ones) slave; also for the Son of the
 ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ
 man not came to be served but
 διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον
 to serve and to give the soul of him ransom
 ἀντὶ πολλῶν.
 instead of many.

46 Καὶ ἔρχονται εἰς Ἰεριχώ. Καὶ
 And they are coming into Jericho. And
 ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχώ καὶ τῶν
 going his way out of him from Jericho and of the
 μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ
 disciples of him and of crowd sufficient the
 υἱὸς Τιμαίου Βαρτίμαϊος τυφλὸς προσαίτης
 son of Timaeus Bartimaeus blind beggar
 ἐκάθητο παρὰ τὴν ὁδόν. 47 καὶ
 was sitting beside the way. And
 ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστίν
 having heard that Jesus the Nazarene it is
 ἤρξατο κρᾶζειν καὶ λέγειν Ὡς
 he started to be crying out and to be saying Son
 Δαυεὶδ Ἰησοῦ, ἐλέησόν με. 48 καὶ
 of David Jesus, have mercy on me. And
 ἐπετίμων αὐτῷ πολλοὶ ἵνα
 were giving rebuke to him many in order that
 σιωπήσῃ· ὁ δὲ πολλῶ μᾶλλον
 he should be silent; the (one) but to much rather
 ἔκραζεν Ὡς Δαυεὶδ, ἐλέησόν με.
 was crying out Son of David, have mercy on me.
 49 καὶ ἵστας ὁ Ἰησοῦς εἶπεν
 And having stood [still] the Jesus said
 Φωνήσατε αὐτόν. καὶ φωνοῦσι τὸν
 Sound you to him. And they are sounding to the

said to them: "You know that those who appear to be ruling the nations lord it over them and their great ones wield authority over them. 43 This is not the way among you; but whoever wants to become great among you must be your minister, 44 and whoever wants to be first among you must be the slave of all. 45 For even the Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many."

46 And they came into Jericho. But as he and his disciples and a considerable crowd were going out of Jericho, Bartimaeus (the son of Timaeus), a blind beggar, was sitting beside the road. 47 When he heard that it was Jesus the Nazarene, he started shouting and saying: "Son of David, Jesus, have mercy on me!" 48 At this many began sternly telling him to be silent; but he kept shouting that much more: "Son of David, have mercy on me!" 49 So Jesus stopped and said: "CALL HIM." And they called the

τυφλὸν λέγοντες αὐτῷ Θάρσει,
blind (one) saying to him Be taking courage,
ἐγειρε, φωνεῖ σε. 50 ὁ δὲ
be getting up, he is sounding to you. The (one) but
ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ
having thrown off the outer garment of him
ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν.
having leaped up he came toward the Jesus.
51 καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς
And having answered to him the Jesus

εἶπεν Τί σοι θέλεις ποιήσω;
said What to you are you willing I should do?
ὁ δὲ τυφλὸς εἶπεν αὐτῷ Ῥαββουνεὶ,
The but blind (one) said to him Rabbouni,
ἵνα ἀναβλέψω. 52 καὶ ὁ Ἰησοῦς
in order that I might look again. And the Jesus
εἶπεν αὐτῷ Ὑπάγε, ἡ πίστις σου
said to him Be going under, the faith of you
σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν,
has saved you. And at once he looked again,
καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.
and he was following to him in the way.

11 Καὶ ὅτε ἐγγιζοῦσιν εἰς Ἱεροσόλυμα
And when they get near into Jerusalem
εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ Ὄρος
into Bethphage and Bethany toward the Mount
τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν
of the Olives, he is sending off two of the disciples
αὐτοῦ 2 καὶ λέγει αὐτοῖς Ὑπάγετε
of him and is saying to them Be you going under
εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ
into the village the (one) opposite of you, and
εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν
at once going your way inside into it
εὐρήσετε πῶλον δεδεμένον ἐφ' ὃν
you will find colt having been tied upon which
οὐδεὶς οὕτω ἀνθρώπων ἐκάθισεν· λύσατε
no one not as yet of men sat down; loose you
αὐτὸν καὶ φέρετε. 3 καὶ ἐάν τις ὑμῖν
it and be bearing. And if ever anyone to you
εἴπῃ Τί ποιεῖτε τοῦτο; εἶπατε Ὁ
might say Why are you doing this? say you The
κύριος αὐτοῦ χρεῖαν ἔχει· καὶ εὐθὺς
Lord of it need is having; and at once
αὐτὸν ἀποστέλλει πάλιν ὧδε. 4 καὶ
it he is sending off again here. And
ἀπήλθον καὶ εὗρον πῶλον δεδεμένον
they went off and found colt having been tied
πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφοδίου, καὶ
toward door outside upon the side street, and

blind man, saying to him: "Take courage, get up, he is calling you." 50 Throwing off his outer garment, he leaped to his feet and went to Jesus. 51 And in answer to him Jesus said: "What do you want me to do for you?" The blind man said to him: "Rab-bo'ni, let me recover sight." 52 And Jesus said to him: "Go, your faith has made you well." And immediately he recovered sight, and he began to follow him on the road.

11 Now when they were getting near to Jerusalem, to Beth'phage and Beth'a'ny at the Mount of Olives, he dispatched two of his disciples 2 and told them: "Go into the village that is within sight of you, and as soon as you pass into it you will find a colt tied, on which none of mankind has yet sat; loose it and bring it. 3 And if anyone says to you, 'Why are you doing this?' say, 'The Lord needs it, and will at once send it off back here.'" 4 So they went away and found the colt tied at the door, outside on the side street, and

λύουσιν αὐτόν. 5 καὶ τινες τῶν
they are loosing it. And some of the (ones)
ἐκεῖ ἑστηκότων ἔλεγον αὐτοῖς τί
there having stood were saying to them What
ποιεῖτε λύοντες τὸν πῶλον; 6 οἱ
are you doing loosing the colt? The (ones)
δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς·
but said to them according as said the Jesus;
καὶ ἀφῆκαν αὐτούς.
and they let go off them.

7 καὶ φέρουσιν τὸν πῶλον πρὸς
And they are bearing the colt toward
τὸν Ἰησοῦν, καὶ ἐπιβάλλουσιν αὐτῷ
the Jesus, and they are throwing upon it
τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ'
the outer garments of them, and he sat down upon
αὐτόν. 8 καὶ πολλοὶ τὰ ἱμάτια αὐτῶν
it. And many the outer garments of them

ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας
spread into the way, others but tree branches
κόψαντες ἐκ τῶν ἀγρῶν. 9 καὶ οἱ
having cut out of the fields. And the (ones)
προάγοντες καὶ οἱ ἀκολουθοῦντες
going ahead of and the (ones) following
ἔκραζον Ὁσαννὰ Εὐλογημένος ὁ
were crying out Hosanna; Blessed the (one)

ἐρχόμενος ἐν ὀνόματι Κυρίου. 10 Εὐλογημένη
coming in name of Lord; Blessed
ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν
the coming kingdom of the father of us
Δαυεὶδ· Ὁσαννὰ ἐν τοῖς ὑψίστοις.
David; Hosanna in the highest [places].

11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ
And he entered into Jerusalem into the
ἱερόν· καὶ περιβλεψάμενος πάντα
temple; and having looked around on all (things)
ὄψε ἤδη οὔσης τῆς ὥρας ἐξῆλθεν εἰς
late already being of the hour he went out into
Βηθανίαν μετὰ τῶν δώδεκα.
Bethany with the twelve.

12 Καὶ τῇ ἐπαύριον ἐξεληθόντων
And to the morrow having come out
αὐτῶν ἀπὸ Βηθανίας ἐπείνασεν.
of them from Bethany he became hungry.

13 καὶ ἰδὼν συκῆν ἀπὸ μακρόθεν
And having seen fig tree from afar

they loosed it. 5 But some of those standing there began to say to them: "What are you doing loosing the colt?" 6 They said to these just as Jesus had said; and they let them go.

7 And they brought the colt to Jesus, and they put their outer garments upon it, and he sat on it. 8 Also, many spread their outer garments on the road, but others cut down foliage from the fields. 9 And those going in front and those coming behind kept crying out: "Save, we pray! Blessed is he that comes in Jehovah's name! 10 Blessed is the coming kingdom of our father David! Save, we pray, in the heights above!"

11 And he entered into Jerusalem, into the temple; and he looked around upon all things, and, as the hour was already late, he went out to Bethany with the twelve.

12 The next day, when they had come out from Bethany, he became hungry.

13 And from a distance he caught sight of a fig tree

9* Literally, "Ho-san'na," $\kappa\alpha\beta$; Save, we pray! ($\kappa\iota\text{-}\nu\eta\pi\iota$, *Hoh-sha'-na*"), J7:14,16-18,22, 9^a Jehovah's, J7:8,10-14,10,18,21-24; Lord's, $\kappa\alpha\beta$. 10* The coming kingdom of our father David, $\kappa\alpha\beta\text{CD}$; the kingdom of our father David that comes in the name of the Lord, ASy^b (of Jehovah, J7:8,10-14,16,17).

ἔχουσαν φύλλα ἦλθεν εἰ ἄρα τι
 having leaves he came if really anything
 εὐρήσει ἐν αὐτῇ, καὶ ἔλθων ἐπ' αὐτὴν
 he will find in it, and having come upon it
 οὐδὲν εὗρεν εἰ μὴ φύλλα, ὁ γὰρ
 nothing he found if not leaves, the for
 καιρὸς οὐκ ἦν σύκων. 14 καὶ
 appointed time not was of figs. 14 And
 ποκριθεὶς εἶπεν αὐτῇ Μηκέτι εἰς τὸν
 having answered he said to it Not yet into the
 αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ
 age out of you no one fruit may eat. And
 ἤκουον οἱ μαθηταὶ αὐτοῦ.
 were hearing the disciples of him.

15 Καὶ ἔρχονται εἰς Ἱεροσόλυμα. Καὶ
 And they are coming into Jerusalem. And
 εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο
 having entered into the temple he started
 ἐκβάλλειν τοὺς πωλοῦντας καὶ
 to be throwing out the (ones) selling and
 τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς
 the (ones) buying in the temple, and the
 τραπέζας τῶν κολλυβιστῶν καὶ τὰς
 tables of the money changers and the
 καθέδρας τῶν πωλοῦντων τὰς
 seats of the (ones) selling the
 περιστερὰς κατέστρεψεν 16 καὶ οὐκ
 doves he overturned 16 and not

ἤφιεν ἵνα τις
 he was letting go off in order that anyone
 διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.
 should bring through utensil through the temple.

17 καὶ ἐδίδασκεν καὶ ἔλεγεν Οὐ
 and he was teaching and he was saying Not
 γέγραπται ὅτι Ὁ οἶκος μου οἶκος
 has it been written that The house of me house
 προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν;
 of prayer will be called to all the nations?
 ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον
 You but you have made it cave
 ληστών. 18 καὶ ἤκουσαν οἱ ἀρχιερεῖς
 of robbers. And heard the chief priests
 καὶ οἱ γραμματεῖς, καὶ ἐζήτουν πῶς αὐτὸν
 and the scribes, and were seeking how him
 ἀπολέσωσιν· ἐφοβούντο γὰρ αὐτόν,
 they might destroy; they were fearing for him,
 πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσετο ἐπὶ
 all for the crowd was being astounded upon
 τῇ διδασχῇ αὐτοῦ.
 the teaching of him.

that had leaves, and he went to see whether he would perhaps find something on it. But, on coming to it, he found nothing but leaves, for it was not the season of figs. 14 So, in response, he said to it: "Let no one eat fruit from you anymore forever." And his disciples were listening.

15 Now they came to Jerusalem. There he entered into the temple and started to throw out those selling and buying in the temple, and he overturned the tables of the money changers and the benches of those selling doves; 16 and he would not let anyone carry a utensil through the temple, 17 but he kept teaching and saying: "Is it not written, 'My house will be called a house of prayer for all the nations'? But you have made it a cave of robbers." 18 And the chief priests and the scribes heard it, and they began to seek how to destroy him; for they were in fear of him, for all the crowd was continually being astounded at his teaching.

19 Καὶ ὅταν ὀψὲ ἐγένετο,
And whenever late it became,
ἔξεπορεύοντο ἔξω τῆς πόλεως.
they were going their way out outside the city.

20 Καὶ παραπορευόμενοι πρῶτῃ εἶδον τὴν
And making way beside early they saw the
συκῆν ἔξηραμμένην ἐκ ῥιζῶν. 21 καὶ
fig tree having been withered out of roots. 21 And

ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ
having remembered the Peter is saying to him
'Ραββεί, ἴδε ἡ συκῆ ἣν κατηράσω
Rabbi, see the fig tree which you cursed

ἔξηρανται. 22 καὶ ἀποκριθεὶς ὁ
has been withered. 22 And having answered the

Ἰησοῦς λέγει αὐτοῖς "Ἐχετε
Jesus is saying to them "Be you having

πίστιν θεοῦ· 23 ἀμὴν λέγω
faith of God; 23 amen I am saying

ὑμῖν ὅτι ὃς ἂν εἴπῃ
to you that who likely might say

τῷ ὄρει τούτῳ Ἄρθητι καὶ βλήθητι
to the mountain this Be lifted up and be thrown

εἰς τὴν θάλασσαν, καὶ μὴ διακριθῆ ἔν τῇ
into the sea, and not might doubt in the

καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὁ
heart of him but may be believing that what

λαλεῖ γίνεται, ἔσται αὐτῷ.
he is speaking is occurring, it will be to him.

24 διὰ τοῦτο λέγω ὑμῖν, πάντα
Through this I am saying to you, all (things)

ὅσα προσεύχεσθε καὶ αἰτεῖσθε,
as many as you are praying and you are asking,

πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται
be having faith that you received, and it will be

ὑμῖν. 25 καὶ ὅταν στήκετε
to you. And whenever you are standing

προσευχόμενοι, ἀφίετε εἴ τι
praying, be letting go off if anything

ἔχετε κατὰ τινος, ἵνα καὶ
you are having down on someone, in order that also

ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς
the Father of you the (one) in the heavens

ἀφῆ ὑμῖν τὰ παραπτώματα ὑμῶν.
might let go off to you the trespasses of you.

27 Καὶ ἔρχονται πάλιν εἰς
And they are coming again into

Ἱερουσόλυμα. Καὶ ἐν τῷ ἱερῷ περιπατοῦντος
Jerusalem. And in the temple walking about

19 And when it became late in the day, they would go out of the city. 20 But

when they were passing by early in the morning, they saw the fig tree already

withered up from the roots. 21 So Peter, remembering it, said to him: "Rabbi, see!

the fig tree that you cursed has withered up." 22 And in reply

Jesus said to them: "Have faith in God. 23 Truly I say to you

that whoever tells this mountain, 'Be lifted up and thrown into the sea,' and does not

doubt in his heart but has faith that what he says is going to

occur, he will have it so. 24 This is why I tell you, All the things you pray and

ask for have faith that you have practically received, and you will have them. 25 And

when you stand praying, forgive whatever you have against anyone, in order that

your Father who is in the heavens may also forgive you your trespasses." 26 —

27 And they came again to Jerusalem. And as he was walking in the temple,

αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς
of him are coming toward him the chief priests
καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
and the scribes and the older men

28 καὶ ἔλεγον αὐτῷ Ἐν ποίᾳ
and were saying to him In what sort of

ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς
authority these (things) are you doing? Or who

σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα
to you gave the authority this in order that

ταῦτα ποιῆς; 29 ὁ δὲ
these (things) you may be doing? The but

Ἰησοῦς εἶπεν αὐτοῖς Ἐπερωτήσω ὑμᾶς ἓνα
Jesus said to them I shall inquire upon you one

λόγον, καὶ ἀποκριθῆτέ μοι, καὶ ἐρῶ
word, and answer you to me, and I shall say

ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα
to you in what sort of authority these (things)

ποιῶ. 30 τὸ βάπτισμα τὸ Ἰωάννου
I am doing; The baptism the (one) of John

ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων;
out of heaven was or out of men?

ἀποκριθῆτέ μοι. 31 καὶ διελογίζοντο
Answer you to me. And they were reasoning

πρὸς ἑαυτοὺς λέγοντες Ἐὰν εἴπωμεν
toward themselves saying If ever we should say

Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί
out of heaven, he will say Through what

οὖν οὐκ ἐπιστεύσατε αὐτῷ; 32 ἀλλὰ
therefore not you believed to him? But

εἴπωμεν Ἐξ ἀνθρώπων; —
should we say Out of men? —

ἐφοβούντο τὸν ὄχλον, ἅπαντες γὰρ
they were fearing the crowd, all for

εἶχον τὸν Ἰωάννην ὄντως ὅτι
were having the John in beingness that

προφήτης ἦν. 33 καὶ ἀποκριθέντες τῷ
prophet he was. And having replied to the

Ἰησοῦ λέγουσιν Οὐκ οἶδαμεν. καὶ
Jesus they are saying Not we have known. And

ὁ Ἰησοῦς λέγει αὐτοῖς Οὐδὲ ἐγὼ λέγω
the Jesus is saying to them Neither I am saying

ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα
to you in what sort of authority these (things)

ποιῶ.
I am doing.

12 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς
And he started to them in parables

λαλεῖν Ἀμπελῶνα ἀνθρώπος ἐφύτευσεν,
to be speaking Vineyard man planted,

the chief priests and the scribes and the older men came to him 28 and began to say to him: "By what authority do you do these things? or who gave you this authority to do these things?"

29 Jesus said to them: "I will ask you one question. You answer me, and I will also tell you by what authority I do these things.

30 Was the baptism by John from heaven or from men? Answer me." 31 So they began to reason among themselves, saying: "If we say, 'From heaven,'

he will say, 'Why is it, therefore, you did not believe him?' 32 But dare we say, 'From men?'"—They were in fear of the crowd, for these all held that John had really been a prophet. 33 Well, in reply to Jesus they said: "We do not know." And Jesus said to them: "Neither am I telling you by what authority I do these things."

12 Also, he started to them with illustrations: "A man planted a vineyard,

planted a vineyard,

planted a vineyard,

planted a vineyard,

planted a vineyard,

planted a vineyard,

planted a vineyard,

planted a vineyard,

καὶ περιέθηκεν φραγμὸν καὶ ὠρυξεν
and put around fence and dug
ὑπολήνιον καὶ ῥκοδόμησεν πύργον, καὶ
winepress vat and walled tower, and
ἔξεδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.
let out it to cultivators, and traveled abroad.

2 καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ
And he sent off toward the cultivators to the
καιρῷ δούλον, ἵνα παρὰ τῶν
appointed time slave, in order that beside the
γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ
cultivators he might take from the fruits of the
ἀμπελῶνος· 3 καὶ λαβόντες αὐτὸν
vineyard; and having taken him
ἔδειραν καὶ ἀπέστειλαν κενόν. 4 καὶ πάλιν
they flayed and sent off empty. And again

ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δούλον·
he sent off toward them another slave;
καὶ ἐκεφαλίωσαν καὶ ἠτίμασαν.
and that (one) struck on the head and dishonored.

5 καὶ ἄλλον ἀπέστειλεν· καὶ ἐκεῖνον
And another he sent off; and that (one)
ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν
they killed, and many others, whom indeed
δέροντες οὓς δὲ ἀποκτενύντες. 6 ἓτι ἓνα
flaying whom but killing. Yet one

εἶχεν, υἱὸν ἀγαπητὸν ἀπέστειλεν αὐτὸν
he was having, son loved; he sent off him
ἔσχατον πρὸς αὐτοὺς λέγων ὅτι
last toward them saying that

Ἐντραπήσουται τὸν υἱὸν μου. 7 ἐκεῖνοι δὲ
They will respect the son of me. Those but
οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι Οὗτός
the cultivators toward themselves said that This

ἐστὶν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν
is the heir; hither let us be killing
αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία.
him, and of us will be the inheritance.

8 καὶ λαβόντες ἀπέκτειναν αὐτόν, καὶ
And having taken they killed him, and
ἔξεβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος.
threw out him outside the vineyard.

9 τί ποιήσει ὁ κύριος τοῦ ἀμπελῶνος;
What will do the lord of the vineyard?
ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ
He will come and will destroy the cultivators, and

δώσει τὸν ἀμπελῶνα ἄλλοις. 10 Οὐδὲ
he will give the vineyard to others. Not-but
τὴν γραφὴν ταύτην ἀνέγνωτε λίθον ὃν
the scripture this did you read Stone which

and put a fence
around it, and dug a
vat for the winepress
and erected a tower,
and let it out to cul-
tivators, and traveled
abroad. 2 Now in
due season he sent
forth a slave to the
cultivators, that he
might get some of the
fruits of the vineyard
from the cultivators.
3 But they took him,
beat him up and sent
him away empty.
4 And again he sent
forth another slave to
them; and that one
they struck on the
head and dishonored.
5 And he sent forth
another, and that one
they killed; and many
others, some of whom
they beat up and
some of whom they
killed. 6 One more
he had, a beloved son.
He sent him forth
last to them, saying,
'They will respect my
son.' 7 But those
cultivators said among
themselves, 'This is
the heir. Come, let
us kill him, and the
inheritance will be
ours.' 8 So they took
him and killed him,
and threw him outside
the vineyard. 9 What
will the owner of the
vineyard do? He will
come and destroy the
cultivators, and will
give the vineyard to
others. 10 Did you
never read this scrip-
ture, 'The stone that

ἀπεδοκίμασαν οἱ οἰκοδομούντες, οὗτος
 rejected the (ones) building, th s
 ἐγενήθη εἰς κεφαλὴν γωνίας· 11 παρὰ
 came to be into head of corner; beside
 Κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν
 Lord came to be this, and it is wonderful in
 ὀφθαλμοῖς ἡμῶν;
 eyes of us?

12 Καὶ ἐζήτουν αὐτὸν κρατῆσαι,
 And they were seeking him to seize,
 καὶ ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ ὅτι
 and they feared the crowd, they knew for that
 πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ
 toward them the parable he said. And
 ἀφέντες αὐτὸν ἀπήλθαν.
 having let go off him they went off.

13 Καὶ ἀποστέλλουσιν πρὸς αὐτὸν τινὰς
 And they send off toward him some
 τῶν Φαρισαίων καὶ τῶν Ἑρῳδιανῶν
 of the Pharisees and of the Herodians
 ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ.
 in order that him they might catch to word.

14 καὶ ἐλθόντες λέγουσιν αὐτῷ
 And having come they are saying to him

Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς
 Teacher, we have known that truthful

εἶ καὶ οὐ μέλει σοι
 you are and not it matters to you

περὶ οὐδενός, οὐ γὰρ βλέπεις
 about no one, not for you are looking

εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας
 into face of men, but upon truth

τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· ἔξεστιν
 the way of the God you are teaching; is it lawful

δοῦναι κῆνσον Καίσαρι ἢ οὐ;
 to give tribute to Caesar or not?

15 δῶμεν ἢ μὴ δῶμεν; ὁ
 Should we give or not should we give? The (one)

δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν
 but having known of them the hypocrisy said

αὐτοῖς· Τί με πειράζετε; φέρετέ
 to them Why me are you tempting? Be bearing

μοι δηνάριον ἵνα ἴδω.
 to me denarius in order that I might see.

16 οἱ δὲ ἤνεγκαν. καὶ λέγει
 The (ones) but brought. And he is saying

αὐτοῖς· Τίνος ἴη εἰκὼν αὕτη καὶ ἡ
 to them Of whom he image this and the

the builders rejected, this has become the chief cornerstone.

11 From Jehovah' this has come to be, and it is marvelous in our eyes?"

12 At that they began seeking how to seize him, but they feared the crowd, for they took note that he spoke the illustration with them in mind. So they left him and went away.

13 Next they sent forth to him some of the Pharisees and of the party followers of Herod, to catch him in his speech. 14 On arrival these said to him: "Teacher, we know you are truthful and you do not care for anybody, for you do not look upon men's outward appearance, but you teach the way of God in line with truth: Is it lawful to pay head tax to Caesar or not? 15 Shall we pay, or shall we not pay?" Detecting their hypocrisy, he said to them: "Why do you put me to the test? Bring me a denar'ius to look at." 16 They brought one. And he said to them: "Whose image and

ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ Καίσαρος.
inscription? The (ones) but said to him Of Caesar.

17 ὁ δὲ Ἰησοῦς εἶπεν τὰ Καίσαρος
The but Jesus said The (things) of Caesar
ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ
pay you back to Caesar and the (things) of the God
τῷ θεῷ. καὶ ἐξεθαύμαζον ἐπ' αὐτῷ.
to the God. And they were wondering upon him.

18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν,
And are coming Sadducees toward him,
οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ
who are saying resurrection not to be, and
ἐπηρώτων αὐτόν λέγοντες
they were inquiring upon him saying

19 Διδάσκαλε, Μωυσῆς ἔγραψεν ἡμῖν ὅτι
Teacher, Moses wrote to us that

ἐάν τις ἀδελφὸς ἀποθάνῃ καὶ
if ever of anyone brother should die and
καταλίπῃ γυναῖκα καὶ μὴ
should leave down woman and not

ἀφῆ τέκνον, ἵνα λάβῃ ὁ
should let go off child, in order that might take the
ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ
brother of him the woman and
ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ
might cause to stand up out seed to the brother

αὐτοῦ. 20 ἑπτὰ ἀδελφοὶ ἦσαν καὶ ὁ
of him. Seven brothers they were; and the
πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων οὐκ
first (one) took woman, and dying not
ἀφήκεν σπέρμα. 21 καὶ ὁ δεύτερος
he let go off seed; and the second (one)

ἔλαβεν αὐτήν, καὶ ἀπέθανεν μὴ καταλιπὼν
took her, and he died not having left down
σπέρμα, καὶ ὁ τρίτος ὡσαύτως. 22 καὶ
seed, and the third (one) as thus; 22 and

οἱ ἑπτὰ οὐκ ἀφήκαν σπέρμα. ἔσχατον
the seven not let go off seed; last
πάντων καὶ ἡ γυνὴ ἀπέθανεν. 23 ἐν τῇ
of all (them) also the woman died. In the

ἀναστάσει τίνος αὐτῶν ἔσται γυνή;
resurrection of whom of them will she be woman?

οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα. 24 ἔφη
The for seven had her woman. Said

αὐτοῖς ὁ Ἰησοῦς Οὐ διὰ τοῦτο
to them the Jesus Not through this

πλανᾶσθε μὴ εἰδότες τὰς γραφὰς
are you erring not having known the Scriptures

μηδὲ τὴν δύναμιν τοῦ θεοῦ; 25 ὅταν
not-but the power of the God? 25 Whenever

inscription is this?"

They said to him:
"Caesar's." 17 Jesus
then said: "Pay back
Caesar's things to
Caesar, but God's
things to God." And
they began to marvel
at him.

18 Now Sadducees
came to him, who
say there is no
resurrection, and they
put the question to
him: 19 "Teacher,
Moses wrote us that
if someone's brother
dies and leaves a
wife behind but does
not leave a child, his
brother should take
the wife and raise
up offspring from
her for his brother.

20 There were seven
brothers; and the
first took a wife, but
when he died he left
no offspring. 21 And
the second took her,
but died without
leaving offspring; and
the third the same
way. 22 And the sev-
en did not leave any
offspring. Last of all
the woman also died.
23 In the resurrection
to which of them
will she be wife? For
the seven got her as
wife." 24 Jesus said
to them: "Is not this
why you are mistaken,
YOUR not knowing
either the Scriptures
or the power of
God? 25 For when

γὰρ ἐκ νεκρῶν ἀναστῶσιν,
 for out of dead (ones) they might stand up,
 οὔτε οὔτε
 neither they are marrying nor
 γαμίζονται, ἀλλ' εἰσὶν ὡς
 they are being given in marriage, but they are as
 ἄγγελοι ἐν τοῖς οὐρανοῖς· 26 περὶ δὲ
 angels in the heavens; 26 about but
 τῶν νεκρῶν ὅτι ἐγείρονται οὐκ
 the dead (ones) that they are being raised up not
 ἀνέγνωτε ἐν τῇ βίβλῳ Μωυσέως ἐπὶ τοῦ
 did you read in the book of Moses upon the
 θάτου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων
 thornbush how said to him the God saying
 'Εγὼ ὁ θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ
 I the God of Abraham and God of Isaac
 καὶ θεὸς Ἰακώβ; 27 οὐκ ἔστιν θεὸς
 and God of Jacob? Not he is God
 νεκρῶν ἀλλὰ ζώντων· πολὺ
 of dead (ones) but of living (ones); much
 πλανᾶσθε.
 you are erring.

28 Καὶ προσελθὼν εἰς τῶν
 And having come toward one of the
 γραμματέων ἀκούσας αὐτῶν
 scribes having heard of them
 συζητούντων, εἰδὼς ὅτι καλῶς
 seeking together, having known that finely
 ἀπεκρίθη αὐτοῖς, ἐπηρώτησεν αὐτόν
 he answered to them, inquired upon him
 Ποία ἐστὶν ἐντολὴ πρώτη
 Of which aort is commandment first (one)
 πάντων; 29 ἀπεκρίθη ὁ Ἰησοῦς ὅτι
 of all (them)? 29 Answered the Jesus that
 Πρῶτη ἐστὶν Ἄκουε, Ἰσραὴλ, Κύριος ὁ
 First (one) is Be hearing, Israel, Lord the
 θεὸς ἡμῶν Κύριος εἰς ἐστίν, 30 καὶ ἀγαπήσεις
 God of us Lord one is, and you shall love
 Κύριον τὸν θεόν σου ἐξ ὅλης καρδίας
 Lord the God of you out of whole heart
 σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ
 of you and out of whole the soul of you and
 ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ
 out of whole the perception of you and out of
 ὅλης τῆς ἰσχύος σου. 31 δευτέρα
 whole the strength of you, Second (one)
 αὕτη Ἀγαπήσεις τὸν πλησίον σου ὡς
 this You shall love the neighbor of you as

they rise from the dead, neither do men marry nor are women given in marriage, but are as angels in the heavens. 26 But concerning the dead, that they are raised up, did you not read in the book of Moses, in the account about the thornbush, how God said to him, 'I am the God of Abraham and God of Isaac and God of Jacob'? 27 He is a God, not of the dead, but of the living. You are much mistaken."

28 Now one of the scribes that had come up and heard them disputing, knowing that he had answered them in a fine way, asked him: "Which commandment is first of all?" 29 Jesus answered: "The first is, 'Hear, O Israel, Jehovah* our God is one Jehovah,' 30 and you must love Jehovah* your God with your whole heart and with your whole soul and with your whole mind and with your whole strength.' 31 The second is this, 'You must love your neighbor as

29*., 30* Jehovah, J7-14,16-18,(20),21-24,(27); Lord, KAB.

σεαυτόν. μείζων τούτων ἄλλη ἐντολή
yourself. Greater (one) of these other commandment
οὐκ ἔστιν. 32 Εἶπεν αὐτῷ ὁ γραμματεὺς
not is. Said to him the scribe

Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπες ὅτι
Finely, Teacher, upon truth you said that
εἷς ἔστιν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ
one he is and not is other besides him;

33 καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης
and the to be loving him out of whole

καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ
heart and out of whole the comprehension and
ἐξ ὅλης τῆς ἰσχύος καὶ τὸ ἀγαπᾶν
out of whole the strength and the to be loving

τὸν πλησίον ὡς ἑαυτὸν περισσότερόν ἐστιν
the neighbor as oneself more abundant is

πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν.
of all the whole burnt offerings and sacrifices.

34 καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι
And the Jesus having seen him that

βουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ Οὐ
intelligently he answered said to him Not

μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ
long [way] you are from the kingdom of the

θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν
God. And no one not yet was daring him

ἐπερωτῆσαι.
to inquire upon.

35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
And having answered the Jesus

ἔλεγεν διδάσκων ἐν τῷ ἱερῷ Πῶς
was saying teaching in the temple How

λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χριστὸς
are saying the scribes that the Christ

υἱὸς Δαυεὶδ ἐστίν; 36 αὐτὸς Δαυεὶδ εἶπεν
son of David is? Very David said

ἐν τῷ πνεύματι τῷ ἁγίῳ Εἶπεν Κύριος τῷ
in the spirit the holy Said Lord to the

κυρίῳ μου Κάθου ἐκ δεξιῶν
Lord of me Be sitting out of right-hand [parts]

μου ἕως ἄν θῶ τοὺς ἐχθρούς σου
of me until likely I should put the enemies of you

ὑποκάτω τῶν ποδῶν σου; 37 αὐτὸς Δαυεὶδ
underneath the feet of you; very David

λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ
is saying him Lord, and from where of him

ἐστίν υἱός;
is he son?

yourself' There is no other commandment greater than these."

32 The scribe said to him: "Teacher, you well said in line with truth, 'He is One, and there is no other than He'; 33 and this loving him with one's whole heart and with one's whole understanding and with one's whole strength and this loving one's neighbor as oneself is worth far more than all the whole burnt offerings and sacrifices." 34 At this Jesus, discerning he had answered intelligently, said to him: "You are not far from the kingdom of God." But nobody had the courage anymore to question him.

35 However, when making a reply, Jesus began to say as he taught in the temple: "How is it that the scribes say that the Christ is David's son? 36 By the holy spirit David himself said, 'Jehovah* said to my Lord: "Sit at my right hand until I put your enemies beneath your feet."' 37 David himself calls him 'Lord,' but how does it come that he is his son?"

Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ
 And the much crowd was hearing of him
 ἠδέως. 38 Καὶ ἐν τῇ διδασκίᾳ αὐτοῦ
 with pleasure. And in the teaching of him
 ἔλεγεν Βλέπετε ἀπὸ τῶν
 he was saying Be you looking at from the
 γραμματέων τῶν θελούντων ἐν στολαῖς
 scribes the (ones) willing in robes
 περιπατεῖν καὶ ἀσπασμούς ἐν ταῖς
 to walk about and greetings in the
 ἀγοραῖς 39 καὶ πρωτοκαθεδρίας ἐν ταῖς
 marketplaces and front seats in the
 συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς
 synagogues and front reclining places in the
 δεῖπνοις, 40 οἱ κατέσθοντες τὰς
 suppers, the (ones) eating down the
 οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ
 houses of the widows and to pretense long
 προσευχόμενοι· οὗτοι λήμψονται περισσώτερον
 praying; these will receive more abundant
 κρίμα.
 judgment.

41 Καὶ καθίσας κατέναντι τοῦ
 And having sat down opposite the
 γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος
 treasure guard he was viewing how the crowd
 βάλλει χαλκὸν εἰς τὸ
 is throwing copper [money] into the
 γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι
 treasure guard; and many rich ones
 ἔβαλλον πολλὰ· 42 καὶ ἔλθουσα
 were throwing many [coins]; and having come
 μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ἃ
 one widow poor threw lepta two, which
 ἐστὶν κοδράντης. 43 καὶ
 is quadrans. And

προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ
 having called toward himself the disciples of him
 εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι ἡ
 he said to them Amen I am saying to you that the
 χήρα αὕτη ἢ πτωχὴ πλείον πάντων ἔβαλεν
 widow this the poor more of all (ones) threw
 τῶν βαλλόντων εἰς τὸ
 of the (ones) throwing into the
 γαζοφυλάκιον· 44 πάντες γὰρ ἐκ τοῦ
 treasure guard; all for out of the
 περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ
 abounding to them threw, this (one) but
 ἐκ τῆς ὑστερήσεως αὐτῆς πάντα
 out of the want of her all (things)

And the great crowd was listening to him with pleasure. 38 And in his teaching he went on to say: "Look out for the scribes that want to walk around in robes and want greetings in the marketplaces 39 and front seats in the synagogues and most prominent places at evening meals. 40 They are the ones devouring the houses of the widows and for a pretext making long prayers; these will receive a heavier judgment."

41 And he sat down with the treasury chests in view and began observing how the crowd was dropping money into the treasury chests; and many rich people were dropping in many coins. 42 Now a poor widow came and dropped in two small coins, which have very little value. 43 So he called his disciples to him and said to them: "Truly I say to you that this poor widow dropped in more than all those dropping money into the treasury chests; 44 for they all dropped in out of their surplus, but she, out of her want,

ὅσα εἶχεν ἔαλεν, ὅλον τὸν
as many as she was having threw, whole the
βίον αὐτῆς.
living of her.

13 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ
And going his way out of him out of the
ἱεροῦ λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ
temple is saying to him one of the disciples of him
Διδ σκαλε, ἴδε ποταποὶ λίθοι καὶ
Teacher, see what kind of stones and
ποτατιαὶ οἰκοδομαί. 2 καὶ ὁ Ἰησοῦς
what kind of buildings. And the Jesus
εἶπεν αὐτῷ βλέπεις ταύτας τὰς
said to him Are you looking at these the
μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῆ
great buildings? Not not should be let go off
ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ
here stone upon stone which not not
καταλυθῆ.
should be loosed down.

3 Καὶ καθήμενου αὐτοῦ εἰς τὸ ὄρος τῶν
And sitting of him into the Mountain of the
Ἐλαιῶν κατέναντι τοῦ ἱεροῦ ἐπηρώτα
Olives opposite the temple was inquiring upon
αὐτὸν κατ' ἰδίαν Πέτρος καὶ
him according to private [spot] Peter and
'Ἰάκωβος καὶ Ἰωάνης καὶ Ἀνδρέας 4 Εἶπόν
James and John and Andrew Say
ἡμῖν πότε ταῦτα ἔσται, καὶ τί
to us when these (things) will be, and what
τὸ σημεῖον ὅταν μέλλῃ ταῦτα
the sign whenever may be about these (things)
συντελεῖσθαι παντα. 5 ὁ δὲ Ἰησοῦς
to be concluded all. The but Jesus
ἤρξατο λέγειν αὐτοῖς βλέπετε μὴ
started to be saying to them Be you looking at not
τις ὑμᾶς πλανήσῃ. 6 πολλοὶ
anyone you might make to err; many
ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι
will come upon the name of me saying that
'Εγὼ εἰμι, καὶ πολλοὺς πλανήσουσιν.
I am, and many they will make to err.
7 ὅταν δὲ ἀκούσητε πολέμους καὶ
Whenever but you might hear wars and
ἀκοὰς πολέμων, μὴ θροεῖσθε·
hearings of wars, not be you terrified;
δεῖ γενέσθαι, ἀλλ' οὐπω τὸ τέλος.
it is necessary to take place, but not yet the end.

8 Ἐγερθήσεται γὰρ ἔθνος π' ἔθνος καὶ
Will rise up for nation upon nation and

dropped in all of what she had, her whole living."

13 As he was going out of the temple one of his disciples said to him: "Teacher, see! what sort of stones and what sort of buildings!" 2 However, Jesus said to him: "Do you behold these great buildings? By no means will a stone be left here upon a stone and not be thrown down."

3 And as he was sitting on the Mount of Olives with the temple in view, Peter and James and John and Andrew began to ask him privately: 4 "Tell us, When will these things be, and what will be the sign when all these things are destined to come to a conclusion?" 5 So Jesus started to say to them: "Look out that nobody misleads you. 6 Many will come on the basis of my name, saying, 'I am he,' and will mislead many. 7 Moreover, when you hear of wars and reports of wars, do not be terrified; [these things] must take place, but the end is not yet.

8 "For nation will rise against nation and

βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ
kingdom upon kingdom, will be [earth]quakes
κατὰ τόπους, ἔσονται λιμοὶ· ἀρχὴ
according to places, will be famines; beginning
ὠδίνων ταῦτα.
of birth pangs these (things).

9 βλέπετε δὲ ὑμεῖς ἑαυτοὺς·
Be looking at but you yourselves;

παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς
they will give over you into Sanhedrins and into
συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων
synagogues you will be fayed and upon governors
καὶ βασιλέων σταθήσεσθε
and kings you will be caused to stand
ἐνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς.
on account of me into witness to them.

10 καὶ εἰς πάντα τὰ ἔθνη πρῶτον
And into all the nations first
δεῖ κηρυχθῆναι τὸ εὐαγγέλιον.
it is necessary to be preached the good news.

11 καὶ ὅταν ἄγωσιν ὑμᾶς
And whenever they may lead you
παραδιδόντες, μὴ προμεριμνᾶτε τί
giving over, not be you worrying before what
λαλήσητε, ἀλλ' ὃ ἐὰν
youshould speak, but which if ever
δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ
should be given to you in that the

ὥρα τοῦτο λαλεῖτε, οὐ γὰρ ἐστε ὑμεῖς
hour this be you speaking, not for are you

οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ
the (ones) speaking but the spirit the
ἅγιον. 12 καὶ παραδώσει ἀδελφὸς ἀδελφὸν
holy. And will give over brother brother

εἰς θάνατον καὶ πατὴρ τέκνον, καὶ
into death and father child, and
ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ
will stand up against children upon parents and

θανατώσουσιν αὐτούς· 13 καὶ ἔσεσθε
will put to death them; and you will be

μισούμενοι ὑπὸ πάντων διὰ τὸ
(ones) being hated by all (them) through the
ὄνομά μου. ὁ δὲ ὑπομείνας εἰς
name of me. The (one) but having endured into

τέλος οὗτος σωθήσεται.
end this (one) will be saved.

14 Ὅταν δὲ ἴδητε τὸ
Whenever but you should see the

βδέλυγμα τῆς ἐρημώσεως ἑστηκότα
disgusting thing of the desolation having stood

kingdom against kingdom, there will be earthquakes in one place after another, there will be food shortages. These are a beginning of pangs of distress.

9 "As for you, look out for yourselves; people will deliver you up to local courts, and you will be beaten in synagogues and be put on the stand before governors and kings for my sake, for a witness to them.

10 Also, in all the nations the good news has to be preached first. 11 But when they are leading you along to deliver you up, do not be anxious beforehand about what to speak; but whatever is given you in that hour, speak this, for you are not the ones speaking, but the holy spirit is.

12 Furthermore, brother will deliver brother over to death, and a father a child, and children will rise up against parents and have them put to death; 13 and you will be objects of hatred by all people on account of my name. But he that has endured to the end is the one that will be saved.

14 "However, when you catch sight of the disgusting thing that causes desolation standing

ὅπου οὐ δεῖ, ὁ ἀναγινώσκων
 where not it is necessary, the (one) reading
 νοεῖτω, τότε οἱ ἐν τῇ
 let him be minding, then the (ones) in the
 Ἰουδαίᾳ φεγέτωσαν εἰς τὰ ὄρη,
 Judea let them be fleeing into the mountains,
 15 ὁ ἐπὶ τοῦ δώματος μὴ
 the (one) upon the housetop not
 καταβάτω μηδὲ εἰσελθάτω τι
 let him come down nor let him enter anything
 ἄραι ἐκ τῆς οἰκίας αὐτοῦ, 16 καὶ
 to lift up out of the house of him, 16 and
 ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρέψατω εἰς
 the (one) into the field not let him return into
 τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ.
 the (things) behind to lift up the garment of him.
 17 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις
 Woe but to the (ones) in belly having
 καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς
 and to the (ones) giving suck in those the
 ἡμέραις. 18 προσεύχεσθε δὲ ἵνα μὴ
 days. Be you praying but in order that not
 γένηται χειμῶνος; 19 ἔσονται γὰρ αἱ
 it might occur of winter; 19 will be for the
 ἡμέραι ἐκεῖναι θλίψις οἷα οὐ
 days those tribulation of which sort not
 γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως
 has occurred such from beginning of creation
 ἣν ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ οὐ
 which created the God until the now and not
 μὴ γένηται. 20 καὶ εἰ μὴ ἐκολόβωσεν
 not should occur. And if not shortened
 Κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα
 Lord the days, not likely was saved all
 σὰρξ. ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς
 flesh. But through the chosen (ones) whom
 ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας.
 he chose he shortened the days.
 21 Καὶ τότε ἐάν τις ὑμῖν εἴπη
 And then if ever anyone to you should say
 "Ἴδε ὧδε ὁ χριστὸς" ἴδε ἐκεῖ, μὴ
 See here the Christ See there, not
 πιστεύετε. 22 ἐγερθήσονται γὰρ
 be you believing; 22 will rise up for
 ψευδοχριστοὶ καὶ ψευδοπροφῆται καὶ δώσουσιν
 false christs and false prophets and will give
 σημεῖα καὶ τέρατα πρὸς τὸ
 signs and portents toward the

where it ought not (let the reader use discernment), then let those in Judea begin fleeing to the mountains. 15 Let the man on the housetop not come down, nor go inside to take anything out of his house; 16 and let the man in the field not return to the things behind to pick up his outer garment. 17 Woe to the pregnant women and those suckling a baby in those days! 18 Keep praying that it may not occur in winter-time; 19 for those days will be [days of] a tribulation such as has not occurred from [the] beginning of the creation which God created until that time, and will not occur again. 20 In fact, unless Jehovah* had cut short the days, no flesh would be saved. But on account of the chosen ones whom he has chosen he has cut short the days.

21 "Then, too, if anyone says to you, 'See! Here is the Christ,' 'See! There he is,' do not believe [it]. 22 For false Christs and false prophets will arise and will give signs and wonders

ἀποπλανᾶν εἰ δυνατόν τοὺς ἐκλεκτοὺς·
to be leading astray if possible the chosen (ones):
23 ὑμεῖς δὲ βλέπετε· προεῖρηκα
you but be you looking at; I have foretold
ὑμῖν πάντα.
to you all (things).

24 Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ
But in those the days after
τὴν θλίψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται,
the tribulation that the sun will be darkened,
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος
and the moon not will give the shining
αὐτῆς, 25 καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ
of it, and the stars will be out of the
οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις αἱ
heavens falling, and the powers the (ones)
ἐν τοῖς οὐρανοῖς σαλευθήσονται. 26 καὶ τότε
in the heavens will be shaken. And then

ᾄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον
they will see the Son of the man coming
ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης·
in clouds with power much and glory;

27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους
and then he will send off the angels
καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ
and will lead together the chosen (ones) of him
ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρου
out of the four winds from extremity
γῆς ἕως ἄκρου οὐρανοῦ.
of earth until extremity of heaven.

28 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν
From but the fig tree learn you the
παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς
parable; whenever already the branch of it
ἀπαλδὸς γένηται καὶ ἐκφύῃ τὰ
tender should become and should produce out the
φύλλα, γινώσκετε ὅτι ἐγγύς τὸ θέρος
leaves, you are knowing that near the summer
ἔστιν· 29 οὕτως καὶ ὑμεῖς, ὅταν
is; thus also you, whenever

ἴδητε ταῦτα γινόμενα,
you should see these (things) happening,

γινώσκετε ὅτι ἐγγύς ἐστὶν ἐπὶ
you are knowing that near he is upon
θύραις. 30 ἀμήν λέγω ὑμῖν ὅτι οὐ
doors. Amen I am saying to you that not

μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις
not should pass away the generation this until
οὗ ταῦτα πάντα γένηται.
which [time] these (things) all should happen.

to lead astray, if possible, the chosen ones.
23 You, then, watch out; I have told you all things beforehand.

24 "But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light, 25 and the stars will be falling out of heaven, and the powers that are in the heavens will be shaken. 26 And then they will see the Son of man coming in clouds with great power and glory.

27 And then he will send forth the angels and will gather his chosen ones together from the four winds, from earth's extremity to heaven's extremity.

28 "Now from the fig tree learn the illustration: Just as soon as its young branch grows tender and puts forth its leaves, you know that summer is near. 29 Likewise also you, when you see these things happening, know that he is near, at the doors.

30 Truly I say to you that this generation will by no means pass away until all these things happen.

31 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται,
The heaven and the earth will pass away,
οἱ δὲ λόγοι μου οὐ παρελεύσονται.
the but words of me not will pass away.

32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ
About but the day that or
τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι
the hour no one has known, neither the angels
ἐν οὐρανῷ οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.
in heaven nor the Son, if not the Father.

33 βλέπετε ἀγρυπνεῖτε, οὐκ
Be you looking at be you abstaining from sleep, not
οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν·
you have known for when the appointed time is;

34 ὡς ἄνθρωπος ἀπόδημος
as man away from his people
ἄφεις τὴν οἰκίαν αὐτοῦ καὶ δοὺς
having let go off the house of him and having given
τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, ἐκάστῳ
to the slaves of him the authority, to each one
τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ
the work of him, and to the doorkeeper
ἐνετείλατο ἵνα
he commanded in order that

γρηγορή. 35 γρηγορεῖτε
he should be staying awake. Be you staying awake

οὖν, οὐκ οἴδατε γὰρ πότε ὁ
therefore, not you have known for when the
κύριος τῆς οἰκίας ἔρχεται, ἢ
lord of the house is coming, whether
ὄψῃ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ
late or midnight or of cockcrowing or

πρωί, 36 μὴ ἐλθὼν ἐξέφνης
early in the morning, not having come suddenly

εὕρη ὑμᾶς καθεύδοντας· 37 ὃ δὲ
he might find you sleeping; which but
ὑμῖν λέγω πᾶσιν λέγω,
to you I am saying to all I am saying,

γρηγορεῖτε.
Be you staying awake.

14 Ἦν δὲ τὸ πάσχα καὶ τὰ
Was but the passover and the
ἄζυμα μετὰ δύο
unfermented [cakes] after two
ἡμέρας. Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ
days. And were seeking the chief priests and
οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ
the scribes how him in crafty device
κρατήσαντες ἀποκτείνωσιν, 2 ἔλεγον
having seized they may kill, they were saying

31 Heaven and earth
will pass away, but
my words will not
pass away.

32 "Concerning
that day or the hour
nobody knows, neither
the angels in heaven
nor the Son, but the
Father. 33 Keep

looking, keep awake,
for you do not know
when the appointed
time is. 34 It is
like a man traveling
abroad that left his
house and gave the
authority to his
slaves, to each one his
work, and commanded
the doorkeeper to
keep on the watch.

35 Therefore keep
on the watch, for
you do not know
when the master of
the house is coming,
whether late in the
day or at midnight
or at cockcrowing or
early in the morning;
36 in order that when
he arrives suddenly,
he does not find you
sleeping. 37 But
what I say to you I
say to all, Keep on
the watch."

14 Now the passover
and the [festival
of] unfermented cakes
was two days later.
And the chief priests
and the scribes were
seeking how to seize
him by crafty device
and kill him; 2 for
they repeatedly said:

γάρ Μὴ ἐν τῇ ἑορτῇ, μή ποτε ἔσται
for Not in the festival, not at any time will be
θόρυβος τοῦ λαοῦ.
uproar of the people.

3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ
And being of him in Bethany in the
οἰκίᾳ Σίμωνος τοῦ λεπροῦ κατακειμένου αὐτοῦ
house of Simon the leper lying down of him
ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον
came woman having alabaster [case]
μύρου νάρδου πιστικῆς πολυτελοῦς;
of perfumed oil nard genuine very expensive;
συντρίψασα τὴν ἀλάβαστρον
having crushed the alabaster [case]
κατέχευεν αὐτοῦ τῆς κεφαλῆς.
she was pouring down of him of the head.

4 ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς
Were but some expressing indignation toward
ἑαυτοὺς. Εἰς τί ἡ ἀπώλεια αὕτη τοῦ
themselves Into what the destruction this of the
μύρου γέγονεν; 5 ἠδύνατο γὰρ
perfumed oil has taken place? Was able for
τοῦτο τὸ μύρον πρᾶθῆναι ἐπάνω
this the perfumed oil to be sold upward
δηναρίων τριακοσίων καὶ δοθῆναι τοῖς
of denarii three hundred and to be given to the

πτωχοῖς· καὶ ἐνεβριμῶντο
poor; and they were feeling great displeasure at
αὐτῇ. 6 ὁ δὲ Ἰησοῦς εἶπεν Ἄφετε
her. The but Jesus said Let you go off

αὐτήν· τί αὐτῇ κόπους παρέχετε;
her; why to her troubles you are having beside?
καλὸν ἔργον ἠργάσατο ἐν ἐμοί· 7 πάντοτε
Fine work she worked in me; always

γὰρ τοὺς πτωχοὺς ἔχετε μεθ'
for the poor (ones) you are having with
ἑαυτῶν, καὶ ὅταν θέλητε
selves, and whenever you may will

δύνασθε αὐτοῖς πάντοτε εὖ ποιῆσαι,
you are able to them always well to do,
ἐμὲ δὲ οὐ πάντοτε ἔχετε· 8 ὁ
me but not always you are having; which

ἔσχεν ἐποίησεν, προέλαβεν
she had she did, she undertook beforehand
μυρίσαι τὸ σῶμά μου εἰς τὸν
to put perfumed oil on the body of me into the

ἐνταφιασμόν. 9 ἀμήν δὲ λέγω ὑμῖν,
burial. Amen but I am saying to you,
ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον
where if ever might be preached the good news

“Not at the festival;
perhaps there might
be an uproar of the
people.”

3 And while he
was at Beth'a-ny in
the house of Simon
the leper, as he was
reclining at the meal,
a woman came with
an alabaster case of
perfumed oil, genuine
nard, very expensive.
Breaking open the
alabaster case she
began to pour it
upon his head. 4 At
this there were some
expressing indignation
among themselves:
“Why has this waste
of the perfumed oil
taken place? 5 For
this perfumed oil
could have been sold
for upward of three
hundred de-nar'i-i
and been given to
the poor!” And they
were feeling great
displeasure at her.
6 But Jesus said: “Let
her alone. Why do you
try to make trouble
for her? She did a
fine deed toward me.
7 For you always
have the poor with
you, and whenever
you want to you
can always do them
good, but me you
do not have always.
8 She did what she
could; she undertook
beforehand to put
perfumed oil on my
body in view of the
burial. 9 Truly I say
to you, Wherever the
good news is preached

εις ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν
into whole the world, also which did

αὕτη λαληθήσεται εἰς μνημόσυνον
this [woman] will be spoken into remembrance
αὐτῆς.
of her.

10 Καὶ Ἰούδας Ἰσκαριῶθ ὁ εἰς τῶν
And Judas Iscariot the one of the
δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς
twelve went off toward the chief priests
ἵνα αὐτὸν παραδοῖ αὐτοῖς.
in order that him he might give over to them.

11 οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ
The (ones) but having heard rejoiced and
ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. καὶ
promised to him silver [money] to give. And
ἐζήτηει πῶς αὐτὸν εὐκαίρως
he was seeking how him at well appointed time
παραδοῖ.
he might give over.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν
And to the first day of the
ἀζύμων, ὅτε τὸ πάσχα
unfermented [cakes], when the passover
ἔθου, λέγουσιν αὐτῷ οἱ μαθηταὶ
they were sacrificing, are saying to him the disciples
αὐτοῦ Ποῦ θέλεις ἀπελθόντες
of him Where are you willing having gone off
ἔτοιμάσωμεν ἵνα φάγῃς τὸ
we should prepare in order that you might eat the
πάσχα; 13 καὶ ἀποστέλλει δύο τῶν μαθητῶν
passover? And he sends off two of the disciples
αὐτοῦ καὶ λέγει αὐτοῖς Ὑπάγετε
of him and is saying to them Be you going under
εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος
into the city, and will encounter you man
κεράμιον ὕδατος βαστάζων
earthenware vessel of water carrying;
ἀκολουθήσατε αὐτῷ, 14 καὶ ὅπου ἔάν
follow you to him, and where ever

εἰσέλθῃ εἶπατε τῷ οἰκοδεσπότῃ ὅτι
he might enter say you to the householder that
Ὁ διδάσκαλος λέγει Ποῦ ἐστὶν τὸ
The Teacher is saying Where is the
κατάλυμά μου ὅπου τὸ πάσχα μετὰ τῶν
guest room of me where the passover with the
μαθητῶν μου φάγῃ; 15 καὶ αὐτὸς
disciples of me I might eat? And he
ὑμῖν δεῖξει ἀνάγαιον μέγα
to you will show upper room great

in all the world, what
this woman did shall
also be told as a
remembrance of her."

10 And Judas
Iscariot, one of the
twelve, went off to
the chief priests in
order to betray him to
them. 11 When they
heard it, they rejoiced
and promised to give
him silver money.
So he began seeking
how to betray him
conveniently.

12 Now on the first
day of unfermented
cakes, when they cus-
tomarily sacrificed the
passover [victim], his
disciples said to him:
"Where do you want
us to go and prepare
for you to eat the
passover?" 13 With
that he sent forth
two of his disciples
and said to them:
"Go into the city, and
a man carrying an
earthenware vessel of
water will encounter
you. Follow him,
14 and wherever he
goes inside say to the
householder, 'The
Teacher says: "Where
is the guest room for
me where I may eat
the passover with my
disciples?"' 15 And
he will show you a
large upper room,

ἑστρωμένον ἔτοιμον· καὶ ἐκεῖ
having been furnished ready; and there
ἑτοιμάσατε ἡμῖν. 16 καὶ ἐξῆλθον οἱ μαθηταὶ
prepare you for us. And went off the disciples
καὶ ἦλθον εἰς τὴν πόλιν καὶ εὗρον καθὼς
and came into the city and found according as
εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.
he said to them, and they prepared the passover.

17 Καὶ ὀψίας γενομένης ἔρχεται
And of evening having occurred he is coming
μετὰ τῶν δώδεκα. 18 καὶ ἀνακειμένον
with the twelve. And lying up at
αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς
of them and eating the Jesus
εἶπεν Ἀμήν λέγω ὑμῖν ὅτι εἰς
said Amen I am saying to you that one
ἐξ ὑμῶν παραδώσει με ὁ
out of you will give over me the (one)
ἐσθίων μετ' ἐμοῦ. 19 ἤρξαντο λυπεῖσθαι
eating with me. They started to be grieved

καὶ λέγειν αὐτῷ εἰς κατὰ εἰς
and to be saying to him one according to one
Μήτι ἐγώ; 20 ὁ δὲ εἶπεν
Not what I? The (one) but said

αὐτοῖς Εἷς τῶν δώδεκα, ὁ
to them One of the twelve, the (one)
ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ ἐν
dipping in with me into the one
τρύβλιον· 21 ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου
bowl; that the indeed Son of the man

ὑπάγει καθὼς γέγραπται
is going under according as it has been written
περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ
about him, woe but to the man
ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου
that through whom the Son of the man
παραδίδεται· καλὸν αὐτῷ εἰ οὐκ
is being given over; fine to him if not
ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.
was generated the man that.

22 Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον
And eating of them having taken loaf
εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ
having blessed he broke and gave to them and
εἶπεν Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου.
said Take you, this is the body of me.

23 καὶ λαβὼν ποτήριον
And having taken cup
εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ
having offered thanks he gave to them, and

furnished in preparation; and there prepare for us." 16 So the disciples went out, and they entered the city and found it just as he said to them; and they prepared for the passover.

17 After evening had fallen he came with the twelve.

18 And as they were reclining at the table and eating, Jesus said:

"Truly I say to you, One of you, who is eating with me, will betray me." 19 They

started to be grieved and to say to him one

by one: "It is not I, is it?" 20 He said to them: "It is one of the

twelve, who is dipping with me into the common bowl. 21 True, the Son of man is

going away, just as it is written concerning him, but woe to that

man through whom the Son of man is

betrayed! It would have been finer for that man if he had not been born."

22 And as they continued eating, he took a loaf, said

a blessing, broke it and gave it to them, and said: "Take it, this means my body."

23 And taking a cup, he offered thanks and

gave it to them, and

ἔπιον ἐξ αὐτοῦ πάντες. 24 καὶ
they drank out of it all (they). And
εἶπεν αὐτοῖς Τοῦτό ἐστιν τὸ αἷμά μου
he said to them This is the blood of me
τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ
of the covenant the being poured out over
πολλῶν· 25 ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι
many; amen I am saying to you that not yet
οὐ μὴ πῖω ἐκ τοῦ γενήματος τῆς
not not I should drink out of the product of the
ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ
vine until the day that whenever very
πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ
I may be drinking new in the kingdom of the
θεοῦ. 26 Καὶ ὑμνήσαντες ἐξῆλθον
God. And having sung hymns they went out
εἰς τὸ ὄρος τῶν Ἐλαιῶν.
into the Mountain of the Olives.

27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι
And is saying to them the Jesus that
Πάντες σκανδαλισθήσεσθε, ὅτι
All you will be stumbled, because
γέγραπται Πατάξω τὸν ποιμένα, καὶ
it has been written I shall smite the shepherd, and
τὰ πρόβατα διασκορπισθήσονται· 28 ἀλλὰ
the sheep will be scattered through; but
μετὰ τὸ ἐγερθῆναί με προᾶξω
after the to be raised up me I shall go before
ὑμᾶς εἰς τὴν Γαλιλαίαν. 29 ὁ δὲ
you into the Galilee. The but
Πέτρος ἔφη σὺτῶ εἰ καὶ πάντες
Peter said to him If also all
σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. 30 καὶ
they will be stumbled, but not I. And
λέγει αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω
is saying to him the Jesus Amen I am saying
σοι ὅτι οὐ σήμερον ταύτη τῇ νυκτὶ πρὶν
to you that you today to this the night before
ἢ δις ἀλέκτορα φωνῆσαι τρίς με
than twice cock to sound three times me
ἀπαρνήσῃ. 31 ὁ δὲ ἐκπερισσῶς
you will disown. The (one) but out abundantly
ἐλάλει Ἐὰν δέη με
was speaking If ever it may be necessary me
συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι.
todie with you, not not you I shall disown.
ὡσαύτως δὲ καὶ πάντες ἔλεγον.
As-thus but also all they were saying.

32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ
And they are coming into spot of which the

they all drank out of it. 24 And he said to them: "This means my 'blood of the covenant,' which is to be poured out in behalf of many. 25 Truly I say to you, I shall by no means drink anymore of the product of the vine until that day when I drink it new in the kingdom of God." 26 Finally, after singing praises, they went out to the Mount of Olives.

27 And Jesus said to them: "You will all be stumbled, because it is written, 'I will strike the shepherd, and the sheep will be scattered about.' 28 But after I have been raised up I will go ahead of you into Galilee." 29 But Peter said to him: "Even if all the others are stumbled, yet I will not be." 30 At that Jesus said to him: "Truly I say to you, You today, yes, this night, before a cock crows twice, even you will disown me three times." 31 But he began to say profusely: "If I have to die with you, I will by no means disown you." Also, all the others began saying the same thing.

32 So they came to a spot

ὄνομα Γεθσημανεῖ, καὶ λέγει τοῖς
 name Gethsemane, and he is saying to the
 μαθηταῖς αὐτοῦ Καθίσατε ὧδε ἕως
 disciples of him Sit you down here until
 προσεύξωμαι. 33 καὶ παραλαμβάνει
 I might pray. And he takes along
 τὸν Πέτρον καὶ τὸν Ἰάκωβον
 the Peter and the James
 καὶ τὸν Ἰωάννην μετ' αὐτοῦ, καὶ
 and the John with him, and
 ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν,
 he started to be stunned and to be sorely troubled.
 34 καὶ λέγει αὐτοῖς Περίλυπός ἐστιν
 and he is saying to them Deeply grieved is
 ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε
 the soul of me until death; stay you here
 καὶ γρηγορεῖτε. 35 καὶ προελθὼν
 and be staying awake. And having gone forward
 μικρὸν ἔπιπτεν ἐπὶ τῆς γῆς,
 little [distance] he was falling upon the earth,
 καὶ προσήυχeto ἵνα εἰ δυνατόν ἐστιν
 and was praying in order that if possible it is
 παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα, 36 καὶ
 might pass away from him the hour, and
 ἔλεγεν Ἀββά ὁ πατήρ, πάντα
 he was saying Abba the Father, all (things)
 δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο
 possible to you; remove he cup this
 ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ
 from me; but not what I am willing but
 τί σύ. 37 καὶ ἔρχεται καὶ εὕρισκεῖ
 what you. And he is coming and is finding
 αὐτοὺς καθεύδοντας, καὶ λέγει τῷ
 them sleeping, and is saying to the
 Πέτρῳ Σίμων, καθεύδεις; οὐκ
 Peter Simon, are you sleeping? Not
 ἴσχυσας μίαν ὥραν γρηγορῆσαι;
 you did have strength one hour to stay awake?
 38 γρηγορεῖτε καὶ προσεύχεσθε,
 Be you staying awake and be you praying,
 ἵνα μὴ ἔλθητε
 in order that not you might come
 εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον
 into temptation; the indeed spirit eager
 ἡ δὲ σὰρξ ἀσθενής. 39 καὶ πάλιν
 the but flesh weak. And again
 ἀπελθὼν προσήυξατο τὸν αὐτὸν λόγον
 having gone off he prayed the very word
 εἰπὼν. 40 καὶ πάλιν ἐλθὼν εὗρεν
 having said. And again having come he found

named Geth-sem'a-ne,
 and he said to his
 disciples: "Sit down
 here while I pray."
 33 And he took Peter
 and James and John
 along with him,
 and he started to
 be stunned and to
 be sorely troubled.
 34 And he said to
 them: "My soul is
 deeply grieved, even
 to death. Stay here
 and keep on the
 watch." 35 And
 going a little way for-
 ward he proceeded to
 fall on the ground and
 began praying that, if
 it were possible, the
 hour might pass away
 from him. 36 And he
 went on to say: "Abba,
 Father, all things
 are possible to you;
 remove this cup from
 me. Yet not what I
 want, but what you
 want." 37 And he
 came and found them
 sleeping, and he said
 to Peter: "Simon, are
 you sleeping? Did you
 not have strength to
 keep on the watch one
 hour? 38 Men, keep
 on the watch and
 praying, in order that
 you do not come into
 temptation. The spirit,
 of course, is eager,
 but the flesh is weak."
 39 And he went away
 again and prayed,
 saying the same
 word. 40 And again
 he came and found

αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ
 them sleeping, were for of them the
 ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν
 eyes being weighed down, and not they knew
 τί ἀποκριθῶσιν αὐτῷ. 41 καὶ
 what they might answer to h m. And

ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς
 he is coming the third [time] and is saying to them

Καθεύδετε τὸ λοιπὸν καὶ
 you are sleeping the leftover (thing) and

ἀναπαύεσθε· ἀπέχει ἤλθεν ἡ ὥρα,
 you are resting up; it is having off; came the hour,

ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου
 look! is being given over the Son of the mar.

εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν.
 into the hands of the sinners.

42 ἐγείρεσθε ἄγωμεν· ἰδοὺ
 Be you getting up let us be going; look!

ὁ παραδίδους με ἤγγικεν.
 the (one) giving over me has drawn near.

43 Καὶ εὐθύς ἔτι αὐτοῦ λαλοῦντος
 And at once yet of him speaking

παραγίνεται ὁ Ἰούδας εἰς τῶν δώδεκα
 comes alongside the Judas one of the twelve

καὶ μετ' αὐτοῦ ὄχλος μετὰ μαχαιρῶν καὶ
 and with him crowd with swords and

ξύλων παρὰ τῶν ἀρχιερέων καὶ
 woods beside the chief priests and

τῶν γραμματέων καὶ τῶν πρεσβυτέρων.
 the scribes and the older men.

44 δεδῶκεν δὲ ὁ παραδίδους αὐτὸν
 Had given but the (one) giving over him

σύσσημον αὐτοῖς λέγων "Ὁν ἂν φιλήσω
 agreed sign to them saying Whom likely I should kiss

αὐτός ἐστίν· κρατήσατε αὐτὸν καὶ
 he it is; seize you him and

ἀπάγετε ἀσφαλῶς. 45 καὶ ἐλθὼν
 be you leading off safely. And having come

εὐθύς προσελθὼν αὐτῷ λέγει
 at once having come toward him he is saying

Ῥαββί, καὶ κατεφίλησεν αὐτόν.
 Rabbi, and he kissed down him.

46 οἱ δὲ ἐπέβαλαν τὰς χεῖρας αὐτῷ
 The (ones) but thrust upon the hands to him

καὶ ἐκράτησαν αὐτόν. 47 εἰς δὲ τις
 and they seized him. One but any

τῶν παρεστηκότων σπασάμενος τὴν
 of the (ones) having stood beside having drawn the

μάχαιραν ἔπαισεν τὸν δούλον τοῦ ἀρχιερέως
 sword hit the slave of the chief priest

them sleeping, for their eyes were weighed down, and so they did not know what to answer him. 41 And he came the third time and said to them: "At such a time as this you are sleeping and taking your rest! It is enough!

The hour has come! Look! The Son of man is betrayed into the hands of sinners. 42 Get up, let us go. Look! My betrayer has drawn near."

43 And immediately, while he was yet speaking, Judas, one of the twelve, arrived and with him a crowd with swords and clubs from the chief priests and the scribes and the older men. 44 Now his betrayer had given them an agreed sign, saying: "Whoever it is I kiss, this is he; take him into custody and lead him away safely." 45 And he came straight up and approached him and said: "Rabbi!" and kissed him very tenderly. 46 So they laid their hands upon him and took him into custody. 47 However, a certain one of those standing by drew his sword and struck the slave of the high priest

καὶ ἀφείλεν αὐτοῦ τὸ ὠτάριον. 48 καὶ
 and lifted up off of him the little ear. 48 And
 ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Ὡς
 having answered the Jesus said to them As
 ἐπὶ ληιστὴν ἐξήλθατε μετὰ μαχαίρων καὶ
 upon robber you came out with swords and
 ξύλων συλλαβεῖν με; 49 καθ'
 woods to arrest me? 49 According to
 ἡμέραν ἦμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ
 day I was toward you in the temple
 διδάσκων καὶ οὐκ ἐκρατήσατέ με· ἀλλ'
 teaching and not you seized me; but
 ἵνα πληρωθῶσιν αἱ γραφαί.
 in order that might be fulfilled the Scriptures.

50 καὶ ἀφέντες αὐτὸν ἔφυγον
 And having let go off him they fled
 πάντες. 51 Καὶ νεανίσκος τις
 all. And young man any
 συνηκολούθει αὐτῷ
 was following with him

περιβεβλημένος σινδόνα
 having thrown around himself fine linen garment
 ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν,
 upon naked [body], and they are seizing him,

52 ὁ δὲ καταλιπὼν τὴν
 the (one) but having left behind the
 σινδόνα γυμνὸς ἔφυγεν.
 fine linen garment naked fled.

53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν
 And they led off the Jesus toward the
 ἀρχιερέα, καὶ συνέρχονται πάντες οἱ
 chief priest, and are coming together all the
 ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ
 chief priests and the older men and the
 γραμματεῖς. 54 καὶ ὁ Πέτρος ἀπὸ
 scribes. And the Peter from

μακρόθεν ἠκολούθησεν αὐτῷ ἕως
 long way off followed to him until
 ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ
 inside into the courtyard of the chief priest, and
 ἦν συνκαθήμενος μετὰ τῶν ὑπηρετῶν
 he was (one) sitting together with the subordinates
 καὶ θερμαινόμενος πρὸς τὸ φῶς. 55 οἱ
 and warming himself toward the light. 55 The

δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον
 but chief priests and whole the Sanhedrin
 ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν
 were seeking down on the Jesus witness
 εἰς τὸ θανατώσαι αὐτόν, καὶ οὐχ
 into the to put to death him, and not

and took his ear off.
 48 But in response
 Jesus said to them:
 "Did you come out
 with swords and clubs
 as against a robber to
 arrest me? 49 Day
 after day I was with
 you in the temple
 teaching, and yet you
 did not take me into
 custody. Nevertheless,
 it is in order that the
 Scriptures may be
 fulfilled."

50 And they all
 abandoned him and
 fled. 51 But a
 certain young man
 wearing a fine linen
 garment over his
 naked body began to
 follow him nearby;
 and they tried to seize
 him, 52 but he left
 his linen garment
 behind and got away
 naked.

53 They now led
 Jesus away to the
 high priest, and all
 the chief priests and
 the older men and
 the scribes assembled.
 54 But Peter, from
 a good distance,
 followed him as far
 as in the courtyard
 of the high priest;
 and he was sitting
 together with the
 house attendants
 and warming himself
 before a bright fire.
 55 Meantime the chief
 priests and the whole
 San'he-drin were
 looking for testimony
 against Jesus to put
 him to death, but

ἠύρισκον. 56 πολλοὶ γὰρ
they were finding. Many for
ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ
were giving false witness down on him, and
ἴσαί· αἱ μαρτυρίαι οὐκ ἴσαν. 57 καὶ
equal (ones) the testimonies not were. And
τινες ἀναστάντες ἐψευδομαρτύρουν
some having stood up were giving false witness
κατ' αὐτοῦ λέγοντες ὅτι 58 Ἠμεῖς ἠκούσαμεν
down on him saying that We heard
αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν
of him saying that I shall loose down the
ναὸν τοῦτον τὸν χειροποιήτου
divine habitation his he (one) made with hands
καὶ διὰ τριῶν ἡμερῶν ἄλλον
and through three days another
ἀχειροποιήτου οἰκοδομήσω· 59 καὶ οὐδὲ
not made with hands I shall build; and neither
οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.
thus equal was the testimony of them.

60 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς
And having stood up the chief priest into
μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων Οὐκ
midst inquired upon the Jesus saying Not
ἀποκρίνη οὐδέν; τί οὗτοί σου
are you answering nothing? What these of you
καταμαρτυροῦσιν; 61 ὁ δὲ ἐσιώπα
are testifying down on? The (one) but was silent
καὶ οὐκ ἀπεκρίνατο οὐδέν. πάλιν ὁ
and not answered noth ng. Again the
ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει
chief priest was inquiring upon him and is saying
αὐτῷ Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ
to him You are the Christ the Son of the
εὐλογητοῦ; 62 ὁ δὲ Ἰησοῦς εἶπεν Ἐγὼ
Blessed One? The but Jesus said I

εἰμι, καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου
am, and you will see the Son of the man
ἐκ δεξιῶν καθήμενον τῆς
out of right-hand [parts] sitting of the
δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν
power and coming with he clouds
τοῦ οὐρανοῦ. 63 ὁ δὲ ἀρχιερεὺς
of the heaven. The but chief priest

διαρήξας τοὺς χιτῶνας αὐτοῦ λέγει
havin ripped the inner garments of him is sayin
Τί ἔτι χρειάν ἔχομεν μαρτύρων;
What yet need are we having of witnesses?
64 ἠκούσατε τῆς βλασφημίας; τί ὑμῖν
You heard of the blasphemy? What to you

they were not finding any. 56 Many, indeed, were giving false witness against him, but their testimonies were not in agreement. 57 Also, certain ones were rising and bearing false witness against him, saying: 58 "We heard him say, 'I will throw down this temple that was made with hands and in three days I will build another not made with hands.'" 59 But neither on these grounds was their testimony in agreement.

60 Finally the high priest rose in the midst and questioned Jesus, saying: "Do you say nothing in reply? What is it these are testifying against you?" 61 But he kept silent and made no reply at all. Again the high priest began to question him and said to him: "Are you the Christ the Son of the Blessed One?" 62 Then Jesus said: "I am; and you persons will see the Son of man sitting at the right hand of power and coming with the clouds of heaven." 63 At this the high priest ripped his inner garments and said: "What further need do we have of witnesses?" 64 You heard the blasphemy. What

φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτὸν
appears? The (ones) but all judged down him
ἐνοχον εἶναι θανάτου. 65 Καὶ ἤρξαντό τινες
held in to be of death. And started some
ἐμπτύειν αὐτῷ καὶ περικαλύπτειν αὐτοῦ
to spit on to him and to be covering about of him
τὸ πρόσωπον καὶ τοὺς κολοφίξειν αὐτὸν καὶ
the face and to be buffeting him and
λέγειν αὐτῷ Προφήτευσον, καὶ οἱ
to be saying to him Prophecy, and the
ὑπηρεταὶ ῥαπίσμασιν αὐτὸν ἔλαβον.
subordinates to slaps on the face him took.

66 Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ
And being of the Peter below in the
αὐλῇ ἔρχεται μία τῶν παιδικῶν τοῦ
courtyard is coming one of the servant girls of the
ἀρχιερέως, 67 καὶ ἰδοῦσα τὸν Πέτρον
chief priest, and having seen the Peter
θερμαινόμενον ἐμβλέψασα αὐτῷ
warming himself having looked on to him

λέγει Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα
she is saying And you with the Nazarene were
τοῦ Ἰησοῦ· 68 ὁ δὲ ἠρνήσατο λέγων
of the Jesus; but the [man] but denied saying
Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί
Neither I have known nor I understand you what

λέγεις, καὶ ἐξῆλθεν ἔξω εἰς τὸ
you are saying, and he went out outside into the
προαύλιον. 69 καὶ ἡ παιδίσκη ἰδοῦσα
fore-court. And the servant girl having seen
αὐτὸν ἤρξατο πάλιν λέγειν τοῖς
him started again to be saying to the (ones)

παρεστώσιν διὰ τοῦτο· Οὗτος ἐξ αὐτῶν
having stood beside that This (one) out of them
ἐστίν. 70 ὁ δὲ πάλιν ἠρνεῖτο. καὶ
is. The (one) but again was denying. And
μετὰ μικρὸν πάλιν οἱ
after little [time] again the (ones)

παρεστώτες ἔλεγον τῷ Πέτρῳ
having stood beside were saying to the Peter
'Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ
Truthfully out of them you are, a so for
Γαλιλαῖος εἶ; 71 ὁ δὲ ἤρξατο
Galilean you are; the (one) but started

ἀναθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ
to be cursing and to be swearing that Not
οἶδα τὸν ἄνθρωπον τοῦτον ὃν
I have known the man this whom

λέγετε. 72 καὶ εὐθύς ἐκ
you are saying. And at once out of

is evident to you?" They all condemned him to be liable to death. 65 And some started to spit on him and to cover his whole face and hit him with their fists and say to him: "Prophecy!" And, slapping him in the face, the court attendants took him.

66 Now while Peter was below in the courtyard, one of the servant girls of the high priest came, 67 and, seeing Peter warming himself, she looked straight at him and said: "You, too, were with the Nazarene, this Jesus." 68 But he denied it, saying: "Neither do I know him nor do I understand what you are saying," and he went outside to the vestibule. 69 There the servant girl, at the sight of him, started again to say to those standing by: "This is one of them." 70 Again he was denying it. And once more after a little while those standing by began saying to Peter: "Certainly you are one of them, for, in fact, you are a Galilean." 71 But he commenced to curse and swear: "I do not know this man of whom you speak." 72 And immediately

δευτέρου ἀλέκτωρ ἐφώνησεν· καὶ ἀνεμνήσθη
second [time] cock sounded; and recalled
ὁ Πέτρος τὸ ῥήμα ὡς εἶπεν αὐτῷ ὁ
the Peter the saying as said to him the
'Ἰησοῦς ὅτι Πρὶν ἀλέκτορα δις
Jesus that Before cock twice
φωνῆσαι τρίς με ἀπαρνήσῃ,
to sound three times me you will disown,
καὶ ἐπιβαλὼν ἔκλαιεν.
and having thrown upon he was weeping.

15 Καὶ εὐθὺς πρῶτον
And at once early in the morning
συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ
consultation having made the chief priests with
τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὅλον
the older men and scribes and whole
τὸ συνέδριον δῆσαντες τὸν Ἰησοῦν
the Sanhedrin having bound the Jesus
ἀπήνεγκαν καὶ παρέδωκαν Πειλάτῳ. **2** καὶ
brought off and gave over to Pilate. And
ἐπηρώτησεν αὐτὸν ὁ Πειλάτος· Σὺ εἶ ὁ
inquired upon him the Pilate You are the
βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ
king of the Jews? The (one) but
ἀποκριθεὶς αὐτῷ λέγει· Σὺ λέγεις.
having answered to him is saying You you are saying.

3 καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς
And were accusing of him the chief priests
πολλά. **4** ὁ δὲ Πειλάτος πάλιν
many (things). The but Pilate again
ἐπηρώτα αὐτὸν λέγων· Οὐκ
was inquiring upon him saying Not
ἀποκρίνη οὐδέν; ἴδε πόσα
are you answering nothing? See how many (things)
σου κατηγοροῦσιν. **5** ὁ δὲ Ἰησοῦς
of you they are accusing. The but Jesus
οὐκέτι οὐδὲν πεκρίθη, ὥστε θαυμάζειν
not yet nothing answered, as-and to be wondering
τὸν Πειλάτον.
the Pilate.

6 Κατὰ δὲ ἐορτὴν ἀπέλευεν
According to but festival he was loosing off
αὐτοῖς ἓνα δέσμιον ὃν
to them one bound one whom
παρητιοῦντο. **7** ἦν δὲ ὁ
they were petitioning for. Was but the (one)

λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν
being said Barabbas with the seditious
δεδμένους οἵτινες ἐν τῇ στάσει φόνον
having been bound who in the sedition murder

a cock crowed a second time; and Peter recalled the saying that Jesus spoke to him: "Before a cock crows twice, you will disown me three times." And he broke down and gave way to weeping.

15 And immediately at dawn the chief priests with the older men and the scribes, even the whole Sanhedrin, conducted a consultation, and they bound Jesus and led him off and handed him over to Pilate. **2** So Pilate put the question to him: "Are you the king of the Jews?" In answer to him he said: "You yourself say [it]." **3** But the chief priests proceeded to accuse him of many things. **4** Now Pilate began questioning him again, saying: "Have you no reply to make? See how many charges they are bringing against you." **5** But Jesus made no further answer, so that Pilate began to marvel.

6 Well, from festival to festival he used to release to them one prisoner, whom they petitioned for. **7** At the time there was the so-called Barabbas in bonds with the seditious, who in their sedition

πεποιήκεισαν. 8 καὶ ἀναβὰς ὁ ὄχλος
they had done. And having come up the crowd

ἤρξατο αἰτεῖσθαι καθὼς
started to be petitioning according as

ἐποίει αὐτοῖς. 9 ὁ δὲ Πειλάτος
he was doing to them. The but Pilate

ἀπεκρίθη αὐτοῖς λέγων Θέλετε
answered to them saying Are you willing

ἀπολῶ ὑμῖν τὸν βασιλέα τῶν
I should loose off to you the king of the

Ἰουδαίων; 10 Ἐγίνωσκεν γὰρ ὅτι
Jews? He was knowing for that

διὰ φθόνον παρεδώκεισαν αὐτὸν
through envy had given over him

οἱ ἀρχιερεῖς. 11 οἱ δὲ ἀρχιερεῖς
the chief priests. The but chief priests

ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν
stirred up the crowd in order that rather the

Βαραββᾶν ἀπολύσῃ αὐτοῖς. 12 ὁ
Barabbas he should loose off to them. The

δὲ Πειλάτος πάλιν ἀποκριθεὶς ἔλεγεν
but Pilate again having answered was saying

αὐτοῖς τί οὖν ποιήσω ὃν
to them What therefore should I do [with] whom

λέγετε τὸν βασιλέα τῶν Ἰουδαίων;
you are saying the king of the Jews?

13 οἱ δὲ πάλιν ἔκραξαν Σταύρωσον
The (ones) but again cried out Put on the stake

αὐτόν. 14 ὁ δὲ Πειλάτος ἔλεγεν αὐτοῖς
him. The but Pilate was saying to them

τί γὰρ ἐποίησεν κακόν; οἱ
What (thing) for did he do bad? The (ones)

δὲ περισσῶς ἔκραξαν Σταύρωσον αὐτόν.
but abundantly cried out Put on the stake him.

15 ὁ δὲ Πειλάτος βουλόμενος τῷ ὄχλῳ
The but Pilate wishing to the crowd

τὸ ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς
the (thing) sufficient to do loosed off to them

τὸν Βαραββᾶν, καὶ παρέδωκεν τὸν
the Barabbas, and gave over the

Ἰησοῦν φραγγελλῶσας ἵνα
Jesus having whipped in order that

σταυρωθῇ.
he might be put on the stake.

16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτόν
The but soldiers led off him

ἔσω τῆς αὐλῆς, ὃ ἐστὶν πραιτώριον,
inside the courtyard, which is Praetorium,

καὶ συναλοῦσιν ὅλην τὴν σπεῖραν.
and they call together whole the body of troops.

had committed murder. 8 So the crowd came on up and started to make petition according to what he used to do for them. 9 Pilate responded to them, saying: "Do you want me to release to you the king of the Jews?" 10 For he was aware that because of envy the chief priests had handed him over.

11 But the chief priests stirred up the crowd to have him release Bar-ab'bas to them, instead. 12 Again in reply Pilate was saying to them: "What, then, shall I do with him whom you call the king of the Jews?" 13 Once more they cried out: "Impale him!" 14 But Pilate went on to say to them: "Why, what bad thing did he do?" Still they cried out all the more: "Impale him!" 15 At that Pilate, wishing to satisfy the crowd, released Bar-ab'bas to them, and, after having Jesus whipped, he handed him over to be impaled.

16 The soldiers now led him off into the courtyard, that is, into the governor's palace; and they called the whole body of troops together,

17 και ἐνδιδύσκουσιν αὐτὸν πορφύραν και
 And they deck him purple and
 περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον
 place around him having braided thorny
 στέφανον 18 και ἤρξαντο ἀσπάζεσθαι
 crown; and they started to be greeting
 αὐτὸν Χαίρει, βασιλεῦ τῶν Ἰουδαίων
 him Be rejoicing, King of the Jews;
 19 και ἔτυπτον αὐτοῦ τὴν κεφαλὴν
 and they were smiting of him the head
 καλάμῳ και ἐνέπτυσον αὐτῷ, και
 to reed and were spitting on him, and
 τιθέντες τὰ γόνατα προσκύνουν
 placing the knees they were doing obeisance
 αὐτῷ. 20 και ὅτε ἐνέπαιξαν αὐτῷ,
 to him. And when they made fun of him,
 ἐξέδυσαν αὐτὸν τὴν πορφύραν και
 they stripped him the purple and
 ἐνέδυσαν αὐτὸν τὰ ἱμάτια
 they clothed him the outer garments
 αὐτοῦ. Και ἐξάγουσιν αὐτὸν ἵνα
 of him. And they lead out him in order that
 σταυρώσωσιν αὐτόν 21 και
 they might put on the stake him; and
 ἀγγαρεύουσιν παράγοντά τινα Σίμωνα
 they impress into service going beside any Simon
 Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα
 Cyrenian coming from field, the father
 Ἀλεξάνδρου και Ῥούφου, ἵνα
 of Alexander and of Rufus, in order that
 ἄρῃ τὸν σταυρὸν αὐτοῦ.
 he should lift up the stake of him.
 22 και φέρουσιν αὐτὸν ἐπὶ τὸν
 And they are bearing him upon the
 Γολγοθὰν τόπον, ὃ ἐστὶν μεθερμηνευόμενος
 Golgotha place, which is being translated
 Κρανίου Τόπος. 23 και ἐδίδουν αὐτῷ
 of Skull Place. And they were giving to him
 ἐσμυρνησμένον οἶνον, ὃς δὲ οὐκ
 having been drugged with myrrh wine, who but not
 ἔλαβεν. 24 και σταυροῦσιν
 he took. And they are putting on the stake
 αὐτὸν και διαμερίζονται τὰ ἱμάτια
 him and are distributing the outer garments
 αὐτοῦ, βάλλοντες κλήρον ἐπ' αὐτὰ τίς
 of him, casting lot upon them who
 τί ἄρῃ. 25 ἦν δὲ ὥρα τρίτη και
 what might lift up. Was but hour third and

17 and they decked him with purple and braided a crown of thorns and put it on him. 18 And they started greeting him: "Good day, you King of the Jews!" 19 Also, they would hit him on the head with a reed and spit upon him and, bending their knees, they would do obeisance to him. 20 Finally, when they had made fun of him, they stripped him of the purple and put his outer garments upon him. And they led him out to impale him. 21 Also, they impressed into service a passerby, a certain Simon of Cyrene, coming from the country, the father of Alexander and Rufus, that he should lift up his torture stake.* 22 So they brought him to the place Golgotha, which means, when translated, Skull Place. 23 Here they tried to give him wine drugged with myrrh, but he would not take it. 24 And they impaled him and distributed his outer garments by casting the lot over them as to who takes what. 25 It was now the third hour, and

21* See App 3c. 22* Cal-va'ri-as (Calvary), Vg.

ἔσταυρωσαν αὐτόν. 26 καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη Ὁ Βασιλεὺς τῶν Ἰουδαίων. 27 Καὶ σὺν αὐτῷ

σταυροῦσιν δύο ληστές, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ εὐωνύμων αὐτοῦ. 29 Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινούμεντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες Οὐὰ ὁ καταλύων τὸν ναὸν καὶ οἰκοδομῶν ἐν τρισὶν ἡμέραις, 30 σῶσον σεαυτὸν καταβάς ἀπὸ τοῦ σταυροῦ. 31 ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. 32 ὁ χριστὸς ὁ βασιλεὺς Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. καὶ οἱ συνεσταυρωμένοι σὺν αὐτῷ ὠνείδιζον αὐτόν.

they are putting on stakes two robbers, one out of right-hand [parts] and one out of left-hand [parts] of him. 29 And the (ones) going their way by were blaspheming him moving the heads of them and saying Wa! The (onc) loosing down τὸν ναὸν καὶ οἰκοδομῶν ἐν τρισὶν ἡμέραις, 30 save yourself by coming down ἀπὸ τοῦ σταυροῦ. 31 Likewise also the ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. 32 ὁ χριστὸς ὁ βασιλεὺς Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. καὶ οἱ συνεσταυρωμένοι σὺν αὐτῷ ὠνείδιζον αὐτόν.

they impaled him. 26 And the inscription of the charge against him was written above, "The King of the Jews." 27 Moreover, they impaled two robbers with him, one on his right and one on his left. 28 —

29 And those going by would speak abusively to him, wagging their heads and saying: "Bah! You would-be thrower-down of the temple and builder of it in three days' time, 30 save yourself by coming down off the torture stake." 31 In like manner also the chief priests were making fun among themselves with the scribes and saying: "Others he saved; himself he cannot save! 32 Let the Christ the King of Israel now come down off the torture stake, that we may see and believe." Even those impaled together with him were reproaching him.

33 Καὶ γενομένης ὥρας ἕκτης σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης. 34 καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ

And having come to be ὥρας ἕκτης σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης. 34 And to the ninth ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ

of hour sixth darkness fell over the whole land until the ninth hour. 34 And at the ninth hour Jesus called out with a loud voice:

καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. καὶ οἱ συνεσταυρωμένοι σὺν αὐτῷ ὠνείδιζον αὐτόν.

let him come down now from the stake, that we may see and believe. And the (ones) having been put on stakes together with him were reproaching him.

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'Ελωί ἐλωί λαμὰ σαβαχθανεῖ; ὃ ἐστὶν
 Eloi Eloi lama sabakhthani? which is
 μεθερμηνευόμενον Ὁ θεός μου ὁ θεός
 being translated The God of me the God
 μου, εἰς τί ἐγκατέλιπές με; 35 καὶ
 of me, into what left you down in me? 35 And
 ΤΙΝΕΣ τῶν παρεστηκότων
 some of the (ones) having stood alongside
 ἀκούσαντες ἔλεγον Ἴδε Ἡλείαν
 having heard were saying See! Elijah
 φωνεῖ. 36 δραμῶν δέ τις
 he is sounding to. 36 Having run but someone
 γεμίσας σπόγγον ὄξους
 having filled sponge of sour wine
 περιθεῖς καλάμῳ ἐπότιζεν
 having put around reed was causing to drink
 αὐτόν, λέγων Ἄφετε ἴδωμεν εἰ ἔρχεται
 him, saying Let you go off let us see if is coming
 Ἡλείας καθελεῖν αὐτόν. 37 ὁ δὲ Ἰησοῦς
 Elijah to take down him. The but Jesus
 ἀφείξ φωνὴν μεγάλην ἐξέπνευσεν.
 having let go off voice great expired.
 38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ
 And the curtain of the divine habitation
 ἐσχίσθη εἰς δύο ἀπ' ἀνωθεν ἕως κάτω.
 was split into two from above until below.
 39 Ἰδὼν δὲ ὁ κεντυρίων ὁ
 Having seen but the centurion the (one)
 παρεστηκῶς ἐξ ἐναντίας αὐτοῦ
 having stood alongside out of opposite of him
 ὅτι οὗτος ἐξέπνευσεν εἶπεν Ἀληθῶς οὗτος
 that thus he expired said Truthfully this
 ὁ ἄνθρωπος υἱὸς θεοῦ ἦν.
 the man Son of God was.
 40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν
 Were but also women from afar
 θεωροῦσαι, ἐν αἷς καὶ Μαριάμ ἡ
 viewing, in which ones also Mary the
 Μαγδαληνῆ καὶ Μαρία ἡ Ἰακώβου τοῦ
 Magdalene and Mary the of James the
 μικροῦ καὶ Ἰωσήτος μήτηρ καὶ Σαλώμη,
 little (one) and of Jos'es mother and Salome,
 41 αἱ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ
 who when he was in the Galilee
 ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ,
 were following to him and were serving to him,
 καὶ ἄλλαι πολλαὶ αἱ
 and others many the [women]

"E'li, E'li, la'ma
 sa-bach-tha'ni?" which
 means, when translat-
 ed: "My God, my God,
 why have you for-
 saken me?" 35 And
 some of those stand-
 ing near, on hearing
 it, began to say: "See!
 He is calling E-li'jah."
 36 But a certain one
 ran, soaked a sponge
 with sour wine, put it
 on a reed, and began
 giving him a drink,
 saying: "LET [him] be!
 Let us see whether
 E-li'jah* comes to take
 him down." 37 But
 Jesus let out a loud
 cry and expired.
 38 And the curtain
 of the sanctuary was
 rent in two from top
 to bottom. 39 Now,
 when the army officer
 that was standing by
 with him in view saw
 he had expired under
 these circumstances,
 he said: "Certainly
 this man was God's
 Son."
 40 There were also
 women viewing from a
 distance, among them
 Mary Mag'da-lene
 as well as Mary the
 mother of James the
 Less and of Jo's'es,
 and Sa-lo'm'e, 41 who
 used to accompany
 him and minister
 to him when he
 was in Gal'i-lee, and
 many other women

35*, 36* E-li'jah ('E-li-ga'hu), meaning "My God Is Jehovah," J17,18.

συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.
having gone up with him into Jerusalem.

42 Καὶ ἦδη ὀψίας γενομένης,
And already of evening having come to be,

ἐπεὶ ἦν παρασκευή, ὃ ἐστίν
since it was Preparation, which is

προσάββατον, 43 ἐλθὼν Ἰωσήφ
(one) before the sabbath, having come Joseph

ἀπὸ Ἀριμαθαίας εὐσχήμων βουλευτῆς, ὃς
from Arimathea reputable counselor, who

καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν
also very was (one) waiting for the kingdom

τοῦ θεοῦ, τολμήσας εἰσῆλθεν πρὸς τὸν
of the God, having dared he went in toward the

Πειλάτον καὶ ἠτήσατο τὸ σῶμα τοῦ
Pilate and asked for the body of the

Ἰησοῦ. 44 ὁ δὲ Πειλάτος ἐθαύμασεν εἰ
Jesus. The but Pilate wondered if

ἦδη τέθνηκεν, καὶ
already he has died, and

προσκαλεσάμενος τὸν κεντυρίωνα
having called toward himself the centurion

ἐπηρώτησεν αὐτὸν εἰ ἦδη ἀπέθανεν
he inquired upon him if already he died;

45 καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος
and having known from the centurion

ἔδωρῆσατο τὸ πτώμα τῷ Ἰωσήφ. 46 καὶ
he granted the corpse to the Joseph. And

ἀγοράσας σινδόνα καθελὼν
having bought fine linen having taken down

αὐτὸν ἐνέιλησεν τῇ σινδόνι καὶ
him he wrapped in the fine linen cloth and

ἔθηκεν αὐτὸν ἐν μνήματι ὃ ἦν
put him in memorial (tomb) which was

λελατομημένον ἐκ πέτρας, καὶ
having been quarried out of rock-mass, and

προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ
he rolled toward stone upon the door of the

μνημείου. 47 Ἡ δὲ Μαρία ἡ
memorial tomb. The but Mary the

Μαγδαληνῆ καὶ Μαρία ἡ Ἰωσήτος
Magdalene and Mary the [mother] of Jesus

ἐθεώρουν ποῦ τέθειται.
were viewing where he has been put.

16 Καὶ διαγενομένου τοῦ
And having come to be through of the

σαββάτου ἡ Μαρία ἡ Μαγδαληνῆ καὶ
sabbath the Mary the Magdalene and

who had come up together with him to Jerusalem.

42 Now as it was already late in the afternoon, and since it was Preparation, that is, the day before the sabbath, 43 there came Joseph of Arimathea, a reputable member of the Council, who also himself was waiting for the kingdom of God. He took courage to go in before Pilate and asked for the body of Jesus. 44 But Pilate wondered whether he was already dead, and, summoning the army officer, he asked him whether he had already died.

45 So after making certain from the army officer, he granted the corpse to Joseph. 46 Accordingly he bought fine linen and took him down, wrapped him in the fine linen and laid him in a tomb which was quarried out of a rock-mass; and he rolled a stone up to the door of the memorial tomb. 47 But Mary Mag'dalene and Mary the mother of Jesus continued looking at where he had been laid.

47 But Mary Mag'dalene and Mary the mother of Jesus continued looking at where he had been laid.

16 So when the sabbath had passed, Mary Mag'dalene, and

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16 So when the sabbath had passed, Mary Mag'dalene, and

Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμῃ
 Mary the [mother] of the James and Salome
 ἠγόρασαν ἀρώματα ἵνα ἔλθουσαι
 bought spices in order that having come
 ἀλείψωσιν αὐτόν. 2 καὶ λίαν πρῶτῃ
 they might grease him. And exceedingly early
 τῇ μιᾷ τῶν σαββάτων ἔρχονται
 to the one [day] of the sabbaths they are coming
 ἐπὶ τὸ μνημεῖον ἀνατεῖλαντος τοῦ
 upon the memorial tomb having risen up of the
 ἡλίου. 3 καὶ ἔλεγον πρὸς ἑαυτάς
 sun. And they were saying toward themselves
 Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς
 Who will roll away to us the stone out of the
 θύρας τοῦ μνημείου; 4 καὶ
 door of the memorial tomb? And
 ἀναβλέψασα θεωροῦσιν ὅτι
 having looked up they are viewing that
 ἀνακεκύλισται ὁ λίθος, ἦν γὰρ μέγας
 has been rolled away the stone, it was for great
 σφόδρα. 5 καὶ εἰσελθούσαι εἰς τὸ
 extremely. And having entered into the
 μνημεῖον εἶδον νεανίσκον
 memorial tomb they saw young man
 καθήμενον ἐν τοῖς δεξιοῖς
 sitting in the right-hand [places]
 περιβεβλημένον στολὴν λευκὴν, καὶ
 having thrown around himself robe white, and
 ἔξεθαμβήθησαν. 6 ὁ δὲ λέγει αὐταῖς
 they were stunned. The (one) but issaying to them
 Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν
 Not be you stunned; Jesus you are seeking the
 Ναζαρητὸν τὸν ἐσταυρωμένον·
 Nazarene the (one) having been put on the stake;
 ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος
 he was raised up, not he is here; see! the place
 ὅπου ἔθηκαν αὐτόν· 7 ἀλλὰ ὑπάγετε
 where they put him; but be you going under
 εἰπάτε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ
 say to the disciples of him and to the Peter
 ὅτι Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν·
 that He is going before you into the Galilee;
 ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.
 there him you will see, according as he said to you.
 8 καὶ ἐξελθούσαι ἔφυγον ἀπὸ τοῦ
 And having come out they fled from the
 μνημείου, εἶχεν γὰρ αὐτάς τρόμος
 memorial tomb, was having for them trembling

Mary the mother of James, and Sa-lo'me bought spices in order to come and grease him. 2 And very early on the first day of the week they came to the memorial tomb, when the sun had risen. 3 And they were saying one to another: "Who will roll the stone away from the door of the memorial tomb for us?" 4 But when they looked up, they beheld that the stone had been rolled away, although it was very large. 5 When they entered into the memorial tomb, they saw a young man sitting on the right side clothed in a white robe, and they were stunned. 6 He said to them: "Stop being stunned. You are looking for Jesus the Naz-a-rene, who was impaled. He was raised up, he is not here. See! The place where they laid him. 7 But go, tell his disciples and Peter, 'He is going ahead of you into Gal'i-lee; there you will see him, just as he told you.'" 8 So when they came out they fled from the memorial tomb, for trembling

καὶ	ἔκστασις·	καὶ	οὐδενὶ	οὐδὲν	and strong emotion
and	ecstasy;	and	to no one	nothing	were gripping them.
εἶπαν,	ἐφοβοῦντο	γάρ·			And they told nobody
they said,	they were fearing	for;			anything, for they
					were in fear.*

LONG CONCLUSION

Certain ancient manuscripts (ACD) and versions (VgSyc^p) add the following long conclusion, but which ^{MS}BSy³Arm omit:

9	[Ἄναστας δὲ πρῶτῃ σαββάτου	9	After he rose early on
[[Having stood up but early to first [day]	the first day of sabbath	the first day of the week	
ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.	10	ἐκείνη	That (one)
he appeared first to Mary the Magdalene, beside whom he had thrown out seven demons.	10	She went	
πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ	11	κακίνοι	and those
having gone her way reported back to the (ones) with him	11	and those	
γενομένοις πενθοῦσι καὶ κλαίουσιν·	12	Μετὰ δὲ ταῦτα	δυσὶν ἐξ
having come to be mourning and weeping;	12	After but these (things)	to two out of
ἀκούσαντες ὅτι ζῆν καὶ ἐθεάθη ἑπ' αὐτῆς	13	κακίνοι	and those (on s)
having heard that he lives and was viewed by her	13	and those (on s)	
ἠπίστησαν. 12 Μετὰ δὲ ταῦτα	13	κακίνοι	and those (on s)
disbelieved. 12 After but these (things)	13	and those (on s)	
αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ	14	Ἐστέρον δὲ	but
them walking about he was made manifest in different	14	Later but	
μορφῇ πορευομένοις εἰς ἀγρὸν·	15	καὶ εἶπεν	αὐτοῖς
form going their way into field;	15	and he said	to them
ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ	16	ὅ	The (one)
having gone off reported back to the leftover (ones); not-but	16	He that	
τοῖς ἐκείνοις ἐπίστευσαν. 14 Ὑστέρον δὲ	17	σημεῖα δὲ τοῖς πιστεύουσιν ἀκολουθήσει	ταῦτα, ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν,
to those (ones) they believed. 14 Later but	17	signs but to the (ones) having believed will follow	these, in the name of me demons they will throw out,
ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκά	18	καὶ ἐν ταῖς χερσὶν	and in the hands
to (ones) lying up to them to the eleven	18	and in the hands	
ἐφανερώθη, καὶ ὀνειδίσειεν τὴν ἀπιστίαν			
he was made manifest, and he reproached the lack of faith			
αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς			
of them and hardheartedness because to the (ones)			
θεασαμένοις αὐτὸν ἐγγεγεράμενον ἐκ νεκρῶν			
having viewed him having been raised up out of dead (ones)			
οὐκ ἐπίστευσαν. 15 καὶ εἶπεν αὐτοῖς			
not they believed. 15 And he said to them			
Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε			
Having gone your way into the world all preach you			
τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. 16 ὁ			
the good news to all the creation. 16 He that			
πιστεύσας καὶ βαπτισθεὶς σωθήσεται,			
having believed and having been baptized will be saved,			
ὁ δὲ ἀπιστήσας κατακριθήσεται.			
the (one) but having disbelieved will be judged down.			
17 σημεῖα δὲ τοῖς πιστεύουσιν ἀκολουθήσει			
signs but to the (ones) having believed will follow			
ταῦτα, ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν,			
these, in the name of me demons they will throw out,			
γλώσσαις λαλήσουσιν, 18 καὶ ἐν ταῖς χερσὶν			
to tongues they will speak, and in the hands			

ὄφεις ἀρούρειν κἀν θανάσιμόν τι
serpents they will lift up and if ever deadly anything

πῶσιν οὐ μὴ αὐτοὺς βλάψῃ, ἐπι
they should drink not not them it should hurt, upon
ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν.
sick (ones) hands they will impose and finely they will have.

19 Ὁ μὲν οὖν κύριος Ἰησοῦς μετὰ τὸ
The indeed therefore Lord Jesus after the
λαλήσαι αὐτοῖς ἀνελημφθῆ εἰς τὸν οὐρανὸν καὶ
to speak to them was taken up into the heaven and
ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ.
sat down out of right-hand [parts] of the God.

20 ἐκεῖνοι δὲ ἐξεληθόντες ἐκήρυξαν πανταχοῦ,
Those (ones) but having gone out preached everywhere,
τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον δεδαισιῶντος
of the Lord working with and the word stabilizing
διὰ τῶν ἀκολουθούντων σημείων.]]
through the following upon signs.]]

they will pick up serpents, and if they drink anything deadly it will not hurt them at all. They will lay their hands upon sick persons, and these will become well."

19 So, then, the Lord Jesus, after having spoken to them, was taken up to heaven and sat down at the right hand of God. 20 They, accordingly, went out and preached everywhere, while the Lord worked with them and backed up the message through the accompanying signs.

SHORT CONCLUSION

Some late manuscripts and versions contain a short conclusion after Mark 16:8, as follows:

[[Πάντα δὲ τὰ παραγγελημένα
[[All but the (things) having been commanded
τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγγειλαν.
to the (ones) about the Peter briefly they related.
Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἀπὸ
After but these (things) also himself the Jesus from
ἀνατολῆς καὶ ἀχρι τοῦ ὄψεως ἐξαπέστειλεν δι'
east and until west he sent off out through
αὐτῶν τὸ ἱερόν καὶ ἀφθάρτον κήρυγμα τῆς
them the sacred and incorruptible preaching of the
αἰωνίου σωτηρίας.]]
everlasting salvation.]]

But all the things that had been commanded they related briefly to those around Peter. Further, after these things, Jesus himself sent out through them from the east to the west the holy and incorruptible proclamation of everlasting salvation.

*

8* Manuscript L 019 (Codex Regius of the eighth century) contains both conclusions after Mark 16:8; giving first the short conclusion and prefixing to each conclusion a note to say that these passages are current in some quarters, while evidently not recognizing either conclusion as authoritative.

ΚΑΤΑ ΛΟΥΚΑΝ
ACCORDING TO LUKE

1 Ἐπειδὴ περ πολλοὶ ἐπεχείρησαν
Since even many took in hand
ἀνατάξασθαι διήγησιν περὶ τῶν
to compile statement about the
πεπληροφορημένων ἐν ἡμῖν
having been carried through to the full in us
πραγμάτων, **2** καθὼς παρέδωκαν ἡμῖν οἱ
of facts, according as gave over to us the
ἀπ' ἀρχῆς αὐτόπται καὶ ὑπὲρ ῥέται
from beginning eyewitnesses and subordinates
γενόμενοι τοῦ λόγου, **3** ἔδοξε
having become of the word, it seemed [good]
κάμοι παρηκολουθηκῶτι ἀνωθεν
also to me having followed closely from above
τοῖς πᾶσι ἀκριβῶς καθεξῆς
to all (things) accurately according to subsequence
σοι γράψαι, κράτιστε Θεόφιλε,
to you to write, most mighty Theophilus,
4 ἵνα ἐπιγνῶς περὶ ὧν
in order that you might know upon about which
κατηχήθης λόγων τὴν
you have been taught orally of words the
ἀσφάλειαν.
safeness.
5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου
Happened to be in the days of Herod
βασιλέως τῆς Ἰουδαίας ἱερεὺς τις
king of the Judea priest someone
ὀνόματι Ζαχαρίας ἐξ ἑφημερίας
to name Zechariah out of upon-day [service]
Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν
of Abijah, and woman to him out of the
θυγατέρων Ἀαρῶν, καὶ τὸ ὄνομα αὐτῆς
daughters of Aaron, and the name of her
Ἐλισάβετ. **6** ἦσαν δὲ δίκαιοι ἀμφοτέροι
Elizabeth. Were but righteous both (ones)
ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις
in front of the God, going their way in all
ταῖς ἐντολαῖς καὶ δικαιομασίαις
the commandments and righteous requirements

1 Whereas many have undertaken to compile a statement of the facts that are given full credence among us, **2** just as those who from [the] beginning became eyewitnesses and attendants of the message* delivered these to us, **3** I resolved also, because I have traced all things from the start with accuracy, to write them in logical order to you, most excellent Theoph'ilius, **4** that you may know fully the certainty of the things that you have been taught orally.

5 In the days of Herod, king of Jude'a, there happened to be a certain priest named Zech-a-ri'ah* of the division of A-bi'jah," and he had a wife from the daughters of Aaron, and her name was Elizabeth. **6** They both were righteous before God because of walking blamelessly in accord with all the commandments and legal requirements

2* Literally, "of the word"; Jehovah's word, J^{18:22}.
"Jah Has Remembered", J^{7:18-21:22}; Zach-a-ri'as, κΑΒ.
"Father Is Jah", J^{7:18:21:22}; A-bi'a, κΑΒ.

5* Zech-a-ri'ah, meaning
5* A-bi'jah, meaning "My

τοῦ κυρίου ἀμεμπτοί. 7 καὶ οὐκ ἦν
of the Lord blameless (ones). And not was
αὐτοῖς τέκνον, καθότι ἦν ἡ
to them child, according to which was the

Ἐλισάβετ στεῖρα, καὶ ἀμφότεροι
Elizabeth barren, and both (ones)

προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.
having advanced in the days of them were.

8 Ἐγένετο δὲ ἐν τῷ
It happened to be but in the

ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς
to be serving as priest him in the order of the

ἡμερησίας αὐτοῦ ἐναντι τοῦ θεοῦ
upon-day (servicel) of him in front of the God

9 κατὰ τὸ ἔθος τῆς ἱερατίας
according to the custom of the priestly office

ἔλαχε τοῦ θυμιάσαι
he obtained by lot of the to offer incense

εἰσελθὼν εἰς τὸν ναὸν τοῦ
having entered into the divine habitation of the

κυρίου, 10 καὶ πᾶν τὸ πλῆθος ἦν τοῦ
Lord, and all the multitude was of the

λαοῦ προσευχόμενον ἔξω τῆς ὥρας
people praying outside to the hour

τοῦ θυμιάματος. 11 ὤφθη δὲ αὐτῷ
of the incensing; was scen but to him

ἄγγελος κυρίου ἐστῶς ἐκ
angel of Lord having stood out of

δεξιῶν τοῦ θυσιαστηρίου τοῦ
right-hand (places) of the altar of the

θυμιάματος. 12 καὶ ἐταράχθη Ζαχαρίας
incense. And became troubled Zechariah

ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.
having seen, and fear fell over u on him.

13 εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος Μὴ
Said but toward him the angel Not

φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη
be fearing, Zechariah, because was heard within

ἡ δέησίς σου, καὶ ἡ γυνή σου
the supplication of you, and the woman of you

Ἐλισάβετ γεννήσει υἱὸν σοι, καὶ
Elizabeth will generate son to you, and

καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάνη. 14 καὶ
you will call the name of him John; and

ἔσται χαρὰ σοι καὶ ἀγαλλίασις, καὶ πολλοὶ
will be joy to you and exultation, and many

ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται. 15 ἔσται
upon the origin of him will rejoice; he will be

of Jehovah.* 7 But they had no child, because Elizabeth was barren, and they both were well along in years.

8 Now as he was acting as priest in the assignment of his division before God, 9 according to the solemn practice of the priestly office it became his turn to offer incense when he entered into the sanctuary of Jehovah;*

10 and all the multitude of the people was praying outside at the hour of offering incense. 11 To him Jehovah's* angel appeared, standing at the right side of the incense altar. 12 But Zech-ari'ah became troubled at the sight, and fear fell upon him. 13 However, the angel said to him: "Have no fear, Zech-ari'ah, because your supplication has been favorably heard, and your wife Elizabeth will become mother to a son to you, and you are to call his name John.* 14 And you will have joy and great gladness, and many will rejoice over his birth; 15 for he will be

6* Jehovah, J7-17,23; the Lord, κAB. 9* Jehovah, J7-18-22,23; the Lord, κAB.

11* Jehovah's, J7-13,16-18,22-24; Lord's, κAB. 13* See Matthew 3:1 footnote.

γὰρ μέγας ἐνώπιον Κυρίου, καὶ οἶνον καὶ
 for great in sight of Lord, and wine and
 σίκερα οὐ μὴ πῖν, καὶ πνεύματος
 strong drink not not he might drink, and of spirit
 ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς
 holy he will be filled yet out of cavity of moth r
 αὐτοῦ, 16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ
 of him, and many of the sons of Israel
 ἐπιστρέψει ἐπὶ Κύριον τὸν θεὸν αὐτῶν
 he will turn back upon Lord the God of them:
 17 καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν
 and he will go ahead in sight of him in
 πνεύματι καὶ δυνάμει Ἡλεΐα, ἐπιστρέψαι
 and power of Elijah, to turn back
 καρδίας πατέρων ἐπὶ τέκνα καὶ
 hearts of fathers upon children and
 ἀπειθεῖς ἐν φρονήσει
 disobedient (ones) in sensibleness
 δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν
 of righteous (ones), to get ready to Lord people
 κατεσκευασμένον.
 having been furnished down.

18 καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον
 And said Zechariah toward the angel
 Κατὰ τί γινώσκωμαι τοῦτο; ἐγὼ γὰρ
 According to what shall I know this? I for
 εἰμι πρεσβύτες καὶ ἡ γυνή μου
 am aged and the woman of me
 προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. 19 καὶ
 having advanced in the days of her. And
 ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ Ἐγὼ
 having answered the angel said to him I
 εἰμι Γαβριὴλ ὁ
 am Gabriel the (one)
 παρῆσθηκα ἐνώπιον τοῦ
 having been standing alongside in sight of the
 θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σέ καὶ
 God, and I was sent off to speak toward you and
 εὐαγγελίσασθαί σοι ταῦτα·
 to declare good news to you these (things):
 20 καὶ ἴδου ἔση σιωπῶν καὶ
 and look! you will be (one) being silent and
 μὴ δυνάμενος λαλῆσαι ἄχρι ἧς
 not being able to speak until of which
 ἡμέρας γένηται ταῦτα, ἀνθ'
 day should take place these (things), instead of
 ὧν ὅν οὐκ ἐπίστευσας τοῖς λόγοις
 which (things) not you believed to the words

great before Jehovah.*
 But he must drink no
 wine and strong drink
 at all, and he will be
 filled with holy spirit
 right from his moth-
 er's womb; 16 and
 many of the sons of
 Israel will he turn
 back to Jehovah* their
 God. 17 Also, he will
 go before him with
 Eli'jah's* spirit and
 power, to turn back
 the hearts of fathers
 to children and the
 disobedient ones to
 the practical wisdom
 of righteous ones, to
 get ready for Jehovah*
 a prepared people."

18 And Zecha-ri'ah
 said to the angel:
 "How am I to be sure
 of this? For I am
 aged and my wife is
 well along in years."
 19 In reply the angel
 said to him: "I am
 Ga'bri-el, who stands
 near before God, and
 I was sent forth to
 speak with you and
 declare the good news
 of these things to you.
 20 But, look! you will
 be silent and not able
 to speak until the day
 that these things take
 place, because you did
 not believe my words,

15° Jehovah, J1.8,10-18,22,23; Lord, κΑΒ. 16°, 17° Jehovah, J7-18,22-24; Lord, κΑΒ.
 17° Eli'jah's* ('E-li-ya'hu), meaning "My God Is Jehovah," J17.18,22.

μου, οἵτινες πληρωθήσονται εἰς τὸν
of me, which will be fulfilled into the
καὶ ἦν ὁ λαὸς προσδοκῶν τὸν
appointed time of them. 21 And was the people
Ζαχαρίαν, καὶ ἐθαύμαζον ἐν τῷ
waiting for the Zechariah, and we e wondering
ἐν τῷ ναῷ αὐτοῦ. 22 ἔξελθὼν δὲ
in the to be taking [his] time in the
divine habitation him. 22 Having come out but
οὐκ ἔδύνατο λαλήσαι αὐτοῖς, καὶ
not he was able to speak to them, and
ἐπέγνωσαν ὅτι ὄπτασίαν ἑώρακεν
they recognized that sight he had seen
ἐν τῷ ναῷ· καὶ αὐτὸς ἦν
in the divine habitation; and he was
διανεύων αὐτοῖς, καὶ διέμενον
(one) making signs to them, and was remaining
κωφός. 23 Καὶ ἐγένετο ὡς ἐπλήσθησαν
dumb. 23 And it happened as were fulfilled
αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ,
the days of the public service of him,
ἀπέηλθεν εἰς τὸν οἶκον αὐτοῦ.
he went off into the house of him.

24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν
After but these the days conceived
Ἐλισάβετ ἡ γυνὴ αὐτοῦ· καὶ
Elizabeth the woman of him; and
περιέκρυβεν ἑαυτὴν μῆνας
she was hiding round about herself [for] months
πέντε, λέγουσα ὅτι 25 Οὕτως μοι πεποίηκεν
five, saying that Thus to me has done
Κύριος ἐν ἡμέραις αἷς ἐπέιδεν
Lord in days to which he looked upon
ἀφελεῖν ὄνειδος μου ἐν ἀνθρώποις.
to lift up off reproach of me in men.

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη
in but the month the sixth was sent off
ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς
the angel Gabriel from the God into
πόλιν τῆς Γαλιλαίας ἣ ὄνομα
city of the Galilee to which [city] name
Ναζαρεθ 27 πρὸς παρθένον
Nazareth toward virgin

ἔμνησ' τευμένην ἀνδρὶ
having been promised in marriage to male person
ὃ ὄνομα Ἰωσήφ ἐξ οἴκου Δαυεὶδ,
to whom name Joseph out of house of David,

which will be fulfilled in their appointed time." 21 Meanwhile the people continued waiting for Zech-a-ri'-ah, and they began to wonder at his delaying in the sanctuary. 22 But when he came out he was not able to speak to them, and they perceived that he had just seen a supernatural sight in the sanctuary; and he kept making signs to them, but remained dumb. 23 When, now, the days of his public service were fulfilled, he went off to his home.

24 But after these days Elizabeth his wife became pregnant; and she kept herself secluded for five months, saying: 25 "This is the way Jehovah* has dealt with me in these days when he has given me his attention to take away my reproach among men."

26 In her* sixth month the angel Ga-bri-el was sent forth from God to a city of Gal'i-lee named Naz-a-reth, 27 to a virgin promised in marriage to a man named Joseph of David's house;

25* Jehovah, J7-18, 22, 23; Lord, κAB. 26* Literally, "the."

καὶ τὸ ὄνομα τῆς παρθένου Μαρίας. 28 καὶ
and the name of the virgin Mary. And
εἰσελθὼν πρὸς αὐτὴν εἶπεν Χαίρε, **Χαίρε,**
having entered toward her he said Be rejoicing,

κεχαριτωμένη, ὁ κύριος
(one) having been highly favored, the Lord
μετὰ σοῦ. 29 ἡ δὲ ἐπὶ τῷ λόγῳ
with you. The (one) but upon the word

διεταράχθη καὶ διελογίζετο
was deeply disturbed and was reasoning out
ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος.
of what sort would be the greeting this.

30 καὶ εἶπεν ὁ ἄγγελος αὐτῇ Μὴ φοβοῦ,
And said the angel to her Not be fearing,

Μαριάμ, εὗρες γὰρ χάριν παρὰ τῷ
Mary, you found for favor beside the
θεῷ. 31 καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ
God; and look! you will conceive in belly

καὶ τέξῃ υἱόν, καὶ καλέσεις
and you will give birth to son, and you will call
τὸ ὄνομα αὐτοῦ Ἰησοῦν. 32 οὗτος ἔσται
the name of him Jesus. This one will be

μέγας καὶ υἱὸς Ὑψίστου κληθήσεται, καὶ
great and Son of Most High will be called, and
δώσει αὐτῷ Κύριος ὁ θεὸς τὸν θρόνον
will give to him Lord the God the throne

Δαυεὶδ τοῦ πατρὸς αὐτοῦ, 33 καὶ
of David of the father of him, and
βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς
he will reign upon the house of Jacob into the

αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ
ages, and of the kingdom of him not
ἔσται τέλος.
will be end.

34 εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον
Said but Mary toward the angel

Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ
How will be this, since male person not
γινώσκω; 35 καὶ ἀποκριθεὶς ὁ
am knowing? And having answered the

ἄγγελος εἶπεν αὐτῇ Πνεῦμα ἅγιον
angel said to her Spirit holy
ἔπελευσεται ἐπὶ σέ, καὶ δύναμις
will come over upon you, and power

Ὑψίστου ἐπισκιάσει σοί· διὸ
of Most High will overshadow you; through which
καὶ τὸ γεννώμενον ἅγιον κληθήσεται,
also the (thing) being generated holy will be called,

and the name of the
virgin was Mary.

28 And when he
went in before her
he said: "Good day,
highly favored one,
Jehovah' is with you."

29 But she was deeply
disturbed at the
saying and began to
reason out what sort
of greeting this might

be. 30 So the angel
said to her: "Have no
fear, Mary, for you
have found favor with

God; 31 and, look!
you will conceive in
your womb and give
birth to a son, and
you are to call his

name Jesus." 32 This
one will be great and
will be called Son of
the Most High; and

Jehovah' God will
give him the throne
of David his father,
33 and he will rule as

king over the house
of Jacob forever, and
there will be no end of
his kingdom."

34 But Mary said
to the angel: "How is
this to be, since I am
having no intercourse
with a man?" 35 In

answer the angel said
to her: "Holy spirit
will come upon you,
and power of the Most
High will overshadow

you. For that reason
also what is born
will be called holy,

28* Jehovah, J⁵.7-18, 22, 23; the Lord, κΑΒ.

31* See Matthew 1:21 footnote.

32* Jehovah, J⁵.18, 22, 24; Lord, κΑΒ.

υἱὸς θεοῦ· 36 καὶ ἰδοὺ Ἐλεῖσαβὲτ ἡ συγγενίς
 Son of God; and look! Elizabeth the relative
 σου καὶ αὐτὴ συνείληφεν υἱὸν ἐν
 of you also very she has conceived son in
 γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν
 old age of her, and this month sixth is
 αὐτῇ τῇ καλουμένῃ στείρα· 37 ὅτι
 to her the (one) being called barren; because
 οὐκ ἀδυνατήσῃ παρὰ τοῦ θεοῦ πᾶν
 not will be impossible beside the God every
 ῥήμα. 38 εἶπεν δὲ Μαριάμ Ἰδοὺ ἡ
 saying. Said but Mary Look! The
 δούλη Κυρίου· γένοιτό μοι
 slave girl of Lord; may it take place to me
 κατὰ τὸ ῥημά σου. καὶ ἀπήλθεν
 according to the saying of you. And went off
 ἀπ' αὐτῆς ὁ ἄγγελος.
 from her the angel.

39 Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς
 Having stood up but Mary in the
 ἡμέραις ταύταις ἐπορεύθη εἰς τὴν
 days these went her way into the
 ὄρινην μετὰ σπουδῆς εἰς πόλιν
 mountainous [country] with haste into city
 Ἰούδα, 40 καὶ εἰσῆλθεν εἰς τὸν οἶκον
 of Judah, and entered into the house
 Ζαχαρίου καὶ ἠσπασατο τὴν Ἐλεῖσαβὲτ.
 of Zechariah and greeted the Elizabeth.

41 καὶ ἐγένετο, ὡς ἤκουσεν τὸν ἀσπασμὸν
 And it happened, as heard the greeting
 τῆς Μαρίας ἡ Ἐλεῖσαβὲτ, ἐσκίρτησεν τὸ
 of the Mary the Elizabeth, leaped τὸ
 βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη
 infant in the cavity of her, and was filled
 πνεύματος ἁγίου ἡ Ἐλεῖσαβὲτ, 42 καὶ
 of spirit holy the Elizabeth, and
 ἀνεφώνησεν κραυγῇ μεγάλῃ καὶ εἶπεν
 she sounded up to outcry great and said

Εὐλογημένη σὺ ἐν γυναῖξιν,
 (One) having been blessed you in women,
 καὶ εὐλογημένος ὁ καρπὸς τῆς
 and (one) having been blessed the fruit of the
 κοιλίας σου. 43 καὶ πόθεν μοι
 cavity of you. And from where to me
 τοῦτο ἵνα ἔλθῃ ἡ μήτηρ
 this (thing) in order that should come the mother
 τοῦ κυρίου μου πρὸς ἐμέ; 44 Ἰδοὺ
 of the Lord of me toward me? Look!

God's Son. 36 And, look! Elizabeth your relative has also herself conceived a son, in her old age, and this is the sixth month for her, the so-called barren woman; 37 because with God no declaration will be an impossibility." 38 Then Mary said: "Look! Jehovah's slave girl! May it take place with me according to your declaration." At that the angel departed from her.

39 So Mary rose in these days and went into the mountainous country with haste, to a city of Judah, 40 and she entered into the home of Zech-ari'ah and greeted Elizabeth. 41 Well, as Elizabeth heard the greeting of Mary, the infant in her womb leaped; and Elizabeth was filled with holy spirit, 42 and she called out with a loud cry and said: "Blessed are you among women, and blessed is the fruit of your womb! 43 So how is it that this [privilege] is mine, to have the mother of my Lord come to me? 44 For, look!

γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ
For as occurred the voice of the greeting
σου εἰς τὰ ὠτά μου, ἐσκίρτησεν ἐν
of you into the ears of me, leaped in

ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.
exultation the infant in the cavity of me.

45 καὶ μακαρία ἡ πιστεύσασα
And happy the [woman] having believed

ὅτι ἔσται τελείωσις
because will be complete performance

τοῖς λελαλημένοις αὐτῇ
to the (things) having been spoken to her

παρὰ Κυρίου.
beside Lord.

46 Καὶ εἶπεν Μαριάμ Μεγαλύνει ἡ ψυχὴ
And said Mary Magnifies the soul

μου τὸν Κύριον, 47 καὶ ἠγαλλίασεν τὸ
of me the Lord, and exulted the

πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτήρῳ μου.
spirit of me upon the God the savior of me;

48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν
because he looked over upon the low position

τῆς δούλης αὐτοῦ, ἰδοὺ γὰρ ἀπὸ τοῦ
of the slave girl of him, look! for from the

νῦν μακαριοῦσιν με πᾶσαι αἱ
now will pronounce happy me all the

γενεαί· 49 ὅτι ἐποίησέν μοι
generations; because did to me

μεγάλα ὁ δυνατός, καὶ ἅγιον τὸ
great (things) the powerful (One), and holy the

ὄνομα αὐτοῦ, 50 καὶ τὸ ἔλεος αὐτοῦ εἰς
name of him, and the mercy of him into

γενεάς καὶ γενεάς τοῖς
generations and generations to the (ones)

φοβουμένοις αὐτόν. 51 Ἐποίησεν κράτος
fearing him. He did might

ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους
in arm of him, he scattered superior (ones)

διανοίᾳ καρδίας αὐτῶν· 52 καθεῖλεν
to intention of heart of them; he took down

δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινοὺς,
potentates from thrones and exalted lowly (ones),

53 πεινῶντας ἐνέπλησεν ἀγαθῶν
hungering (ones) he infilled of good (things)

καὶ πλουτοῦντας ἐξαπέστειλεν κενούς.
and (ones) being rich he sent off out empty.

54 Ἰκέταλβετο Ἰσραὴλ παῖδος αὐτοῦ,
He came to the aid of Israel boy of him,

as the sound of your greeting fell upon my ears, the infant in my womb leaped with great gladness. 45 Happy too is she that believed, because there will be a complete performance of those things spoken to her from Jehovah."

46 And Mary said: "My soul magnifies Jehovah." 47 and my spirit cannot keep from being overjoyed at God my Savior; 48 because he has looked upon the low position of his slave girl. For, look! from now on all generations will pronounce me happy; 49 because the powerful One has done great deeds for me, and holy is his name; 50 and for generations after generations his mercy is upon those who fear him. 51 He has performed mightily with his arm, he has scattered abroad those who are haughty in the intention of their hearts. 52 He has brought down men of power from thrones and exalted lowly ones; 53 he has fully satisfied hungry ones with good things and he has sent away empty those who had wealth. 54 He has come to the aid of Israel his servant,

μνησθήναι ἐλέους, 55 καθὼς ἐλάλησεν
to call to mind of mercy, according as he spoke
πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραάμ
toward the fathers of us, to the Abraham
καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.
and to the seed of him into the age.
56 Ἐμείνεν δὲ Μαριάμ σὺν αὐτῇ
Remained but Mary together with her
ὡς μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν
as months three, and returned into the
οἶκον αὐτῆς.
house of her.

57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ
To the but Elizabeth was filled the
χρόνος τοῦ τεκεῖν αὐτήν, καὶ
time of the to give birth her, and
ἐγέννησεν υἱόν. 58 καὶ ἤκουσαν οἱ
she generated son. And heard of the
περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι
neighbors and the relatives of her that
ἐμεγάλυνεν Κύριος τὸ ἔλεος αὐτοῦ μετ'
magnified Lord the mercy of him with
αὐτῆς, καὶ συνέχαιρον αὐτῇ. 59 Καὶ
her, and they were rejoicing with her. And

ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὄγδοῃ ἦλθαν
it occurred in the day the eighth they came
περιτεμεῖν τὸ παιδίον, καὶ ἐκάλου
to circumcise the little boy, and they were calling
αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ
it upon the name of the father of it
Ζαχαρίαν. 60 καὶ ἀποκριθεῖσα ἡ μήτηρ
Zechariah. And having answered the mother

αὐτοῦ εἶπεν Οὐχί, ἀλλὰ κληθήσεται
of it said No, but he will be called
'Ιωάνης. 61 καὶ εἶπαν πρὸς αὐτήν ὅτι
John. And they said toward her that
Οὐδεὶς ἔστιν ἐκ τῆς συγγενείας σου ὃς
No one is out of the relationship of you who

καλεῖται τῷ ὀνόματι τούτου.
is being called to the name this.

62 ἐνένευον δὲ τῷ πατρὶ αὐτοῦ
They were nodding in but to the father of it
τὸ τί ἂν θέλοι καλεῖσθαι
the what likely he would will to be being called
αὐτό. 63 καὶ αἰτήσας πινακίδιον ἔγραψεν
it. And having asked for tablet he wrote

λέγων Ἰωάνης ἐστὶν ὄνομα αὐτοῦ. καὶ
saying John is name of it. And

to call to mind mercy,
55 just as he told
to our forefathers,
to Abraham and to
his seed, forever."
56 Then Mary
remained with her
about three months,
and returned to her
own home.

57 The time now
became due for Eliza-
beth to give birth, and
she became mother
to a son. 58 And
the neighbors and
her relatives heard
that Jehovah* had
magnified his mercy
to her, and they began
to rejoice with her.

59 And on the eighth
day they came to
circumcise the young
child, and they were
going to call it by the
name of its father,
Zech-a-ri'ah. 60 But
its mother answered
and said: "No, indeed!
but he shall be called
John." 61 At this
they said to her:

"There is no one
among your relatives
that is called by this
name." 62 Then
they went asking its
father by signs what
he wanted it to be
called. 63 And he
asked for a tablet
and wrote: "John is
its name." At this

58* Jehovah, J5-18,22-24; Lord, κAB.

ἐθαύμασαν πάντες. 64 ἀνεώχθη δὲ τὸ
wondered all. Was opened but the
στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα
mouth of him instantly and the tongue
αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν.
of him, and he was speaking blessing the God.
65 Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς
And came to be upon all fear the
περιοικούντας αὐτούς, καὶ ἐν ὅλῃ
(ones) dwelling around them, and in whole
τῇ ὄρεινῃ τῆς Ἰουδαίας
the mountainous (country) of the Judea
διελαλίετο πάντα τὰ ῥήματα
was being spoken through all the sayings
ταῦτα, 66 καὶ ἔθεντο πάντες οἱ
these, and put all the (ones)
ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες Τί
having heard in the heart of them, saying What
ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ
really the little boy this will be? And for hand
Κυρίου ἦν μετ' αὐτοῦ.
of Lord was with it.

67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη
And Zechariah the father of it was filled
πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων
of spirit holy and prophesied saying
68 Εὐλογητὸς Κύριος ὁ θεὸς τοῦ Ἰσραὴλ,
Blessed Lord the God of the Israel,
ὅτι ἐπεσκέψατο καὶ ἐποίησεν
because he looked upon and did
ἀλτρωσιν τῷ λαῷ αὐτοῦ, 69 καὶ
deliverance to the people of him, and
ἤγειρεν κέρασ σωτηρίας ἡμῖν ἐν οἴκῳ
he raised up horn of salvation to us in house
Δαυεὶδ παιδὸς αὐτοῦ, 70 καθὼς ἐλάλησεν
of David boy of him, according as he spoke
διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος
through mouth of the holy from age
προφητῶν αὐτοῦ, 71 σωτηρίαν ἐξ ἐχθρῶν
prophets of him, salvation out of enemies
ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν
of us and out of hand of all the (ones)
μισούντων ἡμᾶς, 72 ποιῆσαι ἔλεος μετὰ
hating us, to do mercy with
τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης
the fathers of us and to call to mind of covenant
ἀγίας αὐτοῦ, 73 ὄρκον ὃν ὤμοσεν πρὸς
holy of him, oath which he swore toward

they all marveled.
64 Instantly his
mouth was opened
and his tongue loosed
and he began to
speak, blessing God.
65 And fear fell upon
all those living in
their neighborhood;
and in the whole
mountainous country
of Ju-de'a all these
things began to
be talked around,
66 and all that heard
made note of it in
their hearts, saying:
"What really will this
young child be?" For
the hand of Jehovah*
was indeed with it.

67 And Zech-ari'ah
its father was filled
with holy spirit,
and he prophesied,
saying: 68 "Blessed
be Jehovah* the God
of Israel, because he
has turned his atten-
tion and performed
deliverance toward his
people. 69 And he
has raised up a horn
of salvation for us in
the house of David
his servant, 70 just
as he, through the
mouth of his holy
prophets from of old,
has spoken 71 of
a salvation from our
enemies and from
the hand of all those
hating us; 72 to
perform the mercy in
connection with our
forefathers and to
call to mind his holy
covenant, 73 the
oath that he swore to

Ἀβραάμ τὸν πατέρα ἡμῶν, 74 τοῦ δοῦναι
Abraham the father of us, of the to give

ἡμῖν ἀφόβως ἐκ χειρὸς ἐχθρῶν
to us fearlessly out of hand of enemies

ῥυσθέντας λατρεύειν
having been drawn to be rendering sacred service

αὐτῷ 75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον
to him 75 in loyalty and righteousness in sight

αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν. 76 Καὶ σὺ
of him to all the days of us. And you

δέ, παιδίον, προφήτης Ὑψίστου
but, littleboy, prophet of Most High

κληθήσῃ, προπορεύσῃ γὰρ
you will be called, you will go your way before for

ἐνώπιον Κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ,
in sight of Lord to make ready ways of him,

77 τοῦ δοῦναι γνῶσιν σωτηρίας τῷ
of the to give knowledge of salvation to the

λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,
people of him in letting go off of sins of them,

78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν
through intestines of mercy of God of us, in

οἷς ἐπισκέπεται ἡμᾶς ἀνατολὴ ἐξ ὕψους,
which will look upon us daybreak out of height,

79 ἐπιφάναι τοῖς ἐν σκότει καὶ
to shine upon to the (ones) in darkness and

σκιά θανάτου καθημένοι, τοῦ
shadow of death sitting, of the

κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν
to straighten down the feet of us into way

εἰρήνης.
of peace.

80 τὸ δὲ παιδίον ἤρξανε καὶ
The but little boy was growing and

ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς
was getting mighty to spirit, and he was in the

ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ
desolate [places] until day of showing up of him

πρὸς τὸν Ἰσραήλ.
toward the Israel.

2 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις
It happened but in the days those

ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου
went out decree beside Caesar Augustus

ἀπογράφειν πᾶσαν τὴν οἰκουμένην
to be getting registered all the inhabited [earth];

2 αὕτη ἀπογραφή πρώτη ἐγένετο
this registration first occurred

Abraham our fore-
father, 74 to grant

us, after we have

been rescued from the

hands of enemies, the

privilege of fearlessly

rendering sacred ser-
vice* to him 75 with

loyalty and righteous-
ness before him all

our days. 76 But as

for you, young child,

you will be called a

prophet of the Most

High, for you will

go in advance before

Jehovah* to make his

ways ready, 77 to

give knowledge of

salvation to his people

by forgiveness of their

sins, 78 because of

the tender compassion

of our God. With

this [compassion] a

daybreak will visit us

from on high, 79 to

give light to those

sitting in darkness

and death's shadow,

to direct our feet

prosperously in the

way of peace."

80 And the young

child went on growing

and getting strong

in spirit, and he

continued in the

deserts until the day

of showing himself

openly to Israel.

2 Now in those days

a decree went forth

from Caesar Augustus

for all the inhabited

earth to be regis-
tered; 2 (this first

registration took place

74* Or, "rendering worship." 76* Jehovah, J5-18,22-24; Lord, AB.

ἡγεμονεύοντος τῆς Συρίας Κυρηνίου
 being governor of the Syria Quirinius;
3 καὶ ἐπορεύοντο πάντες
 and they were going their way all
 ἀπογράφεσθαι, ἕκαστος εἰς τὴν
 to be getting registered, each (one) into the
 ἑαυτοῦ πόλιν. **4** Ἀνέβη δὲ καὶ Ἰωσήφ
 of himself city. Went up but also Joseph
 ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρεθ
 from the Galilee out of city Nazareth
 εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυεὶδ ἣτις
 into the Judea into city of David which
 καλεῖται Βηθλεὲμ, διὰ τὸ εἶναι
 is being called Bethlehem, through the to be
 αὐτὸν ἐξ οἴκου καὶ πατρίας Δαυεὶδ,
 him out of house and father [place] of David,
5 ἀπογράψασθαι σὺν Μαρίας τῇ
 to get registered together with Mary the (one)
 ἔμνηστευμένην αὐτῷ, οὕσῃ
 having been given in marriage to him, being
 ἐγκύω. **6** Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς
 pregnant. It occurred but in the to be them
 ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν
 there were fulfilled the days of the to give birth
 αὐτήν, **7** καὶ ἔτεκεν τὸν υἱὸν αὐτῆς
 her, and she gave birth to the son of her
 τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ
 the firstborn, and she swaddled him and
 ἀνέκλιεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν
 made recline him in manger, because not was
 αὐτοῖς τόπος ἐν τῷ καταλύματι.
 to them place in the loosing-down [place].
8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ
 And shepherds were in the country the
 αὐτῇ ἀγραλουῦντες καὶ φυλάσσοντες φυλακὰς
 very living in the fields and guarding watches
 τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. **9** καὶ
 of the night upon the flock of them. And
 ἄγγελος Κυρίου ἐπέστη αὐτοῖς καὶ δόξα
 angel of Lord stood upon them and glory
 Κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν
 of Lord gleamed around them, and they feared
 φόβον μέγαν. **10** καὶ εἶπεν αὐτοῖς ὁ ἄγγελος
 fear great; and said to them the angel
 Μὴ φοβεῖσθε, ἰδοὺ γὰρ
 Not be you fearing, look! for
 εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην
 I am declaring good news to you joy great

when Qui-rin'i-us was
 governor of Syria;) **3** and all people
 went traveling to be
 registered, each one
 to his own city. **4** Of
 course, Joseph also
 went up from Gal'ilee,
 out of the city of Naz'-
 a-reth, into Ju-de'a, to
 David's city, which
 is called Beth'le-hem,
 because of his being a
 member of the house
 and family of David,
5 to get registered
 with Mary, who had
 been given him in
 marriage as promised,
 at present heavy
 with child. **6** While
 they were there, the
 days came to the
 full for her to give
 birth. **7** And she
 gave birth to her son,
 the firstborn, and she
 bound him with cloth
 bands and laid him
 in a manger, because
 there was no place for
 them in the lodging
 room.

8 There were also
 in that same country
 shepherds living out
 of doors and keeping
 watches in the night
 over their flocks. **9**
 And suddenly Jeho-
 vah's* angel stood by
 them, and Jehovah's*
 glory gleamed around
 them, and they
 became very fearful. **10**
 But the angel said
 to them: "Have no
 fear, for, look! I am
 declaring to you good
 news of a great joy

9* Jehovah's, J5,7-13,16,17,22,24; Lord's, κAB.

9* Jehovah's, J5,7,8,10-18,22-24; Lord's,

ἣτις ἔσται παντὶ τῷ λαῷ, 11 ὅτι
which will be to all the people, 11 because

ἔτέχθη ὑμῖν σήμερον σωτὴρ ὃς ἔστιν
was born to you today Savior who is

Χριστὸς κύριος ἐν πόλει Δαυεὶδ· 12 καὶ τοῦτο
Christ Lord in city of David; and this

ὑμῖν σμῆνον, εὐρήσετε βρέφος
to you sign, you will find infant

ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ.
having been swaddled and lying in manger.

13 καὶ ἐξέφνης ἐγένετο σὺν τῷ ἀγγέλῳ
And suddenly came to be with the angel

πληθὺς στρατιᾶς οὐρανοῦ αἰνούντων
multitude of army heavenly of (ones) praising

τὸν θεὸν καὶ λεγόντων 14 Δόξα ἐν
the God and saying Glory in

ὐψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήν
highest [places] to God and upon earth peace

ἐν ἀνθρώποις εὐδοκίας.
in men of well thinking.

15 Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ'
And it occurred as they went off from

αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ
them into the heaven the angels, the

ποιμένες ἐλάλουν πρὸς ἀλλήλους
shepherds were speaking toward one another

Διέλθωμεν δὴ ἕως Βηθλεὲμ
Let us go through actually until Bethle'em

καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς
and let us see the saying this the having occurred

ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. 16 καὶ
which the Lord made known to us. 16 And

ἦλθαν σπεύσαντες καὶ ἀνεύραν τὴν τε
they came having made haste and found up the and

Μαριὰμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον
Mary and the Joseph and the infant lying

ἐν τῇ φάτνῃ· 17 ἰδόντες δὲ
in the manger; 17 having seen but

ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ
they made known about the saying the

λαληθέντος αὐτοῖς περὶ τοῦ παιδίου
having been spoken to them about the little boy

τούτου. 18 καὶ πάντες οἱ ἀκούσαντες
this. 18 And all the (ones) having heard

ἐθαύμασαν περὶ τῶν λαληθέντων
wondered about the (things) having been spoken

ὑπὸ τῶν ποιμένων πρὸς αὐτούς, 19 ἡ δὲ
by the shepherds toward them, 19 the but

that all the people will have, 11 because

there was born to you today a Savior,

who is Christ [the] Lord, in David's city.

12 And this is a sign for you: you will

find an infant bound in cloth bands and

lying in a manger." 13 And suddenly

there came to be with the angel a multitude

of the heavenly army, praising God and

saying: 14 "Glory in the heights above to

God, and upon earth peace among men of

goodwill."

15 So when the angels had departed

from them into heaven, the shepherds

began saying to one another: "Let us by

all means go clear to Beth'le-hem and

see this thing that has taken place,

which Jehovah* has made known to

us." 16 And they went with haste and

found Mary as well as Joseph, and the infant

lying in the manger.

17 When they saw it, they made known

the saying that had been spoken to them

concerning this young child. 18 And all

that heard marveled over the things told them by the shepherds, 19 but

15* Jehovah, J5.7.8.10-18, 22, 23; the Lord, κAB.

Μαρία πάντα συνετήρει τὰ ῥήματα ταῦτα
 Mary all was preserving the sayings these
 συνβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. 20 καὶ
 throwing together in the heart of her. And
 ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ
 turned under the shepherds glorifying and
 αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς
 praising the God upon all (things) which
 ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη
 they heard and saw according as it was spoken
 πρὸς αὐτοὺς.
 toward them.

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτῶ τοῦ
 And when were fulfilled days eight of the
 περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα
 to circumcise him, and was called the name
 αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ
 of him Jesus, the (name) called by the
 ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ
 angel before the to be conceived him in the
 κοιλίᾳ.
 cavity.

22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ
 And when were fulfilled the days of the
 καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον
 purification of them according to the law
 Μωυσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα
 of Moses, they led up him into Jerusalem
 παραστήσαι τῷ κυρίῳ, 23 καθὼς
 to present to the Lord, according as
 γέγραπται ἐν νόμῳ Κυρίου ὅτι Πᾶν
 it has been written in law of Lord that Every
 ἄρσεν διανοίγον μήτραν ἅγιον τῷ κυρίῳ
 male opening womb holy to the Lord
 κληθήσεται, 24 καὶ τοῦ δοῦναι θυσίαν
 will be called, and of the to give sacrifice

κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ
 according to the having been said in the law
 Κυρίου, Ζεῦγος τρυγόνων ἢ δύο νοσσοῦς
 of Lord, Pair of turtledoves or two nestlings
 περιστερῶν.
 of pigeons.

25 Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλὴμ
 And look! man was in Jerusalem
 ᾧ ὄνομα Συμεών, καὶ ὁ ἄνθρωπος
 to whom name Simeon, and the man
 οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος
 this righteous and holding well, waiting for

Mary began to preserve all these sayings, drawing conclusions in her heart. 20 Then the shepherds went back, glorifying and praising God for all the things they heard and saw, just as these had been told them.

21 Now when eight days came to the full for circumcising him, his name was also called Jesus,* the name called by the angel before he was conceived in the womb.

22 Also, when the days for purifying them according to the law of Moses came to the full, they brought him up to Jerusalem to present him to Jehovah,* 23 just as it is written in Jehovah's law: "Every male opening a womb must be called holy to Jehovah,"* 24 and to offer sacrifice according to what is said in the law of Jehovah: "A pair of turtledoves or two young pigeons."

25 And, look! there was a man in Jerusalem named Sim'e-on, and this man was righteous and reverent, waiting for

21* See Matthew 1:21 footnote. 22*, 23*, 24* Jehovah, J^{3-18, 22, 23, 124}; (the) Lord, κΑΒ. 23* Jehovah's, J^{3-18, 22-24}; Lord's, κΑΒ.

παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα ἦν
 consolation of the Israel, and spirit was
 ἅγιον ἐπ' αὐτόν· 26 καὶ ἦν αὐτῷ
 holy upon him; and was to him
 κερηματοισμένον ὑπὸ τοῦ πνεύματος
 having been divinely revealed by the spirit
 τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν
 of the holy not to see death prior to or likely
 ἴδῃ τὸν χριστὸν Κυρίου. 27 καὶ ἦλθεν
 he should see the Christ of Lord. And he came
 ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ
 in the spirit into the temple; and in the
 εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν
 to lead in the parents the little boy Jesus
 τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ
 of the to do them according to the (thing)
 εἰθισμένον τοῦ νόμου περὶ αὐτοῦ
 having been made custom of the law about it
 28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας
 and he received it into the arms
 καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν 29 Νῦν
 and blessed the God and said Now
 ἀπολύεις τὸν δούλον σου, δέσποτα,
 you are loosing off the slave of you, Sovereign Lord,
 κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ;
 according to the saying of you in peace;
 30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ
 because saw the eyes of me the
 σωτήριόν σου 31 ὃ ἠτοίμασας
 means of saving of you which you made ready
 κατὰ πρόσωπον πάντων τῶν λαῶν,
 according to face of/all the peoples,
 32 φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν
 light into uncovering of nations and glory
 λαοῦ σου Ἰσραὴλ. 33 καὶ ἦν ὁ πατὴρ
 of people of you of Israel. And was the father
 αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ
 of it and the mother wondering upon
 τοῖς λαλουμένοις περὶ αὐτοῦ. 34 καὶ
 the (things) being spoken about it. And
 εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς
 blessed them Simeon and said toward
 Μαριὰμ τὴν μητέρα αὐτοῦ Ἰδοὺ οὗτος
 Mary the mother of it Look! This (one)
 κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν
 is lying into fall and standing up of many
 ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον
 in the Israel and into sign

Israel's consolation, and holy spirit was upon him. 26 Furthermore, it had been divinely revealed to him by the holy spirit that he would not see death before he had seen the Christ of Jehovah.* 27 Under the power of the spirit he now came into the temple; and as the parents brought the young child Jesus in to do for it according to the customary practice of the law, 28 he himself received it into his arms and blessed God and said: 29 "Now, Sovereign Lord,* you are letting your slave go free in peace according to your declaration; 30 because my eyes have seen your means of saving 31 that you have made ready in the sight of all the peoples, 32 a light for removing the veil from the nations* and a glory of your people Israel." 33 And its father and mother continued wondering at the things being spoken about it. 34 Also, Simeon blessed them, but said to Mary its mother: "Look! This one is laid for the fall and the rising again of many in Israel and for a sign

26* Jehovah, J^{5-18, 22-24}; Lord, $\kappa\alpha\beta$. 29* Sovereign Lord, $\kappa\alpha\beta\text{J}^7, 8, 10, 13, 16, 17, 22$; Jehovah, J^{2, 14}. 32* Or, "a light for a revelation of the nations."

ἀντιλεγόμενον, 35 καὶ σοῦ α τῆς τῆν
being talked against, and of you very the
ψυχὴν διελεύσεται ῥομφαία, ὅπως
soul will go through long sword, so that
ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν
likely may be uncovered out of many hearts
διαλογισμοί.
reasonings.

36 Καὶ ἦν Ἄννα προφήτις, θυγάτηρ
And was Anna prophetess, daughter
Φανουήλ, ἐκ φυλῆς Ἀσήρ, αὕτη
of Phanuel, out of tribe of Asher, this
προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα
having advanced in days many, having lived
μετὰ ἀνδρὸς ἕτη ἑπτὰ ἀπὸ τῆς παρθενίας
with male person years seven from the virginity
αὐτῆς, 37 καὶ αὕτη χήρα ἕως ἐτῶν
of her, and she widow until years
ὀγδοήκοντα τεσσάρων, ἧ οὐκ
eighty-four, who not
ἀφίστατο τοῦ ἱεροῦ νηστείας καὶ
was missing from the temple to fastings and
δεήσεων λατρεύουσα νύκτα καὶ
supplications rendering sacred service night and
ἡμέραν. 38 καὶ αὐτῇ τῇ ὥρᾳ
day. And to very the hour
ἐπιστᾶσα ἀνωμολογεῖτο τῷ θεῷ
having stood upon was returning thanks to the God
καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς
and was speaking about it to all the (ones)
προσδεχομένοι λύτρωσιν Ἱερουσαλήμ.
waiting for deliverance of Jerusalem.

39 Καὶ ὡς ἐτέλεσαν πάντα τὰ
And as they ended all the (things)
κατὰ τὸν νόμον Κυρίου, ἐπέστρεψαν
according to the law of Lord, they returned
εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν
into the Galilee into city of themselves
Ναζαρέτ. 40 Τὸ δὲ παιδίον ἠύξανεν
Nazareth. The but little boy was growing
καὶ ἐκραταιοῦτο πληρούμενον
and was getting mighty being filled
σοφία, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.
to wisdom, and favor of God was upon it.

41 Καὶ ἐπορεύοντο οἱ γονεῖς α τοῦ
And were going their way the parents of him
κατ' ἔτος εἰς Ἱερουσαλήμ τῇ ἑορτῇ
according to year into Jerusalem to the festival

to be talked against 35 (yes, a long sword will be run through the soul of you yourself). In order that the reasonings of many hearts may be uncovered.*

36 Now there was Anna a prophetess, Phan'uel's daughter, of Ash'er's tribe (this woman was well along in years, and had lived with a husband for seven years from her virginity, 37 and she was a widow now eighty-four years old), who was never missing from the temple, rendering sacred service* night and day with fastings and supplications. 38 And in that very hour she came near and began returning thanks to God* and speaking about [the child] to all those waiting for Jerusalem's deliverance.

39 So when they had carried out all the things according to the law of Jehovah,* they went back into Gal'ilee to their own city Naz'a-reth. 40 And the young child continued growing and getting strong, being filled with wisdom, and God's favor continued upon him.

41 Now his parents were accustomed to go from year to year to Jerusalem for the festival

37* Or, "rendering worship." 38* God, κΑΒ; Jehovah, J^{5:7-17}; the Lord, VgSyr². 39* Jehovah, J^{5:18, 22-24}; Lord, κΑΒ.

τοῦ πάσχα. 42 Καὶ ὅτε ἐγένετο
of the passover. And when he came to be
ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν
of years twelve, going up of them
κατὰ τὸ ἔθος τῆς ἑορτῆς 43 καὶ
according to the custom of the festival and
τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν
having finished the days, in the to be returning
αὐτοῦς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν
them remained behind Jesus the boy in
Ἱερουσαλὴμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς
Jerusalem, and not knew the parents
αὐτοῦ. 44 νομίσαντες δὲ αὐτὸν εἶναι ἐν
of him. Having opined but him to be in
τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ
the company they came of day way and
ἀνεζήτησαν αὐτὸν ἐν τοῖς
were seeking up him in the
συγγενεῦσιν καὶ τοῖς γνωστοῖς, 45 καὶ μὴ
relatives and the acquaintances, and not
εὐρόντες ὑπέστρεψαν εἰς Ἱερουσαλὴμ
having found they returned into Jerusalem
ἀναζητούντες αὐτόν. 46 καὶ ἐγένετο μετὰ
seeking up him. And it occurred after
ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ
days three they found him in the temple
καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ
sitting in midst of the teachers and
ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς·
hearing them and inquiring upon them;
47 ἐξίσταντο δὲ πάντες οἱ
were being amazed but all the (ones)
ἀκούοντες αὐτοῦ ἐπὶ τῇ σ νέσει καὶ
hearing him upon the understanding and
ταῖς ἀποκρίσεσιν αὐτοῦ. 48 καὶ ἰδόντες
the answers of him. And having seen
αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς
him they were astounded, and said toward
αὐτὸν ἡ μήτηρ αὐτοῦ τέκνον, τί ἐποίησας
him the mother of him Child, why did you do
ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ ἐγὼ
to us thus? Look! The father of you and I
ὄδυνώμενοι ζητοῦμέν σε. 49 καὶ εἶπεν
being pained we are seeking you, And he said
πρὸς αὐτούς· τί ὅτι ἐζητεῖτέ με;
toward them Why that you were seeking me?
οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ
Not had you known that in the (things) of the
πατρὸς μου δεῖ εἶναι με; 50 καὶ
Father of me it is necessary to be me? And

of the passover.
42 And when he became twelve years old, they went up according to the custom of the festival 43 and completed the days. But when they were returning, the boy Jesus remained behind in Jerusalem, and his parents did not notice it.
44 Assuming that he was in the company traveling together, they covered a day's distance and then began to hunt him up among the relatives and acquaintances.
45 But, not finding him, they returned to Jerusalem, making a diligent search for him. 46 Well, after three days they found him in the temple, sitting in the midst of the teachers and listening to them and questioning them. 47 But all those listening to him were in constant amazement at his understanding and his answers. 48 Now when they saw him they were astounded, and his mother said to him: "Child, why did you treat us this way? Here your father and I in mental distress have been looking for you." 49 But he said to them: "Why did you have to go looking for me? Did you not know that I must be in the [house] of my Father?"
50 However,

αὐτοὶ οὐ συνήκαν τὸ ῥῆμα ὃ
they did not grasp the saying that he spoke
αὐτοὶ οὐ comprehended the saying which
ἔλάλησεν αὐτοῖς.
he spoke to them.

51 καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν
And he went down with them and came
εἰς Ναζαρέτ, καὶ ἦν ὑποτασσόμενος
into Nazareth, and he was (one) subjecting himself
αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ
to them. And the mother of him
διετήρει πάντα τὰ ῥήματα ἐν τῇ
was thoroughly keeping all the sayings in the
καρδίᾳ αὐτῆς. 52 Καὶ Ἰησοῦς προέκοπτεν
heart of her. And Jesus was cutting before
τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι
to the wisdom and to physical growth and to favor
παρὰ θεῷ καὶ ἀνθρώποις.
beside God and men.

3 Ἐν ἔτει δὲ πεντεκαδεκάτῳ τῆς
In year but five and tenth of the
ἡγεμονίας Τιβηρίου Καίσαρος,
governorship of Tiberius Caesar,
ἡγεμονεύοντος Ποντίου Πειλάτου τῆς
being governor of Pontius Pilate of the
Ἰουδαίας, καὶ τετραρχούντος τῆς Γαλιλαίας
Judea, and being tetrarch of the Galilee
Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ
of Herod, of Philip but the brother of him
τετραρχοῦ τῆς Ἰτουραίας καὶ
being tetrarch of the Ituraea and
Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς
of Trachonitis of country, and of Lysanias of the
Ἀβειληνῆς τετραρχούντος, 2 ἐπὶ ἀρχιερέως
Abilene being tetrarch, 2 upon chief priest
Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα θεοῦ
Annas and Caiaphas, came to be saying of God
ἐπὶ Ἰωάνη τὸν Ζαχαρίου υἱὸν ἐν τῇ
upon John the of Zechariah son in the
ἐρήμῳ.
desolate [place].

3 καὶ ἦλθεν εἰς πᾶσαν περίχωρον
And he came into all country around
τοῦ Ἰορδάνου κηρύσσων βάπτισμα
of the Jordan preaching baptism
μετανοίας εἰς ἄφεσιν ἁμαρτιῶν,
of repentance into letting go off of sins,
4 ὡς γέγραπται ἐν βίβλῳ λόγων
as it has been written in book of words
Ἡσαίου τοῦ προφήτου Φωνῆ βοῶντος
of Isaiah the prophet Voice of (one) calling out

they did not grasp the saying that he spoke to them.

51 And he went down with them and came to Naz'a-reth, and he continued subject to them. Also, his mother carefully kept all these sayings in her heart. 52 And Jesus went on progressing in wisdom and in physical growth and in favor with God and men.

3 In the fifteenth year of the reign of Ti-be'ri-us Caesar, when Pontius Pilate was governor of Ju-de'a, and Herod was district ruler of Gal'i-lee, but Philip his brother was district ruler of the country of It-u-rae'a and Trach-o-ni'tis, and Lysa'ni-as was district ruler of Ab-i-le'ne, 2 in the days of chief priest An'nas and of Ca'ia-phas, God's declaration came to John the son of Zech-a-ri'ah in the wilderness.

3 So he came into all the country around the Jordan, preaching baptism [in symbol] of repentance for forgiveness of sins, 4 just as it is written in the book of the words of Isaiah the prophet: "Listen! Someone is crying out

ἐν τῇ ἐρήμῳ Ἔτοιμάσατε τὴν ὁδὸν
 in the desolate (place) Make you ready the way
 Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους
 of Lord, straight be you making the roads
 αὐτοῦ. 5 πᾶσα φάραγξ πληρωθήσεται καὶ
 of him. Every gully will be filled and
 πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται,
 every mountain and hill will be made low,
 καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας
 and will be the crooked (things) into straight (ones)
 καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας· 6 καὶ
 and the rough (ones) into ways smooth; 6 and
 ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.
 will see all flesh the saving means of the God.

7 Ἔλεγεν οὖν τοῖς
 He was saying therefore to the
 ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ'
 going their way out crowds to be baptized by
 αὐτοῦ Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν
 him Generated (ones) of vipers, who showed
 ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
 to you to flee from the about to be wrath?

8 ποιήσατε οὖν καρπούς ἀξίους τῆς
 Make you therefore fruits worthy of the
 μετανοίας· καὶ μὴ ἀρξῆσθε λέγειν ἐν
 repentance; and not start you to be saying in
 ἑαυτοῖς Πατέρα ἔχομεν τὸν Ἀβραάμ,
 selves Father we are having the Abraham,
 λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς
 I am saying for you that is able the God
 ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ
 out of the stones these to raise up children to the
 Ἀβραάμ. 9 ἤδη δὲ καὶ ἡ ἀξίνη πρὸς
 Abraham. Already but also the ax toward
 τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν
 the root of the trees is lying; every
 οὖν δένδρον μὴ ποιῶν καρπὸν καλὸν
 therefore tree not making fruit fine
 ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.
 is being cut out and into fire is being thrown.

10 καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι
 And were inquiring upon him the crowds
 λέγοντες Τί οὖν ποιήσωμεν;
 saying What therefore should we do?

11 ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς
 Having answered but he was saying to them
 Ὁ ἔχων δύο χιτῶνας
 The (one) having two undergarments

in the wilderness,
 'Prepare the way of
 Jehovah,' you people,
 make his roads
 straight. 5 Every
 gully must be filled
 up, and every moun-
 tain and hill leveled
 down, and the curves
 must become straight
 ways and the rough
 places smooth ways;
 6 and all flesh will
 see the saving means
 of God."

7 Therefore he
 began to say to the
 crowds coming out
 to be baptized by
 him: "You offspring
 of vipers, who has
 intimated to you to
 flee from the coming
 wrath? 8 Therefore
 produce fruits that
 befit repentance." And
 do not start saying
 within yourselves,
 'As a father we have
 Abraham.' For I say
 to you that God has
 power to raise up
 children to Abraham
 from these stones.
 9 Indeed, the ax is
 already in position at
 the root of the trees;
 every tree, therefore,
 not producing fine
 fruit is to be cut down
 and thrown into the
 fire."

10 And the crowds
 would ask him:
 "What, then, shall we
 do?" 11 In reply he
 would say to them:
 "Let the man that has
 two undergarments

μεταδότηω τῷ μὴ ἔχοντι, καὶ
let him share with the (one) not having, and
ὁ ἔχων βρώματα ὁμοίως
the (one) having things to eat likewise

ποιεῖτω. 12 ἦλθον δὲ καὶ τελῶναι
let him be doing. Came but also tax collectors

βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν
to be baptized and they said toward him

Διδάσκαλε, τί ποιήσωμεν; 13 ὁ δὲ
Teacher, what should we do? The (one) but

εἶπεν πρὸς αὐτούς Μηδὲν πλέον παρὰ
said toward them Nothing more beside

τὸ διατεταγμένον ὑμῖν
the (thing) having been prorated to you

πράσσετε. 14 ἐπηρ των δὲ
be you performing. Were inquiring upon but

αὐτὸν καὶ στρατευόμενοι λέγοντες
him also [men] serving in the army saying

Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς
What should do also we? And he said to them

Μηδένα διασεισητε μηδὲ
No one you should harass nor

συκοφαντήσητε, καὶ ἀρκεῖσθε
should you take by shg-showing, and be you satisfied

τοῖς ὄψωνίοις ὑμῶν.
to the provisions of you.

15 Προσδοκῶντος δὲ τοῦ λαοῦ καὶ
Expecting but of the people and

διαλογιζομένων πάντων ἐν ταῖς καρδίαις
reasoning of all (ones) in the hearts

αὐτῶν περὶ τοῦ Ἰωάννου, μή ποτε
of them about the John, not at sometime

αὐτὸς εἶη ὁ χριστός, 16 ἀπεκρίνατο
he might be the Ch ist, he answered

λέγων πᾶσιν ὁ Ἰωάννης Ἐγὼ μὲν
saying to all the John I indeed

ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ
to water am baptizing you; is coming but

ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμί
the (one) stronger of me, whose not I am

ἰκανὸς λύσαι τὸν ἰμάντα τῶν ὑποδημάτων
sufficient to loosen the lace of the sandals

αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι
of him; he you will baptize in spirit

ἁγίῳ καὶ πυρὶ· 17 οὗ τὸ πτύον
holy and fire; whose the winnowing shovel

ἐν τῇ χειρὶ αὐτοῦ διακαθᾶραι τὴν
in the hand of him to clean thoroughly the

ἄλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σίτον
threshing floor of him and to lead together the wheat

share with the man that has none, and let him that has things to eat do the same." 12 But even tax collectors came to be baptized, and they said to him: "Teacher, what shall we do?"

13 He said to them: "Do not demand anything more than the tax rate." 14 Also, those in military service would ask him: "What shall we also do?" And he said to them: "Do not harass anybody or accuse anybody falsely, but be satisfied with your provisions."

15 Now as the people were in expectation and all were reasoning in their hearts about John: "May he perhaps be the Christ?" 16 John gave the answer, saying to all: "I, for my part, baptize you with water; but the one stronger than I am is coming, the lace of whose sandals I am not fit to untie. He will baptize you people with holy spirit and fire. 17 His winnowing shovel is in his hand to clean up his threshing floor completely and to gather the wheat

εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον
into the storehouse of him, the but chaff
κατακαύσει πυρὶ ἀσβέστω.
he will burn down to fire inextinguishable.

18 Πολλὰ μὲν οὖν καὶ ἕτερα
Many [things] indeed therefore and different
παρακαλῶν εὐηγγελίζετο τὸν
exhorting he was declaring good news to the

λαόν· 19 ὁ δὲ Ἡρώδης ὁ τετραάρχης,
people; the but Herod the tetrarch,
ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς
being reproved by him about Herodias the
γυναϊκὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ
woman of the brother of him and about
πάντων ὧν ἐποίησεν πονηρῶν
all of which did of wicked (things)

ὁ Ἡρώδης, 20 προσέθηκεν καὶ τοῦτο ἐπὶ
the Herod, added also this upon
πᾶσιν, κατέκλεισεν τὸν Ἰωάνην ἐν φυλακῇ.
all [deeds], he locked down the John in prison.

21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι
It occurred but in the to be baptized

ἅπαντα τὸν λαόν καὶ Ἰησοῦ
all the people also of Jesus
βαπτισθέντος καὶ προσευχομένου
having been baptized and praying

ἀνεῳχθῆναι τὸν οὐρανόν 22 καὶ
to be opened the heaven and

καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς
to come down the spirit the holy to bodily
εἶδει ὡς περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν
shape as dove upon him, and voice

ἐξ οὐρανοῦ γενέσθαι· Σὺ εἶ ὁ
out of heaven to come to be You are the
υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.
Son of me the loved, in you I thought well.

23 Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ
And he was Jesus commencing as if
ἑτῶν τριάκοντα, ὧν υἱός, ὡς
of years thirty, being son, as

ἐνομιζέτο, Ἰωσήφ τοῦ Ἡλεί
it was being opined, of Joseph of the He'll

24 τοῦ Ματθαί τοῦ Λευεὶ τοῦ Μελχί τοῦ
of the Matthaí of the Levi of the Melchí of the

Ἰανναί τοῦ Ἰωσήφ 25 τοῦ Ματταθίου τοῦ
Jannai of the Joseph of the Mattathias of the

Ἀμὼς τοῦ Ναούμ τοῦ Ἐσλεί τοῦ Ναγγαί
Amos of the Nahum of the Es'lí of the Naggai

26 τοῦ Μαάθ τοῦ Ματταθίου τοῦ Σεμεεὶν
of the Maath of the Mattathias of the Sem'eín

into his storehouse, but the chaff he will burn up with fire that cannot be put out."

18 Therefore he also gave many other exhortations and continued declaring good news to the people. 19 But Herod the district ruler, for being reproved by him concerning He-ro'di-as the wife of his brother and concerning all the wicked deeds that Herod did, 20 added also this to all those [deeds]; he locked John up in prison.

21 Now when all the people were baptized, Jesus also was baptized and, as he was praying, the heaven was opened up. 22 and the holy spirit in bodily shape like a dove came down upon him, and a voice came out of heaven: "You are my Son, the beloved; I have approved you."

23 Furthermore, Jesus himself, when he commenced [his work], was about thirty years old, being the son, as the opinion was, of Joseph, [son] of He'lli, 24 [son] of Mat'that, [son] of Le'vi, [son] of Mel'chi, [son] of Jan'na-i, [son] of Joseph, 25 [son] of Mat-ta-thi'as, [son] of A'mos, [son] of Na'hum, [son] of Es'lí, [son] of Nag'gai, 26 [son] of Ma'ath, [son] of Mat-ta-thi'as, [son] of Sem'eín,

τοῦ Ἰωσήχ τοῦ Ἰωδά 27 τοῦ Ἰωανάν
of the Josech of the Joda of the Joanan

τοῦ Ῥησά τοῦ Ζοροβάβελ τοῦ Σαλαθιήλ
of the Rhesa of the Zerubbabel of the Shealtiel

τοῦ Νηρεί 28 τοῦ Μελχεί τοῦ Ἀδδεί τοῦ
of the Neri of the Melchi of the Addi of the

Κωσάμ τοῦ Ἐλμαδάμ τοῦ Ἡρ 29 τοῦ
Cosam of the Elmadam of the Er of the

Ἰησοῦ τοῦ Ἐλιέζερ τοῦ Ἰωρεῖμ τοῦ
Jesus of the Eliezer of the Jorim of the

Μαθθάτ τοῦ Λευεὶ 30 τοῦ Συμεών
Matthat of the Levi of the Symeon

τοῦ Ἰούδα τοῦ Ἰωσήφ τοῦ Ἰωνάμ τοῦ
of the Judas of the Joseph of the Jonam of the

Ἐλιακίμ 31 τοῦ Μελεά τοῦ Μεννά τοῦ
Ellakim of the Melea of the Menna of the

Ματταθά τοῦ Ναθάμ τοῦ Δαυεὶδ
Mattathia of the Nathan of the David

32 τοῦ Ἰεσσαὶ τοῦ Ἰωβήλ τοῦ Βοός
of the Jesse of the Obed of the Boaz

τοῦ Σαλά τοῦ Ναασσών 33 τοῦ
of the Salmon of the Nahshon of the

Ἀμμινάδab τοῦ Ἀρνεὶ τοῦ Ἑσρών τοῦ
Amminadab of the Arni of the Hezron of the

Φαρέζ τοῦ Ἰούδα 34 τοῦ Ἰακώβ τοῦ
Perez of the Judah of the Jacob of the

Ἰσαάκ τοῦ Ἀβραάμ τοῦ Θαρα τοῦ Ναχώρ
Isaac of the Abraham of the Terah of the Nahor

35 τοῦ Σερούχ τοῦ Ῥαγαύ τοῦ Φάλεκ
of the Serug of the Reu of the Peleg

τοῦ Ἐβερ τοῦ Σαλά 36 τοῦ Καϊνάμ
of the Eber of the Sheiah of the Cainan

τοῦ Ἀρφαξάδ τοῦ Σήμ τοῦ Νῶε τοῦ
of the Arphaxad of the Shem of the Noah of the

Λάμεχ 37 τοῦ Μαθουσαλά τοῦ Ἐνώχ
Lamech of the Methuselah of the Enoch

τοῦ Ἰάρετ τοῦ Μαλελεήλ τοῦ Καϊνάμ
of the Jared of the Mahalaleel of the Cainan

38 τοῦ Ἐνώζ τοῦ Σήθ τοῦ Ἀδάμ τοῦ
of the Enos of the Seth of the Adam of the

θεοῦ.
God.

[son] of Jo'sech, [son] of Jo'da, 27 [son] of Jo-an'an, [son] of Rhe'sa, [son] of Ze-rub'ba-bel, [son] of She-al'ti-el, [son] of Ne'ri, 28 [son] of Mel'chi, [son] of Ad'di, [son] of Co'sam, [son] of El-ma'dam, [son] of Er, 29 [son] of Je-sus,* [son] of Eli-e'zer, [son] of Jo'rim, [son] of Mat'that, [son] of Le'vi, 30 [son] of Sym'e-on, [son] of Judas, [son] of Joseph, [son] of Jo'nam, [son] of Eli'a-kim, 31 [son] of Me'le-a, [son] of Men'na, [son] of Mat'ta-tha, [son] of Nathan, [son] of David, 32 [son] of Jes'se, [son] of O'bed,* [son] of Bo'az, [son] of Sal'mon, [son] of Nah'shon, 33 [son] of Am-min'a-dab, [son] of Ar'ni, [son] of Hez'ron, [son] of Pe'rez, [son] of Jacob, [son] of Isaac, [son] of Abraham, [son] of Ter'ah, [son] of Na'h'or, 35 [son] of Se'r'ug, [son] of Re'u, [son] of Pe'leg, [son] of She'lah, 36 [son] of Cai'n'an, [son] of Ar-pach'shad, [son] of Shem, [son] of La'mech, 37 [son] of Me-thu'se-lah, [son] of E'noch, [son] of Ja'red, [son] of Ma-ha-la-le-el, [son] of Cai'n'an, 38 [son] of E'nosh, [son] of Seth, [son] of Adam, [son] of God.

29* Jesus, κABVgSy*J^{18,22}; Jo'se(s), Sy^pJ^{17,21}. 32* Jobel, κBSy*.

4 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου
 Jesus but full of spirit holy
 ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ
 turned under from the Jordan, and
 ἦγετο ἐν τῷ πνεύματι ἐν τῇ
 was being led in the spirit in the
 ἐρήμῳ 2 ἡμέρας τεσσαράκοντα
 desolate [place] 2 days forty
 πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ
 being tempted by the Devil. And not
 ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ
 he ate nothing in the days those, and
 συντελεσθεῖσών αὐτῶν ἔπεινασεν.
 having been concluded of them he got hungry.
 3 εἶπεν δὲ αὐτῷ ὁ διάβολος· Εἰ υἱὸς εἶ
 Said but to him the Devil If son you are
 τοῦ θεοῦ, εἰπέ τῷ λίθῳ τούτῳ ἵνα
 of the God, say to the stone this in order that
 γένηται ἄρτος. 4 καὶ ἀπεκρίθη
 it may become loaf [of bread]. And answered
 πρὸς αὐτὸν ὁ Ἰησοῦς· Γέγραπται
 toward him the Jesus It has been written
 ὅτι Οὐκ ἐπ' ἄρτι μόνῳ ζήσεται ὁ
 that Not upon bread alone will live the
 ἄνθρωπος.
 man.

5 Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ
 And having led up him he showed to him
 πᾶσας τὰς βασιλείας τῆς οἰκουμένης
 all the kingdoms of the inhabited [earth]
 ἐν στιγμήν χρόνου· 6 καὶ εἶπεν αὐτῷ ὁ
 in puncture of time; and said to him the
 διάβολος· Σοὶ δώσω τὴν ἐξουσίαν ταύτην
 Devil To you I shall give the authority this
 ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ
 all and the glory of them, because to me
 παραδέδοται καὶ ᾧ ἂν θέλω
 it has been given and to whom likely I am willing
 δίδωμι αὐτήν· 7 σὺ οὖν ἔὰν
 I am giving it; you therefore if ever
 προσκυνῆσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ
 you should worship in sight of me, will be of you
 πάντα. 8 καὶ ἀποκριθεὶς ὁ Ἰησοῦς
 all. And having answered the Jesus
 εἶπεν αὐτῷ· Γέγραπται· Κύριον τὸν θεόν
 said to him It has been written Lord the God

4 Now Jesus, full of holy spirit, turned away from the Jordan, and he was led about by the spirit* in the wilderness 2 for forty days, while being tempted by the Devil. Furthermore, he ate nothing in those days, and so, when they were concluded, he felt hungry. 3 At this the Devil said to him: "If you are a son of God, tell this stone to become a loaf of bread." 4 But Jesus replied to him: "It is written, 'Man must not live by bread alone.'"¹

5 So he brought him up and showed him all the kingdoms of the inhabited earth in an instant of time; 6 and the Devil said to him: "I will give you all this authority and the glory of them, because it has been delivered to me, and to whomever I wish I give it. 7 You, therefore, if you do an act of worship before me, it will all be yours." 8 In reply Jesus said to him: "It is written, 'It is Jehovah* your God

1* Or, "active force"; *Spiritu*, Vg. 4* ADItVgSy^h add: but by every word of God; J7.8,10,13-15,17 add: but by everything proceeding from Jehovah's mouth. 8* Jehovah, J7-18,22-24; Lord, κΑΒ.

σου προσκινήσεις και αὐτῷ μόνῳ
of you you shall worship and to him alone
λατρεύσεις.
you shall render sacred service.

you must worship,
and it is to him alone
you must render
sacred service."

9 Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ και
He led but him into Jerusalem and
ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, και
stationed upon the wing of the temple, and
εἶπεν αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε
said to him If son you are of the God, hurl
σεαυτὸν ἐντεῦθεν κάτω 10 γέγραπται
yourself from here down; it has been written
γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ
for that to the angels of him
ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι
he will give charge about you of the to guard

9 Now he led him
into Jerusalem and
stationed him upon
the battlement of
the temple and said
to him: "If you are
a son of God, hurl
yourself down from
here; 10 for it is
written, 'He will
give his angels a
charge concerning
you, to preserve you,'
11 and, 'They will
carry you on their
hands, that you may
at no time strike your
foot against a stone.'"

σε, 11 και ὅτι ἐπὶ χειρῶν ἀρούσιν σε
you, and that upon hands they will lift you
μὴ ποτε προσκόψῃς πρὸς λίθον τὸν
not at any time you should strike toward stone the
πόδα σου. 12 και ἀποκριθεὶς εἶπεν αὐτῷ
foot of you. And having answered said to him
ὁ Ἰησοῦς ὅτι Εἰρηται Οὐκ
the Jesus that It has been said Not
ἐκπειράσεις Κύριον τὸν θεόν σου. 13 Και
you shall test out Lord the God of you. And

12 In answer Jesus
said to him: "It is
said, 'You must not
put Jehovah your
God to the test.'"
13 So the Devil,
having concluded
all the temptation,
retired from him until
another convenient
time.

συντελέσας πάντα πειρασμὸν ὁ
having concluded all temptation the
διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι
Devil stood off from him until
καιροῦ.
appointed time.

14 Και ὑπέστρεφεν ὁ Ἰησοῦς ἐν τῇ
And turned under the Jesus in the
δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν.
power of the spirit into the Galilee.
και φῆμη ἐξῆλθεν καθ' ὅλης τῆς
And [good] talk went out down through whole the
περιχώρου περὶ αὐτοῦ. 15 και αὐτὸς
surrounding country about him. And he
ἔδιδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν,
was teaching in the synagogues of them,
δοξαζόμενος ὑπὸ πάντων.
being glorified by all.

14 Now Jesus
returned in the power
of the spirit into
Gal'ilee. And good
talk concerning him
spread out through
all the surrounding
country. 15 Also,
he began to teach
in their synagogues,
being held in honor
by all.

16 Και ἦλθεν εἰς Ναζαρά, οὗ ἦν
And he came into Nazareth, where he was
τεθραμμένος, και εἰσῆλθεν κατὰ τὸ
having been reared, and he went in according to the

16 And he came
to Naz'a-reth, where
he had been reared;
and, according to

εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων
 custom to him in the day of the sabbaths

εἰς τὴν συναγωγὴν, καὶ ἀνέστη
 into the synagogue, and he stood up
 ἀναγνῶναι. 17 καὶ ἐπεδόθη
 to read. And was given upon [hand]

αὐτῷ βιβλίον τοῦ προφήτου Ἰσαΐου, καὶ
 to him scroll of the prophet Isaiah, and

ἀνοίξας τὸ βιβλίον εὗρεν τὸν τόπον
 having opened the scroll he found the place

οὗ ἦν γεγραμμένον 18 Πνεῦμα
 where it was having been written Spirit

Κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν
 of Lord upon me, of which on account

ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς,
 he anointed me to declare good news to poor (ones),

ἀπέσταλκέν με κηρῦσαι αἰχμαλώτοις
 he has sent off me to preach to captives

ἄφεςιν καὶ τυφλοῖς ἀνάβλεψιν,
 letting go off and to blind (ones) looking again,

ἀποστεῖλαι (ὄντας) τεθραυσμένους ἐν ἀφέσει,
 to send off (ones) having been crushed in release,

19 κηρῦσαι ἐνιαυτὸν Κυρίου δέκτον. 20 καὶ
 to preach year of Lord acceptable. And

πτύξας τὸ βιβλίον ἀποδοὺς
 having rolled up the scroll having given back

τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ
 to the subordinate he sat down; and of all the

ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν
 eyes in the synagogue were

ἀτενίζοντες αὐτῷ. 21 ἤρξατο δὲ
 looking intently to him. He started but

λέγειν πρὸς αὐτοὺς ὅτι Σήμερον
 to be saying toward them that Today

πεπληρώται ἡ γραφὴ αὕτη ἐν τοῖς ὠσίν
 has been fulfilled the scripture this in the ears

ὁμῶν.
 of you.

22 καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ
 And all were witnessing to him and

ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς
 were wondering upon the words of the

χάριτος τοῖς ἔκπορευομένοις ἐκ
 graciousness to the (ones) proceeding forth out of

τοῦ στόματος αὐτοῦ, καὶ ἔλεγον Οὐχὶ
 the mouth of him, and were saying Not

υἱὸς ἐστὶν Ἰωσήφ οὗτος; 23 καὶ εἶπεν
 son is of Joseph this (one)? And he said

his custom on the sabbath day, he entered into the synagogue, and he stood up to read. 17 So the scroll of the prophet Isaiah was handed him, and he opened the scroll and found the place where it was written: 18 "Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release, 19 to preach Jehovah's acceptable year." 20 With that he rolled up the scroll, handed it back to the attendant and sat down; and the eyes of all in the synagogue were intently fixed upon him. 21 Then he started to say to them: "Today this scripture that you just heard is fulfilled."

22 And they all began to give favorable witness about him and to marvel at the winsome words proceeding out of his mouth, and they were saying: "This is a son of Joseph, is it not?" 23 At this he said

18* Jehovah's, J^{7.15,20,23-24}; Lord's, κAB. 18* He, κAB; Jehovah, J^{7.8,10,13-15}.
 19* Jehovah's, J^{7.18,20,22-24}; Lord's, κAB.

πρὸς αὐτούς Πάντως ἐρεῖτέ μοι τὴν
toward them At all events you will say to me the

παραβολὴν ταύτην Ἰατρε, θεράπευσον
parable this Healer, cure

σεαυτὸν ὡσαύτως ἡκούσαμεν
yourself; as many (things) as we heard

γενόμενα εἰς τὴν Καφαρναοὺμ ποίησον
having happened into the Capernaum do you

καὶ ἔδωκε ἐν τῇ πατριδί σου. 24 εἶπεν
also here in the father[place] of you. He said

δέ Ἀμήν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης
but Amen I am saying to you that no one prophet

δεκτός ἐστιν ἐν τῇ πατριδί αὐτοῦ.
acceptable is in the father[place] of him.

25 ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλὰ
Upon truth but I am saying to you, many

χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλείου ἐν τῷ
widows were in the days of Elijah in the

Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἔτη
Israel, when was shut up the heaven years

τρὶς καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς
three and months six, as occurred famine

μέγας ἐπὶ πᾶσαν τὴν γῆν, 26 καὶ πρὸς
great upon all the earth, and toward

οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλείας εἰ μὴ εἰς
not one of them was sent Elijah if not into

Σάρεππα τῆς Σιδωνίας πρὸς γυναῖκα χήραν.
Zarephath of the Sidon toward woman widow.

27 καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ
And many lepers were in the Israel

ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς
upon Elisha the prophet, and no one

αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ναϊμάν ὁ Σύρος.
of them was cleansed, if not Naaman the Syrian.

28 καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ
And were filled all of anger in the

συναγωγῇ ἀκούοντες ταῦτα, 29 καὶ
synagogue hearing these (things), and

ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς
having stood up they threw out him outside the

πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὄφρους τοῦ
city, and they led him until brow of the

ὄρους ἐφ' οὗ ἡ πόλις ὠκοδόμητο
mountain upon which the city had been built

αὐτῶν, ὥστε κατακρημνίσαι αὐτόν·
of them, as-and to throw down headlong him;

30 αὐτὸς δὲ διελθὼν διὰ
he but having gone through through

μέσου αὐτῶν ἐπορεύετο.
midst of them he was going his way.

to them: "No doubt you will apply this illustration to me,

'Physician, cure yourself; the things we heard as having

happened in Ca-per-na-um do also here in your home territory."

24 But he said: "Truly I tell you that no prophet is accepted in his home territory.

25 For instance, I tell you in truth, There were many widows in Israel in the days of E-li'jah, when the heaven was shut up three years and six months, so that a great famine fell upon all the land, 26 yet E-li'jah was sent to none of those [women], but only to Zar'e-phath in the land of Si'don to a widow. 27 Also, there were many lepers in Israel in the time of E-li'sha the prophet, yet not one of them was cleansed, but Na'a-man the man of Syria." 28 Now all those hearing these things in the syn-agogue became filled with anger; 29 and they rose up and hurried him outside the city, and they led him to the brow of the mountain upon which their city had been built, in order to throw him down headlong. 30 But he went through the midst of them and continued on his way.

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31 Καὶ κατήλθεν εἰς Καφαρναοὺμ πόλιν
 And he went down into Capernaum city
 τῆς Γαλιλαίας. Καὶ ἦν διδάσκων
 of the Galilee. And he was teaching
 αὐτοὺς ἐν τοῖς σάββασι· 32 καὶ
 them in the sabbaths; and
 ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ,
 were being astounded upon the teaching of him.
 ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.
 because in authority was the word of him.
 33 καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων
 And in the synagogue was man having
 πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξεν
 spirit of demon unclean, and he shouted
 φωνῇ μεγάλῃ 34 Ἐὰ τί ἡμῖν καὶ
 to voice great Ah! What to us and
 σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι
 to you, Jesus Nazarene? Came you to destroy
 ἡμᾶς; οἶδά σε τίς εἶ, ὁ
 us? I have known you who you are, the
 ἅγιος τοῦ θεοῦ. 35 καὶ ἐπετίμησεν αὐτῷ
 Holy (One) of the God. And gave rebuke to it
 ὁ Ἰησοῦς λέγων Φιμώθητι καὶ ἐξέλθε ἀπ'
 the Jesus saying Be muzzled and come out from
 αὐτοῦ. καὶ ῥίψαν αὐτὸν τὸ
 him. And having thrown him the
 δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ
 demon into the midst came out from him
 μηδὲν βλάψαν αὐτόν. 36 καὶ ἐγένετο
 nothing having hurt him. And came to be
 θάμβος ἐπὶ πάντας, καὶ
 astonishment upon all, and
 συνελάλουν πρὸς ἀλλήλους λέγοντες
 they were conversing toward one another saying
 Τίς ὁ λόγος οὗτος ὅτι ἐν ἐξουσίᾳ καὶ
 What the word this because in authority and
 δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις
 power he gives orders to the unclean
 πνεύμασιν, καὶ ἐξέρχονται; 37 Καὶ
 spirits, and they come out? And
 ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς
 was going its way out resound about him into
 πάντα τόπον τῆς περιχώρου.
 every place of the surrounding country.
 38 Ἄναστās δὲ ἀπὸ τῆς συναγωγῆς
 Having stood up but from the synagogue
 εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ
 he entered into the house of Simon. Mother-in-law
 δὲ τοῦ Σίμωνος ἦν συνεχομένη
 but of the Simon was being held together

31 And he went down to Ca-per-na-um, a city of Gal'ilee. And he was teaching them on the sabbath; 32 and they were astounded at his way of teaching, because his speech was with authority. 33 Now in the synagogue there was a man with a spirit, an unclean demon, and he shouted with a loud voice: 34 "Ah! What have we to do with you, Jesus you Nazarene? Did you come to destroy us? I know exactly who you are, the Holy One of God." 35 But Jesus rebuked it, saying: "Be silent, and come out of him." So, after throwing the man down in their midst, the demon came out of him without hurting him. 36 At this, astonishment fell upon all, and they began to converse with one another, saying: "What sort of speech is this, because with authority and power he orders the unclean spirits, and out they come?" 37 So the news concerning him kept going out into every corner of the surrounding country. 38 After getting up out of the synagogue he entered into Simon's home. Now Simon's mother-in-law was distressed

πυρετῷ μεγάλῳ, καὶ ἠρώτησαν αὐτὸν περὶ
to fever great, and they requested him about
αὐτῆς. 39 καὶ ἐπιστὰς ἐπάνω αὐτῆς
her. And having stood upon on top of her
ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν
he gave rebuke to the fever, and it let go off
αὐτὴν· παραχρῆμα δὲ ἀναστᾶσα
her; instantly but having stood up

διηκόνει αὐτοῖς.
she was serving to them.

40 Δύνοντος δὲ τοῦ ἡλίου ἅπαντες
Setting but of the sun all

ὄσοι εἶχον ἀσθενούντας
as many as were having (ones) being sick

νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς
to diseases various led them toward

αὐτὸν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν
him; the (one) but to one each of them

τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς.
the hands putting upon was curing them.

41 ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ
Were coming out but also demons from

πολλῶν, κρᾶζοντα καὶ λέγοντα ὅτι Σὺ εἶ
many, crying out and saying that You are

ὁ υἱὸς τοῦ θεοῦ; καὶ ἐπιτιμῶν οὐκ
the Son of the God; and rebuking not

εἶα αὐτὰ λαλεῖν, ὅτι
he was permitting them to be speaking, because

ἤδεισαν τὸν χριστὸν αὐτὸν εἶναι.
they had known the Christ him to be.

42 Γενομένης δὲ ἡμέρας ἐξεληθῶν
Having become but of day having gone out

ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ
he went his way into lonely place; and the

ὄχλοι ἐπεζήτησαν αὐτόν, καὶ
crowds were seeking upon him, and

ἤλθον ἕως αὐτοῦ, καὶ κατεῖχον
they came until him, and were detaining

αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.
him of the not to be going his way from them.

43 ὁ δὲ εἶπεν πρὸς αὐτούς ὅτι Καὶ
The (one) but said toward them that Also

ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαι με
to the different cities to declare the good news me

δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι
it is necessary the kingdom of the God, because

ἐπὶ τοῦτο ἀπεστάλην. 44 Καὶ ἦν
upon this (thing) I was sent off. And he was

κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.
preaching into the synagogues of the Judea.

with a high fever, and they made request of him for her. 39 So he stood over her and rebuked the fever, and it left her. Instantly she rose and began ministering to them.

40 But when the sun was setting, all those who had people sick with various diseases brought them to him. By laying his hands upon each one of them he would cure them. 41 Demons also would come out of many, crying out and saying: "You are the Son of God." But, rebuking them, he would not permit them to speak, because they knew him to be the Christ.

42 However, when it became day, he went out and proceeded to a lonely place. But the crowds began hunting about for him and came out as far as he was, and they tried to detain him from going away from them. 43 But he said to them: "Also to other cities I must declare the good news of the kingdom of God, because for this I was sent forth." 44 Accordingly he went on preaching in the synagogues of Judea.

5 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον
 It occurred but in the [time] the crowd
 ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν
 to be lying upon him and to be hearing the
 λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν ἐστὼς
 word of the God and he was having stood
 παρὰ τὴν λίμνην Γεννασαρέτ, 2 καὶ εἶδεν
 beside the lake Gennesaret, and he saw
 πλοῖα δύο ἐστῶτα παρὰ τὴν λίμνην, οἱ δὲ
 boats two having stood beside the lake, the but
 ἄλεις ἀπ' αὐτῶν ἀποβάντες
 fishermen from them having stepped off
 ἔπλουον τὰ δίκτυα. 3 ἐμβὰς
 were washing off the nets. Having stepped in
 δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν Σίμωνος,
 but into one of the boats, which was of Simon,
 ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς
 he requested him from the earth
 ἐπαναγαγεῖν ὀλίγον, καθίσας δὲ
 to lead upward upon little, having sat down but
 ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους.
 out of the boat he was teaching the crowds.
4 ὡς δὲ ἐπέπαυτο λαλῶν, εἶπεν πρὸς
 As but he ceased speaking, he said toward
 τὸν Σίμονα Ἐπανάγαγε εἰς τὸ βάθος
 the Simon Lead upward upon into the deep
 καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγρην.
 and lower the nets of you into catch.
5 καὶ ἀποκριθεὶς Σίμων εἶπεν Ἐπιστάτα,
 And having answered Simon said Instructor,
 δι' ὅλης νυκτὸς κοπιᾶσαντες οὐδὲν
 through whole night having toiled nothing
 ἐλάβομεν, ἐπὶ δὲ τῷ ῥήματί σου
 we took, upon but the saying of you
 χαλάσω τὰ δίκτυα. 6 καὶ τοῦτο
 I shall lower the nets. And this
 ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων
 having done they enclosed multitude of fishes
 πολὺ, διερήσαστο δὲ τὰ δίκτυα
 much, were being broken through but the nets
 αὐτῶν. 7 καὶ κατένευσαν τοῖς μετόχοις
 of them. And they motioned to the partners
 ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντος
 in the different boat of the (ones) having come
 συλλαβέσθαι αὐτοῖς· καὶ ἦλθαν, καὶ
 to give assistance to them; and they came, and
 ἔλησαν ἀμφοτέρω τὰ πλοῖα ὥστε βυθίζεσθαι
 they filled both the boats as-and to be sinking
 αὐτά. 8 ἰδὼν δὲ Σίμων Πέτρος
 them. Having seen but Simon Peter

5 On an occasion when the crowd was pressing close upon him and listening to the word of God, he was standing beside the lake of Genesaret. 2 And he saw two boats docked at the lakeside, but the fishermen had got out of them and were washing off their nets. 3 Going aboard one of the boats, which was Simon's, he asked him to pull away a bit from land. Then he sat down, and from the boat he began teaching the crowds. 4 When he ceased speaking, he said to Simon: "Pull out to where it is deep, and you men let down your nets for a catch." 5 But Simon in reply said: "Instructor, for a whole night we toiled and took nothing, but at your bidding I will lower the nets." 6 Well, when they did this, they enclosed a great multitude of fish. In fact, their nets began ripping apart. 7 So they motioned to their partners in the other boat to come and assist them; and they did come, and they filled both boats, so that these began to sink. 8 Seeing this, Simon Peter

προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων
fell down toward the knees of Jesus saying

Ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ
Go out from me, because male person

ἀμαρτωλός εἰμι, κύριε· 9 θάμβος γὰρ
sinful I am, Lord; astonishment for

περιέσχεν αὐτὸν καὶ πάντας τοὺς
overwhelmed him and all the (ones)

σὺν αὐτῷ ἐπὶ τῇ
together with him upon the

ἄγρα τῶν ἰχθύων ὧν
catch of the fishes of which

συνέλαβον, 10 ὁμοίως δὲ καὶ Ἰάκωβον
they took together, likewise but also James

καὶ Ἰωάνην υἱοῦς Ζεβεδαίου, οἱ ἦσαν
and John sons of Zebedee, who were

κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς
sharers to the Simon. And said toward

τὸν Σίμονα Ἰησοῦς Μὴ φοβοῦ· ἀπὸ τοῦ
the Simon Jesus Not be fearing; from the

νῦν ἀνθρώπους ἔση ζωγρῶν. 11 καὶ
now men you will be catching alive. And

καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν
having led down the boats upon the earth

ἀφέντες πάντα ἠκολούθησαν αὐτῷ.
having let go off all (things) they followed to him.

12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν
And it occurred in the to be him in

μῆτι τῶν πόλεων καὶ ἰδοὺ ἀνὴρ πλήρης
one of the cities and look! male person full

λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν
of leprosy; having seen but the Jesus

πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ
having fallen upon face he begged of him

λέγων Κύριε, ἐάν θέλῃς δύνασαι με
saying Lord, if ever you may will you are able me

καθαρίσαι. 13 καὶ ἐκτείνας τὴν
to make clean. And having stretched out the

χεῖρα ἤψατο αὐτοῦ λέγων Θέλω,
hand he touched him saying I am willing,

καθαρίσθητι· καὶ εὐθέως ἡ λέπρα
be you made clean; and immediately the leprosy

ἀπῆλθεν ἀπ' αὐτοῦ. 14 καὶ αὐτὸς
went off from him. And he

παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ
gave orders to him to no one to say, but

ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ
having gone off show yourself to the priest, and

προσένεγκε περὶ τοῦ καθαρισμοῦ σου
offer about the cleansing of you

fell down at the knees

of Jesus, saying: "De-
part from me, because

I am a sinful man,
Lord." 9 For at the

catch of fish which
they took up aston-
ishment overwhelmed

him and all those
with him, 10 and

likewise both James
and John, Zeb'edee's

sons, who were shar-
ers with Simon. But

Jesus said to Simon:
"Stop being afraid.

From now on you
will be catching men

alive." 11 So they
brought the boats

back to land, and
abandoned everything

and followed him.

12 On a further oc-
casion while he was in

one of the cities, look!
a man full of leprosy!

When he caught sight
of Jesus he fell upon

his face and begged
him, saying: "Lord,

if you just want to,
you can make me

clean." 13 And so,
stretching out his

hand, he touched him,
saying: "I want to. Be

made clean." And im-
mediately the leprosy

vanished from him.

14 And he gave the
man orders to tell no-

body: "But go off and
show yourself to the

priest, and make an
offering in connection

with your cleansing,

καθὼς προσέταξεν Μωυσῆς εἰς
 according as directed Moses into
 μαρτύριον αὐτοῖς. 15 διήρχετο δὲ
 witness to them. Was coming through but
 μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ
 rather the word about him, and
 συνήρχοντο ὄχλοι πολλοὶ ἀκούειν
 were coming together crowds many to be hearing
 καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν·
 and to be cured from the sicknesses of them;
 16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς
 he but was (one) retiring in the
 ἐρήμοις καὶ προσευχόμενος.
 desolate [places] and praying.

17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν
 And it occurred in one of the days
 καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν
 and he was (one) teaching, and were
 καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι
 (ones) sitting Pharisees and law teachers
 οἱ ἦσαν ἐληλυθότες ἐκ πάσης
 who were (ones) having come out of every
 κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ
 village of the Galilee and Judea and
 Ἰερουσαλήμ· καὶ δύναμις Κυρίου ἦν εἰς
 Jerusalem; and power of Lord was into
 τὸ ἰᾶσθαι αὐτόν. 18 καὶ ἰδοὺ ἄνδρες
 the to be healing him. And look! male persons
 φέροντες ἐπὶ κλίνης ἀνθρώπου ὃς ἦν
 bearing upon bed man who was
 παραλελυμένος, καὶ ἐζήτουν
 (one) having been paralyzed, and they were seeking
 αὐτὸν εἰσενεγκεῖν καὶ θεῖναι αὐτὸν ἐνώπιον
 him to bring in and to put him in sight
 αὐτοῦ. 19 καὶ μὴ εὐρόντες
 of him. And not having found

ποίας εἰσενέγκωσιν αὐτόν
 of what sort of [way] they might bring in him
 διὰ τὸν ὄχλον ἀναβάντες ἐπὶ τὸ
 through the crowd having stepped up upon the
 δῶμα διὰ τῶν κεράμων καθῆκαν αὐτόν
 roof through the tiles they let go down him
 σὺν τῷ κλινιδίῳ εἰς τὸ μέσον
 together with the little bed into the midst
 ἔμπροσθεν τοῦ Ἰησοῦ. 20 καὶ ἰδὼν
 in front of the Jesus. And having seen
 τὴν πίστιν αὐτῶν εἶπεν Ἄνθρωπε,
 the faith of them he said "Man,

just as Moses directed, for a witness to them." 15 But the word about him was spreading the more, and great crowds would come together to listen and to be cured of their sicknesses. 16 However, he continued in retirement in the deserts and praying.

17 In the course of one of the days he was teaching, and Pharisees and teachers of the law who had come out of every village of Galilee and Judea and Jerusalem were sitting there; and Jehovah's* power was there for him to do healing. 18 And, look! men carrying on a bed a man who was paralyzed, and they were seeking a way to bring him in and place him before him. 19 So, not finding a way to bring him in on account of the crowd, they climbed up to the roof, and through the tiling they let him down with the little bed among those in front of Jesus. 20 And when he saw their faith he said: "Man,

17* Jehovah's, J^{7-18.22-24}; Lord's, K^{AB}.

ἀφέωνταί σοι αἱ ἁμαρτίαι σου.
have been let go off to you the sins of you.

21 καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς
And started to be reasoning the scribes

καὶ οἱ Φαρισαῖοι λέγοντες Τίς ἐστὶν αὗτος
and the Pharisees saying Who is this

ὃς λαλεῖ βλασφημίας; τίς δύναται
who is speaking blasphemies? Who is able

ἁμαρτίας ἀφεῖναι εἰ μὴ μόνος ὁ θεός;
sins to be letting go off if not alone the God?

22 ἐπιγνούς δὲ ὁ Ἰησοῦς τοὺς
Having recognized but the Jesus the

διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν
reasonings of them having answered said

πρὸς αὐτοὺς Τί διαλογίζεσθε ἐν ταῖς
toward them? What are you reasoning in the

καρδίας ὑμῶν; 23 τί ἐστὶν
hearts of you? Which (thing) is

εὐκοπώτερον, εἶπεν Ἀφέωνταί σοι
easier, to say Have been let go off to you

αἱ ἁμαρτίαι σου, ἢ εἶπεν Ἐγειρε
the sins of you, or to say Be getting up

καὶ περιπάτει; 24 ἵνα δὲ
and be walking about? In order that but

εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου
you might know that the Son of the man

ἐξουσίαν ἔχει ἐπὶ τῆς γῆς
authority is having upon the earth

ἀφιέναι ἁμαρτίας — εἶπεν τῷ
to be letting go off sins — he said to the

παραλελυμένῳ Σοὶ λέγω,
(one) having been paralyzed To you I am saying,

ἔγειρε καὶ ἄρας τὸ κλινίδιον
Be getting up and having lifted up the little bed

σου πορεύου εἰς τὸν οἶκόν σου.
of you be going your way into the house of you.

25 καὶ παραχρῆμα ἀναστὰς ἐνώπιον
And instantly having stood up in sight

αὐτῶν, ἄρας ἐφ' ὃ
of them, having lifted up upon which

κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον
he was lying down, he went off into the house

αὐτοῦ δοξάζων τὸν θεόν. 26 Καὶ ἔκστασις
of him glorifying the God. And ecstasy

ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν
took all (them) and they were glorifying the

θεόν, καὶ ἐπλήσθησαν φόου λέγοντες ὅτι
God, and became filled of fear saying that

Εἶδαμεν παράδοξα σήμερον.
We saw strange (things) today.

your sins are forgiven you." 21 Thereupon

the scribes and the

Pharisees started to

reason, saying: "Who

is this that is speak-

ing blasphemies? Who

can forgive sins except

God alone?" 22 But

Jesus, discerning

their reasonings, said

in answer to them: "What

are you reasoning out in

your hearts? 23 Which

is easier, to say, 'Your

sins are forgiven you,'

or to say, 'Get up and

walk'? 24 But in

order for you to know

that the Son of man

has authority on the

earth to forgive

sins—" he said to the

paralyzed man: "I say

to you, Get up and

pick up your little bed and be on your way home." 25 And instantly he rose up before them, picked up what he used to lie on and went off to his home, glorifying God. 26 Then an ecstasy seized one and all, and they began to glorify God, and they became filled with fear, saying: "We have seen strange things today!"

27 Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ
And after these (things) he went out and
ἑθεάσατο τελώνην ὀνόματι Λευεὶν
beheld tax collector to name Levi
καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν
sitting upon the tax office, and he said
αὐτῷ Ἄκολουθει μοι. 28 καὶ
to him Be following to me. 28 And

καταλιπὼν πάντα ἀναστὰς
having left behind all (things) having stood up
ἠκολούθει αὐτῷ. 29 Καὶ ἐποίησεν
he was following to him. 29 And ἐποίησεν
made

δοξὴν μεγάλην Λευεὶς αὐτῷ ἐν τῇ
reception feast great Levi to him in the
οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολὺς
house of him; and was crowd much

τελωνῶν καὶ ἄλλων οἱ ἦσαν μετ'
of tax collectors and of others who were with
αὐτῶν κατακείμενοι. 30 καὶ ἐγόγγυζον
them lying down. 30 And were murmuring

οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν
the Pharisees and the scribes of them
πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες
toward the disciples of him saying

Διὰ τί μετὰ τῶν τελωνῶν καὶ
Through what with the tax collectors and
ἀμαρτωλῶν ἐσθίετε καὶ πίνετε;
sinners are you eating and are you drinking?

31 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν
And having answered the Jesus said
πρὸς αὐτούς Οὐ χρειαὶν ἔχουσιν οἱ
toward them Not need are having the

ὕγιαίνοντες ἰατροῦ ἀλλὰ οἱ
(ones) being healthy of healer but the (ones)
κακῶς ἔχοντες· 32 οὐκ ἐλήλυθα καλέσαι
badly having; not I have come to call

δικαίους ἀλλὰ ἀμαρτωλοὺς εἰς μετάνοιαν.
righteous (ones) but sinners into repentance.

33 Οἱ δὲ εἶπαν πρὸς αὐτόν Οἱ
The (ones) but said toward him The
μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ
disciples of John are fasting frequently and

δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ
supplications are making, likewise also the (ones)
τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν
of the Pharisees, the (ones) but to you are eating

καὶ πίνουσιν. 34 ὁ δὲ Ἰησοῦς εἶπεν
and are drinking. The but Jesus said
πρὸς αὐτούς Μὴ δύνασθε τοὺς υἱοὺς τοῦ
toward them Not you are able the sons of the

27 Now after these things he went out and beheld a tax collector named Le'vi sitting at the tax office, and he said to him: "Be my follower."

28 And leaving everything behind he rose up and went following him. 29 Also, Le'vi

spread a big reception feast for him in his house; and there was a great crowd of tax collectors and others

who were with them reclining at the meal. 30 At this the Phari-

sees and their scribes began murmuring to his disciples, saying:

"Why is it you eat and drink with tax collectors and sinners?"

31 In reply Jesus said to them: "Those who are healthy do not

need a physician, but those who are ailing do. 32 I have come to call, not righteous

persons, but sinners to repentance."

33 They said to him: "The disciples of John fast frequently

and offer supplications, and so do those of the Pharisees, but yours eat and drink."

34 Jesus said to them: "You cannot make the friends of the

νυμφῶνος ἐν ᾧ ὁ νυμφίος
 bridechamber in which [time] the bridegroom
 μετ' αὐτῶν ἐστὶν ποιῆσαι νηστεύσαι;
 with them is to make to fast?
 35 ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν
 Will come but days, and whenever
 ἀπαρθῆ ἀπ' αὐτῶν ὁ
 may have been removed from them the
 νυμφίος τότε νηστεύσουσιν ἐν ἐκείναις ταῖς
 bridegroom then they will fast in those the
 ἡμέραις.
 days.

36 Ἐλεγεν δὲ καὶ παραβολὴν πρὸς
 He was saying but also parable toward
 αὐτοῦς ὅτι οὐδεὶς ἐπιβλημα ἀπὸ
 them that No one cast-upon (piece) from
 ἱματίου καινοῦ σχίσας ἐπιβάλλει
 outer garment new having torn he casts on
 ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μῆγε,
 upon outer garment old; if but not at least,
 καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ
 also the new will tear away and to the old
 οὐ συμφωνεῖ τὸ ἐπιβλημα τὸ ἀπὸ
 not will sound with the cast-upon (piece) the from
 τοῦ καινοῦ. 37 καὶ οὐδεὶς βάλλει οἶνον νέον
 the new. And no one throws wine new
 εἰς ἀσκοὺς παλαιούς· εἰ δὲ μῆγε,
 into skin bags old; if but not at least,
 ῥήξει ὁ οἶνος ὁ νέος τοῦς ἀσκοὺς,
 will burst the wine the new the skin bags,
 καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ
 and it will be spilled out and the skin bags
 ἀπολοῦνται· 38 ἀλλὰ οἶνον νέον εἰς
 will be destroyed; but wine new into
 ἀσκοὺς καινοὺς βλητέον. 39 Οὐδεὶς
 skin bags new (ones) to be thrown. No one
 πιὼν παλαιὸν θέλει νέον λέγει
 having drunk old is willing new; he is saying
 γάρ· Ὁ παλαιὸς χρηστὸς ἐστίν.
 for The old nice is.

6 Ἐγένετο δὲ ἐν σαββάτῳ
 It occurred but in sabbath
 διαπορεύεσθαι αὐτὸν διὰ
 to be going his way through him through
 σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ
 sowings, and were plucking the disciples of him
 καὶ ἤσθιον τοῦς στάχυας ψάχοντες
 and were eating the heads of grain rubbing
 ταῖς χερσίν. 2 Τινὲς δὲ τῶν Φαρισαίων
 to the hands. Some but of the Pharisees

bridegroom fast while
 the bridegroom is
 with them, can you?
 35 Yet days will come
 when the bridegroom
 will indeed be taken
 away from them; then
 they will fast in those
 days."

36 Further, he
 went on to give an
 illustration to them:
 "No one cuts a patch
 from a new outer
 garment and sews
 it onto an old outer
 garment; but if he
 does, then both the
 new patch tears away
 and the patch from
 the new garment does
 not match the old.

37 Moreover, no one
 puts new wine into
 old wineskins; but
 if he does, then the
 new wine will burst
 the wineskins, and
 it will be spilled out
 and the wineskins will
 be ruined. 38 But
 new wine must be put
 into new wineskins. 39
 No one that has
 drunk old wine wants
 new; for he says, "The
 old is nice."

6 Now on a sabbath
 he happened to
 be passing through
 grainfields, and his
 disciples were pluck-
 ing and eating the
 heads of grain, rub-
 bing them with their
 hands. 2 At this
 some of the Pharisees

Εἶπαν Τί ποιεῖτε ὃ οὐκ ἔξεστιν
said Why are you doing which not is lawful
τοῖς σάββασιν; 3 καὶ ἀποκριθεὶς
to the sabbaths? And having answered

πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς Οὐδὲ
toward them said the Jesus Neither

τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυεὶδ ὅτε
this did you read which did David when
ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ;
he got hungry he and the (ones) with him?

4 ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ
How he entered into the house of the God

καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν
and the loaves of the presentation having taken

ἔφαγεν καὶ ἔδωκεν τοῖς μετ' αὐτοῦ,
he ate and gave to the (ones) with him,

οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους
which not it is lawful to eat if not alone

τοὺς ἱερεῖς; 5 καὶ ἔλεγεν αὐτοῖς
the priests? And he was saying to them

Κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ
Lord is of the sabbath the Son of the

ἀνθρώπου.
man.

6 Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ
It occurred but in different sabbath

εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ
to enter him into the synagogue and

διδάσκειν· καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ
to be teaching; and was man there and the

χειρ αὐτοῦ ἡ δεξιὰ ἦν ξηρὰ;
hand of him the right was dry;

7 παρατηροῦντο δὲ αὐτὸν οἱ γραμματεῖς
were observing beside but him the scribes

καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ
and the Pharisees if in the sabbath

θεραπεύει, ἵνα εὕρωσιν
he is curing, in order that they might find

κατηγορεῖν αὐτοῦ. 8 αὐτὸς δὲ ᾔδει τοὺς
to be accusing him. He but had known the

διαλογισμοὺς αὐτῶν, εἶπεν δὲ
reasonings of them, said but

τῷ ἀνδρὶ τῷ ξηρᾷ
to the male person to the (one) dry

ἔχοντι τὴν χεῖρα "Ἐγειρε
having the hand Be getting up

καὶ στήθι εἰς τὸ μέσον· καὶ ἀναστὰς
and stand into the midst; and having stood up

ἔστη. 9 εἶπεν δὲ ὁ Ἰησοῦς πρὸς
he stood. Said but the Jesus toward

said: "Why are you doing what is not lawful on the sabbath?"

3 But Jesus said in reply to them: "Have you never read the very thing David did when he and the men with him got hungry?"

4 How he entered into the house of God and received the loaves of presentation and ate and gave some to the men with him, which it is lawful for no one to eat but for the priests only?" 5 And he went on to say to them: "Lord of the sabbath is what the Son of man is."

6 In the course of another sabbath he entered into the synagogue and began teaching. And there was a man present whose right hand was withered. 7 The scribes and the Pharisees were now watching him closely to see whether he would cure on the sabbath, in order to find some way to accuse him. 8 He, however, knew their reasonings, yet he said to the man with the withered hand: "Get up and stand in the center." And he rose and took his stand. 9 Then Jesus said to

αὐτούς Ἐπερωτῶ ὑμᾶς, εἰ ἔξεστιν τῷ
 them I inquire upon you, If it is lawful to the
 σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι,
 sabbath to do good or to do bad,

ψυχὴν σῶσαι ἢ ἀπολέσαι; 10 καὶ
 soul to save or to destroy? And

περιβλεψάμενος πάντας αὐτοὺς εἶπεν
 having looked around at all them he said

αὐτῷ Ἐκτεινον τὴν χεῖρά σου ὁ
 to him Stretch out the hand of you; the (one)

δὲ ἐποίησεν, καὶ ἀπεκατεστάθη ἡ χεὶρ
 but did, and was restored the hand

αὐτοῦ. 11 Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας,
 of him. They but became filled of madness,

καὶ διελάλουν πρὸς ἀλλήλους τί
 and were talking through toward one another what

ἂν ποιήσαιεν τῷ Ἰησοῦ.
 likely they would do to the Jesus.

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις
 It happened but in the days these

ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος
 to go out him into the mountain

προσεύξασθαι, καὶ ἦν
 to pray, and he was

διανυκτερεύων ἐν τῇ προσευχῇ
 continuing through the night in the prayer

τοῦ θεοῦ. 13 καὶ ὅτε ἐγένετο ἡμέρα,
 of the God. And when it became day,

προσεφώνησεν τοὺς μαθητὰς αὐτοῦ,
 he sounded toward [himself] the disciples of him,

καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς
 and having chosen from them twelve, whom

καὶ ἀποστόλους ὠνόμασεν, 14 Σίμωνα ὃν
 also apostles he named, Simon whom

καὶ ὠνόμασεν Πέτρον καὶ Ἀνδρέαν τὸν
 also he named Peter and Andrew the

ἀδελφὸν αὐτοῦ καὶ Ἰάκωβον καὶ Ἰωάννην καὶ
 brother of him and James and John and

Φίλιππον καὶ Βαρθολομαῖον 15 καὶ Μαθθαῖον
 Philip and Bartholomew and Matthew

καὶ Θωμᾶν καὶ Ἰακώβου Ἀλφαίου καὶ
 and Thomas and James of Alphaeus and

Σίμωνα τὸν καλούμενον Ζηλωτὴν 16 καὶ
 Simon the (one) being called Zealot and

Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριῶθ ὃς
 Judas of James and Judas Iscariot who

ἐγένετο προδότης,
 became betrayer,

17 καὶ καταβάς μετ' αὐτῶν
 and having come down with them

them: "I ask you men, Is it lawful on the sabbath to do good or to do injury, to save or to destroy a soul?"

10 And after looking around at them all, he said to the man: "Stretch out your hand." He did so, and his hand was restored. 11 But they became filled with madness, and they began to talk over with one another what they might do to Jesus.

12 In the progress of these days he went out into the mountain to pray, and he continued the whole night in prayer to God. 13 But when it became day he called his disciples to him and chose from among them twelve, whom he also named apostles: 14 Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, 15 and Matthew and Thomas, and James [the son] of Alphaeus, and Simon who is called "the zealous one," 16 and Judas [the son] of James, and Judas Iscariot, who turned traitor.

17 And he came down with them

ἔστη ἐπὶ τόπου πεδινού, καὶ ὄχλος πολὺς
 he stood upon place level, and crowd much
 μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ
 of disciples of him, and multitude much of the
 λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ
 people from all the Judea and
 Ἰερουσαλὴμ καὶ τῆς παραλίου
 Jerusalem and the maritime [country]
 Τύρου καὶ Σιδῶνος, οἱ ἦλθαν ἀκούσαι αὐτοῦ

of Tyre and Sidon, who came to hear him
 καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν·
 and to be healed from the sicknesses of them;

18 καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων
 and the (ones) being troubled from spirits

ἀκαθάρτων ἔθερα εὐόντο· 19 καὶ πᾶς ὁ
 unclean were being cured; and all the

ὄχλος ἐζήτουν ἅπτεσθαι αὐτοῦ, ὅτι
 crowd were seeking to be touching him, because

δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ
 power beside him was coming out and

ἰᾶτο πάντας.
 was healing all.

20 Καὶ αὐτὸς ἐπάρας τοὺς
 And he having lifted upon the

ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ
 eyes of him into the disciples of him

ἔλεγεν
 was saying

Μακάριοι οἱ πτωχοί, ὅτι
 Happy the poor (ones), because

ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
 yours is the kingdom of the God.

21 μακάριοι οἱ πεινῶντες νῦν, ὅτι
 Happy the (ones) hungering now, because

χορτασθήσεσθε.
 you will be satiated.

μακάριοι οἱ κλαίοντες νῦν, ὅτι
 Happy the (ones) weeping now, because

γελάσετε.
 you will laugh.

22 μακάριοι ἐστε ὅταν μισήσωσιν ὑμᾶς
 Happy you are whenever might hate you

οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν
 the men, and whenever they might separate

ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ
 you and might reproach and might throw out the

ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ
 name of you as wicked on account of the Son

τοῦ ἀνθρώπου 23 χάρητε ἐν ἐκείνῃ τῇ
 of the man; may you rejoice in that the

and took his station
 on a level place, and
 there was a great
 crowd of his disciples,
 and a great multitude
 of people from all of
 Ju-de'a and Jerusalem

and the maritime
 country of Tyre and
 Sidon, who came
 to hear him and
 be healed of their
 sicknesses. 18 Even

those troubled with
 unclean spirits were
 cured. 19 And
 all the crowd were
 seeking to touch him,
 because power was
 going out of him and
 healing them all.

20 And he lifted
 up his eyes upon his
 disciples and began
 to say:

"Happy are you
 poor, because yours is
 the kingdom of God.

21 "Happy are you
 who hunger now,
 because you will be
 filled.

"Happy are you who
 weep now, because
 you will laugh.

22 "Happy are you
 whenever men hate
 you, and whenever
 they exclude you and
 reproach you and cast
 out your name as
 wicked for the sake
 of the Son of man.

23 Rejoice in that

ἡμέρα καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς
 day and leap you, look! for the reward
 ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ
 of you much in the heaven; according to the
 αὐτὰ γὰρ ἐποίουν τοῖς προφήταις
 very (things) for were doing to the prophets
 οἱ πατέρες αὐτῶν.
 the fathers of them.

24 Πλὴν οὐαὶ ὑμῖν τοῖς
 Besides woe to you the
 πλουσίοις, ὅτι ἀπέχετε τὴν
 rich (ones), because you are having back the
 παράκλησιν ὑμῶν.
 consolation of you.

25 οὐαὶ ὑμῖν, οἱ
 Woe to you, the (ones)
 ἐμπεπλησμένοι νῦν, ὅτι
 having been filled within now, because
 πεινάσετε.
 you will hunger.

οὐαί, οἱ γελῶντες νῦν, ὅτι
 Woe, the (ones) laughing now, because
 πενθήσετε καὶ κλαύσετε.
 you will mourn and you will weep.

26 οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσιν
 Woe whenever finely you might say
 πῦτες οἱ ἄνθρωποι, κατὰ τὰ
 all the men, according to the
 αὐτὰ γὰρ ἐποίουν τοῖς
 very (things) for were doing to the
 ψευδοπροφήταις οἱ πατέρες αὐτῶν.
 false prophets the fathers of them.

27 Ἀλλὰ ὑμῖν λέγω τοῖς
 But to you I am saying to the (ones)
 ἀκούουσιν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν,
 hearing, Be you loving the enemies of you,
 καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,
 finely be you doing to the (ones) hating you.

28 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,
 be you blessing the (ones) cu sing you,
 προσεύχεσθε περὶ τῶν ἐπηρεαζόντων
 be you praying about the (ones) insulting
 ὑμᾶς. 29 τῷ τύπτοντί σε ἐπὶ τὴν
 you. To the (one) smiting you upon the

σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ
 cheek be offering also the other, and from
 τοῦ αἵροντός σου τὸ ἱμάτιον καὶ
 the (one) lifting up of you the outer garment also
 τὸν χιτῶνα μὴ κωλύσης.
 the undergarment not you should keep back,

day and leap, for, look! YOUR reward is great in heaven, for those are the same things their forefathers used to do to the prophets.

24 "But woe to you rich persons, because you are having YOUR consolation in full.

25 "Woe to you who are filled up now, because you will go hungry.

"Woe, you who are laughing now, because you will mourn and weep.

26 "Woe, whenever all men speak well of you, for things like these are what their forefathers did to the false prophets.

27 "But I say to you who are listening, Continue to love YOUR enemies, to do good to those hating you, 28 to bless those cursing you, to pray for those who are insulting you. 29 To him that strikes you on the one cheek, offer the other also; and from him that takes away your outer garment, do not withhold even the undergarment.

30 παντι αἰτοῦντι σε δίδου, καὶ
 To everyone asking you be giving, and
 ἀπὸ τοῦ αἶροντος τὰ σὰ μὴ
 from the (one) lifting up the your (things) not
 ἀπαίτει.
 be asking back.

31 καὶ καθὼς θέλετε ἵνα
 And according as you are willing in order that
 ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ποιεῖτε
 may do to you the men, be you doing
 αὐτοῖς ὁμοίως.
 to them likewise.

32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας
 And if you are loving the (ones) loving
 ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ
 you, of what sort to you favor is it? Also for
 οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοῦς
 the sinners the (ones) loving them
 ἀγαπῶσιν. 33 καὶ γὰρ ἔάν
 they are loving. And for if ever

ἀγαθοποιήτε τοὺς
 you may be doing good to the (ones)
 ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν χάρις
 doing good to you, of what sort to you favor
 ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ
 is it? Also the sinners the very (thing)
 ποιοῦσιν. 34 καὶ ἔάν δανίσητε παρ'
 are doing. And if ever you might lend beside
 ὧν ἐλπίζετε λαβεῖν, ποία
 which (ones) you are hoping to receive, of what sort
 ὑμῖν χάρις ἐστίν; καὶ ἁμαρτωλοὶ
 to you favor is it? Also sinners
 ἁμαρτωλοῖς δανίζουσιν ἵνα
 to sinners are lending in order that

ἀπολάβωσιν τὰ ἴσα.
 they might get back the equal (things).

35 πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν
 Besides be you loving the enemies of you
 καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν
 and be you doing good and be you lending nothing
 ἀπελπίζοντες· καὶ ἔσται ὁ μισθός
 hoping [to get] back; and will be the reward

ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ Ὑψίστου,
 of you much, and you will be sons of Most High.

ὅτι αὐτὸς χρηστός ἐστίν ἐπὶ τοῦς
 because he kind is upon the
 ἀχαρίστους καὶ πονηροὺς.
 unthankful and wicked.

36 Γίνεσθε οἰκτίρμονες καθὼς
 Continue you becoming merciful according as

30 Give to everyone asking you, and from the one taking your things away do not ask [them] back.

31 "Also, just as you want men to do to you, do the same way to them.

32 "And if you love those loving you, of what credit is it to you? For even the sinners love those loving them. 33 And if you do good to those doing good to you, really of what credit is it to you? Even the sinners do the same. 34 Also, if you lend [without interest] to those from whom you hope to receive, of what credit is it to you? Even sinners lend [without interest] to sinners that they may get back as much. 35 To

the contrary, continue to love YOUR enemies and to do good and to lend [without interest], not hoping for anything back; and YOUR reward will be great, and you will be sons of the Most High, because he is kind toward the unthankful and wicked.

36 Continue becoming merciful, just as

ὁ πατήρ ὑμῶν οἰκτίρων ἐστίν·
the Father of you merciful is:

37 καὶ μὴ κρίνετε, καὶ οὐ μὴ
and not be you judging, and not
κριθῆτε· καὶ μὴ
you should be judged; and not

καταδικάζετε, καὶ οὐ μὴ
be you condemning, and not

καταδικασθῆτε. ἀπολύετε,
you might be condemned. Be you releasing,

καὶ ἀπολυθήσεσθε· 38 δίδετε, καὶ
and you will be released; be you giving, and

δοθήσεται ὑμῖν· μέτρον
it will be given to you; measure

καλόν πεπιεσμένον
fine having been pressed down

σεσαλευμένον ὑπερεκχυννόμενον
having been shaken [together] overflowing

δώσουσιν εἰς τὸν κόλπον ὑμῶν·
they will give into the bosom of you;

ὃ γὰρ μέτρον μετρεῖτε
to what for measure you are measuring

ἀντιμετρηθήσεται ὑμῖν.
it will be measured in return to you.

39 Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς
He said but also parable to them

Μὴτι δύναται τυφλὸς τυφλὸν
Not what is able blind [man] blind [man]

ὀδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον
to be guiding? Not both into pit

έμπεσοῦνται; 40 οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν
will fall in? Not is disciple over the

διδάσκαλον, κατηρισμένους δὲ
teacher, having been adjusted down but

πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.
everyone will be as the teacher of him.

41 Τί δὲ βλέπεις τὸ κάρφος τὸ
Why but you are seeing the straw the (one)

ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ
in the eye of the brother of you, the but

δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ
rafter the (one) in the own eye not

κατανοεῖς; 42 πῶς δύνασαι
you are perceiving? How are you able

λέγειν τῷ ἀδελφῷ σου Ἄδελφέ,
to be saying to the brother of you Brother,

ἄφες ἐκβάλλω τὸ κάρφος τὸ ἐν
let go off I might throw out the straw the (one) in

τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ
the eye of you, very (one) the in the

YOUR Father is
merciful.

37 "Moreover, stop
judging, and you

will by no means
be judged; and stop

condemning, and you
will by no means be

condemned. Keep
on releasing, and

you will be released.
38 Practice giving,

and people will give
to you. They will

pour into your laps a
fine measure, pressed

down, shaken together
and overflowing. For

with the measure that
you are measuring

out, they will measure
out to you in return."

39 Then he also
spoke an illustration

to them: "A blind
man cannot guide a

blind man, can he?
Both will tumble

into a pit, will they
not? 40 A pupil is

not above his teacher,
but everyone that is

perfectly instructed
will be like his teacher.

41 Why, then,
do you look at the

straw that is in your
brother's eye, but do

not observe the rafter
that is in your own

eye? 42 How can you
say to your brother,

'Brother, allow me
to extract the straw

that is in your eye,'
while you yourself

ὄφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτά,
eye of you rafter not seeing? Hypocrite,
ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ
throw out first the rafter from the eye
σου, καὶ τότε διαβλέψεις τὸ κάρφος
of you, and then you will clearly see the straw
τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου
the (one) in the eye of the brother of you
ἐκβαλεῖν.
to throw out.

43 Οὐ γὰρ ἔστιν δένδρον καλὸν ποιοῦν
Not for is tree fine making
καρπὸν σαπρὸν, οὐδὲ πάλιν δένδρον σαπρὸν
fruit rotten, neither again tree rotten
ποιοῦν καρπὸν καλόν. 44 Ἐκαστον γὰρ δένδρον
making fruit fine. 44 Each for tree
ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ
out of the own fruit is being known; not
γὰρ ἐξ ἀκανθῶν συλλέγουσιν σύκα,
for out of thorns they are gathering figs,
οὐδὲ ἐκ βάτου σταφυλὴν
nor out of thornbush grapes
τρυγῶσιν. 45 ὁ ἀγαθὸς ἄνθρωπος
they are cutting off. 45 The good man
ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδιάς
out of the good treasure of the heart
προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς
brings forth the good (thing), and the wicked (one)
ἐκ τοῦ πονηροῦ προφέρει τὸ
out of the wicked [treasure] brings forth the
πονηρόν· ἐκ γὰρ περισσεύματος
wicked (thing); out of for abundance
καρδίας λαλεῖ τὸ στόμα αὐτοῦ.
of heart speaks the mouth of him.

46 Τί δέ με καλεῖτε Κύριε κύριε, καὶ
Why but me are you calling Lord Lord, and
οὐ ποιεῖτε ἃ λέγω; 47 πᾶς
not you are doing what I am saying? Everyone
ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου
the (one) coming toward me and hearing of me
τῶν λόγων καὶ ποιῶν αὐτοῦς, ὑποδείξω ὑμῖν
the words and doing them, I shall show to you
τίνι ἑστὶν ὁμοίος· 48 ὁμοίος ἐστὶν ἀνθρώπῳ
to whom he is like; 48 like he is to man
οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν καὶ
building house who dug and
ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τῇ
deepened and put foundation upon the
πέτρᾳ· πλημμύρης δὲ γενομένης
rock-mass; of flood-tide but having occurred

are not looking at
the rafter in that eye
of yours? Hypocrite!
First extract the raf-
ter from your own eye,
and then you will see
clearly how to extract
the straw that is in
your brother's eye.

43 "For there is not
a fine tree producing
rotten fruit; again
there is not a rotten
tree producing fine
fruit. 44 For each
tree is known by
its own fruit. For
example, people
do not gather figs
from thorns, nor do
they cut grapes off
a thornbush. 45 A
good man brings forth
good out of the good
treasure of his heart,
but a wicked man
brings forth what
is wicked out of his
wicked [treasure];
for out of the heart's
abundance his mouth
speaks.

46 "Why, then, do
you call me 'Lord!
Lord!' but do not
do the things I say?
47 Everyone that
comes to me and
hears my words and
does them, I will show
you whom he is like:
48 He is like a man
building a house, who
dug and went down
deep and laid a founda-
tion upon the rock-
mass. Consequently,
when a flood arose,

προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ,
broke toward the river to the house that,
καὶ οὐκ ἴσχυσεν σαλεύσαι αὐτὴν
and not was strong enough to shake it

διὰ τὸ καλῶς οἰκοδομηθῆσαι αὐτήν.
through the finely to be built it.

49 ὁ δὲ ἀκούσας καὶ μὴ ποιήσας
The (one) but having heard and not having done

ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν
like is to man having built house

ἐπὶ τὴν γῆν χωρὶς θεμελίου, ἣ
upon the ground apart from foundation, to which

προσέρηξεν ὁ ποταμὸς, καὶ εὐθύς
broke toward the river, and at once

συνέπεσεν, καὶ ἐγένετο τὸ ῥῆγμα τῆς
it collapsed, and became the breaking up of the

οἰκίας ἐκείνης μέγα.
house that great.

7 Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα
Since he completed all the sayings

αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν
of him into the hearings of the people, he entered

εἰς Καφαρναοῦμ. 2 Ἐκατοντάρχου δέ
into Capernaum. Of centurion but

τινος δούλου κακῶς ἔχων ἤμελλον
of any slave badly having was about

τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος.
to be deceasing, who was to him in honor.

3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ
Having heard but about the Jesus

ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν
he sent off toward him older men of the

Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως
Jews, requesting him so that

ἔλθων διασώσῃ τὸν δούλον
having come he should save through the slave

αὐτοῦ. 4 οἱ δὲ παραγενόμενοι
of him. The (ones) but having come to be beside

πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν
toward the Jesus were entreating him

σπουδαίως λέγοντες ὅτι ἀξιὸς ἐστὶν
speedily saying that worthy he is

ᾧ παρέξῃς τοῦτο, 5 ἀγαπᾷ γὰρ
to whom you will confer this, he is loving for

τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτοῦ
the nation of us and the synagogue he

ᾧκοδόμησεν ἡμῖν. 6 ὁ δὲ Ἰησοῦς
built to us. The but Jesus

ἐπορεύετο σὺν αὐτοῖς. ἤδη
was going his way together with them. Already

the river dashed against that house, but was not strong enough to shake it, because of its being well built. 49 On the other hand, he who hears and does not do, is like a man who built a house upon the ground without a foundation. Against it the river dashed, and immediately it collapsed, and the ruin of that house became great."

7 When he had completed all his sayings in the hearing of the people, he entered into Capernaum. 2 Now a certain army officer's slave, who was dear to him, was ailing and was about to pass away. 3 When he heard about Jesus, he sent forth older men of the Jews to him to ask him to come and bring his slave safely through. 4 Then those that came up to Jesus began to entreat him earnestly, saying: "He is worthy of your conferring this upon him, 5 for he loves our nation and he himself built the synagogue for us." 6 So Jesus started off with them. But when

δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς
 but of him not far being distant from the
 οἰκίας ἔπεμψεν φίλους ὁ ἑκατοντάρχης
 house sent friends the centurion
 λέγων αὐτῷ Κύριε, μὴ σκύλλου, οὐ
 saying to him Lord, not be bothering yourself, not
 γὰρ ἰκανός εἰμι ἵνα ὑπὸ τὴν στέγην
 for sufficient I am in order that under the roof
 μου εἰσέλθῃς· 7 διὸ οὐδὲ
 of me you should enter; through which not-but
 ἑμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν·
 myself I considered worthy toward you to come;
 ἀλλὰ εἶπε λόγῳ, καὶ ἰαθήτω ὁ παῖς
 but say to word, and let be healed the boy
 μου· 8 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ
 of me; also for I man am under
 ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἑμαυτὸν
 authority being stationed, having under myself
 στρατιώτας, καὶ λέγω τούτῳ
 soldiers, and I am saying to this (one)
 Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ
 Be on your way, and he is on his way, and to another
 ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ
 Be coming, and he is coming, and to the slave
 μου Ποίησον τοῦτο, καὶ ποιεῖ.
 of me Do this, and he is doing.
 9 ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς
 Having heard but these (things) the Jesus
 ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ
 wondered at him, and having turned to the
 ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν Λέγω
 following to him crowd he said I am saying
 ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν
 to you, Not but in the Israel so great faith
 εὑρον. 10 καὶ ὑποστρέψαντες εἰς τὸν οἶκον
 I found. And having returned into the house
 οἱ πεμφθέντες εὑρον τὸν δούλον
 the (ones) having been sent found the slave
 ὑγιαίνοντα,
 being in health.

11 Καὶ ἐγένετο ἐν τῷ ἑξῆς
 And it occurred in the of subsequence
 ἐπορεύθη εἰς πόλιν καλουμένην Ναὶν,
 he went his way into city being called Nain,
 καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ
 and were going with him the disciples of him
 καὶ ὄχλος πολὺς. 12 ὡς δὲ ἤγγισεν τῇ
 also crowd much. As but he got near the
 πύλῃ τῆς πόλεως, καὶ ἰδοὺ
 gate of the city, and look!

he was not far from the house, the army officer had already sent friends to say to him: "Sir, do not bother, for I am not fit to have you come in under my roof. 7 For that reason I did not consider myself worthy to come to you. But say the word, and let my servant be healed. 8 For I too am a man placed under authority, having soldiers under me, and I say to this one, 'Be on your way!' and he is on his way, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it." 9 Well, when Jesus heard these things he marveled at him, and he turned to the crowd following him and said: "I tell you, Not even in Israel have I found so great a faith." 10 And those that had been sent, on getting back to the house, found the slave in good health.

11 Closely following this he traveled to a city called Nain, and his disciples and a great crowd were traveling with him. 12 As he got near the gate of the city, why, look!

ἔξεκομίζετο τεθνηκῶς μονογενῆς
was being brought out having died only-begotten
υἱὸς τῆ μητρὶ αὐτοῦ, καὶ αὐτὴ ἦν χήρα,
son to the mother of him, and she was widow,
καὶ ὄχλος τῆς πόλεως ἰκανὸς ἦν σὺν
and crowd of the city sufficient was together with
αὐτῇ. 13 καὶ ἰδὼν αὐτὴν ὁ κύριος
her. And having seen her the Lord

ἔσπλαγχνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ
was moved with pity upon her and said to her
Μὴ κλαῖε. 14 καὶ προσελθὼν
Not be weeping. And having come toward
ἤψατο τῆς σοροῦ, οἱ δὲ
he touched the bier, the (ones) but
βαστάζοντες ἔστησαν, καὶ εἶπεν Νεανίσκα,
carrying stood [still], and he said Young man,
σοὶ λέγω, ἐγέρθητι. 15 καὶ ἀνεκάθισεν
to you I am saying, Be raised up. And sat up

ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ
the dead (one) and started to be speaking, and
ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. 16 Ἐλαβεν
he gave him to the mother of him. Took
δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν
but fear all (them), and they were glorifying the
θεὸν λέγοντες ὅτι Προφήτης μέγας
God saying that Prophet great
ἠγέρθη ἐν ἡμῖν, καὶ ὅτι
was raised up in us, and that

Ἐπεσκέψατο ὁ θεὸς τὸν λαὸν
Turned his attention upon the God the pe ple
αὐτοῦ. 17 καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν
of him. And went out the word this in
ὅλη τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ
whole the Judea about him and to all
τῇ περιχώρῳ.
the surrounding country.

18 Καὶ ἀπήγγειλαν Ἰωάνει οἱ μαθηταὶ
And they reported back to John the disciples
αὐτοῦ περὶ πάντων τούτων. 19 καὶ
of him about all these (things). And
προσκαλεσάμενος δύο τινὰς
having called toward himself two some ones
τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἔπεμψεν
of the disciples of him the John sent
πρὸς τὸν κύριον λέγων Σὺ εἶ ὁ
toward the Lord saying You are the (one)
ἐρχόμενος ἢ ἕτερον προσδοκῶμεν;
coming or different (one) we are expecting?
20 παραγενόμενοι δὲ πρὸς αὐτὸν
Having come to be alongside but toward him

there was a dead man being carried out, the only-begotten son of his mother. Besides, she was a widow. A considerable crowd from the city was also with her. 13 And when the Lord caught sight of her, he was moved with pity for her, and he said to her: "Stop weeping." 14 With that he approached and touched the bier, and the bearers stood still, and he said: "Young man, I say to you, Get up!" 15 And the dead man sat up and started to speak, and he gave him to his mother. 16 Now fear seized them all, and they began to glorify God, saying: "A great prophet has been raised up among us," and, "God has turned his attention to his people." 17 And this news concerning him spread out into all Jude'a and all the surrounding country.

18 Now John's disciples reported to him about all these things. 19 So John summoned a certain two of his disciples and sent them to the Lord to say: "Are you the Coming One or are we to expect a different one?" 20 When they came up to him

οἱ ἄνδρες εἶπαν Ἰωάννης ὁ βαπτιστῆς
the male persons said John the Baptist
ἀ ἐστεῖλεν ἡμᾶς πρὸς σὲ λέγων Σὺ εἶ
sent off us toward you saying You are

ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;
the (one) coming or another we are expecting?

21 ἐν ἐκείνῃ τῇ ὥρᾳ ἔθερά ευσεν πολλοὺς
In that the hour he cured many

ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων
from sicknesses and scourges and spirits

πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο
wicked, and to blind (ones) many he favored

βλέπειν. 22 καὶ ἀποκριθεὶς εἶπεν
to be seeing. And having answered he said

αὐτοῖς Πορευθέντες ἀπαγγείλατε
to them Having gone your way report back

Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε·
to John what (things) you saw and you heard;

τυφλοὶ ἀναβλέπουσιν, χωλοὶ
blind (ones) are seeing again, lame (ones)

περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ
are walking about, lepers are being cleansed and

κωφοὶ ἀκούουσιν, νεκροὶ
deaf (ones) are hearing, dead (ones)

ἐγείρονται, τωχοὶ
are being raised up, poor (ones)

εὐαγγελίζονται. 23 καὶ μακάριός
are being told the good news; and happy

ἐστὶν ὃς ἐάν μὴ σκανδαλισθῇ ἐν ἐμοί.
he is who if ever not might be stumbled in me.

24 Ἀπελθόντων δὲ τῶν ἀγγέλων
Having gone off but of the messengers

Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς
of John he started to be saying toward the

ὄχλους περὶ Ἰωάννου τί ἐξήλθατε
crowds about John What did you go out

εἰς τὴν ἔρημον θεάσασθαι; κάλαμον
into the desolate (place) to view? Reed

ὑπὸ ἀνέμου σαλευόμενον; 25 ἀλλὰ τί
by wind being shaken? But what

ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς
did you go out to see? Man in soft

ἱματίοις ἡμφιεσμένον; Ἴδου
outer garments having put on about himself? Look!

οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ
The (ones) in dress splendid and luxury

ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσὶν. 26 ἀλλὰ
existing in the kingly houses are. But

τί ἐξήλθατε ἰδεῖν; προφήτην; ναί,
what did you go out to see? Prophet? Yes,

the men said: "John the Baptist dispatched

us to you to say, 'Are you the Coming One

or are we to expect another?'" 21 In

that hour he cured many of sicknesses

and grievous diseases and wicked spirits,

and granted many blind persons the

favor of seeing.

22 Hence in answer he said to the [two]:

"Go your way, report to John what you saw

and heard: the blind are receiving sight,

the lame are walking, the lepers are being

cleansed and the dead are being raised up,

the poor are being told the good news.

23 And happy is he who has not stumbled

over me."

24 When the messengers of John

had gone away, he started to say to the

crowds concerning John: "What did

you go out into the wilderness to behold?

A reed being tossed by the wind? 25 What,

then, did you go out to see? A man

dressed in soft outer garments? Why, those

in splendid dress and existing in luxury

are in royal houses. 26 Really, then, what

did you go out to see? A prophet? Yes,

λέγω ὑμῖν, καὶ περισσότερον
I am saying to you, and (one) more abundant
προφήτου. 27 οὗτός ἐστιν περὶ οὗ
of prophet. This (one) is about whom

γέγραπται ἰδοὺ ἀποστέλλω τὸν
It has been written Look! I am sending off the
ἄγγελόν μου πρὸ προσώπου σου, ὃς
messenger of me before face of you, who
κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.
will prepare the way of you in front of you.

28 λέγω ὑμῖν, μείζων ἐν γεννητοῖς
I am saying to you, greater in (ones) generated
γυναικῶν Ἰωάννου οὐδεὶς ἔστιν ὁ δὲ
of women of John no one is; the but
μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων
smaller one in the kingdom of the God greater
αὐτοῦ ἐστίν. — 29 Καὶ πᾶς ὁ λαὸς
of him is. — And all the people

ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν
having heard also the tax collectors justified the
θεόν, βαπτισθέντες τὸ βάπτισμα
God, having been baptized the baptism

Ἰωάννου. 30 οἱ δὲ Φαρισαῖοι καὶ οἱ
of John; the but Pharisees and the (ones)
νομικοὶ τὴν βουλήν τοῦ θεοῦ ἠθέτησαν
versed in law the counsel of the God disregarded
εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ'
into themselves, not having been baptized by
αὐτοῦ. —
him. —

31 Τίνι οὖν ὁμοιώσω τοὺς
To which one therefore shall I liken the
ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ
men of the generation this, and

τίνι εἰσὶν ὅμοιοι; 32 ὅμοιοί εἰσιν
to which one are they like? Like they are
παιδίοις τοῖς ἐν ἀγορᾷ καθήμενοις
to little boys the (ones) in marketplace sitting

καὶ προσφωνοῦσιν ἀλλήλοις, ἃ λέγει
and sounding toward to one another, who is saying
Ἡλύθημεν ὑμῖν καὶ οὐκ ὠρχήσασθε.
We played the flute to you and not you danced;

ἔθρηνησαμεν καὶ οὐκ ἐκλάυσατε. 33 ἐλήλυθεν
we wailed and not you wept; 33 has come
γὰρ Ἰωάννης ὁ βαπτιστὴς ἢ μὴ ἔσθων ἄρτον
for John the Baptist not eating bread

μητε πίνων οἶνον, καὶ λέγετε
nor drinking wine, and you are saying
Δαιμόνιον ἔχει. 34 ἐλήλυθεν ὁ υἱὸς
Demon he is having; 34 has come the Son

I tell you, and far more than a prophet. 27 This is he concerning whom it is written, 'Look! I am sending forth my messenger before your face, who will prepare your way ahead of you.' 28 I tell you, Among those born of women there is none greater than John; but a person that is a lesser one in the kingdom of God is greater than he is." 29 (And all the people and the tax collectors, when they heard [this], declared God to be righteous, they having been baptized with the baptism of John. 30 But the Pharisees and those versed in the Law disregarded the counsel of God to them, they not having been baptized by him.)

31 "With whom, therefore, shall I compare the men of this generation, and whom are they like? 32 They are like young children sitting in a marketplace and crying out to one another, and who say, 'We played the flute for you, but you did not dance; but you did not weep.' 33 Correspondingly, John the Baptist has come neither eating bread nor drinking wine, but you say, 'He has a demon.' 34 The Son of man has come

τοῦ ἀνθρώπου ἐσθῶν καὶ πίνων, καὶ
of the man eating and drinking, and
λέγετε ἴδου ἄνθρωπος φάγος καὶ
you are saying Look! Man given to eating and
οἰνοπότης, φίλος τελωνῶν καὶ
wine drinker, friend of tax collectors and
ἀμαρτωλῶν. 35 καὶ ἐδικαιώθη ἡ σοφία
of sinners. 35 And was justified the wisdom
ἀπὸ πάντων τῶν τέκνων αὐτῆς.
from all the children of it.

36 Ἡρώτα δέ τις αὐτὸν τῶν
Was requesting but someone him of the
Φαρισαίων ἵνα φάγη μετ' αὐτοῦ·
Pharisees in order that he might eat with him;
καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ
and having entered into the house of the
Φαρισαίου κατεκλίθη. 37 Καὶ ἴδου γυνὴ ἣτις
Pharisee he reclined. 37 And look! woman who
ἦν ἐν τῇ πόλει ἀμαρτωλός, καὶ
was in the city sinner, and
ἐπιγνοῦσα ὅτι κατὰκειται ἐν
having accurately known that he is lying down in
τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα
the house of the Pharisee, having brought
ἀλάβαστρον μύρου 38 καὶ στάσα
alabaster case of perfumed oil and having stood
ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα,
behind beside the feet of him weeping,
τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς
to the tears she started to be wetting the
πόδας αὐτοῦ καὶ ταῖς θριξίν τῆς
feet of him and to the hairs of the
κεφαλῆς αὐτῆς ἐξέμασσε, καὶ
head of her she was wiping off, and
κατεφίλει τοὺς πόδας αὐτοῦ καὶ
she was kissing down the feet of him and
ἤλειφεν τῶ μύρῳ.
was greasing to the perfumed oil.

39 Ἰδὼν δὲ ὁ Φαρισαῖος ὁ
Having seen but the Pharisee the (one)
καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων
having called him said in himself saying
Οὗτος εἰ ἦν ὁ προφήτης,
This (one) if he was the prophet,
ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ
he was knowing likely who and what sort of the
γυνὴ ἣτις ἅπτεται αὐτοῦ, ὅτι ἀμαρτωλός
woman who is touching him, that sinner
ἐστίν. 40 καὶ ἀποκριθεὶς ὁ Ἰησοῦς
she is. 40 And having answered the Jesus

eating and drinking, but you say, 'Look!
A man gluttonous and given to drinking
wine, a friend of tax collectors and sinners!'
35 All the same, wisdom is proved
righteous by all its children."

36 Now a certain one of the Pharisees kept asking him to dine with him. Accordingly he entered into the house of the Pharisee and reclined at the table. 37 And, look! a woman who was known in the city to be a sinner learned that he was reclining at a meal in the house of the Pharisee, and she brought an alabaster case of perfumed oil, 38 and, taking a position behind at his feet, she wept and started to wet his feet with her tears and she would wipe them off with the hair of her head. Also, she tenderly kissed his feet and greased them with the perfumed oil. 39 At the sight the Pharisee that invited him said within himself: "This man, if he were a prophet, would know who and what kind of woman it is that is touching him, that she is a sinner." 40 But in reply Jesus

εἶπεν πρὸς αὐτόν Σίμων, ἔγω σοί
said toward him Simon, I am having to you
τι εἰπεῖν. ὁ δὲ Διδάσκαλε,
something to say. The (one) but Teacher,
εἰπέ, φησίν.
say, he is saying.

41 δύο χρεοφιλῆται ἦσαν δανιστῆ τινί
Two debtors were to lender any;

ὁ εἰς ὤφειλεν δηνάρια πεντακόσια, ὁ δὲ
the one owed denarii five hundred, the but
ἕτερος (one) πενήτην. 42 μὴ ἔχόντων
different (one) fifty. 42 Not having

αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο.
of them to give back to both he freely forgave.

τίς οὖν αὐτῶν πλεῖον ἀγαπήσει
Which (one) therefore of them more will love

αὐτόν; 43 ποκριθεὶς Σίμων εἶπεν
him? 43 Having answered Simon said

Ἐγὼ ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον
I suppose that to whom the more

ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ
he freely forgave. The (one) but said to him

Ὅρθως ἔκρινας. 44 καὶ στραφεὶς
Correctly you jud ed. And having turned

πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη
toward the woman to the Simon he said

Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθὼν
Are you looking at this the woman? I entered

σου εἰς τὴν οἰκίαν, ὕδωρ μοι ἐπὶ πόδας
of you into the house, water to me upon feet

οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν
not you gave; this (one) but to the tears

ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξίν
wetted of me the feet and to the hairs

αὐτῆς ἐξέμαξεν. 45 φίλημά μοι οὐκ
of her she wiped off. Kiss to me not

ἔδωκας· αὕτη δὲ ἀφ' ἧς
you gave; this (one) but from which [hour]

εἰσῆλθον οὐ διέλιπεν καταφιλοῦσά μου τοὺς
I entered not left off kissing down of me the

πόδας. 46 ἐλαίῳ τὴν κεφαλὴν μου οὐκ
feet. To oil the head of me not

ἤλειψας· αὕτη δὲ μύρω
you greased; this (one) but to perfumed oil

ἤλειψεν τοὺς πόδας μου. 47 οὗ
greased the feet of me. Of which (thing)

χάριν, λέγω σοί, ἀφέωνται
thanks, I am saying to you, have been let go off

αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι
the sins of her the many, because

said to him: "Simon, I have something to say to you." He said: "Teacher, say it!"

41 "Two men were debtors to a certain lender; the one was in debt for five hundred de-nar'i, but the other for fifty.

42 When they did not have anything with which to pay back, he freely forgave them both. Therefore, which

of them will love him the more?" 43 In answer Simon said:

"I suppose it is the one to whom he freely forgave the more."

44 He said to him: "You judged correctly."

44 With that he turned to the woman and said to Simon: "Do you behold this

woman? I entered into your house; you gave me no water for my

feet. But this woman wet my feet with her tears and wiped them

off with her hair. 45 You gave me no kiss; but this woman,

from the hour that I came in, did not leave off tenderly kissing

my feet. 46 You did not grease my head with oil; but this woman greased my

feet with perfumed oil. 47 By virtue of this, I tell you, her sins, many though they are, are forgiven, because

ἠγάπησεν πολὺ ᾧ δὲ ὀλίγον
 she loved much; to whom but little
 ἀφίεται, ὀλίγον ἀγαπᾷ. 48 εἶπεν
 is being let go off little he is loving. 48 He said
 δὲ αὐτῇ Ἐφώνονται σου αἱ ἁμαρτίαι.
 but to her Have been let go off of you the sins.
 49 καὶ ἤρξαντο οἱ συνακαίμενοι
 And started the (ones) lying up together
 λέγειν ἐν ἑαυτοῖς Τίς οὗτός ἐστιν ὃς
 to be saying in themselves Who this is who
 καὶ ἁμαρτίας ἀφίησιν; 50 εἶπεν δὲ
 also sins is letting go off? 50 Said but
 πρὸς τὴν γυναῖκα Ἡ πίστις σου σέσωκέν
 toward the woman The faith of you has saved
 σε πορεύου εἰς εἰρήνην.
 you; be going your way into peace.

8 Καὶ ἐγένετο ἐν τῷ καθεξῆς
 And it happened in the order of subsequence
 καὶ αὐτὸς διώδευεν κατὰ πόλιν
 and he was journeying through down city
 καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος
 and village preaching and declaring as good news
 τὴν βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα
 the kingdom of the God, and the twelve
 σὺν αὐτῷ, 2 καὶ γυναῖκές τινες αἵ
 together with him, 2 and women some who
 ἦσαν τεθεραπευμένοι ἀπὸ πνευμάτων
 were having been cured from spirits
 πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ
 wicked and of sicknesses, Mary the (one)
 καλουμένη Μαγδαληνῆ, ἀφ' ἧς δαιμόνια
 being called Magdalene, from whom demons
 ἑπτὰ ἐξεληλύθει, 3 καὶ Ἰωάννα γυνὴ Χουζᾶ
 seven had gone out, 3 and Joanna woman of Chuza
 ἐπιτρόπου Ἡρώδου καὶ Σουσάννα καὶ
 man in charge of Herod and Susanna and
 ἕτεραι πολλαί, αἵτινες διηκόνουν
 different [women] many, who were serving
 αὐτοῖς ἐκ τῶν ὑπαρχόντων
 to them out of the (things) belonging
 αὐταῖς.
 to them [women].

4 Συνιόντος δὲ ὄχλου πολλοῦ καὶ
 Collecting together but of crowd much and
 τῶν κατὰ πόλιν
 of the (ones) according to city
 ἐπιπορευομένων πρὸς αὐτὸν εἶπεν διὰ
 going their way upon toward him he said through
 παραβολῆς 5 Ἐξῆλθεν ὁ σπείρων τοῦ
 parable 5 Went out the (one) sowing of the

she loved much; but
 he who is forgiven
 little, loves little."
 48 Then he said to
 her: "Your sins are
 forgiven." 49 At
 this those reclining
 at the table with
 him started to say
 within themselves:
 "Who is this man who
 even forgives sins?"
 50 But he said to the
 woman: "Your faith
 has saved you; go
 your way in peace."

8 Shortly afterwards
 he went journeying
 from city to city
 and from village to
 village, preaching and
 declaring the good
 news of the kingdom
 of God. And the
 twelve were with him,
 2 and certain women
 that had been cured
 of wicked spirits and
 sicknesses, Mary the
 so-called Mag'da-lene,
 from whom seven
 demons had come out,
 3 and Jo-an'na the
 wife of Chu'za, Herod's
 man in charge, and
 Sus-an'na and many
 other women, who
 were ministering
 to them from their
 belongings.

4 Now when a great
 crowd had collected
 together with those
 that went to him
 from city after city,
 he spoke by means
 of an illustration:
 5 "A sower went out

σ εἶραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ
to sow the thing sown of him. And in the
σπείρειν αὐτὸν ὃ μὲν ἔπεσεν
to be sowing him which one indeed fell
παρὰ τὴν ὁδόν, καὶ κατεπατήθη καὶ
beside the way, and was trampled down and
τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό.
the birds of the heaven ate down it.

6 καὶ ἕτερον κατέπεσεν ἐπὶ τὴν
And different (one) fell down upon the
πέτραν, καὶ φυὲν ἐξηράνη
rock-mass, and having sprouted it was dried up
διὰ τὸ μὴ ἔχειν ἰκμάδα.
through the not to be having moisture.

7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν
And different (one) fell in midst of the
ἀκανθῶν, καὶ συνφυεῖσαι αὐτῆς
thorns, and having grown up together ai
ἄκανθα ἀπέπνιξαν αὐτό. 8 καὶ ἕτερον
thorns choked off it. And different (one)
ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν, καὶ
fell into the earth the good, and

φυὲν ἐποίησεν καρπὸν
having sprouted it made fruit
ἑκατονταπλασίονα. Ταῦτα λέγων
hundredfold. These (things) saying

ἔφώνει ὁ ἔχων ὦτα
he was sounding to The (one) having ears
ἀκούειν ἀκούετω.
to be hearing let him be hearing.

9 Ἐπηρώτων δὲ αὐτὸν οἱ
Were inquiring upon but him oi the
μαθηταὶ αὐτοῦ τίς αὕτη εἶη
disciples of him what this would be
ἡ παραβολή. 10 ὁ δὲ εἶπεν
the parable. The (one) but said

Ἐγὼ γινώσκω τὰ
To you it has been given to know the
μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς
mysteries of the kingdom of the God, to the
δὲ λοιποῖς ἐν παραβολαῖς, ἵνα
but leftover (ones) in parables, in order that
βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες
looking not they may be looking and hearing

μὴ συνίσωσιν. 11 ἔστιν δὲ
not they may be comprehending. Is but
αὕτη ἡ παραβολή. Ὁ σ ὀρος ἐστὶν ὁ
this the parable. The thing sown is the
λόγος τοῦ θεοῦ. 12 οἱ δὲ παρὰ
word of the God. The (ones) but beside

to sow his seed. Well,
as he was sowing,
some of it fell
alongside the road
and was trampled
down, and the birds
of heaven ate it up.

6 Some other landed
upon the rock-mass,
and, after sprouting,
it dried up because of
not having moisture.
7 Some other fell
among the thorns, and
the thorns that grew
up with it choked it
off. 8 Some other fell
upon the good soil,
and, after sprouting,
it produced fruit a
hundredfold." As he
told these things, he
proceeded to call out:
"Let him that has ears
to listen, listen."

9 But his disciples
began to ask him
what this illustration
might mean. 10 He
said: "To you it is
granted to understand
the sacred secrets of
the kingdom of God,
but for the rest it is
in illustrations, in
order that, though
looking, they may
look in vain and,
though hearing, they
may not get the
meaning. 11 Now
the illustration
means this: The seed
is the word of God.
12 Those alongside

τὴν ὁδὸν εἰσὶν οἱ ἀκούσαντες, εἶτα
 the way are the (ones) having heard, then
 ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον
 is coming the Devil and lifts up the word
 ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ
 from the heart of them, in order that not
 πιστεύσαντες σωθῶσιν. 13 οἱ δὲ
 having believed they may be saved. 'The (ones) but

ἐπὶ τῆς πέτρας οἱ ὅταν ἀκούσωσιν
 upon the rock-mass who whenever they might hear
 μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι
 with joy are receiving the word, and these
 ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν
 root not are having, who toward season
 πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ
 are believing and in season of testing
 ἀφίστανται. 14 τὸ δὲ εἰς τὰς ἀκάνθας
 stand off. The (one) but into the thorns

πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες,
 having fallen, these are the (ones) having heard,
 καὶ ὑπὸ μεριμνῶν καὶ πλοῦτου καὶ ἡδονῶν
 and by anxieties and riches and pleasures
 τοῦ βίου πορευόμενοι
 of the living going their way
 συνπνίγονται καὶ οὐ
 are being choked together and not

τελεσφοροῦσιν. 15 τὸ δὲ ἐν τῇ
 are bearing to perfection. The (one) but in the
 καλῇ γῆ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ
 fine earth, these are who in heart fine
 καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον
 and good having heard the word

κατέχουσιν καὶ καρποφοροῦσιν ἐν
 they are retaining and they are bearing fruit in
 ὑπομονῇ.
 endurance.

16 Οὐδεὶς δὲ λίκνον ἄψας καλύπτει
 No one but lamp having lighted is covering
 αὐτὸν σκεύει ἢ ὑποκάτω κλίνης
 it to vessel or underneath bed
 τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν,
 is putting, but upon lampstand he is putting,
 ἵνα οἱ εἰσπορευόμενοι
 in order that the (ones) going their way in

βλέπωσιν τὸ φῶς. 17 οὐ γὰρ ἔστιν
 may be looking at the light. Not for is
 κρυπτὸν ὃ οὐ φανερόν γενήσεται,
 hidden (thing) which not manifest will become,
 οὐδὲ ἀπόκρυφον ὃ οὐ μὴ
 neither carefully concealed which not not

the road are the ones that have heard, then the Devil comes and takes the word away from their hearts in order that they may not believe and be saved. 13 Those upon the rock-mass are the ones who, when they hear it, receive the word with joy, but these have no root; they believe for a season, but in a season of testing they fall away. 14 As for that which fell among the thorns, these are the ones that have heard, but, by being carried away by anxieties and riches and pleasures of this life, they are completely choked and bring nothing to perfection. 15 As for that on the fine soil, these are the ones that, after hearing the word with a fine and good heart, retain it and bear fruit with endurance.

16 "No one, after lighting a lamp, covers it with a vessel or puts it underneath a bed, but he puts it on a lampstand, that those stepping in may behold the light. 17 For there is nothing hidden that will not become manifest, neither anything carefully concealed that will never

γνωσθῆ
should be known
ἔλθῃ. 18
should come.
ἀκούετε·
you are hearing;
δοθήσεται
it will be given
ἔχη,
may be having,
ἀρθήσεται
will be lifted up

καὶ εἰς
and into
φανερόν
what is manifest
ὄν πῶς
therefore how
ἴσχυι,
may be having,
μὴ
likely not
ἔχει
to be having

καὶ εἰς φανερόν
and into what is manifest
ὄν πῶς
therefore how
ἴσχυι,
may be having,
μὴ
likely not
ἔχει
to be having

καὶ εἰς φανερόν
and into what is manifest
ὄν πῶς
therefore how
ἴσχυι,
may be having,
μὴ
likely not
ἔχει
to be having

19 Παρεγένετο δὲ πρὸς αὐτὸν ἡ
Came to be alongside but toward him the
μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ
mother and the brothers of him, and not
ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν
were able to meet up with him through the
ὄχλον. 20 ἀπηγγέλη δὲ αὐτῷ ἡ
crowd. It was reported back but to him The

μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν
mother of you and the brothers of you have stood
ἔσω ἰδεῖν θέλοντές σε. 21 ὁ δὲ
outside to see willing you. The (one) but
ἀποκριθεὶς εἶπεν πρὸς αὐτοὺς Μήτηρ
having answered said toward them Mother
μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ
of me and brothers of me these are the (ones)
τόν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.
the word of the God hearing and doing.

22 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ
It occurred but in one of the days and
αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ
he stepped in into boat and the disciples
αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς Διέλθωμεν
of him, and he said toward them Let us go through
εἰς τὸ πέραν τῆς λίμνης, καὶ
into the other side of the lake, and
ἀνήχθησαν. 23 πλεόντων δὲ αὐτῶν
they were led up. Sailing but of them
ἀφύπνωσεν. καὶ κατέβη λαίλαψ ἀνέμου
he fell asleep. And descended violent storm of wind

εἰς τὴν λίμνην, καὶ συνεπληροῦντο
into the lake, and they were being filled up with
καὶ ἐκινδύνεον. 24 προσελθόντες δὲ
and were in danger. Having come toward but
διήγειραν αὐτὸν λέγοντες Ἐπιστάτα ἐπιστάτα,
they roused him saying Instructor Instructor,
ἀπολλύμεθα· ὁ δὲ διεγερθεὶς
we are perishing; the (one) but having been roused

become known and never come into the open. 18 Therefore, pay attention to how you listen; for whoever has, more will be given him, but whoever does not have, even what he imagines he has will be taken away from him."

19 Now his mother and brothers came toward him, but they were unable to get to him because of the crowd. 20 However, it was reported to him: "Your mother and your brothers are standing outside wanting to see you." 21 In reply he said to them: "My mother and my brothers are these who hear the word of God and do it."

22 In the course of one of the days he and his disciples got into a boat, and he said to them: "Let us cross to the other side of the lake." So they set sail. 23 But as they were sailing he fell asleep. Now a violent windstorm descended upon the lake, and they began to fill up with [water] and to be in danger. 24 Finally they went to him and roused him, saying: "Instructor, Instructor, we are about to perish!" Rousing himself,

ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι
gave rebuke to the wind and to the raging
τοῦ ὕδατος, καὶ ἐπαύσαντο, καὶ ἐγένετο
of the water, and they subsided, and came to be
γαλήνη. 25 εἶπεν δὲ αὐτοῖς Ποῦ ἡ
calm. He said but to them Where the
πίστις ὑμῶν; φοβηθέντες δὲ
faith of you? Having been made fearful but
ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους Τίς
they wondered, saying toward one another Who
ἄρα οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις
really this is because also to the winds
ἐπιτάσσει καὶ τῷ ὕδατι, καὶ
he is giving orders and to the water, and
ὑπακούουσιν αὐτῷ;
they are obeying him?

26 Καὶ κατέπλευσαν εἰς τὴν χώραν
And they sailed down into the country
τῶν Γερασηνῶν, ἣτις ἐστὶν
of the Gerasenes, which is
ἀντίπερα τῆς Γαλιλαίας.
opposite on other side of the Galilee.

27 Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν
To (one) having gone out but to him upon the
γῆν ὑπήντησεν ἀνὴρ τις ἐκ τῆς
earth met up with male person some out of the
πόλεως ἔχων δαιμόνια· καὶ χρόνῳ
city (one) having demons; and to time
ικανῶ οὐκ ἐνεδύσατο ἱμάτιον, καὶ ἐν
sufficient not put on outer garment, and in
οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν.
house not he was staying but in the tombs.

28 Ἰδὼν δὲ τὸν Ἰησοῦν ἀνακράξας
Having seen but the Jesus having cried aloud
προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ
he fell toward him and to voice great
εἶπεν Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱέ τοῦ
said What to me and to you, Jesus Son of the
θεοῦ τοῦ ὑψίστου; δέομαί σου, μὴ με
God of the Most High? I beg of you, not me

βασανίσῃς· 29 παρήγγελλεν γὰρ τῷ
you should torment; he was ordering for to the
πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ
spirit the unclean to come out from the
ἀνθρώπου. πολλοῖς γὰρ χρόνοις
man. To many for times
συνηρπάκει αὐτόν, καὶ
it had snatched away with him, and
ἔδεσμεύετο ἀλύσειν καὶ
he was being bound to chains and

he rebuked the wind and the raging of the water, and they subsided, and a calm set in. 25 Then he said to them: "Where is your faith?" But struck with fear, they marveled, saying to one another: "Who really is this, for he orders even the winds and the water, and they obey him?"

26 And they put in to shore in the country of the Ger'senes, which is on the side opposite Gal'ilee. 27 But as he got out onto land a certain man from the city who had demons met him. And for a considerable time he had not worn clothing, and he was staying, not at home, but among the tombs. 28 At the sight of Jesus he cried aloud and fell down before him, and with a loud voice he said: "What have I to do with you, Jesus Son of the Most High God? I beg you, do not torment me." 29 (For he had been ordering the unclean spirit to come out of the man. For over a long time it had held him fast, and he was repeatedly bound with chains and

πέδαις φυλασσόμενος, καὶ διαρήσσω
fetters being guarded, and breaking through

τὰ δεσμά ἠλαύνετο ἀπὸ
the bonds he was being driven from

τοῦ δαιμονίου εἰς τὰς ἐρήμους.
the demon into the lonely [places].

30 ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς τί
Inquired upon but him the Jesus What

σοὶ ὄνομά ἐστιν; ὁ δὲ εἶπεν Λεγιών,
to you name is? The (one) but said Legion,

ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν.
because entered demons many into him.

31 καὶ παρεκάλουν αὐτὸν ἵνα μὴ
And they were entreating him in order that not

ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον
he should give orders to them into the abyss

ἀπελθεῖν. 32 Ἦν δὲ ἐκεῖ ἀγέλη χοίρων
to go off. 32 Was but there herd of pigs

ἰκανῶν βοσκομένη ἐν τῷ
sufficient feeding itself in the

ὄρει· καὶ παρεκάλεσαν αὐτὸν ἵνα
mountain; and they entreated him in order that

ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους
he should give permission to them into those (ones)

εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς.
to enter; and he gave permission to them.

33 ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ
Having gone out but the demons from the

ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ
man entered into the pigs, and

ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς
rushed the herd down the precipice into

τὴν λίμνην καὶ ἀπεπνίγη. 34 Ἰδόντες δὲ
the lake and was drowned. Having seen but

οἱ βόσκοντες τὸ γεγονός
the (ones) feeding the (thing) having happened

ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς
fled and reported back into the city and into

τοὺς ἀγρούς.
the fields.

35 ἐξῆλθον δὲ ἰδεῖν τὸ
They came out but to see the (thing)

γεγονός· καὶ ἦλθαν πρὸς τὸν
having happened and they came toward the

Ἰησοῦν, καὶ εὗραν καθήμενον τὸν ἄνθρωπον
Jesus, and found sitting the man

ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν
from whom the demons came out

ἱματισμένον καὶ σωφρονούντα παρὰ
having been clothed and being of sound mind beside

fetters under guard, but he would burst

the bonds and be driven by the demon

into the lonely places.) 30 Jesus

asked him: "What is your name?" He said:

"Legion," because many demons had

entered into him.

31 And they kept entreating him not

to order them to go away into the

abyss. 32 Now a herd of a considerable

number of swine was feeding there on the

mountain; so they entreated him to

permit them to enter into those. And he

gave them permission.

33 Then the demons went out of the man

and entered into the swine, and the

herd rushed over the precipice into the lake

and drowned. 34 But when the herders saw

what had happened, they fled and reported

it to the city and to the countryside.

35 Then people turned out to see

what had happened, and they came to

Jesus and found the man from whom the

demons came out, clothed and in his

sound mind, sitting at

τούς πόδας τοῦ Ἰησοῦ, καὶ
the feet of the Jesus, and
ἐφοβήθησαν. 36 ἀπήγγειλαν δὲ
they were made fearful. Reported back but

αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη
to them the (ones) having seen how was saved

ὁ δαιμονισθεὶς. 37 καὶ ἠρώτησεν
the (one) demon-possessed. And requested

αὐτὸν ἅπαν τὸ πλῆθος
him all the multitude

τῆς περιχώρου τῶν Γερασηνῶν
of the surrounding country of the Gerasenes

ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ
to get away from them, because to fear great

συνείχοντο· αὐτὸς δὲ
they were being held together; he but

ἐμβὰς εἰς πλοῖον ὑπέστρεψεν.
having stepped in into boat returned.

38 ἔδειτο δὲ αὐτοῦ ὁ ἀνὴρ ἄφ'
Was begging but of him the male person from

οὗ ἔξεληλύθει τὰ δαιμόνια εἶναι σὺν
whom had gone out the demons to be together with

αὐτῷ· ἀπέλυσεν δὲ αὐτὸν λέγων
him; he let loose off but him saying

39 Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ
Be returning into the home of you. and

διηγοῦ ὅσα σοι ἐποίησεν ὁ
be relating as many (things) as to you did the

θεός· καὶ ἀπῆλθεν καθ' ὅλην τὴν
God. And he went off down through whole the

πόλιν κηρύσσων ὅσα ἐποίησεν
city preaching as many (things) as did

αὐτῷ ὁ Ἰησοῦς.
to him the Jesus.

40 Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν
In but the to be returning the Jesus

ἀπεδέξατο αὐτὸν ὁ ὄχλος, ἦσαν γὰρ
received off him the crowd, were for

πάντες προσδοκῶντες αὐτόν. 41 Καὶ ἰδοὺ!
all expecting him. And look!

ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰαίριος, καὶ
came male person to whom name Jairus, and

οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν,
this [man] ruler of the synagogue was existing,

καὶ πεσὼν παρὰ τοὺς πόδας Ἰησοῦ
and having fallen beside the feet of Jesus

παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον
he was entreating him to enter into the house

αὐτοῦ, 42 ὅτι θυγάτηρ μονογενῆς ἦν
of him, because daughter only-begotten was

the feet of Jesus; and they became fearful. 36 Those who had seen it reported to them how the demon-possessed man had been made well. 37 So all the multitude from the surrounding country of the Gerasenes asked him to get away from them, because they were in the grip of great fear. Then he went aboard the boat and turned away. 38 However, the man from whom the demons had gone out kept begging to continue with him; but he dismissed the man, saying: 39 "Be on your way back home, and keep on relating what things God did for you." Accordingly he went away, proclaiming throughout the whole city what things Jesus did for him.

40 When Jesus got back, the crowd received him kindly, for they were all expecting him. 41 But, look! a man named Ja'irus came, and this man was a presiding officer of the synagogue. And he fell at the feet of Jesus and began to entreat him to enter into his house, 42 because he had an only-begotten daughter

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αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὐτὴ πέθνησκειν.
to him as of years twelve and she was dying.

Ἐν δὲ τῷ ὑπ γειν αὐτὸν οἱ ὄχλοι
In but the to be going under him the crowds
συνέπνιγον αὐτόν. 43 καὶ γυνή
were choking together him. And woman

οὐσα ἐν ῥύσει αἵματος πὸ ἐτῶν δώδεκα,
being in flow of blood from years twelve,
ἣτις οὐκ ἴσχυσεν π' οὐδενὸς
who not was strong enough from no one

θεραπευθῆναι, 44 προσελθοῦσα ὀπισθεν
to be cured, having come toward from behind
ἤψατο τοῦ κρασπέδου τοῦ ἱματίου
touched the fringe of the outer garment

αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ
of him, and instantly stood the flow of the
αἵματος αὐτῆς. 45 καὶ εἶπεν ὁ Ἰησοῦς Τίς
blood of her. And said the Jesus Who

ὁ ἀψάμενός μου; ἀρνούμενων δὲ
the (one) having touched me? Denying but
πάντων εἶπεν ὁ Πέτρος Ἐπιστάτα, οἱ
of all said the Peter Instructor, the

ὄχλοι συνέχουσίν σε καὶ
crowds are holding together you and
ἀποθλίβουσιν. 46 ὁ δὲ Ἰησοῦς εἶπεν
are closely pressing. The but Jesus said

Ἔψατό μου τις, ἐγὼ γὰρ ἔγνω δύναμιν
Touched me someone, I for knew power
ἐξελθουσίαν ἀπ' ἐμοῦ. 47 Ἰδοῦσα δὲ
having gone out from me. Having seen but

ἡ γυνὴ ὅτι οὐκ ἔλαθεν
the woman that not she escaped notice
τρέμουσα ἦλθεν καὶ προσπεσοῦσα
trembling came and having fallen down toward

αὐτῷ δι' ἣν αἰτίαν ἤψατο αὐτοῦ
him through what cause she touched him
ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς
reported back in sight of all the people and as

ἰάθη παραχρῆμα. 48 ὁ δὲ
she was healed instantly. The (one) but
εἶπεν αὐτῇ θυγάτηρ, ἡ πίστις σου
said to her Daughter, the faith of you

σέσωκέν σε· πορεύου εἰς εἰρήνην.
has saved you; be going your way into peace.
49 Ἐτι αὐτοῦ λαλοῦντος ἔρχεται τις
Yet of him speaking is coming someone

παρὰ τοῦ ἀρχισυναγώγου λέγων ὅτι
beside the synagogue ruler saying that
Τέθνηκεν ἡ θυγάτηρ σου, μηκέτι
Has died the daughter of you, not yet

about twelve years old and she was dying.

As he was going the crowds thronged him. 43 And a woman, subject to a flow of blood for twelve years, who had not been able to get a cure from anyone, 44 approached from behind and touched the fringe of his outer garment, and instantly her flow of blood stopped. 45 So Jesus said: "Who was it that touched me?" When they were all denying it, Peter said: "Instructor, the crowds are hemming you in and closely pressing you." 46 Yet Jesus said: "Someone

touched me, for I perceived that power went out of me." 47 Seeing that she had not escaped notice, the woman came trembling and fell down before him and disclosed before all the people the cause for which she touched him and how she was healed instantly. 48 But he said to her: "Daughter, your faith has made you well; go your way in peace."

49 While he was yet speaking, a certain representative of the presiding officer of the synagogue came, saying: "Your daughter has died; do not

σκύλλε τὸν διδάσκαλον. 50 ὁ δὲ
 be bothering the teacher. 50 The but

Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ Μὴ
 Jesus having heard answered to him Not

φοβοῦ, μόνον πίστευσον, καὶ
 be fearing, only exercise faith, and

σωθήσεται. 51 ἔλθῶν δὲ εἰς τὴν
 she will be saved. 51 Having come but into the

οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινὰ σὺν
 house not let go off to enter anyone together with

αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον
 him if not Peter and John and James

καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.
 and the father of the girl and the mother.

52 ἔκλαιον δὲ πάντες καὶ
 Were weeping but all (they) and

ἐκόπτοντο αὐτήν. ὁ δὲ
 were beating themselves for her. The (one) but

εἶπεν Μὴ κλαίετε, οὐ γὰρ ἀπέθανεν
 said Not be you weeping, not for she died

ἀλλὰ καθεύδει. 53 καὶ
 but she is sleeping. 53 And

κατεγέλων αὐτοῦ, εἰδότες ὅτι
 they were laughing down of him, having known that

ἀπέθανεν. 54 αὐτὸς δὲ κρατήσας τῆς
 she died. 54 He but having taken hold of the

χειρὸς αὐτῆς ἐφώνησεν λέγων Ἡ παῖς,
 hand of her sounded to saying The girl,

ἔγειρε. 55 καὶ ἐπέστρεψεν τὸ πνεῦμα
 be getting up. 55 And turned upon the spirit

αὐτῆς, καὶ ἀνέστη παραχρῆμα, καὶ
 of her, and she stood up instantly, and

διέταξεν αὐτῇ δοθῆναι φαγεῖν. 56 καὶ
 he ordered to her to be given to eat. And

ἐξέστησαν οἱ γονεῖς αὐτῆς·
 placed themselves outside the parents of her;

ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ
 the (one) but gave instructions to them to no one

εἰπεῖν τὸ γεγονός.
 to say the (thing) having happened.

9 Συνακαλεσάμενος δὲ τοὺς δώδεκα
 Having called together but the twelve

ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ
 he gave to them power and authority upon

πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν,
 all the demons and sicknesses to be curing,

2 καὶ ἀπέστειλεν αὐτοὺς κηρῦσσειν τὴν
 and he sent off them to be preaching the

βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι, 3 καὶ
 kingdom of the God and to be healing, 3 and

bother the teacher any longer." 50 On

hearing this, Jesus answered him: "Have

no fear, only put forth

faith, and she will be

saved." 51 When he

reached the house he

did not let anyone go

in with him except

Peter and John and

James and the girl's

father and mother. 52 But people were

all weeping and

beating themselves

in grief for her. So he

said: "STOP weeping,

for she did not die but

is sleeping." 53 At

this they began

to laugh at him

scornfully, because

they knew she had

died. 54 But he took

her by the hand and

called, saying: "Girl,

get up!" 55 And her

spirit returned, and

she rose instantly, and

he ordered something

to be given her to

eat. 56 Well, her

parents were beside

themselves; but he

instructed them to

tell no one what had

happened.

9 Then he called the

twelve together

and gave them power

and authority over

all the demons and

to cure sicknesses.

2 And so he sent

them forth to preach

the kingdom of God

and to heal, 3 and

εἶπεν πρὸς αὐτούς Μηδὲν αἴρετε
 he said toward them Nothing be you lifting up
 εἰς τὴν ὁδόν, μήτε ράβδον μήτε πήραν
 into the way, neither staff nor pouch
 μήτε ἄρτον μήτε ἀργύριον, μήτε δύο
 nor bread nor silver, nor two
 χιτῶνας ἔχειν. 4 καὶ εἰς ἣν ἂν
 undergarments to be having. And into what likely
 οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ
 house you might enter, there be you staying and
 ἐκεῖθεν ἐξέρχεσθε. 5 καὶ ὅσοι
 from there be you going out. And as many as
 ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι
 likely not may be receiving you, going out
 ἀπὸ τῆς πόλεως ἐκείνης τὸν κονιορτὸν πο
 from the city that the dust from
 τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς
 the feet of you be you shaking off into
 μαρτύριον ἐπ' αὐτούς. 6 Ἐξερχόμενοι δὲ
 witness upon them. Going out but
 διήρχοντο κατὰ τὰς κώμας
 they were going through down the villages
 εὐαγγελιζόμενοι καὶ θεραπεύοντες
 declaring the good news and curing

πανταχοῦ.
 everywhere.

7 Ἦκουσεν δὲ Ἡρώδης ὁ τετραάρχης
 Heard but Herod the tetrarch
 τὰ γινόμενα παντα, καὶ
 the (things) happening all, and
 διηπόρει διὰ τὸ λέγεσθαι
 was in thorough perplexity though the to be said
 ὑπὸ τινῶν ὅτι Ἰωάνης ἤγέρθη ἐκ
 by some that John was raised up out of
 νεκρῶν, 8 ὑπὸ τινῶν δὲ ὅτι Ἠλείας
 dead (ones), by some but that Elijah
 ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις
 appeared, of others but that prophet some
 τῶν ἀρχαίων ἀνέστη. 9 εἶπεν δὲ ὁ
 of the ancient (ones) stood up. Said but the
 Ἡρώδης Ἰωάνην ἐγὼ ἀπεκεφάλισα· τίς δὲ
 Herod John I beheaded; who but
 ἐστίν οὗτος περὶ οὗ ἀκούω
 is this about whom I am hearing
 τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν.
 such (things)? And he was seeking to see him.

10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι
 And having returned the apostles
 διηγήσαντο αὐτῷ ὅσα ἐποίησαν.
 recounted to him as many (things) as they did.

he said to them:
 "Carry nothing for the
 trip, neither staff nor
 food pouch, nor bread
 nor silver money;
 neither have two un-
 dergarments. 4 But
 wherever you enter
 into a home, stay
 there and leave from
 there. 5 And wher-
 ever people do not
 receive you, on going
 out of that city shake
 the dust off your feet
 for a witness against
 them." 6 Then
 starting out they went
 through the territory
 from village to village,
 declaring the good
 news and performing
 cures everywhere.

7 Now Herod the
 district ruler heard
 of all the things hap-
 pening, and he was
 in great perplexity
 because of its being
 said by some that
 John had been raised
 up from the dead,
 8 but by others that
 Elijah had appeared,
 but by still others
 that a certain one of
 the ancient prophets
 had risen. 9 Herod
 said: "John I behead-
 ed. Who, then, is this
 about whom I am
 hearing such things?"
 So he was seeking to
 see him.

10 And when the
 apostles returned
 they recounted to
 him what things
 they had done.

Καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν
And having taken along them he withdrew
κατ' ἰδίαν εἰς πόλιν καλουμένην
according to private [spot] into city being called

Βηθσαιδά. 11 οἱ δὲ ὄχλοι γνόντες
Bethsaida. The but crowds having known
ἠκολούθησαν αὐτῷ. καὶ ἀποδεξάμενος
followed to him. And having received kindly

αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς
them he was speak ng to them about the
βασιλείας τοῦ θεοῦ, καὶ τοὺς χρεῖαν
kingdom of the God, and the (ones) need

ἔχοντας θεραπείας ἴατο. 12 Ἡ δὲ
having of cure he was healing. The but

ἡμέρα ἤρξατο κλίνειν προσελθόντες
day started to be declining; having come toward

δὲ οἱ δώδεκα εἶπαν αὐτῷ Ἀπόλυσον τὸν
but the twelve said to him Let loose off the
ὄχλον, ἵνα πορευθέντες εἰς
crowd, in order that having gone their way into

τὰς κύκλῳ κώμας καὶ ἀγροῦς
the to circle villages and fields

καταλύσωσιν καὶ εὑρωσιν ἐπισιτισμόν,
they might let loose down and might find provisions,

ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. 13 εἶπεν
because here in lonely place we are. He said

δὲ πρὸς αὐτοὺς Δότε αὐτοῖς φαγεῖν
but toward them Give you to them to eat

ὕμεις. οἱ δὲ εἶπαν Οὐκ εἰσὶν ἡμῖν
you. The (ones) but said Not are to us

πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ
more than loaves five and fishes two, if

μῆτι πορευθέντες ἡμεῖς
not what having gone our way we

ἀγοράσωμεν εἰς πάντα τὸν λαὸν τούτου
might buy into all the people this

βρώματα. 14 ἦσαν γὰρ ὡσεὶ ἄνδρες
foodstuffs. Were for as if male persons

πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς
five thousand. He said but toward the disciples

αὐτοῦ Κατακλίνατε αὐτοὺς κλισίας ὡσεὶ
of him Make you recline them groups as if

ἀνά πεντήκοντα. 15 καὶ ἐποίησαν οὕτως καὶ
up fifty. And they did thus and

κατέκλιναν ἅπαντας. 16 λαβὼν δὲ
made recline all (them). Having taken but

τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας
the five loaves and the two fishes

ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν
having looked up into the heaven he blessed

With that he took them along and withdrew to privacy into a city called Beth-sa'i-da.

11 But the crowds, getting to know it, followed him. And he received them kindly and began to speak to them about the kingdom of God, and he healed those needing a cure. 12 Then the day started to decline.

The twelve now came up and said to him: "Dismiss the crowd, that they may go into the villages and countryside round about and procure lodging and find provisions, because out here we are in a lonely place." 13 But he said to them: "You give them something to eat." They said:

"We have nothing more than five loaves and two fishes, unless perhaps we ourselves go and buy foodstuffs for all these people." 14 They were, in fact, about five thousand men. But he said to his disciples: "Have them recline as at meals, in groups of about fifty each." 15 And they did so and had them all recline.

16 Then taking the five loaves and the two fishes, he looked up to heaven, blessed

αὐτοὺς καὶ κατέκλασεν καὶ ἐδίδου τοῖς
 them and broke down and was giving to the
 μαθηταῖς παραθεῖναι τῷ ὄχλῳ. 17 καὶ
 disciples to put beside the crowd. And
 ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ
 they ate and were satisfied all, and
 ἦρθη τὸ περισσεύσαν
 was lifted up the [quantity] having abounded
 αὐτοῖς κλασμάτων κόφινοι δὲ δεκά.
 to them of fragments baskets twelve.

18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν
 And it happened ἐν the to be αὐτὸν
 προσευχόμενον κατὰ μόνας
 praying according to solitary [places]
 συνησαν αὐτῷ οἱ μαθηταί, καὶ
 came together to him the disciples, and
 ἐπηρώτησεν αὐτοὺς λέγων τίνα με οἱ
 he inquired upon them saying Whom me of the
 ὄχλοι λέγουσιν εἶναι; 19 οἱ δὲ
 crowds are saying to be? The (ones) but
 ἀποκριθέντες εἶπαν Ἰωάννην τὸν βαπτιστὴν,
 having answered said John the Baptist,
 ἄλλοι δὲ Ἠλείαν, ἄλλοι δὲ ὅτι προφήτης
 others but Elijah, others but that prophet
 τις τῶν ἀρχαίων ἀνέστη. 20 εἶπεν
 some of the ancient (ones) stood up. He said
 δὲ αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε
 but to them You but whom me are you saying
 εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν τὸν
 to be? Peter but having answered said The
 χριστὸν τοῦ θεοῦ. 21 ὁ δὲ
 Christ of the God. The (one) but

ἐπιτιμήσας αὐτοῖς παρήγγειλεν
 having rebuked to them he gave instructions
 μηδενὶ λέγειν τοῦτο, 22 εἰπὼν ὅτι
 to no one to be telling this, having said that
 Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου
 It is necessary the Son of the man
 πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι
 many (things) to suffer and to be rejected
 ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ
 from the older men and chief priests and
 γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ
 scribes and to be killed and to the
 τρίτῃ ἡμέρᾳ ἐγερθῆναι.
 third day to be raised up.

23 Ἐλεγεν δὲ πρὸς πάντας εἰ
 He was saying but toward all (them) If

them and broke them up and began to give them to the disciples to set before the crowd. 17 So they all ate and were satisfied, and the surplus that they had was taken up, twelve baskets of fragments.

18 Later, while he was praying alone, the disciples came together to him, and he questioned them, saying: "Who are the crowds saying that I am?" 19 In reply they said: "John the Baptist;" but others, Elijah," and still others, that one of the ancient prophets has risen." 20 Then he said to them: "You, though, who do you say I am?" Peter said in reply: "The Christ of God." 21 Then in a stern talk to them he instructed them not to be telling this to anybody, 22 but said: "The Son of man must undergo many sufferings and be rejected by the older men and chief priests and scribes, and be killed, and on the third day be raised up."

23 Then he went on to say to all: "If

τις θέλει ὀπίσω μου ἔρχεσθαι,
anyone is willing behind me to be coming,

ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν
let him disown himself and let him lift up the

σταυρὸν αὐοῦ καθ' ἡμέραν, καὶ
stake of him according to day, and

ἀκολουθεῖτω μοι. 24 ὅς γὰρ ἂν
let him be following to me. 24 Who for likely

θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει
may will the soul of him to save, will lose

αὐτήν· ὅς δ' ἂν ἀπολέσῃ τὴν ψυχὴν
it; who but likely might lose the soul

αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σῶσει
of him on account of me, this (one) will save

αὐτὸν. 25 τί γὰρ ὠφελεῖται ἄνθρωπος
it. 25 hat for is being benefited man

κερδήσας τὸν κόσμον ὅλον ἑαυτὸν δὲ
having gained the world whole himself but

ἀπολέσας ἢ ζημιωθείς; 26 ὅς γὰρ
having lost or having been damaged? 26 Who for

ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμούς
likely might be ashamed of me and the my

λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου
words, this (one) the Son of the man

ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ
will be ashamed of, whenever he might come in the

δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων
glory of him and of the Father and of the holy

ἀγγέλων. 27 Λέγω δὲ ὑμῖν ἀληθῶς,
angels. I am saying but to you truthfully,

εἰσὶν τινες τῶν αὐτοῦ ἐστηκότων οἱ
are some of the (ones) here having stood who

οὐ μὴ γεύσονται θανάτου ἕως ἂν
not not should taste of death until likely

ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.
they should see the kingdom of the God.

28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους
It happened but after the words these

ὡσεὶ ἡμέραι ὀκτὼ παραλαβὼν Πέτρον
as if days eight having taken along Peter

καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ
and John and James he went up into the

ὄρος προσεύξασθαι. 29 καὶ ἐγένετο
mountain to pray. 29 And it happened

ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ
in the to be praying him the form of the

προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς
face of him different and the apparel

anyone wants to come after me, let him disown himself and pick up his torture stake day after day and follow me continually.

24 For whoever wants

to save his soul* will lose it; but whoever

loses his soul for my sake is the one that

will save it. 25 Real-

ly, what does a man benefit himself if he

gains the whole world but loses his own self

or suffers damage?

26 For whoever be-

comes ashamed of me and of my words, the

Son of man will be ashamed of this one

when he arrives in his glory and that of the

Father and of the holy angels. 27 But I tell

you truthfully, There

are some of those standing here that

will not taste death at all until first they see

the kingdom of God."

28 In actual fact,

about eight days after these words,

he took Peter and John and James

along and climbed up into the mountain

to pray. 29 And as he was praying the

appearance of his face became different and his apparel

23* See App 3c. 24* Or, "life." See App 4a.

αὐτοῦ λευκὸς ἐξαστράπτων. 30 καὶ ἰδοὺ
of him white lightening out. And look!

ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες
male persons two were speaking with him, who
ἦσαν Μωυσῆς καὶ Ἡλείας, 31 οἱ
were Moses and Elijah, the (ones)

ὁφθέντες ἐν δόξῃ ἔλεγον τὴν ἐξοδὸν
having appeared in glory were saying the exodus

αὐτοῦ ἣν ἤμελλεν πληροῦν ἐν
of him which he was about to be fulfilling in

Ἱερουσαλήμ. 32 ὁ δὲ Πέτρος καὶ οἱ
Jerusalem. The but Peter and the (ones)

σὺν αὐτῷ ἦσαν βεβαρημένοι
together with him were having been weighed down

ὑπνῷ· διαγρηγορήσαντες δὲ εἶδαν τὴν
to sleep; having fully awakened but they saw the

δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς
glory of him and the two male persons the (ones)

συνεστῶτας αὐτῷ. 33 καὶ ἐγένετο ἐν τῷ
having stood with him. And it happened in the

διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ εἶπεν ὁ
to be separated them from him said the

Πέτρος πρὸς τὸν Ἰησοῦν Ἐπιστάτα, καλὸν
Peter toward the Jesus Instructor, ἀπε

ἔστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνὰς
it is us here to be, and let us make tents

τρεῖς, μίαν σοὶ καὶ μίαν Μωυσεῖ καὶ μίαν
three, one to you and one to Moses and one

Ἡλεία, μὴ εἰδῶς ὁ λέγει.
to Elijah, not having known which he is saying.

34 ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο
These (things) but of him saying came to be

νεφέλη καὶ ἐπεσκίαζεν αὐτούς·
cloud and was overshadowing them;

ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν
they were made fearful but in the to enter

αὐτοὺς εἰς τὴν νεφέλην. 35 καὶ φωνή
them into the cloud. And voice

ἐγένετο ἐκ τῆς νεφέλης λέγουσα Οὗτός
came to be out of the cloud saying This

ἔστιν ὁ υἱός μου ὁ ἐκλελεγμένος,
is the Son of me the (one) having been chosen,

αὐτοῦ ἀκούετε. 36 καὶ ἐν τῷ
of him be you hearers. And in the

γενέσθαι τὴν φωνὴν εὐρέθη Ἰησοῦς
to occur the voice was found Jesus

μόνος. καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ
alone. And they became silent and to no one

ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις
reported back in those those the days

became glitteringly white. 30 Also, look! two men were conversing with him, who were Moses and E-li'jah. 31 These appeared with glory and began talking about his departure that he was destined to fulfill at Jerusalem. 32 Now Peter and those with him were weighed down with sleep; but when they got fully awake they saw his glory and the two men standing with him. 33 And as these were being separated from him, Peter said to Jesus: "Instructor, it is fine for us to be here, so let us erect three tents, one for you and one for Moses and one for E-li'jah," he not realizing what he was saying. 34 But as he was saying these things a cloud formed and began to overshadow them. As they entered into the cloud, they became fearful. 35 And a voice came out of the cloud, saying: "This is my Son, the one that has been chosen. Listen to him." 36 And as the voice occurred Jesus was found alone. But they kept quiet and did not report to anyone in those days

οὐδὲν ὧν ἐώρακαν.
nothing of what (things) they have seen.

37 Ἐγένετο δὲ τῇ ἐξῆς
It happened but to the of subsequence

ἡμέρα κατελθόντων αὐτῶν ἀπὸ τοῦ
day having come down of them from the

ὄρους συνήντησεν αὐτῷ ὄχλος πολὺς. 38 καὶ
mountain met up with him crowd much. And

ἶδου ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν
look! male person from the crowd called out

λέγων Διδάσκαλε, δέομαί σου ἐπιβλέψαι
saying Teacher, I am begging of you to look at

ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς μοί
upon the son of me, because only-begotten to me

ἐστίν, 39 καὶ ἶδου πνεῦμα λαμβάνει αὐτόν,
is, and look! spirit is receiving him,

καὶ ἐξέφνης κρᾶζει, καὶ σπαράσσει αὐτόν
and suddenly he cries out, and convulses him

μετὰ ἀφροῦ καὶ μόλις ἀποχωρεῖ ἀπ'
with foam and scarcely it is getting away from

αὐτοῦ συντρίβον αὐτόν; 40 καὶ ἐδεήθην τῶν
him bruising him; and I begged of the

μαθητῶν σου ἵνα ἐκβάλωσιν
disciples of you in order that they should throw out

αὐτό, καὶ οὐκ ἠδυνήθησαν.
it, and not they proved able.

41 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὁ
Having answered but the Jesus said O

γενεὰ ἀπίστος καὶ δισταραμμένη,
generation faithless and having been perverted,

ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ
until when shall I be toward you and

ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν
shall I hold up of you? Lead toward here the

υἱόν σου. 42 ἔτι δὲ προσερχομένου αὐτοῦ
son of you. Yet but coming toward of him

ἔρρηξεν αὐτόν τὸ δαιμόνιον καὶ
broke him the demon and

συνεσπάραξεν· ἐπετίμησεν δὲ ὁ Ἰησοῦς
convulsed together; gave rebuke but the Jesus

τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν
to the spirit the unclean, and he healed the

παῖδα καὶ ἀπέδωκεν αὐτόν τῷ πατρὶ αὐτοῦ.
boy and gave back him to the father of him.

43 ἐξεπλήσσοντο δὲ πάντες ἐπὶ
They were being astounded but all upon

τῇ μεγαλειότητι τοῦ θεοῦ.
the majestic power of the God.

Πάντων δὲ θαυμαζόντων ἐπὶ
Of all (them) but wondering upon

any of the things they saw.

37 On the succeeding day,

when they got down from the mountain,

a great crowd met him. 38 And, look!

a man cried out from the crowd, saying:

"Teacher, I beg you to take a look at my

son, because he is my only-begotten,

39 and, look! a spirit takes him, and

suddenly he cries out, and it throws him

into convulsions with foam, and it scarcely

withdraws from him after bruising him.

40 And I begged your disciples to expel it,

but they could not."

41 In response Jesus said: "O faithless and

twisted generation, how long must I

continue with you and put up with you?

Lead your son over here." 42 But even

as he was approaching, the demon dashed

him to the ground and violently convulsed

him. However, Jesus rebuked the unclean

spirit and healed the boy and delivered

him to his father. 43 Well, they all

began to be astounded at the majestic power

of God.

Now as they were all marveling at

πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς
 all (things) which he was doing he said toward the
 μαθητὰς αὐτοῦ 44 Θέσθε ὑμεῖς εἰς τὰ ὦτα
 disciples of him Put you into the ears
 ὑμῶν τοὺς λόγους τούτους, ὁ γὰρ υἱὸς
 of you the words these, the for Son
 τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς
 of the man is about to be given over into
 χεῖρας ἀνθρώπων. 45 οἱ δὲ
 hands of men. The (ones) but
 ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ
 were not knowing the saying this, and
 ἦν παρακεκαλυμμένον ἀπ' αὐτῶν
 it was having been concealed beside from them
 ἵνα μὴ αἰσθωνται αὐτό, καὶ
 in order that not they might perceive it, and
 ἐφοβούντο ἐρωτῆσαι αὐτὸν περὶ τοῦ
 they were fearing to request him about the
 ῥήματος τούτου.
 saying this.

46 Εἰσῆλθεν δὲ διαλογισμὸς ἐν
 Entered but reasoning in
 αὐτοῖς, τὸ τίς ἂν εἴη μείζων
 them, the who likely might be greater (one)
 αὐτῶν. 47 ὁ δὲ Ἰησοῦς εἰδὼς τὸν
 of them. The but Jesus having known the
 διαλογισμὸν τῆς καρδίας αὐτῶν
 reasoning of the heart of them
 ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ
 having taken upon little boy made stand it
 παρ' ἑαυτῶ, 48 καὶ εἶπεν αὐτοῖς "Ὁς ἂν
 beside himself, and said to them Who likely
 δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ
 might receive this the little boy upon the
 ὀνόματί μου ἐμὲ δέχεται, καὶ ὃς ἂν
 name of me me he is receiving, and who likely
 ἐμὲ δέξηται δέχεται τὸν
 me he might receive he is receiving the (one)
 ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν
 having sent off me; the for smaller one in
 πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας.
 all you existing this (one) is great.

49 Ἀποκριθεὶς δὲ Ἰωάννης εἶπεν
 Having answered but John said
 Ἐπιστάτα, εἶδαμέν τινα ἐν τῷ ὀνόματί
 Instructor, we saw someone in the name
 σου ἐκβάλλοντα δαιμόνια, καὶ
 of you throwing out demons, and
 ἐκωλύομεν αὐτὸν ὅτι οὐκ
 we were preventing him because not

all the things he was doing, he said to his disciples: 44 "Give lodgment to these words in your ears, for the Son of man is destined to be delivered into the hands of men." 45 But they continued without understanding of this saying. In fact, it was concealed from them that they might not see through it, and they were afraid to question him about this saying.

46 Then a reasoning entered among them as to who would be the greatest of them. 47 Jesus, knowing the reasoning of their hearts, took a young child, set it beside him 48 and said to them: "Whoever receives this young child on the basis of my name receives me [too], and whoever receives me receives him [also] that sent me forth. For he that conducts himself as a lesser one among all of you is the one that is great."

49 In response John said: "Instructor, we saw a certain man expelling demons by the use of your name and we tried to prevent him, because

ἀκολουθεῖ μεθ' ἡμῶν. 50 εἶπεν δὲ πρὸς
he is following with us. Said but toward
αὐτὸν Ἰησοῦς Μὴ κωλύετε, ὅς γὰρ
him Jesus Not be you preventing, who for
οὐκ ἔστιν καθ' ὑμῶν ὑπὲρ ὑμῶν ἔστιν.
not is down (on) you over you is.

51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς
It occurred but in the to be fulfilled the
ἡμέρας τῆς ἀναλήψεως αὐτοῦ καὶ αὐτὸς τὸ
days of the taking up of him and he the
πρόσωπον ἐστήρισεν τοῦ πορευέσθαι
face firmly set of the to be going his way
εἰς Ἱερουσαλήμ, 52 καὶ ἀπέστειλεν
into Jerusalem, and he sent off

ἄγγέλους πρὸ προσώπου αὐτοῦ. Καὶ
messengers before face of him. And
πορευθέντες εἰσῆλθον εἰς κώμην
having gone their way they entered into village
Σαμαρειτῶν, ὡς ἐτοιμάσαι αὐτῷ; 53 καὶ
of Samaritans, as to prepare to him; and
οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον
not they received him, because the face
αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ.
of him was (one) going its way into Jerusalem.

54 Ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ
Having seen but the disciples James and
Ἰωάννης εἶπαν Κύριε, θέλεις
John said Lord, are you willing
εἰπώμεν πῦρ καταβῆναι ἀπὸ τοῦ
we should tell fire to come down from the
οὐρανοῦ καὶ ἀναλώσαι αὐτούς;
heaven and to annihilate them?

55 στραφεὶς δὲ ἐπετίμησεν αὐτοῖς. 56 καὶ
Having turned but he rebuked them. And
ἐπορεύθησαν εἰς ἑτέραν κώμην.
they went their way into different village.

57 Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ
And going their way of them in the way
εἶπεν τις πρὸς αὐτόν Ἀκολουθήσω σοὶ
said someone toward him I shall follow to you
ὅπου ἔαν ἀπέρχῃ. 58 καὶ εἶπεν
where if ever you may be going off. And said

αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες φωλεοῦς
to him the Jesus The foxes dens
ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ
are having and the birds of the heaven
κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου
tentings down, the but Son of the man
οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.
not is having where the head he may incline.

he is not following with us." 50 But Jesus said to him: "Do not you men try to prevent [him], for he that is not against you is for you."

51 As the days were now coming to the full for him to be taken up, he firmly set his face to go to Jerusalem. 52 So he sent forth messengers in advance of him. And they went their way and entered into a village of Samaritans, to make preparation for him; 53 but they did not receive him, because his face was set for going to Jerusalem. 54 When the disciples James and John saw this they said: "Lord, do you want us to tell fire to come down from heaven and annihilate them?" 55 But he turned and rebuked them. 56 So they went to a different village.

57 Now as they were going on the road, someone said to him: "I will follow you to wherever you may depart." 58 And Jesus said to him: "Foxes have dens and birds of heaven have roosts, but the Son of man has nowhere to lay down his head."

59 Εἶπεν δὲ πρὸς ἕτερον Ἀκολουθεῖ μοι.
He said but toward different Be following to me.

ὁ δὲ εἶπεν Ἐπίτρεψόν μοι πρῶτον
The (one) but said Permit to me first
ἀπελθὼν τι θάψαι τὸν πατέρα μου.
having gone off to bury the father of me.

60 εἶπεν δὲ αὐτῷ Ἄφες τοὺς νεκροὺς
He said but to him Let you go off the dead (ones)

θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ
to bury the of themselves dead (ones), you but
ἀπελθὼν διαγγέλλε τὴν βασιλείαν
having gone off be declaring abroad the kingdom

τοῦ θεοῦ. 61 εἶπεν δὲ καὶ ἕτερος
of the God. Said but also different (one)

Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ
I shall follow to you, Lord; first but

ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς
permit to me to set self off to the (ones) into

τὸν οἶκόν μου. 62 εἶπεν δὲ πρὸς αὐτὸν
the house of me. Said but toward him

ὁ Ἰησοῦς Οὐδεὶς ἐπιβαλὼν τὴν
the Jesus No one having thrust upon the

χεῖρα ἐπ' ἄροτρον καὶ βλέπων εἰς
hand upon plow and looking into

τὰ ὀπίσω εὐθετὸς ἐστὶν τῇ
the (things) behind well fitted is to the

βασιλείᾳ τοῦ θεοῦ.
kingdom of the God.

10 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ
After but these (things) designated the

κύριος ἑτέρους ἑβδομήκοντα δύο καὶ
Lord different (ones) seventy- two and

ἀπέστειλεν αὐτοὺς ἀνά δύο δύο πρὸ
sent off them up two two before

προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον
of face of him into every city and place

οὗ ἤμελλεν αὐτὸς ἔρχεσθαι.
where he was about he to be coming.

2 Ἐλεγεν δὲ πρὸς αὐτοὺς Ὁ μὲν
He was saying but toward them The indeed

θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι·
harvest much, the but workers few;

δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ
beg you therefore of the Lord of the harvest

ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν
so that workers he should thrust out into the

θερισμὸν αὐτοῦ. 3 ὑπάγετε· ἰδοὺ
harvest of him. Be you going under; look!

ἀποστέλλω ὑμᾶς ὡς ἄρ' ας ἐν μέσῳ
I am sending off you as lambs in midst

59 Then he said to another: "Be my

follower." The man

said: "Permit me first

to leave and bury

my father." 60 But

he said to him: "Let

the dead bury their

dead, but you go

away and declare

abroad the kingdom

of God." 61 And still

another said: "I will

follow you, Lord; but

first permit me to

say good-bye to those

in my household." 62

Jesus said to him:

"No man that has

put his hand to a

plow and looks at the

things behind is well

fitted for the kingdom

of God."

10 After these

things the Lord

designated seventy

others and sent

them forth by twos

in advance of him

into every city and

place to which he

himself was going

to come. 2 Then

he began to say to

them: "The harvest,

indeed, is great, but

the workers are few.

Therefore beg the

Master of the harvest

to send out workers

into his harvest.

3 Go forth. Look! I

am sending you forth

as lambs in among

λύκων. 4 μὴ βαστάζετε βαλλάντιον, μὴ
of wolves. Not be you carrying purse, nor

πήραν, μὴ ὑποδήματα, καὶ μηδένα
pouch, nor sandals, and no one

κατὰ τὴν ὁδὸν ἀσπάσησθε. 5 εἰς ἣν
down the way you should greet. Into what

δ' ἂν εἰσέλθῃτε οἰκίαν πρῶτον
but likely you might enter house first

λέγετε Εἰρήνη τῷ οἴκῳ τούτῳ. 6 καὶ
be you saying Peace to the house this. And

ἐὰν ἐκεῖ ἦ υἱὸς εἰρήνης, ἐπαναπαύσεται·
if ever there may be son of peace, will repose itself

ἐπ' αὐτὸν ἢ εἰρήνη ὑμῶν· εἰ δὲ μήγε,
upon him the peace of you; if but not indeed,

ἐφ' ὑμᾶς ἀνακάμψει. 7 ἐν αὐτῇ δὲ τῇ
upon you it will bend again. In this but the

οἰκίᾳ μένετε, ἔσθοντες καὶ πίνοντες
house be you staying, eating and drinking

τὰ (things) παρ' αὐτῶν, ἄξιος γὰρ ὁ θε
the (things) beside their, worthy for the

ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ
worker of the reward of him. Not

μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.
be you going across out of house into house.

8 καὶ εἰς ἣν ἂν πόλιν εἰσέρχῃθε
And into what likely city you may be entering

καὶ δέχωνται ὑμᾶς, ἔσθιετε
and they may be receiving you, be you eating

τὰ (things) παρατιθέμενα ὑμῖν, 9 καὶ
the (things) being put alongside to you, and

θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ
be you curing the (ones) in it sick, and

λέγετε αὐτοῖς Ἔγγικεν ἐφ' ὑμᾶς
be you saying to them Has drawn near upon you

ἡ βασιλεία τοῦ θεοῦ. 10 εἰς ἣν δ'
the kingdom of the God. Into what but

ἂν πόλιν εἰσέλθῃτε καὶ μὴ
likely city you might enter and not

δέχωνται ὑμᾶς, ἐξελθόντες εἰς
they may be receiving you, having come out into

τὰς πλατείας αὐτῆς εἶπατε 11 Καὶ τὸν
the broad ways of it say you And the

κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς
dust the (one) having stuck to us out of the

πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα
city of you into the feet we are wiping off

ὑμῖν· πλὴν τοῦτο γινώσκετε ὅτι
to you; besides this be you knowing that

ἔγγικεν ἡ βασιλεία τοῦ θεοῦ.
has drawn near the kingdom of the God.

wolves. 4 Do not carry a purse. nor a food pouch. nor sandals. and do not embrace anybody in greeting along the road. 5 Wherever

you enter into a house say first. 'May this house have peace.'

6 And if a friend of peace is there, your peace will rest upon him. But if there is

not, it will turn back to you. 7 So stay in that house, eating and

drinking the things they provide, for the worker is worthy of

his wages. Do not be transferring from house to house.

8 'Also, wherever you enter into a city

and they receive you, eat the things set

before you, 9 and cure the sick ones

in it, and go on telling them. 'The

kingdom of God has come near to you.'

10 But wherever you enter into a city and

they do not receive you, go out into its

broad ways and say, 11 'Even the dust

that got stuck to our feet from your city

we wipe off against you. Nevertheless, keep this in mind, that the kingdom of God has come near.'

12 λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ
I am saying to you that to Sodom in the day
ἐκείνη ἀνεκτότερον ἔσται ἢ τῇ πόλει
that more endurable it will be than to the city
ἐκείνη.
that.

13 Οὐαὶ σοι, Χοραζεῖν· οὐαὶ σοι,
Woe to you, Chorazin; woe to you,
Βηθσαιδᾶ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι
Bethsaida; because if in Tyre and Sidon
ἐγενήθησαν αἱ δυνάμεις αἱ
took place the powerful works he (ones)
γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν
having taken place in you, long ago likely in
σάκκῳ καὶ σποδῷ καθήμενοι
sackcloth and ashes sitting

μετενόησαν. 14 Πλὴν Τύρῳ
they became repentant. Besides to Tyre
καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ
and to Sidon more endurable it will be in the
κρίσει ἢ ὑμῖν. 15 Καὶ σύ, Καφαρναούμ,
judgment than to you. And you, Capernaum,
μη ἕως οὐρανοῦ ὑψωθήσῃ;
not until heaven will you be exalted?
ἕως τοῦ ᾅδου καταβήσῃ.
Until the Hades you will come down.

16 Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει,
The (one) hearing of you of me he is hearing,
καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ
and the (one) disregarding you me
ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν
he is disregarding; the (one) but me disregarding
ἀθετεῖ τὸν ἀποστείλαντά με.
is disregarding the (one) having sent off me.

17 Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα δύο
Returned but the seventy-two
μετὰ χαρᾶς λέγοντες Κύριε, καὶ τὰ δαιμόνια
with joy saying Lord, also the demons
ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματι
are subjecting themselves to us in the name

σου. 18 εἶπεν δὲ αὐτοῖς Ἐθεώρου
of you. He said but to them I was beholding
τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ
the Satan as lightning out of the heaven
πεσόντα. 19 Ἴδου δέδωκα ὑμῖν τὴν
having fallen. Look! I have given to you the
ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφρων
authority of the to be trampling on top of serpents

12 I tell you that it will be more endurable for Sod'om in that day than for that city.

13 "Woe to you, Chio-ra'zin! Woe to you, Beth-sa'i-da! because if the powerful works that have taken place in you had taken place in Tyre and Sidon, they would long ago have repented sitting in sackcloth and ashes. 14 Consequently it will be more endurable for Tyre and Sidon in the judgment than for you. 15 And you, Capernaum, will you perhaps be exalted to heaven? Down to Ha'des' you will come!

16 "He that listens to you listens to me [too]. And he that disregards you disregards me [too]. Moreover, he that disregards me disregards [also] him that sent me forth."

17 Then the seventy' returned with joy, saying: "Lord, even the demons are made subject to us by the use of your name." 18 At that he said to them: "I began to behold Satan already fallen like lightning from heaven. 19 Look! I have given you the authority to trample underfoot serpents

καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν
and scorpions, and upon all the power
τοῦ ἐχθροῦ, καὶ οὐδέν ὑμᾶς οὐ μὴ
of the enemy, and nothing you not not
ἀδικήσῃ. 20 πλὴν ἐν τούτῳ μὴ
will hurt. Besides in this (thing) not

χαίρετε ὅτι τὰ πνεύματα ὑμῶν
be you rejoicing that the spirits to you

ὑποτάσσεται, χαίρετε δὲ ὅτι
are subjecting themselves, be you rejoicing but that

τὰ ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς
the names of you have been inscribed in the

οὐρανοῖς. 21 Ἐν αὐτῇ τῇ ὥρᾳ
heavens. In very the hour

ἠγαλλιάσατο τῷ πνεύματι τῷ ἁγίῳ
he became exultant to the spirit the holy

καὶ εἶπεν Ἐξομολογοῦμαι σοι, πάτερ
and said I am confessing out to you, Father

κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι
Lord of the heaven and of the earth, because

ἀπέκρυψας ταῦτα ἀπὸ σοφῶν
you carefully hid these (things) from wise (ones)

καὶ συνετηῶν, καὶ ἀπεκάλυψας αὐτὰ
and comprehending (ones), and you revealed them

νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως
to babes; yes, the Father, because thus

εὐδοκία ἐγένετο ἔμπροσθέν σου.
well-thinking it came to be in front of you.

22 Πάντα μοι παρεδόθη ὑπὸ τοῦ
All (things) to me were given over by the

πατρός μου, καὶ οὐδεὶς γινώσκει τίς ἐστίν
Father of me, and no one is knowing who is

ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστίν
the Son if not the Father, and who is

ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ ᾧ ἂν
the Father if not the Son and to whom likely

βούληται ὁ υἱὸς ἀποκαλύψαι.
may be wishing the Son to reveal.

23 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς
And having turned toward the disciples

κατ' ἰδίαν εἶπεν Μακάριοι οἱ
according to private (spot) he said Happy the

ὀφθαλμοὶ οἱ βλέποντες ἅ
eyes the (ones) looking at what (things)

βλέπετε. 24 λέγω γὰρ ὑμῖν ὅτι
you are looking at. I am saying for to you that

πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν
many prophets and kings desired to see the

ἅ ὑμεῖς βλέπετε καὶ οὐκ
what (things) you are looking at and not

and scorpions, and over all the power of the enemy, and nothing will by any means do you hurt. 20 Nevertheless, do not rejoice over this, that the spirits are made subject to you, but rejoice because your names have been inscribed in the heavens." 21 In that very hour he became overjoyed in the holy spirit and said: "I publicly praise you, Father, Lord of heaven and earth, because you have carefully hidden these things from wise and intellectual ones, and have revealed them to babes. Yes, O Father, because to do thus came to be the way approved by you. 22 All things have been delivered to me by my Father, and who the Son is no one knows but the Father; and who the Father is, no one [knows] but the Son, and he to whom the Son is willing to reveal him."

23 With that he turned to the disciples by themselves and said: "Happy are the eyes that behold the things you are beholding. 24 For I say to you, Many prophets and kings desired to see the things you are beholding but did not

εἶδαν, και ἀκούσαι ἃ
they saw, and to hear what (things)
ἀκούετε και οὐκ ἤκουσαν.
you are hearing and not they heard.

25 Καὶ ἰδοὺ νομικός τις
And look! one versed in the law some
ἀνέστη ἐκπειράζων αὐτὸν λέγων Διδάσκαλε,
stood up testing out him saying Teacher,

τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;
what having done life everlasting shall I inherit?

26 ὁ δὲ εἶπεν πρὸς αὐτὸν Ἐν τῷ
The (one) but said toward him In the
νόμῳ τί γέγραπται; πῶ
law what has been written? How

ἀναγινώσκεις; 27 ὁ δὲ ἀποκριθεὶς
are you reading? The (one) but having answered

εἶπεν Ἀγαπήσεις Κύριον τὸν θεόν σου
said You shall love Lord the God of you

ἐξ ὅλης καρδίας σου και ἐν ὅλῃ τῇ
out of whole heart of you and in whole the

ψυχῇ σου και ἐν ὅλῃ τῇ ἰσχύι σου
soul of you and in whole the strength of you

και ἐν ὅλῃ τῇ διανοίᾳ σου, και τὸν
and in whole the mind of you, and the

πλησίον σου ὡς σεαυτὸν. 28 εἶπεν δὲ
neighbor of you as yourself. He said but

αὐτῷ Ὅρθως ἀπεκρίθης· τοῦτο ποιεῖ
to him Correctly you answered; this be doing

και ζήσῃ.
and you will live.

29 Ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν
The (one) but willing to justify himself

εἶπεν πρὸς τὸν Ἰησοῦν Καὶ τίς ἐστίν μου
said toward the Jesus And who is of me

πλησίον; 30 ὑπολαβὼν ὁ Ἰησοῦς εἶπεν
neighbor? Having taken under the Jesus said

Ἄνθρωπος τις κατέβαινεν ἀπὸ
Man some was going down from

Ἱερουσαλὴμ εἰς Ἱερειχὼν και λησταῖς
Jerusalem into Jericho and to robbers

περιέπεσεν, οἱ και ἐκδύσαντες αὐτὸν και
fell about, who also having stripped him and

πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες
blows having put upon they went off having let go off

ἡμιθανῆ. 31 κατὰ συγκυρίαν δὲ
one half-dead. According to coincidence but

ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ
priest some was going down in the way

see them, and to hear the things you are hearing but did not hear them."

25 Now, look! a certain man versed in the Law rose up, to test him out, and said: "Teacher, by doing what shall I inherit everlasting life?"

26 He said to him: "What is written in the Law? How do you read?" 27 In answer he said: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole strength and with your whole mind," and, "your neighbor as yourself."

28 He said to him: "You answered correctly; keep on doing this and you will get life."

29 But, wanting to prove himself righteous, the man said to Jesus: "Who really is my neighbor?" 30 In reply Jesus said: "A certain man was going down from Jerusalem to Jericho and fell among robbers, who both stripped him and inflicted blows, and went off, leaving him half-dead. 31 Now, by coincidence, a certain priest was going down over that road,

ἐκεῖνι, καὶ ἰδὼν αὐτὸν
that, and having seen him
ἀντιπαρήλθεν· 32 ὁμοίως δὲ καὶ
went along by opposite side; likewise but also
Λευεΐτης κατὰ τὸν τόπον ἐλθὼν καὶ
Levite down on the place having come and
ἰδὼν ἀντιπαρήλθεν.
having seen went along by opposite side.
33 Σαμαρείτης δὲ τις ὁδεύων ἦλθεν
Samaritan but some making his way came
κατ' αὐτὸν καὶ ἰδὼν
down on him and having seen
ἔσπλαγχνίσθη, 34 καὶ προσελθὼν
was moved with pity, and having come toward
κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων
he bound down the wounds of him pouring upon
ἔλαιον καὶ οἶνον, ἐπιβίβασας δὲ αὐτὸν
oil and wine, having mounted but him
ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν
upon the own beast of burden he led him
εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. 35 καὶ
into inn and he took care of him. And
ἐπὶ τὴν αὔριον ἐκβαλὼν δύο δηνάρια
upon the morrow having thrust out two denarii
ἔδωκεν τῷ πανδοχεῖ καὶ εἶπεν Ἐπιμελήθητι
he gave to the innkeeper and said Take care of
αὐτοῦ, καὶ ὅτι ἂν προσδαπανήσῃς
him, and that likely you might spend toward
ἐγὼ ἐν τῷ ἐπανέρχεσθαί με
I in the to be coming back upon me
ἀποδώσω σοι. 36 τίς τούτων τῶν
shall give back to you. Which one of these the
τρίων πλησίον δοκεῖ σοι γεγονέναι
three neighbor it seems to you to have become
τοῦ ἐμπεσόντος εἰς τοὺς ληστάς;
of the (one) having fallen into the robbers?
37 ὁ δὲ εἶπεν Ὁ ποιήσας
The (one) but said The (one) having done
τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ
the mercy with him. Said but to him the
Ἰησοῦς Πορεύου καὶ σὺ ποίει
Jesus Be going your way and you be doing
ὁμοίως.
likewise.

38 Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς
In but the to be going their way them
αὐτὸς εἰσῆλθεν εἰς κώμην τινὰ γυνὴ δὲ
he entered into village some; woman but
τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν
some to name Martha received under him

but, when he saw him, he went by on the opposite side. 32 Likewise, a Levite also, when he got down to the place and saw him, went by on the opposite side. 33 But a certain Samaritan traveling the road came upon him and, at seeing him, he was moved with pity. 34 So he approached him and bound up his wounds, pouring oil and wine upon them. Then he mounted him upon his own beast and brought him to an inn and took care of him. 35 And the next day he took out two denarii, gave them to the innkeeper, and said, "Take care of him, and whatever you spend besides this, I will repay you when I come back here." 36 Who of these three seems to you to have made himself neighbor to the man that fell among the robbers?" 37 He said: "The one that acted mercifully toward him." Jesus then said to him: "Go your way and be doing the same yourself."

38 Now as they were going their way he entered into a certain village. Here a certain woman named Martha received him as guest

εἰς τὴν οἰκίαν. 39 καὶ τῆδε ἦν
 into the house. And to the (one) but was
 ἀδελφῆ καλουμένη Μαρίας, ἣ καὶ
 sister being called Mary, who also
 παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ
 having sat alongside toward the feet of the
 κυρίου ἤκουεν τὸν λόγον αὐτοῦ. 40 ἡ
 Lord was hearing the word of him. The

δὲ Μάρθα περιεσπάτο περὶ πολλὴν
 but Martha was being distracted about much
 διακονίαν· ἐπιστάσα δὲ εἶπεν Κύριε,
 serving; having stood upon but said Lord,
 οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου
 not does it matter to you that the sister of me

μόνην με κατέλειπεν διακονεῖν; εἶπὸν
 alone me was leaving down to be serving? Say
 οὖν αὐτῇ ἵνα μοι
 therefore to her in order that to me

συναντιλάβηται. 41 ἀποκριθεὶς δὲ
 she might give aid together. Having answered but

εἶπεν αὐτῇ ὁ κύριος Μάρθα Μάρθα,
 said to her the Lord Martha Martha,

μεριμνᾷς καὶ θορυβάζῃ περὶ
 you are anxious and you are being disturbed about
 πολλά, 42 ὀλίγων δὲ ἐστὶν χρεία
 many (things), of few (things) but is need

ἢ ἐνός; Μαρίας γὰρ τὴν ἀγαθὴν μερίδα
 or of one; Mary for the good part
 ἐξελέξατο ἧτις οὐκ ἀφαιρεθήσεται αὐτῆς.
 chose which not will be lifted up from her.

11 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν
 And it happened in the to be him in

τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο,
 place some praying, as he ceased,

εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς
 said someone of the disciples of him toward

αὐτὸν Κύριε, διδάξον ἡμᾶς προσεύχεσθαι,
 him Lord, teach us to be praying,

καθὼς καὶ Ἰωάννης ἐδίδασκεν τοὺς μαθητὰς
 according as also John taught the disciples

αὐτοῦ.
 of him.

2 εἶπεν δὲ αὐτοῖς "Ὅταν
 He said but to them Whenever

προσεύχησθε, λέγετε Πάτερ,
 you may be praying, be you saying Father,

ἁγιασθήτω τὸ ὄνομά σου· ἐλθάτω ἡ
 let be sanctified the name of you; let come the

βασίλεια σου· 3 τὸν ἄρτον ἡμῶν τὸν
 kingdom of you; the bread of us the

into the house.

39 This woman also had a sister called Mary, who, however, sat down at the feet of the Lord and

kept listening to his word. 40 Martha,

on the other hand, was distracted with attending to many

duties. So, she came near and said: "Lord,

does it not matter to you that my sister

has left me alone to attend to things?

Tell her, therefore, to join in helping me."

41 In answer the Lord said to her: "Martha,

Martha, you are anxious and disturbed

about many things. 42 A few things,

though, are needed, or just one. For her

part, Mary chose the good portion, and it

will not be taken away from her."

11 Now on the occasion of his being

in a certain place praying, when he

stopped, a certain one of his disciples said to

him: "Lord, teach us how to pray, just as

John also taught his disciples."

2 Then he said to them: "Whenever you

pray, say, 'Father,

let your name be sanctified. Let your

kingdom come.

3 Give us our bread

ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· 4 καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλουσι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

5 Καὶ εἶπεν πρὸς αὐτοὺς Τίς ἐξ ὑμῶν ἔξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπη αὐτῷ Φίλε, χρῆσόν μοι τρεῖς ἄρτους, 6 ἐπεὶ δὲ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· 7 κάκεινος ἔσωθεν ἀποκριθεὶς εἶπη Μὴ μοι κόπους παρέχε; 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, διὰ γε τὴν ἀναιδίαν αὐτοῦ ἔγερθεὶς δώσει αὐτῷ ὅσων χρήζει. 9 Καγὼ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν; ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. 10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν

for the day according to the day's requirement. 4 And forgive us our sins, for we ourselves also forgive everyone that is in debt to us; and do not bring us into temptation."

5 Further, he said to them: "Who of you will have a friend and will go to him at midnight and say to him, 'Friend, loan me three loaves, 6 because a friend of mine has just come to me on a journey and I have nothing to set before him'? 7 And that one from inside says in reply, 'Quit making me trouble. The door is already locked, and my young children are with me in bed; I cannot rise up and give you anything.' 8 I tell you, Although he will not rise up and give him anything because of being his friend, certainly because of his bold persistence he will get up and give him what things he needs. 9 Accordingly I say to you. Keep on asking, and it will be given you; keep on seeking, and you will find; keep on knocking, and it will be opened to you. 10 For everyone asking receives, and everyone seeking

εὐρίσκει, και τῷ κρούοντι
 finds, and to the (one) knockin g
 άνοιγήσεται. 11 τίνα δέ έξ ύμῶν
 it will be opened. Which one but out of you
 τόν πατέρα αἰτήσει ὁ υἱός ἰχθύν, μή
 the father will ask the son fish, not
 άντι ἰχθύος ὄφιν αὐτῷ ἐπιδώσει;
 Instead of fish serpent to him will give upon?
 12 ἢ και αἰτήσει ὄβόν, ἐπιδώσει αὐτῷ
 Or also he will ask egg, he will give upon to him
 σκορπίον; 13 εἰ οὖν ὑμεῖς πονηροὶ
 scorpion? If therefore you wicked (ones)
 ὑπάρχοντες οἶδατε δόματα ἀγαθὰ διδόναι
 existing have known gifts good to be giving
 τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ
 to the children of you, to how much rather the
 πατήρ ὁ έξ οὐρανοῦ δώσει πνεῦμα
 Father the (one) out of heaven will give spirit
 ἅγιον τοῖς αἰτοῦσιν αὐτόν.
 holy to the (ones) asking him.

14 Καί ἦν ἐκβάλλων δαιμόνιον κωφόν·
 And he was throwing out demon dumb;
 ἐγένετο δέ τοῦ δαιμονίου ἐξεληθόντος
 It happened but of the demon having come out
 ἐλάλησεν ὁ κωφός. Καί ἐθαύμασαν ὁ
 spoke the dumb (one). And wondered the
 ὄχλοι· 15 τινές δέ έξ αὐτῶν εἶπαν Ἐν
 crowds; some but out of them said In
 Βεεζεβούλ τῷ ἄρχοντι τῶν δαιμονίων
 Beelzebub the ruler of the demons
 ἐκβάλλει τὰ δαιμόνια· 16 ἕτεροι
 he is throwing out the demons; different (ones)
 δέ πειράζοντες σημεῖον έξ οὐρανοῦ
 but tempting sign out of heaven
 ἐζήτουν παρ' αὐτοῦ. 17 αὐτός δέ
 were seeking beside him. He but
 εἰδώς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς
 knowing of them the imaginations said to them
 Πάσα βασιλεία ἐφ' ἑαυτήν διαμερισθεῖσα
 Every kingdom upon itself having been divided
 ἐρημοῦται, και οἶκος ἐπὶ οἶκον
 is being made desolate, and house upon house
 πίπτει. 18 εἰ δέ και ὁ Σατανᾶς ἐφ'
 it is falli g. If but also the Satan upon
 ἑαυτόν διεμερίσθη, πῶς σταθήσεται ἡ
 himself was divided, how will stand the
 βασιλεία αὐτοῦ; ὅτι λέγετε ἐν
 kingdom of him? Because you are saying in
 Βεεζεβούλ ἐκβάλλειν με τὰ δαιμόνια.
 Beelzebub to be throwing out me the demons.

finds, and to everyone
 knocking it will be
 opened. 11 Indeed,
 which father is there
 among you who, if his
 son asks for a fish,
 will perhaps hand him
 a serpent instead of
 a fish? 12 Or if he also
 asks for an egg, will
 hand him a scorpion?
 13 Therefore, if
 you, although being
 wicked, know how
 to give good gifts to
 your children, how
 much more so will the
 Father in heaven give
 holy spirit to those
 asking him!"

14 Later he was
 expelling a dumb
 demon. After the
 demon came out, the
 dumb man spoke. And
 the crowds marveled.
 15 But certain ones of
 them said: "He expels
 the demons by means
 of Be-el'ze-bub the
 ruler of the demons."
 16 However, others,
 to tempt him, began
 seeking a sign out
 of heaven from him.
 17 Knowing their
 imaginations he said
 to them: "Every king-
 dom divided against
 itself comes to deso-
 lation, and a house
 [divided] against itself
 falls. 18 So if Satan
 is also divided against
 himself, how will
 his kingdom stand?
 Because you say I
 expel the demons by
 means of Be-el'ze-bub.

19 εἰ δὲ ἐγὼ ἐν Βεεζεβοῦλ ἐκβάλλω τὰ
 If but I in Beelzebub I am throwing out the
 δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι
 demons, the sons of you in whom
 ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν
 are they throwing out? Through this they of you
 κριταὶ ἔσονται. 20 εἰ δὲ ἐν δακτύλῳ θεοῦ
 judges will be. If but in finger of God
 ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα
 I am throwing out the demons, really
 ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ
 came ahead of upon you the kingdom of the
 θεοῦ. 21 ὅταν ὁ ἰσχυρὸς
 God. Whenever the strong [man]
 καθωπλισμένος φυλάσσει τὴν
 having been armed down may be guarding the
 ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ
 of himself courtyard, in peace is the
 ὑπάρχοντα αὐτοῦ. 22 ἐπὶ ἄνθρωπον ἰσχυρότερον
 belongings of him; whenever but stronger
 αὐτοῦ ἐπελθὼν νικᾷ αὐτόν,
 of him having come upon he might conquer him,
 τὴν πανοπλίαν αὐτοῦ ἀρῶν ἐφ' ἣν
 the full armament of him he lifts up upon which
 ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ
 he had been trusting, and the spoils of him
 διαδίδωσιν. 23 ὁ μὴ μετ' ἐμοῦ
 he is giving through. The (one) not being with
 ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ
 me down on me is, and the (one) not
 συναγών μετ' ἐμοῦ σκορπίζει.
 gathering with me is scattering.

24 Ὅταν τὸ ἀκάθαρτον πνεῦμα
 Whenever the unclean spirit
 ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται
 might come out from the man, it is passing
 δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ
 through waterless places seeking resting-place, and
 μὴ εὐρίσκον τότε λέγει Ἐπιστρέψω εἰς
 not finding then it is saying I shall return into
 τὸν οἶκόν μου ὅθεν ἐξῆλθον. 25 καὶ
 the house of me from where I came out; and
 ἐλθὼν εὐρίσκει σχολάζοντα,
 having come it finds being unoccupied,
 σεσαρωμένον καὶ κεκοσμημένον.
 having been swept and having been adorned.
 26 τότε πορεύεται καὶ παραλαμβάνει
 Then it goes its way and takes along
 ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἑπτὰ,
 different spirits more wicked of itself seven,

19 If it is by means of Be-el'ze-bub I expel the demons, by whom do your sons expel them? Because of this they will be judges of you. 20 But if it is by means of God's finger I expel the demons, the kingdom of God has really overtaken you. 21 When a strong man, well armed, guards his palace, his belongings continue in peace. 22 But when someone stronger than he is comes against him and conquers him, he takes away his full armament in which he was trusting, and he divides out the things he despoiled him of. 23 He that is not on my side is against me, and he that does not gather with me scatters.

24 "When an unclean spirit comes out of a man, it passes through parched places in search of a resting-place, and, after finding none, it says, 'I will return to my house out of which I moved.' 25 And on arriving it finds it swept clean and adorned. 26 Then it goes its way and takes along seven wicked than itself,

καὶ εἰσελθόντα κατοικεῖ ἐκεῖ, καὶ
and having entered they are dwelling there, and
γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου
is becoming the last (things) of the man
ἐκείνου χείρονα τῶν πρώτων.
that worse of the first (things).

27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν
It happened but in the to be saying him
ταῦτα ἐπάρασά τις φωνῆν
these (things) having lifted up someone voice
γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ Μακαρία
woman out of the crowd said to him Happy
ἡ κοιλία ἡ βαστάσασά σε καὶ
the cavity the (one) having carried you and
μαστοὶ οὓς ἐθήλασας· 28 αὐτὸς δὲ εἶπεν
breasts which you sucked; he but said
Μενοῦν μακάριοι οἱ ἀκούοντες
Indeed therefore happy the (ones) hearing
τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.
the word of the God and (ones) guarding.

29 Τῶν δὲ ὄχλων ἐπαθροισομένων
Of the but crowds massing upon
ἤρξατο λέγειν Ἡ γενεὰ αὕτη
he started to be saying The generation this
γενεὰ πονηρὰ ἐστὶν σημεῖον ζητεῖ,
generation wicked is; sign it is seeking,
καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ
and sign not will be given to it if not the
σημεῖον Ἰωνᾶ. 30 καθὼς γὰρ ἐγένετο
sign of Jonah. According as for became
ὁ Ἰωνᾶς τοῖς Νινευεῖταις σημεῖον, οὕτως
the Jonah to the Ninevites sign, thus
ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ
will be also the Son of the man to the
γενεᾷ ταύτῃ. 31 βασίλισσα νότου
generation this. Queen of south
ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν
will be raised up in the judgment with the
ἀνδρῶν τῆς γενεᾶς ταύτης καὶ
male persons of the generation this and
κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν
will judge down them; because she came out of the
περάτων τῆς γῆς ἀκούσαι τὴν σοφίαν
limits of the earth to hear the wisdom
Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος
of Solomon, and look! something more of Solomon
ᾧδε. 32 ἄνδρες Νινευεῖται ἀναστήσονται ἐν
here. Male persons Ninevites will stand up in
τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ
the judgment with the generation this and

and, after getting inside, they dwell there; and the final circumstances of that man become worse than the first."

27 Now as he was saying these things a certain woman out of the crowd raised her voice and said to him: "Happy is the womb that carried you and the breasts that you sucked!" 28 But he said: "No, rather, Happy are those hearing the word of God and keeping it!"

29 When the crowds were massing together, he started to say: "This generation is a wicked generation; it looks for a sign. But no sign will be given it except the sign of Jo'nah. 30 For just as Jo'nah became a sign to the Nin'e-vites, in the same way will the Son of man be also to this generation. 31 The queen of the south will be raised up in the judgment with the men of this generation and will condemn them; because she came from the ends of the earth to hear the wisdom of Sol'o-mon, but, look! something more than Sol'o-mon is here. 32 The men of Nin'e-veh will rise in the judgment with this generation and

κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν
they will judge down it; because they repented
εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ
into the thing preached of Jonah, and look!

πλεῖον Ἰωνᾶ ὧδε. 33 Οὐδεὶς λύχνον
something more of Jonah here. No one lamp

ἄψας εἰς κρύπτην τίθησιν οὐδὲ ὑπὸ
having lighted into vault he puts nor under
τὸν μόνδιον ἀλλ' ἐπὶ τὴν λυχνίαν,
the measuring basket but upon the lampstand.

ἵνα οἱ εἰσπορευόμενοι τὸ φῶς
in order that the (ones) going their way in the light
βλέπωσιν. 34 Ὁ λύχνος τοῦ σώματος ἐστίν
may behold. The lamp of the body is

ὁ ὁ θαλμὸς σου. ὅταν ὁ ὀφθαλμὸς
the eye of you. Whenever the eye

σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά
of you single may be, also whole the body

σου φωτινόν ἐστίν· ἐπὶ δὲ πονηρὸς
of you enlightened is; whenever but wicked

ᾖ, καὶ τὸ σῶμά σου σκοτινόν.
it may be, also the body of you dark.

35 σκόπει οὖν μὴ τὸ φῶς τὸ ἐν
Be alert therefore not the light the (one) in

σοὶ σκότος ἐστίν. 36 εἰ οὖν τὸ σῶμά
you darkness is. If therefore the body

σου ὅλον φωτινόν, μὴ ἔχον μέρος τι
of you whole enlightened, not having part any

σκοτινόν, ἔσται φωτινόν ὅλον ὡς ὅταν
dark, it will be enlightened whole as whenever

ὁ λύχνος τῆ ἀστραπῆ φωτίζει σε.
the lamp to the flashing may be enlightening you.

37 Ἐν δὲ τῷ λαλήσαι ἐρωτᾷ αὐτὸν
In but the to speak is requesting him

Φαρισαῖος ὅπως ἀριστήσῃ παρ'
Pharisee so that he might dine beside

αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. 38 ὁ δὲ
him; having entered but he fell back. The but

Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ
Pharisee having seen wondered because not

πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀριστοῦ.
first he was dipped before the dinner.

39 εἶπεν δὲ ὁ κύριος πρὸς αὐτὸν Νῦν
Said but the Lord toward him Now

ὁμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου
you the Pharisees the outside of the cup

καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ
and of the dish you are cleaning, the but

ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας.
inside of you is full of plunder and wickedness.

will condemn it; because they repented at what Jo'nah preached; but, look! something more than Jo'nah is here. 33 After lighting a lamp, a person puts it, not in a vault nor under a measuring basket, but upon the lampstand, that those stepping in may behold the light. 34 The lamp of the body is your eye. When your eye is simple, your whole body is also bright; but when it is wicked, your body is also dark. 35 Be alert, therefore. Perhaps the light that is in you is darkness. 36 Therefore, if your whole body is bright with no part at all dark, it will all be as bright as when a lamp gives you light by its rays."

37 When he had spoken this, a Pharisee requested him to dine with him. So he went in and reclined at the table. 38 However, the Pharisee was surprised at seeing that he did not first wash before the dinner. 39 But the Lord said to him: "Now you Pharisees, you cleanse the outside of the cup and dish, but the inside of you is full of plunder and wickedness.

40 ἄφρονες, οὐχ ὁ ποιήσας
Senseless (ones), not the (one) having made

τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;
the outside also the inside he made?

41 πλὴν τὰ ἐνόντα δότε
Besides the (things) being inside give you

ἐλεημοσύνην, καὶ ἴδου πάντα καθαρὰ
gifts of mercy, and look! all (things) clean

ὑμῖν ἐστίν. 42 ἀλλὰ οὐαὶ ὑμῖν τοῖς
to you is. But Woe to you the

Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ
Pharisees, because you give back the tenth of the

ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν
mint and the rue and every

λάχανον, καὶ παρέρχεσθε τὴν κρίσιν
vegetable, and you are bypassing the judgment

καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα δὲ
and the love of the God; these (things) but

ἔδει ποιῆσαι καὶ κείνα μὴ
it was necessary to do and those (things) not

παρεῖναι. 43 οὐαὶ ὑμῖν τοῖς Φαρισαίοις,
to let go beside. Woe to you the Pharisees,

ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν
because you are loving the front place of sitting

ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμούς ἐν
in the synagogues and the greetings in

ταῖς ἀγοραῖς. 44 οὐαὶ ὑμῖν, ὅτι
the marketplaces. Woe to you, because

ἐστὲ ὡς τὰ μνημεῖα τὰ
you are as the memorial tombs the (ones)

ἀδηλα, καὶ οἱ ἄνθρωποι οἱ
not evident, and the men the (ones)

περιπατοῦντες ἐπάνω οὐκ οἶδασιν.
walking about on top not they have known.

45 Ἀποκριθεὶς δὲ τις τῶν
Having answered but someone of the

νομικῶν λέγει αὐτῷ Διδάσκαλε,
ones versed in the law is saying to him Teacher,

ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.
these (things) saying also us you are outraging.

46 ὁ δὲ εἶπεν Καὶ ὑμῖν τοῖς
The (one) but said Also to you the

νομικοῖς οὐαὶ, ὅτι φορτίζετε
ones versed in the law woe, because you are loading

τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ
the men loads hard to be borne, and

αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν
very (ones) to one of the fingers of you

οὐ προσπαύετε τοῖς φορτίοις.
not you are touching to the loads.

40 Unreasonable persons! He that made

the outside made also the inside, did he not?

41 Nevertheless, give as gifts of mercy the

things that are inside, and, look! all [other]

things are clean about you. 42 But woe

to you Pharisees, because you give the

tenth of the mint and the rue and of every

[other] vegetable, but you pass by the

justice and the love of God! These things you

were under obligation to do, but those other

things not to omit. 43 Woe to you Phari-

sees, because you love the front seats in the

synagogues and the greetings in the mar-

ketplaces! 44 Woe to you, because you

are as those memorial tombs which are not

in evidence, so that men walk upon them

and do not know [it]!"

45 In answer a certain one of those

versed in the Law said to him: "Teacher, in

saying these things you also insult us."

46 Then he said: "Woe also to you who are

versed in the Law, because you load

men with loads hard to be borne, but you

yourself do not touch the loads with

one of your fingers!

47 οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ
Woe to you, because you are building the
μνημεῖα τῶν προφητῶν οἱ δὲ
memorial tombs of the prophets the but

πατέρες ὑμῶν ἀπέκτειναν αὐτούς.
fathers of you killed them.

48 ἄρα μάρτυρές ἐστε καὶ
Really witnesses you are and
συνευδοκεῖτε τοῖς ἔργοις τῶν
you are thinking well with to the deeds of the

πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν
fathers of you, because they indeed

ἀπέκτειναν αὐτούς ὑμεῖς δὲ οἰκοδομεῖτε.
killed them you but are building.

49 διὰ τοῦτο καὶ ἡ σοφία τοῦ
Through this also the wisdom of the

θεοῦ εἶπεν Ἄποστελῶ εἰς αὐτοὺς προφήτας
God said I will send off into them prophets

καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν
and apostles, and out of them they will kill

καὶ διώξουσιν, 50 ἵνα
and will persecute, in order that

ἐκζητηθῇ τὸ αἷμα πάντων τῶν
might be sought out the blood of all the

προφητῶν τὸ ἔκκεχυμένον ἀπὸ
prophets the [blood] having been poured out from

καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς
founding of world from the generation

ταύτης, 51 ἀπὸ αἵματος Ἄβελ ἕως
this, from blood of Abel until

αἵματος Ζαχαρίου τοῦ ἀπολομένου
blood of Zechariah the (one) having been slain

μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναι,
between the altar and the house; yes,

λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς
I am saying to you, it will be sought out from the

γενεᾶς ταύτης.
generation this.

52 οὐαὶ ὑμῖν τοῖς νομικοῖς,
Woe to you the ones versed in the law,

ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως;
because you lifted up the key of the knowledge;

αὐτοὶ οὐκ εἰσῆλθατε καὶ τοὺς
very (ones) not you entered and the (ones)

εἰσερχομένους ἐκωλύσατε.
entering you hindered.

53 Κάκειθεν ἐξελθόντος αὐτοῦ
And from there having gone out of him

ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
started the scribes and the Pharisees

47 "Woe to you, because you build the memorial tombs of the prophets, but your forefathers killed them! 48 Certainly you are witnesses of the deeds of your forefathers and yet you give consent to them, because these killed the prophets but you are building [their tombs]. 49 On

this account the wisdom of God also said, 'I will send forth to them prophets and apostles, and they will kill and persecute some of them, 50 so that the blood of all the prophets spilled from the founding of the world may be required from this generation, 51 from the blood of Abel down to the blood of Zech-ari'ah, who was slain between the altar and the house.' Yes, I tell you, it will be required from this generation.

52 "Woe to you who are versed in the Law, because you took away the key of knowledge; you yourselves did not go in, and those going in you hindered!"

53 So when he went out from there the scribes and the Pharisees started

δεινῶς ἐνέχειν καὶ ἀποστοματίζειν
 terribly to be holding in and to force mouthings from
 αὐτὸν περὶ πλείων, 54 ἐνεδρεύοντες
 him about more (things), 54 lying in wait for
 αὐτὸν θηρεύσαι τι ἐκ τοῦ στόματος
 him to catch something out of the mouth
 αὐτοῦ.
 of him.

12 Ἐν οἷς ἐπισυναχθεῖσῶν
 In which (things) having been led together upon
 τῶν μυριάδων τοῦ ὄχλου,
 of the myriads of the crowd,
 ὥστε καταπατεῖν ἀλλήλους,
 as-and to be treading down one another,
 ἤρξατο λέγειν πρὸς τοὺς
 he started to be saying toward the
 μαθητὰς αὐτοῦ πρῶτον Προσέχετε
 disciples of him first Be you giving attention
 ἑαυτοῖς ἀπὸ τῆς ζύμης, ἣτις ἐστὶν
 to selves from the leaven, which is
 ὑπόκρισις, τῶν Φαρισαίων. 2 Οὐδὲν
 hypocrisy, of the Pharisees. 2 Nothing
 δὲ συγκεκαλυμμένον ἐστὶν ὃ
 but having been carefully concealed is which
 οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν δ' οὐ
 not will be revealed, and secret which not
 γνωσθήσεται. 3 ἀνθ' ὧν
 will become known. Instead of which (things)

ὅσα ἐν τῇ σκοτίᾳ εἶπατε ἐν
 as many (things) as in the darkness you said in
 τῷ φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ
 the light will be heard, and which toward the
 οὖς ἐλαλήσατε ἐν τοῖς ταμείοις
 ear you spoke in the private rooms
 κηρυχθήσεται ἐπὶ τῶν δωμάτων. 4 Λέγω
 will be preached upon the housetops. I am saying
 δὲ ὑμῖν τοῖς φίλοις μου, μὴ
 but to you the friends of me, not
 φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων
 be you made fearful from the (ones) killing
 τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἔχόντων
 the body and after these (things) not having
 περισσώτερόν τι ποιῆσαι.
 more abundant anything to do.
 5 ὑποδείξω δὲ ὑμῖν
 I shall indicate but to you
 τίνα φοβηθῆτε·
 whom you should be made fearful of;
 φοβηθῆτε τὸν μετὰ τὸ
 be you made fearful of the (one) after the

in to press upon him
 terribly and to ply
 him with questions
 about further things,
 54 lying in wait
 for him, to catch
 something out of his
 mouth.

12 In the meantime,
 when the crowd
 had gathered together
 in so many thousands
 that they were
 stepping upon one
 another, he started
 out by saying first to
 his disciples: "Watch
 out for the leaven of
 the Pharisees, which
 is hypocrisy. 2 But
 there is nothing
 carefully concealed
 that will not be
 revealed, and secret
 that will not become
 known. 3 Wherefore
 what things you say
 in the darkness will
 be heard in the light,
 and what you whisper
 in private rooms
 will be preached
 from the housetops.
 4 Moreover, I say to
 you, my friends, Do
 not fear those who
 kill the body and after
 this are not able to
 do anything more.
 5 But I will indicate
 to you whom to fear:
 Fear him who after

ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς
 to kill having authority to throw in into
 τὴν γέενναν· ναί, λέγω ὑμῖν, τοῦτον
 the Gehenna; yes, I am saying to you, this (one)
 φοβήθητε. 6 οὐχὶ πέντε στρουθία
 be you made fearful of. Not five sparrows
 πωλοῦνται ἀσσαρίων δύο; καὶ ἓν ἐξ
 are being sold of assarii two? And one out of
 αὐτῶν οὐκ ἔστιν ἐπιλησμένον ἐνώπιον
 them not is having been forgotten in sight
 τοῦ θεοῦ. 7 ἀλλὰ καὶ αἱ τρίχες τῆς
 of the God. But also the hairs of the
 κεφαλῆς ὑμῶν πᾶσαι ἡρίθμηνται·
 head of you all [hairs] have been numbered;
 μὴ φοβεῖσθε· πολλῶν στρουθίων
 not be you fearing; of many sparrows
 διαφέρετε.
 you are differing.

8 Λέγω δὲ ὑμῖν, πᾶς ὃς ἂν
 I am saying but to you, everyone who likely
 ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων,
 will confess in me in front of the men,
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν
 also the Son of the man will confess in
 αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ·
 him in front of the angels of the God;
 9 ὁ δὲ ἀρνησάμενός με ἐνώπιον
 the (one) but having disowned me in sight
 τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον
 of the men he will be disowned in sight
 τῶν ἀγγέλων τοῦ θεοῦ. 10 Καὶ πᾶς ὃς
 of the angels of the God. And everyone who
 ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου,
 will say word into the Son of the man,
 ἀφεθήσεται αὐτῷ τῷ δὲ εἰς τὸ
 it will be let go off to him to the (one) but into the
 ἅγιον πνεῦμα βλασφημήσαντι οὐκ
 holy spirit having blasphemed not
 ἀφεθήσεται. 11 Ὅταν δὲ
 it will be let go off. Whenever but
 εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς
 they may be bringing in you upon the
 συναγωγὰς καὶ τὰς ἀρχὰς καὶ
 synagogues and the government officials and
 τὰς ἐξουσίας, μὴ μεριμνήσητε
 the authorities, not should you become anxious
 πῶς ἢ τί ἀπολογήσησθε ἢ
 how or what you should speak in defense or

killing has authority to throw into Ge-hen'-na.' Yes, I tell you, fear this One. 6 Five sparrows sell for two coins of small value.' do they not? Yet not one of them goes forgotten before God. 7 But even the hairs of your heads are all numbered. Have no fear; you are worth more than many sparrows.

8 "I say, then, to you, Everyone that confesses union with me before men, the Son of man will also confess union with him before the angels of God. 9 But he that disowns me before men will be disowned before the angels of God. 10 And everyone that says a word against the Son of man, it will be forgiven him; but he that blasphemes against the holy spirit will not be forgiven it. 11 But when they bring you in before public assemblies and government officials and authorities, do not become anxious about how or what you will speak in defense or

τί εἶπητε· 12 τὸ γὰρ ἅγιον πνεῦμα
what you should say; the for holy spirit

διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ &
will teach you in very the hour what (things)

δεῖ εἰπεῖν.
it is necessary to say.

13 Εἶπεν δέ τις ἐκ τοῦ ὄχλου
Said but someone out of the crowd

αὐτῷ Διδάσκαλε, εἶπέ τῷ ἀδελφῷ μου
to him Teacher, say to the brother of me

μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν.
to divide with me the inheritance.

14 ὁ δὲ εἶπεν αὐτῷ "Ἄνθρωπε, τίς
The (one) but said to him Man, who

με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς;
me set down judge or divider upon you?

15 εἶπεν δὲ πρὸς αὐτοὺς "Ὁρᾶτε καὶ
He said but toward them Be you seeing and

φυλάσσεσθε ἀπὸ πάσης
be you guarding yourselves from all

πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν
covetousness, because not in the to be abounding

τινὶ ἢ ζωῇ αὐτοῦ ἐστὶν ἐκ τῶν
to anyone the life of him is out of the (things)

ὑπαρχόντων αὐτῷ. 16 Εἶπεν δὲ παραβολὴν
existing to him. He said but arable

πρὸς αὐτοὺς λέγων "Ἀνθρώπου τινὸς
toward them saying Of man some

πλουσίου εὐφόρησεν ἡ χώρα. 17 καὶ
rich produced well the land. And

διελογίζετο ἐν αὐτῷ λέγων τί
he was reasoning in himself saying What

ποιήσω, ὅτι οὐκ ἔχω ποῦ
shall I do, because not I am having where

συνάξω τοὺς καρπούς μου; 18 καὶ
I should gather the fruits of me? And

εἶπεν "Τοῦτο ποιήσω· καθελῶ
he said This (thing) I shall do; I shall take down

μου τὰς ἀποθήκας καὶ μείζονας
of me the storehouses and greater (ones)

οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα
I shall build, and I shall gather there all

τὸν σῖτον καὶ τὰ ἀγαθὰ μου, 19 καὶ
the wheat and the good (things) of me, and

ἐρῶ τῇ ψυχῇ μου "Ψυχῆ, ἔχεις
I shall say to the soul of me Soul, you are having

πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά·
many good (things) lying into years many;

ἀναπαύου, φάγε, πίε, εὐφραίνου.
take your ease, eat, drink, be well-minded.

what you will say; 12 for the holy spirit will teach you in that very hour the things you ought to say."

13 Then a certain one of the crowd said to him: "Teacher, tell my brother to divide the inheritance with me." 14 He said to him: "Man, who appointed me judge or apportioner over you persons?" 15 Then he said to them:

"Keep your eyes open and guard against every sort of covetousness, because even when a person has an abundance his life does not result from the things he possesses." 16 With that he spoke an illustration to them, saying: "The land of a certain rich man produced well. 17 Consequently he began reasoning within himself, saying, 'What shall I do, now that I have nowhere to gather my crops?' 18 So he said, 'I will do this: I will tear down my storehouses and build bigger ones, and there I will gather all my grain and all my good things; 19 and I will say to my soul: "Soul, you have many good things laid up for many years; take your ease, eat, drink, enjoy yourself."

20 εἶπεν δὲ αὐτῷ ὁ θεὸς ἄφρων,
Said but to him the God Senseless (one),
ταύτη τῇ νυκτὶ τὴν ψυχὴν σου
to this the night the soul of you
αἰτοῦσιν ἀπὸ σοῦ· ἅ δὲ
they are asking from you; what (things) but
ἠτοίμασας, τίνι ἔσται; 21 Οὕτως
you prepared, to whom will be? 21 Thus
ὁ θησαυρίζων αὐτῷ καὶ μὴ εἰς
the (one) treasuring to himself and not into
θεὸν πλουτῶν.
God being rich.

22 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ
He said but toward the disciples of him
Διὰ τοῦτο λέγω ὑμῖν, μὴ
Through this I am saying to you, not
μεριμᾶτε τῇ ψυχῇ τί φάγητε,
be you anxious to the soul what you should eat,
μηδὲ τῷ σώματι ὑμῶν τί
nor to the body of you what
ἐνδύσησθε. 23 ἡ γὰρ ψυχὴ πλείον
you should put on. The for soul more
ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ
is of the nourishment and the body of the
ἐνδύματος. 24 κατανοήσατε τοὺς κόρακας
what is put on. Consider you down the ravens

ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν,
that not they are sowing nor they are reaping,
οἷς οὐκ ἔστιν ταμῆϊον οὐδὲ ἀποθήκη,
to which ones not is barn nor storehouse,
καὶ ὁ θεὸς τρέφει αὐτούς· πόσω
and the God is nourishing them; to how much
μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν.
rather you are differing of the birds.

25 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται
Who but out of you being anxious is able
ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πήχυν;
upon the life-span of him to add cubit?

26 εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε,
If therefore not-but least (thing) you are able,
τί περὶ τῶν λοιπῶν μεριμνᾶτε;
what about the leftover (things) you are anxious?

27 κατανοήσατε τὰ κρίνα πῶς
Consider you down the lilies how
αὐξάνει· οὐ κοπιᾷ οὐδὲ
it is growing; not it is toiling not-but
νήθει· λέγω δὲ ὑμῖν, οὐδὲ
it is spinning; I am saying but to you, not-but
Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
Solomon in all the glory of him

20 But God said to him, 'Unreasonable one, this night they are demanding your soul from you. Who, then, is to have the things you stored up?' 21 So it goes with the man that lays up treasure for himself but is not rich toward God."

22 Then he said to his disciples: "On this account I say to you, Quit being anxious about your souls as to what you will eat or about your bodies as to what you will wear. 23 For the soul is worth more than food and the body than clothing. 24 Mark well that the ravens neither sow seed nor reap, and they have neither barn nor storehouse, and yet God feeds them. Of how much more worth are you than birds? 25 Who of you by being anxious can add a cubit to his life span? 26 If, therefore, you cannot do the least thing, why be anxious about the remaining things? 27 Mark well how the lilies grow; they neither toil nor spin; but I tell you, Not even Solomon in all his glory

περιεβάλετο ὡς ἓν τούτων. 28 εἰ δὲ ἐν
wasthrown about as one of these. If but in

ἀγρῷ τὸν χόρτον ὄντα σήμερον καὶ
field the vegetation being today and

αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς
tomorrow into oven being thrown the God

οὕτως ἀμφιάζει, πῶσῃ μᾶλλον ὑμᾶς,
thus is clothing, to how much rather you,

ὀλιγόπιστοι. 29 καὶ ὑμεῖς μὴ ζητεῖτε
ones with little faith. And you not be seeking

τί φάγητε καὶ τί πῖητε, καὶ
what you might eat and what you might drink, and

μὴ μετεωρίζεσθε, 30 ταῦτα γὰρ
not be you in suspense, these (things) for

πάντα τὰ ἔθνη τοῦ κόσμου
all the nations of the world

ἐπιζητοῦσιν, ὑμῶν δὲ ὁ πατὴρ
are seeking upon, of you but the Father

οἶδεν ὅτι χρῄζετε τούτων·
has known that you are having need of these (things) ;

31 πλὴν ζητεῖτε τὴν βασιλείαν
besides be you seeking the kingdom

αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν.
of him, and these (things) will be added to you.

32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον,
Not be you fearing, the little flock,

ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν
because thought well of the Father of you

δοῦναι ὑμῖν τὴν βασιλείαν. 33 Πωλήσατε
to give to you the kingdom. Sell you

τὰ ὑπάρχοντα ὑμῶν καὶ δότε
the belongings of you and give you

ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια
gifts of mercy; make to selves purses

μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον
not becoming old, treasure never failing

ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ
in the heavens, where thief not

ἐγγίζει οὐδὲ σὴς διαφθείρει· 34 ὅπου
is getting near nor moth is consuming; where

γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ
for is the treasure of you, there also

ἡ καρδιά ὑμῶν ἔσται.
the heart of you will be.

35 Ἔστωσαν ὑμῶν αἱ ὀσφύες
Let be of you the loins

περιεζωσμένα καὶ οἱ λύχνοι καιόμενοι,
having been girded and the lamps burning,

36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις
and you like to men waiting for

was arrayed as one

of these. 28 If, now,

God thus clothes the

vegetation in the field

that today exists and

tomorrow is cast into

an oven, how much

rather will he clothe

you, you with little

faith! 29 So quit

seeking what you

might eat and what

you might drink, and

quit being in anxious

suspense: 30 for all

these are the things

the nations of the

world are eagerly

pursuing, but your

Father knows you

need these things.

31 Nevertheless, seek

continually his king-

dom, and these things

will be added to you.

32 "Have no fear,

little flock, because

your Father has ap-

proved of giving you

the kingdom. 33 Sell

the things belonging

to you and give gifts

of mercy. Make purses

for yourselves that do

not wear out, a never-

failing treasure in

the heavens, where a

thief does not get near

nor moth consumes.

34 For where your

treasure is, there your

hearts will be also.

35 "Let your

loins be girded and

your lamps be

burning, 36 and

you yourselves be

like men waiting for

τὸν κύριον ἑαυτῶν πότε ἀναλύσει
the lord of selves when he might loosen up
ἐκ τῶν γάμων, ἵνα ἔλθοντος
out of the marriages, in order that having come
καὶ κρούσαντος εὐθέως ἀνοίξωσιν
and having knocked immediately they might open
αὐτῷ. 37 μακάριοι οἱ δούλοι ἐκεῖνοι, οὓς
to him. Happy the slaves those, whom

ἔλθων ὁ κύριος εὕρησει γρηγορούντας·
having come the lord will find keeping awake;
ἀμὲν λέγω ὑμῖν ὅτι περιζώσεται
amen I am saying to you that he will gird himself
καὶ ἀνακλιεῖ αὐτοὺς καὶ
and he will make recline them and

παρελθὼν διακονήσει αὐτοῖς.
having come alongside he will serve to them.

38 κὰν ἐν τῇ δευτέρᾳ κὰν ἐν τῇ τρίτῃ
And if in the second and if in the third
φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως,
watch hemightcome and he might find thus,
μακάριοί εἰσιν ἐκεῖνοι. 39 τοῦτο δὲ
happy are those ones. This but

γινώσκετε ὅτι εἰ ἦδει ὁ
be you knowing that if had known the

οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης
householder to what hour the thief

ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ
is coming, he stayed awake likely and not

ἀφήκεν διορυχθῆναι τὸν οἶκον αὐτοῦ.
he did let go off to be dug through the house of him.

40 καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι
And you become ready, because

ἣ ὥρα οὐ δοκεῖτε ὁ υἱὸς
to which hour not you are thinking the Son

τοῦ ἀνθρώπου ἔρχεται.
of the man is coming.

41 Εἶπεν δὲ ὁ Πέτρος Κύριε, πρὸς
Said but the Peter Lord, toward

ἡμᾶς τὴν παραβολὴν ταύτην λέγεις
us the parable this you are saying

ἢ καὶ πρὸς πάντας; 42 καὶ εἶπεν ὁ
or also toward all? And said the

κύριος Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος,
Lord Who really is the faithful steward,

ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ
the discreet, whom will set down the lord upon

τῆς θεραπείας αὐτοῦ τοῦ διδόναι
the curing staff of him of the to be giving

their master when he returns* from the marriage," so that at his arriving and knocking they may at once open to him. 37 Happy are those slaves whom the master on arriving finds watching! Truly I say to you, He will gird himself and make them recline at the table and will come alongside and minister to them. 38 And if he arrives in the second watch, even if in the third, and finds them thus, happy are they! 39 But know this, that if the householder had known at what hour the thief would come, he would have kept watching and not have let his house be broken into. 40 You also, keep ready, because at an hour that you do not think likely the Son of man is coming." 41 Then Peter said: "Lord, are you saying this illustration to us or also to all?" 42 And the Lord said: "Who really is the faithful steward, the discreet one, whom his master will appoint over his body of attendants to keep giving

36* Or, "breaks away; departs." See App 3D. 36^c Or, "wedding feast."

ἐν καιρῷ τὸ σιτομέτριον; ἐν
 in appointed time the measure of grain?
 43 μακάριος ὁ δούλος ἐκεῖνος, ὃν
 Happy the slave that, whom
 ἔλθων ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα
 having come the lord of him will find doing
 οὕτως· 44 ἀληθῶς λέγω ὑμῖν ὅτι
 thus; truthfully I am saying to you that
 ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ
 upon all the belongings of him
 καταστήσει αὐτόν. 45 ἂν δὲ εἴπη
 he will set down him. If ever but should say
 ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ
 the slave that in the heart of him
 Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ
 Takes time the lord of me to be coming, and
 ἄρξηται τύπτειν τοὺς παῖδας
 he should start to be smiting the boys
 καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ
 and the maidservants, to be eating and also
 πίνειν καὶ μεθύσκεσθαι,
 to be drinking and to be getting drunk,
 46 ἧξει ὁ κύριος τοῦ δούλου ἐκείνου
 will arrive the lord of the slave that
 ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν
 in day to which not he is expecting and in
 ὥρᾳ ἣ οὐ γινώσκει, καὶ
 hour to which not he is knowing, and
 διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ
 he will cut in two him and the part of him
 μετὰ τῶν ἀπίστων θήσει. 47 ἐκεῖνος
 with the unfaithful (ones) will put. That
 δὲ ὁ δούλος ὁ ἔχων γνῶσιν τὸ
 but the slave the (one) having known the
 θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ
 will of the lord of him and not
 ἐτοιμάσας ἢ ποιήσας πρὸς τὸ
 having prepared or having done toward the
 θέλημα αὐτοῦ δαρήσεται
 will of him he will be fayed [with]
 πολλὰς· 48 ὁ δὲ μὴ ἔχων γνῶσιν
 many (stripes); the but not having known
 ποιήσας δὲ ἅξια πληγῶν
 having done but (things) deserving of strokes
 δαρήσεται ὀλίγας. παντὶ δὲ
 will be fayed [with] few. To everyone but
 ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται
 to whom was given much, much will be sought for
 παρ' αὐτοῦ, καὶ ᾧ παρέθετο
 beside him, and to whom they set alongside

them their measure
 of food supplies at
 the proper time?
 43 Happy is that
 slave, if his master
 on arriving finds him
 doing so! 44 I tell
 you truthfully. He
 will appoint him over
 all his belongings.
 45 But if ever that
 slave should say in
 his heart, 'My master
 delays coming,' and
 should start to beat
 the menservants and
 the maidservants, and
 to eat and drink and
 get drunk, 46 the
 master of that slave
 will come on a
 day that he is not
 expecting [him] and
 in an hour that he
 does not know, and he
 will punish him with
 the greatest severity
 and assign him a part
 with the unfaithful
 ones. 47 Then that
 slave that understood
 the will of his master
 but did not get ready
 or do in line with his
 will will be beaten
 with many strokes.
 48 But the one that
 did not understand
 and so did things
 deserving of strokes
 will be beaten with
 few. Indeed, everyone
 to whom much was
 given, much will be
 demanded of him; and
 the one whom people
 put in charge of

πολύ, περισσότερο αἰτήσουσιν αὐτόν.
much, more abundantly they will ask of him.

49 Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν,
Fire I came to throw upon the earth,

καὶ τί θέλω εἰ ἤδη ἀνήφθη;
and what I am willing if a ready it was ignited?

50 βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ
Baptism but I am having to be baptized, and

πῶς συνεχόμαι ἕως οὗτου
how I am being held together until which [time]

τελεσθῆ. 51 δοκεῖτε ὅτι
it should be finished. Are you thinking that

εἰρήνην παρεγενόμην δοῦναι ἐν τῇ
peace I came to be alongside to give in the

γῆ; οὐχί, λέγω ὑμῖν, ἀλλ' ἢ
earth? No, I am saying to you, but or

διαμερισμόν. 52 ἔσονται γὰρ ἀπὸ τοῦ
division. They will be for of om the

νῦν πέντε ἐν ἐνὶ οἴκῳ διαμεμερισμένοι,
now five in one house having been divided,

τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν,
three upon two and two upon three,

53 διαμερισθήσονται πατὴρ ἐπὶ υἱῷ καὶ
will be divided father upon son and

υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ θυγατέρα καὶ
son upon father, mother upon daughter and

θυγάτηρ ἐπὶ τὴν μητέρα, πενθερά ἐπὶ
daughter upon the mother, mother-in-law upon

τὴν νύμφην αὐτῆς καὶ νύμφη
the daughter-in-law of her and daughter-in-law

ἐπὶ τὴν πενθεράν.
upon the mother-in-law.

54 Ἔλεγεν δὲ καὶ τοῖς ὄχλοις
He was saying but also to the crowds

Ὅταν ἴδῃτε νεφέλην ἀνατέλλουσαν
Whenever you might see cloud rising

ἐπὶ δυσμῶν, εὐθέως λέγετε
upon western [parts], immediately you are saying

ὅτι Ὕμβρος ἔρχεται, καὶ γίνεται οὕτως·
that Storm is coming, and it becomes thus;

55 καὶ ὅταν νότον πνέοντα,
and whenever south [wind] blowing,

λέγετε ὅτι Καύσων ἔσται, καὶ
you are saying that Heat [wave] will be, and

γίνεται. 56 ὑποκριταί, τὸ πρόσωπον τῆς
it becomes. Hypocrites, the face of the

γῆς καὶ τοῦ οὐρανοῦ οἴδατε
earth and of the heaven you have known

δοκιμάζειν, τὸν καιρὸν δὲ τούτου
to be proving, the appointed time but this

much, they will demand more than usual of him.

49 "I came to start a fire on the earth,

and what more is there for me to wish

if it has already been lighted? 50 Indeed,

I have a baptism with which to be baptized,

and how I am being distressed until it

is finished! 51 Do you imagine I came

to give peace on the earth? No, indeed, I

tell you, but rather division. 52 For from

now on there will be five in one house

divided, three against two and two against

three. 53 They will be divided, father

against son and son against father, mother

against daughter and daughter

against [her] mother, mother-in-law against

[her] daughter-in-law and daughter-in-law

against [her] mother-in-law."

54 Then he went on to say also to the

crowds: "When you see a cloud rising in

western parts, at once you say, 'A storm is

coming,' and it turns out so. 55 And when

you see that a south wind is blowing, you

say, 'There will be a heat wave,' and it

occurs. 56 Hypocrites, you know

how to examine the outward appearance of earth and sky, but

πῶς οὐκ οἶδατε δοκιμάζειν;
how not you have known to be proving?

57 Τί δὲ καὶ ἀφ' αὐτῶν
What but also from selves

οὐ κρίνετε τὸ δίκαιον;
not you are judging the righteous (thing)?

58 ὡς γὰρ ὑπάγεις μετὰ τοῦ
As for you are going under with the

ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ
adversary at law of you upon ruler, in the

ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ,
way give work to have rid oneself from him,

μὴ ἴποτε κατασύρῃ σε πρὸς τὸν
not sometime he may hale you toward the

κριτὴν, καὶ ὁ κριτὴς σε παραδώσει τῷ
judge, and the judge you will give over to the

πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ
performer, and the performer you will throw

εἰς φυλακὴν. 59 λέγω σοι, οὐ μὴ
into prison. I am saying to you, not not

ἐξέλθῃς ἐκεῖθεν ἕως καὶ τὸ
you should come out from there until also the

ἔσχατον λεπτὸν ἀποδώῃς.
last lepton you should give back.

13 Παρήσαν δὲ τινες ἐν αὐτῷ τῷ
Were present but some in very the

καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν
appointed time reporting back to him about the

Γαλιλαίων ὧν τὸ αἷμα Πειλάτου
Galileans of whom the blood Pilate

ἔμιξεν μετὰ τῶν θυσίων αὐτῶν. 2 καὶ
mixed with the sacrifices of them. And

ἀποκριθεὶς εἶπεν αὐτοῖς Δοκεῖτε
having answered he said to them Do you think

ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ
that the Galileans these sinners beside

πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι
all the Galileans became, because

ταῦτα πεπόνθασιν; 3 οὐχί,
these (things) they have suffered? Not,

λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήτε
I am saying to you, but if ever not you may repent

πάντες ὁμοίως ἀπολείσθε. 4 ἢ
all likewise you will be destroyed. Or

ἐκεῖνοι οἱ δέκα ὀκτῶ ἐφ' οὓς ἔπεσεν ὁ
those the ten eight upon whom fell the

πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς,
tower in the Siloam and killed them,

how is it you do not know how to examine

this particular time? 57 Why do

you not judge also for yourselves what

is righteous? 58 For example, when you

are going with your adversary at law to

a ruler, get to work, while on the way, to

rid yourself of the dispute with him, that

he may never hale you before the judge, and

the judge deliver you to the court officer,

and the court officer throw you into prison.

59 I tell you, You will certainly not get

out from there until you pay over the last

small coin of very little value."

13 At that very season there were

certain ones present that reported to him

about the Galileans whose blood Pilate

had mixed with their sacrifices. 2 So in

reply he said to them:

"Do you imagine that these Galileans were

proved worse sinners than all other Galileans

because they have suffered these things?

3 No, indeed, I tell you; but, unless you

repent, you will all likewise be destroyed.

4 Or those eighteen upon whom the tower

in Si-lo'am fell, thereby killing them,

δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο
do you think that they debtors became
παρὰ πάντας τοὺς ἀνθρώπους τοὺς
beside all the men the (ones)
κατοικοῦντας Ἱερουσαλήμ; 5 οὐχί,
inhabiting Jerusalem? 5 Not,
λέγω ὑμῖν, ἀλλ' ἐὰν μὴ
I am saying to you, but if ever not
μετανοήσετε πάντες ὡσαύτως
you should repent all similarly
ἀπολεῖσθε.
you will be destroyed.

6 Ἐλεγεν δὲ ταύτην τὴν παραβολήν.
He was saying but this the parable.

Σικκὴν εἶχεν τις
Fig tree was having someone

πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ,
having been planted in the vineyard of him,

καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ
and he came looking for fruit in it and

οὐχ εὗρεν. 7 εἶπεν δὲ πρὸς τὸν
not he found. 7 He said but toward the

ἀμπελουργόν Ἰδοὺ τρία ἔτη ἀφ'
vinedresser Look! Three years from

οὗ ἔρχομαι ζητῶν καρπὸν ἐν
which [time] I am coming looking for fruit in

τῇ συκῇ ταύτῃ καὶ οὐχ εὗρίσκω·
the fig tree this and not I am finding;

ἔκκοψον αὐτήν· ἵνα τί καὶ τὴν
cut out it; in order that what also the

γῆν καταργεῖ; 8 ὁ δὲ
earth it makes ineffective? 8 The (one) but

ἀποκριθεὶς λέγει αὐτῷ Κύριε, ἄφες
having answered is saying to him Lord, let go off

αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως οὗτου
it also this the year, until what [time]

σκάψω περὶ αὐτήν καὶ βάλω κόπριαν·
I shall dig about it and I shall throw m manure;

9 κὰν μὲν ποιήσῃ καρπὸν εἰς
and if indeed it should make fruit into

τὸ μέλλον — εἰ δὲ μὴγε,
the being about (to be) — if but not indeed,

ἐκκόψεις αὐτήν.
you shall cut out it.

10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν
He was but teaching in one of the

συναγωγῶν ἐν τοῖς σάββασις. 11 καὶ ἰδοὺ
synagogues in the sabbaths. 11 And look!

γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα
woman spirit having of weakness years te

do you imagine that they were proved greater debtors than all other men inhabiting Jerusalem? 5 No, indeed, I tell you; but, unless you repent, you will all be destroyed in the same way."

6 Then he went on to tell this illustration: "A certain man had a fig tree planted in his vineyard, and he came looking for fruit on it, but found none. 7 Then he said to the vinedresser, 'Here it is three years that I have come looking for fruit on this fig tree, but have found none. Cut it down! Why really should it keep the ground useless?' 8 In reply he said to him, 'Master, let it alone also this year, until I dig around it and put on manure; 9 and if then it produces fruit in the future, [well and good]; but if not, you shall cut it down.'"

10 Now he was teaching in one of the synagogues on the sabbath. 11 And, look! a woman with a spirit of weakness for eigh-

ὀκτώ, καὶ ἦν συνκίπτουσα καὶ μὴ
 eight, and she was bending together and not
 δυναμένη ἀνακύψαι εἰς τὸ παντελές.
 being able to bend up into the all-completeness.
 12 ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς
 Having seen but her the Jesus
 προσεφώνησεν καὶ εἶπεν αὐτῇ Γυναίκα,
 sounded toward and said to her Woman,
 ἀπολέλυσαι τῆς ἀσθενείας
 you have been released from of the weakness
 σου, 13 καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας·
 of you, and he laid upon her the hands;
 καὶ παραχρῆμα ἀνωρθώθη, καὶ
 and instantly she was straightened up, and
 ἐδόξαζεν τὸν θεόν. 14 ἀποκριθεὶς
 was glorifying the God. Having answered
 δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν
 but the ruler of the synagogue, being indignant
 ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ
 because to the sabbath he cured the
 Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι Ἑξ
 Jesus, he was saying to the crowd that Six
 ἡμέραι εἰσὶν ἐν αἷς δεῖ
 days are in which it is necessary
 ἐργάζεσθαι ἐν αὐταῖς οὐν ἐρχόμενοι
 to be working; in them therefore coming
 θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ
 be getting cured and not to the day of the
 σαββάτου. 15 ἀπεκρίθη δὲ αὐτῷ ὁ
 sabbath. Answered but to him the
 κύριος καὶ εἶπεν Ὑποκριταί, ἕκαστος ὑμῶν
 Lord and said Hypocrites, each (one) of you
 τῷ σαββάτῳ οὐ λύει τὸν βούν αὐτοῦ
 to the sabbath not loosens the bul of him
 ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπάγων
 or the ass from the stall and leading away
 ποτίζει; 16 ταύτην δὲ θυγατέρα
 he is giving to drink? This but daughter
 Ἀβραάμ οὐσαν, ἣν ἔδησεν ὁ
 of Abraham being, whom bound the
 Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ
 Satan look! ten and eight years, not
 ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ
 it was necessary to be loosed from the bond
 τοῦτου τῇ ἡμέρᾳ τοῦ σαββάτου; 17 Καὶ
 this to the day of the sabbath? And
 ταῦτα λέγοντος αὐτοῦ
 these (things) saying of him
 κατησχύνοντο πάντες οἱ
 were being put to shame all the (ones)

teen years, and she was bent double and was unable to raise herself up at all. 12 When he saw her, Jesus addressed her and said to her: "Woman, you are released from your weakness." 13 And he laid his hands on her; and instantly she straightened up, and began to glorify God. 14 But in response the presiding officer of the synagogue, indignant because Jesus did the cure on the sabbath, began to say to the crowd: "There are six days on which work ought to be done; on them, therefore, come and be cured, and not on the sabbath day." 15 However, the Lord answered him and said: "Hypocrites, does not each one of you on the sabbath untie his bull or his ass from the stall and lead it away to give it drink? 16 Was it not due, then, for this woman who is a daughter of Abraham, and whom Satan held bound, look! eighteen years, to be loosed from this bond on the sabbath day?" 17 Well, when he said these things, all

ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος
lying against to him, and all the crowd
ἔχαιρον ἐπὶ πᾶσιν τοῖς ἐνδόξοις
was rejoicing upon all the glorious (things)
τοῖς γινομένοις ὑπ' αὐτοῦ.
the (ones) occurring by him.

18 Ἔλεγεν οὖν Τίτι ὁμοία
He was saying therefore To what like
ἐστὶν ἡ βασιλεία τοῦ θεοῦ, καὶ τίτι
is the kingdom of the God, and to what
ὁμοιώσω αὐτήν; 19 ὁμοία ἐστὶν κόκκῳ
shall I liken it? Like it is to gain
σινάπεως, ὃν λαβὼν ἄνθρωπος
of mustard, which having taken man
ἔβαλεν εἰς κήπον ἑαυτοῦ, καὶ ἤξησεν καὶ
threw into garden of himself, and it grew and
ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ
came to be into tree, and the birds
τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις
of the heaven tented down in the branches
αὐτοῦ.
of it.

20 Καὶ πάλιν εἶπεν Τίτι ὁμοιώσω
And again he said To what shall I liken
τὴν βασιλείαν τοῦ θεοῦ; 21 ὁμοία ἐστὶν
the kingdom of the God? Like it is
ζύμῃ, ἣν λαβοῦσα γυνὴ ἔκρυψεν
to leaven, which having taken woman hid
εἰς ἀλεύρου σάτα τρία ἕως
into of flour seah measures three until
οὗ ἐζυμώθη ὅλον.
what [time] was leavened whole.

22 Καὶ διεπορεύετο κατὰ
And he was journeying through according to
πόλεις καὶ κώμας διδάσκων καὶ πορείαν
cities and villages teaching and journey
ποιούμενος εἰς Ἱεροσόλυμα. 23 Εἶπεν δέ
making for self into Jerusalem. Said but
τις αὐτῷ Κύριε, εἰ ὀλίγοι οἱ
someone to him Lord, if few the (ones)
σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτοῦς
being saved? The (one) but said toward them

24 Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς
Be struggling to enter through the
στενῆς θύρας, ὅτι πολλοί, λέγω
narrow door, because many, I am saying
ὕμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ
to you, will seek to enter and not
ἰσχύσουσιν, 25 ἀφ' οὗ
will have the strength, from what [time]

his opposers began to feel shame; but all the crowd began to rejoice at all the glorious things done by him.

18 Therefore he went on to say: "What is the kingdom of God like, and with what shall I compare it? 19 It is like a mustard grain that a man took and put in his garden, and it grew and became a tree, and the birds of heaven took up lodging in its branches."

20 And again he said: "With what shall I compare the kingdom of God? 21 It is like leaven, which a woman took and hid in three large measures of flour until the whole mass was fermented."

22 And he journeyed through from city to city and from village to village, teaching and continuing on his journey to Jerusalem. 23 Now a certain man said to him: "Lord, are those who are being saved few?" He said to them: 24 "Exert yourselves vigorously to get in through the narrow door, because many, I tell you, will seek to get in but will not be able, 25 when

ἀν ἐγερεθῆ ὁ οἰκοδεσπότης καὶ
likely should get up the householder and
ἀποκλείσει τὴν θύραν, καὶ ἄρξεσθε
should lock the door, and you should start
ἔξω ἐστάναι καὶ κρούειν τὴν
outside to have stood and to be knocking at the
θύραν λέγοντες Κύριε, ἄνοιξον ἡμῖν· καὶ
door saying Lord, open to us; and
ἀποκριθεὶς ἐρεῖ ὑμῖν Οὐκ οἶδα
having answered he will say to you Not I have known
ὑμᾶς πόθεν ἐστέ. 26 τότε ἄρξεσθε
you from where you are. Then you will start

λέγειν Ἐφάγομεν ἐνώπιόν σου καὶ
to be saying We ate in sight of you and
ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν
we drank, and in the broad ways of us
ἐδίδαξας· 27 καὶ ἐρεῖ λέγων ὑμῖν Οὐκ
you taught; and he will speak saying to you Not

οἶδα πόθεν ἐστέ· ἀπόστητε
I have known from where you are; stand away you
ἀπ' ἐμοῦ, πάντες ἐργάται ἀδικίας.
from me, all workers of unrighteousness.

28 Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ θρυγμὸς
There will be the weeping and the gnashing

τῶν ὀδόντων, ὅταν ὀψησθε
of the teeth, whenever you might see
'Αβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας
Abraham and Isaac and Jacob and all

τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ,
the prophets in the kingdom of the God,

ὑμᾶς δὲ ἐκβαλλομένους ἔξω. 29 καὶ
you but being thrown out outside. And

ἤξοισιν ἀπὸ ἀνατολῶν καὶ
they will arrive from eastern [parts] and

δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου καὶ
western [parts] and from north and south and

ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ.
will recline in the kingdom of the God.

30 καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται
And look! they are last (ones) who will be

πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ ἔσονται
first (ones), and they are first (ones) who will be

ἔσχατοι.
last (ones).

31 Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες
In that the hour came toward some

Φαρισαῖοι λέγοντες αὐτῷ Ἔξελθε καὶ
Pharisees saying to him Get out and

πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει
be going from here, because Herod is willing

once the householder has got up and locked the door, and you start to stand outside and to knock at the door, saying, 'Sir, open to us.' But in answer he will say to you, 'I do not know where you are from.' 26 Then you will start saying,

'We ate and drank in front of you, and you taught in our broad ways.' 27 But he will speak and say to you, 'I do not know where you are from. Get away from me, all you workers of unrighteousness!'

28 There is where [your] weeping and the gnashing of [your] teeth will be, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves thrown outside. 29 Furthermore, people will come from eastern parts and western, and from north and south, and will recline at the table in the kingdom of God.

30 And, look! there are those last who will be first, and there are those first who will be last."

31 In that very hour certain Pharisees came up, saying to him: "Get out and be on your way from here, because Herod wants

σε ἀποκτείνειν. 32 καὶ εἶπεν αὐτοῖς
you to kill. And he said to them

Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ
Having gone you say to the fox this

Ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις
Look! I am throwing out demons and healings

ἀποτελεῶ σήμερον καὶ αὔριον, καὶ
I am finishing off today and tomorrow, and

τῇ τρίτῃ τελειοῦμαι.
to the third [day] I am being perfected.

33 πλὴν δεῖ με σήμερον
Besides It is necessary for me today

καὶ αὔριον καὶ τῇ ἐγομένη
and tomorrow and to the being had [day]

πορεύεσθαι, ὅτι οὐκ ἐνδέχεται
to be journeying, because not It is admissible

προφήτην ἀπολέσθαι ἔξω
prophet to be destroyed outside

Ἰερουσαλήμ. 34 Ἰερουσαλήμ, Ἰερουσαλήμ,
Jerusalem. Jerusalem, Jerusalem,

ἡ ἀποκτείνουσα τοὺς προφήτας καὶ
the (one) killing the prophets and

λιθοβολοῦσα τοὺς ἀπεσταλμένους
stoning the (ones) having been sent forth

πρὸς αὐτήν, — πῶς ἠθέλησα
toward her, — how often I wanted

ἐπισυνάξει τὰ τέκνα σου
to lead together upon the children of you

ὡς τρόπον ὄρνις τῆν ἑαυτῆς νοσσιάν
which manner hen the of herself brood

ὑπὸ τὰς πτέρυγας, καὶ οὐκ
under the wings, and not

ἠθέλησατε, 35 ἰδοὺ ἀφίεται
you [people] wanted! Look! Is being let go off

ὑμῖν ὁ οἶκος ὑμῶν. λέγω δὲ ὑμῖν,
to you the house of you. I am saying but to you,

οὐ μὴ ἴδητέ με ἕως εἴπητε
not not you might see me until you should say

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
Having been blessed the (one) coming in name

Κυρίου.
of Lord.

14 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς
And it occurred in the to come him into

οἶκόν τινος τῶν ἀρχόντων τῶν
house of someone of the rulers of the

Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ
Pharisees to sabbath to eat bread and they

to kill you." 32 And he said to them: "Go and tell that fox, 'Look! I am casting out demons and accomplishing healing today and tomorrow, and the third day I shall be finished.'

33 Nevertheless, I must go on my way today and tomorrow and the following day, because it is not admissible for a prophet to be destroyed outside of Jerusalem.

34 Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent forth to her—how often I wanted to gather your children together in the manner that a hen gathers her brood of chicks under her wings, but you people did not want [it]!

35 Look! Your house is abandoned to you. I tell you, You will by no means see me until you say, 'Blessed is he that comes in Jehovah's* name.'"

14 And on an occasion when he went into the house of a certain one of the rulers of the Pharisees on the sabbath to eat a meal, they

ἦσαν παρατηρούμενοι αὐτόν. 2 καὶ ἰδοὺ
 were observing beside him. And look!
 ἄνθρωπός τις ἦν ὕδρωπικός ἐμπροσθεν
 man some was dropsical in front
 αὐτοῦ. 3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς
 of him. And having answered the Jesus
 εἶπεν πρὸς τοὺς νομικοὺς καὶ
 said toward the (ones) versed in the Law and
 Φαρισαίους λέγων Ἔξεστιν τῷ σαββάτῳ
 Pharisees saying Is it lawful to the sabbath
 θεραπεύσαι ἢ οὐ; 4 οἱ δὲ ἡσύχασαν.
 to cure or not? The (ones) but kept quiet.
 καὶ ἐπιλαβόμενος ἴασατο αὐτόν καὶ
 And having taken hold he healed him and
 ἀπέλυσεν. 5 καὶ πρὸς αὐτοὺς εἶπεν
 he released. And toward them he said
 Τίνος ὑμῶν υἱὸς ἢ βούς εἰς φρέαρ
 Of whom of you son or bull into cistern
 πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει
 will fall, and not immediately he will pull up
 αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου; 6 καὶ οὐκ
 him in day of the sabbath? And not
 ἴσχυσαν ἀνταποκριθῆναι πρὸς
 they were strong to answer back toward
 ταῦτα.
 these (things).

7 Ἐλεγεν δὲ πρὸς τοὺς
 He was saying but toward the (ones)
 κεκλημένους παραβολῆν, ἐπέχων πῶς
 having been called parable, having upon how
 τὰς πρωτοκλισίας ἐξελέγοντο,
 the first reclining [places] they were choosing,
 λέγων πρὸς αὐτούς 8 Ὅτι ὅταν
 saying toward them Whenever
 κληθῆς ὑπὸ τινος εἰς
 you might be called by someone into
 γάμου, μὴ κατακλιθῆς εἰς
 wedding festivities, not you should lie down into
 τὴν πρωτοκλισίαν, μὴ ποτε
 the first reclining [place], not at sometime
 ἐντιμότερός σου ἢ
 (one) more in honor of you may be
 κεκλημένος ὑπ' αὐτοῦ, 9 καὶ ἐλθὼν
 having been called by him, and having come
 ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ
 the (one) you and him having called will say
 σοι Δός τοῦτῳ τόπον, καὶ τότε
 to you Give you to this (one) place, and then
 ἄρξη μετὰ αἰσχύνης τὸν ἔσχατον
 you might start with shame the last

were closely watching him. 2 And, look! there was before him a certain man who had dropsy. 3 So in response Jesus spoke to those versed in the Law and to the Pharisees, saying: "Is it lawful on the sabbath to cure or not?" 4 But they kept silent. With that he took hold of [the man], healed him and sent [him] away. 5 And he said to them: "Who of you or bull falls into a well, will not immediately pull him out on the sabbath day?" 6 And they were not able to answer back on these things.

7 He then went on to tell the invited men an illustration, as he marked how they were choosing the most prominent places for themselves, saying to them: 8 "When you are invited by someone to a marriage feast, do not lie down in the most prominent place. Perhaps someone more distinguished than you may at the time have been invited by him, 9 and he that invited you and him will come and say to you, 'Let this man have the place.' And then you will start off with shame

τόπον κατέχειν. 10 ἀλλ' ὅταν
place to be having down. But whenever
you might be called κληθῆς πορευθεὶς ἄναπτεσε
having gone and recline in the
εἰς τὸν ἔσχατον τόπον,
into the last place,
ἵνα ὅταν ἔλθῃ
in order that whenever might come
ὁ κεκληκὼς σε ἐρεῖ σοὶ
the (one) having called you he will say to you
Φίλε, προσανάβηθι ἄνωτερον· τότε
Friend, step you up toward more upward; then
ἔσται σοὶ δόξα ἐνώπιον πάντων τῶν
will be to you glory in sight of all the (ones)
συνανακειμένων σοι. 11 ὅτι πᾶς
lying up with you. Because everyone
ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται καὶ
the (one) exalting himself will be humbled and
ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.
the (one) humbling himself will be exalted.

12 Ἐλεγεν δὲ καὶ τῷ
He was saying but also to the (one)
κεκληκὸτι αὐτόν Ὅταν ποιῆς
having called him Whenever you may make
ἄριστον ἢ δεῖπνον, μὴ φῶναι
dinner or supper, not be sounding
τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς
the friends of you not-but the brothers
σου μηδὲ τοὺς συγγενεῖς σου μηδὲ
of you not-but the relatives of you not-but
γείτονας πλουσίους, μὴ ποτε καὶ αὐτοὶ
neighbors rich, not at sometime also they
ἀντικαλέσωσίν σε καὶ γένηται
might call in return you and would become
ἀνταπόδομά σοι. 13 ἀλλ' ὅταν δοχὴν
repayment to you. But whenever reception
ποιῆς, κάλει πτωχοὺς, ἀναπεῖρους,
you may make, be calling poor (ones), crippled,
χλωροὺς, τυφλοὺς· 14 καὶ μακάριος ἔσῃ,
lame, blind; and happy you will be,
ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι,
because not they are having to repay to you,
ἀνταποδοθήσεται γὰρ σοὶ ἐν τῇ ἀναστάσει
it will be repaid for to you in the resurrection
τῶν δικαίων.
of the righteous (ones).

15 Ἀκούσας δὲ τις τῶν
Having heard but someone of the
συνανακειμένων ταῦτα εἶπεν
ones lying up together these (things) said

to occupy the lowest place. 10 But when you are invited, go and recline in the lowest place, that when the man that has invited you comes he will say to you, 'Friend, go on up higher.' Then you will have honor in front of all your fellow guests. 11 For everyone that exalts himself will be humbled and he that humbles himself will be exalted."

12 Next he proceeded to say also to the man that invited him: "When you spread a dinner or evening meal, do not call your friends or your brothers or your relatives or rich neighbors. Perhaps sometime they might also invite you in return and it would become a repayment to you. 13 But when you spread a feast, invite poor people, crippled, lame, blind; 14 and you will be happy, because they have nothing with which to repay you. For you will be repaid in the resurrection of the righteous ones."

15 On hearing these things a certain one of the fellow guests said

αὐτῷ Μακάριος ὅστις φάγεται ἄρτον ἐν
to him Happy whoever will eat bread in
τῇ βασιλείᾳ τοῦ θεοῦ.
the kingdom of the God.

16 ὁ δὲ εἶπεν αὐτῷ
The (one) but said to him
"Ἄνθρωπός τις ἐποίει δεῖπνον
Man some was making supper
μέγα, καὶ ἐκάλεσεν πολλούς,
great, and he called many,
17 καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ τῇ
and he sent off the slave of him to the
ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς
hour of the supper to say to the (ones)

κεκλημένους "Ἐρχεσθε ὅτι ἤδη
having been called Be you coming because already
ἔτοιμά ἐστιν. 18 καὶ ἤρξαντο ἀπὸ
(things) ready is. And they started from

μῆς πάντες παραιτεῖσθαι. ὁ
one [accord] all to be begging off. The
πρῶτος εἶπεν αὐτῷ Ἄγρον ἠγόρασα καὶ
first said to him Field I bought and
ἔχω ἀνάγκην ἐξελθῶν ἰδεῖν αὐτόν.
I am having necessity having come out to see it;

ἔρωτῶ σε, ἔχε με παρητημένον.
I am requesting you, be having me begged off.

19 καὶ ἕτερος εἶπεν Ζεύγη βοῶν
And different (one) said Yokes of bulls
ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι
I bought five and I am going to prove
αὐτά· ἐρωτῶ σε, ἔχε με
them; I am requesting you, be having me

παρητημένον. 20 καὶ ἕτερος
having been begged off. And different (one)
εἶπεν Γυναίκα ἔγμη καὶ διὰ τοῦτο
said Woman I married and through this
οὐ δύναμαι ἐλθεῖν. 21 καὶ
not I am able to come. And

παραγενόμενος ὁ δούλος ἀπήγγειλεν
having come to be beside the slave reported back
τῷ κυρίῳ αὐτοῦ ταῦτα. τότε
to the lord of him these (things). Then

ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν
having become wrathful the householder said

τῷ δούλῳ αὐτοῦ Ἔξελθε ταχέως εἰς
to the slave of him Go out quickly into
τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ
the broad ways and streets of the city, and
τοὺς πτωχοὺς καὶ ἀναπίρους καὶ
the poor (ones) and crippled (ones) and

to him: "Happy is he who eats bread in the kingdom of God."

16 [Jesus] said to him: "A certain man was spreading a grand evening meal, and he invited many.

17 And he sent his slave out at the hour of the evening meal to say to the invited ones, 'Come, because things are now ready.'

18 But they all in common started to beg off. The first said to him, 'I bought a field and need to go out and see it; I ask you, Have me excused.'

19 And another said, 'I bought five yoke of cattle and am going to examine them; I ask you, Have me excused.'

20 Still another said, 'I just married a wife and for this reason I cannot come.' 21 So the slave came up and reported these things to his master.

Then the householder became wrathful and said to his slave, 'Go out quickly into the broad ways and the lanes of the city, and bring in here the poor and crippled and

τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε.
blind (ones) and lame (ones) lead you into here.

22 καὶ εἶπεν ὁ δούλος Κύριε, γέγονεν
And said the slave Lord, has come to be

ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν.
which you ordered, and yet place is.

23 καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον
And said the lord toward the slave

"Ἐξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς
Go out into the ways and fenced-in places

καὶ ἀνάγκασον εἰσελθεῖν, ἵνα
and compel to come in, in order that

γεμισθῇ μου ὁ οἶκος· 24 λέγω
might be filled of me the house; I am saying

γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν
for you that no one of the male persons

ἐκείνων τῶν κεκλημένων γεύσεται
those the (ones) having been called will taste

μου τοῦ δείπνου.
of me of the supper.

25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί,
Were going with but to him crowds many,

καὶ στραφεῖς εἶπεν πρὸς αὐτοὺς
and having turned he said toward them

26 Εἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ
If anyone is coming toward me and not hates

τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ
the father of himself and the mother and

τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς
the woman and the children and the

ἀδελφοὺς καὶ τὰς ἀδελφάς, ἔτι τε καὶ τὴν
brothers and the sisters, yet and also the

ψυχὴν ἑαυτοῦ, οὐ δύναται εἶναί μου
soul of himself, not he is able to be of me

μαθητής. 27 ὅστις οὐ βαστάζει τὸν
disciple. Whoever not is carrying the

σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω
stake of himself and is coming behind

μου, οὐ δύναται εἶναί μου μαθητής.
me, not he is able to be of me disciple.

28 τίς γὰρ ἐξ ὑμῶν θέλων πύργον
Who for out of you being willing tower

οἰκοδομήσαι οὐχὶ πρῶτον καθίσας
to build not first having sat down

ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς
is calculating the expense, if he is having into

ἀπαρτισμόν; 29 ἵνα μὴ ποτε
adjusting off? In order that not at sometime

blind and lame.'

22 In time the slave

said, 'Master, what

you ordered has been

done, and yet there is

room.' 23 And the

master said to the

slave, 'Go out into

the roads and the

fenced-in places, and

compel them to come

in, that my house may

be filled. 24 For I

say to you people,

None of those men

that were invited shall

have a taste of my

evening meal.'

25 Now great

crowds were traveling

with him, and he

turned and said to

them: 26 'If anyone

comes to me and

does not hate his

father and mother

and wife and children

and brothers and

sisters, yes, and even

his own soul,* he

cannot be my disciple.

27 Whoever is not

carrying his torture

stake* and coming

after me cannot be

my disciple. 28 For

example, who of you

that wants to build a

tower does not first

sit down and calculate

the expense, to see

if he has enough to

complete it? 29 Oth-

erwise, he might

θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος
having put of him foundation and not being strong
ἐκτελέσαι πάντες οἱ θεωροῦντες ἀρξωνται
to finish out all the (ones) beholding might start

αὐτῷ ἐμπαίζειν 30 λέγοντες ὅτι
to him to be ridiculing saying that

Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν
This the man started to be building

καὶ οὐκ ἰσχυρον ἐκτελέσαι. 31 ἢ τίς
and not he was strong to finish out. Or what

βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ
king going to different king

συνβαλεῖν εἰς πόλεμον οὐχὶ καθίσας
to engage with into war not having sat down

πρῶτον βουλευέσεται εἰ δυνατός ἐστιν ἐν
first will take counsel if able he is in

δέκα χιλιάσιν ὑπαντήσῃ τῷ
ten thousands to undertake meeting to the (one)

μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν;
with twenty thousands coming upon him?

32 εἰ δὲ μὴγε, ἔτι αὐτοῦ πόρρω
If but not indeed, yet of him far away

ὄντος πρεσβείαν ἀποστείλας
being body of ambassador having sent off

ἐρωτᾷ πρὸς εἰρήνην. 33 οὕτως οὖν
he is requesting toward peace. Thus therefore

πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσειται
everyone out of you who not is having set self off

πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται
to all the of himself belongings not is able

εἶναι μου μαθητής.
to be of me disciple.

34 Καλὸν οὖν τὸ ἅλας· ἐὰν δὲ
Fine therefore the salt; if ever but

καὶ τὸ ἅλας μωρανθῇ, ἐν τίνι
also the salt should become tasteless, in what

ἀρτυθήσεται; 35 οὔτε εἰς γῆν οὔτε
it will be seasoned? Neither into earth nor

εἰς κοπρίαν εὐθετόν ἐστιν· ἐξω
into manure suitable it is; outside

βάλλουσιν αὐτό. Ὁ ἔχων ὦτα
they are throwing it. The (one) having ears

ἀκούειν ἀκούτω.
to be hearing let him be hearing.

15 Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες
Were but to him drawing near all

οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν
the tax collectors and the sinners to be hearing

lay its foundation but not be able to finish

it, and all the on-

lookers might start to

ridicule him, 30 say-

ing, 'This man started to

bulld but was not

able to finish.' 31 Or

what king, marching

to meet another king

in war, does not first

sit down and take

counsel whether

he is able with ten

thousand troops to

cope with the one that

comes against him

with twenty thousand?

32 If, in fact, he

cannot do so, then

while that one is yet

far away he sends out

a body of ambassadors

and sues for peace.

33 Thus, you may be

sure, none of you that

does not say good-bye

to all his belongings

can be my disciple.

34 "Salt, to be sure,

is fine. But if even the

salt loses its strength,

with what will it be

seasoned? 35 It is

suitable neither for

soil nor for manure.

People throw it out-

side. Let him that has

ears to listen, listen."

15 Now all the

tax collectors

and the sinners

kept drawing near

to him to hear

αὐτοῦ. 2 καὶ διεγόγγυζον οἱ τε
of him. And were muttering the and
Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι
Pharisees and the scribes saying that

Οὗτος ἀμαρτωλοὺς προσδέχεται
This (one) sinners is receiving toward [self]
καὶ συνεσθίει αὐτοῖς. 3 εἶπεν δὲ πρὸς
and is eating with them. He said but toward

αὐτοῦς τὴν παραβολὴν ταύτην λέγων
them the parable this saying

4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων
What man out of you having

ἑκατὸν πρόβατα καὶ ἀπολέσας ἓξ
one hundred sheep and having lost out of

αὐτῶν ἓν οὐ καταλείπει τὰ ἐνενήκοντα
them one not is leaving down the ninety-

ἑννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ
nine in the desolate [place] and is going upon

τὸ ἀπολωλὸς ἕως εὕρη
the (one) having been lost until he might find

αὐτό; 5 καὶ εὕρων ἐπιτίθησιν
it? And having found he is putting upon

ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων, 6 καὶ
upon the shoulders of him rejoicing, and

ἔλθων εἰς τὸν οἶκον συνακαλεῖ
having come into the house he is calling together

τοὺς φίλους καὶ τοὺς γείτονας, λέγων
the friends and the neighbors, saying

αὐτοῖς Συγχαρήτέ μοι ὅτι εὗρον τὸ
to them Rejoice with me because I found the

πρόβατόν μου τὸ ἀπολωλός.
sheep of me the (one) having been lost.

7 λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ
I am saying to you that thus joy in the

οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι
heaven will be upon one sinner repenting

ἢ ἐπὶ ἐνενήκοντα ἑννέα δικαίους
than upon ninety-nine righteous (ones)

οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας.
who not need are having of repentance.

8 Ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα,
Or what woman drachmas having ten,

ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ
if ever she should lose drachma one, not

ἅπτει λύχνον καὶ σαροῖ τὴν
she is lighting lamp and is sweeping the

οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως
house and is seeking carefully until

οὐ εὕρη; 9 καὶ εὕρουσα
what [time] she might find? And having found

him. 2 Consequently both the Pharisees and the scribes kept muttering, saying:

"This man welcomes sinners and eats with them." 3 Then he spoke this illustration to them, saying:

4 "What man of you with a hundred sheep, on losing one of them, will not leave the ninety-nine behind in the wilderness and go for the lost one until he finds it? 5 And

when he has found it he puts it upon his shoulders and rejoices. 6 And when he gets home he calls his friends and his neighbors together, saying to them,

'Rejoice with me, because I have found my sheep that was lost.' 7 I tell you that thus there will be more joy in heaven over one sinner that repents than over ninety-nine righteous ones who have no need of repentance.

8 "Or what woman with ten drachma coins, if she loses one drachma coin, does not light a lamp and sweep her house and search carefully until she finds it? 9 And when she has found it

συνκαλεῖ τὰς φίλας και
she is calling together the [women] friends and

γείτονας λέγουσα Συγχάρητέ μοι ὅτι
neighbors saying Rejoice you with me because

εὔρον τὴν δραχμὴν ἣν ἀπώλεσα.
I found the drachma which I lost.

10 οὕτως, λέγω ὑμῖν, γίνεται
Thus, I am saying to you, is coming to be

χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ
Joy in sight of the angels of the God

ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι.
upon one sinner repenting.

11 Εἶπεν δὲ ἄνθρωπος τις εἶχεν
He said but Man some was having

δύο υἱούς. 12 Καὶ εἶπεν ὁ νεώτερος αὐτῶν
two sons. 12 And said the younger of them

τῷ πατρί Πάτερ, δός μοι τὸ
to the father Father, give to me the

ἐπιβάλλον μέρος τῆς οὐσίας· ὁ
throwing upon part of the property; the (one)

δὲ διεῖλεν αὐτοῖς τὸν βίον.
but divided to them the [means of] living.

13 καὶ μετ' οὐ πολλὰς ἡμέρας
And after not many days

συναγαγὼν πάντα ὁ νεώτερος υἱὸς
having led together all (things) the younger son

ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ
traveled abroad into country long [way], and there

διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν
he squandered the property of him living

ἀσώτως. 14 δαπανήσαντος δὲ αὐτοῦ
as spendthrift. 14 Having spent but of him

πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ
all (things) came to be famine strong down on

τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο
the country that, and he started

ὑστερεῖσθαι. 15 καὶ πορευθεὶς
to be in want. 15 And having gone

ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς
he attached himself to one of the citizens of the

χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς
country that, and he sent him into the

ἀγροὺς αὐτοῦ βόσκειν χοίρους· 16 καὶ
fields of him to be feeding pigs; 16 and

ἐπεθύμει χορτασθῆναι ἐκ τῶν
he was desiring to be satiated out of the

κερατίων ὧν ἦσθιον οἱ χοῖροι,
little horns of which were eating the pigs,

καὶ οὐδεὶς ἐδίδου αὐτῷ.
and no one was giving to him.

she calls the women who are her friends and neighbors together, saying, 'Rejoice with me, because I have found the drachma coin that I lost.' 10 Thus, I tell you, joy arises among the angels of God over one sinner that repents."

11 Then he said: "A certain man had two sons. 12 And the younger of them said to his father, 'Father, give me the part of the property that falls to my share.'

Then he divided his means of living to them. 13 Later, after not many days, the younger son gathered all things together and traveled abroad into a distant country, and there squandered his property by living a debauched life. 14 When he had spent everything, a severe famine occurred throughout that country, and he started to be in need.

15 He even went and attached himself to one of the citizens of that country, and he sent him into his fields to herd swine.

16 And he used to desire to be filled with the carob pods which the swine were eating, and no one would give him [anything].

17 εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη
 Into himself but having come he said
 Πόσοι μίσθιοι τοῦ πατρὸς μου
 How many hired [men] of the father of me
 περιεσύνονται ἄρτων, ἐγὼ δὲ
 are abounding of bread [loaves], I but
 λιμῷ ὧδε ἀπόλλυμαι· 18 ἀναστὰς
 to famine here I am perishing; having risen
 πορεύσομαι πρὸς τὸν πατέρα μου καὶ
 I shall go toward the father of me and
 ἐρῶ αὐτῷ Πάτερ, ἤμαρτον εἰς τὸν
 I shall say to him Father, I sinned into the
 οὐρανὸν καὶ ἐνώπιόν σου, 19 οὐκέτι εἰμι
 heaven and in sight of you, not yet I am
 ἄξιος κληθῆναι υἱὸς σου· ποίησόν με ὡς
 worthy to be called son of you; make me as
 ἓνα τῶν μισθίων σου. 20 Καὶ
 one of the hired [men] of you. And
 ἀναστὰς ἦλθεν πρὸς τὸν πατέρα
 having risen he came toward the father
 ἑαυτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος
 of himself. Yet but of him long [way] having off
 εἶδεν αὐτὸν ὁ πατήρ αὐτοῦ καὶ
 saw him the father of him and
 ἐσπλαγχνίσθη καὶ δραμῶν ἐπέπεσεν
 he was moved with pity and having run he fell
 ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν
 upon the neck of him and kissed down
 αὐτόν. 21 εἶπεν δὲ ὁ υἱὸς αὐτῷ Πάτερ,
 him. Said but the son to him Father,
 ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου·
 I sinned into the heaven and in sight of you;
 οὐκέτι εἰμι ἄξιος κληθῆναι υἱὸς σου.
 not yet I am worthy to be called son of you.
 ποίησόν με ὡς ἓνα τῶν μισθίων σου.
 Make me as one of the hired [men] of you.
 22 εἶπεν δὲ ὁ πατήρ πρὸς τοὺς δούλους
 Said but the father toward the slaves
 αὐτοῦ Ταχὺ ἐξενέγκατε στολὴν τὴν πρώτην
 of him Quick bring you out robe the first
 καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς
 and clothe you him, and give you ring into
 τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς
 the hand of him and sandals into the
 πόδας, 23 καὶ φέρετε τὸν μόσχον τὸν
 feet, and be bearing the calf the
 σιτευτὸν, θύσατε καὶ φαγόντες
 wheat-fed, you sacrifice and having eaten
 εὐφρανθῶμεν, 24 ὅτι οὗτος ὁ
 let us be well-minded, because this the

17 "When he came to his senses, he said, 'How many hired men of my father are abounding with bread, while I am perishing here from famine! 18 I will rise and journey to my father and say to him: "Father, I have sinned against heaven and against you. 19 I am no longer worthy of being called your son. Make me as one of your hired men."' 20 So he rose and went to his father. While he was yet a long way off, his father caught sight of him and was moved with pity, and he ran and fell upon his neck and tenderly kissed him. 21 Then the son said to him, 'Father, I have sinned against heaven and against you. I am no longer worthy of being called your son. Make me as one of your hired men.' 22 But the father said to his slaves, 'Quick! bring out a robe, the best one, and clothe him with it, and put a ring on his hand and sandals on his feet. 23 And bring the fattened young bull, slaughter it and let us eat and enjoy ourselves, 24 because this

υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν,
son of me dead was and he came to life again,
ἦν ἀπολωλὼς καὶ εὑρέθη. Καὶ
he was having been lost and was found. And
ἤρξαντο εὐφραίνεσθαι.
they started to be being well-minded.

25 ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος
Was but the son of him the older

ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν
in field; and as coming he got near

τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ
to the house, he heard of music concert and

χορῶν, 26 καὶ προσκαλεσάμενος ἕνα
of dances. and having called toward [self] one

τῶν παιδῶν ἐπυνθάνετο τί ἂν
of the boys he was inquiring what likely

εἶη ταῦτα· 27 ὁ δὲ εἶπεν
might be these (things); the (one) but said

αὐτῷ ὅτι Ὁ ἀδελφός σου ἦκει, καὶ
to him that The brother of you has arrived, and

ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν
sacrificed the father of you the calf the

σιτευτόν, ὅτι ὑγιαίνοντα αὐτόν
wheat-fed, because being in health him

ἀπέλαβεν. 28 ὠργίσθη δὲ καὶ
he received back. He became wrathful but and

οὐκ ἤθελεν εἰσελθεῖν. ὁ δὲ πατήρ
not was willing to enter. The but father

αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν.
of him having come out was entreating him.

29 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ
The (one) but having answered said to the

πατρὶ αὐτοῦ Ἰδοὺ τοσαῦτα ἔτη δουλεύω
father of him Look! So many years I am slaving

σοὶ καὶ οὐδέποτε ἐντολήν σου
to you and never commandment of you

παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας
I transgressed, and to me never you gave

ἔριφον ἵνα μετὰ τῶν φίλων μου
kid in order that with the friends of me

εὐφρανθῶ· 30 ὅτε δὲ ὁ υἱὸς
I might be well-minded; when but the son

σου οὗτος ὁ καταφαγὼν σου
of you this the (one) having ate down of you

τὸν θῖον μετὰ πορνῶν ἦλθεν,
the [means of] living with harlots came,

ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον.
you sacrific ed to him the wheat-fed calf.

31 ὁ δὲ εἶπεν αὐτῷ Τέκνον, σὺ
The (one) but said to him Child, you

my son was dead and came to life again; he was lost and was found.' And they started to enjoy themselves.

25 "Now his older son was in the field;

and as he came and got near the house he

heard a music concert and dancing.

26 So he called one of the

servants to him and inquired what these

things meant. 27 He said to him, 'Your

brother has come, and your father slaugh-

tered the fattened young bull, because

he got him back in good health.' 28 But

he became wrathful and was unwilling

to go in. Then his father came out and

began to entreat him.

29 In reply he said to his father, 'Here

it is so many years I have slaved for you

and never once did I transgress your

commandment, and yet to me you never

once gave a kid for me to enjoy myself

with my friends.

30 But as soon as this your son who

ate up your means of living with harlots

arrived, you slaughtered the fattened

young bull for him.' 31 Then he said to him, 'Child, you

πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ
 always with me are, and all the (things)
 ἐμά σου ἐστίν· 32 εὐφρανθήναι δὲ καὶ
 mine yours is; to be well-minded but and
 χαρῆναι ἔδει, ὅτι ὁ ἀδελφός
 to rejoice it was necessary, because the brother
 σου οὗτος νεκρὸς ἦν καὶ ἔζησεν,
 of you this dead was and he came to life,
 καὶ ἀπολωλὼς καὶ εὐρέθη.
 and having been lost and was found.

16 Ἔλεγεν δὲ καὶ πρὸς τοὺς
 He was saying but also toward the
 μαθητὰς ἄνθρωπός τις ἦν πλούσιος
 disciples Man some was rich
 ὃς εἶχεν οἰκονόμον, καὶ οὗτος
 who was having steward, and this (one)

διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ
 was slandered to him as scattering through the
 ὑπάρχοντα αὐτοῦ. 2 καὶ φωνήσας αὐτὸν
 belongings of him. And having sounded him
 εἶπεν αὐτῷ τί τοῦτο ἀκούω περὶ
 he said to him What this I am hearing about
 σου; ἀπόδος τὸν λόγον τῆς οἰκονομίας
 you? Give back the word of the stewardship
 σου, οὐ γὰρ δύνη ἔτι οἰκονομεῖν.
 of you, not for you are able yet to be steward.

3 εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος
 Said but in himself the steward

τί ποιήσω ὅτι ὁ κύριός μου
 What shall I do because the lord of me
 ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ;
 will lift up off the stewardship from me?

σκάπτειν οὐκ ἰσχύω, ἔπατεῖν
 To be digging not I am strong, to be begging

αἰσχύνομαι· 4 ἔγνω τί ποιήσω,
 I am ashamed; I know what I shall do,

ἵνα ὅταν μετασταθῶ
 in order that whenever I might be transferred

ἐκ τῆς οἰκονομίας δέξωνταί με
 out of the stewardship they might receive me

εἰς τοὺς οἴκους ἑαυτῶν. 5 καὶ
 into the houses of themselves. And

προσκαλεσάμενος ἕνα ἕκαστον τῶν
 having called toward [self] one each of the

χρεοφιλῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν
 loan-owners of the lord of himself he was saying

τῷ πρῶτῳ Πόσον ὀφείλεις τῷ
 to the first (one) How much are you owing to the

κύριῳ μου; 6 ὁ δὲ εἶπεν Ἐκατὸν
 lord of me? The (one) but said One hundred

have always been with me, and all the things that are mine are yours; 32 but we just had to enjoy ourselves and rejoice, because this your brother was dead and came to life, and he was lost and was found."

16 Then he went on to say also to the disciples: "A certain man was rich and he had a steward, and this one was accused to him as handling his goods wastefully. 2 So he called him and said to him, 'What is this I hear about you? Hand in the account of your stewardship, for you can no longer manage the house.' 3 Then the steward said to himself, 'What am I to do, seeing that my master will take the stewardship away from me? I am not strong enough to dig, I am ashamed to beg. 4 Ah! I know what I shall do, so that, when I am put out of the stewardship, people will receive me into their homes.' 5 And calling to him each one of the debtors of his master he proceeded to say to the first, 'How much are you owing my master?' 6 He said, 'A hundred

βάτους ἐλαίου· ὁ δὲ εἶπεν
 bath measures of oil; the (one) but said
 αὐτῷ Δέξαι σου τὰ γράμματα καὶ
 to him Receive of you the writings and
 καθίσας ταχέως γράψον πενήκοντα.
 having sat down quickly write fifty.
 7 ἔπειτα ἑτέρῳ εἶπεν Σὺ δὲ
 Thereupon to different (one) he said You but
 πόσον ὀφείλεις; ὁ δὲ εἶπεν
 how much are you owing? The (one) but said
 Ἐκατὸν κόρους σίτου· λέγει
 One hundred cor measures of wheat; he is saying
 αὐτῷ Δέξαι σου τὰ γράμματα καὶ
 to him Receive of you the writings and
 γράψον ὀγδοήκοντα. 8 καὶ ἐπήνεσεν ὁ
 write eighty. 8 And commended the
 κύριος τὸν οἰκονόμον τῆς ἀδικίας
 lord the steward of the unrighteousness
 ὅτι φρονίμως ἐποίησεν· ὅτι οἱ
 because discreetly he did; because the
 υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι
 sons of the age this more discreet
 ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν
 over the sons of the light into the
 γενεάν τὴν ἑαυτῶν εἰσίν.
 generation the of themselves are.
 9 Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς
 And I to you am saying, to selves
 ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς
 make you friends out of the mammon of the
 ἀδικίας, ἵνα ὅταν
 unrighteousness, in order that whenever
 ἐκλίπη δέξωνται ὑμᾶς εἰς τὰς
 it might fall they might receive you into the
 αἰωνίους σκηνάς. 10 ὁ πιστὸς ἐν
 everlasting tents. The (one) faithful in
 ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ
 least (thing) also in much faithful is, and
 ὁ ἐν ἐλαχίστῳ ἀδικὸς καὶ ἐν
 the (one) in least (thing) unrighteous also in
 πολλῷ ἀδικὸς ἐστίν. 11 εἰ οὖν
 much unrighteous is. If therefore
 ἐν τῷ ἀδικῷ μαμωνᾷ πιστοὶ οὐκ
 in the unrighteous mammon faithful not
 ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν
 you became, the true (thing) who to you
 πιστεύσει; 12 καὶ εἰ ἐν τῷ ἄλλοτρίῳ
 will entrust? And if in the [thing] another's

bath measures of olive oil.' He said to him, 'Take your written agreement back and sit down and quickly write fifty.' 7 Next, he said to another one, 'Now you, how much are you owing?' He said, 'A hundred cor measures of wheat.' He said to him, 'Take your written agreement back and write eighty.' 8 And his master commended the steward, though unrighteous, because he acted with practical wisdom; for the sons of this system of things* are wiser in a practical way toward their own generation than the sons of the light are.

9 "Also, I say to you, Make friends for yourselves by means of the unrighteous riches, so that, when such fail, they may receive you into the everlasting dwelling places. 10 The person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much. 11 Therefore, if you have not proved yourselves faithful in connection with the unrighteous riches, who will entrust you with what is true? 12 And if you have not proved yourselves faithful in connection with what is another's,

* Or, "order of things" (αἰῶνος, αἰ-σ'νος), κAB; αση, 'o'h.lam', J17.18.22.

πιστοὶ οὐκ ἐγένεσθε, τὸ ἡμέτερον
 faithful not you became, the (thing) ours
 τίς δώσει ὑμῖν; 13 Οὐδείς οἰκέτης
 who will give to you? No one house servant
 δύναται δυοῖς κυρίοις δουλεύειν· ἢ
 is able to two lords to be slaving; either
 γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον
 for the one will hate and the different (one)
 ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ
 he will love, or of one he will hold self against and
 τοῦ ἑτέρου καταφρονήσει. οὐ
 of the different (one) he will despise. Not
 δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.
 you are able to God to be slaving and to mammon.

14 Ἦκουον δὲ ταῦτα πάντα
 Were hearing but these (things) all
 οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ
 the Pharisees fond of silver being, and
 ἐξεμυκτήριζον αὐτόν. 15 καὶ εἶπεν αὐτοῖς
 they were sneering at him. And he said to them
 Ὑμεῖς ἐστέ οἱ δικαιοῦντες ἑαυτοὺς
 You are the (ones) justifying selves
 ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς
 in sight of the men, the but God
 γινώσκει τὰς καρδίας ὑμῶν· ὅτι
 is knowing the hearts of you; because
 τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα
 the (thing) in men lofty disgusting thing
 ἐνώπιον τοῦ θεοῦ.
 in sight of the God.

16 Ὁ νόμος καὶ οἱ προφῆται μέχρι
 The Law and the Prophets until
 Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ
 John; from then the kingdom of the God
 εὐαγγελίζεται καὶ πᾶς εἰς
 is being declared as good news and everyone into
 αὐτὴν βιάζεται. 17 Εὐκοπώτερον δὲ ἐστὶν
 it is forcing self. Easier but is
 τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν
 the heaven and the earth to pass away
 ἢ τοῦ νόμου μίαν κερεῖαν πεσεῖν.
 than of the Law one little horn to fall.

18 Πᾶς ὁ ἀπολύων τὴν
 Everyone the loosing off the
 γυναῖκα αὐτοῦ καὶ γαμῶν
 woman of him and marrying
 ἑτέραν μοιχεύει,
 different (woman) he is committing adultery,

who will give you what is for yourselves?
 13 No house servant can be a slave to two masters; for, either he will hate the one and love the other, or he will stick to the one and despise the other. You cannot be slaves to God and to riches."

14 Now the Pharisees, who were money lovers, were listening to all these things, and they began to sneer at him. 15 Consequently he said to them: "You are those who declare yourselves righteous before men, but God knows your hearts; because what is lofty among men is a disgusting thing in God's sight.

16 "The Law and the Prophets were until John. From then on the kingdom of God is being declared as good news, and every sort of person is pressing forward toward it. 17 Indeed, it is easier for heaven and earth to pass away than for one particle of a letter of the Law to go unfulfilled.

18 "Everyone that divorces his wife and marries another commits adultery,

καὶ ὁ ἀπολελυμένην ἀπὸ
and the [woman] having been loosed off from
ἀνδρὸς γαμῶν μοιχεύει.
male person marrying is committing adultery.

and he that marries a woman divorced from a husband commits adultery.

19 Ἄνθρωπος δέ τις ἦν πλούσιος,
Man but some was rich,

19 "But a certain man was rich, and he used to deck himself with purple and linen, enjoying himself from day to day with magnificence. 20 But a certain beggar named Laz'a-rus' used to be put at his gate, full of ulcers 21 and desiring to be filled with the things dropping from the table of the rich man. Yes, too, the dogs would come and lick his ulcers.

καὶ ἐνεδιδύσκετο πορφύραν
and he was clothing himself [with] purple

καὶ βύσσον εὐφραίνόμενος καθ'
and linen being well-minded according to

ἡμέραν λαμπρῶς. 20 πτωχὸς δέ τις
day shiningly. Poor (one) but some

ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν
to name Lazarus had been thrown toward the

πυλῶνα αὐτοῦ εἰλκωμένος 21 καὶ
gate of him having been ulcerated and

ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν
desiring to be satiated from the (things)

πιπτόντων ἀπὸ τῆς τραπέζης
falling from the table

τοῦ πλουσίου· ἀλλὰ καὶ οἱ
of the rich (one); but also the

κύνες ἐρχόμενοι ἐπέλειχον τὰ ἕλκη αὐτοῦ.
dogs coming were licking the ulcers of him.

22 ἐγένετο δὲ ἀπαθανεῖν τὸν πτωχὸν καὶ
It occurred but to die the poor (one) and

ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς
to be carried off him by the angels into

τὸν κόλπον Ἀβραάμ·
the bosom of Abraham;

21 and desiring to be filled with the things dropping from the table of the rich man. Yes, too, the dogs would come and lick his ulcers. 22 Now in course of time the beggar died and he was carried off by the angels to the bosom [position] of Abraham.

ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ
died but also the rich (one) and

ἐτάφη. 23 καὶ ἐν τῷ ᾅδη
he was buried. and in the hades

ἐπάρας τοὺς ὀφθαλμούς αὐτοῦ,
having lifted up the eyes of him,

ὕπαρχον ἐν βασάνοις, ὁρᾷ Ἀβραάμ
being in torments, he is seeing Ab aham

ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις
from long way off and Lazarus in the bosoms

αὐτοῦ. 24 καὶ αὐτὸς φωνήσας εἶπεν
of him. And he having sounded said

Πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον
Father Abraham, have mercy on me and send

Λάζαρον ἵνα βάψῃ τὸ ἄκρον
Lazarus in order that he might dip the tip

"Also, the rich man died and was buried. 23 And in Ha'des' he lifted up his eyes, he existing in torments, and he saw Abraham afar off and Laz'a-rus' in the bosom [position] with him. 24 So he called and said, 'Father Abraham, have mercy on me and send Laz'a-rus' to dip the tip

20*, 23*, 24* Laz'a-rus, κAB; El-e-a'zar, meaning "God Has Helped," J¹⁸.22.
23* Ha'des, κAB; She'ol, J⁶-8.10-18.22; in'fer'no, Vg. See App 4B.

τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξει
of the finger of him of water and might cool
τὴν γλῶσσαν μου, ὅτι ὀδυνῶμαι
the tongue of me, because I am being pained
ἐν τῇ φλογὶ ταύτῃ. 25 εἶπεν δὲ Ἀβραάμ
in the flame this. Said but Abraham

Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ
Child, remember that you received off the
ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ
good (things) of you in the life of you, and
Λάζαρος ὁμοίως τὰ κακὰ· νῦν δὲ
Lazarus likewise the bad (things); now but
ᾧδε παρακαλεῖται σὺ δὲ
here he is being comforted you but
ὀδυνᾶσαι. 26 καὶ ἐν πᾶσι τούτοις
are being pained. And in all these (things)

μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα
between us and you (people) chasm great
ἐστήρικται, ὅπως οἱ θέλοντες
has been fixed, so that the (ones) being willing
διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ
to step through from here toward you (people) not
δύνωνται, μηδὲ ἐκεῖθεν πρὸς ἡμᾶς
may be able, neither from there toward us
διαπερῶσιν. 27 εἶπεν δὲ Ἐρωτῶ σε
may cross over. He said but I am requesting you

οὗν, πᾶτερ, ἵνα πέμψῃς
therefore, father, in order that you should send
αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου,
him into the house of the father of me,
28 ἔχω γὰρ πέντε ἀδελφούς, ὅπως
I am having for five brothers, so that

διαμαρτύρηται αὐτοῖς, ἵνα
he may thoroughly witness to them, in order that
μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον
not also they might come into the place
τοῦτον τῆς βασάνου. 29 λέγει δὲ Ἀβραάμ
this of the torment. Is saying but Abraham

Ἔχουσι Μωυσέα καὶ τοὺς προφῆτας·
They are having Moses and the Prophets;
ἀκουσάτωσαν αὐτῶν. 30 ὁ δὲ εἶπεν
let them hear of them. The (one) but said

Οὐχί, πᾶτερ Ἀβραάμ, ἀλλ' ἐάν τις
No, father Abraham, but if ever someone
ἀπὸ νεκρῶν πορευθῆ πρὸς αὐτοὺς
from dead (ones) should go toward them
μετανοήσουσιν. 31 εἶπεν δὲ αὐτῷ εἰ
they will repent. He said but to him If

of his finger in water and cool my tongue, because I am in anguish in this blazing fire.' 25 But Abraham said, 'Child, remember that you received in full your good things in your lifetime, but Laz'arus' correspondingly the injurious things. Now, however, he is having comfort here but you are in anguish. 26 And besides all these things, a great chasm has been fixed between us and you people, so that those wanting to go over from here to you people cannot, neither may people cross over from there to us.' 27 Then he said, 'In that event I ask you, father, to send him to the house of my father. 28 for I have five brothers. In order that he may give them a thorough witness, that they also should not get into this place of torment.' 29 But Abraham said, 'They have Moses and the Prophets; let them listen to these.' 30 Then he said, 'No, indeed, father Abraham, but if someone from the dead goes to them they will repent.' 31 But he said to him, 'If

Μωυσέως και τῶν προφητῶν οὐκ
of Moses and of the Prophets not
ἀκούουσιν, οὐδ' ἐάν τις ἐκ
they are hearing, neither if ever someone out of
νεκρῶν ἀναστή πεισθήσονται.
dead (ones) should stand up they will be persuaded.

17 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ
He said but toward the disciples of him
'Ανεύδεκτόν ἐστὶν τοῦ τὰ σκάνδαλα
Unavoidable it is of the the causes for stumbling

μὴ ἔλθεῖν, πλὴν οὐαὶ δι' οὗ
not to come, besides woe through whom
ἔρχεται· 2 λυσιτελεῖ αὐτῷ εἰ
they are coming; it is of advantage to him if

λίθος μυλικὸς περικείται περὶ τὸν
stone of mill is lying around about the
τράχηλον αὐτοῦ και ἔρριπται εἰς τὴν
neck of him and he has been cast into the

θάλασσαν ἢ ἵνα σκανδαλίση
sea than in order that he should stumble
τῶν μικρῶν τούτων ἓνα.
of the little (ones) these one.

3 προσέχετε ἑαυτοῖς. ἐάν
Be you paying attention to selves. If ever
ἀμαρτήν ὁ ἀδελφός σου ἐπιτίμησον
should sin the brother of you give rebuke

αὐτῷ, και ἐάν μετανοήσῃ ἄφες αὐτῷ·
to him, and if ever he should repent let go off to him;
4 και ἐάν ἐπτάκις τῆς ἡμέρας
and if ever seven times of the day

ἀμαρτήσῃ εἰς σέ και ἐπ' ἅκας
he should sin into you and seven times
ἐπιστρέψῃ πρὸς σέ λέγων
he should come back toward you saying

Μετανοῶ, ἀφήσεις αὐτῷ.
I am repenting, you will be letting go off to him.
5 Και εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ
And said the apostles to the Lord

Πρόσθες ἡμῖν πίστιν. 6 εἶπεν δὲ ὁ
Add to us faith. Said but the
κύριος Εἰ ἔχετε πίστιν ὡς κόκκον
Lord If you are having faith as grain

σινάπεως, ἐλέγετε ἂν τῇ
of mustard, you were saying likely to the
συκαμίνῳ ταύτῃ Ἐκριζώθητι και
black mulberry tree this Be uprooted and

φυτεύθητι ἐν τῇ θαλάσῃ· και ὑπήκουσεν
be planted in the sea; and it obeyed
ἂν ὑμῖν.
likely to you.

they do not listen to Moses and the Prophets, neither will they be persuaded if someone rises from the dead."

17 Then he said to his disciples: "It is unavoidable that causes for stumbling should come. Nev-

ertheless, woe to the one through whom they come! 2 It would be of more

advantage to him if a millstone were sus-

pending from his neck and he were thrown into the sea than for

him to stumble one of these little ones. 3 Pay attention to yourselves. If your

brother commits a sin give him a rebuke, and if he repents

forgive him. 4 Even if he sins seven times a day against you and

he comes back to you seven times, saying, 'I repent,' you must forgive him."

5 Now the apostles said to the Lord: "Give us more faith."

6 Then the Lord said: "If you had faith the size of a mustard

grain, you would say to this black mulberry tree, 'Be uprooted and planted in the sea' and it would obey you.

7 Τίς δὲ ἐξ ὑμῶν δούλων ἔχων
Who but out of you slave having
ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι
plowing or minding flock, who having come in
ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ εὐθὺς
out of the field he will say to him Immediately

παρελθὼν ἀνάπεσε, 8 ἀλλ' οὐχὶ
having come alongside you fall up, but not
ἐρεῖ αὐτῷ Ἐτοίμασον τί
he will say to him Make ready what

δειπνήσω, καὶ περιζωσάμενος
I might eat as supper, and having girded self
διακόνει μοι ἕως φάγω καὶ
be serving to me until I might eat and

πίω, καὶ μετὰ ταῦτα φάγεσαι
I might drink, and after these (things) you will eat
καὶ πίεσαι σύ; 9 μὴ ἔχει
and you will drink you? Not he is having

χάριν τῷ δούλῳ ὅτι ἐποίησεν
gratitude to the slave because he did
τὰ διαταχθέντα; 10 οὕτως καὶ
the (things) having been assigned? Thus also

ὑμεῖς, ὅταν ποιήσητε πάντα τὰ
you, whenever you might do all the (things)
διαταχθέντα ὑμῖν, λέγετε ὅτι
hav ng been assigned to you, be you saying that

Δούλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν
Slaves useless we are, which we were owing
ποιῆσαι πεποιήκαμεν.
to do we have done.

11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς
And it occurred in the to be going into
Ἱερουσαλὴμ καὶ αὐτὸς διήρχετο διὰ
Jerusalem and he was traversing through

μέσον Σαμαρίας καὶ Γαλιλαίας. 12 Καὶ
midst of Samaria and of Gallilee. And
εἰσερχομένου αὐτοῦ εἰς τινα κώμην
entering of him into some village

ἀπήντησαν δέκα λεπροὶ ἄνδρες, οἱ
met ten leprous male persons, who
ἀνέστησαν πόρρωθεν, 13 καὶ αὐτοὶ ἤραν φωνὴν
stood up from afar, and they raised voice

λέγοντες Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς.
saying Jesus instructor, have mercy on us.
14 καὶ ἰδὼν εἶπεν αὐτοῖς Πορευθέντες
And having seen he said to them Having gone

ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ
you show selves to the priests. And
ἐγένετο ἐν τῷ ὑπάγειν αὐτοῖς
it occurred in the to be going under them

7 "Who of you is there that has a slave plowing or minding the flock who will say to him when he gets in from the field, 'Come here at once and recline at the table?' 8 Rather, will he not say to him, 'Get something ready for me to have my evening meal, and put on an apron and minister to me until I am through eating and drinking, and afterward you can eat and drink?' 9 He will not feel gratitude to the slave because he did the things assigned, will he? 10 So you, also, when you have done all the things assigned to you, say, 'We are good-for-nothing slaves. What we have done is what we ought to have done.'"

11 And while he was going to Jerusalem he was passing through the midst of Samar'ia and Gal'i-lee. 12 And as he was entering into a certain village ten leprous men met him, but they stood up afar off. 13 And they raised their voices and said: "Jesus, Instructor, have mercy on us!" 14 And when he got sight of them he said to them: "Go and show yourselves to the priests." Then as they were going off

ἐκαθαρίσθησαν. 15 εἰς δὲ ἐξ αὐτῶν,
they were cleansed. One but out of them,

ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ
having seen that he was healed, turned back with

φωνῆς μεγάλης δοξάζων τὸν θεόν, 16 καὶ
voice great glorifying the God, and

ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας
he fell upon face beside the feet

αὐτοῦ εὐχαριστῶν αὐτῷ καὶ αὐτὸς ἦν
of him giving thanks to him; and he was

Σαμαρεῖτης. 17 ἀποκριθεὶς δὲ ὁ
Samaritan. Having answered but the

Ἰησοῦς εἶπεν Οὐχ οἱ δέκα ἐκαθαρίσθησαν;
Jesus said Not the ten were cleansed?

οἱ δὲ ἑννέα τοῦ; 18 οὐχ εὐρέθησαν
The but nine where? Not they were found

ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ
having turned back to give glory to the God

εἰ μὴ ὁ ἀλλογενῆς οὗτος; 19 καὶ εἶπεν
if not the of another race this? And he said

αὐτῷ Ἄναστὰς πορεύου ἡ πίστις σου
to him Having risen be going; the faith of you

σέσωκέν σε.
has saved you.

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων
Requested upon but by the Pharisees

πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ
when is coming the kingdom of the God

ἀπεκρίθη αὐτοῖς καὶ εἶπεν Οὐκ ἔρχεται
he answered to them and said Not is coming

ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως,
the kingdom of the God with observing beside,

21 οὐδὲ ἐροῦσιν Ἰδοὺ ὧδε ἢ Ἐκεῖ·
neither will they say Look! here or There;

ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς
look! for the kingdom of the God inside

ὑμῶν ἐστίν.
of you is.

22 Εἶπεν δὲ πρὸς τοὺς μαθητάς
He said but toward the disciples

Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν
Will come days when you will desire one

τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου
of the days of the Son of the man

ἰδεῖν καὶ οὐκ ὄψεσθε. 23 καὶ ἐροῦσιν
to see and not you will see. And they will say

ὑμῖν Ἰδοὺ ἐκεῖ ἢ Ἰδοὺ ὧδε· μὴ
to you Look! there or See here; not

ἀπέλθῃτε μηδὲ διώζητε.
you should go off neither you should pursue after.

their cleansing occurred. 15 One of them, when he saw he was healed, turned back, glorifying God with a loud voice.

16 And he fell upon his face at [Jesus'] feet, thanking him; furthermore, he was a Samaritan. 17 In reply Jesus said: "The ten were cleansed, were they not? Where, then, are the other nine? 18 Were none found that turned back to give glory to God but this man of another nation?"

19 And he said to him: "Rise and be on your way; your faith has made you well."

20 But on being asked by the Pharisees when the kingdom of God was coming, he answered them and said: "The kingdom of God is not coming with striking observableness, 21 neither will people be saying, 'See here!' or, 'There!' For, look! the kingdom of God is in YOUR midst."

22 Then he said to the disciples: "Days will come when you will desire to see one of the days of the Son of man but you will not see [it]. 23 And people will say to you, 'See there!' or, 'See here!' Do not go out or chase after [them].

24 ὡςπερ γὰρ ἡ ἀστραπή ἀστράπτουσα
As-even for the lightning flashing

ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ'
out of the under the heaven into the under

οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς
heaven is shining, thus will be the Son

τοῦ ἀνθρώπου. 25 πρῶτον δὲ δεῖ
of the man. First but it is necessary

αὐτὸν πολλὰ παθεῖν καὶ
him many (things) to suffer and

ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.
to be rejected from the generation this.

26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις
And according as it occurred in the days

Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις
of Noah, thus it will be also in the days

τοῦ υἱοῦ τοῦ ἀνθρώπου· 27 ἦσθιον,
of the Son of the man; they were eating,

ἔπινον, ἔγαμον,
they were drinking, they were marrying,

ἐγαμίζοντο, ἄχρι ἧς
they were being given in marriage, until which

ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ
day entered Noah into the ark, and

ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν
came the cataclysm and destroyed

πάντας. 28 ὁμοίως καθὼς ἐγένετο ἐν
all (them). Likewise according as it occurred in

ταῖς ἡμέραις Λῶτ· ἦσθιον,
the days of Lot; they were eating,

ἔπινον, ἠγόραζον,
they were drinking, they were buying,

ἐπώλουν, ἐφύτευον,
they were selling, they were planting,

ᾠκοδόμουν· 29 ἣ δὲ ἡμέρα
they were building; to which but day

ἐξῆλθεν Λῶτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ
came out of Sodom, it rained fire

καὶ θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν
and sulphur from heaven and destroyed

πάντας. 30 κατὰ τὰ αὐτὰ
all (them). According to the very (things)

ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ
it will be to which day the Son of the

ἀνθρώπου ἀποκαλύπτεται.
man is being revealed.

31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅς ἐσται ἐπὶ
In that the day who will be upon

τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ
the housetop and the vessels of him in the

24 For even as the lightning, by its

flashing, shines from one part under heaven

to another part under heaven, so the

Son of man will be.

25 First, however, he must undergo many

sufferings and be rejected by this gener-

ation. 26 Moreover, just as it occurred in

the days of Noah, so it will be also in the

days of the Son of man: 27 they were

eating, they were drinking, men were

marrying, women were being given

in marriage, until that day when Noah

entered into the ark, and the flood arrived

and destroyed them all. 28 Likewise,

just as it occurred in the days of Lot: they

were eating, they were drinking, they were

buying, they were selling, they were

planting, they were building. 29 But

on the day that Lot came out of Sodom

it rained fire and sulphur from heaven

and destroyed them all. 30 The same way

it will be on that day when the Son of man

is to be revealed.

31 "On that day let the person that

is on the housetop but whose movable things are in the

οἰκία, μὴ καταβάτω ἄραι αὐτά, και
house, not let step down to lift up them, and

ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρέ αὐτῷ
the (one) in field likewise not let return

εἰς τὰ ὀπίσω. 32 μνημονεῦτε
into the (things) behind. Be you remembering

τῆς γυναϊκὸς Λώτ. 33 ὃς εἰάν
of the woman of Lot. Who if ever

ζητήσῃ τὴν ψυχὴν αὐτοῦ
might seek the soul of him

περιποιήσασθαι ἀπολέσει αὐτήν, ὃς δ'
to preserve for self he will lose it, who but

ἂν ἀπολέσει ζωογονήσει αὐτήν.
likely will lose he will generate alive it.

34 λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται
I am saying to you, to this the night will be

δύο ἐπὶ κλίνης μίας, ὁ εἰς παραλημφθήσεται
two upon bed one, the one will be taken along

καὶ ὁ ἕτερος ἀφεθήσεται.
and the different (one) will be let go off;

35 ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ
will be two [women] grinding upon the

αὐτό, ἢ μία παραλημφθήσεται ἢ δὲ
very, the one will be taken along the but

ἕτέρα ἀφεθήσεται. 37 καὶ
different [woman] will be let go off. And

ἀποκριθέντες λέγουσιν αὐτῷ Ποῦ,
having answered they are saying to him Where,

κύριε; ὁ δὲ εἶπεν αὐτοῖς Ὅπου τὸ
Lord? The (one) but said to them Where the

σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ
body, there also the eagles

ἐπισυναχθήσονται.
will be led together upon.

18 Ἐλεγεν δὲ παραβολὴν αὐτοῖς
He was saying but parable to them

πρὸς τὸ δεῖν πάντοτε
toward the to be necessary always

προσεύχεσθαι αὐτοὺς καὶ μὴ
to be praying them and not

ἐγκακεῖν, 2 λέγων Κριτῆς τις
to go bad in (something), saying Judge some

ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ
was in some city the God not

φοβούμενος καὶ ἀνθρώπων μὴ ἐντρέπόμενος.
fearing and man not respecting.

3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ
Widow but was in the city that and

house not come down
to pick these up,

and the person out
in the field, let him

likewise not return
to the things behind.

32 REMEMBER the wife
of Lot. 33 Whoever

seeks to keep his soul
safe for himself will

lose it, but whoever
loses it will preserve

it alive. 34 I tell
you, In that night

two [men] will be
in one bed; the one

will be taken along,
but the other will be

abandoned. 35 There
will be two [women]

grinding at the same
mill; the one will

be taken along, but
the other will be

abandoned." 36 —

37 So in response
they said to him:

"Where, Lord?" He
said to them: "Where

the body is, there
also the eagles will be

gathered together."

18 Then he went
on to tell them

an illustration with
regard to the need for

them always to pray
and not to give up,

2 saying: "In a certain
city there was a cer-

tain judge that had no
fear of God and had

no respect for man.

3 But there was a
widow in that city and

ἦρχετο πρὸς αὐτὸν λέγουσα
she was coming toward him saying

Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου
Exact vengeance for me from the adversary [at law]

μου. 4 καὶ οὐκ ἤθελεν ἐπὶ χρόνον,
of me. And not he was willing upon time,

μετὰ ταῦτα δὲ εἶπεν ἐν ἑαυτῷ· εἰ
after these (things) but he said in himself If

καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἀνθρώπων
also the God not I am fearing neither man

ἐντρέπομαι, 5 διὰ γε τὸ
I am respecting, through in fact the

παρέχειν μοι κόπον τὴν χήραν
to be furnishing to me toil the widow

ταύτην ἐκδικήσω αὐτήν,
this I shall exact vengeance for her,

ἵνα μὴ εἰς τέλος ἐρχομένη
in order that not into end coming

ὑπωπιάζη με. 6 Εἶπεν δὲ ὁ κύριος
she may hit under (eye) me. Said but the Lord

Ἄκούσατε τί ὁ κριτὴς τῆς ἀδικίας
Hear you what the judge of the unrighteousness

λέγει· 7 ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν
is saying; the but God not not should do the

ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν
vengeance of the chosen (ones) of him of the (ones)

βοῶντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ
crying aloud to him of day and of night, and

μακροθυμεῖ ἐπ' αὐτοῖς; 8 λέγω ὑμῖν
he is long of spirit upon them? I am saying to you

ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν
that he will do the vengeance of them in

τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου
quickness. Besides the Son of the man

ἔλθων ἄρα εὕρησει τὴν πίστιν
having come really will he find the faith

ἐπὶ τῆς γῆς;
upon the earth?

9 Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς
He said but also toward some the (ones)

πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν
having trusted upon themselves that they are

δίκαιοι καὶ ἐξουθενοῦντας τοὺς
righteous and considering as nothing the

λοιποὺς τὴν παραβολὴν ταύτην.
leftover (ones) the parable this.

10 Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερόν
Men two went up into the temple

προσεύξασθαι, εἷς Φαρισαῖος καὶ ὁ
to pray, one Pharisee and the

she kept going to him, saying, 'See that I get

justice from my adversary at law.'

4 Well, for a while he was unwilling, but afterward

he said to himself, 'Although I do not

fear God or respect a man, 5 at any

rate, because of this widow's continually

making me trouble, I will see that she gets

justice, so that she will not keep coming

and pummeling me to a finish.'

6 Then the Lord said: "HEAR what the judge,

although unrighteous, said! 7 Certainly,

then, shall not God cause justice to be

done for his chosen ones who cry out to

him day and night, even though he is

long-suffering toward them? 8 I tell you,

He will cause justice to be done to them

speedily. Nevertheless, when the Son of man

arrives, will he really find the faith on the

earth?"

9 But he spoke this illustration also

to some who trusted in themselves that

they were righteous and who considered

the rest as nothing:

10 "Two men went up into the temple

to pray, the one a Pharisee and the

ἕτερος τελώνης. 11 ὁ Φαρισαῖος
 different (one) tax collector. The Pharisee
 σταθεῖς ταῦτα πρὸς ἑαυτὸν
 having stood the e (things) toward himself
 προσήυχето Ὁ θεός, εὐχαριστῶ σοι
 was praying The God, I am thanking to you
 ὅτι οὐκ εἰμι ὡσπερ οἱ λοιποὶ τῶν
 because not I am as-even the leftover (ones) of the
 ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί,
 men, snatchers, unrighteous, adulterers,
 ἢ καὶ ὡς οὗτος ὁ τελώνης. 12 νηστεύω
 or also as this the tax collector; I am fasting
 δις τοῦ σαββάτου, ἀποδεκατεύω πάντα
 twice of the sabbath, I am tithing from all (things)
 ὅσα κτῶμαι. 13 ὁ δὲ τελώνης
 as many as I am acquiring. The but tax collector
 μακρόθεν ἐστῶς οὐκ ἤθελεν
 from long way off having stood not was willing
 οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν
 not-but the eyes to lift up into the
 οὐρανόν, ἀλλ' ἔτυπτε τὸ τῆ ὄσ
 heaven, but he was smiting the breast
 ἑαυτοῦ λέγων Ὁ θεός, ἰλάσθητί μοι
 of himself saying The God, be propitious to me
 τῷ ἁμαρτωλῷ. 14 λέγω ὑμῖν,
 the sinner. I am saying to you,
 κατέβη οὗτος δειδικαιωμένος εἰς
 went down this (one) having been justified into
 τὸν οἶκον αὐτοῦ παρ' ἐκεῖνον ὅτι
 the home of him beside that (one); because
 πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται,
 everyone the exalting himself will be humbled,
 ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.
 the (one) but humbling himself will be exalted.

15 Προσέφερον δὲ αὐτῷ καὶ τὰ
 Were bearing toward but to him also the
 βρέφη ἵνα αὐτῶν ἀπτηται
 infants in order that of them he may touch;
 ἰδόντες δὲ οἱ μαθηταὶ
 having seen but the disciples
 ἐπετίμων αὐτοῖς. 16 ὁ δὲ
 were giving reprimands to them. The but
 Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων
 Jesus called toward him them saying
 Ἄφετε τὰ παιδιά εἰρχεσθαι πρὸς
 Let go off you the little children to be coming toward
 με καὶ μὴ κωλύετε αὐτά, τῶν
 me and not be you preventing them, of the
 γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
 for of such (ones) is the kingdom of the God.

other a tax collector.
 11 The Pharisee
 stood and began to
 pray these things to
 himself, 'O God. I
 thank you I am not as
 the rest of men, extor-
 tioners, unrighteous,
 adulterers, or even
 as this tax collector.
 12 I fast twice a
 week, I give the
 tenth of all things I
 acquire.' 13 But the
 tax collector standing
 at a distance was not
 willing even to raise
 his eyes heavenward,
 but kept beating his
 breast, saying, 'O God,
 be gracious to me a
 sinner.' 14 I tell you,
 This man went down
 to his home proved
 more righteous than
 that man; because
 everyone that exalts
 himself will be hu-
 miliated, but he that
 humbles himself will
 be exalted."

15 Now people
 began to bring him
 also their infants for
 him to touch these;
 but on seeing it the
 disciples began to
 reprimand them.
 16 However, Jesus
 called the [infants] to
 him, saying: "Let the
 young children come
 to me, and do not try
 to stop them. For the
 kingdom of God be-
 longs to suchlike ones.

17 ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ
Amen I am saying to you, who likely not
δέξεται τὴν βασιλείαν τοῦ θεοῦ ὡς
might receive the kingdom of the God as
παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
little boy, not not might enter into it.

18 Καὶ ἐπηρώτησέν τις αὐτόν ἄρχων
And inquired upon some him
λέγων Διδάσκαλε ἀγαθέ, τί ποιήσας
saying Teacher good, what having done
ζῶν αἰώνιον κληρονομήσω; 19 εἶπεν δὲ
life everlasting shall I inherit? Said but

αὐτῷ ὁ Ἰησοῦς Τί με λέγεις
to him the Jesus Why me you are saying
ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ
good? No one good if not one the
θεός. 20 τὰς ἐντολάς οἶδας Μὴ
God. The commandments you have known Not

μοιχεύσης, Μὴ φονεύσης,
you should commit adultery, Not you should murder,
Μὴ κλέψης, Μὴ
Not you should steal, Not

ψευδομαρτυρήσης, Τίμα τὸν
you should bear false witness, Be honoring the
πατέρα σου καὶ τὴν μητέρα. 21 ὁ
father of you and the mother. The (one)

δὲ εἶπεν Ταῦτα πάντα ἐφύλαξα
but said These (things) all I guarded
ἐκ νεότητος. 22 ἀκούσας δὲ ὁ Ἰησοῦς
out of youth. Having heard but the Jesus

εἶπεν αὐτῷ Ἔτι ἓν σοὶ
said to him Yet one (thing) to you
λείπει· πάντα ὅσα ἔχεις
is wanting; all (things) as many as you are having

πώλησον καὶ διάδος πτωχοῖς,
sell and distribute to poor (ones),
καὶ ἔξεις θησαυρὸν ἐν τοῖς οὐρανοῖς,
and you will have treasure in the heavens,

καὶ δεῦρο ἀκολουθεῖ μοι. 23 ὁ δὲ
and hither be follower to me. The (one) but
ἀκούσας ταῦτα περιλυτοῖς
having heard these (things) grieved about

ἔγενήθη, ἦν γὰρ πλούσιος σφόδρα.
became, he was for rich very much.

24 Ἰδὼν δὲ αὐτόν ὁ Ἰησοῦς εἶπεν
Having seen but him the Jesus said
Πῶς δυσκόλως οἱ τὰ χρήματα
How with difficulty the (ones) the money
ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ
having into the kingdom of the God

17 Truly I say to you, Whoever does not receive the kingdom of God like a young child will by no means get into it."

18 And a certain ruler questioned him, saying: "Good Teacher, by doing what shall I inherit everlasting life?"

19 Jesus said to him: "Why do you call me good? Nobody is good, except one, God."

20 You know the commandments, 'Do not commit adultery, Do not murder, Do not steal. Do not bear false witness,

Honor your father and mother.'" 21 Then he said: "All these I have kept from youth on."

22 After hearing that, Jesus said to him: "There is yet one thing lacking about you: Sell all the things you have and distribute to poor people, and you will have treasure in the heavens; and come be my follower."

23 When he heard this, he became deeply grieved, for he was very rich.

24 Jesus looked at him and said: "How difficult a thing it will be for those having money to make their way into the kingdom of God!"

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εἰσπορεύονται· 25 εὐκοπώτερον γὰρ ἐστὶν
are going their way in; easier for it is

κάμηλον διὰ τῆρατος βελόνης
camel through aperture of sewing needle

εἰσελθεῖν ἢ πλοῦσιον εἰς τὴν βασιλείαν
to enter than rich [man] into the kingdom

τοῦ θεοῦ εἰσελθεῖν. 26 εἶπαν δὲ οἱ
of the God to enter. Said but the (ones)

ἀκούσαντες· Καὶ τίς δύναται σωθῆναι;
having heard And who is able to be saved?

27 ὁ δὲ εἶπεν· Τὰ ἀδύνατα
The (one) but said The (things) impossible

παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστὶν.
beside men possible beside the God is.

28 Εἶπεν δὲ ὁ Πέτρος· Ἴδου ἡμεῖς
Said but the Peter Look! We

ἀφέντες τὰ ἴδια ἠκολουθήσαμεν
having let go off the own (things) we followed

σοι. 29 ὁ δὲ εἶπεν αὐτοῖς· Ἀμήν
to you. The (one) but said to them Amen

λέγω ὑμῖν ὅτι οὐδεὶς ἐστὶν ὃς ἀφῆκεν
I am saying to you that no one is who let go off

οἰκίαν ἢ γυναῖκα ἢ ἀδελφούς ἢ γονεῖς ἢ
house or woman or brothers or parents or

τέκνα εἴνεκεν τῆς βασιλείας τοῦ θεοῦ,
children for the sake of the kingdom of the God,

30 ὃς οὐχὶ μὴ λάβῃ
who not not might receive

πολλαπλασίονα ἐν τῷ καιρῷ
many times more (things) in the appointed time

τούτῳ· καὶ ἐν τῷ αἰῶνι τῷ
this and in the age the (one)

έρχομένῳ ζωὴν αἰώνιον.
coming life everlasting.

31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν
Having taken beside but the twelve he said

πρὸς αὐτοὺς· Ἴδου ἀναβαίνομεν εἰς
toward them Look! We are going up into

Ἱερουσαλὴμ, καὶ τελεσθήσεται πάντα
Jerusalem, and will be completed all

τὰ γεγραμμένα διὰ τῶν
the (things) having been written through the

προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου·
prophets to the Son of the man;

32 παραδοθήσεται γὰρ τοῖς ἔθνεσιν
he will be given beside for to the nations

καὶ ἐμπαυχθήσεται καὶ
and he will be made fun of and

25 It is easier, in fact, for a camel to get through the eye of a sewing needle than for a rich man to get into the kingdom of God."

26 Those who heard this said: "Who possibly can be saved?"

27 He said: "The things impossible with men are possible with God." 28 But Peter said: "Look! We have left our own things and followed you."

29 He said to them: "Truly I say to you. There is no one who has left house or wife or brothers or parents or children for the sake of the kingdom of God 30 who will not in any way get many times more in this period of time, and in the coming system of things' everlasting life."

31 Then he took the twelve aside and said to them: "Look! We are going up to Jerusalem, and all the things written by means of the prophets as to the Son of man will be completed. 32 For instance, he will be delivered up to [men of] the nations and will be made fun of and

ὕβρισθήσεται καὶ ἐμπυσοθήσεται,
he will be treated insolently and he will be spit in,

33 καὶ μαστιγῶσάντες ἀποκτενοῦσιν αὐτόν,
and having scourged they will kill him.

καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.
and to the day the third he will stand up.

34 Καὶ αὐτοὶ οὐδὲν τούτων
And they nothing of these (things)

συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο
comprehended, and was the saying this

κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ
having been hidden from them, and not

ἐγίνωσκον τὰ λεγόμενα.
they were knowing the (things) being said.

35 Ἐγένετο δὲ ἐν τῷ ἐγγίξειν
It occurred but in the to be getting near

αὐτόν εἰς Ἰερειχώ τυφλὸς τις
him into Jericho blind [man] some

ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν.
was sitting beside the way begging.

36 ἀκούσας δὲ ὄχλου διαπορευομένου
Having heard but of crowd traveling through

ἐπυνθάνετο τί εἶη τοῦ οὗτος.
he was inquiring what might be this;

37 ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ
they reported back but to him that Jesus the

Ναζωραῖος παρέρχεται. 38 καὶ ἐβόησεν
Nazarene is passing by. And he cried aloud

λέγων Ἰησοῦ υἱὲ Δαυεὶδ, ἐλέησόν με.
saying Jesus Son of David, have mercy on me.

39 καὶ οἱ προάγοντες
me. And the (ones) going before

ἐπετίμων αὐτῷ ἵνα
were giving reprimands to him in order that

σιγήσῃ· αὐτὸς δὲ πολλῶ μᾶλλον
he should be silent; he but to much rather

ἔκραζεν· Ὡς Δαυεὶδ, ἐλέησόν με.
was shouting Son of David, have mercy on me.

40 σταθεὶς δὲ Ἰησοῦς ἐκέλευσεν
Having stood still but Jesus commanded

αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος
him to be led toward him. Having drawn near

δὲ αὐτοῦ ἐπηρώτησεν αὐτόν 41 Τί
but of him he inquired upon him What

σοι θέλεις ποιήσω; ὁ δὲ εἶπεν
to you are you willing to do? The (one) but said

Κύριε, ἵνα ἀναβλέψω. 42 καὶ
Lord, in order that I might see again. And

ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἐνάβλεψον· ἢ
the Jesus said to him See again; the

be treated insolently and spit upon;

33 and after scourging him they will kill him, but on the third day he will rise."

34 However, they did not get the meaning of any of these things; but this utterance was hidden from them, and they were not knowing the things said.

35 Now as he was getting near to Jericho a certain blind man was sitting beside the road begging. 36 Because he heard a crowd moving through he began to inquire what this might mean.

37 They reported to him: "Jesus the Nazarene is passing by!" 38 At that he cried out, saying: "Jesus, Son of David, have mercy on me!"

39 And those going in advance began to tell him sternly to keep quiet, but that much more he kept shouting: "Son of David, have mercy on me." 40 Then Jesus stood still and commanded the [man] to be led to him. After he got near, [Jesus] asked him: 41 "What do you want me to do for you?" He said: "Lord, let me recover sight." 42 So Jesus said to him: "Recover your sight;

πίστις σου σέσωκέν σε. 43 καὶ παραχρῆμα
faith of you has saved you. And instantly

ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ
he got sight again, and he was following to him
δοξάζων τὸν θεόν. Καὶ πᾶς ὁ λαὸς
glorifying the God. And all the people
ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.
having seen gave praise to the God.

19 Καὶ εἰσελθὼν διήρχετο τὴν
And having entered he was going through the
Ἰερειχώ. 2 Καὶ ἰδοὺ ἀνὴρ ὀνόματι
Jericho. And look! male person to name

καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν
being called Zacchaeus, and he was
ἀρχιτελώνης καὶ αὐτὸς πλούσιος· 3 καὶ
chief tax collector and he rich; and

ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστίν,
he was seeking to see the Jesus who he is,
καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι
and not he was able from the crowd because
τῆς ἡλικίας μικρὸς ἦν. 4 καὶ
to the stature small he was. And

προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη
having run before into the from-in-toward he went up
ἐπὶ συκομορέαν ἵνα ἴδῃ
upon fig-mulberry tree in order that he might see

αὐτόν, ὅτι ἐκείνης ἤμελλεν
him, because of that [way] he was about
διέρχεσθαι. 5 καὶ ὡς ἦλθεν ἐπὶ
to be coming through. And as he came upon

τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν
the place, having looked up the Jesus said
πρὸς αὐτόν Ζακχαῖε, σπεύσας
toward him Zacchaeus, having hurried

κατάβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου
come down, today for in the house of you
δεῖ με μείναι. 6 καὶ σπεύσας
it is necessary me to stay. And having hurried

κατέβη, καὶ ὑπεδέξατο αὐτόν
he stepped down, and he received under him
χαίρων. 7 καὶ ἰδόντες πάντες
rejoicing. And having seen all

διεγόγγυζον λέγοντες ὅτι Παρὰ
they were muttering saying that Beside
ἀμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλύσαι.
sinner male person he went in to loose down.

8 σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν
Having stood but Zacchaeus said toward the
κύριον Ἰδοὺ τὰ ἡμίσιά μου τῶν
Lord Look! The (things) half of me of the

your faith has made you well." 43 And instantly he recovered sight, and he began to follow him, glorifying God. Also, all the people, at seeing [it], gave praise to God.

19 And he entered Jericho and was going through. 2 Now here there was a man called by the name Zacchaeus; and he was a chief tax collector, and he was rich. 3 Well, he was seeking to see who this Jesus was, but he could not for the crowd, because he was small in size. 4 So he ran ahead to an advance position and climbed a fig-mulberry tree in order to see him, because he was about to go through that way. 5 Now when Jesus got to the place, he looked up and said to him: "Zacchaeus, hurry and get down, for today I must stay in your house." 6 With that he hurried and got down and with rejoicing he received him as guest. 7 But when they saw [it], they all fell to muttering, saying: "With a man that is a sinner he went in to lodge." 8 But Zacchaeus stood up and said to the Lord: "Look! The half of my

ὑπαρχόντων, κύριε, τοῖς πτωχοῖς
belongings, Lord, to the poor (ones)

δίδωμι, καὶ εἴ τι νός τι
I am giving, and if of anyone anything

ἔσυκοφ νησα ἀποδίδωμι τετραπλοῦν.
I took by fig-showing I am giving back fourfold.

9 εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι
Said but toward him the Jesus that

Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο,
Today salvation to the house this occurred,

καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστίν·
because also he son of Abraham is;

10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι
came for the Son of the man to seek

καὶ σῶσαι τὸ ἀπολωλός.
and to save the (thing) having been lost.

11 Ἀκούοντων δὲ αὐτῶν ταῦτα
Hearing but of them these (things)

προσθεὶς εἶπεν παραβολὴν διὰ τὸ
having added he said parable through the

ἔγγυς εἶναι Ἰερουσαλὴμ αὐτὸν καὶ
near to be of Jerusalem him and

δοκεῖν αὐτοὺς ὅτι παραχρῆμα
to be thinking them that instantly

ἔστι μὲλλει ἡ βασιλεία τοῦ θεοῦ
is being about the kingdom of the God

ἀναφαινεσθαι· 12 εἶπεν οὖν ἄνθρωπος
to be showing up self; he said therefore Man

τις εὐγενῆς ἐπορεύθη εἰς χώραν
some of noble birth went his way into land

μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ
long way off to receive to himself kingdom and

ὑποστρέψαι. 13 καλέσας δὲ δέκα δούλους
to return. Having called but ten slaves

ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνάς καὶ
of himself he gave to them ten minas and

εἶπεν πρὸς αὐτοὺς πραγματεύσασθε
said toward them do you business

ἐν ᾧ ἔρχομαι. 14 Οἱ δὲ
in which I am coming. The but

πολιταὶ αὐτοῦ ἐμίσουν αὐτόν, καὶ
citizens of him were hating him, and

ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ
they sent off body of ambassadors behind him

λέγοντες Οὐ θέλομεν τοῦτου
saying Not we are willing this (one)

βασилεῦσαι ἐφ' ἡμᾶς.
to reign upon us.

15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτόν
And it occurred in the to come back him

belongings, Lord, I am giving to the poor, and whatever I extorted from anyone by false accusation I am restoring fourfold." 9 At this Jesus said to him: "This day salvation has come to this house, because he also is a son of Abraham. 10 For the Son of man came to seek and to save what was lost."

11 While they were listening to these things he spoke in addition an illustration, because he was near Jerusalem and they were imagining that the kingdom of God was going to display itself instantly.

12 Therefore he said: "A certain man of noble birth traveled to a distant land to secure kingly power for himself and to return. 13 Calling ten slaves of his he gave them ten minas and told them, 'Do business till I come.' 14 But his citizens hated him and sent out a body of ambassadors after him, to say, 'We do not want this [man] to become king over us.'

15 "Eventually when he got back

λαβόντα τὴν βασιλείαν καὶ εἶπε
having received the kingdom and he said
φωνηθῆναι αὐτῷ τοὺς δούλους τούτους
to be sounded to him the slaves these

οἷς δεδώκει τὸ ἀργύριον,
to whom he had given the silver [money].

ἵνα γνοῖ τί
in order that he might know what

διεπραγματεύσαντο. 16 παρεγένετο δὲ
they gained by trading. Came to be alongside but

ὁ πρῶτος λέγων Κύριε, ἡ μνᾶ
the first saying Lord, the mina

σου δέκα προσηργάσατο μνᾶς. 17 καὶ
of you ten worked itself toward minas. And

εἶπεν αὐτῷ Εὖγε, ἀγαθὲ δούλε, ὅτι
he said to him Well indeed, good slave, because

ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι
in least (thing) faithful you proved to be, be

ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.
authority having on top ten of cities.

18 καὶ ἦλθεν ὁ δεῦτερος λέγων Ἡ μνᾶ
And came the second saying The mina

σου, κύριε, ἐποίησεν πέντε μνᾶς. 19 εἶπεν
of you, Lord, made five minas. He said

δὲ καὶ τούτῳ Καὶ σὺ ἐπάνω
but also to this (one) Also you on top

γίνου πέντε πόλεων. 20 καὶ ὁ
be coming to be five of cities. And the

ἕτερος ἦλθεν λέγων Κύριε, ἰδοὺ ἡ
different (one) came saying Lord, look! the

μνᾶ σου ἣν εἶχον ἀποκειμένην ἐν
mina of you which I was having lying off in

σουδαρίῳ· 21 ἐφοβούμην γὰρ σε ὅτι
sweat cloth; I was fearing for you because

ἄνθρωπος αὐστηρὸς εἶ, αἴρεις
man harsh you are, you are lifting up

ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ
which not you deposited and you are reaping which

οὐκ ἔσπειρας. 22 λέγει αὐτῷ Ἐκ τοῦ
not you sowed. He is saying to him Out of the

στόματός σου κρίνω σε, πονηρὲ
mouth of you I am judging you, wicked

δούλε· ἤδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς
slave; you knew that I man harsh

εἰμι, αἴρων ὃ οὐκ ἔθηκα καὶ θερίζω
am, lifting up which not I deposited and reaping

ὃ οὐκ ἔσπειρα; 23 καὶ διὰ τί οὐκ
which not I sowed? And through what not

ἔδωκάς μου τὸ ἀργύριον ἐπὶ
you gave of me the silver [money] upon

after having secured the kingly power, he commanded to be called to him these slaves to whom he had given the silver money, in order to ascertain what they had gained by business activity.

16 Then the first one presented himself, saying, 'Lord, your mi'na gained ten mi'nas.' 17 So he said to him, 'Well done, good slave! Because in a very small matter you have proved yourself faithful, hold authority over ten cities.' 18 Now the second came, saying, 'Your mi'na, Lord, made five mi'nas.'

19 He said to this one also, 'You, too, be in charge of five cities.' 20 But a different one came, saying, 'Lord, here is your mi'na, that I kept laid away in a cloth. 21 You see, I was in fear of you, because you are a harsh man; you take up what you did not deposit and you reap what you did not sow.' 22 He said to him, 'Out of your own mouth I judge you, wicked slave. You knew, did you, that I am a harsh man, taking up what I did not deposit and reaping what I did not sow? 23 Hence why is it you did not put my silver money in a

τράπεζαν; κάγω ἔλθων σὺν
table? And I having come together with
τόκι;) ἂν αὐτὸ ἔιτραξα.
interest likely it I exacted.

24 καὶ τοῖς παρεστῶσιν εἶπεν
And to the (ones) having stood by he said

"Ἄρατε ἀπ' αὐτοῦ τὴν μῖναν καὶ δότε
Lift you up from him the mina and give

τῷ τὰς δέκα μνᾶς ἔχοντι. — 25 καὶ
to the (one) the ten minas having; — and

εἶπαν αὐτῷ Κύριε, ἔχει δέκα μνᾶς. —
they said to him Lord, he is having ten minas; —

26 λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι
I am saying to you that to everyone the having

δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος
it will be given, from but the (one) not having

καὶ ὃ ἔχει ἀρθήσεται.
also which he is having will be lifted up.

27 Πλὴν τοὺς ἐχθρούς μου τούτους
Besides the enemies of me these

τοὺς μὴ θελήσαντάς με
the (ones) not having been willing me

βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ
to reign upon them lead you here and

κατασφάξετε αὐτοὺς ἔμπροσθέν μου.
slaughter them in front of me.

28 Καὶ εἰπὼν ταῦτα ἔπορεύετο
And having said these (things) he was going

ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα.
in front going up into Jerusalem.

29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴν
And it occurred as he got near into Bethphage

καὶ Βηθανιά πρὸς τὸ ὄρος τὸ
and Bethany toward the mountain the (one)

καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν
being called of Olives, he sent forth two of the

μαθητῶν 30 λέγων Ὑπάγετε εἰς τὴν
disciples saying Be you going under into the

κατέναντι κώμην, ἐν ᾗ εἰσπορευόμενοι
opposite village, in which entering

εὐρήσετε πῶλον δεδεμένον, ἐφ' ᾧ
you will find colt having been tied, upon which

οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ
no one at any time of men sat down, and

λύσαντες αὐτὸν ἀγάγετε. 31 καὶ ἐάν
having loosed it you lead. And if ever

τις ὑμᾶς ἐρωτᾷ Διὰ τί
anyone you is questioning Through what

λύετε; οὕτως ἐρεῖτε ὅτι Ὁ κύριος
are you loosing? thus you will say that The Lord

bank? Then on my arrival I would have collected it with interest.'

24 "With that he said to those standing by. 'Take the mi'na from him and give it to him that has the ten mi'nas.' 25 But they said to him,

'Lord, he has ten mi'nas!— 26 'I say to you. To everyone that has, more will be given; but from the one that does

not have, even what he has will be taken away. 27 Moreover, these enemies of mine that did not want me to become king over them BRING here and slaughter them before me."

28 So, after he had said these things, he began to go on ahead, going up to Jerusalem.

29 And when he got near to Beth'phage and Beth'a'ny at the mountain called Mount of Olives, he sent forth two of the disciples. 30 saying:

"Go into the village that is within sight of you, and in it after you pass in you will find a colt tied, on which none of mankind ever sat. Loose it and bring it. 31 But if anyone asks you, 'Why is it you are loosing it?' you must speak in this way, 'The Lord

αὐτοῦ χρεῖαν ἔχει. 32 ἀπελθόντες δὲ
of it need is having. Having gone off but

οἱ ἀπεσταλμένοι εὗρον καθὼς
the (ones) having been sent off found according as
εἶπεν αὐτοῖς. 33 λυόντων δὲ αὐτῶν τὸν
he said to them. Loosing but of them the

πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτοῦς
colt said the lords of it toward them

Τί λύετε τὸν πῶλον; 34 οἱ
Why are you loosing the colt? The (ones)

δὲ εἶπαν ὅτι Ὁ κύριος αὐτοῦ χρεῖαν
but said that The Lord of it need

ἔχει. 35 καὶ ἤγαγον αὐτὸν πρὸς τὸν
is having. And they led it toward the

Ἰησοῦν, καὶ ἐπιρίψαντες αὐτῶν τὰ
Jesus, and having thrown upon of them the

ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν
outer garments upon the colt they set on the

Ἰησοῦν
Jesus;

36 πορευομένου δὲ αὐτοῦ
going but of him

ὑπεστρώνυσον τὰ ἱμάτια
they were spreading under the outer garments

ἑαυτῶν ἐν τῇ ὁδῷ. 37 ἐγγίζοντος δὲ
of selves in the way. Getting near but

αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ
of him already toward the descent of the

ὄρους τῶν Ἐλαιῶν ἤρξαντο ὅπαν τὸ
Mountain of the Olivea started all the

πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν
multitude of the disciples rejoicing to be praising

τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν
the God to voice great about all which

εἶδον δυνάμεων, 38 λέγοντες Εὐλογημένος
they saw of powers, saying Having been blessed

ὁ ἐρχόμενος, ὁ βασιλεὺς, ἐν ὀνόματι
the (one) coming, the King, in name

Κυρίου· ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν
of Lord; in heaven peace and glory in

ὑψίστοις. 39 Καὶ τινες τῶν Φαρισαίων
highest [places]. And some of the Pharisees

ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτὸν Διδάσκαλε,
from the crowd said toward him Teacher,

ἐπιτίμησον τοῖς μαθηταῖς σου. 40 καὶ
give rebuke to the disciples of you. And

ἀποκριθεὶς εἶπεν Λέγω ὑμῖν, ἐάν
having answered he said I am saying to you, if ever

needs it." 32 So those who were sent forth departed and found it just as he said to them. 33 But as they were loosing the colt the owners of it said to them: "Why are you loosing the colt?" 34 They said: "The Lord needs it." 35 And they led it to Jesus, and they threw their outer garments upon the colt and set Jesus upon [it].

36 As he moved along they kept spreading their outer garments on the road. 37 As soon as he got near the road down the Mount of Olives all the multitude of the disciples started to rejoice and praise God with a loud voice concerning all the powerful works they had seen, 38 saying: "Blessed is the One coming as the King in Jehovah's* name! Peace in heaven, and glory in the highest places!" 39 However, some of the Pharisees from the crowd said to him: "Teacher, rebuke your disciples." 40 But in reply he said: "I tell you, If

οὗτοι σιωπήσουσιν, οἱ λίθοι κράξουσιν.
these will be silent, the stones will cry out.

41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν
And as he got near, having seen the city

ἔκλαυσεν ἐπ' αὐτήν, 42 λέγων ὅτι εἰ
he wept upon it, saying that If

ἔγνωσεν ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ
you knew in the day this also you

τὰ πρὸς εἰρήνην — νῦν δὲ ἐκρύβη
the (things) toward peace — now but it was hid

ἀπὸ ὀφθαλμῶν σου. 43 ὅτι ἤξουσιν
from eyes of you. Because will arrive

ἡμέραι ἐπὶ σέ καὶ παρεμβαλοῦσιν οἱ
days upon you and will throw in beside the

ἐχθροὶ σου χάρακά σοι καὶ
enemies of you palisade to you and

περικυκλώσουσιν σε καὶ συνέξουσιν
they will encircle you and they will distress

σε πάντοθεν, 44 καὶ
you from every side, and

ἔδαφιοῦσιν σε καὶ τὰ τέκνα
they will dash to the ground you and the children

σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον
of you in you, and not they will let go off stone

ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν
upon stone in you, instead of which (things)

οὐκ ἔγνωσεν τὸν καιρὸν τῆς ἐπισκοπῆς
not you knew the appointed time of the inspection

σου.
of you.

45 Καὶ εἰσελθὼν εἰς τὸ ἱερόν
And having entered into the temple

ἤρξατο ἐκβάλλειν τοὺς
he started to be throwing out the (ones)

πωλοῦντας, 46 λέγων αὐτοῖς Γέγραπται
selling, saying to them It has been written

καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς,
And will be the house of me house of prayer,

ὁμοίως δὲ αὐτὸν ἐποίησατε σπήλαιον ληστῶν.
you but it you made cave of robbers.

47 Καὶ ἦν διδάσκων τὸ καθ'
And he was teaching the according to

ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ
day in the temple; the but chief priests and

οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι
the scribes were seeking him to destroy

καὶ οἱ πρῶτοι τοῦ λαοῦ, 48 καὶ οὐχ
also the first (ones) of the people, and not

ἠῤῥισκον τὸ τί ποιήσωσιν, ὃ
they were finding the what they might do, the

these remained silent, the stones would cry out."

41 And when he got nearby, he viewed the city and wept

over it. 42 saying:

"If you, even you, had discerned in this day

the things having to do with peace—but

now they have been hid from your eyes.

43 Because the days will come upon you

when your enemies will build around you

a fortification with pointed stakes and

will encircle you and distress you from

every side, 44 and they will dash you

and your children within you to the

ground, and they will not leave a stone

upon a stone in you, because you did not

discern the time of your being inspected."

45 And he entered into the temple and

started to throw out those who were

selling, 46 saying to them: "It is written,

'And my house will be a house of prayer,' but

you made it a cave of robbers."

47 Furthermore, he went teaching daily

in the temple. But the chief priests and

the scribes and the principal ones of the

people were seeking to destroy him; 48 and

yet they did not find the effective thing for them to do, for the

λαός γὰρ ἅπας ἐξεκρέμετο αὐτοῦ ἀκούων.
people for all was hanging out of him hear ng.

20 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν
And it occurred in one of the days

διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ
teaching of him the people in the temple

καὶ εὐαγγελιζομένου ἐπέστησαν οἱ
and declaring good news stood upon the

ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς
chief priests and the scribes together with the

πρεσβυτέροις, **2** καὶ εἶπαν λέγοντες
older men, and spoke saying

πρὸς αὐτόν· Εἰπὸν ἡμῖν ἐν ποίᾳ
toward him Say to us in what sort of

ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς
authority these (things) you are doing, or who

ἐστὶν ὁ δούς σοὶ τὴν ἐξουσίαν
is the (one) having given to you the authority

αὐτήν. **3** ἀποκριθεὶς δὲ εἶπεν πρὸς
this. Having answered but he said toward

αὐτοῦ· Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον, καὶ
them I shall request you also I word, and

εἰπάτε μοι. **4** Τὸ βάπτισμα Ἰωάννου ἐξ
you say to me The baptism of John out of

οὐρανοῦ ἢ ἐξ ἀνθρώπων;
heaven was it or out of men?

5 οἱ δὲ συνελογίσαντο πρὸς
The (ones) but reasoned together toward

ἑαυτοὺς λέγοντες ὅτι· Ἐὰν εἰπῶμεν
themselves saying that If ever we should say

Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί οὐκ
Out of heaven, he will say Through what not

ἐπιστεύσατε αὐτῷ; **6** ἐὰν δὲ εἰπῶμεν
you believed to him? If ever but we should say

Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει
Out of men, the people all will stone

ἡμᾶς, πεπεισμένος γὰρ ἐστὶν Ἰωάννης
us, having been persuaded for it is John

προφήτην εἶναι· **7** καὶ ἀπεκρίθησαν μὴ
prophet to be; and they answered not

εἰδέναι πόθεν. **8** καὶ ὁ Ἰησοῦς
to have known from where. And the Jesus

εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν
said to them Neither I am saying to you in

ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
what sort of authority these (things) I am doing.

9 Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν
He started but toward the people to be saying

τὴν παραβολὴν ταύτην· Ἄνθρωπος ἐφύτευσεν
the parable this Man planted

people one and all kept hanging onto him to hear him.

20 On one of the days while he was teaching the people in the temple and declaring the good news, the chief priests and the scribes with the older men came near, **2** and they spoke up, saying to him: "Tell us by what authority you do these things, or who it is that gave you this authority." **3** In reply he said to them: "I will also ask you a question, and you tell me: **4** Was the baptism of John from heaven or from men?"

5 Then among themselves they drew conclusions, saying: "If we say, 'From heaven,' he will say, 'Why is it you did not believe him?' **6** But if we say, 'From men,' the people one and all will stone us, for they are persuaded that John was a prophet." **7** So they replied that they did not know its source. **8** And Jesus said to them: "Neither am I telling you by what authority I do these things."

9 Then he started to tell the people this illustration: "A man planted

ἀμπελώνα, καὶ ἐξέδετο αὐτὸν γεωργοῖς,
vineyard, and he gave out it to farmers,

καὶ ἀπεδήμησεν χρόνους ἱκανοῦς.
and he traveled abroad times sufficient.

10 καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς
And to appointed time he sent off toward the

γεωργοὺς δούλον, ἵνα ἀπὸ τοῦ
farmers slave, in order that from the

καρπτοῦ τοῦ ἀμπελώνος δώσουσιν αὐτῷ;
fruit of the vineyard they will give to him;

οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες
the but farmers sent away him having flayed

κενόν. 11 καὶ προσέθετο ἕτερον πέμψαι
empty. And he added different to send

δούλον· οἱ δὲ κακέϊνον
slave; the (ones) but also that (one)

δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν
having flayed and having dishonored sent away

κενόν. 12 καὶ προσέθετο τρίτον (one)
empty. And he added third (one)

πέμψαι· οἱ δὲ καὶ τοῦτον
to send; the (ones) but also this (one)

τραυματίσαντες ἐξέβαλον. 13 εἶπεν δὲ ὁ
having wounded threw out. Said but the

κύριος τοῦ ἀμπελώνος τί ποιήσω;
lord of the vineyard What shall I do?

πέμψω τὸν υἱόν μου τὸν ἀγαπητόν·
I shall send the son of me the beloved;

ἴσως τοῦτον ἐντραπήσονται. 14 ἰδόντες
equally this they will respect. Having seen

δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς
but him the farmers were reasoning toward

ἀλλήλους λέγοντες Οὗτός ἐστιν ὁ
one another saying This is the

κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα
heir; let us kill him, in order that

ἡμῶν γένηται ἡ κληρονομία· 15 καὶ
of us might become the inheritance; and

ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελώνος
having thrown out him outside of the vineyard

ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς
they killed. What therefore will do to them

ὁ κύριος τοῦ ἀμπελώνος; 16 ἐλεύσεται
the lord of the vineyard? He will come

καὶ ἀπολέσει τοὺς γεωργοὺς τούτους,
and he will destroy the farmers these,

καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.
and he will give the vineyard to others.

ἀκούσαντες δὲ εἶπαν Μὴ
Having heard but they said Not

a vineyard and let it out to cultivators, and he traveled abroad for considerable time.

10 But in due season he sent out a slave to the cultivators, that they might give him some of the fruit of the vineyard. The cultivators, however, sent him away empty, after beating him up.

11 But he repeated and sent them a different slave. That one also they beat up and dishonored and sent away empty. 12 Yet again he sent a third; this one also they wounded and threw out. 13 At this the owner of the vineyard said, 'What shall I do?'

I will send my son the beloved. Likely they will respect this one.' 14 When the cultivators caught sight of him they went reasoning with one another, saying, 'This is the heir; let us kill him, that the inheritance may become ours.' 15 With that they threw him outside the vineyard and killed him. What, therefore, will the owner of the vineyard do to them? 16 He will come and destroy these cultivators and will give the vineyard to others."

On hearing [this] they said: "Never

γένοιτο. 17 ὁ δὲ ἐμβλέψας
may it occur. The (one) but having looked in

αὐτοῖς εἶπεν τί οὖν
them said What therefore

ἐστὶν τὸ γεγραμμένον τοῦτο
is the (thing) having been written this

λίθον ὃν ἀπεδοκίμασαν οἱ
Stone which rejected the (ones)

οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν
building, this became into head

γωνίας; 18 πᾶς ὁ πεισὼν ἐπ'
of corner? Everyone the having fallen upon

ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν
that the stone will be shattered; upon whom

δ' ἂν πέσῃ, λικμήσει αὐτόν.
but likely it might fall, it will pulverize him.

19 Καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ
And sought the scribes and the

ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας
chief priests to throw on upon him the hands

ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν
in that the hour, and they feared the

λαόν, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν
people, they knew for that toward them he said

τὴν παραβολὴν ταύτην. 20 Καὶ
the parable this. And

παρατηρήσαντες ἀπέστειλαν
having observed beside they sent off

ἐνακθέτους ὑποκρινομένους ἑαυτοὺς
ones let go down in pretending themselves

δικαίους εἶναι, ἵνα ἐπιλάβωνται
righteous to be, in order that they might catch

αὐτοῦ λόγον, ὥστε παραδοῦναι αὐτὸν τῇ
of him of word, as-and to give over him to the

ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.
government and to the authority of the governor.

21 καὶ ἐπηρώτησαν αὐτὸν λέγοντες
And they inquired upon him saying

Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις
Teacher, we know that correctly you are saying

καὶ διδάσκεις καὶ οὐ λαμβάνεις
and you are teaching and not you are accepting

πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ
face, but upon truth the way of the

θεοῦ διδάσκει; 22 ἔξεστιν ἡμᾶς
God you are teaching; is it lawful us

Καίσαρι φόρον δοῦναι ἢ οὐ;
to Caesar tax to give or no?

23 κατανοήσας δὲ αὐτῶν τὴν πανουργίαν
Having detected but of them the all-doing

may that happen!"

17 But he looked upon them and said: "What, then, does this that is written mean, 'The stone which the builders rejected, this has become the chief cornerstone'?"

18 Everyone falling upon that stone will be shattered. As for anyone upon whom it falls, it will pulverize him."

19 The scribes and the chief priests now sought to get their hands on him in that very hour, but they feared the people; for they perceived that he spoke this illustration with them in mind.

20 And, after observing him closely, they sent out men secretly hired to pretend that they were righteous, in order that they might catch him in speech, so as to turn him over to the government and to the authority of the governor. 21 And they questioned him, saying: "Teacher, we know you speak and teach correctly and show no partiality, but you teach the way of God in line with truth: 22 Is it lawful for us to pay tax to Caesar or not?" 23 But he detected their cunning

εἶπεν πρὸς αὐτούς 24 Δείξατέ μοι
he said toward them You show to me

δηνάριον. τίνας ἔχει εἰκόνα καὶ
denarius. Of whom is it having image and
ἐπιγραφὴν; οἱ δὲ εἶπαν Καίσαρος.
inscription? The (ones) but said Of Caesar.

25 ὁ δὲ εἶπεν πρὸς αὐτούς Τοῖνον
The (one) but said toward them Well now
ἀπόδοτε τὰ Καίσαρος
give you back the (things) of Caesar

Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ
to Caesar and the (things) of the God to the
θεῷ. 26 καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι
God. And not they were strong to catch

τοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ
of the saying in front of the people, and
θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ
having wondered upon the answer of him
ἔσιγησαν.
they became silent.

27 Προσελθόντες δέ τινες τῶν
Having come toward but some of the

Σαδδουκαίων, οἱ λέγοντες ἀνάστασιν
Sadducees, the (ones) saying resurrection

μὴ εἶναι, ἐπηρώτησαν αὐτὸν 28 λέγοντες
not to be, inquired upon him saying

Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν ἕαν
Teacher, Moses wrote to us if ever

τινος ἀδελφοῦ ἀποθάνῃ ἔχων γυναῖκα, καὶ
of one brother should die having woman, and

οὗτος ἄτεκνος ἢ, ἵνα
this (one) childless may be, in order that

λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα
should take the brother of him the woman

καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ
and should raise up out seed to the brother

αὐτοῦ. 29 ἑπτὰ οὖν ἀδελφοὶ ἦσαν·
of him. Seven therefore brothers were;

καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν
and the first having taken woman he died

ἄτεκνος. 30 καὶ ὁ δεῦτερος 31 καὶ ὁ
childless; and the second and the

τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ
third took her, as-thus but also the

ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον·
seven not they left down children and they died;

32 ὕστερον καὶ ἡ γυνὴ ἀπέθανεν. 33 ἡ
lastly also the woman died. The

γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος
woman therefore in the resurrection of which

and said to them:
24 "Show me a
de-nar'i-us. Whose
image and inscription
does it have?" They
said: "Caesar's."

25 He said to them:
"By all means, then,
pay back Caesar's
things to Caesar, but
God's things to God."
26 Well, they were not
able to catch him in
this saying before the
people, but, in amazement
at his answer,
they said nothing.

27 However, some
of the Sadducees,
those who say there is
no resurrection, came
up and questioned
him, 28 saying:
"Teacher, Moses wrote
us, 'If a man's brother
dies having a wife,
but this one remained
childless, his brother
should take the wife
and raise up offspring
from her for his
brother.' 29 Accord-
ingly there were seven
brothers; and the first
took a wife and died
childless. 30 So the
second, 31 and the
third took her. Like-
wise even the seven:
they did not leave
children behind, but
died off. 32 Lastly,
the woman also died.
33 Consequently,
in the resurrection,
of which one

αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ
of them she becomes woman? The for seven
ἔσχον αὐτὴν γυναῖκα.
had her woman.

34 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Οἱ υἱοὶ
And said to them the Jesus The sons
τοῦ αἰῶνος τούτου γαμοῦσιν καὶ
of the age this are marrying and

γαμίσκονται, 35 οἱ δὲ
they are given in marriage, the (ones) but
καταξιωθέντες τοῦ αἰῶνος
having been counted worthy of the age

ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως ἧς
that to attain and of the resurrection the (one)
ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε
out of dead (ones) neither are marrying nor

γαμίζονται. 36 οὐδὲ γὰρ
are being given in marriage; neither for
ἀποθανεῖν ἔτι δύνανται, ἰσαγγελοὶ γὰρ
to die yet they are able, equal to angels for

εἰσιν, καὶ υἱοὶ εἰσιν θεοῦ τῆς
they are, and sons are of God of the
ἀναστάσεως υἱοὶ ὄντες. 37 ὅτι δὲ
resurrection sons being. That but

ἐγείρονται οἱ νεκροὶ καὶ Μωϋσῆς
are being raised up the dead (ones) also Moses
ἐμήνυσεν ἐπὶ τῆς βάρτου, ὡς λέγει
disclosed upon the thornbush, as he is saying

Κύριον τὸν θεὸν Ἀβραάμ καὶ θεὸν Ἰσαὰκ
Lord the God of Abraham and God of Isaac
καὶ θεὸν Ἰακώβ; 38 θεὸς δὲ οὐκ ἔστιν
and God of Jacob; God but not is

νεκρῶν ἀλλὰ ζώντων, πάντες
of dead (ones) but of living (ones), all
γὰρ αὐτῷ ζῶσιν. 39 ἀποκριθέντες
for to him they are living. Having answered

δὲ τινες τῶν γραμματέων εἶπαν
but some of the scribes said
Διδάσκαλε, καλῶς εἶπας; 40 οὐκέτι
Teacher, fine you said; not yet

γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν
for they were daring to be inquiring upon him
οὐδέν.
nothing.

41 Εἶπεν δὲ πρὸς αὐτοῦς Πῶς
He said but toward them How
λέγουσιν τὸν χριστὸν εἶναι Δαυεὶδ υἱόν;
are they saying the Christ to be of David son?

of them does she become [the] wife? For the seven got her as wife."

34 Jesus said to them: "The children of this system of things* marry and are given in marriage, 35 but those who have been counted worthy of gaining that system of things and the resurrection from the dead neither marry nor are given in marriage. 36 In fact, neither can they die anymore, for they are like the angels, and they are God's children* by being children" of the resurrection. 37 But that the dead are raised up even Moses disclosed, in the account about the thornbush, when he calls Jehovah* 'the God of Abraham and God of Isaac and God of Jacob.' 38 He is a God, not of the dead, but of the living, for they are all living to him." 39 In response some of the scribes said: "Teacher, you spoke well." 40 For no longer did they have the courage to ask him a single question.

41 In turn he said to them: "How is it they say that the Christ is David's son?

34* See Luke 18:30 footnote. 36* Or, "sons." 37* Jehovah, J^{9.11-18, 21-24, 27}; Lord, ^{AB}. 38* Or, "living from his standpoint."

42 αὐτὸς γὰρ Δαυεὶδ λέγει ἐν Βίβλῳ
That (one) for David is saying in Book

Ψαλμῶν Εἶπεν Κύριος τῷ κυρίῳ μου
of Psalms Said I Lord to the Lord of me

Κάθου ἐκ δεξιῶν μου 43 ἕως
Be sitting out of right [sides] of me 43 until

ἂν θῶ τοὺς ἐχθρούς σου
like I should put the enemies of you

ὑποπόδιον τῶν ποδῶν σου 44 Δαυεὶδ
footstool of the feet of you; 44 David

οὖν αὐτὸν κύριον καλεῖ, καὶ πῶς
therefore him Lord is calling, and how

αὐτοῦ υἱὸς ἐστίν;
of him son is he?

45 Ἀκούοντας δὲ παντὸς τοῦ λαοῦ εἶπεν
Hearing but of all the people he said

τοῖς μαθηταῖς 46 Προσέχετε ἀπὸ τῶν
to the disciples 46 Be you attentive from the

γραμματέων τῶν θελόντων
scribes of the (ones) being willing

περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων
to walk about in robes and liking

ἀσπασμούς ἐν ταῖς ἀγοραῖς καὶ
greetings in the marketplaces and

πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ
front seats in the synagogues and

πρωτοκλισίας ἐν τοῖς δεῖπνοις,
first places of reclining in the suppers,

47 οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν
who are eating down the houses of the widows

καὶ προφάσει μακρὰ προσεύχονται· οὗτοι
and to pretext long they are praying; these

λήμψονται περισσότερον κρίμα.
will receive more abundant judgment.

21 Ἐναβλέψας δὲ εἶδεν τοὺς
Having looked up but he saw the (ones)

βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα
throwing into the treasury chest the gifts

αὐτῶν πλουσίου. 2 εἶδεν δὲ τινα
of them rich [men]. 2 He saw but some

χήραν πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο,
widow needy throwing there lepta two,

3 καὶ εἶπεν Ἀληθῶς λέγω ὑμῖν ὅτι
and he said Truly I am saying to you that

ἡ χήρα αὕτη ἢ πτωχὴ πλείον
the widow this the poor (one) more

πάντων ἔβαλεν 4 πάντες γὰρ οὗτοι
of all (them) threw; all for these

42 For David himself says in the book of Psalms, 'Jehovah' said to my Lord, Sit at my right hand 43 until I place your enemies as a stool for your feet.'

44 David, therefore, calls him 'Lord'; so how is he his son?"

45 Then, while all the people were listening he said to the disciples:

46 "Look out for the scribes who desire to walk around in robes and like greetings in the marketplaces and front seats in the synagogues and most prominent places at evening meals, 47 and who devour the houses of the widows and for a pretext make long prayers. These will receive a heavier judgment."

21 Now as he looked up he saw the rich dropping their gifts into the treasury chests.' 2 Then he saw a certain needy widow drop two small coins of very little value there, 3 and he said: "I tell you truthfully, This widow, although poor, dropped in more than they all did. 4 For all these

ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς
out of the abounding to them threw into
τὰ δῶρα, αὐτῆ δὲ ἐκ τοῦ
the gifts, this [woman] but out of the
ὑστερήματος αὐτῆς πάντα τὸν βίον ὃν
want of her all the living which
εἶχεν ἔβαλεν.
she was having threw.

5 Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ,
And of some saying about the temple,

ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν
that to stones fine and things placed up

κεκόσμηται, ὁ εἶπεν Ταῦτα ἃ
it has been adorned, he said These (things) which

θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν
you are beholding, will come days in

αἷς οὐκ ἀφεθῆσεται λίθος ἐπὶ λίθῳ ὧδε
which not will be let go off stone upon stone here

ὅς οὐ καταλυθήσεται. 7 ἐπηρώτησαν
which not will be loosed down. They inquired upon

δὲ αὐτὸν λέγοντες Διδάσκαλε, πότε οὖν
but him saying Teacher, when therefore

ταῦτα ἔσται, καὶ τί τὸ σημεῖον
these (things) will be, and what the sign

ὅταν μέλλῃ ταῦτα
whenever may be about these (things)

γίνεσθαι; 8 ὁ δὲ εἶπεν
to be occurring? The (one) but said

βλέπετε μὴ πλανηθῆτε·
Be you looking at not you might be made to err;

πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ
many for will come upon the

ὀνόματί μου λέγοντες Ἐγὼ εἰμι,
name of me saying I am,

καὶ ὁ καιρὸς ἤγγικεν· μὴ
and The appoint d time has approached; not

πορευθῆτε ὀπίσω αὐτῶν. 9 ὅταν δὲ
you should go behind them. Whenever but

ἀκούσητε πολέμους καὶ ἀκαταστασίας,
you might hear wars and disorders,

μὴ πτοηθῆτε· δεῖ γὰρ
not you should be terrified; it is necessary for

ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ
these (things) to occur first, but not

εὐθέως τὸ τέλος.
immediately the end.

10 Τότε ἔλεγεν αὐτοῖς Ἐγερθήσεται
Then he was saying to them Will be roused

ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,
nation upon nation and kingdom upon kingdom,

dropped in gifts out of their surplus, but this [woman] out of her want dropped in all the means of living she had."

5 Later, as certain ones were speaking concerning the temple, how it was adorned with fine stones and dedicated things, 6 he said: "As for these things that you are beholding, the days will come in which not a stone upon a stone will be left here and not be thrown down." 7 Then they questioned him, saying: "Teacher, when will these things actually be, and what will be the sign when these things are destined to occur?"

8 He said: "Look out that you are not misled; for many will come on the basis of my name, saying, 'I am he,' and, 'The due time has approached.' Do not go after them. 9 Furthermore, when you hear of wars and disorders, do not be terrified. For these things must occur first, but the end does not [occur] immediately."

10 Then he went on to say to them: "Nation will rise against nation, and kingdom against kingdom;

11 σεισμοί τε μεγάλοι και κατά
[earth]quakes and great and according to
τόπους λοιμοί και λιμοί ἔσονται,
places pestilences and famines will be,
φοβηθρά τε και ἀπ' οὐρανοῦ σημεῖα
fearful sights and also from beaven signs
μεγάλα ἔσται.
great will be.

12 πρὸ δὲ τούτων πάντων
Before but these (things) all
ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν
they will impose upon you the hands of them
και διώξουσιν, παραδιδόντες εἰς τὰς
and they will persecute, giving beside into the
συναγωγὰς και φυλακάς, ἀπαγομένους ἐπὶ
synagogues and prisons, being led off upon
βασίλεις και ἡγεμόνας ἕνεκεν τοῦ
kings and governors on account of the
ὀνόματός μου. 13 ἀποβήσεται ὑμῖν εἰς
name of me; 13 it will step from to you into

μαρτύριον. 14 θέτε οὖν ἐν ταῖς
witness. You put therefore in the
καρδίαις ὑμῶν μὴ προμελετᾶν
hearts of you not to be premeditating
ἀπολογηθῆναι, 15 ἐγὼ γὰρ δώσω ὑμῖν
to make defense, I for shall give to you
στόμα και σοφίαν ἣ οὐ δυνήσονται
mouth and wisdom to which not will be able
ἀντιστήναι ἢ ἀντεπεῖν ἅπαντες οἱ
to resist or to contradict all the
ἀντικείμενοι ὑμῖν. 16 παραδοθήσεθε
ones lying against to you. You will be given beside

δὲ και ὑπὸ γονέων και ἀδελφῶν και συγγενῶν
but also by parents and brothers and relatives
και φίλων, και θανατώσουσιν ἐξ ὑμῶν,
and friends, and they will put to death out of you,

17 και ἔσεσθε μισούμενοι ὑπὸ πάντων
and you will be being hated by all
διὰ τὸ ὄνομά μου. 18 και θριξ ἐκ
through the name of me. And hair out of
τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.
the head of you not should perish.

19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς
In the endurance of you you will acquire the
ψυχὰς ὑμῶν.
souls of you.

20 Ὅταν δὲ ἴδητε
Whenever but you might see
κυκλουμένην ὑπὸ στρατοπέδων
being encircled by encamped armies

11 and there will be great earthquakes, and in one place after another pestilences and food shortages; and there will be fearful sights and from heaven great signs.

12 "But before all these things people will lay their hands upon you and persecute you, delivering you up to the synagogues and prisons, you being haled before kings and governors for the sake of my name.

13 It will turn out to you for a witness. 14 Therefore settle it in your hearts not to rehearse beforehand how to make your defense. 15 for I will give you a mouth and wisdom, which all your opposers together will not be able to resist or dispute.

16 Moreover, you will be delivered up even by parents and brothers and relatives and friends, and they will put some of you to death; 17 and you will be objects of hatred by all people because of my name.

18 And yet not a hair of your heads will be by any means perish. 19 By endurance on your part you will acquire your souls.

20 "Furthermore, when you see Jerusalem surrounded by encamped armies,

Ἰερουσαλήμ, τότε γινώτε ὅτι ἤγγικεν
 Jerusalem, then know you that has drawn near
 ἡ ἐρήμωσις αὐτῆς. 21 τότε οἱ ἐν τῇ
 the desolation of her. Then the (ones) in the
 Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ
 Judea let them be fleeing into the mountains, and
 οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν,
 the (ones) in midst of her let them depart out,
 καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν
 and the (ones) in the regions not let them enter
 εἰς αὐτήν, 22 ὅτι ἡμέραι ἐκδικήσεως
 into her, because days of vengeance
 αὐταὶ εἰσὶν τοῦ πλησθῆναι πάντα
 these are of the to be fulfilled all
 τὰ γεγραμμένα. 23 οὐαὶ
 the (things) having been written. Woe
 ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς
 to the (ones) in belly having and to the (ones)
 θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται
 givingsuck in those the days; will be
 γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ
 for necessity great upon the earth and
 ὄργη τῷ λαῷ τούτῳ, 24 καὶ πεσοῦνται
 wrath to the people this, and they will fall
 στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται
 to mouth of sword and they will be led captive
 εἰς τὰ ἔθνη πάντα, καὶ Ἰερουσαλήμ
 into the nations all, and Jerusalem
 ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι
 will be being trampled by nations, until
 οὗ πληρωθῶσιν καὶ ἔσονται
 what [time] should be fulfilled and will be
 καιροὶ ἐθνῶν.
 appointed times of nations.
 25 καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ
 And will be signs in sun and moon
 καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συνοχὴ
 and stars, and upon the earth anguish
 ἐθνῶν ἐν ἀπορίᾳ ἰχουῆς θαλάσσης καὶ
 of nations in perplexity of noise of sea and
 σάλου, 26 ἀποψυχόντων ἀνθρώπων ἀπὸ
 of agitation, fainting of men from
 φόβου καὶ προσδοκίας τῶν
 fear and expectation of the (things)
 ἐπερχομένων τῇ οἰκουμένῃ, αἱ γὰρ
 coming upon the being inhabited [earth], the for
 δυνάμεις τῶν οὐρανῶν σαλευθήσονται.
 powers of the heavens will be shaken.
 27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ
 And then they will see the Son of the

then know that the
 desolating of her has
 drawn near. 21 Then
 let those in Ju-de'a
 begin fleeing to the
 mountains, and let
 those in the midst of
 her withdraw, and let
 those in the country
 places not enter into
 her; 22 because
 these are days for
 meting out justice,
 that all the things
 written may be
 fulfilled. 23 Woe to
 the pregnant women
 and the ones suckling
 a baby in those days!
 For there will be great
 necessity upon the
 land and wrath on
 this people; 24 and
 they will fall by the
 edge of the sword
 and be led captive
 into all the nations;
 and Jerusalem will
 be trampled on by
 the nations, until the
 appointed times of the
 nations are fulfilled.

25 "Also, there will
 be signs in sun and
 moon and stars, and
 on the earth anguish
 of nations, not
 knowing the way out
 because of the roaring
 of the sea and [its]
 agitation, 26 while
 men become faint out
 of fear and expect-
 ation of the things
 coming upon the in-
 habited earth; for the
 powers of the heavens
 will be shaken.
 27 And then they
 will see the Son of

ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως
 man coming in cloud with power
 καὶ δόξης πολλῆς. 28 Ἀρχομένων δὲ
 and glory much, Starting but
 τούτων γίνεσθαι ἀνακίψατε
 of these (things) to be occurring bend yourselves up
 καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι
 and lift you upon the heads of you, because
 ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.
 is drawing near the deliverance of you.

29 Καὶ εἶπεν παραβολὴν αὐτοῖς Ἴδετε
 And he said parable to them See you
 τὴν συκὴν καὶ πάντα τὰ δένδρα·
 the fig tree and all the trees;
 30 ὅταν προβάλωσιν ἤδη,
 whenever they might shoot forth already,
 βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι
 looking at from selves you are knowing that
 ἤδη ἐγγὺς τὸ θέρος ἐστίν· 31 οὕτως
 already near the summer is; thus
 καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα
 also you, whenever you might see these (things)
 γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἡ
 occurring, be knowing you that near is the
 βασιλεία τοῦ θεοῦ. 32 ἀμήν λέγω
 kingdom of the God. Amen I am saying
 ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ
 to you that not not should pass away the generation
 αὕτη ἕως ἂν πάντα γένηται.
 this until likely all (things) might occur.

33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται,
 The heaven and the earth will pass away,
 οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.
 the but words of me not not will pass away.

34 Προσέχετε δὲ ἑαυτοῖς μὴ
 Be you paying attention but to selves not
 ποτε βαρῆσθαι αἱ καρδίαι
 sometime might become weighed the hearts
 ὑμῶν ἐν κρεπάλῃ καὶ μέθῃ καὶ
 of you in overeating and drunkenness and
 μερίμναις βιωτικαῖς, καὶ ἐπιστῆ
 anxieties belonging to life, and might stand on
 ἐφ' ὑμᾶς ἐφνίδιος ἡ ἡμέρα ἐκείνη 35 ὡς
 upon you sudden the day that as
 παγίς· ἐπιελεύσεται γὰρ ἐπὶ πάντας
 snare; it will come in on for upon all
 τοὺς καθημένους ἐπὶ πρόσωπον πάσης
 the (ones) sitting upon face of all
 τῆς γῆς. 36 ἀγρυπνεῖτε δὲ ἐν παντὶ
 the earth. Be keeping sleepless but in all

man coming in a cloud with power and great glory. 28 But as these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near."

29 With that he spoke an illustration to them: "Note the fig tree and all the other trees: 30 When they are already in the bud, by observing it you know for yourselves that now the summer is near. 31 In this way you also, when you see these things occurring, know that the kingdom of God is near. 32 Truly I say to you, This generation will by no means pass away until all things occur. 33 Heaven and earth will pass away, but my words will by no means pass away.

34 "But pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be as instantly upon you 35 as a snare. For it will come in upon all those dwelling upon the face of all the earth. 36 Keep awake, then, all the

καίρῳ δέομενοι ἵνα
 appointed time supplicating in order that
 κατισχύσητε ἐκφυγεῖν ταῦτα πάντα
 you might be strong to flee out of these all
 τὰ μέλλοντα γίνεσθαι, καὶ
 the (things) being about to be occurring, and
 σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.
 to stand in front of the Son of the man.

37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ
 He was but the days in the temple
 διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος
 teaching, the but nights going out
 ἠυλιζέτο εἰς τὸ ὄρος τὸ
 he was lodging into the mountain the (one)
 καλούμενον Ἐλαιῶν· 38 καὶ πᾶς ὁ λαὸς
 being called of Olives; and all the people
 ὠρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ
 was coming early toward him in the temple
 ἀκούειν αὐτοῦ.
 to be hearing of him.

22 Ἦγγιζεν δὲ ἡ ἑορτὴ τῶν
 Was drawing near but the festival of the
 ἀζύμων ἡ λεγομένη Πάσχα.
 unfermented [cakes] the (one) being said Passover.

2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ
 And were seeking the chief priests and the
 γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν,
 scribes the how they might take up him,
 ἐφοβούντο γὰρ τὸν λαόν. 3 Εἰσήλθεν
 they were fearing for the people. Entered

δὲ Σατανᾶς εἰς Ἰούδαν τὸν καλούμενον
 but Satan into Judas the (one) being called
 Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν
 Iscariot, being out of the number of the

δώδεκα· 4 καὶ ἀπελθὼν συνελάλησεν
 twelve; and having gone off he talked with
 τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς
 the chief priests and captains the how
 αὐτοῖς παραδῶν αὐτόν. 5 καὶ
 to them he might give beside him. And

ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον
 they rejoiced and agreed to him silver [money]
 δοῦναι. 6 καὶ ἐξωμολόγησεν, καὶ ἐζήτει
 to give. And he consented, and was seeking

εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν ἄτερ
 well-seasonable of the to give beside him without
 ὄχλου αὐτοῖς.
 crowd to them.

time making supplication that you may succeed in escaping all these things that are destined to occur, and in standing before the Son of man."

37 So by day he would be teaching in the temple, but by night he would go out and lodge on the mountain called the Mount of Olives. 38 And all the people would come early in the day to him in the temple to hear him.

22 Now the festival of the unfermented cakes, the so-called Passover, was getting near. 2 Also, the chief priests and the scribes were seeking the effective way for them to get rid of him, for they were in fear of the people. 3 But Satan entered into Judas, the one called Iscariot, who was numbered among the twelve; 4 and he went off and talked with the chief priests and [temple] captains about the effective way to betray him to them. 5 Well, they rejoiced and agreed to give him silver money. 6 So he consented, and he began to seek a good opportunity to betray him to them without a crowd around.

7 ἦλθεν δὲ ἡ ἡμέρα τῶν
Came but the day of the
ἀζύμων, ἧ
unfermented [cakes], to which [day]

ἔδει θύεσθαι τὸ πάσχα
it was necessary to be sacrificed the passover;

8 καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην
and he sent forth Peter and John

εἰπὼν Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ
having said Having gone you get ready to us the
πάσχα ἵνα φάγωμεν. 9 οἱ
passover in order that we might eat. The (ones)

δὲ εἶπαν αὐτῷ Ποῦ θέλεις
but said to him Where you are willing

ἐτοιμάσωμεν; 10 ὁ δὲ εἶπεν
we should make ready? The (one) but said

αὐτοῖς Ἴδου εἰσελθόντων ὑμῶν εἰς τὴν
to them Look! Having entered of you into the
πόλιν συναντήσῃ ὑμῖν ἄνθρωπος
city will meet to you man

κεράμιον ὕδατος βασταζῶν
earthenware vessel of water carrying;

ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς
you follow to him into the house into

ἣν εἰσπορεύεται. 11 καὶ ἐρεῖτε τῷ
which he is going into. And you will say to the

οἰκοδεσπότη τῆς οἰκίας Λέγει σοι
housemaster of the house Is saying to you

ὁ διδάσκαλος Ποῦ ἐστὶν τὸ κατάλυμα
the Teacher Where is the guest room

ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου
where the passover with the disciples of me

φάγω; 12 κάκεινος ὑμῖν δεῖξει
I might eat? And that one to you will show

ἀνάγαιον μέγα ἐστρωμένον
upper room great having [couches] spread;

ἐκεῖ ἐτοιμάσατε. 13 ἀπελθόντες δὲ
there you make ready. Having gone off but

εὔρον καθὼς εἶρηκεῖ αὐτοῖς, καὶ
they found according as he had said to them, and

ἠτοίμασαν τὸ πάσχα.
they made ready the passover.

14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ
And when occurred the hour, he fell up also

οἱ ἀπόστολοι σὺν αὐτῷ. 15 καὶ εἶπεν
the apostles together with him. And he said

πρὸς αὐτοὺς Ἐπιθυμῶ ἐπεθύμησα τοῦτο
toward them To desire I desired this

τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ
the passover to eat with you before of the

7 The day of the unfermented cakes now arrived, on which the passover [victim] must be sacrificed;

8 and he dispatched Peter and John, saying: "Go and get the passover ready for us to eat." 9 They said to him: "Where do you want us to get [it] ready?" 10 He said to them: "Look! When you enter into the

city a man carrying an earthenware vessel of water will meet you. Follow him into the house into which he enters. 11 And you must say to the landlord of the house, "The Teacher says to you: "Where is the

guest room in which I may eat the passover with my disciples?" 12 And that [man] will show you a large upper room furnished. Get [it] ready there." 13 So they departed and found it just as he had said to them,

and they got the passover ready. 14 At length when the hour came, he reclined at the table, and the apostles

with him. 15 And he said to them: "I have greatly desired to eat this passover with you before

με παθεῖν· 16 λέγω γὰρ ὑμῖν ὅτι
me to suffer; I am telling for to you that
οὐ μὴ φάγω αὐτὸ ἕως ὅτου
not not I should eat this until when

πληρωθῆ ἔν τῇ βασιλείᾳ τοῦ θεοῦ.
it should be fulfilled in the kingdom of the God.

17 καὶ δεξάμενος ποτήριον εὐχαριστήσας
And having accepted cup having thanked

εἶπεν λάβετε τούτο καὶ διαμερίσατε εἰς
he said You take this and you distribute into
ἑαυτοὺς· 18 λέγω γὰρ ὑμῖν, οὐ μὴ
selves; I am saying for to you, not not

πίω ἀπὸ τοῦ νῦν ἀπὸ τοῦ
I should drink from the now from the

γενήματος τῆς ἀμπέλου ἕως οὗ
product of the vine until what [time]

ἡ βασιλεία τοῦ θεοῦ ἔλθῃ.
the kingdom of the God might come.

19 καὶ λαβὼν ἄρτον εὐχαριστήσας
And having taken loaf having thanked

ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων τοῦτο
he broke and he gave to them saying This

ἐστὶν τὸ σῶμά μου [[τὸ ὑπὲρ ὑμῶν
is the body of me [(the (one) over you

διδόμενον· τούτο ποιεῖτε εἰς τὴν ἐμὴν
being given; this you be doing into the my

ἀνάμνησιν. 20 καὶ τὸ ποτήριον ὡσαύτως
remembrance. And the cup as-thus

μετὰ τὸ δεῖπνῆσαι, λέγων τοῦτο τὸ
after the to take supper, saying This the

ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματι
cup the new covenant in the blood

μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.]]
of me, the (one) over you being poured out.]]

21 πλὴν ἴδου ἡ χεὶρ τοῦ
Besides look! the hand of the (one)

παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης·
giving beside me with me upon the table;

22 ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου
because the Son indeed of the man

κατὰ τὸ ὄρισμένον
according to the having been marked out

πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ
is going, besides woe to the man

ἐκείνῳ δι' οὗ παραδίδοται.
that through whom he is being given beside.

23 καὶ αὐτοὶ ἤρξαντο συζητεῖν
And they started to be seeking together

πρὸς ἑαυτοὺς τὸ τίς ἄρα εἶη ἐξ
toward selves the who really might be out of

I suffer; 16 for I tell you, I will not eat it again until it becomes fulfilled in the kingdom of God."

17 And, accepting a cup, he gave thanks and said: "Take this and pass it from one to the other among yourselves; 18 for I tell you, From now on I will not drink again from the product of the vine until the kingdom of God arrives."

19 Also, he took a loaf, gave thanks, broke it, and gave it to them, saying: "This means my body which is to be given in your behalf. Keep doing this in remembrance of me." 20 Also, the cup in the same way after they had the evening meal, he saying: "This cup means the new covenant by virtue of my blood, which is to be poured out in your behalf.

21 "But, look! the hand of my betrayer is with me at the table. 22 Because the Son of man is going his way according to what is marked out, all the same, woe to that man through whom he is betrayed!" 23 So they started to discuss among themselves the question of which of them would really be

αὐτῶν ὁ τοῦτο μέλλων
 them the (one) this (thing) being about
 πράσσειν.
 to be performing.

24 Ἐγένετο δὲ καὶ φιλονεικία
 Occurred but also fondness for dispute

ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι
 in them, the who of them is seeming to be

μείζων. 25 ὁ δὲ εἶπεν αὐτοῖς Οἱ
 greater. The (one) but said to them The

βασίλεις τῶν ἐθνῶν κυριεύουσιν
 kings of the nations are acting as lords of

αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν
 them and the (ones) having authority of them

εὐεργέται καλοῦνται. 26 ὑμεῖς δὲ οὐχ
 benefactors are being called. You but not

οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω
 thus, but the greater in you let him become

ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς
 as the younger, and the (one) leading as

ὁ διακονῶν. 27 τίς γὰρ μείζων,
 the (one) serving; who for greater,

ὁ ἀνακείμενος ἢ ὁ διακονῶν;
 the (one) lying up or the (one) serving?

οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ
 Not the (one) lying up? I but in midst

ὑμῶν εἰμὶ ὡς ὁ διακονῶν.
 of you am as the (one) serving.

28 Ὑμεῖς δὲ ἐστε οἱ
 You but you are the (ones)

διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς
 having remained throughout with me in the

πειρασμοῖς μου. 29 κἀγὼ διατίθεμαι
 trials of me; also I am covenanting

ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ
 to you, according as covenanted to me the Father

μου βασιλείαν, 30 ἵνα ἔσθητε καὶ
 of me kingdom, in order that you may eat and

πίνετε ἐπὶ τῆς τραπέζης μου ἐν τῇ
 you may drink upon the table of me in the

βασίλειᾳ μου, καὶ καθήσθε ἐπὶ θρόνων
 kingdom of me, and you may sit upon thrones

τὰς δώδεκα φυλάς κρίνοντες τοῦ Ἰσραὴλ.
 the twelve tribes judging of the Israel.

31 Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς
 Simon Simon, look! the Satan

ἐξήτησάτο ὑμᾶς τοῦ σιναῖσαι ὡς τὸν σῖτον
 demanded you of the to sift as the wheat;

32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ
 I but made supplication about you

the one that was about to do this.

24 However, there also arose a heated dispute among them over which one of them seemed to be greatest. 25 But he said to them: "The kings of the nations lord it over them, and those having authority over them are called Benefactors. 26 You, though, are not to be that way. But let him that is the greatest among you become as the youngest, and the one acting as chief as the one ministering. 27 For which one is greater, the one reclining at the table or the one ministering? Is it not the one reclining at the table? But I am in your midst as the one ministering.

28 "However, you are the ones that have stuck with me in my trials; 29 and I make a covenant with you, just as my Father has made a covenant with me, for a kingdom, 30 that you may eat and drink at my table in my kingdom, and sit on thrones to judge the twelve tribes of Israel.

31 "Simon, Simon, look! Satan has demanded to have you men to sift you as wheat. 32 But I have made supplication for you

ἵνα in order that μὴ not ἐκλίπη should leave out ἡ the πίστις faith
σου and καὶ and σὺ you ποτε sometime ἐπιστρέψας having returned

στήρισον τοὺς ἀδελφούς σου. 33 ὁ
make firm the brothers of you. The (one)

δὲ εἶπεν αὐτῷ Κύριε, μετὰ σοῦ ἔτοιμός
but said to him Lord, with you ready

εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον
I am also into prison and into death

πορεύεσθαι. 34 ὁ δὲ εἶπεν Λέγω
to be going. The (one) but said I am saying

σοι, Πέτρε, οὐ φωνήσει σήμερον ἀλέκτωρ
to you, Peter, not will sound today cock

ἕως τρίς με ἀπαρνήσει εἰδέναι.
until thrice me you will deny to have known.

35 Καὶ εἶπεν αὐτοῖς Ὅτε ἀπέστειλα
And he said to them When I sent forth

ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ
you without purse and pouch and

ὑποδημάτων, μὴ τινος ὑστερήσατε;
sandals, not of anything lacked you?

οἱ δὲ εἶπαν Οὐθένός. 36 εἶπεν δὲ
The (ones) but said Of nothing! He said but

αὐτοῖς Ἄλλὰ νῦν ὁ ἔχων βαλλάντιον
to them But now the (one) having purse

ἀράτω, ὁμοίως καὶ πήραν, καὶ
let him lift up, likewise also pouch, and

ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον
the (one) not having let him sell the outer garment

αὐτοῦ καὶ ἀγορασάτω μάχαιραν.
of him and let him buy sword.

37 λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ
I am saying for to you that this the (thing)

γεγραμμένον δεῖ
having been written it is necessary

τελεσθῆναι ἐν ἐμοί, τὸ καὶ μετὰ
to be finished in me, the And with

ἀνόμων ἐλογίσθη καὶ γὰρ
lawless (ones) he was reckoned: also for

τὸ περὶ ἐμοῦ τέλος ἔχει.
the (thing) about me end is having.

38 οἱ δὲ εἶπαν Κύριε, ἰδοὺ μάχαιραι
The (ones) but said Lord, look! swords

ὧδε δύο. ὁ δὲ εἶπεν αὐτοῖς Ἰκανόν
here two. The (one) but said to them Sufficient

ἐστίν.
it is.

39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ
And having gone out he went according to

that your faith may not give out; and you, when once you have returned, strengthen your brothers."

33 Then he said to him: "Lord, I am ready to go with you both into prison and into death." 34 But he said: "I tell you, Peter. A cock will not crow today until you have three times denied knowing me."

35 He also said to them: "When I sent you forth without purse and food pouch and sandals, you did not want for anything, did you?" They said: "No!" 36 Then he said to them: "But now let the one that has a purse take it up, likewise also a food pouch; and let the one having no sword sell his outer garment and buy one. 37 For I tell you that this which is written must be accomplished in me, namely, 'And he was reckoned with lawless ones.' For that which concerns me is having an accomplishment." 38 Then they said: "Lord, look! here are two swords." He said to them: "It is enough."

39 On going out he went as

τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν
the custom into the Mount of the Olives;
ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί.
followed but to him also the disciples.

40 γενόμενος δὲ ἐπὶ τοῦ τόπου
Having come to be but upon the place
εἶπεν αὐτοῖς Προσεύχεσθε μὴ εἰσελθεῖν
he said to them You be praying not to enter

εἰς πειρασμόν. 41 καὶ αὐτὸς ἀπεσπάσθη
into temptation. And he drew away
ἀπ' αὐτῶν ὡσεὶ λίθου βολήν, καὶ
from them as if of stone throw, and

θεῖς τὰ γόνατα προσήχετο
having placed the knees he was praying
42 λέγων Πάτερ, εἰ βούλει παρένεγκε
saying Father, if you are wishing bear beside

τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ· πλὴν
this the cup from me; besides
μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν
not the will of me but the yours

γινέσθω. 43 [[ὤφθη δὲ αὐτῷ
let come to be. [[Was seen but to him
ἄγγελος ἀπὸ τοῦ οὐρανοῦ ἐνισχύων αὐτόν.
angel from the heaven strengthening him.

44 καὶ γενόμενος ἐν ἀγωνίᾳ
And having come to be in agony
ἐκτενέστερον προσήχετο· καὶ ἐγένετο ὁ
more earnestly he was praying; and became the

ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι αἵματος
sweat of him as if drops of blood
καταβαίνοντες ἐπὶ τὴν γῆν.]] 45 καὶ
going down upon the earth.]] And

ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν
having stood up from the prayer having come
πρὸς τοὺς μαθητὰς εὗρον
toward the disciples he found

κοιμωμένους αὐτοὺς ἀπὸ τῆς
being laid down to sleep them from the
λύπης, 46 καὶ εἶπεν αὐτοῖς Τί
grief, and he said to them Why

καθεύδετε; ἀναστάντες προσεύχεσθε,
are you sleeping? Having stood up be you praying,
ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν.
in order that not you should enter into temptation.

47 Ἔτι αὐτοῦ λαλούντος ἰδοὺ ὄχλος, καὶ
Yet of him speaking look! crowd, and
ὁ λεγόμενος Ἰούδας εἷς τῶν δώδεκα
the (one) being said Judas one of the twelve

προῆρχετο αὐτούς, καὶ ἤγγισεν
was coming before them, and he approached

customarily to the Mount of Olives; and the disciples also followed him. 40 Having come to the place he said to them:

"Carry on prayer, that you do not enter into temptation."

41 And he himself drew away from them about a stone's throw, and bent his knees

and began to pray, 42 saying: "Father, if you wish, remove this cup from me.

Nevertheless, let, not my will, but yours take place." 43 Then

an angel from heaven appeared to him and strengthened him. 44 But getting into an agony he

continued praying more earnestly; and his sweat became as drops of blood

falling to the ground. 45 And he rose from prayer, went to the disciples and found

them slumbering from grief: 46 and he said to them: "Why are you sleeping? Rise and

carry on prayer, that you do not enter into temptation."

47 While he was yet speaking, look! a crowd, and the [man] called Judas, one

of the twelve, was going before them; and he approached

τῷ Ἰησοῦ φιλησαι αὐτόν. 48 Ἰησοῦς δὲ
to the Jesus to kiss him. Jesus but
εἶπεν αὐτῷ Ἰούδα, φιλήματι τὸν υἱὸν τοῦ
said to him Judas, to kiss the Son of the
ἀνθρώπου παραδίδως; 49 ἰδόντες
man are you giving beside? Having seen

δὲ οἱ περὶ αὐτὸν τὸ
but the (ones) about him the (thing)
ἐσόμενον εἶπαν Κύριε, εἰ πατάξομεν ἐν
going to be said Lord, if shall we strike in
μαχαίρῃ; 50 καὶ ἐπάταξεν εἰς τισ
sword? And struck one some

ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον
out of them of the chief priest the slave
καὶ ἀφείλεν τὸ οὖς αὐτοῦ τὸ δεξιόν.
and lifted up off the ear of him the right.

51 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
Having answered but the Jesus said

Ἐάτε ἕως τούτου καὶ ἀψάμενος
Be you letting until this; and having touched
τοῦ ὠτίου ἴασατο αὐτόν. 52 εἶπεν δὲ
of the ear he healed him. Said but

Ἰησοῦς πρὸς τοὺς
Jesus toward the (ones)

παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς
having come to be beside upon him chief priests
καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους
and captains of the temple and older men

Ὡς ἐπὶ ληστήν ἐξήλαθε μετὰ μαχαίρων
As upon robber you came out with swords

καὶ ξύλων; 53 καθ' ἡμέραν
and wood (things)? According to day

ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ
being of me with you in the temple not

ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ· ἀλλ'
you stretched out the hands upon me; but

αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία
this is of you the hour and the authority

τοῦ σκότους.
of the darkness.

54 Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ
Having taken with but him they led and

εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως;
led in into the house of the chief priest;

ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.
the but Peter was following long [way] off.

55 περιεψάντων δὲ πῦρ ἐν μέσῳ τῆς
Of (ones) having lit but fire in midst of the

αὐλῆς καὶ συνακαθισάντων ἐκάθητο
courtyard and having sat down together was sitting

Jesus to kiss him.
48 But Jesus said
to him: "Judas, do
you betray the Son
of man with a kiss?"

49 When those about
him saw what was
going to happen, they
said: "Lord, shall
we strike with the

sword?" 50 A certain
one of them even did
strike the slave of
the high priest and
took off his right ear.

51 But in reply Jesus
said: "LET it go as

far as this." And he
touched the ear and

healed him. 52 Jesus
then said to the chief

priests and captains
of the temple and

older men that had
come there for him:

"Did you come out
with swords and clubs

as against a robber?
53 While I was with

you in the temple
day after day you did

not stretch out your
hands against me.

But this is your hour
and the authority of

darkness."

54 Then they
arrested him and led

him off and brought
him into the house of

the high priest; but
Peter was following at

a distance. 55 When
they lit a fire in the

midst of the courtyard
and sat down togeth-

er, Peter was sitting

ὁ Πέτρος μέσος αὐτῶν. 56 ἰδοῦσα
he Peter middle (one) of them. Having seen

δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς
but him servant girl some sitting toward

τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν
the light and having gazed intently to him she said

καὶ οὗτος σὺν αὐτῷ
Also this (one) together with him

ἦν· 57 ὁ δὲ ἠρνήσατο λέγων
was; he (one) but denied saying

οὐκ οἶδα αὐτόν, γυναί.
Not I have known him, woman.

58 καὶ μετὰ βραχὺ ἕτερος
And after short while different (one)

ἰδὼν αὐτὸν ἔφη καὶ σὺ ἐξ αὐτῶν
having seen him said Also you out of them

εἶ· ὁ δὲ Πέτρος ἔφη "Ἄνθρωπε, οὐκ εἰμί.
are; the but Peter said "Man, not I am.

59 καὶ διαστάσης ὡσεὶ ὥρας μιᾶς
And having stood through as if of hour one

ἄλλος τις διισχυρίζετο λέγων
other (one) some was insisting strongly saying

'Επὶ ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν,
Upon truth also this (one) with him was,

καὶ γὰρ Γαλιλαίος ἐστίν· 60 εἶπεν δὲ ὁ
and for Galilean he is; said but the

Πέτρος "Ἄνθρωπε, οὐκ οἶδα ὃ
Peter "Man, not I have known which

λέγεις. καὶ τρααχρήμα ἔτι λαλοῦντος
you are saying. And instantly yet speaking

αὐτοῦ ἐφώνησεν ἀλέκτωρ. 61 καὶ στραφεὶς
of him sounded cock. And having turned

ὁ κύριος ἐνέβλεπεν τῷ Πέτρῳ, καὶ
the Lord looked in to the Peter, and

ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ
recalled the Peter of the saying of the

κυρίου ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα
Lord as he said to him that Before cock

φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς.
to sound today you will disown me thrice.

62 καὶ ἐξελθὼν ἔξω ἔκλαυσεν ἱικρῶς.
And having gone outside he wept bitterly.

63 καὶ οἱ ἄνδρες οἱ
And the male persons the (ones)

συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ
having together him were making fun to him

δέροντες, 64 καὶ περικαλύψαντες αὐτὸν
flaying, and having covered over him

ἐπηρώτων λέγοντες Προφῆτευσον, τίς
were inquiring upon saying Prophecy, who

in among them. 56 But a certain

servant girl saw him sitting by the bright

fire and looked him over and said: "This

man also was with him." 57 But he

denied it, saying: "I do not know him,

woman." 58 And after a short time

another person seeing him said: "You also

are one of them." But Peter said: "Man, I

am not." 59 And after about an hour

intervened a certain other [man] began

insisting strongly: "For a certainty this

[man] also was with him; for, in fact, he is

a Galile'an!" 60 But Peter said: "Man, I

do not know what you are saying." And

instantly, while he was yet speaking, a

cock crowed. 61 And the Lord turned and

looked upon Peter, and Peter recalled

the utterance of the Lord when he said

to him: "Before a cock crows today you

will disown me three times." 62 And he

went outside and wept bitterly.

63 Now the men that had him in cus-

tody began to make fun of him, hitting

him; 64 and after covering him over

they would ask and say: "Prophecy. Who

ἔστιν ὁ παίσας σε; 65 καὶ
is the (one) having hit you? And
ἕτερα πολλὰ βλασφημοῦντες
different (things) many blaspheming

ἔλεγον εἰς αὐτόν.
they were saying into him.

66 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη
And as it became day, was led together

τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς
the body of elders of the people, chief priests

τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν
both and scribes, and they led away him

εἰς τὸ συνέδριον αὐτῶν, λέγοντες 67 Εἰ
into the Sanhedrin of them, saying If

σὺ εἶ ὁ χριστός, εἰπὸν ἡμῖν. εἶπεν δὲ
you are the Christ, say to us. He said but

αὐτοῖς Ἐὰν ὑμῖν εἶπω οὐ μὴ
to them If ever to you I should say not not

πιστεύσητε. 68 ἔὰν δὲ ἐρωτήσω
you would believe; if ever but I should question

οὐ μὴ ἀποκριθῆτε. 69 ἀπὸ τοῦ νῦν
not not you would answer. From the now

δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος
but will be the Son of the man sitting

ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.
out of right [sides] of the power of the God.

70 εἶπαν δὲ πάντες Σὺ οὖν εἶ ὁ
They said but all You therefore are the

υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτούς
Son of the God? The (one) but toward them

ἔφη Ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι.
said You are saying that I am.

71 οἱ δὲ εἶπαν Τί ἔτι ἔχομεν
The (ones) but said What yet we are having

μαρτυρίας χρεῖαν; αὐτοὶ γὰρ ἠκούσαμεν
of witness need? Very (ones) for we heard

ἀπὸ τοῦ στόματος αὐτοῦ.
from the mouth of him.

23 Καὶ ἀναστὰν ἅπαν τὸ πλῆθος
And having stood up all the multitude

αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πειλάτον.
of them led him upon the Pilate.

2 ἤρξαντο δὲ κατηγορεῖν αὐτοῦ
They started but to be accusing of him

λέγοντες Τοῦτον εὑραμεν διαστρέφοντα
saying This [man] we found turning through

τὸ ἔθνος ἡμῶν καὶ κωλύοντα φόρους
the nation of us and forbidding taxes

Καίσαρι διδόναι καὶ λέγοντα αὐτὸν
to Caesar to be giving and saying himself

is it that struck you?"
65 And they went on
saying many other
things in blasphemy
against him.

66 At length when
it became day, the
assembly of older
men of the people,
both chief priests and
scribes, gathered to-
gether, and they haled
him into their San-
hedrin hall, saying:

67 "If you are the
Christ, tell us." But he
said to them: "Even
if I told you, you
would not believe it
at all. 68 Moreover,
if I questioned you,
you would not answer
at all. 69 However,
from now on the Son
of man will be sitting
at the powerful right
hand of God." 70 At
this they all said:

"Are you, therefore,
the Son of God?" He
said to them: "You
yourselves are saying
that I am." 71 They
said: "Why do we need
further witness? For
we ourselves have
heard [it] out of his
own mouth."

23 So the multitude
of them rose, one
and all, and led him
to Pilate. 2 Then
they started to accuse
him, saying: "This
man we found sub-
verting our nation and
forbidding the paying
of taxes to Caesar
and saying he himself

χριστὸν βασιλέα εἶναι. 3 ὁ δὲ Πειλάτος
 Christ king to be. The but Pilate
 ἠρώτησεν αὐτὸν λέγων Σὺ εἶ ὁ βασιλεὺς
 questioned him saying You are the king
 τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς
 of the Jews? The (one) but having answered
 αὐτῷ ἔφη Σὺ λέγεις. 4 ὁ δὲ Πειλάτος
 to him said You are saying. The but Pilate

εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους
 said toward the chief priests and the crowds
 Οὐδὲν εὐρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.
 Nothing I find cause in the man this.

5 οἱ δὲ ἐπίσχυον λέγοντες ὅτι
 The (ones) but were strong upon saying that
 Ἐνασείει τὸν λαὸν διδάσκων καθ' ὅλης
 He stirs up the people teaching down whole
 τῆς Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς
 the Judea, and having started from the
 Γαλιλαίας ἕως ὧδε. 6 Πειλάτος δὲ
 Galilee until here. Pilate but
 ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος
 having heard inquired upon if the man

Γαλιλαίος ἐστίν, 7 καὶ ἐπιγνούς ὅτι
 Galilean is, and having ascertained that
 ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν ἀπέπεμψεν
 out of the authority of Herod he is he sent up
 αὐτὸν πρὸς Ἡρώδη, ὄντα καὶ αὐτὸν ἐν
 him toward Herod, being also him in
 Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.
 Jerusalem in these the days.

8 Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν
 The but Herod having seen the Jesus
 ἐχάρη λίαν, ἦν γὰρ ἐξ ἰκανῶν
 rejoiced very much, he was for out of sufficient
 χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ
 times being willing to see him through the
 ἀκούειν περὶ αὐτοῦ, καὶ ἠλπίζεν τι
 to be hearing about him, and he was hoping some
 σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.
 sign to see by him occurring.

9 ἐπηρώτα δὲ αὐτὸν ἐν λόγοις
 He was inquiring upon but him in words
 ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο
 sufficient; he but nothing answered

αὐτῷ. 10 ἰσθήκεισαν δὲ οἱ ἀρχιερεῖς
 to him. Had been standing but the chief priests
 καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες
 and the scribes vehemently accusing

is Christ a king." 3 Now Pilate asked him the question: "Are you the king of the Jews?" In answer to him he said: "You yourself are saying [it]." 4 Then Pilate said to the chief priests and the crowds: "I find no crime in this man." 5 But they began to be insistent, saying: "He stirs up the people by teaching throughout all Judea, even starting out from Galilee to here." 6 On hearing that, Pilate asked whether the man was a Galilean, 7 and, after ascertaining that he was from the jurisdiction of Herod, he sent him on to Herod, who was also himself in Jerusalem in these days.

8 When Herod saw Jesus he rejoiced greatly, for over a considerable time he was wanting to see him because of having heard about him, and he was hoping to see some sign performed by him. 9 Now he began to question him with a good many words; but he made him no answer. 10 However, the chief priests and the scribes kept standing up and vehemently accusing

αὐτοῦ. 11 ἔξουθενήσας δὲ αὐτὸν ὁ
of him. Having made nothing out of but him the
'Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ
Herod together with the troops of him
καὶ ἔμπαίξας περιβαλὼν
and having made fun of (one) having put around
ἑσθήτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ
garment bright sent back him to the
Πειλάτῳ. 12 Ἐγένοντο δὲ φίλοι ὁ τε
Pilate. Became but friends the and

'Ἡρώδης καὶ ὁ Πειλάτος ἐν αὐτῇ τῇ ἡμέρᾳ
Herod and the Pilate in very the day
μετ' ἀλλήλων· προϋπήρχον γὰρ ἐν ἐχθρᾳ
with each other; they were before for in enmity
ὄντες πρὸς αὐτούς.
being toward themselves.

13 Πειλάτος δὲ συνακαλεσάμενος
Pilate but having called together
τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν
the chief priests and the rulers and the
λαὸν 14 εἶπεν πρὸς αὐτούς Προσηνέγκατέ
people said toward them You bore toward
μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα
to me the man this as turning from
τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν
the people, and look! I in sight of you
ἀνακρίνας οὐθὲν εὗρον ἐν τῷ ἀνθρώπῳ
having examined nothing I found in the man

τούτῳ αἴτιον ὧν κατηγορεῖτε
this cause of which (things) you are accusing
κατ' αὐτοῦ. 15 ἀλλ' οὐδὲ Ἡρώδης,
down of him. But neither Herod,
ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς καὶ ἰδοὺ
hesentback for him toward us; and look!
οὐδὲν ἄξιον θανάτου ἐστὶν
nothing worthy of death is

πεπραγμένον αὐτῷ· 16 παιδεύσας
having been committed to him; having chastised
οὖν αὐτὸν ἀπολύσω.
therefore him I shall release.

18 ἀνέκραγον δὲ πανπληθεὶ
They cried out but as entire multitude
λέγοντες Ἄρρε τοῦτον, ἀπόλυσον
saying Lift up this (one), release
δὲ ἡμῖν τὸν Βαραββάν· 19 ὅστις
but to us the Barabbas; who
ἦν διὰ στάσιν τινὰ γενομένην ἐν
was through standing (off) some having occurred in

him. 11 Then Herod together with his soldier guards discredited him, and he made fun of him by clothing him with a bright garment and sent him back to Pilate. 12 Both Herod and Pilate now became friends with each other on that very day; for before that they had continued at enmity between themselves.

13 Pilate then called the chief priests and the rulers and the people together

14 and said to them: "You brought this man to me as one inciting the people to revolt, and, look! I examined him in front of you but found in this man no ground for the charges you are bringing against him. 15 In fact, neither did Herod, for he sent him back to us; and, look! nothing deserving of death has been committed by him. 16 I will therefore chastise him and release him."

17 — 18 But with their whole multitude they cried out, saying: "Take this one away, but release Bar-ab'bas to us!" 19 (Which [man] had been thrown into prison for a certain sedition occurring in

τῇ πόλει καὶ φόνον βληθεὶς ἐν
 the city and murder having been thrown in
 τῇ φυλακῇ. 20 πάλιν δὲ ὁ Πειλάτος
 the prison. Again but the Pilate
 προσεφώνησεν αὐτοῖς, θέλων ἀπολύσαι
 sounded toward to them, being willing to release
 τὸν Ἰησοῦν. 21 οἱ δὲ
 the Jesus. The (ones) but
 ἐπεφώνουν λέγοντες Σταύρου,
 were sounding upon saying Be impaling,
 σταύρου αὐτόν. 22 ὁ δὲ τρίτον
 be impaling him. The (one) but third [time]
 εἶπεν πρὸς αὐτούς Τί γὰρ κακὸν
 said toward them What for bad (thing)
 ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου
 did this (one)? Nothing guilty of death
 εὔρον ἐν αὐτῷ· παιδεύσας οὖν
 I found in him; having chastised therefore
 αὐτὸν ἀπολύσω. 23 οἱ δὲ
 him I shall release. The (ones) but
 ἐπέκειντο φωναῖς μεγάλας
 were urging upon (one) to voices great
 αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ
 demanding him to be impaled, and
 κατίσχυον αἱ φωναὶ αὐτῶν. 24 καὶ
 were strong down the voices of them. And
 Πειλάτος ἐπέκρινεν γενέσθαι τὸ αἶτημα
 Pilate decided to come to be the demand
 αὐτῶν; 25 ἀπέλυσεν δὲ τὸν διὰ
 of them; he released but the (one) through
 στάσιν καὶ φόνον βεβλημένον εἰς
 standing (off) and murder having been thrown into
 φυλακὴν ὃν ἠτοῦντο, τὸν δὲ
 prison whom they were demanding, the but
 Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.
 Jesus he gave beside to the will of them.

26 Καὶ ὡς ἀπήγαγον αὐτόν,
 And as they led away him,
 ἐπιλαβόμενοι Σίμωνά τινα Κυρηναῖον
 having taken upon Simon some Cyrenian
 ἐρχόμενον ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ
 coming from field they placed upon him
 τὸν σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ.
 the stake to be bearing behind of the Jesus.

27 Ἦκολούθει δὲ αὐτῷ πολὺ πλῆθος
 Was following but to him much multitude
 τοῦ λαοῦ καὶ γυναικῶν αἱ
 of the people and of women who

the city and for murder.) 20 Again Pilate called out to them, because he wanted to release Jesus. 21 Then they began to yell, saying: "Impale! Impale him!"* 22 The third time he said to them: "Why, what bad thing did this [man] do? I found nothing deserving of death in him; I will therefore chastise and release him." 23 At this they began to be urgent, with loud voices, demanding that he be impaled; and their voices began to win out. 24 So Pilate gave sentence for their demand to be met: 25 he released the man that had been thrown into prison for sedition and murder and whom they were demanding, but he surrendered Jesus to their will. 26 Now as they led him away, they laid hold of Simon, a certain native of Cyrene, coming from the country, and they placed the torture stake upon him to bear it behind Jesus. 27 But there was following him a great multitude of the people and of women who

21* Or, "Fasten him on a stake (pole)!" 26* See App 3c.

ἐκόπτοντο και ἐθρήνουν αὐτόν.
were beating themselves and were bewailing him.

28 στραφεῖς δὲ πρὸς αὐτὰς Ἰησοῦς
Having turned but toward them Jesus

εἶπεν θυγατέρες Ἱερουσαλήμ, μὴ
said Daughters of Jerusalem, not

κλαίετε ἐπ' ἐμέ· πλὴν ἐφ'
be you weeping upon me; besides upon

ἑαυτὰς κλαίετε και ἐπὶ τὰ τέκνα
selves be you weeping and upon the children

ὑμῶν, 29 ὅτι ἰδοὺ ἔρχονται ἡμέραι
of you, because look! are coming days

ἐν αἷς ἐροῦσιν Μακάριαι αἱ στείραι
in which they will say Happy the barren (ones)

και αἱ κοιλίαι αἱ οὐκ ἐγέννησαν και μαστοὶ
and the cavities which not generated and breasts

οἱ οὐκ ἔθρεψαν. 30 τότε ἄρξονται
which not nursed. Then they will start

λέγειν τοῖς ὄρεσιν Πέσατε ἐφ'
to be saying to the mountains Fall you upon

ἡμᾶς, και τοῖς βουνοῖς Καλύψατε ἡμᾶς·
us, and to the hills Cover you us;

31 ὅτι εἰ ἐν ὑγρῷ ξύλῳ ταῦτα
because if in moist wood these (things)

ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;
they are doing, in the dry (one) what should occur?

32 Ἦγοντο δὲ και ἕτεροι κακοῦργοι
Were being led but also different evildoers

δύο σὺν αὐτῷ ἀναιρεθῆναι. 33 Και ὅτε
two together with him to be taken up. And when

ἦλθαν ἐπὶ τὸν τόπον τὸν καλούμενον
they came upon the place the (one) being said

Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν και τοὺς
Skull, there they impaled him and the

κακοῦργους, ὃν μὲν ἐκ
evildoers, which (one) indeed out of

δεξιῶν ὃν δὲ ἐξ ἀριστερῶν.
right [sides] which (one) but out of left [sides].

34 [[ὁ δὲ Ἰησοῦς ἔλεγεν Πάτερ, ἄφες
[[The but Jesus was saying Father, let go off

αὐτοῖς, οὐ γὰρ οἶδασιν τί
to them, not for they have known what

ποιοῦσιν.]] Διαμεριζόμενοι δὲ τὰ
they are doing.]] Distributing but the

ἱμάτια αὐτοῦ ἔβαλον κλῆρον. 35 και
outer garments of him they cast lot. And

ιστήκει ὁ λαὸς θεωρῶν. ἐξεμυκτήριζον
had stood the people heholding. Were sneering

δὲ και οἱ ἄρχοντες λέγοντες Ἄλλους
but also the rulers saying Others

kept beating themselves in grief and bewailing him.

28 Jesus turned to the women and said: "Daughters of Jerusa-

lem, stop weeping for me. On the contrary, weep for yourselves

and for your children; 29 because, look! days are coming in

which people will say, 'Happy are the barren women, and

the wombs that did not give birth and the breasts that did not

nurse!' 30 Then they will start to say to the mountains, 'Fall

over us!' and to the hills, 'Cover us over!'

31 Because if they do these things when the tree is moist, what

will occur when it is withered?"

32 But two other men, evildoers, were also being led to be

executed with him. 33 And when they got to the place called

Skull, there they impaled him and the evildoers, one on his

right and one on his left. 34 [[But Jesus was saying: "Father,

forgive them, for they do not know what they are doing."]]

Furthermore, to distribute his garments, they cast lots.

35 And the people stood looking on. But the rulers were sneering, saying: "Others

ἔσωσεν, σωσάτω ἑαυτὸν, εἰ οὗτός τις
 ho saved, let him save himself, if this (one) is
 ὁ χριστὸς τοῦ θεοῦ, ὁ ἐκλεκτός.
 the christ of the God, the chosen (one).

36 ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται
 Made fun of but to him also the soldiers

προσερχόμενοι, ὄξος προσφέροντες αὐτῷ
 coming toward, vinegar offering to him

37 καὶ λέγοντες· Εἰ σὺ εἶ ὁ βασιλεὺς
 and saying: If you are the king

τῶν Ἰουδαίων, σώσον σεαυτὸν. 38 ἦν δὲ
 of the Jews, save yourself. Was but

καὶ ἐπιγραφή ἐπ' αὐτῷ· Ὁ βασιλεὺς τῶν
 also inscription upon him The king of the

Ἰουδαίων οὗτος.
 Jews this (one).

39 Εἷς δὲ τῶν κρεμασθέντων
 One but of the having been hung

κακούργων ἐβλασφήμει αὐτὸν· Οὐχὶ σὺ
 evildoers was blaspheming him Not you

εἶ ὁ χριστός; σώσον σεαυτὸν καὶ ἡμᾶς.
 are the Christ? Save yourself and us.

40 ἀποκριθεὶς δὲ ὁ ἕτερος
 Having answered but the different (one)

ἐπιτιμῶν αὐτῷ ἔφη· Οὐδὲ φοβῆ σὺ τὸν
 rebuking to him said Not are fearing you the

θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;
 God, because in the same judgment you are?

41 καὶ ἡμεῖς μὲν δικαίως, ἄξια
 And we indeed justly, worthy (things)

γὰρ ὧν ἐιπράξαμεν
 for of which (things) we committed

ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν
 we are receiving back; this (one) but nothing

ἔσπευον ἐπραξεν. 42 καὶ ἔλεγεν
 out of place committed. And he was saying

Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς
 Jesus, remember me whenever you might come

εἰς τὴν βασιλείαν σου. 43 καὶ εἶπεν
 into the kingdom of you. And he said

αὐτῷ· Ἀμήν σοι λέγω, σήμερον μετ'
 to him Amen to you I am saying today with

ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.
 me you will be in the Paradise.

44 Καὶ ἦν ἤδη ὥσει ὥρα ἕκτη καὶ
 And was already as if hour sixth and

he saved; let him save himself, if this one is the Christ of God, the Chosen One." 36 Even the soldiers made fun of him, coming close and offering him sour wine 37 and saying: "If you are the king of the Jews, save yourself." 38 There was also an inscription over him: "This is the king of the Jews."

39 But one of the hung evildoers began to say abusively to him: "You are the Christ, are you not? Save yourself and us." 40 In reply the other rebuked him and said: "Do you not fear God at all, now that you are in the same judgment? 41 And we, indeed, justly so, for we are receiving in full what we deserve for things we did; but this [man] did nothing out of the way."

42 And he went on to say: "Jesus, remember me when you get into your kingdom." 43 And he said to him: "Truly I tell you today,* You will be with me in Paradise."

44 Well, by now it was about the sixth hour, and

43* "Today." The Westcott and Hort text has a comma in the Greek text before the word for "today," but commas were not used in Greek uncial manuscripts, hence, in keeping with the context, we omit. 43* Paradise, κΑΒVgJ^{11,13,16}; garden of Eden, J^{17,18,22}. See Genesis 2:8, 10, 15, 16, in LXX.

σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης 45 τοῦ ἡλίου ἐκλείποντος, ἐσχίσθη

δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον. 46 καὶ φωνήσας φωνῇ μεγάλῃ

ὁ Ἰησοῦς εἶπεν Πάτερ, εἰς χεῖράς σου

παρατίθειμαι τὸ πνεῦμά μου· τοῦτο δὲ εἰπὼν ἐξέπνευσεν. 47 Ἴδὼν δὲ

ὁ ἑκατοντάρχης τὸ γινόμενον

ἐδόξαζεν τὸν θεὸν λέγων Ὅντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν. 48 καὶ πάντες

οἱ συναγαγόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες

τὰ γινόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον. 49 Ἰστήκεισαν δὲ πάντες

οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ

τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.

50 Καὶ ἰδοὺ ἀνὴρ ὄνόματι Ἰωσήφ

βουλευτὴς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος, — 51 οὗτος οὐκ ἦν

συνκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, — ἀπὸ Ἀριμαθαίας

πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ, 52 οὗτος

προσελθὼν τῷ Πειλάτῳ ἠτήσατο τὸ

yet a darkness fell over all the earth until the ninth hour, 45 because the sunlight failed; then the curtain of the sanctuary was rent down the middle.

46 And Jesus called with a loud voice and said: "Father, into your hands I entrust my spirit." When he had said this, he expired.

47 Because of seeing what occurred the army officer began to glorify God, saying: "Really this man was righteous."

48 And all the crowds that were gathered together there for this spectacle, when they beheld the things that occurred, began to return, beating their breasts.

49 Moreover, all those acquainted with him were standing at a distance. Also, women, who together had followed him from Gal'ilee, were standing beholding these things.

50 And, look! a man named Joseph, who was a member of the Council, a good and righteous man—

51 this [man] had not voted in support of their design and action—he was from Arima-the'a, a city of the Ju-de'ans, and was waiting for the kingdom of God; 52 this man went to Pilate and asked for the

σῶμα τοῦ Ἰησοῦ, 53 καὶ καθελῶν
 body of the Jesus, and having taken down
 ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν
 he wrapped up it to fine linen, and put
 αὐτὸν ἐν μνηματι λαξευτῷ οὐ οὐκ
 him in tomb carved in rock where not
 ἦν οὐδεὶς οὐπω κείμενος. 54 Καὶ ἡμέρα ἦν
 was no one not yet lying. And day was
 παρασκευῆς, καὶ σάββατον ἐπέφωσκεν.
 of preparation, and sabbath was lighting upon.
 55 Κατακολουθήσασι δὲ αἱ γυναῖκες,
 Having followed down but the women,
 αἵτινες ἦσαν συναληλυθῦσαι ἐκ τῆς
 who were having come together with out of the
 Γαλιλαίας αὐτῷ, ἐθεάσαντο τὸ
 Galilee to him, viewed to the
 μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα
 memorial tomb and as was put the body
 αὐτοῦ, 56 ὑποστρέψασαί δὲ ἠτοίμασαν
 of him, having returned but they got ready
 ἀρώματα καὶ μύρα. Καὶ τὸ μὲν
 spices and perfumed oils. And the indeed
 σάββατον ἡσύχασαν κατὰ τὴν
 sabbath they rested according to the
 ἐντολήν.
 commandment.

24 Τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου
 To the but one of the sabbaths of dawn
 βαθέως ἐπὶ τὸ μνήμα ἦλθαν φέρουσαι
 deep upon he tomb they came bearing
 ἃ ἠτοίμασαν ἀρώματα. 2 εὗρον δὲ
 what they got ready spices. They found but
 τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ
 the stone having been rolled away from the
 μνημείου, 3 εἰσελθοῦσαι δὲ οὐκ
 memorial tomb, having entered but not
 εὗρον τὸ σῶμα [[τοῦ κυρίου Ἰησοῦ]].
 they found the body [[of the Lord Jesus]].
 4 καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτάς
 And it occurred in the to be perplexed them
 περὶ τούτου καὶ ἰδοὺ ἄνδρες δύο
 about this and look! male persons two
 ἐπέστησαν αὐταῖς ἐν ἔσθῃτι ἀστραπτούση.
 stood upon them in clothing flashing.
 5 ἐμόφρων δὲ γενομένων αὐτῶν καὶ
 In fear but having become of them and
 κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν
 inclining the faces into the earth
 εἶπαν πρὸς αὐτάς· Τί ζητεῖτε
 they said toward them Why are you looking for

body of Jesus.
 53 And he took it down and wrapped it up in fine linen, and he laid him in a tomb carved in the rock, in which no man had yet lain.
 54 Now it was the day of Preparation, and the evening light of the sabbath was approaching.
 55 But the women, who had come with him out of Galilee, followed along and took a look at the memorial tomb and how his body was laid; 56 and they went back to prepare spices and perfumed oils. But, of course, they rested on the sabbath according to the commandment.

24 On the first day of the week, however, they went very early to the tomb, bearing the spices they had prepared.
 2 But they found the stone rolled away from the memorial tomb, 3 and when they entered they did not find the body of the Lord Jesus.
 4 While they were in perplexity over this, look! two men in flashing clothing stood by them.
 5 As the [women] became frightened and kept their faces turned to the ground, the [men] said to them: "Why are you looking for

τὸν ζῶντα μετὰ τῶν νεκρῶν; 6 [[οὐκ
the living one with the dead (ones)? 6 [[Not

ἔστιν ὧδε, ἀλλὰ ἠγέρθη.]] μνήσθητε
he is here, but he was raised.]] Remember you
ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ,
as he spoke to you yet being in the Galilee,

7 λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι
saying the Son of the man that

δεῖ παραδοθῆναι εἰς χεῖρας
it is necessary to be given beside into hands

ἀνθρώπων ἀμαρτωλῶν καὶ σταυρωθῆναι καὶ
of men sinners and to be impaled and

τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. 8 καὶ
to the third day to stand up. And

ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ, 9 καὶ
they remembered of the sayings of him, and

ὑποστρέψασα ἀπὸ τοῦ μνημείου
having returned from the memorial tomb

ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκά
they reported these (things) all to the eleven

καὶ πᾶσιν τοῖς λοιποῖς. 10 ἦσαν
and to all the leftover (ones). They were

δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ
but the Magdalene Mary and Joanna and

Μαρία ἡ Ἰακώβου καὶ αἱ
Mary the [mother] of James; and the

λοιπαὶ σὺν αὐταῖς ἔλεγον
leftover (ones) together with them were saying

πρὸς τοὺς ποστόλους ταῦτα. 11 καὶ
toward the apostles these (things). And

ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ
appeared in sight of them as if nonsense the

ῥήματα ταῦτα, καὶ ἠπίστουν αὐταῖς.
sayings these, and were disbelieving to them.

12 [[Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν
[[The but Peter having stood up ran

ἐπὶ τὸ μνημεῖον καὶ παρακύψας
upon the memorial tomb; and having stooped forward

βλέπει τὰ ὀθόνια μόνα καὶ ἀτήληθεν
he is looking at the bandages alone; and he went off

πρὸς αὐτὸν θαυμάζων τὸ
toward himself wondering at the (thing)

γεγονός.]]
having occurred.]]

13 Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ
And look! two out of them in very the

ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην
day were going into village

πέχουσιν σταδίου ἑξήκοντα ἀπὸ
having self from stadia sixty from

the living One among
the dead? 6 [[He is

not here, but has been
raised up.]] Recall

how he spoke to you
while he was yet in

Galilee, 7 saying
that the Son of man

must be delivered into
the hands of sinful

men and be impaled
and yet on the third

day rise." 8 So they
called his sayings to

mind, 9 and they
returned from the

memorial tomb and
reported all these

things to the eleven
and to all the rest.

10 They were the
Magdalene Mary,

and Jo-an'na, and
Mary the [mother] of

James. Also, the rest
of the women with

them were telling the
apostles these things.

11 However, these
sayings appeared as

nonsense to them and
they would not believe

the [women].

12 [[But Peter
rose and ran to the

memorial tomb, and,
stooping forward, he

beheld the bandages
alone. So he went

off, wondering within
himself at what had

occurred.]]

13 But, look! on
that very day two of

them were journeying
to a village about sev-

en miles distant from

Ἰερουσαλήμ, ἣ ὄνομα Ἐμμαούς,
 Jerusalem, to which name Emmaus,
 14 καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους
 and they were conversing toward each other
 περὶ πάντων τῶν συμβεβηκότων
 about all the (things) having stepped with
 τούτων.
 these.

15 καὶ ἐγένετο ἐν τῷ ὀμιλεῖν αὐτοὺς
 And it occurred in the to be conversing them
 καὶ συζητεῖν καὶ αὐτὸς Ἰησοῦς
 and to be seeking together also he Jesus
 ἐγγίσας συνεπορεύετο αὐτοῖς,
 having approached was going his way with them,

16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο
 the but eyes of them were being held fast
 τοῦ μὴ ἐπιγνῶναι αὐτόν. 17 εἶπεν δὲ
 of the not to recognize him. He said but
 πρὸς αὐτοὺς τίνας οἱ λόγοι οὗτοι οὓς
 toward them What the words these which

ἀντιβάλλετε πρὸς ἀλλήλους
 you are throwing in exchange toward each other
 περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί.
 walking about? And they stood sad-faced.

18 ἀποκριθεὶς δὲ εἰς ὄνοματι Κλεόπας
 Having answered but one to name Cleopas
 εἶπεν πρὸς αὐτόν Σὺ μόνος παροικεῖς
 said toward him You alone are lodging at
 Ἰερουσαλήμ καὶ οὐκ ἔγνωσ τὰ
 Jerusalem and not you knew the (things)
 γεγόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις
 having occurred in it in the days
 ταύταις; 19 καὶ εἶπεν αὐτοῖς
 these? And he said to them

Ποῖα; οἱ δὲ εἶπα
 hat sort of (things)? The (ones) but said
 αὐτῷ τὰ περὶ Ἰησοῦ τοῦ
 to him The (things) about Jesus of the

Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ
 Nazarene, who proved to be male person
 προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ
 prophet powerful in work and word
 ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ,
 in front of the God and of all the people,

20 ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς
 how and gave beside him the chief priests
 καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου
 and the rulers of us into judgment of death
 καὶ ἐσταύρωσαν αὐτόν. 21 ἡμεῖς δὲ
 and impaled him. We but

Jerusalem [and] named Emmaus, 14 and they were conversing with each other over all these things that had come about.

15 Now as they were conversing and discussing, Jesus himself approached and began walking with them; 16 but their eyes were kept from recognizing him. 17 He said to them: "What are these matters that you are debating between yourselves as you walk along?" And they stood still with sad faces. 18 In answer the one named Cleopas said to him: "Are you dwelling as an alien by yourself in Jerusalem and so do not know the things that have occurred in her in these days?"

19 And he said to them: "What things?" They said to him: "The things concerning Jesus the Nazarene, who became a prophet powerful in work and word before God and all the people; 20 and how our chief priests and rulers handed him over to the sentence of death and impaled him. 21 But we

ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ
 were hoping that he is the (one)
 μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ
 being about to let loose the Israel; but
 γε καὶ σὺν πᾶσιν τούτοις τρίτην
 indeed also with all these (things) third
 ταύτην ἡμέραν ἄγει ἀφ' οὗ
 this day it is leading from which [time]
 ταῦτα ἐγένετο. 22 ἀλλὰ καὶ γυναῖκες
 these (things) occurred. But also women
 τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς,
 some out of us astonished us,
 γενόμενα ὀρθρῖναι ἐπὶ τὸ
 having come to be early upon the
 μνημεῖον 23 καὶ μὴ εὑροῦσαι τὸ
 memorial tomb and not having found the
 σῶμα αὐτοῦ ἦλθαν λέγουσαι καὶ ὄπτασίαν
 body of him they came saying also vision
 ἀγγέλων ἑωρακέναι, οἱ λέγουσιν αὐτὸν
 of angels to have seen, who are saying him
 ζῆν. 24 καὶ ἀπῆλθάν τινες
 to be living. And went off some
 τῶν σὺν ἡμῖν ἐπὶ τὸ
 of the (ones) together with us upon the
 μνημεῖον, καὶ εὑρον οὕτως καθὼς αἱ
 memorial tomb, and found thus according as the
 γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον.
 women said, him but not they saw.
 25 καὶ αὐτὸς εἶπεν πρὸς αὐτοὺς ὦ
 And he said toward them O
 ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ
 senseless (ones) and slow to the heart of the
 πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν
 to be believing upon all (things) which spoke
 οἱ προφῆται; 26 οὐχὶ ταῦτα
 the prophets; not these (things)
 εἶδει παθεῖν τὸν χριστὸν καὶ
 it was necessary to suffer the Christ and
 εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; 27 καὶ
 to enter into the glory of him? And
 ἀρξάμενος ἀπὸ Μωυσέως καὶ ἀπὸ
 having started from Moses and from
 πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς
 all the prophets he interpreted to them
 ἐν πάσαις ταῖς γραφαῖς τὰ περὶ
 in all the Scriptures the (things) about
 ἑαυτοῦ.
 himself,

28 Καὶ ἤγγισαν εἰς τὴν κώμην οὗ
 And they got near into the village where

were hoping that this [man] was the one destined to deliver Israel; yes, and besides all these things, this makes the third day since these things occurred. 22 Moreover, certain women from among us also astonished us, because they had been early to the memorial tomb 23 but did not find his body and they came saying they had also seen a supernatural sight of angels, who said he is alive. 24 Further, some of those with us went off to the memorial tomb; and they found it so, just as the women had said, but they did not see him."

25 So he said to them: "O senseless ones and slow in heart to believe on all the things the prophets spoke! 26 Was it not necessary for the Christ to suffer these things and to enter into his glory?" 27 And commencing at Moses and all the Prophets he interpreted to them things pertaining to himself in all the Scriptures.

28 Finally they got close to the village where

ἐπορεύοντο, και αὐτός προσεποιήσατο
 they were going, and he acted toward
 πορρώτερον πορεύεσθαι. 29 και
 farther to be going. 29 And
 παρεβιάσαντο αὐτὸν λέγοντες Μείνον
 they used force beside him saying Stay
 μεθ' ἡμῶν, διτι πρὸς ἑσπέραν ἐστὶν και
 with us, because toward evening it is and
 κέκλικεν ἤδη ἡ ἡμέρα. και εἰσήλθεν
 has declined already the day. And he went in
 τοῦ μείναι σὺν αὐτοῖς. 30 Και
 of the to stay together with them. 30 And
 ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ'
 it occurred in the to recline him with
 αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησεν
 them having taken the bread [loaf] he blessed
 και κλάσας ἐπέδιδου αὐτοῖς·
 and having broken he was giving on to them;
 31 αὐτῶν δὲ διηνοιχθησαν οἱ ὀφθαλμοὶ
 of them but were opened fully the eyes
 και ἐπέγνωσαν αὐτὸν· και αὐτὸς ἄφαντος
 and they recognized him; and he unapparent
 ἐγένετο ἀπ' αὐτῶν. 32 και εἶπαν πρὸς
 became he from them. 32 And they said toward
 ἀλλήλους Οὐχὶ ἡ καρδιά ἡμῶν καιομένη ἦν
 each other Not the heart of us burning was
 ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς
 as he was speaking to us in the way, as
 διηνοιγεν ἡμῖν τὰς γραφάς; 33 Και
 he was opening fully to us the Scriptures? 33 And
 ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς
 having stood up to very the hour they returned into
 Ἱερουσαλήμ, και εὗρον
 Jerusalem, and they found
 ἡθροισμένους τοὺς ἑνδεκα και
 having been collected together the eleven and
 τοὺς σὺν αὐτοῖς, 34 λέγοντας διτι
 the (ones) together with them, 34 saying that
 ὄντως ἠγέρθη ὁ κύριος και ὤφθη
 actually was raised up the Lord and was seen
 Σίμωνι. 35 και αὐτοὶ ἐξηγοῦντο
 to Simon. 35 And they were explaining
 τὰ ἐν τῇ ὁδῷ και ὡς
 the (things) in the way and how
 ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ
 he became known to them in the breaking of the
 ἄρτου.
 bread [loaf].

they were journeying, and he made as if he was journeying on farther. 29 But they used pressure upon him, saying: "Stay with us, because it is toward evening and the day has already declined." With that he went in to stay with them. 30 And as he was reclining with them at the meal he took the loaf, blessed it, broke it and began to hand it to them. 31 At that their eyes were fully opened and they recognized him; and he disappeared from them. 32 And they said to each other: "Were not our hearts burning as he was speaking to us on the road, as he was fully opening up the Scriptures to us?" 33 And in that very hour they rose and returned to Jerusalem, and they found the eleven and those with them assembled together, 34 saying: "For a fact the Lord was raised up and he appeared to Simon!" 35 Now they themselves related the [events] on the road and how he became known to them by the breaking of the loaf.

36 While they were speaking of these things

36 Ταῦτα δὲ αὐτῶν λαλοῦντων
 These (things) but of them speaking

αὐτὸς ἔστη ἐν μέσῳ αὐτῶν [[καὶ λέγει
he stood in midst of them [[and he is saying

αὐτοῖς Εἰρήνη ὑμῖν]]. 37 πτοηθέντες
to them Peace to you]]. 37 Having been terrified

δὲ καὶ ἔμφοβοι γενόμενοι
but and (ones) in fear having become

ἐδόκουν πνεύμα θεωρεῖν.
they were thinking spirit to be beholding.

38 καὶ εἶπεν αὐτοῖς Τί τεταραγμένοι
And he said to them Why having been troubled

ἐστέ, καὶ διὰ τί διλογισμοὶ
you are, and through what reasonings

ἀνα αἰνουςιν ἐν τῇ καρδίᾳ ὑμῶν;
are coming up in the heart of you?

39 ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας
See you the hands of me and the feet

μου ὅτι ἐγὼ εἰμι αὐτός· ψηλαφήσατέ με
of me that I am he; feel you me

καὶ ἴδετε, ὅτι πνεῦμα σὰρκα καὶ ὀστέα
and see you, because spirit flesh and bones

οὐκ ἔχει καθὼς ἐμεθεωρεῖτε
not is having according as me you are beholding

ἔχοντα. 40 [[καὶ τοῦτο εἰπὼν
having. 40 [[And this (thing) having said

ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.]]
he showed to them the hands and the feet.]]

41 Ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς
Yet but disbelieving of them from the

χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς
joy and wondering he said to them

Ἔχετε τι βρώσιμον ἐνθάδε;
Are you having something eatable there?

42 οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος
The (ones) but gave on to him of fish

ὀπιού μέρους· 43 καὶ λαβὼν ἐνώπιον
broiled piece; 43 and having taken in sight

αὐτῶν ἔφαγεν.
of them he ate.

44 Εἶπεν δὲ πρὸς αὐτούς Οὗτοι οἱ
He said but toward them These the

λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι
words of me which I spoke toward you yet

ὦν σὺν ὑμῖν, ὅτι δεῖ
being together with you, that it is necessary

πληρωθῆναι ἅτα πάντα τὰ
to be fulfilled all the (things)

γεγραμμένα ἐν τῷ νόμῳ
having been written in the law

Μωυσέως καὶ τοῖς προφήταις καὶ
of Moses and to the Prophets and

he himself stood in their midst [[and

said to them: "May you have peace."]]

37 But because they were terrified, and had

become frightened, they were imagining

they beheld a spirit. 38 So he said to

them: "Why are you troubled, and why

is it doubts come up in your hearts?"

39 See my hands and my feet, that it

is I myself; feel me and see, because a

spirit does not have flesh and bones just

as you behold that I have." 40 [[And as

he said this he showed them his hands and

his feet.]] 41 But while they were still

not believing for sheer joy and were

wondering, he said to them: "Do you have

something there to eat?" 42 And they

handed him a piece of broiled fish; 43 and

he took it and ate it before their eyes.

44 He now said to them: "These are my

words which I spoke to you while I was

yet with you, that all the things written in

the law of Moses and in the Prophets and

Ψαλμοῖς περι ἑμοῦ. 45 τότε διήνοιξεν
 Psalms about me. Then he opened fully
 αὐτῶν τὸν νοῦν τοῦ συνιέναι
 of them the mind of the to be putting together
 τὰς γραφάς, 46 καὶ εἶπεν αὐτοῖς ὅτι
 the Scriptures, and he said to them that
 οὕτως γέγραπται παθεῖν τὸν χριστὸν
 thus it has been written to suffer the Christ
 καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ
 and to stand up out of dead (ones) to the third
 ἡμέρᾳ, 47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι
 day, and to be preached upon the name
 αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν
 of him repentance into letting go off of sins
 εἰς πάντα τὰ ἔθνη, — ἀρξάμενοι ἀπὸ
 into all the nations, — (ones) starting from
 Ἱερουσαλὴμ· 48 ὑμεῖς γὰρ μαρτυρεῖς
 Jerusalem; you witnesses
 τούτων. 49 καὶ ἰδοὺ ἐγὼ
 of these (things). And look! I
 ἀξαποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς
 am sending off out the promise of the Father
 μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ
 of me upon you; you but sit you down in the
 πόλει ἕως οὗ ἐνδύσησθε
 city until what [time] you might become clothed
 ἐξ ὕψους δύναμιν.
 out of height power.
 50 Ἐξήγαγεν δὲ αὐτοὺς ἕως πρὸς
 He led out but them until toward
 Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας
 Bethany, and having lifted up the hands
 αὐτοῦ εὐλόγησεν αὐτούς. 51 καὶ ἐγένετο
 of him he blessed them. And it occurred
 ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη
 in the to be blessing him them he stood through
 ἀπ' αὐτῶν [[καὶ ἀνεφέρε ο εἰς τὸν
 from them [[and he was being borne up into the
 οὐρανόν]]. 52 καὶ αὐτοὶ
 heaven]]. And they
 [[προσκυνήσαντες αὐτὸν]] ὑπέστρεψαν
 [[having done obeisance to him]] they returned
 εἰς Ἱερουσαλὴμ μετὰ
 into Jerusalem with
 χαρᾶς μεγάλης, 53 καὶ ἦσαν διὰ
 joy great, and they were through
 παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.
 all in the temple blessing the God.

Psalms about me must be fulfilled."
 45 Then he opened up their minds fully to grasp the meaning of the Scriptures, 46 and he said to them: "In this way it is written that the Christ would suffer and rise from among the dead on the third day, 47 and on the basis of his name repentance for forgiveness of sins would be preached in all the nations—starting out from Jerusalem, 48 you are to be witnesses of these things. 49 And, look! I am sending forth upon you that which is promised by my Father. You, though, abide in the city until you become clothed with power from on high."
 50 But he led them out as far as Bethany, and he lifted up his hands and blessed them. 51 As he was blessing them he was parted from them and began to be borne up to heaven. 52 And they did obeisance to him and returned to Jerusalem with great joy. 53 And they were continually in the temple blessing God.

KATA ΙΩΑΝΗΝ
ACCORDING TO JOHN

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.
 In beginning was the Word, and the Word was toward the God, and god was the Word.

2 Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
 This (one) was in beginning toward the God.

3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν.
 All (things) through him came to be, and apart from him came to be not-but one (thing).

ὃ γέγονεν **4** ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· **5** καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.
 Which has come to be in him life was, and the life was the light of the men; and the light in the darkness is shining, and the darkness it not overpowered.

6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης· **7** οὗτος μαρτυρίαν, ἵνα περὶ τοῦ πιστεύσωσιν ἐκεῖνος μαρτυρήσῃ περὶ τοῦ ἐρχόμενου
 Came to be man having been sent forth beside God, name to him John; this (one) witness, in order that he might witness about the light, in order that all might believe that (one) the light, but in order that he might witness about the light.

8 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτίζοντος πάντων ἀνθρώπων· **10** ἐν κόσμῳ ἐρχόμενος· **10** ἐν κόσμῳ ἐρχόμενος· **10** ἐν κόσμῳ ἐρχόμενος·

9 Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα τὸν κόσμον· **10** ἐν κόσμῳ ἐρχόμενος· **10** ἐν κόσμῳ ἐρχόμενος· **10** ἐν κόσμῳ ἐρχόμενος·

9 Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα τὸν κόσμον· **10** ἐν κόσμῳ ἐρχόμενος· **10** ἐν κόσμῳ ἐρχόμενος· **10** ἐν κόσμῳ ἐρχόμενος·

9 Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα τὸν κόσμον· **10** ἐν κόσμῳ ἐρχόμενος· **10** ἐν κόσμῳ ἐρχόμενος· **10** ἐν κόσμῳ ἐρχόμενος·

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9 Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα τὸν κόσμον· **10** ἐν κόσμῳ ἐρχόμενος· **10** ἐν κόσμῳ ἐρχόμενος· **10** ἐν κόσμῳ ἐρχόμενος·

9 Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα τὸν κόσμον· **10** ἐν κόσμῳ ἐρχόμενος· **10** ἐν κόσμῳ ἐρχόμενος· **10** ἐν κόσμῳ ἐρχόμενος·

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9 Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα τὸν κόσμον· **10** ἐν κόσμῳ ἐρχόμενος· **10** ἐν κόσμῳ ἐρχόμενος· **10** ἐν κόσμῳ ἐρχόμενος·

9 Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα τὸν κόσμον· **10** ἐν κόσμῳ ἐρχόμενος· **10** ἐν κόσμῳ ἐρχόμενος· **10** ἐν κόσμῳ ἐρχόμενος·

9 Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα τὸν κόσμον· **10** ἐν κόσμῳ ἐρχόμενος· **10** ἐν κόσμῳ ἐρχόμενος· **10** ἐν κόσμῳ ἐρχόμενος·

1 In [the] beginning the Word was, and the Word was with God, and the Word was a god.* **2** This one was in [the] beginning with God. **3** All things came into existence through him, and apart from him not even one thing came into existence.

What has come into existence **4** by means of him was life, and the life was the light of men. **5** And the light is shining in the darkness, but the darkness has not overpowered it.

6 There arose a man that was sent forth as a representative of God: his name was John.* **7** This [man] came for a witness, in order to bear witness about the light, that people of all sorts might believe through him. **8** He was not that light, but he was meant to bear witness about that light.

9 The true light that gives light to every sort of man was about to come into the world.* **10** He

1* "A god," in contrast with "the God." See App 2A. **6*** See Matthew 3:1 footnote. **9*** World (κόσμον, kosmon), **AB**; **DN**, 'oh-lam', J^{17.18.22}.

τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. 11 Εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. 12 ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, 13 οἱ οὐκ ἔξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.

14 Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἔθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. 15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων — οὗτος ἦν ὁ εἰπὼν — Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. 16 ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. 17 ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. 18 θεὸν οὐδεὶς

was in the world, and the world came into existence through him, but the world did not know him. 11 He came to his own home, but his own people did not take him in. 12 However, as many as did receive him, to them he gave authority to become God's children, because they were exercising faith in his name; 13 and they were born, not from blood or from a fleshly will or from man's will, but from God.

14 So the Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father; and he was full of undeserved kindness and truth. 15 (John bore witness about him, yes, he actually cried out—this was the one who said [it]—saying: "The one coming behind me has advanced in front of me, because he existed before me.") 16 For we all received from out of his fullness, even undeserved kindness upon undeserved kindness. 17 Because the Law was given through Moses, the undeserved kindness and the truth came to be through Jesus Christ. 18 No man

ἑώρακεν πώποτε· μονογενὴς θεὸς
 has seen at any time; only-begotten god
 ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς
 the (one) being into the bosom of the Father
 ἐκεῖνος ἐξηγήσατο.
 that (one) explained.

19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ
 And this is the witness of the

Ἰωάννου ὅτε ἀπέστειλαν πρὸς αὐτὸν οἱ
 John when sent forth toward him the

Ἰουδαῖοι ἐξ Ἱερουσαλὴμ ἱερεῖς καὶ
 Jews out of Jerusalem priests and

Λευεῖτας ἵνα ἐρωτήσωσιν αὐτὸν
 Levites in order that they might question him

Σὺ τίς εἶ; 20 καὶ ὠμολόγησεν καὶ οὐκ
 You who you are? And he confessed and not

ἠρνήσατο, καὶ ὠμολόγησεν ὅτι Ἐγὼ οὐκ
 he denied, and he confessed that I not

εἰμι ὁ χριστὸς. 21 καὶ ἠρώτησαν αὐτὸν
 am the Christ. And they questioned him

Τί οὖν; σὺ Ἠλείας εἶ; καὶ
 What therefore? You Elijah are? And

λέγει Οὐκ εἰμί. Ὁ προφῆτης εἶ σύ;
 he is saying Not I am. The Prophet are you?

καὶ ἀπεκρίθη Οὐ. 22 εἶπαν οὖν
 And he answered No. They said therefore

αὐτῷ Τίς εἶ; ἵνα ἀποκρισὶν
 to him Who are you? in order that answer

δῶμεν τοῖς πέμψασιν ἡμᾶς·
 we might give to the (ones) having sent us;

τί λέγεις περὶ σεαυτοῦ; 23 ἔφη
 what are you saying about yourself? He said

Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ
 I voice of (one) crying aloud in the desolate

Εὐθύνατε τὴν ὁδὸν Κυρίου, καθὼς
 Make you straight the way of Lord, according as

εἶπεν Ἰσαίας ὁ προφῆτης. 24 Καὶ
 said Isaiah the prophet. And

ἀπεσταλμένοι ἦσαν ἐκ τῶν
 having been sent forth (ones) were out of the

Φαρισαίων. 25 καὶ ἠρώτησαν αὐτὸν καὶ
 Pharisees. And they questioned him and

εἶπαν αὐτῷ Τί οὖν βαπτίζεις εἰ
 said to him Why therefore are you baptizing if

σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἠλείας οὐδὲ
 you not are the Christ nor Elijah nor

has seen God at any time; the only-begotten god who is in the bosom [position] with the Father is the one that has explained him.

19 Now this is the witness of John when the Jews sent forth priests and Levites from Jerusalem to him to ask him: "Who are you?" 20 And he confessed and did not deny, but confessed: "I am not the Christ."

21 And they asked him: "What, then? Are you E-li'jah?"* And he said: "I am not." "Are you The Prophet?"

And he answered: "No!" 22 Therefore they said to him:

"Who are you? that we may give an answer to those who sent us. What do you say about yourself?"

23 He said: "I am a voice of someone crying out in the wilderness, 'MAKE the way of Jehovah' straight,' just as Isaiah the prophet said." 24 Now those

sent forth were from the Pharisees. 25 So they questioned him and said to him: "Why, then, do you baptize if you yourself are not the Christ or E-li'jah or

21* E-li'jah, meaning "My God Is Jehovah," J17.18.22, Lord, «AB.

23* Jehovah, J3-11.16-19.22.24;

ὁ προφήτης; 26 ἀπεκρίθη αὐτοῖς ὁ
The Prophet? Answered to them the

Ἰωάννης λέγων Ἐγὼ βαπτίζω ἐν ὕδατι
John saying I am baptizing in water;
μέσος ὑμῶν στήκει ὃν ὑμεῖς οὐκ
middle of you (one) is standing whom you not

οἴδατε, 27 ὀπίσω μου ἐρχόμενος,
have known, behind me coming (one),

οὐ οὐκ εἰμι ἐγὼ ἄξιος ἵνα
of whom not am I worthy in order that

λύσω αὐτοῦ τὸν ἰμάντα τοῦ
I might loose of him the lace of the

ὑποδήματος. 28 Ταῦτα ἐν Βηθανίᾳ
sandal. These (things) in Bethany

ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν
occurred other side of the Jordan, where was

ὁ Ἰωάννης βαπτίζων.
the John baptizing.

29 Τῇ ἐπαύριον βλέπει τὸν
To the morrow he is looking at the

Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ
Jesus coming toward him, and

λέγει Ἴδε ὁ ἀμνὸς τοῦ θεοῦ
he is saying See the Lamb of the God

ὁ αἴρων τὴν ἁμαρτίαν τοῦ
the (one) lifting up the sin of the

κόσμου. 30 οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ
world. This (one) is over whom I

εἶπον Ὅπισω μου ἔρχεται ἀνὴρ ὃς
said Behind me is coming male person who

ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός
in front of me has come to be, because first

μου ἦν. 31 κἀγὼ οὐκ ᾔδειν αὐτόν,
of me he was; and I not had known him,

ἀλλ' ἵνα φανερωθῇ τῷ
but in order that he might be manifested to the

Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι
Israel through this (thing) came I in water

βαπτίζων. 32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγων
baptizing. And witnessed John saying

ὅτι θεάσθαι τὸ πνεῦμα καταβαῖνον ὡς
that I have viewed the spirit descending as

περιστερὰν ἐξ οὐρανοῦ, καὶ ἐμείνεν
dove out of heaven, and it remained

ἐπ' αὐτόν. 33 κἀγὼ οὐκ ᾔδειν αὐτόν,
upon him; and I not had known him,

The Prophet?"

26 John answered them, saying: "I baptize in water. In the midst of you one is standing whom you do not know, 27 the one coming behind me, but the lace of whose sandal I am not worthy to untie." 28 These things took place in Beth'a-ny across the Jordan, where John was baptizing.

29 The next day he beheld Jesus coming toward him, and he said: "See, the Lamb of God that takes away the sin of the world!" 30 This is the one about whom I said, Behind me there comes a man who has advanced in front of me, because he existed before me. 31 Even I did not know him, but the reason why I came baptizing in water was that he might be made manifest to Israel." 32 John also bore witness, saying: "I viewed the spirit coming down as a dove out of heaven, and it remained upon him. 33 Even I did not know him,

29* World (κόσμου, ko'smou), κAB; οἷον, 'oh-lam', J17.22; earth (τῆ, 'e'rets), J14.

ἀλλ' ὁ πέμψας με βαπτίζειν ἐν
but the (one) having sent me to be baptizing in
ὕδατι ἐκεῖνός μοι εἶπεν Ἐφ' ὃν ἂν
water that (one) to me said Upon whom likely
ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ
you might see the spirit descending and
μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ
remaining upon him, this (one) is the (one)
βαπτίζων ἐν νεύματι ἁγίῳ· 34 καὶ γὰρ
baptizing in spirit holy; and I
ἑώρακα, καὶ μεμαρτύρηκα ὅτι
have seen, and I have borne witness that
οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.
this (one) is the Son of the God.

35 Τῇ ἐπαύριον πάλιν ἰστήκει Ἰωάννης
To the morrow again had stood John
καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο, 36 καὶ
and out of the disciples of him two, 36 and
ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι
having looked on to the Jesus walking about
λέγει Ἴδε ὁ ἀμνὸς τοῦ θεοῦ. 37 καὶ
he is saying See the Lamb of the God. 37 and
ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ
heard the two disciples of him speaking and
ἠκολούθησαν τῷ Ἰησοῦ. 38 στραφεῖς
they followed to the Jesus. Having turned

δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτούς
but the Jesus and having viewed them
ἀκολουθοῦντας λέγει αὐτοῖς Τί
following he is saying to them What
ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ
are seeking you? The (ones) but said to him

Ῥαββεί, ὃ λέγεται μεθερμηνευόμενον
Rabbi, which is beingsaid being translated
Διδάσκαλε, ποῦ μένεις;
Teacher, where are you remaining?

39 λέγει αὐτοῖς Ἔρχεσθε καὶ
He is saying to them Be you coming and
ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν
you will see. They came therefore and saw
ποῦ μένει, καὶ παρ' αὐτῷ
where he is remaining, and beside αὐτῷ
him

ἔμειναν τὴν ἡμέραν ἐκείνην ὥρα ἦν ὡς
they remained the day that; hour was as
δεκάτη. 40 Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος
tenth. Was Andrew the brother of Simon
Πέτρου εἷς ἐκ τῶν δύο τῶν
Peter one out of the two the (ones)
ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων
having heard beside of John and having followed

but the very One who sent me to baptize in water said to me, 'Whoever it is upon whom you see the spirit coming down and remaining, this is the one that baptizes in holy spirit.'

34 And I have seen [it], and I have borne witness that this one is the Son of God."

35 Again the next day John was standing with two of his disciples, 36 and as he looked at Jesus walking he said: "See, the Lamb of God!"

37 And the two disciples heard him speak, and they followed Jesus. 38 Then

Jesus turned and, getting a view of them following, he said to them: "What are you looking for?" They

said to him: "Rabbi, (which means, when translated, Teacher,) where are you staying?"

39 He said to them: "Come, and you will see." Accordingly they went and saw where he was staying, and they stayed with him that day; it was about the tenth hour.

40 Andrew the brother of Simon Peter was one of the two that heard what John said and followed

αὐτῷ· 41 εὐρίσκει οὗτος πρῶτον τὸν
to him; he is finding this (one) first the
ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει
brother the own Simon and he is saying
αὐτῷ Εὐρήκαμεν τὸν Μεσσίαν ὃ ἐστίν
to him We have found the Messiah which is
μεθερμηνεύομενον Χριστός. 42 ἤγαγεν αὐτὸν
being translated Christ. He led him
πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ
toward the Jesus. Having looked on to him the
Ἰησοῦς εἶπεν Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου,
Jesus said You are Simon the son of John,
σὺ κληθήσῃ Κηφᾶς ὃ ἐρμηνεύεται
you will be called Cephas which is being translated
Πέτρος.
Peter.

43 Τῇ ἐπαύριον ἠθέλησεν ἐξελεθῆν εἰς
To the morrow he willed to go out into
τὴν Γαλιλαίαν. καὶ εὐρίσκει Φίλιππον καὶ
the Galilee. And he is finding Philip and
λέγει αὐτῷ ὁ Ἰησοῦς Ἀκολουθεῖ μοι.
is saying to him the Jesus Be following to me.
44 ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδά,
Was but the Philip from Bethsaida,
ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.
out of the city of Andrew and of Peter.

45 εὐρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ
He is finding Philip the Nathanael and
λέγει αὐτῷ Ὅν ἔγραψεν Μωυσῆς ἐν
he is saying to him Whom wrote Moses in
τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν,
the Law and the Prophets we have found,
Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ
Jesus son of the Joseph the (one) from
Ναζαρέτ. 46 καὶ εἶπεν αὐτῷ Ναθαναὴλ
Nazareth. And said to him Nathanael

Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι;
Out of Nazareth is able anything good to be?
λέγει αὐτῷ ὁ Φίλιππος Ἐρχου καὶ
He is saying to him the Philip Be coming and
ἴδε. 47 εἶδεν Ἰησοῦς τὸν Ναθαναὴλ
see. Saw Jesus the Nathanael
ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ
coming toward him and he is saying about
αὐτοῦ Ἴδε ἀληθῶς Ἰσραηλείτης ἐν ᾧ
him See truly Israelite in whom
δόλος οὐκ ἔστιν. 48 λέγει αὐτῷ Ναθαναὴλ
deceit not is. Is saying to him Nathanael
Πόθεν με γινώσκεις; ἀπεκρίθη
Where from me are you knowing? Answered

[Jesus]. 41 First this one found his own brother, Simon, and said to him: "We have found the Mes-si'ah" (which means, when translated, Christ). 42 He led him to Jesus. When Jesus looked upon him he said: "You are Simon the son of John; you will be called Ce'phas" (which is translated Peter).

43 The next day he desired to depart for Gal'ilee. So Jesus found Philip and said to him: "Be my follower." 44 Now Philip was from Beth-sai'da, from the city of Andrew and Peter. 45 Philip found Na-than'a-el and said to him: "We have found the one of whom Moses, in the Law, and the Prophets wrote, Jesus, the son of Joseph, from Naz'a-reth." 46 But Na-than'a-el said to him: "Can anything good come out of Naz'a-reth?" Philip said to him: "Come and see." 47 Jesus saw Na-than'a-el coming toward him and said about him: "See, an Israelite for a certainty, in whom there is no deceit." 48 Na-than'a-el said to him: "How does it come that you know me?"

Ἰησοῦς καὶ εἶπεν αὐτῷ Πρὸ τοῦ σε
 Jesus and said to him Before the you
 Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκῆν
 Philip to sound being under the fig tree
 εἶδόν σε. 49 ἀπεκρίθη αὐτῷ Ναθαναὴλ
 I saw you. 49 Answered to him Nathanael
 Ῥαββεί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ
 Rabbi, you are the Son of the God, you
 βασιλεὺς εἶ τοῦ Ἰσραὴλ. 50 ἀπεκρίθη
 King are of the Israel. 50 Answered
 Ἰησοῦς καὶ εἶπεν αὐτῷ Ὅτι εἶπόν σοι
 Jesus and said to him Because I said to you
 ὅτι εἶδόν σε ὑποκάτω τῆς συκῆς
 that I saw you down under the fig tree
 πιστεύεις; μείζω τούτων
 are you believing? Greater (ones) of these (things)
 ὄψῃ. 51 καὶ λέγει αὐτῷ Ἀμήν
 you will see. 51 And he is saying to him Amen
 ἀμήν λέγω ὑμῖν, ὄψεσθε τὸν
 amen I am saying to you, you will see the
 οὐρανὸν ἀνεωγῆκα καὶ τοὺς ἀγγέλους
 heaven having been opened and the angels
 τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ
 of the God ascending and descending upon
 τὸν υἱὸν τοῦ ἀνθρώπου.
 the Son of the man.

2 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος
 And to the day the third marriage
 ἐγένετο ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἦν
 occurred in Cana of the Galilee, and was
 ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. 2 ἐκλήθη
 the mother of the Jesus there; was called
 δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ
 but also the Jesus and the disciples of him
 εἰς τὸν γάμον.
 into the marriage.

3 καὶ ὑστερήσαντος οἴνου λέγει
 And having become lacking of wine is saying
 ἡ μήτηρ τοῦ Ἰησοῦ πρὸς
 the mother of the Jesus toward
 αὐτόν Οἶνον οὐκ ἔχουσιν. 4 καὶ
 him Wine not they are having. And
 λέγει αὐτῇ ὁ Ἰησοῦς Τί ἐμοὶ καὶ
 is saying to her the Jesus What to me and
 σοί, γύναι; οὐπω ἤκει ἡ ὥρα
 to you, woman? Not yet is arriving the hour
 μου. 5 λέγει ἡ μήτηρ αὐτοῦ τοῖς
 of me. Is saying the mother of him to the

Jesus in answer said to him: "Before you Philip called you, while you were under the fig tree, I saw you." 49 Nathanael answered him: "Rabbi, you are the Son of God, you are King of Israel." 50 Jesus in answer said to him: "Because I told you I saw you underneath the fig tree do you believe? You will see things greater than these." 51 He further said to him: "Most truly I say to you men, You will see heaven opened up and the angels of God ascending and descending to the Son of man."

2 Now on the third day a marriage feast took place in Ca'na of Gal'ilee, and the mother of Jesus was there. 2 Jesus and his disciples were also invited to the marriage feast.

3 When the wine ran short the mother of Jesus said to him: "They have no wine." 4 But Jesus said to her: "What have I to do with you, woman? My hour has not yet come." 5 His mother said to those

διακόνους Ὅτι ἂν λέγῃ ὑμῖν
servants What likely he may be saying to you

ποιήσατε. 6 ἦσαν δὲ ἐκεῖ λίθιναι ὕδριαι
do you. Were but there of stone water jars

ἕξ κατὰ τὸν καθαρισμόν τῶν Ἰουδαίων
six according to the purification of the Jews

κείμεναι, χωροῦσαι ἀνά μετρητάς δύο
lying, having place for up measures two

ἢ τρεῖς. 7 λέγει αὐτοῖς ὁ Ἰησοῦς
or three. Is saying to them the Jesus

Γεμίσατε τὰς ὕδριας ὕδατος· καὶ ἐγέμισαν
Fill you the water jars of water; and they filled

αὐτάς ἕως ἄνω. 8 καὶ λέγει
them until upper part. And he is saying

αὐτοῖς Ἐπιληψάτε νῦν καὶ φέρετε
to them Draw you out now and be you bringing

τῷ ἀρχιτρικλίνῳ· οἱ
to the governor of the dining room; the (ones)

δὲ ἤνεγκαν. 9 ὡς δὲ ἐγεύσατο ὁ
but brought. As but tasted the

ἀρχιτρικλίνος τὸ ὕδωρ οἶνον
governor of the dining room the water wine

γεγενημένον, καὶ οὐκ ᾔδει
having become, and not he had known

πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν
wherfrom it is, the but servants had known

οἱ ἠντληκότες τὸ ὕδωρ,
the (ones) having drawn out the water,

ὃν φωνεῖ τὸν νυμφίον ὁ
he is sounding to the bridegroom the

ἀρχιτρικλίνος 10 καὶ λέγει
governor of the dining room and is saying

αὐτῷ Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον
to him Every man first the fine wine

τίθεισιν, καὶ ὅταν μεθυσθῶσιν
is placing, and whenever they might become drunk

τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον
the inferior; you have kept the fine wine

ἕως ἄρτι. 11 Ταύτην ἐποίησεν ἀρχὴν
until right now. This did beginning

τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς
of the signs the Jesus in Cana of the

Γαλιλαίας καὶ ἐφάνερωσεν τὴν δόξαν αὐτοῦ,
Gallilee and he manifested the glory of him,

καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.
and believed into him the disciples of him.

12 Μετὰ τοῦτο κατέβη εἰς
After this he went down into

Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ
Capernaum he and the mother of him and

ministering: "Whatever he tells you, do." 6 As it was, there were six stone water jars sitting there as required by the purification rules of the Jews, each able to hold two or three liquid measures.

7 Jesus said to them: "Fill the water jars with water." And they filled them to the brim. 8 And he said to them: "Draw some out now and take it to the director of the feast." So they took it. 9 When, now, the director of the feast tasted the water that had been turned into wine but did not know what its source was, although those ministering who had drawn out the water knew, the director of the feast called the bridegroom 10 and said to him: "Every other man puts out the fine wine first, and when people are intoxicated, the inferior. You have reserved the fine wine until now." 11 Jesus performed this in Cana of Galilee as [the] beginning of his signs, and he made his glory manifest; and his disciples put their faith in him.

12 After this he and his mother and his brothers went down to Ca-per-na-um,

οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ
the brothers and the disciples of him, and there

ἔμειναν οὐ πολλὰς ἡμέρας.
they remained not many days.

13 Καὶ ἔγγυς ἦν τὸ πάσχα τῶν
And near was the passover of the

Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ
Jews, and went up into Jerusalem the

Ἰησοῦς. 14 καὶ εὔρεν ἐν τῷ ἱερῷ
Jesus. And he found in the temple

τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ
the (ones) selling cattle and sheep and

περιστερὰς καὶ τοὺς κερματιστὰς καθήμενους,
doves and the coin dealers sitting.

15 καὶ ποιήσας φραγέλιον ἐκ σχοινίων
and having made whip out of ropes

πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τὰ τε
all (them) he ejected out of the temple the and

πρόβατα καὶ τοὺς βόας, καὶ τῶν
sheep and the cattle, and of the

κολλυβιστῶν ἐξέχεεν τὰ κέρματα καὶ
money changers he poured out the coins and

τὰς τραπέζας ἀνέτρεψεν, 16 καὶ
the tables he overturned, 16 and

τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν
to the (ones) the doves selling he said

Ἄρατε ταῦτα ἐντεῦθεν, μὴ
Lift you up these (things) from here, not

ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου
be you making the house of the Father of me

οἶκον ἐμπορίου. 17 Ἐμνήσθησαν οἱ
house of merchandise. Called to mind the

μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν
disciples of him that having been written it is

Ὁ ζήλος τοῦ οἴκου σου καταφάγεται
The zeal of the house of you will eat down

μέ.
me.

18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ
Answered therefore the Jews and

εἶπαν αὐτῷ Τί σημεῖον δεικνύεις
said to him What sign are you showing

ἡμῖν, ὅτι ταῦτα ποιεῖς;
to us, because these (things) you are doing?

19 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς
Answered Jesus and said to them

Λύσατε τὸν ναὸν τούτου καὶ
Loose you the divine habitation this and

ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.
in three days I shall raise up it.

but they did not stay there many days.

13 Now the passover of the Jews was near, and Jesus went up to Jerusalem.

14 And he found in the temple those selling cattle and sheep and doves and the money brokers in their seats. 15 So,

after making a whip of ropes, he drove all those with the sheep and cattle out of the temple, and he poured out the coins of the money changers

and overturned their tables. 16 And he

said to those selling the doves: "Take these things away from here! Stop making the house of my Father a house of merchandise!" 17 His

disciples called to mind that it is written: "The zeal for your house will eat me up."

18 Therefore, in answer, the Jews said to him: "What sign have you to show us, since you are doing these things?" 19 In

answer Jesus said to them: "Break down this temple, and in three days I will raise it up."

20 εἶπαν οὖν οἱ Ἰουδαῖοι Τεσσαράκοντα
Said therefore the Jews Forty
καὶ ἕξ ἔτεσιν οἰκοδομήθη ὁ ναὸς
and six to years was built the divine habitation
οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς
this, and you in three days will raise up
αὐτόν; 21 ἐκεῖνος δὲ ἔλεγεν περὶ
it? That (One) but was saying about
τοῦ ναοῦ τοῦ σώματος αὐτοῦ.
the divine habitation of the body of him.
22 Ὅτε οὖν ἠγέρθη
When therefore he was raised up
ἐκ νεκρῶν, ἐμνήσθησαν
out of dead (ones), called to mind
οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν,
the disciples of him that this (thing) he was saying,
καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ
and they believed the Scripture and to the word
ὃν εἶπεν ὁ Ἰησοῦς.

23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν
As but he was in the Jerusalem in
τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν
the passover in the festival, many believed
εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ
into the name of him, beholding of him the
σημεῖα ἃ ἐποίει· 24 αὐτὸς δὲ
signs which he was doing; he but
Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς
Jesus not was entrusting himself to them
διὰ τὸ αὐτὸν γινώσκειν πάντας
through the him to be knowing all (them)
25 καὶ ὅτι οὐ χρεῖαν εἶχεν
and because not need he was having
ἵνα τις μαρτυρήσῃ περὶ
in order that anyone should bear witness about
τοῦ ἀνθρώπου, αὐτὸς γὰρ ἐγίνωσκει τί
the man, he for was knowing what
ἦν ἐν τῷ ἀνθρώπῳ.
was in the man.

3 Ἦν δὲ ἀνθρώπος ἐκ τῶν Φαρισαίων,
Was but man out of the Pharisees,
Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν
Nicodemus name to him, ruler of the
Ἰουδαίων· 2 οὗτος ἦλθεν πρὸς αὐτόν
Jews; this (one) came toward him
νυκτὸς καὶ εἶπεν αὐτῷ Ῥαββεί, οἶδαμεν
of night and he said to him Rabbi, we have known
ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος·
that from God you have come teacher;

20 Therefore the Jews said: "This temple was built in forty-six years, and will you raise it up in three days?" 21 But he was talking about the temple of his body. 22 When, though, he was raised up from the dead, his disciples called to mind that he used to say this; and they believed the Scripture and the saying that Jesus said.

23 However, when he was in Jerusalem at the passover, at its festival, many people put their faith in his name, viewing his signs that he was performing. 24 But Jesus himself was not entrusting himself to them because of his knowing them all 25 and because he was in no need to have anyone bear witness about man, for he himself knew what was in man.

3 Now there was a man of the Pharisees, Nicodemus was his name, a ruler of the Jews. 2 This one came to him in the night and said to him: "Rabbi, we know that you as a teacher have come from God;

οὐδείς γὰρ δύναται ταῦτα τὰ σημεῖα
no one for is able these the signs

ποιεῖν ἃ σὺ ποιεῖς, ἔαν μὴ
to be doing which you are doing, if ever not

ἦ ὁ θεὸς μετ' αὐτοῦ. 3 ἀπεκρίθη
may be the God with him. Answered

Ἰησοῦς καὶ εἶπεν αὐτῷ Ἀμὴν ἀμὴν
Jesus and aid to him Amen amen

λέγω σοι, ἔαν μὴ τις
I am saying to you, If ever not anyone

γεννηθῆ ἄνωθεν, οὐ δύναται
should be generated from above, not he is able

ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.
to see the kingdom of the God.

4 λέγει πρὸς αὐτὸν ὁ Νικόδημος Πῶς
Is saying toward him the Nicodemus How

δύναται ἄνθρωπος γεννηθῆναι γέρων ὦν;
is able man to be generated old being?

μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς
Not he is able into the cavity of the mother

αὐτοῦ δευτέρον εἰσελθεῖν καὶ
of him second [time] to enter and

γεννηθῆναι; 5 ἀπεκρίθη ὁ Ἰησοῦς Ἀμὴν
to be generated? Answered the Jesus Amen

ἀμὴν λέγω σοι, ἔαν μὴ τις
amen I am saying to you, If ever not anyone

γεννηθῆ ἔξ ὕδατος καὶ πνεύματος,
should be generated out of water and spirit.

οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν
not he is able to enter into the kingdom

τοῦ θεοῦ. 6 τὸ γεγεννημένον
of the God. The (thing) having been generated

ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ
out of the flesh flesh is, and the (thing)

γεγεννημένον ἐκ τοῦ
having been generated out of the

πνεύματος πνεῦμά ἐστιν. 7 μὴ
spirit spirit is. Not

θαυμάσης ὅτι εἶπόν σοι
you should wonder because I said to you

Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.
It is necessary you to be generated from above.

8 τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ
The spirit where it is willing is blowing, and

τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ
the sound of it you are hearing, but not

οἶδας πόθεν ἔρχεται καὶ ποῦ
you have known wherefrom it is coming and where

ὑπάγει· οὕτως ἐστίν πᾶς ὁ
it is going under; thus is everyone the

for no one can perform these signs that you perform unless God is with him."

3 In answer Jesus said to him: "Most truly I say to you, Unless anyone is born again, he cannot see the kingdom of God."

4 Nicodemus said to him: "How can a man be born when he is old? He cannot enter into the womb of his mother a second time and be born, can he?"

5 Jesus answered: "Most truly I say to you, Unless anyone is born from water and spirit, he cannot enter into the kingdom of God."

6 What has been born from the flesh is flesh, and what has been born from the spirit is spirit. 7 Do not marvel because I told you, You people must

be born again. 8 The wind blows where it wants to, and you hear the sound of it, but you do not know where it comes from and where it is going. So is everyone that

γεγεννημένος ἐκ τοῦ πνεύματος.
having been generated out of the spirit.

has been born from the spirit."

9 ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ
Answered Nicodemus and he said to him

9 In answer

Πῶς δύναται ταῦτα γενέσθαι;
How is able these (things) to occur?

Nico-de'mus said to him: "How can these things come about?"

10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ

10 In answer Jesus said to him: "Are you a teacher of Israel and yet do not know these things?"

ταῦτα οὐ γινώσκεις; 11 Ἄμην

these (things) not you are knowing? Amen

ἀμην λέγω σοι ὅτι ὃ οἶδαμεν λαλοῦμεν καὶ ὃ ἑωράκαμεν

we are speaking and which we have seen μαρτυροῦμεν, καὶ τὴν μαρτυρίαν

we are bearing witness of, and the witness ἡμῶν οὐ λαμβάνετε. 12 εἰ τὰ

of us not you are receiving. If the ἐπίγεια εἶπον ὑμῖν καὶ οὐ

earthly (things) I said to you and not πιστεύετε, πῶς ἂν εἶπω ὑμῖν

you are believing, how if ever I should say to you τὰ ἐπουράνια πιστεύσετε; 13 καὶ

the heavenly (things) you will believe? And οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ

no one has ascended into the heaven if not ὁ ἐκ τοῦ οὐρανοῦ καταβάς,

the (one) out of the heaven having descended, ὁ υἱὸς τοῦ ἀνθρώπου. 14 καὶ καθὼς

the Son of the man. 14 καὶ καθὼς ὡς ἰδὲν ἄνθρωπος. 14 καὶ καθὼς

Μωϋσῆς ὑψώσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι

Moses put high up the serpent in the desolate (place), thus to be put on high up

δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, 15 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ

it is necessary the Son of the man, 15 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ

ἔχη ζωὴν αἰώνιον. 16 Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν

may have life everlasting. 16 Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν

κόσμον ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων

world as-and the Son the only-begotten he gave, in order that everyone the believing

11 Most truly I say to you, What we know we speak and what we have seen we bear witness of, but you people do not receive the witness we give.

12 If I have told you earthly things and yet you do not believe, how will you believe if I tell you heavenly things? 13 Moreover, no man has ascended into heaven but he that descended from heaven, the Son of man. 14 And just as Moses lifted up the serpent in the wilderness, so the Son of man must be lifted up, 15 that everyone believing in him may have everlasting life.

16 "For God loved the world" so much that he gave his only-begotten Son, in order that everyone exercising faith

εἰς αὐτὸν μὴ ἀπόληται ἀλλὰ ἔχη
into him not might be destroyed but may have

ζωὴν αἰώνιον. 17 οὐ γὰρ ἀπέστειλεν ὁ
life everlasting. Not for sent forth the

θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα
God the Son into the world in order that

κρίνη τὸν κόσμον, ἀλλ' ἵνα
he should judge the world, but in order that

σωθῆ ὁ κόσμος δι' αὐτοῦ.
should be saved the world through him.

18 ὁ πιστεύων εἰς αὐτὸν οὐ
The (one) believing into him not

κρίνεται. ὁ μὴ πιστεύων ἤδη
is being judged. The (one) not believing already

κέκριται, ὅτι μὴ πεπίστευκεν εἰς
has been judged, because not he has believed into

τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.
the name of the only-begotten Son of the God.

19 αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς
This but is the judgment that the light

ἔληλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ
has come into the world and loved the

ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς,
men rather the darkness than the light,

ἣν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.
was for of them wicked the works.

20 πᾶς γὰρ ὁ φαῦλα
Everyone for the (one) vile (things)

πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται
practicing is hating the light and not he is coming

πρὸς τὸ φῶς, ἵνα μὴ
toward the light, in order that not

ἐλεγχθῆ τὰ ἔργα αὐτοῦ. 21 ὁ
might be reproved the works of him; the (one)

δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ
but doing the truth is coming toward the

φῶς, ἵνα φανερωθῆ αὐτοῦ
light, in order that should be made manifest of him

τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.
the works that in God it is having been worked.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς
After these (things) came the Jesus

καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν
and the disciples of him into the Judean

γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν
earth, and there he was spending time with them

καὶ ἐβάπτιζεν. 23 ἦν δὲ καὶ ὁ
and he was baptizing. Was but also the

in him might not be destroyed but have everlasting life.

17 For God sent forth his Son into the

world,* not for him to judge the world, but

for the world to be saved through him.

18 He that exercises faith in him is not to

be judged. He that does not exercise

faith has been judged already, because he

has not exercised faith in the name of

the only-begotten Son of God.

19 Now this is the basis for judgment, that the

light has come into the world* but men

have loved the darkness rather than the

light, for their works were wicked.

20 For he that practices

vile things hates the light and does not

come to the light, in order that his works

may not be reproved.

21 But he that does what is true comes

to the light, in order that his works may

be made manifest as having been worked in

harmony with God."

22 After these things Jesus and his disciples went into

Jude'an country, and there he spent

some time with them and did baptizing.

23 But John also was

17*, 19* World (κόσμον, ko'smon), κAB; mun'dum, Vg; שׁוֹן, 'oh-lam', J17.18,22.

Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλείμ,
John baptizing in Aenon near the Salim,
ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ
because waters many was there, and

παρεγίνοντο
they were coming to be alongside

ἐβαπτίζοντο· 24 οὐπω γὰρ ἦν
they were being baptized; 24 not yet for was

βεβλημένος εἰς τὴν φυλακὴν Ἰωάννης.
having been thrown into the prison John.

25 Ἐγένετο οὖν ζήτησις ἐκ τῶν
Occurred therefore seeking out of the

μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ
disciples of John with Jew about

καθαρισμοῦ. 26 καὶ ἦλθαν πρὸς τὸν
purification. And they came toward the

Ἰωάννην καὶ εἶπαν αὐτῷ Ῥαββεί, ὃς ἦν
John and said to him Rabbi, who was

μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ
with you other side of the Jordan, to whom

σύ μεμαρτύρηκας, ἴδε οὗτος
you have borne witness, see this (one)

βαπτίζει καὶ πάντες ἔρχονται πρὸς
is baptizing and all (they) are coming toward

αὐτόν. 27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν Οὐ
him. Answered John and said Not

δύναται ἄνθρωπος λαμβάνειν οὐδὲν ἂν
is able man to be receiving nothing if ever

μὴ ἢ δεδομένον αὐτῷ ἐκ
not it may be having been given to him out of

τοῦ οὐρανοῦ. 28 αὐτοὶ ὑμεῖς μοι
the heaven. Very (ones) you to me

μαρτυρεῖτε ὅτι εἶπον ἐγὼ Οὐκ
you are bearing witness that said I Not

εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι
am I the Christ, but that

Ἰαπεσταλμένος εἰμὶ ἔμπροσθεν
Having been sent forth I am in front

ἐκείνου. 29 ὁ ἔχων τὴν νύμφην
of that (one). The (one) having the bride

νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ
bridegroom is; the but friend of the

νυμφίου, ὁ ἐστήκως καὶ ἀκούων
bridegroom, the (one) having stood and hearing

αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν
of him, to joy he is rejoicing through the voice

τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἢ
of the bridegroom. This therefore the joy the

ἐμὴ πεπλήρωται. 30 ἐκείνον
mine has been fulfilled. That (one)

baptizing in Aenon near Sa'lim, because there was a great quantity of water there, and people kept coming and being baptized; 24 for John had not yet been thrown into prison.

25 Therefore a dispute arose on the part of the disciples of John with a Jew concerning purification.

26 So they came to John and said to him: "Rabbi, the man that was with you across the Jordan, to whom you have borne witness, see, this one is

baptizing and all are going to him." 27 In answer John said: "A man cannot receive a single thing unless it has been given him from heaven. 28 You yourselves bear me

witness that I said, I am not the Christ, but, I have been sent forth in advance of that one. 29 He

that has the bride is the bridegroom. However, the friend of the bridegroom, when he stands and hears him, has a great deal of joy on account of the voice of the bridegroom.

Therefore this joy of mine has been made full. 30 That one

δεῖ
it is necessary
ἐλαττοῦσθαι.
to be decreasing.

αὐξάνειν,
to be increasing,

ἐμὲ
me
δὲ
but

must go on increasing,
but I must go on
decreasing."

31 Ὁ ἄνωθεν ἐρχόμενος ἐπάνω
The (one) from above coming up above
πάντων ἐστίν. ὁ ὢν ἐκ τῆς
all (ones) is. The (one) being out of the
γῆς ἐκ τῆς γῆς ἐστίν καὶ ἐκ τῆς γῆς
earth out of the earth is and out of the earth
λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ
he is speaking; the (one) out of the heaven

ἐρχόμενος ἐπάνω πάντων ἐστίν· 32 ὁ
coming up above all (ones) is; which
ἑώρακεν καὶ ἤκουσεν τοῦτο
he has seen and he heard this

μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ
he is bearing witness of, and the wit-ness of him

οὐδεὶς λαμβάνει. 33 ὁ λαβὼν
no one is receiving. The (one) having received

αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ
of him the witness sealed that the

θεὸς ἀληθῆς ἐστίν. 34 ὃν γὰρ ἀπέστειλεν
God true is. Whom for sent forth

ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ
the God the sayings of the God is speaking, not

γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα.
for out of measure he is giving the spirit.

35 ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα
The Father is loving the Son, and all (things)

δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. 36 ὁ
has given in the hand of him. The (one)

πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν
believing into the Son is having life

αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ
everlasting; the (one) but disobeying to the Son

οὐκ ὄψεταί ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ
not will see life, but the wrath of the God

μένει ἐπ' αὐτόν.
is remaining upon him.

4 Ὡς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν
As therefore knew the Lord that heard

οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς
the Pharisees that Jesus more disciples

ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης, —
is making and is baptizing than John, —

2 καίτοιγε Ἰησοῦς αὐτὸς οὐκ
although indeed Jesus he not

ἐβάπτιζεν ἀλλ' οἱ μαθηταὶ αὐτοῦ, —
was baptizing but the disciples of him, —

31 He that comes

from above is over
all others. He that
is from the earth is
from the earth and
speaks of things of
the earth. He that
comes from heaven
is over all others.

32 What he has seen
and heard, of this he
bears witness, but
no man is accepting
his witness. 33 He

that has accepted his
witness has put his
seal to it that God is
true. 34 For the one
whom God sent forth

speaks the sayings
of God, for he does
not give the spirit by
measure. 35 The
Father loves the Son
and has given all
things into his hand.

36 He that exercises
faith in the Son has
everlasting life: he
that disobeys the
Son will not see life,
but the wrath of God
remains upon him.

4 When, now, the
Lord became aware
that the Pharisees had
heard that Jesus was
making and baptizing
more disciples than
John— 2 although,
indeed, Jesus himself
did no baptizing but
his disciples did—

3 ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν
he let go off the Judea and he went away
πάλιν εἰς τὴν Γαλιλαίαν. 4 Ἔδει
again into the Galilee. It was necessary

δὲ αὐτὸν διέρχεσθαι διὰ τῆς
but him to be traversing through the

Σαμαρίας. 5 ἔρχεται οὖν εἰς πόλιν
Samarita. He is coming therefore into city

τῆς Σαμαρίας λεγομένην Συχάρ πλησίον τοῦ
of the Samaria being said Sychar near the

χωρίου ὃ ἔδωκεν Ἰακώβ τῷ Ἰωσήφ
piece of ground which gave Jacob to Joseph

τῷ υἱῷ αὐτοῦ. 6 ἦν δὲ ἐκεῖ πηγή
to the son of him; was but there fountain

τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς
of the Jacob. The therefore Jesus

κεκοπιακῶς ἐκ τῆς ὁδοπορίας ἐκαθέζετο
having labored out of the journey was sitting

οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡς ἕκτη.
thus upon the fountain; hour was as sixth.

7 ἔρχεται γυνὴ ἐκ τῆς Σαμαρίας
Is coming woman out of the Samaritana

ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς
to draw water. Is saying to her the Jesus

Δός μοι πεῖν. 8 οἱ γὰρ μαθηταὶ αὐτοῦ
Give to me to drink; the for disciples of him

ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα
had gone off into the city, in order that

τροφὰς ἀγοράσωσιν. 9 λέγει οὖν
foodstuffs they might buy. Is saying therefore

αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις Πῶς σὺ
to him the woman the Samaritan How you

Ἰουδαῖος ὢν παρ' ἐμοῦ πεῖν
Jew being beside of me to drink

αἰτεῖς γυναικὸς Σαμαρεῖτιδος οὔσης;
you are asking of woman Samaritan being?

οὐ γὰρ συναχρῶνται Ἰουδαῖοι
Not for are using together Jews

Σαμαρεῖταις. 10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν
to Samaritans. Answered Jesus and said

αὐτῇ Εἰ ἤδεις τὴν δωρεὰν τοῦ θεοῦ
to her If you had known the free gift of the God

καὶ τίς ἐστὶν ὁ λέγων σοὶ Δός
and who is the (one) saying to you Give

μοι πεῖν, σὺ ἂν ἦτησας αὐτὸν καὶ
to me to drink, you likely asked him and

ἔδωκεν ἂν σοὶ ὕδωρ ζῶν.
he gave likely to you water living.

3 he left Ju-de'a and departed again for Gal'i-lee.

4 But it was necessary for him

to go through Samar'i-a.

5 Accordingly he came to a city

of Samar'i-a called Sy'char* near the field

that Jacob gave to Joseph his son.

6 In fact, Jacob's fountain was there.

Now Jesus, tired out from the

journey, was sitting at the fountain just as

he was. The hour was about the sixth.*

7 A woman of Samar'i-a came to draw water.

Jesus said to her: "Give me a drink."

8 (For his disciples had gone off

into the city to buy foodstuffs.)

9 Therefore the Samar'i-tan woman said to him:

"How is it that you, despite being a Jew,

ask me for a drink, when I am a Samar'i-

-itan woman?" (For Jews have no dealings

with Samar'i-tans.)

10 In answer Jesus said to her: "If you

had known the free gift of God and

who it is that says to you, 'Give me a

drink,' you would have asked him, and

he would have given you living water."

5* Sy'chem, Sy^s. See Acts 7:16 footnote. 6* That is, about 12 noon.

11 λέγει αὐτῷ Κύριε, οὐτε
 She is saying to him Lord, not and
 ἄντημα ἔχεις καὶ τὸ φρέαρ
 means of drawing you are having and the well
 ἐστὶν βαθύ· πόθεν οὖν ἔχεις
 is deep; wherefrom therefore you are having
 τὸ ὕδωρ τὸ ζῶν; 12 μὴ σὺ μείζων
 the water the living? Not you greater
 εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν
 are of the father of us Jacob, who gave
 ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ αὐτοῦ
 to us the well and he out of it
 ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ
 drank also the sons of him and the
 θρέμματα αὐτοῦ; 13 ἀπεκρίθη Ἰησοῦς
 nourished ones of him? Answered Jesus
 καὶ εἶπεν αὐτῇ Πᾶς ὁ πίνων ἐκ
 and said to her Everyone the drinking out of
 τοῦ ὕδατος τούτου διψήσει πάλιν·
 the water this will get thirsty again;
 14 ὃς δ' ἂν πίη ἐκ τοῦ
 who but likely should drink out of the
 ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ
 water of which I shall give to him, not not
 διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ
 will get thirsty into the age, but the water
 ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ
 which I shall give to him will become in him
 πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.
 fountain of water bubbling up into life everlasting.
 15 λέγει πρὸς αὐτὸν ἡ γυνὴ Κύριε,
 Is saying toward him the woman Lord,
 δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ
 give to me this the water, in order that not
 διψῶ μηδὲ διέρχωμαι
 I may get thirsty not-but I may come through
 ἐνθάδε ἀντλεῖν.
 here to be drawing.
 16 λέγει αὐτῇ Ὑπαγε
 He is saying to her Be going under
 φώνησόν σου τὸν ἄνδρα
 sound to of you the male person
 καὶ ἔλθε ἐνθάδε. 17 ἀπεκρίθη ἡ γυνὴ
 and come here. Answered the woman
 καὶ εἶπεν αὐτῷ Οὐκ ἔχω ἄνδρα.
 and said to him Not I am having male person.
 λέγει αὐτῇ ὁ Ἰησοῦς Καλῶς εἶπες ὅτι
 Is saying to her the Jesus Finely you said that
 Ἄνδρα οὐκ ἔχω· 18 πέντε γὰρ
 Male person not I am having; five for

11 She said to him:
 "Sir, you have not
 even a bucket for
 drawing water, and
 the well is deep. From
 what source, therefore,
 do you have this
 living water? 12 You
 are not greater than
 our forefather Jacob,
 who gave us the well
 and who himself
 together with his sons
 and his cattle drank
 out of it, are you?"
 13 In answer Jesus
 said to her: "Everyone
 drinking from this
 water will get thirsty
 again. 14 Whoever
 drinks from the water
 that I will give him
 will never get thirsty
 at all, but the water
 that I will give him
 will become in him
 a fountain of water
 bubbling up to impart
 everlasting life."
 15 The woman said
 to him: "Sir, give me
 this water, so that
 I may neither thirst
 nor keep coming over
 to this place to draw
 water."
 16 He said to
 her: "Go, call your
 husband and come to
 this place." 17 In
 answer the woman
 said: "I do not have
 a husband." Jesus
 said to her: "You said
 well, 'A husband I do
 not have.' 18 For

ἄνδρας ἔσχες, καὶ νῦν ὅν
 male persons you had, and now whom
 you are having not is of you male person;
 τοῦτο ἀληθὲς εἶρηκας. 19 λέγει
 this (thing) true you have said. Is saying
 αὐτῷ ἡ γυνὴ Κύριε, θεωρῶ ὅτι
 to him the woman Lord, I am beholding that
 προφήτης εἶ σύ. 20 οἱ πατέρες ἡμῶν ἐν
 prophet are you. The fathers of us in
 τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ἡμεῖς
 the mountain this worshiped; and you
 λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ
 are saying that in Jerusalem is the
 τόπος ὅπου προσκυνεῖν δεῖ.
 place where to be worshiping it is necessary.
 21 λέγει αὐτῇ ὁ Ἰησοῦς Πιστενέ
 Is saying to her the Jesus Be believing
 μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε
 to me, woman, that is coming hour when neither
 ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις
 in the mountain this nor in Jerusalem
 προσκυνήσετε τῷ πατρί. 22 ἡμεῖς
 you will worship to the Father. You
 προσκυνεῖτε ὃ οὐκ οἶδατε, ἡμεῖς
 are worshiping which not you have known, we
 προσκυνοῦμεν ὃ οἶδαμεν, ὅτι ἡ
 are worshiping which we have known, because the
 σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν· 23 ἀλλὰ
 salvation out of the Jews is; but
 ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ
 is coming hour and now is, when the
 ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ
 true worshipers will worship to the
 πατρί ἐν πνεύματι καὶ ἀληθείᾳ, καὶ γὰρ ὁ
 Father in spirit and to truth, and for the
 πατὴρ τοιοῦτους ζητεῖ τοὺς
 Father such (ones) is seeking the (ones)
 προσκυνῶντας αὐτόν· 24 πνεῦμα ὁ θεός,
 worshipping him; spirit the God,
 καὶ τοὺς προσκυνοῦντας αὐτόν ἐν
 and the (ones) worshipping him in
 πνεύματι καὶ ἀληθείᾳ δεῖ
 spirit and to truth it is necessary
 προσκυνεῖν. 25 λέγει αὐτῷ ἡ γυνὴ
 to be worshiping. Is saying to him the woman
 Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ
 I have known that Messiah is coming, the (one)
 λεγόμενος Χριστός· ὅταν ἔλθῃ
 being said Christ; whenever should come

you have had five husbands, and the [man] you now have is not your husband. This you have said truthfully." 19 The woman said to him: "Sir, I perceive you are a prophet. 20 Our forefathers worshiped in this mountain; but you people say that in Jerusalem is the place where persons ought to worship." 21 Jesus said to her: "Believe me, woman, The hour is coming when neither in this mountain nor in Jerusalem will you people worship the Father. 22 You worship what you do not know; we worship what we know, because salvation originates with the Jews. 23 Nevertheless, the hour is coming, and it is now, when the true worshipers will worship the Father with spirit and truth, for, indeed, the Father is looking for suchlike ones to worship him. 24 God is a Spirit, and those worshipping him must worship with spirit and truth." 25 The woman said to him: "I know that Messiah is coming, who is called Christ. Whenever that one arrives,

ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα.
that (one), he will announce up to us all (things).

26 λέγει αὐτῇ ὁ Ἰησοῦς Ἐγὼ εἰμι,
Is saying to her the Jesus I am,

ὁ λαλῶν σοι.
the (one) speaking to you.

27 Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ
And upon this [time] came the disciples

αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ
of him, and they were wondering because with

γυναικὸς ἐλάλει· οὐδεὶς μὲντοι εἶπεν
woman he was speaking; no one of course said

Τί ζητεῖς; ἢ τί λαλεῖς
What are you seeking? or Why are you speaking

μετ' αὐτῆς; 28 ἀφῆκεν οὖν τὴν
with her? Let go off therefore the

ὕδριαν αὐτῆς ἢ γυνῆ καὶ ἀπῆλθεν εἰς
waterjar of her the woman and went away into

τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις
the city and is saying to the men

29 Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέ μοι
Hither see you man who said to me

πάντα ἃ ἐποίησα· μήτι οὗτός
all (things) which I did; not what this

ἐστὶν ὁ Χριστός; 30 ἐξῆλθον ἐκ
is the Christ? They came forth out of

τῆς πόλεως καὶ ἦρχοντο πρὸς αὐτόν.
the city and they were coming toward him.

31 Ἐν τῷ μεταξύ ἠρώτων αὐτόν
In the between were requesting him

οἱ μαθηταὶ λέγοντες Ῥαββεί, φάγε.
the disciples saying Rabbi, eat.

32 ὁ δὲ εἶπεν αὐτοῖς Ἐγὼ βρῶσιν
The (one) but said to them I food

ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.
am having to eat which you not have know.

33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς
Were saying therefore the disciples toward

ἀλλήλους Μὴ τις ἤνεγκεν αὐτῷ φαγεῖν;
one another Not anyone brought to him to eat?

34 λέγει αὐτοῖς ὁ Ἰησοῦς Ἐμὸν βρῶμά
Is saying to them the Jesus My food

ἐστὶν ἵνα ποιήσω τὸ θέλημα
is in order that I should do the will

τοῦ πέμψαντός με καὶ τελειώσω
of the (one) having sent me and I should finish

αὐτοῦ τὸ ἔργον. 35 οὐχ ὑμεῖς λέγετε
of him the work. Not you are saying

ὅτι ἔτι τετράμησός ἐστιν καὶ ὁ θερισμός
that Yet four months it is and the harvest

he will declare all things to us openly."

26 Jesus said to her: "I who am speaking to you am he."

27 Now at this point his disciples arrived, and they began to wonder because he was speaking with a woman. Of course, no one said: "What are you looking for?" or, "Why do you talk with her?" 28 The woman, therefore, left her water jar and went off into the city and told the men: 29 "Come here, see a man that told me all the things I did. This is not perhaps the Christ, is it?" 30 They went out of the city and began coming to him.

31 Meanwhile the disciples were urging him, saying: "Rabbi, eat." 32 But he said to them: "I have food to eat of which you do not know." 33 Therefore the disciples began saying to one another: "No one has brought him anything to eat, has he?" 34 Jesus said to them: "My food is for me to do the will of him that sent me and to finish his work. 35 Do you not say that there are yet four months before the harvest

έρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε
 is coming? Look! I am saying to you, lift you up
 τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσαθε τὰς
 the eyes of you and view you the
 χώρας ὅτι λευκαὶ εἰσὶν πρὸς θερισμόν·
 fields that white they are toward harvest;
 ἤδη 36 ὁ θερίζων μισθὸν
 already the (one) harvesting reward
 λαμβάνει καὶ συνάγει καρπὸν εἰς
 is receiving and is leading together fruit into
 ζωὴν αἰώνιον, ἵνα ὁ σπείρων
 life everlasting, in order that the (one) sowing
 ὁμοῦ χαίρῃ καὶ ὁ θερίζων.
 together may rejoice also the (one) harvesting.
 37 ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν
 In for this (thing) the word is
 ἀληθινὸς ὅτι ἄλλος ἐστὶν ὁ σπείρων
 true that another is the (one) sowing
 καὶ ἄλλος ὁ θερίζων· 38 ἐγὼ
 and another the (one) harvesting; I
 ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς
 sent off you to be harvesting which not you
 κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς
 have labored; others have labored, and you
 εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.
 into the labor of them you have entered.

39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ
 Out of but of the city that many
 ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν
 believed into him of the Samaritans
 διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης
 through the word of the woman bearing witness
 ὅτι εἶπέν μοι πάντα ἃ ἐποίησα.
 that He said to me all (things) which I did.
 40 ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ
 As therefore came toward him the
 Σαμαρεῖται, ἠρώτων αὐτὸν μένειν
 Samaritans, were requesting him to remain
 παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.
 beside them; and he remained there two days.
 41 καὶ πολλῶ πλείους ἐπίστευσαν διὰ
 And to much more (ones) believed through
 τὸν λόγον αὐτοῦ, 42 τῇ τε γυναικὶ
 the word of him, to the and woman
 ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν
 they were saying that Not yet through the your
 λαλίαν πιστεύομεν· αὐτοὶ γὰρ
 speech we are believing; they very for
 ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός
 we have heard, and we have known that this (one)

comes? Look! I say to you: Lift up your eyes and view the fields, that they are white for harvesting. Already 36 the reaper is receiving wages and gathering fruit for everlasting life, so that the sower and the reaper may rejoice together. 37 In this respect, indeed, the saying is true, One is the sower and another the reaper. 38 I dispatched you to reap what you have spent no labor on. Others have labored, and you have entered into the benefit of their labor."

39 Now many of the Samaritans out of that city put faith in him on account of the word of the woman who said in witness: "He told me all the things I did." 40 Therefore when the Samaritans came to him, they began asking him to stay with them; and he stayed there two days. 41 Consequently many more believed on account of what he said, 42 and they began to say to the woman: "We do not believe any longer on account of your talk; for we have heard for ourselves and we know that this man

ἐστὶν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.
is truly the savior of the world.

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν
After but the two days he went out

ἐκεῖθεν εἰς τὴν Γαλιλαίαν· 44 αὐτὸς γὰρ
from there into the Galilee; he for

Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ
Jesus bore witness that prophet in the

ἰδίᾳ πατρὶδι τιμὴν οὐκ ἔχει. 45 ὅτε
own father (place) honor not is having. When

οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο
therefore he came into the Galilee, received

αὐτὸν οἱ Γαλιλαῖοι, ὅτι ἔωρακότες
him the Galileans, all (things) having seen

ὅσα ἐποίησεν ἐν Ἱεροσολύμοις
as many (things) as he did in Jerusalem

ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν
in the festival, and they for came into the

ἑορτήν.
festival.

46 Ἦλθεν οὖν πάλιν εἰς τὴν Κανά
He came therefore again into the Cana

τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ
of the Galilee, where he made the water

οἴνου. Καὶ ἦν τις βασιλικὸς οὗ ὁ
wine. And was some royal [man] of whom the

υἱὸς ἦσθένει ἐν Καφαρναούμ· 47 οὗτος
son was sick in Capernaum; this (one)

ἀκούσας ὅτι Ἰησοῦς ἤκει ἐκ
having heard that Jesus is arriving out of

τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν
the Judea into the Galilee went off

πρὸς αὐτὸν καὶ ἠρώτα ἵνα
toward him and was requesting in order that

καταβῇ καὶ ἰάσῃται αὐτοῦ
he should come down and he should heal of him

τὸν υἱόν, ἤμελλεν γὰρ ἀποθνήσκειν.
the son, he was about for to be dying.

48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν
Said therefore the Jesus toward him

Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε,
If ever not signs and portents you should see,

οὐ μὴ πιστεύσητε. 49 λέγει πρὸς
not not you would believe. Is saying toward

αὐτὸν ὁ βασιλικὸς Κύριε, κατάβηθι πρὶν
him the royal [man] Lord, come down before

ἀποθανεῖν τὸ παιδίον μου. 50 λέγει
to die the little boy of me. Issaying

αὐτῷ ὁ Ἰησοῦς Πορεύου· ὁ υἱὸς σου
to him the Jesus Be going; the son of you

is for a certainty the savior of the world."

43 After the two days he left there for Gal'ilee. 44 Jesus himself, however, bore witness that in his own homeland a prophet has no honor. 45 When, therefore, he arrived in Gal'ilee, the Gal'ileans received him, because they had seen all the things he did in Jerusalem at the festival, for they also had gone to the festival.

46 Accordingly he came again to Ca'na of Gal'ilee, where he had turned the water into wine. Now there was a certain attendant of the king whose son was sick in Ca-per-na-um. 47 When this man heard that Jesus had come out of Jude'a into Gal'ilee, he went off to him and began asking him to come down and heal his son, for he was at the point of dying. 48 However, Jesus said to him: "Unless you people see signs and wonders, you will by no means believe." 49 The attendant of the king said to him: "Lord, come down before my young child dies." 50 Jesus said to him: "Go your way; your son

ζῆ. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ
 is living. Believed the man to the word
 ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο.
 which said to him the Jesus and he was going.

51 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ
 Already but of him going down the
 δούλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι
 slaves of him met him saying that
 ὁ παῖς αὐτοῦ ζῆ. 52 ἐπύθετο οὖν
 the boy of him is living. He inquired therefore

τὴν ὥραν παρ' αὐτῶν ἐν ἣ κομψότερον
 the hour beside of them in which more trim
 ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι Ἐχθὲς
 he had; they said therefore to him that Yesterday
 ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός.
 hour seventh let go off him the fever.

53 ἔγνω οὖν ὁ πατὴρ ὅτι ἐκείνη τῇ
 Knew therefore the father that to that the

ὥρᾳ ἐν ἣ εἶπεν αὐτῷ ὁ Ἰησοῦς Ὁ
 hour in which said to him the Jesus The
 υἱὸς σου ζῆ, καὶ ἐπίστευσεν αὐτὸς καὶ
 son of you is living, and he believed he and
 ἡ οἰκία αὐτοῦ ὅλη. 54 Τοῦτο δὲ πάλιν
 the household of him whole. This but again

δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς
 second sign did the Jesus

ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν
 having come out of the Judea into the

Γαλιλαίαν.
 Galilee,

5 Μετὰ ταῦτα ἦν ἑορτὴ τῶν
 After these (things) was festival of the

Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς
 Jews, and went up Jesus into

Ἱεροσόλυμα. 2 Ἔστιν δὲ ἐν τοῖς
 Jerusalem. Is but in the

Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα
 Jerusalem upon the sheep [ga e] pool

ἣ ἐπιλεγομένη Ἑβραϊστί Βηθζαθά, πέντε
 the beingsaid upon in Hebrew Bethzatha, five

στοὰς ἔχουσα· 3 ἐν ταύταις κατέκειτο
 colonnades having; in these was lying down

πλῆθος τῶν ἀσθενούντων,
 multitude of the (ones) being sick,

τυφλῶν, χωλῶν, ξηρῶν.
 of blind (ones), of lame (ones), of withered (ones).

5 ἦν δὲ τις ἄνθρωπος ἐκεῖ τριάκοντα
 Was but some man there thity

lives." The man believed the word that Jesus spoke to him and went his way. 51 But already while he was on his way down his slaves met him to say that his boy was living.

52 Therefore he began to inquire of them the hour in which he got better in health. Accordingly they said to him: "Yesterday at the seventh hour the fever left him."

53 Therefore the father knew it was in the very hour that Jesus said to him: "Your son lives." And he and his whole household believed. 54 Again this was the second sign Jesus performed when he came out of Jude'a into Gal'ilee.

5 After these things there was a festival of the Jews, and Jesus went up to Jerusalem.

2 Now in Jerusalem at the sheepgate

there is a pool designated in Hebrew Beth-za'tha, with five colonnades. 3 In

these a multitude of the sick, blind, lame and those with withered members, was lying down. 4 —

5 But a certain man was there who

καὶ ὀκτῶ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ·
and eight years having in the sickness of him;

6 τοῦτον ἰδὼν ὁ Ἰησοῦς
this (one) having seen the Jesus
κατακείμενον, καὶ γνοὺς ὅτι πολὺν
lying down, and having known that much
ἤδη χρόνον ἔχει, λέγει αὐτῷ
already time he is having, he is saying to him

Θέλεις ὑγιῆς γενέσθαι;
Are you willing sound in health to become?

7 ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν
Answered to him the being infirm (one)

Κύριε, ἀνθρώπων οὐκ ἔχω ἵνα
Lord, man not I am having in order that
ὅταν ταραχθῆ τὸ ὕδωρ
whenever should be disturbed the water

βάλη με εἰς τὴν κολυμβήθραν· ἐν
should thrust me into the pool; in
ᾧ δὲ ἔρχομαι ἐγὼ ἄλλος πρὸ
which [time] but am coming I another before

ἐμοῦ καταβαίνει. 8 λέγει αὐτῷ ὁ
me is stepping down. Is saying to him the

Ἰησοῦς Ἔγειρε ἄρον τὸν κράββατὸν
Jesus Be rising up lift up the cot
σου καὶ περιπάτει. 9 καὶ εὐθέως
of you and be walking about. And immediately

ἐγένετο ὑγιῆς ὁ ἄνθρωπος, καὶ
became sound in health the man, and
ἦρε τὸν κράββατον αὐτοῦ καὶ
lifted up the cot of him and

περιπάτει.
was walking about.

Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.
Was but sabbath in that the day.

10 ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ
Were saying therefore the Jews to the (one)
θεραπευμένῳ Σάββατον ἐστίν, καὶ οὐκ
having been cured Sabbath it is, and not

ἔξεστίν σοι ἄραι τὸν κράββατον.
It is lawful to you to lift up the cot.

11 ὃς δὲ ἀπεκρίθη αὐτοῖς Ὁ
Who but answered to them The (one)

ποιήσας με ὑγιῆ ἐκείνός μοι
having made me sound in health that (one) to me
εἶπεν Ἄρον τὸν κράββατὸν σου καὶ
said Lift up the cot of you and

περιπάτει. 12 ἠρώτησαν αὐτὸν τίς
be walking about. They questioned him Who
ἐστὶν ὁ ἄνθρωπος ὁ εἰπὼν σοι
is the man the (one) having said to you

had been in his sick-
ness for thirty-eight
years. 6 Seeing this
man lying down, and
being aware that he
had already been
[sick] a long time,
Jesus said to him: "Do
you want to become
sound in health?"

7 The sick man
answered him: "Sir, I
do not have a man to
put me into the pool
when the water is
disturbed; but while
I am coming another
steps down ahead of
me." 8 Jesus said to
him: "Get up, pick up
your cot and walk."
9 With that the man
immediately became
sound in health, and
he picked up his cot
and began to walk.

Now on that day
it was a sabbath.
10 Therefore the
Jews began to say
to the cured man:
"It is Sabbath, and
it is not lawful for
you to carry the cot."
11 But he answered
them: "The very one
that made me sound
in health said to me,
'Pick up your cot and
walk.'" 12 They
asked him: "Who is
the man that told you,

Ἄρον καὶ περιπάτει; 13 ὁ δὲ δὲ
Lift up and be walking about? The (one) but
ἰαθεὶς οὐκ ᾔδει τίς ἐστίν,
having been healed not had known who it is,
ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν
the for Jesus inclined out of crowd being in
τῷ τόπῳ.
the place.

14 Μετὰ ταῦτα εὐρίσκει
After these (things) is finding
αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν
him the Jesus in the temple and said
αὐτῷ Ἴδε ὑγίης γέγονας
to him See sound in health you have become
μηκέτι ἀμάρτανε, ἵνα μὴ χειρόν
not yet be sinning, in order that not worse
σοί τι γένηται. 15 ἀπῆλθεν
to you something should happen. Went away

ὁ ἄνθρωπος καὶ εἶπεν τοῖς Ἰουδαίοις ὅτι
the man and said to the Jews that
Ἰησοῦς ἐστίν ὁ ποιήσας αὐτὸν
Jesus is the (one) having made him
ὑγιῆ. 16 καὶ διὰ τοῦτο
sound in health. And through this
ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν
were persecuting the Jews the Jesus
ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.
because these (things) he was doing in sabbath.

17 ὁ δὲ ἀπεκρίνατο αὐτοῖς Ὁ
The (one) but answered to them The
πατὴρ μου ἕως ἄρτι ἐργάζεται, καὶ γὼ
Father of me until right now is working, and I
ἐργάζομαι. 18 διὰ τοῦτο οὖν
am working. Through this therefore
μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι
rather were seeking him the Jews
ἀποκτεῖναι ὅτι οὐ μόνον ἔλυε τὸ
to kill because not only was loosing the
σαββάτον ἀλλὰ καὶ πατέρα ἴδιον
sabbath but also Father own
ἔλεγε τὸν θεόν, ἴσον ἑαυτὸν ποιῶν
he was saying the God, equal himself making
τῷ θεῷ.
to the God.

19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ
Answered therefore the Jesus and
ἔλεγεν αὐτοῖς Ἀμήν ἀμήν λέγω
was saying to them Amen amen I am saying
ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ'
you, not is able the Son to be doing from

'Pick it up and walk?'"
13 But the healed
man did not know
who he was, for Jesus
had turned aside,
there being a crowd in
the place.

14 After these
things Jesus found
him in the temple and
said to him: "See, you
have become sound
in health. Do not sin
anymore, in order
that something worse
does not happen to
you." 15 The man
went away and told
the Jews it was Jesus
that made him sound
in health. 16 So
on this account the
Jews went persecuting
Jesus, because he was
doing these things
during Sabbath.

17 But he answered
them: "My Father
has kept working
until now, and I keep
working." 18 On this
account, indeed, the
Jews began seeking
all the more to kill
him, because not only
was he breaking the
Sabbath but he was
also calling God his
own Father, making
himself equal to God.

19 Therefore, in
answer, Jesus went
on to say to them:
"Most truly I say to
you, The Son cannot
do a single thing of

ἑαυτοῦ οὐδέν ἂν μὴ τι
himself nothing [if] ever not something

βλέπη τὸν πατέρα ποιοῦντα ἃ
he may see the Father doing; what (things)

γάρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ
for likely that (one) may do, these (things) also

ὁ υἱὸς ὁμοίως ποιεῖ. 20 ὁ γὰρ πατὴρ
the Son likewise is doing. The for Father

φιλεῖ τὸν υἱὸν καὶ πάντα
is having affection for the Son and all (things)

δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ
he is showing to him which he is doing, and

μείζονα τούτων δεῖξει αὐτῷ ἔργα,
greater of these he will show to him works,

ἵνα ὑμεῖς θαυμάζητε. 21 ὥσπερ
in order that you may wonder. As-even

γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ
for the Father is raising up the dead (ones) and

ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς
is making alive, thus also the Son which (ones)

θέλει ζωοποιεῖ. 22 οὐδὲ γὰρ
he is willing he is making alive. Neither for

ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν
the Father is judging anyone, but the

κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ,
judgment all he has given to the Son,

23 ἵνα πάντες τιμῶσι τὸν υἱὸν
in order that all they may honor the Son

καθὼς τιμῶσι τὸν πατέρα.
according as they are honoring the Father.

ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ
The (one) not honoring the Son not is honoring

τὸν πατέρα τὸν πέμψαντα αὐτόν. 24 Ἀμήν
the Father the (one) having sent him. Amen

ἀμήν λέγω ὑμῖν ὅτι ὁ τὸν λόγον
amen I am saying to you that the (one) the word

μου ἀκούων καὶ πιστεύων τῷ
of me hearing and believing to the (one)

πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ
having sent me is having life everlasting, and

εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ
into judgment not he is coming but

μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.
he has gone over out of the death into the life.

25 ἀμήν ἀμήν λέγω ὑμῖν ὅτι
Amen amen I am saying to you that

ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε οἱ
is coming hour and now it is when the

νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ
dead (ones) will hear of the voice of the

his own initiative, but only what he beholds the Father doing.

For whatever things that One does, these things the Son also does in like manner.

20 For the Father has affection for the Son and shows him all the things he himself does, and he will show him works greater than these, in order that you may marvel.

21 For just as the Father raises the dead up and makes them alive, so the Son also makes those alive whom he wants to.

22 For the Father judges no one at all, but he has committed all the judging to the Son, 23 In order that all may honor the Son just as they honor the Father. He that does not honor the Son does not honor the Father who sent him.

24 Most truly I say to you, He that hears my word and believes him that sent me has everlasting life, and he does not come into judgment but has passed over from death to life.

25 "Most truly I say to you, The hour is coming, and it is now, when the dead will hear the voice of the

υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες
 Son of the God and the (ones) having heard
 ζήσουσιν. 26 ὡςπερ γὰρ ὁ πατὴρ ἔχει
 will live. As-even, for the Father is having
 ζῶν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν
 life in himself, thus also to the Son he gave
 ζῶν ἔχειν ἐν ἑαυτῷ· 27 καὶ ἐξουσίαν
 life to be having in himself; and authority
 ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι
 he gave to him judgment to be doing, because
 υἱὸς ἀνθρώπου ἐστίν. 28 μὴ
 Son of man he is. 28 Not

θαυμάζετε τούτο, ὅτι ἔρχεται
 be you wondering at this, because is coming
 ὥρα ἐν ἣ ἅπαντες οἱ ἐν τοῖς
 hour in which all the (ones) in the
 μνημείοις ἀκούσουσιν τῆς φωνῆς
 memorial tombs will hear of the voice
 αὐτοῦ 29 καὶ ἐκπορεύονται οἱ τὰ
 of him and will come out the (ones) the
 ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν
 good (things) having done into resurrection
 ζωῆς, οἱ τὰ φαῦλα
 of life, the (ones) the vile (things)
 πράξαντες εἰς ἀνάστασιν κρίσεως.
 having practiced into resurrection of judgment.

30 Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἑμαυτοῦ
 Not am able I to be doing from myself
 οὐδὲν καθὼς ἀκούω κρίνω,
 nothing; according as I am hearing I am judging,
 καὶ ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν,
 and the judgment the mine righteous it is,
 ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν
 because not I am seeking the will the mine
 ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.
 but the will of the (one) having sent me.

31 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ,
 If ever I may witness about myself,
 ἡ μαρτυρία μου οὐκ ἐστὶν ἀληθής·
 the witness of me not is true;

32 ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ
 another is the (one) witnessing about
 ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστὶν ἡ
 me, and I have known that true is the
 μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.
 witness which he is witnessing about me.

33 Ὑμεῖς ἀπεστάλακτε πρὸς Ἰωάννην, καὶ
 You have sent forth toward John, and
 μεμαρτύρηκε τῇ ἀληθείᾳ· 34 ἐγὼ
 he has borne witness to the truth; I

Son of God and those who have given heed will live. 26 For just as the Father has life in himself, so he has granted also to the Son to have life in himself. 27 And he has given him authority to do judging, because Son of man he is. 28 Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice 29 and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment. 30 I cannot do a single thing of my own initiative; just as I hear, I judge; and the judgment that I render is righteous, because I seek, not my own will, but the will of him that sent me.

31 "If I alone bear witness about myself, my witness is not true. 32 There is another that bears witness about me, and I know that the witness which he bears about me is true. 33 You have dispatched men to John, and he has borne witness to the truth. 34 However, I

δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν
but not beside of man the witness

λαμβάνω, ἀλλὰ ταῦτα λέγω
am receiving, but these (things) I am saying

ἵνα ὑμεῖς σωθῆτε.
in order that you might be saved.

35 ἐκεῖνος ἦν ὁ λύχνος ὁ καίόμενος
That (one) was the lamp the burning

καὶ φαίνων, ὑμεῖς δὲ ἠβελήσατε ἀγαλλιασθῆναι
and shining, you but willed to exult

πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ· 36 ἐγὼ
toward hour in the light of him; 36 I

δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ
but am having the witness greater of the

Ἰωάννου, τὰ γὰρ ἔργα ἃ δέδωκέν μοι
John, the for works which has given to me

ὁ πατήρ ἵνα τελειώσω αὐτά,
the Father in order that I might finish them,

αὐτὰ τὰ ἔργα ἃ ποιῶ, μαρτυρεῖ
they the works which I am doing, is witness

περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν,
about me that the Father me has sent forth,

37 καὶ ὁ πέμψας με πατήρ ἐκεῖνος
and the having sent me Father that (one)

μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνὴν
has borne witness about me. Neither voice

αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος
of him at any time you have heard nor figure

αὐτοῦ ἑώρακατε, 38 καὶ τὸν λόγον αὐτοῦ
of him you have seen, and the word of him

οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι
not you are having in you remaining, because

ὃν ἀπέστειλεν ἐκεῖνος τούτῳ ὑμεῖς
whom sent forth that (one) to this (one) you

οὐ πιστεύετε.
not are believing.

39 ἐραυνάτε τὰς γραφάς,
You are searching the Scriptures,

ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς
because you are thinking in them

ζῶν ἀιώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν
life everlasting to be having; and those are

αἱ μαρτυροῦσαι περὶ ἐμοῦ· 40 καὶ
the (ones) bearing witness about me; 40 and

οὐ θέλετε ἐλθεῖν πρὸς με ἵνα
not you are willing to come toward me in order that

ζῶν ἔχητε. 41 Δόξαν παρὰ ἀνθρώπων
life you may have. 41 Glory beside of men

οὐ λαμβάνω, 42 ἀλλὰ ἔγνωκα ὑμᾶς
not I am receiving, but I have known you

do not accept the witness from man, but I say these things that you may be saved. 35 That man was a burning and shining lamp, and you for a short time were willing to rejoice greatly in his light. 36 But I have the witness greater than that of John, for the very works that my Father assigned me to accomplish, the works themselves that I am doing, bear witness about me that the Father dispatched me. 37 Also, the Father who sent me has himself borne witness about me. You have neither heard his voice at any time nor seen his figure; 38 and you do not have his word remaining in you, because the very one whom he dispatched you do not believe.

39 "You are searching the Scriptures, because you think that by means of them you will have everlasting life; and these are the very ones that bear witness about me. 40 And yet you do not want to come to me that you may have life. 41 I do not accept glory from men, 42 but I well know that you

ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε
that the love of the God not you are having
ἐν ἑαυτοῖς. 43 ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι
in selves. I have come in the name

τοῦ πατρός μου καὶ οὐ λαμβάνετε
of the Father of me and not you are receiving
με· ἐάν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι
me; if ever another should come in the name

τῷ ἰδίῳ, ἐκεῖνον λήψεσθε. 44 πῶς
to the own, that (one) you will receive. How
δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρ'
are able you to believe, glory beside

ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν
of one another receiving, and the glory
τὴν παρὰ τοῦ μόνου θεοῦ οὐ
the (one) beside of the only God not

ζητεῖτε; 45 μὴ δοκεῖτε ὅτι ἐγὼ
you are seeking? Not be thinking you that I
κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν
shall accuse you toward the Father; is

ὁ κατηγορῶν ὑμῶν Μωσῆς, εἰς
the (one) accusing you Moses, into
ὃν ὑμεῖς ἠλπικατε. 46 εἰ γὰρ
whom you have hoped. If for

ἐπιστεύετε Μωσῆϊ, ἐπιστεύετε
you were believing to Moses, you were believing
ἂν ἐμοί, περὶ γὰρ ἐμοῦ ἐκεῖνος
likely to me, about for of me that (one)

ἔγραψεν. 47 εἰ δὲ τοῖς ἐκείνου
wrote. If but to the of that (one)
γράμμασιν οὐ πιστεύετε, πῶς τοῖς
writings not you are believing, how to the

ἐμοῖς ῥήμασιν πιστεύσετε;
my sayings you will believe?
6 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς
After these (things) went off the Jesus

πέραν τῆς θαλάσσης τῆς Γαλιλαίας
other side of the sea of the Galilee
τῆς Τιβεριάδος. 2 ἠκολούθει δὲ αὐτῷ
of the Tiberias. Was following but to him

ὄχλος πολὺς, ὅτι ἐθεώρουν τὰ
crowd much, because they were viewing the
σημεῖα ἃ ἐποίει ἐπὶ τῶν
signs which he was doing upon the (ones)

ἀσθενούντων. 3 ἀνῆλθεν δὲ εἰς τὸ ὄρος
being sick. Went up but into the mountain
Ἰησοῦς, καὶ ἐκεῖ ἐκθῆτο μετὰ τῶν
Jesus, and there was sitting with the

μαθητῶν αὐτοῦ. 4 ἦν δὲ ἐγγὺς τὸ πάσχα,
disciples of him. Was but near the passover,
6 After these things Jesus departed
across the sea of Galilee, or Tiberias.
2 But a great crowd kept following him,
because they were beholding the signs he
was performing upon those who were ill.
3 So Jesus went up into a mountain, and
there he was sitting with his disciples.
4 Now the passover,

do not have the love of God in you. 43 I
have come in the name of my Father,
but you do not receive me; if someone else
arrived in his own name, you would
receive that one.

44 How can you believe, when you are
accepting glory from one another and you
are not seeking the glory that is from the
only God? 45 Do not think that I will
accuse you to the Father; there is one
that accuses you, Moses, in whom you
have put your hope.

46 In fact, if you believed Moses you
would believe me, for that one wrote about
me. 47 But if you do not believe the
writings of that one, how will you believe
my sayings?

6 After these things Jesus departed

across the sea of Galilee, or Tiberias.
2 But a great crowd kept following him,
because they were beholding the signs he
was performing upon those who were ill.

3 So Jesus went up into a mountain, and
there he was sitting with his disciples.
4 Now the passover,

ἡ ἑορτὴ τῶν Ἰουδαίων. 5 ἔπαρας
the festival of the Jews. Having lifted up

οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ
therefore the eyes the Jesus and

θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται
having viewed that much crowd is coming

πρὸς αὐτὸν λέγει πρὸς Φίλιππον
toward him he is saying toward Philip

Πόθεν ἀγοράσωμεν ἄρτους ἵνα
Wherefrom might we buy loaves in order that

φάγωσιν οὗτοι; 6 τοῦτο δὲ ἔλεγεν
might eat the e? This but he was saying

πειράζων αὐτόν, αὐτὸς γὰρ ᾔδει τί
testing him, he for had known what

ἔμελλεν εἶναι ποιεῖν. 7 ἀπεκρίθη αὐτῷ
he was about to be doing. Answered to him

Φίλιππος Διακοσίων δηναρίων ἄρτοι οὐκ
Philip Of two hundred denarii loaves not

ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος
are enough to them in order that each one

βραχὺ λάβῃ. 8 λέγει αὐτῷ
short [piece] might receive. He is saying to him

εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ
one out of the disciples of him, Andrew the

ἀδελφὸς Σίμωνος Πέτρου 9 Ἔστιν παιδάριον
brother of Simon Peter Is little boy

ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ
here who is having five loaves of barley and

δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς
two small fishes; but these what is into

τοσοῦτους;
so many?

10 εἶπεν ὁ Ἰησοῦς Ποιήσατε τοὺς
Said the Jesus Make you the

ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος
men to fall upward. Was but grass

πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ
much in the place. Fell upward therefore the

ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι.
male persons the number as five thousand.

11 ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς
Received therefore the loaves the Jesus

καὶ εὐχαριστήσας διέδωκεν τοῖς
and having thanked distributed to the (ones)

ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν
lying upward, likewise also out of the

ὀψαρίων ὅσον ἤθελον. 12 ὡς δὲ
small fishes as much as they willed. As but

ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς
they were filled within he is saying to the disciples

the festival of the Jews, was near.

5 When, therefore, Jesus raised his eyes and observed that a great crowd was coming to him, he said to Philip: "Where shall we buy loaves for these to eat?"

6 However, he was saying this to test him, for he himself knew what he was about to do. 7 Philip answered him: "Two hundred denarii worth of loaves is not enough for them, so that each one may get

a little." 8 One of his disciples, Andrew the brother of Simon Peter, said to him: 9 "Here is a little boy that has five barley loaves and two small fishes. But what are these among so many?"

10 Jesus said: "HAVE the men recline as at meal." Now there was a lot of grass in the place. Therefore the men reclined, about five thousand in number. 11 So Jesus took the loaves and, after giving thanks, he distributed them to those reclining, likewise also as much of the small fishes as they wanted. 12 But when they had their fill he said to his disciples:

αὐτοῦ συναγάγετε τὰ περισσεύσαντα
of him Lead you together the having overabounded
κλάσματα, ἵνα μή τι
fragments, in order that not anything

ἀπόληται. 13 συνηγάγον οὖν, καὶ
should be lost. They led together therefore, and
έγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ
filled twelve baskets of fragments out of
τῶν πέντε ἄρτων τῶν κριθίνων ἃ
the five loaves of the barley which
ἐπερίσσευσαν τοῖς βεβρωκόσιν.
overabounded to the (ones) having taken food.

14 Οἱ οὖν ἄνθρωποι ἰδόντες ἃ
The therefore men having seen what
ἐποίησεν σημεῖα ἔλεγον ὅτι Οὗτός ἐστιν
he did signs were saying that This is
ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς
truly the prophet the (one) coming into
τὸν κόσμον. 15 Ἰησοῦς οὖν γνοὺς
the world. Jesus therefore having known
ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν
that they are about to be coming and to be snatching
αὐτὸν ἵνα ποιήσωσιν βασιλέα
him in order that they might make king
ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς
he withdrew again into the mountain he
μόνος.
alone.

16 Ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ
As but evening occurred went down the
μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, 17 καὶ
disciples of him upon the sea, and
ἐμβάντες εἰς πλοῖον ἦρχοντο
having entered into boat they were coming
πέραν τῆς θαλάσσης εἰς Καφαρναοὺμ.
other side of the sea into Capernaum.
καὶ σκοτία ἤδη ἐγεγόνει καὶ οὐπω
And darkness already had occurred and not yet
ἔληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, 18 ἢ
had come toward them the Jesus, the
τε θάλασσα ἀνέμου μεγάλου πνέοντος
and sea of wind great blowing

διεγείρετο. 19 ἔλληλακότες
was being thoroughly roused. Having impelled
οὖν ὡς σταδίου εἴκοσι πέντε ἢ
therefore as stades twenty-five or
τριάκοντα θεωροῦσιν τὸν Ἰησοῦν
thirty they are beholding the Jesus
περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγύς
walking about upon the sea and near

"Gather together the fragments that remain over, so that nothing is wasted." 13 Therefore they gathered them together, and they filled twelve baskets with fragments from the five barley loaves, which were left over by those who had eaten.

14 Hence when the men saw the signs he performed, they began to say: "This is for a certainty the prophet that was to come into the world." 15 Therefore Jesus, knowing they were about to come and seize him to make him king, withdrew again into the mountain all alone.

16 When evening fell, his disciples went down to the sea, 17 and, boarding a boat, they set out across the sea for Capernaum. Well, by now it had grown dark and Jesus had not yet come to them. 18 Also, the sea began to be stirred up because a strong wind was blowing. 19 However, when they had rowed about three or four miles, they beheld Jesus walking upon the sea and getting near

τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.
the boat coming to be, and they got fearful.

20 ὁ δὲ λέγει αὐτοῖς Ἐγώ εἰμι, μὴ
The (one) but is saying to them I am, not

φοβείσθε. 21 ἤθελον οὖν
be you fearing. They were willing therefore

λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως
to receive him into the boat, and immediately

ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς
came to be the boat upon the earth into

ἣν ὑπῆγον.
which they were going under.

22 Τῇ ἐπαύριον ὁ ὄχλος ὁ
To the morrow the crowd the (one)

ἑστῆκως πέραν τῆς θαλάσσης εἶδον
having stood other side of the sea saw

ὅτι πλοῖάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ
that little boat other not was there if not

ἓν, καὶ ὅτι οὐ συνεισηλθεν τοῖς μαθηταῖς
one, and that not he entered with the disciples

αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι
of him the Jesus into the boat but alone

οἱ μαθηταὶ αὐτοῦ ἀπῆλθον. 23 ἀλλὰ ἦλθεν
the disciples of him went away; but came

πλοῖα ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου
boats out of Tiberias near the place

ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος
where they ate the bread having given thanks

τοῦ κυρίου. 24 ὅτε οὖν εἶδεν ὁ
of the Lord. When therefore saw the

ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ ὁ
crowd that Jesus not is there nor the

μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ
disciples of him, went in they into the

πλοῖάρια καὶ ἦλθον εἰς Καφαρναοὺμ
little boats and came into Capernaum

ζητοῦντες τὸν Ἰησοῦν.
seeking the Jesus.

25 καὶ εὐρόντες αὐτὸν πέραν
And having found him other side

τῆς θαλάσσης εἶπον αὐτῷ
of the sea they said to him

Ῥαββί, πότε ᾧδε γέγονας;
Rabbi, when here have you come to be?

26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν
Answered to them the Jesus and said

Ἄμην ἀμὴν λέγω ὑμῖν, ζητεῖτέ
Amen amen I am saying to you, you are seeking

με οὐχ ὅτι εἶδετε σημεῖα ἀλλ' ὅτι
me not because you saw signs but because

the boat; and they became fearful. 20 But he said to them: "It is I; have no fear!"

21 Therefore they were willing to take him into the boat, and directly the boat was at the land to which they were trying to go.

22 The next day the crowd that was standing on the other side of the sea saw that there was no boat there except a little one, and that Jesus had not entered into the boat with his disciples but that only his disciples had left; 23 but boats from Ti-be'-ri-as arrived near the place where they ate the bread after the Lord had given thanks. 24 Therefore when the crowd saw that neither Jesus was there nor his disciples, they boarded their little boats and came to Cap'er-na-um to look for Jesus.

25 So when they found him across the sea they said to him: "Rabbi, when did you get here?" 26 Jesus answered them and said: "Most truly I say to you, You are looking for me, not because you saw signs, but because

ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε·
you ate out of the loaves and you got satisfied;

27 ἐργάζεσθε μὴ τὴν βρῶσιν τὴν
be you working for not the food the (one)

ἀπολλυμένην ἀλλὰ τὴν βρῶσιν τὴν
being destroyed but the food the (one)

μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς
remaining into life everlasting, which the Son

τοῦ ἀνθρώπου ὑμῖν δώσει, τοῦτον γὰρ
of the man to you will give, this (one) for

ὁ πατὴρ ἐσφράγισεν ὁ θεός.
the Father sealed the God.

28 εἶπον οὖν πρὸς αὐτόν
They said therefore toward him

Τί ποιῶμεν ἵνα
What may we be doing in order that

ἐργαζώμεθα τὰ ἔργα τοῦ
we may be working the works of the

θεοῦ; 29 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν
God? Answered the Jesus and said

αὐτοῖς· Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ
to them This is the work of the God

ἵνα πιστεύητε εἰς ὃν
in order that you may believe into whom

ἀπέστειλεν ἐκεῖνος. 30 εἶπον οὖν
sent forth that (one). They said therefore

αὐτῷ· Τί οὖν ποιεῖς σὺ σημεῖον,
to him What therefore are doing you sign,

ἵνα ἴδωμεν καὶ πιστεῦσωμέν
in order that we might see and we might believe

σοι; τί ἐργάζῃ; 31 οἱ πατέρες
to you? What are you working? The fathers

ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ,
of us the manna ate in the desolate [place],

καθὼς ἐστὶν γεγραμμένον· Ἄρτον
according as it is having been written Bread

ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.
out of the heaven he gave to them to eat.

32 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμήν
Said therefore to them the Jesus Amen

ἀμήν· λέγω ὑμῖν, οὐ Μωσῆς ἔδωκεν
amen I am saying to you, not Moses gave

ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ
to you the bread out of the heaven, but the

πατὴρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ
Father of me is giving to you the bread out of

τοῦ οὐρανοῦ τὸν ἀληθινόν. 33 ὁ γὰρ ἄρτος
the heaven the true. The but bread

τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ
of the God is the (one) coming down out of

you ate from the loaves and were satisfied. 27 Work, not for the food that perishes, but for the food that remains for life everlasting, which the Son of man will give you; for upon this one the Father, even God, has put his seal [of approval]."

28 Therefore they said to him: "What shall we do to work the works of God?" 29 In answer Jesus said to them: "This is the work of God, that you exercise faith in him whom that One sent forth."

30 Therefore they said to him: "What, then, are you performing as a sign, in order for us to see [it] and believe you? What work are you doing?" 31 Our forefathers ate the manna in the wilderness, just as it is written, 'He gave them bread from heaven to eat.'"

32 Hence Jesus said to them: "Most truly I say to you, Moses did not give you the bread from heaven, but my Father does give you the true bread from heaven."

33 For the bread of God is the one who comes down from

τοῦ οὐρανοῦ καὶ ζωὴν διδούς τῷ κόσμῳ.
the heaven and life giving to the world.

34 εἶπον οὖν πρὸς αὐτόν Κύριε,
They said therefore toward him Lord,

πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.
always give to us the bread this.

35 εἶπεν αὐτοῖς ὁ Ἰησοῦς Ἐγὼ εἰμι ὁ
Said to them the Jesus I am the

ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς
bread of the life; the (one) coming toward

ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ
me not not should hunger, and the (one)

πιστεύων εἰς ἐμὲ οὐ μὴ διψήσει
believing into me not not will thirst

πώποτε. 36 ἀλλ' εἶπον ὑμῖν ὅτι καὶ
at any time. But I said to you that also

ἐώρακάτέ με καὶ οὐ πιστεύετε.
you have seen me and not you are believing.

37 Πάν ὃ δίδωσίν μοι ὁ πατήρ πρὸς
All which is giving to me the Father toward

ἐμὲ ἔξει, καὶ τὸν ἐρχόμενον πρὸς
me will arrive, and the (one) coming toward

με οὐ μὴ ἐκβάλω ἔξω, 38 ὅτι
me not not I should eject outside, because

καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ
I have come down from the heaven not

ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν
in order that I may be doing the will the mine

ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με·
but the will of the (one) having sent me;

39 τοῦτο δέ ἐστιν τὸ θέλημα τοῦ
this but is the will of the (one)

πέμψαντός με ἵνα πᾶν ὃ
having sent me in order that all which

δέδωκέν μοι μὴ ἀπολέσω ἕξ
he has given to me not I should destroy out of

αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ τῇ
it but I should resurrect it to the

ἐσχάτῃ ἡμέρᾳ. 40 τοῦτο γὰρ ἐστὶν τὸ
last day. This for is the

θέλημα τοῦ πατρὸς μου ἵνα
will of the Father of me in order that

πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων
everyone the beholding the Son and believing

εἰς αὐτὸν ἔχη ζωὴν αἰώνιον, καὶ
into him may have life everlasting, and I

ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.
I shall resurrect him I to the last day.

heaven and gives life to the world."

34 Therefore they said to him: "Lord, always give us this bread."

35 Jesus said to them: "I am the bread of life. He that comes to me will not get hungry at all, and he that exercises faith in me will never get thirsty at all. 36 But I have said to you, You have even seen me and yet do not believe. 37 Everything the Father gives me will come to me, and the one that comes to me I will by no means drive away; 38 because I have come down from heaven to do, not my will, but the will of him that sent me. 39 This is the will of him that sent me, that I should lose nothing out of all that he has given me but that I should resurrect it at the last day. 40 For this is the will of my Father, that everyone that beholds the Son and exercises faith in him should have everlasting life, and I will resurrect him at the last day."

41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι
Were murmuring therefore the Jews
περὶ αὐτοῦ ὅτι εἶπεν Ἐγὼ εἰμι ὁ
about him because he said I am the
ἄρτος ὁ καταβάς ἐκ τοῦ
bread the (one) having come down out of the
οὐρανοῦ, 42 καὶ ἔλεγον Οὐχὶ οὗτός ἐστιν
heaven, and were saying Not this is
Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς
Jesus the son of Joseph, of whom we
οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς
have known the father and the mother? How
νῦν λέγει ὅτι Ἐκ τοῦ οὐρανοῦ
now is he saying that Out of the heaven
καταβέβηκα; 43 ἀπεκρίθη Ἰησοῦς καὶ
I have comedown? Answered Jesus and
εἶπεν αὐτοῖς Μὴ γογγύζετε μετ'
he said to them Not be you murmuring with
ἀλλήλων. 44 οὐδεὶς δύναται ἐλθεῖν πρὸς
one another. No one is able to come toward
με ἂν μὴ ὁ πατὴρ ὁ πέμψας
me if ever not the Father the (one) having sent
με ἐλκύσῃ αὐτόν, καὶ γὰρ ἀναστήσω
me should draw him, and I shall resurrect
αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 45 ἔστιν
him in the last day. It is
γεγραμμένον ἐν τοῖς προφήταις καὶ
having been written in the Prophets And
ἔσονται πάντες διδασκτοὶ θεοῦ· πᾶς
will be all taught (ones) of God; everyone
ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ
the having heard beside of the Father and
μαθὼν ἔρχεται πρὸς ἐμέ. 46 οὐχ
having learned is coming toward me. Not
ὅτι τὸν πατέρα ἑώρακέν τις εἰ μὴ
that the Father has seen anyone if not
ὁ ὢν παρὰ τοῦ θεοῦ, οὗτος
the (one) being beside of the God, this (one)
ἑώρακεν τὸν πατέρα. 47 ἀμὴν ἀμὴν λέγω
has seen the Father. Amen amen I am saying
ὑμῖν, ὁ πιστεύων ἔχει ζωὴν
to you, the (one) believing is having life
αἰώνιον.
everlasting.

48 ἐγὼ εἰμι ὁ ἄρτος τῆς
I am the bread of the
ζωῆς· 49 οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ
life; the fathers of you ate in the

41 Therefore the Jews began to murmur at him because he said: "I am the bread that came down from heaven"; 42 and they began saying: "Is this not Jesus the son of Joseph, whose father and mother we know? How is it that now he says, 'I have come down from heaven'?" 43 In answer Jesus said to them: "Stop murmuring among yourselves. 44 No man can come to me unless the Father, who sent me, draws him; and I will resurrect him in the last day. 45 It is written in the Prophets, 'And they will all be taught' by Jehovah." Everyone that has heard from the Father and has learned comes to me. 46 Not that any man has seen the Father, except he who is from God; this one has seen the Father. 47 Most truly I say to you, He that believes has everlasting life.

48 "I am the bread of life. 49 YOUR forefathers ate

ἐρήμῳ τὸ μάννα καὶ ἀπέθανον· 50 οὗτός
desolate [place] the manna and they died; this
ἐστὶν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ
is the bread the (one) out of the heaven
καταβαίνων ἵνα τις ἐξ αὐτοῦ
coming down in order that anyone out of it
φάγη καὶ μὴ ἀποθάνῃ· 51 ἐγὼ εἰμι ὁ
should eat and not he should die; I am the
ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ
bread the living the (one) out of the
καταβάς· ἐάν τις φάγη
having come down; if ever anyone should eat
ἐκ τούτου τοῦ ἄρτου ζήσει εἰς τὸν
out of this the bread he will live into the
αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω
age, and the bread but which I shall give
ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου
the flesh of me is over the of the world
ζωῆς.
life.

52 Ἐμάχοντο οὖν πρὸς ἀλλήλους
Were fighting therefore toward one another
οἱ Ἰουδαῖοι λέγοντες Πῶς δύναται οὗτος
the Jews saying How is able this (one)
ἡμῖν δοῦναι τὴν σὰρκα αὐοῦ φαγεῖν;
to us to give the flesh of him to eat?
53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἄμην
Said therefore to them the Jesus Amen

ἀμὴν λέγω ὑμῖν, ἐάν μὴ φάγητε
amen I am saying to you, if ever not you should eat
τὴν σὰρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ
the flesh of the Son of the man and
πίητε αὐτοῦ τὸ αἷμα, οὐκ
you should drink of him the blood, not
ἔχετε ζωὴν ἐν ἑαυτοῖς. 54 ὁ
you are having life in selves. The (one)

τρῶγων μου τὴν σὰρκα καὶ πίνων μου
munching of me the flesh and drinking of me
τὸ αἷμα ἔχει ζωὴν αἰώνιον, κἀγὼ
the blood is having life everlasting, and I
ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ·
shall resurrect him to the last day;

55 ἡ γὰρ σὰρξ μου ἀληθὴς ἐστὶ βρῶσις,
the for flesh of me true is food,
καὶ τὸ αἷμά μου ἀληθὴς ἐστὶ πόσις.
and the blood of me true is drink.

56 ὁ τρῶγων μου τὴν σὰρκα καὶ
The (one) munching of me the flesh and
πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει
drinking of me the blood in me is remaining

the manna in the wilderness and yet died. 50 This is the bread that comes down from heaven, so that anyone may eat of it and not die. 51 I am the living bread that came down from heaven; if anyone eats of this bread he will live forever; and, for a fact, the bread that I shall give is my flesh in behalf of the life of the world."

52 Therefore the Jews began contending with one another, saying: "How can this man give us his flesh to eat?" 53 Accordingly Jesus said to them: "Most truly I say to you, Unless you eat the flesh of the Son of man and drink his blood, you have no life in yourselves. 54 He that feeds on my flesh and drinks my blood has everlasting life, and I shall resurrect him at the last day; 55 for my flesh is true food, and my blood is true drink. 56 He that feeds on my flesh and drinks my blood remains in union with me,

κἀγὼ ἐν αὐτῷ. 57 καθὼς ἀπέστειλἐν
and I in him. Ae ording as sent forth

με ὁ ζῶν πατὴρ κἀγὼ ζῶ διὰ
me the living Father and I am living through

τὸν πατέρα, καὶ ὁ τρώγων με
the Father, and the (one) munching me

κἀκεῖνος ζῆσει δι' ἐμέ. 58 οὗτός
also that (one) will live through me. This

ἐστὶν ὁ ἄρτος ὁ ἐξ οὐρανοῦ
is the bread the (one) out of heaven

καταβάς, οὐ καθὼς ἔφαγον οἱ
having come down, not according as ate the

πατέρες καὶ ἀπέθανον· ὁ τρώγων
fathers and they died; the (one) munching

τοῦτον τὸν ἄρτον ζῆσει εἰς τὸν αἰῶνα.
this the bread will live into the age.

59 Ταῦτα εἶπεν ἐν συναγωγῇ
These (things) he said in synagogue

διδάσκων ἐν Καφαρναούμ.
teaching in Capernaum.

60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν
Many therefore having heard out of the

μαθητῶν αὐτοῦ εἶπαν Σκληρὸς ἐστὶν ὁ λόγος
disciples of him said Hard is the word

οὗτος· τίς δύναται αὐτοῦ ἀκοῦειν;
this; who is able of it to be hearing?

61 εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ
Having known but the Jesus in himself

ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ
that are murmuring about this the disciples

αὐτοῦ εἶπεν αὐτοῖς Τοῦτο ὑμᾶς σκανδαλίζει;
of him he said to them This you is stumbling?

62 ἔὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ
If ever therefore you may behold the Son of the

ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ
man ascending where he was the

πρότερον; 63 τὸ πνευμά ἐστιν τὸ
former [time]! The spirit is the (thing)

ζωοποιούν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδὲν·
making alive, the flesh not is benefiting nothing;

τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν
the sayings which I have spoken to you

πνευμά ἐστιν καὶ ζωὴ ἐστὶν· 64 ἀλλὰ εἰσὶν
spirit is and life is; but are

ἐξ ὑμῶν τινὲς οἳ οὐ πιστεῦουσιν.
out of you some who not are believing.

Ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς
Had known for out of beginning the Jesus

τίνες εἰσὶν οἱ μὴ πιστεῦόντες
which ones are the (ones) not believing

and I in union with him. 57 Just as the living Father sent me forth and I live because of the Father, he also that feeds on me, even that one will live because of me. 58 This is the bread that came down from heaven. It is not as when YOUR forefathers ate and yet died. He that feeds on this bread will live forever." 59 These things he said as he was teaching in public assembly at Capernaum.

60 Therefore many of his disciples, when they heard this, said: "This speech is shocking; who can listen to it?" 61 But Jesus, knowing in himself that his disciples were murmuring about this, said to them: "Does this stumble you? 62 What, therefore, if you should behold the Son of man ascending to where he was before? 63 It is the spirit that is life-giving; the flesh is of no use at all. The sayings that I have spoken to you are spirit and are life. 64 But there are some of you that do not believe." For from [the] beginning Jesus knew who were the ones not believing

καὶ τίς ἐστὶν ὁ παραδώσω
and who is the (one) being about to give beside
αὐτόν. 65 καὶ ἔλεγεν διὰ τοῦτο
him. And he was saying Through this
εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἔλθειν
I have said to you that no one is able to come
πρὸς με ἂν μὴ ἢ δεδομένον
toward me if ever not it may be having been given
αὐτῷ ἐκ τοῦ πατρὸς.
to him out of the Father.

66 Ἐκ τούτου πολλοὶ ἐκ τῶν μαθητῶν
Out of this many out of the disciples
αὐτοῦ ἀπήλθον εἰς τὰ ὀπίσω καὶ
of him went off into the (things) behind and
οὐκ ἔτι μετ' αὐτοῦ περιεπάτου.
not yet with him they were walking about.

67 Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα
Said therefore the Jesus to the twelve
Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;
Not also you are willing to be going under?

68 ἀπεκρίθη αὐτῷ Σίμων Πέτρος Κύριε,
Answered to him Simon Peter Lord,
πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς
toward whom shall we go off? Sayings of life
αἰωνίου ἔχεις, 69 καὶ ἡμεῖς
everlasting you are having, and we

πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ
have believed and we have known that you are
ὁ ἅγιος τοῦ θεοῦ. 70 ἀπεκρίθη
the Holy (one) of the God. Answered

αὐτοῖς ὁ Ἰησοῦς Οὐκ ἐγὼ ὑμᾶς τοὺς
to them the Jesus Not I you the
δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἰς
twelve I chose? And out of you one

διάβολός ἐστιν. 71 ἔλεγεν δὲ τὸν
devil is. He was saying but the
'Ιούδας Σίμωνος Ἰσκαριώτου οὗτος γὰρ
Judas of Simon Iscariot; this (one) for

ἔμελλεν παραδιδόναι αὐτόν, εἰς ἐκ
was about to be giving beside him, one out of
τῶν δώδεκα.
the twelve.

7 Καὶ μετὰ ταῦτα περιεπάτει ὁ
And after these (things) was walking the
'Ιησοῦς ἐν τῇ Γαλιλαίᾳ, οὐ γὰρ ἠθελεν
Jesus in the Galilee, not for he was willing

ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι
in the Judea to be walking about, because
ἐζήτουν αὐτόν οἱ Ἰουδαῖοι ἀποκτεῖναι.
were seeking him the Jews to kill.

and who was the one that would betray him. 65 So he went on to say: "This is why I have said to you, No one can come to me unless it is granted him by the Father."

66 Owing to this many of his disciples went off to the things behind and would no longer walk with him. 67 Therefore Jesus said to the twelve: "You do not want to go also, do you?" 68 Simon Peter answered him: "Lord, whom shall we go away to? You have sayings of everlasting life; 69 and we have believed and come to know that you are the Holy One of God."

70 Jesus answered them: "I chose you twelve, did I not? Yet one of you is a slanderer." 71 He was, in fact, speaking of Judas [the son] of Simon Is-car'i-ot; for this one was going to betray him, although one of the twelve.

7 Now after these things Jesus continued walking about in Gal'i-lee, for he did not want to walk about in Ju-de'a, because the Jews were seeking to kill him.

2 ἦν δὲ ἐγγύς ἡ ἑορτὴ τῶν Ἰουδαίων
Was but near the festival of the Jews

ἢ σκηνοπηγία. 3 εἶπον οὖν πρὸς
the fastening of tents. 3 Said therefore toward

αὐτὸν οἱ ἀδελφοὶ αὐτοῦ Μετάβηθι ἐντεῦθεν
him the brothers of him Pass on over from here

καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα
and be going under into the Judea, in order that

καὶ οἱ μαθηταὶ σου θεωρήσουσιν σου
also the disciples of you will behold of you

τὰ ἔργα ἃ ποιεῖς. 4 οὐδεὶς γάρ
the works which you are doing; no one for

τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς
anything in hidden is doing and is seeking he

ἐν παρρησίᾳ εἶναι. εἰ ταῦτα
in outspokenness to be. If these (things)

ποιεῖς, φανέρωσον σεαυτὸν τῷ
you are doing, manifest yourself to the

κόσμῳ. 5 οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ
world. Not-but for the brothers of him

ἐπίστευον εἰς αὐτόν. 6 λέγει οὖν
were believing into him. 6 Is saying therefore

αὐτοῖς ὁ Ἰησοῦς Ὁ καιρὸς ὁ
to them the Jesus The appointed time the

ἐμὸς οὐπω παρέστιν, ὁ δὲ
mine not yet is alongside, the but

καιρὸς ὁ ὑμέτερος πάντοτε ἐστίν
appointed time the yours always is

ἔτοιμος. 7 οὐ δύναται ὁ κόσμος μισεῖν
ready. Not is able the world to be hating

ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ
you, me but it is hating, because I

μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα
am bearing witness about it that the works

αὐτοῦ πονηρὰ ἐστίν. 8 Ὑμεῖς ἀνάβητε εἰς τὴν
of it wicked is. 8 You go you up into the

ἑορτὴν· ἐγὼ οὐπω ἀναβαίνω εἰς τὴν ἑορτὴν
festival; I not yet am going up into the festival

ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὐπω
this, because the my appointed time not yet

πεπλήρωται. 9 ταῦτα δὲ
has been fulfilled. 9 These (things) but

εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.
having said to them he remained in the Galilee.

10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς
As but went up the brothers of him into

τὴν ἑορτὴν, τότε καὶ αὐτὸς ἀνέβη, οὐ
the festival, then also he went up, not

φανερῶς ἀλλὰ ὡς ἐν κρυπτῷ. 11 οἱ
manifestly but as in hidden. 11 The

2 However, the festi-
val of the Jews, the

festival of tabernacles,
was near. 3 There-

fore his brothers said
to him: "Pass on over

from here and go
into Ju-de'a, in order

that your disciples
also may behold the

works you do. 4 For
nobody does anything

in secret while
himself seeking to be

known publicly. If
you do these things,

manifest yourself to
the world." 5 His

brothers were, in fact,
not exercising faith

in him. 6 Therefore
Jesus said to them:

"My due time is not
yet present, but your

due time is always at
hand. 7 The world

has no reason to hate
you, but it hates me,

because I bear witness
concerning it that

its works are wicked.
8 You go up to the

festival; I am not yet
going up to this festi-

val, because my due
time has not yet fully

come." 9 So after
he told them these

things, he remained in
Gal'ilee.

10 But when his
brothers had gone

up to the festival,
then he also went

up himself, not
openly but as in

secret. 11 Therefore

οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ
 therefore Jews were seeking him in the
 ἑορτῇ καὶ ἔλεγον Ποῦ ἐστὶν
 festival and they were saying Where is
 ἐκεῖνος; 12 καὶ γογγυσμὸς περὶ αὐτοῦ
 that (one)? 12 And murmuring about him
 ἦν πολὺς ἐν τοῖς ὄχλοις· οἱ μὲν
 was much in the cr wds; the (ones) indeed
 ἔλεγον ὅτι Ἄγαθός ἐστιν, ἄλλοι δὲ
 were saying that Good he is, others but
 ἔλεγον Οὐ, ἀλλὰ πλανᾷ τὸν
 were saying No, but he is making to err the
 ὄχλον. 13 οὐδεὶς μὲντοι παρρησίᾳ
 crowd. No one of course to outspokenness
 ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον
 was speaking ab ut him through the fear
 τῶν Ἰουδαίων.
 of the Jews.

14 Ἦδη δὲ τῆς ἑορτῆς
 Already but of the festival
 μεσοῦσης ἀνέβη Ἰησοῦς εἰς τὸ
 being in the middle went up Jesus into the
 ἱερόν καὶ ἐδίδασκεν. 15 ἐθαύμαζον
 temple and was teaching. 15 Were wondering
 οὖν οἱ Ἰουδαῖοι λέγοντες Πῶς
 therefore the Jews saying How
 οὗτος γράμματα οἶδεν μὴ
 this (one) writings has known not
 μεμαθηκώς; 16 ἀπεκρίθη οὖν αὐτοῖς
 having learned? 16 Answered therefore to them
 Ἰησοῦς καὶ εἶπεν Ἡ ἐμὴ διδασχὴ οὐκ ἔστιν
 Jesus and said The my teaching not is
 ἐμὴ ἀλλὰ τοῦ πέμψαντός με·
 mine but of the (one) having sent me;
 17 ἔάν τις θέλῃ τὸ θέλημα
 if ever anyone may be willing the will
 αὐτοῦ ποιεῖν, γινώσεται περὶ τῆς διδασχῆς
 of him to be doing, will know about the teaching
 πότερον ἐκ τοῦ θεοῦ ἐστὶν ἢ ἐγὼ ἀπ' ἑ
 whether out of the God it is or I rom
 ἑμαυτοῦ λαλῶ. 18 ὁ ἀφ'
 myself am speaking. The (one) from
 ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ·
 himself speaking the glory the own is seeking;
 ὁ δὲ ζητῶν τὴν δόξαν τοῦ
 the (one) but seeking the glory of the (one)
 πέμψαντος αὐτὸν οὗτος ἀληθής ἐστιν καὶ
 having sent him this (one) true is and
 ἀδικία ἐν αὐτῷ οὐκ ἔστιν. 19 οὐ
 unrighteousness in him not is. 19 Not

the Jews began looking for him at the festival and saying: "Where is that [man]?" 12 And there was a lot of subdued talk about him among the crowds. Some would say: "He is a good man." Others would say: "He is not, but he misleads the crowd." 13 No one, of course, would speak about him publicly because of the fear of the Jews.

14 When by now the festival was half over, Jesus went up into the temple and began teaching. 15 Therefore the Jews fell to wondering, saying: "How does this man have a knowledge of letters, when he has not studied at the schools?" 16 Jesus, in turn, answered them and said: "What I teach is not mine, but belongs to him that sent me. 17 If anyone desires to do His will, he will know concerning the teaching whether it is from God or I speak of my own originality. 18 He that speaks of his own originality is seeking his own glory; but he that seeks the glory of him that sent him, this one is true, and there is no unrighteousness in him. 19 Moses

Μωϋσῆς ἔδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς
 Moses gave to you the law? And no one
 ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με
 out of you is doing the law. Why me
 ζητεῖτε ἀποκτείνει; 20 ἀπεκρίθη ὁ
 are you seeking to kill? Answered the
 ὄχλος Δαιμόνιον ἔχεις; τίς σε
 crowd Demon you are having; who you
 ζητεῖ ἀποκτείνει; 21 ἀπεκρίθη Ἰησοῦς
 is seeking to kill? Answered Jesus
 καὶ εἶπεν αὐτοῖς Ἐν ἔργον ἐοίσα καὶ
 and said to them One work I did and
 πάντες θαυμάζετε. 22 διὰ
 all you are wondering. Through
 τοῦτο Μωϋσῆς δέδωκεν ὑμῖν τὴν
 this (thing) Moses has given to you the
 περιτομὴν, — οὐχ ὅτι ἐκ τοῦ Μωϋσεως
 circumcision, — not because out of the Moses
 ἐστὶν ἀλλ' ἐκ τῶν πατέρων, — καὶ ἐν
 is but out of the fathers, — and in
 σαββάτῳ περιτέμνετε ἄνθρωπον. 23 εἰ
 sabbath you are circumcising man. If
 περιτομὴν λαμβάνει ὁ ἄνθρωπος ἐν
 circumcision is receiving the man in
 σαββάτῳ ἵνα μὴ λυθῇ ὁ
 sabbath in order that not should be loosed the
 νόμος Μωϋσεως, ἐμοὶ χολᾶτε
 law of Moses, to me are you full of bile
 ὅτι ὅλον ἄνθρωπον ὑγιῆ
 because whole man sound in health
 ἐποίησα ἐν σαββάτῳ; 24 μὴ κρίνετε
 I made in sabbath? Not be you judging
 κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν
 according to face, but the just judgment
 κρίνετε.
 be you judging.
 25 Ἐλεγον οὖν τινὲς ἐκ τῶν
 Were saying therefore some out of the
 Ἱεροσολυμειτῶν Οὐχ οὗτός ἐστιν ὃν
 Jerusalemites Not this (one) is whom
 ζητοῦσιν ἀποκτείνει; 26 καὶ ἶδε
 they are seeking to kill? And see!
 παρρησια λαλεῖ καὶ οὐδὲν
 outspokenly he is speaking and nothing
 αὐτῷ λέγουσιν μὴ ποτε ἀληθῶς
 to him they are saying; not at sometime truly
 ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ
 knew the rulers that this is the
 χριστός; 27 ἀλλὰ τοῦτον οἶδαμεν
 Christ? But this (one) we have known

gave you the Law, did he not? But not one of you obeys the Law. Why are you seeking to kill me?" 20 The crowd answered: "You have a demon. Who is seeking to kill you?" 21 In answer Jesus said to them: "One deed I performed, and you are all wondering. 22 For this reason Moses has given you the circumcision—not that it is from Moses, but that it is from the forefathers—and you circumcise a man on a sabbath. 23 If a man receives circumcision on a sabbath in order that the law of Moses may not be broken, are you violently angry at me because I made a man completely sound in health on a sabbath? 24 Stop judging from the outward appearance, but judge with righteous judgment."

25 Therefore some of the inhabitants of Jerusalem began to say: "This is the man they are seeking to kill, is it not? 26 And yet, see! he is speaking in public, and they say nothing to him. The rulers have not come to know for a certainty that this is the Christ, have they? 27 On the contrary, we know

πόθεν ἐστίν· ὁ δὲ χριστὸς ὅταν
wherefrom he is; the but Christ whenever
ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν.
may come no one is knowing wherefrom he is.

28 Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων
Cried out therefore in the temple teaching
ὁ Ἰησοῦς καὶ λέγων Καμὲ
the Jesus and saying And me

οἴδατε καὶ οἴδατε
you have known and you have known

πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ
wherefrom I am; and from myself not
ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ
I have come, but is true the (one)

πέμπας με, ὃν ὑμεῖς οὐκ οἴδατε·
having sent me, whom you not have known;

29 ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ
I have known him, because beside of him

εἰμί κακεῖνός με ἀπέστειλεν.
I am and that (One) me sent forth.

30 Ἐζήτουν οὖν αὐτόν
They were seeking therefore him

πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν
to get hold of, and no one imposed upon him

τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα
the hand, because not yet had come the hour

αὐτοῦ. 31 Ἐκ τοῦ ὄχλου δὲ πολλοὶ
of him. Out of the crowd but many

ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον
believed into him, and they were saying

Ὁ χριστὸς ὅταν ἔλθῃ μὴ
The Christ whenever he might come not

πλείονα σημεῖα ποιήσει ὧν οὗτος
more signs will do of which this (one)

ἐποίησεν;
did?

32 Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου
Heard the Pharisees of the crowd

γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ
murmuring about him these (things), and

ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
sent forth the chief priests and the Pharisees

ὑπηρέτας ἵνα πιάσωσιν
subordinates in order that they might get hold of

αὐτόν. 33 εἶπεν οὖν ὁ Ἰησοῦς Ἔτι
him. Said therefore the Jesus Yet

χρόνον μικρὸν μεθ' ὑμῶν εἰμί καὶ
time little with you I am and

ὑπάγω πρὸς τὸν πέμπαντά
I am going under toward the (one) having sent

where this man is from; yet when the Christ comes, no one is to know where he is from." 28 Therefore

Jesus cried out as he was teaching in the temple and said:

"You both know me and know where I am from. Also, I have

not come of my own initiative, but he that sent me is real, and

you do not know him. 29 I know him, because I am a repre-

sentative from him, and that One sent me forth." 30 Hence

they began seeking to get hold of him, but no one laid a hand

upon him, because his hour had not yet come. 31 Still, many

of the crowd put faith in him; and they commenced saying:

"When the Christ arrives, he will not perform more signs than this man has performed, will he?"

32 The Pharisees heard the crowd murmuring these things about him, and the chief priests and the Pharisees dispatched

officers to get hold of him. 33 Therefore Jesus said; "I continue

a little while longer with you before I go to him that sent

με. 34 ζητήσετέ με και οὐχ εὑρήσετέ
me. You will seek me and not you will find

με, και ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε
me, and where am I you not are able

ἔλθειν. 35 εἶπον οὖν οἱ Ἰουδαῖοι
to come. Said therefore the Jews

πρὸς ἑαυτοῦς Πού οὗτος μέλλει
toward selves Where this [man] is about

πορεύεσθαι ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν;
to be going that we not will find him?

μη εἰς τὴν διασπορὰν τῶν Ἑλλήνων
Not into the dispersion of the Greeks

μέλλει πορεύεσθαι και διδάσκειν τοὺς
he is about to be going and to be teaching the

Ἕλληνας; 36 τίς ἐστὶν ὁ λόγος οὗτος
Greeks? What is the word this

ὃν εἶπε Ζητήσετέ με και οὐχ
which he said You will seek me and not

εὑρήσετέ με και ὅπου εἰμι ἐγὼ ὑμεῖς οὐ
you will find me and where am I you not

δύνασθε ἔλθειν;
you are able to come?

37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ
In but to the last day to the

μεγάλῃ τῆς ἑορτῆς ἰστῆκει ὁ Ἰησοῦς,
great of the festival had stood the Jesus,

και ἔκραξεν λέγων Ἐάν τις διψᾷ
and he cried out saying If ever anyone may thirst

ἔρχεσθω πρὸς με και
let him be coming toward me and

πινέτω. 38 ὁ πιστεύων εἰς
let him be drinking. The (one) believing into

ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ
me, according as said the Scripture, rivers

ἐκ τῆς κοιλίας αὐτοῦ βρῦσουσιν ὕδατος
out of the cavity of him will flow of water

ζῶντος. 39 Τοῦτο δὲ εἶπεν περὶ τοῦ
living. This but he said about the

πνεύματος οὗ ἔμελλον λαμβάνειν
spirit of which they were about to be receiving

οἱ πιστεύσαντες εἰς αὐτόν· οὐπω γὰρ
the (ones) having believed into him; not yet for

ἦν πνεῦμα, ὅτι Ἰησοῦς οὐπω ἔδοξασθη.
was spirit, because Jesus not yet was glorified.

40 Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶ
Out of the crowd therefore having heard of the

λόγων τούτων ἔλεγον ὅτι Οὗτός
words these they were saying that This (one)

ἐστὶν ἀληθῶς ὁ προφήτης· 41 ἄλλοι
is truly the Prophet; 41 others

me. 34 You will look for me, but you will not find me, and where I am you cannot come."

35 Therefore the Jews said among themselves: "Where does this [man] intend going, so that we shall not find him? He does not intend to go to the [Jews] dispersed among the Greeks and teach the Greeks, does he? 36 What does this saying mean that he said, 'You will look for me, but you will not find me, and where I am you cannot come?'"

37 Now on the last day, the great day of the festival, Jesus was standing up and he cried out, saying: "If anyone is thirsty, let him come to me and drink. 38 He that puts faith in me, just as the Scripture has said, 'Out from his inmost part streams of living water will flow.'" 39 However, he said this concerning the spirit which those who put faith in him were about to receive; for as yet there was no spirit, because Jesus had not yet been glorified. 40 Therefore some of the crowd that heard these words began saying: "This is for a certainty The Prophet." 41 Others

ἔλεγον Οὗτός ἐστιν ὁ χριστός·
weresaying This (one) is the Christ;

οἱ δὲ ἔλεγον Μὴ γὰρ ἐκ τῆς
the (ones) but were saying Not for out of the
Γαλιλαίας ὁ χριστός ἔρχεται; 42 οὐχ ἡ
Galilee the Christ is coming? 42 Not the

γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος
Scripture said that out of the seed

Δαυεὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης ὅπου
of David, and from Bethlehem of the village where
ἦν Δαυεὶδ, ἔρχεται ὁ χριστός; 43 σχίσμα
was David, is coming the Christ? 43 Split

οὖν ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν.
therefore occurred in the crowd through him.

44 τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι
Some but were willing out of them to get hold of

αὐτόν, ἀλλ' οὐδεὶς ἔβαλεν ἐπ' αὐτόν τὰς
him, but no one thrust upon him the

χεῖρας.
hands.

45 Ἦλθον οὖν οἱ ὑπηρέται πρὸς
Came therefore the subordinates toward

τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον
the chief priests and Pharisees, and said

αὐτοῖς ἐκεῖνοι Διὰ τί οὐκ ἠγάγετε
to them those Through what not you led

αὐτόν; 46 ἀπεκρίθησαν οἱ ὑπηρέται
him? 46 Answered the subordinates

Οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος.
Never spoke thus man.

47 ἀπεκρίθησαν οὖν αὐτοῖς οἱ
Answered therefore to them the

Φαρισαῖοι Μὴ καὶ ὑμεῖς πεπλάνησθε;
Pharisees Not also you have been made to err?

48 μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν
Not anyone out of the rulers believed

εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων; 49 ἀλλὰ
into him or out of the Pharisees? 49 But

ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν
the crowd this the (one) not knowing the

νόμον ἐπάρατοί εἰσιν. 50 λέγει Νικόδημος
law accused are. 50 Issaying Nicodemus

πρὸς αὐτούς, ὁ ἐλθὼν πρὸς
toward them, the (one) having come toward

αὐτόν πρότερον, εἷς ὢν ἐξ αὐτῶν
him previously, one being out of them

51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον
Not the law of us is judging the man

ἐὰν μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ
if ever not it should hear first beside of him

were saying: "This is the Christ." But some were saying: "The Christ is not actually coming out of Gal'ilee, is he? 42 Has not the Scripture said that the Christ is coming from the offspring of David, and from Beth'le-hem the village where David used to be?" 43 Therefore a division over him developed among the crowd. 44 Some of them, though, were wanting to get hold of him, but no one did lay [his] hands upon him.

45 Therefore the officers went back to the chief priests and Pharisees, and the latter said to them: "Why is it you did not bring him in?" 46 The officers replied: "Never has [another] man spoken like this." 47 In turn the Pharisees answered: "You have not been misled also, have you? 48 Not one of the rulers or of the Pharisees has put faith in him, has he? 49 But this crowd that does not know the Law are accused people." 50 Nic-o-de'mus, who had come to him previously, and who was one of them, said to them: 51 "Our law does not judge a man unless first it has heard from him

καὶ γινῶ τί ποιεῖ; and should know what he is doing?
 52 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Μὴ καὶ ἔραυνήσῃσιν; They answered and said to him Not also you out of the Galilee are you? Search
 καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης and see that out of the Galilee prophet
 οὐκ ἐγείρεται. not is being raised up.

8 12 Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων Ἐγὼ εἰμὶ τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν μοι οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς. 13 εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι Σὺ περὶ σεαυτοῦ

and come to know what he is doing, does it?" 52 In answer they said to him: "You are not also out of Gal'i-lee, are you? Search and see that no prophet is to be raised up out of Gal'i-lee."

8 12 Therefore Jesus spoke again to them, saying: "I am the light of the world. He that follows me will by no means walk in darkness, but will possess the light of life." 13 Hence the Pharisees said to him: "You bear witness about yourself;

52* Manuscripts «BSy» omit verses 53 to chapter 8, verse 11, which read (with some variations in the various Greek texts and versions) as follows:

53 [[Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ, [And they went each (one) into the house of him,

53 So they went each one to his home.

8 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν. 2 Ὁσθρου δὲ πάλιν

8 But Jesus went to the Mount of Olives.

παρεγένετο εἰς τὸ ἱερόν, καὶ ἅς ὁ λαὸς ἦρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς. 3 Ἄγουσιν

2 At daybreak, however, he again presented himself at the temple,

καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπιμοιχεῖς κατελημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ 4 λέγουσιν αὐτῷ Διδάσκαλε, αὕτη ἡ γυνὴ κατελήπται ἐπ' ἀποφώφῳ μοιχευομένη;

and all the people began coming to him, and he sat down and began to teach them. 3 Now the scribes and the Pharisees brought a woman caught at adultery, and, after standing her in their midst, 4 they said to him: "Teacher, this woman has been caught in the act of committing adultery.

5 ἐν δὲ τῷ νόμῳ ἡμῶν Μωσῆς ἐνετείλατο τὰς τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις; 6 τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχουσιν κατηγορεῖν αὐτοῦ. ὁ δὲ

5 In the Law Moses prescribed for us to stone such sort of women. What, really, do you say?" 6 Of course, they were saying this to put him to the test, in order to have something with which to accuse him. But

ἐν δὲ τῷ νόμῳ ἡμῶν Μωσῆς ἐνετείλατο τὰς τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις; 6 τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχουσιν κατηγορεῖν αὐτοῦ. ὁ δὲ

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μαρτυρεῖς· ἡ μαρτυρία σου οὐκ
 are bearing witness: the witness of you not
 ἔστιν ἀληθής. 14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν
 is true. Answered Jesus and said
 αὐτοῖς καὶ ἐγὼ μαρτυρῶ
 to them and (if) ever I am bearing witness
 περὶ ἑμαυτοῦ, ἀληθής ἐστὶν ἡ μαρτυρία
 about myself, true is the witness
 μου, ὅτι οἶδα πόθεν ἦλθον
 of me, because I have known wherefrom I came
 καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ
 and where I am going under; you but not
 οἴδατε πόθεν ἔρχομαι ἢ ποῦ
 have known wherefrom I am coming or where
 ὑπάγω. 15 ὑμεῖς κατὰ τὴν
 I am going under. You according to the
 σάρκα κρίνετε, ἐγὼ οὐ κρίνω
 flesh you are judging, I not am judging
 οὐδένα. 16 καὶ ἐὰν κρίνω δὲ ἐγώ,
 no one. And if ever am judging but I,
 ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστίν, ὅτι
 the judgment the mine true is, because
 μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας
 alone not I am, but I and the having sent

your witness is not true." 14 In answer Jesus said to them: "Even if I do bear witness about myself, my witness is true, because I know where I came from and where I am going. But you do not know where I came from and where I am going. 15 You judge according to the flesh; I do not judge any man at all. 16 And yet if I do judge, my judgment is truthful, because I am not alone, but the Father who sent me is

[continued from page 444]

Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραψεν
 Jesus down having bent to the finger was writing down
 εἰς τὴν γῆν. 7 ὡς δὲ ἐπέμενον
 into the earth. As but they were remaining upon
 ἐρωτῶντες αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς
 questioning him, he bent up and said to them
 Ὁ ἀνάμαρτος ὑμῶν πρῶτος ἐπ' αὐτὴν
 The (one) sinless of you first upon her
 βαλέτω λίθον· 8 καὶ πάλιν κατακύψας
 let him throw stone; and again having bent down
 ἔγραψεν εἰς τὴν γῆν. 9 οἱ δὲ
 he was writing into the earth. The (ones) but
 ἀκούσαντες ἐξήρχοντο εἰς καθ' εἰς ἀρξάμενοι
 having heard were going out one down one having started
 ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείφθη μόνος,
 from the older ones, and he was left down alone.
 καὶ ἡ γυνὴ ἐν μέσῳ οὔσα. 10 ἀνακύψας
 also the woman in midst being. Having bent up
 δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ Γυναίκα, ποῦ εἰσίν;
 but the Jesus said to her Woman, where are they?
 οὐδεὶς σε κατέκρινεν; 11 ἡ δὲ εἶπεν
 No one you judged down? The (one) but said
 Οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς Οὐδὲ ἐγὼ σε
 No one, lord. Said but the Jesus Neither I you
 κατακρίνω· πορεύσου, ἀπὸ τοῦ νῦν μηκέτι
 am condemning; be going, from the now not yet
 ἀμάρτανε.]]
 be you sinning.]]

Jesus bent down and began to write with his finger in the ground. 7 When they persisted in asking him, he straightened up and said to them: "Let the one of you that is sinless be the first to throw a stone at her." 8 And bending over again he kept on writing in the ground. 9 But those who heard this began going out, one by one, starting with the older men, and he was left alone, and the woman that was in their midst. 10 Straightening up, Jesus said to her: "Woman, where are they? Did no one condemn you?" 11 She said: "No one, sir." Jesus said: "Neither do I condemn you. Go your way; from now on practice sin no more."

με πατήρ. 17 καὶ ἐν τῷ νόμῳ δὲ
me Father. And in the law but

τῷ ὑμετέρῳ γέγραπται ὅτι δύο
to the yours It has been written that of two
ἀνθρώπων ἡ μαρτυρία ἀληθῆς ἐστίν.
men the witness true is.

18 ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ
I am the bearing witness about myself

καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας
also is bearing witness about me the having sent

με πατήρ. 19 ἔλεγον οὖν
me Father. They were saying therefore

αὐτῷ Ποῦ ἐστὶν ὁ πατήρ σου; ἀπεκρίθη
to him Where is the Father of you? Answered

Ἰησοῦς Οὔτε ἐμὲ οἴδατε οὔτε τὸν
Jesus Neither me you have known nor the

πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν
Father of me; if me you had known, also the

πατέρα μου ἂν ᾔδειτε. 20 Ταῦτα
Father of me likely you had known. These

τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ
the sayings he spoke in the treasury

διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίσασεν
teaching in the temple; and no one set hold of

αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.
him, because not yet had come the hour of him.

21 Εἶπεν οὖν πάλιν αὐτοῖς Ἐγὼ
He said therefore again to them I

ὑπάγω καὶ ζητήσατέ με, καὶ ἐν τῇ
am going under and you will seek me, and in the

ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ
sin of you you will die; where I

ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.
am going under you not are able to come.

22 ἔλεγον οὖν οἱ Ἰουδαῖοι
Were saying therefore the Jews

Μήτι ἀποκτενεῖ ἑαυτὸν ὅτι λέγει
Not what he will kill himself because he is saying

Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε
Where I am going under you not you are able

ἐλθεῖν; 23 καὶ ἔλεγεν αὐτοῖς Ὑμεῖς
to come? And he was saying to them You

ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ
out of the (things) below you are, I out of

τῶν ἄνω εἰμί· ὑμεῖς ἐκ τούτου τοῦ
the (things) above I am; you out of this the

κόσμου ἐστέ, ἐγὼ οὐκ εἰμι ἐκ τοῦ
world you are, I not am out of the

κόσμου τούτου. 24 εἶπον οὖν ὑμῖν ὅτι
world this. I said therefore to you that

with me. 17 Also, in your own Law

it is written; 'The witness of two men is

true.' 18 I am one that bears witness

about myself, and the Father who sent me

bears witness about me." 19 Therefore they went on to say

to him: "Where is your Father?" Jesus

answered: "You know neither me nor my

Father. If you did know me, you would

know my Father also." 20 These sayings he

spoke in the treasury as he was teaching in

the temple. But no one laid hold of him,

because his hour had not yet come.

21 Hence he said to them again: "I

am going away, and you will look for me,

and yet you will die in your sin. Where I

am going you cannot come." 22 Therefore

the Jews began to say: "He will not

kill himself, will he? Because he says,

'Where I am going you cannot come.'"

23 So he went on to say to them: "You

are from the realms below; I am from the

realms above. You are from this world;

I am not from this world. 24 Therefore

I said to you,

ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν·
you will die in the sins of you;

ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι,
if ever for not you should believe that I am,

ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.
you will die in the sins of you.

25 ἔλεγον οὖν αὐτῷ Σὺ τίς
They were saying therefore to him You who

εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς Τὴν
are you? Said to them the Jesus The

ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν;
beginning why also am I speaking to you?

26 πολλὰ ἔχω περὶ ὑμῶν
Many (things) I am having about you

λαλεῖν καὶ κρίνειν· ἀλλ' ὁ
to be speaking and to be judging; but the (one)

πέμπσας με ἀληθῆς ἐστίν, κἀγὼ &
having sent me true is, and I what

ἤκουσα παρ' αὐτοῦ ταῦτα λαλῶ
I heard beside of him these (things) I am speaking

εἰς τὸν κόσμον. 27 οὐκ ἔγνωσαν ὅτι τὸν
into the world. Not they knew that the

πατέρα αὐτοῖς ἔλεγεν. 28 εἶπεν οὖν
Father to them he was saying. Said therefore

ὁ Ἰησοῦς Ὅταν ὑψώσητε
the Jesus Whenever you should put high up

τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε
the Son of the man, then you will know

ὅτι ἐγώ εἰμι, καὶ ἀπ' ἑμαυτοῦ ποιῶ
that I am, and from myself I am doing

οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ
nothing, but according as taught me the

πατὴρ ταῦτα λαλῶ. 29 καὶ
Father these (things) I am speaking. And

ὁ πέμπσας με μετ' ἐμοῦ ἐστίν·
the (one) having sent me with me is;

οὐκ ἀφήκεν με μόνον, ὅτι
not he let go off me alone, because

ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ
I the (things) pleasing to him I am doing

πάντοτε. 30 Ταῦτα αὐτοῦ λαλοῦντος
always. These (things) of him speaking

πολλοὶ ἐπίστευσαν εἰς αὐτόν.
many believed into him.

31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς
Was saying therefore the Jesus toward

τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους
the (ones) having believed to him Jews

Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ
If ever you should remain in the word to the

YOU will die in YOUR sins. For if you do not believe that I am [he], you will die in your sins."

25 Therefore they began to say to him:

"Who are you?" Jesus

said to them: "Why am I even speaking

to you at all? 26 I

have many things to speak concerning you

and to pass judgment upon. As a matter of

fact, he that sent me is true, and the very

things I heard from him I am speaking in

the world." 27 They did not grasp that he

was talking to them about the Father.

28 Therefore Jesus said: "When once you

have lifted up the Son of man, then you will

know that I am [he], and that I do nothing

of my own initiative; but just as the Father

taught me I speak these things. 29 And

he that sent me is with me; he did not

abandon me to myself, because I always do

the things pleasing to him." 30 As he

was speaking these things, many put faith

in him.

31 And so Jesus went on to say to

the Jews that had believed him: "If you

remain in my word,

ἐμῶ, ἀληθῶς μαθηταὶ μου ἐστε, 32 καὶ
 mine, truly disciples of me you are, and
 γνῶσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια
 you will know the truth, and the truth
 ἐλευθερώσει ὑμᾶς. 33 ἀπεκρίθησαν πρὸς τὸν
 will free you. They answered toward
 αὐτὸν Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ
 him Seed of Abraham we are and to no one
 δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις
 we have been slaves at any time; how you are saying
 ὅτι Ἐλεύθεροι γενήσεσθε; 34 ἀπεκρίθη
 that Free you will become? Answered
 αὐτοῖς ὁ Ἰησοῦς Ἀμήν ἀμήν λέγω
 to them the Jesus Amen amen I am saying
 ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν
 to you that everyone the doing the sin
 δοῦλος ἐστὶν τῆς ἁμαρτίας· 35 ὁ δὲ
 slave is of the sin; the but
 δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν
 slave not is remaining in the house into the
 αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.
 age; the son is remaining into the age.
 36 ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ,
 If ever therefore the Son you should free,
 ὄντως ἐλεύθεροι ἔσεσθε. 37 οἶδα
 essentially free you will be. I have known
 ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ
 that seed of Abraham you are; but
 ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος
 you are seeking me to kill, because the word
 ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.
 the mine not is finding room in you.
 38 ἃ ἐγὼ ἐώρακα παρὰ τῷ πατρὶ
 What (things) I have seen beside the Father
 λαλῶ· καὶ ὑμεῖς οὖν ἃ
 I am speaking; and you therefore what (things)
 ἠκούσατε παρὰ τοῦ πατρὸς ποιεῖτε.
 you heard beside of the father you are doing.
 39 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ὁ πατὴρ
 They answered and said to him The father
 ἡμῶν Ἀβραάμ ἐστίν. λέγει αὐτοῖς ὁ
 of us Abraham is. Is saying to them the
 Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ
 Jesus If children of the Abraham you are, the
 ἔργα τοῦ Ἀβραάμ ποιεῖτε· 40 νῦν
 works of the Abraham be you doing; now
 δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον
 but you are seeking me to kill, man
 ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἣν
 who the truth to you I have spoken which

you are really my
 disciples, 32 and you
 will know the truth,
 and the truth will set
 you free." 33 They
 replied to him:
 "We are Abraham's
 offspring and never
 have we been slaves
 to anybody. How
 is it you say, 'You
 will become free?'"
 34 Jesus answered
 them: "Most truly I
 say to you, Every doer
 of sin is a slave of sin.
 35 Moreover, the slave
 does not remain in
 the household forever;
 the son remains for-
 ever. 36 Therefore if
 the Son sets you free,
 you will be actually
 free. 37 I know that
 you are Abraham's
 offspring; but you are
 seeking to kill me, be-
 cause my word makes
 no progress among
 you. 38 What things
 I have seen with my
 Father I speak; and
 you, therefore, do
 the things you have
 heard from [your]
 father." 39 In answer
 they said to him: "Our
 father is Abraham."
 Jesus said to them:
 "If you are Abraham's
 children, do the
 works of Abraham.
 40 But now you are
 seeking to kill me,
 a man that has told
 you the truth that

ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραάμ
I heard beside of the God; this (thing) Abraham
οὐκ ἐποίησεν. 41 ὑμεῖς ποιεῖτε τὰ ἔργα
not did. You are doing the works
τοῦ πατρὸς ὑμῶν. εἶπαν αὐτῷ Ἡμεῖς
of the father of you. They said to him We
ἐκ πορνείας οὐκ ἐγεννήθημεν· ἓνα
out of fornication not we were generated; one
πατέρα ἔχομεν τὸν θεόν.
Father we are having the God.

42 εἶπεν αὐτοῖς ὁ Ἰησοῦς
Said to them the Jesus
Εἰ ὁ θεὸς πατὴρ
If the God Father of you
ἦν ἠγαπᾶτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ
was you were loving likely me, I for out of
τοῦ θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ
the God came out and I am arriving; neither
γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός
for from myself I have come, but that (One)
με ἀπέστειλεν. 43 διὰ τί ἦν λαλιὰν
me sent forth. Through what the speech
τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ
the mine not you are knowing? Because not
δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.
you are able to be hearing the word the mine.

44 ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου
You out of the father of the Devil
ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν
you are and the desires of the father of you
θέλετε ποιεῖν. ἐκεῖνος
you are willing to be doing. That (one)
ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ
man-killer was from beginning, and in the
ἀλήθειᾳ οὐκ ἔστηκεν, ὅτι οὐκ ἔστιν
truth not he has stood, because not is
ἀλήθεια ἐν αὐτῷ. ὅταν λαλήσῃ τὸ
truth in him. Whenever he may speak the
ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ,
lie, out of the own (things) he is speaking,
ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ.
because liar he is and the father of it.

45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω,
I but because the truth I am saying,
οὐ πιστεύετε μοι. 46 τίς ἐξ ὑμῶν
not you are believing to me. Who out of you
ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν
is reproving me about sin? If truth

I heard from God. Abraham did not do this. 41 You do the works of your father." They said to him: "We were not born from fornication; we have one Father, God."

42 Jesus said to them: "If God were your Father, you would love me, for from God I came forth and am here. Neither have I come of my own initiative at all, but that One sent me forth. 43 Why is it you do not know what I am speaking? Because you cannot listen to my word.

44 You are from your father the Devil, and you wish to do the desires of your father. That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of [the lie]. 45 Because I, on the other hand, tell the truth, you do not believe me. 46 Who of you convicts me of sin? If I speak truth,

44* The lie, J17.22; literally, "It," κBVG.

λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε
I am saying, through what you not are believing
μοι; 47 ὁ ὢν ἐκ τοῦ θεοῦ τὰ
to me? The (one) being out of the God the
ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο
sayings of the God is hearing; through this
ὑμεῖς οὐκ ἀκούετε ὅτι ἐκ τοῦ θεοῦ
you not are hearing because out of the God
οὐκ ἐστέ.
not you are.

48 ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ
Answered the Jews and
εἶπαν αὐτῷ Οὐ καλῶς λέγομεν
they said to him Not finely we are saying
ἡμεῖς ὅτι Σαμαρεῖτης εἶ σὺ καὶ δαιμόνιον
we that Samaritan are you and demon

ἔχεις; 49 ἀπεκρίθη Ἰησοῦς Ἐγὼ
you are having? Answered Jesus I
δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ
demon not am having, but I am honoring
τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με.
the Father of me, and you are dishonoring me.

50 ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου·
I but not am seeking the glory of me;
ἔστιν ὁ ζητῶν καὶ κρίνων. 51 Ἀμήν
is the (one) seeking and judging. Amen

ἀμήν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν
amen I am saying to you, if ever anyone the my
λόγον τηρήσῃ, θάνατον οὐ μὴ
word should observe, death not not

θεωρήσῃ εἰς τὸν αἰῶνα. 52 εἶπαν αὐτῷ
he should behold into the age. Said to him
οἱ Ἰουδαῖοι Νῦν ἐγνώκαμεν ὅτι
the Jews Now we have known that

δαιμόνιον ἔχεις. Ἀβραάμ ἀπέθανεν
demon you are having. Abraham died
καὶ οἱ προφῆται, καὶ σὺ λέγεις Ἐάν
also the prophets, and you are saying If ever

τις τὸν λόγον μου τηρήσῃ, οὐ μὴ
anyone the word of me should observe, not not
γεύσῃ θανάτου εἰς τὸν αἰῶνα·
he should taste of death into the age;

53 μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν
not you greater you are of the father of us
Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται
Abraham, who died? And the prophets

ἀπέθανον· τίνα σεαυτὸν ποιεῖς;
died; whom yourself are you making?
54 ἀπεκρίθη Ἰησοῦς Ἐάν ἐγὼ δοξάσω
Answered Jesus If ever I should glorify

why is it you do not believe me? 47 He that is from God listens to the sayings of God. This is why you do not listen, because you are not from God."

48 In answer the Jews said to him: "Do we not rightly say, You are a Samaritan and have a demon?"

49 Jesus answered: "I do not have a demon, but I honor my Father, and you dishonor me. 50 But I am not seeking glory for myself; there is

One that is seeking and judging. 51 Most truly I say to you,

If anyone observes my word, he will never see death at all." 52 The Jews said to him: "Now we do know you have a demon. Abraham died,

also the prophets; but you say, 'If anyone

observes my word, he will never taste death at all.' 53 You are

not greater than our father Abraham, who died, are you? Also, the prophets died.

Who do you claim to be?" 54 Jesus

answered: "If I glorify

ἑμαυτόν, ἡ δόξα μου οὐδέν ἐστίν. ἔστιν
 myself, the glory of me nothing is. Is
 ὁ πατήρ μου ὁ δοξάζων με, ὃν
 the Father of me the (one) glorifying me, whom
 ὑμεῖς λέγετε ὅτι θεὸς ὑμῶν ἐστίν, 55 καὶ
 you are saying that God of you is, 55 and
 οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα
 not you have known him, I but have known
 αὐτόν· καὶ εἴπω ὅτι οὐκ
 him; and if ever I should say that not
 οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν
 I have known him, I shall be like you
 ψεύστης· ἀλλὰ οἶδα αὐτόν καὶ τὸν
 liar; but I have known him and the
 λόγον αὐτοῦ τηρῶ. 56 Ἀβραὰμ ὁ
 word of him I am observing. 56 Abraham the
 πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα
 father of you exulted in order that
 ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, καὶ εἶδεν
 he might see the day the mine, and he saw
 καὶ ἐχάρη. 57 εἶπαν οὖν οἱ Ἰουδαῖοι
 and rejoiced. 57 Said therefore the Jews
 πρὸς αὐτόν Πεντήκοντα ἔτη οὐπω
 toward him Fifty years not yet
 ἔχεις καὶ Ἀβραὰμ ἐώρακας;
 you are having and Abraham you have seen?
 58 εἶπεν αὐτοῖς Ἰησοῦς Ἀμὴν ἀμὴν
 Said to them Jesus Amen amen
 λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι
 I am saying to you Before Abraham to become
 ἐγὼ εἰμί. 59 ἦραν οὖν λίθους
 I am. They lifted up therefore stones
 ἵνα βάλωσιν ἐπ' αὐτόν·
 in order that they might throw upon him;
 Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.
 Jesus but hid and went out of the temple.

9 Καὶ παράγων εἶδεν ἀνθρώπου τυφλὸν
 And going beside he saw man blind
 ἐκ γενετῆς. 2 καὶ ἠρώτησαν αὐτόν οἱ
 out of birth. 2 And questioned him the
 μαθηταὶ αὐτοῦ λέγοντες Ῥαββεί, τίς
 disciples of him saying Rabbi, who
 ἤμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ,
 sinned, this (one) or the parents of him.
 ἵνα τυφλὸς γεννηθῆ;
 in order that blind he should be generated?

myself, my glory is nothing. It is my Father that glorifies me, he who you say is your God; 55 and yet you have not known him. But I know him. And if I said I do not know him I should be like you, a liar. But I do know him and am observing his word. 56 Abraham your father rejoiced greatly in the prospect of seeing my day, and he saw it and rejoiced." 57 Therefore the Jews said to him: "You are not yet fifty years old, and still you have seen Abraham?"* 58 Jesus said to them: "Most truly I say to you, Before Abraham came into existence, I have been." 59 Therefore they picked up stones to hurl [them] at him; but Jesus hid and went out of the temple.

9 Now as he was passing along he saw a man blind from birth. 2 And his disciples asked him: "Rabbi, who sinned, this man or his parents, so that he was born blind?"

57* Has Abraham seen you? P⁷⁵κ'Sy*. 58* I have been (ἐγὼ εἰμι, e-go' ei-mi'). The action expressed by this verb began in the past, is still in progress, and is properly translated by the perfect indicative. See App 2f.

3 ἀπεκρίθη Ἰησοῦς Οὔτε οὗτος ἥμαρτεν
 Answered Jesus Neither this (one) sinned
 οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα
 nor the parents of him, but in order that
 φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν
 might be manifested the works of the God in
 αὐτῷ. 4 ἡμᾶς δεῖ ἐργάζεσθαι τὰ
 him. Us It is necessary to be working the
 ἔργα τοῦ πέμψαντός με ἕως ἡμέρα
 works of the (one) having sent me until day
 ἐστίν· ἔρχεται νύξ ὅτε οὐδεὶς δύναται
 is; is coming night when no one is able
 ἐργάζεσθαι. 5 ὅταν ἐν τῷ κόσμῳ
 to be working. Whenever in the world
 ὦ, φῶς εἰμὶ τοῦ κόσμου.
 I may be, light I am of the world.
 6 ταῦτα εἰπὼν ἔπτυσεν
 These (things) having said he spat
 χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ
 on the ground and he made clay out of the
 πτύσματος, καὶ ἐπέθηκεν αὐτοῦ τὸν πηλὸν
 spittle, and he put upon of him the clay
 ἐπὶ τοὺς ὀφθαλμούς, 7 καὶ εἶπεν αὐτῷ
 upon the eyes, and he said to him
 "Ὑπαγε νίψαι εἰς τὴν
 Be going under wash yourself into the
 κολυμβήθραν τοῦ Σιλωάμ ἧ
 pool of the Siloam which
 ἐρμηνεύεται Ἄπεσταλμένος.
 is being translated Having been sent forth.
 ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ
 He went off therefore and he washed himself, and
 ἦλθεν βλέπων.
 he came seeing.
 8 Οἱ οὖν γείτονες καὶ οἱ
 The therefore neighbors and the (ones)
 θεωροῦντες αὐτὸν τὸ πρότερον ὅτι
 beholding him the former [time] that
 προσαίτης ἦν ἔλεγον Οὐχ οὗτός
 beggar he was were saying Not this (one)
 ἐστίν ὁ καθημένος καὶ προσαιτῶν;
 is the (one) sitting and begging?
 9 ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν·
 Others were saying that This (one) is;
 ἄλλοι ἔλεγον Οὐχί, ἀλλὰ ὅμοιος αὐτῷ
 others were saying No, but like to him
 ἐστίν. ἐκεῖνος ἔλεγεν ὅτι Ἐγὼ εἰμι.
 he is. That (one) was saying that I am.

3 Jesus answered: "Neither this man sinned nor his parents, but it was in order that the works of God might be made manifest in his case. 4 We must work the works of him that sent me while it is day; the night is coming when no man can work. 5 As long as I am in the world, I am the world's light." 6 After he said these things, he spit on the ground and made a clay with the saliva, and put his clay upon the [man's] eyes 7 and said to him: "Go wash in the pool of Si-lo'am" (which is translated 'Sent forth'). And so he went off and washed, and came back seeing. 8 Therefore the neighbors and those who formerly used to see he was a beggar began to say: "This is the man that used to sit and beg, is it not?" 9 Some would say: "This is he." Others would say: "Not at all, but he is like him." The man would say: "I am [he]."

10 ἔλεγον οὖν αὐτῷ Πῶς
They were saying therefore to him How
οὖν ἠνεψόχθησάν σου οἱ ὀφθαλμοί;
therefore were opened of you the eyes?

11 ἀπεκρίθη ἐκεῖνος Ὁ ἄνθρωπος ὁ
Answered that (one) The man the (one)

λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ
being said Jesus clay made and

ἐπέχρισέν μου τοὺς ὀφθαλμούς καὶ
he anointed upon of me the eyes and

εἶπεν μοι ὅτι Ὑπάγε εἰς τὸν
he said to me that Be going under into the

Σιλωὰμ καὶ νίψαι ἄπελθὼν
Siloam and wash yourself; having gone off

οὖν καὶ νιψάμενος ἀνέβλεψα.
therefore and having washed myself I saw again.

12 καὶ εἶπαν αὐτῷ Ποῦ ἐστὶν ἐκεῖνος;
And they said to him Where is that (one)?

λέγει Οὐκ οἶδα.
He is saying Not I have known.

13 Ἄγουσιν αὐτὸν πρὸς τοὺς
They are leading him toward the

Φαρισαίους τὸν ποτε τυφλόν. 14 ἦν
Pharisees the (one) sometime blind. Was

δὲ σάββατον ἐν ἧ ἡμέρᾳ τὸν πηλὸν
but sabbath in which day the clay

ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέψεν αὐτοῦ τοὺς
made the Jesus and he opened of him the

ὀφθαλμούς. 15 πάλιν οὖν ἠρώτων
eyes. Again therefore were questioning

αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν.
him also the Pharisees how he saw again.

ὁ δὲ εἶπεν αὐτοῖς Πηλὸν ἐπέθηκεν
The (one) but said to them Clay he put upon

μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην,
of me upon the eyes, and I washed myself,

καὶ βλέπω. 16 ἔλεγον οὖν ἐκ
and I am seeing. Were saying therefore out of

τῶν Φαρισαίων τινὲς Οὐκ ἔστιν οὗτος παρὰ
the Pharisees some Not is this (one) beside

θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον
of God the man, because the sabbath

οὐ τηρεῖ. ἄλλοι δὲ ἔλεγον Πῶς
not he is observing. Others but were saying How

δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα
is able man sinner such signs

ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς.
to be doing? And split was in them.

17 λέγουσιν οὖν τῷ τυφλῷ
They are saying therefore to the blind [man]

10 Consequently they began to say to him:

"How, then, were your eyes opened?"

11 He answered: "The man called Jesus made a clay and smeared [it] on my eyes and said to me, 'Go to Si-lo'am and wash.' I therefore went and washed and gained sight."

12 At this they said to him: "Where is that [man]?"

He said: "I do not know."

13 They led the once-blind man himself to the Pharisees.

14 Incidentally it was Sabbath on the day that Jesus made the clay and opened his eyes.

15 This time, therefore, the Pharisees also took up asking him how he gained sight. He said to them: "He put a clay upon my eyes, and I washed and have sight."

16 Therefore some of the Pharisees began to say: "This is not a man from God, because he does not observe the Sabbath." Others began to say: "How can a man that is a sinner perform signs of that sort?" So there was a division among them.

17 Hence they said to the blind man

πάλιν τί σὺ λέγεις περὶ αὐτοῦ, ὅτι
again What you are saying about him, because
ἠνέωξέν σου τοὺς ὀφθαλμούς; ὁ δὲ
he opened of you the eyes? The (one) but
εἶπεν ὅτι Προφήτης ἐστίν.
said that Prophet he is.

18 Οὐκ ἐπίστευσαν οὖν οἱ
Not believed therefore the
Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν
Jews about him that he was
τυφλὸς καὶ ἀνέβλεψεν, ἕως οὗ
blind and he saw again, until when
ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ
they sounded for the parents of him the (one)
ἀναβλέψαντος 19 καὶ ἠρώτησαν αὐτοὺς
having seen again and they questioned them
λέγοντες Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν
saying This is the son of you, whom
ὁμοῖς λέγετε ὅτι τυφλὸς ἐγεννήθη;
you are saying that blind was generated?
πῶς οὖν βλέπει ἄρτι;
How therefore he is seeing right now?

20 ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ
Answered therefore the parents of him
καὶ εἶπαν Οἶδαμεν ὅτι οὗτός ἐστιν
and they said We have known that this is
ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη·
the son of us and that blind he was generated;
21 πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν,
how but now he is seeing not we have known,
ἢ τίς ἠνοιξεν αὐτοῦ τοὺς ὀφθαλμούς ἡμεῖς
or who opened of him the eyes we
οὐκ οἶδαμεν· αὐτὸν ἐρωτήσατε, ἡλικίαν
not have known: him you question, prime of life
ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει.
he is having, he about himself will speak.

22 ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ
These (things) said the parents of him
ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους,
because they were fearing the Jews,
ἥδη γὰρ συνετέθειντο οἱ
already for had put themselves together the
Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν
Jews in order that if ever anyone him
ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος
should confess Christ, off from synagogue
γένηται. 23 διὰ τοῦτο οἱ γονεῖς
he should become. Through this the parents
αὐτοῦ εἶπαν ὅτι Ἠλικίαν
of him said that Prime of life

again: "What do you say about him, seeing that he opened your eyes?" The [man] said: "He is a prophet."

18 However, the Jews did not believe concerning him that he had been blind and had gained sight, until they called the parents of the man that gained sight.

19 And they asked them: "Is this your son who you say was born blind? How, then, is it he sees at present?" 20 Then in answer his parents said: "We know that this is our son and that he was born blind. 21 But how it is he now sees we do not know, or who opened his eyes we do not know. Ask him. He is of age. He must speak for himself." 22 His parents said these things because they were in fear of the Jews, for the Jews had already come to an agreement that, if anyone confessed him as Christ, he should get expelled from the synagogue. 23 This is why his parents said: "He is of age."

ἔχει, αὐτὸν ἐπερωτήσατε.
he is having, him question you upon.

24 Ἐφώνησαν οὖν τὸν
They sounded for therefore the
ἄνθρωπον ἐκ δευτέρου δς
man out of second (time) who

ἦν τυφλὸς καὶ εἶπαν αὐτῷ Δός δόξαν τῷ
was blind and said to him Give glory to the
θεῷ· ἡμεῖς οἴδαμεν ὅτι οὗτος ὁ
God; we have known that this the
ἄνθρωπος ἁμαρτωλὸς ἐστίν. 25 ἀπεκρίθη
man sinner is. Answered

οὖν ἐκεῖνος εἰ ἁμαρτωλὸς ἐστίν οὐκ
therefore that (one) If sinner he is not
οἶδα· ἓν οἶδα ὅτι
I have known; one (thing) I have known that
τυφλὸς ὢν ἄρτι βλέπω. 26 εἶπαν
blind being right now I am seeing. They said

οὖν αὐτῷ τί ἐποίησέν σοι; πῶς
therefore to him What did he to you? How
ἤνοιξεν σου τοῦς ὀφθαλμούς;
opened he of you the eyes?

27 ἀπεκρίθη αὐτοῖς εἶπον ὑμῖν ἤδη
He answered to them I said to you already
καὶ οὐκ ἤκούσατε· τί πάλιν θέλετε
and not you heard; why again you are willing

ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ
to be hearing? Not also you are willing of him
μαθηταὶ γενέσθαι; 28 καὶ ἐλοιδόρησαν αὐτὸν
disciples to become? And they reviled him

καὶ εἶπαν σὺ μαθητῆς εἶ ἐκείνου,
and they said You disciple are of that (one),
ἡμεῖς δὲ τοῦ Μωυσέως ἐσμὲν μαθηταί·
we but of the Moses we are disciples;

29 ἡμεῖς οἴδαμεν ὅτι Μωυσεὶ λελάληκεν
we have known that to Moses has spoken
ὁ θεός, τούτον δὲ οὐκ οἴδαμεν
the God, this (one) but not we have known

πόθεν ἐστίν. 30 ἀπεκρίθη ὁ ἄνθρωπος
wherefrom he is. Answered the man
καὶ εἶπεν αὐτοῖς Ἐν τούτῳ γὰρ τὸ
and said to them In this (thing) for the

θαυμαστόν ἐστιν ὅτι ὑμεῖς οὐκ
marvelous (thing) is that you not
οἴδατε πόθεν ἐστίν, καὶ ἠνοιξέν
have known wherefrom he is, and he opened

μου τοῦς ὀφθαλμούς. 31 οἴδαμεν ὅτι
of me the eyes. We have known that
ὁ θεὸς ἁμαρτωλῶν οὐκ ἀκούει, ἀλλ'
the God of sinners not is hearing, but

QUESTION him."

24 Therefore a second time they called the man that had been blind and said to him: "Give glory to God; we know that this man is a sinner." 25 In turn he answered: "Whether he is a sinner I do not know. One thing I do know, that, whereas I was blind, I see at present."

26 Therefore they said to him: "What did he do to you? How did he open your eyes?" 27 He answered them: "I told you already, and yet you did not listen. Why do you want to hear it again? You do not want to become his disciples also, do you?" 28 At this they reviled him and said: "You are a disciple of that [man], but we are disciples of Moses. 29 We know that God has spoken to Moses; but as for this [man], we do not know where he is from." 30 In answer the man said to them: "This certainly is a marvel, that you do not know where he is from, and yet he opened my eyes. 31 We know that God does not listen to sinners, but

listen to sinners, but

ἔάν τις θεοσεβῆς ἢ καὶ τὸ
 if ever anyone God-revering may be and the
 θέλημα αὐτοῦ ποιῇ τοῦτου
 will of him he may do of this (one)
 ἀκούει. 32 ἐκ τοῦ αἰῶνος οὐκ
 he is hearing. Out of the age not
 ἠκούσθη ὅτι ἠνέφξεν τις ὀφθαλμούς
 it was heard that opened anyone eyes
 τυφλοῦ γεγεννημένου. 33 εἰ μὴ
 of blind [man] having been generated; if not
 ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο
 was this (one) beside of God, not he was able
 ποιεῖν οὐδέν. 34 ἀπεκρίθησαν καὶ
 to be doing nothing. They answered and
 εἶπαν αὐτῷ Ἐν ἁμαρτίαις σὺ
 they said to him In sins you
 ἐγεννήθητε ὅλος, καὶ σὺ διδάσκεις
 were generated whole, and you are teaching
 ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.
 us? And they threw out him outside.
 35 Ἦκουσεν Ἰησοῦς ὅτι ἐξέβαλον
 Heard Jesus that they threw out
 αὐτὸν ἔξω, καὶ εὐρῶν αὐτὸν εἶπεν
 him outside, and having found him he said
 Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ
 You are believing into the Son of the
 ἀνθρώπου; 36 ἀπεκρίθη ἐκεῖνος καὶ εἶπεν
 man? Answered that (one) and he said
 Καὶ τίς ἐστιν, κύριε, ἵνα
 And who is he, lord, in order that
 πιστεύσω εἰς αὐτόν; 37 εἶπεν αὐτῷ
 I should believe into him? Said to him
 ὁ Ἰησοῦς Καὶ ἐώρακας αὐτὸν καὶ
 the Jesus And you have seen him and
 ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν.
 the (one) speaking with you that (one) is.
 38 ὁ δὲ ἔφη Πιστεύω, κύριε· καὶ
 The (one) but said I am believing, Lord; and
 προσεκύνησεν αὐτῷ. 39 καὶ εἶπεν ὁ
 he did obeisance to him. And said the
 Ἰησοῦς Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον
 Jesus Into judgment I into the world
 τοῦτον ἦλθον, ἵνα οἱ μὴ
 this I came, in order that the (ones) not
 βλέποντες βλέπωσιν καὶ οἱ βλέποντες
 seeing may see and the (ones) seeing
 τυφλοὶ γένωνται. 40 Ἦκουσαν ἐκ τῶν
 blind should become. Heard out of the
 Φαρισαίων ταῦτα οἱ μετ' αὐτοῦ
 Pharisees these (things) the (ones) with him

if anyone is God-
 fearing and does his
 will, he listens to this
 one. 32 From of
 old it has never been
 heard that anyone
 opened the eyes of
 one born blind. 33 If
 this [man] were not
 from God, he could
 do nothing at all."
 34 In answer they
 said to him: "You
 were altogether born
 in sins, and yet are
 you teaching us?" And
 they threw him out!

35 Jesus heard that
 they had thrown him
 out, and, on finding
 him, he said: "Are you
 putting faith in the
 Son of man?" 36 The
 [man] answered: "And
 who is he, sir, that
 I may put faith in
 him?" 37 Jesus said
 to him: "You have
 seen him and, besides,
 he that is speaking
 with you is that one."
 38 Then he said: "I
 do put faith [in him],
 Lord." And he did
 obeisance to him.
 39 And Jesus said:
 "For [this] judgment I
 came into this world:
 that those not seeing
 might see and those
 seeing might become
 blind." 40 Those
 of the Pharisees
 who were with him
 heard these things,

ὄντες, καὶ εἶπαν αὐτῷ Μὴ καὶ ἡμεῖς
being, and they said to him Not also we
τυφλοὶ ἐσμεν; 41 εἶπεν αὐτοῖς ὁ Ἰησοῦς
blind are? 41 Said to them the Jesus
Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε
If blind you may be, not likely you were having
ἀμαρτίαν· νῦν δὲ λέγετε ὅτι
sin; now but you are saying that
βλέπομεν· ἡ ἀμαρτία ὑμῶν μένει.
We are seeing; the sin of you is remaining.

10 Ἀμήν ἀμήν λέγω ὑμῖν, ὁ
Amen amen I am saying to you, the (one)
μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν
not entering through the door into the
αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων
fold of the sheep but going up
ἀλλὰ θόθεν ἐκεῖνος κλέπτης ἐστὶν καὶ
from another place that (one) thief is and
ληστής· 2 ὁ δὲ εἰσερχόμενος
plunderer; the (one) but entering
διὰ τῆς θύρας ποιμὴν ἐστὶν τῶν
through the door shepherd is of the
προβάτων. 3 τούτῳ ὁ θυρωρὸς
sheep. To this (one) the doorkeeper
ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ
is opening, and the sheep of the voice of him
ἀκούει, καὶ τὰ ἴδια πρόβατα
is hearing, and the own sheep
φωνεῖ κατ' ὄνομα καὶ
he is sounding for according to name and
ἐξάγει αὐτά. 4 ὅταν τὰ ἴδια
he is leading out them. Whenever the own
πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν
all he should thrust out, in front of them
πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ,
he is going, and the sheep to him is following,
ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ·
because they have known the voice of him;
5 ἄλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν ἀλλὰ
to stranger but not not they will follow but
φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ
they will flee from him, because not
οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν.
they have known of the strangers the voice.
6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ
This the comparison said to them the
Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα
Jesus; those but not knew what (things)
ἦν ἃ ἐλάλει αὐτοῖς.
was which he was speaking to them.

and they said to him:
"We are not blind also,
are we?" 41 Jesus
said to them: "If you
were blind, you would
have no sin. But now
you say, 'We see.'
Your sin remains."

10 "Most truly I say
to you, He that
does not enter into
the sheepfold through
the door but climbs
up some other place,
that one is a thief and
a plunderer. 2 But
he that enters through
the door is shepherd
of the sheep. 3 The
doorkeeper opens
to this one, and the
sheep listen to his
voice, and he calls his
own sheep by name
and leads them out.
4 When he has got
all his own out, he
goes before them, and
the sheep follow him,
because they know his
voice. 5 A stranger
they will by no means
follow but will flee
from him, because
they do not know the
voice of strangers."
6 Jesus spoke this
comparison to them;
but they did not know
what the things meant
that he was speaking
to them.

7 Εἶπεν οὖν πάλιν ὁ Ἰησοῦς
 Said therefore again the Jesus
 Ἄμην ἀμην λέγω ὑμῖν, ἐγὼ εἰμι ἡ
 Amen amen I am saying to you, I am the
 θύρα τῶν προβάτων. **8** πάντες ὅσοι
 door of the sheep. All as many as
 ἦλθον πρὸ ἐμοῦ κλέπται εἰσὶν καὶ
 came before me thieves are and
 ληρισταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ
 plunderers; but not heard of them the
 πρόβατα. **9** ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ
 sheep. I am the door; through me
 ἐάν τις εἰσέλθῃ σωθήσεται καὶ
 if ever anyone should enter he will be saved and
 εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν
 he will go in and he will go out and pasturage
 εὐρήσει. **10** ὁ κλέπτης οὐκ ἔρχεται εἰ
 he will find. The thief not is coming if
 μὴ ἵνα κλέψῃ καὶ θύσῃ
 not in order that he might steal and he might slay
 καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα
 and he might destroy; I came in order that
 ζωὴν ἔχωσιν καὶ περισσὸν
 life they may have and abundant (thing)
 ἔχωσιν. **11** Ἐγὼ εἰμι ὁ ποιμὴν ὁ
 they may have. I am the shepherd the
 καλὸς· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν
 fine; the shepherd the fine the soul
 αὐτοῦ τίθεισιν ὑπὲρ τῶν προβάτων· **12** ὁ
 of him is putting over the sheep; The
 μισθωτὸς καὶ οὐκ ὢν ποιμὴν, οὐ οὐκ
 hireling and not being shepherd, of whom not
 ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν
 is the sheep own, he is beholding the
 λύκον ἐρχόμενον καὶ ἀφήσιν τὰ
 wolf coming and he is letting go off the
 πρόβατα καὶ φεύγει, — καὶ ὁ λύκος
 sheep and he is fleeing. — and the wolf
 ἀρπάζει αὐτὰ καὶ σκορπιίζει, — **13** ὅτι
 is snatching them and is scattering, — because
 μισθωτὸς ἐστὶν καὶ οὐ μέλει αὐτῷ
 hireling he is and not it is mattering to him
 περὶ τῶν προβάτων. **14** ἐγὼ εἰμι ὁ
 about the sheep. I am the
 ποιμὴν ὁ καλὸς, καὶ γινώσκω τὰ
 shepherd the fine, and I am knowing the (ones)
 ἐμὰ καὶ γινώσκουσί με τὰ ἐμὰ,
 mine and are knowing me the (ones) mine,
15 καθὼς γινώσκει με ὁ πατὴρ καὶ ἡ
 according as is knowing me the Father and I

7 Therefore Jesus
 said again: "Most truly I say to you, I am the door of the sheep. **8** All those that have come in place of me are thieves and plunderers; but the sheep have not listened to them. **9** I am the door; whoever enters through me will be saved, and he will go in and out and find pasturage. **10** The thief does not come unless it is to steal and slay and destroy. I have come that they might have life and might have it in abundance. **11** I am the fine shepherd; the fine shepherd surrenders his soul in behalf of the sheep. **12** The hired man, who is no shepherd and to whom the sheep do not belong as his own, beholds the wolf coming and abandons the sheep and flees—and the wolf snatches them and scatters them— **13** because he is a hired man and does not care for the sheep. **14** I am the fine shepherd, and I know my sheep and my sheep know me, **15** just as the Father knows me and I

γινώσκω τὸν πατέρα, καὶ τὴν ψυχὴν μου
am knowing the Father, and he soul of me

τίθημι ὑπὲρ τῶν προβάτων.
I am putting over the sheep.

16 καὶ ἄλλα πρόβατα
And other sheep

ἔχω ἃ οὐκ ἔστιν ἐκ
I am having which not is out of

τῆς αὐλῆς ταύτης· καὶ ἐκεῖνα δεῖ
the fold this; and those it is necessary

με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν,
me to lead, and of the voice of me they will hear,

καὶ γενήσονται μία ποίμνη, εἰς ποιμὴν.
and they will become one flock, one shepherd.

17 διὰ τοῦτό με ὁ πατὴρ ἀγαπᾷ
Through this me the Father is loving

ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου.
because I am putting the soul of me.

ἵνα πάλιν λάβω αὐτήν.
in order that again I should receive it.

18 οὐδεὶς ᾔρεν αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ
No one lifted up it from me, but I

τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἔξουσίαν
am putting it from myself. Authority

ἔχω θεῖναι αὐτήν, καὶ ἔξουσίαν
I am having to put it, and authority

ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν
I am having again to receive it; this the

ἐντολὴν ἔλαβον παρὰ τοῦ πατρὸς
commandment I received beside of the Father

μου.
of me.

19 Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις
Split again occurred in the Jews

διὰ τοὺς λόγους τούτους. 20 ἔλεγον
through the words these. Were saying

δὲ πολλοὶ ἐξ αὐτῶν Δαιμόνιον ἔχει
but many out of them Demon he is having

καὶ μαίνεται· τί αὐτοῦ ἀκούετε;
and he is mad; why of him you are hearing?

21 ἄλλοι ἔλεγον Ταῦτα τὰ ῥήματα οὐκ
Others were saying These the sayings not

ἔστιν δαιμονιζομένου· μὴ δαιμόνιον
is of being demonized [man]: not demon

δύναται τυφλῶν ὀφθαλμοὺς ἀνοίξει;
is able of blind (ones) eyes to open?

22 Ἐγένετο τότε τὰ ἐγκαίνια ἐν
Occurred then the celebration of renewal in

τοῖς Ἱεροσολύμοις· χειμῶν ἦν, 23 καὶ
the Jerusalem; winter it was, and

know the Father; and I surrender my soul in behalf of the sheep.

16 "And I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd. 17 This is why the Father loves me, because I surrender my soul, in order that I may receive it again.

18 No man has taken it away from me, but I surrender it of my own initiative. I have authority to surrender it, and I have authority to receive it again. The commandment on this I received from my Father."

19 Again a division resulted among the Jews because of these words. 20 Many of them were saying: "He has a demon and is mad. Why do you listen to him?" 21 Others would say: "These are not the sayings of a demonized man. A demon cannot open blind people's eyes, can it?"

22 At that time the festival of dedication took place in Jerusalem. It was wintertime, 23 and

περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ
was walking about the Jesus in the temple in the
στοᾷ τοῦ Σολομῶνος. 24 ἐκύκλωσαν
colonnade of the Solomon. 24 Encircled

οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ
therefore him the Jews a d
ἔλεγον αὐτῷ Ἔως πότε τὴν ψυχὴν
they were saying to him Until when the soul

ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ χριστός,
of us are you lifting up? If you are the Christ,
εἰπὼν ἡμῖν παρησιᾶ. 25 ἀπεκρίθη
say to us outspokenly. 25 Answered

αὐτοῖς ὁ Ἰησοῦς εἶπον ὑμῖν καὶ οὐ
to them the Jesus I said to you and not

πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ
you are believing; the works which I am doi g
ἐν τῷ ὀνόματι τοῦ πατρὸς μου ταῦτα
in the name of the Father of me these (things)

μαρτυρεῖ περὶ ἐμοῦ. 26 ἀλλὰ ὑμεῖς
is bearing witness about i e; but you

οὐ πιστεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν
not are believing, because not you are out of the
προβάτων τῶν ἐμῶν. 27 τὰ πρόβατα τὰ
sheep of the mine. 27 The sheep the

ἐμὰ τῆς φωνῆς μου ἀκούουσιν, καὶ γὰρ
mine of the voice of me are hearing, and I

γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοι,
am knowing them, and they are following to me,

28 καὶ γὰρ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ
and I am giving to them life everlasting, and

οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα,
not not they should be destroyed into the age.

καὶ οὐχ ἀρπάσει τις αὐτά ἐκ τῆς
and not will snatch anyone them out of the

χειρὸς μου. 29 ὁ πατὴρ μου ὃ
hand of me. The Father of me which

δέδωκέν μοι πάντων μεῖζόν ἐστιν, καὶ
he has given to me of all greater is, and

οὐδεὶς δύναται ἀρπάζειν ἐκ τῆς χειρὸς
no one is able to be snatching out of the hand

τοῦ πατρὸς. 30 ἐγὼ καὶ ὁ πατὴρ
of the Father. 30 I and the Father

ἐν ἑσμεν.
one (thing) we are.

31 Ἐβάστασαν πάλιν λίθους οἱ Ἰουδαῖοι
Carried again stones the Jews

ἵνα λιθάσωσιν αὐτόν.
in order that they might stone him.

32 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Πολλὰ
Answered to them the Jesus Many

Jesus was walking in the temple in the
in the temple in the
colonnade of Sol'o-
mon. 24 Therefore
the Jews encircled
him and began to say
to him: "How long are
you to keep our souls
in suspense? If you
are the Christ, tell us
outspokenly." 25 Je-
sus answered them:

"I told you, and yet
you do not believe.
The works that I am
doing in the name of
my Father, these bear
witness about me.
26 But you do not
believe, because you
are none of my sheep.
27 My sheep listen
to my voice, and I
know them, and they
follow me. 28 And I
give them everlasting
life, and they will
by no means ever be
destroyed, and no one
will snatch them out
of my hand. 29 What
my Father has given
me is something
greater than all other
things, and no one
can snatch them out
of the hand of the
Father. 30 I and the
Father are one."

31 Once more the
Jews lifted up stones
to stone him. 32 Je-
sus replied to them:

ἔργα ἐκ αὐτῶν 33 ἀπεκρίθησαν καλοῦ ἔργου οὐ βλασφημίας, καὶ ποιεῖς αὐτοῖς ὁ Ἰησοῦς ἐν τῷ νόμῳ ὑμῶν 35 εἰ ἐκείνους λόγος τοῦ θεοῦ λυθῆναι ἢ ἡγίασεν λέγετε ὅτι Υἱὸς τοῦ θεοῦ 37 εἰ οὐ ἔργα τοῦ πατρὸς μου 38 εἰ δὲ μοι μὴ πιστεύητε ἵνα γινώσκητε καὶ κάγω 39 οὖν ἐξῆλθεν 40 Καὶ ἴορδάνου

ἔδειξα τοῦ πατρὸς διὰ τὸν ἔργον ἐμὲ λιθάζετε; 33 ἀπεκρίθη αὐτῷ οἱ Ἰουδαῖοι περὶ τοῦ ἔργου οὐ βλασφημίας, καὶ ὅτι σὺ ἀνθρώπος ὢν ποιεῖς σεαυτὸν θεόν. 34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι ἔγωγε εἶπα θεοὶ ἐστε; 35 εἰ ἐκείνους λόγος τοῦ θεοῦ λυθῆναι ἢ ἡγίασεν λέγετε ὅτι βλασφημεῖς, ὅτι εἶπον Υἱὸς τοῦ θεοῦ εἰμι; 37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι; 38 εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε τοῖς ἔργοις πιστεύετε ἵνα γινώσκητε καὶ κάγω ἐν τῷ πατρὶ. 39 ἔξῆλθεν οὖν αὐτὸν πάλιν πιάσαι καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν. 40 Καὶ ἴορδάνου

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"I displayed to you many fine works from the Father. For which of those works are you stoning me?" 33 The Jews answered him: "We are stoning you, not for a fine work, but for blasphemy, even because you, although being a man, make yourself a god." 34 Jesus answered them: "Is it not written in your Law, 'I said: "You are gods"?' 35 If he called 'gods' those against whom the word of God came, and yet the Scripture cannot be nullified, 36 do you say to me whom the Father sanctified and dispatched into the world, 'You blaspheme,' because I said, I am God's Son? 37 If I am not doing the works of my Father, do not believe me. 38 But if I am doing them, even though you do not believe me, believe the works, in order that you may come to know and may continue knowing that the Father is in union with me and I am in union with the Father." 39 Therefore they tried again to seize him; but he got out of their reach. 40 So he went off again across the Jordan to the place where John was

τὸ πρῶτον βαπτίζων, καὶ ἔμενον
 the first (time) baptizing, and he was remaining
 ἐκεῖ. 41 καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ
 there. And many came toward him and
 ἔλεγον ὅτι Ἰωάννης μὲν σήμεῖον
 they were saying that John indeed sign
 ἐποίησεν οὐδέν, πάντα δὲ ὅσα
 did none, all (things) but as many as
 εἶπεν Ἰωάννης περὶ τούτου ἀληθὴ ἦν.
 said John about this (one) true was.
 42 καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.
 And many believed into him there.

11 Ἦν δὲ τις ἀσθενῶν, Λάζαρος
 Was but some (man) being sick, Lazarus
 ἀπὸ Βηθανίας ἐκ τῆς κώμης Μαρίας καὶ
 from Bethany out of the village of Mary and
 Μάρθας τῆς ἀδελφῆς αὐτῆς. 2 ἦν δὲ
 Martha of the sister of her. Was but
 Μαριάμ ἡ ἀλείψασα τὸν κύριον
 Mary the (one) having greased the Lord
 μύρω καὶ ἐκμάξασα τοὺς
 to perfumed oil and having wiped dry off the
 πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς
 feet of him to the hairs of her, of whom
 ὁ ἀδελφὸς Λάζαρος ἦσθεναι.
 the brother Lazarus was being sick.

3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς
 Sent forth therefore the sisters toward
 αὐτὸν λέγουσαι Κύριε, ἴδε ὃν
 him saying Lord, see whom
 φιλεῖς ἀσθενεῖ.
 you are having affection for is being sick.

4 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν Ἄυτη
 Having heard but the Jesus said This
 ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ'
 the sickness not is toward death but
 ὑπὲρ τῆς δόξης τοῦ θεοῦ ἵνα
 over the glory of the God in order that
 δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι'
 might be glorified the Son of the God through
 αὐτῆς.
 it.

5 ἠγάπα δὲ ὁ Ἰησοῦς τὴν
 Was loving but the Jesus the
 Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν
 Martha and the sister of her and the

baptizing at first, and he stayed there.
 41 And many people came to him, and they began saying: "John, indeed, did not perform a single sign, but as many things as John said about this man were all true."
 42 And many put faith in him there.

11 Now there was a certain man sick, Laz'a-rus* of Beth'a-ny, of the village of Mary and of Martha her sister. 2 It was, in fact, the Mary that greased the Lord with perfumed oil and wiped his feet dry with her hair, whose brother Laz'a-rus* was sick. 3 Therefore his sisters dispatched word to him, saying: "Lord, see! the one for whom you have affection is sick." 4 But when Jesus heard it he said: "This sickness is not with death as its object, but is for the glory of God, in order that the Son of God may be glorified through it."

5 Now Jesus loved Martha and her sister and

Λάζαρον. 6 ὥς οὖν ἤκουσεν ὅτι
Lazarus. As therefore he heard that
ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν
he is being sick, then indeed he remained in
ὧ ἣν τόπω δύο ἡμέρας; 7 ἔπειτα
which he was place two days; thereupon
μετὰ τοῦτο λέγει τοῖς μαθηταῖς

Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν.
Let us be going into the Judea again.

8 λέγουσιν αὐτῷ οἱ μαθηταὶ Ῥαββί, νῦν
Are saying to him the disciples Rabbi, now
ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ

πάλιν ὑπάγεις ἐκεῖ; 9 ἀπεκρίθη
again you are going under there? Answered

Ἰησοῦς Οὐχὶ δώδεκα ὥραι εἰσιν τῆς
Jesus Not twelve hours are of the

ἡμέρας; ἔάν τις περιπατῇ ἐν τῇ
day? If ever anyone may be walking about in the

ἡμέρα, οὐ προσκόπτει, ὅτι τὸ
day, not he is striking toward, because the

φῶς τοῦ κόσμου τούτου βλέπει;
light of the world this he is seeing;

10 ἔάν δέ τις περιπατῇ ἐν τῇ
if ever but anyone maybe walking about in the

νυκτί, προσκόπτει, ὅτι τὸ φῶς
night, he is striking toward, because the light

οὐκ ἔστιν ἐν αὐτῷ.
not is in him.

11 ταῦτα εἶπεν καὶ μετὰ
These (things) he said, and after

τοῦτο λέγει αὐτοῖς Λάζαρος
this he is saying to them Lazarus

ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ
the friend of us has laid down to rest, but

πορεύομαι ἵνα ἐξιμπνίσω
I am going in order that I might get out of sleep

αὐτόν. 12 εἶπαν οὖν οἱ μαθηταὶ αὐτῷ
him. Said therefore the disciples to him

Κύριε, εἰ κεκοίμηται σωθήσεται.
Lord, if he has laid down to rest he will be saved.

13 εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ
Had spoken but the Jesus about the

θανάτου αὐτοῦ. ἐκεῖνοι δὲ ἔδοξαν ὅτι
death of him. Those (ones) but thought that

περὶ τῆς κοιμήσεως τοῦ ὑπνίου λέγει.
about the taking rest of the sleep he is saying.

Laz'a-rus. 6 However, when he heard that he was sick, then he actually remained

two days in the place where he was. 7 Then after this he said to the

disciples: "Let us go into Ju-de'a again." 8 The disciples said to him: "Rabbi, just lately the Ju-de'ans

were seeking to stone you, and are you going there again?" 9 Jesus

answered: "There are twelve hours of daylight, are there not? If anyone walks

in daylight he does not bump against anything, because he sees the light of

this world. 10 But if anyone walks in the night, he bumps against something, because the light is

not in him." 11 He said these things, and after this he said to them:

"Laz'a-rus our friend has gone to rest, but I am journeying there to awaken him from

sleep." 12 Therefore the disciples said to him: "Lord, if he has gone to rest, he will get well." 13 Jesus

had spoken, however, about his death. But they imagined he was speaking about

taking rest in sleep.

14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς
 Then therefore said to them the Jesus
 παρρησίᾳ Λάζαρος ἀπέθανεν, 15 καὶ
 outspokenly Lazarus died, and
 χαίρω δι' ὑμᾶς, ἵνα
 I am rejoicing through you, in order that
 πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ· ἀλλὰ
 you might believe, that not I was there; but
 ἄγωμεν πρὸς αὐτόν. 16 εἶπεν
 let us be going toward him. Said
 οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος
 therefore Thomas the (one) being said Twin,
 τοῖς συναθηταῖς ἄγωμεν καὶ
 to the fellow disciples Let us be going also
 ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ.
 we in order that we might die with him.

17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὑρεν
 Having come therefore the Jesus found
 αὐτὸν τέσσαρας ἡδὴ ἡμέρας ἔχοντα ἐν τῷ
 him four already days having in the
 μνημείῳ. 18 ἦν δὲ Βηθανία ἐγγύς
 memorial tomb. Was but Bethany near
 τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε.
 the Jerusalem as from stadia fifteen.

19 πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν
 Many but out of the Jews had come
 πρὸς τὴν Μάρθαν καὶ Μαριάμ ἵνα
 toward the Martha and Mary in order that
 παραμυθηθῶσιν αὐτὰς περὶ τοῦ ἀδελφοῦ.
 they might console them about the brother.

20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι
 The therefore Martha as she heard that
 Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαριάμ
 Jesus is coming met to him; Mary
 δὲ ἐν τῷ οἴκῳ ἔκαθέζετο. 21 εἶπεν οὖν
 but in the house was sitting. Said therefore

ἡ Μάρθα πρὸς Ἰησοῦν Κύριε, εἰ ἦς
 the Martha toward Jesus Lord, if you were
 ὧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου·
 here not likely died the brother of me;

22 καὶ νῦν οἶδα ὅτι ὅσα
 and now I have known that as many (things) as

ἂν αἰτήσῃ τὸν θεὸν δώσει σοι
 likely you might ask the God will give to you
 ὁ θεός. 23 λέγει αὐτῇ ὁ Ἰησοῦς
 the God. Issaying to her the Jesus

Ἄναστήσεται ὁ ἀδελφός σου. 24 λέγει
 Will stand up the brother of you. Issaying

14 At that time, therefore, Jesus said to them outspokenly: "Laz'a-rus has died, 15 and I rejoice on your account that I was not there, in order for you to believe. But let us go to him." 16 Therefore Thomas, who was called The Twin,* said to his fellow disciples: "Let us also go, that we may die with him."

17 Consequently when Jesus arrived, he found he had already been four days in the memorial tomb.

18 Now Beth'a-ny was near Jerusalem at a distance of about two miles. 19 Accordingly many of the Jews had come to Martha and Mary in order to console them concerning their brother. 20 Therefore Martha, when she heard that Jesus was coming, met him; but Mary kept sitting at home.

21 Martha therefore said to Jesus: "Lord, if you had been here my brother would not have died. 22 And yet at present I know that as many things as you ask God for, God will give you."

23 Jesus said to her: "Your brother will rise." 24 Martha said

16* Or, "Didymus"; *Didy-mus*, Vg.

αὐτῷ ἡ Μάρθα οἶδα ὅτι
 to him the Martha I have known that
 ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ
 he will stand up in the resurrection in the last
 ἡμέρᾳ. 25 εἶπεν αὐτῇ ὁ Ἰησοῦς Ἐγὼ εἰμι
 day. Said to her the Jesus I am
 ἡ ἀνάστασις καὶ ἡ ζωὴ ὁ
 the resurrection and the life; the (one)
 πιστεύων εἰς ἐμὲ καὶ ἂν ἀποθάνῃ
 believing into me and if ever he should die
 ζήσεται, 26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων
 he will live, and everyone the living and believing
 εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα·
 into me not not should die into the age;
 πιστεύεις τοῦτο; 27 λέγει αὐτῷ
 are believing you this? She is saying to him
 Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ
 Yes, Lord; I have believed that you are
 ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν
 the Christ the Son of the God the (one) into the
 κόσμον ἐρχόμενος. 28 καὶ τοῦτο εἰπούσα
 world coming. And this having said
 ἀπῆλθεν καὶ ἐφώνησεν Μαριὰμ τὴν
 she went off and she sounded for Mary the
 ἀδελφὴν αὐτῆς λάθρᾳ εἶπασα Ὁ
 sister of her secretly having said The
 διδάσκαλος πάρεστιν καὶ φωνεῖ
 Teacher is alongside and he is sounding for
 σε. 29 ἐκείνη δὲ ὡς ἤκουσεν ἠγέρθη
 you. That (one) but as she heard she rose up
 ταχὺ καὶ ἦρχετο πρὸς αὐτόν·
 quickly and she was coming toward him;
 30 οὕτω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν
 not yet but had come the Jesus into the
 κώμην, ἀλλ' ἦν ἔτι ἐν τῷ τόπῳ ὅπου
 village, but he was yet in the place where
 ὑπήνησεν αὐτῷ ἡ Μάρθα. 31 οἱ οὖν
 met to him the Martha. The therefore
 Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ
 Jews the (ones) being with her in the
 οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες
 house and consoling her, having seen
 τὴν Μαριὰμ ὅτι ταχέως ἀνέστη καὶ
 the Mary that quickly she stood up and
 ἐξῆλθεν, ἠκολούθησαν αὐτῇ δόξαντες ὅτι
 went out, they followed to her thinking that
 ὑπάγει εἰς τὸ μνημεῖον ἵνα
 she is going under into the memorial tomb in order that
 κλαύσῃ ἐκεῖ. 32 ἡ οὖν Μαριὰμ
 she might weep there. The therefore Mary

to him: "I know he will rise in the resurrection on the last day." 25 Jesus said to her: "I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life; 26 and everyone that is living and exercises faith in me will never die at all. Do you believe this?" 27 She said to him: "Yes, Lord; I have believed that you are the Christ the Son of God, the One coming into the world." 28 And when she had said this, she went off and called Mary her sister, saying secretly: "The Teacher is present and is calling you." 29 The latter, when she heard this, got up quickly and was on her way to him. 30 Jesus had not yet, in fact, come into the village, but he was still in the place where Martha met him. 31 Therefore the Jews that were with her in the house and that were consoling her, on seeing Mary rise quickly and go out, followed her, supposing that she was going to the memorial tomb to weep there. 32 And so Mary,

ὡς ἦλθεν ὅπου ἦν Ἰησοῦς ἰδοῦσα
 as she came where was Jesus having seen
 αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας,
 him fell of him toward the feet,
 λέγουσα αὐτῷ Κύριε, εἰ ἦς ὧδε οὐκ
 saying to him Lord, if you were here not
 ἂν μου ἀπέθανεν ὁ ἀδελφός. 33 Ἰησοῦς
 likely of me died the brother. Jesus

οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ
 therefore as he saw her weeping and
 τοὺς συνελθόντας αὐτῇ Ἰουδαίους
 the (ones) having come with to her Jews
 κλαίοντας ἐνεβριμήσατο τῷ πνεύματι καὶ
 weeping he groaned to the spirit and
 ἐτάραξεν ἑαυτόν, 34 καὶ εἶπεν Ποῦ
 he troubled himself, and he said Where
 θεεῖκατε αὐτόν; λέγουσιν αὐτῷ
 have you put him? They are saying to him
 Κύριε, ἔρχου καὶ ἴδε. 35 ἔδάκρυσεν ὁ
 Lord, be coming and see. Shed tears the
 Ἰησοῦς. 36 ἔλεγον οὖν οἱ Ἰουδαῖοι
 Jesus. Were saying therefore the Jews

Ἴδε πῶς ἐφίλει αὐτόν.
 See how he was having affection for him.

37 Τινὲς δὲ ἐξ αὐτῶν εἶπαν Οὐκ ἐδύνατο
 Some but out of them said Not was able
 οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς
 this (one) the having opened the eyes
 τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ
 of the blind (one) to make in order that also
 οὗτος μὴ ἀποθάνῃ;
 this (one) not should die?

38 Ἰησοῦς οὖν πάλιν
 Jesus therefore again
 ἔμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς
 groaning in himself is coming into
 τὸ μνημεῖον ἦν δὲ σπήλαιον, καὶ
 the memorial tomb: was but cave, and
 λίθος ἐπέκειτο ἐπ' αὐτῷ. 39 λέγει ὁ
 stone was lying upon it. Is saying the
 Ἰησοῦς Ἄρα εὐρῶν τὸν λίθον. λέγει αὐτῷ
 Jesus Lift up you the stone. Is saying to him
 ἡ ἀδελφὴ τοῦ τετελευτηκότος
 the sister of the (one) having deceased

Μάρθα Κύριε, ἤδη ὀζει, τέταρταίος
 Martha Lord, already he is smelling, fourth [day]
 γὰρ ἐστίν. 40 λέγει αὐτῇ ὁ Ἰησοῦς Οὐκ
 for is. Is saying to her the Jesus Not
 εἶπόν σοι ὅτι ἐὰν πιστεύσῃς
 I said to you that if ever you should believe

when she arrived where Jesus was and caught sight of him, fell at his feet, saying to him: "Lord, if you had been here, my brother would not have died." 33 Jesus, therefore, when he saw her weeping and the Jews that came with her weeping, groaned in the spirit and became troubled; 34 and he said: "Where have you laid him?" They said to him: "Lord, come and see." 35 Jesus gave way to tears. 36 Therefore the Jews began to say: "See, what affection he used to have for him!" 37 But some of them said: "Was not this [man] that opened the eyes of the blind man able to prevent this one from dying?"

38 Hence Jesus, after groaning again within himself, came to the memorial tomb. It was, in fact, a cave, and a stone was lying against it. 39 Jesus said: "TAKE the stone away." Martha, the sister of the deceased, said to him: "Lord, by now he must smell, for it is four days." 40 Jesus said to her: "Did I not tell you that if you would believe

ὄψη you will see τὴν the δόξαν glory τοῦ of the θεοῦ; God?
 41 ἤραν They lifted up οὖν therefore τὸν the λίθον. ὁ δὲ but
 Ἰησοῦς Jesus ἤρεν lifted up τοὺς the ὀφθαλμοὺς eyes ἄνω upward καὶ and
 εἶπεν he said Πάτερ, Father, εὐχαριστῶ I am thanking σοι to you ὅτι that
 ἤκουσάς μου, 42 ἐγὼ δὲ I but ἤδειν had known ὅτι that
 πάντοτέ μου always of me ἀκούεις; you are hearing; ἀλλὰ but διὰ through
 τὸν ὄχλον τὸν the (one) περιεστῶτα having stood around εἶπον I said
 ἵνα in order that πιστεύσωσιν they should believe ὅτι that σὺ me
 ἀπέστειλας. 43 καὶ And ταῦτα these (things) εἰπὼν having said
 φωνῇ μεγάλη ἐκράυασεν Λάζαρε, δεῦρο to voice great he cried out Lazarus, hither
 ἔξω. 44 ἐξῆλθεν outside. Came out ὁ the (one) τεθνηκώς having died
 δεδεμένος having been bound τοὺς the πόδας καὶ and τὰς χεῖρας
 κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ to swathing bands, and the face of him to cloth
 περιεδέδετο. ἄφ' ἧς ἦν ἡ ὄψις αὐτοῦ σουδαρίῳ
 had been bound about. Is saying ὁ the Ἰησοῦς Jesus
 αὐτοῖς Loose you αὐτὸν καὶ and ἄφετε αὐτὸν
 to them Loose you him and let you go off him
 ὑπάγειν.
 to be going under.

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων,
 Many therefore out of the Jews,
 οἱ ἔλθόντες πρὸς τὴν Μαριάμ καὶ
 the (ones) having come toward the Mary and
 θεασάμενοι ὃ ἐποίησεν, ἐπίστευσαν εἰς
 having viewed which he did, believed into
 αὐτὸν. 46 τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον
 him; some but out of them went off
 πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς
 toward the Pharisees and said to them
 ἅ (things) ἐποίησεν Ἰησοῦς.
 what (things) did Jesus.
 47 Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ
 Led together therefore the chief priests and
 οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον
 the Pharisees Sanhedrin, and they were saying

you would see the glory of God?"
 41 Therefore they took the stone away. Now Jesus raised his eyes heavenward and said: "Father, I thank you that you have heard me. 42 True, I knew that you always hear me; but on account of the crowd standing around I spoke, in order that they might believe that you sent me forth." 43 And when he had said these things, he cried out with a loud voice: "Laz'ar-us," come on out!" 44 The [man] that had been dead came out with his feet and hands bound with wrappings, and his countenance was bound about with a cloth. Jesus said to them: "Loose him and let him go."
 45 Therefore many of the Jews that had come to Mary and that beheld what he did put faith in him; 46 but some of them went off to the Pharisees and told them the things Jesus did. 47 Consequently the chief priests and the Pharisees gathered the San'he-drin together and began to say:

Τί ποιούμεν ὅτι οὗτος ὁ ἄνθρωπος
What are we doing because this the man
πολλὰ ποιεῖ σημεῖα; 48 ἂν
many is doing signs? 48 If ever

ἀφῶμεν αὐτὸν οὕτως, πάντες
we should let go off him thus, all

πιστεύουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ
will believe into him, and will come the

Ῥωμαῖοι καὶ ἀρούσιν ἡμῶν καὶ τὸν
Romans and they will lift up of us and the

τόπον καὶ τὸ ἔθνος. 49 εἰς δέ τις
place and the nation. 49 One but some

ἔξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὧν τοῦ
out of them Caiaphas, chief priest being of the

ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς Ὑμεῖς οὐκ
year that, said to them You not

οἴδατε οὐδέν, 50 οὐδὲ
have known nothing, 50 not-but

λογίζεσθε ὅτι συμφέρει
you are reasoning out that it is bearing together

ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ
to you in order that one man should die

ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος
over the people and not whole the nation

ἀπόληται. 51 Τοῦτο δὲ ἀφ'
should be destroyed. 51 This but from

ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὧν τοῦ
himself not he said, but chief priest being of the

ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἐμελλεν
year that he prophesied that was about

Ἰησοῦς ἀποθνήσκει ὑπὲρ τοῦ ἔθνους,
Jesus to be dying off over the nation,

52 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ'
and not over the nation only, but

ἵνα καὶ τὰ τέκνα τοῦ θεοῦ
in order that also the children of the God

τὰ διεσκορπισμένα
the (ones) having been scattered through

συναγάγῃ εἰς ἓν. 53 Ἀπ'
he might lead together into one. 53 From

ἐκείνης οὖν τῆς ἡμέρας ἐβουλευσαντο
that therefore the day they took counsel

ἵνα ἀποκτείνωσιν αὐτόν.
in order that they might kill him.

54 Ὁ οὖν Ἰησοῦς οὐκέτι
The therefore Jesus not yet

παρρησία περιεπάτει ἐν τοῖς Ἰουδαίοις,
outspokenly was walking about in the Jews,

ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν
but he went off from there into the country

"What are we to do,
because this man

performs many signs?
48 If we let him alone

this way, they will
all put faith in him,

and the Romans will
come and take away

both our place and
our nation." 49 But

a certain one of them,
Ca'ia-phas, who was

high priest that year,
said to them: "You

do not know anything
at all, 50 and you

do not reason out
that it is your

benefit for one man
to die in behalf of the

people and not for the
whole nation to be

destroyed." 51 This,
though, he did not say

of his own originality;
but because he was

high priest that year,
he prophesied that

Jesus was destined
to die for the nation,

52 and not for the na-
tion only, but in order

that the children of
God who are scattered

about he might also
gather together in

one. 53 Therefore
from that day on

they took counsel to
kill him.

54 Hence Jesus
no longer walked

about publicly
among the Jews, but

he departed from
there to the country

ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην
near the desolate [place], into Ephraim being said
πόλιν, κάκει ἔμεινεν μετὰ τῶν μαθητῶν.
city, and there he remained with the disciples.

55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων,
Was but near the passover of the Jews,

καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ
and went up many into Jerusalem out of

τῆς χώρας πρὸ τοῦ πάσχα
the country before the passover

ἵνα ἀγνίσωσιν ἑαυτοῦς.
in order that they might purify selves.

56 ἐζήτουν οὖν τὸν Ἰησοῦν καὶ
They were seeking therefore the Jesus and

ἔλεγον μετ' ἀλλήλων ἐν τῷ
they were saying with one another in the

ἱερῷ ἐστηκότες Τί δοκεῖ ὑμῖν;
temple having stood What is it seeming to you?

ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;
That not now he might come into the festival?

57 δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ
Had given but the chief priests and the

Φαρισαῖοι ἐντολὰς ἵνα ἐάν τις
Pharisees commands in order that if ever anyone

γνῶ ποῦ ἐστὶν μνηύσῃ, ὅπως
should know where he is he should disclose, that

πιάσωσιν αὐτόν.
they might get hold of him.

12 Ὁ οὖν Ἰησοῦς πρὸ ἕξ ἡμερῶν
The therefore Jesus before six days

τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν
of the passover came into Bethany, where was

Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν
Lazarus, whom raised up out of dead (ones)

Ἰησοῦς. 2 ἐποίησαν οὖν αὐτῷ
Jesus. They made therefore to him

δειπνον ἐκεῖ, καὶ ἡ Μάρθα διακόνει,
supper there, and the Martha was serving,

ὁ δὲ Λάζαρος εἷς ἦν ἐκ τῶν
the but Lazarus one was out of the

ἀνακειμένων σὺν αὐτῷ. 3 ἡ οὖν
lying upward together with him. The therefore

Μαριὰμ λαβοῦσα λίτραν μύρου
Mary having received pound of perfumed oil

νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς
of nard genuine of much price greased the

πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξίν
feet of the Jesus and wiped off to the hairs

near the wilderness, into a city called Ephraim, and there he remained with the disciples. 55 Now the passover of the Jews was near, and many people went up out of the country to Jerusalem before the passover in order to cleanse themselves ceremonially.

56 Therefore they went looking for Jesus and they would say to one another as they stood around in the temple: "What is your opinion? That he will not come to the festival at all?" 57 As it was, the chief priests and the Pharisees had given orders that if anyone got to know where he was, he should disclose [it], in order that they might seize him.

12 Accordingly Jesus, six days before the passover, arrived at Beth'any, where Laz'a-rus was whom Jesus had raised up from the dead. 2 Therefore they spread an evening meal for him there, and Martha was ministering, but Laz'a-rus was one of those reclining at the table with him. 3 Mary, therefore, took a pound* of perfumed oil, genuine nard, very costly, and she greased the feet of Jesus and wiped

αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία
of her the feet of him; the but house
ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.
became filled out of the scent of the perfumed oil.

4 λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης εἰς
Issaying but Judas the Iscariot one

τῶν μαθητῶν αὐτοῦ, ὁ μέλλων
of the disciples of him, the (one) being about
αὐτὸν παραδιδόναι 5 Διὰ τί τοῦτο
him to be giving beside Through what this

τὸ μύρον οὐκ ἐπράθη τριακοσίων
the perfumed oil not was sold of three hundred
δηνარიῶν καὶ ἐδόθη πτωχοῖς;
denarii and was given to poor (ones)?

6 εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν
He said but this not because about the

πτωχῶν ἔμελεν αὐτῷ ἀλλ' ὅτι
poor (ones) it was concerning to him but because

κλέπτης ἦν καὶ τὸ γλωσσόκομον ἔχων
thief he was and the money box having

τὰ (things) βαλλόμενα ἐβάσταζεν.
the (things) being thrown he was carrying.

7 εἶπεν οὖν ὁ Ἰησοῦς ἄφες αὐτήν,
Said therefore the Jesus Let go off her,

ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ
in order that into the day of the burial

μου τηρήσῃ αὐτό· 8 τοὺς
of me she might observe it; the

πτωχοὺς γὰρ πάντοτε ἔχετε μεθ'
poor (ones) for always you are having with

ἐαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.
selves, me but not always you are having.

9 Ἔγνω οὖν ὁ ὄχλος πολὺς ἐκ
Knew therefore the crowd much out of

τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν, καὶ ἦλθαν
the Jews that there he is, and they came

οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ' ἵνα
not through the Jesus alone but in order that

καὶ τὸν Λάζαρον ἴδωσιν ὃν
also the Lazarus they might see whom

ἤγειρεν ἐκ νεκρῶν. 10 ἐβουλεύσαντο
he raised up out of dead (ones). Took counsel

δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν
but the chief priests in order that also the

Λάζαρον ποκτείνωσιν, 11 ὅτι πολλοὶ
Lazarus they might kill, because many

δι' αὐτὸν ὑπήγον τῶν
through him were going under of the

his feet dry with her hair. The house became filled with the scent of the perfumed oil.

4 But Judas Iscariot, one of his disciples, who was about to betray him,

said: 5 "Why was it this perfumed oil was not sold for three hundred denarii and given to the poor people?"

6 He said this, though, not because he was concerned about the poor, but

because he was a thief and had the money box and used to carry off the monies put in it.

7 Therefore Jesus said: "Let her alone, that she may keep this observance in view of the day of my burial.

8 For you have the poor always with you, but me you will not have always."

9 Therefore a great crowd of the Jews got to know he was there, and they came, not on account of Jesus only,

but also to see Lazarus, whom he raised up from the dead.

10 The chief priests now took counsel to kill Lazarus also,

11 because on account of him many of the Jews were going there

Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.
Jews and were believing into the Jesus.

12 Τῇ ἐπαύριον ὁ ὄχλος πολὺς
To the morrow the crowd much
ὁ ἑλθὼν εἰς τὴν ἑορτήν,
the (one) having come into the festival,

ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς
having heard that is coming Jesus into

Ἱεροσόλυμα, 13 ἔλαβον τὰ βράχια τῶν
Jerusalem, took the branches of the

φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ,
palm trees and went out into meeting to him,

καὶ ἐκραύγαζον Ὡσαννά, εὐλογημένους
and were crying out Hosanna, having been blessed

ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, καὶ
the (one) coming in name of Lord, and

ὁ βασιλεὺς τοῦ Ἰσραὴλ. 14 εὐρῶν
the king of the Israel. Having found

δὲ ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπὶ αὐτό,
but the Jesus young ass sat down upon it,

καθὼς ἐστὶν γεγραμμένον 15 Μὴ
according as it is having been written Not

φοβοῦ, θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεὺς
be fearing, daughter of Zion; look! the king

σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.
of you is coming, sitting upon colt of ass.

16 Ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ
These (things) not knew of him the

μαθηταὶ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη
disciples the first, but when was glorified

Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα
Jesus then they remembered that these (things)

ἦν ἐπ' αὐτῷ γεγραμμένα καὶ
was upon him having been written and

ταῦτα ἐποίησαν αὐτῷ.
these (things) they did to him.

17 Ἐμαρτύρει οὖν ὁ ὄχλος
Was bearing witness therefore the crowd

ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον
the (one) being with him when the Lazarus

ἐφώνησεν ἐκ τοῦ μνημείου καὶ
he sounded for out of the memorial tomb and

ἤγειρεν αὐτὸν ἐκ νεκρῶν. 18 διὰ
raised up him out of dead (ones). Through

τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος ὅτι
this also met to him the crowd because

and putting faith in Jesus.

12 The next day the great crowd that had come to the festival, on hearing that

Jesus was coming to Jerusalem, 13 took

the branches of palm trees and went out

to meet him. And they began to shout;

"Save, we pray you!" Blessed is he that

comes in Jehovah's name, even the king

of Israel!" 14 But when Jesus had found

a young ass, he sat on it, just as it is

written: 15 "Have no fear, daughter of

Zion. Look! Your king is coming, seated

upon an ass's colt."

16 These things his disciples took no note

of at first, but when Jesus became glorified,

then they called to mind that these

things were written respecting him and

that they did these things to him.

17 Accordingly the crowd that was

with him when he called Laz'arus out

of the memorial tomb and raised him up

from the dead kept bearing witness.

18 On this account the crowd, because

13^r Literally, "Ho-san'na," KAB; κινεση, *Hoh-sha'-na*, J7-14,16-19,22.
13^r Jehovah's, J7-14,16-19,21-24; Lord's, KAB.

ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ
they heard this him to have done the
σημεῖον. 19 οὖν Φαρισαῖοι εἶπαν
sign. The therefore Pharisees said
πρὸς ἑαυτοὺς θεωρεῖτε ὅτι οὐκ
toward selves You are beholding that not
ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος
you are benefiting nothing; see! the world
ὀπίσω αὐτοῦ ἀπήλθεν.
behind him went off.

20 Ἦσαν δὲ Ἕλληνές τινες ἐκ
Were but Greeks some out of
τῶν ἀναβαινόντων ἵνα
the (ones) coming up in order that
προσκυνησῶσιν ἐν τῇ ἑορτῇ. 21 οὗτοι
they might worship in the festival; 21 these
οὖν προσῆλθαν Φίλιππῳ τῷ ἀπὸ
therefore approached to Philip the (one) from
Βηθσαιδᾶ τῆς Γαλιλαίας, καὶ
Bethsaida of the Gallilee, and
ἠρώτων αὐτὸν λέγοντες Κύριε,
they were questioning him saying Lord,
θέλομεν τὸν Ἰησοῦν ἰδεῖν. 22 ἔρχεται
we are willing the Jesus to see. 22 Is coming
ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ
the Philip and he is saying to the Andrew;
ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ
is coming Andrew and Philip and
λέγουσιν τῷ Ἰησοῦ.
they are saying to the Jesus.

23 ὁ δὲ Ἰησοῦς ἀποκρίνεται
The but Jesus is answering
αὐτοῖς λέγων Ἐλήλυθεν ἡ ὥρα
to them saying Has come the hour
ἵνα δοξασθῇ ὁ υἱὸς
in order that might be glorified the Son
τοῦ ἀνθρώπου. 24 ἀμὴν ἀμὴν λέγω
of the man. Amen amen I am saying
ὕμιν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου
to you, if ever not the kernel of the wheat
πεσῶν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς
having fallen into the earth should die, it
μόνος μένει· ἐὰν δὲ ἀποθάνῃ,
alone is remaining; If ever but it should die,
πολὺν καρπὸν φέρει. 25 ὁ
much fruit it is bearing. The (one)
φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν,
being fond of the soul of him is losing it,
καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ
and the (one) hating the soul of him in the

they heard he had performed this sign, also met him. 19 Therefore the Pharisees said among themselves: "You observe you are getting absolutely nowhere. See! The world has gone after him."

20 Now there were some Greeks among those that came up to worship at the festival. 21 These, therefore, approached Philip who was from Beth-sai-da of Gal'i-lee, and they began to request him, saying: "Sir, we want to see Jesus." 22 Philip came and told Andrew. Andrew and Philip came and told Jesus.

23 But Jesus answered them, saying: "The hour has come for the Son of man to be glorified. 24 Most truly I say to you, Unless a grain of wheat falls into the ground and dies, it remains just one [grain]; but if it dies, it then bears much fruit. 25 He that is fond of his soul destroys it, but he that hates his soul in this

κόσμῳ τούτῳ εἰς ζῶν ἀιώνιον
 world this into life everlasting
 φυλάξει αὐτήν. 26 ἂν ἐμοὶ τις
 will safeguard it. If ever to me anyone
 διακονῇ ἐμοὶ ἀκολουθεῖτω, καὶ ὅπου
 may serve to me let him be following, and where
 εἰμί ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς
 am I there also the servant the mine
 ἔσται· ἂν τις ἐμοὶ διακονῇ
 will be; if ever anyone to me may serve
 τιμήσει αὐτὸν ὁ πατήρ. 27 νῦν ἡ ψυχὴ
 will honor him the Father. Now the soul
 μου τετάρακται, καὶ τί εἶπω;
 of me has been troubled, and what should I say?
 πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης.
 Father, save me out of the hour this.
 ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν
 But through this I came into the hour
 ταύτην. 28 πάτερ, δόξασόν σου τὸ ὄνομα.
 this. Father, glorify of you the name.
 ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· καὶ
 Came therefore voice out of the heaven And
 ἐδόξασα καὶ πάλιν δοξάσω.
 I glorified and again I shall glorify.

29 ὁ οὖν ὄχλος ὁ ἐστὼς καὶ
 The therefore crowd the having stood and
 ἀκούσας ἔλεγεν βροντὴν γεγονέναι·
 having heard was saying thunder to have occurred;
 ἄλλοι ἔλεγον ἄγγελος αὐτῷ λελάληκεν.
 others were saying Angel to him has spoken.
 30 ἀπεκρίθη καὶ εἶπεν Ἰησοῦς Οὐ δι'
 Answered and said Jesus Not through
 ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι'
 me the voice this has occurred but through
 ὑμᾶς. 31 νῦν κρίσις ἐστὶν τοῦ κόσμου
 you. Now judgment is of the world
 τούτου, νῦν ὁ ἀρχὼν τοῦ κόσμου τούτου
 this, now the ruler of the world this
 ἐκβληθήσεται ἔξω· 32 καὶ γὰρ ἂν
 will be ejected outside; and I likely
 ὑψωθῶ ἐκ τῆς γῆς, πάντας
 should be put high up out of the earth, all [men]
 ἔλκυσω πρὸς ἑμαυτόν. 33 τοῦτο δὲ
 I shall draw toward myself. This but
 ἔλεγεν σημαίνων ποίῳ θανάτῳ
 he was saying signifying to what sort of death
 ἤμελλεν ἀποθνήσκειν. 34 ἀπεκρίθη
 he was about to be dying. Answered
 οὖν αὐτῷ ὁ ὄχλος ἡμεῖς ἠκούσαμεν
 therefore to him the crowd We heard

world will safeguard it for everlasting life. 26 If anyone would minister to me, let him follow me, and where I am there my minister will be also. If anyone would minister to me, the Father will honor him. 27 Now my soul is troubled, and what shall I say? Father, save me out of this hour. Nevertheless, this is why I have come to this hour. 28 Father, glorify your name." Therefore a voice came out of heaven: "I both glorified [it] and will glorify [it] again."

29 Hence the crowd that stood about and heard it began to say that it had thundered. Others began to say: "An angel has spoken to him." 30 In answer Jesus said: "This voice has occurred, not for my sake, but for YOUR sakes. 31 Now there is a judging of this world; now the ruler of this world will be cast out. 32 And yet I, if I am lifted up from the earth, will draw men of all sorts to me." 33 This he was really saying to signify what sort of death he was about to die. 34 Therefore the crowd answered him: "We heard

ἐκ τοῦ νόμου ὅτι ὁ χριστὸς μένει
out of the law that the Christ is remaining
εἰς τὸν αἰῶνα, καὶ πῶς λέγεις σὺ ὅτι
into the age, and how are saying you that

δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ
it is necessary to be put high up the Son of the
ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ
man? Who is this the Son of the
ἀνθρώπου; 35 εἶπεν οὖν αὐτοῖς ὁ
man? Said therefore to them the

Ἰησοῦς Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν
Jesus Yet little time the light in you
ἐστίν. περιπατεῖτε ὡς τὸ φῶς ἔχετε,
is. Be you walking as the light you are having,

ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ,
in order that not darkness you should receive down,
καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ
and the (one) walking in the darkness not
οἶδεν ποῦ ὑπάγει. 36 ὡς τὸ
has known where he is going under. As the

φῶς ἔχετε, πιστεύετε εἰς τὸ
light you are having, be you believing into the
φῶς, ἵνα υἱοὶ φωτὸς γένησθε.
light, in order that sons of light you might become.

Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ
These (things) spoke Jesus, and
ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.
having gone off he hid from them.

37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος
So many but of him signs having done
ἐμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς
in front of them not they were believing into

αὐτόν, 38 ἵνα ὁ λόγος Ἰσαΐου τοῦ
him, in order that the word of Isaiah the
προφήτου πληρωθῇ ὃν εἶπεν Κύριε,
prophet might be fulfilled which he said Lord,

τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ
who believed to the thing heard of us? and
ὁ βραχίον Κυρίου τίνι ἀπεκαλύφθη;
the arm of Lord to whom was revealed?

39 διὰ τοῦτο οὐκ ἠδύναντο
Through this not they were able
πιστεῦειν ὅτι πάλιν εἶπεν Ἰσαΐας
to be believing because again said Isaiah

40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ
He has blinded of them the eyes and

from the Law that the Christ remains forever, and how is it you say that the Son of man must be lifted up? Who is this Son of man?" 35 Jesus therefore said to them: "The light will be among you a little while longer. Walk while you have the light, so that darkness does not overpower you; and he that walks in the darkness does not know where he is going. 36 While you have the light, exercise faith in the light, in order to become sons of light."

Jesus spoke these things and went off and hid from them. 37 But although he had performed so many signs before them, they were not putting faith in him, 38 so that the word of Isaiah the prophet was fulfilled which he said: "Jehovah," who has put faith in the thing heard by us?" And as for the arm of Jehovah,^a to whom has it been revealed?" 39 The reason why they were not able to believe is that again Isaiah said: 40 "He has blinded their eyes and

38^a Jehovah, J12-14,16-18,22,23; Lord, κA.B.

38^a Or, "who has believed our report?"

38^a Jehovah, J7-14,16-20,22-24; Lord, κA.B.

ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα
he hardened of them the heart, in order that
μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ
not they might see to the eyes and
νοήσωσιν τῇ καρδίᾳ καὶ
they should mentally grasp to the heart and
στραφῶσιν, καὶ ἰάσομαι αὐτούς.
they should be turned, and I shall heal them.

41 ταῦτα εἶπεν Ἰσαΐας ὅτι εἶδεν
These (things) said Isaiah because he saw
τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.
the glory of him, and he spoke about him.

42 Ὅμως μέντοι καὶ ἐκ τῶν
All the same of course also out of the
ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν,
rulers many believed into him,
ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ
but through the Pharisees not

ὠμολόγουν ἵνα μὴ ἀποσυνάγωγοι
were confessing in order that not off from synagogue
γένωνται, 43 ἠγάπησαν γὰρ τὴν δόξαν
they might become, 43 loved for the glory

τῶν ἀνθρώπων μᾶλλον ἢπερ τὴν δόξαν
of the men rather than even the glory
τοῦ θεοῦ.
of the God.

44 Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν Ὁ
Jesus but cried out and said The (one)
πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ
believing into me not is believing into me
ἀλλὰ εἰς τὸν πέμψαντά με, 45 καὶ
but into the (one) havingsent me, and

ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν
the (one) beholding me is beholding the (one)
πέμψαντά με. 46 Ἐγὼ φῶς εἰς τὸν κόσμον
havingsent me. I light into the world

ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων
have come, in order that every one the believing
εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.
into me in the darkness not should remain.

47 καὶ ἐάν τις μου ἀκούσῃ τῶν
And if ever anyone of me should hear of the
ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω
sayings and not should guard, I not am judging

αὐτόν, οὐ γὰρ ἦλθον ἵνα
him, not for I came in order that
κρίνω τὸν κόσμον ἀλλ' ἵνα
I may be judging the world but in order that

σώσω τὸν κόσμον. 48 ὁ
I might save the world. The (one)

he has made their hearts hard, that they should not see with their eyes and get the thought with their hearts and turn around and I should heal them." 41 Isaiah said these things because he saw his glory, and he spoke about him. 42 All the same, many even of the rulers actually put faith in him, but because of the Pharisees they would not confess [him], in order not to be expelled from the synagogue; 43 for they loved the glory of men more than even the glory of God.

44 However, Jesus cried out and said: "He that puts faith in me puts faith, not in me [only], but in him [also] that sent me; 45 and he that beholds me beholds [also] him that sent me. 46 I have come as a light into the world, in order that everyone putting faith in me may not remain in the darkness. 47 But if anyone hears my sayings and does not keep them, I do not judge him; for I came, not to judge the world, but to save the world. 48 He that

ἀθετών ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματα
disregarding me and not receiving the sayings
μου ἔχει τὸν κρίνοντα αὐτόν· ὁ
of me is having the (one) judging him; the
λόγος ὃν ἐλάλησα ἐκεῖνος κρινεῖ
word which I spoke that (one) will judge
αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ· 49 ὅτι ἐγὼ
him in the last day; 49 because I
ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ
out of myself not I spoke, but the (one)
πέμπσας με πατὴρ αὐτός μοι ἐντολήν
having sent me Father he to me commandment
δέδωκεν τί εἶπω καὶ τί
has given what I should say and what
λαλήσω. 50 καὶ οἶδα ὅτι ἡ
I should speak. And I have known that the
ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν.
commandment of him life everlasting is.
Ἄ οὖν ἐγὼ λαλώ,
What (things) therefore I am speaking,
καθὼς εἶρηκέν μοι ὁ πατήρ, οὕτως
according as has spoken to me the Father, thus
λαλώ.
I am speaking.

13 Πρὸ δὲ τῆς ἐορτῆς τοῦ πάσχα
Before but the festival of the passover
εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα
knowing the Jesus that came of him the hour
ἵνα μεταβῆ ἐκ τοῦ κόσμου
in order that he might transfer out of the world
τούτου πρὸς τὸν πατέρα ἀγαπήσας τοὺς
this toward the Father having loved the
ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος
own the (ones) in the world into end
ἠγάπησεν αὐτούς. 2 Καὶ δεῖπνου γινομένου,
he loved them. And of supper occurring,
τοῦ διαβόλου ἤδη βεβληκότες εἰς τὴν
of the Devil already having thrown into the
καρδίαν ἵνα παραδοῖ αὐτόν
heart in order that should give beside him
Ἰούδας Σίμωνος Ἰσκαριώτης, 3 εἰδὼς
Judas of Simon Iscariot, having known
ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς
that all (things) gave to him the Father into
τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ
the hands, and that from God came out and
πρὸς τὸν θεὸν ὑπάγει, 4 ἐγείρεται
toward the God he is going under, he gets up
ἐκ τοῦ δεῖπνου καὶ τίθησιν τὰ
out of the supper and he places the

disregards me and does not receive my sayings has one to judge him. The word that I have spoken is what will judge him in the last day; 49 because I have not spoken out of my own impulse, but the Father himself who sent me has given me a commandment as to what to tell and what to speak. 50 Also, I know that his commandment means everlasting life. Therefore the things I speak, just as the Father has told me [them], so I speak [them]."

13 Now, because he knew before the festival of the passover that his hour had come for him to move out of this world to the Father, Jesus, having loved his own that were in the world, loved them to the end. 2 So, while the evening meal was going on, the Devil having already put it into the heart of Judas Is-car'i-ot, the son of Simon, to betray him, 3 he, knowing that the Father had given all things into [his] hands and that he came forth from God and was going to God, 4 got up from the evening meal and laid aside his

ἱμάτια, και λαβὼν λέντιον
 outer garments, and having taken towel
 διέζωσεν ἑαυτὸν· 5 εἶτα βάλλει
 he girded himself; afterward he is throwing
 ὕδωρ εἰς τὸν νιπτῆρα, και ἤρξατο
 water into the washbasin, and he started
 νίπτειν τοὺς πόδας τῶν μαθητῶν και
 to be washing the feet of the disciples and
 ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν
 to be wiping off to the towel to which he was
 διεζωσμένος. 6 ἔρχεται οὖν
 having been girded. He is coming therefore
 πρὸς Σίμωνα Πέτρον. λέγει αὐτῷ
 toward Simon Peter. He is saying to him
 Κύριε, σύ μου νίπτεις τοὺς πόδας;
 Lord, you of me are washing the feet?
 7 ἀπεκρίθη Ἰησοῦς και εἶπεν αὐτῷ "Ὁ
 Answered Jesus and he said to him Which
 ἐγὼ ποιῶ σύ οὐκ οἶδας ἄρτι,
 I am doing you not have known right now,
 γνώση δὲ μετὰ ταῦτα.
 you will know but after these (things).
 8 λέγει αὐτῷ Πέτρος Οὐ μὴ
 Issaying to him Peter Not not
 νίψης μου τοὺς πόδας εἰς τὸν
 you should wash of me the feet into the
 αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ Ἐὰν μὴ
 age. Answered Jesus to him If ever not
 νίψω σε, οὐκ ἔχεις μέρος
 I should wash you, not you are having part
 μετ' ἐμοῦ. 9 λέγει αὐτῷ Σίμων Πέτρος
 with me. Is saying to him Simon Peter
 Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ και
 Lord, not the feet of me only but also
 τὰς χεῖρας και τὴν κεφαλὴν. 10 λέγει
 the hands and the head. Is saying
 αὐτῷ Ἰησοῦς Ὁ λελουμένος
 to him Jesus The (one) having been bathed
 οὐκ ἔχει χρεῖαν εἰ μὴ τοὺς πόδας
 not is having need if not the feet
 νίπασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος· και
 to get washed, but he is clean whole; and
 ὑμεῖς καθαροὶ ἐστέ, ἀλλ' οὐχὶ πάντες.
 you clean (ones) you are, but not all (ones).
 11 ἦδει γὰρ τὸν παραδιδόντα
 He had known for the (one) giving beside
 αὐτόν· διὰ τοῦτο εἶπεν ὅτι Οὐχὶ πάντες
 him; through this he said that Not all
 καθαροὶ ἐστέ.
 clean (ones) you are.

outer garments.
 And, taking a towel,
 he girded himself.
 5 After that he put
 water into a basin and
 started to wash the
 feet of the disciples
 and to dry them off
 with the towel with
 which he was girded.
 6 And so he came
 to Simon Peter. He
 said to him: "Lord,
 are you washing my
 feet?" 7 In answer
 Jesus said to him:
 "What I am doing you
 do not understand at
 present, but you will
 understand after these
 things." 8 Peter
 said to him: "You
 will certainly never
 wash my feet." Jesus
 answered him: "Unless
 I wash you, you have
 no part with me."
 9 Simon Peter said to
 him: "Lord, not my
 feet only, but also my
 hands and my head."
 10 Jesus said to him:
 "He that has bathed
 does not need to have
 more than his feet
 washed, but is wholly
 clean. And you men
 are clean, but not all."
 11 He knew, indeed,
 the man betraying
 him. This is why he
 said: "Not all of you
 are clean."

12 Ὄτε οὖν ἔνιψεν τοὺς
When therefore he washed the
πόδας αὐτῶν καὶ ἔλαβεν τὰ
feet of them and he took the
ἱμάτια αὐτοῦ καὶ ἀνέπεσεν, πάλιν
outer garments of him and he fell upward, again
εἶπεν αὐτοῖς Γινώσκετε τί πεποίηκα
he said to them Are you knowing what I have done
ὑμῖν; 13 ὑμεῖς φωνεῖτέ με Ὁ
to you? You are sounding to me The
διδάσκαλος, καὶ Ὁ κύριος, καὶ καλῶς
Teacher, and The Lord, and finely
λέγετε, εἰμι γάρ. 14 εἰ οὖν ἐγὼ
you are saying, I am for. If therefore I
ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ
washed of you the feet the Lord and the
διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων
Teacher, also you are owing of one another
νίπτειν τοὺς πόδας. 15 ὑπόδειγμα γάρ
to be washing the feet; pattern for
ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ
I gave to you in order that according as I
ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε.
did to you also you may be doing.
16 Ἄμην ἄμην λέγω ὑμῖν, οὐκ ἔστι
Amen amen I am saying to you, not is
δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ
slave greater of the lord of him nor
ἀπόστολος μείζων τοῦ πέμψαντος
apostle greater of the (one) having sent
αὐτόν. 17 εἰ ταῦτα οἴδατε,
him. If these (things) you have known,
μακάριοί ἐστε ἐὰν ποιῆτε
happy you are if ever you may be doing
αὐτά. 18 οὐ περὶ πάντων ὑμῶν
them. Not about all of you
λέγω ἐγὼ οἶδα τίνας ἐξελεξάμην
I am saying; I have known whom I chose;
ἀλλ' ἵνα ἡ γραφή πληρωθῇ
but in order that the scripture might be fulfilled
Ὁ τρώγων μου τὸν ἄρτον ἐπήρην
The (one) munching of me the bread he lifted up
ἐπ' ἐμέ τὴν πτέρναν αὐτοῦ. 19 ἀπ'
upon me the heel of him. From
ἄρτι λέγω ὑμῖν πρὸ τοῦ
right now I am saying to you before the
γενέσθαι, ἵνα πιστεύητε ὅταν
to occur, in order that you may be believing when
γένηται ὅτι ἐγὼ εἰμι. 20 Ἄμην ἄμην
it should occur that I am. Amen amen

12 When, now, he had washed their feet and had put his outer garments on and laid himself down at the table again, he said to them: "Do you know what I have done to you? 13 You address me, 'Teacher,' and, 'Lord,' and you speak rightly, for I am such. 14 Therefore, if I, although Lord and Teacher, washed your feet, you also ought to wash the feet of one another. 15 For I set the pattern for you, that, just as I did to you, you should do also. 16 Most truly I say to you, A slave is not greater than his master, nor is one that is sent forth greater than the one that sent him. 17 If you know these things, happy you are if you do them. 18 I am not talking about all of you; I know the ones I have chosen. But it is in order that the Scripture might be fulfilled. 'He that used to feed on my bread has lifted up his heel against me.' 19 From this moment on I am telling you before it occurs, in order that when it does occur you may believe that I am [he]. 20 Most truly

λέγω ὑμῖν, ὁ λαμβάνων ἄν
I am saying to you, the (one) receiving likely
τινα πέμψω ἐμὲ λαμβάνει, ὁ
anyone I should send me he is receiving, the (one)
δὲ ἐμὲ λαμβάνων λαμβάνει τὸν
but me receiving is receiving the (one)
πέμψαντά με.
having sent me.

21 Ταῦτα εἰπὼν Ἰησοῦς
These (things) having said Jesus
ἐταράχθη τῷ πνεύματι καὶ
became troubled to the spirit and
ἐμαρτύρησεν καὶ εἶπεν Ἀμήν ἀμήν λέγω
he bore witness and said Amen amen I am saying
ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.
to you that one out of you will give beside me.

22 ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ
Were looking into one another the disciples
ἀπορούμενοι περὶ τίνος λέγει. 23 ἦν
being at loss about whom he is saying. Was

ἀνακείμενος εἰς ἓκ τῶν μαθητῶν αὐτοῦ ἐν
lying upward one out of the disciples of him in
τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ
the bosom of the Jesus, whom was loving the
Ἰησοῦς. 24 νεύει οὖν τοῦτω
Jesus; is nodding therefore to this (one)

Σίμων Πέτρος καὶ λέγει αὐτῷ Εἰπέ τίς
Simon Peter and is saying to him Say who
ἐστὶν περὶ οὗ λέγει.
it is about whom he is saying.

25 ἀναπεσὼν ἐκεῖνος οὕτως ἐπὶ
Having fallen upward that (one) thus upon
τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ
the breast of the Jesus he is saying to him

Κύριε, τίς ἐστίν; 26 ἀποκρίνεται οὖν
Lord, who is it? Is answering therefore
ὁ Ἰησοῦς Ἐκεῖνός ἐστιν ᾧ ἐγὼ
the Jesus That (one) it is to whom I

βάψω τὸ ψωμίον καὶ δώσω αὐτῷ·
shall dip the morsel and I shall give to him;
βάψας οὖν τὸ ψωμίον λαμβάνει
having dipped therefore the morsel he is taking

καὶ δίδωσιν Ἰουδᾶ Σίμωνος Ἰσκαριώτου.
and he is giving to Judas of Simon of Iscariot.
27 καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς
And after the morsel then entered into

ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ
that (one) the Satan. Is saying therefore to him
Ἰησοῦς Ὅ ποιεῖς ποιήσον τάχειον.
Jesus What you are doing do more quickly.

I say to you, He that receives anyone I send receives me [also]. In turn he that receives me, receives [also] him that sent me."

21 After saying these things, Jesus became troubled in spirit, and he bore witness and said: "Most truly I say to you, One of you will betray me." 22 The disciples began to look at one another, being at a loss as to which one he was saying [it] about.

23 There was reclining in front of Jesus' bosom one of his disciples, and Jesus loved him. 24 Therefore Simon Peter nodded to this one and said to him: "Tell who it is about whom he is saying [it]." 25 So the latter leaned back upon the breast of Jesus and said to him: "Lord, who is it?"

26 Therefore Jesus answered: "It is that one to whom I shall give the morsel that I dip." And so, having dipped the morsel, he took and gave it to Judas, the son of Simon Iscariot. 27 And after the morsel then Satan entered into the latter. Jesus, therefore, said to him: "What you are doing get done more quickly."

28 ΤΟΥΤΟ δὲ οὐδεὶς ἔγνω τῶν
This (thing) but no one knew of the (ones)
ἀνακειμένων πρὸς τί εἶπεν αὐτῶ·
lying upward toward what he said to him;

29 ΤΙΝΕΣ γὰρ ἐδόκουν, ἐπεὶ τὸ
some for were thinking, since the
γλασσοκόμον εἶχεν Ἰουδάς, ὅτι
[money] box was having Judas, that
λέγει αὐτῷ Ἰησοῦς Ἀγοράσον
is saying to him Jesus Buy

ὧν χρεῖαν ἔχομεν εἰς τὴν
of which (things) need we are having into the
ἐορτήν, ἢ τοῖς πτωχοῖς ἵνα
festival, or to the (ones) poor in order that

τι δῶ. 30 λαβὼν
something he should give. Having received

οὖν τὸ ψωμίον ἐκεῖνος ἐξῆλθεν
therefore the morsel that (one) went out
εὐθύς· ἦν δὲ νύξ.
at once; it was but night.

31 Ὅτε οὖν ἐξῆλθεν λέγει
When therefore he went out is saying

Ἰησοῦς Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ
Jesus Now was glorified, the Son of the
ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ·
man, and the God was glorified in him;

32 καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ,
and the God will glorify him in himself,
καὶ εὐθύς δοξάσει αὐτόν.
and at once he will glorify him immediately.

33 Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν
Little children, yet little (while) with you
εἰμί· ζητήσετέ με, καὶ καθὼς εἶπον
I am; you will seek me, and according as I said

τοῖς Ἰουδαίοις ὅτι ὅπου ἐγὼ ὑπάγω
to the Jews that Where I am going under
ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω
you not are able to come, and to you I am saying

ἄρτι. 34 ἐντολὴν καινὴν δίδωμι
right now. Commandment new I am giving

ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους,
to you in order that you may love one another,

καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ
according as I loved you in order that also

ὑμεῖς ἀγαπᾶτε ἀλλήλους. 35 ἐν τούτῳ
you may love one another. In this

γνώσονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστέ,
they will know all that my disciples you are,

ἐὰν ἀγάπην ἕχητε ἐν ἀλλήλοις.
if ever love you may be having in one another.

28 However, none of those reclining at the table knew for what purpose he said this to him. 29 Some, in fact, were imagining, since Judas was holding the money box, that Jesus was telling him: "Buy what things we need for the festival," or that he should give something to the poor. 30 Therefore, after he received the morsel, he went out immediately. And it was night.

31 Hence when he had gone out, Jesus said: "Now the Son of man is glorified, and God is glorified in connection with him.

32 And God will himself glorify him, and he will glorify him immediately.

33 Little children, I am with you a little longer. You will look for me; and just as I said to the Jews, 'Where I go you cannot come,' I say also to you at present.

34 I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. 35 By this all will know that you are my disciples, if you have love among yourselves."

36 Λέγει αὐτῷ Σίμων Πέτρος Κύριε,
 Is saying to him Simon Peter Lord,
 ποῦ ὑπὸ ἕως; ἀπεκρίθη Ἰησοῦς
 where are you going under? Answered Jesus
 Ὃπου ὑπάγω οὐ δύνασαι μοι νῦν
 Where I am going under not you are able to me now
 ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον.
 to follow, you will follow but later.

37 λέγει αὐτῷ ὁ Πέτρος Κύριε, διὰ
 Is saying to him the Peter Lord, through
 τί οὐ δύναμαί σοι ἀκολουθεῖν
 what not am I able to you to be following
 ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.
 right now? The soul of me over you I will put.

38 ἀποκρίνεται Ἰησοῦς τὴν ψυχὴν σου ὑπὲρ
 Is answering Jesus The soul of you over
 ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι,
 me you will put? Amen amen I am saying to you,
 οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ
 not not cock should sound until which [time]
 ἀρνήσῃ με τρίς.
 you should disown me three times.

14 Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά·
 Not let be troubled of you the heart;
 πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ
 be you believing into the God, and into me

πιστεύετε. 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς
 be you believing. In the house of the Father
 μου μοναὶ πολλαὶ εἰσὶν· εἰ δὲ μὴ, εἶπον
 of me abodes many are; if but not, I told
 ἂν ὑμῖν, ὅτι πορεύομαι ἐτοιμάσαι
 likely to you, because I am going to prepare
 τόπον ὑμῖν· 3 καὶ ἐὰν πορευθῶ καὶ
 place to you; and if ever I should go and

ἐτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι
 I should prepare place to you, again I am coming
 καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτὸν,
 and I shall take along you toward myself,

ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ἦτε.
 in order that where am I also you may be.

4 καὶ ὅπου ἐγὼ ὑπάγω οἶδατε
 And where I am going under you have known
 τὴν ὁδόν.
 the way.

5 λέγει αὐτῷ Θωμᾶς Κύριε, οὐκ
 Issaying to him Thomas Lord, not
 οἶδαμεν ποῦ ὑπάγεις· πῶς
 we have known where you are going under; how
 οἶδαμεν τὴν ὁδόν;
 have we known the way?

36 Simon Peter said to him: "Lord, where are you going?" Jesus answered: "Where I am going you cannot follow me now, but you will follow afterwards." 37 Peter said to him: "Lord, why is it I cannot follow you at present? I will surrender my soul in your behalf."

38 Jesus answered: "Will you surrender your soul in my behalf? Most truly I say to you, A cock will by no means crow until you have disowned me three times."

14 "Do not let YOUR hearts be troubled. Exercise faith in God, exercise faith also in me.

2 In the house of my Father there are many abodes. Otherwise, I would have told you, because I am going a place for you.

3 Also, if I go my way and prepare a place for you, I am coming again and will receive you home to myself, that where I am you also may be. 4 And where I am going you know the way."

5 Thomas said to him: "Lord, we do not know where you are going. How do we know the way?"

6 λέγει αὐτῷ Ἰησοῦς Ἐγὼ εἰμι
 Is saying to him Jesus I am
 ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή·
 the way and the truth and the life;
 οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ
 no one is coming toward the Father if
 μὴ δι' ἐμοῦ. 7 εἰ ἐγνώκειτέ με, καὶ
 not through me. If you had known me, also
 τὸν πατέρα μου ἂν ᾔδειτε· ἅπ'
 the Father of me likely you had perceived; from
 ἄρτι γινώσκετε αὐτὸν καὶ ἑώρακατε.
 right now you are knowing him and you have seen.

8 λέγει αὐτῷ Φίλιππος Κύριε, δείξον
 Is saying to him Philip Lord, show
 ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.
 to us the Father, and it is sufficient to us.

9 λέγει αὐτῷ ὁ Ἰησοῦς Τοσοῦτον χρόνον
 Is saying to him the Jesus So much time
 μεθ' ὑμῶν εἰμι καὶ οὐκ ἔγνωνκάς με,
 with you I am and not you have known me,
 Φίλιππε; ὁ ἑώρακώς ἐμὲ ἑώρακεν τὸν
 Philip? The (one) having seen me has seen the
 πατέρα· πῶς σὺ λέγεις Δείξον ἡμῖν τὸν
 Father; how you are saying Show to us the
 πατέρα; 10 οὐ πιστεύεις ὅτι ἐγὼ ἐν
 Father? Not you are believing that I in
 τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; τὰ
 the Father and the Father in me is? The
 ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἅπ'
 sayings which I am saying to you from
 ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ἐν
 myself not I am speaking; the but Father in
 ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ.
 me remaining is doing the works of him.

11 πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ
 Be you believing to me that I in the Father
 καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ
 and the Father in me; if but not, through the
 ἔργα αὐτὰ πιστεύετε. 12 Ἀμήν ἀμήν
 works them be you believing. Amen amen

λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ
 I am saying to you, the (one) believing into me
 τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεινος
 the works which I am doing also that (one)
 ποιήσει, καὶ μείζονα τούτων ποιήσει,
 will do, and greater of these (things) he will do,
 ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι·
 because I toward the Father am going;

13 καὶ ὅτι ἂν αἰτήσητε ἐν τῷ ὀνόματι
 and what likely you should ask in the name

6 Jesus said to him: "I am the way and the truth and the life. No one comes to the Father except through me. 7 If you men had known me, you would have known my Father also; from this moment on you know him and have seen him."

8 Philip said to him: "Lord, show us the Father, and it is enough for us."

9 Jesus said to him: "Have I been with you men so long a time, and yet, Philip, you have not come to know me? He that has seen me has seen the Father [also]. How is it you say, 'Show us the Father?' 10 Do you not believe that I am in union with the Father and the Father is in union with me? The things I say to you men I do not speak of my own originality; but the Father who remains in union with me is doing his works.

11 Believe me that I am in union with the Father and the Father is in union with me; otherwise, believe on account of the works themselves. 12 Most truly I say to you, He that exercises faith in me, that one also will do the works that I do; and he will do works greater than these, because I am going my way to the Father. 13 Also, whatever it is that you ask in my name,

μου τοῦτο ποιήσω, ἵνα
of me this I will do, in order that
δοξασθῆ ὁ πατήρ ἐν τῷ υἱῷ·
might be glorified the Father in the Son;

14 εἰάν τι αἰτήσητέ με ἐν τῷ
if ever anything you should ask me in the
ὀνόματί μου τοῦτο ποιήσω.
name of me this I shall do.

15 Ἐάν ἀγαπάτέ με, τὰς
If ever you may be loving me, the
ἐντολάς τὰς ἐμὰς τηρήσετε·
commandments the mine you will observe;

16 κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον
and I shall request the Father and another
παράκλητον δώσει ὑμῖν ἵνα
paraclete he will give to you in order that
ἢ μεθ' ὑμῶν εἰς τὸν αἰῶνα, 17 τὸ
it may be with you into the age, 17 the

πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ
spirit of the truth, which the world not
δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό
is able to receive, because not it is beholding it

οὔδε γινώσκει· ὑμεῖς γινώσκετε αὐτό,
nor is knowing; you are knowing it,
ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν
because with you it is remaining and in you

ἐστίν. 18 Οὐκ ἀφήσω ὑμᾶς ὀρφανούς,
it is. Not I shall let go off you orphans,
ἔρχομαι πρὸς ὑμᾶς. 19 ἔτι μικρὸν
I am coming toward you. Yet little (while)

καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς
and the world me not yet is beholding, you
δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ
but are beholding me, because I am living and

ὑμεῖς ζήσετε. 20 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὑμεῖς
you will live. In that the day you
γνώσεσθε ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ
will know that I in the Father of me and

ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν. 21 ὁ
you in me and I in you. The (one)
ἔχων τὰς ἐντολάς μου καὶ τηρῶν
having the commandments of me and observing

αὐτὰς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με·
them that (one) is the (one) loving me;
ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ
the (one) but loving me will be loved by

τοῦ πατρὸς μου, κἀγὼ ἀγαπήσω αὐτόν καὶ
the Father of me, and I shall love him and
ἐμφανίσω αὐτῷ ἑμαυτόν.
I shall make apparent in to him myself.

I will do this, in order that the Father may be glorified in connection with the Son. 14 If you ask anything in my name, I will do it.

15 "If you love me, you will observe my commandments; 16 and I will request the Father and he will give you another helper to be with you forever, 17 the spirit of the truth, which the world cannot receive; because it neither beholds it nor knows it. You know it, because it remains with you and is in you. 18 I shall not leave you bereaved. I am coming to you. 19 A little longer and the world will behold me no more, but you will behold me, because I live and you will live. 20 In that day you will know that I am in union with my Father and you are in union with me and I am in union with you. 21 He that has my commandments and observes them, that one is he who loves me. In turn he that loves me will be loved by my Father, and I will love him and will plainly show myself to him."

22 Λέγει αὐτῷ Ἰούδας, οὐχ ὁ
 Is saying to him Judas, not the
 Ἰσκαριώτης, Κύριε, τί γέγονεν ὅτι
 Iscariot, Lord, what has occurred that
 ἡμῖν μέλλεις ἐμφανίζειν
 to us you are about to be making apparent in
 σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ;
 yourself and not to the world?

23 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν
 Answered Jesus and said
 αὐτῷ Ἐάν τις ἀγαπᾷ
 to him If ever anyone may be loving
 με τὸν λόγον μου τηρήσει, καὶ ὁ
 me the word of me he will observe, and the
 πατὴρ μου ἀγαπήσει αὐτόν, καὶ πρὸς
 Father of me will love him, and toward
 αὐτὸν ἐλευσόμεθα καὶ μόνην παρ' αὐτῷ
 him we shall come and abide beside him
 ποιησόμεθα. 24 ὁ μὴ ἀγαπῶν με
 we shall make. The (one) not loving me
 τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ
 the words of me not is observing; and the
 λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς
 word which you are hearing not is mine
 ἀλλὰ τοῦ πέμψαντός με πατρός.
 but of the having sent me of Father.

25 Ταῦτα λελάληκα ὑμῖν
 These (things) I have spoken to you
 παρ' ὑμῖν μένων 26 ὁ δὲ
 beside you remaining; the but
 παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ
 paraclete, the spirit the holy which
 πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου,
 will send the Father in the name of me,
 ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ
 that (one) you will teach all (things) and
 ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον
 will remind you all (things) which I said
 ὑμῖν ἐγὼ. 27 Εἰρήνην ἀφήμι ὑμῖν,
 to you I. Peace I am letting go off to you,
 εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ
 peace the mine I am giving to you; not
 καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι
 according as the world is giving I am giving
 ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία
 to you. Not let be troubled of you the heart
 μηδὲ δειλιάτω. 28 ἠκούσατε ὅτι
 nor let it be cowardly. You heard that
 ἐγὼ εἶπον ὑμῖν Ὑπάγω καὶ
 I said to you I am going under and

22 Judas, not Is-car'i-ot, said to him: "Lord, what has happened that you intend to show yourself plainly to us and not to the world?"

23 In answer Jesus said to him: "If anyone loves me, he will observe my word, and my Father will love him, and we shall come to him and make our abode with him. 24 He that does not love me does not observe my words; and the word that you are hearing is not mine, but belongs to the Father who sent me.

25 "While remaining with you I have spoken these things to you. 26 But the helper, the holy spirit, which the Father will send in my name, that one will teach you all things and bring back to your minds all the things I told you. 27 I leave you peace, I give you my peace. I do not give it to you the way that the world gives it. Do not let your hearts be troubled nor let them shrink for fear. 28 You heard that I said to you, I am going away and

ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπάτέ
I am coming toward you. If you were loving
με ἐχάρητε ἄν, ὅτι πορεύομαι
me you rejoiced likely, because I am going
πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ μείζων
toward the Father, because the Father greater
μου ἐστίν. 29 καὶ νῦν εἶρηκα ὑμῖν πρὶν
of me is. And now I have told to you before
γενέσθαι, ἵνα ὅταν γένηται
to occur, in order that whenever it might occur
ἰπιστεύσητε. 30 οὐκέτι πολλὰ
you should believe. Not yet many (things)
λαλήσω μεθ' ὑμῶν, ἕρχεται γὰρ ὁ τοῦ
I shall speak with you, is coming for the of the
κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει
world ruler; and in me not he is having
οὐδέν, 31 ἀλλ' ἵνα γνῶ ὁ
nothing, but in order that should know the
κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ
world that I am loving the Father, and
καθὼς ἐντολὴν ἔδωκεν μοι ὁ
according as commandment gave to me the
πατὴρ οὕτως ποιῶ. Ἐγείρεσθε,
Father thus I am doing. Be getting up,
ἄγωμεν ἐντεῦθεν.
let us be going from here.

15 Ἐγώ εἰμι ἡ ἀμπελος ἡ ἀληθινή, καὶ
I am the vine the true, and
ὁ πατὴρ μου ὁ γεωργὸς ἐστίν· 2 πᾶν
the Father of me the farmer is; every
κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν
branch in me not bearing fruit
αἶρει αὐτό, καὶ πᾶν τὸ καρπὸν
he is lifting up it, and everyone the fruit
φέρον καθαίρει αὐτό ἵνα καρπὸν
bearing he is cleaning it in order that fruit
πλείονα φέρη. 3 ἤδη ὑμεῖς
more it may bear. Already you
καθαροὶ ἐστε διὰ τὸν λόγον ὃν
clean (ones) you are through the word which
λελάληκα ὑμῖν· 4 μείνατε ἐν ἐμοί,
I have spoken to you; remain you in me,
καθὼς ἐν ὑμῖν. καθὼς τὸ κλήμα οὐ
and I in you. According as the branch not
δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ
is able fruit to be bearing from itself
ἐὰν μὴ μένη ἐν τῇ ἀμπέλῳ, οὕτως
if ever not it may remain in the vine, thus
οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ
neither you if ever not in me

I am coming [back] to you. If you loved me, you would rejoice that I am going my way to the Father, because the Father is greater than I am. 29 So now I have told you before it occurs, in order that, when it does occur, you may believe. 30 I shall not speak much with you anymore, for the ruler of the world is coming. And he has no hold on me, 31 but, in order for the world to know that I love the Father, even as the Father has given me commandment [to do], so I am doing. Get up, let us go from here.

15 "I am the true vine, and my Father is the cultivator. 2 Every branch in me not bearing fruit he takes away, and every one bearing fruit he cleans, that it may bear more fruit. 3 You are already clean because of the word that I have spoken to you. 4 Remain in union with me, and I in union with you. Just as the branch cannot bear fruit of itself unless it remains in the vine, in the same way neither can you, unless you

μένητε. 5 ἐγὼ εἰμι ἡ ἄμπελος,
 you may be remaining. I am the vine,
 ὑμεῖς τὰ κλήματα. ὁ μένων ἐν
 you the branches. The (one) remaining in
 ἐμοὶ καὶ ἐν αὐτῷ οὗτος φέρει καρπὸν
 me and I in him this (one) is bearing fruit
 πολὺν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε
 much, because apart from me not you are able
 ποιεῖν οὐδέν. 6 ἔάν μή τις
 to be doing nothing. If ever not anyone

μένῃ ἐν ἐμοί, ἐβλήθη
 may be remaining in me, he was thrown
 ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη,
 outside as the branch and he was dried up.
 καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ
 and they are leading together them and into the
 πῦρ βάλλουσιν καὶ καίεται.
 fire they are throwing and it is being burned.

7 Ἐάν μείνητε ἐν ἐμοὶ καὶ τὰ
 If ever you should remain in me and the
 ῥήματα μου ἐν ὑμῖν μείνῃ, ὁ
 sayings of me in you it should remain, which
 ἔάν θέλητε αἰτήσασθε καὶ
 if ever you may be willing ask you and

γενήσεται ὑμῖν· 8 ἐν τούτῳ
 it will come to be to you; in this (thing)
 ἐδοξάσθη ὁ πατήρ μου ἵνα
 was glorified the Father of me in order that
 καρπὸν πολὺν φέριτε καὶ
 fruit much you may be bearing and
 γένησθε ἐμοὶ μαθηταί.
 you should become to me disciples.

9 καθὼς ἠγάπησέν με ὁ πατήρ, καὶ γὰρ
 According as loved me the Father, also I
 ὑμᾶς ἠγάπησα, μείνατε ἐν τῇ ἀγάπῃ τῇ
 you loved, remain you in the love the
 ἐμῇ. 10 ἔάν τὰς ἐντολάς μου
 mine. If ever the commandments of me

τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ
 you should observe, you will remain in the love
 μου, καθὼς ἐγὼ τοῦ πατρὸς τὰς
 of me, according as I of the Father the
 ἐντολάς τητήρηκα καὶ μένω
 commandments I have observed and I am remaining
 αὐτοῦ ἐν τῇ ἀγάπῃ.
 of him in the love.

11 Ταῦτα λελάληκα ὑμῖν
 These (things) I have spoken to you
 ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾗ
 in order that the joy the mine in you may be

remain in union with me. 5 I am the vine, you are the branches. He that remains in union with me, and I in union with him, this one bears much fruit; because apart from me you can do nothing at all. 6 If anyone does not remain in union with me, he is cast out as a branch and is dried up; and men gather those branches up and pitch them into the fire and they are burned. 7 If you remain in union with me and my sayings remain in you, ask whatever you wish and it will take place for you. 8 My Father is glorified in this, that you keep bearing much fruit and prove yourselves my disciples. 9 Just as the Father has loved me and I have loved you, remain in my love. 10 If you observe my commandments, you will remain in my love, just as I have observed the commandments of the Father and remain in his love.

11 "These things I have spoken to you, that my joy may be in you

καὶ ἡ χαρὰ ὑμῶν πληρωθῆ.
and the joy of you might be made full.

12 αὕτη ἐστὶν ἡ ἐντολὴ ἣ ἐμὴ
This is the commandment the mine

ἵνα ἀγαπᾶτε ἀλλήλους
in order that you may be loving one another

καθὼς ἠγάπησα ὑμᾶς· 13 μείζονα
according as I loved you; greater

ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα
of this love no one is having, in order that

τις τὴν ψυχὴν αὐτοῦ θῆ ὑπὲρ τῶν
anyone the soul of him should put over the

φίλων αὐτοῦ. 14 ὑμεῖς φίλοι μου ἐστε
friends of him. You friends of me you are

ἐὰν ποιεῖτε ὃ ἐγὼ
if ever you may be doing which I

ἐντέλλομαι ὑμῖν. 15 οὐκέτι λέγω
am commanding to you. Not yet I am saying

ὑμᾶς δούλους, ὅτι ὁ δούλος οὐκ οἶδεν
you slaves, because the slave not has known

τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ
what is doing of him the lord; you but

εἶρηκα φίλους, ὅτι πάντα ἃ
I have said friends, because all (things) which

ἤκουσα παρὰ τοῦ πατρὸς μου ἐγνώρισα
I heard beside of the Father of me I made known

ὑμῖν. 16 οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ
to you. Not you me chose, but I

ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα
chose you, and I put you in order that

ὑμεῖς ὑπάγητε καὶ καρπὸν
you may be going under and fruit

φέρητε καὶ ὁ καρπὸς ὑμῶν
you may be bearing and the fruit of you

μένῃ, ἵνα ὅτι ἂν
may be remaining, in order that what likely

αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου
you might ask the Father in the name of me

ὅω ὑμῖν.
he might give to you.

17 Ταῦτα ἐντέλλομαι ὑμῖν
These (things) I am commanding to you

ἵνα ἀγαπᾶτε ἀλλήλους. 18 Εἰ
in order that you may be loving one another. If

ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι
the world you is hating, you are knowing that

ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. 19 εἰ ἐκ τοῦ
me first of you it has hated. If out of the

κόσμου ἦτε, ὁ κόσμος ἂν
world you were being, the world likely

and your joy may be made full. 12 This

is my commandment, that you love one

another just as I have loved you.

13 No one has love greater than this,

that someone should surrender his soul in

behalf of his friends. 14 You are my friends

if you do what I am commanding you.

15 I no longer call you slaves, because a

slave does not know what his master does.

But I have called you friends, because

all the things I have heard from my Father

I have made known to you. 16 You did

not choose me, but I chose you, and I

appointed you to go on and keep bearing

fruit and that your fruit should remain;

in order that no matter what you ask the

Father in my name he might give it to you.

17 "These things I command you, that

you love one another. 18 If the world hates

you, you know that it has hated me before

it hated you. 19 If you were part of

the world, the world

τὸ ἴδιον ἐφίλει· ὅτι δὲ
 the own (thing) was being fond of; because but
 ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ
 out of the world not you are, but I
 ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ
 chose you out of the world, through
 τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.
 this is hating you the world.
 20 μνημονεύετε τοῦ λόγου οὗ
 Be you bearing in mind of the word of which
 ἐγὼ εἶπον ὑμῖν Οὐκ ἔστιν δούλος μείζων τοῦ
 I said to you Not is slave greater of the
 κυρίου αὐτοῦ· εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς
 lord of him; if me they persecuted, also you
 διώξουσιν· εἰ τὸν λόγον μου
 they will persecute; if the word of me
 ἐτήρησαν, καὶ τὸν ὑμέτερον
 they observed, also the yours
 τηρήσουσιν. 21 ἀλλὰ ταῦτα πάντα
 they will observe. But these (things) all
 ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου,
 they will do into you through the name of me,
 ὅτι οὐκ οἶδασιν τὸν πέμψαντά
 because not they have known the (one) having sent
 με. 22 Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς,
 me. If not I came and I spoke to them,
 ἁμαρτίαν οὐκ εἶχον· νῦν δὲ
 sin not they were having; now but
 πρόφασιν οὐκ ἔχουσιν περὶ τῆς
 pretext not they are having about the
 ἁμαρτίας αὐτῶν. 23 ὁ ἐμὲ μισῶν καὶ
 sin of them. The (one) me hating also
 τὸν πατέρα μου μισεῖ. 24 εἰ τὰ ἔργα μὴ
 the Father of me hates. If the works not
 ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν,
 I did in them which no one other did,
 ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ
 sin not they were having; now but also
 ἐώρακασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ
 they have seen and they have hated also me and
 τὸν πατέρα μου. 25 ἀλλ' ἵνα
 the Father of me. But in order that
 πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ
 should be fulfilled the word the (one) in the Law
 αὐτῶν γεγραμμένος ὅτι Ἐμίσησάν με
 of them having been written that They hated me
 δωρεάν. 26 Ὅταν ἔλθῃ ὁ
 as free gift. Whenever should come the
 παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ
 paraclete whom I shall send to you beside

would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you. 20 Bear in mind the word I said to you, A slave is not greater than his master. If they have persecuted me, they will persecute you also; if they have observed my word, they will observe yours also. 21 But they will do all these things against you on account of my name, because they do not know him that sent me. 22 If I had not come and spoken to them, they would have no sin; but now they have no excuse for their sin. 23 He that hates me hates also my Father. 24 If I had not done among them the works that no one else did, they would have no sin; but now they have both seen and hated me as well as my Father. 25 But it is that the word written in their Law may be fulfilled, 'They hated me without cause.' 26 When the helper arrives that I will send you from

τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας
of the Father, the spirit of the truth
ὃ παρὰ τοῦ πατρός ἐκπορεύεται,
which beside of the Father is proceeding.
ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· 27 καὶ
that (one) will bear witness about me; 27 and you,
ὁμοίως δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς
you but are bearing witness, that from beginning
μετ' ἐμοῦ ἐστέ.
with me you are.

16 Ταῦτα λελάληκα ὑμῖν
These (things) I have spoken to you
ἵνα ἴνα μὴ σκανδαλισθῆτε.
in order that you might not be stumbled.

2 ἀποσυναγωγῶς ποιήσουσιν ὑμᾶς· ἀλλ'
Off from synagogue they will make you; but
ἔρχεται ὥρα ἵνα πᾶς ὁ
is coming hour in order that everyone the
ἀποκτεῖνας ὑμᾶς δόξῃ λατρεῖαν
having killed you should think sacred service
προσφέρειν τῷ θεῷ. **3** καὶ ταῦτα
to be offering to the God. And these (things)
ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα
they will do because not they knew the Father
οὐδὲ ἐμέ. **4** ἀλλὰ ταῦτα λελάληκα
nor me. But these (things) I have spoken
ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα
to you in order that whenever should come the hour
αὐτῶν μνημονεύητε αὐτῶν ὅτι ἐγὼ
of them you may remember of them that I
εἶπον ὑμῖν
said to you;

ταῦτα δὲ ὑμῖν ἐξ
these (things) but to you out of
ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην.
beginning not I said, because with you I was.

5 νῦν δὲ ὑπάγω πρὸς τὸν
Now but I am going under toward the (one)
πέμπαντά με καὶ οὐδεὶς ἐξ ὑμῶν
having sent me and no one out of you
ἐρωτᾷ με ποῦ ὑπάγεις;
is questioning me Where are you going under?

6 ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν
But because these (things) I have spoken to you
ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.
the grief has filled of you the heart.

7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν,
But I the truth am saying to you.
συμφέρει ὑμῖν ἵνα ἐγὼ
it is bearing together to you in order that I

the Father, the spirit of the truth, which proceeds from the Father, that one will bear witness about me; 27 and you, in turn, are to bear witness, because you have been with me from when I began.

16 "I have spoken these things to you that you may not be stumbled. 2 Men will expel you from the synagogue. In fact, the hour is coming when everyone that kills you will imagine he has rendered a sacred service to God. 3 But they will do these things because they have not come to know either the Father or me. 4 Nevertheless, I have spoken these things to you that, when the hour for them arrives, you may remember I told them to you.

"These things, however, I did not tell you at first, because I was with you. 5 But now I am going to him that sent me, and yet not one of you asks me, 'Where are you going?' 6 But because I have spoken these things to you grief has filled your hearts. 7 Nevertheless, I am telling you the truth, It is for your benefit I

ἀπέλθω. εἰάν γάρ μὴ ἀπέλθω, ὁ
should go off. If ever for not I should go off, the
παράκλητος οὐ μὴ ἔλθῃ πρὸς ὑμᾶς·
paraclete not not would come toward you;
εἰάν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς
If ever but I should go, I shall send him toward
ὑμᾶς. 8 Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει
you. And having come that (one) will reprove
τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ
the world about sin and about
δικαιοσύνης καὶ περὶ κρίσεως; 9 περὶ
righteousness and about judgment; 9 about
ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν
sin indeed, because not they are believing
εἰς ἐμέ; 10 περὶ δικαιοσύνης δέ, ὅτι
into me; about righteousness but, because
πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι
toward the Father I am going under and not yet
θεωρεῖτέ με. 11 περὶ δὲ κρίσεως,
you are beholding me; about but judgment,
ὅτι ὁ ἀρχὼν τοῦ κόσμου τούτου
because the ruler of the world this
κέκριται.
has been judged.

12 Ἐτι πολλά ἔχω ὑμῖν
Yet many (things) I am having to you
λέγειν, ἀλλ' οὐ δύνασθε βαστάζειν
to be saying, but not you are able to be carrying
ἄρτι; 13 ὅταν δὲ ἔλθῃ
right now; whenever but should come
ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας,
that (one), the spirit of the truth,
ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πᾶσαν, οὐ
he will guide you into the truth all, not
γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ'
for he will speak from himself, but
ὅσα ἀκούει λαλήσει, καὶ
as many (things) as he is hearing he will speak, and
τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.
the (things) coming he will announce up to you.
14 ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ
That (one) me will glorify, because out of
τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ
the (thing) mine he will receive and he will declare
ὑμῖν. 15 πάντα ὅσα ἔχει ὁ
to you. All (things) as many as is having the
πατὴρ ἐμά ἐστιν· διὰ τοῦτο εἶπον ὅτι
Father mine is; through this I said that
ἐκ τοῦ ἐμοῦ λαμβάνει καὶ
out of the (thing) mine he is receiving and

am going away. For if I do not go away, the helper will by no means come to you; but if I do go my way, I will send him to you. 8 And when that one arrives he will give the world convincing evidence concerning sin and concerning righteousness and concerning judgment: 9 in the first place, concerning sin, because they are not exercising faith in me; 10 then concerning righteousness, because I am going to the Father and you will behold me no longer; 11 then concerning judgment, because the ruler of this world has been judged.

12 "I have many things yet to say to you, but you are not able to bear them at present. 13 However, when that one arrives, the spirit of the truth, he will guide you into all the truth, for he will not speak of his own impulse, but what things he hears he will speak, and he will declare to you the things coming. 14 That one will glorify me, because he will receive from what is mine and will declare it to you. 15 All the things that the Father has are mine. That is why I said he receives from what is mine and

ἀναγγελεῖ ὑμῖν. 16 Μικρὸν καὶ
 he will announce up to you. Little [time] and
 οὐκέτι θεωρεῖτέ με, καὶ πάλιν
 not yet you are beholding me, and again
 μικρὸν καὶ ὄψεσθέ με.
 little [time] and you will see me.

17 Εἶπαν οὖν ἐκ τῶν
 Said therefore out of the
 μαθητῶν αὐτοῦ πρὸς ἀλλήλους
 disciples of him toward one another
 Τί ἐστὶν τοῦτο ὃ λέγει
 What is this which he is saying
 ἡμῖν Μικρὸν καὶ οὐ θεωρεῖτέ με,
 tous Little [time] and not you are beholding me,
 καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ
 and again little [time] and you will see me? and

Ὅτι ὑπάγω πρὸς τὸν πατέρα;
 Because I am going under toward the Father?
 18 Ἐλεγον οὖν τί ἐστὶν τοῦτο
 They were saying therefore What is this
 ὃ λέγει μικρὸν; οὐκ οἶδαμεν
 which he is saying little [time]? Not we have known
 τί λαλεῖ. 19 ἔγνω Ἰησοῦς ὅτι
 what he is speaking. Knew Jesus that

ἤθελον αὐτὸν ἐρωτᾶν, καὶ
 they were willing him to be questioning, and
 εἶπεν αὐτοῖς Περὶ τούτου ζητεῖτε μετ'
 he said to them About this, you are seeking with
 ἀλλήλων ὅτι εἶπον Μικρὸν καὶ οὐ
 one another because I said Little [time] and not
 θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ
 you are beholding me, and again little [time] and
 ὄψεσθέ με; 20 ἀμήν ἀμήν λέγω
 you will see me? Amen amen I am saying

ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε
 to you that you will weep and you will wail
 ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς
 you, the but world will rejoice; you
 λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν
 will be grieved, but the grief of you into joy

γενήσεται. 21 ἡ γυνὴ ὅταν
 will become. The woman whenever
 τίκτηι λύπην ἔχει, ὅτι ἦλθεν
 she may give birth grief is having, because came
 ἡ ὥρα αὐτῆς; ὅταν δὲ
 the hour of her; whenever but

γενήσῃ τὸ παιδίον,
 she should become parent to the little boy,
 οὐκέτι μνημονεύει τῆς θλίψεως
 not yet she is remembering of the tribulation

declares [it] to you.
 16 In a little while
 you will behold me no
 longer, and, again, in
 a little while you will
 see me."

17 Therefore some
 of his disciples said
 to one another: "What
 does this mean that
 he says to us, 'In a
 little while you will
 not behold me, and,
 again, in a little while
 you will see me,'
 and, 'because I am
 going to the Father?'"

18 Hence they were
 saying: "What does
 this mean that he
 says, 'a little while?'
 We do not know what
 he is talking about."

19 Jesus knew they
 were wanting to
 question him, so he
 said to them: "Are
 you inquiring among
 yourselves over this,
 because I said, In
 a little while you
 will not behold me,
 and, again, in a little
 while you will see
 me? 20 Most truly I
 say to you, You will
 weep and wail, but
 the world will rejoice;
 you will be grieved,
 but your grief will
 be turned into joy.
 21 A woman, when
 she is giving birth,
 has grief, because her
 hour has arrived; but
 when she has brought
 forth the young child,
 she remembers the
 tribulation no more

διὰ τὴν χαρὰν ὅτι ἐγεννήθη
through the joy because was generated
ἄνθρωπος εἰς τὸν κόσμον. 22 καὶ ὑμεῖς

man into the world. Also you
οὖν νῦν μὲν λύπην ἔχετε·
therefore now indeed grief you are having;

πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν
again but I shall see you, and will rejoice of you

ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς
the heart, and the joy of you no one

ἀρεῖ ἀφ' ὑμῶν. 23 καὶ ἐν ἐκείνῃ τῇ
will lift up from you. And in that the

ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδὲν· ἀμήν
day me not you will question nothing; amen

ἀμήν λέγω ὑμῖν, ἂν τι
amen I am saying to you, likely anything

αἰτήσητε τὸν πατέρα δώσει ὑμῖν ἐν
you should ask the Father he will give to you in

τῷ ὀνόματί μου. 24 ἕως ἄρτι οὐκ
the name of me. Until right now not

ἠτήσατε οὐδὲν ἐν τῷ ὀνόματί μου·
you asked nothing in the name of me;

αἰτεῖτε καὶ λήψεσθε, ἵνα
be you asking and you will receive, in order that

ἡ χαρὰ ὑμῶν ἢ πεπληρωμένη.
the joy of you may be having been made full.

25 Ταῦτα ἐν παροιμίαις λελάληκα
These (things) in comparisons I have spoken

ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν
to you; is coming hour when not yet in

παροιμίαις λαλήσω ὑμῖν ἀλλὰ
comparisons I shall speak to you but

παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελῶ
outspokenly about the Father I shall report back

ὑμῖν. 26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί
to you. In that the day in the name

μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι
of me you will ask, and not I am saying to you that

ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·
I shall request the Father about you;

27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ
he for the Father is having affection for

ὑμᾶς, ὅτι ὑμεῖς ἐμὲ
you, because you me

πεφιλήκατε καὶ πεπιστεύκατε
have been having affection for and you have believed

ὅτι ἐγὼ παρὰ τοῦ πατρὸς ἐξῆλθον.
that I beside of the Father I came out.

28 ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα
Out I came out of the Father and I have come

because of the joy that a man has been born into the world. 22 You also, therefore, are now, indeed, having grief; but I shall see you again and your hearts will rejoice, and your joy no one will take from you. 23 And in that day you will ask me no question at all. Most truly I say to you, If you ask the Father for anything he will give it to you in my name. 24 Until this present time you have not asked a single thing in my name. Ask and you will receive, that your joy may be made full.

25 "I have spoken these things to you in comparisons. The hour is coming when I will speak to you no more in comparisons, but I will report to you with plainness concerning the Father. 26 In that day you will ask in my name, and I do not say to you that I shall make request of the Father concerning you. 27 For the Father himself has affection for you, because you have had affection for me and have believed that I came out as the Father's representative. 28 I came out from the Father and have come

εἰς τὸν κόσμον· πάλιν ἀφήμι τὸν
into the world; again I am letting go off the
κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.
world and I am going toward the Father.

29 Λέγουσιν οἱ μαθηταὶ αὐτοῦ "Ἴδε νῦν ἐν
re saying the disciples of him See! Now in
παρρησίᾳ λαλεῖς, καὶ παροιμίαν
outspokenly you are speaking, and comparison
οὐδεμίαν λέγεις. 30 νῦν οἶδαμεν
no one you are saying. Now we have known

ὅτι οἶδας πάντα καὶ οὐ χρεῖαν
that you have known all (things) and not need
ἔχεις ἵνα τίς σε
you are having in order that anyone you
ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι
may question; in this we are believing that
ἀπὸ θεοῦ ἐξῆλθες. 31 ἀπεκρίθη αὐτοῖς
from God you came out. Answered to them

Ἰησοῦς Ἄρτι πιστεύετε; 32 Ἰδοῦ
Jesus Right now are you believing? Look!

ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα
Is coming hour and it has come in order that
σκορπισθῆτε ἕκαστος εἰς τὰ
you should be scattered each (one) into the

ἴδια κάμῃ μόνον ἀφήτε· καὶ
own (things) and me alone you will let go off; and

οὐκ εἰμι μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ
not I am alone, because the Father with me
ἐστίν. 33 ταῦτα λελάληκα ὑμῖν
is. These (things) I have spoken to you

ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ
in order that in me peace you may have; in the
κόσμῳ θλίψιν ἔχετε, ἀλλὰ
world tribulation you are having, but

θαρσεῖτε, ἐγὼ νενίκηκα τὸν
be you taking courage, I have conquered the
κόσμον.
world.

17 Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ
These (things) spoke Jesus, and

ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν
having lifted up the eyes of him into the
οὐρανὸν εἶπεν Πάτερ, ἐλήλυθεν ἡ ὥρα·
heaven said Father, has come the hour;

δόξασον σου τὸν υἱόν, ἵνα ὁ υἱὸς
glorify of you the Son, in order that the Son
δοξάσῃ σέ, 2 καθὼς ἔδωκας
should glorify you, according as you gave

αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα
to him authority of all flesh, in order that

into the world.
Further, I am leaving
the world and am
going my way to the
Father."

29 His disciples
said: "See! Now you
are speaking with
plainness, and are ut-
tering no comparison.

30 Now we know
that you know all
things and you do not
need to have anyone
question you. By this
we believe that you
came out from God."

31 Jesus answered
them: "Do you believe
at present? 32 Look!

The hour is coming,
indeed, it has come,
when you will be
scattered each one to
his own house and
you will leave me
alone; and yet I am
not alone, because the
Father is with me.

33 I have said these
things to you that by
means of me you may
have peace. In the
world you are having
tribulation, but
take courage! I have
conquered the world."

17 Jesus spoke these
things, and, rais-
ing his eyes to heaven,
he said: "Father,
the hour has come;
glorify your son, that
your son may glorify
you, 2 according as
you have given him
authority over all
flesh, that, as regards

πάν ὃ δέδωκας αὐτῷ δώσει
 all which you have given to him he will give
 αὐτοῖς ζωὴν αἰώνιον. 3 αὕτη δέ ἐστιν ἡ
 to them life everlasting. This but is the
 αἰώνιος ζωὴ ἵνα γινώσκωσι
 everlasting life in order that they may be knowing
 σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν
 you the only true God and whom
 ἀπέστειλας Ἰησοῦν Χριστόν. 4 ἐγὼ σε
 you sent forth Jesus Christ. I you
 ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον
 glorified upon the earth, the work
 τελειώσας ὃ δέδωκάς μοι
 having perfected which you have given to me
 ἵνα ποιήσω· 5 καὶ νῦν δόξασόν με
 in order that I might do; and now glorify me
 σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ
 you, Father, beside to yourself to the glory which
 εἶχον πρὸ τοῦ τὸν κόσμον εἶναι
 I was having before of the the world to be
 παρὰ σοί.
 beside you.

6 Ἐφανέρωσά σου τὸ ὄνομα τοῖς
 I manifested of you the name to the
 ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ
 men whom you gave to me out of the
 κόσμου. σοὶ ἦσαν κάμοι αὐτοῦς
 world. To you they were and to me them
 ἔδωκας, καὶ τὸν λόγον σου τετήρηκαν.
 you gave, and the word of you they have observed.

7 νῦν ἔγνωκαν ὅτι πάντα
 Now they have known that all (things)
 ὅσα ἔδωκάς μοι παρὰ σοῦ εἰσίν·
 as many as you gave to me beside of you are;

8 ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι
 because the sayings which you gave to me
 δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ
 I have given to them, and they received and
 ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον,
 they knew truly that beside of you I came out,
 καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.
 and they believed that you me sent forth.

9 Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ
 I about them am requesting; not about
 τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ
 the world I am requesting but about
 ὧν δέδωκάς μοι, ὅτι σοί
 which ones you have given to me, because to you
 εἰσίν, 10 καὶ τὰ ἐμὰ πάντα σὰ
 they are, and the mine all (things) yours

the whole [number] whom you have given him, he may give them everlasting life. 3 This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ. 4 I have glorified you on the earth, having finished the work you have given me to do. 5 So now you, Father, glorify me alongside yourself with the glory that I had alongside you before the world was.

6 "I have made your name manifest to the men you gave me out of the world. They were yours, and you gave them to me, and they have observed your word. 7 They have now come to know that all the things you gave me are from you; 8 because the sayings that you gave me I have given to them, and they have received them and have certainly come to know that I came out as your representative, and they have believed that you sent me forth. 9 I make request concerning them; I make request, not concerning the world, but concerning those you have given me; because they are yours, 10 and all my things are yours

ἐστὶν καὶ τὰ σὰ ἐμά, καὶ
is and the yours mine, and
δεδοξασμαι ἐν αὐτοῖς.
I have been glorified in them.

11 καὶ οὐκέτι εἰμι ἐν τῷ κόσμῳ,
And not yet I am in the world,
καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, καὶ ὧ
and they in the world are, and I
πρὸς σὲ ἔρχομαι. Πάτερ ἅγιε,
toward you am coming. Father holy,
τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ
observe them in the name of you to which
δέδωκάς μοι, ἵνα ὧσιν
you have given to me, in order that they may be
ἐν καθὼς ἡμεῖς. 12 Ὅτε ἦμην
one (thing) according as we. When I was

μετ' αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ
with them I was observing them in the
ὀνόματί σου ᾧ δέδωκάς μοι,
name of you to which you have given to me,
καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν
and I guarded, and no one out of them

ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας,
was destroyed if not the son of the destruction,
ἵνα ἡ γραφὴ πληρωθῇ.
in order that the scripture should be fulfilled.

13 νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ
Now but toward you I am coming, and
ταῦτα (things) λαλῶ ἐν τῷ κόσμῳ
these (things) I am speaking in the world
ἵνα ἔχωσιν τὴν χαρὰν τὴν
in order that they may be having the joy the
ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.
mine having been made full in themselves.

14 Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου,
I have given to them the word of you,
καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ
and the world hated them, because not
εἰσίν ἐκ τοῦ κόσμου καθὼς ἐγὼ
they are out of the world according as I
οὐκ εἰμι ἐκ τοῦ κόσμου.
not am out of the world.

15 οὐκ ἐρωτῶ ἵνα
Not I am requesting in order that
ἄρῃς αὐτοὺς ἐκ τοῦ
you should lift up them out of the
κόσμου ἀλλ' ἵνα τηρήσῃς
world but in order that you should observe
αὐτοὺς ἐκ τοῦ πονηροῦ. 16 ἐκ
them out of the wicked (one). Out of

and yours are mine,
and I have been
glorified among them.

11 "Also, I am no
longer in the world,
but they are in the
world and I am
coming to you. Holy
Father, watch over
them on account of
your own name which
you have given me, in
order that they may
be one just as we are.

12 When I was
with them I used to watch
over them on account
of your own name
which you have given
me; and I have kept
them, and not one
of them is destroyed
except the son of
destruction, in order
that the scripture
might be fulfilled.

13 But now I am
coming to you, and
I am speaking these
things in the world
in order that they
may have my joy in
themselves to the full.

14 I have given your
word to them, but the
world has hated them,
because they are no
part of the world, just
as I am no part of the
world.

15 "I request you,
not to take them
out of the world, but
to watch over them
because of the wicked
one. 16 They are

τοῦ κόσμου οὐκ εἰσὶν καθὼς
the world not they are according as
ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου. 17 ἁγιάσον
I not am out of the world. Sanctify

αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς
them in the truth; the word the yours
ἀληθείᾳ ἐστίν. 18 καθὼς ἐμὲ
truth is. According as me

ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα
you sent forth into the world, also I sent forth

αὐτοὺς εἰς τὸν κόσμον; 19 καὶ ὑπὲρ αὐτῶν
them into the world; and over them

ἐγὼ ἁγιάζω ἑμαυτόν, ἵνα
I am sanctifying myself, in order that
ᾧσιν καὶ αὐτοὶ ἡγιασμένοι ἐν
may be also they having been sanctified in

ἀληθείᾳ.
truth.

20 Οὐ περὶ τούτων δὲ ἐρωτῶ
Not about these but I am requesting
μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων
only, but also about the (ones) believing

διὰ τοῦ λόγου αὐτῶν εἰς ἐμὲ,
through the word of them into me,

21 ἵνα πάντες ἐν
in order that all (ones) one (thing)

ᾧσιν, καθὼς σύ, πατήρ, ἐν ἐμοὶ
they may be, according as you, Father, in me

καὶ γὰρ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν
and I in you, in order that also they in us

ᾧσιν, ἵνα ὁ κόσμος πιστεύῃ
they may be, in order that the world may believe

ὅτι σύ με ἀπέστειλας. 22 καὶ γὰρ τὴν δόξαν
that you me sent forth. And I the glory

ἣν δέδωκάς μοι δέδωκα αὐτοῖς,
which you have given to me I have given to them,

ἵνα ᾧσιν ἐν καθὼς
in order that they may be one (thing) according as

ἡμεῖς ἐν, 23 ἐγὼ ἐν αὐτοῖς καὶ σὺ
we one (thing), I in them and you

ἐν ἐμοί, ἵνα ᾧσιν
in me, in order that they may be

τετελειωμένοι εἰς ἓν, ἵνα
having been perfected into one (thing), in order that

γινώσκῃ ὁ κόσμος ὅτι σὺ με
may be knowing the world that you me

ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς
sent forth and you loved them according as

ἐμὲ ἠγάπησας. 24 Πατήρ, ὃ δέδωκάς
me you loved. Father, which you have given

no part of the world,
just as I am no

part of the world.
17 Sanctify them by
means of the truth;

your word is truth.
18 Just as you sent
me forth into the

world, I also sent
them forth into the

world. 19 And I am
sanctifying myself in
their behalf, that they

also may be sanctified
by means of truth.
20 "I make request,

not concerning
these only, but also
concerning those

putting faith in me
through their word;
21 in order that they

may all be one, just
as you, Father, are in
union with me and I

am in union with you,
that they also may be
in union with us, in

order that the world
may believe that
you sent me forth.

22 Also, I have given
them the glory that
you have given me, in

order that they may
be one just as we are
one. 23 I in union

with them and you
in union with me, in
order that they may

be perfected into one,
that the world may
have the knowledge

that you sent me forth
and that you loved
them just as you loved
me. 24 Father, as to
what you have given

μοι, θέλω ἵνα ὅπου εἰμι ἐγὼ
 to me, I am willing in order that where am I
 κάκεῖνοι ὧσιν μετ' ἐμοῦ, ἵνα
 also those may be with me, in order that
 θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἣν
 they may behold the glory the mine which
 δέδωκάς μοι, ὅτι ἠγάπησάς με
 you have given to me, because you loved me
 πρὸ καταβολῆς κόσμου. 25 Πατὴρ δίκαιε,
 before founding of world. Father righteous,
 καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ
 and the world you not it knew, I but
 σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με
 you I knew, also these knew that you me
 ἀπέστειλας, 26 καὶ ἐγνώρισα αὐτοῖς τὸ
 sent forth, and I made known to them the
 ὄνομά σου καὶ γνωρίσω, ἵνα
 name of you and I shall make known, in order that
 ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς
 the love which you loved me in them
 ἢ καὶ ἐγὼ ἐν αὐτοῖς.
 it may be and I in them.

18 Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν
 These (things) having said Jesus came out
 σὺν τοῖς μαθηταῖς αὐτοῦ πέραν
 together with the disciples of him other side
 τοῦ χειμάρρου τῶν κέδρων ὅπου ἦν
 of the winter torrent of the Cedars where was
 κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ
 garden, into which he entered he and the
 μαθηταὶ αὐτοῦ. 2 ἦδει δὲ καὶ Ἰουδᾶς
 disciples of him. Had known but also Judas
 ὁ (ὁ) παραδίδους αὐτὸν τὸν τόπον,
 the (one) giving beside him the place,
 ὅτι πολλάκις συνηχθῆναι Ἰησοῦς
 because many times was led together Jesus
 ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. 3 ὁ
 there with the disciples of him. The
 οὖν Ἰουδᾶς λαβὼν τὴν σπεῖραν
 therefore Judas having taken the band
 καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν
 also out of the chief priests and out of the
 Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ
 Pharisees subordinates is coming there with
 φανῶν καὶ λαμπάδων καὶ ὄπλων. 4 Ἰησοῦς
 torches and lamps and weapons. Jesus
 οὖν εἰδὼς πάντα τὰ ἐρχόμενα
 therefore having known all the (things) coming

me. I wish that, where I am, they also may be with me, in order to behold my glory that you have given me, because you loved me before the founding of the world. 25 Righteous Father, the world has, indeed, not come to know you; but I have come to know you, and these have come to know that you sent me forth. 26 And I have made your name known to them and will make it known, in order that the love with which you loved me may be in them and I in union with them."

18 Having said these things, Jesus went out with his disciples across the winter torrent of Kid'ron to where there was a garden, and he and his disciples entered into it. 2 Now Judas, his betrayer, also knew the place, because Jesus had many times met there with his disciples. 3 Therefore Judas took the soldier band and officers of the chief priests and of the Pharisees and came there with torches and lamps and weapons. 4 Jesus, therefore, knowing all the things coming

ἐπ' αὐτὸν ἐξῆλθεν, καὶ λέγει αὐτοῖς
upon him he came out, and he is saying to them
and said to them:

Τίνα ζητεῖτε; 5 ἀπεκρίθησαν αὐτῷ
Whom are you seeking? 5 They answered to him

Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς
Jesus the Nazarene. He is saying to them

Ἐγὼ εἰμι. ἰσθῆκει δὲ καὶ Ἰούδας
I am. Had been standing but also Judas

ὁ παραδιδούς αὐτὸν μετ' αὐτῶν.
the (one) giving beside him with them.

6 ὡς οὖν εἶπεν αὐτοῖς Ἐγὼ εἰμι,
As therefore he said to them I am,

ἀπῆλθαν εἰς τὰ ὀπίσω καὶ
they went off into the (things) behind and

ἔπεσαν χαμαί. 7 πάλιν οὖν
fell on the ground. Again therefore

ἐπηρώτησεν αὐτοὺς τίνα ζητεῖτε;
he inquired upon them Whom are you seeking?

οἱ δὲ εἶπαν Ἰησοῦν τὸν Ναζωραῖον.
The (ones) but said Jesus the Nazarene.

8 ἀπεκρίθη Ἰησοῦς εἶπον ὑμῖν ὅτι ἐγὼ
Answered Jesus I said to you that I

εἰμι· εἰ οὖν ἐμὲ ζητεῖτε,
am; if therefore me you are seeking,

ἄφετε τούτους ὑπάγειν·
let you go off these to be going under;

9 ἵνα πληρωθῇ ὁ λόγος
in order that might be fulfilled the word

ὃν εἶπεν ὅτι Οὓς δέδωκάς μοι
which he said that Whom you have given to me

οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.
not I destroyed out of them no one.

10 Σίμων οὖν Πέτρος ἔχων
Simon therefore Peter having

μάχαιραν εἴλκυσεν αὐτὴν καὶ ἔπαισεν
sword drew it and he hit

τὸν τοῦ ἀρχιερέως δούλον καὶ
the of the chief priest slave and

ἀπέκοψεν αὐτοῦ τὸ ὠτίριον τὸ δεξιόν.
he cut off of him the ear the right.

ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.
Was but name to the slave Malchus.

11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ
Said therefore the Jesus to the Peter

Βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ
Thrust the sword into the sheath; the

ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ
cup which has given to me the Father not

μὴ πῖω αὐτό;
not should I drink it?

upon him, went forth
and said to them:

"Whom are you
looking for?" 5 They

answered him: "Jesus
the Naz-a-rene." He

said to them: "I am
[he]." Now Judas, his

betrayer, was also
standing with them.

6 However, when he
said to them: "I am

[he]," they drew back
and fell to the ground.

7 Therefore he asked
them again: "Whom

are you looking for?"
They said: "Jesus the

Naz-a-rene." 8 Jesus
answered: "I told

you I am [he]. If,
therefore, it is I you

are looking for, let
these go"; 9 in order

that the word might
be fulfilled which he

said: "Of those whom
you have given me I

have not lost a single
one."

10 Then Simon
Peter, as he had a

sword, drew it and
struck the slave of the

high priest and cut
his right ear off. The

name of the slave was
Malchus. 11 Jesus,

however, said to
Peter: "Put the sword

into [its] sheath. The
cup that the Father

has given me, should
I not by all means

drink it?"

12 Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος
 The therefore band and the chiliarch
 καὶ οἱ ὑπηρεταὶ τῶν Ἰουδαίων συνέλαβον
 and the subordinates of the Jews took with
 τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν 13 καὶ ἤγαγον
 the Jesus and bound him and they led
 πρὸς Ἄνναν πρῶτον· ἦν γὰρ
 toward Annas first; he was for
 πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς
 father-in-law of the Caiaphas, who was chief priest
 τοῦ ἐνιαυτοῦ ἐκείνου 14 ἦν δὲ Καϊάφας
 of the year that; was but Caiaphas
 ὁ συμβουλευσας τοῖς Ἰουδαίοις ὅτι
 the (one) having counseled to the Jews that
 συμφέρει ἓνα ἄνθρωπον ἀποθανεῖν
 it is bearing together one man to die
 ὑπὲρ τοῦ λαοῦ.
 over the people.

15 Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων
 Was following but to the Jesus Simon
 Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ μαθητής
 Peter and another disciple. The but disciple
 ἐκείνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ
 that was known to the chief priest, and
 συνεισήλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν
 he went in with to the Jesus into the courtyard
 τοῦ ἀρχιερέως, 16 ὁ δὲ Πέτρος
 of the chief priest, the but Peter
 ἰστήκει πρὸς τῇ θύρᾳ ἔξω.
 had been standing toward the door outside.
 ἔξηλθεν οὖν ὁ μαθητής ὁ ἄλλος ὁ
 Went out therefore the disciple the other the
 γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ
 known of the chief priest and he said to the
 θυρωρῷ καὶ εἰσήγαγεν τὸν Πέτρον.
 portress and led in the Peter.

17 λέγει οὖν τῷ Πέτρῳ ἡ
 Is saying therefore to the Peter the
 παιδίσκη ἡ θυρωρὸς Μὴ καὶ σὺ ἐκ
 servant girl the portress Not also you out of
 τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;
 the disciples you are of the man this?
 λέγει ἐκεῖνος Οὐκ εἰμί.
 Is saying that (one) Not I am.

18 ἰστήκεισαν δὲ οἱ δούλοι καὶ οἱ
 Had been standing but the slaves and the
 ὑπηρεταὶ ἀνθρακίαν πεποιηκότες, ὅτι
 subordinates charcoal fire having made, because
 ψύχος ἦν, καὶ ἐθερμαίνοντο·
 cold it was, and they were warming themselves;

12 Then the soldier
 band and the military
 commander and the
 officers of the Jews
 seized Jesus and
 bound him, 13 and
 they led him first
 to An'nas; for he
 was father-in-law to
 Ca'ia-phas, who was
 high priest that year.
 14 Ca'ia-phas was,
 in fact, the one that
 counseled the Jews
 that it was to their
 benefit for one man
 to die in behalf of the
 people.

15 Now Simon
 Peter as well as
 another disciple was
 following Jesus. That
 disciple was known to
 the high priest, and
 he went in with Jesus
 into the courtyard
 of the high priest,
 16 but Peter was
 standing outside at
 the door. Therefore
 the other disciple,
 who was known to
 the high priest, went
 out and spoke to
 the doorkeeper and
 brought Peter in.

17 The servant girl,
 the doorkeeper, then
 said to Peter: "You
 are not also one of
 this man's disciples,
 are you?" He said: "I
 am not." 18 Now
 the slaves and the
 officers were standing
 about, as they had
 built a charcoal
 fire, because it was
 cold, and they were
 warming themselves.

ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἐστῶς
was but also the Peter with them having stood
καὶ θερμαινόμενος.
and warming himself.

19 Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν
The therefore chief priest questioned the
Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ
Jesus about the disciples of him and about
τῆς διδαχῆς αὐτοῦ. 20 ἀπεκρίθη αὐτῷ
the teaching of him. Answered to him

Ἰησοῦς Ἐγὼ παρρησίᾳ λελάληκα
Jesus I outspokenly I have spoken
τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν
to the world; I always taught in
συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες
synagogue and in the temple, where all

οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν
the Jews are coming together, and in
κρυπτῷ ἐλάλησα οὐδέν· 21 τί με
hidden [place] I spoke nothing; why me
ἔρωτᾷς; ἐρώτησον τοὺς
are you questioning? Question the (ones)

ἀκηκότας· τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι
having heard what I spoke to them; see! these
οἶδασιν ἅ εἶπον ἐγώ.
have known what (things) said I.

22 ταῦτα δὲ αὐτοῦ εἰπόντος εἰς
These (things) but of him having said one
παρεστηκῶς τῶν ὑπηρετῶν ἔδωκεν
having stood alongside of the subordinates gave
ῥάπισμα τῷ Ἰησοῦ εἰπὼν Οὕτως
slap to the Jesus having said Thus

ἀποκρίνη τῷ ἀρχιερεῖ· 23 ἀπεκρίθη
are you answering to the chief priest? Answered
αὐτῷ Ἰησοῦς· εἰ κακῶς ἐλάλησα, μαρτύρησον
to him Jesus If badly I spoke, bear witness
περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με
about the bad; if but finely, why me

ἔδεις; 24 Ἀπέστειλεν οὖν αὐτὸν
are you flaying? Sent off therefore him
ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν
the Annas having been bound toward Caiaphas
τὸν ἀρχιερέα.
the high priest.

25 Ἦν δὲ Σίμων Πέτρος ἐστῶς καὶ
Was but Simon Peter having stood and
θερμαινόμενος. εἶπον οὖν αὐτῷ Μη
warming himself. They said therefore to him Not
καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ;
also you out of the disciples of him you are?

Peter also was standing with them and warming himself.

19 And so the chief priest questioned Jesus about his disciples and about his teaching. 20 Jesus answered him: "I have spoken to the world publicly. I always taught in a synagogue and in the temple, where all the Jews come together; and I spoke nothing in secret. 21 Why do you question me? Question those who have heard what I spoke to them. See! These know what I said." 22 After he said these things, one of the officers that

was standing by gave Jesus a slap in the face and said: "Is that the way you answer the chief priest?" 23 Jesus answered him: "If I spoke wrongly, bear witness concerning the wrong; but if rightly, why do you hit me?" 24 Then An'nas sent him away bound to Cai'aphas the high priest.

25 Now Simon Peter was standing and warming himself. Then they said to him: "You are not also one of his disciples, are you?"

ἠρνήσατο ἐκεῖνος καὶ εἶπεν Οὐκ εἰμί.
Denied that one and said Not I am.

26 λέγει εἰς ἓκ τῶν δούλων τοῦ
Is saying one out of the slaves of the

ἀρχιερέως, συγγενῆς ᾧν οὐ ἀπέκοψεν
chief priest, relative being of whom cut off

Πέτρος τὸ ὠτίον Οὐκ ἐγὼ σε εἶδον ἐν τῷ
Peter the ear Not I you saw in the

κήπῳ μετ' αὐτοῦ; 27 πάλιν οὖν
garden with him? Again therefore

ἠρνήσατο Πέτρος· καὶ εὐθέως ἀλέκτωρ
denied Peter; and immediately cock

ἔφώνησεν.
sounded.

28 Ἄγουσιν οὖν τὸν Ἰησοῦν
They are leading therefore the Jesus

ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν
from the Caiaphas into the praetorium; it was

δὲ πρῶν. καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ
but early. And they not entered into the

πραιτώριον, ἵνα μὴ μιανθῶσιν
praetorium, in order that not should get defiled

ἀλλὰ φάγωσιν τὸ πάσχα. 29 ἐξῆλθεν
but they might eat the passover. Went forth

οὖν ὁ Πειλάτος ἔσω πρὸς αὐτοὺς
therefore the Pilate outside toward them

καὶ φησιν Τίνα κατηγορίαν φέρετε
and issaying What accusation are you bringing

τοῦ ἀνθρώπου τούτου; 30 ἀπεκρίθησαν καὶ
of the man this? They answered and

εἶπαν αὐτῷ Εἰ μὴ ἦν οὗτος κακὸν
they said to him If not was this (one) bad

ποιῶν, οὐκ ἂν σοὶ παρεδώκαμεν αὐτόν.
doing, not likely to you we gave beside him.

31 εἶπεν οὖν αὐτοῖς Πειλάτος Λάβετε
Said therefore to them Pilate Take you

αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν
him you, and according to the law of you

κρίνατε αὐτόν. εἶπον αὐτῷ οἱ Ἰουδαῖοι
judge you him. Said to him the Jews

Ἥμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·
To us not it is lawful to kill no one;

32 ἵνα ὁ λόγος τοῦ Ἰησοῦ
in order that the word of the Jesus

πληρωθῇ ὃν εἶπεν σημαίνων
might be fulfilled which he said signifying

ποιῶν θανάτῳ ἧμελλεν ἀποθνήσκειν.
to what sort of death he was about to be dying.

He denied it and said:
"I am not." 26 One

of the slaves of the

high priest, being a

relative of the man

whose ear Peter cut

off, said: "I saw you

in the garden with

him, did I not?" 27 However, Peter

denied it again; and

immediately a cock

crowed.

28 Then they led

Jesus from Ca'ia-phas

to the governor's

palace. It was now

early in the day. But

they themselves did

not enter into the

governor's palace,

that they might not

get defiled but might

eat the passover.

29 Therefore Pilate

came outside to them

and said: "What

accusation do you

bring against this

man?" 30 In answer

they said to him: "If

this man were not a

wrongdoer, we would

not have delivered

him up to you."

31 Hence Pilate said

to them: "Take him

yourself and judge

him according to

your law." The Jews

said to him: "It is not

lawful for us to kill

anyone." 32 This, in

order that the word

of Jesus might be

fulfilled which he said

to signify what sort of

death he was destined

to die.

33 Εἰσῆλθεν οὖν πάλιν εἰς τὸ
 Entered therefore again into the
 πραιτώριον ὁ Πειλάτος καὶ ἐφώνησεν
 praetorium the Pilate and sounded for
 τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ Σὺ εἶ ὁ
 the Jesus and he said to him You are the
 βασιλεὺς τῶν Ἰουδαίων; **34** ἀπεκρίθη
 king of the Jews? Answered
 Ἰησοῦς Ἄπο σεαυτοῦ σὺ τοῦτο λέγεις
 Jesus From yourself you this are saying
 ἢ ἄλλοι εἶπὸν σοι περὶ ἐμοῦ;
 or others said to you about me?
35 ἀπεκρίθη ὁ Πειλάτος Μῆτι ἐγὼ
 Answered the Pilate Not what I
 Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ
 Jew am? The nation the your and the
 ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί
 chief priests gave beside you to me; what
 ἐποίησας; **36** ἀπεκρίθη Ἰησοῦς Ἡ βασιλεία
 did you do? Answered Jesus The kingdom
 ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου·
 the mine not is out of the world this;
 εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία
 if out of the world this was the kingdom
 ἡ ἐμὴ, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνίζοντο
 the mine, the subordinates the mine were struggling
 ἂν, ἵνα μὴ παραδοθῶ
 likely, in order that not I should be given beside
 τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ
 to the Jews; now but the kingdom the
 ἐμὴ οὐκ ἔστιν ἐντεῦθεν. **37** εἶπεν οὖν
 mine not is from here. Said therefore
 αὐτῷ ὁ Πειλάτος Οὐκοῦν βασιλεὺς εἶ
 to him the Pilate Not-therefore king are
 σύ; ἀπεκρίθη ὁ Ἰησοῦς Σὺ λέγεις ὅτι
 you? Answered the Jesus You are saying that
 βασιλεὺς εἰμι. ἐγὼ εἰς τοῦτο γεγέννημαι
 king I am. I into this I have been generated
 καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον
 and into this I have come into the world
 ἵνα μαρτυρήσω τῇ ἀληθείᾳ·
 in order that I should bear witness to the truth;
 πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει
 everyone the being out of the truth is hearing
 μου τῆς φωνῆς. **38** λέγει αὐτῷ ὁ
 of me of the voice. Is saying to him the
 Πειλάτος Τί ἐστὶν ἀλήθεια;
 Pilate What is truth?

33 So Pilate entered into the governor's palace again and called Jesus and said to him: "Are you the king of the Jews?"
34 Jesus answered: "Is it of your own originality that you say this, or did others tell you about me?"
35 Pilate answered: "I am not a Jew, am I? Your own nation and the chief priests delivered you up to me. What did you do?"
36 Jesus answered: "My kingdom is no part of this world. If my kingdom were part of this world, my attendants would have fought that I should not be delivered up to the Jews. But, as it is, my kingdom is not from this source."
37 Therefore Pilate said to him: "Well, then, are you a king?"
 Jesus answered: "You yourself are saying that I am a king. For this I have been born, and for this I have come into the world, that I should bear witness to the truth. Everyone that is on the side of the truth listens to my voice."
38 Pilate said to him: "What is truth?"

Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν
 And this having said again he went out
 πρὸς τοὺς Ἰουδαίους, καὶ λέγει
 toward the Jews, and he is saying
 αὐτοῖς Ἐγὼ οὐδεμίαν εὐρίσκω ἐν αὐτῷ
 to them I not one I am finding in him
 αἰτίαν· 39 ἔστιν δὲ συνήθεια ὑμῖν
 cause; is but custom to you
 ἵνα ἓνα ἀπολύσω ὑμῖν ἐν τῷ
 in order that one I should release to you in the
 πάσχα· βούλεσθε οὖν ἀπολύσω
 passover; are you wishing therefore I should release
 ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;
 to you the king of the Jews?
 40 ἐκράυγασαν οὖν πάλιν λέγοντες Μὴ
 They cried out therefore again saying Not
 τοῦτον ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ
 this (one) but the Barabbas. Was but the
 Βαραββᾶς ληστής.
 Barabbas robber.

19 Τότε οὖν ἔλαβεν ὁ Πειλάτος τὸν
 Then therefore took the Pilate the
 Ἰησοῦν καὶ ἔμαστιγώσεν. 2 καὶ οἱ
 Jesus and he scourged. And the
 στρατιῶται πλέξαντες στέφανον ἐξ
 soldiers having braided crown out of
 ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ
 thorns put upon of him to the head, and
 ἱμάτιον πορφυροῦν περιέβαλον αὐτόν,
 outer garment purple they threw about him,
 3 καὶ ἦρχοντο πρὸς αὐτόν καὶ
 and they were coming toward him and
 ἔλεγον Χαίρε, ὁ βασιλεὺς τῶν
 they were saying Be rejoicing, the king of the
 Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ
 Jews; and they were giving to him
 ραπίσματα. 4 Καὶ ἐξῆλθεν πάλιν ἔξω ὁ
 slaps. And went out again outside the
 Πειλάτος καὶ λέγει αὐτοῖς Ἴδε ἄγω
 Pilate and is saying to them See I am leading
 ὑμῖν αὐτόν ἔξω, ἵνα γνῶτε
 to you him outside, in order that you should know
 ὅτι οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ.
 that not one cause I am finding in him.
 5 ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν
 Came out therefore the Jesus outside, wearing
 τὸν ἀκανθίνον στέφανον καὶ τὸ πορφυροῦν
 the thorny crown and the purple
 ἱμάτιον. καὶ λέγει αὐτοῖς Ἴδού ὁ
 outer garment. And he is saying to them Look! The

And after saying
 this, he went out
 again to the Jews
 and said to them:
 "I find no fault in
 him. 39 Moreover,
 you have a custom
 that I should release
 a man to you at the
 passover. Do you,
 therefore, wish me
 to release to you the
 king of the Jews?"
 40 Then they shouted
 again, saying: "Not
 this man, but Bar-ab-
 bas!" Now Bar-ab'bas
 was a robber.

19 At that time,
 therefore, Pilate
 took Jesus and
 scourged him. 2 And
 the soldiers braided a
 crown of thorns and
 put it on his head and
 arrayed him with a
 purple outer garment;
 3 and they began
 coming up to him and
 saying: "Good day,
 you King of the Jews!"
 Also, they would give
 him slaps in the face.
 4 And Pilate went
 outside again and
 said to them: "See!
 I bring him outside
 to you in order for
 you to know I find
 no fault in him."
 5 Accordingly Jesus
 came outside, wearing
 the thorny crown
 and the purple outer
 garment. And he said
 to them: "Look! The

άνθρωπος. 6 ὅτε οὖν εἶδον αὐτὸν οἱ
 man. When therefore saw him the
 ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν
 chief priests and the subordinates they cried out
 λέγοντες Σταύρωσον σταύρωσον. λέγει
 saying Impale impale. Is saying
 αὐτοῖς ὁ Πειλάτος Λάβετε αὐτὸν ὑμεῖς καὶ
 to them the Pilate Take you him you and
 σταυρώσατε, ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ
 impale you, I for not am finding in him
 αἰτίαν. 7 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι
 cause. Answered to him the Jews
 Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν
 We law are having, and according to the
 νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ
 law he is owing to die, because son of God
 ἑαυτὸν ἐποίησεν.
 himself he made.

8 Ὅτε οὖν ἤκουσεν ὁ Πειλάτος
 When therefore heard the Pilate
 τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,
 this the word, rather he was made to fear,
 9 καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ
 and he entered into the praetorium again and
 λέγει τῷ Ἰησοῦ Πόθεν εἶ σύ;
 he is saying to the Jesus Wherefrom are you?
 ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.
 The but Jesus answer not gave to him.
 10 λέγει οὖν αὐτῷ ὁ Πειλάτος Ἐμοὶ
 Issaying therefore to him the Pilate To me
 οὐ λαλεῖς; οὐκ οἶδας ὅτι
 not are you speaking? Not have you known that
 ἐξουσίαν ἔχω ἀπολύσαι σε καὶ ἐξουσίαν
 authority I am having to release you and authority
 ἔχω σταυρώσαι σε; 11 ἀπεκρίθη
 I am having to impale you? Answered
 αὐτῷ Ἰησοῦς Οὐκ εἶχες ἐξουσίαν
 to him Jesus Not you were having authority
 κατ' ἐμοῦ οὐδεμίαν εἰ μὴ ἦν
 down on me not one if not it was
 δεδομένον σοι ἀνωθεν
 (thing) having been given to you from above;
 διὰ τοῦτο ὁ παραδούς με
 through this the (one) having given beside me
 σοι μείζονα ἁμαρτίαν ἔχει.
 to you greater sin is having.

12 Ἐκ τούτου ὁ Πειλάτος
 Out of this the Pilate
 ἐζήτησε ἀπολύσαι αὐτόν· οἱ
 was seeking to release him; the

man!" 6 However, when the chief priests and the officers saw him, they shouted, saying: "Impale [him]! Impale [him]!" Pilate said to them: "Take him yourselves and impale him, for I do not find any fault in him." 7 The Jews answered him: "We have a law, and according to the law he ought to die, because he made himself God's son."

8 When, therefore, Pilate heard this saying, he became more fearful; 9 and he entered into the governor's palace again and said to Jesus: "Where are you from?" But Jesus gave him no answer. 10 Hence Pilate said to him: "Are you not speaking to me? Do you not know I have authority to release you and I have authority to impale you?" 11 Jesus answered him: "You would have no authority at all against me unless it had been granted to you from above. This is why the man that handed me over to you has greater sin."

12 For this reason Pilate kept on seeking how to release him. But the

δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες
but Jews cried out saying

Ἐάν τοῦτον πολύσης, οὐκ εἶ
If ever this (one) you should release, not you are
φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα
friend of the Caesar; everyone the king
ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.
himself making is saying against to the Caesar.

13 Ὁ οὖν Πειλάτος ἀκούσας τῶν
The therefore Pilate having heard of the

λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ
words these led outside the Jesus, and

ἐκάθισεν ἐπὶ βήματος εἰς τὸν
he sat down upon step into place

λεγόμενον Λιθόστρωτον, Ἐβραϊστί δὲ
being said Stone pavement, in Hebrew but

Γαββαθά. 14 ἦν δὲ παρασκευὴ τοῦ
Gabbatha. Was but preparation of the

πάσχα, ὥρα ἦν ὡς ἕκτη. καὶ λέγει
passover, hour was as sixth. And he is saying

τοῖς Ἰουδαίοις Ἴδε ὁ βασιλεὺς ὑμῶν.
to the Jews See the king of you.

15 ἐκραύγασαν οὖν ἐκεῖνοι Ἄρον
Cried out therefore those Lift up

ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς
lift up, impale him. Is saying to them

ὁ Πειλάτος τὸν βασιλέα ὑμῶν σταυρώσω;
the Pilate The king of you shall I impale?

πεκρίθησαν οἱ ἀρχιερεῖς Οὐκ ἔχομεν
Answered the chief priests Not we are having

βασιλέα εἰ μὴ Καίσαρα. 16 τότε οὖν
king if not Caesar. Then therefore

παρέδωκεν αὐτὸν αὐτοῖς ἵνα
he gave beside him to them in order that

σταυρωθῇ.
he might be impaled.

Παρέλαβον οὖν τὸν Ἰησοῦν
They took alongside therefore the Jesus;

17 καὶ βαστάζων αὐτῷ τὸν σταυρὸν
and carrying to himself the stake

ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον,
he went out into the being said Of Skull Place,

ὃ λέγεται Ἐβραϊστί Γολγοθά,
which is being said in Hebrew Golgotha,

18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ
where him they impaled, and with him

ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ
others two from here and from here, middle but

Jews shouted, saying: "If you release this [man], you are not a friend of Caesar. Every man making himself a king speaks against Caesar." 13 Therefore Pilate, after hearing these words, brought Jesus outside, and he sat down on a judgment seat in a place called The Stone Pavement, but, in Hebrew, *Gab'ba-tha*.

14 Now it was preparation of the passover; it was about the sixth hour.* And he said to the Jews: "See! YOUR king!" 15 However, they shouted: "Take [him] away! Take [him] away! Impale him!" Pilate said to them: "Shall I impale your king?" The chief priests answered: "We have no king but Caesar." 16 At that time, therefore, he handed him over to them to be impaled.

Then they took charge of Jesus. 17 And, bearing the torture stake for himself, he went out to the so-called Skull Place, which is called *Gol'gotha* in Hebrew; 18 and there they impaled him, and two other [men] with him, one on this side and one on that, but

14* That is, about 12 noon, counting from sunrise.

17* See App 3c.

τὸν Ἰησοῦν. 19 ἔγραψεν δὲ καὶ τίτλον ὁ
the Jesus. Wrote but also title the

Πειλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ ἦν
Pilate and he put upon the stake; it was

δὲ γεγραμμένον Ἰησοῦς ὁ Ναζωραῖος
but having been written Jesus the Nazarene

ὁ Βασιλεὺς τῶν Ἰουδαίων. 20 τοῦτον
the King of the Jews. This

οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν
therefore the title many read of the

Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς
Jews, because near was the place of the

πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ
city where was impaled the Jesus; and

ἦν γεγραμμένον Ἑβραϊστί,
it was having been written in Hebrew,

Ῥωμαϊστί, Ἑλληνιστί. 21 ἔλεγον
in Roman language, in Greek. Were saying

οὖν τῷ Πειλάτῳ οἱ ἀρχιερεῖς τῶν
therefore to the Pilate the chief priests of the

Ἰουδαίων Μὴ γράφει Ὁ Βασιλεὺς τῶν
Jews Not be writing The King of the

Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν Βασιλεὺς
Jews, but that that (one) said said King

τῶν Ἰουδαίων εἰμί. 22 ἀπεκρίθη ὁ
of the Jews I am. Answered the

Πειλάτος Ὁ γέγραφα γέγραφα.
Pilate What I have written I have written.

23 Οἱ οὖν στρατιῶται ὅτε
The therefore soldiers when

ἐσταύρωσαν τὸν Ἰησοῦν ἔλαβον τὰ
they impaled the Jesus took the

ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσερα
outer garments of him and made four

μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν
parts, to each soldier part, and the

χιτῶνα. ἦν δὲ ὁ χιτῶν ἄραφος,
inner garment. Was but the inner garment seamless,

ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλον
out of the (ones) from above woven throughout

ὅλου; 24 εἶπαν οὖν πρὸς ἀλλήλους
whole; they said therefore toward one another

Μὴ σχίσωμεν αὐτόν, ἀλλὰ
Not we should split it, but

λάχωμεν περὶ αὐτοῦ τίνος
let us determine by lot about it of whom

ἔσται· ἵνα ἡ γραφή
it will be; in order that the scripture

πληρωθῇ Διμερίσαντο τὰ
might be fulfilled They distributed the

Jesus in the middle.

19 Pilate wrote a title also and put it on the

torture stake. It was written: "Jesus the

Naz-a-rene' the King of the Jews."

20 Therefore many of the Jews

read this title, because the place where Jesus

was impaled was near the city; and it was

written in Hebrew, in Latin, in Greek.

21 However, the chief priests of the Jews

began to say to Pilate: "Do not write 'The

King of the Jews,' but that he said, 'I am

King of the Jews.'"

22 Pilate answered: "What I have written I

have written."

23 Now when the soldiers had impaled

Jesus, they took his outer garments and

made four parts, for each soldier a

part, and the inner garment. But the

inner garment was without a seam, being

woven from the top throughout its length.

24 Therefore they said to one another:

"Let us not tear it, but let us determine

by lots over it whose it will be." This was

that the scripture might be fulfilled:

"They apportioned

ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν
outer garments of me to themselves and upon the
ἱματισμόν μου ἔβαλον κλήρον. Οἱ μὲν
apparel of me they cast lot. The indeed
οὖν στρατιῶται ταῦτα ἐποίησαν.
therefore soldiers these (things) did.

25 Ἰσθήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ
Had stood but beside to the stake of the
'Ιησοῦ. ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφή τῆς
Jesus the mother of him and the sister of the
μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ
mother of him, Mary the (one) of the Clopas
καὶ Μαρία ἡ Μαγδαληνή. 26 Ἰησοῦς
and Mary the Magdalene. Jesus

οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν
therefore having seen the mother and the disciple
παρεστῶτα ὃν ἠγάπα λέγει
having stood alongside whom he was loving is saying
τῇ μητρὶ Γυναί, ἴδε ὁ υἱός σου·
to the mother Woman, see the son of you;

27 εἶτα λέγει τῷ μαθητῇ Ἴδε ἡ
next he is saying to the disciple See the
μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας
mother of you. And from that the hour
ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.
took the disciple her into the own [things].

28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι
After this having known the Jesus that
ἤδη πάντα τετέλεσται ἵνα
already all (things) has been finished in order that

τελειωθῇ ἡ γραφὴ λέγει
might be perfected the scripture he is saying

Διψῶ. 29 σκευὸς ἔκειτο ὄξους
I am thirsting. Vessel was lying of vinegar

μεστόν· σπόγγον οὖν μεστόν τοῦ
full; sponge therefore full of the

ὄξους ὑσσώπων περιθέντες
vinegar to hyssop having put about

προσῆνεγκαν αὐτοῦ τῷ στόματι.
they brought toward of him to the mouth.

30 ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ
When therefore received the vinegar the

Ἰησοῦς εἶπεν Τετέλεσται, καὶ
Jesus said It has been finished, and

κλίνας τὴν κεφαλὴν παρέδωκεν τὸ
having inclined the head he gave beside the
πνεῦμα.
spirit.

my outer garments among themselves, and upon my apparel they cast lots." And so the soldiers really did these things.

25 By the torture stake* of Jesus, however, there were standing his mother and the sister of his mother; Mary the wife of Clopas, and Mary Mag'dalene.

26 Therefore Jesus, seeing his mother and the disciple whom he loved* standing by, said to his mother: "Woman, see! Your son!" 27 Next he said to the disciple: "See! Your mother!" And from that hour on the disciple took her to his own home.

28 After this, when Jesus knew that by now all things had been accomplished, in order that the scripture might be accomplished he said: "I am thirsty." 29 A vessel was sitting there full of sour wine. Therefore they put a sponge full of the sour wine upon a hyssop [stalk] and brought it to his mouth.

30 When, now, he had received the sour wine, Jesus said: "It has been accomplished!" and, bowing his head, he delivered up [his] spirit.*

31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευῆ
 The therefore Jews, since Preparation
 ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ
 it was, in order that not might remain upon the
 σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν
 stake the bodies in the sabbath, it was
 γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου,
 for great the day of that of the sabbath,
 ἠρώτησαν τὸν Πειλᾶτον ἵνα
 they requested the Pilate in order that
 καταγώσιν αὐτῶν τὰ σκέλη καὶ
 might be broken of them the legs and
 ἄρθῶσιν. 32 ἦλθον οὖν οἱ
 they might be lifted off. Came therefore the

στρατιῶται, καὶ τοῦ μὲν πρώτου
 soldiers, and of the indeed first (one)
 κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου
 they broke the legs and of the other (one)
 τοῦ συνσταυρωθέντος αὐτῷ·
 of the (one) having been impaled together to him;

33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς
 upon but the Jesus having come, as
 εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ κατέαξαν
 they saw already him having died, not they broke
 αὐτοῦ τὰ σκέλη, 34 ἀλλ' εἷς τῶν
 of him the legs, but one of the
 στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν
 soldiers to spear of him the side

ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ
 punctured, and came out at once blood and
 ὕδωρ. 35 καὶ ὁ ἑώρακὼς
 water. And the (one) having seen

μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ
 has borne witness, and true of him is the
 μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι
 witness, and that (one) has known that
 ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς
 true (things) he is saying, in order that also you

πιστεύητε. 36 ἐγένετο γὰρ ταῦτα
 may be believing. Occurred for these (things)

ἵνα ἡ γραφὴ πληρωθῇ
 in order that the scripture might be fulfilled
 Ὅστούν οὐ συντριβήσεται αὐτοῦ. 37 καὶ
 Bone not will be crushed of him. And

πάλιν ἑτέρα γραφὴ λέγει Ὅψονται
 again different scripture is saying They will see
 εἰς ὃν ἐξεκέντησαν.
 into whom they pierced.

31 Then the Jews, since it was Preparation, in order that the bodies might not remain upon the torture stakes on the Sabbath, (for the day of that Sabbath was a great one,) requested Pilate to have their legs broken and the [bodies] taken away. 32 The soldiers came,

therefore, and broke the legs of the first [man] and those of the other [man] that had been impaled with him. 33 But

on coming to Jesus, as they saw that he was already dead, they did not break his legs. 34 Yet one of the soldiers jabbed his side with a spear, and immediately blood and water came out. 35 And he

that has seen [it] has borne witness, and his witness is true, and that man knows he tells true things, in order that you also may believe. 36 In fact, these things took place in order for the scripture to be fulfilled: "Not a bone of his will be crushed."

37 And, again, a different scripture says: "They will look to the One whom they pierced."

38 Μετὰ δὲ ταῦτα ἠρώτησεν τὸν
 After but these (things) requested the
 Πειλάτου Ἰωσήφ ἀπὸ Ἀριμαθαίας, ὄν
 Pilate Joseph from Arimathea, being
 μαθητῆς τοῦ Ἰησοῦ κεικρυμμένος δὲ
 disciple of the Jesus having been hidden but
 διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα
 through the fear of the Jews, in order that
 ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ
 he might lift off the body of the Jesus; and
 ἐπέτρεψεν ὁ Πειλάτος. ἦλθεν οὖν καὶ
 permitted the Pilate. He came therefore and
 ἦρεν τὸ σῶμα αὐτοῦ. 39 ἦλθεν δὲ καὶ
 lifted off the body of him. Came but also
 Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν
 Nicodemus, the (one) having come toward him
 νυκτὸς τὸ πρῶτον, φέρων ἔλιγμα
 of night the first (thing), bearing roll
 σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν.
 of myrrh and aloes as pounds hundred.
 40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ
 They took therefore the body of the Jesus
 καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν
 and they bound it to bandages with the
 ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς
 spices, according as custom is to the
 Ἰουδαίοις ἐνταφιάζειν. 41 ἦν δὲ
 Jews to be preparing for burial. Was but
 ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν
 in the place where he was impaled garden, and in
 τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ
 the garden memorial tomb new, in which
 οὐδέπω οὐδεὶς ἦν τεθειμένος· 42 ἐκεῖ
 not but yet no one was having been put; there
 οὖν διὰ τὴν παρασκευὴν τῶν
 therefore through the preparation of the
 Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ
 Jews, because near was to the
 μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.
 memorial tomb, they put the Jesus.

20 Τῇ δὲ μιᾷ τῶν σαββάτων
 To the but one [day] of the sabbaths
 Μαρία ἡ Μαγδαληνὴ ἔρχεται πρῶν
 Mary the Magdalene is coming early
 σκοτίας ἔτι οὐσῆς εἰς τὸ μνημεῖον,
 of darkness yet being into the memorial tomb,
 καὶ βλέπει τὸν λίθον ἡρμένον
 and is looking at the stone having been lifted off
 ἐκ τοῦ μνημείου. 2 τρέχει
 out of the memorial tomb. She is running

38 Now after these things Joseph from Ari-ma-the'a, who was a disciple of Jesus but a secret one out of [his] fear of the Jews, requested Pilate that he might take away the body of Jesus; and Pilate gave him permission. Therefore he came and took his body away. 39 Nicodemus also, the man that came to him in the night the first time, came bringing a roll of myrrh and aloes, about a hundred pounds [of it]. 40 So they took the body of Jesus and bound it up with bandages with the spices, just the way the Jews have the custom of preparing for burial. 41 Incidentally, at the place where he was impaled there was a garden, and in the garden a new memorial tomb, in which no one had ever yet been laid. 42 There, then, on account of the preparation of the Jews, they laid Jesus, because the memorial tomb was nearby.

20 On the first day of the week Mary Mag'da-lene came to the memorial tomb early, while there was still darkness, and she beheld the stone already taken away from the memorial tomb. 2 Therefore she ran

οὖν και ἔρχεται πρὸς Σίμωνα Πέτρον
therefore and is coming toward Simon Peter
και πρὸς τὸν ἄλλον μαθητὴν ὃν
and toward the other disciple whom
ἐφίλει ὁ Ἰησοῦς, και
was having affection for the Jesus, and
λέγει αὐτοῖς Ἦραν τὸν κύριον
she is saying to them They lifted off the Lord
ἐκ τοῦ μνημείου, και οὐκ
out of the memorial tomb, and not

οἶδαμεν ποῦ ἔθηκαν αὐτόν.
we have known where they put him.

3 Ἐξῆλθεν οὖν ὁ Πέτρος και ὁ
Went out therefore the Peter and the
ἄλλος μαθητής, και ἦρχοντο εἰς τὸ
other disciple, and they were coming into the
μνημεῖον. 4 Ἐτρέχον δέ οἱ δύο
memorial tomb. Were running but the two

ἄμα, και ὁ ἄλλος μαθητής προέδραμεν
together; and the other disciple ran ahead

τάχειον τοῦ Πέτρου και ἦλθεν πρῶτος
more quickly of the Peter and he came first

εἰς τὸ μνημεῖον, 5 και
into the memorial tomb, and

παρακύψας βλέπει κείμενα τὰ
having stooped beside he is looking at lying the

ὀθόνια, οὐ μέντοι εἰσῆλθεν. 6 ἔρχεται
bandages, not of course he entered. Is coming

οὖν και Σίμων Πέτρος ἀκολουθῶν αὐτῷ,
therefore also Simon Peter following to him,

και εἰσῆλθεν εἰς τὸ μνημεῖον, και
and he entered into the memorial tomb; and

θεωρεῖ τὰ ὀθόνια κείμενα, 7 και τὸ
he is beholding the bandages lying, and the

σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ,
sweat cloth, which was upon the head of him,

οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς
not with the bandages lying but apart from

ἐντετυλιγμένον εἰς ἓνα τόπον, 8 τότε
having been rolled into one place; then

οὖν εἰσῆλθεν και ὁ ἄλλος μαθητής
therefore entered also the other disciple

ὁ ἑλθὼν πρῶτος εἰς τὸ
the (one) having come first into the

μνημεῖον, και εἶδεν και ἐπίστευσεν;
memorial tomb, and he saw and he believed;

9 οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν
not but yet for they had known the scripture

ὅτι δεῖ αὐτὸν ἐκ νεκρῶν
that it is necessary him out of dead (ones)

and came to Simon Peter and to the other disciple, for whom Jesus had affection, and she said to them: "They have taken away the Lord out of the memorial tomb, and we do not know where they have laid him."

3 Then Peter and the other disciple went out and started for the memorial tomb. 4 Yes, the two together began to run; but the other disciple ran ahead of Peter with greater speed and reached the memorial tomb first.

5 And, stooping forward, he beheld the bandages lying, yet he did not go in.

6 Then Simon Peter also came following him, and he entered into the memorial

tomb. And he viewed the bandages lying,

7 also the cloth that had been upon his

head not lying with the bandages but

separately rolled up in one place. 8 At

that time, therefore, the other disciple

who had reached the memorial tomb first

also went in, and he saw and believed.

9 For they did not yet discern the scripture

that he must rise

ἀναστήναι. 10 ἀπῆλθον οὖν πάλιν πρὸς
to stand up. Went off therefore again toward
αὐτοὺς οἱ μαθηταί.
themselves the disciples.

11 Μαρία δὲ ἰστήκει πρὸς τῷ
Mary but had stood toward the
μνημείῳ ἔξω κλαίουσα. ὡς οὖν
memorial tomb outside weeping. As therefore
ἔκλαιεν παρέκυσεν εἰς τὸ
she was crying she stooped beside into the

μνημείου, 12 καὶ θεωρεῖ δύο
memorial tomb, and she is beholding two
ἀγγέλους ἐν λευκοῖς καθεζομένους,
angels in white [garments] sitting,

ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς
one toward the head and one toward the
ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.
feet, where was lying the body of the Jesus.

13 καὶ λέγουσιν αὐτῇ ἐκεῖνοι Γύναι, τί
And are saying to her those Woman, why
κλαίεις; λέγει αὐτοῖς ὅτι
are you weeping? She is saying to them that

Ἦραν τὸν κύριόν μου, καὶ οὐκ
They lifted off the Lord of me, and not
οἶδ' οὐδὲ ποῦ ἔθηκαν αὐτόν.
I have known where they put him.

14 ταῦτα εἰπούσα ἐτρέφθη εἰς
These (things) having said she turned into

τὰ ὀπίσω, καὶ θεωρεῖ τὸν
the (things) behind, and she is beholding the
'Ιησοῦν ἑστῶτα, καὶ οὐκ ᾔδει
Jesus having stood, and not she had known

ὅτι Ἰησοῦς ἐστίν. 15 λέγει αὐτῇ Ἰησοῦς
that Jesus it is. Is saying to her Jesus

Γύναι, τί κλαίεις; τίνα
Woman, why are you weeping? Whom

ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ
are you seeking? That (one) thinking that the

κηπουρός ἐστίν λέγει αὐτῷ Κύριε,
gardener it is she is saying to him Lord,

εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ
if you carried him, say to me where

ἔθηκες αὐτόν, καὶ γὰρ αὐτόν ἀρῶ.
you put him, and I him shall lift up.

16 λέγει αὐτῇ Ἰησοῦς Μαριάμ.
Is saying to her Jesus Mary.

στραφεῖσα ἐκείνη λέγει αὐτῷ
Having turned that (one) is saying to him

Ἑβραϊστί Ῥαββουεὶ ὃ λέγεται
in Hebrew Rabboni which is being said

from the dead.

10 And so the disciples went back to their homes.

11 Mary, however, kept standing outside near the memorial tomb, weeping.

Then, while she was weeping, she stooped forward to look into the memorial tomb

12 and she viewed two angels in white sitting one at the

head and one at the feet where the body

of Jesus had been lying. 13 And they said to her: "Woman, why are you weeping?"

She said to them:

"They have taken my Lord away, and I do not know where they have laid him."

14 After saying these things, she turned back and viewed Jesus standing, but

she did not discern it was Jesus. 15 Jesus

said to her: "Woman, why are you weeping? Whom are you looking for?"

She, imagining it was the gardener, said to him: "Sir, if you have carried him off, tell me where you have laid him, and I will take him away."

16 Jesus said to her: "Mary!" Upon turning around, she said to him, in Hebrew: "Rab-

boni!" (which means

Διδάσκαλε. 17 λέγει αὐτῇ Ἰησοῦς Μὴ
Teacher. Is saying to her Jesus Not
μου ἀπτοῦ, οὐπω γὰρ ἀναβέβηκα
of me be touching, not yet for I have ascended
πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς
toward the Father; be going but toward the
ἀδελφούς μου καὶ εἰπέ αὐτοῖς Ἄναβαινω
brothers of me and say to them I am ascending
πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν
toward the Father of me and Father of you
καὶ θεὸν μου καὶ θεὸν ὑμῶν. 18 ἔρχεται
and God of me and God of you. Is coming
Μαριὰμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς
Mary the Magdalene bringing news to the
μαθηταῖς ὅτι Ἐώρακα τὸν κύριον καὶ
disciples that I have seen the Lord and
ταῦτα εἶπεν αὐτῇ.
these (things) he said to her.

19 Οὕσης οὖν ὀψίας τῇ ἡμέρᾳ
Being therefore of evening to the day
ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν
that the one [day] of sabbaths, and of the
θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ
doors having been locked where were the
μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων,
disciples through the fear of the Jews,
ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον,
came the Jesus and stood into the midst,
καὶ λέγει αὐτοῖς Εἰρήνη ὑμῖν. 20 καὶ
and he is saying to them Peace to you. And
τοῦτο εἰπὼν ἔδειξεν καὶ τὰς χεῖρας καὶ
this having said he showed also the hands and
τὴν πλευρὰν αὐτοῖς. ἔχάρησαν οὖν οἱ
the side to them. Rejoiced therefore the
μαθηταὶ ἰδόντες τὸν κύριον. 21 εἶπεν
disciples having seen the Lord. Said
οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν Εἰρήνη
therefore to them the Jesus again Peace
ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ,
to you; according as has sent forth me the Father,
κἀγὼ πέμπω ὑμᾶς. 22 καὶ τοῦτο
also I am sending you. And this
εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς
having said, he blew in and he is saying to them
Λάβετε πνεῦμα ἅγιον· 23 ὃν
Receive you spirit holy; likely
τινῶν ἀφήτε τὰς ἀμαρτίας
of some ones you should let go off the sins

"Teacher!") 17 Jesus said to her: "Stop clinging to me. For I have not yet ascended to the Father. But be on your way to my brothers and say to them, 'I am ascending to my Father and your Father and to my God and your God.'" 18 Mary Mag'dalene came and brought the news to the disciples: "I have seen the Lord!" and that he said these things to her.

19 Therefore, when it was late on that day, the first of the week, and, although the doors were locked where the disciples were for fear of the Jews, Jesus came and stood in their midst and said to them: "May you have peace." 20 And after he said this he showed them both his hands and his side. Then the disciples rejoiced at seeing the Lord. 21 Jesus, therefore, said to them again: "May you have peace. Just as the Father has sent me forth, I also am sending you." 22 And after he said this he blew upon them and said to them: "Receive holy spirit. 23 If you forgive the sins of any persons,

ἀφέωνται
they have been let go off

αὐτοῖς·
to them;

ἂν
likely

ΤΙΝΩΝ
of some ones

ΚΡΑΤῆΤΕ
you may retain

κεκράτηνται.
they have been retained.

24 Θωμᾶς δὲ εἰς ἓκ τῶν δώδεκα,
Thomas but one out of the twelve,

ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ'
the (one) being said Twin, not was with

αὐτῶν ὅτε ἦλθεν Ἰησοῦς. 25 ἔλεγον
them when came Jesus. Were saying

οὖν αὐτῷ οἱ ἄλλοι μαθηταὶ Ἐωράκαμεν
therefore to him the other disciples We have seen

τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς Ἐὰν
the Lord. The (one) but said to them If ever

μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον
not I should see in the hands of him the type

τῶν ἡλων καὶ βάλω τὸν δάκτυλόν μου
of the nails and I should thrust the finger of me

εἰς τὸν τύπον τῶν ἡλων καὶ βάλω
into the type of the nails and I should thrust

μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ
of me the hand into the side of him, not not

πιστεύσω.

I would believe.

26 Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω
And after days eight again were inside

οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν.
the disciples of him also Thomas with them.

ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν
Is coming the Jesus of the doors

κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον
having been locked, and he stood into the midst

καὶ εἶπεν Εἰρήνη ὑμῖν. 27 εἶτα
and said Peace to you. Next

λέγει τῷ Θωμᾷ Φέρε τὸν
he is saying to the Thomas Be bearing the

δάκτυλόν σου ὦδε καὶ ἴδε τὰς χεῖράς μου,
finger of you here and see the hands of me,

καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς
and be bearing the hand of you and thrust into

τὴν πλευρὰν μου, καὶ μὴ γίνου
the side of me, and not be becoming

ἄπιστος ἀλλὰ πιστός. 28 ἀπεκρίθη
unbelieving but believing. Answered

Θωμᾶς καὶ εἶπεν αὐτῷ Ὁ κύριός μου καὶ
Thomas and he said to him The Lord of me and

ὁ θεός μου. 29 λέγει αὐτῷ ὁ Ἰησοῦς
the God of me! Is saying to him the Jesus

they stand forgiven to them; if you retain those of any persons, they stand retained."

24 But Thomas, one of the twelve, who was called The Twin, was not with them when Jesus came.

25 Consequently the other disciples would say to him: "We have seen the Lord!" But he said to them: "Unless I see in his hands the print of the nails and stick my finger into the print of the nails and stick my hand into his side, I will certainly not believe."

26 Well, eight days later his disciples were again indoors, and Thomas with them. Jesus came, although the doors were locked, and he stood in their midst and said: "May you have peace." 27 Next he said to Thomas: "Put your finger here, and see my hands, and take your hand and stick it into my side, and stop being unbelieving but become believing."

28 In answer Thomas said to him: "My Lord and my God!" 29 Jesus said to him:

Ὅτι ἐώρακάς με πεπίστευκας;
 Because you have seen me have you believed?
 μακάριοι οἱ μὴ ἰδόντες καὶ
 Happy the (ones) not having seen and
 πιστεύσαντες.
 having believed.

30 Πολλὰ μὲν οὖν καὶ ἄλλα
 Many (things) indeed therefore also other
 σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν
 signs did the Jesus in sight of the
 μαθητῶν, ἃ οὐκ ἔστιν
 disciples, which (things) not is
 γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ;
 having been written (ones) in the scroll this;

31 ταῦτα δὲ γέγραπται ἵνα
 these (things) but has been written in order that
 πιστεύητε ὅτι Ἰησοῦς ἔστιν ὁ χριστὸς
 you may believe that Jesus is the Christ
 ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα
 the Son of the God, and in order that
 πιστεύοντες ζωὴν ἔχητε ἐν τῷ
 believing life you may be having in the
 ὀνόματι αὐτοῦ.
 name of him.

21 Μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν
 After these (things) manifested himself
 πάλιν Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς
 again Jesus to the disciples upon the
 θαλάσσης τῆς Τιβεριάδος.
 sea of the Tiberias;

ἐφάνερωσεν δὲ οὕτως. 2 Ἦσαν
 he made manifestation but thus. 2 Were
 ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ
 together Simon Peter and Thomas the (one)
 λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ
 beingsaid Twin and Nathanael the (one)
 ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ
 from Cana of the Galilee and the [sons]
 τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν
 of the Zebedee and others out of the disciples
 αὐτοῦ δύο. 3 λέγει αὐτοῖς Σίμων Πέτρος
 of him two. 3 Is saying to them Simon Peter

Ἰπάγω ἀλιεύειν λέγουσιν αὐτῷ
 I am going under to be fishing; they are saying to him
 Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί.
 We are coming also we together with you.
 ἐξῆλθαν καὶ ἐνέβησαν εἰς τὸ πλοῖον,
 They went out and they stepped in into the boat,
 καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.
 and in that the night they caught nothing.

"Because you have seen me have you believed? Happy are those who do not see and yet believe."

30 To be sure, Jesus performed many other signs also before the disciples, which are not written down in this scroll. 31 But these have been written down that you may believe that Jesus is the Christ the Son of God, and that, because of believing, you may have life by means of his name.

21 After these things Jesus manifested himself again to the disciples at the sea of Tiberias; but he made the manifestation in this way. 2 There were in company Simon Peter and Thomas, who was called The Twin, and Nathanael from Cana of Galilee and the sons of Zeb'edee and two others of his disciples. 3 Simon Peter said to them: "I am going fishing." They said to him: "We also are coming with you." Out they went and got aboard the boat, but during that night they caught nothing.

4 πρωίας δὲ ἤδη γινομένης ἔστη
Of morning but already coming to be stood
'Ιησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι
Jesus into the beach; not of course
ἤδεισαν οἱ μαθηταὶ ὅτι 'Ιησοῦς ἐστίν.
had known the disciples that Jesus it is.
5 λέγει οὖν αὐτοῖς 'Ιησοῦς
Is saying therefore to them Jesus
Παιδιά, μὴ τι προσφάγιον
Little children, not any eatable
ἔχετε; ἀπεκρίθησαν αὐτῷ Οὐ.
are having you? They answered to him No.
6 ὁ δὲ εἶπεν αὐτοῖς Βάλετε εἰς τὰ
The (one) but said to them Cast you into the
δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ
right parts of the boat the net, and
εὐρήσετε. ἔβαλον οὖν, καὶ οὐκέτι
you will find. They cast therefore, and not yet
αὐτὸ ἐλκύσαι ἰσχυρὸν ἀπὸ τοῦ
it to draw they were strong enough from the
πλήθους τῶν ἰχθύων. 7 λέγει οὖν
multitude of the fishes. Is saying therefore
ὁ μαθητῆς ἐκεῖνος ὃν ἠγάπα ὁ
the disciple that whom was loving the
'Ιησοῦς τῷ Πέτρῳ Ὁ κύριός ἐστιν.
Jesus to the Peter The Lord it is.
Σίμων οὖν Πέτρος, ἀκούσας ὅτι
Simon therefore Peter, having heard that
ὁ κύριός ἐστιν, τὸν ἐπενδύτην
the Lord it is, the top garment
διεζώσατο, ἦν γὰρ γυμνός, καὶ
girded himself through, was for naked, and
ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν· 8 οἱ δὲ
threw himself into the sea; the but
ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ
other disciples to the little boat came, not for
ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς
they were long [way] from the earth but as
ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον
from cubits two hundred, dragging the net
τῶν ἰχθύων.
of the fishes.
9 Ὃς οὖν ἀπέβησαν εἰς τὴν γῆν
As therefore they stepped off into the earth
βλέπουσιν ἀνθρακίαν κειμένην καὶ
they are looking at charcoal fire lying and
ὄψαριον ἐπικείμενον καὶ ἄρτον.
eating [fish] lying upon and bread.
10 λέγει αὐτοῖς ὁ 'Ιησοῦς Ἐνέγκατε ἀπὸ
Is saying to them the Jesus Bear you from

4 However, just as it was getting to be morning, Jesus stood on the beach, but the disciples did not, of course, discern that it was Jesus. 5 Then Jesus said to them: "Young children, you do not have anything to eat, do you?" They answered "No!" to him. 6 He said to them: "Cast the net on the right side of the boat and you will find [some]." Then they cast it, but they were no longer able to draw it in because of the multitude of the fishes. 7 Therefore that disciple whom Jesus used to love said to Peter: "It is the Lord!" Hence Simon Peter, upon hearing that it was the Lord, girded about himself his top garment, for he was naked, and plunged into the sea. 8 But the other disciples came in the little boat, for they were not a long way from land, only about three hundred feet away, dragging the net of fishes. 9 However, when they disembarked onto land they beheld lying there a charcoal fire and fish lying upon it and bread. 10 Jesus said to them: "Bring some of

τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.
the eating [fishes] of which you caught now.

11 ἀνέβη οὖν Σίμων Πέτρος καὶ
Went up therefore Simon Peter and

εἴλκυσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν
he drew the net into the earth full

ἰχθύων μεγάλων ἑκατὸν πενήτηκοντα
of fishes great one hundred fifty-

τριῶν καὶ τοσοῦτων ὄντων οὐκ ἐσχίσθη τὸ
three; and of so many being not was split the

δίκτυον. 12 λέγει αὐτοῖς ὁ Ἰησοῦς
net. Is saying to them the Jesus

Δεῦτε ἀριστήσατε. οὐδεὶς ἐτόλμα τῶν
Hither breakfast you. No one was daring of the

μαθητῶν ἐξετάσαι αὐτόν· σὺ τίς
disciples to search out him You who

εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν.
are you? having known that the Lord it is.

13 ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν
Is coming Jesus and he is taking the

ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ
bread and he is giving to them, and the

ὀψάριον ὁμοίως. 14 Τοῦτο ἤδη
eating [fish] likewise. This already

τρίτον ἔφανερῶθη Ἰησοῦς τοῖς
third [time] was manifested Jesus to the

μαθηταῖς ἔγερθεῖς ἐκ νεκρῶν.
disciples having been raised up out of dead [ones].

15 Ὅτε οὖν ἤρισθησαν λέγει
When therefore they breakfasted is saying

τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς Σίμων
to the Simon Peter the Jesus Simon

Ἰωάννου, ἀγαπᾷς με πλεον τούτων;
[son] of John, are you loving me more of these?

λέγει αὐτῷ· Ναί, κύριε, σὺ οἶδας
He is saying to him Yes, Lord, you have known

ὅτι φιλῶ σε. λέγει
that I am having affection for you. He is saying

αὐτῷ· Βόσκει τὰ ἀρνία μου.
to him Be you feeding the young lambs of me.

16 λέγει αὐτῷ· πάλιν δεύτερον
He is saying to him again second [time]

Σίμων Ἰωάννου, ἀγαπᾷς με;
Simon [son] of John, are you loving me?

λέγει αὐτῷ· Ναί, κύριε, σὺ οἶδας
He is saying to him Yes, Lord, you have known

ὅτι φιλῶ σε. λέγει
that I am having affection for you. He is saying

αὐτῷ· Ποίμαινε τὰ προβάτιά μου.
to him Beshepherding the little sheep of me.

the fish you just now caught." 11 Simon Peter, therefore, went on board and drew the net to land full of big fishes, one hundred and fifty-three of them. But although there were so many the net did not burst.

12 Jesus said to them: "Come, take your breakfast." Not one of the disciples had the courage to inquire of him: "Who are you?" because they knew it was the Lord. 13 Jesus came and took the bread and gave it to them, and the fish likewise. 14 This was now the third time that Jesus appeared to the disciples after his being raised up from the dead.

15 When, now, they had breakfasted, Jesus said to Simon Peter: "Simon son of John, do you love me more than these?" He said to him: "Yes, Lord, you know I have affection for you." He said to him: "Feed my lambs." 16 Again he said to him, a second time: "Simon son of John, do you love me?" He said to him: "Yes, Lord, you know I have affection for you." He said to him: "Shepherd my little sheep."

17 λέγει αὐτῷ τὸ τρίτον Σίμων
He is saying to him the third [time] Simon

Ἰωάννου, φιλεῖς με;
[son] of John, are you having affection for me?

ἔλιπηθή ὁ Πέτρος διὰ τὸ εἶπεν αὐτῷ
Was grieved the Peter because he said to him

τὸ τρίτον Φιλεῖς με;
the third [time] Are you having affection for me?

καὶ εἶπεν αὐτῷ Κύριε, πάντα σὺ
And he said to him Lord, all [things] you

οἶδας, σὺ γινώσκεις ὅτι
have known, you are knowing that

ἐγὼ φιλῶ σε. λέγει αὐτῷ
I am having affection for you. Is saying to him

Ἰησοῦς βόσκει τὰ προβάτιά μου.
Jesus Be feeding the little sheep of me.

18 ἀμὴν ἀμὴν λέγω σοι, ὅτε
Amen amen I am saying to you, when

ἦς νεώτερος, ἐζώννυες σεαυτὸν καὶ
you were younger, you were girding yourself and

περιεπάτεις ὅπου ἤθελες· ὅταν
you were walking about where you willed; whenever

δὲ γηράσῃς, ἐκτενεῖς τὰς
but you should grow old, you will stretch out the

χεῖράς σου, καὶ ἄλλος ζώσει σε καὶ
hands of you, and another will gird you and

οἶσει ὅπου οὐ θέλεις. 19 τοῦτο
he will bear where not you are willing. This

δὲ εἶπεν σημαίνων ποίῳ θανάτῳ
but he said signifying to what sort of death

δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν
he will glorify the God. And this having said

λέγει αὐτῷ Ἄκολουθε μοι.
he is saying to him Be following to me.

20 Ἐπιστραφεὶς ὁ Πέτρος
Having turned about upon the Peter

βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ
is looking at the disciple whom was loving the

Ἰησοῦς ἀκολουθούντα, ὃς καὶ ἀνέπεσεν ἐν
Jesus following, who also fell upward in

τῷ δεῖπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν
the supper upon the breast of him and he said

Κύριε, τίς ἐστίν ὁ παραδιδούς σε;
Lord, who is the (one) giving beside you?

21 τοῦτον οὖν ἰδὼν ὁ Πέτρος
This (one) therefore having seen the Peter

λέγει τῷ Ἰησοῦ Κύριε, οὗτος δὲ
is saying to the Jesus Lord, this (one) but

τί; 22 λέγει αὐτῷ ὁ Ἰησοῦς Ἐὰν
what? Is saying to him the Jesus If ever

17 He said to him the third time: "Simon

son of John, do you have affection for

me?" Peter became grieved that he said

to him the third time: "Do you have

affection for me?" So he said to him: "Lord,

you know all things; you are aware that

I have affection for you." Jesus said to

him: "Feed my little sheep. 18 Most truly

I say to you, When you were younger, you

used to gird yourself and walk about where

you wanted. But when you grow old you

will stretch out your hands and another

[man] will gird you and bear you where

you do not wish." 19 This he said to

signify by what sort of death he would

glorify God. So, when he had said this, he

said to him: "Continue following me."

20 Upon turning about Peter saw the

disciple whom Jesus used to love following,

the one who at the evening meal had

also leaned back upon his breast and said:

"Lord, who is the one betraying you?"

21 Accordingly, when he caught sight of him, Peter

said to Jesus: "Lord, what will this [man

do]?" 22 Jesus said to him: "If

αὐτὸν ἔρχομαι, ἅκολουθῶν. 23 Ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς ἐκεῖνος οὐκ ὁ Ἰησοῦς αὐτὸν ἔρχομαι, ἅκολουθῶν. 23 Ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς ἐκεῖνος οὐκ ὁ Ἰησοῦς αὐτὸν ἔρχομαι, ἅκολουθῶν.

him I am willing to be remaining until I am coming, what toward you? You to me be following. Went forth therefore this the word into the brothers that the disciple that not is dying. Not said but to him the Jesus that not he is dying, but If him I am willing to be remaining until I am coming, what toward you?

24 Οὗτος ἐστὶν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ ὁ γράψας ταῦτα, καὶ οἶδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν.

This is the disciple the (one) witnessing about these (things) and the (one) having written these (things), and we have known that true of him the witness is.

25 Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἔαν γράφηται καθ' ἓν, οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρήσειν τὰ γραφόμενα βιβλία.

Is but also other many which did the Jesus, which (things) if ever it may be written down one (thing), not-but very I am supposing the world to afford space in future for the being written scrolls.

it is my will for him to remain until I come, of what concern is that to you? You continue following me." 23 In consequence, this saying went out among the brothers, that that disciple would not die. However, Jesus did not say to him that he would not die, but: "If it is my will for him to remain until I come, of what concern is that to you?"

24 This is the disciple that bears witness about these things and that wrote these things, and we know that the witness he gives is true.

25 There are, in fact, many other things also which Jesus did, which, if ever they were written in full detail, I suppose, the world itself could not contain the scrolls written.

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ
ACTS OF APOSTLES

1 Τὸν μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων, ὧ Θεόφιλε, ὧν ἤρξατο Ἰησοῦς ποιεῖν τε καὶ διδάσκειν

The indeed first word I made about all (things), O Theophilus, of which started Jesus to be doing and also to be teaching

2 ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὓς ἐξελέξατο ἀνελήμφθη· 3 οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις,

until which day having given commandment to the apostles through spirit holy whom he chose he was received up; to whom also he made stand beside himself living after the to suffer him in many tokens,

δι' ἡμερῶν τεσσαράκοντα ὄπτανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ. 4 καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν ἠκούσατέ μου· 5 ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε ἅγιον οὐ μετὰ πολλὰς ταύτας ἡμέρας.

through days forty being seen to them and saying the (things) about the kingdom of the God. 4 And while he was meeting with them he gave them the orders: "Do not withdraw from Jerusalem, but keep waiting for what the Father has promised, about which you heard from me; 5 because John, indeed, baptized with water, but you will be baptized in holy spirit not many days after this."

6 Οἱ μὲν οὖν συνεθρόντες ἠρώτων αὐτὸν λέγοντες Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ;

The (ones) indeed therefore having come together they were questioning him him: "Lord, are you restoring the kingdom to Israel at this time?" 7 He said toward them: "It does not belong to you

7 εἶπεν πρὸς αὐτοὺς Οὐχ ὑμῶν ἐστὶν

He said toward them Not of you it is

6 When, now, they had assembled, they went asking him: "Lord, are you restoring the kingdom to Israel at this time?" 7 He said to them: "It does not belong to you

to withdraw from Jerusalem, but keep waiting for what the Father has promised, about which you heard from me; 5 because John, indeed, baptized with water, but you will be baptized in holy spirit not many days after this."

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to withdraw from Jerusalem, but keep waiting for what the Father has promised, about which you heard from me; 5 because John, indeed, baptized with water, but you will be baptized in holy spirit not many days after this."

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to withdraw from Jerusalem, but keep waiting for what the Father has promised, about which you heard from me; 5 because John, indeed, baptized with water, but you will be baptized in holy spirit not many days after this."

1 The first account, O Theophilus, I composed about all the things Jesus started both to do and to teach, 2 until the day that he was taken up, after he had given commandment through holy spirit to the apostles whom he chose. 3 To these also by many positive proofs he showed himself alive after he had suffered, being seen by them throughout forty days and telling the things about the kingdom of God. 4 And while he was meeting with them he gave them the orders: "Do not withdraw from Jerusalem, but keep waiting for what the Father has promised, about which you heard from me; 5 because John, indeed, baptized with water, but you will be baptized in holy spirit not many days after this."

6 When, now, they had assembled, they went asking him: "Lord, are you restoring the kingdom to Israel at this time?" 7 He said to them: "It does not belong to you

γνώσει χρόνους ἢ καιροὺς οὓς ὁ
to know times or appointed times which the
πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, 8 ἀλλὰ
Father put in the own authority, but

λήψεσθε δύναμιν ἐπελθόντος τοῦ
you will receive power having come upon of the

ἀγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ
holy spirit upon you, and you will be

μου μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ ἐν
of me witnesses in and Jerusalem and in

πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρίᾳ καὶ ἕως
all the Judea and Samaria and until

ἐσχάτου τῆς γῆς. 9 καὶ ταῦτα
extremity of the earth. And these (things)

εἰπὼν βλέπόντων αὐτῶν ἐπήρθη,
having said looking of them he was lifted up,

καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν
and cloud took from underneath him from the

ὀφθαλμῶν αὐτῶν. 10 καὶ ὡς ἀτενίζοντες
eyes of them. And as gazing

ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ,
they were into the heaven going his way of him,

καὶ ἰδοὺ ἄνδρες δύο παριστήκεισαν
and look! male persons two had stood alongside

αὐτοῖς ἐν ἐσθήσεσι λευκαῖς, 11 οἱ καὶ
to them in garments white, who also

εἶπαν ἄνδρες Γαλιλαῖοι, τί
said Male persons Galileans, why

ἐστήκατε βλέποντες εἰς τὸν οὐρανόν;
have you stood looking into the heaven?

οὗτος ὁ Ἰησοῦς ὁ
This the Jesus the (one)

ἀναλημφθεὶς ἀφ' ὑμῶν εἰς τὸν
having been received up from you into the

οὐρανὸν οὕτως ἐλεύσεται ὃν τρόπον
heaven thus will come which manner

εἰθεάσασθε αὐτὸν πορευόμενον εἰς τὸν
you viewed him going his way into the

οὐρανόν.
heaven.

12 Τότε ὑπέστρεψαν εἰς
Then they returned into

Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ
Jerusalem from mountain the (one)

καλουμένου Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς
being called of Olive grove, which is near

Ἱερουσαλὴμ σαββάτου ἔχον ὁδόν.
Jerusalem of sabbath having way.

13 Καὶ ὅτε εἰσῆλθον, εἰς τὸ ὑπερῶον
And when they entered, into the upper chamber

to get knowledge of the times or seasons which the Father has placed in his own jurisdiction; 8 but you will receive power when the holy spirit arrives upon you, and you will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth." 9 And after he had said these things, while they were looking on, he was lifted up and a cloud caught him up from their vision. 10 And as they were gazing into the sky while he was on his way, also, look! two men in white garments stood alongside them. 11 and they said: "Men of Galilee, why do you stand looking into the sky? This Jesus who was received up from you into the sky will come thus in the same manner as you have beheld him going into the sky."

12 Then they returned to Jerusalem from a mountain called the Mount of Olives, which is near Jerusalem, being a sabbath day's journey away. 13 So, when they had entered, they went up into the upper chamber,

ἀνέβησαν οὐ ἦσαν καταμένοντες,
 they went up where they were remaining down,
 ὁ τε Πέτρος καὶ Ἰωάννης καὶ Ἰάκωβος καὶ
 the and Peter and John and James and
 Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος
 Andrew, Philip and Thomas, Bartholomew
 καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ
 and Matthew, James of Alphaeus and
 Σίμων ὁ ζηλωτῆς καὶ Ἰούδας Ἰακώβου.
 Simon the zealot and Judas of James.
 14 οὗτοι πάντες ἦσαν προσκαρτεροῦντες
 These all were persevering

ὁμοθυμαδὸν τῇ προσευχῇ σὺν
 like-mindedly to the prayer together with
 γυναῖξιν καὶ Μαριὰμ τῇ μητρὶ τοῦ
 women and Mary to the mother of the
 Ἰησοῦ καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.
 Jesus and together with the brothers of him.

15 Καὶ ἐν ταῖς ἡμέραις ταύταις
 And in the days these
 ἀναστὰς Πέτρος ἐν μέσῳ τῶν ἀδελφῶν
 having stood up Peter in midst of the brothers
 εἶπεν ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ
 said was and crowd of names upon the
 αὐτὸ ὡς ἑκατὸν εἴκοσι 16 Ἄνδρες
 very (thing) as hundred twenty Male persons

ἀδελφοί, εἶδει πληρωθῆναι τὴν
 brothers, it was necessary to be fulfilled the
 γραφὴν ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον
 scripture which foretold the spirit the holy

διὰ στόματος Δαυεὶδ περὶ Ἰουδα
 through mouth of David about Judas

τοῦ γενομένου ὁδηγοῦ τοῖς
 of the (one) having become guide to the (ones)

συλλαβοῦσιν Ἰησοῦν, 17 ὅτι
 having taken with Jesus, because

κατηριθμημένος ἦν ἐν ἡμῖν καὶ
 having been numbered down he was in us and

ἔλαχεν τὸν κλῆρον τῆς διακονίας ταύτης.
 obtained the lot of the service this.

— 18 Οὗτος μὲν οὖν ἐκτήσατο
 — This (one) indeed therefore acquired

χωρίον ἐκ μισθοῦ τῆς
 piece of ground out of wages of the

ἀδικίας, καὶ πρηνῆς γενόμενος
 unrighteousness, and headlong having become

ἐλάκησεν μέσος, καὶ ἐξεχύθη
 he burst with crash middle, and was poured out

πάντα τὰ σπλάγχνα αὐτοῦ. 19 καὶ γνωστὸν
 all the intestines of him. And known

where they were staying, Peter as well as John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James [the son] of Alphaeus and Simon the zealous one, and Judas [the son] of James. 14 With one accord all these were persisting in prayer, together with some women and Mary the mother of Jesus and with his brothers.

15 Now during these days Peter rose up in the midst of the brothers and said (the crowd of persons was all together about one hundred and twenty): 16 "Men, brothers, it was necessary for the scripture to be fulfilled, which the holy spirit spoke beforehand by David's mouth about Judas, who became a guide to those who arrested Jesus, 17 because he had been numbered among us and he obtained a share in this ministry. 18 (This very man, therefore, purchased a field with the wages for unrighteousness, and pitching head foremost he noisily burst in his midst and all his intestines were poured out. 19 It also became known

ἐγένετο πᾶσι τοῖς κατοικοῦσιν
it became to all the (ones) inhabiting

Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ
Jerusalem, as-and to be called the

χωρίον ἐκείνο τῇ διαλέκτῳ αὐτῶν
piece of ground that to the language of them

Ἀκελδαμά, τοῦτ' ἔστιν Χωρίον Αἵματος.
Akel'dama, this is Piece of ground of Blood.

— 20 Γέγραπται γὰρ ἐν Βίβλῳ
— It has been written for in Book

Ψαλμῶν Γενηθήτω ἡ ἐπαυλις αὐτοῦ
of Psalms Let become the lodging place of him

ἔρημος καὶ μὴ ἔστω ὁ κατοικῶν ἐν
desolate and not let be the (one) inhabiting in

αὐτῇ, καὶ τὴν ἐπισκοπὴν αὐτοῦ λαβέτω
it, and The overseership of him let take

ἕτερος. 21 δεῖ οὖν
different (one). It is necessary therefore

τῶν συνελθόντων ἡμῖν
of the (ones) having come together to us

ἀνδρῶν ἐν παντὶ χρόνῳ ᾧ
of male persons in all time to which

εἰσῆλθεν καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος
went in and went out upon us the Lord

Ἰησοῦς, 22 ἀρξάμενος ἀπὸ τοῦ
Jesus, having started from the

βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας
baptism of John until the day

ἧς ἀνελήμφθη ἀφ' ἡμῶν, μάρτυρα
of whi h he was received up from us, witness

τῆς ἀναστάσεως αὐτοῦ σὺν ἡμῖν
of the resurrection of him together with us

γενέσθαι ἓνα τούτων.
to become one of these.

23 καὶ ἔστησαν δύο, Ἰωσήφ
And they made to stand two, Joseph

τὸν καλούμενον Βαρσαββᾶν,
the (one) being called Barsabbas,

ὃς ἐπεκλήθη Ἰούστος, καὶ Μαθθίαν.
who was surnamed Justus, and Matthias.

24 καὶ προσευξάμενοι εἶπαν Σὺ κύριε
And having prayed they said You Lord

καρδιογνώστα πάντων, ἀνάδειξον ὃν
knower of hearts of all, show up whom

ἐξελέξω, ἐκ τούτων τῶν δύο ἓνα,
you chose, out of these the two one,

25 λαβεῖν τὸν τόπον τῆς διακονίας ταύτης
to receive the place of the service this

to all the inhabitants of Jerusalem, so that that field was called in their language *A-ke'l'da-ma*, that is, Field of Blood.)

20 For it is written in the book of Psalms, 'Let his lodging place become desolate, and let there be no dweller in it,' and, 'His office of oversight let someone else take.'

21 It is therefore necessary that of the men that assembled with us during all the time in which the Lord Jesus went in and out* among us, 22 starting with his baptism by John and until the day he was received up from us, one of these men should become a witness with us of his resurrection."

23 So they put up two, Joseph called Bar'sab-bas, who was surnamed Justus, and Mat-thi'as. 24 And they prayed and said: "You, O Jehovah," who know the hearts of all, designate which one of these two men you have chosen, 25 to take the place of this ministry

21* Or, "carried on his activities." 24* Jehovah, J7,8,10,22,23; Lord, nAB.

καὶ ἀποστολῆς, ἀφ' ἧς παρέβη Ἰούδας
and apostleship, from which went aside Judas
πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. 26 καὶ
to go into the place the own. And
ἔδωκαν κλήρους αὐτοῖς, καὶ ἔπεσεν ὁ
they gave lots to them, and fell the
κλήρος ἐπὶ Μαθθίαν, καὶ συνκατεψηφίσθη
lot upon Matthias, and he was reckoned along
μετὰ τῶν ἑνδεκα ἀποστόλων.
with the eleven apostles.

2 Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν
And in the to be being completed the day
τῆς πεντηκοστῆς ἦσαν πάντες ὁμοῦ
of the Pentecost they were all together
ἐπὶ τὸ αὐτό, 2 καὶ ἐγένετο ἄφνω
upon the very (thing), and occurred suddenly
ἐκ τοῦ οὐρανοῦ ἦχος ὡσπερ φερομένης
out of the heaven noise as-even being borne
πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν
of blowing violent and it filled whole the
οἶκον οὗ ἦσαν καθήμενοι, 3 καὶ
house where they were sitting, and
ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι
they were seen to them being distributed tongues
ὡσεὶ πυρός, καὶ ἐκάθισεν ἐφ' ἓνα ἕκαστον
as if of fire, and it sat down upon one each
αὐτῶν, 4 καὶ ἐπλήσθησαν πάντες
of them, and they became filled all
πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν
of spirit holy, and they started to be speaking
ἐτέραις γλώσσαις καθὼς τὸ πνεῦμα
to different tongues according as the spirit
ἔδιδου ἀποφθέγγεσθαι αὐτοῖς.
was giving to be uttering to them.

5 Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες
Were but in Jerusalem inhabiting
Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς
Jews, male persons holding well from every
ἔθνους τῶν ὑπὸ τὸν οὐρανόν
nation of the (ones) under the heaven;
6 γενομένης δὲ τῆς φωνῆς ταύτης
having occurred but of the sound this
συνῆλθε τὸ πλῆθος καὶ συνεχύθη,
came together the multitude and was confused,
ὅτι ἤκουσεν εἷς ἕκαστος τῆ ἰδίᾳ
because heard one each to the own
διαλέκτῳ λαλούντων αὐτῶν
language speaking of them;

7 ἐξίσταντο δὲ καὶ
they were stood out of selves but and

and apostleship, from which Judas deviated to go to his own place." 26 So they cast lots over them, and the lot fell upon Matthias; and he was reckoned along with the eleven apostles.

2 Now while the day of the [festival of] Pentecost was in progress they were all together at the same place, 2 and suddenly there occurred from heaven a noise just like that of a rushing stiff breeze, and it filled the whole house in which they were sitting. 3 And tongues as if of fire became visible to them and were distributed about, and one sat upon each one of them, 4 and they all became filled with holy spirit and started to speak with different tongues, just as the spirit was granting them to make utterance.

5 As it was, there were dwelling in Jerusalem Jews, reverent men, from every nation of those under heaven. 6 So, when this sound occurred, the multitude came together and were bewildered, because each one heard them speaking in his own language. 7 Indeed, they were astonished and

ἑθαύμαζον λέγοντες Οὐχὶ ἰδοῦ
 they were wondering saying Not look
 πάντες οὗτοί εἰσιν οἱ λαλοῦντες
 all these are the (ones) speaking
 Γαλιλαῖοι; 8 καὶ πῶς ἡμεῖς ἀκούομεν
 Galileans? And how we are hearing
 ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ
 each to the own language of us in which
 ἐγεννήθημεν; 9 Πάρθοι καὶ Μῆδοι καὶ
 we were generated? Parthians and Medes and
 Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν
 Elamites, and the (ones) inhabiting the
 Μεσοποταμίαν, Ἰουδαίαν τε καὶ
 Mesopotamia, Judea and also
 Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,
 Cappadocia, Pontus and the Asia,
 10 Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον
 Phrygia and also Pamphylia, Egypt
 καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ
 and the parts of the Libya the down on
 Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι,
 Cyrene, and the (ones) sojourning Romans,
 Ἰουδαῖοί τε καὶ προσήλυτοι, 11 Κρήτες καὶ
 Jews and also proselytes, Cretans and
 Ἄραβες, ἀκούομεν λαλοῦντων αὐτῶν
 Arabians, we are hearing speaking of them
 ταῖς ἡμετέραις γλώσσαις τὰ
 to the our tongues the
 μεγαλεῖα τοῦ θεοῦ.
 magnificent (things) of the God.
 12 Ἐξίσταντο δὲ πάντες καὶ
 They were stood out of selves but all and
 διηποροῦντο, ἄλλος πρὸς ἄλλον λέγοντες
 were perplexed, other toward other saying
 Τί θέλει τοῦτο εἶναι; 13 ἕτεροι
 What is willing this to be? Different (ones)
 δὲ διαγλεύαζοντες ἔλεγον ὅτι Γλεύκου
 but thoroughly joking were saying that Sweet wine
 μεμestωμένοι εἰσιν.
 having been filled they are.
 14 Σταθεὶς δὲ ὁ Πέτρος σὺν
 Having stood but the Peter together with
 τοῖς ἑνδεκα ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ
 the eleven lifted up the voice of him and
 ἀπεφθέγγατο αὐτοῖς Ἄνδρες Ἰουδαῖοι καὶ
 uttered to them Male persons Jews and
 οἱ κατοικοῦντες Ἱερουσαλὴμ πάντες,
 the (ones) inhabiting Jerusalem all,
 τοῦτο ὑμῖν γνωστὸν ἔστω καὶ ἐνωτίσασθε
 this to you known let be and give ear to

began to wonder and say: "See here, all these who are speaking are Galileans, are they not? 8 And yet how is it we are hearing, each one of us, his own language in which we were born? 9 Parthians and Medes and Elamites, and the inhabitants of Mesopotamia, and Judea and Cappadocia, Pontus and the [district of] Asia, 10 Phrygia and Pamphylia, Egypt and the parts of Libya, which is toward Cyrene, and sojourners from Rome, both Jews and proselytes, 11 Cretans and Arabians, we hear them speaking in our tongues about the magnificent things of God." 12 Yes, they were all astonished and were in perplexity, saying one to another: "What does this thing purport to be?" 13 However, different ones mocked at them and began to say: "They are full of sweet wine."

14 But Peter stood up with the eleven and raised his voice and made this utterance to them: "Men of Judea and all you inhabitants of Jerusalem, let this be known to you and give ear to

τὰ ῥήματά μου, 15 οὐ γὰρ ὡς ὑμεῖς
 the sayings of me. Not for as you
 ὑπολαμβάνετε οὗτοι μεθύουσιν, ἔστιν γὰρ
 are supposing these are being drunk, it is for
 ὥρα τρίτη τῆς ἡμέρας, 16 ἀλλὰ τοῦτο
 hour third of the day, but this
 ἔστιν τὸ εἰρημένον διὰ τοῦ
 is the (thing) having beensaid through the
 προφήτου Ἰωὴλ 17 Καὶ ἔσται ἐν ταῖς
 prophet Joel And it will be in the
 ἐσχάταις ἡμέραις, λέγει ὁ θεός,
 last days, is saying the God,
 ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ
 I shall pour out from the spirit of me upon
 πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ
 all flesh, and will prophesy the sons
 ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ
 of you and the daughters of you, and the
 νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ
 young men of you visions will see, and the
 πρεσβύτεροι ὑμῶν ἐνυπνίους ἐνυπνιασθήσονται·
 older men of you dreams will dream;
 18 καὶ γε ἐπὶ τοὺς δούλους μου καὶ
 and in fact upon the slaves of me and
 ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις
 upon the female slaves of me in the days
 ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός
 those I will pour out from the spirit
 μου, καὶ προφητεύσουσιν. 19 Καὶ δώσω
 of me, and they will prophesy. And I shall give
 τέρατα ἐν τῷ οὐρανῷ ἄνω καὶ σημεῖα ἐπὶ
 portents in the heaven above and signs upon
 τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα
 the earth below, blood and fire and mist
 καπνοῦ· 20 ὁ ἥλιος μεταστραφήσεται εἰς
 of smoke; the sun will be turned across into
 σκότος καὶ ἡ σελήνη εἰς αἷμα πρὶν
 darkness and the moon into blood before
 ἔλθειν ἡμέραν Κυρίου τὴν μεγάλην καὶ
 to come day of Lord the great and
 ἐπιφανῆ. 21 Καὶ ἔσται πᾶς ὃς ἐὰν
 illustrious. And it will be everyone who if ever
 ἐπικαλέσεται τὸ ὄνομα Κυρίου σωθήσεται.
 should call upon the name of Lord he will be saved.

22 Ἄνδρες Ἰσραηλίται, ἀκούσατε τοὺς
 Male persons Israelites, hear you the
 λόγους τούτους. Ἰησοῦν τὸν Ναζωραῖον,
 words these. Jesus the Nazarene,

my sayings.
 15 These [people] are, in fact, not drunk, as you suppose, for it is the third hour of the day. 16 On the contrary, this is what was said through the prophet Joel, 17 "And in the last days," God says, "I shall pour out some of my spirit upon every sort of flesh, and your sons and your daughters will prophesy and your young men will see visions and your old men* will dream dreams; 18 and even upon my men slaves and upon my women slaves I will pour out some of my spirit in those days, and they will prophesy. 19 And I will give portents in heaven above and signs on earth below, blood and fire and smoke mist; 20 the sun will be turned into darkness and the moon into blood before the great and illustrious day of Jehovah* arrives. 21 And everyone who calls on the name of Jehovah* will be saved."

22 "Men of Israel, hear these words: Jesus the Naz-a-rene,

ἄνδρα ἀποδειγμένον ἀπὸ τοῦ
 male person having been shown forth from the
 θεοῦ εἰς ὑμᾶς δυνάμει καὶ τέρασι καὶ
 God into you to powers and to portents and
 σημείοις οἷς ἐποίησεν δι' αὐτοῦ ὁ
 to signs to which did through him the
 θεὸς ἐν μέσῳ ὑμῶν, καθὼς αὐτοὶ
 God in midst of you, according as very ones
 οἴδατε, 23 τοῦτον τῇ
 you have known, this (one) to the
 ὠρισμένη βουλῇ καὶ προγνώσει
 having been determined counsel and foreknowledge
 τοῦ θεοῦ ἑκδοτον διὰ χειρὸς
 of the God given out through hand
 ἀνόμων προσπήξαντες ἀνείλατε,
 of lawless (ones) having fastened you took up,
 24 ὃν ὁ θεὸς ἀνέστησεν λύσας
 whom the God resurrected having loosened
 τὰς ὠδίνας τοῦ θανάτου, καθότι οὐκ
 the pangs of the death, according to which not
 ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ·
 it was possible to be held fast him by it;
 25 Δαυεὶδ γὰρ λέγει εἰς αὐτὸν
 David for is saying into him
 Προορώμην τὸν κύριον ἐνώπιόν
 I was seeing before myself the Lord in sight
 μου διὰ παντός, ὅτι ἐκ δεξιῶν
 of me through all, because out of right [parts]
 μου ἔστιν ἵνα μὴ σαλευθῶ.
 of me he is in order that not I should be shaken.
 26 διὰ τοῦτο ηὐφράνθη μου ἡ
 Through this was cheered up of me the
 καρδία καὶ ἠγαλλίασατο ἡ γλῶσσά μου,
 heart and exulted the tongue of me,
 ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ'
 yet but also the flesh of me will tent down upon
 ἐλπίδι· 27 ὅτι οὐκ ἐγκαταλείψεις τὴν
 hope; because not you will forsake the
 ψυχὴν μου εἰς ᾅδην, οὐδὲ δώσεις τὸν
 soul of me into hades, neither you will give the
 ὀσίον σου ἵδεῖν διαφθοράν.
 loyal one of you to see corruption.
 28 ἐγνώρισάς μοι ὁδοὺς ζωῆς,
 You made known to me ways of life,
 πληρῶσεις με εὐφροσύνης μετὰ τοῦ προσώπου
 you will fill me of good cheer with the face
 σου.
 of you.

a man publicly shown by God to you through powerful works and portents and signs that God did through him in your midst, just as you yourselves know, 23 this [man], as one delivered up by the determined counsel and foreknowledge of God, you fastened to a stake by the hand of lawless men and did away with. 24 But God resurrected him by loosing the pangs of death, because it was not possible for him to continue to be held fast by it. 25 For David says respecting him, 'I had Jehovah* constantly before my eyes; because he is at my right hand that I may never be shaken. 26 On this account my heart became cheerful and my tongue rejoiced greatly. Moreover, even my flesh will reside in hope; 27 because you will not leave my soul in Hades,* neither will you allow your loyal one to see corruption. 28 You have made life's ways known to me, you will fill me with good cheer with your face.'

25* Jehovah, J7.8.10.18.20.22.23; the Lord, κAB. 27* Hades, κAB; She'ol, J7.8.11.18.22. See App 4B.

29 Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ
 Male persons brothers, allowable to say with
 παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου
 outspokenness toward you about the patriarch
 Δαυεὶδ, ὅτι καὶ ἐτελεύτησεν καὶ ἐτάφη
 David, that and he deceased and he was buried
 καὶ τὸ μνήμα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς
 and the tomb of him is in us until the
 ἡμέρας ταύτης· 30 προφήτης οὖν
 day this: 30 prophet therefore
 ὑπάρχων, καὶ εἰδὼς ὅτι ὄρκω ὤμοσεν
 being, and having known that to oath swore
 αὐτῷ ὁ θεὸς ἐκ καρπῶν τῆς ὀσφύος
 to him the God out of fruit of the loins
 αὐτοῦ καθίσει ἐπὶ τὸν θρόνον αὐτοῦ,
 of him to seat upon the throne of him,
 31 προϊδὼν ἐλάλησεν περὶ τῆς
 having foreseen he spoke about the
 ἀναστάσεως τοῦ χριστοῦ ὅτι οὔτε
 resurrection of the Christ that neither
 ἐγκατελείφθη εἰς ᾠδὴν οὔτε ἡ σὰρξ αὐτοῦ
 he was forsaken into hades nor the flesh of him
 εἶδεν διαφθοράν. 32 τοῦτον τὸν Ἰησοῦν
 saw corruption. This the Jesus
 ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς
 resurrected the God, of which all we
 ἐσμὲν μάρτυρες. 33 τῇ δεξιᾷ
 are witnesses. To the right [hand]
 οὖν τοῦ θεοῦ ὑψωθείς
 therefore of the God having been put on high
 τὴν τε ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου
 the and promise of the spirit the holy
 λαβὼν παρὰ τοῦ πατρὸς ἐξέχεεν
 having received beside of the Father he poured out
 τοῦτο ὃ ὑμεῖς καὶ βλέπετε καὶ
 this which you and you are looking at and
 ἀκούετε. 34 οὐ γὰρ Δαυεὶδ ἀνέβη
 you are hearing. Not for David went up
 εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτός· εἶπεν
 into the heavens, he is saying but he said
 Κύριος τῷ κυρίῳ μου Κάθου ἐκ
 Lord to the Lord of me Be sitting out of
 δεξιῶν μου 35 ἕως ἂν θῶ
 right [parts] of me 35 until likely I should put
 τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν
 the enemies of you footstool of the feet
 σου. 36 ἀσφαλῶς οὖν γινωσκέτω
 of you. Certainly therefore let be knowing

29 "Men, brothers, it is allowable to speak with freeness of speech to you concerning the family head David, that he both deceased and was buried and his tomb is among us to this day. 30 Therefore, because he was a prophet and knew that God* had sworn to him with an oath that he would seat one from the fruitage of his loins upon his throne, 31 he saw beforehand and spoke concerning the resurrection of the Christ, that neither was he forsaken in Hades* nor did his flesh see corruption. 32 This Jesus God resurrected, of which fact we are all witnesses. 33 Therefore because he was exalted to* the right hand of God and received the promised holy spirit from the Father, he has poured out this which you see and hear. 34 Actually David did not ascend to the heavens, but he himself says, "Jehovah* said to my Lord: "Sit at my right hand, 35 until I place your enemies as a stool for your feet." 36 Therefore let all the house of Israel know for a certainty

30* God, κAB; Jehovah, J7.8-10. 31* Hades, κAB; She'ol, J7.8.11-18,20. 33* Or, "by." 34* Jehovah, J7.8.10,18,21-24; Lord, κAB.

πάς οἶκος Ἰσραὴλ ὅτι καὶ κύριον αὐτὸν καὶ
all house of Israel that and Lord him and
χριστὸν ἐποίησεν ὁ θεός, τοῦτον τὸν Ἰησοῦν
Christ made the God, this the Jesus
ὃν ὑμεῖς ἐσταυρώσατε.
whom you put on stake.

37 Ἄκοι σαντες δὲ κατενύγησαν
Having heard but they were pierced down
τὴν καρδίαν, εἶπαν τε πρὸς τὸν Πέτρον
the heart, they said and toward the Peter
καὶ τοὺς λοιποὺς ἀποστόλους Τί
and the leftover (ones) apostles What
ποιήσωμεν, ἄνδρες ἀδελφοί; 38 Πέτρος
should we do, male persons brothers? Peter

δὲ πρὸς αὐτοὺς Μετανοήσατε, καὶ
but toward them Repent you, and
βαπτισθήτω ἕκαστος ὑμῶν ἐν τῷ ὀνόματι
let him be baptized each of you in the name
Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν
of Jesus Christ into letting go off of the
ἁμαρτιῶν ὑμῶν, καὶ λήψεσθε τὴν δωρεάν
sins of you, and you will receive the free gift

τοῦ ἁγίου πνεύματος· 39 ὑμῖν γὰρ ἐστὶν
of the holy spirit; to you for is
ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ
the promise and to the children of you and
πᾶσι τοῖς εἰς μακρὰν ὁδὸν ὡς
to all the (ones) into long (way) as many as likely
προσκαλέσεται Κύριος ὁ θεὸς ἡμῶν.
might call toward self Lord the God of us.

40 ἑτέροις τε λόγοις πλείοσιν
To different and words more
διεμαρτύρατο, καὶ
he was thorough bearing witness, and
παρεκάλει αὐτοὺς λέγων Σώθητε ἀπὸ
he was exhorting them saying Be you saved from
τῆς γενεᾶς τῆς σκολιᾶς ταύτης.
the generation of the crooked this.

41 Οἱ μὲν οὖν ἀποδεξάμενοι
The (ones) indeed therefore having received
τὸν λόγον αὐτοῦ ἐβαπτίσθησαν, καὶ
the word of him they were baptized, and
προστέθησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὡσεὶ
were added in the day that souls as if
τρισχίλια. 42 ἦσαν δὲ
three thousand. They were but

προσκαρτεροῦντες τῇ διδασκίᾳ τῶν
persevering to the teaching of the

that God made him both Lord and Christ, this Jesus whom you impaled."

37 Now when they heard this they were stabbed to the heart, and they said to Peter and the rest of the apostles: "Men, brothers, what shall we do?" 38 Peter [said] to them: "Repent, and let each one of you be baptized in the name of Jesus Christ for forgiveness of your sins, and you will receive the free gift of the holy spirit. 39 For the promise is to you and to your children and to all those afar off, just as many as Jehovah our God may call to him." 40 And with many other words he bore thorough witness and kept exhorting them, saying: "Get saved from this crooked generation." 41 Therefore those who embraced his word heartily were baptized, and on that day about three thousand souls were added. 42 And they continued devoting themselves to the teaching of the

ἀποστόλων καὶ τῇ κοινῳνίᾳ, τῇ
apostles and to the common participation, to the
κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.
breaking of the bread and to the prayers.

43 Ἐγένετο δὲ πάσῃ ψυχῇ φόβος,
Was occurring but to every soul fear,
πολλὰ δὲ τέρατα καὶ σημεῖα διὰ τῶν
many but portents and signs through the
ἀποστόλων ἐγένετο. 44 πάντες δὲ
apostles was occurring. All but

οἱ πιστεύσαντες ἐπὶ τὸ αὐτὸ
the (ones) having believed upon the very [place]
εἶχον ἅπαντα κοινά, 45 καὶ τὰ
were having all (things) common, and the
κτῆματα καὶ τὰς ὑπάρξεις ἐπίπρασκον
possessions and the properties they were selling
καὶ διεμέριζον αὐτὰ πᾶσιν
and they were distributing them to all

καθότι ἂν τις χρεῖαν εἶχεν
according as likely anyone need was having;
46 καθ' ἡμέραν τε προσκαρτεροῦντες
according to day and persevering

ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλώντες τε
like-mindedly in the temple, breaking and

κατ' οἶκον ἄρτον, μετελάμβανον
according to house bread, they were partaking
τροφῆς ἐν ἀγαλλίασει καὶ ἀφελότητι
of food in exultation and simplicity

καρδίας, 47 αἰνοῦντες τὸν θεὸν καὶ ἔχοντες
of heart, praising the God and having

χάριν πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος
favor toward whole the people. The but Lord

προσέτιθει τοὺς σωομένους καθ'
was adding the (ones) being saved according to

ἡμέραν ἐπὶ τὸ αὐτό.
day upon the very [time].

3 Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον εἰς
Peter but and John were going up into

τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς
the temple upon the hour of the prayer

τὴν ἐνάτην, 2 καὶ τις ἀνὴρ χωλὸς ἐκ
the ninth, and some man lame out of

κοιλίας μητρὸς αὐτοῦ ὑπάρχων
cavity of mother of him being

ἐβαστάετο, ὃν ἐτίθουν
he was being carried, whom they were putting

καθ' ἡμέραν πρὸς τὴν θύραν τοῦ
according to day toward the door of the

apostles and to sharing [with one another], to taking of meals and to prayers.

43 Indeed, fear began to fall upon every soul, and many portents and signs began to occur through the apostles. 44 All

those who became believers were together in having all things in common, 45 and they went selling their possessions and properties and distributing the [proceeds]

to all, just as anyone would have the need. 46 And day after day they were in constant attendance at the

temple with one accord, and they took

their meals in private homes* and partook of food with great rejoicing and sincerity

of heart, 47 praising God and finding favor

with all the people. At the same time

Jehovah* continued to join to them daily

those being saved.

3 Now Peter and John were going

up into the temple for the hour of prayer,

the ninth hour, 2 and a certain man

that was lame from his mother's womb

was being carried, and they would

daily put him near the temple door

46* Or, "from house to house." 47* Jehovah, J7.8.10; the Lord, κAB.

ἱεροῦ τὴν λεγομένην Ὠραίαν τοῦ
 temple the being said Beautiful of the
 αἰτεῖν ἐλεημοσύνην παρὰ τῶν
 to be asking gift of mercy beside of the (ones)
 εἰσπορευομένων εἰς τὸ ἱερόν, 3 ὃς
 going their way inside into the temple, who
 ἰδῶν Πέτρον καὶ Ἰωάννη μέλλοντας
 having seen Peter and John being about
 εἰσιέναι εἰς τὸ ἱερόν ἤρῳτα
 to be going in into the temple he was requesting
 ἐλεημοσύνην λαβεῖν. 4 ἀτενίσας δὲ
 gift of mercy to receive. Having gazed but
 Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ
 Peter into him together with the John
 εἶπεν Βλέψον εἰς ἡμᾶς. 5 ὁ δὲ
 he said Look into us. The (one) but
 ἐπέειχεν αὐτοῖς προσδοκῶν
 was having [eyes] upon to them expecting
 τι παρ' αὐτῶν λαβεῖν. 6 εἶπεν δὲ
 something beside of them to receive. Said but
 Πέτρος Ἄργυριον καὶ χρυσίον οὐχ ὑπάρχει
 Peter Silver and gold not is existing
 μοι, ὃ δὲ ἔχω τοῦτό σοι
 to me, which but I am having this to you
 δίδωμι· ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ
 I am giving; in the name of Jesus Christ
 τοῦ Ναζωραίου περιπάτει. 7 καὶ
 the Nazarene be walking. And
 πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς
 having taken hold of him of the right hand
 ἤγειρεν αὐτὸν παραχρῆμα δὲ ἑστερεώθησαν
 he raised up him; instantly but were made firm
 αἱ βάσεις αὐτοῦ καὶ τὰ σφυδρά, 8 καὶ
 the soles of him and the ankle bones, and
 ἐξαλλόμενος ἔστη καὶ περιεπάτει, καὶ
 leaping out he stood and he was walking, and
 εἰσηλθεν σὺν αὐτοῖς εἰς τὸ ἱερόν
 he entered together with them into the temple
 περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν
 walking and leaping and praising the
 θεόν. 9 καὶ εἶδεν πᾶς ὁ λαὸς αὐτὸν
 God. And saw all the people him
 περιπατοῦντα καὶ αἰνοῦντα τὸν θεόν,
 walking and praising the God,
 10 ἐπεγίνωσκον δὲ αὐτὸν ὅτι οὗτος
 they were recognizing but him that this
 ἦν ὁ πρὸς τὴν ἐλεημοσύνην
 was the (one) toward the gift of mercy
 καθήμενος ἐπὶ τῇ Ὠραίᾳ Πύλῃ τοῦ
 sitting upon the Beautiful Gate of the

that was called Beautiful, in order to ask gifts of mercy from those entering into the temple. 3 When he caught sight of Peter and John about to go into the temple he began requesting to get gifts of mercy. 4 But Peter, together with John, gazed at him and said: "Take a look at us." 5 So he fixed his attention upon them, expecting to get something from them. 6 However, Peter said: "Silver and gold I do not possess, but what I do have is what I give you: In the name of Jesus Christ the Naz-a-rene, walk!" 7 With that he took hold of him by the right hand and raised him up. Instantly the soles of his feet and his anklebones were made firm; 8 and, leaping up, he stood up and began walking, and he entered with them into the temple, walking and leaping and praising God. 9 And all the people got sight of him walking and praising God. 10 Moreover, they began to recognize him, that this was the man that used to sit for gifts of mercy at the Beautiful Gate of the

ἱεροῦ, καὶ ἐπλήσθησαν θάμβους καὶ
 temple, and they were filled of astonishment and
 ἐκστάσεως ἐπὶ τῷ συμβεβηκότι
 of ecstasy upon the (thing) having come together
 αὐτῷ.
 to him.

11 Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ
 Holding fast but of him the Peter and
 τὸν Ἰωάννην συνέδραμεν πᾶς ὁ λαὸς πρὸς
 the John ran together all the people toward
 αὐτοὺς ἐπὶ τῇ στοᾷ τῇ
 them upon the colonnade the
 καλουμένη Σολομώντος ἔκθαμβοι.
 being called of Solomon astonished out.

12 ἰδὼν δὲ ὁ Πέτρος ἀπεκρίνατο
 Having seen but the Peter answered
 πρὸς τὸν λαόν· Ἄνδρες Ἰσραηλίται,
 toward the people Male persons Israelites,
 τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί
 why are you wondering upon this, or to us why
 ἀτενίζετε ὡς ἰδίᾳ δυνάμει ἢ
 are you gazing as to own power or

εὐσεβείᾳ πεποιηκόσιν τοῦ
 to well-reverentialness to (ones) having made of the
 περιπατεῖν αὐτόν; 13 ὁ θεὸς Ἀβραάμ
 to be walking him? The God of Abraham

καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων
 and of Isaac and of Jacob, the God of the fathers
 ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν,
 of us, glorified the boy of him Jesus,

ὃν ὑμεῖς μὲν παρεδώκατε καὶ
 whom you indeed gave beside and
 ἠρνήσασθε κατὰ πρόσωπον Πειλάτου,
 you disowned down face of Pilate.

κρίναντος ἐκείνου ἀπολύειν;
 having judged of that (one) to be releasing;

14 ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον
 you but the holy and righteous (one)

ἠρνήσασθε, καὶ ἠτήσασθε ἄνδρα
 you disowned, and you asked for male person

φονέα χαρισθῆναι ὑμῖν, 15 τὸν δὲ
 murderer to be kindly given to you, the but

ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε, ὃν ὁ
 chief leader of the life you killed, whom the

θεὸς ἤγειρεν ἐκ νεκρῶν, οὓς ἡμεῖς
 God raised up out of dead (ones), of which we

μάρτυρες ἐσμεν. 16 καὶ τῇ πίστει τοῦ
 witnesses we are. And to the faith of the

ὀνόματος αὐτοῦ τούτου ὃν θεωρεῖτε
 name of him this (one) whom you are beholding

temple, and they became filled with astonishment and ecstasy at what had happened to him.

11 Well, as the man was holding onto Peter and John, all the people ran together to them at what was called Sol'o-mon's colonnade, surprised out of their wits.

12 When Peter saw this, he said to the people: "Men of Israel, why are you wondering over this, or why are you gazing at us as though by personal power or godly devotion we have made him walk? 13 The God of Abraham and of Isaac and of Jacob, the God of our forefathers, has glorified his Servant, Jesus, whom you, for your part, delivered up and disowned before Pilate's face, when he had decided to release him. 14 Yes, you disowned that holy and righteous one, and you asked for a man, a murderer, to be freely granted to you, 15 whereas you killed the Chief Agent of life. But God raised him up from the dead, of which fact we are witnesses. 16 Consequently his name, by [our] faith in his name, has made this man strong whom you behold

καὶ οἶδατε ἑστερέωσεν τὸ ὄνομα
and you have known made firm the
αὐτοῦ, καὶ ἡ πίστις ἡ δι' αὐτοῦ
of him, and the faith the (one) through him
ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην
gave to him the whole allotment this
ἀπέναντι πάντων ὑμῶν. 17 καὶ νῦν,
from in front of all of you. And now,

ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν
brothers, I have known that down ignorance
ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν.
you acted, as-even also the rulers of you;

18 ὁ δὲ θεὸς ἅ
the but God which (things)

προκατήγγειλεν διὰ στόματος
he published beforehand through mouth

πάντων τῶν προφητῶν παθεῖν τὸν χριστὸν
of all the prophets to suffer the Christ

αὐτοῦ ἐπλήρωσεν οὕτως.
of him he fulfilled thus.

19 μετανοήσατε οὖν καὶ ἐπιστρέψατε
Repent you therefore and turn you around

πρὸς τὸ ἐξαλιφθῆναι ὑμῶν τὰς ἁμαρτίας,
toward the to be blotted out of you the sins,

ὅπως ἂν ἔλθωσιν καιροὶ
so that likely should come appointed times

ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου
of refreshing from face of the Lord

20 καὶ ἀποστείλῃ τὸν
and he should send forth the

προκεχειρισμένον ὑμῖν χριστὸν
having been beforehand appointed to you Christ

Ἰησοῦν, 21 ὃν δεῖ οὐρανὸν
Jesus, whom It is necessary heaven

μὲν δεξασθαι ἄχρι χρόνων
indeed to receive until times

ἀποκαταστάσεως πάντων ὧν
of restoration of all (things) of which (things)

ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν
spoke the God through mouth of the

ἁγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν.
holy from age of him of prophets.

22 Μωσῆς μὲν εἶπεν ὅτι Προφήτην ὑμῖν
Moses indeed said that Prophet to you

ἀναστήσει Κύριος ὁ θεὸς ἐκ τῶν
will make stand up Lord the God out of the

ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε
brothers of you as me; of him you will hear

and know, and the faith that is through him has given the man this complete soundness in the sight of all of you. 17 And now, brothers, I know that you acted in ignorance, just as your rulers also did. 18 But in this way God has fulfilled the things he announced beforehand through the mouth of all the prophets, that his Christ would suffer.

19 "Repent, therefore, and turn around so as to get your sins blotted out, that seasons of refreshing may come from the person of Jehovah." 20 and that he may send forth the Christ appointed for you, Jesus, 21 whom heaven, indeed, must hold within itself* until the times of restoration of all things of which God spoke through the mouth of his holy prophets of old time. 22 In fact, Moses said, "Jehovah" God will raise up for you from among your brothers a prophet like me. You must listen to him

19* Jehovah, J¹³.18.22,23; the Lord, κΑΒ. 21* Or, "must receive." 22* Jehovah, J⁷.8.10.18.20.22-24 and LXX^P. Found Inv. 266 in Deuteronomy 18:15; Lord, κΑΒ.

κατὰ πάντα ὅσα ἂν
 according to all (things) as many as likely
 λαλήσῃ πρὸς ὑμᾶς. 23 ἔσται δὲ
 he might speak toward you. It will be but
 πᾶσα ψυχὴ ἧτις ἂν μὴ ἀκούσῃ τοῦ
 every soul which likely not should hear of the
 προφήτου ἐκεῖνου ἐξολοθρευθήσεται
 prophet that will be completely destroyed
 ἐκ τοῦ λαοῦ. 24 καὶ πάντες δὲ οἱ
 out of the people. And all but the
 προφῆται ἀπὸ Σαμουὴλ καὶ τῶν
 prophets from Samuel and of the (ones)
 καθεξῆς ὅσοι ἐλάλησαν καὶ
 of succession as many as spoke and
 κατήγγειλαν τὰς ἡμέρας ταύτας. 25 ὑμεῖς
 announced down the days these. You
 ἐστέ οἱ υἱοὶ τῶν προφητῶν καὶ τῆς
 are the sons of the prophets and of the
 διαθήκης ἧς ὁ θεὸς διέθετο πρὸς τοὺς
 covenant which the God covenanted toward the
 πατέρας ὑμῶν, λέγων πρὸς Ἀβραάμ· Καὶ ἐν
 fathers of you, saying toward Abraham And in
 τῷ σπέρματί σου εὐλογηθήσονται πᾶσαι αἱ
 the seed of you will be blessed all the
 πατριαὶ τῆς γῆς. 26 ὑμῖν πρῶτον
 families of the earth. To you first
 ἀναστήσας ὁ θεὸς τὸν παῖδα αὐτοῦ
 having made stand up the God the boy of him
 ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ
 he sent forth him blessing you in the
 ἀποστρέφειν ἕκαστον ἀπὸ τῶν
 to be turning away each (one) from the
 πονηριῶν ὑμῶν.
 wicked deeds of you.

4 Λαλοῦντων δὲ αὐτῶν πρὸς τὸν λαὸν
 Speaking but of them toward the people
 ἐπέστησαν αὐτοῖς οἱ ἀρχιερεῖς καὶ ὁ
 stood upon them the chief priests and the
 στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι,
 captain of the temple and the Sadducees,
 2 διαπονούμενοι διὰ τὸ διδάσκειν
 being annoyed through the to be teaching
 αὐτοὺς τὸν λαὸν καὶ καταγγέλλειν ἐν
 them the people and to be announcing down in
 τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ
 the Jesus the resurrection the (one) out of
 νεκρῶν, 3 καὶ ἐπέβαλον αὐτοῖς τὰς
 dead (ones), and they thrust upon them the
 χεῖρας καὶ ἔθεντο εἰς τήρησιν εἰς τὴν
 hands and they put into observation into the

according to all the things he speaks to you. 23 Indeed, any soul that does not listen to that Prophet will be completely destroyed from among the people.' 24 And all the prophets, in fact, from Samuel on and those in succession, just as many as have spoken, have also plainly declared these days. 25 You are the sons of the prophets and of the covenant which God covenanted with your forefathers, saying to Abraham, 'And in your seed all the families of the earth will be blessed.' 26 To you first God, after raising up his Servant, sent him forth to bless you by turning each one away from your wicked deeds."

4 Now while the [two] were speaking to the people, the chief priests and the captain of the temple and the Sadducees came upon them, 2 being annoyed because they were teaching the people and were plainly declaring the resurrection from the dead in the case of Jesus; 3 and they laid their hands upon them and put them in custody till the

αὔριον, ἦν γὰρ ἔσ' ἕρα ἤδη. 4 πολλοὶ
 morrow, it was for evening already. Many

δὲ τῶν ἀκουσάντων τὸν λόγον
 but of the (ones) having heard the word

ἐπίστευσαν, καὶ ἐγενήθη ἀριθμὸς τῶν
 they believed, and became number of the

ἀνδρῶν ὡς χιλιάδες πέντε.
 male persons as thousands five.

5 Ἐγένετο δὲ ἐπὶ τὴν αὔριον
 It occurred but upon the morrow

συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ
 to be led together of them the rulers and

τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς ἐν
 the older men and the scribes in

Ἱερουσαλὴμ 6 καὶ Ἄννας ὁ ἀρχιερεὺς
 Jerusalem 6 and Annas the chief priest

καὶ Καϊάφας καὶ Ἰωάννης καὶ Ἀλέξανδρος καὶ
 and Caiaphas and John and Alexander and

ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ,
 as many as were out of race chief priestly,

7 καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ
 and having made stand them in the midst

ἐπυνθάνοντο Ἐν ποίᾳ δυνάμει ἢ
 they were inquiring In what sort of power or

ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;
 in what sort of name did you do this you?

8 τότε Πέτρος πλησθεὶς πνεύματος
 Then Peter having been filled of spirit

ἀγίου εἶπεν πρὸς αὐτούς
 holy said toward them

Ἄρχοντες τοῦ λαοῦ
 Rulers of the people

καὶ πρεσβύτεροι, 9 εἰ ἡμεῖς
 and older men, 9 if we

σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ
 today are being examined upon good deed

ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος
 of man infirm, in whom this (one)

σέσωσται, 10 γνωστὸν ἔστω πᾶσιν
 has been saved, 10 known let it be to all

ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ ὅτι ἐν
 to you and to all the people of Israel that in

τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου,
 the name of Jesus Christ of the Nazarene,

ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ θεὸς
 whom you put on stake, whom the God

ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ
 raised up out of dead (ones), in this (one)

οὗτος παρέστηκεν ἐνώπιον ὑμῶν
 this [man] has stood alongside in sight of you

next day, for it was already evening.

4 However, many of those who had listened to the speech believed, and the number of the men became about five thousand.

5 The next day there took place in Jerusalem the gathering together of their rulers and older men and scribes 6 (also An'nas the chief priest and Cai'aphas and John and Alexander and as many as were of the chief priest's kinsfolk), 7 and they stood them in their midst and began to inquire: "By what power or in whose name did you do this?" 8 Then Peter, filled with holy spirit, said to them:

"Rulers of the people and older men, 9 if we are this day being examined, on the basis of a good deed to an ailing man, as to by whom this man has been made well, 10 let it be known to all of you and to all the people of Israel, that in the name of Jesus Christ the Naz'a-rene', whom you impaled but whom God raised up from the dead, by this one, does this man stand here sound in front of

ὑγίης. 11 οὗτός ἐστιν ὁ λίθος ὁ
 sound. This is the stone the (one)
 ἔξουθενηθεῖς ὑφ' ὑμῶν τῶν
 having been treated as nothing by you the
 οἰκοδόμων, ὁ γενόμενος εἰς
 builders, the (one) having come to be into
 κεφαλὴν γωνίας. 12 καὶ οὐκ ἔστιν ἐν ἄλλῳ
 head of corner. And not is in other
 οὐδενὶ ἢ σωτηρία, οὐδὲ γὰρ ὄνομά ἐστιν
 no one the salvation, neither for name is
 ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον
 different under the heaven the having been given
 ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆναι
 in men in which it is necessary to be saved
 ἡμᾶς.
 us.

13 θεωροῦντες δὲ τὴν τοῦ Πέτρου
 Beholding but the of the Peter
 παρρησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι
 outspokenness and of John, and having perceived
 ὅτι ἀνθρώποι ἀγράμματοι εἰσιν
 that men unlettered they are
 καὶ ἰδιῶται, ἐθαύμαζον,
 and ordinary, they were wondering,
 ἐπεγίνωσκόν τε αὐτοῦς ὅτι
 they were recognizing and them that
 σὺν τῷ Ἰησοῦ ἦσαν, 14 τὸν τε
 together with the Jesus they were, the and
 ἀνθρώπων βλέποντες σὺν αὐτοῖς
 man looking at together with them
 ἑστῶτα τὸν τεθεραπευμένον οὐδὲν
 having stood the (one) having been cured nothing
 εἶχον ἀντιπεῖν.
 they were having to say against.

15 κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ
 Having commanded but them outside of the
 συνεδρίου ἀπελθεῖν συνέβαλλον
 Sanhedrin [hall] to go forth they were consulting
 πρὸς ἀλλήλους 16 λέγοντες τί
 toward one another saying what
 ποιήσωμεν τοῖς ἀνθρώποις τούτοις; ὅτι
 should we do to the men these? Because
 μὲν γὰρ γνωστὸν σημεῖον γέγονεν
 indeed for known sign has occurred
 δι' αὐτῶν πᾶσιν τοῖς κατοικοῦσιν
 through them to all the (ones) inhabiting
 Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα
 Jerusalem manifest, and not we are able
 ἀρνεῖσθαι 17 ἀλλ' ἵνα μὴ ἐπὶ
 to deny; but in order that not upon

you. 11 This is 'the stone that was treated by you builders as of no account that has become the head of the corner.' 12 Furthermore, there is no salvation in anyone else, for there is not another name under heaven that has been given among men by which we must get saved."

13 Now when they beheld the outspokenness of Peter and John, and perceived that they were men unlettered and ordinary, they got to wondering. And they began to recognize about them that they used to be with Jesus; 14 and as they were looking at the man that had been cured standing with them, they had nothing to say in rebuttal. 15 So they commanded them to go outside the San'he-drin hall, and they began consulting with one another, 16 saying: "What shall we do with these men? Because, for a fact, a noteworthy sign has occurred through them, one manifest to all the inhabitants of Jerusalem; and we cannot deny it. 17 Nevertheless, in order that it may not

πλείον διανεμηθῆ εἰς τὸν λαόν,
 more it should be dealt out through into the people,
 ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν
 let us threaten to them not yet to be speaking
 ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων.
 upon the name this to no one of men.

18 καὶ καλέσαντες αὐτοὺς παρήγγειλαν
 And having called them they charged
 καθόλου μὴ φθέγγεσθαι μηδὲ
 down (the) whole not to be uttering nor
 διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ.
 to be teaching upon the name of the Jesus.

19 ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες
 The but Peter and John having answered
 εἶπαν πρὸς αὐτοὺς Εἰ δίκαιόν ἐστιν
 said toward them If righteous it is
 ἐνώπιον τοῦ θεοῦ ὑμῶν ἀκούειν μᾶλλον
 in sight of the God of you to be hearing rather
 ἢ τοῦ θεοῦ κρίνατε, **20** οὐ δυνάμεθα
 than of the God judge you, not we are able
 γὰρ ἡμεῖς ἃ εἶδαμεν καὶ ἠκούσαμεν
 for we what (things) we saw and we heard
 μὴ λαλεῖν. **21** οἱ δὲ
 not to be speaking. They but

προσαπειλησάμενοι ἀπέλυσαν αὐτούς,
 having further threatened they released them,
 μηδὲν εὐρίσκοντες τὸ πῶς κολάσονται
 nothing finding the how they might oppress
 αὐτούς, διὰ τὸν λαόν, ὅτι πάντες
 them, through the people, because all
 ἐδόξαζον τὸν θεὸν ἐπὶ τῷ
 they were glorifying the God upon the (thing)
 γεγονότι. **22** ἐτῶν γὰρ ἦν πλείονων
 having occurred; of years for was of more
 τεσσαράκοντα ὁ ἄνθρωπος ἐφ' ὃν
 forty the man upon whom
 ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.
 had occurred the sign this of the healing.

23 Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς
 Having been released but they came toward the
 ἰδίους καὶ ἀπήγγειλαν ὅσα
 own and they reported back as many (things) as
 πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ
 toward them the chief priests and the
 πρεσβύτεροι εἶπαν. **24** οἱ δὲ
 older men said. The (ones) but
 ἀκούσαντες ὁμοθυμαδὸν ἤραν φωνῆν
 having heard like-mindedly they lifted up voice
 πρὸς τὸν θεὸν καὶ εἶπαν
 toward the God and they said

be spread abroad further among the people. let us tell them with threats not to speak anymore upon the basis of this name to any man at all."

18 With that they called them and charged them, nowhere to make any utterance or to teach upon the basis of the name of Jesus. **19** But in reply Peter and John said to them: "Whether it is righteous in the sight of God to listen to you rather than to God, judge for yourselves. **20** But as for us, we cannot stop speaking about the things we have seen and heard." **21** So, when they had further threatened them, they released them, since they did not find any ground on which to punish them and on account of the people, because they were all glorifying God over what had occurred; **22** for the man upon whom this sign of healing had occurred was more than forty years old.

23 After being released they went to their own people and reported what things the chief priests and the older men had said to them. **24** Upon hearing this they with one accord raised their voices to God and said:

Δέσποτα, σὺ ὁ ποιήσας τὸν
Sovereign, you the (one) having made the
 οὐρανὸν καὶ τὴν γῆν καὶ
 heaven and the earth and
 τὴν θάλασσαν καὶ πάντα τὰ ἐν
 the sea and all the (things) in
 αὐτοῖς, 25 ὁ τοῦ πατρὸς ἡμῶν
 them, the (one) of the father of us
 διὰ πνεύματος ἁγίου στόματος Δαυεὶδ
 through spirit holy of mouth of David
 παιδὸς σου εἰπὼν ἵνα τί
 boy of you having said In order that what
 ἐφύρασαν ἔθνη καὶ λαοὶ ἐμελέτησαν
 made noise nations and peoples they meditated upon
 κενά; 26 παρέστησαν οἱ βασιλεῖς
 empty (things)? Stood alongside the kings
 τῆς γῆς καὶ οἱ ἄρχοντες συνήχθησαν
 of the earth and the rulers were led together
 ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ
 upon the very [place] down on the Lord and
 κατὰ τοῦ χριστοῦ αὐτοῦ.
 down on the Christ of him.
 27 συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ
 Were led together for upon truth in the
 πόλει ταύτῃ ἐπὶ τὸν ἅγιον παῖδά σου
 city this upon the holy boy of you
 Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ
 Jesus, whom you anointed, Herod and and
 Πόντιος Πιλατὸς σὺν ἔθνεσιν καὶ
 Pontius Pilate together with nations and
 λαοῖς Ἰσραὴλ, 28 ποιῆσαι
 peoples of Israel, to do
 ὅσα ἡ χεὶρ σου καὶ ἡ
 as many (things) as the hand of you and the
 βουλή προὐρίσεν γενέσθαι. 29 καὶ
 counsel predetermined to occur. And
 τὰ νῦν, κύριε, ἐπίδε ἐπὶ τὰς
 the (things) now, Lord, see you on upon the
 ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου
 threats of them, and give to the slaves of you
 μετὰ παρρησίας πάσης λαλεῖν τὸν
 with outspokenness all to be speaking the
 λόγον σου, 30 ἐν τῷ τὴν χεῖρα
 word of you, in the the hand
 ἐκτείνειν σε εἰς ἴασιν καὶ σημεῖα
 to be stretching out you into healing and signs
 καὶ τέρατα γίνεσθαι διὰ τοῦ
 and portents to be occurring through the

"Sovereign Lord, you are the One who made the heaven and the earth and the sea and all the things in them, 25 and who through holy spirit said by the mouth of our forefather David, your servant, 'Why did nations become tumultuous and peoples meditate upon empty things? 26 The kings of the earth took their stand and the rulers massed together as one against Jehovah* and against his anointed one.' 27 Even so, both Herod and Pontius Pilate with [men of] nations and with peoples of Israel were in actuality gathered together in this city against your holy servant Jesus, whom you anointed, 28 in order to do what things your hand and counsel had foreordained to occur. 29 And now, Jehovah,* give attention to their threats, and grant your slaves to keep speaking your word with all boldness, 30 while you stretch out your hand for healing and while signs and portents occur through the

26* Jehovah, J7.8.10-18.20,22,23; the Lord, #AB. 29* Jehovah, J7.8.10; Lord, #AB.

ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ.
name of the holy boy of you of Jesus.

31 καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ
And havingsupplicated of them was shaken the
τόπος ἐν ᾧ ἦσαν συνηγμένοι,
place in which they were having been led together,
καὶ ἐπλήσθησαν ἅπαντες τοῦ ἁγίου
and they were filled all of the holy
πνεύματος, καὶ ἐλάλουν τὸν λόγον
spirit, and they were speaking the word
τοῦ θεοῦ μετὰ παρρησίας.
of the God with outspokenness.

32 Τοῦ δὲ πλῆθους τῶν
Of the but of multitude of the (ones)
πιστευσάντων ἦν καρδία καὶ ψυχὴ μία, καὶ
having believed was heart and soul one, and
οὐδὲ εἰς τι τῶν ὑπαρχόντων
not-but one anything of the things belonging
αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν
to him he was saying own to be, but was
αὐτοῖς πάντα κοινά. 33 καὶ δυνάμει
to them all (things) common. And to power

μεγάλῃ ἀπεδίδουν τὸ μαρτύριον οἱ
great were giving back the the
ἀπόστολοι τοῦ κυρίου Ἰησοῦ τῆς
apostles of the Lord Jesus of the
ἀναστάσεως, χάρις τε μεγάλη ἦν ἐπὶ
resurrection, favor and great was upon
πάντας αὐτούς. 34 οὐδὲ γὰρ ἐνδεής
all them. Not-but for needy
τις ἦν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες
anyone was in them; as many as for possessors

χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες
of pieces of ground or houses they were, selling
ἔφερον τὰς τιμὰς τῶν
they were bearing the values of the (things)
πιπρασκομένων 35 καὶ ἐτίθουσαν παρά
being sold and they were placing beside
τοῦς πόδας τῶν ἀποστόλων·
the feet of the apostles;
διεδίδετο δὲ ἐκάστῳ
it was being distributed but to each (one)
καθότι ἂν τις χρεῖαν εἶχεν.
according as likely anyone need was having.

36 Ἰωσήφ δὲ ὁ ἐπικληθεὶς
Joseph but the (one) having been surnamed
Βαρναβᾶς ἀπὸ τῶν ἀποστόλων, ὃ ἐστὶν
Barnabas from the apostles, which is
μεθερμηνευόμενον Υἱὸς Παρακλήσεως,
being translated Son of Comfort,

name of your holy servant Jesus."

31 And when they had made supplication, the place in which they were gathered together was shaken; and they were one and all filled with the holy spirit and were speaking the word of God with boldness.

32 Moreover, the multitude of those who had believed had one heart and soul, and not even one would say that any of the things he possessed was his own; but they had all things in common.

33 Also, with great power the apostles continued giving forth the witness concerning the resurrection of the Lord Jesus; and undeserved kindness in large measure was upon them all. 34 In fact, there was not one in need among them; for all those who were possessors of fields or houses would sell them and bring the values of the things sold. 35 and they would deposit them at the feet of the apostles. In turn distribution would be made to each one, just as he would have the need. 36 So Joseph, who was surnamed Bar'nabas by the apostles, which means, when translated, Son of Comfort,

Λευεΐτης, Κύπριος τῷ γένει,
 Levite, Cyprian to the race,
 37 ὑπάρχοντος αὐτῷ ἀγροῦ πωλήσας
 existing to him of field having sold
 ἤνεγκεν τὸ χρῆμα καὶ ἔθηκεν παρὰ τοὺς πόδας
 brought the money and put beside the feet
 τῶν ἀποστόλων.
 of the apostles.

5 Ἄνθρωπος δὲ τις Ἀνανίας ὀνόματι
 Male person but some Ananias to name
 σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ
 together with Sapphira the woman of him
 ἔπωλησεν κτῆμα 2 καὶ ἐνοσφίσατο
 he sold possession 2 and he put apart for self
 ἀπὸ τῆς τιμῆς, συνειδυίης καὶ τῆς
 from the value, having known together also of the
 γυναικός, καὶ ἐνέγκας μέρος τι παρὰ
 woman, and having brought part some beside
 τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. 3 εἶπεν
 the feet of the apostles he put. 3 Said
 δὲ ὁ Πέτρος Ἀνανία, διὰ τί
 but the Peter Ananias, through what
 ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου
 filled the Satan the heart of you
 ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ
 to lie to you the spirit the holy and
 νοσφίσασθαί ἀπὸ τῆς τιμῆς τοῦ
 to put apart for self from the value of the
 χωρίου; 4 οὐχὶ μένον σοὶ
 piece of ground? 4 Not remaining to you

ἔμενον καὶ πραθὲν ἐν τῇ σῇ
 it was remaining and having been sold in the your
 ἐξουσίᾳ ὑπῆρχεν; τί ὅτι ἔθου ἐν τῇ
 authority it was existing? Why that you put in the
 καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ
 heart of you the thing this? Not
 ἐψεύσω ἀνθρώποις ἀλλὰ τῷ θεῷ.
 you played false to men but to the God.

5 ἀκούων δὲ ὁ Ἀνανίας τοὺς λόγους τούτους
 Hearing but the Ananias the words these
 πεσὼν ἐξέψυξεν· καὶ ἐγένετο φόβος
 having fallen he let out soul; and occurred fear
 μέγας ἐπὶ πάντας τοὺς ἀκούοντας.
 great upon all the (ones) hearing.

6 ἀναστάντες δὲ οἱ νεώτεροι
 Having stood up but the younger (ones)
 συνέστειλαν αὐτὸν καὶ ἐξενέγκαντες
 set together him and having borne out
 ἔθαψαν.
 they buried.

a Levite, a native of Cyprus, 37 possessing a piece of land, sold it and brought the money and deposited it at the feet of the apostles.

5 However, a certain man, An-a-ni'as by name, together with Sapphi'ra his wife, sold a possession 2 and secretly held back some of the price, his wife also knowing about it, and he brought just a part and deposited it at the feet of the apostles. 3 But Peter said: "An-a-ni'as, why has Satan emboldened you to play false to the holy spirit and to hold back secretly some of the price of the field? 4 As long as it remained with you did it not remain yours, and after it was sold did it not continue in your control? Why was it that you purposed such a deed as this in your heart? You have played false, not to men, but to God." 5 On hearing these words An-a-ni'as fell down and expired. And great fear came over all those hearing of it. 6 But the younger men rose, wrapped him in cloths, and carried him out and buried him.

7 Ἐγένετο δὲ ὡς ὥρων τριῶν διαστήμα
It occurred but as of hours three interval
καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ
and the woman of him not having known the (thing)
γεγονὸς εἰσηλθε. 8 ἀπεκρίθη δὲ
having occurred entered. Answered but
πρὸς αὐτὴν Πέτρος Εἰπέ μοι, εἰ τοσοῦτου
toward her Peter Say to me, if of so much
τὸ χωρίον ἀπέδοσθε;
the piece of ground you gave from yourselves?
ἢ δὲ εἶπεν Ναί, τοσοῦτου. 9 ὁ δὲ
The (one) but said Yes, of so much. The but
Πέτρος πρὸς αὐτὴν Τί ὅτι
Peter toward her Why that
συνεφωνήθη ὑμῖν πειράσαι τὸ
it was sounded together to you to test the
πνεῦμα Κυρίου; ἰδοὺ οἱ πόδες τῶν
spirit of Lord? Look! The feet of the (ones)
θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ
having buried the male person of you upon the
θύρᾳ καὶ ἐξοίσουσίν σε. 10 ἔπεσεν δὲ
door and they will bear out you. She fell but
παραχρῆμα πρὸς τοὺς πόδας αὐτοῦ καὶ
instantly toward the feet of him and
ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι
she let out soul; having entered but the young men
εὔρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες
found her dead, and having borne out
ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς.
they buried toward the male person of her.

11 Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην
And occurred fear great upon whole
τὴν ἐκκλησίαν καὶ ἐπὶ πάντας τοὺς
the ecclesia and upon all the (ones)
ἀκούοντας ταῦτα.
hearing these (things).

12 Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων
Through but the hands of the apostles
ἐγένετο σημεῖα καὶ τέρατα πολλὰ ἐν τῷ
was occurring signs and portents many in the
λαῷ· καὶ ἦσαν ὁμοθυμαδὸν πάντες ἐν
people; and they were like-mindedly all in
τῇ Στοᾷ Σολομώντος· 13 τῶν δὲ
the Colonnade of Solomon; of the but
λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι
leftover (ones) no one was daring to glue himself
αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός,
to them, but was magnifying them the people,

7 Now after an interval of about three hours his wife came in, not knowing what had happened. 8 Peter said to her: "Tell me, did you [two] sell the field for so much?" She said: "Yes, for so much." 9 So Peter said to her: "Why was it agreed upon between you [two] to make a test of the spirit of Jehovah?" Look! The feet of those who buried your husband are at the door, and they will carry you out." 10 Instantly she fell down at his feet and expired. When the young men came in they found her dead, and they carried her out and buried her alongside her husband. 11 Consequently great fear came over the whole congregation and over all those hearing about these things.

12 Moreover, through the hands of the apostles many signs and portents continued to occur among the people; and they were all with one accord in Sol'o-mon's colonnade. 13 True, not a one of the others had the courage to join himself to them; nevertheless, the people were extolling them.

14 μάλλον δὲ προσετίθεντο πιστεύοντες
rather but were being added believing (ones)

τῷ κυρίῳ πλήθη ἀνδρῶν τε καὶ
to the Lord multitudes of male persons and and
γυναικῶν· 15 ὥστε καὶ εἰς τὰς πλατείας
women; as-and also into the broad ways

ἐκφέρειν τοὺς ἀσθενεῖς καὶ τιθέναι
to be bearing out the sick and to be putting
ἐπὶ κλιναρίων καὶ κραβάττων, ἵνα
upon little beds and cots, In order that
ἐρχομένου Πέτρου κἄν ἢ σκιά
coming of Peter also if ever the shadow

ἐπισκιάσει τινὶ αὐτῶν.
might overshadow to someone of them.

16 συνήρχετο δὲ καὶ τὸ πλῆθος
Was coming together but also the multitude

τῶν περὶ τὰ πόλιν Ἱερουσαλὴμ,
of the roundabout cities of Jerusalem,

φέροντες ἀσθενεῖς καὶ ὄχλουμένους ὑπὸ
bearing sick (ones) and (ones) disturbed by

πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο
spirits unclean, who were being cured

ἅπαντες.
all.

17 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ
Having stood up but the chief priest and

πά τες οἱ σὺν αὐτῷ, ἡ οὖσα
all the (ones) together with him, the being

αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν
sect of the Sadducees, were filled

ζήλου 18 καὶ ἐπέβαλον τὰς χεῖρας
of jealousy and they thrust upon the hands

ἐπὶ τοὺς ἀποστόλους καὶ ἔθετο αὐτοὺς ἐν
upon the apostles and put them in

τηρήσει δημοσίᾳ. 19 Ἄγγελος δὲ
observation public. Angel but

Κυρίου διὰ νυκτὸς ἤνοιξε τὰς θύρας τῆς
of Lord through night opened the doors of the

φυλακῆς ἐξαγαγὼν τε αὐτοὺς εἶπεν
prison having led out and them he said

20 Πορεύεσθε καὶ σταθέντες λαλεῖτε
Be you going and having stood be you speaking

ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα
in the temple to the people all the sayings

τῆς ζωῆς ταύτης. 21 ἀκούσαντες δὲ
of the life this. Having heard but

εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς
they entered under the daybreak into

14 More than that, believers in the Lord kept on being added, multitudes both of men and of women;

15 so that they brought the sick out even into the broad ways and laid them there upon little beds and cots, in order that, as Peter would go by, at least his shadow might fall upon some one of them. 16 Also, the multitude from the cities around Jerusalem kept coming together, bearing sick people and those troubled with unclean spirits, and they would one and all be cured.

17 But the high priest and all those with him, the then existing sect of the Sadducees, rose and became filled with jealousy, 18 and they laid hands upon the apostles and put them in the public place of custody. 19 But during the night Jehovah's* angel opened the doors of the prison, brought them out and said: 20 "Be on your way, and, having taken a stand in the temple, keep on speaking to the people all the sayings about this life." 21 After hearing this, they entered into

19* Jehovah's, J7,8,10,13,15-18,22-24; Lord's, κAB.

τὸ ἱερὸν καὶ ἐδίδασκον.
the temple and they were teaching.

Παραγενόμενος δὲ ὁ
Having come to be alongside but the

ἀρχιερεὺς καὶ οἱ σὺν
chief priest and the (ones) together with

αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ
him they called together the Sanhedrin and

πάσαν τὴν γερουσίαν τῶν υἱῶν
all the assembly of old men of the sons

Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ
of Israel, and they sent out into the

δεσμωτήριον ἀχθῆναι αὐτούς. 22 οἱ
place of bound ones to be led them. 22 The

δὲ παραγενόμενοι ὑπηρεταὶ οὐχ
but having come to be alongside subordinates not

εὔρον αὐτοὺς ἐν τῇ φυλακῇ, ἀναστρέψαντες δὲ
found them in the prison, having returned but

ἀπήγγειλαν 23 λέγοντες ὅτι Τὸ
they reported back 23 saying that The

δεσμωτήριον εὔρωμεν κεκλεισμένον ἐν
place of bound ones we found having been locked in

πάσῃ ἀσφαλείᾳ καὶ τοὺς φύλακας ἐστῶτας
all security and the guards having stood

ἐπὶ τῶν θυρῶν, ἀνοίξαντες δὲ ἔσω οὐδένα
upon the doors, having opened but inside no one

εὔρωμεν. 24 ὡς δὲ ἤκουσαν τοὺς λόγους
we found. 24 As but they heard the words

τούτους ὁ τε στρατηγὸς τοῦ ἱεροῦ καὶ
these the and captain of the temple and

οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν
the chief priests, were in a quandary about them

τί ἂν γένοιτο τοῦτο.
what likely would become this.

25 Παραγενόμενος δὲ τις
Having come to be alongside but someone

ἀπήγγειλεν αὐτοῖς ὅτι Ἴδου οἱ ἄνδρες
reported back to them that Look! The male persons

οὓς ἔθεσθε ἐν τῇ φυλακῇ εἰσὶν ἐν τῷ ἱερῷ
whom you put in the prison are in the temple

ἐστῶτες καὶ διδάσκοντες τὸν λαόν.
having stood and teaching the people.

26 τότε ἀπελθὼν ὁ στρατηγὸς
Then having gone off the captain

σὺν τοῖς ὑπηρεταῖς ἦγεν
together with the subordinates was leading

αὐτούς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ
them, not with violence, they were fearing for

τὸν λαόν, μὴ λιθασθῶσιν.
the people, not they might be stoned.

the temple at day-break and began to teach.

Now when the high priest and those with him arrived, they called together the Sanhedrin and all the assembly of older men of the sons of Israel, and they sent out to the jail to have them brought. 22 But when the officers got there they did not find them in the prison. So they returned and made report, 23 saying: "The jail we found locked with all security and the guards standing at the doors, but on opening up we found no one inside." 24 Well, when both the captain of the temple and the chief priests heard these words, they fell into a quandary over these matters as to what this would come to. 25 But a certain man arrived and reported to them: "Look! The men you put in the prison are in the temple, standing and teaching the people." 26 Then the captain went off with his officers and proceeded to bring them, but without violence, as they were afraid of being stoned by the people.

27 ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν
 Having led but them they made stand in
 τῷ συνεδρίῳ. καὶ ἐπηρώτησεν αὐτοὺς ὁ
 the Sanhedrin. And inquired upon them the
 ἀρχιερεὺς **28** λέγων Παραγγεῖα
 chief priest saying To charge
 παρηγγεῖλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ
 we charged to you not to be teaching upon the
 ὀνόματι τούτῳ, καὶ ἰδοὺ πεπληρώκατε τὴν
 name this, and look! you have filled the
 Ἱερουσαλὴμ τῆς διδασχῆς ὑμῶν, καὶ
 Jerusalem of the teaching of you, and
 βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ
 you are wishing to lead on upon us to the
 αἷμα τοῦ ἀνθρώπου τούτου.
 blood of the man this.
29 ἀποκριθεὶς δὲ Πέτρος καὶ οἱ
 Having answered but Peter and the
 ἀπόστολοι εἶπαν Πειθαρχεῖν
 apostles said To be obeying as ruler
 δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις.
 it is necessary to God rather than to men.
30 ὁ θεὸς τῶν πατέρων ἡμῶν ἤγειρεν
 The God of the fathers of us raised up
 Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε
 Jesus, whom you manhandled
 κρεμάσαντες ἐπὶ ξύλου· **31** τοῦτον ὁ
 having hanged upon wood; this (one) the
 θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσεν
 God Chief Leader and Savior he put high up
 τῇ δεξιᾷ αὐτοῦ, τοῦ δοῦναι
 to the right [hand] of him, of the to give
 μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν
 repentance to the Israel and letting go off
 ἀμαρτιῶν· **32** καὶ ἡμεῖς ἐσμὲν μάρτυρες τῶν
 of sins; and we are witnesses of the
 ῥημάτων τούτων, καὶ τὸ πνεῦμα τὸ ἅγιον
 sayings these, and the spirit the holy
 ὃ ἔδωκεν ὁ θεὸς τοῖς
 which gave the God to the (ones)
 πειθαρχοῦσιν αὐτῷ.
 obeying as ruler to him.
33 οἱ δὲ ἀκούσαντες
 The (ones) but having heard
 διεπρίοντο καὶ ἐβούλοντο
 were being sawn through and they were wishing
 ἀνελεῖν αὐτούς. **34** Ἄναστὰς δέ
 to take up them. Having stood up but
 τις ἐν τῷ συνεδρίῳ Φαρισαῖος ὀνόματι
 someone in the Sanhedrin Pharisee to name

27 So they brought them and stood them in the San'he-drin hall. And the high priest questioned them **28** and said: "We positively ordered you not to keep teaching upon the basis of this name, and yet, look! you have filled Jerusalem with your teaching, and you are determined to bring the blood of this man upon us." **29** In answer Peter and the [other] apostles said: "We must obey God as ruler rather than men." **30** The God of our forefathers raised up Jesus, whom you slew, hanging him upon a stake. **31** God exalted this one as Chief Agent and Savior to his right hand, to give repentance to Israel and forgiveness of sins. **32** And we are witnesses of these matters, and so is the holy spirit, which God has given to those obeying him as ruler."

33 When they heard this, they felt deeply cut and were wanting to do away with them. **34** But a certain man rose in the San'he-drin, a Pharisee named

Γαμαλιήλ, νομοδιδάσκαλος τίμιος παντὶ τῷ
 Gamaliel, law teacher honorable to all the
 λαῶ, ἐκέλευσεν ἔξω βραχὺ τοὺς
 people, he commanded outside short [while] the
 ἀνθρώπων ποιῆσαι, 35 εἶπεν τε πρὸς
 them to make, he said and toward
 αὐτοὺς ἄνδρες Ἰσραηλεῖται,
 them Male persons Israelites,
 προσέχετε ἑαυτοῖς ἐπὶ τοῖς
 be you paying attention to selves upon the
 ἀνθρώποις τούτοις τί μέλλετε
 men these what you are about
 πράσσειν. 36 πρὸ γὰρ τούτων τῶν ἡμερῶν
 to be performing. Before for these the days
 ἀνέστη Θεοῦδᾶς, λέγων εἶναί τινα ἑαυτόν,
 stood up Theudas, saying to be someone himself.
 ᾧ προσεκλίθη ἀνδρῶν
 to whom was made to incline toward of male persons
 ἀριθμὸς ὡς τετρακοσίων· ὃς ἀνῆρέθη,
 number as of four hundred; who was taken up,
 καὶ πάντες ὅσοι ἐπέειθοντο αὐτῷ
 and all as many as were obeying to him
 διελύθησαν καὶ ἐγένοντο εἰς οὐδέν.
 were dispersed and they came to be into nothing.
 37 μετὰ τοῦτον ἀνέστη Ἰούδας ὁ
 After this (one) stood up Judas the
 Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς
 Galilean in the days of the registration
 καὶ ἀπέστησε λαὸν ὀπίσω αὐτοῦ·
 and made stand off people behind him;
 κακεῖνος ἀπώλετο, καὶ πάντες
 also that (one) destroyed himself, and all
 ὅσοι ἐπέειθοντο αὐτῷ
 as many as were obeying to him
 διεσκορπίσθησαν. 38 καὶ τὰ νῦν
 were scattered abroad. And the (things) now
 λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν
 I am saying to you, Stand you away from the
 ἀνθρώπων τούτων καὶ ἄφετε αὐτοὺς·
 men these and let go off you them;
 ὅτι ἐάν ἢ ἐξ ἀνθρώπων ἢ
 because if ever it may be out of men the
 βουλή αὕτη ἢ τὸ ἔργον τοῦτο,
 counsel this or the work this,
 καταλυθήσεται· 39 εἰ δὲ ἐκ θεοῦ
 it will be loosed down; if but out of God
 ἐστίν, οὐ δύνησεθε καταλῦσαι αὐτούς·
 it is, not you will be able to loose down them;
 μή ποτε καὶ θεομάχοι
 not sometime also fighters against God

Ga-ma'li-el, a Law teacher esteemed by all the people, and gave the command to put the men outside for a little while. 35 And he said to them: "Men of Israel, pay attention to yourselves as to what you intend to do respecting these men. 36 For instance, before these days Theudas rose, saying he himself was somebody, and a number of men, about four hundred, joined his party. But he was done away with, and all those who were obeying him were dispersed and came to nothing. 37 After him Judas the Gal-i-le'an rose in the days of the registration, and he drew off people after him. And yet that man perished, and all those who were obeying him were scattered abroad. 38 And so, under the present circumstances, I say to you, Do not meddle with these men, but let them alone; (because, if this scheme or this work is from men, it will be overthrown; 39 but if it is from God, you will not be able to overthrow them;) otherwise, you may perhaps be found

εὐρέθητε. 40 ἐπέισθησαν δὲ
 you might be found. They were persuaded but
 αὐτῷ, καὶ προσκαλεσάμενοι τοὺς
 to him, and having called toward themselves the
 ἀποστόλους δειράντες παρήγγειλαν μὴ
 a ostles having fayed they charged not
 λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ
 to be speaking upon the name of the Jesus
 καὶ ἀπέλυσαν.
 and they released.

41 Οἱ μὲν οὖν ἐπορεύοντο
 The (ones) indeed therefore were going
 χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου
 rejoicing from face of the Sanhedrin
 ὅτι κατηξιώθησαν ὑπὲρ τοῦ
 because they were counted worthy over the
 ὀνόματος ἀτιμασθῆναι. 42 πᾶσαν τε
 name to be dishonored; all and
 ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ
 day in the temple and according to house not
 ἐπαύοντο διδάσκοντες καὶ
 they were ceasing teaching and
 εὐαγγελιζόμενοι τὸν χριστὸν Ἰησοῦν.
 declaring good news about the Christ Jesus.

6 Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων
 In but the days these multiplying
 τῶν μαθητῶν ἐγένετο γογγυσμὸς τῶν
 of the disciples occurred murmuring of the
 Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους ὅτι
 Hellenists toward the Hebrews because
 παρεθεωροῦν οἱ ἐν τῇ διακονίᾳ τῇ
 they were being overlooked in the service the
 καθημερινῇ αἱ χήραι αὐτῶν.
 daily the widows of them.

2 προσκαλεσάμενοι δὲ οἱ δώδεκα
 Having called toward themselves but the twelve
 τὸ πλῆθος τῶν μαθητῶν εἶπαν Οὐκ ἀρεστόν
 the multitude of the disciples said Not pleasing
 ἐστὶν ἡμᾶς καταλειψάστας τὸν λόγον τοῦ
 it is us having abandoned the word of the
 θεοῦ διακοπεῖν τραπέζαις. 3 ἐπισκέψασθε
 God to be serving to tables; look you upon
 δέ, ἀδελφοί, ἀνδρας ἑξ ὑμῶν
 but, brothers, male persons out of you
 μαρτυρουμένους ἑπτὰ πλήρεις πνεύματος καὶ
 being witnessed to seven full of spirit and
 σοφίας, οὓς καταστήσομεν ἐπὶ τῆς
 of wisdom, whom we will appoint upon the
 χρείας ταύτης. 4 ἡμεῖς δὲ τῇ προσευχῇ
 need this; we but to the prayer

fighters actually against God." 40 At this they gave heed to him, and they summoned the apostles, flogged them, and ordered them to stop speaking upon the basis of Jesus' name, and let them go.

41 These, therefore, went their way from before the San'he-drin, rejoicing because they had been counted worthy to be dishonored in behalf of his name. 42 And every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus.

6 Now in these days, when the disciples were increasing, a murmuring arose on the part of the Greek-speaking Jews against the Hebrew-speaking Jews, because their widows were being overlooked in the daily distribution. 2 So the twelve called the multitude of the disciples to them and said: "It is not pleasing for us to leave the word of God to distribute [food] to tables. 3 So, brothers, search out for yourselves seven certified men from among you, full of spirit and wisdom, that we may appoint them over this necessary business; 4 but we

καὶ τῇ διακονίᾳ τοῦ λόγου
and to the service of the word
προσκαρτερήσομεν. 5 καὶ ἤρεσεν ὁ
we shall persevere. And pleased the
λόγος ἐνώπιον παντὸς τοῦ πλήθους, καὶ
word in sight of all the multitude, and
ἐξελέξαντο Στέφανον, ἄνδρα πλήρη
they selected Stephen, male person full
πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον
of faith and of spirit holy, and Philip
καὶ Πρόχορον καὶ Νικάνορα καὶ Τίμωνα καὶ
and Prochorus and Nicanor and Timon and
Παρμενᾶν καὶ Νικόλαον προσήλυτον
Parmenas and Nicolaus proselyte
Ἀντιοχέα, 6 οὓς ἔστησαν ἐνώπιον
Antiochian, whom they made stand in sight
τῶν ἀποστόλων, καὶ προσευξάμενοι
of the apostles, and having prayed
ἐπέθηκαν αὐτοῖς τὰς χεῖρας.
they put upon them the hands.

7 Καὶ ὁ λόγος τοῦ θεοῦ ἤϋξανεν,
And the word of the God was growing,
καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν
and was multiplying the number of the disciples
ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος
in Jerusalem very much, much and crowd
τῶν ἱερέων ὑπήκουον τῇ
of the priests were hearing submissively to the
πίστει.
faith.

8 Στέφανος δὲ πλήρης χάριτος καὶ
Stephen but full of graciousness and
δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα
power was doing portents and signs great
ἐν τῷ λαῷ. 9 Ἀνέστησαν δὲ τινες
in the people. Stood up but some ones
τῶν ἐκ τῆς συναγωγῆς τῆς
of the (ones) out of the synagogue the (one)
λεγομένης Λιβερτίνων καὶ Κυρηναίων καὶ
being said of Libertines and of Cyrenians and
Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ
of Alexandrians and of the (ones) from Cilicia and
Ἀσίας συζητοῦντες τῷ Στεφάνῳ, 10 καὶ
of Asia seeking together with the Stephen, and
οὐκ ἴσχυον ἀντιστῆναι τῇ
not they were strong enough to withstand to the
σοφίᾳ καὶ τῷ πνεύματι ᾧ
wisdom and to the spirit to which
ἐλάλει. 11 τότε ὑπέβαλον
he was speaking. Then they thrust under

shall devote ourselves to prayer and to the ministry of the word." 5 And the thing spoken was pleasing to the whole multitude, and they selected Stephen, a man full of faith and holy spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolaus, a proselyte of Antioch; 6 and they placed them before the apostles, and, after having prayed, these laid their hands upon them.

7 Consequently the word of God went on growing, and the number of the disciples kept multiplying in Jerusalem very much; and a great crowd of priests began to be obedient to the faith.

8 Now Stephen, full of graciousness and power, was performing great portents and signs among the people. 9 But certain men rose up of those from the so-called Synagogue of the Freedmen, and of the Cyrenians and Alexandrians and of those from Cilicia and Asia, to dispute with Stephen; 10 and yet they could not hold their own against the wisdom and the spirit with which he was speaking. 11 Then they secretly induced

ἀνδρας λέγοντας ὅτι Ἰησοῦς ἠκούσαμεν αὐτοῦ
male persons saying that We have heard of him
λαλοῦντος ῥήματα βλάσφημα εἰς Μωυσῆν
speaking sayings blasphemous into Moses
καὶ τὸν θεόν· 12 συνεκίνησάν τε τὸν λαὸν
and the God; 12 they stirred up and the people
καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς,
and the older men and the scribes,

καὶ ἐπιστάντες συνήρπασαν αὐτὸν
and having stood upon they jointly snatched him
καὶ ἤγαγον εἰς τὸ συνέδριον,
and they led into the Sanhedrin,

13 ἔστησάν τε μάρτυρας ψευδεῖς
they made stand and witnesses false

λέγοντας Ὁ ἄνθρωπος οὗτος οὐ παύεται
saying The man this not is ceasing

λαλῶν ῥήματα κατὰ τοῦ τόπου τοῦ ἁγίου
speaking sayings down on the place the holy

τούτου καὶ τοῦ νόμου, 14 ἀκηκόαμεν
this and of the Law, 14 we have heard

γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ
for of him saying that Jesus ὁ

Ναζωραῖος οὗτος καταλύσει τὸν τόπον
Nazarene this will loose down the place

τούτου καὶ ἀλλάξει τὰ ἔθνη ἃ
this and he will change the customs which

παρέδωκεν ἡμῖν Μωυσῆς.
gave beside to us Moses.

15 Καὶ ἀτενίσαντες εἰς αὐτὸν πάντες
And having gazed into him all

οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ εἶδαν
the (ones) sitting in the Sanhedrin they saw

τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.
the face of him as if face of angel.

7 Εἶπεν δὲ ὁ ἀρχιερεὺς εἰ ταῦτα
Said but the chief priest If these (things)

οὕτως ἔχει; 2 ὁ δὲ ἔφη
thus is having? 2 The (one) but said

ἄνδρες ἀδελφοί καὶ πατέρες, ἀκούσατε.
Male persons brothers and fathers, hear you.

Ὁ θεὸς τῆς δόξης ὤφθη τῷ πατρὶ
The God of the glory became seen to the father

ἡμῶν Ἀβραάμ ὄντι ἐν τῇ Μεσοποταμίᾳ πρὶν
of us Abraham being in the Mesopotamia before

ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν, 3 καὶ
than to reside him in Haran, 3 and

εἶπεν πρὸς αὐτὸν Ἔξελθε ἐκ τῆς
he said toward him Go you forth out of the

γῆς σου καὶ τῆς συγγενείας σου, καὶ
earth of you and of the relationship of you, and

men to say: "We have heard him speaking blasphemous sayings against Moses and God." 12 And they stirred up the people and the older men and the scribes, and, coming upon him suddenly, they took him by force and led him to the Sanhedrin. 13 And they brought forward false witnesses, who said: "This man does not stop speaking things against this holy place and against the Law. 14 For instance, we have heard him say that this Jesus the Nazarene will throw down this place and change the customs which Moses handed down to us."

15 And as all those sitting in the Sanhedrin gazed at him, they saw that his face was as an angel's face.

7 But the high priest said: "Are these things so?" 2 He

said: "Men, brothers and fathers, hear. The God of glory appeared to our forefather

Abraham while he was in Mesopotamia,

before he took up residence in Haran,

3 and he said to him, 'Go out from

your land and from your relatives and

δεῦρο εἰς τὴν γῆν ἣν ἂν σοι
hither into the earth which likely to you

δείξω· 4 τότε ἐξελθὼν ἐκ
I should show; then having gone forth out of

γῆς Χαλδαίων κατώκησεν ἐν Χαρράν.
earth of Chaldeans he resided in Haran.

κακεῖθεν μετὰ τὸ ἀποθανεῖν τὸν πατέρα
And from there after the to die the father

αὐτοῦ μετώκισεν αὐτὸν εἰς
of him he caused to change residence him into

τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν
the earth this into which you now

κατοικεῖτε, 5 καὶ οὐκ ἔδωκεν αὐτῷ
are residing, and not gave to him

κληρονομίαν ἐν αὐτῇ οὐδὲ βῆμα ποδός,
inheritance in it not-but stepping of fool,

καὶ ἐπηγγείλατο δοῦναι αὐτῷ εἰς κατάσχεσιν
and he promised to give to him into having down

αὐτὴν καὶ τῷ πέρματι αὐτοῦ μετ' αὐτόν,
it and to the seed of him after him,

οὐκ ὄντος αὐτῷ τέκνου. 6 ἐλάλησεν δὲ
not being to him of child. Spoke but

οὕτως ὁ θεὸς ὅτι ἔσται τὸ σπέρμα αὐτοῦ
thus the God that will be the seed of him

πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ
dweller beside in earth foreign, and

δουλώσουσιν αὐτὸ καὶ κακώσουσιν
they will enslave it and they will treat badly

ἔτη τετρακόσια· 7 καὶ τὸ ἔθνος ᾧ
years four hundred; and the nation to which

ἂν δουλεύουσιν κρινῶ ἐγώ, ὁ
likely they will be slaves I will judge I, the

θεὸς εἶπεν, καὶ μετὰ ταῦτα
God said, and after these (things)

ἐξελεύσονται καὶ
they will come out and

λατρεύσουσίν μοι ἐν τῷ τόπῳ
they will render sacred service to me in the place

τούτῳ.
this.

8 Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς·
And he gave to him covenant of circumcision;

καὶ οὕτως ἐγέννησεν τὸν Ἰσαὰκ καὶ
and thus he generated the Isaac and

περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ,
he circumcised him to the day the eighth,

καὶ Ἰσαὰκ τὸν Ἰακώβ, καὶ Ἰακώβ τοὺς
and Isaac the Jacob, and Jacob the

δώδεκα πατριάρχας. 9 Καὶ οἱ πατριάρχαι
twelve patriarchs. And the patriarchs

come on into the land I shall show you.'

4 Then he went out from the land of the Chal-de'ans and took up residence in Ha-ran. And from there, after his father died, [God] caused him to change his residence to this land in which you now dwell.

5 And yet he did not give him any inheritable possession in it, no, not a footbreadth; but he promised to give it to him as a possession, and after him to his seed, while as yet he had no child. 6 Moreover, God spoke to this effect, that his seed would be alien residents in a foreign land and [the people] would enslave them and afflict [them] for four hundred years.

7 'And that nation for which they will slave I shall judge,' God said, 'and after these things they will come out and will render sacred service to me in this place.'

8 "He also gave him a covenant of circumcision; and thus he became the father of Isaac and circumcised him on the eighth day, and Isaac of Jacob, and Jacob of the twelve family heads. 9 And the family heads

ζηλώσαντες τὸν Ἰωσήφ ἀπέδοντο
having become jealous of the Joseph they gave off
εἰς Αἴγυπτον· καὶ ἦν ὁ θεὸς μετ' αὐτοῦ,
into Egypt; and was the God with him,

10 καὶ ἐξείλατο αὐτὸν ἐκ πασῶν τῶν
and he took up out him out of all the

θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν
tribulations of him, and he gave to him graciousness
καὶ σοφίαν ἐναντίον Φαραῶ βασιλέως
and wisdom in front of Pharaoh of king

Αἰγύπτου, καὶ κατέστησε αὐτὸν ἡγούμενον
of Egypt, and he appointed him governing (one)

ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ.
upon Egypt and whole the house of him.

11 Ἦλθεν δὲ λιμὸς ἐφ' ὅλην τὴν Αἴγυπτον
Came but famine upon whole the Egypt

καὶ Χααὰ καὶ θλίψις μεγάλη, καὶ οὐχ
and Canaan and tribulation great, and not

ἠύρισκον χορτάσματα οἱ πατέρες ἡμῶν·
were finding foodstuffs the fathers of us;

12 ἀκούσας δὲ Ἰακώβ ὄντα σιτία εἰς
having heard but Jacob being grains into

Αἴγυπτον ἐξαπέστειλεν τοὺς πατέρας ἡμῶν
Egypt he sent forth out the fathers of us

πρῶτον· 13 καὶ ἐν τῷ δευτέρῳ
first (time); and in the second (time)

ἐγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ,
was made known Joseph to the brothers of him,

καὶ φανερὸν ἐγένετο τῷ Φαραῶ τὸ
and manifest became to the Pharaoh the

γένος Ἰωσήφ. 14 ἀποστείλας
race of Joseph. Having sent forth

δὲ Ἰωσήφ μετεκαλέσατο Ἰακώβ τὸν πατέρα
but Joseph thence called for Jacob the father

αὐτοῦ καὶ πᾶσα τὴν συγγένειαν ἐν ψυχαῖς
of him and all the relationship in souls

ἑβδομήκοντα πέντε, 15 κατέβη δὲ Ἰακώβ
seventy-five, went down but Jacob

εἰς Αἴγυπτον. καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ
into Egypt. And he deceased he and the

πατέρες ἡμῶν, 16 καὶ μετετέθησα
fathers of us, and they were transferred

εἰς Συχέμ καὶ ἐτέθησα ἐν τῷ μνήματι
into Shechem and they were put in the tomb

ᾧ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου
to which bought Abraham of price of silver

παρὰ τῶν υἱῶν Ἐμμὼρ ἐν Συχέμ.
beside of the sons of Hamor in Shechem.

became jealous of Joseph and sold him into Egypt. But God was with him, 10 and he delivered him out of all his tribulations and gave him graciousness and wisdom in the sight of Pharaoh king of Egypt. And he appointed him to govern Egypt and his whole house. 11 But a famine came upon the whole of Egypt and Canaan, even a great tribulation; and our forefathers were not finding any provisions. 12 But Jacob heard there were foodstuffs in Egypt and he sent our forefathers out the first time. 13 And during the second time Joseph was made known to his brothers; and the family stock of Joseph became manifest to Pharaoh. 14 So Joseph sent out and called Jacob his father and all his relatives from that place, to the number of seventy-five souls. 15 Jacob went down into Egypt. And he deceased; and so did our forefathers, 16 and they were transferred to Shechem and were laid in the tomb that Abraham had bought for a price with silver money from the sons of Hamor in Shechem.

17 Καθώς δὲ ἤγγιζεν ὁ χρόνος
According as but was nearing the time
τῆς ἐπαγγελίας ἧς ὠμολόγησεν ὁ
of the promise of which confessed the
θεὸς τῷ Ἀβραάμ, ἠξήσεν ὁ λαὸς καὶ
God to the Abraham, grew the people and
ἐπληθύνθη ἐν Αἴγυπτῳ, 18 ἄχρι
it was multiplied in Egypt, 18 until

οὗ ἀνέστη βασιλεὺς ἕτερος ἐπ'
which [time] stood up king different upon
Αἴγυπτον, ὃς οὐκ ᾔδει τὸν Ἰωσήφ.
Egypt, who not had known the Joseph.

19 οὗτος κατασοφισάμενος τὸ γένος
This (one) having used craft against the race
ἡμῶν ἐκάκωσεν τοὺς πατέρας τοῦ
of us treated badly the fathers of the
ποιεῖν τὰ βρέφη ἔκθετα αὐτῶν εἰς τὸ
to be making the infants exposed of them into the
μὴ ζωογονεῖσθαι. 20 ἐν ᾧ
not to be generated alive. 20 In which

καίρῳ ἐγεννήθη Μωσῆς, καὶ ἦν
appointed time was generated Moses, and he was
ἀσπείριος τῷ θεῷ· ὃς ἀνετράφη μῆνας
beautiful to the God; who was nursed months
τρεις ἐν τῷ οἴκῳ τοῦ πατρός·
three in the house of the father;

21 ἐκτεθέντος δὲ αὐτοῦ ἀνείλατο
having been exposed but of him took up
αὐτὸν ἡ θυγάτηρ Φαραῶ καὶ ἀνεθρέψατο
him the daughter of Pharaoh and she reared
αὐτὸν ἐαυτῇ εἰς υἱόν. 22 καὶ
him to herself into son. 22 And

ἐπαίδευσεν Μωσῆς πᾶσιν σοφίᾳ Αἰγυπτίων,
was instructed Moses to all wisdom of Egyptians,
ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἔργοις
he was but powerful in words and to works
αὐτοῦ.
of him.

23 Ὡς δὲ ἐπληροῦτο αὐτῷ
As but was being fulfilled to him
τεσσερακονταετῆς χρόνος, ἀνέβη ἐπὶ τὴν
of forty years' time, it came up upon the
καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφοὺς
heart of him to look upon the brothers
αὐτοῦ τοὺς υἱοὺς Ἰσραήλ. 24 καὶ ἰδὼν
of him the sons of Israel. 24 And having seen

τινα ἀδικούμενον ἠμύνατο καὶ
someone being unjustly treated he defended and
ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ
did vengeance to the (one) being abused

17 "Just as the time was approaching for [fulfillment of] the promise that God had openly declared to Abraham, the people grew and multiplied in Egypt, 18 until there rose a different king over Egypt, who did not know of Joseph. 19 This one used statecraft against our race and wrongfully forced the fathers to expose their infants, that they might not be preserved alive.

20 In that particular time Moses was born, and he was divinely beautiful. And he was nursed three months in [his] father's home. 21 But when he was exposed, the daughter of Pharaoh picked him up and brought him up as her own son. 22 Consequently Moses was instructed in all the wisdom of the Egyptians. In fact, he was powerful in his words and deeds.

23 "Now when the time of his fortieth year was being fulfilled, it came into his heart to make an inspection of his brothers, the sons of Israel. 24 And when he caught sight of a certain one being unjustly treated, he defended him and executed vengeance for the one being abused

πατάξας τὸν Αἰγύπτιον.
having smitten the Egyptian.

25 ἐνόμιζεν δὲ συνιέναι τοὺς
He was of the opinion but to comprehend the
ἀδελφούς ὅτι ὁ θεὸς διὰ χειρὸς αὐτοῦ
brothers that the God through hand of him
δίδωσιν σωτηρίαν αὐτοῖς, οἱ δὲ οὐ
is giving salvation to them, the (ones) but not
συνήκων. 26 τῇ τε ἐπιούσῃ ἡμέρᾳ
comprehended. To the and being upon day

ὥφθη αὐτοῖς μαχομένοις καὶ
he became seen to them fighting and
συνήλλασεν αὐτοὺς εἰς εἰρήνην εἰπὼν
he was reconciling them into peace having said
Ἄνδρες, ἀδελφοί ἐστε· ἵνα τί
Male persons, brothers you are; in order that what
ἀδικεῖτε ἀλλήλους;
are you treating unjustly one another?

27 ὁ δὲ ἀδικῶν τὸν πλησίον
The (one) but treating unjustly the neighbor
ἀπώσατο αὐτὸν εἰπὼν Τίς σέ
pushed away him having said Who you
κατέστησεν ἄρχοντα καὶ δικαστὴν ἐπ' ἡμῶν;
appointed ruler and judge upon us?

28 μὴ ἀνελεῖν με σὺ θέλεις ὃν τρόπον
Not to take up me you are willing what manner
ἀνελες ἐχθὲς τὸν Αἰγύπτιον;
you took up yesterday the Egyptian?

29 ἔφυγεν δὲ Μωσῆς ἐν τῷ λόγῳ τούτῳ,
Fled but Moses in the word this,
καὶ ἐγένετο πάροικος ἐν γῆ Μαδιὰμ,
and he became dweller beside in earth of Midian,
οὗ ἐγέννησεν υἱοὺς δύο.
where he generated sons two.

30 Καὶ πληρωθέντων ἐτῶν
And having been fulfilled of years

τεσσεράκοντα ὥφθη αὐτῷ ἐν τῇ
forty he became seen to him in the
ἐρήμῳ τοῦ ὄρους Σινὰ ἄγγελος ἐν
desolate (place) of the Mount Sinai angel in
φλογὶ πυρὸς βάτου· 31 ὁ δὲ Μωσῆς
flame of fire of thornbush; the but Moses
ἰδὼν ἐθαύμασεν τὸ ὄραμα·
having seen he wondered at the sight;

προσερχομένου δὲ αὐτοῦ κατανοῆσαι ἐγένετο
coming toward but of him to mind down occurred
φωνὴ Κυρίου 32 Ἐγὼ ὁ θεὸς τῶν
voice of Lord I the God of the

by striking the Egyptian down. 25 He was supposing his brothers would grasp that God was giving them salvation by his hand, but they did not grasp [it]. 26 And the next day he appeared to them as they were fighting, and he tried to bring them together again in peace, saying, 'Men, you are brothers. Why do you treat each other unjustly?' 27 But the one that was treating his neighbor unjustly thrust him away, saying, 'Who appointed you ruler and judge over us?' 28 You do not want to do away with me in the same manner that you did away with the Egyptian yesterday, do you?' 29 At this speech Moses took to flight and became an alien resident in the land of Mid'ian, where he became the father of two sons. 30 "And when forty years were fulfilled, there appeared to him in the wilderness of Mount Si'nai an angel' in the fiery flame of a thornbush. 31 Now when Moses saw it he marveled at the sight. But as he was approaching to investigate, Jehovah's' voice came, 32 'I am the God of

30* An angel, P⁷⁴κABCvG; Jehovah's angel, J^{7,8,10-17}; an angel of (the) Lord, D^{5y}. 31* Jehovah's, J^{13-18,22-24}; Lord's, κAB.

πατέρων σου, ὁ θεὸς Ἀβραὰμ καὶ
fathers of you, the God of Abraham and
'Ισαὰκ καὶ Ἰακώβ. ἔντρομος δὲ γενόμενος
of Isaac and of Jacob. Atremble but having become

Μωυσῆς οὐκ ἐτόλμα κατανοῆσαι. 33 εἶπεν
Moses not was daring to mind down. Said

δὲ αὐτῷ ὁ κύριος Λύσον τὸ ὑπόδημα τῶν
but to him the Lord Loosen the sandals of the

ποδῶν σου, ὁ γὰρ τόπος ἐφ' ᾧ
feet of you, the for place upon which

ἔστηκας γῆ ἁγία ἐστίν.
you have stood earth holy is.

34 ἰδὼν εἶδον τὴν κάκωσιν τοῦ
Having seen I saw the bad treatment of the

λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ
people of me of the (one) in Egypt, and of the

στεναγμοῦ αὐτοῦ ἤκουσα, καὶ κατέβην
groaning of it I heard, and I came down

ἐξελεῖσθαι αὐτούς· καὶ νῦν δεῦρο ἀποστείλω
to take out them; and now hither I shall send off

σε εἰς Αἴγυπτον. 35 Τοῦτον τὸν Μωυσῆν,
you into Egypt. This the Moses,

ὃν ἠνήσαντο εἰπόντες Τίς σέ
whom they disowned (ones) having said Who you

κατέστησεν ἄρχοντα καὶ δικαστήν, τοῦτον
appointed ruler and judge, this (one)

ὁ θεὸς καὶ ἄρχοντα καὶ λυτρωτὴν ἀπέσταλκεν
the God and ruler and deliverer has sent off

σὺν χειρὶ ἀγγέλου τοῦ
together with hand of angel of the (one)

ὀφθέντος αὐτῷ ἐν τῇ βάτῳ.
having become seen to him in the thornbush.

36 οὗτος ἐξήγαγεν αὐτούς ποιήσας
This (one) led out them having done

τέρατα καὶ σημεῖα ἐν τῇ Αἰγύπτῳ καὶ ἐν
portents and signs in the Egypt and in

Ἐρυθρᾷ Θαλάσσει καὶ ἐν τῇ ἐρήμῳ
Red Sea and in the desolate [place]

ἔτη τεσεράκοντα.
years forty.

37 οὗτός ἐστιν ὁ Μωυσῆς ὁ
This is the Moses the (one)

εἶπας τοῖς υἱοῖς Ἰσραὴλ Προφῆτην
having said to the sons of Israel Prophet

ὑμῖν ἀναστήσει ὁ θεὸς ἐκ τῶν
to you will make stand up the God out of the

ἀδελφῶν ὑμῶν ὡς ἐμέ. 38 οὗτός ἐστιν
brothers of you as me. This is

your forefathers, the God of Abraham and of Isaac and of Jacob.' Seized with trembling, Moses did not dare to investigate further.

33 Jehovah* said to him, "Take the sandals

off your feet, for the place on which you

are standing is holy ground. 34 I have

certainly seen the wrongful treatment

of my people who are in Egypt, and I have

heard their groaning and I have come down

to deliver them. And now come, I will send

you off to Egypt.'

35 This Moses, whom they disowned, saying,

'Who appointed you ruler and judge?'

this man God sent off as both ruler and

deliverer by the hand of the angel that ap-

peared to him in the thornbush. 36 This

man led them out after doing portents

and signs in Egypt and in the Red Sea

and in the wilderness for forty years.

37 "This is the Moses that said to the

sons of Israel, 'God' will raise up for you

from among your brothers a prophet

like me.' 38 This is

33* Jehovah, J11-18,22,23; The Lord, KAB. 37* God, KABVG; Jehovah your God, J7.8.10-17; The Lord God, CSy.

ὁ (one) γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν
the (one) having come to be in the ecclesia in
τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ
the desolate [place] with the angel the (one)
λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινὰ καὶ τῶν
speaking to him in the Mount Sinai and of the
πατέρων ἡμῶν, ὃς ἐδέξατο λόγια
fathers of us, which one received little words
ζῶντα δοῦναι ὑμῖν, 39 ᾧ οὐκ
living to give to you, to which (one) not
ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν
they willed obedient to become the fathers of us

ἀλλὰ ἀπώσαντο καὶ ἐστράφησαν ἐν
but they pushed away and they turned back in
ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον,
the hearts of them into Egypt,

40 εἰπόντες τῷ Ἀαρὼν Ποίησον ἡμῖν
having said to the Aaron Make to us

θεοὺς οἱ προπορεύονται ἡμῶν· ὁ γὰρ
gods who will go ahead of us; the for

Μωϋσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς
Moses this, who led out us out of earth

Αἰγύπτου, οὐκ οἶδαμεν τί ἐγένετο
of Egypt, not we have known what occurred

αὐτῷ. 41 καὶ ἐμοσχοποίησαν ἐν ταῖς
to him. And they made calf in the

ἡμέραις ἐκείναις καὶ ἀνήγαγον θυσίαν τῷ
days those and they led up sacrifice to the

εἰδῶλῳ, καὶ εὐφραίνοντο ἐν τοῖς
idol, and they were being well-minded in the

ἔργοις τῶν χειρῶν αὐτῶν. 42 ἔστρεψεν δὲ
works of the hands of them. Turned but

ὁ θεὸς καὶ παρέδωκεν αὐτοὺς
the God and gave beside them

λατρεῦειν τῇ στρατιᾷ τοῦ
to be rendering sacred service to the army of the

οὐρανοῦ, καθὼς γέγραπται ἐν
heaven, according as it has been written in

Βίβλῳ τῶν προφητῶν Μὴ σφάγια καὶ
Book of the prophets Not victims and

θυσίας προσηνέγκατέ μοι ἔτη
sacrifices you bore toward me years

τεσσεράκοντα ἐν τῇ ἐρήμῳ, οἶκος
forty in the desolate [place], house

Ἰσραὴλ; 43 καὶ ἀνελάβετε τὴν σκηνὴν τοῦ
of Israel? And you took up the tent of the

Μολὸχ καὶ τὸ ἄστρον τοῦ θεοῦ Ῥομφά, τοῦς
Moloch and the star of the god Rompha, the

τύπους οὓς ἐποίησατε προσκυνεῖν
types which you made to be worshiping

he that came to be among the congrega-
tion in the wilderness with the angel that
spoke to him on Mount Si'nai and with
our forefathers, and he received living sac-
red pronouncements to give you. 39 To
him our forefathers refused to become
obedient, but they thrust him aside
and in their hearts they turned back to
Egypt, 40 saying to Aaron, 'Make gods
for us to go ahead of us. For this Moses,
who led us out of the land of Egypt, we do
not know what has happened to him.'
41 So they made a calf in those days and
brought up a sacrifice to the idol and began
to enjoy themselves in the works of their
hands. 42 So God turned and handed
them over to render sacred service to the
army of heaven, just as it is written in
the book of the prophets, 'It was not to me that
you offered victims and sacrifices for
forty years in the wilderness, was it,
O house of Israel?' 43 But it was the
tent of Mo'loch and the star of the god
Re'phan that you took up, the figures which
you made to worship

αὐτοῖς. καὶ μετοικιῶ ὑμᾶς ἐπέκεινα
to them. And I shall deport you beyond
Βαβυλῶνος.
Babylon.

44 Ἡ σκηνὴ τοῦ μαρτυρίου ἦν τοῖς
The tent of the witness was to the
πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς
fathers of us in the desolate [place], according as
διετάξατο ὁ λαλῶν τῷ Μωυσῆ
ordered the (one) speaking to the Moses
ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν
to make it according to the type which
ἑώρακεν, 45 ἣν καὶ εἰσήγαγον
he had seen, which also they led in

διαδεξάμενοι οἱ πατέρες ἡμῶν
having throughout received the fathers of us
μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν ἐθνῶν
with Jesus in the having down of the nations
ὧν ἐξώσεν ὁ θεὸς ἀπὸ
of which (ones) pushed out the God from
προσώπου τῶν πατέρων ἡμῶν ἕως τῶν
face of the fathers of us until the
ἡμερῶν Δαυεὶδ· 46 ὃς εὗρεν χάριν ἐνώπιον
days of David; who found favor in sight

τοῦ θεοῦ καὶ ἠτήσατο εὐρεῖν σκηνῶμα
of the God and he asked to find tenting place
τῷ θεῷ Ἰακώβ. 47 Σολομῶν δὲ
to the God of Jacob. Solomon but
οἰκοδόμησεν αὐτῷ οἶκον. 48 ἀλλ' οὐχ ὁ
built to him house. But not the

ὑψιστος ἐν χειροποιήτοις κατοικεῖ·
Most High in handmade (ones) is inhabiting;
καθὼς ὁ προφήτης λέγει 49 Ὁ
according as the prophet is saying The
οὐρανός μοι θρόνος, καὶ ἡ γῆ ὑποπόδιον
heaven to me throne, and the earth footstool

τῶν ποδῶν μου· ποῖον οἶκον
of the feet of me; what sort of house
οἰκοδομήσατέ μοι, λέγει Κύριος, ἢ τίς
will you build to me, is saying Lord, or what
τόπος τῆς καταπαύσεώς μου; 50 οὐχὶ
place of the resting of me? Not
ἡ χεὶρ μου ἐποίησεν ταῦτα πάντα;
the hand of me made these (things) all?

51 Σκληροτράχηλοι καὶ
Hard-necked (ones) and
ἀπερίτμητοι καρδίαις καὶ τοῖς ὠσίν,
uncircumcised (ones) to hearts and to the ears,

them. Consequently
I will deport you
beyond Babylon.'

44 "Our forefathers
had the tent of the
witness* in the wilder-
ness, just as he gave
orders when speaking
to Moses to make
it according to the
pattern he had seen.
45 And our forefa-
thers who succeeded
to it also brought it
in with Joshua* into
the land possessed by
the nations, whom
God thrust out from
before our forefathers.
Here it remained
until the days of
David. 46 He found
favor in the sight
of God and asked
for [the privilege of]
providing a habitation
for the God of Jacob.
47 However, Sol'o-mon
built a house for him.
48 Nevertheless, the
Most High does not
dwell in houses made
with hands; just as
the prophet says,
49 'The heaven is
my throne, and the
earth is my footstool.
What sort of house
will you build for me?
Jehovah* says. Or
what is the place for
my resting? 50 My
hand made all these
things, did it not?"

51 "Obstinate men
and uncircumcised
in hearts and ears,

44* Or, "the tabernacle of the testimony."
καΒ. 49* Jehovah, J^{11-18,20,22-24};

45* Je-hosh'u-a, J^{17,18,22}; Jesus,

καΒ.

ὁμοθυμαδὸν ἐπέσταν ἐπ' αὐτόν, 58 καὶ

ὡς οἱ πατέρες ὑμῶν καὶ ὡς οἱ πατέρες ὑμῶν καὶ

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ὡς οἱ πατέρες ὑμῶν καὶ ὡς οἱ πατέρες ὑμῶν καὶ

you are always resist-
ing the holy spirit; as
your forefathers did,
so you do. 52 Which
one of the prophets
did your forefathers
not persecute? Yes,
they killed those who
made announcement
in advance concerning
the coming of the
righteous One, whose
betrayers and mur-
derers you have now
become, 53 you who
received the Law as
transmitted by angels*
but have not kept it."

54 Well, at hearing
these things they felt
cut to their hearts
and began to gnash*
their teeth at him.
55 But he, being
full of holy spirit,
gazed into heaven
and caught sight of
God's glory and of
Jesus standing at
God's right hand,
56 and he said:
"Look! I behold the
heavens opened up
and the Son of man
standing at God's
right hand." 57 At
this they cried out at
the top of the voice
and put their hands
over their ears and
rushed upon him with
one accord. 58 And

53* Literally, "the Law as transmissions of angels"; the Law at the hands of messenger angels, J¹⁷; the Law by the disposition of angels (*le'gem in dis-po-si-ti-o'nem an-ge-lo'rum*), Vg. Compare Vg and LXX at 2 Chronicles 23:18, where Vg uses *dis-po-si-ti-o'nem* in the translation "by the hands of." 54* Or, "grind; clench."

ἐκβαλόντες ἐξω τῆς πόλεως
having ejected outside the city

ἐλιθοβόλουν. καὶ οἱ μάρτυρες
they were throwing stones. And the witnesses

ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς
put off the outer garments of them beside the

πόδας νεανίου καλουμένου Σαύλου.
feet of young man being called Saul.

59 καὶ ἐλιθοβόλουν τὸν Στέφανον
And they were throwing stones at the Stephen

ἐπικαλούμενον καὶ λέγοντα Κύριε Ἰησοῦ,
calling upon and saying Lord Jesus,

δέξαι τὸ πνεῦμά μου· 60 θεὶς δὲ
receive the spirit of me; 60 having put but

τὰ γόνατα ἔκραξεν φωνῇ μεγάλῃ Κύριε,
the knees he cried out to voice great Lord,

μὴ στήσης αὐτοῖς ταύτην τὴν
not you should make to stand to them this the

ἀμαρτίαν· καὶ τοῦτο εἰπὼν
sin; and this (thing) having said

ἐκοιμήθη.
he fell asleep.

8 Σαῦλος δὲ ἦν συνευδκῶν τῇ
Saul but was thinking well together to the

ἀναίρεσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ
lifting up of him. Occurred but in that the

ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν
day persecution great upon the ecclesia

τὴν ἐν Ἱεροσολύμοις· πάντες δὲ
the (one) in Jerusalem; all but

διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας
were dispersed down the regions of the Judea

καὶ Σαμαρίας πλὴν τῶν ἀποστόλων.
and of Samaria besides the apostles.

2 συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες
Carried together but the Stephen male persons

εὐλαβεῖς καὶ ἐποίησαν κοπετὸν μέγαν ἐπ'
well-holding and they made lamentation great upon

αὐτῷ. 3 Σαῦλος δὲ ἐλυμαίετο τὴν
him. Saul but was outraging the

ἐκκλησίαν κατὰ τοὺς οἴκους
ecclesia down on the houses

εἰσπορευόμενος, σύρων τε ἄνδρας καὶ
going in, dragging and male persons and

γυναῖκας παρεδίδου εἰς φυλακὴν.
women he was giving beside into prison.

4 Οἱ μὲν οὖν
The (ones) indeed those

after throwing him outside the city, they began casting stones at him. And the witnesses laid down their outer garments at the feet of a young man called Saul. 59 And they went on casting stones at Stephen as he made appeal* and said: "Lord Jesus, receive my spirit."

60 Then, bending his knees, he cried out with a strong voice: "Jehovah," do not charge this sin against them." And after saying this he fell asleep [in death].

8 Saul, for his part, was approving of the murder of him.

On that day great persecution arose against the congregation that was in Jerusalem; all except the apostles were scattered throughout the regions of Judea and Samaria. 2 But reverent men carried Stephen to the burial, and they made a great lamentation over him. 3 Saul, though, began to deal outrageously with the congregation. Invading one house after another and, dragging out both men and women, he would turn them over to prison.

4 However, those who

59* Or, "invocation; prayer." 60* Jehovah, J17.16.22,23; Lord, κAB.

διασπαρέντες διήλθον
having been dispersed went through

εὐαγγελιζόμενοι τὸν λόγον. 5 Φίλιππος
declaring as good news the word. 5 Philip

δὲ κατελθὼν εἰς τὴν πόλιν τῆς
but having gone down into the city of the

Σαμαρίας ἐήρυσεν αὐτοῖς τὸν χριστόν.
Samaritias he was preaching to them the Christ.

6 προσεῖχον δὲ οἱ ὄχλοι τοῖς
Were attentive but the crowds to the (things)

λεγόμενοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν ἐν
being said by the Philip like-mindedly in

τῷ ἀκούειν αὐτοῦς καὶ βλέπειν τὰ
the to be hearing them and to be looking at the

σημεῖα ἃ ἐποίει· 7 πολλοὶ γὰρ
signs which he was doing; 7 many for

τῶν ἐχόντων πνεύματα ἀκάθαρτα
of the (ones) having spirits unclean

βοῶντα φωνῇ μεγάλῃ ἐξήρχοντο,
crying aloud to voice great they were coming out,

πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ
many but having been paralyzed and lame

ἐθεραπεύθησαν· 8 ἐγένετο δὲ πολλὴ χαρὰ
they were cured; 8 occurred but much joy

ἐν τῇ πόλει ἐκείνῃ.
in the city that.

9 Ἄνθρωπος δὲ τις ὀνόματι Σίμων
Male person but some to name Simon

προουπῆρχεν ἐν τῇ πόλει μαγεύων καὶ
was before in the city practicing magic and

ἐξιστάνων τὸ ἔθνος τῆς Σαμαρίας, λέγων
astonishing the nation of the Samaria, saying

εἶναί τινα ἑαυτὸν μέγαν, 10 ᾧ
to be somebody himself great, 10 to whom

προσεῖχον πάντες ἀπὸ μικροῦ
they were being attentive all from small (one)

ἕως μεγάλου λέγοντες Οὗτός ἐστιν ἡ
until great (one) saying This (one) is the

Δύναμις τοῦ θεοῦ ἡ καλουμένη Μεγάλη.
Power of the God the being called Great.

11 προσεῖχον δὲ αὐτῷ διὰ τὸ
They were attentive but to him through the

ἰκανῶ χρόνῳ ταῖς μαγίαις ἐξεστακέναι
sufficient time to the magical acts to have amazed

αὐτούς. 12 ὅτε δὲ ἐπίστευσαν τῷ
them. 12 When but they believed to the

Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆς
Philip declaring good news about the

βασιλείας τοῦ θεοῦ καὶ τοῦ ὀνόματος
kingdom of the God and of the name

had been scattered
went through the land
declaring the good
news of the word.

5 Philip, for one, went
down to the city of
Samaritias and began
to preach the Christ
to them.

6 With one
accord the crowds
were paying attention
to the things said
by Philip while they

listened and looked
at the signs he was
performing.

7 For there were many that
had unclean spirits,
and these would
cry out with a loud
voice and come out.

Moreover, many that
were paralyzed and
lame were cured.

8 So there came to be
a great deal of joy in
that city.

9 Now in the city
there was a certain
man named Simon,
who, prior to this, had
been practicing magi-

cal arts and amazing
the nation of Samar-
itias, saying he himself
was somebody great.

10 And all of them,
from the least to the
greatest, would pay
attention to him and
say: "This man is the

Power of God, which
can be called Great."

11 So they would
pay attention to him
because of his having
amazed them for quite
a while by his magical

arts. 12 But when
they believed Philip,
who was declaring
the good news of
the kingdom of God
and of the name

Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο
of Jesus Christ, they were being baptized

ἄνδρες τε καὶ γυναῖκες, 13 ὁ δὲ
male persons and and women. The but

Σίμων καὶ αὐτὸς ἐπίστευσεν, καὶ
Simon also he believed, and

βαπτισθεὶς ἦν προσηκρότερος
having been baptized he was persevering

τῷ Φιλίππῳ, θεωρῶν τε σημεῖα καὶ
to the Philip, beholding and signs and

δυνάμεις μεγάλας γινομένας
powers great occurring

ἔξίστατο.
he was being astonished.

14 Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις
Having heard but the in Jerusalem

ἀπόστολοι ὅτι δέδεκται ἡ Σαμαρία τὸν
apostles that has accepted the Samaria the

λόγον τοῦ θεοῦ ἀπέστειλαν πρὸς αὐτοὺς
word of the God they sent off toward them.

Πέτρον καὶ Ἰωάννην, 15 οἵτινες
Peter and John, who

καταβάντες προσήνευτο περὶ αὐτῶν
having gone down prayed about them

ὅπως λάβωσιν πνεῦμα ἅγιον·
so that they might receive spirit holy;

16 οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν
not but yet for it was upon no one of them

ἐπιπεπιτωκός, μόνον δὲ βεβαπτισμένοι
having fallen on, only but having been baptized

ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.
they were into the name of the Lord Jesus.

17 τότε ἐπέτιθεσαν τὰς χεῖρας ἐπ'
Then they were putting the hands upon

αὐτούς, καὶ ἐλάμβανον πνεῦμα ἅγιον.
them, and they were receiving spirit holy.

18 Ἰδὼν δὲ ὁ Σίμων ὅτι διὰ
Having seen but the Simon that through

τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων
the putting upon of the hands of the apostles

δίδοται τὸ πνεῦμα προσήνεγκεν αὐτοῖς
is being given the spirit he offered to them

χρήματα 19 λέγων Δότε κάμοι τὴν
monies saying Give you also to me the

ἐξουσίαν ταύτην ἵνα ᾧ ἂν
authority this in order that to whom if ever

ἐπιθῶ τὰς χεῖρας λαμβάνη πνεῦμα
I should place the hands he may receive spirit

ἅγιον. 20 Πέτρος δὲ εἶπεν πρὸς αὐτόν
holy. Peter but said toward him

of Jesus Christ, they proceeded to be baptized, both men and women. 13 Simon himself also became a believer, and, after being baptized, he was in constant attendance upon Philip; and he was amazed at beholding signs and great powerful works taking place.

14 When the apostles in Jerusalem heard that Samaria had accepted the word of God, they dispatched Peter and John to them; 15 and these went down and prayed for them to get holy spirit. 16 For it had not yet fallen upon any one of them, but they had only been baptized in the name of the Lord Jesus.

17 Then they went laying their hands upon them, and they began to receive holy spirit.

18 Now when Simon saw that through the laying on of the hands of the apostles the spirit was given, he offered them money, 19 saying: "Give me also this authority, that anyone upon whom I lay my hands may receive holy spirit." 20 But Peter said to him:

Τὸ ἀργύριόν σου σὺν σοὶ εἶη εἰς
The silver of you together with you let be into
ἀπώλειαν, ὅτι τὴν δωρεὰν τοῦ θεοῦ
destruction, because the free gift of the God
ἐνόμισας διὰ χρημάτων κτᾶσθαι.
you opined through monies to acquire.

21 οὐκ ἔστιν σοὶ μερίς οὐδὲ κλῆρος ἐν τῷ
Not is to you part nor lot in the

λόγῳ τούτῳ, ἡ γὰρ καρδία σου οὐκ ἔστιν
word this, the for heart of you not is
εὐθ ἴα ἐναντί τοῦ θεοῦ. 22 μετανόησον
straight in against the God. 22 Repent

οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ
therefore from the badness of you of this, and
δεήθητι τοῦ κυρίου εἰ ἄρα ἀφεθήσεται
supplicate of the Lord if really will be let go off

σοὶ ἡ ἐπίνοια τῆς καρδίας σου·
to you the device of the heart of you;

23 εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον
into for bile of bitterness and joint-bond

ἀδικίας ὁρῶ σε ὄντα.
of unrighteousness I am seeing you being.

24 ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν
Having answered but the Simon said

Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον
Supplicate you over me toward the Lord
ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ
so that nothing should come on upon me

ὧν εἰρήκατε.
of which (things) you have said.

25 Οἱ μὲν οὖν
The (ones) indeed therefore

διαμαρτυράμενοι καὶ λαλήσαντες
having given thorough witness and having spoken

τὸν λόγον τοῦ κυρίου ὑπέστρεφον
the word of the Lord they were turning back

εἰς Ἱεροσόλυμα, πολλὰς τε κώμας τῶν
into Jerusalem, many and villages of the

Σαμαρειτῶν εὐήγγιζοντο.
Samaritans they were addressing with good news.

26 Ἄγγελος δὲ Κυρίου ἐλάλησεν πρὸς
Angel but of Lord spoke toward

Φίλιππον λέγων Ἄναστηθι καὶ πορεύου κατὰ
Phillip saying Stand up and begoing down

μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν
south upon the way the (one)

"May your silver per-
ish with you, because
you thought through
money to get posses-
sion of the free gift of
God. 21 You have
neither part nor lot in
this matter, for your
heart is not straight
in the sight of God.
22 Repent, therefore,

of this badness of
yours, and supplicate
Jehovah* that, if
possible, the device
of your heart may be
forgiven you; 23 for
I see you are a poison-
ous gall and a bond
of unrighteousness."
24 In answer Simon
said: "You men, make
supplication for me
to Jehovah* that none
of the things you
have said may come
upon me."

25 Therefore, when
they had given the
witness thoroughly
and had spoken the
word of Jehovah,*
they turned back
to Jerusalem, and
they went declaring
the good news to
many villages of the
Sa-mar'i-tans.

26 However, Jeho-
vah's* angel spoke to
Phillip, saying: "Rise
and go to the south
to the road that

22* Jehovah, J^{18,22,23}; God, VgSy^p; the Lord, κAB. 24* Jehovah, J^{7,8,10,13,15-18,22,23};
the Lord, κAB; God, DVg^{asSy^{h,p}}. 25* Jehovah, J^{7,8,10,17,18}; the Lord, κBCD;
God, P⁷⁴ASy^p. 26* Jehovah's, J^{7,8,10,13,15-18,22-24}; Lord's, κAB.

καταβαίνουσιν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν·
going down from Jerusalem into Gaza;

αὕτη ἐστὶν ἔρημος. 27 καὶ ἀναστὰς
this is desolate [place]. And having stood up

ἔπορεύθη, καὶ ἰδοὺ ἀνὴρ Αἰθίοπιον
he went, and look! male person Ethiopian

εὐνοῦχος δυνάστης Κανδάκης βασιλίσσης
eunuch man of power of Candace queen

Αἰθιοπῶν, ὃς ἦν ἐπὶ πάσης τῆς γάζης
of Ethiopians, who was upon all the treasure

αὐτῆς, ὃς ἐλήλυθει προσκυνῆσαι εἰς
of her, who had come going to worship into

Ἱερουσαλὴμ, 28 ἦν δὲ ὑποστρέφων
Jerusalem, he was but returning

καὶ καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ καὶ
and sitting upon the chariot of him and

ἀνεγίνωσκεν τὸν προφήτην Ἰσαΐαν.
he was reading the prophet Isaiah.

29 εἶπεν δὲ τὸ πνεῦμα τῷ Φιλίππῳ
Said but the spirit to the Philip

Πρόσελθε καὶ κολληθήσῃ τῷ ἄρματι
Come you toward and be glued to the chariot

τούτῳ. 30 προσδραμὼν δὲ ὁ
this. Having run toward but the

Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος
Philip heard of him reading

Ἰσαΐαν τὸν προφήτην, καὶ εἶπεν Ἄρα
Isaiah the prophet, and he said Really

γε γινώσκεις ἃ
in fact are you knowing what (things)

ἀναγινώσκεις; 31 ὁ δὲ εἶπεν Πῶς
you are reading? The (one) but said How

γὰρ ἂν δυναίμην εἰάν μὴ τις
for likely I would be able if ever not someone

ὀδηγήσει με; παρεκάλεσέν τε τὸν Φίλιππον
will guide me? He entreated and the Philip

ἀναβάντα καθίσει σὺν αὐτῷ.
having come up to sit down together with him.

32 ἡ δὲ περιοχὴ τῆς γραφῆς ἦν
The but passage of the scripture which

ἀνεγίνωσκεν ἦν αὕτη Ὡς πρόβατον ἐπὶ
he was reading was this As sheep upon

σφαγῆν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον
slaughter he was led, and as lamb in against

τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ
the (one) shearing him voiceless, thus not

ἀνοίγει τὸ στόμα αὐτοῦ. 33 Ἐν τῇ
he is opening up the mouth of him. In the

ταπεινώσει ἡ κρίσις αὐτοῦ ἤρθη·
humiliation the judgment of him was lifted away;

runs down from Jerusalem to Ga'za." (This is a desert road.)

27 With that he rose and went, and, look!

an E-thi-o'pi-an eunuch, a man in power

under Can-da'ce queen of the E-thi-o'pi-ans,

and who was over all her treasure. He had

gone to Jerusalem to worship, 28 but he

was returning and was sitting in his chariot

and reading aloud the prophet Isaiah.

29 So the spirit said to Philip: "Approach

and join yourself to this chariot."

30 Phiip ran along-side and heard him

reading aloud Isaiah the prophet, and he

said: "Do you actually know what you are

reading?" 31 He said: "Really, how

could I ever do so, unless someone guided

me?" And he entreated Philip to get on and

sit down with him. 32 Now the passage of

Scripture that he was reading aloud was

this: "As a sheep he was brought to the

slaughter, and as a lamb that is voiceless

before its shearer, so he does not open his

mouth. 33 During his humiliation the

judgment was taken away from him.

τὴν γενεάν αὐτοῦ τίς διηγήσεται;
the generation of him who will thoroughly relate?

ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ
Because is being lifted up from the earth the
ζωὴ αὐτοῦ.
life of him.

34 Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ
Having answered but the eunuch to the
Φίλιππῳ εἶπεν Δέομαί σου, περὶ
Philip said I am supplicating of you, about
τινός ὁ προφήτης λέγει τοῦτο; περὶ
whom the prophet is saying this? About

ἑαυτοῦ ἢ περὶ ἑτέρου τινός;
himself or about different someone?

35 ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα
Having opened up but the Philip the mouth

αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς
of him and having started from the scripture

ταύτης εὐηγγελίσατο αὐτῷ τὸν
this he declared as good news to him the

Ἰησοῦν. 36 ὡς δὲ ἐπορεύοντο κατὰ τὴν
Jesus. As but they were going down the

ὁδόν, ἦλθον ἐπὶ τι ὕδωρ, καὶ φησὶν
way, they came upon some water, and says

ὁ εὐνοῦχος Ἴδου ὕδωρ· τί κωλύει
the eunuch Look! Water; what is preventing

με βαπτισθῆναι; 38 καὶ ἐκέλευσεν
me to be baptized? And he commanded

στήναι τὸ ἄρμα, καὶ κατέβησαν
to stand the chariot, and they went down

ἀμφότεροι εἰς τὸ ὕδωρ ἔτε Φίλιππος καὶ
both into the water the and Philip and

ὁ εὐνοῦχος, καὶ ἐβάπτισεν αὐτόν. 39 ὅτε
the eunuch, and he baptized him. When

δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα
but they came up out of the water, spirit

Κυρίου ἤρπασεν τὸν Φίλιππον, καὶ οὐκ
of Lord snatched away the Philip, and not

εἶδεν αὐτόν οὐκέτι ὁ εὐνοῦχος, ἐπορεύετο
he saw him not yet the eunuch, he was going

γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. 40 Φίλιππος
for the way of him rejoicing. Philip

δὲ εὐρέθη εἰς Ἀζωτον, καὶ διερχόμενος
but was found into Ashdod, and going through

εὐηγγελίζετο τὰς πόλεις πάσας
he was declaring good news to the cities all

ἕως τοῦ ἔλθειν αὐτὸν εἰς Καισαρίαν.
until the to come him into Caesarea.

Who will tell the details of his generation? Because his life is taken away from the earth."

34 In answer the eunuch said to Philip: "I beg you, About whom does the prophet say this? About himself or about some other man?" 35 Philip opened his mouth and, starting with this Scripture, he declared to him the good news about Jesus. 36 Now as they were going over the road, they came to a certain body of water, and the eunuch said: "Look! A body of water; what prevents me from getting baptized?"

37 — 38 With that he commanded the chariot to halt, and they both went down into the water, both Philip and the eunuch; and he baptized him. 39 When they had come up out of the water, Jehovah's spirit quickly led Philip away, and the eunuch did not see him anymore, for he kept going on his way rejoicing. 40 But Philip was found to be in Ash'dod, and he went through the territory and kept on declaring the good news to all the cities until he got to Caesarea.

37* P^{45,74} ABCVGS⁹ and the Westcott and Hort Greek text omit this verse. 39* Jehovah's, J^{13,15,18,22,24}; Lord's, κAB. 40* Ash'dod, J^{17,18,22}; A-zo'tus, κAB.

9 Ὁ δὲ Σαῦλος, ἔτι ἐνπνέων ἀπειλῆς καὶ
The but Saul, yet breathing in of threat and
φόνου εἰς τοὺς μαθητὰς τοῦ κυρίου,
of murder into the disciples of the Lord,

προσελθὼν τῷ ἀρχιερεῖ 2 ἠτήσατο
having come toward to the chief priest he asked
παρ' αὐτοῦ ἐπιστολάς εἰς Δαμασκὸν πρὸς
beside of him letters into Damascus toward
τὰς συναγωγάς, ὅπως ἐάν τις
the synagogues, so that if ever any
εὔρηι τῆς ὁδοῦ ὄντας, ἄνδρας τε
he might find of the way being, male persons and
καὶ γυναῖκας, δεδεμένους ἀγάγῃ
and women, having been bound he might lead
εἰς Ἱερουσαλὴμ.
into Jerusalem.

3 Ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν
In but the to be going it occurred him
ἐγγίzeiv τῇ Δαμασκῶ, ἐξέφνης τε
to be nearing to the Damascus, suddenly and
αὐτὸν περιήστραψεν φῶς ἐκ τοῦ οὐρανοῦ,
him flashed around light out of the heaven,

4 καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσεν
and having fallen upon the earth he heard

φωνὴν λέγουσαν αὐτῷ Σαοὺλ Σαοὺλ, τί
voice saying to him Saul Saul, why
με διώκεις; 5 εἶπεν δὲ τίς
me are you persecuting? He said but Who

εἶ, κύριε; ὁ δὲ ἔγώ εἰμι Ἰησοῦς
are you, Lord? The (one) but I am Jesus

ὃν σὺ διώκεις; 6 ἀλλὰ ἀνάστηθι
whom you are persecuting; but stand up you

καὶ εἰσελθε εἰς τὴν πόλιν, καὶ λαληθήσεται
and enter you into the city, and it will be spoken

σοι ὅτι σε δεῖ ποιεῖν.
to you what you it is necessary to be doing.

7 οἱ δὲ ἄνδρες οἱ συνοδεύοντες
The but male persons the (ones) journeying with

αὐτῷ ἰστήκεισαν ἐνεοί, ἀκούοντες μὲν τῆς
him had stood dumb, hearing indeed of the

φωνῆς μηδένα δὲ θεωροῦντες. 8 ἠγέρθη δὲ
voice no one but beholding. Got up but

Σαῦλος ἀπὸ τῆς γῆς, ἀνεωγμένων
Saul from the earth, having been opened up

δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν εἶβλεπεν·
but of the eyes of him nothing he was seeing;

χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς
leading by the hand but him they led in into

Δαμασκόν. 9 καὶ ἦν ἡμέρας τρεῖς μὴ
Damascus. And he was days three not

9 But Saul, still breathing threat and murder against the disciples of the Lord, went to the high priest 2 and asked him for letters to the synagogues in Damascus, in order that he might bring bound to Jerusalem any whom he found who belonged to The Way, both men and women.

3 Now as he was traveling he approached Damascus, when suddenly a light from heaven flashed around him, 4 and he fell to the ground and heard a voice say to him: "Saul, Saul, why are you persecuting me?" 5 He said: "Who are you, Lord?" He said: "I am Jesus, whom you are persecuting. 6 Nevertheless, rise and enter into the city, and what you must do will be told you."

7 Now the men that were journeying with him were standing speechless, hearing, indeed, the sound of a voice, but not beholding any man. 8 But Saul got up from the ground, and though his eyes were opened he was seeing nothing. So they led him by the hand and conducted him into Damascus. 9 And for three days he did not

βλέπων, και οὐκ ἔφαγεν οὐδὲ ἔπιεν.
seeing, and not he ate neither he drank.

see anything, and he neither ate nor drank.

10 Ἦν δὲ τις μαθητὴς ἐν Δαμασκῷ
Was but some disciple in Damascus

10 There was in Damascus a certain disciple named

ὀνόματι Ἀνανίας, και εἶπεν πρὸς αὐτὸν ἐν
to name Ananias, and said toward him in

Damascus a certain disciple named

ὀράματι ὁ κύριος Ἀνανία. ὁ δὲ
in vision the Lord Anania. The (one) but

An-a-ni'as, and the Lord said to him in

εἶπεν Ἰδοὺ ἐγώ, κύριε. 11 ὁ δὲ κύριος
said Look! I, Lord. 11 The but Lord

He said: "Here I am, Lord."

πρὸς αὐτὸν Ἀνάστα πορεύθητι ἐπὶ τὴν
toward him Stand up you go upon the

Lord said to him: "Rise, go

ῥύμην τὴν καλουμένην Εὐθεῖαν και ζήτησον
street the being called Straight and seek

to the street called Straight, and at the

ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι Ταρσέα,
in house of Judas Saul to name Tarsian,

house of Judas look for a man named

ἰδοὺ γὰρ προσεύχεται, 12 και εἶδεν
look! for he is praying, 12 and he saw

Saul, from Tarsus. For, look! he is

ἄνδρα ἐν ὀράματι Ἀνανίαν ὀνόματι
male person in vision Anania to name

praying, 12 and in a vision he has seen a

εἰσελθόντα και ἐπιθέντα αὐτῷ τὰς
having come in and having put upon him the

man named An-a-ni'as come in and lay his

χεῖρας ὅπως ἀναβλέψῃ. 13 ἀπεκρίθη
hands so that he might look again. 13 Answered

hands upon him that he might recover

δὲ Ἀνανίας Κύριε, ἤκουσα ἀπὸ πολλῶν περὶ
but Ananias Lord, I heard from many about

sight." 13 But An-a-ni'as answered:

τοῦ ἀνδρὸς τούτου, ὅσα κακὰ
the male person of this, as many as bad (things)

"Lord, I have heard from many about this

τοῖς ἁγίοις σου ἐποίησεν ἐν Ἱερουσαλὴμ·
to the holy ones of you he did in Jerusalem;

man, how many injurious things he did

14 και ὧδε ἔχει ἐξουσίαν παρὰ τῶν
and here he is having authority beside of the

to your holy ones in Jerusalem, 14 And

ἀρχιερέων δῆσαι πάντας τοὺς
chief priests to bind all the (ones)

here he has authority from the chief priests

ἐπικαλουμένους τὸ ὄνομά σου. 15 εἶπεν δὲ
calling upon the name of you. Said but

to put in bonds all those calling upon

πρὸς αὐτὸν ὁ κύριος Πορεύου, ὅτι
toward him the Lord Be you going, because

your name." 15 But the Lord said to him:

σκευὸς ἐκλογῆς ἐστίν μοι οὗτος τοῦ
vessel of choice is to me this (one) of the

"Be on your way, because this man is a

βαστάσαι τὸ ὄνομά μου ἐνώπιον τῶν
to carry the name of me in sight of the

chosen vessel to me to bear my name to the

ἐθνῶν τε και βασιλέων υἱῶν τε Ἰσραὴλ,
nations and of kings of sons and of Israel,

nations as well as to kings and the sons of

16 ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα
I for shall show to him as many (things) as

Israel. 16 For I shall show him plainly how

δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου
it is necessary him over the name of me

many things he must suffer for my name."

παθεῖν.
to suffer.

17 Ἀπῆλθεν δὲ Ἀνανίας καὶ
 Went off but Ananias and
 εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς
 he entered into the house, and having imposed
 ἐπ' αὐτὸν τὰς χεῖρας εἶπεν Σαούλ
 upon him the hands he said Saul
 ἀδελφέ, ὁ κύριος ἀπέσταλκέν με, Ἰησοῦς
 brother, the Lord has sent off me, Jesus
 ὁ ὄφθεις σοι ἐν τῇ ὁδῷ
 the (one) having become seen to you in the way
 ἣν ἦρχου, ὅπως
 in which you were coming, so that
 ἀναβλέψῃς καὶ πλησθῆς
 you might look again and you might be filled
 πνεύματος ἁγίου. 18 καὶ εὐθέως
 of spirit holy. And immediately
 ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν ὡς
 they fell off of him from the eyes as
 λεπίδες, ἀνέβλεψέν τε, καὶ ἀναστὰς
 scales, he looked again and, and having stood up
 ἐβαπτίσθη, 19 καὶ λαβὼν τροφήν
 he was baptized, and having received food
 ἐνισχύθη.
 he was strengthened within.

Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ
 He came to be but with the in Damascus
 μαθητῶν ἡμέρας τινάς, 20 καὶ εὐθέως ἐν
 disciples days some, and immediately in
 ταῖς συναγωγαῖς ἐκήρυσσεν τὸν Ἰησοῦν
 the synagogues he was preaching the Jesus
 ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.
 that this is the Son of the God.
 21 ἐξίσταντο δὲ πάντες οἱ
 Were being astonished but all the (ones)
 ἀκούοντες καὶ ἔλεγον Οὐχ οὗτός ἐστιν
 hearing and they were saying Not this is
 ὁ πορθήσας ἐν Ἱερουσαλὴμ
 the (one) having laid waste in Jerusalem
 τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο,
 the (ones) calling upon the name this,
 καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα
 and here into this he had come in order that
 δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ
 having been bound them he might lead upon
 τοὺς ἀρχιερεῖς; 22 Σαῦλος δὲ μᾶλλον
 the chief priests? Saul but rather
 ἐνεδυναμοῦτο καὶ σινέχυνεν
 was being empowered and he was confounding
 Ἰουδαίους τοὺς κατοικοῦντας ἐν
 Jews the (ones) inhabiting in

17 So An-a-ni'as
 went off and entered
 into the house, and he
 laid his hands upon
 him and said: "Saul,
 brother, the Lord, the
 Jesus that appeared
 to you on the road
 over which you were
 coming, has sent me
 forth, in order that
 you may recover sight
 and be filled with
 holy spirit." 18 And
 immediately there fell
 from his eyes what
 looked like scales, and
 he recovered sight;
 and he rose and was
 baptized, 19 and he
 took food and gained
 strength.

He got to be for
 some days with the
 disciples in Damascus,
 20 and immediately
 in the synagogues
 he began to preach
 Jesus, that this One
 is the Son of God.
 21 But all those
 hearing him gave way
 to astonishment and
 would say: "Is this not
 the man that ravaged
 those in Jerusalem
 who call upon this
 name, and that had
 come here for this
 very purpose, that
 he might lead them
 bound to the chief
 priests?" 22 But
 Saul kept on acquir-
 ing power all the more
 and was confounding
 the Jews that dwelt in

Δαμασκῶ, συνβιβάζων ὅτι οὗτός ἐστιν ὁ
 Damascus, making go with that this is the
 χριστός.
 Christ.

Damascus as he proved logically that this is the Christ.

23 Ἦς δὲ ἐπληροῦντο ἡμέραι
 As but were being fulfilled days

23 Now when a good many days were coming to a close, the Jews took counsel together to do away with him.

ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι
 sufficient, consulted together the Jews

ἀνελεῖν αὐτόν· 24 ἐγνώσθη δὲ τῷ
 to take up him; it became known but to the

24 However, their plot against him became known to Saul. But they were closely watching also the gates both day and night in order to do away with him.

Σαύλ, ἢ ἐπιβουλή αὐτῶν.
 Saul the counsel upon of them.

παρετηροῦντο δὲ καὶ τὰς
 They were closely observing but and the

πύλας ἡμέρας τε καὶ νυκτὸς ὅπως αὐτόν
 gates of day and and of night so that him

ἀνέλωσιν· 25 λαβόντες δὲ οἱ
 they might take up; having taken but the

μαθηταὶ αὐτοῦ νυκτὸς διὰ τοῦ τείχους
 disciples of him of night through the wall

25 So his disciples took him and let him down by night through an opening in the wall, lowering him in a basket.

καθήκαν αὐτόν χαλάσαντες ἐν σφυρίδι.
 they let down him having lowered in basket.

26 Παραγενόμενος δὲ εἰς
 Having come to be alongside but into

Ἱερουσαλὴμ ἐπέιραζεν κολλᾶσθαι τοῖς
 Jerusalem he was trying to glue himself to the

μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτόν,
 disciples; and all they were fearing him,

μὴ πιστεύοντες ὅτι ἐστὶν μαθητῆς.
 not believing that he is disciple.

26 On arriving in Jerusalem he made efforts to join himself to the disciples; but they were all afraid of him, because they did not believe he was a disciple.

27 Βαρνάβας δὲ ἐπιλαβόμενος αὐτόν
 Barnabas but having taken hold of him

ἤγαγεν πρὸς τοὺς ἀποστόλους, καὶ
 he led toward the apostles, and

διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ
 he thoroughly related to them how in the way

εἶδεν τὸν κύριον καὶ ὅτι ἐλάλησεν αὐτῷ,
 he saw the Lord and that he spoke to him,

καὶ πῶς ἐν Δαμασκῶ ἐπαρρησιάσατο ἐν τῷ
 and how in Damascus he spoke boldly in the

ὀνόματι Ἰησοῦ. 28 καὶ ἦν μετ' αὐτῶν
 name of Jesus. And he was with them

εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς
 going in and going out into

27 So Bar-na-bas came to his aid and led him to the apostles, and he told them in detail how on the road he had seen the Lord and that he had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus. 28 And he continued with them, walking in and out at Jerusalem, speaking boldly in the name of the Lord; 29 and he was talking and

Ἱερουσαλὴμ, παρρησιαζόμενος ἐν τῷ ὀνόματι
 Jerusalem, speaking boldly in the name

τοῦ κυρίου, 29 ἐλάλει τε καὶ
 of the Lord, he was speaking and and

συνεζήτηι πρὸς τοὺς Ἑλληνιστάς·
he was seeking together toward the Hellenists;

οἱ δὲ ἐπεχείρουν ἀνελεῖν
the (ones) but were taking in hand to take up

αὐτόν. 30 ἔπιγνόντες δὲ οἱ
him. Having accurately known but the

ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισαρίαν καὶ
brothers led down him into Caesarea and

ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.
they sent off out him into Tarsus.

31 Ἡ μὲν οὖν ἐκκλησία καθ'
The indeed therefore ecclesia down

δλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ
whole the Judea and of Galilee and

Σαμαρίας εἶχεν εἰρήνην οἰκοδομουμένη,
of Samaria was having peace being built up,

καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου καὶ
and going to the fear of the Lord and

τῇ παρακλήσει τοῦ ἁγίου πνεύματος
to the comfort of the holy spirit

ἐπληθύνετο.
it was being multiplied.

32 Ἐγένετο δὲ Πέτρον διερχόμενον
It occurred but Peter traversing

διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς
through all [parts] to come down and toward the

ἁγίους τοὺς κατοικοῦντας Λύδδα.
holy (ones) the (ones) inhabiting Lydda.

33 εὗρεν δὲ ἐκεῖ ἀνθρώπον τινα ὀνόματι
He found but there man some to name

Αἰνεάν ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ
Aeneas out of years eight lying down upon

κραβάττου, ὃς ἦν παραλελυμένος.
cot, who was having been paralyzed.

34 καὶ εἶπεν αὐτῷ ὁ Πέτρος Αἰνεά,
And said to him the Peter Aeneas,

ἰάται σε Ἰησοῦς Χριστός· ἀνάστηθι
is healing you Jesus Christ; stand up you

καὶ στρώσον σεαυτῷ· καὶ εὐθέως
and do the spreading to yourself; and immediately

ἀνέστη. 35 καὶ εἶδαν αὐτὸν πάντες
he stood up. And saw him all

οἱ κατοικοῦντες Λύδδα καὶ τὸν Σαρῶνα,
the (ones) inhabiting Lydda and the Sharon,

οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον.
who turned upon the Lord.

disputing with the Greek-speaking Jews.*

But these made attempts to do away with him. 30 When the brothers detected this, they brought him down to Caesarea and sent him off to Tarsus.

31 Then, indeed, the congregation throughout the whole of Judea and Galilee and Samaria entered into a period of peace, being built up; and as it walked in the fear of Jehovah* and in the comfort of the holy spirit it kept on multiplying.

32 Now as Peter was going through all [parts] he came down also to the holy ones that dwelt in Lydda. 33 There he found a certain man named Aeneas, who had been lying flat on his cot for eight years, as he was paralyzed.

34 And Peter said to him: "Aeneas, Jesus Christ heals you. Rise and make up your bed." And he rose immediately. 35 And all those who inhabited Lydda and the [plain of] Sharon* saw him, and these turned to the Lord.

29* Literally, "the Hellenists"; the Grecian Jews, J¹⁷. 31* Jehovah, J^{7.8.10.13.15.16.18.22}; the Lord, κAB. 35* Shar'on, J^{17.18.22}; Sa'ron, κAB.

36 Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια
In Joppa but some was female disciple

ὀνόματι Ταβειθά, ἣ διερμηνευομένη
to name Tabitha, who being translated

λέγεται Δορκάς· αὕτη ἦν πλήρης ἔργων
is being said Dorcas; this was full of works

ἀγαθῶν καὶ ἐλεημοσυνῶν ὧν ἐποίει.
good and gifts of mercy of which she was doing.

37 ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις
It occurred but in the days those

ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες
having fallen sick her to die; having washed

δὲ ἔθηκαν ἐν ὑπερώῳ. 38 ἔγγυς δὲ
but they put in upper room. 38 Near but

οὔσης Λύδδας τῇ Ἰόππῃ οἱ μαθηταὶ
being of Lydda to the Joppa the disciples

ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ
having heard that Peter is in it

ἀπέστειλαν δύο ἀνδρας πρὸς αὐτὸν
they sent off two male persons toward him

παρακαλοῦντες Μὴ ὀκνήσης
entreatng Not you should be motionless

διελθεῖν ἕως ἡμῶν· 39 ἀναστὰς
to come through until to us; 39 having stood up

δὲ Πέτρος συνήλθεν αὐτοῖς· ὃν
but Peter went with them; whom

παραγενόμενον ἀνήγαγον εἰς τὸ
having come to be alongside they led up into the

ὑπερώῳ, καὶ παρέστησαν αὐτῷ πᾶσαι
upper room, and they stood alongside to him all

αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι
the widows weeping and exhibiting

χιτῶνας καὶ ἱμάτια ὅσα
inner garments and outer garments as many as

ἐποίει μετ' αὐτῶν οὐσα ἡ Δορκάς.
she was making with them being the Dorcas.

40 ἐκβαλὼν δὲ ἔξω πάντας ὁ
Having thrust out but outside all (them) the

Πέτρος καὶ θεις τὰ γόνατα
Peter and having placed the knees

προσηύξατο, καὶ ἐπιστρέψας πρὸς τὸ
he prayed, and having turned toward the

σῶμα εἶπεν Ταβειθά, ἀνάστηθι. ἡ
body he said Tabitha, stand up. The (one)

δὲ ἤνοιξεν τοὺς ὀφθαλμοὺς αὐτῆς, καὶ
but opened up the eyes of her, and

ἰδοῦσα τὸν Πέτρον ἀνεκάθισεν.
having seen the Peter she sat up.

41 δοὺς δὲ αὐτῇ χεῖρα
Having given but to her hand

36 But in Joppa there was a certain

disciple named Tab'i-tha, which, when

translated, means Dor'cas. She abounded

in good deeds and gifts of mercy that

she was rendering.

37 But in those days she happened to

fall sick and die. So they bathed her and

laid her in an upper chamber. 38 Now

as Ly'da was near Jop'pa, when the

disciples heard that Peter was in this city

they dispatched two men to him to entreat

[him]: "Please do not hesitate to come on

as far as us." 39 At that Peter rose and

went with them. And when he arrived,

they led him up into the upper chamber;

and all the widows presented themselves

to him weeping and exhibiting many

inner garments and outer garments that

Dor'cas used to make while she was with

them. 40 But Peter put everybody outside

and, bending his knees, he prayed, and,

turning to the body, he said: "Tab'i-tha,

rise!" She opened her eyes and, as she

caught sight of Peter, she sat up. 41 Giv-

ing her his hand,

ἀνέστησεν αὐτήν, φωνήσας δὲ
 he made stand up her, having sounded for but
 τοὺς ἁγίους καὶ τὰς χήρας παρέστησεν
 the holy (ones) and the widows he presented
 αὐτήν ζῶσαν. 42 γνωστὸν δὲ ἐγένετο καθ'
 her living. Known but it became down
 ὅλης Ἰόππης, καὶ ἐπίστευσαν πολλοὶ ἐπὶ
 whole Joppa, and believed many upon
 τὸν κύριον. 43 Ἐγένετο δὲ ἡμέρας ἱκανὰς
 the Lord. It occurred but days sufficient
 μέναι ἐν Ἰόππῃ παρά τινι Σίμωνι
 to remain in Joppa beside some Simon
 βυρσεῖ.
 tanner.

10 Ἄνθρωπος δὲ τις ἐν Καισαρίᾳ
 Male person but some in Caesarea
 ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ
 to name Cornelius, centurion out of
 σπείρης τῆς καλουμένης Ἰταλικῆς,
 band of the (one) being called Italian,

2 εὐσεβῆς καὶ φοβούμενος τὸν
 well-reverential and fearing the
 θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ,
 God together with all the household of him,
 ποιῶν ἐλεημοσύνας πολλὰς τῷ λαῷ καὶ
 doing gifts of mercy many to the people and
 δεόμενος τοῦ θεοῦ διὰ παντός,
 supplicating of the God through all [time],

3 εἶδεν ἐν ὄραματι φανερώς ὡσεὶ περὶ
 he saw in vision manifestly as if about
 ὥραν ἐνάτην τῆς ἡμέρας ἄγγελον τοῦ θεοῦ
 hour ninth of the day angel of the God

εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα
 having come in toward him and having said
 αὐτῷ Κορνήλιε. 4 ὁ δὲ ἀτενίσας
 to him Cornelius. The (one) but having gazed

αὐτῷ καὶ ἔμβορος γενόμενος εἶπεν τί
 to him and in fear having become he said What
 ἐστίν, κύριε; εἶπεν δὲ αὐτῷ Αἰ προσευχαί
 is it, Lord? He said but to him The prayers

σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν
 of you and the gifts of mercy of you went up
 εἰς μνημόσυνον ἔμπροσθεν τοῦ θεοῦ·
 into remembrance from-in-toward of the God;

5 καὶ νῦν πέμψον ἀνδρας εἰς Ἰόππην
 and now send male persons into Joppa
 καὶ μετὰπεμψαί Σιμωνα τινὰ ὃς
 and send across Simon some who

ἐπικαλεῖται Πέτρος· 6 οὗτος
 is being surnamed Peter; this (one)

he raised her up, and he called the holy ones and the widows and presented her alive. 42 This became known throughout all Joppa, and many became believers on the Lord. 43 For quite a few days he remained in Joppa with a certain Simon, a tanner.

10 Now in Caesarea there was a certain man named Cornelius, an army officer of the Italian band, as it was called, a devout man and one fearing God together with all his household, and he made many gifts of mercy to the people and made supplication to God continually.

3 Just about the ninth hour of the day he saw plainly in a vision an angel of God come in to him and say to him: "Cornelius!" 4 The man gazed at him and, becoming frightened, said: "What is it, Lord?" He said to him: "Your prayers and gifts of mercy have ascended as a remembrance before God. 5 So now send men to Joppa and summon a certain Simon who is surnamed Peter. 6 This man

ξενίζεται παρὰ τινι Σίμωνι
is being treated as stranger beside some Simon
βυρσεῖ, ᾧ ἐστὶν οἰκία παρὰ θάλασσαν.
tanner, to whom is house beside sea.

7 ὡς δὲ ἀπήλθεν ὁ ἄγγελος ὁ
As but went away the angel the (one)
λαλῶν αὐτῷ, φωνήσας δύο
speaking to him, having sounded for two

τῶν οἰκετῶν καὶ
of the house servants and
στρατιώτην εὐσεβῆ τῶν
soldier well-reverential of the (ones)

προσκαρτερούντων αὐτῷ 8 καὶ ἐξηγησάμενος
persevering to him and having explained
ἅπαντα αὐτοῖς ἀπέστειλεν αὐτοὺς εἰς
all (things) to them he sent away them into

τὴν Ἰόππην.
the Joppa.

9 Τῇ δὲ ἐπαύριον ὁδοιπορούντων
To the but morrow journeying
ἐκείνων καὶ τῇ πόλει ἐγγιζόντων
of those (ones) and to the city nearing

ἀνέβη Πέτρος ἐπὶ τὸ δῶμα
went up Peter upon the housetop
προσεύξασθαί περὶ ὥραν ἕκτην.
to pray about hour sixth.

10 ἐγένετο δὲ πρόσπεινος καὶ
He became but very hungry and
ἤθελεν γεύσασθαι· παρασκευαζόντων
he was willing to taste; preparing

δὲ αὐτῶν ἐγένετο ἐπ' αὐτὸν ἔκστασις,
but of them occurred upon him ecstasy,

11 καὶ θεωρεῖ τὸν οὐρανὸν
and he is beholding the heaven
ἀνεωγμένον καὶ καταβαίνον σκευὸς
having been opened up and coming down vessel

τι ὡς ὀθόνην μεγάλην τέσσαρσιν
some as linen piece great to four
ἀρχαῖς καθέμενον ἐπὶ τῆς γῆς, 12 ἐν
starts being let down upon the earth, 12 in

ᾧ ὑπῆρχεν πάντα τὰ τετράποδα
which was all the four-footed (things)
καὶ ἔρπετά τῆς γῆς καὶ πετεινά
and creeping (things) of the earth and birds

τοῦ οὐρανοῦ. 13 καὶ ἐγένετο φωνὴ πρὸς
of the heaven. 13 And occurred voice toward
αὐτόν Ἄναστας, Πέτρε, θύσον καὶ
him Having stood up, Peter, sacrifice and

φάγε. 14 ὁ δὲ Πέτρος εἶπεν Μηδαμῶς,
eat. 14 The but Peter said By no means,

is being entertained by a certain Simon, a tanner, who has a house by the sea." 7 As soon as the angel that spoke to him had left, he called two of his house servants and a devout soldier from among those who were in constant attendance upon him, 8 and he related everything to them and dispatched them to Joppa.

9 The next day as they were pursuing their journey and were approaching the city, Peter went up to the housetop about the sixth hour to pray. 10 But he became very hungry and wanted to eat. While they were preparing, he fell into a trance 11 and beheld heaven opened and some sort of vessel descending like a great linen sheet being let down by its four extremities upon the earth; 12 and in it there were all sorts of four-footed creatures and creeping things of the earth and birds of heaven. 13 And a voice came to him: "Rise, Peter, slaughter and eat!" 14 But Peter said: "Not at all,

κύριε, ὅτι οὐδέποτε ἔφαγον πᾶν
 Lord, because never I ate everything
 κοινὸν καὶ ἀκάθαρτον. 15 καὶ φωνὴ πάλιν
 common and unclean. And voice again
 ἐκ δευτέρου πρὸς αὐτὸν ἅ
 out of second [time] toward him What (things)
 ὁ θεὸς ἐκαθάρισεν σὺ μὴ
 the God cleansed you not
 κοίνου. 16 τοῦτο δὲ ἐγένετο
 be you making common. This but occurred
 ἐπὶ τρίς, καὶ εὐθὺς ἀνελήμφθη
 upon three times, and immediately was taken up
 τὸ σκεῦος εἰς τὸν οὐρανόν.
 the vessel into the heaven.

17 Ὡς δὲ ἐν ἑαυτῷ
 As but in himself
 διηπόρει ὁ Πέτρος τί
 was being thoroughly perplexed the Peter what
 ἂν εἴη τὸ ὄραμα ὃ εἶδεν, ἰδοὺ
 likely would be the vision which he saw, look!
 οἱ ἄνδρες οἱ ἀπεσταλμένοι
 the male persons the (ones) having been sent off
 ὑπὸ τοῦ Κορνηλίου
 by the Cornelius

διερωτήσαντες τὴν οἰκίαν
 having thoroughly questioned about the house
 τοῦ Σίμωνος ἐπέστησαν ἐπὶ τὸν πυλῶνα,
 of the Simon stood upon the gate.

18 καὶ φωνήσαντες ἐπύθοντο εἰ Σίμων
 and having sounded they inquired if Simon
 ὁ ἐπικαλούμενος Πέτρος ἐνθάδε
 the (one) being surnamed Peter there

ξενίζεται. 19 Τοῦ δὲ Πέτρου
 is being treated as stranger. Of the but Peter

διενθυμούμενου περὶ τοῦ ὄραματος εἶπεν
 going through in mind about the vision said
 τὸ πνεῦμα ἰδοὺ ἄνδρες δύο ζητοῦντές
 the spirit Look! Male persons two seeking

σε· 20 ἀλλὰ ἀναστὰς κατὰβηθι καὶ
 you; but having stood up step you down and
 πορεύου σὺν αὐτοῖς μὴδὲν
 be going together with them nothing

διακρινόμενος, ὅτι ἐγὼ ἀπέσταλκα
 doubting, because I have sent off
 αὐτούς. 21 καταβάς δὲ Πέτρος
 them. Having stepped down but Peter

πρὸς τοὺς ἄνδρας εἶπεν ἰδοὺ ἐγὼ εἰμι
 toward the male persons said Look! I am

Lord, because never have I eaten anything defiled and unclean." 15 And the voice [spoke] again to him, the second time: "You stop calling defiled the things God has cleansed." 16 This occurred a third time, and immediately the vessel was taken up into heaven.

17 Now while Peter was in great perplexity inwardly over what the vision he had seen might mean, look! the men dispatched by Cornelius had made inquiries for Simon's house and stood there at the gate. 18 And they called out and inquired whether Simon who was surnamed Peter was being entertained there. 19 As Peter was going over in his mind about the vision, the spirit said: "Look! Three men are seeking you. 20 However, rise, go downstairs and be on your way with them, not doubting at all, because I have dispatched them." 21 So Peter went downstairs to the men and said: "Look! I am

ὃν ζητεῖτε· τίς ἡ αἰτία δι' ἣν ἦν πάρεστε; 22 οἱ δὲ εἶπαν Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν θεὸν μαρτυρούμενος τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ. 23 εἰσκαλεσάμενος οὖν αὐτοῦς ἐξένισεν.

Τῇ δὲ ἐπαύριον ἀναστὰς ἐξῆλθεν σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόρπη συνῆλθαν αὐτῷ. 24 τῇ δὲ ἐπαύριον εἰσῆλθεν εἰς τὴν Καισαρίαν· ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοῦς συνκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. 25 Ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. 26 ὁ δὲ Πέτρος ἤγειρεν αὐτὸν λέγων Ἐγώ εἰμι. 27 καὶ συνομιλῶν αὐτῷ εἰσῆλθεν, καὶ εὗρίσκει

the one YOU are seeking. What is the cause for which YOU are present?" 22 They said: "Cornelius, an army officer, a man righteous and fearing God and well reported by the whole nation of the Jews, was given divine instructions* by a holy angel to send for you to come to his house and to hear the things you have to say." 23 Therefore he invited them in and entertained them.

The next day he rose and went off with them, and some of the brothers that were from Jop'pa went with him. 24 On the day after that he entered into Caes'are'a. Cornelius, of course, was expecting them and had called together his relatives and intimate friends. 25 As Peter entered, Cornelius met him, fell down at his feet and did obeisance to him. 26 But Peter lifted him up, saying: "Rise; I myself am also a man." 27 And as he conversed with him he went in and found

22* Was given divine instructions, κAB; was given a command of Jehovah, J18.

συνεληλυθότας πολλούς, 28 ἔφη τε
 having come together many, said and
 πρὸς αὐτοὺς Ὑμεῖς ἐπίστασθε ὡς
 toward them you are well knowing as
 ἀθέμιτον ἐστὶν ἀνδρὶ Ἰουδαίῳ
 unlawful it is to male person Jew
 κολλᾶσθαι ἢ προσέρχεσθαι
 to glue himself or to be coming toward
 ἀλλοφυλῶν· κάμοι ὁ θεὸς ἔδειξεν
 one of another tribe; and to me the God showed
 μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν
 no one common or unclean to be saying
 ἄνθρωπον· 29 διὸ καὶ ἀναντιρῆτως
 man; wherefore and without contradiction
 ἦλθον μεταπεμφθεὶς. πυνθάνομαι
 I came having been sent across. I am inquiring
 οὖν τίνι λόγῳ μετεπέμψασθέ με.
 therefore to what word you sent across me.

30 Καὶ ὁ Κορνήλιος ἔφη Ἀπὸ τετάρτης
 And the Cornelius said From fourth
 ἡμέρας μέχρι ταύτης τῆς ὥρας ἦμην τὴν
 day until this the hour I was the
 ἐνάτην προσευχόμενος ἐν τῷ οἴκῳ μου,
 ninth [hour] praying in the house of me,
 καὶ ἰδοὺ ἀνὴρ ἔστη ἐνώπιόν μου ἐν
 and look! male person stood in sight of me in
 ἐσθήτι λαμπρᾷ 31 καὶ φησὶ Κορνήλιε,
 raiment bright and he is saying Cornelius,
 εἰσηκούσθη σου ἡ προσευχὴ καὶ αἱ
 was heard within of you the prayer and the
 ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον
 gifts of mercy of you were remembered in sight
 τοῦ θεοῦ· 32 πέμψον οὖν εἰς Ἰόππην
 of the od; send therefore into Joppa
 καὶ μετακάλεσαι Σίμωνα δς ἐπικαλεῖται
 and call across Simon who is beingsurnamed
 Πέτρος· οὗτος ξενίζεται ἐν οἴκῳ
 Peter; this (one) is treated as stranger in house
 Σίμωνος βυρσέως παρὰ θάλασσαν.
 of Simon tanner beside sea.
 33 Ἐξαυτῆς οὖν πέμψα πρὸς σέ, σύ
 At once therefore I sent toward you, you
 τε καλῶς ἐποίησας παραγενόμενος.
 and finely did having come to be alongside.
 νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ
 Now therefore all we in sight of the od
 παρέσμεν ἀκοῦσαι πάντα τὰ
 are alongside to hear all the (things)

many people assembled, 28 and he said to them: "You well know how unlawful it is for a Jew to join himself to or approach a man of another race; and yet God has shown me I should call no man defiled or unclean. 29 Hence I came, really without objection, when I was sent for. Therefore I inquire the reason that you have sent for me."

30 Accordingly Cornelius said: "Four days ago counting from this hour I was praying in my house at the ninth hour, when, look! a man in bright raiment stood before me 31 and said, 'Cornelius, your prayer has been favorably heard and your gifts of mercy have been remembered before God. 32 Send, therefore, to Jop'pa and call for Simon, who is surnamed Peter. This man is being entertained in the house of Simon, a tanner, by the sea.' 33 Therefore I at once sent to you, and you did well in coming here. And so at this time we are all present before God to hear all the things

προσ τεταγμένα σοι ὑπὸ τοῦ κυρίου.
having been commanded to you by the Lord.

34 ἀνοίξας δὲ Πέτρος τὸ στόμα
Having opened up but Peter the mouth

εἶπεν Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι
said Upon truth I am receiving down that

οὐκ ἔστιν προσωπολήμπτης ὁ θεός, 35 ἀλλ'
not is taker of faces the God, 35 but

ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν
in every nation the (one) fearing him

καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ
and working righteousness acceptable to him

ἐστίν. 36 τὸν λόγον ἀπέστειλεν τοῖς υἱοῖς
is. 36 The word he sent forth to the sons

Ἰσραὴλ εὐαγγελιζόμενος εἰρήνην διὰ
of Israel declaring as good news peace through

Ἰησοῦ Χριστοῦ· οὗτός ἐστιν πάντων
Jesus Christ; this is of all (them)

κύριος. 37 ὑμεῖς οἴδατε τὸ
Lord. 37 You have known the

γενόμενον ῥῆμα καθ' ὅλης τῆς
having occurred saying down whole the

Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς
Judea, (he) having started from the

Γαλιλαίας μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν
Galilee after the baptism which preached

Ἰωάννης, 38 Ἰησοῦν τὸν ἀπὸ Ναζαρέθ,
John, Jesus the (one) from Nazareth,

ὡς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ
as anointed him the God to spirit holy

καὶ δυνάμει, ὃς διήλθεν εὐεργετῶν
and to power, who went through working well

καὶ ἰώμενος πάντας τοὺς
and healing all the (ones)

καταδυναστευομένους ὑπὸ τοῦ διαβόλου,
being ruled down by the Devil,

ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ. 39 καὶ
because the God was with him, 39 And

ἡμεῖς μάρτυρες πάντων ὧν
we witnesses of all (things) of which

ἐποίησεν ἐν τε τῇ χώρᾳ τῶν Ἰουδαίων
he did in and the country of the Jews

καὶ Ἰερουσαλήμ· ὃν καὶ ἀνείλαν
and Jerusalem; whom also they took up

κρεμάσαντες ἐπὶ ξύλου. 40 τοῦτον ὁ
having hung upon wood. 40 This (one) the

θεὸς ἤγειρεν τῇ τρίτῃ ἡμέρᾳ καὶ ἔδωκεν
God raised up to the third day and he gave

you have been commanded by Jehovah' to say."

34 At this Peter opened his mouth and said: "For a certainty I perceive that God is not partial, 35 but in every nation the man that fears him and works righteousness is acceptable to him. 36 He sent out the word to the sons of Israel to declare to them the good news of peace through Jesus Christ: this One is Lord of all [others].

37 You know the subject that was talked about throughout the whole of Ju-de'a, starting from Gal'i-lee after the baptism that John preached, 38 namely, Jesus who was from Naz'a-reth, how God anointed him with holy spirit and power, and he went through the land doing good and healing all those oppressed by the Devil; because God was with him. 39 And we are witnesses of all the things he did both in the country of the Jews and in Jerusalem; but they also did away with him by hanging him on a stake. 40 God raised this One up on the third day and granted

αὐτὸν ἐμφανῆ γενέσθαι, 41 οὐ παντὶ τῷ λαῷ ἀλλὰ μάρτυσι τοῖς
 him manifest to become, 41 not to all the people but to witnesses the (ones)

προκεχειροτονημένοις ὑπὸ τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν
 having been previously appointed [by extended hand] by the God, to us, who ate together and we drank with him after the to stand up him

ἐκ νεκρῶν· 42 καὶ παρήγγειλεν ἡμῖν κηρῦσαι τῷ λαῷ καὶ διαμαρτύρασθαι
 out of dead (ones); and he ordered to us to preach to the people and to bear thorough witness

ὅτι οὗτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ θεοῦ κριτῆς ζώντων καὶ νεκρῶν.
 that this is the (one) having been defined by the God judge of living (ones) and dead (ones).

43 τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν,
 To this one all the prophets are bearing witness, letting go off

ἀφεσίων ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.
 of sins through his name. everyone the believing into him.

44 Ἐτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον.
 Yet speaking of the Peter the holy sayings these fell upon the spirit the holy upon all the (ones) hearing the word.

45 καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ οἱ συνῆλθαν τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ πνεύματος τοῦ ἁγίου ἐκκέχυται.
 And were amazed the (ones) out of circumcision faithful who came with the Peter, because also upon the nations the free gift of the spirit the holy has been poured out;

46 ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις καὶ μεγαλυνόντων τὸν θεόν.
 they were hearing for of them speaking to tongues and magnifying the God.

τότε ἀπεκρίθη Πέτρος 47 Μήτι τὸ ὕδωρ δύναται κωλύσαι τις τοῦ μὴ βαπτισθῆναι τούτους οἵτινες τὸ πνεῦμα τὸ ἅγιον ἔλαβον
 Then answered Peter Not what the water is able to forbid anyone of the not to be baptized these who the spirit the holy received

him to become manifest, 41 not to all the people, but to witnesses appointed beforehand by God, to us, who ate and drank with him after his rising from the dead.

42 Also, he ordered us to preach to the people and to give a thorough witness that this is the One decreed by God to be judge of the living and the dead. 43 To him all the prophets bear witness, that everyone putting faith in him gets forgiveness of sins through his name."

44 While Peter was yet speaking about these matters the holy spirit fell upon all those hearing the word. 45 And the faithful ones that had come with Peter who were of those circumcised were amazed, because the free gift of the holy spirit was being poured out also upon people of the nations. 46 For they heard them speaking with tongues and magnifying God. Then Peter responded: 47 "Can anyone forbid water so that these might not be baptized who have received the holy spirit

ὡς καὶ ἡμεῖς; 48 προσέταξεν δὲ αὐτοῦς
 as also we? He commanded but them
 ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι.
 in the name of Jesus Christ to be baptized.
 τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας
 Then they requested him to remain upon days
 τινάς.
 some.

11 Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ
 Heard but the apostles and the
 ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν
 brothers the (ones) being down the Judea
 ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ
 that also the nations accepted the word of the
 θεοῦ. 2 Ὅτε δὲ ἀνέβη Πέτρος εἰς
 God. When but went up Peter into
 Ἱερουσαλὴμ, διεκρίνοντο πρὸς αὐτὸν
 Jerusalem, were contending toward him
 οἱ ἐκ περιτομῆς 3 λέγοντες ὅτι
 the (ones) out of circumcision saying that
 εἰσῆλθεν πρὸς ἀνδρας ἀκροβυστίαν
 he went in toward male persons uncircumcision
 ἔχοντας καὶ συνέφαγεν αὐτοῖς.
 having and he ate with them.
 4 ἀρξάμενος δὲ Πέτρος ἐξετίθετο
 Having started but Peter was setting out
 αὐτοῖς καθεξῆς λέγων
 to them according to order saying

5 Ἐγὼ ἦμην ἐν πόλει Ἰόππη
 I was in city Joppa
 προσευχόμενος καὶ εἶδον ἐν
 praying and I saw in
 ἐκστάσει ὄραμα, καταβαίνον σκευὸς
 ecstasy vision, coming down vessel
 τι ὡς ὀθόνην μεγάλην τέσσαρσιν
 some as linen piece great to four
 ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ
 starts being let down out of the heaven, and
 ἦλθεν ἄχρι ἐμοῦ. 6 εἰς ἣν
 came until me; into which
 ἀτενίσας κατενόουν καὶ εἶδον τὰ
 having gazed I was minding down and I saw the
 τετράποδα τῆς γῆς καὶ τὰ
 four-footed (things) of the earth and the
 θηρία καὶ τὰ ἐρπετὰ καὶ τὰ
 wild beasts and the creeping things and the
 πετεινὰ τοῦ οὐρανοῦ. 7 ἤκουσα δὲ καὶ
 birds of the heaven; I heard but also
 φωνῆς λεγούσης μοι Ἄναστας, Πέτρε,
 of voice saying to me Having stood up, Peter,

even as we have?"
 48 With that he com-
 manded them to be
 baptized in the name
 of Jesus Christ. Then
 they requested him to
 remain for some days.

11 Now the apostles
 and the brothers
 that were in Judea
 heard that people
 of the nations had
 also received the
 word of God. 2 So
 when Peter came
 up to Jerusalem,
 the [supporters] of
 circumcision began
 to contend with him,
 3 saying he had gone
 into the house of men
 that were not circum-
 cised and had eaten
 with them. 4 At this
 Peter commenced and
 went on to explain the
 particulars to them,
 saying:

5 "I was in the city
 of Joppa praying, and
 in a trance I saw a
 vision, some sort of
 vessel descending like
 a great linen sheet
 being let down by
 its four extremities
 from heaven, and it
 came clear to me.
 6 Gazing into it, I
 made observations
 and saw four-footed
 creatures of the earth
 and wild beasts and
 creeping things and
 birds of heaven. 7 I
 also heard a voice say
 to me, 'Rise, Peter,

θύσον καὶ φάγε. 8 εἶπον δὲ Μηδαμῶς, sacrifice and eat. I said but By no means, κύριε, ὅτι κοινὸν ἢ ἀκάθαρτον οὐδέποτε Lord, because common or unclean never εἰσήλθεν εἰς τὸ στόμα μου. 9 ἀπεκρίθη entered into the mouth of me. Answered δὲ ἐκ δευτέρου φωνῆ ἐκ τοῦ οὐρανοῦ. *Α ὁ θεὸς ἐκαθάρισεν heaven What (things) the God cleansed σὺ μὴ κοίνου. 10 τοῦτο δὲ you not be you making common. This but ἐγένετο ἐπὶ τρίς, καὶ ἀνεσπάσθη occurred upon three times, and was drawn up πάλιν ἅπαντα εἰς τὸν οὐρανόν. 11 καὶ ἰδοὺ ἐξαυτῆς τρεῖς ἄνδρες look! out of that [hour] three male persons ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ἣ ἦμεν, stood upon the house in which we were, ἀπεσταλμένοι ἀπὸ Καισαρίας πρὸς having been sent forth from Caesarea toward με. 12 εἶπεν δὲ τὸ πνεῦμά μοι συνελθεῖν me. Said but the spirit to me to go with αὐτοῖς μηδὲν διακρίναντα. ἦλθον δὲ but them nothing having doubted. Came δὲ σὺν ἐμοὶ καὶ οἱ ἕξ ἀδελφοὶ οὗτοι, together with me also the six brothers these, καὶ εἰσήλθομεν εἰς τὸν οἶκον τοῦ and we entered into the house of the ἀνδρός. male person.

13 Ἀπήγγειλεν δὲ ἡμῖν πῶς εἶδεν τὸν He reported back but to us how he saw the ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ angel in the house of him having stood and εἰπόντα Ἀπόστειλον εἰς Ἰόρπη καὶ saying said Send you forth into Jorpha and μετὰπεμψαί Σίμωνα τὸν ἐπικαλούμενον send across Simon the (one) being surnamed Πέτρον, 14 ὃς λαλήσει ῥήματα πρὸς σέ Peter, who will speak sayings toward you ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκος in which will be saved you and all the house σου. 15 ἐν δὲ τῷ ἀρξασθαί με of you. In but to the to start me λαλεῖν ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον to be speaking fell upon the spirit the holy ἐπ' αὐτοὺς ὥσπερ καὶ ἐφ' ἡμᾶς ἐν upon them as-even also upon us in [the]

slaughter and eat! 8 But I said, 'Not at all, Lord, because a defiled or unclean thing has never entered into my mouth.' 9 The second time the voice from heaven answered, 'You stop calling defiled the things God has cleansed.' 10 This occurred for a third time, and everything was pulled up again into heaven. 11 Also, look! at that instant there were three men standing at the house in which we were, they having been dispatched from Caesarea to me. 12 So the spirit told me to go with them, not doubting at all. But these six brothers also went with me, and we entered into the house of the man.

13 "He reported to us how he saw the angel stand in his house and say, 'Dispatch men to Jorpha and send for Simon who is surnamed Peter, 14 and he will speak those things to you by which you and all your household may get saved.' 15 But when I started to speak, the holy spirit fell upon them just as it did also upon us in [the]

ἀρχῆ. 16 ἐμνήσθην δὲ τοῦ ῥήματος
beginning. I remembered but of the saying
τοῦ κυρίου ὡς ἔλεγεν Ἰωάννης μὲν
of the Lord as he was saying John indeed
ἐβάπτισεν ὕδατι ὑμεῖς δὲ βαπτισθήσεσθε
baptized to water you but will be baptized
ἐν πνεύματι ἁγίῳ. 17 εἰ οὖν τὴν ἴσην
in spirit holy. If therefore the equal
δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν
free gift gave to them the God as also to us
πιστεύσασιν ἐπὶ τὸν κύριον Ἰησοῦν
having believed upon the Lord Jesus
Χριστὸν, ἐγὼ τίς ἦμην δυνατὸς κωλύσαι
Christ, I who was I powerful to hinder
τὸν θεόν;
the God?

18 Ἀκούσαντες δὲ ταῦτα
Having heard but these (things)
ἤσυχασαν καὶ ἐδόξασαν τὸν θεόν
they got quiet and they glorified the God
λέγοντες Ἄρα καὶ τοῖς ἔθνεσιν ὁ
saying Really also to the nations the
θεὸς τὴν μετάνοιαν εἰς ζωὴν ἔδωκεν.
God the repentance into life gave.

19 Οἱ μὲν οὖν
The (ones) indeed therefore
διασπαρέντες ἀπὸ τῆς θλίψεως
having been dispersed from the tribulation
τῆς γενομένης ἐπὶ Στεφάνῳ
the (one) having occurred upon Stephen
διήλθον ἕως Φοινίκης καὶ
they went through until Phoenicia and
Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες
of Cyprus and of Antioch, to no one speaking
τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις. 20 Ἦσαν
the word if not only to Jews. Were
δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι
but some out of them male persons Cyprians
καὶ Κυρηναῖοι, οἵτινες ἐλθόντες εἰς
and Cyrenians, who having come into
Ἀντιόχειαν ἐλάλουν καὶ πρὸς τοὺς
Antioch were speaking also toward the
Ἑλληνιστάς, εὐαγγελιζόμενοι τὸν κύριον
Hellenists, declaring as good news the Lord
Ἰησοῦν. 21 καὶ ἦν χεὶρ Κυρίου μετ'
Jesus. And was hand of Lord with
αὐτῶν, πολὺς τε ἀριθμὸς ὁ πιστεύσας
them, much and number the having believed

beginning. 16 At this I called to mind the saying of the Lord, how he used to say, 'John, for his part, baptized with water, but you will be baptized in holy spirit.' 17 If, therefore, God gave the same free gift to them as he also did to us who have believed upon the Lord Jesus Christ, who was I that I should be able to hinder God?"

18 Now when they heard these things, they acquiesced, and they glorified God, saying: "Well, then, God has granted repentance for the purpose of life to people of the nations also."

19 Consequently those who had been scattered by the tribulation that arose over Stephen went through as far as Phoenicia and Cyprus and Antioch, but speaking the word to no one except to Jews only. 20 However, out of them there were some men of Cyprus and Cyrene that came to Antioch and began talking to the Greek-speaking people, declaring the good news of the Lord Jesus. 21 Furthermore, the hand of Jehovah* was with them, and a great number that became believers

ἐπέστρεψεν ἐπὶ τὸν κύριον.
turned upon the Lord.

22 Ἦκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα
Was heard but the word into the ears

τῆς ἐκκλησίας τῆς οὔσης ἐν
of the ecclesia the (one) being in

Ἰερουσαλὴμ περὶ αὐτῶν, καὶ ἐξαπέστειλαν
Jerusalem about them, and they sent off out

Βαρνάβαν ἕως Ἀντιοχείας· 23 ὃς
Barnabas until Antioch; 23 who

παραγενόμενος καὶ ἰδὼν τὴν
having come to be alongside and having seen the

χάριν τὴν τοῦ θεοῦ
undeserved kindness the (one) of the God

ἐχάρη καὶ παρεκάλει πάντας
he rejoiced and he was encouraging all (them)

τῇ προθέσει τῆς καρδίας
to the purpose of the heart

προσμένειν ἐν τῷ κυρίῳ, 24 ὅτι
to be remaining toward in the Lord, because

ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης
he was inale person good and full

πνεύματος ἁγίου καὶ πίστεως, καὶ προσετέθη
of spirit holy and of faith. And was added

ὄχλος ἰκανὸς τῷ κυρίῳ. 25 ἐξῆλθεν
crowd sufficient to the Lord. He went out

δὲ εἰς Ταρσὸν ἀναζητήσας Σαῦλον, 26 καὶ
but into Tarsus to seek up Saul, 26 and

εὕρων ἤγαγεν εἰς Ἀντιόχειαν.
having found he led into Antioch.

ἐγένετο δὲ αὐτοῖς καὶ ἑνιαυτὸν ὅλον
It occurred but to them and year whole

συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ
to be led together in the ecclesia and

διδάξαι ὄχλον ἰκανόν, χρηματίσαι τε
to teach c owd sufficient, to style divinely and

πρῶτως ἐν Ἀντιοχείᾳ τοὺς μαθητάς
firstly in Antioch the disciples

Χριστιανούς.
Christians.

27 Ἐν ταύταις δὲ ταῖς ἡμέραις
In these but the days

κατήλθον ἀπὸ Ἱεροσολύμων προφῆται
they came down from Jerusalem prophets

εἰς Ἀντιόχειαν· 28 ἀναστὰς δὲ εἰς
into Antioch; 28 having stood up but one

ἐξ αὐτῶν ὄνοματι Ἄγαβος ἐσήμαινεν
out of them to name Agabus was signifying

διὰ τοῦ πνεύματος λιμὸν μεγάλην
through the spirit famine great

turned to the Lord.

22 The account about them got to the ears of the congregation that was in Jerusalem, and they sent out Bar-na-bas as far as Antioch. 23 When he arrived and saw the undeserved kindness of God, he rejoiced and began to encourage them all to continue in the Lord with hearty purpose; 24 for he was a good man and full of holy spirit and of faith. And a considerable crowd was added to the Lord. 25 So he went off to Tarsus to make a thorough search for Saul 26 and, after he found him, he brought him to Antioch. It thus came about that for a whole year they gathered together with them in the congregation and taught quite a crowd, and it was first in Antioch that the disciples were by divine providence called Christians.

27 Now in these days prophets came down from Jerusalem to Antioch. 28 One of them named Ag'a-bus rose and proceeded to indicate through the spirit that a great famine

μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν
to be about to go to be upon whole the
οἰκουμένην· ἣτις ἐγένετο ἐπὶ
being inhabited [earth]; which occurred upon
Κλαυδίου. 29 τῶν δὲ μαθητῶν καθὼς
Claudius. Of the but disciples according as
εὐτορεῖτό τις ὥρισαν
was getting through well anyone they determined
ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι
each of them into service to send
τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ
to the (ones) inhabiting in the Judea
ἀδελφοῖς; 30 ὁ δὲ καὶ ἐποίησαν
to brothers; which also they did
ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους
having sent off toward the older men
διὰ χειρὸς Βαρνάβα καὶ Σαύλου.
through hand of Bar'nabas and Saul.

12 Κατ' ἐκείνον δὲ τὸν καιρὸν
Down that but the appointed time
ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας
thrust upon Herod the king the hands
κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας.
to treat badly some of the from the ecclesia.
2 ἀνεῖλεν δὲ Ἰάκωβον τὸν ἀδελφὸν
He took up but James the brother
Ἰωάννου μαχαίρη. 3 ἰδὼν δὲ ὅτι
of John to sword. Having seen but that
ἀρεστόν ἐστιν τοῖς Ἰουδαίοις προσέθετο
pleasing it is to the Jews he added
συλλαβεῖν καὶ Πέτρον, ἦσαν δὲ ἡμέρα:
to take with also Peter, were but days
τῶν ἀζύμων, 4 ὃν καὶ
of the unleavened (cakes), whom also
ἰγιάσας ἔθετο εἰς φυλακὴν,
having laid hold of he put into prison,
παραδοὺς τέσσαρσιν τετραδίοις
having given beside to four sets of four
στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος
of soldiers to be guarding him, wishing
μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ
after the passover to lead up him to the
λαῷ. 5 ὁ δὲ μὲν οὖν Πέτρος
people. The indeed therefore Peter
ἐθρεῖτο ἐν τῇ φυλακῇ προσευχὴ δὲ
was being observed in the prison; prayer but
ἦν ἐκτενῶς γινομένη ὑπὸ τῆς ἐκκλησίας
was intensely occurring by the ecclesia
πρὸς τὸν θεὸν περὶ αὐτοῦ.
toward the God about him.

was about to come upon the entire inhabited earth; which, for that matter, did take place in the time of Claudius. 29 So those of the disciples determined, each of them according as anyone could afford it, to send a relief ministrations to the brothers dwelling in Judea; 30 and this they did, dispatching it to the older men by the hand of Bar'nabas and Saul.

12 About that particular time Herod the king applied his hands to mistreating some of those of the congregation. 2 He did away with James the brother of John by the sword. 3 As he saw it was pleasing to the Jews, he went on to arrest Peter also. (As it was, those were days of the unfermented cakes.) 4 And laying hold of him, he put him in prison, turning him over to four shifts of four soldiers each to guard him, as he intended to produce him for the people after the passover. 5 Consequently Peter was being kept in the prison; but prayer to God for him was being carried on intensely by the congregation.

6 Ὅτε δὲ ἤμελλεν προσαγαγεῖν
 When but he was being about to lead forth
 αὐτὸν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν
 him the Herod, to the night that was
 ὁ Πέτρος κοιμώμενος μεταξύ δύο
 the Peter sleeping between two
 στρατιωτῶν δεδεμένος ἀλύσειν δυσίν,
 soldiers having been bound to chains two,
 φύλακές τε πρὸ τῆς θύρας ἐτήρουν
 guards and before the door were observing
 τὴν φυλακὴν. 7 καὶ ἰδοὺ ἄγγελος Κυρίου
 the prison. And look! angel of Lord
 ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι·
 stood upon, and light shone in the dwelling;
 πατάξας δὲ τὴν πλευράν τοῦ Πέτρου
 having smitten but the side of the Peter
 ἤγειρεν αὐτὸν λέγων Ἄνάστα ἐν τάχει·
 he raised up him saying Stand up in haste;
 καὶ ἐξέπεσαν αὐτοῦ αἱ ἀλύσεις ἐκ τῶν
 and fell out of him the chains out of the
 χειρῶν. 8 εἶπεν δὲ ὁ ἄγγελος πρὸς αὐτὸν
 hands. Said but the angel toward him
 Ζῶσαι καὶ ὑπόδησαι τὰ σανδάλιά σου·
 Gird and bind under the sandals of you;
 ἐποίησεν δὲ οὕτως, καὶ λέγει αὐτῷ
 he did but thus. And is saying to him
 Περιβαλοῦ τὸ ἱμάτιόν σου καὶ
 Throw around the outer garment of you and
 ἀκολουθεῖ μοι· 9 καὶ ἐξελθὼν
 be following to me; and having gone out
 ἠκολούθει, καὶ οὐκ ᾔδει ὅτι
 he was following, and not he had known that
 ἀληθές ἐστιν τὸ γινόμενον διὰ τοῦ
 true is the (thing) occurring through the
 ἀγγέλου, ἐδόκει δὲ ὄραμα βλέπειν.
 angel, he was thinking but vision to be seeing.

10 διελθόντες δὲ πρώτην φυλακὴν
 Having gone through but first guard
 καὶ δευτέραν ἦλθαν ἐπὶ τὴν πύλην τὴν
 and second they came upon the gate the
 σιδηρᾶν τὴν φέρουσαν εἰς τὴν πόλιν, ἣτις
 iron the bearing into the city, which
 αὐτομάτῃ ἠνοίγη αὐτοῖς, καὶ
 self-acting was opened up to them, and
 ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ
 having gone out they went forth street one, and
 εὐθέως ἀπέστη ὁ ἄγγελος ἀπ'
 immediately stood off from the angel from

6 Now when Herod was about to produce him, that night Peter was sleeping bound with two chains between two soldiers, and guards before the door were keeping the prison. 7 But, look! Jehovah's* angel stood by, and a light shone in the prison cell. Striking Peter on the side, he roused him, saying: "Rise quickly!" And his chains fell off his hands. 8 The angel said to him: "Gird yourself and bind your sandals on." He did so. Finally he said to him: "Put your outer garment on and keep following me." 9 And he went out and kept following him, but he did not know that what was happening through the angel was real. In fact, he supposed he was seeing a vision. 10 Going through the first sentinel guard and the second they got to the iron gate leading into the city, and this opened to them of its own accord. And after they went out they advanced down one street, and immediately the angel departed from

7* Jehovah's, J7-8.10.13.15-18.22.24; Lord's, κAB.

αὐτοῦ. 11 καὶ ὁ Πέτρος ἐν ἑαυτῷ
him. And the Peter in himself
γενόμενος εἶπεν Νῦν οἶδα
having come to be he said Now I have known
ἀληθῶς ὅτι ἐξάπεστειλεν ὁ κύριος τὸν
truly that sent off out the Lord the
ἄγγελον αὐτοῦ καὶ ἐξείλατό με ἐκ χειρὸς
angel of him and took out me out of hand
'Ηρώδου καὶ πάσης τῆς προσδοκίας τοῦ
of Herod and of all the expectation of the
λαοῦ τῶν Ἰουδαίων.
people of the Jews.

12 Συνιδὼν τε ἦλθεν ἐπὶ τὴν
Having seen together and he came upon the
οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰωάννου
house of the Mary the mother of John
τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν
the (one) being surnamed Mark, where were
ἱκανοὶ συνηθροισμένοι καὶ
sufficient having been crowded together and
προσευχόμενοι. 13 κρούσαντος δὲ αὐτοῦ
praying. Having knocked but of him

τὴν θύραν τοῦ πυλῶνος προσῆλθε
the door of the gateway came toward
παιδίσκη ὑπακούσαι ὀνόματι Ῥόδη, 14 καὶ
servant girl to obey to name Rhoda, and

ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου ἀπὸ
having recognized the voice of the Peter from
τῆς χαρᾶς οὐκ ἤνοιξεν τὸν πυλῶνα,
the joy not she opened up the gateway,
εἰσδραμοῦσα δὲ ἀπήγγειλεν ἑστάναι τὸν
having run in but she reported back to stand the
Πέτρον πρὸ τοῦ πυλῶνος. 15 οἱ δὲ
Peter before the gateway. The (ones) but

πρὸς αὐτὴν εἶπαν Μαίνη. ἡ δὲ
toward her said You are mad. The (one) but
δισχυρίζετο οὕτως ἔχειν.
was strongly asserting thus to be having.

οἱ δὲ ἔλεγον Ὁ ἄγγελός ἐστιν
The (ones) but were saying The angel is
αὐτοῦ. 16 ὁ δὲ Πέτρος ἐπέμενεν
of him. The but Peter was remaining upon

κρούων· ἀνοίξαντες δὲ εἶδαν αὐτὸν
knocking; having opened up but they saw him
καὶ ἐξέστησαν. 17 κατασεισας
and were astonished. Having moved downward

δὲ αὐτοῖς τῇ χειρὶ σιγᾶν
but to them to the hand to be silent

him. 11 And Peter, coming to himself, said: "Now I actually know that Jehovah sent his angel forth and delivered me out of Herod's hand and from all that the people of the Jews were expecting."

12 And after he considered it, he went to the house of Mary the mother of John who was surnamed Mark, where quite a few were gathered together and praying.

13 When he knocked at the door of the gateway, a servant girl named Rhoda came to attend to the call, 14 and, upon recognizing the voice of Peter, out of joy she did not open the gate, but ran inside and reported that Peter was standing before the gateway.

15 They said to her: "You are mad." But she kept on strongly asserting it was so. They began to say: "It is his angel." 16 But Peter remained there knocking. When they opened, they saw him and were astonished. 17 But he motioned to them with his hand to be silent

διηγήσατο αὐτοῖς πῶς ὁ κύριος
 he thoroughly related to them how the Lord
 αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς, εἶπέν
 him led forth out of the prison, he said
 τε Ἀπαγγεῖlate Ἰακώβῳ καὶ τοῖς ἀδελφοῖς
 and Report you back to James and to the brothers
 ταῦτα. καὶ ἐξελθὼν ἐπορεύθη
 these (things). And having gone out he went
 εἰς ἕτερον τόπον.
 into different place.

18 Γενομένης δὲ ἡμέρας ἦν τάραχος
 Having come to be but of day was stir
 οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα
 not little in the soldiers, what really
 ὁ Πέτρος ἐγένετο. 19 Ἡρώδης δὲ
 the Peter came to be. Herod but
 ἐπιζητήσας αὐτὸν καὶ μὴ εὐρῶν
 having sought upon him and not having found
 ἀνακρίνας τοὺς φύλακας ἐκέλευσεν
 having examined the guards he commanded
 ἀπαχθῆναι, καὶ κατελθὼν ἀπὸ τῆς
 to be led off, and having come down from the
 Ἰουδαίας εἰς Καισαρίαν
 Judea into Caesarea
 διέτριβεν.
 he was spending (time) through.

20 Ἦν δὲ θυμομαχῶν Τυρίοις καὶ
 He was but mentally fighting to Tyrians and
 Σιδωνίοις ὁμοθυμαδὸν δὲ παρήσαν
 to Sidonians; like-mindedly but they were alongside
 πρὸς αὐτόν, καὶ πείσα τες Βλάστον
 toward him, and having persuaded Blastus
 τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως
 the (one) upon the bedchamber of the king
 ἠτοῦντο εἰρήνην διὰ τὸ
 they were asking peace through the
 τρέφεσθαι αὐτὸν τὴν χώραν ἀπὸ τῆς
 to be getting fed of them the country from the
 βασιλικῆς. 21 τακτῆ δὲ ἡμέρα ὁ
 kingly (country). To ordered but day the
 Ἡρώδης ἐνδυσάμενος ἐσθῆτα
 Herod having clothed himself raiment
 βασιλικὴν καθίσας ἐπὶ τοῦ
 kingly having sat down upon the
 βήματος ἐδημηγόρει πρὸς αὐτούς.
 step he was publicly orating toward them;
 22 ὁ δὲ δῆμος ἐπεφώνει Θεοῦ φωνῆ
 the but public was sounding upon Of God voice

and told them in detail how Jehovah brought him out of the prison, and he said: "Report these things to James and the brothers." With that he went out and journeyed to another place.

18 Well, when it became day, there was no little stir among the soldiers over what really had become of Peter. 19 Herod made diligent search for him and, when not finding him, he examined the guards and commanded them to be led off [to punishment]; and he went down from Jude'a to Caesarea and spent some time there.

20 Now he was in a fighting mood against the people of Tyre and of Sidon. So with one accord they came to him and, after persuading Blastus, who was in charge of the bedchamber of the king, they began suing for peace, because their country was supplied with food from that of the king. 21 But on a set day Herod clothed himself with royal raiment and sat down upon the judgment seat and began giving them a public address. 22 In turn the assembled people began shouting: "A god's voice,

καὶ οὐκ ἀνθρώπου. 23 παραχρῆμα δὲ
and not of man. 23 Instantly but
ἐπάταξεν αὐτὸν ἄγγελος Κυρίου ἀνθ'
smote him angel of Lord instead of
ὧν οὐκ ἔδωκεν τὴν δόξαν τῷ
which (things) not he gave the glory to the
θεῷ, καὶ γενόμενος σκωληκόβρωτος
God, and having become eaten up by worms
ἐξέψυξεν.
he let out soul.

24 Ὁ δὲ λόγος τοῦ κυρίου ἤϋξανεν
The but word of the Lord was growing
καὶ ἐπλήθηνετο.
and was being multiplied.

25 Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν
Barnabas but and Saul returned
εἰς Ἱερουσαλὴμ πληρώσαντες τὴν
into Jerusalem having fulfilled the
διακονίαν, συναρραβόντες Ἰωάννην
service, having taken along together John
τὸν ἐπικληθέντα Μάρκον.
the (one) having been surnamed Mark.

13 Ἦσαν δὲ ἐν Ἀντιοχείᾳ κατὰ τὴν
Were but in Antioch down the
οὔσαν ἐκκλησίαν προφῆται καὶ διδασκαλοὶ
being ecclesia prophets and teachers
ὁ τε Βαρνάβας καὶ Συμεὼν ὁ
the and Barnabas and Symeon the (one)
καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος,
being called Niger, and Lucius the Cyprian,
Μαναὴν τε Ἡρώδου τοῦ τετραάρχου
Manaen and of Herod the tetrarch
σύντροφος καὶ Σαῦλος.
one nurtured together and Saul.

2 Λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ
Doing public work but of them to the Lord
καὶ νηστευόντων εἶπεν τὸ πνεῦμα τὸ ἅγιον
and fasting said the spirit the holy
Ἄφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ
Limit off you actually to me the Barnabas and
Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι
Saul into the work which I have called toward
αὐτούς. 3 τότε νηστεύσατες καὶ
them. Then having fasted and
προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας
having prayed and having put upon the hands
αὐτοῖς ἀπέλυσαν.
to them they released.

and not a man's!"
23 Instantly the angel
of Jehovah* struck
him, because he did
not give the glory to
God; and he became
eaten up with worms
and expired.

24 But the word
of Jehovah* went
on growing and
spreading.

25 As for Bar-na-bas
and Saul, after having
fully carried out the
relief ministrations in
Jerusalem, they re-
turned and took along
with them John, the
one surnamed Mark.

13 Now in Antioch
there were
prophets and teachers
in the local congrega-
tion, Bar-na-bas as
well as Sym'e-on who
was called Niger, and
Lucius of Cy-re-ne,
and Man'a-en who was
educated with Herod
the district ruler, and
Saul. 2 As they were
publicly ministering
to Jehovah* and
fasting, the holy spirit
said: "Of all persons
set Bar-na-bas and
Saul apart for me for
the work to which I
have called them."
3 Then they fasted
and prayed and laid
their hands upon
them and let them go.

23* Jehovah, J7.8.10.13.15-18.22.24; Lord, κAB. 24* Jehovah, J7.8.10.23; God, P⁷⁴κADSY⁶⁷; the Lord, B. 2* Jehovah, J7.8.10.13.15-18.22.23; the Lord, κAB.

4 Αὐτοὶ μὲν οὖν ἐκπεμφθέντες
 They indeed therefore having been sent out
 ὑπὸ τοῦ ἁγίου πνεύματος κατήλθον εἰς
 by the holy spirit they went down into
 Σελευκίαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς
 Seleucia, from there and they sailed away into
 Κύπρον, 5 καὶ γινόμενοι ἐν Σαλαμῖνι
 Cyprus, and having come to be in Salamis
 κατήγγελλον τὸν λόγον τοῦ θεοῦ
 they were publishing the word of the God
 ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων·
 in the synagogues of the Jews;
 εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην.
 they were having but also John subordinate.

6 Διελθόντες δὲ ὅλην τὴν νῆσον
 Having gone through but whole the island
 ἄχρι Πάφου εὗρον ἄνδρα τινὰ
 until Paphos they found male person some
 μάγον ψευδοπροφήτην Ἰουδαῖον ᾧ
 magian false prophet Jew to whom
 ὄνομα Βαριησοῦς, 7 ὃς ἦν σὺν
 name Bar-Jesus, who was together with
 τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ ἀνδρὶ
 the proconsul Sergius Paulus male person
 συνετῷ. οὗτος προσκαλεσάμενος
 intelligent. This (one) having called toward himself
 Βαρνάβαν καὶ Σαῦλον ἐπεζήτησεν
 Barnabas and Saul he sought upon
 ἀκοῦσαι τὸν λόγον τοῦ θεοῦ·
 to hear the word of the God;

8 ἀνθίστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος,
 was opposing but to them Elymas the magian,
 οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ,
 thus for is being translated the name of him,
 ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς
 seeking to turn through the proconsul from the
 πίστεως. 9 Σαῦλος δέ, ὁ καὶ Παῦλος,
 faith. Saul but, the also Paul,
 πλησθεὶς πνεύματος ἁγίου ἀτενίσας
 having been filled of spirit holy having gazed
 εἰς αὐτὸν 10 εἶπεν Ὁ πλήρης παντὸς δόλου
 into him he said O full of all fraud
 καὶ πάσης ῥαδιουργίας, οὐκ εἰς διαβόλου,
 and of every readily done act, son of devil,
 ἐχθρὲ πάσης δικαιοσύνης, οὐκ εἰς πάντα
 enemy of all righteousness, not you will cease
 διαστρέφων τὰς ὁδοὺς τοῦ κυρίου τὰς
 turning through the ways of the Lord the

4 Accordingly these men, sent out by the holy spirit, went down to Se-leu'cia, and from there they sailed away to Cy'prus. 5 And when they got to be in Sal'a-mis they began publishing the word of God in the synagogues of the Jews. They had John also as an attendant.

6 When they had gone through the whole island as far as Pa'phos, they met up with a certain man, a sorcerer, a false prophet, a Jew whose name was Bar-Je'sus, 7 and he was with the proconsul Sergius Paulus, an intelligent man. Calling Bar-na-bas and Saul to him, this man earnestly sought to hear the word of God. 8 But Ely-mas the sorcerer (that, in fact, is the way his name is translated) began opposing them, seeking to turn the proconsul away from the faith. 9 Saul, who is also Paul, becoming filled with holy spirit, looked at him intently 10 and said: "O man full of every sort of fraud and every sort of villainy, you son of the Devil, you enemy of everything righteous, will you not quit distorting the right ways of Jehovah?"

εὐθείας; 11 καὶ νῦν ἰδοὺ χεὶρ Κυρίου ἐπὶ
straight? And now look! hand of Lord upon
σέ, καὶ ἔσῃ τυφλὸς μὴ βλέπων τὸν
you, and you will be blind not looking at the
ἥλιον ἄχρι καιροῦ. παραχρῆμα δὲ
sun until appointed time. Instantly but
ἔπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ
fell upon him thick mist and darkness, and
περιάγων ἐζήτηι χειραγωγούς.
going around he was seeking hand leaders.

12 τότε ἰδὼν ὁ ἀνθ' πατος τὸ
Then having seen the proconsul the (thing)
γεγονὸς ἐπίστευσεν
having occurred he believed
ἐκπληττόμενος ἐπὶ τῇ διδασκίᾳ
being struck out (of his wits) upon the teaching
τοῦ κυρίου.
of the Lord.

13 Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου
Having been led up but from the Paphos
οἱ περὶ Παῦλον ἦλθον εἰς Πέργην
the (ones) about Paul came into Perga
τῆς Παμφυλίας; Ἰωάννης δὲ ἀποχωρήσας
of the Pamphylia; John but having withdrawn
ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱερουσόλυμα.
from them returned into Jerusalem.

14 Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς
They but having gone through from the
Πέργης παρεγένοντο εἰς Ἀντιόχειαν
Perga they came to be alongside into Antioch
τὴν Πισιδίαν, καὶ ἐλθόντες εἰς τὴν συναγωγὴν
the Pisidian, and having come into the synagogue.
τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν.
to the day of the sabbaths they sat down.

15 μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ
After but the reading of the Law and
τῶν προφητῶν ἀπέστειλαν οἱ
of the Prophets sent forth the
ἀρχισυναγωγοὶ πρὸς αὐτοὺς λέγοντες
synagogue rulers toward them saying

Ἄνδρες ἀδελφοί, εἴ τις ἔστιν ἐν ὑμῖν
Male persons brothers, if any is in you
λόγος παρακλήσεως πρὸς τὸν λαόν,
word of encouragement toward the people,
λέγετε. 16 ἀναστὰς δὲ Παῦλος
be you saying. Having stood up but Paul

11 Well, then, look!
Jehovah's* hand is
upon you, and you
will be blind, not
seeing the sunlight
for a period of time."
Instantly a thick
mist and darkness
fell upon him, and he
went around seeking
men to lead him by
the hand. 12 Then
the proconsul, upon
seeing what had
happened, became a
believer, as he was
astounded at the
teaching of Jehovah.*

13 The men, to-
gether with Paul, now
put out to sea from
Paphos and arrived at
Perga in Pamphylia.
But John withdrew
from them and
returned to Jerusalem.
14 They, however,
went on from Perga
and came to Antioch
in Pisidia and, going
into the synagogue
on the sabbath day,
they took a seat.

15 After the public
reading of the Law
and of the Prophets
the presiding officers
of the synagogue sent
out to them, saying:
"Men, brothers, if
there is any word
of encouragement
for the people that
you have, tell it."
16 So Paul rose,

11* Jehovah's, J7.8.10.15-18.22-24; Lord's, κAB. 12* Jehovah, J7.8.10; the Lord, κABVGSyP.

καὶ κατασεύσας τῇ χειρὶ εἶπεν
and having moved downward to the hand said

Ἄνδρες Ἰσραηλίται καὶ οἱ
Male persons Israelites and the (ones)
φοβούμενοι τὸν θεόν, ἀκούσατε. 17 Ὁ θεὸς
fearing the God, hear you. The God

τοῦ λαοῦ τούτου Ἰσραὴλ ἐξελέξατο τοὺς
of the people this Israel chose the

πατέρας ἡμῶν, καὶ τὸν λαὸν ὕψωσεν ἐν
fathers of us, and the people put high up in

τῇ παροικίᾳ ἐν γῇ Αἰγύπτου, καὶ μετὰ
the alien residence in earth of Egypt, and with

βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ
arm high he led out them out of

αὐτῆς, 18 καί, ὡς τεσσαρακονταετῆ χρόνον
it, and, as forty years time

ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ,
bore manners of them in the desolate [place]

19 καθελὼν ἔθνη ἑπτὰ ἐν γῇ
having taken down nations seven in earth

Χαναάν κατεκληρονόμησεν τὴν γῆν
of Canaan he assigned as inheritance the earth

αὐτῶν 20 ὡς ἔτεσι τετρακοσίοις καὶ
of them as to years four hundred and

πεντήκοντα.
fifty.

Καὶ μετὰ ταῦτα ἔδωκεν κριτὰς ἕως
And after these (things) he gave judges until

Σαμουὴλ προφήτου. 21 κακεῖθεν
Samuel prophet. And from there

ἠτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ
they asked for king, and he gave to them the

θεὸς τὸν Σαοὺλ υἱὸν Κεῖς, ἀνδρα ἐκ
God the Saul son of Kish, male person out of

φυλῆς Βενιαμείν, ἔτη τεσσαράκοντα
tribe of Benjamin, years forty;

22 καὶ μεταστήσας αὐτὸν ἤγειρεν τὸν
and having set across him he raised up the

Δαυεὶδ αὐτοῖς εἰς βασιλέα, ᾧ καὶ
David to them into king, to whom also

εἶπεν μαρτυρήσας Εὐρὸν Δαυεὶδ
he said having borne witness I found David

τὸν τοῦ Ἰεσσαί, ἀνδρα κατὰ
the [son] of the Jesse, male person according to

τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ
the heart of me, who will do all the

θελήματά μου. 23 τούτου ὁ θεὸς
things willed of me. Of this (one) the God

ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν
from the seed according to promise

and motioning with his hand, he said:

“Men, Israelites and you [others] that fear

God, hear. 17 The God of this people

Israel chose our forefathers, and he exalted

the people during their alien residence

in the land of Egypt and brought them out

of it with an uplifted arm. 18 And for a

period of about forty years he put up with

their manner of action in the wilderness.

19 After destroying seven nations in the

land of Ca'naan, he distributed the land of

them by lot: 20 all that during about

four hundred and fifty years.

“And after these things he gave them

judges until Samuel the prophet. 21 But

from then on they demanded a king, and

God gave them Saul son of Kish, a man of

the tribe of Benjamin, for forty years.

22 And after removing him, he raised up for

them David as king, respecting whom he

bore witness and said, ‘I have found David

the son of Jes'se, a man agreeable to

my heart, who will do all the things I

desire.’ 23 From the offspring of this

[man] according to his promise God

ἤγαγεν τῷ Ἰσραὴλ σωτήρα Ἰησοῦν,
 he led to the Israel savior Jesus,
 24 προκηρύξαντος Ἰωάννου πρὸ
 having preached before of John before
 προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα
 face of the entry of him baptism
 μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ.
 of repentance to all the people Israel.
 25 ὡς δὲ ἐπλήρου Ἰωάννης τὸν δρόμον,
 As but was fulfilling John the course,
 ἔλεγεν Τι ἐμεῖ ὑπονοεῖτε εἶναι;
 he was saying What me are you supposing to be?
 οὐκ εἰμι ἐγώ· ἀλλ' ἰδοὺ ἔρχεται μετ'
 not am I; but look! one is coming after
 ἐμὲ οὐ οὐκ εἰμι ἄξιος τὸ ὑπόδημα
 me of whom not I am worthy the bound under
 τῶν ποδῶν λύσαι.
 of the feet to loosen.

26 Ἄνδρες ἀδελφοί, υἱοὶ γένους
 Male persons brothers, sons of race
 Ἀβραὰμ καὶ οἱ ἐν ὑμῖν φοβούμενοι
 of Abraham and the (ones) in you fearing
 τὸν θεόν, ἡμῖν ὁ λόγος τῆς σωτηρίας
 the God, to us the word of the salvation
 ταύτης ἐξαπεστάλη. 27 οἱ γὰρ
 this was sent off out. The (ones) for
 κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ ἄρχοντες
 inhabiting in Jerusalem and the rulers
 αὐτῶν ταῦτον ἀγνοήσαντες καὶ τὰς
 of them this (one) having not known and the
 φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν
 voices of the prophets the (ones) down every
 σάββατον ἀναγινωσκομένας κρίναντες
 sabbath being read having judged
 ἐπλήρυσαν, 28 καὶ μηδεμίαν αἰτίαν θανάτου
 they fulfilled, and not one cause of death
 εὑρόντες ἠτήσαντο Πειλάτου ἀναιρεθῆναι
 having found they asked Pilate to be taken up
 αὐτόν· 29 ὡς δὲ ἐτέλεσαν πάντα τὰ
 him; as but they ended all the (things)
 περὶ αὐτοῦ γεγραμμένα,
 about him having been written,
 καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς
 having taken down from the wood they put into
 μνημεῖον. 30 ὁ δὲ θεὸς ἤγειρεν
 memorial tomb. The but God raised up
 αὐτὸν ἐκ νεκρῶν· 31 ὃς ὤφθη
 him out of dead (ones); who got to be seen
 ἐπὶ ἡμέρας πλείους τοῖς
 upon days more to the (ones)

has brought to Israel a savior, Jesus, 24 after John, in advance of the entry of that One, had preached publicly to all the people of Israel baptism [in symbol] of repentance. 25 But as John was fulfilling his course, he would say, 'What do you suppose I am? I am not he. But, look! one is coming after me the sandals of whose feet I am not worthy to untie.'

26 'Men, brothers, you sons of the stock of Abraham and those [others] among you who fear God, the word of this salvation has been sent forth to us. 27 For the inhabitants of Jerusalem and their rulers did not know this One, but, when acting as judges, they fulfilled the things voiced by the Prophets, which things are read aloud every Sabbath, 28 and, although they found no cause for death, they demanded of Pilate that he be executed. 29 When, now, they had accomplished all the things written about him, they took him down from the stake and laid him in a memorial tomb. 30 But God raised him up from the dead; 31 and for many days he became visible to those

συναναβάσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας
 having gone up with him from the Galilee
 εἰς Ἱερουσαλὴμ, οἵτινες νῦν εἰσὶ μάρτυρες
 into Jerusalem, who now are witnesses
 αὐτοῦ πρὸς τὸν λαόν.
 of him toward the people.

32 Καὶ ἡμεῖς ὑμᾶς
 And we [to] you

εὐαγγελιζόμεθα τὴν πρὸς τοὺς
 we are declaring as good news the toward the
 πατέρας ἐπαγγελίαν γενομένην 33 ὅτι
 fathers promise having come to be that

ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις
 this the God has fulfilled out to the children
 ἡμῶν ἀναστήσας Ἰησοῦν, ὡς καὶ
 of us having made stand up Jesus, as also

ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ
 in the psalm it has been written to the second
 Υἱὸς μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά
 Son of me are you, I today have generated

σε. 34 ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ
 you. That but he made stand up him out of
 νεκρῶν μηκέτι μέλλοντα ὑποστρέφειν
 dead (ones) not yet being about to be returning

εἰς διαφθοράν, οὕτως εἶρηκεν ὅτι
 into corruption, thus he has said that
 Δώσω ὑμῖν τὰ ὄσια
 I shall give to you the (things) lovingly kind

Δαυεὶδ τὰ πιστά. 35 διότι
 of David the (things) faithful. Through which
 καὶ ἐν ἑτέρῳ λέγει Οὐ δώσεις
 also in different (one) he is saying Not you will give

τὸν ὀσίον σου ἰδεῖν διαφθοράν·
 the (one) loyal of you to see corruption;
 36 Δαυεὶδ μὲν γὰρ ἰδίᾳ γενεᾷ
 David indeed for to own generation

ὑπηρετήσας τῇ τοῦ θεοῦ
 having acted subordinate to the of the God
 βουλῇ ἐκοιμήθη καὶ προσετέθη πρὸς τοὺς
 counsel fell asleep and was added toward the

πατέρας αὐτοῦ καὶ εἶδεν διαφθοράν, 37 ὃν
 fathers of him and he saw corruption, whom
 δὲ ὁ θεὸς ἤγειρεν οὐκ εἶδεν διαφθοράν.
 but the God raised up not he saw corruption.

38 Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες
 Known therefore let it be to you, male persons
 ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἀφεσις
 brothers, that through this (one) to you letting go off

ἀμαρτιῶν καταγγέλλεται, 39 καὶ
 of sins is being announced down, and

who had gone up with him from Gal'i-lee to Jerusalem, who are now his witnesses to the people.

32 "And so we are declaring to you the good news about the promise made to the forefathers, 33 that God has entirely fulfilled it to us their children in that he resurrected Jesus; even as it is written in the second psalm, 'You are my son, I have become your Father this day.'

34 And that fact that he resurrected him from the dead destined no more to return to corruption, he has stated in this way, 'I will give you people the loving-kindnesses to David that are faithful.' 35 Hence he also says in another psalm, 'You will not allow your loyal one to see corruption.'

36 For David, on the one hand, served the express will of God in his own generation and fell asleep [in death] and was laid with his forefathers and did see corruption. 37 On the other hand, he whom God raised up did not see corruption.

38 "Let it therefore be known to you, brothers, that through this One a forgiveness of sins is being published to you; 39 and

ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν
from all (things) of which not you were able in

νόμῳ Μωυσέως δικαιωθῆναι ἐν τούτῳ
law of Moses to be justified in this (One)

πᾶς ὁ πιστεύων δικαιούται.
everyone the believing is being justified.

40 βλέπετε οὖν μὴ ἐπέλθῃ
Be you looking therefore not should come upon

τὸ εἰρημένον ἐν τοῖς προφήταις
the (thing) having been said in the Prophets

41 Ἴδετε, οἱ καταφρονηταί, καὶ
See you, the scorners, and

θαυμάσατε καὶ ἀφανίσθητε, ὅτι ἔργον
wonder you and vanish you away, because work

ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἔργον
am working I in the days of you, work

ὃ οὐ μὴ πιστεύσητε ἐάν τις
which not not you would believe if ever anyone

ἐκδιηγῆται ὑμῖν.
may relate out through to you.

42 Ἐξιόντων δὲ αὐτῶν παρεκάλουν
Going out but of them they were entreating

εἰς τὸ μεταξύ σάββατον λαληθῆναι αὐτοῖς
into the between sabbath to be spoken to them

τὰ ῥήματα ταῦτα. 43 λυθείσης
the sayings these. Having been dissolved

δὲ τῆς συναγωγῆς ἠκολούθησαν πολλοὶ τῶν
but of the synagogue followed many of the

Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων
Jews and of the venerating proselytes

τῷ Παύλῳ καὶ τῷ Βαρνάβῳ, οἵτινες
to the Paul and to the Barnabas, who

προσλαλοῦντες αὐτοῖς ἔπειθον
speaking toward them they were persuading

αὐτοὺς
them to be remaining toward τῇ

χάριτι τοῦ θεοῦ.
undeserved kindness of the God.

44 Τῷ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν
To the but coming sabbath almost

πᾶσα ἡ πόλις συνήχθη ἀκούσαι τὸν
all the city was led together to hear the

λόγον τοῦ θεοῦ. 45 ἰδόντες δὲ οἱ
word of the God. Having seen but the

Ἰουδαῖοι τοὺς ὄχλους ἐπλήσθησαν ζήλου
Jews the crowds they got filled of jealousy

καὶ ἀντέλεγον τοῖς ὑπὸ
and they were contradicting the (things) by

that from all the things from which

you could not be declared guiltless

by means of the law of Moses, everyone

who believes is declared guiltless

by means of this One. 40 Therefore

see to it that what is said in the Prophets

does not come upon you, 41 'Behold it,

you scorners, and wonder at it, and

vanish away, because I am working a work

in YOUR days, a work that you will by no

means believe even if anyone relates it to

you in detail."

42 Now when they were going out, the

people began entreating for these matters

to be spoken to them on the following sab-

bath. 43 So after the synagogue assembly

was dissolved, many of the Jews and of the

proselytes who worshiped [God]* followed

Paul and Bar-na-bas, who in speaking to

them began urging them to continue

in the undeserved kindness of God.

44 The next sabbath nearly all the

city gathered together to hear the word of

Jehovah.* 45 When the Jews got sight of the crowds, they were filled with jealousy and began blasphemously contradicting the things being

43* Who worshiped (feared) God, Sy^p; who feared Jehovah, J1⁸. 44* Jehovah, J17,22; the Lord, P74^RAB^c; God, B'CSy^{h,p}.

Παύλου λαλουμένοις βλασφημούντες.
Paul to (things) being spoken blaspheming.

46 παρρησιασάμενοι τε ὁ Παῦλος καὶ ὁ
Having spoken boldly and the Paul and the

Βαρνάβας εἶπαν Ἰμῖν ἦν ἀναγκαῖον
Barnabas they said To you it was necessary

πρῶτον λαληθῆναι τὸν λόγον τοῦ θεοῦ·
first to be spoken the word of the God;

ἐπειδὴ ἀπώθεισθε αὐτὸν καὶ οὐκ ἀξίους
since you push away it and not worthy

κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς,
you are judging selves of the everlasting life,

ἴδου στρεφόμεθα εἰς τὰ ἔθνη· 47 οὕτω
look! we are turning into the nations; 47 thus

γὰρ ἐντέταλται ἡμῖν ὁ κύριος Τέθεικα
for has enjoined to us the Lord I have put

σε εἰς φῶς ἐθνῶν τοῦ εἶναί σε εἰς
you into light of nations of the to be you into

σωτηρίαν ἕως ἐσχάτου τῆς γῆς.
salvation until last [part] of the earth.

48 Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον
Hearing but the nations were rejoicing

καὶ ἐδόξαζον τὸν λόγον τοῦ θεοῦ, καὶ
and they were glorifying the word of the God, and

ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι
believed as many as were having been disposed

εἰς ζῶην αἰώνιον·
into life everlasting;

49 διεφέρετο δὲ ὁ λόγος τοῦ
was being borne through but the word of the

κυρίου δι' ὅλης τῆς χώρας. 50 οἱ
Lord throughout whole the country. 50 The

δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας
but Jews urged on the venerating

γυναῖκας τὰς εὐσχήμονας καὶ τοὺς πρώτους
women the reputable and the first [men]

τῆς πόλεως καὶ ἐπήγειραν διωγμὸν
of the city and they raised up upon persecution

ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν, καὶ
upon the Paul and Barnabas, and

ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων
they threw out them from the boundaries

αὐτῶν. 51 οἱ δὲ ἐκτιναξάμενοι τὸν
of them. The but having shaken out the

κονιορτὸν τῶν ποδῶν ἐπ' αὐτοὺς ἦλθον
dust of the feet upon them they came

spoken by Paul.

46 And so, talking with boldness, Paul and Bar'na-bas said:

"It was necessary for

the word of God to

be spoken first to

you. Since you are

trusting it away from

you and do not judge

yourselves worthy

of everlasting life,

look! we turn to the

nations. 47 In fact,

Jehovah* has laid

commandment upon

us in these words, 'I

have appointed you as

a light of nations, for

you to be a salvation

to the extremity of

the earth.'"

48 When those of

the nations heard

this, they began to

rejoice and to glorify

the word of Jehovah,*

and all those who

47* Jehovah, J7.8.10.22.23; the Lord, KAB. 48* Jehovah, J7.8.10.13.15-17.22.23; the Lord, P45.74KAC; God, BD. 49* Jehovah, J7.8.10.13.15-18.22.23; the Lord, KABVGSY*. 50* Who worshiped (feared) God, SYP; who feared Jehovah, J7.8.10.18.

εἰς ἰκόνιον, 52 οἱ τε μαθηταί
 into Iconium, the and disciples
 ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.
 were being filled of joy and of spirit holy.

14 Ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ
 It occurred but in Iconium down the
 αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν
 very (thing) to enter them into the

συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι οὕτως
 synagogue of the Jews and to speak thus

ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων
 as-and to believe of Jews and and of Greeks

πολὴ πλῆθος. 2 οἱ δὲ ἀπειθήσαντες
 much multitude. The but having disobeyed

Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς
 Jews roused up and they badly affected the

ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν.
 souls of the nations down on the brothers.

3 ἰκανὸν μὲν οὖν χρόνον διέτριψαν
 Sufficient indeed therefore time they spent

παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ
 speaking boldly upon the Lord the (one)

μαρτυροῦντι τῷ λόγῳ τῆς
 bearing witness to the word of the

χάριτος αὐτοῦ, δίδοντι σημεῖα καὶ
 undeserved kindness of him, giving signs and

τέρατα γίνεσθαι διὰ τῶν χειρῶν
 portents to be occurring through the hands

αὐτῶν. 4 ἐσχίσθη δὲ τὸ πλῆθος τῆς
 of them. Was split but the multitude of the

πόλεως, καὶ οἱ μὲν ἦσαν σὺν
 city, and the (ones) indeed were together with

τοῖς Ἰουδαίοις οἱ δὲ σὺν τοῖς
 the Jews the (ones) but together with the

ἀποστόλοις. 5 ὥς δὲ ἐγένετο ὄρμη τῶν
 apostles. As but occurred rushing of the

ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς
 nations and and Jews together with the

ἄρχουσιν αὐτῶν ὑβρίσαι καὶ λιθοβολῆσαι
 rulers of them to outrage and to throw stones at

αὐτούς, 6 συνιδόντες κατέφυγον εἰς
 them, having seen with they fled down into

τὰς πόλεις τῆς Λυκαονίας Λύστραν καὶ
 the cities of the Lycaonia Lystra and

Δέρβην καὶ τὴν περίχωρον, 7 κάκει
 Derbe and the roundabout country, and there

εὐαγγελιζόμενοι ἦσαν.
 declaring good news they were.

to I-co'ni-um. 52 And the disciples continued to be filled with joy and holy spirit.

14 Now in I-co'ni-um they entered

together into the synagogue of the

Jews and spoke in such a manner that

a great multitude of both Jews and Greeks

became believers. 2 But the Jews that

did not believe stirred up and wrongly

influenced the souls of people of the nations

against the brothers. 3 Therefore they

spent considerable time speaking with

boldness by the authority of Jehovah,*

who bore witness to the word of his

undeserved kindness by granting signs

and portents to occur through their hands.

4 However, the multitude of the city

was split, and some were for the Jews but

others for the apostles. 5 Now when a

violent attempt took place on the part of

both people of the nations and Jews

with their rulers, to treat them insolently

and pelt them with stones, 6 they, on

being informed of it, fled to the cities of

Lyc-a-o'ni-a, Lys'tra and Der'be and the

country round about; 7 and there they went on declaring the good news.

3* Jehovah, J7,8,10,15-18,23; the Lord, καΒ.

8 Καί τις ἀνὴρ ἀδύνατος ἐν
 And some male person impotent in
 Λύστροις τοῖς ποσίν ἐκάθητο, χωλὸς
 Lystra to the feet he was sitting, lame
 ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε
 out of cavity of mother of him, who never
 περιπάτησεν. 9 οὗτος ἤκουεν τοῦ
 walked about. This (one) was hearing of the
 Παύλου λαλοῦντος· ὃς ἀτενίσασ
 Paul speaking; who having looked intently
 αὐτῷ καὶ ἰδὼν ὅτι ἔχει πίστιν
 to him and having seen that he is having faith
 τοῦ σωθῆναι 10 εἶπεν μεγάλη φωνῇ
 of the to be saved he said to great voice
 Ἄναστηθι ἐπὶ τοὺς πόδας σου ὀρθός· καὶ
 Stand up upon the feet of you erect; and
 ἤλατο καὶ περιπάτει. 11 οἱ τε
 he sprang up and he was walking about. The and
 ὄχλοι ἰδόντες ὃ ἐποίησεν Παῦλος
 crowds having seen which did Paul
 ἐπήραν τὴν φωνὴν αὐτῶν Λυκαονιστῶν
 lifted up the voice of them in Lycaonian tongue
 λέγοντες Οἱ θεοὶ ὁμοιωθέντες
 saying The gods having been likened
 ἀνθρώποις κατέβησαν πρὸς ἡμᾶς,
 to men came down toward us,
 12 ἐκάλουν τε τὸν Βαρνάβαν Δία,
 they were calling and the Barnabas Zeus,
 τὸν δὲ Παῦλον Ἑρμῆν ἐπειδὴ αὐτὸς ἦν ὁ
 the but Paul Hermes since he was the
 ἡγούμενος τοῦ λόγου. 13 ὁ τε ἱερεὺς
 leading one of the word. The and priest
 τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως
 of the Zeus the (one) being before the city
 ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας
 bulls and garlands upon the gates
 ἐνέγκας σὺν τοῖς ὄχλοις
 having brought together with the crowds
 ἤθελεν θύειν.
 was desiring to be sacrificing.

14 Ἀκούσαντες δὲ οἱ ἀπόστολοι
 Having heard but the apostles
 Βαρνάβας καὶ Παῦλος, διαρρήξαντες τὰ
 Barnabas and Paul, having ripped the
 ἱμάτια ἐαυτῶν ἐξεπήδησαν εἰς
 outer garments of themselves they leaped out into
 τὸν ὄχλον, κρᾶζοντες 15 καὶ λέγοντες
 the crowd, crying out and saying:
 ἄνδρες, τί ταῦτα ποιεῖτε;
 Men, why these (things) are you doing?

8 Now in Lys'tra there was sitting a certain man disabled in his feet, lame from his mother's womb, and he had never walked at all. 9 This man was listening to Paul speak, who, on looking at him intently and seeing he had faith to be made well, 10 said with a loud voice: "Stand up erect on your feet." And he leaped up and began walking. 11 And the crowds, seeing what Paul had done, raised their voices, saying in the Lyc-a-o-ni-an tongue: "The gods have become like humans and have come down to us!" 12 And they went calling Bar'na-bas Zeus, but Paul Her'mes, since he was the one taking the lead in speaking. 13 And the priest of Zeus, whose [temple] was before the city, brought bulls and garlands to the gates and was desiring to offer sacrifices with the crowds.

14 However, when the apostles Bar'na-bas and Paul heard of it, they ripped their outer garments and leaped out into the crowd, crying out 15 and saying: "Men, why are you doing these things?"

καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμέν ὑμῖν
 Also we of like sufferings we are to you
 ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ
 men, declaring good news to you from
 τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ θεὸν
 these the vain (things) to be turning upon God
 ζῶντα ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν
 living who made the heaven and the
 γῆν καὶ τὴν θάλασσα καὶ πάντα τὰ
 earth and the sea and all the (things)
 ἐν αὐτοῖς· 16 ὃς ἐν ταῖς παρωχημέναις
 in them; who in the having gone by
 γενεαῖς εἴασεν πάντα τὰ ἔθνη
 generations he permitted all the nations
 πορεύεσθαι ταῖς ὁδοῖς αὐτῶν· 17 καίτοι
 to be going to the ways of them; although
 οὐκ ἀμάρτυρον αὐτὸν ἀφήκεν
 not without witness himself he let go off
 ἀγαθουργῶν, οὐρανόθεν ὑμῖν ὑετούς διδούς
 working good, from heaven to you rains giving
 καὶ καιροὺς καρποφόρους, ἐμπιπλῶν
 and appointed times fruit-bearing, filling
 τροφῆς καὶ εὐφροσύνης τὰς καρδίας
 of food and of well-mindedness the hearts
 ὑμῶν. 18 καὶ ταῦτα λέγοντες μόλις
 of you. And these (things) saying scarcely
 κατέπαυσαν τοὺς ὄχλους τοῦ μὴ
 they restrained the crowds of the not
 θύειν αὐτοῖς.
 to be sacrificing to them.

19 Ἐπῆλθαν δὲ ἀπὸ Ἀντιοχείας καὶ
 They came upon but from Antioch and
 Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς
 Iconium Jews, and having persuaded the
 ὄχλους καὶ λιθάσαντες τὸν Παῦλον
 crowds and having stoned the Paul
 ἔσυρον ἔξω τῆς πόλεως,
 they were dragging outside of the city,
 νομίζοντες αὐτὸν τεθνηκέναι.
 supposing him to have died.
 20 κυκλωσάντων δὲ τῶν μαθητῶν αὐτὸν
 Having encircled but of the disciples him
 ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν. καὶ
 having stood up he entered into the city. And
 τῇ ἐπαύριον ἐξῆλθεν σὺν τῷ
 to the morrow he went out together with the
 Βαρνάβᾳ εἰς Δέρβην.
 Barnabas into Derbe.
 21 εὐαγγελισάμενοί τε τὴν πόλιν
 Having declared good news to and the city

We also are humans having the same infirmities as you do, and are declaring the good news to you, and are declaring the good news to you, for you to turn from these vain things to the living God, who made the heaven and the earth and the sea and all the things in them. 16 In the past generations he permitted all the nations to go on in their ways, 17 although, indeed, he did not leave himself without witness in that he did good, giving you rains from heaven and fruitful seasons, filling your hearts to the full with food and good cheer." 18 And yet by saying these things they scarcely restrained the crowds from sacrificing to them.

19 But Jews arrived from Antioch and Iconium and persuaded the crowds, and they stoned Paul and dragged him outside the city, imagining he was dead. 20 However, when the disciples surrounded him, he rose up and entered into the city. And on the next day he left with Barnabas for Derbe. 21 And after declaring the good news to that city

ἐκείνην καὶ μαθητεύσαντες ἱκανοὺς
that and having made disciples sufficient (ones)
ὑπέστρεψαν εἰς τὴν Λύστραν καὶ εἰς

Ἰκόνιον καὶ εἰς Ἀντιόχειαν,
Iconium and into Antioch,

22 ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν,
firmly fixing the souls of the disciples,

παρακαλοῦντες ἐμμένειν τῇ πίστει καὶ
encouraging to be remaining in the faith and

ὅτι διὰ πολλῶν θλίψεων δεῖ
that through many tribulations it is necessary

ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.
us to enter into the kingdom of the God.

23 χειροτονήσαντες δὲ
Having appointed [by extended hand] but

αὐτοῖς κατ' ἐκκλησίαν πρεσβυτέρους
to them according to ecclesia older men

προσευξάμενοι μετὰ νηστειῶν παρέθεντο
having prayed with fastings they put beside

αὐτοὺς τῷ κυρίῳ εἰς ὃν πεπιστεύκεισαν.
them to the Lord into whom they had believed.

24 Καὶ διελθόντες τὴν Πισιδίαν
And going through the Pisidia

ἦλθαν εἰς τὴν Πامφυλίαν,
they came into the Pamphylia,

25 καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον
and having spoken in Perga the word

κατέβησαν εἰς Ἀτταλίαν,
they stepped down into Attalia,

26 ἀπὸ ἐκεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν,
and from there they sailed off into Antioch,

ὅθεν ἦσαν παραδομένοι
from where they were having been given beside

τῇ χάριτι τοῦ θεοῦ εἰς τὸ
to the undeserved kindness of the God into the

ἔργον ὃ ἐπλήρωσαν.
work which they fulfilled.

27 Παραγενόμενοι δὲ καὶ
Having come to be alongside but and

συναγαγόντες τὴν ἐκκλησίαν
having led together the ecclesia

ἀνήγγελλον ὅσα ἐποίησεν
they were recounting as many (things) as did

ὁ θεὸς μετ' αὐτῶν καὶ ὅτι ἤνοιξεν
the God with them and that he opened up

τοῖς ἔθνεσιν θύραν πίστεως.
to the nations door of faith.

and making quite a few disciples, they returned to Lys'tra and to I-co'ni-um

and to Antioch, 22 strengthening the souls of the disciples, encouraging them to remain in the faith and [saying]:

"We must enter into the kingdom of God through many tribulations." 23 Moreover, they appointed older men* for them in each congregation and, offering prayer with fastings, they committed them to Jehovah²³ in whom they had become believers.

24 And they went through Pisid'i-a and came into Pamphyl'i-a, 25 and, after speaking the word* in Perga, they went down to At-tal'i'a. 26 And from there they sailed off for Antioch, where they had been entrusted to the undeserved kindness of God for the work they had fully performed.

27 When they had arrived and had gathered the congregation together, they proceeded to relate the many things God had done by means of them, and that he had opened to the nations the door to faith.

23* Or, "elders." 23² Jehovah, J7:8,10,13,15,16; the Lord, κAB. 25* Word, BD; word of Jehovah, J17; word of the Lord, κACVGSy; word of God, P74.

28 διέτριβον δὲ χρόνον οὐκ ὀλίγον
They were spending but time not little
σὺν τοῖς μαθηταῖς.
together with the disciples.

15 Καί τινες κατελθόντες ἀπὸ τῆς
And some having come down from the
Ἰουδαίας ἐδίδασκον τοὺς ἀδελφοὺς ὅτι
Judea were teaching the brothers that

Ἐὰν μὴ περιμηθῆτε τῷ
If ever not you should be circumcised to the
ἔθει τῷ Μωυσέως, οὐ δύνασθε
custom to the (one) of Moses, not you are able
σωθῆναι. 2 γενομένης δὲ στάσεως
to be saved. Having occurred but of standing

καὶ ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ
and of seeking not little to the Paul and
τῷ Βαρνάβᾳ πρὸς αὐτοὺς ἔταξαν
to the Barnabas toward them they arranged
ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινὰς
to be going up Paul and Barnabas and some

ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους
others out of them toward the apostles
καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ
and older men into Jerusalem about the
ζητήματος τούτου.
thing sought this.

3 Οἱ μὲν οὖν
The (ones) indeed therefore
προπεμφθέντες ὑπὸ τῆς ἐκκλησίας
having been sent before by the ecclesia

διήρχοντο τὴν τε Φοινίκην καὶ
they were going through the and Phoenicia and
Σαμαρίαν ἐκδιηγούμενοι τὴν ἐπιστροφήν
Samaria relating throughout the turning upon
τῶν ἐθνῶν, καὶ ἐποίουν χαρὰν
of the nations, and they were making joy
μεγάλην πᾶσι τοῖς ἀδελφοῖς.
great to all the brothers.

4 παραγενομένοι δὲ εἰς Ἱερουσόλυμα
Having come to be alongside but into Jerusalem

παρεδέχθησαν ἀπὸ τῆς
they were received alongside from the
ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν
ecclesia and of the apostles and of the
πρεσβυτέρων, ἀνήγγειλάν τε
older men, they recounted and

ὅσα ὁ θεὸς ἐποίησεν μετ' αὐτῶν. 5 Ἐξανέστησαν δὲ τινες τῶν
as many (things) as the God did with
them. Stood out but some of the (ones)

28 So they spent not a little time with the disciples.

15 And certain men came down from Jude'a and began to teach the brothers:

"Unless you get circumcised according to the custom of Moses, you cannot be saved." 2 But when there had occurred no little dissension and disputing by Paul and Bar'na-bas with them, they arranged for Paul and Bar'na-bas and some others of them to go up to the apostles and older men in Jerusalem regarding this dispute.

3 Accordingly, after being conducted partway by the congregation, these men continued on their way through both Phoenicia and Samaria, relating in detail the conversion of people of the nations, and they were causing great joy to all the brothers.

4 On arriving in Jerusalem they were kindly received by the congregation and the apostles and the older men, and they recounted the many things God had done by means of them. 5 Yet, some of those

ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων
 from the sect of the Pharisees
 πεπιστευκότες, λέγοντες ὅτι δεῖ
 having believed, saying that it is necessary
 περιτέμνειν αὐτοὺς παραγγέλλειν τε
 to be circumcising them to be charging and
 τηρεῖν τὸν νόμον Μωυσέως.
 to be observing the law of Moses.

6 Συνήχθησαν τε οἱ ἀπόστολοι καὶ
 Were led together and the apostles and
 οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου.
 the older men to see about the word this.

7 Πολλῆς δὲ ζητήσεως γενομένης
 Of much but of seeking having occurred
 ἀναστὰς Πέτρος εἶπεν πρὸς αὐτούς
 having stood up Peter said toward them

“Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι
 Male persons brothers, you are well knowing that
 ἀπ’ ἡμερῶν ἀρχαίων ἐν ὑμῖν ἐξελέξατο ὁ
 from days original in you chose the
 θεὸς διὰ τοῦ στόματός μου ἀκούσαι
 God through the mouth of me to hear

τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου καὶ
 the nations the word of the good news and
 πιστεῦσαι, 8 καὶ ὁ καρδιογνώστης θεὸς
 to believe, and the heart-knowing God

ἐμαρτύρησεν αὐτοῖς δοὺς τὸ πνεῦμα
 bore witness to them having given the spirit
 τὸ ἅγιον καθὼς καὶ ἡμῖν, 9 καὶ οὐθέν
 the holy according as also to us, a d nothing

διέκρινεν μεταξύ ἡμῶν τε καὶ αὐτῶν,
 he distinguished between us a d and them,
 τῇ πίστει καθάρισας τὰς καρδίας
 to the faith having purified the hearts

αὐτῶν. 10 νῦν οὖν τί πειράζετε
 of them. Now the efore why are you testing
 τὸν θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν
 the God, to put upon yoke upon the

τράχηλον τῶν μαθητῶν ὧν οὔτε οἱ
 neck of the disciples which neither the
 πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν
 fathers of us nor we were strong enough

βαστάσαι; 11 ἀλλὰ διὰ τῆς
 to carry? But through the
 χάριτος τοῦ κυρίου Ἰησοῦ
 undeserved kindness of the Lord Jesus

πιστεύομεν σωθῆναι καθ’ ὃν τρόπον
 we are believing to be saved down which manner
 κάκεινοι.
 also those.

of the sect of the Pharisees that had believed rose up from their seats and said: "It is necessary to circumcise them and charge them to observe the law of Moses."

6 And the apostles and the older men gathered together to see about this affair.

7 Now when much disputing had taken place, Peter rose and said to them:

"Men, brothers, you well know that from early days God made the choice among

you that through my mouth people of the nations should hear the word of the good news and

believe; 8 and God, who knows the heart, bore witness by giving

them the holy spirit, just as he did to us also. 9 And he made no distinction at all between us and

them, but purified their hearts by faith. 10 Now, therefore,

why are you making a test of God by imposing upon the neck of the disciples

a yoke that neither our forefathers nor we were capable of bearing? 11 On the

contrary, we trust to get saved through the undeserved kindness of the Lord Jesus in the same way as those people also."

12 Ἐσίγησεν δὲ πᾶν τὸ πλῆθος, καὶ
Became silent but all the multitude, and
ἤκουον Βαρνάβα καὶ Παύλου
were hearing of Barnabas and Paul
ἔξηγουμένων ὅσα ἐποίησεν ὁ
relating out as many (things) as did the
θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν
God signs and portents in the nations
δι' αὐτῶν. 13 Μετὰ δὲ τὸ σιγήσαι
through them. After but the to become silent
αὐτοὺς ἀπεκρίθη Ἰάκωβος λέγων Ἄνδρες
them answered James saying Male persons
ἀδελφοί, ἀκούσατέ μου. 14 Συμεὼν
brothers, hear you of me. Symeon
ἔξηγουσατο καθὼς πρῶτον ὁ θεὸς
related out according as firstly the God
ἐπισκέψατο λαβεῖν ἐξ ἔθνῶν λαὸν τῷ
looked upon to take out of nations people to the
ὀνόματι αὐτοῦ. 15 καὶ τούτῳ
name of him. And to this
συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν,
are sounding together the words of the prophets,
καθὼς γέγραπται 16 Μετὰ
according as it has been written After
ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω
these (things) I shall turn up and I shall rebuild
τὴν σκηνὴν Δαυεὶδ τὴν πεπτωκυῖαν καὶ
the tent of David the (one) having fallen and
τὰ κατεστραμμένα αὐτῆς
the (things) having been turned down of it
ἀνοικοδομήσω καὶ ἀνορθώσω αὐτήν,
I shall rebuild and I shall erect again it,
17 ὅπως ἂν ἐκζητήσω ἢ οἱ κατάλοιποι
so that likely should seek out the leftover ones
τῶν ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ
of the men the Lord, and all the
ἔθνη ἐφ' οὓς ἐπικέκληται
nations upon whom has been called upon the
ὄνομά μου ἐπ' αὐτούς, λέγει Κύριος
name of me upon them, is saying Lord
ποιῶν ταῦτα 18 γνωστὰ ἀπ' αἰῶνος.
doing these (things) known from age.
19 διὸ ἐγὼ κρίνω μὴ
Through which I am judging not
παρενοχεῖν τοῖς ἀπὸ τῶν ἔθνῶν
to be troubling to the (ones) from the nations
ἐπιστρέφουσιν ἐπὶ τὸν θεόν, 20 ἀλλὰ
turning upon the God, 20 ἀλλά
but

12 At that the entire multitude became silent, and they began to listen to Bar'nab-as and Paul relate the many signs and portents that God did through them among the nations. 13 After they quit speaking, James answered, saying: "Men, brothers, hear me. 14 Sym'e-on* has related thoroughly how God for the first time turned his attention to the nations to take out of them a people for his name. 15 And with this the words of the Prophets agree, just as it is written, 16 'After these things I shall return and rebuild the booth of David that is fallen down; and I shall rebuild its ruins and erect it again, 17 in order that those who remain of the men may earnestly seek Jehovah,* together with people of all the nations, people who are called by my name, says Jehovah," who is doing these things, 18 known from of old.' 19 Hence my decision is not to trouble those from the nations who are turning to God, 20 but

14* A Hebrew form of the name Simon (Peter). 17* Jehovah, J11-18, 22, 23; the Lord, KAB. 17* Jehovah, J7, 8, 10-18, 20, 23-24; Lord, KAB.

ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι
to dispatch word to them of the to be abstaining
τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς
of the pollutions of the idols and of the
πορνείας καὶ τινικτοῦ καὶ τοῦ
fornication and of thing strangled and of the
αἵματος· 21 Μωσῆς γὰρ ἐκ γενεῶν
blood; Moses for out of generations
ἀρχαίων κατὰ πόλιν τοὺς
original according to city the (ones)
κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς
preaching him he is having in the
συναγωγαῖς κατὰ πᾶν σάββατον
synagogues down every sabbath
ἀναγινωσκόμενος.
being read.

22 Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς
Then it seemed to the apostles and the
πρεσβυτέροις σὺν ὅλῃ τῇ
older men together with whole the
ἐκκλησίᾳ ἐκλεξαμένους ἄνδρας ἐξ
ecclesia having chosen male persons out of
αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν
them to send into Antioch together with
τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν
the Paul and to Barnabas, Judas the (one)
καλούμενον Βαρσαββᾶν καὶ Σίλαν, ἄνδρας
being called Barsabbas and Silas, male persons
ἡγούμενους ἐν τοῖς ἀδελφοῖς, 23 γράψαντες
leading in the brothers, having written
διὰ χειρὸς αὐτῶν
through hand of them

Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι
The apostles and the older men
ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ
brothers to the down the Antioch and
Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς
Syria and Cilicia to brothers to the (ones)
ἐξ ἐθνῶν χαίρειν. 24 Ἐπειδὴ
out of nations to be rejoicing. Since
ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐτάραξαν
we heard that some out of us agitated
ὑμᾶς λόγοις ἀνασκευάζοντες τὰς ψυχὰς
you to words subverting the souls
ὑμῶν, οἷς οὐ διεστείλάμεθα,
of you, to whom not we gave instructions,
25 ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν
it seemed to us having become like-mindedly
ἐκλεξαμένοις ἄνδρας πέμψαι πρὸς
having chosen male persons to send toward

to write them to abstain from things polluted by idols and from fornication and from what is strangled and from blood. 21 For from ancient times Moses has had in city after city those who preach him, because he is read aloud in the synagogues on every sabbath."

22 Then the apostles and the older men together with the whole congregation favored sending chosen men from among them to Antioch along with Paul and Bar'nabas, namely, Judas who was called Bar'sabbas and Silas, leading men among the brothers; 23 and by their hand they wrote:

"The apostles and the older men, brothers, to those brothers in Antioch and Syria and Cil'icia who are from the nations: Greetings! 24 Since we have heard that some from among us have caused you trouble with speeches, trying to subvert your souls, although we did not give them any instructions, 25 we have come to a unanimous accord and have favored choosing men to send to

ὕμᾱς σὺν τοῖς ἀγαπητοῖς ἡμῶν
 you together with the loved of us
 Βαρνάβα καὶ Παύλῳ, 26 ἀνθρώποις
 to Barnabas and to Paul, 26 men

παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ
 having given beside the souls of them over the
 ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
 name of the Lord of us Jesus Christ.

27 ἀπεστάλακμεν οὖν Ἰούδαν καὶ
 We have sent off therefore Judas and

Σίλαν, καὶ αὐτοὺς διὰ λόγου
 Silas, and them through word

ἀπαγγέλλοντας τὰ αὐτά. 28 ἔδοξεν
 reporting back the very (things). It seemed

γὰρ τῷ πνεύματι τῷ ἁγίῳ καὶ ἡμῖν μηδὲν
 for to the spirit the holy and to us nothing

πλέον ἐπιτίθεσθαι ὑμῖν βάρος πλὴν τούτων
 more to be put upon you burden besides these

τῶν ἐπιτάγης, 29 ἀπέχεσθαι
 the (things) of necessity, to be abstaining from

εἰδωλοθύτων καὶ αἵματος καὶ
 (things) sacrificed to idols and of blood and

πικτῶν καὶ πορνείας· ἐξ
 of (things) strangled and of fornication; out of

ἧν διατηροῦντες ἑαυτοῦς εὖ
 which thoroughly keeping selves well

πράξετε. Ἐρρωσθε.
 you will perform. Be you in good health.

30 Οἱ μὲν οὖν
 The (ones) indeed therefore

ἀπολυθέντες κατήλθον εἰς Ἀντιόχειαν,
 having been released went down into Antioch,

καὶ συναγαγόντες τὸ πλῆθος
 and having led together the multitude

ἐπέδωκαν τὴν ἐπιστολὴν·
 they gave upon (hand) the letter;

31 ἀναγόντες δὲ ἐχάρησαν ἐπὶ τῇ
 having read but they rejoiced upon the

παρακλήσει. 32 Ἰούδας τε καὶ Σίλας, καὶ
 encouragement. Judas and and Silas, also

αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ
 they prophets being, through word much

παρεκάλεσαν τοὺς ἀδελφοὺς καὶ ἐπεστήριξαν·
 encouraged the brothers and they confirmed;

33 ποιήσαντες δὲ χρόνον ἀπελύθησαν
 having done but time they were released

μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς
 with peace from the brothers toward

τοὺς ἀποστείλαντας αὐτοὺς.
 the (ones) having sent off them.

you together with our loved ones, Bar'nabas

and Paul, 26 men that have delivered

up their souls for the name of our

Lord Jesus Christ.

27 We are therefore dispatching Judas

and Silas, that they also may report the

same things by word.

28 For the holy spirit and we ourselves have

favored adding no further burden to you,

except these necessary things, 29 to keep

abstaining from things sacrificed to idols and

from blood and from things strangled and

from fornication. If you carefully keep

yourself from these things, you will prosper. Good health

to you!"

30 Accordingly, when these men were

let go, they went down to Antioch, and

they gathered the multitude together and

handed them the letter. 31 After reading

it, they rejoiced over the encouragement.

32 And Judas and Silas, since they

themselves were also prophets, encouraged

the brothers with many a discourse and

strengthened them. 33 So, when they had

passed some time, they were let go in peace

by the brothers to those who had sent them out.

35 Παῦλος δὲ καὶ Βαρνάβας
Paul but and Barnabas
διέτριβον ἐν Ἀντιοχείᾳ διδάσκοντες
were spending [time] in Antioch teaching
καὶ εὐαγγελίζονται μετὰ καὶ
and declaring as good news with also
ἑτέρων πολλῶν τὸν λόγον τοῦ κυρίου.
different (ones) many the word of the Lord.

36 Μετὰ δὲ τινὰς ἡμέρας εἶπεν πρὸς
After but some days said toward
Βαρνάβαν Παῦλος Ἐπιστρέψαντες δὲ
Barnabas Paul Having returned of all things
ἐπισκεψώμεθα τοὺς ἀδελφοὺς κατὰ πόλιν
let us look upon the brothers down city
πάσαν ἐν αἷς κατηγγείλαμεν τὸν
every in which (ones) we announced down the
λόγον τοῦ κυρίου, πῶς ἔχουσιν.
word of the Lord, how they are having.

37 Βαρνάβας δὲ ἐβούλετο
Barnabas but was wishing
συνπαραλαβεῖν καὶ τὸν Ἰωάννην τὸν
to take along with also the John the (one)
καλούμενον Μάρκον. 38 Παῦλος δὲ
being called Mark; 38 Paul but
ἤξιον, τὸν ἀποστάντα
was thinking worthy, the (one) having stood off
ἀπ' αὐτῶν ἀπὸ Παμφυλίας καὶ μὴ
from them from Pamphylia and not
συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ
having gone with them into the work, not
συνπαραλαμβάνειν τοῦτον. 39 ἐγένετο
to be taking along with this (one). Occurred
δὲ παροξυσμὸς ὥστε ἀποχωρισθῆναι
but paroxysm as-and to be separated
αὐτοὺς ἀπ' ἀλλήλων, τὸν τε Βαρνάβαν
them from one another, the and Barnabas

παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς
having taken along the Mark to sail out into
Κύπρον. 40 Παῦλος δὲ ἐπιλεξάμενος Σίλαν
Cyprus. 40 Paul but having selected Silas
ἐξῆλθεν παραδοθεὶς τῇ
he went out having been given beside to the
χαρίτι τοῦ κυρίου ὑπὸ τῶν
undeserved kindness of the Lord by the
ἀδελφῶν, 41 διήρχετο δὲ τὴν
brothers, he was going through but the

34 — 35 How-
ever, Paul and
Bar-na-bas continued
spending time in
Antioch teaching and
declaring, with many
others also, the good
news of the word of
Jehovah.*

36 Now after some
days Paul said to
Bar-na-bas: "Above all
things, let us return
and visit the brothers
in every one of the
cities in which we
published the word of
Jehovah* to see how
they are." 37 For
his part, Bar-na-bas
was determined to
take along also John,
who was called Mark.
38 But Paul did not
think it proper to be
taking this one along
with them, seeing
that he had departed
from them from
Pam-phyli'a and had
not gone with them
to the work. 39 At
this there occurred a
sharp burst of anger,
so that they separated
from each other; and
Bar-na-bas took Mark
along and sailed away
to Cyprus. 40 Paul
selected Silas and
went off after he had
been entrusted by
the brothers to the
undeserved kindness
of Jehovah.* 41 But
he went through

34* P⁷⁵ & B and the Westcott and Hort Greek text omit this verse. 35* Jehovah, J^{17,18,22,23}; the Lord, & A B; God, Sy^s. 36* Jehovah, J^{7,κ,10,17,18,22,23}; the Lord, & A B; God, Sy^s. 40* Jehovah, J^{17,18,22}; the Lord, & A B D; God, Vg^c & Sy^s.

Συρίαν καὶ τὴν Κιλικίαν ἐπιστηρίζων τὰς
 Syria and the Cilicia confirming the
 ἐκκλησίας.
 congregations.

16 Κατήντησεν δὲ καὶ εἰς Δέρβην καὶ εἰς
 He attained but also into Derbe and into
 Λύστραν. καὶ ἰδοὺ μαθητῆς τις ἦν
 Lystra. And look! disciple some was
 ἐκεῖ ὀνόματι Τιμόθεος, υἱὸς γυναικὸς
 there to name Timothy, son of woman
 Ἰουδαίας πιστῆς πατρὸς δὲ Ἑλλήνου,
 Jewish faithful of father but Greek,

2 ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις
 who was witnessed about by the in Lystra
 καὶ Ἰκονίῳ ἀδελφῶν· **3** τοῦτον ἠθέλησεν
 and Iconium brothers; this (one) willed

ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ
 the Paul together with him to go out, and
 λαβὼν περιέτεμεν αὐτὸν διὰ τοὺς
 having taken he circumcised him through the

Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις
 Jews the (ones) being in the places
 ἐκείνοις, ἧδεισαν γὰρ ἅπαντες ὅτι
 those, they had known for all that

Ἕλληνα ὁ πατὴρ αὐτοῦ ὑπῆρχεν. **4** Ὡς
 Greek the father of him was. As
 δὲ διεπορεύοντο τὰς πόλεις,
 but they were going through the cities,

παρεδίδοσαν αὐτοῖς φυλάσσειν τὰ
 they were giving beside to them to be guarding the
 δόγματα τὰ κεκριμένα ὑπὸ τῶν
 decrees the having been judged by the

ἀποστόλων καὶ πρεσβυτέρων τῶν ἐν
 apostles and older men the (ones) in
 Ἱεροσολύμοις. **5** Αἱ μὲν οὖν
 Jerusalem. The indeed therefore

ἐκκλησῖαι ἐστερεοῦντο τῇ πίστει
 ecclesias were being made solid to the faith
 καὶ ἐπερίσσειον τῷ ἀριθμῷ
 and they were abounding to the number

καθ' ἡμέραν.
 according to day.

6 Διήλθον δὲ τὴν Φρυγίαν καὶ
 They went through but the Phrygia and
 Γαλατικὴν χώραν, κωλυθέντες ὑπὸ
 Galatian country, having been forbidden. by

τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν
 the holy spirit to speak the word in
 τῇ Ἀσίᾳ, **7** ἐθόντες δὲ κατὰ τὴν Μυσίαν
 the Asia, having come but down the Mysia

Syria and Cilicia, strengthening the congregations.

16 So he arrived at Derbe and also at Lystra. And, look! a certain disciple was there by the name of Timothy, the son of a believing Jewish woman but of a Greek father, **2** and he was well reported on by the brothers in Lystra and Iconium. **3** Paul expressed the desire for this man to go out with him, and he took him and circumcised him because of the Jews that were in those places, for one and all knew that his father was a Greek. **4** Now as they traveled on through the cities they would deliver to those there for observance the decrees that had been decided upon by the apostles and older men who were in Jerusalem. **5** Therefore, indeed, the congregations continued to be made firm in the faith and to increase in number from day to day.

6 Moreover, they went through Phrygia and the country of Galatia, because they were forbidden by the holy spirit to speak the word in the [district of] Asia. **7** Further, when getting down to Mysia

ἐπείραζον εἰς τὴν Βιθυνίαν
they were attempting into the Bithynia

πορευθῆναι καὶ οὐκ εἶασεν αὐτοὺς τὸ πνεῦμα Ἰησοῦ· 8 παρελθόντες δὲ
to go and not permitted them the the spirit of Jesus; 8 having gone alongside but

τὴν Μυσίαν κατέβησαν εἰς Τρωάδα.
the Mysia they stepped down into Troas.

9 καὶ ὄραμα διὰ νυκτὸς τῷ Παύλῳ
And vision through night to the Paul

ὤφθη, ἀνὴρ Μακεδῶν τις ἦν
was seen, male person Macedonian some ἦν was

ἑστὼς καὶ παρακαλῶν αὐτὸν καὶ λέγων
having stood and entreating him and saying

Διαβάς εἰς Μακεδονίαν
Having stepped through into Macedonia

βοήθησον ἡμῖν. 10 ὡς δὲ τὸ ὄραμα
give you help to us. As but the vision

εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς
he saw, immediately we sought to go out into

Μακεδονίαν, συνβιβάζοντες ὅτι προσκέκληται
Macedonia, making go with that has called toward

ἡμᾶς ὁ θεὸς εὐαγγελίσασθαι αὐτούς.
us the God to declare good news to them.

11 Ἀναχθέντες οὖν ἀπὸ Τρωάδος
Having been led up therefore from Troas

εὐθύδρομήσαμεν εἰς Σαμοθράκην, τῇ
we ran straight course into Samothrace, to the

δὲ ἐπιούσῃ· εἰς Νεάν Πόλιν,
but succeeding [day] into Nea Polis,

12 κακεῖθεν εἰς Φιλίππους, ἧτις ἐστὶν
and from there into Philippi, which is

πρῶτη τῆς μερίδος Μακεδονίας πόλις,
first of the part of Macedonia city,

κολωνία. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει
colony. We were but in this the city

διατριβόντες ἡμέρας τινάς. 13 τῇ τε
spending days some. To the τε and

ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς
day of the sabbaths we went out outside the

πύλης παρὰ ποταμὸν οὗ ἐνομιζομεν
gate beside river where we were opining

προσευχῆν εἶναι, καὶ καθίσαντες
prayer to be, and having seated selves

ἐλαλοῦμεν ταῖς συνελθούσαις
we were speaking to the having come together

γυναῖξιν. 14 καὶ τις γυνὴ ὀνόματι
women. And some woman ὀνόματι

Λυδία, πορφυρόπωλις πόλεως Θυατειράων
Lydia, seller of purple of city Thyatira

they made efforts to go into Bi-thyn'i-a, but the spirit of Jesus did not permit them. 8 So they passed Mys'i-a by and came down to Tro'as. 9 And during the night a vision appeared to Paul: a certain Mac-e-do'ni-an man was standing and entreating him and saying: "Step over into Mac-e-do'ni-a and help us." 10 Now as soon as he had seen the vision, we sought to go forth into Mac-e-do'ni-a, drawing the conclusion that God had summoned us to declare the good news to them.

11 Therefore we put out to sea from Tro'as and came with a straight run to Sam'o-thrace, but on the following day to Ne-ap'o-lis, 12 and from there to Phi-lip'pi, a colony, which is the principal city of the district of Mac-e-do'ni-a. We continued in this city, spending some days. 13 And on the sabbath day we went forth outside the gate beside a river, where we were thinking there was a place of prayer; and we sat down and began speaking to the women that had assembled. 14 And a certain woman named Lyd'i-a, a seller of purple, of the city of Thy-a-ti-ra

σεβομένη τὸν θεόν, ἤκουεν, ἧς ὁ
venerating the God, was hearing, of whom the
κύριος διήνοιξεν τὴν καρδίαν
Lord opened wide the heart

προσέχειν τοῖς λαλουμένοις
to be paying attention to the (things) being spoken

ὑπὸ Παύλου. 15 ὡς δὲ ἐβαπτίσθη καὶ
by Paul. As but she was baptized and

ὁ οἶκος αὐτῆς, παρεκάλεσεν λέγουσα
the household of her, she entreated saying

Εἰ κεκρίκατέ με πιστὴν τῷ κυρίῳ
If you have judged me faithful to the Lord

εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου
to be, having entered into the house of me

μένετε· καὶ παρεβιάσατο ἡμᾶς.
be you remaining; and she constrained us.

16 Ἐγένετο δὲ πορευομένων ἡμῶν εἰς
It occurred but going of us into

τὴν προσευχὴν παιδίσκην τινὰ ἔχουσαν
the prayer servant girl some having

πνεῦμα πύθωνα ὑπαντῆσαι ἡμῖν, ἧτις
spirit of python to meet to us, who

ἐργασίαν πολλὴν παρείχεν τοῖς
working [profit] much was furnishing to the

κυρίοις αὐτῆς μαντευομένη; 17 αὕτη
lords of her divining; this [girl]

κατακολουθοῦσα τῷ Παύλῳ καὶ ἡμῖν
following after to the Paul and to us

ἔκραζεν λέγουσα Οὗτοι οἱ
she was crying out saying These the

ἄνθρωποι δούλοι τοῦ θεοῦ τοῦ ὑψίστου
men slaves of the God the Most High

εἰσίν, οἵτινες καταγγέλλουσιν ὑμῖν ὁδὸν
they are, who are announcing down to you way

σωτηρίας. 18 τοῦτο δὲ ἐποίει ἐπὶ
of salvation. This but she was doing upon

πολλὰς ἡμέρας. διαπονηθεὶς δὲ
many days. Having been wearied but

Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι
Paul and having turned upon to the spirit

εἶπεν Παραγγέλλω σοι ἐν ὀνόματι Ἰησοῦ
he said I am charging to you in name of Jesus

Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς καὶ
Christ to come out from her; and

ἐξῆλθεν αὐτῇ τῇ ὥρᾳ.
it came out to very the hour.

and a worshiper of God, was listening, and Jehovah* opened her heart wide to pay attention to the things being spoken by Paul. 15 Now when she and her household got baptized, she said with entreaty: "If you men have judged me to be faithful to Jehovah,* enter into my house and stay." And she just made us come.

16 And it happened that as we were going to the place of prayer, a certain servant girl with a spirit, a demon of divination, met us. She used to furnish her masters with much gain by practicing the art of prediction. 17 This [girl] kept following Paul and us and crying out with the words: "These men are slaves of the Most High God, who are publishing to you the way of salvation." 18 This she kept doing for many days. Finally Paul got tired of it and turned and said to the spirit: "I order you in the name of Jesus Christ to come out of her." And it came out that very hour.

19 ἴδόντες δὲ οἱ κύριοι αὐτῆς ὅτι
 Having seen but the lords of her that
 ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν
 came out the hope of the working [profit] of them
 ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν
 having taken hold of the Paul and the Silas
 εἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς
 they dragged into the marketplace upon the
 ἄρχοντας, 20 καὶ προσαγαγόντες αὐτοὺς
 rulers, and having led toward them
 τοῖς στρατηγοῖς εἶπαν Οὗτοι οἱ
 to the praetors they said These oi the
 ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν
 men are agitating out of us the
 πόλιν Ἰουδαῖοι ὑπάρχοντες, 21 καὶ
 city Jews existing, 21 and
 καταγγέλλουσιν ἔθη ἃ οὐκ ἔξεστιν
 they announce down customs which not it is lawful
 ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν
 to us to be accepting alongside nor to be doing
 Ῥωμαίοις οὖσιν. 22 καὶ συνεπέστη ὁ
 Romans being. And stood up together the
 ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ
 crowd down on them, and the praetors
 περιρήξαντες αὐτῶν τὰ ἱμάτια
 having torn off of them the outer garments
 ἐκέλευον βραδίζεῖν,
 they were commanding to be beating with rods,
 23 πολλὰς δὲ ἐπιθέντες αὐτοῖς πληγὰς
 many but having imposed to them blows
 ἔβαλον εἰς φυλακὴν, παραγγείλαντες
 they threw into prison, having charged
 τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν
 to the guard of bound ones securely to be keeping
 αὐτούς· 24 ὃς παραγγελίαν τοιαύτην
 them; who charge such
 λαβὼν ἔβαλεν αὐτοὺς εἰς τὴν
 having received he threw them into the
 ἐσωτέραν φυλακὴν καὶ τοὺς πόδας
 inner prison and the feet
 ἠσφαλίσατο αὐτῶν εἰς τὸ ξύλον.
 he made secure of them into the wood.

25 Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ
 Down but the midnight Paul and
 Σίλας προσευχόμενοι ὕμνου
 Silas praying were praising with hymns
 τὸν θεόν, ἐπηκροῶντο δὲ αὐτῶν οἱ
 the God, were hearing upon but of them the
 δέσμιοι· 26 ἄφνω δὲ σεισμὸς
 bound (ones); suddenly but [earth]quake

19 Well, when her
 masters saw that
 their hope of gain had
 left, they laid hold of
 Paul and Silas and
 dragged them into
 the marketplace to
 the rulers, 20 and,
 leading them up to
 the civil magistrates,
 they said: "These men
 are disturbing our
 city very much, they
 being Jews, 21 and
 they are publishing
 customs that it is not
 lawful for us to take
 up or practice, seeing
 we are Romans."
 22 And the crowd
 rose up together
 against them; and
 the civil magistrates,
 after tearing the outer
 garments off them,
 gave the command
 to beat them with
 rods. 23 After they
 had inflicted many
 blows upon them,
 they threw them into
 prison, ordering the
 jailer to keep them
 securely. 24 Because
 he got such an order,
 he threw them into
 the inner prison and
 made their feet fast in
 the stocks.

25 But about
 the middle of the
 night Paul and
 Silas were praying
 and praising God
 with song; yes, the
 prisoners were hearing
 them. 26 Suddenly
 a great earthquake

ἐγένετο μέγας ὥστε σαλευθῆναι τὰ
occurred great as-and to be shaken the

θεμέλια τοῦ δεσμοτηρίου,
foundations of the place of bound ones,

ἠνεώχθησαν δὲ παραχρῆμα αἱ θύραι
were opened up but instantly the doors

πάσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη.
all, and of all the bonds was let go up.

27 ἔξυπνος δὲ γενόμενος ὁ
Awakened out of sleep but having become the

δεσμοφύλαξ καὶ ἰδὼν
guard of bound ones and having seen

ἀνεωγμένας τὰς θύρας τῆς φυλακῆς
having been opened the doors of the prison

σπασάμενος τὴν μάχαιραν ἤμελλεν
having drawn the sword he was about

ἑαυτὸν ἀναρεῖν, νομίζων ἐκπεφευγέναι τοὺς
himself to be taking up, opining to have fled out the

δεσμίους. 28 ἔφωνησεν δὲ Παῦλος μεγάλη
bound ones. Sounded out but Paul to great

φωνῇ λέγων Μηδὲν πράξεις σεαυτῷ
voice saying Nothing you should do to yourself

κακόν, ἅπαντες γὰρ ἔσμεν ἐνθάδε.
bad (thing), all for we are in here.

29 αἰτήσας δὲ φῶτα εἰσεπήδησεν, καὶ
Having asked for but lights he leaped in, and

ἔντρομος γενόμενος προσέπεσεν τῷ
atremble having become he fell toward the

Παύλῳ καὶ Σίλᾳ, 30 καὶ προαγαγὼν
Paul and Silas, and having led forward

αὐτοὺς ἔξω ἔφη Κύριοι, τί με
them outside he said Lords, what me

δεῖ ποιεῖν ἵνα
it is necessary to be doing in order that

σωθῶ; 31 οἱ δὲ εἶπαν
I should be saved? The (ones) but said

Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν, καὶ
Believe upon the Lord Jesus, and

σωθήσῃ σὺ καὶ ὁ οἶκός σου.
you will be saved you and the household of you.

32 καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ
And they spoke to him the word of the

θεοῦ σὺν πᾶσι τοῖς ἐν τῇ οἰκίᾳ
God together with all the (ones) in the house

αὐτοῦ. 33 καὶ παραλαβὼν αὐτοὺς ἐν
of him. And having taken along them in

ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ
that the hour of the night he bathed from

occurred, so that the foundations of the jail were shaken.

Moreover, all the doors were instantly opened, and the bonds of all were loosened.

27 The jailer, being awakened out of sleep and seeing the prison doors were open, drew his sword

and was about to do away with himself, imagining that the prisoners had escaped.

28 But Paul called out with a loud voice, saying: "Do not hurt yourself, for we are

all here!" 29 So he asked for lights and leaped in and, seized with trembling, he

fell down before Paul and Silas. 30 And he brought them outside and said: "Sirs, what

must I do to get saved?" 31 They said: "Believe on the Lord Jesus and you

will get saved, you and your household."

32 And they spoke the word of Jehovah to him together with all those in his house.

33 And he took them along in that hour of the night and bathed

τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ
 the blows, and he was baptized he and
 οἱ αὐτοῦ ἅπαντες παραχρῆμα,
 the (ones) of him all instantly,

34 ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον
 having led up and them into the house
 παρέθηκεν τράπεζαν, καὶ ἠγαλλιάσατο
 he put alongside table, and he exulted
 πανοικεῖ πεπιστευκῶς τῷ θεῷ.
 with all house having believed to the God.

35 Ἡμέρας δὲ γενομένης ἀπέστειλαν
 Of day but having occurred sent off
 οἱ στρατηγοὶ τοὺς ραβδούχους λέγοντες
 the praetors the rod bearers saying
 Ἄπολυσον τοὺς ἀνθρώπους ἐκείνους.
 Release the men those.

36 ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ τοὺς
 Reported back but the guard of bound ones the
 λόγους πρὸς τὸν Παῦλον, ὅτι Ἄπέσταλκαν
 words toward the Paul, that Have sent off
 οἱ στρατηγοὶ ἵνα
 the praetors in order that

ἀπολυθῆτε· νῦν οὖν
 you should be released; now therefore
 ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ. 37 ὁ
 having come out be going in peace. The

δὲ Παῦλος ἔφη πρὸς αὐτοὺς Δείραντες
 but Paul said toward them Having flogged
 ἡμᾶς δημοσίᾳ ἀκατακρίτους,
 us to public [place] uncondemned,

ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλαν
 men Romans existing, they threw
 εἰς φυλακὴν· καὶ νῦν λάθρᾳ ἡμᾶς
 into prison; and now secretly us

ἐκβάλλουσιν; οὐ γάρ, ἀλλὰ
 they are throwing out? Not for, but
 ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν.
 having come they us let them lead out.

38 ἀπήγγειλαν δὲ τοῖς στρατηγοῖς οἱ
 Reported back but to the praetors the
 ραβδούχοι τὰ ῥήματα ταῦτα· ἐφοβήθησαν
 rod bearers the sayings these; they grew fearful

δὲ ἀκούσαντες ὅτι Ῥωμαῖοί εἰσιν, 39 καὶ
 but having heard that Romans they are, and
 λθόντες παρεκάλεσαν αὐτούς, καὶ
 having come they entreated them, and

ἐξαγαγόντες ἠρώτων ἀπελθεῖν
 having led out they were requesting to go off
 ἀπὸ τῆς πόλεως. 40 Ἐξελθόντες δὲ ἀπὸ
 from the city. Having come out but from

their stripes; and, one and all, he and his were baptized without delay. 34 And he brought them into his house and set a table before them, and he rejoiced greatly with all his household now that he had believed God.

35 When it became day, the civil magistrates dispatched the constables to say: "Release those men." 36 So the jailer reported their words to Paul: "The civil magistrates have dispatched men that you [two] might be released. Now, therefore, come out and go your way in peace."

37 But Paul said to them: "They flogged us publicly uncondemned, men who are Romans, and threw us into prison; and are they now throwing us out secretly? No, indeed! but let them come themselves and bring us out."

38 So the constables reported these sayings to the civil magistrates. These grew fearful when they heard that the men were Romans.

39 Consequently they came and entreated them and, after bringing them out, they requested them to depart from the city. 40 But they came out of

τῆς φυλακῆς εἰσῆλθον πρὸς τὴν Λυδίαν,
 the prison they went in toward the Lydia,
 καὶ ἰδόντες παρεκάλεσαν τοὺς ἀδελφοὺς
 and having seen they encouraged the brothers
 καὶ ἐξῆλθαν.
 and they went out.

17 Διοδεύσαντες δὲ τὴν
 Having made their way through but the
 Ἀμφίπολιν καὶ τὴν Ἀπολλωνίαν ἦλθον
 Amphipolis and the Apollonia they came
 εἰς Θεσσαλονίκην, ὅπου ἦν συναγωγή
 into Thessalonica, where was synagogue
 τῶν Ἰουδαίων. **2** κατὰ δὲ τὸ
 of the Jews. According to but the (thing)

εἰωθὸς τῷ Παύλῳ εἰσῆλθεν πρὸς
 accustomed to the Paul he came in toward
 αὐτοὺς καὶ ἐπὶ σάββατα τρία διελέξατο
 them and upon sabbaths three he reasoned
 αὐτοῖς ἀπὸ τῶν γραφῶν,
 to them from the Scriptures,

3 διανοίγων καὶ παρατιθέμενος
 opening up thoroughly and putting alongside
 ὅτι τὸν χριστὸν ἔδει παθεῖν καὶ
 that the Christ it was necessary to suffer and
 ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός
 to stand up out of dead (ones), and that this
 ἐστὶν ὁ χριστός, ὁ Ἰησοῦς ὃν ἐγὼ
 is the Christ, the Jesus whom I
 καταγγέλλω ὑμῖν. **4** καὶ τινες ἐξ αὐτῶν
 announce down to you. And some out of them

ἐπίεισθησαν καὶ προσεκληρώθησαν
 were persuaded and they were assigned by lot
 τῷ Παύλῳ καὶ τῷ Σίλῳ, τῶν τε
 to the Paul and to the Silas, of the and
 σεβομένων Ἑλλήνων πλῆθος πολὺ γυναικῶν
 reverencing Greeks multitude much of women
 τε τῶν πρώτων οὐκ ὀλίγαι.
 and of the first (ones) not few.

5 Ζηλώσαντες δὲ οἱ Ἰουδαῖοι
 Having become jealous but the Jews
 καὶ προσλαβόμενοι τῶν
 and having taken toward themselves of the
 ἀγοραίων ἀνδρας τινὰς πονηροὺς καὶ
 market idlers male persons some wicked and
 ὄχλοιοῖσαντες ἐθορύβουν
 having made crowd they were throwing into uproar
 τὴν πόλιν, καὶ ἐπιστάντες τῇ οἰκίᾳ
 the city, and having stood upon the house
 Ἰάσονος ἐζήτουν αὐτοὺς προαγαγεῖν
 of Jason they were seeking them to lead forth

the prison and went to the home of Lyd'ia, and when they saw the brothers they encouraged them and departed.

17 They now journeyed through Amphipolis and Apollonia and came to Thessalonica, where there was a synagogue of the Jews.

2 So according to Paul's custom he went inside to them, and for three sabbaths he reasoned with them from the Scriptures, **3** explaining and proving by references that it was necessary for the Christ to suffer and to rise from the dead, and [saying]: "This is the Christ, this Jesus whom I am publishing to you."

4 As a result some of them became believers and associated themselves with Paul and Silas, and a great multitude of the Greeks who worshiped (God) and not a few of the principal women did so.

5 But the Jews, getting jealous, took into their company certain wicked men of the marketplace idlers and formed a mob and proceeded to throw the city into an uproar. And they assaulted the house of Jason and went seeking to have them brought forth

εἰς τὸν δῆμον· 6 μὴ εὐρόντες δὲ αὐτοὺς
into the public; not having found but them

ἔσυρον Ἰάσονα καὶ τινὰς
they were dragging Jason and some

ἀδελφούς ἐπὶ τοὺς πολιτάρχας, βοῶντες
brothers upon the politarchs, crying aloud

ὅτι Οἱ τῆν οἰκουμένην
that The (ones) the inhabited (earth)

ἀναστατώσαντες οὗτοι καὶ ἐνθάδε
having upset these also in here

πάρεισιν, 7 οὓς ὑποδέδεκται
are alongside, whom has received under [roof]

Ἰάσων καὶ οὗτοι πάντες ἀπέναντι τῶν
Jason; and these all in opposition to the

δογμάτων Καίσαρος πράσσοσι, βασιλέα
decrees of Caesar are doing, king

ἕτερον λέγοντες εἶναι Ἰησοῦν.
different saying to be Jesus.

8 ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς
They agitated but the crowd and the

πολιτάρχας ἀκούοντας ταῦτα, 9 καὶ
politarchs hearing these (things), and

λαβόντες τὸ ἰκανὸν παρὰ τοῦ
having taken the sufficient (thing) beside of the

Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν
Jason and of the leftover (ones) they released

αὐτούς.
them.

10 Οἱ δὲ ἀδελφοὶ εὐθέως διὰ
The but brothers immediately through

νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν
night they sent out the and Paul and the

Σίλαν εἰς Βέροιαν, οἵτινες
Silas into Beroea, who

παραγενόμενοι εἰς τὴν συναγωγὴν
having come to be alongside into the synago ue

τῶν Ἰουδαίων ἀπήσαν· 11 οὗτοι δὲ
of the Jews they went off; these but

ἦσαν εὐγενέστεροι τῶν ἐν
were of better race of the (ones) in

Θεσσαλονίκη, οἵτινες ἐδέξαντο τὸν λόγον
Thessalonica, who received the word

μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν
with all mental readiness, the down day

ἀνακρίνοντες τὰς γραφὰς εἰ ἔχοι
examining the Scriptures if it would have

ταῦτα οὕτως, 12 πολλοὶ μὲν οὖν
these (things) thus. Many indeed therefore

ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων
out of them believed, and of the Grecian

to the rabble.

6 When they did not find them they dragged Ja'son and certain brothers to the city rulers, crying out: "These men that have overturned the inhabited earth are present here also.

7 and Ja'son has received them with hospitality. And all these [men] act in opposition to the decrees of Caesar, saying there is another king, Jesus." 8 They indeed agitated the crowd and the city rulers when they heard these things; 9 and first after taking sufficient security from Ja'son and the others they let them go.

10 Immediately by night the brothers sent both Paul and Silas out to Be-roe'a, and these, upon arriving, went into the synagogue of the Jews. 11 Now the latter were more noble-minded than those in Thessa-lo-ni-ca, for they received the word with the greatest eagerness of mind, carefully examining the Scriptures daily as to whether these things were so. 12 Therefore many of them became believers, and so did not a few of the reputable Greek

γυναϊκῶν τῶν εὐσεχημόνων καὶ ἀνδρῶν
women of the reputable also of male persons
οὐκ ὀλίγοι. 13 Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς
not few. As but knew the from the

Θεσσαλονικῆς Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ
Thessalonica Jews that also in the Beroea

κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ
was published by the Paul the word of the

θεοῦ, ἦλθον κάκει σαλεύοντες καὶ
God, they came and there shaking up and

ταράσσοντες τοὺς ὄχλους. 14 εὐθέως δὲ
agitating the crowds. Immediately but

τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοί
then the Paul sent off out the brothers

πορεύεσθαι ἕως ἐπὶ τὴν θάλασσαν
to be going until upon the sea;

ὑπέμεινάν τε ὁ τε Σίλας καὶ ὁ
remained behind and the and Silas and the

Τιμόθεος ἐκεῖ. 15 οἱ δὲ
Timothy there. The (ones) but

καθιστάνοντες τὸν Παῦλον ἤγαγον ἕως
conducting the Paul they led until

Ἀθηνῶν, καὶ λαβόντες ἐντολὴν
Athens, and having received commandment

πρὸς τὸν Σίλαν καὶ τὸν Τιμόθεον ἵνα
toward the Silas and the Timothy in order that

ὡς τάχιστα ἔλθωσιν πρὸς αὐτὸν
as most quickly they should come toward him

ἔξῆσαν.
they went out.

16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου
In but the Athens waiting for

αὐτοῦ τοῦ Παύλου, παρωξύνετο τὸ
them of the Paul, was being irritated the

πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντος κατείδωλον
spirit of him in him beholding full of idols

οὔσαν τὴν πόλιν. 17 διελέγετο μὲν
being the city. He was reasoning indeed

οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις
therefore in the synagogue to the Jews

καὶ τοῖς σεβομένοις καὶ ἐν τῇ
and the (ones) reverencing and in the

ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς
marketplace down every day toward

τοὺς παρατυγχάνοντας. 18 τινὲς
the (ones) happening (to be) alongside. Some

δὲ καὶ τῶν Ἐπικουρίων καὶ Στωικῶν
but also of the Epicurean and Stoic

φιλοσόφων συνέβαλλον αὐτῷ, καὶ
philosophers were throwing together to him, and

women and of the men. 13 But

when the Jews from

Thessa-lo-ni'ca learned

that the word of God

was published also in

Beroe'a by Paul, they

came there also to

incite and agitate the

masses. 14 Then the

brothers immediately

sent Paul off to go

as far as the sea; but

both Silas and Timoth-

thy remained behind

there. 15 However,

those conducting Paul

brought him as far

as Athens and, after

receiving a command

for Silas and Timothy

to come to him as

quickly as possible,

they departed.

16 Now while Paul

was waiting for them

in Athens, his spirit

within him came

to be irritated at

beholding that the

city was full of idols.

17 Consequently he

began to reason in the

synagogue with the

Jews and the other

people who worshiped

[God] and every day

in the marketplace

with those who

happened to be on

hand. 18 But certain

ones of both the Ep-i-

cure'an and the Sto'ic

philosophers took to

conversing with him

controversially, and

ΤΙΝΕΣ ἔλεγον Τί ἂν θέλοι ὁ
 some were saying What likely would wil the
 σπερμολόγος οὗτος λέγειν; οἱ δέ,
 seed picker this to be saying? The (ones) but,
 Ξένων δαιμονίων δοκεῖ καταγγελεῦς
 Of foreign demons he is seeming publisher
 εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν
 to be; because the Jesus and the
 ἀνάστασιν εὐηγγελίζετο.
 resurrection he was declaring as good news.

19 ἔπιλαβόμενοι δὲ αὐτοῦ ἐπὶ τὸν
 Having taken hold but of him upon the

Ἄρειον Πάγον ἤγαγον, λέγοντες Δυνάμεθα
 Areean Pagos they led, saying Are we able
 γνῶναι τίς ἡ καινὴ αὕτη ἢ ὑπὸ σοῦ
 to know what the new this the by you
 λαλουμένη διδασχῆ; 20 ξενίζοντα
 being spoken teaching? Being strange (things)

γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς
 for some you are importing into the hearings

ἡμῶν· βουλόμεθα οὖν γνῶναι
 of us; we are wishing therefore to know

τίνα θέλει ταῦτα εἶναι.
 what (things) is willing these (things) to be.

21 Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες
 Athenians but all and the sojourning

ξένοι εἰς οὐδὲν ἕτερον
 foreigners into nothing different

ἡυκαίρου ἢ λέγειν
 they had leisure time than to be saying

τι ἢ ἀκούειν τι καινότερον.
 something or to be hearing something newer.

22 σταθεῖς δὲ Παῦλος ἐν μέσῳ τοῦ
 Having stood but Paul in middle of the

Ἄρειου Πάγου ἔφη
 Areean Pagos he said

Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς
 Male persons Athenians, down all (things) as

δεισιδαιμονεστέρους ὑμᾶς θεωρῶ·
 more demon-dreading you I am beholding;

23 διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ
 going through for and beholding up the

σεβάσματα ὑμῶν εὗρον καὶ βωμὸν ἐν
 objects of veneration of you I found also altar in

ᾧ ἐπεγέγραπτο Ἄγνωστω Θεῷ.
 which it had been written upon To Unknown God.

ὃ οὖν ἀγνοοῦντες εὐσεβεῖτε,
 Which therefore being ignorant you are venerating,

some would say: "What is it this chatterer would like to tell?" Others: "He seems to be a publisher of foreign deities." This was because he was declaring the good news of Jesus and the resurrection.

19 So they laid hold of him and led him to the Are-op'agus, saying: "Can we get to know what this new teaching is which is spoken by you?"

20 For you are introducing some things that are strange to our ears. Therefore we desire to get to know what these things purport to be."

21 In fact, all Athenians and the foreigners sojourning there would spend their leisure time at nothing but telling something or listening to something new. 22 Paul now stood in the midst of the Are-op'agus and said:

"Men of Athens, I behold that in all things you seem to be more given to the fear of the deities than others are.

23 For instance, while passing along and carefully observing your objects of veneration I also found an altar on which had been inscribed 'To an Unknown God.' Therefore what you are unknowingly giving godly devotion to,

19* Or, "Mars' Hill." 22* *Dei-si-dai-mo-ne-ste'rous*, κΑΒ; *super-sti-ti-o-si-o'ras*, Vg. Demons were thought by the Greeks to be deities, good or evil.

τοῦτο ἐγὼ καταγγέλλω ὑμῖν. 24 Ὁ
 this (thing) I am announcing down to you. The
 θεὸς ὁ ποιήσας τὸν κόσμον καὶ
 God the (one) having made the world and
 πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ
 all the (things) in it, this (One) of heaven
 καὶ γῆς ὑπάρχων κύριος οὐκ ἐν
 and of earth existing Lord not in

χειροποιήτοις ναοῖς κατοικεῖ
 handmade divine habit tions is inhabiting
 25 οὐδὲ ὑπὸ χειρῶν ἀνθρωπίνων
 nor by hands human

θεραπεύεται προσδεόμενός τινος,
 is being attended to having further need of anything,
 αὐτὸς διδούς πᾶσι ζωὴν καὶ πνοὴν καὶ
 he giving to all life and breath and

τὰ πάντα· 26 ἐποίησέν τε ἐξ
 the (things) all; he made and out of
 ἐνὸς πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ
 one every nation of men to be dwelling upon

παντὸς προσώπου τῆς γῆς, ὀρίσας
 all face of the earth, having defined
 προστεταγμένους καιροὺς καὶ τὰς
 having been set toward appointed times and the

ὁρθεσίας τῆς κατοικίας αὐτῶν,
 limits of the dwelling of them,
 27 ζητεῖν τὸν θεὸν εἰ ἄρα γε
 to be seeking the God if really in fact

ψηλαφήσειαν αὐτὸν καὶ εὔροιεν,
 they might grope for him and they might find,
 καὶ γε οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου
 and in fact not long [way] from one each

ἡμῶν ὑπάρχοντα. 28 ἐν αὐτῷ γὰρ
 of us existing. In him for
 ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, ὡς
 we are living and we are moving and we are, as

καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν
 also some of the down you poets have said
 Τοῦ γὰρ καὶ γένος ἐσμέν.
 Of the (one) for also race we are.

29 γένος οὖν ὑπάρχοντες τοῦ θεοῦ οὐκ
 Race therefore existing of the God not
 ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ
 we are owing to be opining to gold or to silver or

λίθῳ, χαράγματι τέχνης καὶ
 to stone, to sculptured (thing) of art and
 ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι
 of contrivance of man, the divine [being] to be

ὁμοιον. 30 τοὺς μὲν οὖν χρόνους τῆς
 like. The indeed therefore times of the
 30 True, God has

this I am publishing to you. 24 The God that made the world and all the things in it, being, as this One is, Lord of heaven and earth, does not dwell in handmade temples, 25 neither is he attended to by human hands as if he needed anything, because he himself gives to all [persons] life and breath and all things. 26 And he made out of one [man] every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed times and the set limits of the dwelling of [men], 27 for them to seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us. 28 For by him we have life and move and exist, even as certain ones of the poets among you have said, 'For we are also his progeny.'

29 "Seeing, therefore, that we are the progeny of God, we ought not to imagine that the Divine Being is like gold or silver or stone, like something sculptured by the art and contrivance of man. 30 True, God has

άγνοίας ὑπεριδών ὁ θεός τὰ
 ignorance having overlooked the God the (things)
 νῦν ἀπαγγέλλει τοῖς ἀνθρώποις πάντας
 now he is reporting to the men all (them)
 πανταχοῦ μετανοεῖν, 31 καθότι
 everywhere to be repenting, according to which
 ἔστησεν ἡμέραν ἐν ἣ ἔμελλει
 he made stand day in which he is about
 κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ
 to be judging the inhabited [earth] in righteousness
 ἐν ἀνδρὶ ᾧ ὥρισεν, πίστιν
 in male person to whom he defined, faith
 παρασχών πᾶσιν ἀναστήσας
 having furnished to all having made stand up
 αὐτὸν ἐκ νεκρῶν.
 him out of dead (ones).

32 ἀκούσαντες δὲ ἀνάστασιν νεκρῶν
 Having heard but resurrection of dead (ones)
 οἱ μὲν ἐχλεύαζον οἱ δὲ
 the (ones) indeed were mocking the (ones) but
 εἶπαν Ἄκουσόμεθά σου περὶ τούτου καὶ
 said We shall hear of you about this also
 πάλιν. 33 οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ
 again. Thus the Paul made exit out of
 μέσου αὐτῶν; 34 τινὲς δὲ ἄνδρες
 middle of them; some but male persons
 κολληθέντες αὐτῷ ἐπίστευσαν, ἐν
 having been glued to him they believed, in
 οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης καὶ
 whom also Dionysius the Areopagite and
 γυνὴ ὀνόματι Δάμαρις καὶ ἕτεροι
 woman to name Damaris and different (ones)
 σὺν αὐτοῖς.
 together with them.

18 Μετὰ ταῦτα χωρισθεὶς
 After these (things) having been separated
 ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον.
 out of the Athens he came into Corinth.
 2 καὶ εὗρον τινὰ Ἰουδαῖον ὀνόματι
 And having found some Jew to name
 Ἀκῦλαν, Ποντικὸν τῷ γένει, προσφάτως
 Aquila, Pontian to the race, recently
 ἐληλυθότα ἀπὸ τῆς Ἰταλίας καὶ Πρίσκιλλαν
 having come from the Italy and Priscilla
 γυναῖκα αὐτοῦ διὰ τὸ διατεταχέναι
 woman of him through the to have ordered
 Κλαύδιον χωρίζεσθαι πάντας τοὺς
 Claudius to be separating themselves all the
 Ἰουδαίους ἀπὸ τῆς Ῥώμης, προσῆλθεν
 Jews from the Rome, he came toward

overlooked the times
 of such ignorance, yet
 now he is telling man-
 kind that they should
 all everywhere repent.
 31 Because he has
 set a day in which
 he purposes to judge
 the inhabited earth
 in righteousness by
 a man whom he has
 appointed, and he has
 furnished a guarantee
 to all men in that he
 has resurrected him
 from the dead."

32 Well, when they
 heard of a resurrec-
 tion of the dead, some
 began to mock, while
 others said: "We will
 hear you about this
 even another time."
 33 Thus Paul went
 out from their midst,
 34 but some men
 joined themselves to
 him and became be-
 lievers, among whom
 also were Di-o-nys'i-us,
 a judge of the court
 of the Ar-e-op'agus,
 and a woman named
 Dam'a-ris, and others
 besides them.

18 After these
 things he
 departed from Athens
 and came to Corinth.
 2 And he found a
 certain Jew named
 Aq'u-ila, a native
 of Pon'tus who had
 recently come from
 Italy, and Pris-cil'la
 his wife, because of
 the fact that Claudius
 had ordered all the
 Jews to depart from
 Rome. So he went to

αὐτοῖς, 3 καὶ διὰ τὸ ὁμότεχνον εἶναι
 them, 3 and through the similar trade to be
 ἔμενον παρ' αὐτοῖς καὶ
 he was remaini g beside them and
 ἰργάζοντο, ἦσαν γὰρ σκηνοποιοὶ
 they were working, they were for tentmakers
 τῇ τέχνῃ. 4 διελέγετο δὲ ἐν τῇ
 to the trade. He was reasoning but in the
 συναγωγῇ κατὰ πᾶν σάββατον,
 synagogue down every sabbath,
 ἔπειθέν τε Ἰουδαίους καὶ Ἕλληνας.
 he was persuading a d Jews and Greeks.

5 Ὡς δὲ κατήλθον ἀπὸ τῆς
 As but they went down from the
 Μακεδονίας ὁ τε Σίλας καὶ ὁ Τιμόθεος,
 Macedonia the and Silas and the Timothy,
 συνείχετο τῷ λόγῳ ὃ
 was holding himself together to the word the
 Παῦλος, διαμαρτυρόμενος τοῖς Ἰουδαίους
 Paul, thoroughly witnessing to the Jews
 εἶναι τὸν χριστὸν Ἰησοῦν. 6 ἀντιτασσομένων
 to be the Christ Jesus, Of (one)s opposing
 δὲ αὐτῶν καὶ βλασφημούντων ἐκτιναξάμενος
 but of them and blaspheming having shaken out
 τὰ ἱμάτια εἶπεν πρὸς αὐτοὺς Τὸ
 the outer garments he said toward them The
 αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν·
 blood of you upon the head of you;
 καθαρὸς ἐγώ· ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη
 clean I; from the now into the nations
 πορεύσομαι. 7 καὶ μεταβάς
 I shall go. And having stepped across
 ἐκεῖθεν ἦλθεν εἰς οἰκίαν τινὸς
 from there he came into house of someone
 ὀνόματι Τιτίου Ἰούστου σεβομένῃ τὸν θεόν,
 to name Titius Justus venerating the God,
 οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ
 whose the house was having joint boundary to the
 συναγωγῇ. 8 Κρίσπος δὲ ὁ ἀρχισυνάγωγος
 synagogue. Crispus but the synagogue ruler
 ἐπίστευσεν τῷ κυρίῳ σὺν ὅλῳ
 believed to the Lord together with whole
 τῷ οἴκῳ αὐτοῦ, καὶ πολλοὶ τῶν
 the house (hold) of him, and many of the
 Κορινθίων ἀκούοντες ἐπίστευον καὶ
 Corinthians hearing were believing and
 ἐβαπτίζοντο. 9 εἶπεν δὲ ὁ κύριος
 they were being baptized. Said but the Lord
 ἐν νυκτὶ δι' ὄραματος τῷ Παύλῳ Μὴ
 in night through vision to the Paul Not

them 3 and on account of being of the same trade he stayed at their home, and they worked, for they were tentmakers by trade. 4 However, he would give a talk in the synagogue every sabbath and would persuade Jews and Greeks.

5 When, now, both Silas and Timothy came down from Macedonia, Paul began to be intensely occupied with the word, witnessing to the Jews to prove that Jesus is the Christ. 6 But after they kept on opposing and speaking abusively, he shook out his garments and said to them: "Let your blood be upon your own heads. I am clean. From now on I will go to people of the nations." 7 Accordingly he transferred from there and went into the house of a man named Titius Justus, a worshiper of God, whose house was adjoining the synagogue. 8 But Crispus the presiding officer of the synagogue became a believer in the Lord, and so did all his household. And many of the Corinthians that heard began to believe and be baptized. 9 Moreover, by night the Lord said to Paul through a vision: "Have no

φοβοῦ, ἀλλὰ λάλει καὶ μὴ
be fearing, but be speaking and not

σιωπῆσης, 10 διότι ἐγὼ εἰμι
you should be silent, through which I am

μετὰ σοῦ καὶ οὐδεὶς ἐπιθήσεται σοὶ τοῦ
with you and no one will set upon you of the

κακῶσαί σε, διότι λαὸς ἐστὶ
to treat badly you, through which people is

μοι πολὺς ἐν τῇ πόλει ταύτῃ.
to me much in the city this.

11 Ἐκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας ἕξ
He sat down but year and months six

διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ θεοῦ.
teaching in them the word of the God.

12 Γαλλίωνος δὲ ἀνθυπάτου ὄντος τῆς
Of Gallio but proconsul being of the

Ἀχαΐας κατεπέστησαν οἱ Ἰουδαῖοι
Achaia stood down upon the Jews

ὁμοθυμαδὸν τῷ Παύλῳ καὶ ἤγαγον αὐτὸν
like-mindedly to the Paul and they led him

ἐπὶ τὸ βῆμα, 13 λέγοντες ὅτι
upon the step, saying that

Παρὰ τὸν νόμον ἀναπτέθει οὗτος
Alongside the law is persuading up this (one)

τοὺς ἀνθρώπους σέβεσθαι τὸν θεόν.
the men to be venerating the God.

14 μέλλοντος δὲ τοῦ Παύλου
Being about but of the Paul

ἀνοίγειν τὸ στόμα εἶπεν ὁ Γαλλίων
to be opening up the mouth said the Gallio

πρὸς τοὺς Ἰουδαίους· εἰ μὲν ἦν
toward the Jews· If indeed it was

ἀδίκημά τι ἢ ραδιούργημα
unrighteous thing some or readily done work

πονηρὸν, ὧ Ἰουδαῖοι, κατὰ λόγον ἂν
wicked, O Jews, according to word likely

ἀνεσχόμεν ὑμῶν· 15 εἰ δὲ
I was putting up with you; if but

ζητήματά ἐστιν περὶ λόγου καὶ ὀνομάτων
things sought it is about word and names

καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε
and law of the according to you, you will see

αὐτοί· κριτὴς ἐγὼ τούτων οὐ
very (ones); judge I of these (things) not

βούλομαι εἶναι. 16 καὶ ἀπήλασεν αὐτοὺς
I am wishing to be. And he drove off them

ἀπὸ τοῦ βήματος. 17 ἐπιλαβόμενοι
from the step. Having taken hold of

δὲ πάντες Σωσθένην τὸν ἀρχισυναγωγὸν
but all (they) Sosthenes the synagogue ruler

fear, but keep on speaking and do not keep silent, 10 because I am with you and no man will assault you so as to do you injury; for I have many people in this city." 11 So he stayed set there a year and six months, teaching among them the word of God.

12 Now while Gal'lio was proconsul of Acha'ia, the Jews rose up with one accord against Paul and led him to the judgment seat, 13 saying: "Contrary to the law this person leads men to another persuasion in worshipping God."

14 But as Paul was going to open his mouth, Gal'lio said to the Jews: "If it were, indeed, some wrong or a wicked act of villainy, O Jews, I would with reason put up patiently with you. 15 But if it is controversies over speech and names and the law among you, you yourselves must see to it. I do not wish to be a judge of these things." 16 With that he drove them away from the judgment seat. 17 So they all laid hold of Sos'thenes the presiding officer of the synagogue

ἔτυπον ἔμπροσθεν τοῦ βήματος
they were beating in front of the step:
καὶ οὐδὲν τούτων τῷ Γαλλίῳ
and nothing of these (things) to the Gallo

ἔμελεν.
was of concern.

18 Ὁ δὲ Παῦλος ἔτι
The but Paul yet
προσμεῖνας ἡμέρας ἱκανὰς τοῖς
having further remained days sufficient to the

ἀδελφοῖς ἀποταξάμενος ἐξέπλει
brothers having set himself off he was sailing out
εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ
into the Syria, and together with him

Πρίσκιλλα καὶ Ἀκύλας, κειράμενος ἐν
Priscilla and Aquila, having shorn in
Κενθρεαίς τὴν κεφαλὴν, εἶχεν γὰρ
Cenchreae the head, he was having for

εὐχὴν. 19 κατήντησαν δὲ εἰς Ἐφεσον,
vow. They attained down but into Ephesus,
κάκεινους κατέλιπεν αὐτοῦ, αὐτὸς δὲ
and those he left down in that place, he but

εἰσελθὼν εἰς τὴν συναγωγὴν διελέξατο
having entered into the synagogue he reasoned
τοῖς Ἰουδαίοις. 20 ἐρωτῶντων δὲ αὐτῶν
to the Jews. Requesting but of them

ἐπὶ πλεονα χρόνον μείναι οὐκ
upon more time to remain not
ἔπνευσεν, 21 ἀλλὰ ἀποταξάμενος
he gave nod upon, but having set himself off

καὶ εἰπὼν Πάλιν ἀνακάμψω πρὸς
and having said Again I shall bend back toward
ὑμᾶς τοῦ θεοῦ θέλοντος ἀνήχθη ἀπὸ
you of the God willing he was led up from

τῆς Ἐφέσου, 22 καὶ κατελθὼν εἰς
the Ephesus, and having come down into
Καίσαριαν, ἀναβὰς καὶ ἀσπασάμενος
Caesarea, having stepped up and having greeted

τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν,
the ecclesia, he stepped down into Antioch,
23 καὶ ποιήσας χρόνον τινὰ ἐξῆλθεν,
and having made time some he went out,

διερχόμενος καθεξῆς τὴν
passing through according to subsequence the
Γαλατικὴν χώραν καὶ Φρυγίαν, στηρίζων
Galatian country and Phrygia, confirming

πάντας τοὺς μαθητάς.
all the disciples.

and went to beating him in front of the judgment seat. But Gal'li-o would not concern himself at all with these things.

18 However, after staying quite some days longer, Paul said good-bye to the brothers and proceeded to sail away for Syria, and with him Priscilla and Aquila, as he had the hair of his head clipped short in Cenchreae, for he had a vow.

19 So they arrived at Ephesus, and he left them there; but he himself entered into the synagogue and reasoned with the Jews.

20 Although they kept requesting him to remain for a longer time, he would not consent. 21 but said good-bye and told them: "I will return to you again, if Jehovah' is willing."

And he put out to sea from Ephesus and came down to Caesarea. And he went up' and greeted the congregation, and went down to Antioch.

23 And when he had passed some time there he departed and went from place to place through the country of Galatia and Phrygia, strengthening all the disciples.

24 Ἰουδαῖος δέ τις Ἀπολλῶς ὀνόματι,
 Jew but some Apollos to name,
 Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος,
 Alexandrian to the race, male person eloquent,
 κατήντησεν εἰς Ἐφεσον, δυνατὸς ὢν
 he attained down into Ephesus, powerful being
 ἐν ταῖς γραφαῖς. 25 οὗτος ἦν
 in the Scriptura. This (one) was
 κατηχημένος τὴν ὁδὸν τοῦ
 having been taught by echo down the way of the
 κυρίου, καὶ βέβωον τῷ πνεύματι ἐλάλει
 Lord, and boiling to the spirit he was speaking
 καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ
 and he was teaching accurately the (things) about
 τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τὸ
 the Jesus, being acquainted with alone the
 βάπτισμα Ἰωάνου. 26 οὗτος τε
 baptism of John. This (one) and
 ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ·
 started to be speaking boldly in the synagogue;
 ἀκούσαντες δὲ αὐτοῦ Πρίσκιλλα καὶ Ἀκύλας
 having heard but of him Priscilla and Aquila
 προσελάβοντο αὐτὸν καὶ ἀκριβέστερον αὐτῷ
 took along him and more accurately to him
 ἐξέθεντο τὴν ὁδὸν τοῦ θεοῦ.
 they expounded the way of the God.
 27 βουλομένοι δὲ αὐτοῦ διελθεῖν εἰς τὴν
 Wishing but of him to go through into the
 Ἀχαΐαν προτρεψάμενοι οἱ ἀδελφοὶ
 Achaia having turned forward the brothers
 ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν·
 wrote to the disciples to receive off him;
 ὃς παραγενόμενος συνεβάλετο πολὺ
 who having come to be alongside he helped much
 τοῖς ἀκαταπέμεικτον διὰ τῆς
 to the (ones) having believed through the
 χάριτος· 28 εὐ ὄνως γὰρ τοῖς
 undeserved kindness; intensely for to the
 Ἰουδαίοις διακατηλέγχετο
 Jews he was thoroughly proving
 δημοσίᾳ ἐπιδεικνύς διὰ τῶν
 to public [place] showing forth through the
 γραφῶν εἶναι τὸν χριστὸν Ἰησοῦν.
 Scriptures to be the Christ Jesus.

19 Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν
 It occurred but in the the Apollos to be in
 Κορίνθῳ Παῦλον διελθόντα τὰ
 Corinth Paul having gone through the

24 Now a certain Jew named Apollos, a native of Alexandria, an eloquent man, arrived in Ephesus; and he was well versed in the Scriptures. 25 This [man] had been orally instructed in the way of Jehovah* and, as he was aglow with the spirit, he went speaking and teaching with correctness the things about Jesus, but being acquainted with only the baptism of John. 26 And this [man] started to speak boldly in the synagogue. When Priscilla and Aquila heard him, they took him into their company and expounded the way of God more correctly to him. 27 Further, because he was desiring to go across into Achaia, the brothers wrote the disciples, exhorting them to receive him kindly. So when he got there, he greatly helped those who had believed on account of [God's]* undeserved kindness; 28 for with intensity he thoroughly proved the Jews to be wrong publicly, while he demonstrated by the Scriptures that Jesus was the Christ.

19 In the course of events, while Apollos was in Corinth, Paul went through the

άνωτερικά μέρη ἔλθειν εἰς Ἔφεσον καὶ
upper parts to come into Ephesus and

εὐρεῖν τινὰς μαθητάς, 2 εἶπέν τε πρὸς
to find some disciples, he said and toward

αὐτοὺς Εἰ πνεῦμα ἅγιον ἐλάβετε
them If spirit holy you receive d

πιστεύσαντες; οἱ δὲ πρὸς αὐτόν
having believed? The (ones) but toward him

Ἄλλ' οὐδ' εἰ πνεῦμα ἅγιον ἔστιν ἠκούσαμεν.
But not if spirit holy is we heard.

3 εἶπέν τε Εἰς τί οὖν
He said and Into what therefore

ἐβαπτίσθητε; οἱ δὲ εἶπαν Εἰς τὸ
were you baptized? The (ones) but said Into the

Ἰωάνου βάπτισμα. 4 εἶπεν δὲ Παῦλος
of John baptism. Said but Paul

Ἰωάνης ἐβάπτισεν βάπτισμα μετανοίας,
John baptized baptism of repentance,

τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον
to the people saying into the (one) coming

μετ' αὐτόν ἵνα πιστεύσωσιν, τοῦτ'
after him in order that they should believe, this

ἔστιν εἰς τὸν Ἰησοῦν. 5 ἀκούσαντες δὲ
is into the Jesus. Having heard but

ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου
they were baptized into the name of the Lord

Ἰησοῦ. 6 καὶ ἐπιθέντος αὐτοῖς τοῦ
Jesus; and having imposed to them of the

Παύλου χεῖρας ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ'
Paul hands came the spirit the holy upon

αὐτούς, ἐλάλουν τε γλώσσαις καὶ
them, they were speaking and to tongues and

ἐπροφήτευον. 7 ἦσαν δὲ οἱ πάντες
they were prophesying. Were but the all

ἄνδρες ὡσεὶ δώδεκα.
male persons as if twelve.

8 Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν
Having entered but into the synagogue

ἐπαρρησιάζετο ἐπὶ μῆνας τρεῖς
he was speaking boldly upon months three

διαλεγόμενος καὶ πείθων περὶ τῆς
reasoning and persuading about the

βασιλείας τοῦ θεοῦ. 9 ὡς δὲ τινες
kingdom of the God. As but some

ἔσκληρύνοντο καὶ
were hardening themselves and

ἠπειθοῦν κακολογοῦντες τὴν ὁδὸν
they were disobeying saying bad the way

ἐνώπιον τοῦ πλήθους, ἀποστάς ἀπ'
in sight of the multitude, having stood off from

inland parts and came down to Ephesus,

and found some disciples; 2 and he

said to them: "Did you receive holy spirit

when you became believers?" They said

to him: "Why, we have never heard whether

there is a holy spirit."

3 And he said: "In what, then, were you

baptized?" They said: "In John's baptism."

4 Paul said: "John baptized with the

baptism [in symbol] of repentance, telling

the people to believe in the one coming

after him, that is, in Jesus." 5 On hearing

this, they got baptized in the name of the

Lord Jesus. 6 And when Paul laid his

hands upon them, the holy spirit came upon

them, and they began speaking with tongues

and prophesying. 7 All together, there

were about twelve men.

8 Entering into the synagogue, he

spoke with boldness for three months,

giving talks and using persuasion concerning

the kingdom of God. 9 But when some

went on hardening themselves and not

believing, speaking injuriously about

The Way before the multitude, he

withdrew from

αὐτῶν ἀφώρισεν τοὺς μαθητάς, καθ' ἡμέραν
 them he limited off the disciples, down day
 διαλεγόμενος ἐν τῇ σχολῇ Τυράννου.
 reasoning in the school of Tyrannus.
 10 τούτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε
 This but occurred upon years two, as-and
 πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι
 all the inhabiting the Asia to hear
 τὸν λόγον τοῦ κυρίου, Ἰουδαίους τε καὶ
 the word of the Lord, Jews and and
 Ἕλληνας.
 Greeks.

11 Δυνάμεις τε οὐ τὰς τυχοῦσας ὁ
 Powers and not the having happened the
 θεὸς ἐποίει διὰ τῶν χειρῶν Παύλου,
 God was doing through the hands of Paul,
 12 ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας
 as-and also upon the (ones) being sick
 ἀποφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια
 to be borne off from the skin of him sweat cloths
 ἢ σιμικίνθια καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν
 or aprons and to be changing place from them
 τὰς νόσους, τὰ τε πνεύματα τὰ πονηρὰ
 the diseases, the and spirits the wicked
 ἐκπορεύεσθαι. 13 Ἐπεχείρησαν δὲ τινες
 to be coming out. Took in hand but some

καὶ τῶν περιερχομένων Ἰουδαίων
 also of the (ones) going about Jews
 ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας
 exorcists to be naming upon the (ones) having
 τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ
 the spirits the wicked the name of the
 κυρίου Ἰησοῦ λέγοντες Ὅρκίζω
 Lord Jesus saying I am putting under oath
 ὑμᾶς τὸν Ἰησοῦν ὃν Παῦλος κηρύσσει.
 you the Jesus whom Paul is preaching.

14 ἦσαν δὲ τινος Σκευᾶ Ἰουδαίου
 Were but of some Sceva Jewish
 ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο ποιοῦντες.
 high priest seven sons this doing.

15 ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν
 Having answered but the spirit the wicked
 εἶπεν αὐτοῖς Τὸν μὲν Ἰησοῦν γινώσκω
 said to them The indeed Jesus I am knowing
 καὶ τὸν Παῦλον ἐπίσταμαι, ὑμεῖς δὲ
 and the Paul I am acquainted with, you but
 τίνες ἐστέ; 16 καὶ ἐφαλόμενος ὁ
 who are you? And having leaped upon the

ἄνθρωπος ἐπ' αὐτοὺς ἐν ᾧ ἦν τὸ πνεῦμα
 man upon them in whom was the spirit

them and separated
 the disciples from
 them, daily giving
 talks in the school
 [auditorium] of
 Ty-ran'nus. 10 This
 took place for two
 years, so that all
 those inhabiting the
 [district of] Asia heard
 the word of the Lord,
 both Jews and Greeks.

11 And God
 kept performing
 extraordinary works
 of power through the
 hands of Paul, 12 so
 that even cloths and
 aprons were borne
 from his body to the
 ailing people, and the
 diseases left them,
 and the wicked spirits
 came out. 13 But
 certain ones of the
 roving Jews who
 practiced the casting
 out of demons also
 undertook to name
 the name of the Lord
 Jesus over those hav-
 ing the wicked spirits,
 saying: "I solemnly
 charge you by Jesus
 whom Paul preaches."
 14 Now there were
 seven sons of a certain
 Sce'va, a Jewish chief
 priest, doing this.
 15 But in answer the
 wicked spirit said to
 them: "I know Jesus
 and I am acquainted
 with Paul; but who
 are you?" 16 With
 that the man in whom
 the wicked spirit was
 leaped upon them,

τὸ πονηρὸν κατακυριεύσας ἀμφοτέρων
the wicked having got the mastery of both

ἴσχυεν κατ' αὐτῶν, ὥστε γυμνοὺς
exerted strength down on them, as-and naked

καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ
and having been wounded to flee out of the

οἴκου ἐκείνου. 17 τοῦτο δὲ ἐγένετο γνωστὸν
house that. This but became known

πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσιν τοῖς
to all Jews and and Greeks the (ones)

κατοικοῦσιν τὴν Ἐφεσον, καὶ ἐπέπεσεν φόβος
inhabiting the Ephesus, and fell upon fear

ἐπὶ πᾶντας αὐτοῦς, καὶ ἐμεγαλύνετο τὸ
upon all them, and was being magnified the

ὄνομα τοῦ κυρίου Ἰησοῦ. 18 πολλοὶ τε
name of the Lord Jesus. Many and

τῶν πεπιστευκότων ἦρχοντο
of the (ones) having believed were coming

ἔξομολογούμενοι καὶ ἀναγγέλλοντες τὰς
confessing out and announcing up τὰς the

πράξεις αὐτῶν. 19 ἱκανοὶ δὲ τῶν τὰ
acts of them. Sufficient but of the (ones) the

περιεργὰ πραξάντων συνενέγκαντες
curiosities having practiced having brought together

τὰς βίβλους κατέκαιον ἐνώπιον
the books they were burning down in sight

πάντων καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν
of all; and computed the prices of them

καὶ εὔρον ἀργυρίου μυριάδας πέντε.
and they found of silver myriads five.

20 Οὕτως κατὰ κράτος τοῦ κυρίου ὁ λόγος
Thus down might of the Lord the word

ἤϋξανεν καὶ ἴσχυεν.
was growing and it was exerting strength.

21 Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο
As but was fulfilled these (things), put

ὁ Παῦλος ἐν τῷ πνεύματι διελθὼν
the Paul in the spirit having gone through

τὴν Μακεδονίαν καὶ Ἀχαίαν πορεύεσθαι εἰς
the Macedonia and Achaia to be going into

Ἱεροσόλυμα, εἰπὼν ὅτι μετὰ τὸ γενέσθαι
Jerusalem, having said that fter the to come to be

με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν.
me there it is necessar me also Rome to see.

22 ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο
Having sent off but into the Macedonia two

τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ
of the (ones) serving to him, Timothy and

got the mastery of
one after the other,

and prevailed against
them, so that they

fled naked and
wounded out of that

house. 17 This
became known to all,

both the Jews and
the Greeks that dwelt

in Eph'e-sus; and a
fear fell upon them

all, and the name of
the Lord Jesus went

on being magnified.
18 And many of those

who had become
believers would come

and confess and
report their practices

openly. 19 Indeed,
quite a number of

those who practiced
magical arts brought

their books together
and burned them up

before everybody.
And they calculated

together the prices of
them and found them

worth fifty thousand
pieces of silver.

20 Thus in a mighty
way the word of

Jehovah* kept growing
and prevailing.

21 Now when these
things had been com-
pleted, Paul purposed

in his spirit that, after
going through Mac-e-
do'ni-a and A-cha'ia,

he would journey to
Jerusalem, saying:

"After I get there I
must also see Rome."

22 So he dispatched
to Mac-e-do'ni-a two of

those who ministered
to him, Timothy and

Ἔραστον, αὐτὸς ἐπέσχεν χρόνον εἰς τὴν ἑσπέρην.
Erastus, he delayed time into the evening.

Ἄσιαν.
Asia.

23 Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον ταραχὸς οὐκ ὀλίγος περὶ τῆς δοῦ.
It occurred but down the appointed time no little disturbance concerning The Way.

24 Δημήτριος γὰρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀρτυροῦς Ἀρτέμιδος παρέχεται τοῖς τεχνίταις οὐκ ὀλίγην ἐργασίαν, 25 οὓς συναθροίσας καὶ τοὺς περὶ ταῦτα οἰκιστάς, εἶπεν ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῖν ἐστίν, 26 καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν γινόμενοι. 27 οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐθέν λογισθῆναι, μέλλειν τε καὶ καθαιρεῖσθαι τῆς μεγαλειότητος αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται.

23 At that particular time there arose no little disturbance concerning The Way.

24 For a certain man named Demetrius, a silversmith, by making silver shrines of Artemis furnished the craftsmen no little gain;

25 and he gathered them and those who worked at such things and said: "Men, you well know that from this business we have our prosperity. 26 Also, you behold and hear how not only in Ephesus but in nearly all the [district of] Asia this Paul has persuaded a considerable crowd and turned them to another opinion, saying that the ones that are made by hands are not gods. 27 Moreover, the danger exists not only that this occupation of ours will come into disrepute but also that the temple of the great goddess Artemis will be esteemed as nothing and even her magnificence which the whole [district of] Asia and the inhabited earth worships is about to be brought down to nothing."

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Erastus, but he himself delayed for some time in the [district of] Asia.

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23* The Way, AB; Jehovah's way, J^{17.18}; the way of God, Sy; the way of the Lord, Vg. 24* Or, "divine habitations." 24* Or, "Diana"; Di-*a-nae*, Vg.

28 ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις
 Having heard but and having become full
 θυμοῦ ἔκραζον λέγοντες Μεγάλη
 of anger they were crying out saying Great
 ἡ Ἄρτεμις Ἐφεσίων.
 the Artemis of Ephesians.

29 καὶ ἐπλήσθη ἡ πόλις τῆς
 And became filled the city of the
 συγχύσεως, ὤρμησάν τε ὁμοθυμαδὸν
 confusion, they rushed and like-mindedly
 εἰς τὸ θέατρον συναρπάσα τε
 into the theater having snatched up together
 Γαῖον καὶ Ἀριστάρχον Μακεδόνας,
 Gaius and Aristarchus Macedonians,
 συ ἐκδήμους Παύλου. 30 Παύλου δὲ
 travelers together of Paul. Of Paul but

βουλομένου εἰσελθεῖν εἰς τὸν δῆμον οὐκ
 wishing to enter into the public not
 εἶων αὐτὸν οἱ μαθηταί· 31 τινὲς
 were permitting him the disciples; some
 δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ φίλοι,
 but also of the Asiarchs, being to him friends,
 πέμπαντες πρὸς αὐτὸν παρεκάλουν μὴ
 having sent toward him they were entreating not
 δοῦναι ἑαυτὸν εἰς τὸ θέατρον. 32 ἄλλοι
 to give himself into the theater. Others

μὲν οὖν ἄλλο τι ἔκραζον,
 indeed therefore other something were crying out,
 ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη,
 was for the ecclesia having been confused,
 καὶ οἱ πλείους οὐκ ᾔδεισα τίνος
 and the more (ones) not had known of what
 ἕνεκα συνεληλύθεισαν. 33 ἕκ
 on account of they had come together. Out of

δὲ τοῦ ὄχλου συνεβίβασαν
 but of the crowd they together made go
 Ἀλέξανδρον προβαλόντων αὐτὸν τῶν
 Alexander having thrust forward him of the
 Ἰουδαίων, ὃ δὲ Ἀλέξανδρος
 Jews, the but Alexander
 κατασεΐσας τὴν χεῖρα ἤθελεν
 having shaken down the hand he was willing
 ἀπολογεῖσθαι τῷ δῆμῳ.
 to be defending himself to the public.

34 ἐπιγνόντες δὲ ὅτι Ἰουδαῖός ἐστιν
 Having recognized but that Jew he is
 φωνῆ ἐγένετο μία ἐκ πάντων
 voice occurred one out of all
 ὡσεὶ ἐπὶ ὥρας δύο κρᾶζόντων
 as if upon hours two crying out

28 Hearing this and becoming full of anger, the men began crying out, saying: "Great is Artemis of the Ephesians!"

29 So the city became filled with confusion, and with one accord they rushed into the theater, taking forcibly along with them Gaius and Aristarchus, Macedonians, traveling companions of Paul. 30 For his part, Paul was willing to go inside to the people, but the disciples would not permit him. 31 Even some of the commissioners of festivals and games, who were friendly to him, sent to him and began pleading for him not to risk himself in the theater. 32 The fact is, some were crying out one thing and others another; for the assembly was in confusion, and the majority of them did not know the reason why they had come together. 33 So together they brought Alexander out of the crowd, the Jews thrusting him up front; and Alexander motioned with his hand and was wanting to make his defense to the people. 34 But when they recognized that he was a Jew, one cry arose from them all as they shouted for about two hours:

Μεγάλη ἡ Ἄρτεμις Ἐφεσίων.
Great the Artemis of Ephesians.

35 Καταστείλας δὲ τὸν ὄχλον ὁ
Having sent down but the crowd the

γραμματεὺς φησὶν Ἄνδρες Ἐφέσιοι,
scribe is saying Male persons Ephesians,

τίς γάρ ἐστιν ἀνθρώπων ὃς οὐ γινώσκει
who for is of men who not is knowing

τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν
the of Ephesians city temple keeper being

τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ
of the great Artemis and of the (one)

διοπετοῦς; 36 ἀναντιρρήτων οὖν
fallen from Zeus? Uncontradictable therefore

ἄντων τούτων δέον ἐστὶν ὑμᾶς
being of these (things) binding it is you

κατεσταλμένους ὑπάρχειν καὶ μηδὲν
having been sent down to be and nothing

προπητὲς πράσσειν. 37 ἡγάγετε γὰρ τοὺς
rash to be performing. You led for the

ἄνδρας τούτους οὔτε ἱεροσύλους
male persons these (ones) neither temple plunderers

οὔτε βλασφημούντας τὴν θεὸν ἡμῶν. 38 εἰ
nor blaspheming the goddess of us. If

μὲν οὖν Δημήτριος καὶ οἱ
indeed therefore Demetrius and the (ones)

σὺν αὐτῷ τεχνῖται ἔχουσιν πρὸς
together with him artisans are having toward

τινα λόγον, ἀγοραῖοι ἄγονται καὶ
anyone word, forum [days] are being led and

ἀνθύπατοί εἰσιν, ἐγκαλεῖτῶσαν
proconsuls are, let them bring charges against

ἄλληλοις. 39 εἰ δέ τι περαιτέρω
one another. If but anything more beyond

ἐπιζητεῖτε, ἐν τῇ ἐνόμῳ ἐκκλησίᾳ
you are seeking upon, in the lawful ecclesia

ἐπιλυθῆσεται. 40 καὶ γὰρ
It will be loosened upon. And for

κινδυνεύομεν ἐγκαλεῖσθαι
we are in danger to be being charged with

στάσεως περὶ τῆς σήμερον μηδενὸς
of standing about the (one) today of not one

αἰτίου ὑπάρχοντος, περὶ οὗ οὐ
cause existing, about which not

δινησόμεθα ἀποδοῦναι λόγον περὶ τῆς
we will be able to give off word about the

συστροφῆς ταύτης. 41 καὶ ταῦτα
turning together this. And these (things)

εἰπὼν ἀπέλυσεν τὴν ἐκκλησίαν.
having said he loosed off the ecclesia.

"Great is Ar'te-mis of the E-ph'e'stians!"

35 When, finally, the city recorder had quieted the crowd, he said: "Men of Eph'e-sus, who really is there of mankind that does not know that the city of the Eph'esians is the temple keeper of the great Ar'te-mis and of the image that fell from heaven? 36 Therefore since these things are indisputable, it is becoming for you to keep calm and not act rashly. 37 For you have brought these men who are neither robbers of temples nor blasphemers of our goddess.

38 Therefore if Dem'e'tri-us and the craftsmen with him do have a case against someone, court days are held and there are proconsuls; let them bring charges against one another. 39 If, though, you are searching for anything beyond that, it must be decided in a regular assembly.

40 For we are really in danger of being charged with sedition over today's affair, no single cause existing that will permit us to render a reason for this disorderly mob."

41 And when he had said these things, he dismissed the assembly.

20 Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον
After but the to cease the uproar

μεταπεμφάμενος ὁ Παῦλος τοὺς
having sent after (to him) the Paul the
μαθητὰς καὶ παρακαλέσας ἀσπασάμενος
disciples and having encouraged having greeted
ἔξηλθεν πορεύεσθαι εἰς Μακεδονίαν.
he went out to be going into Macedonia.

2 διελθὼν δὲ τὰ μέρη ἐκεῖνα καὶ
Having gone through but the parts those and
παρακαλέσας αὐτοὺς λόγῳ πολλῷ
having encouraged them to word much

ἦλθεν εἰς τὴν Ἑλλάδα, 3 ποιήσας τε
he came into the Greece, 3 having done and

μῆνας τρεῖς γενομένης ἐπιβουλῆς αὐτῷ
months three having occurred of plot to him

ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι
by the Jews being about to be being led up

εἰς τὴν Συρίαν ἐγένετο γνώμης τοῦ
into the Syria he became of mental view of the

ὑποστρέφειν διὰ Μακεδονίας.
to be returning through Macedonia.

4 σινείπετο δὲ αὐτῷ Σώπατρος
Was following with but to him Sopater

Πύρρου Βεροιαῖος, Θεσσαλονικέων δὲ
of Pyrrhus Berean, of Thessalonians but

Ἀρίσταρχος καὶ Σέκουνδος, καὶ Γαῖος
Aristarchus and Secundus, and Galus

Δερβαῖος καὶ Τιμόθεος, Ἀσianoὶ δὲ Τύχικος
Derbaean and Timothy, Asians but Tychicus

καὶ Τρόφιμος· 5 οὗτοι δὲ προσελθόντες
and Trophimus; 5 these but having come toward

ἔμενον ἡμᾶς ἐν Τρωάδι· 6 ἡμεῖς δὲ
were remaining for us in Troas; we but

ἔξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν
sailed out after the days of the

ἄζυμων ἀπὸ Φιλίππων, καὶ ἦλθομεν
unfermented [cakes] from Philippi, and we came

πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρι ἡμερῶν
toward them into the Troas until days

πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτά.
five, where we spent through days seven.

7 Ἐν δὲ τῇ μιᾷ τῶν σαββάτων
In but the one of the sabbaths

συνηγμένον ἡμῶν κλάσαι ἄρτον ὁ
having been led together of us to break bread the

Παῦλος διελέγετο αὐτοῖς, μέλλων
Paul was discoursing to them, being about

ἔξιέναι τῇ ἐπαύριον,
to be going out to the tomorrow,

20 Now after the uproar had

subsided, Paul sent for the disciples, and when he had encouraged them and bidden them farewell, he went forth to journey into Mac-e-do'ni-a.

2 After going through those parts and encouraging the ones there with many a word, he came into Greece.

3 And when he had spent three months there, because a plot was hatched against him

by the Jews as he was about to set sail for Syria, he made up his mind to return

through Mac-e-do'ni-a. 4 There were accompanying him Sop'a-ter

the son of Pyrrhus of Ber-oe'a, Ar-is-tar'chus and Se-cun'dus of the Thes-sa-lo'ni-ans,

and Ga'ius of Der'be, and Timothy, and from the [district of] Asia Tych'i-cus and Troph'i-mus.

5 These went on and were waiting for us in Tro'-as; 6 but we put out to sea from Phi-li-pp'i

after the days of the unfermented cakes, and we came to them in Tro'-as within five days; and there we spent seven days.

7 On the first day of the week, when we were gathered together to have a meal, Paul began discoursing to them,

as he was going to depart the next day;

παρέτεινέν τε τὸν λόγον μέχρι
 he extended alongside and the word until
 μεσονυκτίου. 8 ἦσαν δὲ λαμπάδες ἱκαναὶ
 midnight. Were but lamps sufficient
 ἐν τῷ ὑπερώῳ οὗ ἦμεν
 in the upper chamber where we were
 συνηγμένοι. 9 καθεζόμενος δὲ
 having been led together; sitting but
 τις νεανίας ὀνόματι Εὐτυχὸς ἐπὶ τῆς
 some young man to name Eutychus upon the
 θυρίδος, καταφερόμενος ὕπνω βαθεῖ
 window, being borne down to sleep deep
 διαλεγομένου τοῦ Παύλου ἐπὶ πλεῖον,
 discoursing of the Paul upon more [time],
 κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσεν
 having been borne down from the sleep he fell
 ἀπὸ τοῦ τριστέγου κάτω καὶ ἤρθη
 from the third story downward and he was lifted up
 νεκρός. 10 καταβάς δὲ ὁ Παῦλος
 dead. Having stepped down but the Paul
 ἐπέπεσεν αὐτῷ καὶ συντεριλαβὼν εἶπεν Μὴ
 fell upon him and having embraced he said Not
 θορυβεῖσθε, ἡ γὰρ ψυχὴ αὐτοῦ ἐν
 be you being troubled, the for soul of him in
 αὐτῷ ἐστίν. 11 ἀναβάς δὲ καὶ
 him is. Having stepped up but and
 κλάσας τὸν ἄρτον καὶ γευσάμενος ἐφ'
 having broken the bread and having tasted upon
 ἱκανόν τε ὁμιλήσας ἄχρι
 sufficient [time] and having conversed until
 αὐγῆς οὕτως ἐξῆλθεν. 12 ἤγαγον
 daybreak thus he went out. They led
 δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν
 but the boy living, and they were comforted
 οὐ μετρίως.
 not measurably.

13 Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ
 We but having gone before upon the
 πλοῖον ἀνήχθημεν ἐπὶ τὴν Ἄσσον,
 boat we were led up upon the Assos,
 ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν
 from there being about to be taking up the
 Παῦλον, οὕτως γὰρ διατεταγμένος ἦν
 Paul, thus for having been ordered he was
 μέλλων αὐτὸς πεζεῦειν. 14 ὡς
 being about he to be going on foot. As
 δὲ συνέβαλλεν ἡμῖν εἰς τὴν Ἄσσον,
 but he threw together to us into the Assos,
 ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην,
 having taken up him we came into Mitylene,

and he prolonged his
 speech until midnight.
 8 So there were quite
 a few lamps in the
 upper chamber where
 we were gathered
 together. 9 Seated at
 the window, a certain
 young man named
 Eutychus fell into a
 deep sleep while Paul
 kept talking on, and
 collapsing in sleep,
 he fell down from
 the third story and
 was picked up dead.
 10 But Paul went
 downstairs, threw
 himself upon him and
 embraced him and
 said: "STOP raising a
 clamor, for his soul is
 in him." 11 He now
 went upstairs and
 began the meal and
 took food, and after
 conversing for quite a
 while, until daybreak,
 he at length departed.
 12 So they took
 the boy away alive
 and were comforted
 beyond measure.

13 We now went
 ahead to the boat
 and set sail to As'sos,
 where we were
 intending to take
 Paul aboard, for, after
 giving instructions to
 this effect, he himself
 was intending to
 go on foot. 14 So
 when he caught up
 with us in As'sos, we
 took him aboard and
 went to Mitylene;

15 κἀκεῖθεν ἀποπλεύσαντες τῇ
 and from there having sailed off to the
 ἐπιούσῃ κατηντήσαμεν ἄντικρυς Χίου,
 succeeding [day] we met down opposite of Chios,
 τῇ δὲ ἑτέρᾳ παρεβάλομεν εἰς
 to the but different (day) we threw alongside into
 Σάμον, τῇ δὲ ἐχομένῃ ἤλθομεν εἰς
 Samos, to the but being next [day] we came into
 Μίλητον· 16 κερκίκει γὰρ ὁ Παῦλος
 Miletus; had judged for the Paul
 παραπλεύσαι τὴν Ἐφεσον, ὅπως μὴ
 to sail past the Ephesus, so that not
 γένηται αὐτῷ χρόνου τριβῆσαι ἐν τῇ
 it might occur to him to spend time in the
 Ἀσίᾳ, ἔσπευδεν γὰρ εἰ δυνατόν
 Asia, he was hastening for if possible
 εἶη αὐτῷ τὴν ἡμέραν τῆς πεντηκοστῆς
 it might be to him the day of the Pentecost
 γενέσθαι εἰς Ἱεροσόλυμα.
 to come to be into Jerusalem.

17 Ἀπὸ δὲ τῆς Μιλήτου πέμπσας εἰς
 From but the Miletus having sent into
 Ἐφεσον μετεκαλέσατο τοὺς
 Ephesus he called after (to him) the
 πρεσβυτέρους τῆς ἐκκλησίας. 18 ὡς δὲ
 older men of the ecclesia. As but

παρεγένοντο πρὸς αὐτὸν εἶπεν
 they came to be alongside toward him he said
 αὐτοῖς Ὑμεῖς ἐπίστασθε ἀπὸ πρώτης ἡμέρας
 to them You well know from first day
 ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν πῶς
 from which I stepped upon into the Asia how
 μεθ' ὑμῶν τὸν πάντα χρόνον ἔγενόμην
 with you the all time I came to be

19 δουλεύων τῷ κυρίῳ μετὰ πάσης
 slaving to the Lord with all
 ταπεινοφροσύνης καὶ δακρῶν καὶ πειρασμῶν
 lowliness of mind and tears and trials
 τῶν συμβάντων μοι ἐν ταῖς
 the (ones) having stepped together to me in the
 ἐπιβουλαῖς τῶν Ἰουδαίων· 20 ὡς οὐδὲν
 plots of the Jews; as nothing

ὑπεστείλαμην τῶν συμφερόντων
 I drew back of the (things) bearing together
 τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς
 of the not to recount to you and to teach you
 δημοσίᾳ καὶ κατ' οἴκους,
 to public [place] and according to houses,

15 and, sailing away from there the succeeding day, we arrived opposite Chi-os, but the next day we touched at Sa-mos, and on the following day we arrived at Mile'tus. 16 For Paul had decided to sail past Eph'e-sus, in order that he might not spend any time in the [district of] Asia; for he was hastening to get to Jerusalem on the day of the [festival of] Pentecost if he possibly could.

17 However, from Mile'tus he sent to Eph'esus and called for the older men of the congregation. 18 When they got to him he said to them: "You well know how from the first day that I stepped into the [district of] Asia I was with you the whole time, 19 slaving for the Lord with the greatest lowliness of mind and tears and trials that befell me by the plots of the Jews; 20 while I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house.

21 διαμαρτυρόμενος ἰουδαίοις τε καὶ
witnessing through about to Jews and and

Ἕλλησιν τὴν εἰς θεὸν μετάνοιαν καὶ πίστιν
to Greeks the into God repentance and faith

εἰς τὸν κύριον ἡμῶν Ἰησοῦν. 22 καὶ νῦν
into the Lord of us Jesus. And now

ἰδοὺ δεδεμένος ἐγὼ τῷ πνεύματι
look! having been bound I to the spirit

πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν
I am going into Jerusalem, the (things) in

αὐτῇ συναντήσοντα ἐμοὶ μὴ
it about to meet together to me not

εἰδώς, 23 πλὴν ὅτι τὸ πνεῦμα τὸ
having known, besides that the spirit the

ἅγιον κατὰ πόλιν διαμαρτύρεται μοι λέγων
holy down city witnesses through to me saying

ὅτι δεσμά καὶ θλίψεις με μένουσιν·
that bonds and tribulations me are remaining for;

24 ἀλλ' οὐδενὸς λόγου ποιῶμαι τὴν ψυχὴν
but of not one word I am making the soul

τιμίαν ἑμαυτῷ ὡς τελειώσω τὸν δρόμον
valuable to myself as I should perfect the course

μου καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ
of me and the service which I received beside

τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ
of the Lord Jesus, to witness thoroughly to the

εὐαγγέλιον τῆς χάριτος τοῦ
good news of the undeserved kindness of the

θεοῦ.
God.

25 καὶ νῦν ἰδοὺ ἐγὼ οἶδα ὅτι
And now look! I have known that

οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς
not yet you will see the face of me you

πάντες ἐν οἷς διήλθον κηρύσσω
all in whom I went through preaching

τὴν βασιλείαν· 26 διότι
the kingdom; through which

μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ ὅτι
I am witnessing to you in the today's day that

καθαρός εἰμι ἀπὸ τοῦ αἵματος πάντων,
clean I am from the blood of all (ones),

27 οὐ γὰρ ὑπέστειλάμην τοῦ μὴ ἀναγγεῖλαι
not for I drew back of the not to recount

πάσαν τὴν βουλήν τοῦ θεοῦ ὑμῖν.
all the counsel of the God to you.

21 But I thoroughly bore witness both to Jews and to Greeks about repentance toward God and faith in our Lord Jesus.

22 And now, look! bound in the spirit, I am journeying to Jerusalem, although not knowing the things that will happen to me in it,

23 except that from city to city the holy spirit repeatedly bears witness to me as it says that bonds and tribulations are waiting for me.

24 Nevertheless, I do not make my soul* of any account as dear to me, if only I may finish my course and the ministry that I received of the Lord Jesus, to bear thorough witness to the good news of the undeserved kindness of God.

25 "And now, look! I know that all of you among whom I went preaching* the kingdom" will see my face no more.

26 Hence I call you to witness this very day that I am clean from the blood of all men, 27 for I have not held back from telling you all the counsel of God.

24* Or, "life." 25* Or, "heralding." 25* Kingdom, κAB; kingdom of God, VgSy⁹; kingdom of Jehovah, J¹⁷.

28 προσέχετε ἑαυτοῖς καὶ παντὶ
Be you paying attention to selves and to all
τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ
the flock, in which you the spirit the
ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν
holy put overseers, to be shepherding the
ἐκκλησίαν τοῦ θεοῦ, ἣν περιεποίησατο
ecclesia of the God, which he reserved for self
διὰ τοῦ αἵματος τοῦ ἰδίου. 29 ἐγὼ

ἴδια ὅτι εἰσελεύσονται μετὰ τὴν
have known that will enter after the
ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς μὴ
going off of me wolves heavy into you not
φειδόμενοι τοῦ ποιμνίου, 30 καὶ ἐξ ὑμῶν
sparing of the flock, and out of you
αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες

διεστραμμένα τοῦ ἀποσπᾶν
having been twisted (things) of the to be drawing off
τοὺς μαθητὰς ὀπίσω ἑαυτῶν
the disciples behind themselves;

31 διὸ γρηγορεῖτε,
through which be you keeping awake,
μνημονεύοντες ὅτι τριετίαν νύκτα καὶ
remembering that three-year period night and
ἡμέραν οὐκ ἔπαυσάμην μετὰ δακρῦν
day not I ceased with tears
νοουθητῶν ἕνα ἕκαστον. 32 καὶ τὰ

νῦν παρατίθειμαι ὑμᾶς τῷ κυρίῳ καὶ
admonishing one each. And the (things)
now I am putting alongside you to the Lord and
τῷ λόγῳ τῆς χάριτος αὐτοῦ
to the word of the undeserved kindness of him
τῷ δυναμένῳ οἰκοδομῆσαι καὶ δοῦναι
to the (one) being able to build and to give
τὴν κληρονομίαν ἐν τοῖς
the inheritance in the (ones)

ἡγιασμένοις πᾶσιν. 33 ἀργυρίου ἢ
having been sanctified all. Of silver or
χρυσίου ἢ ἱματισμοῦ οὐδενός ἐπεθύμησα·
of gold or of apparel of no one I coveted;

34 αὐτοὶ γινώσκετε ὅτι ταῖς χρεῖαις
very ones you are knowing that to the needs
μου καὶ τοῖς οὔσι μετ' ἐμοῦ
of me and to the (ones) being with me
ὑπηρετήσαν αἱ χεῖρες αὐταί. 35 πάντα
ministered the hands very. All (things)

28 Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you overseers, to shepherd the congregation of God,* which he purchased with the blood of his own [Son].^a 29 I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness, 30 and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves.

31 "Therefore keep awake, and bear in mind that for three years, night and day, I did not quit admonishing each one with tears. 32 And now I commit you to God* and to the word of his undeserved kindness, which [word] can build you up and give you the inheritance among all the sanctified ones. 33 I have coveted no man's silver or gold or apparel. 34 You yourselves know that these hands have attended to the needs of me and of those with me. 35 I have

28* God, «BVg; the Lord, AD. 28^a See App 2c. 32* God, «ADVgSy»J^{8.17.18.22}; the Lord, B.

ὑπέδειξα ὑμῖν ὅτι οὕτως κοπιῶντας
 I exhibited to you that thus laboring
 δεῖ ἀντιλαμβάνεσθαι τῶν
 it is necessary to be assisting of the (ones)
 ἀσθενούντων, μνημονεύειν τε τῶν
 being weak, to be remember ng and of the
 λόγων τοῦ κυρίου Ἰησοῦ ὅτι αὐτὸς εἶπεν
 words of the Lord Jesus that he said
 Μακάριόν ἐστιν μᾶλλον διδόναι ἢ
 Happy it is rather to be giving than
 λαμβάνειν.
 to be receiving.

36 καὶ ταῦτα εἰπὼν θείς
 And these (things) having said hav ng put
 τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς
 the knees of him together with all them
 προσήξατο. 37 ἰκανὸς δὲ κλαυθμὸς
 he prayed. 37 Sufficient but weepmg
 ἐγένετο πάντων, καὶ ἐπίπεσόντες ἐπὶ τὸν
 occurred of all, and having fallen upon the
 τράχηλον τοῦ Παύλου
 neck of the Paul
 κατεφίλου
 they were kissing down

38 ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ
 being pained the rather upon the word
 ᾧ εἰρήκει ὅτι οὐκέτι
 to which he had spoken that not yet
 μέλλουσιν τὸ πρόσωπον αὐτοῦ
 they are about the face of him
 θεωρεῖν. προέπεμπον δὲ
 to be beholding. They were sending before but
 αὐτὸν εἰς τὸ πλοῖον.
 him into the boat.

21 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς
 As but it occurred to be led up us
 ἀποσπασθέντας ἀπ' αὐτῶν,
 having been drawn away from them,
 εὐθύδρομήσαντες ἦλθομεν εἰς τὴν Κῶ,
 having run straight course we came into the Cos,
 τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον,
 to the [day] but of succession into the Rhodes,
 κακεῖθεν εἰς Πάταρα· 2 καὶ
 and from there into Patara; 2 and
 εὑρόντες πλοῖον διαπερῶν εἰς
 having found boat passing through into
 Φοινίκην ἐπιβάντες ἀνήχθημεν.
 Phoenicia having stepped upon we were led up.

3 ἀναφάναντες δὲ τὴν Κύπρον καὶ
 Having made appear up but the Cyprus and

exhibited to you in all things that by thus laboring you must assist those who are weak, and must bear in mind the words of the Lord Jesus, when he himself said, 'There is more happiness in giving than there is in receiving.'

36 And when he had said these things, he kneeled down with all of them and prayed. 37 Indeed, quite a bit of weeping broke out among them all, and they fell upon Paul's neck and tenderly kissed him, 38 because they were especially pained at the word he had spoken that they were going to behold his face no more. So they proceeded to conduct him to the boat.

21 Now when we had torn ourselves away from them and put out to sea, we ran with a straight course and came to Cos, but on the next [day] to Rhodes, and from there to Pat'ara. 2 And when we had found a boat that was crossing to Phoeni'cia, we went aboard and sailed away. 3 After coming in sight of the island of Cyprus

καταλιπόντες αὐτὴν εὐώνυμον ἐπλέομεν
having left down it left [hand] we were sailing

εἰς Συρίαν, καὶ κατήλθομεν εἰς Τύρον,
into Syria, and we came down into Tyre,

ἐκεῖσε γὰρ τὸ πλοῖον ἦν ἀποφορτιζόμενον
thither for the boat was unloading itself

τὸν γόμον. 4 ἀνευρόντες δὲ τοὺς
the cargo. 4 Having found up but the

μαθητὰς ἐπεμείναμεν αὐτοῦ ἡμέρας
disciples we remained upon in that place days

ἑπτὰ, οἵτινες τῷ Παύλῳ ἔλεγον
seven, who to the Paul they were saying

διὰ τοῦ πνεύματος μὴ ἐπιβαίνειν
through the spirit not to be stepping upon

εἰς Ἱερουσόλυμα. 5 ὅτε δὲ ἐγένετο
into Jerusalem. 5 When but it occurred

ἔξαρτίσαι ἡμᾶς τὰς ἡμέρας,
to complete us the days,

ἐξελθόντες ἐπορευόμεθα προπεμπόντων
having gone out we were going sending before

ἡμᾶς πάντων σὺν γυναῖξί καὶ τέκνοις
us of all together with women and children

ἕως ἔξω τῆς πόλεως, καὶ θέντες τὰ
until outside of the city, and having put the

γόνατα ἐπὶ τὸν αἰγιαλὸν προσευξάμενοι
knees upon the beach having prayed

6 ἀπῆσπασάμεθα ἑαυτοῦ ἀλλήλους,
we exchange parting greetings to one another,

καὶ ἐνέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ
and we stepped in into the boat, those but

ὑπέστρεψαν εἰς τὰ ἴδια.
returned into their own (things).

7 Ἡμεῖς δὲ τὸν πλοῖον
We the sailing

διανύσαντες ἀπὸ Τύρου
having entirely performed from Tyre

κατηντήσαμεν εἰς Πτολεμαῖδα, καὶ
we attained down into Ptolemais, and

ἀσπασάμενοι τοὺς ἀδελφοὺς ἐμείναμεν
having greeted the brothers we remained

ἡμέραν μίαν παρ' αὐτοῖς. 8 τῇ δὲ
day one beside them. 8 To the but

ἐπαύριον ἐξελθόντες ἦλθαμεν εἰς
tomorrow having gone out we came into

Καίσαριαν, καὶ εἰσελθόντες εἰς τὸν οἶκον
Caesarea, and having entered into the house

Φιλίππου τοῦ εὐαγγελιστοῦ ὄντος ἐκ τῶν
of Philip the evangelizer being out of the

ἑπτὰ ἐμείναμεν παρ' αὐτῷ. 9 τοῦτῳ
seven we remained beside him. 9 To this (one)

we left it behind on the left side and sailed on to Syria, and landed at Tyre, and for there the boat was to unload [its] cargo. 4 By a search we found the disciples and remained here seven days. But through the spirit they repeatedly told Paul not to set foot in Jerusalem. 5 So when we had completed the days, we went forth and started on our way; but they all, together with the women and children, conducted us as far as outside the city. And kneeling down on the beach we had prayer 6 and said good-bye to one another, and we went up into the boat but they returned to their homes.

7 We then completed the voyage from Tyre and arrived at Ptolemais, and we greeted the brothers and stayed one day with them. 8 The next day we set out and arrived in Caesarea, and we entered into the house of Philip the evangelizer, who was one of the seven men, and we stayed with him. 9 This man

δὲ ἦσαν θυγατέρες τέσσαρες παρθένας
but were daughters four virgins
προφητεύουσαι. 10 Ἐπιμένοντων δὲ
prophesying. Of (ones) remaining upon but

ἡμέρας πλείους κατήλθεν τις ἀπὸ τῆς
days more came down some from the

Ἰουδαίας προφήτης ὀνόματι Ἄγαβος, 11 καὶ
Judea prophet to name Agabus, 11 and

ἔλθων πρὸς ἡμᾶς καὶ ἄρας τὴν
having come toward us and having lifted the

ζώνην τοῦ Παύλου δήσας ἑαυτοῦ τοὺς
girdle of the Paul having bound of himself the

πόδας καὶ τὰς χεῖρας εἶπεν Τάδε λέγει
feet and the hands he said These is saying

τὸ πνεῦμα τὸ ἅγιον Τὸν ἄνδρα οὗ
the spirit the holy The male person of whom

ἔστιν ἡ ζώνη αὕτη οὕτως δῆσουσιν ἐν
is the girdle this thus will bind in

Ἰερουσαλὴμ οἱ Ἰουδαῖοι καὶ παραδώσουσιν
Jerusalem the Jews and will give beside

εἰς χεῖρας ἐθνῶν. 12 ὡς δὲ ἠκούσαμεν
into hands of nations. As but we heard

ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ
these (things), we entreated we and and the

ἐντόπιοι τοῦ μὴ ἀναβαίνειν
(ones) in the place of the not to be stepping up

αὐτὸν εἰς Ἰερουσαλὴμ. 13 τότε ἀπεκρίθη
him into Jerusalem. Then answered

ὁ Παῦλος Τί ποιεῖτε κλαίοντες καὶ
the Paul What are you doing weeping and

συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ
crushing together of me the heart? I for not

μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς
only to be bound but also to die into

Ἰερουσαλὴμ ἑτοίμως ἔχω ὑπὲρ τοῦ
Jerusalem readily I am having over the

ὀνόματος τοῦ κυρίου Ἰησοῦ. 14 μὴ
name of the Lord Jesus. 14 Not

πειθομένου δὲ αὐτοῦ ἡσυχάσαμεν
being persuaded but of him we became silent

εἰπόντες Τοῦ κυρίου τὸ θέλημα
having said Of the Lord the will

γινέσθω.
let be occurring.

15 Μετὰ δὲ τὰς ἡμέρας ταύτας
After but the days these

ἐπισκευασάμενοι ἀνεβαίνομεν εἰς
having put baggage on selves we were going up into

had four daughters, virgins, that prophesied. 10 But while we were remaining quite a number of days, a certain prophet named Agabus came down from Judea, 11 and he came to us and took up the girdle of Paul, bound his own feet and hands and said: "Thus says the holy spirit, 'The man to whom this girdle belongs the Jews will bind in this manner in Jerusalem and deliver into the hands of people of the nations.'" 12 Now when we heard this, both we and those of that place began entreating him not to go up to Jerusalem. 13 Then Paul answered: "What are you doing by weeping and making me weak at heart? Rest assured, I am ready not only to be bound but also to die at Jerusalem for the name of the Lord Jesus." 14 When he would not be dissuaded, we acquiesced with the words: "Let the will of Jehovah* take place."

15 Now after these days we prepared for the journey and began going up to

14* Jehovah, J7.8,10,17,18,22; the Lord, κAB.

Ἱεροσόλυμα· 16 συνῆλθον δὲ καὶ
Jerusalem; they came with but also

τῶν μαθητῶν ἀπὸ Καισαρίας σὺν
of the disciples from Caesarea together with

ἡμῖν, ἄγοντες παρ' ᾧ
us, leading beside whom

we might be received as strangers Μνάσωνι
to Mnason

τινὶ Κυπρίῳ, ἀρχαίῳ μαθητῇ.
some Cyprian, original disciple.

17 Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα
Having come to be but of us into Jerusalem

ἀσμένως ἀπεδέξαντο ἡμᾶς οἱ ἀδελφοί.
gladly received from us the brothers.

18 τῇ δὲ ἐπιούσῃ εἰσῆει ὁ
To the but succeeding [day] had gone in the

Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον,
Paul together with us toward James,

πάντες τε παρεγένοντο οἱ πρεσβύτεροι.
all and came to be alongside the older men.

19 καὶ ἀσπασάμενος αὐτοῦς
And having greeted them

ἐξηγεῖτο καθ' ἓν
he was thoroughly relating according to one (thing)

ἕκαστον ὧν ἐποίησεν ὁ θεὸς ἐν τοῖς
each of which did the God in the

ἔθνεσιν διὰ τῆς διακονίας αὐτοῦ.
nations through the service of him.

20 οἱ δὲ ἀκούσαντες ἐδόξαζον
The (ones) but having heard were glorifying

τὸν θεόν, εἶπάν τε αὐτῷ Θεωρεῖς,
the God, they said and to him You are beholding,

ἀδελφέ, πόσαι μυριάδες εἰσὶν ἐν τοῖς
brother, how many myriads are in the

Ἰουδαίοις τῶν πεπιτευκότων, καὶ
Jews of the (ones) having believed, and

πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν·
all zealots of the Law they are;

21 κατηχήθησαν δὲ περὶ σοῦ
they were taught by echo down but about you

ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωυσέως
that apostasy you are teaching from Moses

τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους,
the (ones) down the nations all Jews,

λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα
saying not to be circumcising them the children

μηδὲ τοῖς ἔθνεσιν περιπατεῖν. 22 τί
not-but to the customs to be walking about. What

οὖν ἐστίν; πάντως ἀκούσονται ὅτι
therefore is it? By all means they will hear that

Jerusalem. 16 But some of the disciples from Caesarea also went with us, to bring us to the man at whose home we were to be entertained, a certain Mnason of Cyprus, an early disciple. 17 When we got into Jerusalem, the brothers received us gladly. 18 But on the following [day] Paul went in with us to James; and all the older men were present. 19 And he greeted them and began giving in detail an account of the things God did among the nations through his ministry.

20 After hearing this they began to glorify God, and they said to him: "You behold, brother, how many thousands of believers there are among the Jews; and they are all zealous for the Law. 21 But they have heard it rumored about you that you have been teaching all the Jews among the nations an apostasy from Moses, telling them neither to circumcise their children nor to walk in the [solemn] customs. 22 What, then, is to be done about it? In any case they are going to hear

ἐλήλυθας. 23 τούτο οὖν ποιήσον
you have come. This therefore do

ὃ σοι λέγομεν· εἰσὶν ἡμῖν
which (thing) to you we are saying; are to us
ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἀφ'
male persons four vow having from

ἐαυτῶν. 24 τούτους παραλαβὼν
themselves. These having taken along

ἀγνίσθητι σὺν αὐτοῖς καὶ δαπάνησον
be purified together with them and spend

ἐπ' αὐτοῖς ἵνα ξυρήσονται τὴν
upon them in order that they will shave the

κεφαλὴν, καὶ γνώσονται πάντες ὅτι
head, and will know all that

ᾧν κατήχηται
of which (things) they have been taught by echo down

περὶ σοῦ οὐδὲν ἔστιν, ἀλλὰ
about you nothing it is, but

στοιχεῖς καὶ αὐτὸς φυλάσσων τὸν
you are walking orderly also very one guarding the

νόμον. 25 περὶ δὲ τῶν πεπιστευκότων ἔθνῶν
Law. About but of the having believed nations

ἡμεῖς ἀπεστείλαμεν κρίναντες
we sent off having judged

φυλάσσεσθαι αὐτοὺς τὸ τε εἰδωλόθυτον
to be guardingselves them the and idol sacrifice

καὶ αἷμα καὶ πνικτὸν καὶ πορνείαν,
and blood and (thing) strangled and fornication.

26 τότε ὁ Παῦλος παραλαβὼν τοὺς
Then the Paul having taken along the

ἄνδρας τῇ ἐχομένῃ ἡμέρᾳ σὺν
male persons to the being next day together with

αὐτοῖς ἀγνίσθει εἰσῆει εἰς τὸ
them having been purified he had entered into the

ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν
temple, publishing the fulfillment of the

ἡμερῶν τοῦ ἀγνισμοῦ ἕως οὗ
days of the purification until which

προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἧ
was offered over one each of them the

προσφορά.
offering.

27 Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι
As but were being about the seven days

συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι
to be concluded, the from the Asia Jews

θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ
having viewed him in the temple

συνέχουσαν πάντα τὸν ὄχλον καὶ
they were confusing all the crowd and

you have arrived.
23 Therefore do this
which we tell you: We
have four men with a
vow upon themselves.

24 Take these men
along and cleanse
yourself ceremonially
with them and take
care of their expenses,
that they may have
their heads shaved.

And so everybody will
know that there is

nothing to the rumors
they were told about
you, but that you are

walking orderly, you
yourself also keeping

the Law. 25 As for
the believers from
among the nations,

we have sent out,
rendering our decision

that they should keep
themselves from what
is sacrificed to idols

as well as from blood
and what is strangled
and from fornication."

26 Then Paul took
the men along the
next day and cleansed

himself ceremonially
with them and went
into the temple, to

give notice of the days
to be fulfilled for the
ceremonial cleansing,

until the offering
should be presented
for each one of them.

27 Now when the
seven days were about
to be concluded, the
Jews from Asia on

beholding him in
the temple began to
throw all the crowd

into confusion, and

ἐπέβαλαν ἐπ' αὐτὸν τὰς χεῖρας,
 they imposed upon him the hands,
 28 κρίζοντες ἄνδρες Ἰσραηλιταί,
 crying out Male persons Israelites,
 βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος
 be you helping: this is the man
 ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ
 the (one) down on the people and the Law and
 τοῦ τόπου τούτου πάντας πανταχῆ
 the place this all (ones) everywhere
 διδάσκων, ἔτι τε καὶ Ἕλληνας εἰσήγαγεν εἰς
 teaching, yet and also Greeks he led in into
 τὸ ἱερὸν καὶ κεκοίωκεν τὸν ἅγιον
 the temple and he has made common the holy
 τόπον τούτου. 29 ἦσαν γὰρ
 place this. They were for
 προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν
 having previously seen Trophimus the Ephesian in
 τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον
 the city together with him, whom they opined
 ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος.
 that into the temple led in the Paul.
 30 ἐκινήθη τε ἡ πόλις ὅλη καὶ
 Was set in motion and the city whole and
 ἐγένετο συνδρομὴ τοῦ λαοῦ, καὶ
 occurred running together of the people, and
 ἐπιλαβόμενοι τοῦ Παύλου εἴλκον
 having laid hold of the Paul they were dragging
 αὐτὸν ἔξω τοῦ ἱεροῦ, καὶ εὐθέως
 him outside of the temple, and immediately
 ἐκλείσθησαν αἱ θύραι. 31 Ζητούντων τε
 were closed the doors. Of (ones) seeking and
 αὐτὸν ἀποκτεῖναι ἀνέβη φάσις τῷ
 him to kill stepped up showing to the
 χιλιάρχῳ τῆς σπειρίας ὅτι ὅλη
 chiliarch of the band that whole
 συγχύνεται Ἱερουσαλήμ, 32 ὃς
 is being confused Jerusalem, who
 ἐξ αὐτῆς παραλαβὼν στρατιώτας
 out of very [hour] having taken along soldiers
 καὶ ἑκατοντάρχας κατέδραμεν ἐπ' αὐτούς,
 and centurions he ran down upon them,
 οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ
 the (ones) but having seen the chiliarch and
 τοὺς στρατιώτας ἐπαύσαντο τύπτοντες τὸν
 the soldiers they ceased beating the
 Παῦλον.
 Paul.

they laid their hands upon him, 28 crying out: "Men of Israel, help! This is the man that teaches everybody everywhere against the people and the Law and this place and, what is more, he even brought Greeks into the temple and has defiled this holy place." 29 For they had previously seen Trophimus the Ephesian in the city with him, but they were imagining Paul had brought him into the temple. 30 And the whole city was set in an uproar, and a running together of the people occurred; and they laid hold of Paul and dragged him outside the temple. And immediately the doors were closed. 31 And while they were seeking to kill him, information came up to the commander of the band that all Jerusalem was in confusion; 32 and he at once took soldiers and army officers and ran down to them. When they caught sight of the military commander and the soldiers, they quit beating Paul.

33 τότε ἔγγισας ὁ χιλιάρχος
Then having come near the chiliarch
ἔπελάβετο αὐτοῦ καὶ ἐκέλευσε δεθῆναι
laid hold of him and he commanded to be bound
ἀλύσει δυοῖ, καὶ ἐπυνθάνετο τίς
to chains two, and he was inquiring who
εἶη καὶ τί ἐστὶν πεποιηκώς·
he may be and what he is having done;

34 ἄλλοι δὲ ἄλλο τι
others but another something
ἐπεφώνουν ἐν τῷ ὄχλῳ· μὴ δυναμένου
were shouting upon in the crowd: not being able
δὲ αὐτοῦ γνῶναι τὸ ἀσφαλὲς διὰ τὸν
but of him to know the steady (thing) through the
θόρυβον ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν
tumult he commanded to be led him into the
παρεμβολήν. 35 ὅτε δὲ ἐγένετο ἐπὶ
encampment. When but he came to be upon

τοὺς ἀναβαθμοὺς, συνέβη
the steps up, it stepped together
βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν
to be being carried him by the soldiers
διὰ τὴν βίαν τοῦ ὄχλου,
through the violence of the crowd,

36 ἠκολούθη γὰρ τὸ πλῆθος τοῦ λαοῦ
was following for the multitude of the people
κράζοντες ἄρει αὐτόν.
crying out Lift up him.

37 μέλλων τε εἰσάγεσθαι εἰς τὴν
Being about and to be led in into the
παρεμβολήν ὁ Παῦλος λέγει τῷ
encampment the Paul is saying to the
χιλιάρχῳ· εἰ ἔξεστίν μοι εἰπεῖν τι
chiliarch If it is lawful to me to say something
πρὸς σέ; ὁ δὲ ἔφη· Ἑλληνιστί
toward you? The (one) but said In Greek

γινώσκεις; 38 οὐκ ἄρα σὺ εἶ ὁ
you are knowing? Not really you are the
Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν
Egyptian the (one) before these the days
ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν
having stirred up sedition and having led out into he
ἔρημον τοὺς τετρακισχιλίους ἄνδρας
desolate [place] the four thousand male persons

τῶν σικαρίων; 39 εἶπεν δὲ ὁ Παῦλος
of the Sicaril? Said but the Paul
'Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος, Ταρσεύς
I man indeed I am Jew, Tarsusian
τῆς Κιλικίας, οὐκ ἀσήμου πόλεως
of the Cilicia, not of insignificant city

33 Then the military commander came near and took hold of him and gave command for him to be bound with two chains; and he proceeded to inquire who he might be and what he had done. 34 But some in the crowd began shouting out one thing, and others another. So, being unable himself to learn anything certain because of the tumult, he commanded him to be brought to the soldiers' quarters.

35 But when he got upon the stairs, the situation became such that he was being carried along by the soldiers because of the violence of the crowd; 36 for the multitude of the people kept following, crying out: "Take him away!"

37 And as he was about to be led into the soldiers' quarters, Paul said to the military commander: "Am I allowed to say something to you?" He said: "Can you speak Greek? 38 Are you not really the Egyptian who before these days stirred up a sedition and led the four thousand dagger men out into the wilderness?" 39 Then Paul said: "I am, in fact, a Jew, of Tarsus in Cilicia, a citizen of no obscure city.

πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι
citizen; I supplicate but of you, permit to me

λαλήσαι πρὸς τὸν λαόν.
to speak toward the people.

40 Ἐπιτρέψαντος δὲ αὐτοῦ ὁ Παῦλος
Having pennitted but of him the Paul

ἔστῳς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε
having stood upon the steps up shook down

τῇ χειρὶ τῷ λαῷ, πολλῆς δὲ σιγῆς
to the hand to the people, of much but silence

γενομένης προσεφώνησεν τῇ Ἑβραϊδί
having occurred he sounded toward to the Hebrew

διαλέκτῳ λέγων
language saying

22 Ἄνδρες ἀδελφοὶ καὶ πατέρες,
Male persons brothers and fathers,

ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ
hear you of me of the toward you now

ἀπολογίας. — 2 ἀκούσαντες δὲ ὅτι τῇ
defense. — Having heard but that to the

Ἑβραϊδί διαλέκτῳ προσεφώνει
Hebrew language he was sounding toward

αὐτοῖς μᾶλλον παρέσχον ἡσυχία· καὶ
them rather they furnished quietness. And

φησιν — 3 Ἐγὼ εἰμι ἀνὴρ
he is saying — I am male person

Ἰουδαῖος, γεγενημένος ἐν Ταρσῷ τῆς
Jew having been generated in Tarsus of the

Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ
Cilicia, having been nourished up but in the

πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ,
city this beside the feet of Gamaliel,

πεπαιδευμένος κατὰ ἀκρίβειαν
having been instructed according to strictness

τοῦ πατρῴου νόμου, ζηλωτῆς ὑπάρχων τοῦ
of the paternal Law, zealot being of the

θεοῦ καθὼς πάντες ὑμεῖς ἐστέ σήμερον,
God according as all you are today,

4 ὃς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι
who this the way I persecuted until

θανάτου, δεσμεύων καὶ παραδιδούς εἰς
death, binding and giving beside into

φυλακὰς ἀνδρας τε καὶ γυναῖκας, 5 ὡς
prisons male persons and also women, as

καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι καὶ
also the chief priest is bearing witness to me and

πάν τὸ πρεσβυτέριον παρ' ὧν καὶ
all the body of older men; beside of whom also

ἐπιστολάς δεξάμενος πρὸς τοὺς ἀδελφούς
letters having received toward the brothers

So I beg you, permit me to speak to the people." 40 After he gave permission, Paul, standing on the stairs,

motioned with his hand to the people. When a great silence fell, he addressed them in the Hebrew language, saying:

22 "Men, brothers and fathers, hear my defense to you now." 2 (Well, when they heard he was addressing them in the Hebrew language, they kept all the more silent, and he said:)

3 "I am a Jew, born in Tarsus of Cilicia, but educated in this city at the feet of Gamaliel,

instructed according to the strictness of the ancestral Law, being zealous for God just as all of you are this day. 4 And I persecuted this Way to the death, binding and handing over to prisons both men and women, 5 as both the high priest and all the assembly of older men can bear me witness. From them I also procured letters to the brothers

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and fathers, hear my defense to you now." 2 (Well, when they heard he was addressing them in the Hebrew language, they kept all the more silent, and he said:)

εἰς Δαμασκὸν ἔπορευούμην
 into Damascus I was going my way
 ἄξων καὶ τοὺς ἐκείσε ὄντας
 being about to lead also the (ones) thither being
 δεδεμένους εἰς Ἱερουσαλὴμ ἵνα
 having been bound into Jerusalem in order that
 τιμωρηθῶσιν.
 they might be punished.

6 Ἐγένετο δέ μοι πορευομένῳ καὶ
 It occurred but to me going my way and
 ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν
 coming near to the Damascus about midday
 ἔξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς
 suddenly out of the heaven to flash around light
 ἱκανὸν περὶ ἐμέ, 7 ἔπεσά τε εἰς τὸ
 sufficient around me, I fell and into the
 ἔδαφος καὶ ἤκουσα φωνῆς λεγούσης μοι
 ground and I heard of voice saying to me
 Σαούλ Σαούλ, τί με διώκεις;
 Saul Saul, why me are you persecuting?

8 ἐγὼ δὲ ἀπεκρίθην Τίς εἶ, κύριε;
 I but I answered Who are you, Lord?
 εἶπεν τε πρὸς ἐμέ Ἐγώ εἰμι Ἰησοῦς ὁ
 He said and toward me I am Jesus the
 Ναζωραῖος ὃν σὺ διώκεις.
 Nazarene whom you are persecuting.

9 οἱ δὲ σὺν ἐμοὶ ὄντες τὸ
 The (ones) but together with me being the
 μὲν φῶς ἐθεάσαντο τὴν δὲ φωνὴν οὐκ
 indeed light they viewed the but voice not
 ἤκουσαν τοῦ λαλοῦντός μοι.
 they heard of the (one) speaking to me.

10 εἶπον δὲ Τί ποιήσω, κύριε; ὁ δὲ
 I said but What shall I do, Lord? The but
 κύριος εἶπεν πρὸς με Ἄναστὰς πορεύου
 Lord said toward me Having stood up be going
 εἰς Δαμασκόν, κακεῖ σοι λαληθήσεται
 into Damascus, and there to you it will be spoken
 περὶ πάντων ὧν τέτακται σοι
 about all (things) which it has been arranged to you
 ποιῆσαι. 11 ὥς δὲ οὐκ ἐνέβλεπον ἀπὸ
 to do. As but not I was looking on from

τῆς δόξης τοῦ φωτός ἐκείνου,
 the glory of the light that,
 χειραγωγούμενος ὑπὸ τῶν συνόντων
 being led by the hand by the (ones) being with
 μοι ἦλθον εἰς Δαμασκόν.
 me I came into Damascus.

in Damascus, and I was on my way to bring also those who were there bound to Jerusalem to be punished.

6 "But as I was journeying and drawing close to Damascus, about midday, suddenly out of heaven a great light flashed all around me, 7 and I fell to the ground and heard a voice say to me, 'Saul, Saul, why are you persecuting me?' 8 I answered, 'Who are you, Lord?' And he said to me, 'I am Jesus the Nazarene', whom you are persecuting." 9 Now the men that were with me beheld, indeed, the light but did not hear the voice of the one speaking to me. 10 At that I said, 'What shall I do, Lord?' The Lord said to me, 'Rise, go your way into Damascus, and there you will be told about everything it is appointed for you to do.' 11 But as I could not see anything for the glory of that light, I arrived in Damascus, being led by the hand of those who were with me.

12 Ἀνανίας δέ τις ἀνὴρ εὐλαβῆς
Ananias but some male person holding well
κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ
according to the law, being witnessed about by
πνυτων τῶν κατοικούντων Ἰουδαίων,
all the inhabiting Jews,

13 ἔλθων πρὸς ἐμὲ καὶ ἐπίστας
having come toward me and having stood upon
εἶπέν μοι Σαοὺλ ἀδελφέ, ἀνάβλεψον· κἀγὼ
he said to me Saul brother, look again; and I
αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν.
to very the hour looked again into him.

14 ὁ δὲ εἶπεν Ὁ θεὸς τῶν πατέρων
The (one) but said The God of the fathers
ἡμῶν προεχειρίσατό σε γινῶναι
of us he took in advance into his hand you to know
τὸ θέλημα αὐτοῦ καὶ ἰδεῖν τὸν δίκαιον
the will of him and to see the righteous (one)
καὶ ἀκοῦσαι φωνῆν ἐκ τοῦ στόματος αὐτοῦ,
and to hear voice out of the mouth of him,

15 ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς
because you will be witness to him toward
πάντας ἀνθρώπους ὧν
all men of which (things)
ἑώρακας καὶ ἤκουσας. 16 καὶ νῦν τί
you have seen and you heard. And now why

μέλλεις; ἀναστὰς βάπτισαι
are you being about? Having stood up be baptized
καὶ ἀπόλουσαι τὰς ἁμαρτίας σου
and wash away the sins of you
ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ.
having called upon the name of him.

17 Ἐγένετο δὲ μοι ὑποστρέψαντι εἰς
It occurred but to me having returned into
Ἱερουσαλὴμ καὶ προσευχομένου μου ἐν τῷ
Jerusalem and praying of me in the
ἱερῷ γενέσθαι με ἐν ἐκστάσει 18 καὶ
temple to come to be me in ecstasy and

ἰδεῖν αὐτὸν λέγοντά μοι Σπεῦσον καὶ
to see him saying to me Speed up and
ἔξελθε ἐν τάχει ἐξ Ἱερουσαλὴμ,
come you out in quickness out of Jerusalem,

διότι οὐ παραδέξονται
through which not they will receive alongside
σου μαρτυρίαν περὶ ἐμοῦ. 19 κἀγὼ εἶπον
of you witness about me. And I said
Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην
Lord, they are well knowing that I was

12 "Now An-a-ni'as, a certain man reverent according to the Law, well reported on by all the Jews dwelling there. 13 came to me and, standing by me, he said to me, 'Saul, brother, have your sight again!' And I looked up at him that very hour.

14 He said, 'The God of our forefathers has chosen you to come to know his will and to see the righteous One and to hear the voice of his mouth, 15 because you are to be a witness for him to all men of things you have seen and heard. 16 And now why are you delaying? Rise, get baptized and wash your sins away by your calling' upon his name.'

17 "But when I had returned to Jerusalem and was praying in the temple, I fell into a trance" 18 and saw him saying to me, 'Hurry up and get out of Jerusalem quickly, because they will not agree to your witness concerning me.'

19 And I said, 'Lord, they themselves well know that I used to

16* Or, "wash your sins away and call." 17* I fell into a trance, *AB; Jehovah's hand was upon me, J^{13,14,17,22}; Jehovah's spirit clothed me, J¹⁸.

φυλακίζων και δέρων κατὰ τὰς συναγωγὰς
imprisoning and flogging down the synagogues
τοὺς πιστεύοντας ἐπὶ σέ· 20 και
the (ones) believing upon you; and

ὅτε ἐξεχύνετο τὸ αἷμα Στεφάνου
when was being poured out the blood of Stephen
τοῦ μάρτυρός σου, και αὐτὸς ἦμην
the witness of you, also very I was

ἐφεστῶς και συνευδοκῶν και
having stood upon and thinking well along with and
φυλάσσω τὰ ἱμάτια τῶν
guarding the outer garments of the (ones)
ἀναιρῶντων αὐτὸν. 21 και εἶπεν πρὸς με
taking up him. And he said toward me

Πορεύου, ὅτι ἐγὼ εἰς ἔθνη
Be going your way, because I into nations
μακρὰν ἐξαποστελῶ σε.
long [way] I shall send off out you.

22 Ἦκουον δὲ αὐτοῦ ἄχρι τούτου
They were hearing but of him until this
τοῦ λόγου και ἐπῆραν τὴν φωνὴν
the word and they lifted upon the voice

αὐτῶν λέγοντες Αἶρε ἀπὸ τῆς γῆς τὸν
of them saying Lift up from the earth the
τοιοῦτον, οὐ γὰρ καθῆκεν αὐτὸν ζῆν.
such one, not for it was fitting him to be living.

23 κραυγαζόντων τε αὐτῶν και ῥιπτούντων
Crying aloud and of them and throwing about
τὰ ἱμάτια και κονιορτὸν βαλλόντων εἰς
the outer garments and dust flinging into

τὸν ἀέρα 24 ἐκέλευσεν ὁ χιλιάρχος
the air commanded the chillarch
εἰσάγεσθαι αὐτὸν εἰς τὴν παρεμβολήν,
to be being led in him into the encampment,

εἶπας μαστίξιν ἀνετάζεσθαι
having said to scourges to be being closely examined
αὐτὸν ἵνα ἐπιγινῶ δι'
him in order that he might know fully through

ἣν αἰτίαν οὕτως ἐπεφώνου
which cause thus they were sounding upon
αὐτῷ. 25 ὡς δὲ πρότειναν αὐτὸν
to him. As but they stretched forth him

τοῖς ἱμάσις εἶπεν πρὸς τὸν ἐστῶτα
to the straps he said toward the having stood
ἐκατόνταρχον ὁ Παῦλος εἰ ἀνθρώπων
centurion the Paul If man

Ῥωμαῖον και ἀκατάκριτον ἔξεστιν ὑμῖν
Roman and uncondemned it is lawful to you
μαστίξιν; 26 ἀκούσας δὲ ὁ
to be scourging? Having heard but the

imprison and flog
in one synagogue
after another those
believing upon you;
20 and when the
blood of Stephen your
witness was being
spilled, I myself was
also standing by
and approving and
guarding the outer
garments of those
doing away with him.
21 And yet he said to
me, 'Get on your way,
because I shall send
you out to nations far
off.'

22 Now they kept
listening to him
down to this word,
and they raised their
voices, saying: "Take
such a [man] away
from the earth, for he
was not fit to live!"
23 And because they
were crying out and
throwing their outer
garments about and
tossing dust into the
air, 24 the military
commander ordered
him to be brought
into the soldiers'
quarters and said he
should be examined
under scourging,
that he might know
fully for what cause
they were shouting
against him this
way. 25 But when
they had stretched
him out for the
whipping, Paul said
to the army officer
standing there: "Is it
lawful for you men to
scourge a man that is
a Roman and uncon-
demned?" 26 Well,
when the army
officer heard this,

ἐκατοντάρχης προσελθὼν τῷ χιλιάρχῳ
centurion having come toward the chiliarch

ἀπήγγειλεν λέγων τί μέλλεις
he reported back saying What are you about

ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός
to be doing? The for man this Roman

ἐστίν. 27 προσελθὼν δὲ ὁ
is, Having come toward but the

χιλιάρχος εἶπεν αὐτῷ λέγε μοι, σὺ
chiliarch said to him Be saying to me, you

Ῥωμαῖός εἶ; ὁ δὲ ἔφη Naί.
Roman are you? The (one) but said Yes.

28 ἀπεκρίθη δὲ ὁ χιλιάρχος Ἐγὼ πολλοῦ
Answered but the chiliarch I of much

κεφαλαίου τὴν πολιτείαν ταύτην
sum [of money] the citizenship this

ἐκτησάμην. ὁ δὲ Παῦλος ἔφη Ἐγὼ δὲ καὶ
acquired. The but Paul said I but also

γεγέννημαι.
I have been generated.

29 εὐθέως οὖν ἀπέστησαν
Immediately therefore stood off

ἀπ' αὐτοῦ οἱ μέλλοντες
from him the (ones) being about

αὐτὸν ἀνετάζειν· καὶ ὁ χιλιάρχος
him to be closely examining; and the chiliarch

δὲ ἐφοβήθη ἔπιγνούς ὅτι
but became afraid having known fully that

Ῥωμαῖός ἐστιν καὶ ὅτι αὐτὸν ἦν
Roman he is and that him he was

δεδεκώς.
having bound.

30 Τῇ δὲ ἐπαύριον βουλόμενος γινῶναι
To the but tomorrow wishing to know

τὸ ἀσάλές τὸ τί κατηγορεῖται
the steady (thing) the why he is being accused

ὑπὸ τῶν Ἰουδαίων ἔλυσεν αὐτόν, καὶ
by the Jews he loosed him, and

ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς
he commanded to come together the chief priests

καὶ πᾶν τὸ συνέδριον, καὶ καταγαγὼν τὸν
and all the Sanhedrin, and having led down the

Παῦλον ἔστησεν εἰς αὐτούς.
Paul he made stand into them.

23 ἀτενίσας δὲ Παῦλος τῷ
Having looked intently but Paul to the

συνεδρίῳ εἶπεν Ἄνδρες ἀδελοί, ἐγὼ πάσι
Sanhedrin said Male persons brothers, I to all

συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ
conscience good I have behaved as citizen to the

he went to the military commander and made report, saying: "What are you intending to do? Why, this man is a Roman." 27 So the military commander approached and said to him: "Tell me, Are you a Roman?" He said: "Yes." 28 The military commander responded: "I purchased these rights as a citizen for a large sum [of money]." Paul said: "But I was even born [in them]."

29 Immediately, therefore, the men that were about to examine him with torture withdrew from him; and the military commander became afraid on ascertaining that he was a Roman and that he had bound him.

30 So, the next day, as he desired to know for sure just why he was being accused by the Jews, he let him loose and commanded the chief priests and all the San'he-drin to assemble. And he brought Paul down and stood him among them.

23 Looking intently at the San'he-drin Paul said: "Men, brothers, I have behaved before God with a perfectly clear conscience

θεῶ ἄχρι ταύτης τῆς ἡμέρας. 2 ὁ δὲ
 God until this the day. The but
 ἀρχιερεὺς Ἀνανίας ἐπέταξεν τοῖς
 chief priest Ananias ordered to the (ones)

παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ
 having stood beside him to be striking of him the
 στόμα. 3 τότε ὁ Παῦλος πρὸς αὐτὸν
 mouth. Then the Paul toward him

εἶπεν Τύπτειν σε μέλλει ὁ θεός, τοῖχε
 said To be striking you is about the God, wall

κεκοιαιμένε· καὶ σὺ κάθη κρίνων
 having been whitened; and you are sitting judging
 με κατὰ τὸν νόμον, καὶ
 me according to the Law, and

παρανομῶν κελεύεις με
 acting contrary to Law you are commanding me
 τύπτεσθαι; 4 οἱ δὲ
 to be being struck? The (ones) but

παρεστῶτες εἶπαν Τὸν ἀρχιερέα τοῦ
 having stood beside said The chief priest of the
 θεοῦ λοιδορεῖς; 5 ἔφη τε ὁ Παῦλος
 God you are reviling? Said a d the Paul

Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς;
 Not I had known, brothers, that he is chief priest;
 γέγραπται γὰρ ὅτι ἄρχοντα τοῦ λαοῦ
 it has been written for that ruler of the people
 σου οὐκ ἔρεις κακῶς.
 of you not you will say badly.

6 Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἐν
 Having known but the Paul that the one
 μέρος ἐστὶν Σαδδουκαίων τὸ δὲ ἕτερον
 part is of Sadducees the but different

Φαρισαίων ἐκράζεν ἐν τῷ συνεδρίῳ
 of Pharisees he was crying out in the Sanhedrin
 Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς
 Male persons brothers, I Pharisee I am, son
 Φαρισαίων· περὶ ἐλπίδος καὶ ἀναστάσεως
 of Pharisees; about hope and resurrection

νεκρῶν κρίνομαι. 7 τούτου δὲ
 of dead (ones) I am being judged. This but
 αὐτοῦ λαλοῦντος ἐγένετο στάσις τῶν
 of him speaking there occurred standing of the

Φαρισαίων καὶ Σαδδουκαίων, καὶ ἐσχίσθη τὸ
 Pharisees and Sadducees, and was split the
 πλῆθος. 8 Σαδδουκαῖοι γὰρ λέγουσιν μὴ
 multitude. Sadducees for are saying not

εἶναι ἀνάστασιν μήτε ἄγγελον μήτε πνεῦμα,
 to be resurrection nor angel nor spirit,
 Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφοτέρα.
 Pharisees but are confessing the both (things).

down to this day."
 2 At this the high
 priest An-an'i'as
 ordered those
 standing by him to
 strike him on the
 mouth. 3 Then Paul
 said to him: "God is
 going to strike you,
 you whitewashed wall.
 Do you at one and
 the same time sit to
 judge me in accord
 with the Law and,
 transgressing the Law,
 command me to be
 struck?" 4 Those
 standing by said:
 "Are you reviling
 the high priest of
 God?" 5 And Paul
 said: "Brothers, I
 did not know he was
 high priest. For it is
 written, 'You must not
 speak injuriously of a
 ruler of your people.'"

6 Now when Paul
 took note that the one
 part was of Sadducees
 but the other of Phar-
 isees, he proceeded to
 cry out in the San'he-
 drin: "Men, brothers,
 I am a Pharisee, a son
 of Pharisees. Over the
 hope of resurrection of
 the dead I am being
 judged." 7 Because
 he said this, a dissen-
 sion arose between
 the Pharisees and
 Sadducees, and the
 multitude was split.
 8 For Sadducees
 say there is neither
 resurrection nor angel
 nor spirit, but the
 Pharisees publicly
 declare them all.

9 ἐγένετο δὲ κραυγὴ μεγάλη, καὶ
 Occurred but outcry great, and
 ἀναστάντες τινὲς τῶν γραμματέων τοῦ
 having stood up some of the scribes of the
 μέρους τῶν Φαρισαίων διεμάχοντο
 part of the Pharisees were fighting through
 λέγοντες Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ
 saying Nothing bad we are finding in the
 ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ
 man this; if but spirit spoke to him
 ἢ ἄγγελος—. 10 Πολλῆς δὲ γινομένης
 or angel —. Of much but occurring
 στάσεως φοβηθεὶς ὁ χιλιάρχος μὴ
 of standing having feared the chiliarch not
 διασπασθῆ ὁ Παῦλος ὑπ' αὐτῶν
 should be drawn in two the Paul by them
 ἐκέλευσεν τὸ στράτευμα καταβὰν
 he commanded the soldier band having come down
 ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν,
 to snatch him out of middle of them,
 ἄγειν εἰς τὴν παρεμβολήν.
 to be leading into the encampment.

11 Τῇ δὲ ἐπιούσῃ νυκτὶ
 To the but succeeding night
 ἐπιστὰς αὐτῷ ὁ κύριος εἶπεν
 having stood upon him the Lord said
 Θάρσει, ὡς γὰρ διεμαρτύρω
 Take courage, as for you gave thorough witness to
 τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ οὕτω
 the (things) about me into Jerusalem thus
 σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.
 you it is necessary also into Rome to bear witness.

12 Γενομένης δὲ ἡμέρας ποιήσαντες
 Having occurred but of day having made
 συστροφὴν οἱ Ἰουδαῖοι ἀνεθεμάτισαν
 turning together the Jews bound under curse
 ἑαυτοὺς λέγοντες μήτε φαγεῖν μήτε πίνειν
 themselves saying neither to eat nor to drink
 ἕως οὗ ἂν ἀποκτείνωσιν τὸν Παῦλον.
 until which they should kill the Paul.

13 ἦσαν δὲ πλείους τεσσαράκοντα
 Were but more (ones) forty
 οἱ (ones) ταύτην τὴν συνωμοσίαν
 the (ones) this the swearing together
 ποιησάμενοι· 14 οἵτινες προσελθόντες
 having made; who having come toward
 τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις
 the chief priests and to the older men
 εἶπαν Ἀναθέματι ἀνεθεμάτισαμεν ἑαυτοὺς
 they said To curse we cursed selves

9 So there broke out a loud screaming, and some of the scribes of the party of the Pharisees rose and began contending fiercely, saying: "We find nothing wrong in this man; but if a spirit or an angel spoke to him,—." 10 Now when the dissension grew great, the military commander became afraid that Paul would be pulled to pieces by them, and he commanded the force of soldiers to go down and snatch him from their midst and bring him into the soldiers' quarters.

11 But the following night the Lord stood by him and said: "Be of good courage! For as you have been giving a thorough witness on the things about me in Jerusalem, so you must also bear witness in Rome."

12 Now when it became day, the Jews formed a conspiracy and bound themselves with a curse, saying they would neither eat nor drink until they had killed Paul. 13 There were more than forty men that formed this oath-bound conspiracy; 14 and they went to the chief priests and the older men and said: "We have solemnly bound ourselves with a curse

μηδενός γεύσασθαι ἕως οὗ ἀποκτείνωμεν
 of nothing to taste until which we may kill
 τὸν Παῦλον. 15 νῦν οὖν ὑμεῖς
 the Paul. Now therefore you
 ἐμφανίσατε τῷ χιλιάρχῳ σὺν
 make you apparent to the chiliarch together with
 τῷ συνεδρίῳ ὅπως καταγάγῃ αὐτὸν
 the Sanhedrin so that he should lead down him
 εἰς ὑμᾶς ὡς μέλλοντας διαγινώσκειν
 into you as being about to be knowing thoroughly
 ἀκριβέστερον τὰ περὶ αὐτοῦ ἡμεῖς
 more accurately the (things) about him; we
 δὲ πρὸ τοῦ ἐγγίσει αὐτὸν ἔτοιμοί
 but before of the to have come near him ready
 ἔσμεν τοῦ ἀνελεῖν αὐτόν.
 we are of the to take up him.

16 Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς
 Having heard but the son of the sister
 Παύλου τὴν ἐνέδραν παραγενόμενος
 of Paul the sitting in having come to be alongside
 καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν
 and having entered into the encampment
 ἀπήγγειλεν τῷ Παύλῳ.
 he reported back to the Paul.

17 προσκαλεσάμενος δὲ ὁ Παῦλος ἓνα
 Having called toward self but the Paul one
 τῶν ἑκατονταρχῶν ἔφη τὸν νεανίαν
 of the centurions he said The young man
 τοῦτον ἄπαγε πρὸς τὸν χιλιάρχον,
 this be leading off toward the chiliarch,
 ἔχει γὰρ ἀπαγγεῖλαι τι αὐτῷ.
 he is having for to report back something to him.

18 ὁ μὲν οὖν παραλαβὼν
 The (one) indeed therefore having taken along
 αὐτὸν ἤγαγεν πρὸς τὸν χιλιάρχον καὶ
 him he led toward the chiliarch and
 φησιν Ὁ δέσμιος Παῦλος
 he is saying The bound one Paul
 προσκαλεσάμενός με ἠρώτησεν τοῦτον
 having called toward self me he requested this

τὸν νεανίαν ἀγαγεῖν πρὸς σέ, ἔχοντά
 the young man to lead toward you, having
 τι λαλήσαι σοι. 19 ἐπιλαβόμενος
 something to speak to you. Having taken upon
 δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος καὶ
 but of the hand of him the chiliarch and
 ἀναχωρήσας κατ' ἰδίαν
 having withdrawn according to own [place]
 ἐπυνθάνετο τί ἐστίν ὃ ἔχεις
 he was inquiring What is it which you are having

not to take a bite of food until we have killed Paul. 15 Now, therefore, you together with the Sanhedrin make it clear to the military commander why he should bring him down to you as though you intended to determine more accurately the matters involving him. But before he gets near we will be ready to do away with him."

16 However, the son of Paul's sister heard of their lying in wait, and he came and entered into the soldiers' quarters and reported it to Paul. 17 So Paul called one of the army officers to him and said: "Lead this young man off to the military commander, for he has something to report to him."

18 Therefore this man took him and led him to the military commander and said: "The prisoner Paul called me to him and requested me to lead this young man to you, as he has something to tell you."

19 The military commander took him by the hand and withdrew and began inquiring privately: "What is it you have

ἀπαγγεῖλαι μοι; 20 εἶπεν δὲ ὅτι οἱ
to report back to me? He said but that The
'Ιουδαῖοι συνέθεντο τοῦ ἐρωτησαί σε
Jews put selves together of the to request you
ὅπως αὔριον τὸν Παῦλον καταγάγης
so that tomorrow the Paul you should lead down
εἰς τὸ συνέδριον ὡς μέλλων τι
into the Sanhedrin as being about something
ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ
more accurately to be i quiring about him;

21 σὺ οὖν μὴ πεισθῆς
you therefore not you should be persuaded
αὐτοῖς, ἐνεδρεύουσιν γὰρ αὐτὸν
to them, they are sitting in (wait) for for him
ἐξ αὐτῶν ἄνδρες πλείους
out of them male persons more (ones)
τεσσεράκοντα, οἵτινες ἀνεθεμάτισαν
forty, who bound under curse
ἑαυτοὺς μήτε φαγεῖν μήτε πίνειν ἕως
themselves neither to eat nor to drink until
οὗ ἀνέλωσιν αὐτόν, καὶ νῦν εἰσὶν
which they should take up him, and now they are
ἔτοιμοι προσδεχόμενοι τὴν ἀπὸ σοῦ
ready waiting for the from you
ἐπαγγελίαν. 22 ὁ μὲν οὖν
promise. The indeed therefore

χιλιάρχος ἀπέλυσεν τὸν νεανίσκον παραγγεῖλας
chillarch released the young man having charged
μηδενὶ ἐκλαλῆσαι ὅτι ταῦτα
to no one to speak out that these (things)
ἐνεφάνισας πρὸς ἐμέ.
you made apparent toward me.

23 Καὶ προσκαλεσάμενός τιςας δύο
And having called toward self some two
τῶν ἑκατονταρχῶν εἶπεν Ἔτοιμάσατε
of the centurions he said Make you ready
στρατιώτας διακοσίους ὅπως πορευθῶσιν
soldiers two hundred so that they should go
ἕως Καισαρίας, καὶ ἵππεις ἑβδομήκοντα
until Caesarea, also horsemien seventy
καὶ δεξιολάβους διακοσίους, ἀ ὁ τρίτης ὥρας
and spearmen two hundred, from third hour
τῆς νυκτός, 24 κτήνη τε
of the night, 24 acquir d ani als and

παραστήσαι ἵνα
to make stand alongside in order that
ἐπιβιβάσαντες τὸν Παῦλον
having mounted the Paul
διασώσωσι πρὸς Φήλικα τὸν
they might save clear through toward Felix the

to report to me?"
20 He said: "The
Jews have agreed to
request you to bring
Paul down to the
San'he-drin tomorrow
as though intending
to learn something
more accurate about
him. 21 Above all
things, do not let
them persuade you,
for more than forty
men of theirs are
lying in wait for him,
and they have bound
themselves with a
curse neither to eat
nor to drink until
they have done away
with him; and they
are now ready, waiting
for the promise from
you." 22 Therefore
the military com-
mander let the young
man go after ordering
him: "Do not biab to
anyone that you have
made these things
clear to me."

23 And he sum-
moned a certain two
of the army officers
and said: "Get two
hundred soldiers ready
to march clear to
Caes-a-re'a, also seven-
ty horsemen and two
hundred spearmen, at
the third hour of the
night. 24 Also, pro-
vide beasts of burden
that they may have
Paul ride and convey
him safely to Felix the

ἡγεμόνα, 25 γράφας ἐπιστολὴν
governor, having written letter
ἔχουσαν τὸν τύπον τοῦτον
having the type this;

26 Κλαύδιος Λυσίας τῷ κρατίστῳ
Claudius Lysias to the most mighty

ἡγεμόνι Φήλικι χαίρειν. 27 Τὸν
governor Felix To be rejoicing. The

ἄνδρα τοῦτον συλλημφθέντα ὑπὸ τῶν
male person this having been seized by the

Ἰουδαίων καὶ μέλλοντα ἀναρῆσθαι ὑπ'
Jews and being about to be taken up by

αὐτῶν ἐπιστὰς σὺν τῷ
them having stood upon together with the

στρατεύματι ἐξελάμην, μαθὼν ὅτι
soldier band I took out, having learned that

Ῥωμαῖός ἐστιν, 28 βουλόμενός τε
Roman he is, wishing and

ἐπιγινῶναι τὴν αἰτίαν δι' ἣν
to know fully the cause through which

ἐνεκάλουμι αὐτῷ κατήγαγον εἰς
they were bringing charges to him I led down into

τὸ συνέδριον αὐτῶν· 29 ὃν εὔρον
the Sanhedrin of them; whom I found

ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου
being charged about things sought of the Law

αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν
of them, nothing but worthy of death or of bonds

ἔχοντα ἔγκλημα. 30 μνηυθείσης δὲ
having charge. Having been disclosed but

μοι ἐπιβουλῆς εἰς τὸν ἄνδρα
to me of plot into the male person

ἔσεσθαι ἐξαυτῆς ἔπεμψα πρὸς
to be in future out of very [hour] I sent toward

σέ, παραγγείλας καὶ τοῖς κατηγοροῖς
you, having charged also to the accusers

λέγειν πρὸς αὐτὸν ἐπὶ σοῦ.
to be saying toward him upon you.

31 Οἱ μὲν οὖν στρατιῶται
The indeed therefore soldiers

κατὰ τὸ διατεταγμένον
according to the (thing) having been ordered

αὐτοῖς ἀναλαβόντες τὸν Παῦλον ἤγαγον
to them having taken up the Paul they led

διὰ νυκτὸς εἰς τὴν Ἀντιπατρίδα·
through night into the Antipatris;

32 τῇ δὲ ἐπαύριον ἔασαντες τοὺς
to the but morrow having permitted the

ἵππεῖς ἀπέρχεσθαι σὺν αὐτῷ
horsemen to be going away together with him

governor." 25 And he wrote a letter having this form:

26 "Claudius Lysias to his excellency, Governor Felix:

27 This man was seized by the Jews and was about to

be done away with by them, but I came suddenly with a force of

soldiers and rescued him, because I learned he was a Roman.

28 And wishing to ascertain the cause for which they were

accusing him, I brought him down into their Sanhedrin.

29 I found him to be accused about questions of their Law, but

not charged with a single thing deserving of death or bonds.

30 But because a plot that is to be laid against the man has

been disclosed to me, I am at once sending him to you, and commanding the accusers

to speak against him before you."

31 Therefore these soldiers took Paul according to their orders and brought

him by night to Antipatris. 32 The next day they per-

mitted the horsemen to go on with him,

ὑπέστρεψαν εἰς τὴν παρεμβολήν· 33 οἵτινες
they returned into the encampment; who

εἰσελθόντες εἰς τὴν Καισαρίαν καὶ
having entered into the Caesarea and
ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι
having given up the letter to the governor

παρέστησαν καὶ τὸν Παῦλον αὐτῷ.
they stood beside also the Paul to him.

34 ἀναγνούς δὲ καὶ ἐπερωτήσας ἕκ
Having read but and having inquired upon out of

ποίας ἐπαρχίας ἐστὶν καὶ πυθόμενος
what sort of province he is and having inquired

ὅτι ἀπὸ Κιλικίας 35 Διακούσομαι
that from Cilicia I shall hear thoroughly

σου, ἔφη, ὅταν καὶ οἱ κατηγοροί
of you, he said, whenever also the accusers

σου παραγένωνται·
of you should come to be alongside;

κελεύσας ἐν τῷ πραιτωρίῳ τοῦ
having commanded in the praetorium of the

Ἡρώδου φυλάσσεσθαι αὐτόν.
Herod to be being guarded him.

24 Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ
After but five days stepped down the

ἀρχιερεὺς Ἀνανίας μετὰ πρεσβυτέρων τινῶν
chief priest Ananias with older men some

καὶ ῥήτορος Τερτύλλου τινός, οἵτινες
and orator Tertullus tinos, some, who

ἐνεφάνισαν τῷ ἡγεμόνι
made (things) apparent to the governor

κατὰ τοῦ Παύλου. 2 κληθέντος δὲ
down on the Paul. Having been called but

αὐτοῦ ἤρξατο κατηγορεῖν ὁ Τέρτυλλος
of him started to be accusing the Tertullus

λέγων
saying

Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ καὶ
Of much peace obtaining through you and

διορθωμάτων γινομένων τῷ ἔθνει τούτῳ
of reforms occurring to the nation this

διὰ τῆς σοῦ προνοίας 3 πάντη
through the your forethought to every [way]

τε καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε
and also everywhere we are accepting, mightiest

Φήλιξ, μετὰ πάσης εὐχαριστίας.
Felix, with all thankfulness.

4 ἵνα δὲ μὴ ἐπὶ πλείον σε
In order that but not upon more you

ἐνκόπτω, παρακαλῶ ἀκοῦσαί σε ἡμῶν
I may cut in, I entreat to hear you of us

and they returned to the soldiers' quarters.

33 The [horsemen] entered into Caesarea and delivered the letter to the governor and also presented Paul to him.

34 So he read it and inquired from what province he was, and ascertained that he was from Cilicia.

35 "I shall give you a thorough hearing," he said, "when your accusers arrive also."

And he commanded that he be kept under guard in the praetorian palace of Herod.

24 Five days later the high priest Ananias came down with some older men and a public speaker, a certain Tertullus, and they gave information to the governor against Paul.

2 When he was called, Tertullus started accusing him, saying:

"Seeing that we enjoy great peace through you and that reforms are taking place in this nation through your forethought, 3 at all times and also in all places we receive it, Your Excellency Felix, with the greatest thankfulness. 4 But that I may not hinder you any further, I beseech you to hear us

συντόμως τῇ σῇ ἐπεικίᾳ. 5 εὐρόντες
 briefly to the your yieldingness. Having found
 γὰρ τὸν ἄνδρα τοῦτον λοιμὸν καὶ
 for the male person this pestilence and
 κινούντα στάσεις πᾶσι τοῖς Ἰουδαίοις
 moving standings to all the Jews
 τοῖς κατὰ τὴν οἰκουμένην
 the (ones) down the being inhabited (earth)
 πρωτοστάτην τε τῆς τῶν Ναζωραίων
 one standing first and of the of the Nazarenes
 αἰρέσεως, 6 ὃς καὶ τὸ ἱερόν ἐπείρασεν
 of sect, who also the temple tried
 βεβηλώσαι, ὃν καὶ ἐκρατήσαμεν,
 to profane, whom also we took hold of.
 8 παρ' οὗ δυνήσῃ αὐτὸς
 beside of whom you will be able very
 ἀνακρίνας περὶ πάντων τούτων
 having examined about all these (things)
 ἐπιγνῶναι ὧν ἡμεῖς
 to know fully of which (things) we
 κατηγοροῦμεν αὐτοῦ.
 are accusing of him.

9 συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι
 Joined in attack but also the Jews
 φάσκοντες ταῦτα οὕτως ἔχειν.
 asserting these (things) thus to be having.
 10 Ἀπεκρίθη τε ὁ Παῦλος νεύσαντος
 Answered and the Paul having nodded
 αὐτῷ τοῦ ἡγεμόνος λέγειν
 to him of the governor to be speaking

Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ
 Out of many years being you judge to the
 ἔθνεϊ τούτῳ ἐπιστάμενος εὐθύμως τὰ
 nation this knowing well readily the (things)
 περὶ ἑμαυτοῦ ἀπολογοῦμαι,
 about myself I am speaking in defense,

11 δυναμένου σου ἐπιγνῶναι, ὅτι οὐ
 being able of you to know fully, that not
 πλείους εἰσὶν μοι ἡμέραι δώδεκα ἀφ'
 more (ones) are to me days twelve from
 ἧς ἀνέβην προσκυνήσων εἰς
 which (day) I went up intending to worship into
 Ἱερουσαλήμ, 12 καὶ οὔτε ἐν τῷ ἱερῷ
 Jerusalem, and neither in the temple
 εὐρόν με πρὸς τινα διαλεγόμενον ἢ
 they found me toward anyone arguing or
 ἐπίστασιν ποιοῦντα ὄχλου οὔτε ἐν ταῖς
 standing upon making of crowd neither in the

briefly in your kindness. 5 For we have found this man a pestilent fellow and stirring up seditions among all the Jews throughout the inhabited earth and a spearhead of the sect of the Nazarenes, 6 one who also tried to profane the temple and whom we seized. 7 — 8 From him you yourself can by examination find out about all these things of which we are accusing him."

9 With that the Jews also joined in the attack, asserting that these things were so. 10 And Paul, when the governor nodded to him to speak, answered:

"Knowing well that this nation has had you as judge for many years, I readily speak in my defense the things about myself, 11 as you are in a position to find out that for me it has not been more than twelve days since I went up to worship in Jerusalem; 12 and they found me neither in the temple arguing with anyone nor causing a mob to rush together, either in the

συναγωγαίς οὔτε κατὰ τὴν πόλιν, 13 οὐδέ
 synagogues nor down the city,
 παραστήσαι δύνανταί σοι περὶ
 to set beside they are able to you about
 ὧν νυνὶ κατ'γοροῦσίν μου.
 which (things) now they are accusing of me.
 14 ὁμολογῶ δὲ τοῦτό σοι ὅτι
 I am confessing but this to you that
 κατὰ τὴν ὁδὸν ἣν λέγουσιν
 according to the way which they are saying
 αἴρεσιν οὕτως λατρεύω τῷ
 sect thus I am rendering sacred service to the
 πατρῷ θεῷ, πιστεύων πᾶσι τοῖς
 paternal God, believing to all the (things)
 κατὰ τὸν νόμον καὶ τοῖς
 according to the Law and to the (things)
 ἐν τοῖς προφήταις γεγραμμένοις,
 in the Prophets having been written,
 15 ἐλπίδα ἔχων εἰς τὸν θεόν, ἣν καὶ
 hope having into the God, which also
 αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν
 they these are receiving toward, resurrection
 μέλλειν ἔσθαι δικαίων τε καὶ
 to be about to be in future of just (ones) and also
 ἀδίκων· 16 ἐν τούτῳ καὶ αὐτὸς
 unjust (ones); in this also very
 ἀσκῶ ἀπρόσκοπον συνείδησιν
 I am taking exercise inoffensive conscience
 ἔχειν πρὸς τὸν θεὸν καὶ τοὺς
 to be having toward the God and the
 ἀνθρώπους διὰ παντός. 17 δι' ἐτῶν
 men through all [time]. Through years
 δὲ πλείονων ἐλεημοσύνας ποιήσω
 but more gifts of mercy intending to make
 εἰς τὸ ἔθνος μου παρεγενόμην καὶ
 into the nation of me I came to be alongside and
 προσφοράς, 18 ἐν αἷς εὐρόν με
 offerings, in which they found me
 ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ
 having been cleansed in the temple, not with
 ὄχλου οὐδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ
 crowd nor with tumult, some ones but from
 τῆς Ἀσίας Ἰουδαίῳ, 19 οὓς ἔδει
 the Asia Jews, whom it was necessary
 ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν εἴ
 upon you to be alongside and to be accusing if
 τι ἔχοιεν πρὸς ἐμέ, —
 anything they may be having toward me, —
 20 ἢ αὐτοὶ οὗτοι εἰπάτωσαν τί εὐρον
 or they these let them say what they found

synagogues or throughout the
 city. 13 Nor can
 they prove to you
 the things of which
 they are accusing me
 right now. 14 But I
 do admit this to you,
 that, according to the
 way that they call a
 'sect,' in this manner
 I am rendering sacred
 service to the God of
 my forefathers, as I
 believe all the things
 set forth in the Law
 and written in the
 Prophets; 15 and
 I have hope toward
 God, which hope these
 [men] themselves
 also entertain, that
 there is going to be a
 resurrection of both
 the righteous and the
 unrighteous. 16 In
 this respect, indeed, I
 am exercising myself
 continually to have
 a consciousness of
 committing no offense
 against God and
 men. 17 So after
 quite a number of
 years I arrived to
 bring gifts of mercy
 to my nation, and
 offerings. 18 While I
 was at these matters
 they found me
 ceremonially cleansed
 in the temple, but
 not with a crowd or
 with a tumult. But
 there were certain
 Jews from the [district
 of] Asla, 19 who
 ought to be present
 before you and to
 accuse me if they
 might have anything
 against me. 20 Or,
 let the [men] here say
 for themselves what
 wrong they found

ἀδίκημα στάντος μου ἐπὶ τοῦ
 unrighteous thing having stood of me upon the
 συνεδρίου 21 ἢ περὶ μίας ταύτης φωνῆς
 Sanhedrin than about one this voice
 ἧς ἐέκκρασα ἐν αὐτοῖς ἐστῶς
 of which I cried out in them having stood
 ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ
 that About resurrection of dead (ones) I
 κρίνομαι σήμερον ἐφ' ὑμῶν.
 am being judged today upon you.

22 Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ,
 Thrust up but them the Felix,
 ἀκριβέστερον εἰδὼς τὰ περὶ
 more accurately having known the (things) about
 τῆς ὁδοῦ, εἶπας Ὅταν Λυσίας ὁ
 the way, having said Whenever Lysias the
 χιλιάρχος καταβῇ
 chiliarch should step down
 διαγνώσομαι τὰ καθ' ὑμᾶς
 I shall know thoroughly the (things) down you;

23 διαταξάμενος τῷ ἑκατοντάρχη
 having ordered to the centurion
 τηρεῖσθαι αὐτόν ἔχειν τε
 to be being observed him to be having and
 ἀνεσι καὶ μηδένα κωλύειν τῶν
 relaxation and no one to be forbidding of the
 ἰδίων αὐτοῦ ὑπηρετεῖν αὐτῷ.
 own (ones) of his to be ministering to him.

24 Μετὰ δὲ ἡμέρας τινὰς
 After but days some
 παραγενόμενος ὁ Φῆλιξ
 having come to be alongside the Felix
 σὺν Δρουσίλλῃ τῇ ἰδίᾳ γυναικὶ οὔσῃ
 together with Drusilla the own woman being
 Ἰουδαία μετεπέμψατο τὸν Παῦλον καὶ
 Jewess he sent after the Paul and
 ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν Ἰησοῦν
 he heard of him about the into Christ Jesus
 πίστεως. 25 διαλεγομένου δὲ αὐτοῦ περὶ
 faith. Reasoning but of him about

δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος
 righteousness and self-control and the judgment
 τοῦ μέλλοντος ἐμφοβος γενόμενος ὁ
 the being about in fear having become the
 Φῆλιξ ἀπεκρίθη Τὸ νῦν ἔχον πορεύου,
 Felix answered The now having be going you,
 καιρὸν δὲ μεταλάβω
 appointed time but having taken share in
 μετακαλέσομαι σε· 26 ἅμα καὶ
 I shall call after you; at the same time also

as I stood before the San'hedrin, 21 except with respect to this one utterance which I cried out while standing among them, 'Over the resurrection of the dead I am today being judged before you!'

22 However, Felix, knowing quite accurately the matters concerning this Way, began to put the [men] off and said: "Whenever Lysias the military commander comes down, I shall decide upon these matters involving you." 23 And he ordered the army officer that the man be kept and have some relaxation [of custody], and that he forbid no one of his people to wait upon him.

24 Some days later Felix arrived with Drusilla his wife, who was a Jewess, and he sent for Paul and listened to him on the belief in Christ Jesus. 25 But as he talked about righteousness and self-control and the judgment to come, Felix became frightened and answered: "For the present go your way, but when I get an opportune time I shall send for you again." 26 At the same time, though,

ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ
hoping that monies will be given him by
τοῦ Παύλου· διὸ καὶ πικρότερον
the Paul; through which also more often
αὐτὸν μεταπεμπόμενος ὠμίλει αὐτῷ.
him sending after he was conversing to him.
27 Διετίας δὲ πληρωθείσης
Of two-year period but having been fulfilled
ἔλαβεν διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον·
received successor the Felix Porcius Festus;
θέλων δὲ χάριτα καταθέσθαι τοῖς Ἰουδαίοις
willing but favor to put down to the Jews
ὁ Φῆλιξ κατέλιπε τὸν Παύλον
the Felix left down the Paul
δεδεμένον.
having been bound.

25 Φῆστος οὖν ἐπιβάς τῇ
Festus therefore having stepped upon the
ἐπαρχίᾳ μετὰ τρεῖς ἡμέρας ἀνέβη εἰς
province after three days stepped up into
Ἱεροσόλυμα ἀπὸ Καισαρίας,
Jerusalem from Caesarea,
2 ἐνεφάνισάν τε αὐτῷ οἱ
made (things) apparent and to him the
ἀρχιερεῖς καὶ οἱ πρῶτοι τῶν Ἰουδαίων
chief priests and the first (ones) of the Jews
κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν
down on the Paul, and were entreating him
3 αἰτούμενοι χάριν κατ' αὐτοῦ ὅπως
requesting favor down on him so that
μεταπέμψῃται αὐτὸν εἰς Ἱερουσαλήμ,
he should send after him into Jerusalem,
ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν
sitting in making to take up him down the
ὁδόν. 4 ὁ μὲν οὖν Φῆστος ἀπεκρίθη
way. The indeed therefore Festus answered
τηρεῖσθαι τὸν Παύλον εἰς Καισαρίαν,
to be being observed the Paul into Caesarea,
ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι·
himself but to be about in haste to be going out;
5 Οἱ οὖν ἐν ὑμῖν, φησίν,
the (ones) therefore in you, he says,
δυνατοὶ σὺνκαταβάντες εἰ
powerful (ones) having stepped down together if
τί ἐστὶν ἐν τῷ ἀνδρὶ ἄτοπον
anything is in the male person out of place
κατηγορεῖτωσαν αὐτοῦ.
let them accuse him.

he was hoping for money to be given him by Paul. On that account he sent for him even more frequently and would converse with him. 27 But, when two years had elapsed, Felix was succeeded by Porcius Festus; and because Felix desired to gain favor with the Jews, he left Paul bound.

25 Therefore Festus, after entering upon the [government of the] province, went up three days later to Jerusalem from Caesarea; 2 and the chief priests and the principal men of the Jews gave him information against Paul. So they began to entreat him, 3 asking for themselves as a favor against the [man] that he would send for him to come to Jerusalem, as they were laying an ambush to do away with him along the road. 4 However, Festus answered that Paul was to be kept in Caesarea and that he himself was about to depart shortly for there. 5 "Hence let those who are in power among you," he said, "come down with me and accuse him, if there is anything out of the way about the man."

6 Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας
 Having spent through but in them days
 οὐ πλείους ὀκτώ ἢ δέκα, καταβὰς
 not more eight or ten, having stepped down
 εἰς Καισαρίαν, τῇ ἐπαύριον καθίσας
 into Caesarea, to the morrow having sat down
 ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν
 upon the step he commanded the

Παῦλον ἀχθῆναι. 7 παραγενομένου
 Paul to be led. Having come to be alongside
 δὲ αὐτοῦ περιέστησαν αὐτὸν οἱ πρὸ
 but of him stood around him the from
 Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι,
 Jerusalem having stepped down Jews,

πολλὰ καὶ βαρέα αἰτιώματα καταφέροντες
 many and heavy causes of blame bringing against
 ἃ οὐκ ἴσχυον ἀποδείξαι,
 which not they were strong enough to show forth,

8 τοῦ Παύλου ἀπολογουμένου
 of the Paul saying in defense

ἃτι οὔτε εἰς τὸν νόμον
 that Neither into the Law
 τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερόν
 of the Jews nor into the temple
 οὔτε εἰς Καίσαρ τι ἥμαρτον. 9 ὃ
 nor into Caesar anything I sinned. The

Φῆστος δὲ θέλων τοῖς Ἰουδαίοις χάριν
 Festus but willing to the Jews favor
 καταθέσθαι ἀποκριθεὶς τῷ Παύλῳ
 to lay down having answered to the Paul
 εἶπεν Ἐθέλεις εἰς Ἱεροσόλυμα
 he said Are you wishing into Jerusalem
 ναβὰς ἐκεῖ περὶ τούτων
 having stepped up there about these (things)

κριθῆναι ἐπ' ἐμοῦ; 10 εἶπεν δὲ ὁ
 to be judged upon me? Said but the
 Παῦλος Ἐστῶς ἐπὶ τοῦ βήματος
 Paul Having stood upon the step

Καίσαρός εἰμι, οὐ με δεῖ
 of Caesar I am, where me it is necessary
 κρινεσθαι. Ἰουδαίους οὐδὲν
 to be being judged. Jews nothing

ἠδίκηκα, ὡς καὶ σὺ κάλλιον
 I have treated unrighteously, as also you finer
 ἐπιγινώσκεις. 11 εἰ μὲν οὖν
 are knowing fully. If indeed therefore

ἀδικῶ καὶ ἄξιον θαντοῦ
 I am doing unrighteously and worthy of death
 πέπραχά τι, οὐ παραιτοῦμαι τὸ
 I have done anything, not I am begging off the

6 So when he had spent not more than eight or ten days among them, he went down to Caes-a-re'a, and the next day he sat down on the judgment seat and commanded Paul to be brought in.

7 When he arrived, the Jews that had come down from Jerusalem stood round about him, leveling against him many and serious charges for which they were unable to show evidence.

8 But Paul said in defense: "Neither against the Law of the Jews nor against the temple nor against Caesar have I committed any sin." 9 Festus, desiring to gain favor with the Jews, said in reply to Paul: "Do you wish to go up to Jerusalem and be judged there before me concerning these things?"

10 But Paul said: "I am standing before the judgment seat of Caesar, where I ought to be judged. I have done no wrong to the Jews, as you also are finding out quite well. 11 If, on the one hand, I am really a wrongdoer and have committed anything deserving of death, I do not beg off from

ποθανεῖν· εἰ δὲ οὐδὲν ἔστιν ὧν
to die; if but nothing is of which (things)
οὗτοι κατηγοροῦσίν μου, οὐδεὶς με δύναται
these are accusing me, no one me is able

αὐτοῖς χαρίσασθαι· Καίσαρα
to them to hand over as favor; Caesar

ἐπικαλοῦμαι. 12 τότε ὁ Φῆστος
I am calling upon. Then the Festus

συνλαλήσας μετὰ τοῦ συμβουλίου
having spoken together with the council

πεκρίθη Καίσαρα ἐπικέκλησαι, ἐπὶ
he answered Caesar you have called upon, upon

Καίσαρα πορεύσῃ.
Caesar you will go.

13 Ἡμερῶν δὲ διαγενομένων
Of days but having occurred through

τινῶν Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη
of some Agrippa the king and Bernice

κατήντησαν εἰς Καισαρίαν ἀσπασάμενοι
attained down into Caesarea having greeted

τὸν Φῆστον. 14 ὡς δὲ πλείους ἡμέρας
the Festus. As but more days

διέτριβον ἐκεῖ, ὁ Φῆστος τῷ
they werespending through there, the Festus to the

βασιλεῖ ἀνέθετο τὰ κατὰ τὸν
king put up the (things) according to the

Παῦλον λέγων
Paul saying

Ἄνθρωπος τις ἔστιν
Male person some is

καταλελιμμένος ὑπὸ Φήλικος δέσμιος,
having been left down by Felix bound one,

15 περὶ οὗ γενομένου μου εἰς
about whom having come to be of me into

Ἱεροσόλυμα ἐνεφάνισαν οἱ
Jerusalem made (things) apparent of the

ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν
chief priests and the older men of the

Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ
Jews, asking down on him

καταδίκην· 16 πρὸς οὓς ἀπεκρίθη
adverse judgment; toward whom I answered

ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις
that not is custom to Romans

χαρίζεσθαι τινα ἄνθρωπον πρὶν ἢ
to hand over as favor any man prior than

ὁ κατηγορούμενος κατὰ πρόσωπον
the (one) being accused according to face

ἔχει τοὺς κατηγοροὺς τόπον τε
may be having the accusers place and

dying; if, on the other hand, none of those things exists of which these [men] accuse me, no man can hand me over to them as a favor. I appeal to Caesar!" 12 Then Festus, after speaking with the assembly of counselors, replied: "To Caesar you have appealed; to Caesar you shall go."

13 Now when some days had passed, Agrippa the king and Bernice arrived in Caesarea for a visit of courtesy to Festus. 14 So, as they were spending a number of days there, Festus laid before the king the matters respecting Paul, saying:

"There is a certain man left prisoner by Felix, 15 and when I was in Jerusalem the chief priests and the older men of the Jews brought information about him, asking a judgment of condemnation against him. 16 But I replied to them that it is not Roman procedure to hand any man over as a favor before the accused man meets his accusers face to face and gets a chance to speak

ἀπολογίας of defense
 ἐγκλήματος. charge.
 οὖν therefore
 ποιησάμενος having made
 ἐπί τοῦ upon the
 τὸν ἀνδρα the male person;
 οἱ κατηγοροὶ the accusers
 ὧν of which (things)
 πονηρῶν, wicked (things).
 περὶ about
 εἶχον they were having
 Ἰησοῦ Jesus
 Παῦλος Paul
 τὴν περὶ the
 βούλοιο he would be wishing
 Ἱεροσόλυμα Jerusalem
 τούτων. these (things).
 ἐπικαλεσαμένου having called upon
 τοῦ of the
 ἐκέλευσα I commanded
 ἀναπέμψω I may send up
 22 Ἀγρίππας Agrippa
 Ἐβουλόμην I was wishing
 ἀκούσαι. to hear.
 Αὔριον, tomorrow,
 λάβοι he might receive
 17 Of (ones) having come together
 ἐνθάδε in here
 τῇ [day] of
 βήματος step
 18 ἀνδρα the male person;
 οὐδεμίαν not any
 ὧν of which (things)
 19 ζητήματα things sought
 ἰδίας own
 20 ζῆν to be living.
 τούτων these (things)
 21 τοῦ Of the
 Σεβαστοῦ August One
 τῆς the
 τούτων. these (things).
 22 Ἀγρίππας Agrippa
 καὶ αὐτὸς αὐτὸς also very
 φησὶν, φησὶν, he says,
 ἀκούσει you will hear
 περὶ about
 οὗ whom
 οὐδέμίαν not any
 αἰτίαν cause
 ἐγὼ I
 19 ζητήματα things sought
 ἰδίας own
 20 ἀπορούμενος Being perplexed
 ζήτησιν seeking
 πορεύεσθαι to be going
 κρίνεσθαι to be being judged
 21 τοῦ Of the
 Σεβαστοῦ August One
 τῆς the
 τούτων. these (things).
 22 Ἀγρίππας Agrippa
 καὶ αὐτὸς αὐτὸς also very
 φησὶν, φησὶν, he says,
 ἀκούσει you will hear

in his defense concerning the complaint.
 17 Therefore when they got together here, I made no delay, but the next day I sat down on the judgment seat and commanded the man to be brought in. 18 Taking the stand, the accusers produced no charge of the wicked things I had supposed concerning him.
 19 They simply had certain disputes with him concerning their own worship of the deity* and concerning a certain Jesus who was dead but who Paul kept asserting was alive. 20 So, being perplexed as to the dispute over these matters, I proceeded to ask if he would like to go to Jerusalem and there be judged concerning these matters. 21 But when Paul appealed to be kept for the decision by the August One,* I commanded him to be kept until I should send him on up to Caesar.
 22 Here Agrippa [said] to Festus: "I myself would also like to hear the man." "Tomorrow," he said, "you shall hear him."

19* Δεισιδαιμονίας, *dei-si-dai-mo-ni-as*, κAB; *su-per-sti-ti-o-ne*, Vg; service of their God, J17:18. See Acts 17:22 footnote. 21* Or, "Augustus; the emperor."

23 Τῇ οὖν ἑπταύριον ἐλθόντος
 To the therefore morrow having come
 τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ
 of the Agrippa and of the Bernice with
 πολλῆς φαντασίας καὶ εἰσελθόντων
 much appearance and of (ones) having entered
 εἰς τὸ ἀκροατήριον σὺν τε
 into the audience chamber together with and
 χιλιάρχοις καὶ ἀνδράσιν τοῖς κατ' ἐξοχὴν
 chiliarchs and male persons the down eminence
 τῆς πόλεως καὶ κελεύσαντος τοῦ
 of the city and having commanded of the
 Φήστου ἤχθη ὁ Παῦλος. 24 καὶ φησὶ ὁ
 Festus was led the Paul. And says the
 Φήστος Ἀγρίππα βασιλεῦ καὶ πάντες οἱ
 Festus Agrippa king and all the
 συναρτόντες ἡμῖν ἄνδρες,
 being alongside with us male persons,
 θεωρεῖτε τοῦτον περὶ οὗ ἅπαν τοῖς
 you are beholding this (one) about whom all the
 πλῆθος τῶν Ἰουδαίων ἐνέτυχέν μοι ἐν
 multitude of the Jewa happened on to me in
 τε Ἱεροσολύμοις καὶ ἐνθάδε, βοῶντες μὴ
 and Jerusalem and in here, shouting not
 δεῖν αὐτὸν ζῆν μηκέτι.
 to be necessary him to be living not yet.
 25 ἐγὼ δὲ κατελάβομην μηδὲν ἄξιον αὐτοῦ
 I but took down nothing worthy him
 θανάτου πεπραχέναι, αὐτοῦ δὲ τούτου
 of death to have done, of him but of this (one)
 ἐπικαλεσαμένου τὸν Σεβαστὸν ἔκρινα
 having called upon the August One I judged
 πέμπειν. 26 περὶ οὗ ἀσφαλές τι
 to be sending. About whom steady anything
 γράψαι τῷ κυρίῳ οὐκ ἔχω
 to write to the lord not I am having;
 διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν καὶ
 through which I led forth him upon you and
 μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα,
 most of all upon you, King Agrippa,
 ὅπως τῆς ἀνακρίσεως γενομένης
 so that of the examination having occurred
 σχῶ τί γράψω·
 I should have what I shall write;
 27 ἄλογον γάρ μοι δοκεῖ πέμποντα
 unreasonable for to me it seems sending
 δέσιμον μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας
 bound one not also the down on him causes
 σημάναι.
 to signify.

23 Therefore, on the next day, A-grip'pa and Ber-nice came with much pompous show and entered into the audience chamber together with military commanders as well as men of eminence in the city, and when Festus gave the command, Paul was brought in. 24 And Festus said: "King A-grip'pa and all you men who are present with us, you are beholding this man concerning whom all the multitude of the Jews together have applied to me both in Jerusalem and here, shouting that he ought not to live any longer. 25 But I perceived he had committed nothing deserving of death. So when this [man] himself appealed to the August One, I decided to send him. 26 But concerning him I have nothing certain to write to [my] Lord. Therefore I brought him forth before you, and especially before you, King A-grip'pa, in order that, after the judicial examination has taken place, I might get something to write. 27 For it seems unreasonable to me to send a prisoner and not also to signify the charges against him."

26 Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη
 Agrippa but toward the Paul said
 Ἐπιτρέπεται σοι ὑπὲρ σεαυτοῦ
 It is being permitted to you over yourself
 λέγειν. τότε ὁ Παῦλος
 to be saying. Then the Paul
 ἐκτείνας τὴν χεῖρα
 having stretched out the hand
 ἀπελογεῖτο
 he was making defense

2 Περὶ πάντων ὧν
 About all (things) of which
 ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ
 I am being charged by Jews, King
 Ἀγρίππα, ἡγήμαι ἑμαυτὸν μακάριον
 Agrippa, I have considered myself happy
 ἐπὶ σοῦ μέλλων σήμερον
 upon you being about today
 ἀπολογεῖσθαι, 3 μάλιστα γνόστην ὄντα
 to be making defense, most of all knower being
 σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν
 you of all the according to Jews customs
 τε καὶ ζητημάτων διὸ
 and and things sought; through which
 δέομαι μακροθύμως ἀκούσαί μου.
 I am supplicating long-spiritedly to hear of me.

4 Τὴν μὲν οὖν βίωσίν μου
 The indeed therefore manner of life of me
 ἐκ νεότητος τὴν ἀπ' ἀρχῆς
 out of youth the from beginning
 γενομένην ἐν τῷ ἔθνει μου ἐν τε
 having occurred in the nation of me in and
 Ἱεροσολύμοις ἴσασι πάντες Ἰουδαῖοι,
 Jerusalem have known all Jews,

5 προγινώσκοντές με ἄνωθεν, ἐάν
 previously knowing me from above, if ever
 θέλωσι μαρτυρεῖν, ὅτι
 they may will to be bearing witness, that
 κατὰ ἡν ἀκριβεστάτην αἵρεσιν τῆς
 according to the strictest sect of the
 ἡμετέρας θρησκείας ἔζησα Φαρισαῖος.
 our form of worship I lived Pharisee.

6 καὶ νῦν ἐπ' ἐλπίδι τῆς εἰς τοῦς
 And now upon hope of the into the
 πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ
 fathers of us promise having occurred by
 τοῦ θεοῦ ἔστηκα κρινόμενος, 7 εἰς ἣν
 the God I have stood being judged, into which
 τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενείᾳ νύκτα
 the twelve tribeship of us in earnestness night

26 A-grip'pa said to Paul: "You are permitted to speak in behalf of yourself." Then Paul stretched his hand out and proceeded to say in his defense:

2 "Concerning all the things of which I am accused by Jews, King A-grip'pa, I count myself happy that it is before you I am to make my defense this day, especially as you are expert on all the customs as well as the controversies among Jews. Therefore I beg you to hear me patiently.

4 "Indeed, as to the manner of life from youth up that I led from [the] beginning among my nation and in Jerusalem, all the Jews 5 that have been previously acquainted with me from the first know, if they but wish to bear witness, that according to the strictest sect of our form of worship I lived a Pharisee.

6 And yet now for the hope of the promise that was made by God to our forefathers I stand called to judgment; 7 whereas our twelve tribes are hoping to attain to the fulfillment of this promise by intensely

καὶ ἡμέραν λατρεῖον ἐλπίζει
and day rendering sacred service is hoping
καταντῆσαι· περὶ ἧς ἐλπίδος
to attain down; about which hope
ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ.
I am being charged by Jews, king.

8 τί ἀπίστον κρίνεται παρ'
Why unbelievable is it being judged beside

ὁμῖν εἰ ὁ θεὸς νεκροὺς ἐγείρει;
you if the God dead (ones) is raising up?

9 Ἐγὼ μὲν οὖν ἔδοξα ἑμαυτῷ πρὸς
I indeed therefore thought to myself toward

τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν
the name of Jesus the Nazarene to be necessary

πολλὰ ἐναντία πράξαι·
many (things) contrary to perform;

10 ὃ καὶ ἐποίησα ἐν Ἱεροσολύμοις,
which (thing) also I did in Jerusalem,

καὶ πολλοὺς τε τῶν ἁγίων ἐγὼ ἐν
and many and of the holy (ones) I in

φυλακαῖς κατέκλεισα τὴν παρὰ τῶν
prisons locked down the beside of the

ἀρχιερέων ἐξουσίαν λαὼν,
chief priests authority having received,

ἀναιρουμένων τε αὐτῶν κατήνεγκα
being taken up and of them I brought down

ψῆφον, 11 καὶ κατὰ πάσας τὰς συναγωγὰς
vote, and down all the synagogues

πολλάκις τιμῶν αὐτοὺς ἠνάγκαζον
many times punishing them I was compelling

βλασφημεῖν, περισσῶς τε ἐμμαινόμενος
to be blaspheming, abundantly and being mad

αὐτοῖς ἐδίωκον ἕως καὶ εἰς τὰς
to them I was persecuting until also into the

ἔξω πόλεις.
outside cities.

12 Ἐν οἷς πορευόμενος εἰς τὴν
In which (things) going (my) way into the

Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς
Damascus with authority and permission of the

τῶν ἀρχιερέων 13 ἡμέρας μέσης κατὰ τὴν
of the chief priests of day middle down the

ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν
way I saw, king, from heaven over the

λαμπρότητα τοῦ ἡλίου περιλάμψαν
brightness of the sun having gleamed around

με φῶς καὶ τοὺς σὺν ἐμοὶ
me light and the (ones) together with me

rendering him* sacred service night and day. Concerning this hope I am accused by Jews, O king.

8 "Why is it judged unbelievable among you men that God raises up the dead?"

9 I, for one, really thought within myself I ought to commit many acts of opposition against the name of Jesus the Nazarene;

10 which, in fact, I did in Jerusalem, and many of the holy ones I locked up in prisons, as I had received authority from the chief priests;

and when they were to be executed, I cast my vote* against them.

11 And by punishing them many times in all the synagogues I tried to force them to make a recantation;

and since I was extremely mad against them, I went so far as to persecuting them even in outside cities.

12 "Amid these efforts as I was journeying to Damascus with authority and a commission from the chief priests, 13 I saw at midday on the road, O king, a light beyond the brilliance of the sun flash from heaven about me and about those

7* Jehovah, J¹³⁻¹⁷. 10* Literally, "(voting) pebble."

πορευομένους; 14 πάντων τε
going their way; of all (ones) and

καταπεσόντων ἡμῶν εἰς τὴν γῆν ἤκουσα
having fallen down of us into the earth I heard
φωνὴν λέγουσαν πρὸς με τῇ Ἑβραϊδί
voice saying toward me to the Hebrew
διαλέκτῳ Σαούλ Σαούλ, τί με
language Saul Saul, why me

διώκεις; σκληρόν σοι πρὸς
are you persecuting? Hard to you toward

κέντρα λακτίζειν. 15 ἐγὼ δὲ εἶπα Τίς
goads to be kicking. I but said Who

εἶ, κύριε; ὁ δὲ κύριος εἶπεν Ἐγὼ
are you, Lord? The but Lord said I

εἰμι Ἰησοῦς ὃν σὺ διώκεις·
am Jesus whom you are persecuting:

16 ἀλλὰ ἀνάστηθι καὶ στήθι ἐπὶ τοὺς πόδας
but stand up and stand upon the feet

σου· εἰς τοῦτο γὰρ ὤφθην σοι,
of you; into this for I became seen to you,

προχειρίσασθαι σε ὑπηρετήν καὶ
to take in advance into hand you subordinate and

μάρτυρα ὧν τε εἶδες με
witness of which (things) and you saw me

ὧν τε ὀφθῆσομαί σοι,
of which (things) and I shall become seen to you,

17 ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ ἐκ
taking out you out of the people and out of

τῶν ἐθνῶν, εἰς οὓς ἐγὼ ἀποστέλλω σε
the nations, into whom I am sending off you

18 ἀνοίξαι ὀφθαλμούς αὐτῶν, τοῦ
to open up eyes of them, of the

ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς
to turn upon from darkness into light and of the

ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν, τοῦ
authority of the Satan upon the God, of the

λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ
to receive them letting go off of sins and

κληρον εἶναι τοῖς ἡγιασμένοις
lot in the (ones) having been sanctified

πίστει τῇ εἰς ἐμέ.
to faith the (one) into me.

19 Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ
From which, King Agrippa, not

ἐγενόμην ἀπειθής τῇ οὐρανίῳ ὄπτασίᾳ,
I became disobedient to the heavenly sight,

20 ἀλλὰ τοῖς ἐν Δαμασκῷ πρώτον
but to the (ones) in Damascus first

Journeying with me. 14 And when we had all fallen to the ground I heard a voice say to me in the Hebrew language, 'Saul, Saul, why are you persecuting me?

To keep kicking against the goads makes it hard for you.' 15 But I said, 'Who are you, Lord?' And the Lord said, 'I am Jesus, whom you are persecuting.

16 Nevertheless, rise and stand on your feet. For to this end I have made myself visible to you, in order to choose you as an attendant and a witness both of things you have seen and things I shall make

you see respecting me; 17 while I deliver you from [this] people and from the nations, to whom I am sending you, 18 to open

their eyes, to turn them from darkness to light and from the authority of Satan to God, in order for them to receive forgiveness of sins and an inheritance among those sanctified by [their] faith in me.'

19 "Wherefore, King Agrippa, I did not become disobedient to the heavenly sight, 20 but both to those in Damascus first

TE καὶ Ἱεροσολύμοις, πᾶσάν τε τὴν χώραν
and and Jerusalem, all and the country
τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν
of the Judea, and to the nations

ἀπήγγελλον μετανοεῖν καὶ ἐπιστρέφειν
I was reporting back to be repenting and to be turning
ἐπὶ τὸν θεόν, ἅξια τῆς μετανοίας ἔργα
upon the God, worthy of the repentance works
πράσσοντας. 21 ἕνεκα τούτων με
performing. On account of these (things) me

Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ
Jews having taken with in the temple

ἐπειρώντο διαχειρίσασθαι.
were attempting to manhandle thoroughly.

22 ἐπικουρίας οὖν τυχὼν τῆς
Of help therefore having obtained of the

ἀπὸ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης
from the God until the day this

ἔσθηκα μαρτυρόμενος μικρῷ τε
I have stood bearing witness to small (one) and

καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων
and great (one), nothing outside saying

ὧν τε οἱ προφῆται ἐλάλησαν
of which (things) and the Prophets spoke

μελλόντων γίνεσθαι καὶ Μωυσῆς, 23 εἰ
being about to be occurring and Moses, 23 if

παθητὸς ὁ χριστός, εἰ πρῶτος ἐξ
subject to suffering the Christ, if first out of

ἀναστάσεως νεκρῶν φῶς μέλλει
resurrection of dead (ones) light is about

καταγγέλλειν τῷ τε λαῷ καὶ τοῖς
to be publishing to the and people and to the

ἔθνεσιν.
nations.

24 Ταῦτα δὲ αὐτοῦ ἀπολογουμένου
These (things) but of him saying in defense

ὁ Φῆστος μεγάλη τῇ φωνῇ φησὶν Μαίνη,
the Festus to great the voice says You are mad,

Παῦλε· τὰ πολλὰ σε γράμματα εἰς μανίαν
Paul; the many you writings into madness

περιτρέπει. 25 ὁ δὲ Παῦλος οὐ
is turning about. The but Paul Not

μαίνομαι, φησὶν, κράτιστε Φῆστε, ἀλλὰ
I am mad, says, mightiest Festus, but

ἀληθείας καὶ σωφροσύνης ῥήματα
of truth and soundness of mind sayings

ἀποφθέγγομαι. 26 ἐπίσταται γὰρ περὶ
I am uttering. Is well knowing for about

and to those in Je-
rusalem, and over all
the country of Ju-de'a,
and to the nations

I went bringing the
message that they
should repent and
turn to God by doing
works that befit
repentance. 21 On
account of these

things Jews seized
me in the temple and
attempted to slay me.

22 However, because
I have obtained the
help that is from God

I continue to this day
bearing witness to
both small and great,

but saying nothing
except things the
Prophets as well as

Moses stated were
going to take place,
23 that the Christ was

to suffer and, as the
first to be resurrected
from the dead, he was

going to publish light
both to this people
and to the nations."

24 Now as he was
saying these things
in his defense, Festus

said in a loud voice:
"You are going mad,
Paul! Great learning is

driving you into mad-
ness!" 25 But Paul
said: "I am not going

mad, Your Excellency
Festus, but I am ut-
tering sayings of truth

and of soundness of
mind. 26 In reality,

τούτων ὁ βασιλεὺς, πρὸς ὃν
these (things) the king, toward whom
παρρησιαζόμενος λαλῶ
being outspoken I am speaking;

λαθάνειν γὰρ αὐτὸν τούτων
to be escaping notice of for him of these (things)
οὐ πείθομαι οὐθέν, οὐ γὰρ ἐστίν
not I am being persuaded nothing, not for is
ἐν γωνίᾳ πεπραγμένον τοῦτο.
in corner having been performed this.

27 πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς
You are believing, King Agrippa, to the
προφῆταις; οἶδα ὅτι πιστεύεις.
Prophets? I have known that you are believing.

28 ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον
The but Agrippa toward the Paul

Ἐν ὀλίγῳ με πείθεις Χριστιανὸν
In little me you are persuading Christian
ποιῆσαι. 29 ὁ δὲ Παῦλος Εὐξάιμην
to make. The but Paul I might long for

ἂν τῷ θεῷ καὶ ἐν ὀλίγῳ καὶ ἐν μεγάλῳ
likely to the God and in little and in great
οὐ μόνον σέ ἀλλὰ καὶ πάντας τοὺς
not only you but also all the (ones)

ἀκούοντάς μου σήμερον γενέσθαι τοιοῦτους
hearing of me today to become such (ones)
ὁποῖος καὶ ἐγώ εἰμι παρεκτός τῶν
of what sort also I am with exception of the

δεσμῶν τούτων.
bonds these.

30 Ἀνέστη τε ὁ βασιλεὺς καὶ ὁ
Stood up and the king and the

ἡγεμῶν ἢ τε Βερνίκη καὶ οἱ
governor the and Bernice and the (ones)
συνκαθήμενοι αὐτοῖς, 31 καὶ ἀναχωρήσαντες
sitting together to them, and having withdrawn

ἐλάλουν πρὸς ἀλλήλους λέγοντες
they were speaking toward one another saying

ὅτι Οὐδὲν θανάτου ἢ δεσμῶν ἄξιον
that Nothing of death or of bonds worthy

πράσσει ὁ ἄνθρωπος οὗτος.
is performing the man this.

32 Ἀγρίππας δὲ τῷ Φήστῳ ἔφη
Agrippa but to the Festus said

Ἀπολεῖσθαι ἐδύνατο ὁ ἄνθρωπος
To have been released was able the man

οὗτος εἰ μὴ ἐπεκέκλητο Καίσαρα.
this if not he had called upon Caesar.

the king to whom I am speaking with freedom of speech well knows about these things; for I am persuaded that not one of these things escapes his notice, for this thing has not been done in a corner. 27 Do you, King Agrip'pa, believe the Prophets? I know you believe." 28 But Agrip'pa said to Paul: "In a short time you would persuade me to become a Christian." 29 At this Paul said: "I could wish to God that whether in a short time or in a long time not only you but also all those who hear me today would become men such as I also am, with the exception of these bonds."

30 And the king rose and so did the governor and Bernice and the men seated with them. 31 But as they withdrew they began talking with one another, saying: "This man practices nothing deserving death or bonds."

32 Moreover, Agrip'pa said to Festus: "This man could have been released if he had not appealed to Caesar."

27 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν
 As but it was judged of the to be sailing away
 ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τὸν
 us into the Italy, they were giving over the
 τε Παῦλον καὶ τινὰς ἑτέρους δεσμώτας
 and Paul also some different bound ones
 ἑκατοντάρχη ὀνόματι Ἰουλίῳ σπείρης
 to centurion to name Julius of band
 Σεβαστῆς. 2 ἐπιβάτες δὲ πλοῖω
 of August One. Having stepped upon but to boat
 Ἀδραμυττηνῶ μέλλοντι πλεῖν εἰς
 from Adramyttium being about to be sailing into
 τοὺς κατὰ τὴν Ἀσίαν τόπους ἀνῆχθημεν,
 the down the Asia places we were led up,
 ὅς τοις σὺν ἡμῖν Ἀριστάρχου
 being together with us of Aristarchus
 Μακεδόνας Θεσσαλονικέως. 3 τῇ τε
 Macedonian of Thessalonica; to the and
 ἑτέρα κατήχθημεν εἰς Σιδῶνα,
 different [day] we were led down into Sidon,
 φιλανθρώπως τε ὁ Ἰούλιος τῷ
 with human affection and the Julius to the
 Παύλῳ χρησάμενος ἐπέτρεψεν πρὸς τοὺς
 Paul having used he permitted toward the
 φίλους πορευθέντες ἐπιμελείας τυχεῖν.
 friends having gone of care to obtain.

4 κάκειθεν ἀναχθέντες
 And from there having been led up
 ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ τοὺς
 we sailed under the Cyprus through the the
 ἄεμους εἶναι ἕναν ἰούσ, 5 τὸ τε
 winds to be contrary (ones), the and
 πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν
 open sea the down the Cilicia and Pamphylia
 διαπλεύσαμεν κατήλθαμεν εἰς Μύρα
 having sailed through we came down into Myra
 τῆς Λυκίας. 6 Κάκει εὐρών ὁ
 of the Lycia. And there having found the
 ἑκατοντάρχης πλοῖον Ἀλεξανδρινὸν πλέον εἰς
 centurion boat Alexandrian sailing into
 τὴν Ἰταλία ἐνεβίβασεν ἡμᾶς εἰς αὐτό.
 the Italy he made go in us into it.
 7 ἐν ἰκαναῖς δὲ ἡμέραις βραδυπλοοῦντες
 In sufficient but days sailing slowly
 καὶ μολίς γεγόμενοι κατὰ τὴν
 and with difficulty having come to be down the
 Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου,
 Cnidus, not allowing toward us of the wind,
 ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην,
 we sailed under the Crete down Salmone,

27 Now as it was decided for us to sail away to Italy, they proceeded to hand both Paul and certain other prisoners over to an army officer named Julius of the band of Augustus. 2 Going aboard a boat from Adramyttium that was about to sail to places along the coast of the [district of] Asia, we set sail, there being with us Aristarchus a Macedonian from Thessalonica. 3 And the next day we landed at Sidon, and Julius treated Paul with human kindness and permitted him to go to his friends and enjoy [their] care.

4 And putting out to sea from there we sailed under the [shelter of] Cyprus, because the winds were contrary; 5 and we navigated through the open sea along Cilicia and Pamphylia and put into port at Myra in Lycia. 6 But there the army officer found a boat from Alexandria that was sailing for Italy, and he made us board it. 7 Then, after sailing on slowly quite a number of days and coming to Cnidus with difficulty, because the wind did not let us get on, we sailed under the [shelter of] Crete at Salmone,

8 μόλις τε παραλεγόμενοι
with difficulty and laying themselves beside
αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον
it we came into place some being called
Καλοῦς Λιμένας, ᾧ ἐγγὺς ἦν πόλις
Fine Harbors, to which near was city
Λασέα.
Lasea.

9 ἵκανοῦ δὲ χρόνου
Of sufficient but time
διαγενομένου καὶ ὄντος ἤδη
having come to be through and being already
ἐπισηφαλοῦς τοῦ πλοῦς διὰ τὸ καὶ τὴν
hazardous of the sailing through the also the
νηστείαν ἤδη παρεληλυθένα,
fast already to have come alongside,

παρήνει ὁ Παῦλος 10 λέγων
was recommending the Paul saying
αὐτοῖς ἄνδρες, θεωρῶ ὅτι μετὰ
to them Male persons, I am beholding that with
ὕβρεως καὶ πολλῆς ζημίας οὐ μόνου τοῦ
damage and much loss not only of the
φορτίου καὶ τοῦ πλοίου ἀλλὰ καὶ τῶν
cargo and of the boat but also of the
ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν
souls of us to be about to be in future the
πλοῦν. 11 ὁ δὲ ἑκατοντάρχης τῷ
sailing. The but centurion to the
κυβερνήτῃ καὶ τῷ ναυκλήρῳ μᾶλλον
pilot and to the shipowner rather

ἐπίειθετο ἢ τοῖς ὑπὸ
was persuading himself than to the (things) by
Παύλου λεγομένοις. 12 ἀνευθέτου δὲ τοῦ
Paul being said. Of inconvenient but of the
λιμένος ὑπάρχοντος πρὸς παραχειμασίαν
harbor being toward wintering
οἱ πλείονες ἔθεντο βουλήν ἀναχθῆναι
the more (ones) put counsel to be led up
ἐκεῖθεν, εἴ πως δύναιτο
from there, if somehow they would be able

καταντήσαντες εἰς Φοίνικα
having attained down into Phoenix
παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα
to winter, harbor of the Crete looking
κατὰ λίβα καὶ κατὰ χῶρον.
down southwest (wind) and down northwest (wind).

13 Ὑποπνεύσαντος δὲ νότου
Having blown under but of south wind
δόξαντες τῆς προθέσεως
(ones) having thought of the purpose

8 and coasting along it with difficulty we came to a certain place called Fair Havens, near which was the city La-se'a.

9 As considerable time had passed and by now it was hazardous to navigate because even the fast [of atonement day] had already passed by, Paul made a recommendation, 10 saying to them:

"Men, I perceive that navigation is going to be with damage and great loss not only of the cargo and the boat but also of our souls." 11 However, the army officer went heeding the pilot and the shipowner rather than the things said by Paul. 12 Now as the harbor was inconvenient for wintering, the majority advised setting sail from there, to see if they could somehow make it to Phoenix to winter, a harbor of Crete that opens toward the northeast and toward the southeast.

13 Moreover, when the south wind blew softly, they thought they had as good as realized their purpose,

κεκρατηκένοι ἄραντες ἄσσον
to have laid hold having lifted close by

παρ λέγοντο τὴν Κρήτην.
they were laying themselves beside the Crete.

14 μετ' οὐ πολὺ δὲ ἔβαλεν κατ' αὐτῆς
After not much but thrust down on it

ἄνεμος τυφωνικός ὁ καλούμενος Εὐροακύλων·
wind typhonic the being called Euroaquilo;

15 συναρπασθέντος δὲ τοῦ
having been snatched together but of the

πλοίου καὶ μὴ δυναμένου ἀντοφθαλμεῖν
boat and not being able to be eyeing against

τῷ ἀνέμῳ ἐπιδόντες
to the wind having given upon

ἐφερόμεθα. 16 νησίον δέ τι
we were being borne. Small island but some

ὑποδραμόντες καλούμενον Καῦδα
having run under being called Cauda

ἰσχύσαμεν μόλις
we had strength enough with difficulty

περικρατεῖς (ones) having full might over γενέσθαι τῆς
to b come of the

σκάφης, 17 ἣν ἄραντες βοηθείαις
skiff, which having lifted up helps

ἐχρῶντο ὑποζωννύντες τὸ πλοῖον·
they were using undergirding the boat;

φοβούμενοί τε καὶ μὴ εἰς τὴν Σύρτιν
fearing and not into the Syr'tis

ἐκπέσωσιν, χαλάσαντες τὸ σκεῦος,
they might fall out, having lowered the gear,

οὕτως ἐφέροντο. 18 σφοδρῶς δὲ
thus they were being borne. Vehemently but

χειμαζομένων ἡμῶν τῇ ἐξῆς
being tempest-tossed of us to the [day] of succession

ἐκβολῆν ἐποιοῦντο, 19 καὶ τῇ
throwing out they were making, and to the

τρίτῃ αὐτόχειρες τὴν σκευὴν
third [day] acting with own hands the tackling

τοῦ πλοίου ἔριψαν.
of the boat they threw.

20 μήτε δὲ ἡλίου μήτε ἀστρῶν
Neither but of sun nor of stars

ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός
appearing upon more days, of winter

τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν
and not of little lying upon, leftover (thing)

περιηρείτο ἐλπὶς πάσα τοῦ
was being lifted around from hope all of the

σῶζεσθαι ἡμᾶς. 21 πολλῆς τε
to be being saved us. Of much and

and they lifted anchor and began coasting inshore along Crete.

14 After no great while, however, a tempestuous wind

called Euroaquilo rushed down upon it.

15 As the boat was violently seized

and was not able to keep its head against

the wind, we gave way and were borne along.

16 Now we ran under [the shelter of] a

certain small island called Cau'da, and yet

we were hardly able to get possession of

the skiff at the stern.

17 But after hoisting it aboard they

began using helps to undergird the boat;

and being in fear of running aground on

the Syr'tis, they lowered the gear and thus

were driven along.

18 Yet because we were being violently

tossed with the tempest, the following

[day] they began to lighten the ship;

19 and the third [day], with their own

hands, they threw away the tackling of

the boat.

20 When, now, neither sun nor stars

appeared for many days, and no little

tempest was lying upon us, all hope of our being saved finally began to be cut off.

21 And when there had been a long

ἀσιτίας ὑπαρχούσης τότε
 abstinence fr m grain existing then
 σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν
 having stood the Paul in midst of them said
 "Ἐδει μὲν, ὦ ἄνδρες,
 It was necessary indeed, O male persons,
 πειθαρχήσαντάς μοι μὴ
 having obeyed (as to ruler) to me not
 ἀνάγεσθαι ἀπὸ τῆς Κρήτης κερδησαί
 to be being led up from the Crete to gain
 τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. 22 καὶ
 and the damage this and the loss. And
 τὰ νῦν παραινῶ ὑμᾶς
 the (things) now I recommend you
 εὐθυμεῖν, ἀποβολὴ γὰρ
 to be being well spirited, throwing off for
 ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν πλὴν τοῦ
 of soul not one will be out of you besides of the
 πλοίου· 23 παρέστη γὰρ μοι ταύτη τῇ
 boat; stood beside for to me to this the
 νυκτὶ τοῦ θεοῦ οὗ εἰμί, ὧ καὶ
 night of the God of whom I am, to whom also
 λατρεύω, ἄγγελος 24 λέγων
 I am rendering sacred servlee, angel saying
 Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ
 Not fear, Paul; to Caesar you it is necessary
 παραστήναι, καὶ ἴδου κεχάρισται
 to stand beside, and look! has handed over as favor
 σοι ὁ θεὸς πάντας τοὺς πλείονας
 to you the God all the (ones) sailing
 μετὰ σοῦ. 25 διὸ
 with you. Through which
 εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ
 be being well spirited, male persons; I believe for
 τῷ θεῷ ὅτι οὕτως ἔσται καθ'
 to the God that thus it will be according to
 ὃν τρόπον λελάληται μοι. 26 εἰς
 which manner it had been spoken to me. Into
 νῆσον δὲ τινὰ δεῖ ἡμᾶς ἐκπεσεῖν.
 island but some it is necessary us to fall out.
 27 Ὡς δὲ τεσσαρεσκαίδεκάτῃ νυκτὶ
 As but fourteen night
 ἐγένετο διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ,
 occurred being borne through of us in the Adria,
 κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ
 down middle of the night were supposing the
 ναῦται προσάγειν τινὰ αὐτοῖς χώραν.
 sailors to be leading toward some to them country.
 28 καὶ βολίσαντες εὗρον
 And having taken soundings they found

abstinence from food, then Paul stood up in the midst of them and said: "Men, you certainly ought to have taken my advice and not have put out to sea from Crete and have sustained this damage and loss. 22 Still, now I recommend to you to be of good cheer, for not a soul of you will be lost, only the boat will. 23 For this night there stood near me an angel of the God to whom I belong and to whom I render sacred service, 24 saying, 'Have no fear, Paul. You must stand before Caesar, and, look! God has freely given you all those sailing with you.' 25 Therefore be of good cheer, men; for I believe God that it will be exactly as it has been told me. 26 However, we must be cast ashore on a certain island."

27 Now as the fourteenth night fell and we were being tossed to and fro on the [sea of] Adria, at midnight the sailors began to suspect they were drawing near to some land. 28 And they sounded the depth and found it

ὄργυιᾶς εἴκοσι, βραχὺ δὲ διαστήσαντες
fathoms twenty, briefly but having stood through

καὶ πάλιν βολίσαντες εὗρον
and again having taken soundings they found

ὄργυιᾶς δεκαπέντε· 29 φοβούμεοί τε μὴ
fathoms fifteen; 29 fearing and not

που κατὰ τραχεῖς τόπους
somewhere down rough places

ἐκπέσωμεν ἐκ πρύμνης ῥίψαντες
we might fall out out of stern having thrown

ἀγκύρας τέσσαρας ἠύχοντο ἡμέραν
anchors four they were longing for day

γενέσθαι. 30 Τῶν δὲ ναυτῶν ζητούντων
to occur. 30 Of the but sailors seeking

φυγεῖν ἐκ τοῦ πλοίου καὶ χαλασάντων τὴν
to flee out of the boat and having lowered the

σκάφην εἰς τὴν θάλασσαν προφάσει ὡς
skiff into the sea to pretense as

ἐκ πύργου ἀγκύρας μελλόντων
out of prow anchors being about

ἐκτείνειν, 31 εἶπεν ὁ Παῦλος τῷ
to be stretching out, 31 said the Paul to the

ἐκατοντάρχη καὶ τοῖς στρατιώταις Ἐὰν
centurion and to the soldiers If ever

μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς
not these should remain in the boat, you

σωθῆναι οὐ δύνασθε. 32 τότε ἀπέκοψαν
to be saved not you are able. 32 Then cut off

οἱ στρατιῶται τὰ σχοινία τῆς σκάφης καὶ
the soldiers the rope of the skiff and

εἶσαν αὐτὴν ἐκπεσεῖν.
they permitted it to fall out.

33 Ἄχρι δὲ οὗ ἡμέρα ἤμελλεν
Until but while day was being about

γίνεσθαι παρεκάλει ὁ Παῦλος
to be occurring was encouraging the Paul

ἅπαντας μεταλαβεῖν τροφῆς, λέγων
all (ones) to partake of nourishment, saying

Τεσσαρεσκαιδεκάτην σήμερον ἡμέραν
Fourteenth today day

προσδοκῶντες ἄσιτοι
expecting without grain

διατελεῖτε, μηδὲν
you are finishing through, nothing

προσλαβόμενοι· 34 διὸ
having taken toward selves; 34 through which

παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς,
I am encouraging you to partake of nourishment,

τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας
this for toward the youa salvation

twenty fathoms; so they proceeded a short distance and again made a sounding and found it fifteen fathoms.

29 And because of fearing we might be cast somewhere upon the rocks, they cast out four anchors from the stern and began wishing for it to become day. 30 But

when the sailors began seeking to escape from the boat and lowered the skiff into the sea under the pretense of intending to let down anchors from the prow,

31 Paul said to the army officer and the soldiers: "Unless these men remain in the boat, you cannot be saved." 32 Then the soldiers cut away the ropes of the skiff and let it fall off.

33 Now close to the approach of day Paul began to encourage one and all to take some food, saying: "Today is the fourteenth day you have been on the watch and you are continuing without food, having taken nothing for yourselves.

34 Therefore I encourage you to take some food, for this is in the interest of YOUR safety;

ὕπαρχει· οὐδενὸς γὰρ ὑμῶν θριξ ἀπὸ τῆς
 is; of no one for of you hair from the
 κεφαλῆς ἀπολείται. 35 εἶπας δὲ
 head will destroy self. Having said but

ταῦτα· καὶ λαβὼν ἄρτον
 these (things) and having taken bread
 εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων
 he gave thanks to the God in sight of all (ones)
 καὶ κλάσας ἤρξατο ἐσθίειν.
 and having broken he started to be eating.

36 εὐθυμοὶ δὲ γενόμενοι πάντες καὶ αὐτοὶ
 Cheerful but having become all also they
 προσελάβοντο τροφῆς. 37 ἡμεθα δὲ
 took to selves of nourishment. We were but

αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ ὡς
 the all souls in the boat about
 ἑβδομήκοντα ἕξ. 38 κορεσθέντες δὲ
 seventy-six. Having been satisfied but

τροφῆς ἐκούφιζον τὸ πλοῖον
 of nourishment they were lightening the boat
 ἐκβαλλόμενοι τὸν σίτον εἰς τὴν θάλασσαν.
 throwing out the grain into the sea.

39 Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ
 When but day occurred, the earth not
 ἐπεγίνωσκον, κόλπον δὲ τινα
 they were recognizing, bay but some

κατενόουν ἔχοντα αἰγιαλὸν εἰς ὃν
 they were perceiving having beach into which
 ἐβουλεύοντο εἰ δύναντο ἐξῶσαι
 they were wishing if they would be able to push out

τὸ πλοῖον. 40 καὶ τὰς ἀγκύρας
 the boat. And the anchors
 περιελόντες εἶων
 having lifted away around they were permitting

εἰς τὴν θάλασσαν, ἅμα
 into the sea, at the same time
 ἀνέντες τὰς ζευκτηρίας τῶν
 having loosened up the lashings of the

πηδαλίων, καὶ ἐπάραντες τὸν ἀρτέμωνα
 rudders, and having lifted upon the foresail

for not a hair of the head of one of you will perish." 35 After he said this, he also took a loaf, gave thanks to God before them all and broke it and started eating. 36 So they all became cheerful and themselves began taking some food. 37 Now, all together, we souls* in the boat were two hundred and seventy-six." 38 When they had been satisfied with food, they proceeded to lighten the boat by throwing the wheat overboard into the sea.

39 Finally when it became day, they could not recognize the land but they were observing a certain bay with a beach, and on this they were determined, if they could, to beach the boat. 40 So, cutting away the anchors, they let them fall into the sea, at the same time loosing the lashings of the rudder oars and, after hoisting the foresail

37* Or, "persons." 37* Two hundred and seventy-six, κItms^aVgSyh^ap; two hundred and seventy-five. A; about seventy-six, B. In the Westcott and Hort Greek text the Greek word (*hos*) for "about" is marked by superior half-brackets, and in the margin appears the Greek word (*di-a-ko'si-ai*) for "two hundred." The copyist for the B manuscript evidently made a mistake by combining the final *Omega* (ω , σ) of the preceding Greek word, πλοίῳ (*ploi'oi*), with the next letter, *Sigma* (ς , σ) standing for 200, to form the Greek word ὡς (*hos*, "about"). Hence the actual number is 276 instead of 76.

τῇ πνεούσῃ κατεΐχον εἰς τὸν
to the blowing they were having down into the
αἰγιαλόν. 41 περιπεσόντες δὲ εἰς
beach. Having fallen around but into
τόπον διθάλασσον ἐπέκειλαν τὴν ναῦν, καὶ
place of two seas they ran shore the ship, and
ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν
the indeed prow having stuck firmly remained
ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο
unshakable, the but stern was being loosened
ὑπὸ τῆς βίας. 42 Τῶν δὲ στρατιωτῶν
by the violence. Of the but soldiers
βουλή ἐγένετο ἵνα τοὺς δεσμώτας
counsel became in order that the ones in bonds
ἀποκτείνωσιν, μὴ τις ἐκκολυμθῆσας
they should kill, not anyone having swum out
διαφύγη. 43 ὁ δὲ ἑκατοντάρχης
should flee through; the but centurion
βουλόμενος διασῶσαι τὸν Παῦλον
wishing to save through the Paul
ἐκώλυσεν αὐτοὺς τοῦ βουλήματος,
he was preventing them of the wish,
ἐκέλευσέν τε τοὺς δυναμένους
he commanded and the (ones) being able
κολυμβᾶν ἀπορρίψαντας
to be swimming having thrown themselves off
πρώτους ἐπὶ τὴν γῆν ἐξιέναι, 44 καὶ
first upon the earth to be going out, 44 and
τοὺς λοιποὺς οὓς μὲν ἐπὶ σανίσι
the leftover (ones) whom indeed upon planks
οὓς δὲ ἐπὶ τινῶν τῶν ἀπὸ τοῦ
whom but upon some of the (things) from the
πλοίου καὶ οὕτως ἐγένετο πάντα
boat; and thus it occurred all
διασωθῆναι ἐπὶ τὴν γῆν.
to be saved through upon the earth.

28 Καὶ διασωθέντες τότε
And having been saved through then
ἐπέγνωμεν ὅτι Μελιτήνη ἡ νῆσος
we recognized that Melita the island
καλεῖται. 2 οἱ τε βάρβαροι
is being called. The and barbarians
παρεῖχαν οὐ τὴν τυχοῦσαν
were having alongside not the having happened
φιλανθρωπίαν ἡμῖν, ἅπαντες γὰρ
affection for mankind to us, having touched off for
πυρὰν προσελάβοντο πάντα ἡμᾶς
fire they received alongside all us
διὰ τὸν ὑετὸν τὸν ἐφειστώτα καὶ
through the rain the having stood upon and

to the wind, they made for the beach.
41 When they lighted upon a shoal washed on each side by the sea, they ran the ship aground and the prow got stuck and stayed immovable, but the stern began to be violently broken to pieces. 42 At this it became the determination of the soldiers to kill the prisoners, that no one might swim away and escape. 43 But the army officer desired to bring Paul safely through and restrained them from their purpose. And he commanded those able to swim to cast themselves into the sea and make it to land first, 44 and the rest to do so, some upon planks and some upon certain things from the boat. And thus it came about that all were brought safely to land.

28 And when we had made it to safety, then we learned that the island was called Malta. 2 And the foreign-speaking people showed us extraordinary human kindness, for they kindled a fire and received all of us helpfully because of the rain that was falling and

διὰ τὸ ψύχος. ³ συστρέψαντος δὲ τοῦ
through the cold. Having collected but of the

Παύλου φρυγάνων τι πλῆθος καὶ
Paul of dry sticks some multitude and

ἐπιθέντος ἐπὶ τὴν πυράν, ἔχιδνα ἀπὸ
having imposed upon the fire, viper from

τῆς θερμῆς ἐξελθοῦσα καθῆψε
the heat having come out fastened self down

τῆς χειρὸς αὐτοῦ. ⁴ ὥς δὲ εἶδαν οἱ
of the hand of him. As but saw the

βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς
barbarians hanging the wild beast out of the

χειρὸς αὐτοῦ, πρὸς ἀλλήλους ἔλεγον
hand of him, toward one another they were saying

Πάντως φονεύς ἐστὶν ὁ ἄνθρωπος
By all means murderer is the man

οὗτος ὃν διασωθέντα ἐκ τῆς
this whom having been saved through out of the

θαλάσσης ἢ δίκη ζῆν οὐκ εἶασεν.
sea the justice to be living not permitted.

⁵ ὁ μὲν οὖν ἀποτινάξας τὸ
The indeed therefore having shaken off the

θηρίον εἰς τὸ πῦρ ἔπαθεν οὐδὲν κακόν·
wild beast into the fire he suffered nothing bad;

⁶ οἱ δὲ προσεδόκων αὐτὸν
the (ones) but were expecting him

μέλλειν πύμπρασθαι ἢ καταπίπτειν
to be about to be swelling or to be falling down

ἄφνω νεκρόν. ἐπὶ πολὺ δὲ αὐτῶν
suddenly dead. Upon much but of them

προσδοκῶντων καὶ θεωρούντων μηδὲν
expecting and beholding nothing

ἄπο οὐ εἰς αὐτὸν γινόμενον,
out of place into him occurring,

μεταβαλόμενοι ἔλεγον αὐτὸν
having thrust selves around they were saying him

εἶναι θεόν.
to be god.

⁷ Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον
In but the [parts] about the place that

ὑπῆρχεν χωρία τῷ πρώτῳ τῆς
was pieces of ground to the first [man] of the

νήσου ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος
island to name Publius, who having received us

ἡμᾶς ἡμέρας τρεῖς φιλοφρόνως
us days three friendly-mindedly

ἔξενισεν. ⁸ ἐγένετο δὲ τὸν
entertained as stranger. It occurred but the

πατέρα τοῦ Ποπλίου πυρετοῖς καὶ
father of the Publius to fevers and

because of the cold.

³ But when Paul

collected a certain

bundle of sticks and

laid it upon the fire,

a viper came out

due to the heat and

fastened itself on

his hand. ⁴ When

the foreign-speaking

people caught sight

of the venomous

creature hanging

from his hand, they

began saying to one

another: "Surely this

man is a murderer,

and although he made

it to safety from the

sea, vindictive justice

did not permit him

to keep on living."

⁵ However, he

shook the venomous

creature off into the

fire and suffered no

harm. ⁶ But they

were expecting he

was going to swell up

with inflammation or

suddenly drop dead.

After they waited

for a long while and

beheld nothing hurtful

happen to him, they

changed their mind

and began saying he

was a god.

⁷ Now in the neigh-

borhood of that place

the principal man

of the island, named

Publius, had lands;

and he received us

hospitably and enter-

tained us benevolently

three days. ⁸ But

it happened that the

father of Publius was

lying down distressed

with fever and

δυσεντερίῳ συνηχόμενον κατακεῖσθαι,
to dysentery beingheld together to be lying down,

πρὸς ὃν ὁ Παῦλος εἰσελθὼν καὶ
toward whom the Paul havinggone in and
προσευξάμενος ἐπιθεῖς τὰς χεῖρας
having prayed having put upon the hands

αὐτῷ ἰάσατο αὐτόν. 9 τούτου δὲ
to him he healed him. Of this but

γενομένου καὶ οἱ λοιποὶ οἱ ἐν
having occurred also the leftover the (ones) in

τῇ νήσῳ ἔχοντες ἀσθενείας
the island having sicknesses

προσῆρχοντο καὶ ἔθεραπεύοντο,
they were coming toward and they were being healed,

10 οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς
who also to many honors honored us

καὶ ἀναγομένοις ἐπέθεβτο
and to (ones) being led up they put upon

τὰ πρὸς τὰς χρείας.
the (things) toward the needs.

11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν
After but three months we were led up in

πλοίῳ παρακεχειμακῶτι ἐν τῇ νήσῳ
boat (it) having wintered in the island

Ἀλεξανδρινῷ, παρασήμῳ Διοσκούροις.
Alexandrian, to ensign Dioscuri.

12 καὶ καταχθέντες εἰς Συρακούσας
And having been led down into Syracuse

ἐπεμείναμεν ἡμέρας τρεῖς, 13 ὅθεν
we remained upon days three, from which

περιελόντες κατηντήσαμεν εἰς
having gone around we attained down into

Ῥήγιον. καὶ μετὰ μίαν ἡμέραν
Rhegium. And after one day

ἐπιγενομένου νότου
having occurred upon of south (wind)

δευτεραῖοι ἦλθομεν εἰς Ποτιόλους,
second (day) ones we came into Puteoli,

14 οὗ εὑρόντες ἀδελφοὺς
where having found brothers

παρεκλήθημεν παρ' αὐτοῖς
we were called alongside beside them

ἐπιμείναι ἡμέρας ἑπτὰ καὶ οὕτως εἰς
to remain upon days seven; and thus into

τὴν Ῥώμην ἦλθαμεν. 15 κάκειθεν οἱ
the Rome we came. And from there the

ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν
brothers having heard the (things) about us

ἦλθαν εἰς ἀπάντησιν ἡμῖν ἄχρι Ἀππίου
they came into meeting to us until Appii

dysentery, and Paul went in to him and prayed, laid his hands upon him and healed him. 9 After this occurred, the rest of the people on the island who had sicknesses also began to come to him and be cured. 10 And they also honored us with many gifts and, when we were setting sail, they loaded us with things for our needs.

11 Three months later we set sail in a boat from Alexandria that had wintered in the island and with the figurehead "Sons of Zeus." 12 And putting into port at Syracuse we remained three days, 13 from which place we went around and arrived at Rhegium. And a day later a south wind sprang up and we made it into Puteoli on the second day. 14 Here we found brothers and were entreated to remain with them seven days; and in this way we came toward Rome. 15 And from there the brothers, when they heard the news about us, came to meet us as far as the Marketplace of Appii

Φόρου καὶ Τριῶν Ταβερνῶν, οὓς ἰδὼν
 Forum and of Three Taverns, whom having seen
 ὁ Παῦλος εὐχαριστήσας τῷ θεῷ
 the Paul having given thanks to the God
 ἔλαβε θάρσος. 16 Ὅτε δὲ εἰσήλθαμεν εἰς
 he took courage. When but we entered into
 Ῥώμην, ἐπετράπη τῷ Παύλῳ
 Rome, it was permitted to the Paul
 μένειν καθ' ἑαυτὸν σὺν
 to be remaining according to himself together with
 τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.
 the guarding him soldier.

17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς
 It occurred but after days three
 συναλέσασθαι αὐτὸν τοὺς ὄντας
 to be calling together him the (ones) being
 τῶν Ἰουδαίων πρώτους· συνελθόντων
 of the Jews first (ones); having come together
 δὲ αὐτῶν ἔλεγεν πρὸς αὐτοὺς Ἐγώ,
 but of them he was saying toward them I,
 ἄνδρες ἀδελφοί, οὐδὲν ἐναντίον
 male persons brothers, nothing contrary
 ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς
 having done to the people or to the customs the
 πατρῷοις δέσμιος ἐξ Ἱεροσολύμων
 paternal bound one out of Jerusalem

παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων,
 I was given beside into the hands of the Romans,
 18 οἵτινες ἀνακρίναντές με ἐβούλοντο
 who having examined me were wishing
 ἀπολύσαι διὰ τὸ μηδεμίαν αἰτίαν θανάτου
 to release through the not one cause of death
 ὑπάρχειν ἐν ἐμοί· 19 ἀντιλεγόντων δὲ
 to be existing in me; 19 saying against but
 τῶν Ἰουδαίων ἠναγκάσθην
 of the Jews I was put under necessity
 ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ
 to call upon Caesar, not as of the

ἔθνους μου ἔχων τι κατηγορεῖν.
 nation of me having anything to be accusing.
 20 διὰ ταύτην οὖν τὴν αἰτίαν
 Through this therefore the cause
 παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλήσαι,
 I entreated you to see and to speak toward,
 εἵνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ
 on account for of the hope of the Israel
 τῆν ἄλυσιν ταύτην περικείμεαι.
 the chain this I am having lie around.
 21 οἱ δὲ πρὸς αὐτὸν εἶπαν Ἠμεῖς
 The (ones) but toward him said We

and Three Taverns and, upon catching sight of them, Paul thanked God and took courage. 16 When, finally, we entered into Rome, Paul was permitted to stay by himself with the soldier guarding him.

17 However, three days later he called together those who were the principal men of the Jews. When they had assembled, he proceeded to say to them: "Men, brothers, although I had done nothing contrary to the people or the customs of our forefathers, I was delivered over as a prisoner from Jerusalem into the hands of the Romans. 18 And these, after making an examination, were desirous of releasing me, as there was no cause for death in me. 19 But when the Jews kept speaking against it, I was compelled to appeal to Caesar, but not as though I had anything of which to accuse my nation. 20 Really on this account I entreated to see and speak to you, for because of the hope of Israel this chain I have around me." 21 They said to him:

οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ
neither writings about you we received from
τῆς Ἰουδαίας, οὔτε παραγενόμενός
the Judea, nor having come to be alongside
τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ
anyone of the brothers he reported back or
ἐλάλησέν τι περὶ σοῦ πονηρόν.
he spoke anything about you wicked.

22 ἀξιούμεν δὲ παρὰ σοῦ
We are considering worthy but beside of you
ἀκοῦσαι ἃ φρονεῖς, περὶ
to hear what (things) you are minding, about
μὲν γὰρ τῆς αἵρέσεως ταύτης γνωστὸν
indeed for of the sect this known
ἡμῖν ἐστὶν ὅτι πανταχοῦ
to us it is that everywhere

ἀντιλέγεται.
it is being said against.

23 Ταξάμενοι δὲ αὐτῷ ἡμέραν
Having arranged but to him day
ἦλθαν πρὸς αὐτὸν εἰς τὴν ξενίαν
they came toward him into the lodging (place)
πλείονες, οἷς ἐξετίθετο
more (ones), to whom he was setting out
διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ
thoroughly witnessing to the kingdom of the God
πεῖθων τε αὐτοὺς περὶ τοῦ Ἰησοῦ ἀπὸ
persuading and them about the Jesus from
τε τοῦ νόμου Μωσέως καὶ τῶν προφητῶν
and the law of Moses and of the Prophets
ἀπὸ πρωὶ ἕως ἑσπέρας. 24 Καὶ οἱ
from morning until evening. And the (ones)

μὲν ἐπείθοντο τοῖς
indeed were being persuaded to the (things)
λεγομένοις οἱ δὲ ἠπίστανον,
being said the (ones) but were disbelieving,

25 ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους
dissonant but being toward one another
ἀπελύοντο, εἰπόντος τοῦ
they were loosing selves off, having said of the

Παύλου ῥῆμα ἐν ὅτι
Paul saying one that

Καλῶς τὸ πνεῦμα τὸ ἅγιον
Finely the spirit the holy
λάλησεν διὰ Ἰσαίου τοῦ
spoke through Isaiah the

προφήτου πρὸς τοὺς πατέρας ὑμῶν 26 λέγων
prophet toward the fathers of you saying
Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ
Go toward the people this and

"Neither have we received letters concerning you from Ju-de'a, nor has anyone of the brothers that has arrived reported or spoken anything wicked about you. 22 But we think it proper to hear from you what your thoughts are, for truly as regards this sect it is known to us that everywhere it is spoken against."

23 They now arranged for a day with him, and they came in greater numbers to him in his lodging place. And he explained the matter to them by bearing thorough witness concerning the kingdom of God and by using persuasion with them concerning Jesus from both the law of Moses and the Prophets, from morning till evening. 24 And some began to believe the things said; others would not believe. 25 So, because they were at disagreement with one another, they began to depart, while Paul made this one comment:

"The holy spirit aptly spoke through Isaiah the prophet to YOUR forefathers, 26 saying, 'Go to this people and

εἰπὼν Ἄκοῆ ἄκούσετε καὶ οὐ
say To hearing you will be hearing and not
μὴ συνῆτε, καὶ βλέποντες
not you should put together, and looking

βλέψετε καὶ οὐ μὴ ἴδητε·
you will be looking and not not you should see;

27 ἐπαχύθη γὰρ ἡ καρδία τοῦ
was thickened for the heart of the
λαοῦ τούτου, καὶ τοῖς ὠσίν βαρέως
people this, and to the ears heavily
ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν
they heard, and the eyes of them

ἐκάμμυσαν· μὴ ποτε ἴδωσιν
they shut down: not at sometime they should see
τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσίν ἀκούσωσιν
to the eyes and to the ears they should hear

καὶ τῇ καρδίᾳ συνῶσιν καὶ
and to the heart they should put together and
ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς.
they should return, and I shall heal them.

28 γνωστὸν οὖν ὑμῖν ἔστω ὅτι τοῖς
Known therefore to you let it be that to the
ἔθνεσιν ἀπεστάλη τούτο τὸ σωτήριον
nations was sent out this the means of salvation
τοῦ θεοῦ· αὐτοὶ καὶ ἀκούσονται.
of the God; they and they will hear.

30 Ἐνέμεινεν δὲ διετίαν ὅλην
He remained in but two-year period whole
ἐν ἰδίῳ μισθώματι, καὶ ἀπεδέχετο
in own hired house, and was receiving from
πάντας τοὺς εἰσπορευομένους πρὸς
all the (ones) going in toward
αὐτόν, 31 κηρύσσων τὴν βασιλείαν τοῦ θεοῦ
him, preaching the kingdom of the God

καὶ διδάσκων τὰ περὶ τοῦ κυρίου
and teaching the (things) about the Lord
Ἰησοῦ Χριστοῦ μετὰ πάσης παρρησίας
Jesus Christ with all outspokenness

ἀκωλύτως,
unhinderedly.

say: "By hearing, you will hear but by no means understand; and, looking, you will look but by no means see. 27 For the heart of this people has grown unreceptive, and with their ears they have heard without response, and they have shut their eyes; that they should never see with their eyes and hear with their ears and understand with their heart and turn back, and I should heal them." 28 Therefore let it be known to you that this, the means by which God saves, has been sent out to the nations; they will certainly listen to it." 29 —

30 So he remained for an entire two years in his own hired house, and he would kindly receive all those who came in to him, 31 preaching the kingdom of God to them and teaching the things concerning the Lord Jesus Christ with the greatest freeness of speech, without hindrance.

29* κAB and the Westcott and Hort Greek text omit this verse.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ
TOWARD ROMANS

1 Παῦλος δούλος Ἰησοῦ Χριστοῦ, κλητὸς
Paul slave of Jesus Christ, called
πρόστολος, ἀφωρισμένος εἰς
apostle, having been defined off into
εὐαγγέλιον θεοῦ 2 ὃ προεπηγγείλατο
good news of God which he promised aforetime
διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς
through the prophets of him in scriptures
ἀγίαις 3 περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ
holy about the Son of him, of the (one)
γενομένου ἐκ σπέρματος Δαυεὶδ
having come to be out of seed of David
κατὰ σάρκα, 4 τοῦ
according to flesh, of the (one)
ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει
having been defined Son of God in power
κατὰ πνεῦμα ἀγιωσύνης ἐξ
according to spirit of holiness out of
ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ
resurrection of dead (ones), of Jesus Christ
τοῦ κυρίου ἡμῶν, 5 δι' οὗ ἐλάβομεν
of the Lord of us, through whom we received
ἄδικαν χάριν καὶ ποστολήν εἰς
undeserved kindness and apostleship into
ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ
obedience of faith in all the nations over
τοῦ ὀνόματος αὐτοῦ, 6 ἐν οἷς ἐστὲ καὶ
the name of him, in which ones you are also
ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ, 7 πᾶσιν
you called (ones) of Jesus Christ, to all
τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ,
the (ones) being in Rome to loved ones of God,
κλητοῖς ἁγίοις·
to (ones) called hol ;
ἄδικαν χάριν ὑμῖν καὶ εἰρήνην ἀπὸ
undeserved kindness to you and peace from
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
God Father of us and of Lord Jesus
Χριστοῦ.
Christ.

8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου
First indeed I am thanking to the God of me
διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν,
through Jesus Christ about all of you,

1 Paul, a slave of Jesus Christ and called to be an apostle, separated to God's good news, 2 which he promised aforetime through his prophets in the holy Scriptures, 3 concerning his Son, who sprang from the seed of David according to the flesh, 4 but who with power was declared God's Son according to the spirit of holiness by means of resurrection from the dead—yes, Jesus Christ our Lord, 5 through whom we received undeserved kindness and an apostleship in order that there might be obedience of faith among all the nations respecting his name, 6 among which [nations] you also are those called to belong to Jesus Christ— 7 to all those who are in Rome as God's beloved ones, called to be holy ones:

May you have undeserved kindness and peace from God our Father and [the] Lord Jesus Christ.

8 First of all, I give thanks to my God through Jesus Christ concerning all of you,

ὅτι ἡ πίστις ὑμῶν καταγγέλλεται
because the faith of you is being announced down
ἐν ὅλῳ τῷ κόσμῳ. 9 μάρτυς γὰρ μου ἐστίν
in whole the world. Witness for of me is
ὁ θεός, ᾧ λατρεύω
the God, to whom I am rendering sacred service
ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ
in the spirit of me in the good news of the
υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνησθῆναι
Son of him, as unceasingly remembrance
ὑμῶν ποιούμαι πάντοτε ἐπὶ τῶν
of you I am making always upon the
προσευχῶν μου, 10 δεόμενος εἴ πως ἤδη
prayers of me, supplicating if how already
ποτὲ εὐδοθήσομαι ἐν τῷ
at sometime I shall be given good way in the
θελήματι τοῦ θεοῦ ἔλθειν πρὸς ὑμᾶς.
will of the God to come toward you.

11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα
I am yearning for to see you, in order that
τι μεταδῶ χάρισμα ὑμῖν πνευματικόν
any I may impart gracious gift to you spiritual
εἰς τὸ στηριχθῆναι ὑμᾶς, 12 τοῦτο δὲ
into the to be firmly fixed you, this but
ἐστίν συνπαρακληθῆναι ἐν ὑμῖν διὰ
is to be encouraged together in you through
τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.
the in one another faith of you and and of me.

13 οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν,
Not I am willing but you to be not knowing,
ἀδελφοί, ὅτι πολλάκις προεθέμην ἔλθειν
brothers, that many times I purposed to come
πρὸς ὑμᾶς, καὶ ἐκωλύθην ἄχρι τοῦ
toward you, and I was hindered until the
δεῦρο, ἵνα τινὰ καρπὸν σχῶ
hither, in order that some fruit I might have
καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς
also in you according as also in the leftover
ἔθνεσιν. 14 Ἑλλήσιν τε καὶ βαρβάροις,
nations. To Greeks and and to barbarians,
σοφοῖς τε καὶ ἀνοήτοις
to wise (ones) and and senseless (ones)
ὀφειλέτης εἰμί· 15 οὕτω τὸ κατ' ἐμὲ
debtor I am; thus the according to me
πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ
eager (ness) also to you the (ones) in Rome
εὐαγγελίσασθαι. 16 οὐ γὰρ
to declare good news. Not for
ἐταισχύνομαι τὸ εὐαγγέλιον, δύνάμις
I am being ashamed of the good news, power

because YOUR faith is talked about throughout the whole world. 9 For God, to whom I render sacred service with my spirit in connection with the good news about his Son, is my witness of how without ceasing I always make mention of you in my prayers. 10 begging that if at all possible I may now at last be prospered in the will of God so as to come to you. 11 For I am longing to see YOU, that I may impart some spiritual gift to YOU in order for you to be made firm; 12 or, rather, that there may be an interchange of encouragement among you, by each one through the other's faith, both YOURS and mine.

13 But I do not want YOU to fail to know, brothers, that I many times purposed to come to you, but I have been hindered until now, in order that I might acquire some fruitage also among you even as among the rest of the nations. 14 Both to Greeks and to Barbarians, both to wise and to senseless ones I am a debtor: 15 so there is eagerness on my part to declare the good news also to you there in Rome. 16 For I am not ashamed of the good news;

γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ
for of God it is into salvation to everyone
τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον
to the (one) believing, to Jew and first

καὶ Ἑλληνι· 17 δικαιοσύνη γὰρ θεοῦ ἐν
and to Greek; righteousness for of God in
αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς
it is being revealed out of faith into
πίστιν, καθὼς γέγραπται Ὁ δὲ
faith, according as it has been written The but
δικαίος ἐκ πίστεως ζήσεται.
righteous (one) out of faith will live.

18 Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ'
It is being revealed for wrath of God from
οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ
heaven upon all lack of veneration and
ἀδικίαν ἀνθρώπων τῶν τὴν
unrighteousness of men the (ones) the
ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων,
truth in unrighteousness holding down,

19 διότι τὸ γνωστὸν τοῦ θεοῦ
through which the known (thing) of the God
φανερὸν ἐστὶν ἐν αὐτοῖς, ὁ θεὸς γὰρ αὐτοῖς
manifest is in them, the God for to them
ἐφάνερωσεν. 20 τὰ γὰρ ἀόρατα αὐτοῦ
manifested. The for unseen (things) of him

ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν
from creation of world to the things made
νοούμενα καθοράται, ἢ τε αἰδῖος
being perceived is seen down, the and eternal
αὐτοῦ δύναμις καὶ θεϊότης, εἰς τὸ εἶναι
of him power and godship, into the to be
αὐτοὺς ἀναπολογήτους, 21 διότι
them defenseless, through which

γνόντες τὸν θεὸν οὐχ ὡς θεὸν
having known the God not as God
ἐδόξασαν ἢ ηὐχαρίστησαν, ἀλλὰ
they glorified or they thanked, but
ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν
they became vain in he reasonings of hem
καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν
and was darkened the unintelligent of them

καρδία· 22 φάσκοντές εἶναι σοφοὶ
heart; asserting to be wise (ones)
ἐμωράνθησαν, 23 καὶ ἠλλαξαν τὴν
they were made foolish, and they changed the
δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιωμάτι
glory of the incorruptible God in likeness

It is, in fact, God's power for salvation to everyone having faith, to the Jew first and also to the Greek; 17 for in it God's righteousness is being revealed by reason of faith and toward faith, just as it is written: "But the righteous one —by means of faith he will live."

18 For God's wrath is being revealed from heaven against all ungodliness and unrighteousness of men who are suppressing the truth in an unrighteous way, 19 because what may be known about God is manifest among them, for God made it manifest to them. 20 For his invisible [qualities] are clearly seen from the world's' creation onward, because they are perceived by the things made, even his eternal power and Godship," so that they are inexcusable; 21 because, although they knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings and their unintelligent heart became darkened. 22 Although asserting they were wise, they became foolish 23 and turned the glory of the incorruptible God into something like

20* World's (κόσμου, ko'smou), KAB; *mun'di*, Vg; *shu*, 'oh-lam', J17.22.

20* Godship (*Theio'tes*, related to *Theos*, God); *Di-vi'ni-tas*, Vg.

εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν
 of image of corruptible man and of fliers
 καὶ τετραπόδων καὶ ἔρπετων,
 and of four-footed (ones) and of creeping things.

24 Διὸ παρέδωκεν αὐτοὺς ὁ
 Through which gave beside them the
 θεὸς ἐν ταῖς πιθυμίαις τῶν καρδιῶν αὐτῶν
 God in the desires of the hearts of them
 εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ
 into uncleanness of the to be being dishonored the
 σώματα αὐτῶν ἐν αὐτοῖς, 25 οἵτινες
 bodies of them in them, 25 οἵτινες
 μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ
 exchanged the truth of the God n the
 ψεύδει, καὶ ἐσεβάσθησαν καὶ
 lie, and they venerated and
 ἐλάτρευσαν τῇ κτίσει παρὰ
 they rendered sacred service to the creation beside
 τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς
 the One having created, who is blessed (one)
 εἰς τοὺς αἰῶνας· ἀμήν. 26 Διὰ τοῦτο
 into the ages; amen. 26 Through this
 παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθος
 gave beside them the God into passions
 ἀτιμίας· αἱ τε γὰρ θήλειαι αὐτῶν
 of dishonor; the and for females of them
 μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν
 exchanged the natural use into the (one)
 παρὰ φύσιν, 27 ὁμοίως τε καὶ οἱ ἄρσενες
 beside nature, 27 ὁμοίως τε καὶ οἱ males
 ἀφέντες τὴν φυσικὴν χρῆσιν τῆς
 having let go off the natural use of the
 θηλείας ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν
 female were burned out in the lust of them
 εἰς ἀλλήλους ἄρσενες ἐν ἄρσεσιν, τὴν
 into one another males in males, τὴν
 ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν
 indecency working down and the
 ἀντιμισθίαν ἣν ἔδει τῆς
 return reward which it was necessary of the
 πλάνης αὐτῶν ἐν αὐτοῖς
 error of them in them
 ἀπολαμβάνοντες.
 receiving (back) from.

28 Καὶ καθὼς οὐκ ἔδοκίμασαν τὸν
 And according as not they approved the
 θεὸν ἔχειν ἐν ἐπιγνώσει,
 God to be having in accurate knowledge,
 παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον
 gave beside them the God into disapproved

the image of cor-
 ruptible man and of
 birds and four-footed
 creatures and creeping
 things.

24 Therefore God,
 in keeping with
 the desires of their
 hearts, gave them up
 to uncleanness, that
 their bodies might
 be dishonored among
 them, 25 even those
 who exchanged the
 truth of God for the
 lie and venerated
 and rendered sacred
 service to the creation
 rather than the One
 who created, who is
 blessed forever. Amen.
 26 That is why God
 gave them up to
 disgraceful sexual
 appetites, for both
 their females changed
 the natural use of
 themselves into one
 contrary to nature;
 27 and likewise even
 the males left the nat-
 ural use of the female
 and became violently
 inflamed in their lust
 toward one another,
 males with males,
 working what is
 obscene and receiving
 in themselves the full
 recompense, which
 was due for their
 error.

28 And just as
 they did not approve
 of holding God in
 accurate knowledge,
 God gave them up
 to a disapproved

νοῦν, ποιεῖν τὰ μὴ καθήκοντα,
mind, to be doing the (things) not being fitting,
29 πεπληρωμένους πάσῃ ἀδικίᾳ
having been filled to all unrighteousness

πονηρίᾳ πλεονεξίᾳ κακίᾳ, μεστοῦς
wickedness covetousness badness, (ones) full
φθόνου φόνου ἔριδος δόλου
of envy of murder of strife of deceit

κακοηθίας, ψιθυριστᾶς,
of bad-mannered state, whisperers,

30 καταλάλους, θεοστυγεῖς, ὕβριστᾶς,
speakers down, God abhorers, insolent,
ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς
superior appearing, vagrants, inventors

κακῶν, γονεύσιν
of bad (things), to parents

ἀπειθεῖς, 31 ἀσυνέτους,
(ones) disobedient, (ones) without comprehension,

ἀσυνθέτους,
engagement breakers,

ἀστόργους, ἀνελεήμονας·
(ones) without natural affection, merciless;

32 οἵτινες τὸ δικαίωμα τοῦ θεοῦ
who the righteous decree of the God

ἐπιγινόντες, ὅτι οἱ τὰ
having accurately known, that the (ones) the

τοιαῦτα πράσσοτες ἄξιοι θανάτου
such (things) performing worthy of death

εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ
they are, not only them they are doing but

καὶ συνευδοκοῦσιν τοῖς
also they are thinking well with to the (ones)

πράσσουσιν.
performing.

2 Διὸ ἀναπολόγητος εἶ, ὧ
Through which defenseless you are, O

ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ
man everyone the (one) judging; in what

γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν
for you are judging the different (one), yourself

κατακρίνεις, τὰ γὰρ αὐτὰ
you are judging down, the for very (things)

πράσσεις ὁ κρίνων·
you are performing the (one) judging;

2 οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ
we have known but that the judgment of the

θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοῖς
God is according to truth upon the (ones)

τὰ τοιαῦτα πράσσοντας.
the such (things) performing.

2 Therefore you are inexcusable,

O man, whoever you are, if you judge; for in the thing in which you judge another, you condemn yourself, inasmuch as you that judge practice the same things. 2 Now we know that the judgment of God is, in accord with truth, against those who practice such things.

mental state, to do the things not fitting, 29 filled as they were with all unrighteousness, wickedness, covetousness, badness, being full of envy, murder, strife, deceit, malicious disposition, being whisperers, 30 backbiters, haters of God, insolent, haughty, self-assuming, inventors of injurious things, disobedient to parents, 31 without understanding, false to agreements, having no natural affection, merciless. 32 Although these know full well the righteous decree of God, that those practicing such things are deserving of death, they not only keep on doing them but also consent with those practicing them.

2 Therefore you are inexcusable, O man, whoever you are, if you judge; for in the thing in which you judge another, you condemn yourself, inasmuch as you that judge practice the same things. 2 Now we know that the judgment of God is, in accord with truth, against those who practice such things.

3 λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε
 You are reckoning but this, O man
 ὁ κρίνων τοὺς τὰ τοιαῦτα
 the (one) judging the (ones) the such (things)
 πράσσοντας καὶ ποίων αὐτά, ὅτι σὺ
 performing and (one) doing them, that you
 ἐκφεύξι· τὸ κρίμα τοῦ θεοῦ;
 will flee out of the judgment of the God?
4 ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ
 Or of the riches of the kindness of him
 καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας
 and of the forbearance and of the longness of spirit
 καταφρονεῖς, ἀγνοῶν ὅτι τὸ
 you are despising, not knowing that the
 χρηστὸν τοῦ θεοῦ εἰς μετάνοιαν σε
 kind [quality] of the God into repentance you
 ἄγει; **5** κατὰ δὲ τὴν σκληρότητά
 is leading? According to but the hardness
 σου καὶ ἀμετανόητον καρδίαν
 of you and unrepentant heart
 θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ
 you are treasuring up to yourself wrath in day
 ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας
 of wrath and of revelation of righteous judgment
 τοῦ θεοῦ, **6** ὃς ἀποδώσει ἐκάστῳ
 of the God, who will pay back to each (one)
 κατὰ τὰ ἔργα αὐτοῦ· **7** τοῖς
 according to the works of him; to the (ones)
 μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ
 indeed according to endurance of work good
 δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν
 glory and honor and incorruptibility seeking
 ζωὴν αἰώνιον· **8** τοῖς δὲ ἐξ
 life everlasting; to the (ones) but out of
 ἐριθείας καὶ ἀπειθοῦσι τῇ
 contentiousness and (ones) disobeying to the
 ἀληθείᾳ πειθόμενοις δὲ τῇ ἀδικίᾳ
 truth obeying but to the unrighteousness
 ὀργὴ καὶ θυμός, **9** θλίψις καὶ στενοχωρία,
 wrath and anger, tribulation and distress,
 ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ
 upon every soul of man of the (one)
 κατεργαζομένου τὸ κακόν, Ἰουδαίου τε
 working down the bad (thing), of Jew and
 πρῶτον καὶ Ἑλλήνος· **10** δόξα δὲ καὶ τιμὴ
 first and of Greek; glory but and honor
 καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ
 and peace to everyone the (one) working
 τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ
 the good (thing), to Jew and first and

3 But do you have
 this idea, O man,
 while you judge those
 who practice such
 things and yet you do
 them, that you will
 escape the judgment
 of God? **4** Or do you
 despise the riches
 of his kindness and
 forbearance and
 long-suffering, because
 you do not know that
 the kindly [quality] of
 God is trying to lead
 you to repentance?
5 But according to
 your hardness and
 unrepentant heart
 you are storing up
 wrath for yourself
 on the day of wrath
 and of the revealing
 of God's righteous
 judgment. **6** And he
 will render to each
 one according to his
 works: **7** everlasting
 life to those who are
 seeking glory and
 honor and incorrupt-
 ibility by endurance
 in work that is good;
8 however, for those
 who are contentious
 and who disobey
 the truth but obey
 unrighteousness there
 will be wrath and
 anger, **9** tribulation
 and distress, upon the
 soul of every man who
 works what is inju-
 rious, of the Jew first
 and also of the Greek;
10 but glory and
 honor and peace for
 everyone who works
 what is good, for the
 Jew first and also

Ἑλληνι· 11 οὐ γὰρ ἐστὶν προσωποληψία
to Greek; not for is acceptance of face
παρὰ τῷ θεῷ.
beside the God.

12 Ὅσοι γὰρ ἀνόμως ἥμαρτον,
As many as for without law they sinned,
ἀνόμως καὶ ἀπολοῦνται· καὶ
without law also they will be destroying selves; and
ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου
as many as in law they sinned, through law
κριθήσονται· 13 οὐ γὰρ οἱ ἀκροαταὶ
they will be judged; not for the hearers

νόμου δίκαιοι παρὰ τῷ θεῷ, ἀλλ'
of law righteous (ones) beside the God, but
οἱ ποιηταὶ νόμου δικαιοθήσονται.
the doers of law will be justified.

14 ὅταν γὰρ ἔθνη τὰ μὴ νόμον
Whenever for nations the (ones) not law
ἔχοντα φύσει τὰ τοῦ νόμου
having to nature the (things) of the law

ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες
they may be doing, these law not having
ἑαυτοῖς εἰσὶν νόμος· 15 οἵτινες
to selves they are law; who

ἐνδείκνυνται τὸ ἔργον τοῦ νόμου
are showing within the work of the
γραπτὸν ἐν ταῖς καρδίαις αὐτῶν,
written in the hearts of them,

συνμαρτυρούσης αὐτῶν τῆς
bearing witness together of them
συνειδήσεως καὶ μεταξὺ ἀλλήλων τῶν
conscience and between one another of the

λογισμῶν κατηγορούντων ἢ καὶ
reckonings accusing or also
ἀπολογουμένων, 16 ἐν ἣ ἡμέρᾳ κρίνει
defending selves, in which day is judging

ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων
the God the hidden (things) of the men
κατὰ τὸ εὐαγγέλιόν μου διὰ
according to the good news of me through

Χριστοῦ Ἰησοῦ.
Christ Jesus.

17 Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζη καὶ
If but you Jew are being named and
ἐπαναπαύῃ νόμῳ καὶ καυχᾶσαι
you are resting up upon law and you are boasting

ἐν θεῷ 18 καὶ γινώσκεις τὸ θέλημα καὶ
in God and you are knowing the will and
δοκιμάζεις τὰ διαφέροντα
you are approving the things excelling

for the Greek.

11 For there is no partiality with God.

12 For instance, all those who sinned without law will also perish without law; but all those who sinned under law will be judged by law.

13 For the hearers of law are not the ones righteous before God, but the doers of law will be declared righteous.

14 For whenever people of the nations that do not have law do by nature the things of the law, these people, although not having law, are a law to themselves.

15 They are the very ones who demonstrate the matter of the law to be written in their hearts, while their conscience is bearing witness with them and, between their own thoughts, they are being accused or even excused.

16 This will be in the day when God through Christ Jesus judges the secret things of mankind, according to the good news I declare.

17 If, now, you are a Jew in name and are resting upon law and are taking pride in God. 18 and you know his will and approve of things that are excellent

κατηχούμενος
being orally instructed

19 πέποιθάς
you have persuaded

εἶναι τυφλῶν,
to be of blind (ones),

σκότει, 20 παιδευτήν
darkness, educator

διδάσκαλον νηπίων,
teacher of babes,

τῆς γνώσεως καὶ
of the knowledge and

νόμου, — 21 ὁ
Law, — the (one)

ἕτερον σεαυτὸν οὐ
different (one) yourself not

ὁ κηρύσσων μὴ
The (one) preaching not

κλέπτεις; 22 ὁ
are you stealing? The (one)

μὴ μοιχεύεις;
Not are you committing adultery?

βδελυσσόμενος τὰ
having disgust for the

ιερουσλεῖς; 23 ὃς
are you robbing temples? Who

καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ
you are boasting, through the transgression of the

νόμου τὸν θεὸν ἀτιμάζεις; 24 τὸ γὰρ
Law the God are you dishonoring? The for

ὄνομα τοῦ θεοῦ δι' ὑμᾶς
name of the God through you

βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς
is being blasphemed in the nations, according as

γέγραπται.
it has been written.

25 περιτομὴ μὲν γὰρ ὠφελεῖ
Circumcision indeed for is benefiting

ἐὰν νόμον ἰρασσης· ἐὰν δὲ
if ever law you may be performing; if ever but

παραβάτης νόμου ᾗς, ἢ περιτομὴ
transgressor of law you may be, the circumcision

σου ἀκροβυστία γέγονεν. 26 ἐὰν
of you uncircumcision has become. If ever

οὖν ἢ ἀκροβυστία τὰ
therefore the uncircumcision the

δικαιώματα τοῦ νόμου
righteous requirements of the Law

ἐκ τοῦ νόμου,
out of the Law,

τε σεαυτὸν ὁδηγὸν
and yourself guide

φῶς τῶν ἐν
light of the (ones) in

ἀφρόνων,
of unreasonable (ones),

ἔχοντα τὴν μὀρφωσιν
having the form

τῆς ἀληθείας ἐν τῷ
of the truth in the

οὖν διδάσκων
therefore teaching

οὐ διδάσκεις;
not are you teaching?

μὴ κλέπτειν
not to be stealing

ὁ λέγων
The (one) saying

μοιχεύειν,
to be committing adultery,

ὁ
The (one)

εἰδωλα
idols

ἐν νόμῳ
in law

τῆς παραβάσεως τοῦ
of the transgression of the

νόμου τὸν θεὸν ἀτιμάζεις; 24 τὸ γὰρ
Law the God are you dishonoring? The for

ὄνομα τοῦ θεοῦ δι' ὑμᾶς
name of the God through you

βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς
is being blasphemed in the nations, according as

γέγραπται.
it has been written.

25 περιτομὴ μὲν γὰρ ὠφελεῖ
Circumcision indeed for is benefiting

ἐὰν νόμον ἰρασσης· ἐὰν δὲ
if ever law you may be performing; if ever but

παραβάτης νόμου ᾗς, ἢ περιτομὴ
transgressor of law you may be, the circumcision

σου ἀκροβυστία γέγονεν. 26 ἐὰν
of you uncircumcision has become. If ever

οὖν ἢ ἀκροβυστία τὰ
therefore the uncircumcision the

δικαιώματα τοῦ νόμου
righteous requirements of the Law

because you are orally
instructed out of the

Law; 19 and you
are persuaded that

you are a guide of
the blind, a light for

those in darkness,
20 a corrector of the

unreasonable ones, a
teacher of babes, and

having the framework
of the knowledge and

of the truth in the
Law— 21 do you,

however, the one
teaching someone else,

not teach yourself?
You, the one preach-

ing "Do not steal," do
you steal? 22 You,

the one saying "Do
not commit adultery,"

do you commit
adultery? You, the one

expressing abhorrence
of the idols, do you

rob temples? 23 You,
who take pride in

law, do you by your
transgressing of the

Law dishonor God?
24 For "the name of

God is being blas-

phemed on account of
you people among the

nations"; just as it is
written.

25 Circumcision
is, in fact, of benefit

only if you practice
law; but if you are a

transgressor of law,
your circumcision has

become uncircumci-

sion. 26 If, therefore,
an uncircumcised

person keeps the
righteous require-

ments of the Law,

φυλάσσει, οὐχ ἡ ἀκροβυστία αὐτοῦ
it may be guarding, not the uncircumcision of him
εἰς περιτομὴν λογισθήσεται; 27 καὶ
into circumcision will be reckoned? And
κρινεῖ ἢ ἐκ φύσεως ἀκροβυστία τὸν
will judge the out of nature uncircumcision the
νόμον τελούσα σὲ τὸν διὰ
law completing you the (one) through
γράμματος καὶ περιτομῆς παραβάτην
writing and of circumcision transgressor
νόμου. 28 οὐ γὰρ ὁ ἐν τῷ
of law. Not for the (one) in the
φανερῶ Ἰουδαίος ἐστίν, οὐδὲ ἡ ἐν
manifest [state] Jew is, neither the in
τῷ φανερῶ ἐν σαρκὶ περιτομῆ·
the manifest [state] in flesh circumcision;
29 ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαίος,
but the (one) in the hidden Jew,
καὶ περιτομῆ καρδίας ἐν πνεύματι οὐ
and circumcision of heart in spirit not
γράμματι, οὐ ὁ ἔπαινος οὐκ ἐξ
to writing, of whom the praise not out of
ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ.
men but out of the God.

3 Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου,
What therefore the abundant of the Jew,

ἢ τίς ἡ ὠφελία τῆς περιτομῆς;
or what the benefit of the circumcision?

2 πολὺ κατὰ πάντα τρόπον. πρῶτον
Much according to every manner. First

μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ
indeed for because they were entrusted with the

λόγια τοῦ θεοῦ. **3** τί γάρ; εἰ
little words of the God. What for? If

ἠπίστησάν τινες, μὴ ἡ ἀπίστία αὐτῶν τὴν
disbelieved some, not the disbelief of them the

πίστιν τοῦ θεοῦ
faith (fulness) of the God

καταργήσει; **4** μὴ γένοιτο·
it will make without effect? Not may it occur;

γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ
let come to be but the God true, every but

ἄνθρωπος ψεύστης, καθάπερ
man liar, according to which (things) even

γέγραπται Ὅπως ἂν
it has been written So that likely

δικαιωθῆς ἐν τοῖς λόγοις σου καὶ
you should be justified in the words of you and

νικήσεις ἐν τῷ κρίνεσθαί
you should gain victory in the to be being judged

his uncircumcision will be counted as circumcision, will it not? 27 And the uncircumcised [person] that is such by nature will, by carrying out the Law, judge you who with its written code and circumcision are a transgressor of law. 28 For he is not a Jew who is one on the outside, nor is circumcision that which is on the outside upon the flesh. 29 But he is a Jew who is one on the inside, and [his] circumcision is that of the heart by spirit, and not by a written code. The praise of that one comes, not from men, but from God.

3 What, then, is the superiority of the Jew, or what is the benefit of the circumcision? 2 A great deal in every way.

First of all, because they were entrusted with the sacred pronouncements of God. 3 What, then, [is the case]? If some did not express faith, will their lack of faith perhaps make the faithfulness of God without effect? 4 Never may that happen! But let God be found true, though every man be found a liar, even as it is written: "That you might be proved righteous in your words and might win when you are being judged."

σε. 5 εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ
 you. If but the unrighteousness of us of God
 δικαιοσύνην συνίστησιν, τί ἐροῦμεν;
 righteousness is putting together, what shall we say?
 μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων
 Not unrighteous the God the (one) bearing upon
 τὴν ὀργήν; κατὰ ἄνθρωπον λέγω.
 the wrath? According to man I am saying.
 6 μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ θεὸς
 Not may it occur; since how will judge the God
 τὸν κόσμον;
 the world?

7 εἰ δὲ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ
 If but the truth of the God in the
 ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν
 my lie it abounded into the glory
 αὐτοῦ, τί ἔτι καγὼ ὡς ἁμαρτωλὸς
 of him, why yet also I as sinner
 κρίνομαι, 8 καὶ μὴ καθὼς
 am being judged, and not according as
 βλασφημούμεθα καὶ καθὼς φασὶν
 we are being blasphemed and according as assert
 τινες ἡμᾶς λέγειν ὅτι ποιήσωμεν τὰ
 some us to be saying that Let us do the
 κακὰ ἵνα ἔλθῃ τὰ
 bad (things) in order that should come the
 ἀγαθὰ; ὧν τὸ κρίμα ἐνδικόν
 good (things)? Of whom the judgment just
 ἐστίν.
 is.

9 Τί οὖν; προεχόμεθα;
 What therefore? Are we having selves before?
 οὐ πάντως, προητιασάμεθα γὰρ
 Not at all, we previously accused for
 Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ'
 Jews and and Greeks all under
 ἁμαρτίαν εἶναι, 10 καθὼς
 sin to be, according as
 γέγραπται ὅτι οὐκ ἔστιν δίκαιος
 it has been written that Not is righteous
 οὐδὲ εἷς, 11 οὐκ ἔστι συνίην,
 not-but one, not is (one) comprehending,
 οὐκ ἔστι ἐκζητῶν τὸν θεόν· 12 πάντες
 not is seeking out the God; all
 ἐξέκλιναν, ἀμα ἠχρεώθησαν·
 they inclined out, together they became useless;
 οὐκ ἔστιν ποιῶν χρηστότητα, οὐκ ἔστιν
 not is (one) doing kindness, not is
 ἕως ἑνός. 13 τάφος ἀνεωγμένος
 until one. Grave having been opened up

5 However, if our unrighteousness brings God's righteousness to the fore, what shall we say? God is not unjust when he vents his wrath, is he? (I am speaking as a man does.) 6 Never may that happen! How, otherwise, will God judge the world?

7 Yet if by reason of my lie the truth of God has been made more prominent to his glory, why am I also yet being judged as a sinner? 8 And [why] not [say], just as it is falsely charged to us and just as some men state that we say: "Let us do the bad things that the good things may come"? The judgment against those [men] is in harmony with justice.

9 What then? Are we in a better position? Not at all! For above we have made the charge that Jews as well as Greeks are all under sin; 10 just as it is written: "There is not a righteous [man], not even one; 11 there is no one that has any insight, there is no one that seeks for God. 12 All [men] have deflected, all of them together have become worthless; there is no one that does kindness, there is not so much as one." 13 "Their throat is an opened grave,

ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν
the throat of them, to the tongues of them
ἐδολίουσαν, ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλην
they deceived, poison of asps under the lips

αὐτῶν, 14 ὧν τὸ στόμα ἀράς καὶ
of them, of whom the mouth of cursing and

πικρίας γέμει· 15 ὀξεῖς οἱ πόδες αὐτῶν
bitterness is full; sharp the feet of them

ἐκχέαι αἷμα, 16 σύντριμμα καὶ ταλαιπωρία
to pour out blood, crushing and misery

ἐν ταῖς ὁδοῖς αὐτῶν, 17 καὶ ὁδὸν εἰρήνης οὐκ
in the ways of them, and way of peace not

ἔγνωσαν. 18 οὐκ ἔστιν φόβος θεοῦ
they knew. Not is fear of God

ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.
from in front of the eyes of them.

19 Οἴδαμεν δὲ ὅτι ὅσα
We have known but that as many (things) as

ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ
the Law is saying to the (ones) in the Law

λαλεῖ, ἵνα πᾶν στόμα
it is speaking, in order that every mouth

φραγῆ καὶ ὑπόδικος
might be fenced up and subject to punishment

γένηται πᾶς ὁ κόσμος τῷ θεῷ.
should become all the world to the God;

20 διότι ἐξ ἔργων νόμου οὐ
through which out of works of law not

δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ,
will be justified all flesh in sight of him,

διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.
through for of law accurate knowledge of sin.

21 νυνὶ δὲ χωρὶς νόμου δικαιοσύνη
Now but without law righteousness

θεοῦ
of God

πεφανέρωται,
has been made manifest,

μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν
being witnessed about by the Law and the

προφητῶν, 22 δικαιοσύνη δὲ θεοῦ διὰ
Prophets, righteousness but of God through

πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας τοὺς
faith of Jesus Christ, into all the

πιστεύοντας, οὐ γὰρ ἔστιν διαστολή.
(ones) believing, not for it is distinction.

23 πάντες γὰρ ἥμαρτον καὶ
All for they sinned and

ὑστεροῦνται τῆς δόξης τοῦ θεοῦ,
they are coming behind of the glory of the God,

they have used deceit with their tongues.”

“Poison of asps is behind their lips.”

14 “And their mouth is full of cursing and bitter expression.”

15 “Their feet are speedy to shed blood.”

16 “Ruin and misery are in their ways.

17 and they have not known the way of peace.” 18 “There is

no fear of God before their eyes.”

19 Now we know that all the things the Law says it

addresses to those under the Law, so that every mouth

may be stopped and all the world may

become liable to God for punishment.

20 Therefore by works of law no flesh will be declared righteous

before him, for by law is the accurate knowledge of sin.

21 But now apart from law God's

righteousness has been made manifest, as it is borne witness

to by the Law and the Prophets; 22 yes, God's righteousness

through the faith in Jesus Christ, for all those having

faith. For there is no distinction. 23 For all have sinned

and fall short of the glory of God,

24 δικαιοῦμενοι δωρεὰν τῇ αὐτοῦ
being justified (as) free gift to the of him

χάριτι διὰ τῆς ἀπολυτρώσεως
undeserved kindness through the release by ransom

τῆς ἐν Χριστῷ Ἰησοῦ· 25 ὃν προέθετο
of the in Christ Jesus; whom set forth

ὁ θεὸς ἱλαστήριον διὰ πίστεως ἐν τῷ
the God propitiatory through faith in the

αὐτοῦ αἵματι εἰς ἐνδείξιν τῆς
of him blood into showing within of the

δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν
righteousness of him through the letting-go beside

τῶν προγεγονότων ἁμαρτημάτων
of the having previously occurred sins

26 ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν
in the forbearance of the God, toward the

ἐνδείξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ
showing within of the righteousness of him in the

νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν
now appointed time, into the to be him

δίκαιον καὶ δικαιούντα τὸν ἕκ
righteous and justifying the (one) out of

πίστεως Ἰησοῦ.
faith of Jesus.

27 Ποῦ οὖν ἡ καύχησις;
Where therefore the boasting?

ἔξεκλείσθη. διὰ ποίου νόμου;
It was shut out. Through what sort of law?

τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου
Of the works? No, but through law

πίστεως. 28 λογιζόμεθα γὰρ
of faith. We are reckoning for

δικαιοῦσθαι πίστει ἀνθρώπων
to be being justified to faith man

χωρὶς ἔργων νόμου. 29 ἢ
apart from works of law. Or

Ἰουδαίων ὁ θεὸς μόνον; οὐχί
of Jews the God only? Not

καὶ ἐθνῶν; ναι καὶ ἐθνῶν, 30 εἴπερ
also of nations? Yes also of nations, if even

εἰς ὁ θεός, ὃς δικαιοῦσει περιτομῆν ἐκ
one the God, who will justify circumcision out of

πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως.
faith and uncircumcision through the faith.

31 νόμον οὖν καταργούμεν
Law therefore we are making ineffective

διὰ τῆς πίστεως; μὴ γένοιτο, ἀλλὰ
through the faith? Not may it occur, but

νόμον ἱστανόμεν.
law we are establishing.

24 and it is as a free gift that they

are being declared righteous by his

undeserved kindness through the release by

the ransom [paid] by Christ Jesus. 25 God

set him forth as an offering for propitia-

tion through faith in his blood. This was in

order to exhibit his own righteousness, be-

cause he was forgiving the sins that occurred

in the past while God was exercising

forbearance; 26 so as to exhibit his own

righteousness in this present season, that

he might be righteous even when declaring

righteous the man that has faith in

Jesus. 27 Where, then, is the boasting? It is

shut out. Through what law? That of

works? No indeed, but through the law

of faith. 28 For we reckon that a man

is declared righteous by faith apart from

works of law. 29 Or is he the God of the

Jews only? Is he not also of people of

the nations? Yes, of people of the nations

also, 30 if truly God is one, who will

declare circumcised people righteous as

a result of faith and uncircumcised people

righteous by means of their faith. 31 Do

we, then, abolish law by means of our faith? Never may that happen! On the contrary, we establish law.

4 Τί οὖν ἐροῦμεν Ἀβραάμ τὸν
 What therefore shall we say Abraham the
 προπάτορα ἡμῶν κατὰ σάρκα; 2 εἰ
 forefather of us according to flesh? If

γὰρ Ἀβραάμ ἐξ ἔργων ἐδικαιώθη,
 for Abraham out of works was justified,

ἔχει καύχημα· ἀλλ' οὐ πρὸς
 he is having cause for boasting; but not toward

θεόν, 3 τί γὰρ ἡ γραφή λέγει;
 God, 3 what for the scripture is saying?

Ἐπίστευσεν δὲ Ἀβραάμ τῷ θεῷ, καὶ
 Believed but Abraham to the God, and

ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.
 it was reckoned to him into righteousness.

4 τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ
 To the (one) but working the reward not

λογίζεται κατὰ χάριν
 is being reckoned according to undeserved kindness

ἀλλὰ κατὰ ὀφείλημα· 5 τῷ
 but according to debt; 5 to the (one)

δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ
 but not working, believing but upon

τὸν (ὁ) δικαιούντα τὸν ἀσεβῆ,
 the (one) justifying the irreverential,

λογίζεται ἡ πίστις αὐτοῦ εἰς
 is being reckoned the faith of him into

δικαιοσύνην, 6 καθάπερ
 righteousness, 6 according to which (things) even

καὶ Δαυεὶδ λέγει τὸν μακαρισμὸν τοῦ
 also David is saying the happiness of the

ἀνθρώπου ᾧ ὁ θεὸς λογίζεται
 man to whom the God is counting

δικαιοσύνην χωρὶς ἔργων 7 Μακάριοι
 righteousness apart from works 7 Happy (ones)

ἧν ἀφέθησαν αἱ ἀνομίαι καὶ
 of whom were let go off the lawlessnesses and

ἧν ἐπεκαλύφθησα αἱ ἁμαρτίαι,
 of whom were covered upon the sins,

8 μακάριος ἀνὴρ οὗ οὐ μὴ
 happy male person of whom not not

λογίσηται Κύριος ἁμαρτίαν.
 should reckon Lord sin.

9 ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν
 The happiness therefore this upon the

περιτομὴν ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν;
 circumcision or also upon the uncircumcision?

3^e Jehovah, J7.8.10,17,20-22; God, κAB. 8^e Jehovah, J7.8.10-18,20,22-25; Lord, κAB.

4 That being so, what shall we say about Abraham our forefather according to the flesh? 2 If, for instance, Abraham were declared righteous as a result of works, he would have ground for boasting; but not with God.

3 For what does the scripture say? "Abraham exercised faith in Jehovah," and it was counted to him as righteousness."

4 Now to the man that works the pay is counted, not as an undeserved kindness, but as a debt. 5 On the other hand, to the man that does not work but puts faith in him who declares the ungodly one righteous, his faith is counted as righteousness. 6 Just as David also speaks of the happiness of the man to whom God counts righteousness apart from works:

7 "Happy are those whose lawless deeds have been pardoned and whose sins have been covered; 8 happy is the man whose sin Jehovah* will by no means take into account."

9 Does this happiness, then, come upon circumcised people or also upon uncircumcised people?

λέγομεν γάρ Ἐλογίσθη τῷ
We are saying for It was reckoned to the

Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην.
Abraham the faith into righteousness.

10 πῶς οὖν ἐλογίσθη; ἐν
How therefore was it reckoned? In

περιτομῇ ὄντι ἢ ἐν ἀκροβυστία;
circumcision to [him] being or in uncircumcision?

οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκροβυστία.
Not in circumcision but in uncircumcision;

11 καὶ σημεῖον ἔλαβεν περιτομῆς,
and sign he received of circumcision,

σφραγίδα τῆς δικαιοσύνης τῆς πίστεως
seal of the righteousness of the faith

τῆς ἐν τῇ ἀκροβυστία, εἰς τὸ εἶναι αὐτὸν
of the in the uncircumcision, into the to be him

πατέρα πάντων τῶν πιστευόντων δι'
father of all the (ones) believing through

ἀκροβυστίας, εἰς τὸ λογισθῆναι αὐτοῖς
uncircumcision, into the to be reckoned to them

τῆν δικαιοσύνην, 12 καὶ πατέρα περιτομῆς
the righteousness, and father of circumcision

τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ
to the (ones) not out of circumcision only but

καὶ τοῖς στοιχοῦσιν τοῖς
also to the (ones) proceeding orderly to the

ἵχνεσιν τῆς ἐν ἀκροβυστία πίστεως τοῦ
footsteps of the in uncircumcision of faith of the

πατρὸς ἡμῶν Ἀβραάμ.
father of us Abraham.

13 Οὐ γὰρ διὰ νόμου ἢ ἐπαγγελία
Not for through law the promise

τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ
to the Abraham or to the seed of him, the

κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ
heir him to be of world, but through

δικαιοσύνης πίστεως; 14 εἰ γὰρ οἱ
righteousness of faith; if for the (ones)

ἐκ νόμου κληρονόμοι, κεκένωται
out of law heirs, has been made empty

ἡ πίστις καὶ κατήργηται ἡ
the faith and has been made ineffective the

ἐπαγγελία; 15 ὁ γὰρ νόμος ὄργην
promise; the for Law wrath

κατεργάζεται, οὐ δὲ οὐκ ἔστι νόμος,
is working down, where but not is law,

οὐδὲ παράβασις.
neither transgression.

For we say: "His faith was counted

to Abraham as righteousness." 10 Under

what circumstances, then, was it counted?

When he was in circumcision or in

uncircumcision? Not in circumcision, but

in uncircumcision. 11 And he received

a sign, namely, circumcision, as a seal

of the righteousness by the faith he

had while in his uncircumcised state,

that he might be the father of all those

having faith while in uncircumcision, in

order for righteousness to be counted

to them; 12 and a father of circumcised

offspring, not only to those who adhere to

circumcision, but also to those who walk

orderly in the footsteps of that faith while

in the uncircumcised state which our father

Abraham had. 13 For it was not

through law that Abraham or his seed

had the promise that he should be heir of

a world, but it was through the righteous-

ness by faith. 14 For if those who adhere

to law are heirs, faith has been made useless

and the promise has been abolished. 15 In reality the Law

produces wrath, but where there is no law, neither is there any transgression.

16 Διὰ τοῦτο ἐκ πίστεως, ἵνα
 Through this out of faith, in order that
 κατὰ χάριν, εἰς τὸ εἶναι
 according to undeserved kindness, into the to be
 βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι,
 stable the promise to all the seed,
 οὐ τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ
 not to the (one) out of the law only but
 καὶ τῷ ἐκ πίστεως Ἀβραάμ,
 also to the (one) out of faith of Abraham,
 ὃς ἐστὶν πατὴρ πάντων ἡμῶν,
 who is father of all of us,
17 καθὼς γέγραπται ὅτι Πατέρα
 according as it has been written that Father
 πολλῶν ἐθνῶν τέθεικά σε, κατέναντι
 of many nations I have placed you, down in front
 οὗ ἐπίστευσεν θεοῦ τοῦ
 of whom he believed of God the (one)
 ζωοποιούντος τοὺς νεκροὺς καὶ καλοῦντος
 making alive the dead (ones) and calling
 τὰ μὴ ὄντα ὡς ὄντα· **18** ὃς παρ'
 the (things) not being as being; who beside
 ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν εἰς τὸ
 hope upon hope he believed into the
 γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν
 to become him father of many nations
 κατὰ τὸ εἰρημένον Οὕτως
 according to the (thing) having been said Thus
 ἔσται τὸ σπέρμα σου· **19** καὶ μὴ
 will be the seed of you; and not
 ἀσθενήσας τῇ πίστει κατενόησεν τὸ
 having weakened to the faith he minded down the
 ἑαυτοῦ σῶμα ἤδη νεκρωμένον,
 of himself body already having been deadened,
 ἑκατονταετῆς που ὑπάρχων, καὶ τὴν
 of hundred years somewhere existing, and the
 νέκρωσιν τῆς μήτρας Σάρρας, **20** εἰς δὲ
 deadness of the womb of Sarah, into but
 τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ
 the promise of the God not
 διεκρίθη τῇ ἀπιστίᾳ ἀλλὰ
 he was made undecisive in the unbelief but
 ἐνεδυναμώθη τῇ πίστει, δοὺς
 he was empowered to the faith, having given
 δόξαν τῷ θεῷ **21** καὶ πληροφορηθεὶς
 glory to the God and having been fully borne
 ὅτι ὁ ἐπήγγελται δυνατὸς ἐστὶν καὶ
 that what he has promised powerful he is also

16 On this account it was as a result of faith, that it might be according to undeserved kindness, in order for the promise to be sure to all his seed, not only to that which adheres to the Law, but also to that which adheres to the faith of Abraham. (He is the father of us all, **17** just as it is written: "I have appointed you a father of many nations.") This was in the sight of the One in whom he had faith, even of God, who makes the dead alive and calls the things that are not as though they were. **18** Although beyond hope, yet based on hope he had faith, that he might become the father of many nations in accord with what had been said: "So your seed will be." **19** And, although he did not grow weak in faith, he considered his own body, now already deadened, as he was about one hundred years old, also the deadness of the womb of Sarah. **20** But because of the promise of God he did not waver in a lack of faith, but became powerful by his faith, giving God glory **21** and being fully convinced that what he had promised he was also able

τροιῆσαι. 22 διὸ καὶ ἐλογίσθη
to do. Through which also it was reckoned

αὐτῷ εἰς δικαιοσύνην.
to him into righteousness.

23 Οὐκ ἐγράφη δὲ δι' αὐτὸν
Not it was written but through him
μόνον ὅτι ἐλογίσθη αὐτῷ, 24 ἀλλὰ
only that it was reckoned to him, but

καὶ δι' ἡμᾶς οἷς μέλλει
also through us to whom it is about

λογίζεσθαι, τοῖς πιστεύουσιν
to be being reckoned, to the (ones) believing

ἐπὶ τὸν ἐγεῖραντα Ἰησοῦν τὸν
upon the (one) having raised up Jesus the

κύριον ἡμῶν ἐκ νεκρῶν, 25 ὃς
Lord of us out of dead (ones), who

παρεδόθη διὰ τὰ παραπτώματα ἡμῶν
was given beside through the trespasses of us

καὶ ἠγέρθη διὰ τὴν δικαίωσιν
and he was raised up through the justification

ἡμῶν.
of us.

5 Δικαιωθέντες οὖν ἐκ πίστεως
Having been justified therefore out of faith

εἰρήνην ἔχωμεν πρὸς τὸν θεὸν
peace may we be having toward the God

διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
through the Lord of us Jesus Christ,

2 δι' οὗ καὶ τὴν προσαγωγὴν
through whom also the going toward

ἔσχάκαμεν τῇ πίστει εἰς τὴν
we have had to the faith into the

χάριν ταύτην ἐν ᾗ
undeserved kindness this in which

ἑστήκαμεν, καὶ καυχώμεθα ἐπ'
we have been standing, and may we boast upon

ἐλπίδι τῆς δόξης τοῦ θεοῦ· 3 οὐ μόνον
hope of the glory of the God; 3 not only

δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν,
but, but also may we boast in the tribulations,

εἰδότες ὅτι ἡ θλίψις ὑπομονὴν
having known that the tribulation endurance

κατεργάζεται, 4 ἡ δὲ ὑπομονὴ δοκιμὴν,
is working down, the but endurance testedness,

ἡ δὲ δοκιμὴ ἐλπίδα, 5 ἡ δὲ ἐλπίς οὐ
the but testedness hope, the but hope not

καταισχύνει. ὅτι ἡ ἀγάπη τοῦ
is putting to shame. Because the love of the

θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν
God has been poured out in the hearts of us

to do. 22 Hence "it was counted to him as righteousness."

23 That "it was counted to him" was written, however, not for his sake only, 24 but also for the sake of us to whom it is destined to be counted, because we believe on him who raised Jesus our Lord up from the dead. 25 He was delivered up for the sake of our trespasses and was raised up for the sake of declaring us righteous.

5 Therefore, now that we have been declared righteous as a result of faith, let us enjoy peace with God through our Lord Jesus Christ, 2 through whom also we have gained our approach by faith into this undeserved kindness in which we now stand; and let us exult, based on hope of the glory of God. 3 And not only that, but let us exult while in tribulations, since we know that tribulation produces endurance; 4 endurance, in turn, an approved condition; the approved condition, in turn, hope. 5 and the hope does not lead to disappointment; because the love of God has been poured out into our hearts

διὰ πνεύματος ἁγίου τοῦ
 through spirit holy the (t ing)
 δοθέντος ἡμῖν·
 having been given to us;
 6 εἴ γε Χριστὸς ὄντων ἡμῶν ἀσθενῶν
 if in fact Christ being of us weak
 ἔτι κατὰ καιρὸν ὑπὲρ
 yet according to appointed time over
 ἀσεβῶν ἀπέθανεν. 7 μόλις
 irreverential (ones) he died. With difficulty
 γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται·
 for over of righteous (one) anyone will die;
 ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ
 over for the good (one) swiftly anyone also
 τολμᾷ ἀποθανεῖν. 8 συνίστησιν δὲ τὴν
 is daring to die; is putting together but the
 ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεὸς ὅτι
 of himself love into us the God because
 ἔτι ἀμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ
 yet of sinners being of us Christ over
 ἡμῶν ἀπέθανεν. 9 πολλῶ οὖν μᾶλλον
 us died. To much therefore rather
 δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ
 have been justified now in the blood of him
 σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.
 we will be saved through him from the wrath.
 10 εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν
 If for enemies being we were reconciled
 τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ
 to the God through the death of the Son
 αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες
 of him, to much rather having been reconciled
 σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ. 11 οὐ
 we shall be saved in the life of him; not
 μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ
 only but, but also (ones) boasting in the God
 διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
 through the Lord of us Jesus Christ,
 δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.
 through whom now the reconciliation we received.
 12 Διὰ τοῦτο ὡς περ δι' ἑνὸς
 Through this as-even through one
 ἀνθρώπου ἢ ἁμαρτία εἰς τὸν κόσμον
 man the sin into the world
 εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ
 entered and through the sin the
 θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους
 death, and thus into all men
 ὁ θάνατος διήλθεν ἐφ' ᾧ πάντες
 the death went through upon which all

through the holy spir-
 it, which was given us.

6 For, indeed,
 Christ, while we were
 yet weak, died for un-
 godly men at the ap-
 pointed time. 7 For
 hardly will anyone
 die for a righteous
 [man]; indeed, for the
 good [man], perhaps,
 someone even dares
 to die. 8 But God
 recommends his own
 love to us in that,
 while we were yet
 sinners, Christ died
 for us. 9 Much more,
 therefore, since we
 have been declared
 righteous now by his
 blood, shall we be
 saved through him
 from wrath. 10 For
 if, when we were
 enemies, we became
 reconciled to God
 through the death of
 his Son, much more,
 now that we have
 become reconciled,
 we shall be saved
 by his life. 11 And
 not only that, but
 we are also exulting
 in God through our
 Lord Jesus Christ,
 through whom we
 have now received the
 reconciliation.

12 That is why,
 just as through one
 man sin entered
 into the world and
 death through sin,
 and thus death
 spread to all men
 because they had all

ἡμαρτον —. 13 ἄχρι γὰρ νόμου ἁμαρτία
they sinned —. Until for law sin

ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ
was in world, sin but not

ἐλλογᾶται μὴ ὄντος νόμου,
is being put in account not being of law,

14 ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ
but reigned the death from Adam

μέχρι Μωυσέως καὶ ἐπὶ τοὺς μὴ
as far as Moses also upon the (ones) not

ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς
having sinned upon the likeness of the

παραβάσεως Ἀδὰμ, ὃς ἐστὶν τύπος
transgression of Adam, who is type

τοῦ μέλλοντος.
of the (one) being about to.

15 Ἄλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως
But not as the trespass, so

καὶ τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ἐνός
also the gracious gift; if for to the of the one

παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ
to trespass the many died, to much

μᾶλλον ἢ χάρις τοῦ θεοῦ καὶ
rather the undeserved kindness of the God and

ἡ δωρεὰ ἐν χάριτι τῇ τοῦ
the free gift in undeserved kindness to the of the

ἐνός ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς
one man Jesus Christ into the

πολλοὺς ἐπερίσσευσεν. 16 καὶ οὐχ ὡς δι'
many it abounded. And not as through

ἐνός ἁμαρτήσαντος τὸ δῶρημα· τὸ μὲν
one having sinned the present; the indeed

γὰρ κρίμα ἐξ ἐνός εἰς κατάκριμα,
for judgment out of one into condemnation,

τὸ δὲ χάρισμα ἐκ πολλῶν
the but gracious gift out of many

παραπτωμάτων εἰς δικαίωμα. 17 εἰ
trespasses into declaring righteous. If

γὰρ τῷ τοῦ ἐνός παραπτώματι ὁ
for to the of the one to trespass the

θάνατος ἐβασίλευσεν διὰ τοῦ ἐνός, πολλῶ
death reigned through the one, to much

μᾶλλον οἱ τὴν περισσεῖαν τῆς
rather the (ones) the abundance of the

χάριτος καὶ τῆς δωρεᾶς τῆς
undeserved kindness and of the free gift of the

δικαιοσύνης λαμβάνοντες ἐν ζωῇ
righteousness (ones) receiving in life

sinned— 13 For until the Law sin was in the world, but sin is not charged against anyone when there is no law.

14 Nevertheless, death ruled as king from Adam down to Moses, even over those who had not sinned after the likeness of the transgression by Adam, who bears a resemblance to him that was to come.

15 But it is not with the gift as it was with the trespass. For if by one man's trespass many died, the undeserved kindness of God and his free gift with the undeserved kindness by the one man Jesus Christ abounded much more to many.

16 Also, it is not with the free gift as it was with the way things worked through the one [man] that sinned. For the judgment resulted from one trespass in condemnation, but the gift resulted from many trespasses in a declaration of righteousness. 17 For if by the trespass of the one [man] death ruled as king through that one, much more will those who receive the abundance of the undeserved kindness and of the free gift of righteousness

βασιλεύσουσιν διὰ τοῦ ἑνὸς Ἰησοῦ
will reign through the one Jesus
Χριστοῦ.
Christ.

18 Ἄρα οὖν ὡς δι' ἑνὸς
Really therefore as through one
παραπτώματος εἰς πάντας ἀνθρώπους εἰς
trespass into all men into
κατάκριμα, οὕτως καὶ δι' ἑνὸς
condemnation, thus also through one
δικαιώματος εἰς πάντας ἀνθρώπους εἰς
righteous act into all men into
δικαίωσιν ζωῆς; 19 ὥσπερ γὰρ διὰ τῆς
justification of life; as-even for through the
παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ
hearing beside of the one man sinners
κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ
were constituted the many, thus also through
τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι
the hearing under of the one righteous (ones)
κατασταθήσονται οἱ πολλοί. 20 νόμος δὲ
will be constituted the many. Law but
παρεῖσηλθεν ἵνα πλεονάσῃ τὸ
entered beside in order that might become more the
παραπτώμα· οὐ δὲ ἐπλεόνασεν ἡ
trespass; where but became more the
ἁμαρτία, ὑπερεπερίσσευσεν ἡ
sin, overabounded the
χάρις, 21 ἵνα ὥσπερ
undeserved kindness, in order that as-even
ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως
reigned the sin in the death, thus
καὶ ἡ χάρις βασιλεύσῃ διὰ
also the undeserved kindness might reign through
δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ
righteousness into life everlasting through
Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.
Jesus Christ the Lord of us.

6 Τί οὖν ἐροῦμεν;
What therefore shall we say?
ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα
May we remain upon the sin, in order that
ἡ χάρις πλεονάσῃ;
the undeserved kindness might become more?
2 μὴ γένοιτο· οἵτινες ἀπεθάνομεν τῇ
Not may it occur; who we died to the
ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;
sin, how yet shall we live in it?
3 ἢ ἀγνοεῖτε ὅτι ὅσοι
Or are you ignorant that as many as

rule as kings in life through the one [person], Jesus Christ.

18 So, then, as through one trespass the result to men of all sorts was condemnation, likewise also through one act of justification the result to men of all sorts is a declaring of them righteous for life. 19 For just as through the disobedience of the one man many were constituted sinners, likewise also through the obedience of the one [person] many will be constituted righteous. 20 Now the Law came in beside in order that trespassing might abound. But where sin abounded, undeserved kindness abounded still more. 21 To what end? That, just as sin ruled as king with death, likewise also undeserved kindness might rule as king through righteousness with everlasting life in view through Jesus Christ our Lord.

6 Consequently, what shall we say? Shall we continue in sin, that undeserved kindness may abound? 2 Never may that happen! Seeing that we died with reference to sin, how shall we keep on living any longer in it? 3 Or do you not know that all of

ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν εἰς τὸν
we were baptized into Christ Jesus into the
θάνατον αὐτοῦ ἐβαπτίσθημεν;
death of him we were baptized?

4 συνετάφημεν οὖν αὐτῷ
We were buried together therefore to him

διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον,
through the baptism into the death,

ἵνα ὡσπερ ἠγέρθη Χριστὸς ἐκ
in order that as-even was raised up Christ out of

νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς,
dead (ones) through the glory of the Father,

οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς
thus also we in newness of life

περιπατήσωμεν. 5 εἰ γὰρ σύμφυτοι
we should walk. If for (ones) planted together

γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου
we have become to the likeness of the death

αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα;
of him, but also of the resurrection we shall be;

6 τοῦτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν
this knowing that the old of us

ἄθρωπος συνεσταυρώθη, ἵνα
man was put on a stake together, in order that

καταργηθῇ τὸ σῶμα τῆς
might be made ineffective the body of the

ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς
sin, of the not yet to be slav ng us

τῇ ἁμαρτίᾳ, 7 ὁ γὰρ ἀποθανῶν
to the sin, the (one) for having died

δεδικαίωται ἀπὸ τῆς ἁμαρτίας.
has been justified from the sin.

8 εἰ δὲ ἀπέθανομεν σὺν Χριστῷ,
If but we died together with Christ,

πιστεύομεν ὅτι καὶ συνζήσομεν αὐτῷ·
we are believing that also we shall live with him;

9 εἰδότες ὅτι Χριστὸς
having known that Christ

ἐγερθεὶς ἐκ νεκρῶν οὐκέτι
having been raised up out of dead (ones) not yet

ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι
he is dying, death of him not yet

κυριεύει· 10 ὃ γὰρ ἀπέθανεν, τῇ
is lordng over; which for he died, to the

ἁμαρτία ἀπέθανεν ἑφάπαξ· ὃ δὲ
sin he died once for all time; which but

ζῆ, ζῆ τῷ θεῷ. 11 οὕτως
he is living, he is living to the God. Thus

καὶ ὑμεῖς λογιζέσθε ἑαυτοὺς εἶναι
also you be reckoning selves to be

us who were baptized into Christ Jesus

were baptized into his death? 4 Therefore

we were buried with him through our bap-

tism into his death, in order that, just

as Christ was raised up from the dead

through the glory of the Father, we also

should likewise walk in a newness of life.

5 For if we have become united with

him in the likeness of his death, we shall

certainly also be [united with him in

the likeness] of his resurrection; 6 be-

cause we know that our old personality

was impaled with [him], that our sinful

body might be made inactive, that we

should no longer go on being slaves to sin.

7 For he who has died has been acquitted

from [his] sin. 8 Moreover, if we

have died with Christ, we believe that we

shall also live with him. 9 For we know

that Christ, now that he has been raised up

from the dead, dies no more; death is master

over him no more. 10 For [the death]

that he died, he died with reference to sin

once for all time; but [the life] that he lives,

he lives with reference to God. 11 Likewise

also you; reckon yourselves to be

νεκρούς μὲν τῇ ἀμαρτίᾳ ζῶντας
dead (ones) indeed to the sin (ones) living

δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ.
but to the God in Christ Jesus.

12 Μὴ οὖν βασιλευέτω ἡ ἀμαρτία
Not therefore let be reigning the sin

ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ
in the mortal of you body into the

ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ, 13 μηδὲ
to be obeying to the desires of it, neither

παριστάνετε τὰ μέλη ὑμῶν ὄπλα
be you presenting the members of you weapons

ἀδικίας τῇ ἀμαρτίᾳ, ἀλλὰ
of unrighteousness to the sin, but

παραστήσατε ἑαυτοὺς τῷ θεῷ
make you stand alongside selves to the God

ὡσεὶ ἐκ νεκρῶν ζῶντας καὶ τὰ μέλη
as if out of dead (ones) living and the members

ὑμῶν ὄπλα δικαιοσύνης τῷ θεῷ;
of you weapons of righteousness to the God;

14 ἀμαρτία γὰρ ὑμῶν οὐ κυριεύσει, οὐ
sin for of you not will lord over, not

γάρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ
for you a e under law but under

χάριν.
undeserved kindness.

15 Τί οὖν; ἀμαρτήσωμεν ὅτι
What therefore? Should we sin because

οὐκ ἐσμὲν ὑπὸ νόμον ἀλλὰ ὑπὸ
not we are under law but under

χάριν; μή γένοιτο; 16 οὐκ
undeserved kindness? Not may it occur; not

οἴδατε ὅτι ᾧ παριστάνετε
have you known that to whom you are presenting

ἑαυτοὺς δούλους εἰς ὑπακοήν, δούλοι
selves slaves into obedience, slaves

ἐστε ᾧ ὑπακούετε, ἤτοι
you are to whom you are obeying, either

ἀμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς
of sin into death or of obedience into

δικαιοσύνην; 17 χάρις δὲ τῷ θεῷ ὅτι
righteousness? Thanks but to the God that

ἦτε δούλοι τῆς ἀμαρτίας ὑπήκουσατε
you were slaves of the sin you obeyed

δὲ ἐκ καρδίας εἰς ὃν
but out of heart into which

παρεδόθητε τύπον διδαχῆς,
you were given beside type of teaching,

18 ἐλευθερωθέντες δὲ ἀπὸ τῆς ἀμαρτίας
having been freed but from the sin

dead indeed with reference to sin but living with reference to God by Christ Jesus.

12 Therefore do not let sin continue to rule as king in your mortal bodies that you should obey their desires. 13 Neither go on presenting your members to sin as weapons of unrighteousness, but present yourselves to God as those alive from the dead, also your members to God as weapons of righteousness. 14 For sin must not be master over you, seeing that you are not under law but under undeserved kindness.

15 What follows? Shall we commit a sin because we are not under law but under undeserved kindness? Never may that happen! 16 Do you not know that if you keep presenting yourselves to anyone as slaves to obey him, you are slaves of him because you obey him, either of sin with death in view or of obedience with righteousness in view? 17 But thanks to God that you were the slaves of sin but you became obedient from the heart to that form of teaching to which you were handed over. 18 Yes, since you were set free from sin,

ἐδουλώθητε τῇ δικαιοσύνῃ·
 you were enslaved to the righteousness;
19 ἀνθρώπινον λέγω διὰ
 (thing) belonging to man I am saying through
 τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν· ὡς περ
 the weakness of the flesh of you; as even
 γὰρ παρεστήσατε τὰ μέλη ὑμῶν
 for you made stand alongside the members of you
 δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ
 slavish (things) to the uncleanness and to the
 ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν
 lawlessness into the lawlessness, thus now
 παραστήσατε τὰ μέλη ὑμῶν
 make you stand alongside the members of you
 δούλα τῇ δικαιοσύνῃ εἰς
 slavish (things) to the righteousness into
 ἁγιασμόν· **20** ὅτε γὰρ δούλοι ἦτε τῆς
 holiness; when for slaves you were of the
 ἁμαρτίας, ἐλεύθεροι ἦτε τῇ
 sin, free you were to the
 δικαιοσύνῃ.
 righteousness.

21 τίνα οὖν καρπὸν εἶχετε
 What therefore fruit were you having
 τότε ἐφ' οἷς νῦν
 then upon which (things) now
 ἐπαισχύνεσθε; τὸ γὰρ τέλος
 you are being ashamed? The for end
 ἐκείνων θάνατος· **22** νυνὶ δέ,
 of those (things) death; now but,
 ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας
 having been freed from the sin
 δουλωθέντες δὲ τῷ θεῷ, ἔχετε
 having been enslaved but to the God, you are having
 τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ
 the fruit of you into holiness, the but
 τέλος ζωῆν αἰώνιον. **23** τὰ γὰρ ὀψώνια
 end life everlasting. The for wages
 τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα
 of the sin death, the but gracious gift
 τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ
 of the God life everlasting in Christ Jesus
 τῷ κυρίῳ ἡμῶν.
 the Lord of us.

7 ἢ ἄγνοεῖτε, ἀδελφοί,
 Or are you being ignorant, brothers,
 γινώσκουσιν γὰρ νόμον λαλῶ, ὅτι
 to (ones) knowing for law I am speaking, that
 ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ'
 the law is lording over of the man upon

you became slaves to righteousness.
19 I am speaking in human terms because of the weakness of your flesh: for even as you presented your members as slaves to uncleanness and lawlessness with lawlessness in view, so now present your members as slaves to righteousness with holiness in view.
20 For when you were slaves of sin, you were free as to righteousness.

21 What, then, was the fruit that you used to have at that time? Things of which you are now ashamed. For the end of those things is death. **22** However, now, because you were set free from sin but became slaves to God, you are having your fruit in the way of holiness, and the end everlasting life. **23** For the wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord.

7 Can it be that you do not know, brothers, (for I am speaking to those who know law,) that the Law is master over a man

ὅσον ὡς χρόνον ζῆ; 2 ἡ γὰρ
 as much as time he is living? The for
 ὑπανδρος ἡ γυνὴ τῷ ζῶντι
 subject to male person woman to the living
 ἀνδρὶ δέδεσται νόμῳ· ἔαν δὲ
 male person has been bound to law; if ever but
 ἀποθάνῃ ὁ ἀνὴρ, καταργηταὶ
 should die the male person, she has been annulled
 ἀπὸ τοῦ νόμου τοῦ ἀνδρός. 3 ἄρα
 from the law of the male person. Really
 οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς
 therefore living of the male person adulteress
 χρηματίσει· ἔαν
 she will get named (divinely) if ever
 γένηται ἀνδρὶ ἐτέρῳ· ἔαν
 she should become to male person different; if ever
 δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρᾳ ἔστιν
 but should die the male person, free she is
 ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν
 from the law, of the not to be her
 μοιχαλίδα γενομένην ἀνδρὶ ἐτέρῳ.
 adulteress having become to male person different.

4 ὥστε, ἀδελφοί μου, καὶ ὑμεῖς
 As-and, brothers of me, also you
 ἐθανατώθητε τῷ νόμῳ διὰ τοῦ
 were put to death to the Law through the
 σώματος τοῦ χριστοῦ, εἰς τὸ γενέσθαι
 body of the Christ, into the to become
 ὑμᾶς ἐτέρῳ, τῷ ἕκ
 you to different (one), to the (one) out of
 νεκρῶν ἐγερθέντι ἵνα
 dead (ones) having been raised up in order that
 καρποφορήσωμεν τῷ θεῷ. 5 ὅτε γὰρ
 we should bear fruit to the God. When for
 ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν
 we were in the flesh, the passions of the
 ἁμαρτιῶν τὰ διὰ τοῦ νόμου
 sins the (ones) through the Law
 ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς
 was at work within in the members of us into
 τὸ καρποφορῆσαι τῷ θανάτῳ. 6 νυνὶ δὲ
 the to bear fruit to the death; now but
 καταργήθημεν ἀπὸ τοῦ νόμου,
 we have been annulled from the Law,
 ἀποθανόντες ἐν ᾧ κατειχόμεθα,
 having died in which we were being held down,
 ὥστε δουλεύειν ἡμᾶς ἐν καινότητι
 as-and to be slaving us in newness

as long as he lives?
 2 For instance, a
 married woman is
 bound by law to her
 husband while he
 is alive; but if her
 husband dies, she is
 discharged from the
 law of her husband.
 3 So, then, while her
 husband is living, she
 would be styled an
 adulteress if she be-
 came another man's.
 But if her husband
 dies, she is free from
 his law, so that she
 is not an adulteress if
 she becomes another
 man's.

4 So, my brothers,
 you also were made
 dead to the Law
 through the body
 of the Christ, that
 you might become
 another's, the one's
 who was raised up
 from the dead, that
 we should bear fruit
 to God. 5 For when
 we were in accord
 with the flesh, the
 sinful passions that
 were excited by the
 Law were at work in
 our members that we
 should bring forth
 fruit to death. 6 But
 now we have been
 discharged from the
 Law, because we have
 died to that by which
 we were being held
 fast, that we might be
 slaves* in a new sense

6* Be slaves, κAB; be servants to Jehovah, J¹⁸.

πνεύματος καὶ οὐ παλαιότητι γράμματος.
of spirit and not to oldness of writing.

7 Τί οὖν ἐροῦμεν; ὁ νόμος
What therefore shall we say? The Law

ἁμαρτία; μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν
sin? Not may it occur; but the sin

οὐκ ἔγνων εἰ μὴ διὰ νόμου, τὴν τε γὰρ
not I knew if not through Law, the and for

ἐπιθυμίαν οὐκ ἤδειν εἰ μὴ ὁ νόμος
desire not I had known if not the Law

ἔλεγεν Οὐκ ἐπιθυμήσεις· 8 ἀφορμὴν
was saying Not you shall desire; onrush off

δὲ λαβούσα ἡ ἁμαρτία διὰ τῆς
but having received the sin through the

ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν
commandment worked down in me every

ἐπιθυμίαν, χωρὶς γὰρ νόμου ἁμαρτία
desire, apart from for of law sin

νεκρά. 9 ἐγὼ δὲ ἔζων χωρὶς νόμου
dead (one). I but was living apart from law

ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς ἡ
once; having come but of the commandment the

ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον, 10 καὶ
sin lived again, I but died, and

εὑρέθη μοι ἡ ἐντολή ἡ εἰς
was found to me the commandment the (one) into

ζωὴν αὐτὴ εἰς θάνατον· 11 ἡ γὰρ ἁμαρτία
life this into death; the for sin

ἀφορμὴν λαβούσα διὰ τῆς
onrush off having received through the

ἐντολῆς ἐξηπάτησέν με καὶ δι'
commandment seduced me and through

αὐτῆς ἀπέκτεινεν. 12 ὥστε ὁ μὲν
it it killed, As-and the indeed

νόμος ἅγιος, καὶ ἡ ἐντολή ἅγια καὶ
law holy, and the commandment holy and

δικαία καὶ ἀγαθή.
righteous and good.

13 Τὸ οὖν ἀγαθὸν ἐμοὶ
The (thing) therefore good to me

ἐγένετο θάνατος; μὴ γένοιτο· ἀλλὰ ἡ
became death? Not may it occur; but the

ἁμαρτία, ἵνα φανῇ ἁμαρτία
sin, in order that it might appear sin

διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη
through the (thing) good to me working down

θάνατον ἵνα γένηται καθ'
death; in order that might become according to

ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς
over-cast si ful the sin hrough the

by the spirit, and not in the old sense by the written code.

7 What, then, shall we say? Is the Law sin? Never may that become so! Really I would not have come to know sin if it had not been for the Law; and, for example, I would not have known covetousness if the Law had not said: "You must not covet."

8 But sin, receiving an inducement through the commandment, worked out in me covetousness of every sort, for apart from law sin was dead. 9 In fact, I was once alive apart from law; but when the commandment arrived, sin came to life again, but I died.

10 And the commandment which was to life, this I found to be to death. 11 For sin, receiving an inducement through the commandment, seduced me and killed me through it. 12 Wherefore, on its part, the Law is holy, and the commandment is holy and righteous and good.

13 Did, then, what is good become death to me? Never may that happen! But sin did, that it might be shown as sin working out death for me through that which is good; that sin might become far more sinful through the

έντολης. 14 οίδαμεν γὰρ ὅτι ὁ
commandment. We have known for that the
νόμος πνευματικός ἐστίν· ἐγὼ δὲ σάρκινός
Law spiritual is; I but fleshly

εἶμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν.
I am, having been sold under the sin.

15 ὃ γὰρ κατεργάζομαι οὐ γινώσκω·
Which for I am working down not I am knowing;

οὐ γὰρ ὃ θέλω τοῦτο πράσσω,
not for which I am willing this I am performing,

ἀλλ' ὃ μισῶ τοῦτο ποιῶ. 16 εἰ
but which I am hating this I am doing. If

δὲ ὃ οὐ θέλω τοῦτο ποιῶ,
but which not I am willing this I am doing,

σύνφημι τῷ νόμῳ ὅτι καλός. 17 Νυνὶ
I am saying with to the Law that fine. Now

δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ
but not yet I am working down it but the

ἐνοικοῦσα ἐν ἐμοὶ ἁμαρτία. 18 οἶδα
indwelling in me sin. I have known

γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἐστὶν ἐν
for that not is dwelling in me, this is in

τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ
the flesh of me, good (thing); the for

θέλειν παράκειται μοι, τὸ δὲ
to be willing is lying alongside to me, the but

κατεργάζεσθαι τὸ καλὸν οὐ· 19 οὐ
to be working down the (thing) fine not; not

γὰρ ὃ θέλω ποιῶ ἀγαθόν,
for which (thing) I am willing I am doing good,

ἀλλὰ ὃ οὐ θέλω κακὸν τοῦτο
but which (thing) not I am willing bad this

πράσσω. 20 εἰ δὲ ὃ οὐ
I am performing. If but which (thing) not

θέλω τοῦτο ποιῶ, οὐκέτι
I am willing this I am doing, not yet

ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν
I am working down it but the dwelling in

ἐμοὶ ἁμαρτία.
me sin.

21 Εὐρίσκω ἄρα τὸν νόμον τῷ
I am finding really the law to the (one)

θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν ὅτι
willing to me to be doing the fine (thing) that

ἐμοὶ τὸ κακὸν παράκειται·
to me the bad (thing) is lying alongside;

22 συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ
I delight with for to the law of the God

κατὰ τὸν ἔσω ἄνθρωπον,
according to the inside man,

commandment.

14 For we know that
the Law is spiritual;

but I am fleshly, sold
under sin. 15 For

what I am working
out I do not know.

For what I wish, this
I do not practice; but

what I hate is what
I do. 16 However,

if what I do not wish
is what I do, I agree

that the Law is fine.
17 But now the one

working it out is no
longer I, but sin that

resides in me. 18 For

I know that in me,
that is, in my flesh,

there dwells nothing
good; for ability to

wish is present with
me, but ability to

work out what is
fine is not [present].

19 For the good that
I wish I do not do,

but the bad that I do
not wish is what I

practice. 20 If, now,

what I do not wish
is what I do, the one

working it out is no
longer I, but the sin

dwelling in me.

21 I find, then,
this law in my case:

that when I wish
to do what is right,

what is bad is present
with me. 22 I really

delight in the law
of God according to

the man I am within,

23 βλέπω δὲ ἕτερον νόμον ἐν τοῖς
I am looking at but different law in the
μέλεσίν μου ἀντιστρατεύμενον τῷ νόμῳ
members of me warring against to the law
τοῦ νοός μου καὶ αἰχμαλωτίζοντά με ἐν
of the mind of me and taking captive me in
τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν
the law of the sin to the (one) being in
τοῖς μέλεσίν μου. 24 ταλαίπωρος ἐγὼ
the members of me. 24 Callus-bearing I
ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ
man; who me will draw for self out of the
σώματος τοῦ θανάτου τούτου; 25 χάρις
body of the death this? 25 Thanks
δὲ τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ
but to the God through Jesus Christ the
κυρίου ἡμῶν. ἄρα οὖν αὐτὸς ἐγὼ τῷ
Lord of us. Really therefore very I to the
μὲν νοῦ δουλεύω νόμῳ θεοῦ, τῇ
indeed mind I am slaving to law of God, to the
δὲ σαρκὶ νόμῳ ἁμαρτίας.
but flesh to law of sin.

8 Οὐδὲν ἄρα νῦν κατάκριμα τοῖς
Nothing really now condemnation to the (ones)
ἐν Χριστῷ Ἰησοῦ· 2 ὁ γὰρ νόμος τοῦ
in Christ Jesus; the for law of the
πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ
spirit of the life in Christ Jesus
ἠλευθέρωσέν σε ἀπὸ τοῦ νόμου τῆς
freed you from the law of the
ἁμαρτίας καὶ τοῦ θανάτου. 3 τὸ γὰρ
sin and of the death. 3 The for
ἀδύνατον τοῦ νόμου, ἐν ᾧ
not powerful (ness) of the Law, in which
ἦσθένοι διὰ τῆς σαρκός, ὁ θεὸς
it was being weak through the flesh, the God
τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι
the of himself Son having sent in likeness
σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας
of flesh of sin and about sin
κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί,
he judged down the sin in the flesh,
4 ἵνα τὸ δίκαιωμα τοῦ
in order that the righteous requirement of the
νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ
Law might be fulfilled in us the (ones) not
κατὰ σάρκα περιπατοῦσιν ἀλλὰ
according to flesh walking about but
κατὰ πνεῦμα· 5 οἱ γὰρ
according to spirit; 5 the (ones) for

23 but I behold in my members another law warring against the law of my mind and leading me captive to sin's law that is in my members. 24 Miserable man that I am! Who will rescue me from the body undergoing this death? 25 Thanks to God through Jesus Christ our Lord! So, then, with [my] mind I myself am a slave to God's law, but with [my] flesh to sin's law.

8 Therefore those in union with Christ Jesus have no condemnation. 2 For the law of that spirit which gives life in union with Christ Jesus has set you free from the law of sin and of death. 3 For, there being an incapability on the part of the Law, while it was weak through the flesh, God, by sending his own Son in the likeness of sinful flesh and concerning sin, condemned sin in the flesh, 4 that the righteous requirement of the Law might be fulfilled in us who walk, not in accord with the flesh, but in accord with the spirit. 5 For those who

κατὰ σάρκα ὄντες τὰ τῆς
according to flesh being the (things) of the
σαρκὸς φρονούσιν, οἱ δὲ κατὰ
flesh are minding, the (ones) but according to

πνεῦμα τὰ τοῦ πνύματος. 6 τὸ
spirit the (things) of the spirit. The

γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ
for minding of the flesh death, the but

φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη·
minding of the spirit life and peace;

7 διότι τὸ φρόνημα τῆς σαρκὸς
through which the minding of the flesh

ἔχθρα εἰς θεόν, τῷ γὰρ νόμῳ τοῦ θεοῦ
enmity into God, to the for law of the God

οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται·
not it is being subjected, not-but for it is able;

8 οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι
the (ones) but in flesh being to God to please

οὐ δύνανται.
not they are able.

9 Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ
You but not you are in flesh but

ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ
in spirit, if even spirit of God is dwelling

ἐν ὑμῖν. εἰ δὲ τις πνεῦμα Χριστοῦ οὐκ
in you. If but anyone spirit of Christ not

ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. 10 εἰ δὲ
is having, this (one) not is of him. If but

Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν
Christ in you, the indeed body dead

διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ
through sin, the but spirit life through

δικαιοσύνην. 11 εἰ δὲ τὸ πνεῦμα τοῦ
righteousness. If but the spirit of the (one)

ἐγεύραντος τὸν Ἰησοῦν ἐκ νεκρῶν
having raised up the Jesus out of dead (ones)

οἰκεῖ ἐν ὑμῖν, ὁ
is dwelling in you, the (one)

ἐγεύρας ἐκ νεκρῶν
having raised up out of dead (ones)

Χριστὸν Ἰησοῦν ζωοποιήσει καὶ τὰ
Christ Jesus will make alive also the

θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος
mortal bodies of you through the indwelling

αὐτοῦ πνεύματος ἐν ὑμῖν.
of him spirit in you.

12 Ἄρα οὖν, ἀδελφοί, ὀφειλέται
Really therefore, brothers, debtors

ἐσμέν, οὐ τῇ σαρκὶ τοῦ κατὰ
we are, not to the flesh of the according to

are in accord with the
flesh set their minds

on the things of the
flesh, but those in

accord with the spirit
on the things of the

spirit. 6 For the
minding of the flesh

means death, but the
minding of the spirit

means life and peace;
7 because the minding

of the flesh means
enmity with God,

for it is not under
subjection to the law

of God, nor, in fact,
can it be. 8 So those

who are in harmony
with the flesh cannot

please God.

9 However, you are
in harmony, not with

the flesh, but with
the spirit, if God's

spirit truly dwells in
you. But if anyone

does not have Christ's
spirit, this one does

not belong to him.
10 But if Christ is

in union with you,
the body indeed is

dead on account of
sin, but the spirit

is life on account of
righteousness. 11 If,

now, the spirit of him
that raised up Jesus

from the dead dwells
in you, he that raised

up Christ Jesus from
the dead will also

make your mortal
bodies alive through

his spirit that resides
in you.

12 So, then,
brothers, we are

under obligation,
not to the flesh to
live in accord with

σάρκα ζῆν, 13 εἰ γὰρ κατὰ
 flesh to be living, if for according to
 σάρκα ζῆτε μέ ετε ἀποθνήσκειν,
 flesh you are living you are about to be dying,
 εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος
 if but to spirit the acts of the body
 θανατοῦτε ζήσεσθε.
 you are putting to death you will live.

14 ὅσοι γὰρ πνεύματι θεοῦ ἄγονται,
 As many as for to spirit of God are being led,
 οὗτοι υἱοὶ θεοῦ εἰσιν. 15 οὐ γὰρ
 these sons of God they are. Not for
 ἐλάβετε πνεῦμα δουλείας πάλιν εἰς
 you received spirit of slavery again into
 φόβον, ἀλλὰ ἐλάβετε πνεῦμα
 fear, but you received spirit

υιοθεσίας, ἐν ᾧ κρᾶζομεν
 of placing as son, in which we are crying out
 'Αββὰ ὁ πατήρ' 16 αὐτὸ τὸ πνεῦμα
 Abba the Father; very the spirit

συνμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν
 bears witness with the spirit of us that we are
 τέκνα θεοῦ. 17 εἰ δὲ τέκνα, καὶ
 children of God. If but children, also

κληρονόμοι κληρονόμοι μὲν θεοῦ,
 heirs; heirs indeed of God,
 συνκληρονόμοι δὲ Χριστοῦ, εἴπερ
 joint heirs but of Christ, if even

συνπάσχομεν ἵνα καὶ
 we are suffering together in order that also
 συνδοξασθῶμεν.
 we should be glorified together.

18 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ
 I am reckoning for that not worthy the
 παθήματα τοῦ νῦν καιροῦ πρὸς τὴν
 sufferings of the now appointed time toward the
 μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.
 being about glory to be revealed into us.

19 ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν
 The for eager expectation of the creation the
 ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται·
 revelation of the sons of the God is awaiting;

20 τῇ γὰρ ματαιότητι ἡ κτίσις
 to the for vanity the creation
 ὑπετάγη, οὐκ ἔκοῦσα ἀλλὰ διὰ
 was subjected, not voluntary but through
 τὸν ὑποτάξαντα, ἐφ' ἐλπίδι
 the (one) having subjected, upon hope

the flesh; 13 for if you live in accord with the flesh you are sure to die; but if you put the practices of the body to death by the spirit, you will live. 14 For all who are led by God's spirit, these are God's sons. 15 For you did not receive a spirit of slavery causing fear again, but you received a spirit of adoption as sons, by which spirit we cry out: "Abba, Father!" 16 The spirit itself bears witness with our spirit that we are God's children. 17 If, then, we are children, we are also heirs: heirs indeed of God, but joint heirs with Christ, provided we suffer together that we may also be glorified together.

18 Consequently I reckon that the sufferings of the present season do not amount to anything in comparison with the glory that is going to be revealed in us. 19 For the eager expectation of the creation is waiting for the revealing of the sons of God. 20 For the creation was subjected to futility, not by its own will but through him that subjected it, on the basis of hope

21 ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται
that also very the creation will be freed

ἀπὸ τῆς δουλείας τῆς θορᾶς εἰς τὴν
from the slavery of the corruption into the
ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ
freedom of the glory of the children of the

θεοῦ. 22 οἶδαμεν γὰρ ὅτι πᾶσα ἡ
God. We have known for that all the

κτίσις συνστενάζει καὶ
creation is groaning together and

συνωδίνει ἄχρι τοῦ νῦν·
is having travail pains together until the now;

23 οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν
not only but, but also very ones the

ἀπαρχὴν τοῦ πνεύματος ἔχοντες ἡμεῖς καὶ
firstfruits of the spirit having we also

αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν
very ones in selves are groaning, placing as sons

ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ
awaiting the release by ransom of the

σώματος ἡμῶν. 24 τῇ γὰρ ἐλπίδι
body of us. To the for hope

ἐσώθημεν· ἐλπίς δὲ βλεπόμενη οὐκ ἔστιν
we were saved; hope but being looked at not is

ἐλπίς, ὃ γὰρ βλέπει τις
hope, which (thing) for is looking at who

ἐλπίζει; 25 εἰ δὲ ὃ οὐ
is hoping for? If but which (thing) not

βλέπομεν ἐλπίζομεν, δι'
we are looking at we are hoping for, through

ὑπομονῆς ἀπεκδεχόμεθα.
endurance we are awaiting.

26 Ὡσαύτως δὲ καὶ τὸ πνεῦμα
As-thus but also the spirit

συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ
is jointly helping to the weakness of us; the

γὰρ τί προσευξώμεθα καθὼς
for what we should pray according to what

δεῖ οὐκ οἶδαμεν, ἀλλὰ αὐτὸ
it is necessary not we have known, but very

τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς
the spirit is happening on in behalf to groanings

ἀλαλήτοις, 27 ὁ δὲ ἐραυνῶν τὰς
unsproken, the (one) but searching the

καρδίας οἶδεν τί τὸ φρόνημα τοῦ
hearts has known what the minding of the

πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει
spirit, that according to God is happening on

ὑπὲρ ἁγίων.
over holy (ones).

21 that the creation itself also will be set

free from enslavement to corruption and

have the glorious freedom of the children of

God. 22 For we know that all creation

keeps on groaning together and being in

pain together until now. 23 Not only

that, but we ourselves also who have the

firstfruits, namely, the spirit, yes, we

ourselves groan within ourselves, while we

are earnestly waiting for adoption as sons,

the release from our bodies by ransom.

24 For we were saved in [this] hope; but

hope that is seen is not hope, for when

a man sees a thing, does he hope for it?

25 But if we hope for what we do not see,

we keep on waiting for it with endurance.

26 In like manner the spirit also joins

in with help for our weakness; for the

[problem of] what we should pray for

as we need to we do not know, but the

spirit itself pleads for us with groanings

unuttered. 27 Yet he who searches the

hearts knows what the meaning of the

spirit is, because it is pleading in accord

with God for holy ones.

28 οἶδαμεν δὲ ὅτι τοῖς
We have known but that to the (ones)
ἀγαπῶσι τὸν θεὸν πάντα συνεργεῖ
loving the God all (things) is working together
ὁ θεὸς εἰς ἀγαθόν, τοῖς κατὰ
the God into good, to the (ones) according to
πρόθεσιν κλητοῖς οὖσιν. 29 ὅτι
purpose called (ones) being. Because

οὓς προέγνω, καὶ προώρισεν
which ones he foreknew, also he defined beforehand
συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς
conformed to the image of the Son of him, into
τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς
the to be him firstborn in many
ἀδελφοῖς; 30 οὓς δὲ
brothers; which ones but

προώρισεν, τούτους καὶ ἐκάλεσεν καὶ
he defined beforehand, these also he called; and
οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν;
which ones he called, these also he justified;
οὓς δὲ ἐδικαίωσεν, τούτους καὶ
which ones but he justified, these and
ἐδόξασεν.
he glorified.

31 Τί οὖν ἐροῦμεν πρὸς
What therefore will we say towa d
ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς
these (things)? If the God over us, who
καθ' ἡμῶν; 32 ὃς γε τοῦ ἰδίου υἱοῦ
down on us? Who in fact of the own Son
οὐκ ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων
not he spared, but over us all

παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν
he gave beside him, how not also together with
αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;
him the all (things) to us will he graciously give?

33 τίς ἐγκαλέσει κατὰ
Who will bring accusation down on
ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαίων;
chosen (ones) of God? God the (one) justifying;

34 τίς ὁ κατακρινῶν; Χριστὸς
who the (one) judging down? Christ
'Ιησοῦς ὁ ἀποθανών, μᾶλλον δὲ
Jesus the (one) having died, rather but
ἐγερθεὶς ἐκ νεκρῶν, ὃς
having been raised up out of dead (ones), who
ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ
is in right [hand] of the God, who also

ἐντυγχάνει ὑπὲρ ἡμῶν
is happening on over us;

28 Now we know that God makes all his works cooperate together for the good of those who love God, those who are the ones called according to his purpose; 29 because those whom he gave his first recognition he also foreordained to be patterned after the image of his Son, that he might be the firstborn among many brothers. 30 Moreover, those whom he foreordained are the ones he also called; and those whom he called are the ones he also declared to be righteous. Finally those whom he declared righteous are the ones he also glorified.

31 What, then, shall we say to these things? If God is for us, who will be against us? 32 He who did not even spare his own Son but delivered him up for us all, why will he not also with him kindly give us all other things? 33 Who will file accusation against God's chosen ones? God is the One who declares [them] righteous. 34 Who is he that will condemn? Christ Jesus is the one who died, yes, rather the one who was raised up from the dead; who is on the right hand of God, who also pleads for us.

35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης
Who us will separate from the love
τοῦ χριστοῦ; θλίψις ἢ στενοχωρία ἢ
of the Christ? Tribulation or distress or
διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος
persecution or famine or nakedness or danger
ἢ μάχαιρα; 36 καθὼς γέγραπται
or sword? 36 According as it has been written
ὅτι Ἐνεκεν σου θανατούμεθα
that On account of you we are being put to death
ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα
whole the day, we were reckoned as sheep
σφαγῆς. 37 ἀλλ' ἐν τούτοις πᾶσιν
of slaughter. 37 But in these (things) all
ὑπερνικῶμεν διὰ τοῦ
we are gaining victory over through the (one)
ἀγαπήσαντος ἡμᾶς. 38 πέπεισμαι γὰρ
having loved us. I have been persuaded for
ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι
that neither death nor life nor angels
οὔτε ἀρχαὶ οὔτε ἐνεστῶτα
nor rulerships nor (things) having stood in
οὔτε μέλλοντα οὔτε δυνάμεις
nor (things) being about to nor powers
39 οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις
nor height nor depth nor any creation
ἑτέρα δυνησεται ἡμᾶς χωρίσαι ἀπὸ τῆς
different will be able us to separate from the
ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ
love of the God the (which) in Christ
'Ιησοῦ τῷ κυρίῳ ἡμῶν.
Jesus the Lord of us.

9 Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ
Truth I am saying in Christ, not
ψεῦδομαι, συναρτυρούσης μοι τῆς
I am lying, bearing witness with me of the
συνειδήσεώς μου ἐν πνεύματι ἁγίῳ, 2 ὅτι
conscience of me in spirit holy, that
λύπη μοί ἐστιν μεγάλη καὶ ἀδιάλειπτος
grief to me is great and unceasing
ὀδύνη τῇ καρδίᾳ μου. 3 ἠϋχόμην
pain to the heart of me; I was longing for
γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ
for anathema to be very I from the
χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου τῶν
Christ over the brothers of me the
συγγενῶν μου κατὰ σάρκα, 4 οἵτινες
relatives of me according to flesh, who
εἰσιν Ἰσραηλεῖται, ὧν ἡ υἰοθεσία
are Israelites, of whom the placing as son

35 Who will separate us from the love of the Christ? Will tribulation or distress or persecution or hunger or nakedness or danger or sword? 36 Just as it is written: "For your sake we are being put to death all day long, we have been accounted as sheep for slaughtering." 37 To the contrary, in all these things we are coming off completely victorious through him that loved us. 38 For I am convinced that neither death nor life nor angels nor governments nor things now here nor things to come nor powers 39 nor height nor depth nor any other creation will be able to separate us from God's love that is in Christ Jesus our Lord.

9 I am telling the truth in Christ; I am not lying, since my conscience bears witness with me in holy spirit, 2 that I have great grief and unceasing pain in my heart. 3 For I could wish that I myself were separated as the cursed one from the Christ in behalf of my brothers, my relatives according to the flesh, 4 who, as such, are Israelites, to whom belong the adoption as sons

καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ
and the glory and the covenants and the
νομοθεσία καὶ ἡ λατρεία καὶ αἱ
placing of law and the sacred service and the
ἐπαγγελίαι, 5 ὧν οἱ πατέρες, καὶ ἐξ
promises, of whom the fathers, and out of
ὧν ὁ χριστὸς τὸ κατὰ
whom the Christ the (thing) according to
σάρκα, ὁ ὧν ἐπὶ πάντων, θεὸς
flesh, the (one) being upon all (things), God
εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν.
blessed (one) into the ages; amen.

6 Οὐχ οἶον δὲ ὅτι
Not (thing) of what sort but that
ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. οὐ γὰρ
has fallen out the word of the God. Not for
πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι
all the (ones) out of Israel, these (ones)
Ἰσραὴλ· 7 οὐδ' ὅτι εἰσὶν σπέρμα
Israel; neither because they are seed
Ἀβραάμ, πάντες τέκνα, ἀλλ' Ἐν Ἰσαὰκ
of Abraham, all children, but In Isaac
κληθήσεται σοὶ σπέρμα. 8 τοῦτ' ἔστιν, οὐ
will be called to you seed. This is, not
τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ
the children of the flesh these children of the
θεοῦ, ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας
God, but the children of the of promise
λογίζεται εἰς σπέρμα· 9 ἐπαγγελίας
it is being reckoned into seed; of promise

γὰρ ὁ λόγος οὗτος Κατὰ τὸν
for the word this According to the
καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται
appointed time this I shall come and will be
τῇ Σάρρα υἱός. 10 οὐ μόνον δέ, ἀλλὰ
to the Sarah son. Not only but, but
καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα,
also Rebekah out of one (man) bed having,
Ἰσαὰκ τοῦ πατρὸς ἡμῶν· 11 μήπω γὰρ
of Isaac the father of us; not as yet for
γεννηθέντων μηδὲ
of (ones) having been generated not-but
πραξάντων τι ἀγαθὸν ἢ φαῦλον,
having performed anything good or vile,
ἵνα ἡ κατ' ἐκλογὴν πρόθεσις
in order that the according to choosing purpose
τοῦ θεοῦ μένη, οὐκ ἐξ ἔργων
of the God may be remaining, not out of works

and the glory and the covenants and the giving of the Law and the sacred service and the promises; 5 to whom the forefathers belong and from whom the Christ [sprang] according to the flesh: God, who is over all,* [be] blessed forever. Amen.

6 However, it is not as though the word of God had failed. For not all who [spring] from Israel are really "Israel."

7 Neither because they are Abraham's seed are they all children, but: "What will be called 'your seed' will be through Isaac." 8 That is, the children in the flesh are not really the children of God, but the children by the promise are counted as the seed. 9 For the word of promise was as follows: "At this time I will come and Sarah will have a son." 10 Yet not that case alone, but also when Rebek'ah conceived twins from the one [man], Isaac our forefather: 11 for when they had not yet been born nor had practiced anything good or vile, in order that the purpose of God respecting the choosing might continue dependent, not upon works,

ἀλλ' ἐκ τοῦ καλοῦντος, 12 ἐρρέθη
 but out of the (one) calling, it was said
 αὐτῇ ὅτι Ὁ μείζων δουλεύσει τῷ
 to her that The greater will be slave to the
 ἐλάσσονι· 13 καθάπερ
 lesser; according to what (things) even
 γέγραπται· Τὸν Ἰακώβ ἠγάπησα, τὸν
 it has been written The Jacob I loved, the
 δὲ Ἡσαῦ ἐμίσησα.
 but Esau I hated.

14 Τί οὖν ἐροῦμεν; μὴ ἀδικία
 What therefore shall we say? Not injustice
 παρὰ τῷ θεῷ; μὴ γένοιτο· 15 τῷ
 beside the God? Not may it occur; to the
 Μωυσεῖ γὰρ λέγει Ἐλεήσω
 Moses for he is saying I shall have mercy on
 ὃν ἂν ἐλεῶ, καὶ
 whom likely I may be having mercy, and
 οἰκτιρήσω
 I shall show compassion on
 ὃν ἂν
 whom likely
 οἰκτιρῶ. 16 ἄρα οὖν
 I may be showing compassion. Really therefore
 οὐ τοῦ θέλοντος οὐδὲ τοῦ
 not of the (one) willing nor of the (one)
 τρέχοντος, ἀλλὰ τοῦ ἐλεῶντος
 running, but of the (one) having mercy
 θεοῦ. 17 λέγει γὰρ ἡ γραφή τῷ
 of God. Is saying for the Scripture to the
 Φαραῶ ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε
 Pharaoh that into very this I raised up out you
 ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν
 so that I should show within in you the power
 μου, καὶ ὅπως διαγγελῆ τὸ ὄνομα
 of me, and so that should be announced the name
 μου ἐν πάσῃ τῇ γῆ. 18 ἄρα οὖν
 of me in all the earth. Really therefore
 ὃν θέλει ἐλεεῖ, ὃν
 whom he is willing he is showing mercy on, whom
 δὲ θέλει σκληρύνει.
 but he is willing he is har ening.

19 Ἐρεῖς μοι οὖν τί ἐπι
 You will say to me therefore Why yet
 μέμφεται; τῷ γὰρ βουλήματι
 is he laying blame? To the for expressed will
 αὐτοῦ τίς ἀνθέστηκεν; 20 ὦ ἄνθρωπε,
 of him who has withst od? O man,

but upon the One who calls, 12 it was said to her: "The older will be the slave of the younger." 13 Just as it is written: "I loved Jacob, but Esau I hated."

14 What shall we say, then? Is there injustice with God? Never may that become so! 15 For he says to Moses: "I will have mercy upon whomever I do have mercy, and I will show compassion to whomever I do show compassion." 16 So, then, it depends, not upon the one wishing nor upon the one running, but upon God, who has mercy. 17 For the Scripture says to Phar'aoh: "For this very cause I have let you remain,* that in connection with you I may show my power, and that my name may be declared in all the earth." 18 So, then, upon whom he wishes he has mercy, but whom he wishes he lets become obstinate.

19 You will therefore say to me: "Why does he yet find fault? For who has withstood his express will?" 20 O man,

17* "I have let you remain," J^{17.18.22}; "I have raised you up," *AB; Exodus 9:16 in LXX, which Paul here quotes, "you have been preserved."

ΜΕΝΟΥΝΓΕ ΣΥ ΤΙΣ ΕΙ Ο
 indeed—therefore—in fact you who are the (one)
 ἀνταποκρινόμενος τῷ θεῷ; μὴ ἐρεῖ
 answering back to the God? Not will say
 τὸ πλάσμα τῷ πλάσαντι,
 the thing molded to the (one) having molded,
 Τί με ἐποίησας οὕτως; 21 ἢ οὐκ ἔχει
 Why me you made thus? Or not is having
 ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ
 authority the potter of the clay out of the
 αὐτοῦ φυράματος ποιῆσαι ὃ μὲν
 very lump to make which (one) indeed
 εἰς τιμὴν σκεύους, ὃ δὲ εἰς
 into honor vessel, which (one) but into
 ἀτιμίαν; 22 εἰ δὲ θέλων ὁ θεὸς
 dishonor? If but willing the God
 ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ
 to show within the wrath and to make known the
 δυνατὸν αὐτοῦ ἦνεγκεν ἐν πολλῇ
 powerful (ness) of him bore in much
 μακροθυμίᾳ σκεύη ὀργῆς
 longness of spirit vessels of wrath
 κατηρτισμένα εἰς ἀπώλειαν,
 having been adjusted down into destruction,
 23 ἵνα γνωρίσῃ τὸν
 in order that he might make known the
 πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη
 riches of the glory of him upon vessels
 ἐλέους, ἃ προητοίμασεν
 of mercy, which (ones) he prepared beforehand
 εἰς δόξαν, 24 οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ
 into glory, whom also he called us not
 μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ
 only out of Jews but also out of
 ἐθνῶν—; 25 ὡς καὶ ἐν τῷ Ὡσηὲ λέγει
 nations—? As also in the Hosea he is saying
 Καλέσω τὸν οὐ λαὸν μου λαὸν μου καὶ
 I shall call the not people of me people of me and
 τὴν οὐκ ἠγαπημένην
 the [woman] not having been loved
 ἠγαπημένην· 26 καὶ ἔσται ἐν τῷ
 (one) having been loved; and it will be in the
 τόπῳ οὗ ἐρρέθη αὐτοῖς Οὐ λαὸς μου
 place where it was said to them Not people of me
 ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ
 you, there they will be called sons of God
 ζῶντος.
 living.

who, then, really are you to be answering back to God? Shall the thing molded say to him that molded it, "Why did you make me this way?" 21 What? Does not the potter have authority over the clay to make from the same lump one vessel for an honorable use, another for a dishonorable use? 22 If, now, God, although having the will to demonstrate his wrath and to make his power known, tolerated with much long-suffering vessels of wrath made fit for destruction, 23 in order that he might make known the riches of his glory upon vessels of mercy, which he prepared beforehand for glory, 24 namely, us, whom he called not only from among Jews but also from among nations, [what of it]? 25 It is as he says also in Ho-se'a: "Those not my people I will call 'my people,' and her who was not beloved 'beloved'; 26 and in the place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.' "

27 Ἰσαΐας δὲ κράζει ὑπὲρ τοῦ
 Isaiah but is crying out over the
 Ἰσραὴλ· Ἐὰν ἦ ὁ ἀριθμὸς τῶν υἱῶν
 Israel If ever may be the number of the sons
 Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ
 of Israel as the sand of the sea, the
 ὑπόλοιμα σωθήσεται· 28 λόγον γὰρ
 thing left behind will be saved; 28 For
 συντελών καὶ συντέμνων ποιήσει Κύριος
 concluding and cutting short will make Lord
 ἐπὶ τῆς γῆς. 29 καὶ καθὼς
 upon the earth. And according as
 προείρηκεν Ἰσαΐας· Εἰ μὴ Κύριος
 had said beforehand Isaiah If not Lord
 Σαβαώθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα
 Sabaoth left within to us seed, as Sodom
 ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν
 likely we became and as Gomorrah likely
 ὡμοιώθημεν.
 we were likened.

30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη
 What therefore shall we say? That nations
 τὰ μὴ διώκοντα δικαιοσύνην
 the (ones) not pursuing righteousness
 κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ
 took down on righteousness, righteousness but
 τῆν ἐκ πίστεως· 31 Ἰσραὴλ δὲ
 the (one) out of faith; 31 Israel but
 διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ
 pursuing law of righteousness into law not
 ἔφθασεν. 32 διὰ τί; ὅτι οὐκ ἐκ
 arrived at. Through what? Because not out of
 πίστεως ἀλλ' ὡς ἐξ ἔργων προσέκοψαν
 faith but as out of works; they struck toward
 τῷ λίθῳ τοῦ προσκόμματος, 33 καθὼς
 the stone of the striking toward, according as
 γέγραπται Ἰδοὺ τίθημι ἐν Σιών
 it has been written Look! I am placing in Zion
 λίθον προσκόμματος καὶ πέτραν
 stone of striking toward and rock-mass
 σκονδάλου, καὶ ὁ πιστεύων ἐπ' αὐτῷ
 of fall-causer, and the (one) believing upon him
 οὐ καταισχυθήσεται.
 not will be made ashamed.

10 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς
 Brothers, the indeed wellthinking of the my
 καρδίας καὶ ἡ δέησις πρὸς τὸν θεὸν
 heart and the supplication toward the God

27 Moreover, Isaiah cries out concerning Israel: "Although the number of the sons of Israel may be as the sand of the sea, it is the remnant that will be saved. 28 For Jehovah' will make an accounting on the earth, concluding it and cutting it short."
 29 Also, just as Isaiah had said aforetime: "Unless Jehovah' of armies had left a seed to us, we should have become just like Sodom, and we should have been made just like Gomorrah."

30 What shall we say, then? That people of the nations, although not pursuing righteousness, caught up with righteousness, the righteousness that results from faith; 31 but Israel, although pursuing a law of righteousness, did not attain to the law. 32 For what reason? Because he pursued it, not by faith, but as by works. They stumbled on the "stone of stumbling"; 33 as it is written: "Look! I am laying in Zion a stone of stumbling and a rock-mass of offense, but he that rests his faith on it will not come to disappointment."

10 Brothers, the goodwill of my heart and my supplication to God

28* Jehovah, J7.8.10.13.16.20.25; Lord, κAB.

29* Jehovah, J7.8.10.18.20.22-24; Lord, κAB.

28* Or, "executing it speedily."

ὕπερ αὐτῶν εἰς σωτηρίαν.
over them into salvation.

2 μαρτυρῶ γὰρ αὐτοῖς ὅτι ζήλον
I am bearing witness for to them that zeal

θεοῦ ἔχουσιν· ἀλλ' οὐ κατ'
of God they are having; but not according to

ἐπίγνωσιν, 3 ἀγνοοῦντες γὰρ τὴν
accurate knowledge, being ignorant of for the

τοῦ θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν
of the God righteousness, and the own

ζητοῦντες στήσαι, τῇ δικαιοσύνῃ
seeking to make stand, to the righteousness

τοῦ θεοῦ οὐχ ὑπετάγησαν· 4 τέλος
of the God not they were subjected; and

γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ
for of Law Christ into righteousness to every

τῷ πιστεύοντι.
the (one) believing.

5 Μωσῆς γὰρ γράφει ὅτι τὴν
Moses for is writing that the

δικαιοσύνην τὴν ἐκ νόμου Ὁ
righteousness the (one) out of Law The

ποιήσας ἄνθρωπος ζήσεται ἐν αὐτῇ.
having done man will live in it.

6 Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως
The but out of faith righteousness thus

λέγει Μὴ εἶπῃς ἐν τῇ καρδίᾳ σου
is saying Not you should say in the heart of you

Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστιν
Who will ascend into the heaven? this is

Χριστὸν καταγαγεῖν· 7 ἢ Τίς καταβήσεται
Christ to lead down; or Who will descend

εἰς τὴν ἄβυσσον; τοῦτ' ἔστιν Χριστὸν ἐκ
into the abyss? this is Christ out of

νεκρῶν ἀναγαγεῖν. 8 ἀλλὰ τί
dead (ones) to lead up. But what

λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν
is it saying? Near you the saying is, in

τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου;
the mouth of you and in the heart of you;

τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ
this is the saying of the faith which

κηρύσσομεν. 9 ὅτι ἐὰν ὁμολογήσῃς
we are preaching. That if ever you should confess

τὸ ῥῆμα ἐν τῷ στόματί σου ὅτι Κύριος
the saying in the mouth of you that Lord

Ἰησοῦς, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ
Jesus, and you should believe in the heart

for them are, indeed,
for their salvation.

2 For I bear them witness that they have a zeal for God; but not according to accurate knowledge; 3 for, because of not knowing the righteousness of God but seeking to establish their own, they did not subject themselves to the righteousness of God. 4 For Christ is the end of the Law, so that everyone exercising faith may have righteousness.

5 For Moses writes that the man that has done the righteousness of the Law will live by it. 6 But the righteousness resulting from faith speaks in this manner: "Do not say in your heart, 'Who will ascend into heaven?' that is, to bring Christ down; 7 or, 'Who will descend into the abyss?' that is, to bring Christ up from the dead." 8 But what does it say? "The word is near you, in your own mouth and in your own heart"; that is, the "word" of faith, which we are preaching. 9 For if you publicly declare that 'word in your own mouth,' that Jesus is Lord,* and exercise faith in your heart

9* Lord (Κύριος, ky'rios), KAB; יְהוָה, ha'adhoñh', J12-14,16-18,22. Not "Jehovah."

σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ
of you that the God him raised up out of
νεκρῶν, σωθήσῃ· 10 καρδιά γὰρ
dead (ones), you will be saved; to heart for

πιστεύεται εἰς δικαιοσύνην, στόματι
it is being believed into righteousness, to mouth
δὲ ὁμολογεῖται εἰς σωτηρίαν·
but it is being confessed into salvation;

11 λέγει γὰρ ἡ γραφή Πᾶς ὁ
Issaying for the Scripture Every the (one)
πιστεύων ἐπ' αὐτῷ οὐ καταισχυθήσεται.
believing upon him not will be made ashamed.

12 οὐ γὰρ ἐστὶν διαστολή Ἰουδαίου τε
Not for is distinction of Jew and
καὶ Ἑλλήνος, ὁ γὰρ αὐτὸς κύριος πάντων,
and of Greek, the for very Lord of all (ones),

πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους
being rich into all the (ones) calling upon
αὐτόν· 13 Πᾶς γὰρ ὃς ἂν
him; everyone for who likely

ἐπικαλέσῃται τὸ ὄνομα Κυρίου σωθήσεται.
might call upon the name of Lord will be saved.

14 Πῶς οὖν ἐπικαλέσονται εἰς ὃν
How therefore should they call upon into whom
οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν
not they believed? How but should they believe

οὗ οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν
of whom not they heard? How but should they hear
χωρὶς κηρύσσοντος; 15 πῶς δὲ
apart from (one) preaching? How but

κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν;
should they preach if ever not they should be sent?
καθάπερ

According to which (things) indeed
γέγραπται Ὡς ὠραῖοι οἱ πόδες
it has been written As beautiful the feet

τῶν εὐαγγελιζομένων ἀγαθὰ.
of the (ones) declaring as good news good things.

16 Ἄλλ' οὐ πάντες ὑπήκουσαν τῷ
But not all they obeyed to the

εὐαγγελίῳ· Ἰσαίας γὰρ λέγει Κύριε, τίς
good news; Isaiah for is saying Lord, who

ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; 17 ἄρα ἡ
believed to the hearing of us? Really the

πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ
faith out of hearing, the but hearing through

that God raised him up from the dead, you will be saved. 10 For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation.

11 For the Scripture says: "None that rests his faith on him will be disappointed."

12 For there is no distinction between Jew and Greek, for there is the same Lord over all, who is rich to all those calling upon him.

13 For "everyone who calls on the name of Jehovah* will be saved."

14 However, how will they call on him in whom they have not put faith? How, in turn, will they put faith in him of whom they have not heard? How, in turn, will they hear without someone to preach? 15 How, in turn, will they preach unless they have been sent forth? Just as it is written: "How comely are the feet of those who declare good news of good things!"

16 Nevertheless, they did not all obey the good news. For Isaiah says: "Jehovah,* who put faith in the thing heard from us?" 17 So faith follows the thing heard. In turn the thing heard is through

ῥήματος Χριστοῦ. 18 ἀλλὰ λέγω, μὴ
saying of Christ. But I am saying, not

οὐκ ἤκουσαν; μενούργε Εἰς
not they heard? Indeed-therefore-In fact Into

πάσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν,
all the earth went out the sound of them,

καὶ εἰς τὰ πέρατα τῆς οἰκουμένης
and into the limits of the inhabited [earth]

τὰ ῥήματα αὐτῶν. 19 ἀλλὰ λέγω, μὴ
the sayings of them. But I am saying, not

Ἰσραὴλ οὐκ ἔγνω; πρῶτος Μωυσῆς λέγει
Israel not knew? First Moses is saying

Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ
I shall incite to jealousy you upon not

ἔθνει, ἐπ' ἔθνει ἀσυνέτω
nation, upon nation not comprehending

παροργίζω ὑμᾶς. 20 Ἡσαίας δὲ
I shall incite to wrath you. Isaiah but

ἀποτολμᾷ καὶ λέγει Εὐρέθην
is daring off and he is saying I was found

τοῖς (ἑσίν) ἐμὲ μὴ ζητοῦσιν, ἐμφανῆς
to the (ones) me not seeking, apparent

ἔγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν.
I became to the (ones) me not questioning upon.

21 πρὸς δὲ τὸν Ἰσραὴλ λέγει Ὅλην
Toward but the Israel he is saying Whole

τὴν ἡμέραν ἐξέπτετασα τὰς χεῖράς μου
the day I stretched out the hands of me

πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.
toward people disobeying and speaking against.

11 Λέγω οὖν, μὴ ἀπώσατο
I am saying therefore, not pushed from self

ὁ θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο· καὶ
the God the people of him? Not may it occur; also

γὰρ ἐγὼ Ἰσραηλεΐτης εἰμί, ἐκ σπέρματος
for I Israelite I am, out of seed

Ἀβραάμ, φυλῆς Βενιαμείν. 2 οὐκ
of Abraham, of tribe of Benjamin. Not

ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν
pushed from self the God the people of him whom

προέγνω. ἢ οὐκ οἶδατε ἐν Ἠλίᾳ
he foreknew. Or not have you known in Elijah

τί λέγει ἡ γραφή, ὡς ἐντυγχάνει
what is saying the Scripture, as he is happening on

τῷ θεῷ κατὰ τοῦ Ἰσραὴλ; 3 Κύριε,
to the God down on the Israel? Lord,

the word about Christ." 18 Nevertheless I ask, They did not fail to hear, did they? Why, in fact, "into all the earth their sound went out, and to the extremities of the inhabited earth their utterances."

19 Nevertheless I ask, Israel did not fail to know, did they? First Moses says: "I will incite you people to jealousy through that which is not a nation; I will incite you to violent anger through a stupid nation." 20 But Isaiah becomes very bold and says: "I was found by those who were not seeking me; I became manifest to those who were not asking for me." 21 But as respects Israel he says: "All day long I have spread out my hands toward a people that is disobedient and talks back."

11 I ask, then, God did not reject his people, did he? Never may that happen! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God did not reject his people, whom he first recognized. Why, do you not know what the Scripture says in connection with Elijah, as he pleads with God against Israel? 3 "Jehovah,"

17* Word about Christ, P⁴⁶κ¹BCD¹Vg; word of God, κ¹ASy¹; word of Jehovah, J7.8.10. 3¹ Jehovah, J7.8.10.18.23.25; Lord, κ¹AB.

τοὺς προφήτας σου ἀπέκτειναν, τὰ
 the prophets of you they killed, the
 θυσιάστῃριά σου κατέσκαψαν, κἀγὼ
 altars of you they dug down, and I
 ὑπελείφθην μόνος, καὶ ζητοῦσιν τὴν
 was left under alone, and they are seeking the
 ψυχὴν μου. 4 ἀλλὰ τί λέγει αὐτῷ
 soul of me. But what is saying to him
 ὁ χρηματισμός; Κατέλιπον ἑμαυτῷ
 the divine pronouncement? I left down to myself
 ἑπτακισχιλίου ἀνδρας, οἵτινες οὐκ
 seven thousand male persons, who not
 ἔκαμψαν γόνυ τῇ Βαάλ. 5 οὕτως οὖν
 bent knee to the Baal. Thus therefore
 καὶ ἐν τῷ νῦν καιρῷ λίμμα
 also in the now appointed time something left over
 κατ' ἐκλογὴν χάριτος
 according to choosing of undeserved kindness
 γέγονεν· 6 εἰ δὲ χάριτι,
 has come to be; if but to undeserved kindness,
 οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ
 not yet out of works, since the
 χάρις οὐκέτι γίνεταί
 undeserved kindness not yet is becoming
 χάρις.
 undeserved kindness.

7 τί οὖν; ὁ δὲ
 What therefore? which (thing)
 ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ
 is seeking upon Israel, this not
 ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέτυχεν·
 he happened upon, the but choosing happened upon;
 οἱ δὲ λοιποὶ ἐπωρώθησαν,
 the but leftover (ones) were made callous,
 8 καθάπερ
 according to which (things) even
 γέγραπται· Ἔδωκεν αὐτοῖς ὁ θεὸς
 It has been written Gave to them the God
 πνεῦμα καταύξεως, ὀφθαλμοὺς τοῦ μὴ
 spirit of deep sleep, eyes of the not
 βλέπειν καὶ ὠτα τοῦ μὴ ἀκούειν,
 to be looking and ears of the not to be hearing,
 ἕως τῆς σήμερον ἡμέρας. 9 καὶ Δαυεὶδ
 until the today day. And David
 λέγει· Γενηθήτω ἡ τράπεζα αὐτῶν εἰς
 is saying Let become the table of them into
 παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ
 snare and into trap and into fall-causer and

they have killed your prophets, they have dug up your altars, and I alone am left, and they are looking for my soul." 4 Yet, what does the divine pronouncement say to him? "I have left seven thousand men over for myself, [men] who have not bent the knee to Ba'al." 5 In this way, therefore, at the present season also a remnant has turned up according to a choosing due to undeserved kindness. 6 Now if it is by undeserved kindness, it is no longer due to works; otherwise, the undeserved kindness no longer proves to be undeserved kindness.

7 What, then? The very thing Israel is earnestly seeking he did not obtain, but the ones chosen* obtained it. The rest had their sensibilities blunted; 8 just as it is written: "God" has given them a spirit of deep sleep, eyes so as not to see and ears so as not to hear, down to this very day." 9 Also, David says: "Let their table become for them a snare and a trap and a stumbling block and

7* Or, "the ones elected." 8* God, κΑΒVgSy^p; Jehovah, J7,8,10,13-15,20.

εἰς ἀναταπόδομα αὐτοῖς, 10 σκοτισθήτωσαν
 into retribution to them, let be darkened
 οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ
 the eyes of them of the not to be looking, and
 τὸν ὠτὸν αὐτῶν διὰ παντὸς σὺνκαμψον.
 the back of them through all [time] bend together.

11 Λέγω οὖν, μὴ ἔπταισαν
 I am saying therefore, not they stumbled
 ἵνα πέσωσιν; μὴ γένοιτο·
 in order that they might fall? Not may it occur;
 ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία
 but to the of them falling beside the salvation
 τοῖς ἔθνεσιν, εἰς τὸ παραζηλώσαι αὐτούς.
 to the nations, into the to incite to jealousy them.

12 εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος
 If but the falling beside of them riches
 κόσμος καὶ τὸ ἥττημα αὐτῶν πλοῦτος
 of world and the decrease of them riches
 ἔθνῶν, πόσῳ μᾶλλον τὸ πλήρωμα
 of nations, to how much rather the fullness
 αὐτῶν.
 of them.

13 Ὑμῖν δὲ λέγω τοῖς ἔθνεσιν. ἔφ'
 To you but I am saying to the nations. Upon
 ὅσον μὲν οὖν εἰμι ἐγὼ ἔθνῶν
 as much as indeed therefore am I of nations
 ἀπόστολος, τὴν διακονίαν μου δοξάζω,
 apostle, the service of me I glorify,

14 εἴ πως παραζηλώσω μου τὴν σάρκα
 if somehow I might incite of me the flesh
 καὶ σώσω τινὰς ἐξ αὐτῶν. 15 εἰ
 and I might save some out of them. If

γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ
 for the throwing off of them reconciliation
 κόσμου, τίς ἢ πρόσλημψις εἰ μὴ ζωὴ
 of world, what the toward receiving if not life
 ἐκ νεκρῶν; 16 εἰ δὲ ἡ ἀπαρχὴ
 out of dead (ones)? If but the firstfruits
 ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία,
 holy, also the lump; and if the root holy,
 καὶ οἱ κλάδοι.
 also the branches.

17 εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθησαν,
 If but some of the branches were broken out,
 σὺ δὲ ἀγριέλαιος ὢν ἐνεκέντρισθης
 you but field olive tree being you were grafted in
 ἐν αὐτοῖς καὶ συνκοινωνὸς τῆς ῥίζης
 in them and taking in common with of the root
 τῆς πλιότητος τῆς ἐλαίας ἐγένου,
 of the fatness of the olive you became,

a retribution; 10 let their eyes become darkened so as not to see, and always bow down their back."

11 Therefore I ask, Did they stumble so that they fell completely? Never may that happen! But by their false step there is salvation to people of the nations, to incite them to jealousy. 12 Now if their false step means riches to the world, and their decrease means riches to people of the nations, how much more will the full number of them mean it!

13 Now I speak to you who are people of the nations. Forasmuch as I am, in reality, an apostle to the nations, I glorify my ministry, 14 if I may by any means incite [those who are] my own flesh to jealousy and save some from among them. 15 For if the casting of them away means reconciliation for the world, what will the receiving of them mean but life from the dead? 16 Further, if the [part taken as] firstfruits is holy, the lump is also; and if the root is holy, the branches are also.

17 However, if some of the branches were broken off but you, although being a wild olive, were grafted in among them and became a sharer of the olive's root of fatness,

18 μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ
not be boasting down on the branches; if but

κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις
you boast down on, not you the root are carrying
ἀλλὰ ἡ ῥίζα σέ. 19 ἔρεις οὖν
but the root you. You will say therefore

Ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ
Were broken off branches in order that I

ἐνκεντρισθῶ. 20 καλῶς τῇ ἀπιστίᾳ
might be grafted in. Finely; to the unbelief

ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει
they were broken out, you but to the faith

ἔστηκας. μὴ ὑψηλὰ φρόνει,
you have been standing. Not highs be minding,

ἀλλὰ φοβοῦ· 21 εἰ γὰρ ὁ θεὸς τῶν
but be fearing; if for the God of the

κατὰ φύσιν κλάδων οὐκ ἐφείσατο,
according to nature of branches not he spared,

οὐδὲ σοῦ φείσεται. 22 ἴδε οὖν
not-but of you he will spare. See therefore

χρηστότητα καὶ ἀποτομίαν θεοῦ· ἐπὶ μὲν
kindness and cutting off of God; upon indeed

τοὺς πεσόντας ἀποτομία, ἐπὶ δὲ σὲ
the (ones) having fallen cutting off, upon but you

χρηστότης θεοῦ, ἐὰν
kindness of God, if ever

ἐπιμένῃς ἐπιμένῃς ἐπὶ τῇ χρηστότητι,
you may be remaining upon the kindness,

ἐπεὶ καὶ σὺ ἐκκοπήσῃ. 23 κἀκεῖνοι
since also you will be cut out. And those

δέ, ἐὰν μὴ ἐπιμένωσι τῇ
but, if ever not they may be remaining upon the

ἀπιστίᾳ, ἐνκεντρισθήσονται· δυνατὸς γὰρ
unbelief, they will be grafted in; powerful for

ἔστιν ὁ θεὸς πάλιν ἐνκεντρίσαι αὐτοῦς.
is the God again to graft in them.

24 εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν
If for you out of the according to nature

ἐξεκόπησας ἀγριελαίου καὶ παρὰ
you were cut out of field olive tree and beside

φύσιν ἐνκεντρίσθησας εἰς καλλιέλαιον,
nature you were grafted in into fine olive tree,

πόσω μᾶλλον οὗτοι οἱ κατὰ
to how much rather these the (ones) according to

φύσιν ἐνκεντρισθήσονται τῇ ἰδίᾳ
nature they will be grafted in to the own

ἐλαίᾳ.
olive tree.

18 do not be exulting
over the branches.

If, though, you are
exulting over them,
it is not you that
bear the root, but
the root [bears] you.

19 You will say, then:

"Branches were bro-
ken off that I might
be grafted in."

20 All
right! For [their] lack
of faith they were
broken off, but you
are standing by faith.

Quit having lofty
ideas, but be in fear.

21 For if God did
not spare the natural
branches, neither will
he spare you.

22 See,
therefore, God's
kindness and severity.

Toward those who
fell there is severity,
but toward you there
is God's kindness,

provided you remain
in his kindness; other-
wise, you also will be
lopped off.

23 They
also, if they do not
remain in their lack of
faith, will be grafted
in; for God is able to
graft them in again.

24 For if you were cut
out of the olive tree
that is wild by nature
and were grafted con-
trary to nature into
the garden olive tree,

how much rather will
these who are natural
be grafted into their
own olive tree!

25 Οὐ γὰρ θέλω ὑμᾶς
 Not for I am willing you
 ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον
 to be being ignorant, brothers, the mystery
 τοῦτο, ἵνα μὴ ἦτε ἐν ἑαυτοῖς
 this, in order that not you may be in selves
 φρόνιμοι, ὅτι πᾶρωσις ἀπὸ μέρους τῷ
 discreet, that callousness from part to the
 Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ
 Israel has occurred until which (time) the
 πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, 26 καὶ
 fullness of the nations should come in, and
 οὕτως πᾶς Ἰσραὴλ σωθήσεται· καθὼς
 thus all Israel will be saved; according as
 γέγραπται· Ἦξει ἐκ Σιών ὁ
 it has been written Will come out of Zion the (one)
 ῥυόμενος, ἀποστρέψει ἀσεβείας ἀπὸ
 drawing to self, he will turn away irreverence from
 Ἰακώβ. 27 καὶ αὕτη αὐτοῖς ἢ παρ'
 Jacob. And this to them the beside
 ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς
 of me covenant, whenever I should take off the
 ἀμαρτίας αὐτῶν. 28 κατὰ μὲν τὸ
 sins of them. According to indeed the
 εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς, κατὰ
 good news enemies through you, according to
 δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοῦς
 but the choosing loved (ones) through the
 πατέρας· 29 ἀμεταμέλητα γὰρ
 fathers; not to be regretted afterward for
 τὰ χάρισμα καὶ ἡ κλήσις τοῦ θεοῦ.
 the gracious gifts and the calling of the God.
 30 ὡσπερ γὰρ ὑμεῖς ποτὲ ἠπειθήσατε
 As-even for you sometime you disobeyed
 τῷ θεῷ, νῦν δὲ ἠλεήθητε τῇ
 to the God, now but you were shown mercy to the
 τούτων ἀπειθεία, 31 οὕτως καὶ οὗτοι
 of them disobedience, thus also these
 νῦν ἠπειθήσαν τῷ ὑμετέρῳ ἔλεει
 now disobeyed to the yours mercy
 ἵνα καὶ αὐτοὶ νῦν
 in order that also they now
 ἐλεθῶσιν· 32 συνέκλεισεν γὰρ
 might be shown mercy; shut up together for
 ὁ θεὸς τοὺς πάντας εἰς ἀπειθίαν
 the God the all into disobedience
 ἵνα τοὺς πάντας
 in order that the (ones) all
 ἐλεήσῃ.
 he might show mercy to.

25 For I do not want you, brothers, to be ignorant of this sacred secret, in order for you not to be discreet in your own eyes: that a dulling of sensibilities has happened in part to Israel until the full number of people of the nations has come in, 26 and in this manner all Israel will be saved. Just as it is written: "The deliverer will come out of Zion and turn away ungodly practices from Jacob. 27 And this is the covenant on my part with them, when I take their sins away." 28 True, with reference to the good news they are enemies for your sakes, but with reference to [God's] choosing they are beloved for the sake of their forefathers. 29 For the gifts and the calling of God are not things he will regret. 30 For just as you were once disobedient to God but have now been shown mercy because of their disobedience, 31 so also these now have been disobedient with mercy resulting to you, that they themselves also may now be shown mercy. 32 For God has shut them all up together in disobedience, that he might show all of them mercy.

33 Ὡ βάθος πλοῦτου καὶ σοφίας καὶ
 O depth of riches and of wisdom and
 γνώσεως θεοῦ ὡς ἀνεξεραύνητα τὰ
 of knowledge of God; as unsearchable the
 κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ
 judgments of him and untraceable the ways
 αὐτοῦ. 34 Τίς γὰρ ἔγνω νοῦν Κυρίου,
 of him. Who for knew mind of Lord,
 ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; 35 ἢ ὃρ
 or who counselor of him became? 35 Or
 τίς προέδωκεν αὐτῷ, καὶ
 Who gave before to him, and
 ἀνταποδοθήσεται αὐτῷ; 36 ὅτι ἐξ
 it will be recompensed to him? 36 Because out of
 αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ
 him and through him and into him the
 πάντα αὐτῷ ἢ δόξα εἰς τοὺς αἰῶνας·
 all (things); to him the glory into the ages;
 ἀμήν.
 amen.

12 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί,
 I am entreating therefore you, brothers,
 διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ
 through the compassions of the God
 παραστήσαι τὰ σώματα ὑμῶν
 to make stand alongside the bodies of you
 θυσίαν ζῶσαν ἁγίαν τῷ θεῷ εὐάρεστον,
 sacrifice living holy to the God well pleasing,
 τὴν λογικὴν λατρείαν ὑμῶν· 2 καὶ μὴ
 the logical sacred service of you; 2 and not
 συνσηματίζεσθε τῷ αἰῶνι τούτῳ,
 be you being fashioned with to the age this,
 ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει
 but be you transformed to the renewing
 τοῦ νοός, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ
 of the mind, into the to be proving you what the
 θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον
 will of the God, the good and well pleasing
 καὶ τέλειον.
 and perfect.

3 Λέγω γὰρ διὰ τῆς
 I am saying for through the
 χάριτος τῆς δοθείσης
 undeserved kindness the (one) having been given
 μοι παντὶ τῷ ὄντι ἐν ὑμῖν μὴ
 to me to everyone the being in you not
 ὑπερφρονεῖν παρ' ὃ δεῖ
 to be minding over beside which it is necessary

33 O the depth of
 God's riches and wis-
 dom and knowledge!
 How unsearchable his
 judgments [are] and
 past tracing out his
 ways [are]! 34 For
 "who has come to
 know Jehovah's
 mind, or who has be-
 come his counselor?"
 35 Or, "Who has first
 given to him, so that
 it must be repaid to
 him?" 36 Because
 from him and by him
 and for him are all
 things. To him be the
 glory forever. Amen.

12 Consequently
 I entreat you
 by the compassions
 of God, brothers, to
 present your bodies
 a sacrifice living,
 holy, acceptable to
 God, a sacred service
 with your power of
 reason. 2 And quit
 being fashioned after
 this system of things,
 but be transformed
 by making your mind
 over, that you may
 prove to yourselves
 the good and accept-
 able and perfect will
 of God.

3 For through the
 undeserved kindness
 given to me I tell
 everyone there among
 you not to think
 more of himself
 than it is necessary

φρονεῖν, ἀλλὰ φρονεῖν, εἰς τὸ
to be minding, but to be minding, into the
σωφρονεῖν, ἐκάστῳ ὡς ὁ θεὸς
to be being sober-minded, to each (one) as the God
ἐμέρισεν μέτρον πίστεως.
apportioned measure of faith.

4 καθάπερ γὰρ ἐν
According to which (things) even for in
ἐνὶ σώματι πολλά μέλη ἔχομεν, τὰ
one body many members we are having, the
δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει
but members all not the very is having

πράξιν, 5 οὕτως οἱ πολλοὶ ἐν σώματι
performance, thus the many one body
ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἰς
we are in Christ, the but downward one

ἀλλήλων μέλη. 6 Ἐχοντες δὲ
of one another members. Having but
χαρίσματα κατὰ τὴν χάριν
gracious gifts according to the undeserved kindness

τὴν δοθεῖσαν ἡμῖν διάφορα,
the (one) having been given to us differing [gifts],
εἴτε προφητεῖαν κατὰ τὴν ἀναλογίαν
whether prophecy according to the proportion

τῆς πίστεως, 7 εἴτε διακονίαν ἐν τῇ
of the faith, whether service in the
διακονίᾳ, εἴτε ὁ διδάσκων ἐν τῇ
service, whether the (one) teaching in the

διδασκαλίᾳ, 8 εἴτε ὁ παρακαλῶν
teaching, whether the (one) encouraging
ἐν τῇ παρακλήσει, ὁ μεταδιδούς ἐν
in the encouragement, the (one) imparting in

ἀπλότητι, ὁ προϊστάμενος ἐν σπουδῇ,
simplicity, the (one) standing before in speedup,
ὁ ἐλεῶν ἐν ἰλαρότητι.
the (one) showing mercy in cheerfulness.

9 ἡ ἀγάπη ἀνυπόκριτος. ἀποστρυγούντες
The love unhyprocritical. Abhorring

τὸ πονηρόν, κολλῶμενοι τῷ
the (thing) wicked, gluing selves to the (thing)
ἀγαθῷ. 10 τῇ φιλαδελφίᾳ εἰς
good; to the brotherly affection into

ἀλλήλους φιλόστοργοι, τῇ τιμῇ
one another tenderly affectionate, to the honor
ἀλλήλους προηγούμενοι, 11 τῇ σπουδῇ
one another going before, to the speedup

μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ
not slothful, to the spirit boiling, to the

to think; but to think so as to have a sound mind, each one as God has distributed to him a measure of faith. 4 For just as we have in one body many members, but the members do not all have the same function, 5 so we, although many, are one body in union with Christ, but members belonging individually to one another.

6 Since, then, we have gifts differing according to the undeserved kindness given to us, whether prophecy, [let us prophesy] according to the faith proportioned [to us]; 7 or a ministry, [let us be] at this ministry; or he that teaches, [let him be] at his teaching; 8 or he that exhorts, [let him be] at his exhortation; he that distributes, [let him do it] with liberality; he that presides, [let him do it] in real earnest; he that shows mercy, [let him do it] with cheerfulness.

9 Let [your] love be without hypocrisy. Abhor what is wicked, cling to what is good. 10 In brotherly love have tender affection for one another. In showing honor to one another take the lead. 11 Do not loiter at your business. Be aglow with the spirit.

κυρίῳ δουλείοντες, 12 τῇ ἐλπίδι
 Lord slavinq, to the hope
 χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ
 rejoicing, to the tribulation enduring, to the
 προσευχῇ προσκαρτεροῦντες, 13 ταῖς
 prayer persevering, to the
 χρείαις τῶν ἁγίων κοινωνοῦντες, τῆν
 needs of the holy (ones) having in common, the
 φιλοξενίαν διώκοντας. 14 εὐλογεῖτε
 hospitality pursuing. Be you blessing
 τοὺς διώκοντας, εὐλογεῖτε καὶ μὴ
 the (ones) persecuting, be you blessing and not
 καταρᾶσθε. 15 χαίρειν μετὰ
 you should curse. To be rejoicing with
 χαιρόντων, κλαίειν μετὰ
 (ones) rejoicing, to be weeping with
 κλαιόντων. 16 τὸ αὐτὸ εἰς
 (ones) weeping. The very (thing) into
 ἀλλήλους φρονοῦντες, μὴ τὰ ὑψηλὰ
 one another minding, not the high (things)
 φρονοῦντες ἀλλὰ τοῖς ταπεινοῖς
 minding but to the lowly (things)
 συναπαγόμενοι. Μὴ γίνεσθε
 being led off together. Not be you becoming
 φρόνιμοι παρ' ἑαυτοῖς.
 discreet (ones) beside selves.
 17 μηδενὶ κακὸν ἀντὶ κακοῦ
 To no one bad instead of bad
 ἀποδιδόντες· προνοοῦμενοι καλὰ
 giving back; thinking of beforehand fine (things)
 ἐνώπιον πάντων ἀνθρώπων· 18 εἰ δυνατόν,
 in sight of all men; if possible,
 τὸ ἐξ ὑμῶν μετὰ πάντων ἀνθρώπων
 the out of you with all men
 εἰρηνεύοντες· 19 μὴ ἑαυτοὺς ἐκδικοῦντες,
 being peaceable; not selves avenging,
 ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ,
 loved (ones), but give you place to the wrath,
 γέγραπται γὰρ Ἐμοὶ ἐκδίκησις, ἐγὼ
 it has been written for To me vengeance, I
 ἀνταποδώσω, λέγει Κύριος. 20 ἀλλὰ
 shall give back instead, is saying Lord. But
 ἐὰν πεινᾷ ὁ ἐχθρὸς σου,
 if ever is hungering the enemy of you,
 ψάμιζε αὐτόν· ἐὰν διψᾷ,
 be you feeding him; if ever he is thirsting,
 πότιζε αὐτόν· τοῦτο γὰρ ποιῶν
 be you making drink him; this for doing

Slave for Jehovah.*
 12 Rejoice in the
 hope. Endure under
 tribulation. Persevere
 in prayer. 13 Share
 with the holy ones ac-
 cording to their needs.
 Follow the course of
 hospitality. 14 Keep
 on blessing those who
 persecute; be blessing
 and do not be cursing.
 15 Rejoice with
 people who rejoice;
 weep with people
 who weep. 16 Be
 minded the same way
 toward others as to
 yourselves; do not be
 minding lofty things,
 but be led along with
 the lowly things. Do
 not become discreet in
 your own eyes.

17 Return evil
 for evil to no one.
 Provide fine things in
 the sight of all men.
 18 If possible, as far
 as it depends upon
 you, be peaceable
 with all men. 19 Do
 not avenge yourselves,
 beloved, but yield
 place to the wrath;
 for it is written:
 "Vengeance is mine;
 I will repay, says
 Jehovah."* 20 But,
 "if your enemy is
 hungry, feed him; if
 he is thirsty, give him
 something to drink;
 for by doing this

11* Jehovah, J7.8,10,13,16,18; the Lord, κΑΒ. 19* Jehovah, J7.8,10,18,22,24; Lord, κΑΒ.

ἀνθρακας πυρός σωρεύσεις ἐπὶ τὴν κεφαλὴν
 coals of fire you will heap upon the head
 αὐτοῦ. 21 μὴ νικῶ ὑπὸ τοῦ
 of him. Not be you being conquered by the
 κακοῦ, ἀλλὰ νικά ἐν τῷ ἀγαθῷ τὸ
 bad, but be conquering in the good the
 κακόν.
 bad.

13 Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις
 Every soul to authorities having over
 ὑποτασσέσθω, οὐ γὰρ ἔστιν ἐξουσία
 let be subjecting himself, not for is authority
 εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὐσαι ὑπὸ
 if not by God, the [authorities] but being by
 θεοῦ τεταγμέναί εἰσιν. 2 ὥστε
 God having been set in order they are; as-and
 ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ
 the (one) setting self against the authority to the
 τοῦ θεοῦ διαταγῆ ἀνθέστηκεν,
 of the God thorough setting has taken stand against,
 οἱ δὲ ἀνθεστηκότες
 the (ones) but having taken stand against
 ἑαυτοῖς κρίμα λήμψονται. 3 οἱ
 to themselves judgment they will receive. The
 γὰρ ἄρχοντες οὐκ εἰσιν φόβος τῷ ἀγαθῷ
 for rulers not are fear to the good
 ἔργω ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ
 work but to the bad. You are willing but not
 φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν
 to be fearing the authority? the (thing) good
 ποιεῖ, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς.
 be doing, and you will have praise out of her;
 4 θεοῦ γὰρ διάκονός ἐστιν σοὶ εἰς τὸ
 of God for servant she is to you into the
 ἀγαθόν. ἂν δὲ τὸ κακὸν
 good. If ever but the (thing) bad

ποιῆς, φοβοῦ· οὐ γὰρ εἰκῆ
 you may be doing, be fearing; not for purposelessly
 τὴν μάχαιραν φορεῖ· θεοῦ γὰρ
 the sword he is bearing; of God for
 διάκονός ἐστιν, ἔκδικος εἰς ὀργὴν τῷ
 servant she is, avenger into wrath to the (one)
 τὸ κακὸν πράσσοντι.
 the (thing) bad performing.

5 διὸ ἀνάγκη
 Through which necessity
 ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν
 to be subjecting one elf, not only through the
 ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν,
 wrath but also through the conscience,

you will heap fiery
 coals upon his head.”
 21 Do not let yourself
 be conquered by
 the evil, but keep
 conquering the evil
 with the good.

13 Let every soul
 be in subjection
 to the superior
 authorities, for
 there is no authority
 except by God; the
 existing authorities
 stand placed in their
 relative positions by
 God. 2 Therefore
 he who opposes the
 authority has taken
 a stand against the
 arrangement of God;
 those who have taken
 a stand against it will
 receive judgment to
 themselves. 3 For
 those ruling are an
 object of fear, not to
 the good deed, but to
 the bad. Do you, then,
 want to have no fear
 of the authority? Keep
 doing good, and you
 will have praise from
 it; 4 for it is God's
 minister to you for
 your good. But if you
 are doing what is bad,
 be in fear: for it is not
 without purpose that
 it bears the sword; for
 it is God's minister,
 an avenger to express
 wrath upon the one
 practicing what
 is bad.

5 There is therefore
 compelling reason
 for you people to
 be in subjection,
 not only on account
 of that wrath but
 also on account of
 [YOUR] conscience.

6 διὰ τοῦτο γὰρ καὶ φόρους
through this for also things brought
τελεῖτε, λειτουργοὶ γὰρ θεοῦ εἰσὶν
you are paying, public servants for of God they are
εἰς αὐτὸ τοῦτο ἰρροσκαρτεροῦντες.
into very this (thing) persevering.

7 ἀπόδοτε πᾶσι τὰς ὀφειλάς,
Give you back to all (ones) the dues,
τῷ τὸν φόρον τὸν φόρον,
to the (one) the thing brought the thing brought,
τῷ τὸ τέλος τὸ τέλος, τῷ
to the (one) the tax the tax, to the (one)
τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν
the fear the fear, to the (one) the honor
τὴν τιμὴν.
the honor.

8 Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ
To no one nothing be you owing, if not the
ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν
one another to be loving; the (one) for loving
τὸν ἕτερον νόμον πεπλήρωκεν. 9 τὸ
the different (one) law he has fulfilled. The

γὰρ οὐ μοιχεύσεις, οὐ
for Not you will commit adultery, Not
φονεύσεις, οὐ κλέψεις, οὐκ
you will murder, Not you will steal, Not

ἐπιθυμήσεις, καὶ εἴ τις ἕτερα ἐντολή,
you will desire, and if any different commandment,
ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιούται, ἐν τῷ
in the word this it is being summed up, in the
'Αγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.
You will love the neighbor of you as yourself.

10 ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ
The love to the neighbor bad not
ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.
is working; fulfillment therefore of law the love.

11 Καὶ τοῦτο εἰδότες τὸν
And this (ones) having known the
καιρὸν, ὅτι ὥρα ἤδη ὑμᾶς ἐξ
appointed time, that hour already you out of
ὑπνου ἐγερθῆναι, νῦν γὰρ ἐγγύτερον ἑμῶν
sleep to be roused, now for nearer of us
ἢ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. 12 ἡ
the salvation than when we believed. The

νύξ προέκοπεν, ἡ δὲ ἡμέρα ἤγγικεν.
night cut forward, the but day has drawn near.
ἀποθώμεθα οὖν τὰ ἔργα
We should put off from selves therefore the works
τοῦ σκότους, ἐνδυσώμεθα δὲ τὰ
of the darkness, we should put on selves but the

6 For that is why
you are also paying
taxes; for they are
God's public servants
constantly serving
this very purpose.

7 Render to all their
dues, to him who
[calls for] the tax,
the tax; to him who
[calls for] the tribute,
the tribute; to him
who [calls for] fear,
such fear; to him who
[calls for] honor, such
honor.

8 Do not you peo-
ple be owing anybody
a single thing, except
to love one another,
for he that loves his
fellowman has fulfilled
[the] law. 9 For the

[law code], "You must
not commit adultery,
You must not murder,
You must not steal,
You must not covet,"
and whatever other
commandment there
is, is summed up in
this word, namely,
"You must love your
neighbor as yourself."

10 Love does not
work evil to one's
neighbor; therefore
love is the law's
fulfillment.

11 [Do] this, too,
because you people
know the season,
that it is already
the hour for you to
awake from sleep, for
now our salvation is
nearer than at the
time when we became
believers. 12 The
night is well along;
the day has drawn
near. Let us therefore
put off the works
belonging to darkness
and let us put on the

δπλα τοῦ φωτός. 13 ὡς ἐν ἡμέρα
weapons of the light. As in day

εὐσημόνως περιπατήσωμεν, μὴ κώμοις
well behavedly we should walk, not to revelries
καὶ τὸ μέθαις, μὴ κοίταις καὶ
and to drunken bouts, not to beds and
ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ.
to acts of loose conduct, not to strife and to jealousy.

14 ἀλλὰ ἐνδύσασθε τὸν κύριον Ἰησοῦν
But put you on selves the Lord Jesus

Χριστόν, καὶ τῆς σαρκὸς πρό οἰα μὴ
Christ, and of the flesh forethought not

ποιεῖσθε εἰς ἐπιθυμίας.
be you making into desires.

14 Τὸν δὲ ἀσθενοῦ τα τῇ πίστει
The but one being weak to the faith

προσλαμβάνεσθε, μὴ εἰς
be you receiving toward selves, not into

διακρίσεις διαλογισμῶν. 2 ὃς μὲν
discriminations of reasonings. Who indeed

πιστεῦει φαγεῖν πάντα, ὁ δὲ
is believing to eat all (things), the (one) but

ἀσθενῶν λάχανα ἐσθίει. 3 ὁ
being weak vegetables he is eating. The (one)

ἐσθίων τὸν μὴ ἐσθίοντα μὴ
eating the (one) not eating not

ἐξουθε εἶτω, ὁ δὲ μὴ
let him be treating as nothing, the (one) but not

ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω,
eating the (one) eating not let him be judging,

ὁ θεὸς γὰρ αὐτὸν προσελάβετο. 4 σὺ
the God for him received toward self. You

τίς εἶ ὁ κρίνων ἀλλότριον
who are the (one) judging another's

οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει
house ser ant? To the own lord he is standing

ἢ πίπτει; σταθήσεται δὲ, δυνατεῖ γὰρ
or he is falling; he will stand but, is powerful for

ὁ κύριος στήσῃ αὐτόν.
the Lord to make stand him.

5 ὃς μὲν γὰρ κρίνει ἡμέραν παρ'
Who indeed for is judging day beside

ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν
day, who but is judging every day;

ἕκαστος ἐν τῷ ἰδίῳ νοῖ πληροφορεῖσθω·
each (one) in the own mind let him be fully borne;

weapons of the light.

13 As in the daytime let us walk decently, not in revelries and drunken bouts, not in illicit intercourse and loose conduct, not in strife and jealousy.

14 But put on the Lord Jesus Christ, and do not be planning ahead for the desires of the flesh.

14 Welcome the [man] having weaknesses in [his] faith, but not to make decisions on inward questionings. 2 One [man] has faith to eat everything, but the [man] who is weak eats vegetables.

3 Let the one eating not look down on the one not eating, and let the one not eating not judge the one eating, for God has welcomed that one. 4 Who are you to judge the house servant of another? To his own master he stands or falls. Indeed, he will be made to stand, for Jehovah^a can make him stand.

5 One [man] judges one day as above another; another [man] judges one day as all others; let each [man] be fully convinced in his own mind.

4^a Jehovah, J^{18.23}; the Lord, P⁴⁶κABC; God, DVgSy^b.

6 ὁ φρονῶν τὴν ἡμέραν κυρίῳ
the (one) minding the day to Lord
φρονεῖ. καὶ ὁ ἐσθίων κυρίῳ
he is minding. And the (one) eating to Lord

ἐσθίει, εὐχαριστεῖ γὰρ τῷ θεῷ.
he is eating, he is giving thanks for to the God.

καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει,
And the (one) not eating to Lord not he is eating,

καὶ εὐχαριστεῖ τῷ θεῷ. 7 Οὐδεὶς
and he is giving thanks to the God. 7 No one

γὰρ ἡμῶν ἑαυτῷ ζῆ, καὶ οὐδεὶς
for of us to himself is living, and no one

ἑαυτῷ ἀποθνήσκει· 8 ἔάν τε γὰρ
to himself is dying; 8 if ever and for

ζῶμεν, τῷ κυρίῳ ζῶμεν,
we may be living, to the Lord we are living,

ἔάν τε ἀποθνήσκωμεν, τῷ κυρίῳ
if ever and we may be dying, to the Lord

ἀποθνήσκομεν. ἔάν τε οὖν
we are dying. If ever and therefore

ζῶμεν ἔάν τε ἀποθνήσκωμεν,
we may be living if ever and we may be dying,

τοῦ κυρίου ἐσμέν. 9 εἰς τοῦτο γὰρ
of the Lord we are. 9 Into this for

Χριστὸς ἀπέθανεν καὶ ἐζήσεν ἵνα καὶ
Christ died and he lived in order that and

νεκρῶν καὶ ζώντων κυριεύσῃ.
of dead (ones) and of living (ones) he might be lord.

10 Σὺ δὲ τί κρίνεις τὸν ἀδελφόν
You but why are you judging the brother

σου; ἢ καὶ σὺ τί ἐξουθενεῖς
of you? Or also you why are you treating as nothing

τὸν ἀδελφόν σου; πάντες γὰρ
the brother of you? All for

παραστησόμεθα τῷ βήματι τοῦ
we shall stand alongside to the step of the

θεοῦ. 11 γέγραπται γὰρ Ζῶ
God; 11 it has been written for Am living

ἐγώ, λέγει Κύριος, ὅτι ἐμοὶ κάμψει πᾶν
I, is saying Lord, that to me will bend every

γόναυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ
knee, and every tongue will confess to the

θεῷ. 12 Ἄρα οὖν ἕκαστος ἡμῶν περὶ
God. 12 Really therefore each (one) of us about

ἑαυτοῦ λόγον δώσει τῷ θεῷ.
himself word will give to the God.

6 He who observes the day observes it to Jehovah.* Also, he who eats, eats to

Jehovah,* for he gives thanks to God; and he who does not eat does not eat to Jehovah,^a

and yet gives thanks to God. 7 None of us, in fact, lives with regard to himself

only, and no one dies with regard to himself

only; 8 for both if we live, we live to Jehovah,* and if we die, we die to Jehovah.* Therefore both if we

live and if we die, we belong to Jehovah.^a 9 For to this end Christ died and came to life again, that he

might be Lord over both the dead and the living.

10 But why do you judge your brother?

Or why do you also look down on your brother? For we shall all stand before the

judgment seat of God; 11 for it is written: "As I live," says Jehovah,* "to

me every knee will bend down, and every tongue will make open acknowledgment to God."

12 So, then, each of us will render an account for himself to God.*

6* Jehovah, J7.8.10.13.16.18.22.24; Lord, KAB. 6^a Jehovah, J7.8.10.13.16.22.24; Lord, KAB. 8*^a,^b Jehovah, J7.8.10.13.16.18; the Lord, KAB. 11* Jehovah, J7.8.10-18,22-25; Lord, KAB. 12* To God, KADVgSy^hP; omitted by B.

13 Μηκέτι οὖν ἀλλήλους
Not yet therefore one another
κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον,
we may judge; but this judge you rather,
τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ
the not to be putting striking toward to the brother
ἢ σκάνδαλον. 14 οἶδα καὶ
or fall-causer. I have known and

πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι
I have been persuaded in Lord Jesus that
οὐδὲν κοινὸν δι' ἑαυτοῦ· εἰ μὴ
nothing common through itself; if not
τῷ λογιζομένῳ τι κοινὸν εἶναι,
to the (one) reckoning anything common to be,
ἐκείνῳ κοινόν. 15 εἰ γὰρ διὰ
to that (one) common. If for through

βρῶμα ὁ ἀδελφός σου λυπεῖται,
thing eaten the brother of you is being grieved,
οὐκέτι κατὰ ἀγάπην περιπατεῖς.
not yet according to love you are walking about.
μὴ τῷ βρώματί σου ἐκείνον
Not to the thing eaten of you that (one)
ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν.
be destroying over whom Christ died.

16 μὴ βλασφημίσθω οὖν ὑμῶν τὸ
Not let be blasphemed therefore of you the
ἀγαθόν. 17 οὐ γὰρ ἐστὶν ἡ βασιλεία
good (thing). Not for is the kingdom

τοῦ θεοῦ βρῶσις καὶ πόσις, ἀλλὰ
of the God eating and drinking, but
δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι
righteousness and peace and joy in spirit
ἁγίῳ· 18 ὁ γὰρ ἐν τούτῳ δουλεύων
holy; the (one) for in this slaving

τῷ χριστῷ εὐάρεστος τῷ θεῷ καὶ
to the Christ well pleasing to the God and
δόκιμος τοῖς ἀνθρώποις.
approved to the men.

19 ἄρα οὖν τὰ τῆς εἰρήνης
Really therefore the (things) of the peace
διώκωμεν καὶ τὰ τῆς
may we be pursuing and the (things) of the
οἰκοδομῆς τῆς εἰς ἀλλήλους· 20 μὴ
upbuilding the (one) into one another; not
ἐνεκεν βρώματος κατάλυε τὸ
on account of thing eaten be loosing down the
ἔργον τοῦ θεοῦ. πάντα μὲν καθαρὰ,
work of the God. All (things) indeed clean,
ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ
but bad to the man to the (one) through

13 Therefore let us not be judging one another any longer, but rather make this your decision, not to put before a brother a stumbling block or a cause for tripping. 14 I know and am persuaded in the Lord Jesus that nothing is defiled in itself; only where a man considers something to be defiled, to him it is defiled. 15 For if because of food your brother is being grieved, you are no longer walking in accord with love. Do not by your food ruin that one for whom Christ died. 16 Do not, therefore, let the good you people do be spoken of with injury to you. 17 For the kingdom of God does not mean eating and drinking, but [means] righteousness and peace and joy with holy spirit. 18 For he who in this regard slaves for Christ is acceptable to God and has approval with men. 19 So, then, let us pursue the things making for peace and the things that are upbuilding to one another. 20 Stop tearing down the work of God just for the sake of food. True, all things are clean, but it is injurious to the man who with an occasion

προσκόμματος ἐσθίοντι. 21 καλὸν τὸ
striking toward to (one) eating. Fine the
μὴ φαγεῖν κρέα μηδὲ πεῖν οἶνον μηδὲ ἐν
not to eat meat not-but to drink wine not-but in

ὧ ὃ ἀδελφός σου
which (thing) the brother of you
προσκόπτει. 22 σὺ πίστιν ἣν
is striking toward. You faith which

ἔχεις κατὰ σεαυτὸν ἔχε
you are having according to yourself be having
ἐνώϊον τοῦ θεοῦ. μακάριος ὁ μὴ
in sight of the God. Happy the (one) not
κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει·
judging himself in what he is approving;

23 ὁ δὲ διακρινόμενος ἂν
the (one) but being made undecided if ever
φάγη κατακέριται, ὅτι οὐκ
heshould eat has been judged down, because not
ἐκ πίστεως· πᾶν δὲ δὲ οὐκ ἐκ
out of faith; everything but which not out of
πίστεως ἀμαρτία ἐστίν.
faith sin is.

15 Ὅφειλομεν δὲ ἡμεῖς οἱ δυνατοὶ
We are owing but we the powerful (ones)
τὰ ἀσθενήματα τῶν ἀδυνάτων
the weaknesses of the (ones) not powerful
βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν.
to be carrying, and not to selves to be pleasing.

2 Ἐκαστος ἡμῶν τῷ πλησίον
Each (one) of us to the neighbor
ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς
let him be pleasing into the (thing) good toward
οἰκοδομῆν· 3 καὶ γὰρ ὁ χριστὸς οὐκ
upbuilding; and for the Christ not
ἑαυτῷ ἤρεσεν· ἀλλὰ καθὼς
to himself pleased; but according as

γέγραπται· Οἱ ὀνειδισμοὶ τῶν
it has been written The reproaches of the (ones)
ὀνειδιζόντων σὲ ἐπέπεσαν ἐπ' ἐμέ.
reproaching you fell upon upon me.

4 Ὅσα γὰρ προεγράφη,
As many (things) for was written before,
πάντα εἰς τὴν ἡμετέραν διδασκαλίαν
all (things) into the our teaching
ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς
was written, in order that through the endurance
καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν
and through the comfort of the Scriptures
τὴν ἐλπίδα ἔχωμεν. 5 ὁ δὲ θεός
the hope we may be having. The but God

for stumbling eats.
21 It is well not to
eat flesh or to drink
wine or do anything
over which your
brother stumbles.
22 The faith that
you have, have it in
accord with yourself
in the sight of God.
Happy is the man
that does not put
himself on judgment
by what he approves.
23 But if he has
doubts, he is already
condemned if he eats,
because [he does]
not [eat] out of faith.
Indeed, everything
that is not out of faith
is sin.

15 We, though, who
are strong ought
to bear the weakness-
es of those not strong,
and not to be pleasing
ourselves. 2 Let
each of us please [his]
neighbor in what is
good for [his] upbuild-
ing. 3 For even the
Christ did not please
himself; but just as
it is written: "The re-
proaches of those who
were reproaching you
have fallen upon me."
4 For all the things
that were written
aforetime were written
for our instruction,
that through our
endurance and
through the comfort
from the Scriptures
we might have hope.
5 Now may the God

τῆς ὑπομονῆς καὶ τῆς παρακλήσεως
of the endurance and of the comfort
δῶν ὑμῖν τὸ αὐτὸ φρονεῖν
may he give to you the very (thing) to be minding
ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν,
in one another according to Christ Jesus,
6 ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι
in order that like-mindedly in one mouth
δοξάζητε τὸν θεὸν καὶ πατέρα
you may be glorifying the God and Father
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
of the Lord of us Jesus Christ.

7 Διὸ προσλαμβάνεσθε
Through which be you receiving toward selves
ἀλλήλους, καθὼς καὶ ὁ χριστὸς
one another, according as also the Christ
προσελάβετο ἡμᾶς, εἰς δόξαν τοῦ θεοῦ.
received toward self us, into glory of the God.

8 λέγω γὰρ Χριστὸν διάκονον
I am saying for Christ servant
γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας
to have become of circumcision over truth
θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας
of God, into the to stabilize the promises
τῶν πατέρων, 9 τὰ δὲ ἔθνη ὑπὲρ ἐλέους
of the fathers, the but nations over mercy
δοξάσαι τὸν θεόν· καθὼς γέγραπται
to glorify the God; according as it has been written

Διὰ τοῦτο ἐξομολογήσομαι σοι ἐν
Through this (thing) I shall confess out to you in
ἔθνεσι, καὶ τῷ ὀνόματί σου
nations, and to the name of you
ψαλῶ. 10 καὶ πάλιν λέγει
I shall make melody. And again he is saying

Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.
Be you glad, nations, with the people of him.

11 καὶ πάλιν Αἰνεῖτε, πάντα τὰ ἔθνη,
And again Be you praising, all the nations,
τὸν κύριον, καὶ ἐπαινεσάτωσαν αὐτὸν πάντες
the Lord, and let them praise upon him all

οἱ λαοί. 12 καὶ πάλιν Ἰσαίας λέγει
the peoples. And again Isaiah is saying

Ἔσται ἡ ρίζα τοῦ Ἰεσσαί, καὶ ὁ
Will be the root of the Jesse, and the (one)
ἀνιστάμενος ἄρχειν ἐθνῶν· ἐπ' αὐτῷ
standing up to be ruling of nations; upon him

ἔθνη ἐλπιούσιν. 13 ὁ δὲ θεὸς τῆς
nations will hope. The but God of the

who supplies endurance and comfort
grant you to have among yourselves the
same mental attitude that Christ Jesus
had, 6 that with one accord you may with
one mouth glorify the God and Father of our
Lord Jesus Christ.

7 Therefore welcome one another, just as the Christ
also welcomed us, with glory to God in
view. 8 For I say that Christ actually
became a minister of those who are circum-
cised in behalf of God's truthfulness, so
as to verify the promises He made to their
forefathers, 9 and that the nations
might glorify God for his mercy. Just as
it is written: "That is why I will openly
acknowledge you among the nations*
and to your name I will make melody."

10 And again he says: "Be glad, you nations,
with his people."

11 And again: "Praise Jehovah,* all you na-
tions, and let all the peoples praise him."

12 And again Isaiah says: "There will be
the root of Jesse, and there will be one aris-
ing to rule nations; on him nations will rest
their hope." 13 May the God who gives

9* Nations, ABSY; nations, O Lord, NCVge. 11* Jehovah, J7, 8, 10-18, 20, 22, 23, 25; the Lord, KAB.

ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ
 hope may he fill you of all joy and
 εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ
 peace in the to be believing, into the
 περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει
 to be abounding you in the hope in power
 πνεύματος ἁγίου.
 of spirit holy.

14 Πέπεισμαι δέ, ἀδελφοί μου,
 I have been persuaded but, brothers of me,
 καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοί
 also very I about you, that also very (ones)
 μεστοί ἐστε ἀγαθωσύνης, πεπληρωμένοι
 full you are of goodness, having been filled
 πάσης τῆς γνώσεως, δυνάμενοι καὶ
 of all the knowledge, being powerful (ones) also
 ἀλλήλους
 one another
 νουθετεῖν.
 to be putting mind in.

15 τολμηροτέρως δὲ ἔγραψα ὑμῖν ἀπὸ
 More daringly but I wrote to you from

μέρους, ὡς ἐπαναμνήσκων
 part, as putting back in remembrance again

ὑμᾶς, διὰ τὴν χάριν τὴν
 you, through the undeserved kindness the (one)

δοθεισάν μοι ἀπὸ τοῦ θεοῦ 16 εἰς
 having been given to me from the God into

τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς
 the to be me public servant of Christ Jesus into

τὰ ἔθνη, ἱεουργοῦντα τὸ εὐαγγέλιον
 the nations, administering sacredly the good news

τοῦ θεοῦ, ἵνα γένηται ἡ
 of the God, in order that might become the

προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος,
 offering of the nations well receivable,

ἡγιασμένη ἐν πνεύματι ἁγίῳ.
 having been sanctified in spirit holy.

17 ἔχω οὖν τὴν καύχησιν ἐν
 I am having therefore the boasting in

Χριστῷ Ἰησοῦ τὰ πρὸς τὸν θεόν·
 Christ Jesus the (things) toward the God;

18 οὐ γὰρ τολήσω τι λαλεῖν
 not for I shall dare anything to be speaking

ὧν οὐ κατειργάσατο Χριστὸς
 of which (things) not worked down Christ

δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν, λόγῳ
 through me into obedience of nations, to word

καὶ ἔργῳ, 19 ἐν δυνάμει σημείων καὶ
 and to work, in power of signs and

τεράτων, ἐν δυνάμει πνεύματος ἁγίου· ὥστε
 portents, in power of spirit holy; as-and

hope fill you with all joy and peace by your believing, that you may abound in hope with power of holy spirit.

14 Now I myself also am persuaded about you, my brothers, that you yourselves are also full of goodness, as you have been filled with all knowledge, and that you can also admonish one another.

15 However, I am writing you the more outspokenly on some points, as if reminding you again, because of the undeserved kindness given to me from God 16 for me to be a public servant of Christ Jesus to the nations, engaging in the holy work of the good news of God, in order that the offering, namely, these nations, might prove to be acceptable, it being sanctified with holy spirit.

17 Therefore I have cause for exulting in Christ Jesus when it comes to things pertaining to God.

18 For I will not venture to tell one thing if it is not of those things which Christ worked through me for the nations to be obedient, by [my] word and deed, 19 with the power of signs and portents, with the power of holy spirit; so that

με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι
me from Jerusalem and to circuit as far as

τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ
the Illyricum to have fulfilled the

εὐαγγέλιον τοῦ Χριστοῦ, 20 οὕτως δὲ
good news of the Christ, thus but

φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ
being fond of honor to be declaring good news not

ὅπου ὠνομάσθη Χριστός, ἵνα μὴ ἐπ'
where was named Christ, in order that not upon

ἄλλότριον θεμέλιον οἰκοδομῶ,
another's foundation I may be building,

21 ἀλλὰ καθὼς γέγραπται
but according as it has been written

Ὅψονται οἱς οὐκ ἀνηγγέλη περὶ
they will see to whom not it was announced about

αὐτοῦ, καὶ οἱ οὐκ ἀκηκόασιν
him, and which (ones) not have heard

συνήσουσιν.
will comprehend.

22 Διὸ καὶ ἐνεκοπτόμην τὰ
Through which also I was cut in (on) the

πολλὰ τοῦ ἔλθειν πρὸς ὑμᾶς·
many (things) of the to come toward you;

23 νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς
now but not yet place having in the

κλίμασι τούτοις, ἐπιπόθειαν δὲ ἔχων τοῦ
slopes these, longing but having of the

ἔλθειν πρὸς ὑμᾶς ἀπὸ ἱκανῶν ἐτῶν,
to come toward you from sufficient years,

24 ὡς ἂν πορεύωμαι εἰς τὴν Σπανίαν,
as likely I may be going into the Spain,

ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι
I am hoping for going through to view

ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ
you and by you to be sent forward there

ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους
if ever of you first from part

ἐμπλησθῶ, — 25 νυνὶ δὲ
I should be filled within, — now but

πορεύομαι εἰς Ἱερουσαλὴμ διακονῶν τοῖς
I am going into Jerusalem serving to the

ἁγίοις. 26 ἠυδόκησαν γὰρ Μακεδονία
holy (ones). Thought well for Macedonia

καὶ Ἀχαΐα κοινῶν τινα ποιήσασθαι εἰς
and Achaia sharing some to make into

τοὺς πτωχοὺς τῶν ἁγίων τῶν
the poor (ones) of the holy (ones) of the (ones)

ἐν Ἱερουσαλὴμ. 27 ἠυδόκησαν γὰρ,
in Jerusalem. They thought well for,

from Jerusalem and in a circuit as far as Illyri-cum I have thoroughly preached the good news about the Christ. 20 In this way, indeed, I made it my aim not to declare the good news where Christ had already been named, in order that I might not be building on another man's foundation; 21 but, just as it is written: "Those to whom no announcement has been made about him will see, and those who have not heard will understand."

22 Therefore also I was many times hindered from getting to you. 23 But now that I no longer have [untouched] territory in these regions, and for some years having had a longing to get to you 24 whenever I am on my way to Spain, I hope, above all, when I am on the journey there, to get a look at you and to be escorted partway there by you after I have first in some measure been satisfied with your company. 25 But now I am about to journey to Jerusalem to minister to the holy ones. 26 For those in Macedonia and Achaia have been pleased to share up their things by a contribution to the poor of the holy ones in Jerusalem. 27 True, they have been pleased to do so,

καὶ ὀφειλέται εἰσὶν αὐτῶν· εἰ γὰρ τοῖς
 also debtors they are of them; if for to the
 πνευματικοῖς αὐτῶν ἐκοινωνήσαν τὰ ἔθνη,
 spiritual (things) of them they shared the nations,
 ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς
 they are owing also in the fleshly (things)
 λειτουργῆσαι αὐτοῖς. 28 τοῦτο οὖν
 to serve publicly to them. This therefore
 ἐπιτέλεσας, καὶ σφραγισάμενος αὐτοῖς
 having finished, and having sealed to them
 τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι'
 the fruit this, I shall come off through
 ὑμῶν εἰς Σπανίαν· 29 οἶδα δὲ ὅτι
 you into Spain; I have known but that
 ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας
 coming toward you in fullness of blessing
 Χριστοῦ ἐλεύσομαι.
 of Christ I shall come.

30 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ
 I am exhorting but you, brothers, through
 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ
 the Lord of us Jesus Christ and through
 τῆς ἀγάπης τοῦ πνεύματος
 the love of the spirit
 συναγωνίσασθαί μοι ἐν ταῖς
 to exert yourselves together with me in the
 προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν,
 prayers over me toward the God,

31 ἵνα ῥυσθῶ ἀπὸ
 in order that I might be drawn to self from
 τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἡ
 the (ones) disobeying in the Judea and the
 διακονία μου ἢ εἰς Ἱερουσαλὴμ
 service of me the (one) into Jerusalem
 εὐπρόσδεκτος τοῖς ἁγίοις γένηται,
 well receivable to the holy (ones) might become,

32 ἵνα ἐν χαρᾷ ἔλθῶν πρὸς
 in order that in joy having come toward
 ὑμᾶς διὰ θελήματος θεοῦ
 you through will of God
 συναναπαύσωμαι ὑμῖν. 33 ὁ δὲ θεὸς
 I might rest up with you. The but God
 τῆς εἰρήνης μετὰ πάντων ὑμῶν· ἀμήν.
 of the peace with all of you; amen.

16 Συνίστημι δὲ ὑμῖν Φοίβην τὴν
 I am putting together but to you Phoebe the
 ἀδελφὴν ἡμῶν, οὖσαν καὶ διάκονον τῆς
 sister of us, being also servant of the
 ἐκκλησίας τῆς ἐν Κενχρεαίς,
 ecclesia the (one) in Cenchreae,

and yet they were debtors to them; for if the nations have shared in their spiritual things, they also owe it to minister publicly to these with things for the fleshly body. 28 Hence after I have finished with this and have got this fruit securely to them, I shall depart by way of you for Spain. 29 Moreover, I know that when I do come to you I shall come with a full measure of blessing from Christ.

30 Now I exhort you, brothers, through our Lord Jesus Christ and through the love of the spirit, that you exert yourselves with me in prayers to God for me. 31 that I may be delivered from the unbelievers in Ju-de'a and that my ministry which is for Jerusalem may prove to be acceptable to the holy ones, 32 so that when I get to you with joy by God's will I shall be refreshed together with you. 33 May the God who gives peace be with all of you. Amen.

16 I recommend to you Phoebe our sister, who is a minister of the congregation that is in Cen'chre-ae,

2 ἵνα προσδέξησθε
 in order that you might receive toward selves
 αὐτὴν ἐν κυρίῳ ἀξίως τῶν ἁγίων, καὶ
 her in Lord worthily of the holy (ones), and
 παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν
 you might stand beside her in what likely of you
 χρεΐσιν πράγματι, καὶ γὰρ αὐτὴ
 she may be needing matter, also for she
 προστάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ.
 protectress of many she became also of me very.

3 Ἀσπασαθε Πρίσκαν καὶ Ἀκύλαν τοὺς
 Greet you Prisca and Aquila the
 συνεργούς μου ἐν Χριστῷ Ἰησοῦ,
 fellow workers of me in Christ Jesus,

4 οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν
 who over of the soul of me the of selves
 τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ
 neck they placed under, to whom not I
 μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ
 alone am thanking but also all the
 ἐκκλησίαι τῶν ἐθνῶν, 5 καὶ τὴν
 ecclesias of the nations, and the

κατ' οἶκον αὐτῶν ἐκκλησίαν.
 according to house of them ecclesian.
 ἀσπασαθε Ἐπαίνετον τὸν ἀγαπητὸν
 Greet you Epaenetus the (one) loved

μου, ὃς ἐστὶν ἀπαρχὴ τῆς Ἀσίας εἰς
 of me, who is firstfruits of the Asia into
 Χριστόν. 6 ἀσπασαθε Μαρίαν, ἣτις
 Christ. Greet you Mary, who

πολλὰ ἐκοπίασεν εἰς ὑμᾶς.
 many (things) labored into you.

7 ἀσπασαθε Ἀνδρόνικον καὶ Ἰουλίαν τοὺς
 Greet you Andronicus and Junias the

συγγενεῖς μου καὶ συναιχμαλώτους μου,
 relatives of me and fellow captives of me,

οἵτινες εἰσὶν ἐπίσημοι ἐν τοῖς
 who are notable (ones) in the

ἀποστόλοις, οἱ καὶ πρὸ ἐμοῦ γέγοναν
 apostles, who also before me have become

ἐν Χριστῷ.
 in Christ.

8 Ἀσπασαθε Ἀμπλιάτον τὸν
 Greet you Ampliatius the (one)

ἀγαπητὸν μου ἐν κυρίῳ. 9 ἀσπασαθε
 loved of me in Lord. Greet you

Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ καὶ
 Urbanus the fellow worker of us in Christ and

Στάχυν τὸν ἀγαπητὸν μου.
 Stachys the (one) loved of me.

2 that you may welcome her in [the] Lord in a way worthy of the holy ones, and that you may assist her in any matter where she may need you, for she herself also proved to be a defender of many, yes, of me myself.

3 Give my greetings to Prisca and Aquila my fellow workers in Christ Jesus,

4 who have risked their own necks for my soul, to whom not only I but also all the congregations of the nations render thanks;

5 and [greet] the congregation that is in their house. Greet my beloved E-pae-ne-tus, who is a firstfruits of Asia for Christ.

6 Greet Mary, who has performed many labors for you.

7 Greet Andronicus and Junias my relatives and my fellow captives, who are men of note among the apostles and who have been in union with Christ longer than I have.

8 Give my greetings to Ampliatius my beloved in [the] Lord.

9 Greet Urbanus our fellow worker in Christ, and my beloved Stachys.

10 ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον
Greet you Apelles the (one) approved

ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ
in Christ. Greet you the (ones) out of

τῶν Ἀριστοβούλου. 11 ἀσπάσασθε
the (ones) of Aristobulus. Greet you

Ἡρωδίωνα τὸν συγγενῆ μου. ἀσπάσασθε
Herodion the relative of me. Greet you

τοὺς ἐκ τῶν Ναρκίσσου τοὺς
the (ones) out of the (ones) of Narcissus the (ones)

ὄντας ἐν κυρίῳ. 12 ἀσπάσασθε Τρύφαιναν
being in Lord. Greet you Tryphaena

καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ.
and Tryphosa the [women] laboring in Lord.

ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν, ἣτις
Greet you Persis the loved [woman], who

πολλὰ ἐκοπίασεν ἐν κυρίῳ.
many (things) labored in Lord.

13 ἀσπάσασθε Ῥούφον τὸν ἐκλεκτὸν ἐν
Greet you Rufus the chosen (one) in

κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.
Lord and the mother of him and of me.

14 ἀσπάσασθε Ἀσύνκριτον, Φλέγοντα,
Greet you Asyncretus, Phlegon,

Ἑρμῆν, Πατρόβαν, Ἑρμᾶν, καὶ τοὺς
Hermes, Patrobas, Hermas, and the

σὺν αὐτοῖς ἀδελφοίς. 15 ἀσπάσασθε
together with them brothers. Greet you

Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν
Philologus and Julia, Nereus and the

ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς
sister of him, and Olympos, and the (ones)

σὺν αὐτοῖς πάντας ἁγίους.
together with them all (ones) holy.

16 Ἀσπάσασθε ἀλλήλους ἐν φιλήματι
Greet you one another in kiss

ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι
holy. Are greeting you the ecclesias

πᾶσαι τοῦ χριστοῦ.
all of the Christ.

17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί,
I am entreating but you, brothers,

σκοπεῖν τοὺς τὰς διχοστασίας
to be keeping eyes on the (ones) the divisions

καὶ τὰ σκάνδαλα παρὰ τὴν διδασχὴν ἣν
and the fall-causers beside the teaching which

ὑμεῖς ἐμάθετε ποιοῦντας, καὶ
you you learned making, and

ἐκκλίνετε ἀπ' αὐτῶν. 18 οἱ γὰρ
be you inclining out from them; 18 the for

10 Greet Apelles, the approved one in Christ. Greet those from the household of Aristobulus.

11 Greet Herodion my relative. Greet those from the household of Narcissus who are in [the] Lord.

12 Greet Tryphaena and Tryphosa, [women] who are working hard in [the] Lord. Greet Persis our beloved one, for she performed many

labors in [the] Lord. 13 Greet Rufus the chosen one in [the] Lord, and his mother and mine. 14 Greet Asyncretus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them. 15 Greet Philologus and Julia, Nereus and his sister, and

all the holy ones with them. 16 Greet one another with a holy kiss. All the congregations of the Christ greet you. 17 Now I exhort you, brothers, to keep your eye on those who cause divisions and occasions for stumbling contrary to the teaching that you have learned, and avoid them. 18 For

τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ οὐ
such (ones) to the Lord of us to Christ not
δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν
they are slaving for but to the of selves
κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ
cavity, and through the kindly saying and
εὐλογίας ἐξαπατῶσι τὰς καρδίας
blessing they are seducing the hearts

τῶν ἀκάκων. 19 ἡ γὰρ ὑμῶν
of the (ones) non-bad. The for of you

ὑπακοῇ εἰς πάντας ἀφίκετο· ἐφ' ὑμῖν
obedience into all (ones) came from; upon you

οὖν χαίρω, θέλω δὲ ὑμᾶς
therefore I am rejoicing, I am willing but you

σοφούς μὲν εἶναι εἰς τὸ ἀγαθόν,
wise indeed to be into the (thing) good,

ἀκεραίους δὲ εἰς τὸ κακόν. 20 ὁ
mixtureless but into the (thing) bad. The

δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν
but God of the peace will crush the

Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει.
Satan under the feet of you in quickness.

Ἡ χάρις τοῦ κυρίου ἡμῶν
The undeserved kindness of the Lord of us

Ἰησοῦ μεθ' ὑμῶν.
Jesus with you.

21 Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ
Is greeting you Timothy the

συνεργὸς μου, καὶ Λούκιος καὶ Ἰάσων
fellow worker of me, and Lucius and Jason

καὶ Σωσίπατρος οἱ συγγενεῖς μου.
and Sosipater the relatives of me.

22 ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ
I am greeting you I Tertius the (one)

γράψας τὴν ἐπιστολὴν ἐν κυρίῳ.
having written the letter in Lord.

23 ἀσπάζεται ὑμᾶς Γαῖος ὁ
Is greeting you Gaius the

ξένος μου καὶ ὅλης τῆς
stranger [as host] of me and of whole the

ἐκκλησίας. ἀσπάζεται ὑμᾶς Ἐραστός ὁ
ecclesia. Is greeting you Erastus the

οἰκονόμος τῆς πόλεως καὶ Κούαρτος ὁ
steward of the city and Quartus the

ἀδελφός.
brother.

men of that sort are slaves, not of our Lord Christ, but of their own bellies; and by smooth talk and complimentary speech they seduce

the hearts of guileless ones. 19 For your

obedience has come to the notice of all. I

therefore rejoice over you. But I want you

to be wise as to what is good, but innocent

as to what is evil. 20 For his part, the

God who gives peace will crush Satan under

your feet shortly. May the undeserved

kindness of our Lord

Jesus be with you.

21 Timothy my fellow worker greets you,

and so do Lucius and Jason and So-sip'ater

my relatives.

22 I, Tertius, who have done the writing

of this letter, greet you in [the] Lord.

23 Gaius, my host and that of all the

congregation, greets you. Erastus the city

steward greets you, and so does Quartus

his brother. 24 —*

25 Τῷ δὲ δυναμένῳ ὑμᾶς
 To the (one) but being powerful you
 στηρίξαι κατὰ τὸ εὐαγγέλιον
 to make firmly fixed according to the good news
 μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ,
 of me and the preaching of Jesus Christ,
 κατὰ ἀποκάλυψιν μυστηρίου χρόνοις
 according to revelation of mystery to times
 αἰωνίους σεσιγημένου
 everlasting of (one) having been kept silenced
 26 φανερωθέντος δὲ νῦν
 of (one) having been manifested but now
 διὰ τε γραφῶν προφητικῶν κατ'
 through and scriptures prophetic according to
 ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς ὑπακοὴν
 enjoinder of the everlasting God into obedience
 πίστεως εἰς πάντα τὰ ἔθνη
 of faith into all the nations
 γνωρισθέντος, 27 μόνῳ
 of (one) having been made known, to alone
 σοφῷ θεῷ διὰ Ἰησοῦ Χριστοῦ ᾧ
 wise God through Jesus Christ to whom
 ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.
 the glory into the ages; amen.

25 Now to him who
 can make you firm in
 accord with the good
 news I declare and
 the preaching of Jesus
 Christ, according
 to the revelation of
 the sacred secret
 which has been
 kept in silence for
 long-lasting times
 26 but has now been
 made manifest and
 has been made known
 through the prophetic
 scriptures among all
 the nations in accord
 with the command of
 the everlasting God
 to promote obedience
 by faith; 27 to God,
 wise alone, be the
 glory through Jesus
 Christ forever. Amen.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ A
TOWARD CORINTHIANS 1

1 Παῦλος κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ
Paul called apostle of Jesus Christ
διὰ θελήματος θεοῦ καὶ Σωσθένους
through will of God and Sos'thenes
ὁ ἀδελφὸς 2 τῇ ἐκκλησίᾳ τοῦ θεοῦ
the brother to the ecclesia of the God
τῇ οὓσιν ἐν Κορίνθῳ,
the (one) being in Corinth,
to (ones) ἡγιασμένοις ἐν Χριστῷ
having been sanctified in Christ
Ἰησοῦ, κλητοῖς ἁγίοις, σὺν
Jesus, called holy (ones), together with
πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα
all the (ones) calling upon the name
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντί
of the Lord of us Jesus Christ in every
τόπῳ αὐτῶν καὶ ἡμῶν·
place of them and of us;

3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
Undeserved kindness to you and peace from
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
God Father of us and of Lord Jesus Christ.

4 Εὐχαριστῶ τῷ θεῷ πάντοτε
I am giving thanks to the God always
περὶ ὑμῶν ἐπὶ τῇ χάριτι τοῦ
about you upon the undeserved kindness of the
θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ
God to the having been given ο you in Christ
Ἰησοῦ, 5 ὅτι ἐν παντί ἐπλουτίσθητε
Jesus, that in every(thing) you were enriched

ἐν αὐτῷ, ἐν παντί λόγῳ καὶ πάσῃ γνῶσει,
in him, in all word and all knowledge,

6 καθὼς τὸ μαρτύριον τοῦ Χριστοῦ
according as he witness of the Christ
ἐβεβαιώθη ἐν ὑμῖν, 7 ὥστε ὑμᾶς
was abilized in you, as-and you

μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι,
not to be behind in not one gracious gift,
ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου
eagerly awaiting the revelation of the Lord

ἡμῶν Ἰησοῦ Χριστοῦ· 8 ὃς καὶ βεβαιώσει
of us Jesus Christ; who also will stabilize
ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ
you until end unaccusable in he day

1 Paul, called to be an apostle of Jesus Christ through God's will, and Sos'thenes our brother 2 to the congregation of God that is in Corinth, to you who have been sanctified in union with Christ Jesus, called to be holy ones, together with all who everywhere are calling upon the name of our Lord, Jesus Christ, their Lord and ours:

3 May you have undeserved kindness and peace from God our Father and [the] Lord Jesus Christ.

4 I always thank God for you in view of the undeserved kindness of God given to you in Christ Jesus; 5 that in everything you have been enriched in him, in full ability to speak and in full knowledge, 6 even as the witness about the Christ has been rendered firm among you, 7 so that you do not fall short in any gift at all, while you are eagerly waiting for the revelation of our Lord Jesus Christ. 8 He will also make you firm to the end, that you may be open to no accusation in the day

τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 9 πιστὸς
of the Lord of us of Jesus Christ. Faithful

ὁ θεὸς δι' οὗ ἐκλήθητε εἰς
the God through whom you were called into
κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ
sharing of the Son of him of Jesus Christ

τοῦ κυρίου ἡμῶν.
the Lord of us.

10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ
I am encouraging but you, brothers, through
τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ
the name of the Lord of us of Jesus
Χριστοῦ ἵνα τὸ αὐτὸ
Christ in order that the very (thing)

λέγητε πάντες, καὶ μὴ ἦ ἐν
you may be saying all (ones), and not may be in
ὕμῖν σχίσματα, ἥτε δὲ
you splits, you may be but

κατηρτισμένοι ἐν τῷ αὐτῷ νοῦ καὶ
having been adjusted down in the very mind and
ἐν τῇ αὐτῇ γνώμῃ. 11 ἐδηλώθη γὰρ
in the very opinion. It was made evident for

μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν
to me about you, brothers of me, by the (ones)
Χλόης ὅτι ἐριδες ἐν ὑμῖν εἰσίν.
of Chloe that acts of strife in you are.

12 λέγω δὲ τοῦτο ὅτι ἕκαστος ὑμῶν
I am saying but this t at each (one) of you
λέγει Ἐγὼ μὲν εἰμι Παύλου, Ἐγὼ δὲ
is saying I indeed I am of Paul, I but

Ἄπολλώ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ
of Apollos, I but of Cephas, I but
Χριστοῦ. 13 μεμέρισται ὁ χριστός. μὴ
of Christ. Has been parted the Christ. Not

Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς
Paul was put on stake over you, or into
τὸ ὄνομα Παύλου ἐβαπτίσθητε;
the name of Paul were you baptized?

14 εὐχαριστῶ ὅτι οὐδένα ὑμῶν
I am giving thanks that none of you
ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γαῖον,
I baptized if not Crispus and Gaius,

15 ἵνα μὴ τις εἴπῃ ὅτι
in order that not someone should say that
εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε.
into the my name you were baptized;

16 ἐβάπτισα δὲ καὶ τὸν Στεφάνῃ οἶκον·
I baptized but also the of Stephanas house;
λοιπὸν οὐκ οἶδα εἴ τινα
leftover (thing) not I ave known if anybody

of our Lord Jesus Christ. 9 God is faithful, by whom you were called into a sharing with his Son Jesus Christ our Lord.

10 Now I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought.

11 For the disclosure was made to me about you, my brothers, by those of [the house of] Chloe, that dissensions exist among you. 12 What I mean

is this, that each one of you says: "I belong to Paul," "But I to Apollos," "But I to Cephas," "But I to Christ." 13 The Christ exists divided.

Paul was not impaled for you, was he? Or were you baptized in the name of Paul?

14 I am thankful I baptized none of you except Crispus and Gaius,

15 so that no one may say that you were baptized in my name. 16 Yes,

I also baptized the household of Stephanas. As for the rest, I do not know whether

ἄλλον ἐβάπτισα. 17 οὐ γὰρ ἀπέστειλὲν με
other I baptized. Not for sent off me

Χριστὸς βαπτίζειν ἀλλὰ
Christ to be baptizing but

εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου,
to be declaring good news, not in wisdom of word,

ἵνα μὴ κενωθῇ ὁ
in order hat not might be made empty the

σταυρὸς τοῦ Χριστοῦ.
stake of the Christ.

18 Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ
The word for the of the stake

τοῖς (ὁν) μὲν ἀπολλυμένοις
to the (ones) indeed destroying themselves

μωρία ἐστίν, τοῖς δὲ σωζομένοις
foolishness it is, to the (ones) but being saved

ἡμῖν δύναμις θεοῦ ἐστίν.
to us power of God it is.

19 γέγραπται γὰρ Ἄπολῶ τὴν
It has been written for I will destroy the

σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν
wisdom of the wise (ones), and the comprehension

τῶν συνειτῶν ἀθετήσω.
of the comprehending (ones) I shall put aside.

20 ποῦ σοφός; ποῦ γραμματεὺς; ποῦ
Where wise (one)? Where scribe? Where

συνζητητῆς τοῦ αἰῶνος τούτου; οὐχὶ
seeker together of the age this? Not

ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου;
made foolish the God the wisdom of the world?

21 ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ
Since for in the wisdom of the God

οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν
not knew the world through the wisdom he

θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς
God, thought well the God through the

μωρίας τοῦ κηρύγματος σῶσαι τοὺς
foolishness of the preaching to save the (ones)

πιστεύοντας.
believing.

22 ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα
Since and Jews signs

αἰτοῦσιν καὶ Ἕλληνες σοφίαν ζητοῦσιν.
are asking for and Greeks wisdom are seeking;

23 ἡμεῖς δὲ κηρύσσομεν Χριστὸν
we but are preaching Christ

ἔσταυρωμένον, Ἰουδαίοις μὲν
having been put on stake, to Jews indeed

I baptized anybody else. 17 For Christ dispatched me, not to go baptizing, but to go declaring the good news, not with wisdom of speech, that the torture stake* of the Christ should not be made useless.

18 For the speech about the torture stake* is foolishness to those who are perishing, but to us who are being saved it is God's power. 19 For it is written: "I will make the wisdom of the wise [men] perish, and the intelligence of the intellectual [men] I will shove aside." 20 Where is the wise man? Where the scribe? Where the debater of this system of things?* Did not God make the wisdom of the world foolish? 21 For since, in the wisdom of God, the world through its wisdom did not get to know God, God saw good through the foolishness of what is preached to save those believing.

22 For both the Jews ask for signs and the Greeks look for wisdom; 23 but we preach Christ impaled, to the Jews a

17*, 18* See App 3c. 20* Or, "order of things."

σκάνδαλον ἔθνεσιν δὲ μωρίαν,
fall-causer to nations but foolishness,

24 αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις
to them but to the called (ones), to Jews

τε καὶ Ἑλλήσιν, Χριστὸν θεοῦ δύναμιν
and and to Greeks, Christ of God power

καὶ θεοῦ σοφίαν. 25 ὅτι τὸ μωρὸν
and of God wisdom. Because the (thing) foolish

τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν,
of the God wiser of the men it is,

καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον
and the (thing) weak of the God stronger

τῶν ἀνθρώπων.
of the men.

26 Βλέπετε γὰρ τὴν κλήσιν ὑμῶν,
You are looking at for the calling of you,

ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ
brothers, that not many wise (ones) according to

σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ
flesh, not many powerful (ones), not many

εὐγενεῖς. 27 ἀλλὰ τὰ μωρὰ
well-generated (ones); but the (things) foolish

τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα
of the world chose the God, in order that

καταισχύνῃ τοὺς σοφούς, καὶ
he might shame down the wise (ones), and

τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ
the (things) weak of the world chose the

θεός, ἵνα καταισχύνῃ τὰ
God, in order that he might shame down the (things)

ἰσχυρά, 28 καὶ τὰ ἀγενῆ τοῦ
strong, and the (things) non-generated of the

κόσμου καὶ τὰ
world and the (things)

ἐξουθενημένα ἐξελέξατο ὁ θεός,
having been treated as nothing chose the God,

καὶ τὰ μὴ ὄντα, ἵνα τὰ
and the (things) not being, in order that the (things)

ὄντα καταργήσῃ, 29 ὅπως μὴ
being might make ineffective, so that not

καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ.
might boast all flesh in sight of the God.

30 Ἐξ αὐτοῦ δὲ ὑμεῖς ἐστέ ἐν Χριστῷ
Out of him but you are in Christ

Ἰησοῦ, ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ,
Jesus, who became wisdom to us from God,

δικαιοσύνη τε καὶ ἁγιασμός καὶ
righteousness and and sanctification and

ἀπολύτρωσις, 31 ἵνα καθὼς
release by ransom, in order that according as

cause for stumbling but to the nations foolishness; 24 however, to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. 25 Because a foolish thing of God is wiser than men, and a weak thing of God is stronger than men.

26 For you behold his calling of you, brothers, that not many wise in a fleshly way were called, not many powerful, not many of noble birth; 27 but God chose the foolish things of the world, that he might put the wise men to shame; and God chose the weak things of the world, that he might put the strong things to shame; 28 and God chose the ignoble things of the world and the things looked down upon, the things that are not, that he might bring to nothing the things that are, 29 in order that no flesh might boast in the sight of God. 30 But it is due to him that you are in union with Christ Jesus, who has become to us wisdom from God, also righteousness and sanctification and release by ransom; 31 that it may be just as

γέγραπται Ὁ καυχώμενος ἐν
it has been written The (one) boasting in
Κυρίῳ καυχάσθω.
Lord let him be boasting.

2 Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί,
And I having come toward you, brothers,
ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ
I came not according to superiority of word or
σοφίας καταγγέλλων ὑμῖν τὸ μυστήριον
of wisdom announcing down to you the mystery
τοῦ θεοῦ, 2 οὐ γὰρ ἔκρινά τι
of the God, not for I judged anything
εἰδέναι ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν
to have known in you if not Jesus Christ
καὶ τοῦτον ἐσταυρωμένον 3 κἀγὼ
and this (one) having been put on stake; and I
ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ
in weakness and in fear and in trembling
πολλῶ ἐγενόμην πρὸς ὑμᾶς, 4 καὶ ὁ
much I came to be toward you, and the
λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν
word of me and the preaching of me not in
πιθοῖς σοφίας λόγοις ἀλλ' ἐν ἀποδείξει
persuasive of wisdom words but in showing off
πνεύματος καὶ δυνάμεως, 5 ἵνα ἡ
of spirit and of power, in order that the
πίστις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρώπων
faith of you not may be in wisdom of men
ἀλλ' ἐν δυνάμει θεοῦ.
but in power of God.

6 Σοφίαν δὲ λαλοῦμεν
Wisdom but we are speaking
ἐν τοῖς τελείοις, σοφίαν
in the perfect (ones), wisdom
δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν
but not of the age this nor of the
ἀρχόντων τοῦ αἰῶνος τούτου
rulers of the age this
τῶν καταργουμένων 7 ἀλλὰ
of the (ones) making themselves ineffective; but
λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ,
we are speaking of God wisdom in mystery,
τὴν ἀποκεκρυμμένην, ἣν
the [wisdom] having been hidden, which
προώρτισεν ὁ θεὸς πρὸ τῶν αἰώνων
defined beforehand the God before the ages
εἰς δόξαν ἡμῶν 8 ἣν οὐδεὶς τῶν
into glory of us; 8 which no one of the

it is written: "He that
boasts, let him boast
in Jehovah."

2 And so I, when
I came to you,
brothers, did not come
with an extravagance
of speech or of
wisdom declaring
the sacred secret of
God to you. 2 For I
decided not to know
anything among you
except Jesus Christ,
and him impaled.
3 And I came to you
in weakness and in
fear and with much
trembling; 4 and
my speech and what
I preached were not
with persuasive words
of wisdom but with a
demonstration of spir-
it and power, 5 that
your faith might be,
not in men's wisdom,
but in God's power.

6 Now we speak
wisdom among those
who are mature, but
not the wisdom of this
system of things nor
that of the rulers of
this system of things,
who are to come to
nothing. 7 But we
speak God's wisdom
in a sacred secret, the
hidden wisdom, which
God foreordained
before the systems of
things for our glory.
8 This [wisdom]
not one of the

ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν, εἰ
 rulers of the age this has known, if
 γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς
 for they knew, not likely the Lord of the
 δόξης ἑσταύρωσαν·⁹ ἀλλὰ καθὼς
 glory they put on stake; but according as
 γέγραπται· Ἡ ὀφθαλμὸς οὐκ
 it has been written Which (things) eye not
 εἶδεν καὶ οὐς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν
 saw and ear not heard and upon heart
 ἀνθρώπου οὐκ ἀνέβη, ὅσα
 of man not ascended, as many (things) as
 ἠτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν
 prepared the God to the (ones) loving
 αὐτόν.¹⁰ ἡμῖν γὰρ ἀπεκάλυψεν ὁ θεὸς
 him. To us for revealed the God
 διὰ τοῦ πνεύματος, τὸ γὰρ πνεῦμα
 through the spirit, the for spirit
 πάντα (things) ἐραυνᾷ, καὶ τὰ βάθη τοῦ
 all (things) is searching, and the depths of the
 θεοῦ.
 God.

11 τίς γὰρ οἶδεν ἀνθρώπων τὰ
 Who for has known of men the (things)
 τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ
 of the man if not the spirit of the
 ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ
 man the in him? Thus also the (things)
 τοῦ θεοῦ οὐδεὶς ἔγνωκεν εἰ μὴ τὸ πνεῦμα
 of the God no one has known if not the spirit
 τοῦ θεοῦ.¹² ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ
 of the God. We but not the spirit of the
 κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ
 world received but the spirit the out of
 τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ
 the God, in order that we might know the (things)
 ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν·
 by the God having been graciously given to us;

13 ἃ καὶ λαλοῦμεν οὐκ
 which (things) also we are speaking not
 ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις,
 in (ones) taught of human wisdom words,
 ἀλλ' ἐν διδακτοῖς πνεύματος,
 but in (ones) taught of spirit,
 πνευματικοῖς πνευματικὰ
 to spiritual (things) spiritual (things)
 συγκρίνοντες.
 judging wi h.

rulers of this system of things came to know, for if they had known [it] they would not have impaled the glorious Lord.

⁹ But just as it is written: "Eye has not seen and ear has not heard, neither have there been conceived in the heart of man the things that God has prepared for those who love him."

¹⁰ For it is to us God has revealed them through his spirit, for the spirit searches into all things, even the deep things of God.

¹¹ For who among men knows the things of a man except the spirit of man that is in him? So, too, no one has come to know the things of God, except the spirit of God. ¹² Now we received, not the spirit of the world, but the spirit which is from God, that we might know the things that have been kindly given us by God. ¹³ These things we also speak, not with words taught by human wisdom, but with those taught by [the] spirit, as we combine spiritual [matters] with spiri- tual [words].

14 ψυχικός δὲ ἄνθρωπος οὐ δέχεται
Soulical but man not is receiving
τὰ τοῦ πνεύματος τοῦ θεοῦ,
the (things) of the spirit of the God,
μωρία γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται
foolishness for to him it is, and not he is able
γινῶναι, ὅτι πνευματικῶς ἀνακρίνεται·
to know, because spiritually it is being judged up;

15 ὁ δὲ πνευματικὸς ἀνακρίνει μὲν
the but spiritual (one) is judging up indeed
πάντα, αὐτὸς δὲ ὑπ' οὐδενός
all (things), he but by no one
ἀνακρίνεται. 16 τίς γὰρ ἔγνω νοῦν
is being judged up. Who for knew mind
Κυρίου, ὃς σου βιβάσει αὐτόν; ἡμεῖς
of Lord, who will make go together him? We
δὲ νοῦν Χριστοῦ ἔχομεν.
but mind of Christ are having.

3 Κἀγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλήσαι
And I, brothers, not I was able to speak
ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς
to you as to spiritual (ones) but as
σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ.
to fleshly (ones), as to babes in Christ.

2 γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα,
Milk you I made drink, not thing eaten,
οὐπῶ γὰρ ἐδύνασθε. Ἄλλ'
not as yet for you were being able. But

οὐδὲ ἔτι νῦν δύνασθε, 3 ἔτι γὰρ σαρκικοί
neither yet now you are able, yet for fleshly (ones)
ἐστε. ὅπου γὰρ ἐν ὑμῖν ζήλος καὶ ἔρις,
you are. Where for in you jealousy and strife,

οὐχὶ σαρκικοί ἐστε καὶ κατὰ
not fleshly (ones) are you and according to
ἄνθρωπον περιπατεῖτε; 4 ὅταν γὰρ
man you are walking about? Whenever for

λέγει τις Ἐγὼ μὲν εἰμι Παύλου,
is saying anyone I indeed I am of Paul,
ἕτερος δὲ Ἐγὼ Ἀπολλῶ, οὐκ
different (one) but I of Apollos, not

ἄνθρωπῶν ἐστε;
men are you?

5 τί οὖν ἐστὶν Ἀπολλῶς; τί δὲ ἐστὶν
What therefore is Apollos? What but is

Παύλος; διάκονοι δι' ὧν ἐπιστεύσατε,
Paul? Servants through whom you believed,
καὶ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν.
and to each (one) as the Lord gave.

14 But a physical man does not receive the things of the spirit of God, for they are foolishness to him; and he cannot get to know [them], because they are examined spiritually. 15 However, the spiritual man examines indeed all things, but he himself is not examined by any man. 16 For "who has come to know the mind of Jehovah,* that he may instruct him?" But we do have the mind of Christ."

3 And so, brothers, I was not able to speak to you as to spiritual men, but as to fleshly men, as to babes in Christ. 2 I fed you milk, not something to eat, for you were not yet strong enough. In fact, neither are you strong enough now, 3 for you are yet fleshly. For whereas there are jealousy and strife among you, are you not fleshly and are you not walking as men do? 4 For when one says: "I belong to Paul," but another says: "I to A-pol'los," are you not simply men?

5 What, then, is A-pol'los? Yes, what is Paul? Ministers through whom you became believers, even as the Lord granted each one.

16* Jehovah, J13.14.16-18,22-24; Lord, wAB; God, J8. 16* Christ, P46wACVgSyP J17.18,22; Lord, BD'It.

6 ἔγωγ ἐφύτευσα, Ἀπολλῶς ἐπότισεν,
 I planted, Apollos made to drink,
 ἀλλὰ ὁ θεὸς ἠύξανε· 7 ὥστε
 but the God was making to grow; as-and
 οὔτε ὁ φυτεῦν ἐστίν τι οὔτε
 neither the (one) planting he is anything nor
 ὁ ποτιζῶν, ἀλλ' ὁ
 the (one) making to drink, but the (one)
 αἰξάνων θεός. 8 ὁ φυτεῦν δὲ
 making to grow God. The (one) planting but
 καὶ ὁ ποτιζῶν ἕν εἰσιν,
 and the (one) making to drink one (thing) they are,
 ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται
 each (one) but the own reward he will receive
 κατὰ τὸν ἴδιον κόπον, 9 θεοῦ γὰρ
 according to the own labor, of God for
 ἔσμεν συνεργοὶ θεοῦ γεώργιον, θεοῦ
 we are fellow workers; of God farmed field, of God
 οἰκοδομῆ ἔστε.
 building you are.

10 Κατὰ τὴν χάριν τοῦ
 According to the undeserved kindness of the
 θεοῦ τὴν δοθεῖσάν μοι ὡς σοφὸς
 God the having been given to me as wise
 ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος
 chief craftsman foundation I put, another (one)
 δὲ ἐποικοδομεῖ. ἕκαστος δὲ
 but is building upon. Each (one) but
 βλέπεται πῶς ἐποικοδομεῖ·
 let him be looking at how he is building upon;
 11 θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται
 foundation for other no one is able
 θεῖναι παρὰ τὸν κείμενον, ὃς
 to put beside the (one) lying, which
 ἐστὶν Ἰησοῦς Χριστός· 12 εἰ δέ τις
 is Jesus Christ; if but anyone
 ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσοῦν,
 is building upon upon the foundation gold,
 ἀργύριον, λίθους τιμίους, ξύλα, χόρτον,
 silver, stones precious, woods, hay,
 καλάμην, 13 ἐκάστου τὸ ἔργον φανερόν
 stubble, of each (one) the work manifest
 γενήσεται, ἡ γὰρ ἡμέρα δηλώσει·
 will become, the for day will make evident;
 ὅτι ἐν πυρὶ ἀποκαλύπτεται, καὶ
 because in fire it is being revealed, and
 ἐκάστου τὸ ἔργον ὁποῖόν ἐστιν τὸ
 of each (one) the work of what sort it is the
 πῦρ αὐτὸ δοκιμάσει. 14 εἰ τινος τὸ ἔργον
 fire very will prove. If of anyone the work

6 I planted, Apollos watered, but God kept making [it] grow; 7 so that neither is he that plants anything nor is he that waters, but God who makes [it] grow. 8 Now he that plants and he that waters are one, but each [person] will receive his own reward according to his own labor. 9 For we are God's fellow workers. You people are God's field under cultivation, God's building.

10 According to the undeserved kindness of God that was given to me, as a wise director of works I laid a foundation, but someone else is building on it. But let each one keep watching how he is building on it. 11 For no man can lay any other foundation than what is laid, which is Jesus Christ. 12 Now if anyone builds on the foundation gold, silver, precious stones, wood materials, hay, stubble, 13 each one's work will become manifest, for the day will show it up, because it will be revealed by means of fire; and the fire itself will prove what sort of work each one's is. 14 If anyone's work

μενεῖ δὲ ἐποικοδόμησεν, μισθὸν
will remain which he built upon, reward
λήμψεται· 15 εἴ τινος τὸ ἔργον
he will receive; if of anyone the work
κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ
will be burned down, he will be damaged, he but
σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.
he will be saved, thus but as through fire.

16 Οὐκ οἶδατε ὅτι ναὸς
Not you have known that divine habitation
θεοῦ ἐστὲ καὶ τὸ πνεῦμα τοῦ θεοῦ ἐν
of God you are and the spirit of the God in
ὑμῖν οἰκεῖ; 17 εἴ τις τὸν
you is dwelling? If anyone the
ναὸν τοῦ θεοῦ φθείρει,
divine habitation of the God is corrupting,
φθереῖ τοῦτον ὁ θεός· ὁ γὰρ
will corrupt this (one) the God; the for
ναὸς τοῦ θεοῦ ἁγιός ἐστιν,
divine habitation of the God holy is,
οἵτινες ἐστε ὑμεῖς.
which (ones) are you.

18 Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ
No one himself let him mislead out: if
τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ
anyone is thinking wise to be in you in the
αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα
age this, fool let him become, in order that
γένηται σοφός, 19 ἡ γὰρ σοφία
he might become wise, the for wisdom
τοῦ κόσμου τούτου μωρία παρὰ τῷ
of the world this foolishness beside the
θεῷ ἐστίν· γέγραπται γὰρ Ὁ
God is; it has been written for The (one)
δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ
catching the wise (ones) in the all-doing
αὐτῶν· 20 καὶ πάλιν Κύριος γινώσκει τοὺς
of them; and again Lord is knowing the
διαλογισμοὺς τῶν σοφῶν ὅτι εἰσὶν
reasonings of the wise that they are
μάταιοι. 21 ὥστε μηδεὶς καυχάσθω ἐν
vain. As-and no one let him be boasting in
ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστίν,
men; all (things) for of you is,
22 εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε
whether Paul whether Apollos whether
Κηφᾶς εἴτε κόσμος εἴτε ζωὴ εἴτε
Cephas whether world whether life whether

that he has built on it remains, he will receive a reward; 15 if anyone's work is burned up, he will suffer loss, but he himself will be saved; yet, if so, [it will be] as through fire.

16 Do you not know that you people are God's temple, and that the spirit of God dwells in you? 17 If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, which [temple] you people are.

18 Let no one be seducing himself: If anyone among you thinks he is wise in this system of things, let him become a fool, that he may become wise. 19 For the wisdom of this world is foolishness with God; for it is written: "He catches the wise in their own cunning." 20 And again: "Jehovah* knows that the reasonings of the wise men are futile." 21 Hence let no one be boasting in men; for all things belong to you, 22 whether Paul or A-pol'los or Ce'phas or the world or life or

θάνατος εἴτε ἐνεστῶτα εἴτε
 death whether (things) having stood in whether
 μέλλοντα, πάντα ὑμῶν, 23 ὑμεῖς
 (things) being about, all (things) of you, you
 δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ.
 but of Christ, Christ but of God.

4 Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς
 Thus us let reckon man as
 ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων
 subordinates of Christ and stewards of mysteries

θεοῦ. 2 ὧδε λοιπὸν ζητεῖται
 of God. Here leftover(thing) it is being sought
 ἐν τοῖς οἰκονόμοις ἵνα πιστὸς τις
 in the stewards in order that faithful someone
 εὐρεθῆ. 3 ἐμοὶ δὲ εἰς ἐλάχιστον
 might be found. To me but into least (thing)

ἔστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ
 it is in order that by you I should be judged up
 ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ
 or by human day; but not-but
 ἑμαυτὸν ἀνακρίνω· 4 οὐδὲν γὰρ ἑμαυτῶ
 myself I am judging up; nothing for to myself

σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ
 I have been conscious, but not in this
 δεδικαίωμαι, ὁ δὲ ἀνακρίνων με
 I have been justified, the (one) but judging up me
 κύριός ἐστιν. 5 ὥστε μὴ πρὸ καιροῦ
 Lord is. As-and not before appointed time

τι κρίνετε, ἕως ἂν ἔλθῃ
 anything be you judging, until likely should come
 ὁ κύριος, ὃς καὶ φωτίσει τὰ
 the Lord, who also will bring to light the
 κρυπτὰ τοῦ σκοτεινῆς καὶ
 hidden (things) of the darkness and

φανερῶσει τὰς βουλὰς τῶν καρδιῶν,
 he will make manifest the counsels of the hearts,
 καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ
 and then the praise will come to be to each(one)
 ἀπὸ τοῦ θεοῦ.
 from the God.

6 Ταῦτα δέ, ἀδελφοί,
 These (things) but, brothers,
 μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶν
 I refashioned into myself and Apollos
 δι' ὑμᾶς, ἵνα ἐν ἡμῖν
 through you, in order that in us

μάθητε τὸ μὴ ὑπὲρ ἃ
 you might learn the Not over what (things)

death or things
 now here or things
 to come, all things
 belong to you; 23 in
 turn you belong to
 Christ; Christ, in turn,
 belongs to God.

4 Let a man so
 appraise us as
 being subordinates of
 Christ and stewards of
 sacred secrets of God.

2 Besides, in this
 case, what is looked
 for in stewards is for
 a man to be found
 faithful. 3 Now to
 me it is a very trivial
 matter that I should
 be examined by
 you or by a human
 tribunal. Even I do
 not examine myself.

4 For I am not
 conscious of anything
 against myself. Yet by
 this I am not proved
 righteous, but he that
 examines me is Jeho-
 vah.* 5 Hence do not
 judge anything before
 the due time, until the
 Lord comes, who will
 both bring the secret
 things of darkness to
 light and make the
 counsels of the hearts
 manifest, and then
 each one will have his
 praise come to him
 from God.

6 Now, brothers,
 these things I have
 transferred so as to
 apply to myself and
 Apollos for your
 good, that in our
 case you may learn
 the [rule]: "Do not
 go beyond the things

γέγραπται, ἵνα μὴ εἰς ὑπὲρ
has been written, in order that not one over
τοῦ ἐνός φυσιοῦσθε κατὰ τοῦ
the one you are being puffed up down on the
ἐτέρου. 7 τίς γὰρ σε διακρίνει;
different (one). Who for you judges through?
τί δὲ ἔχεις ὃ οὐκ ἔλαβες;
What but are you having which not you received?
εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι
If but also you received, why are you boasting
ὡς μὴ λαβών;
as not having received?

8 ἤδη κεκορεσμένοι ἐστέ;
Already having been satiated are you?
ἤδη ἐπλουτήσατε; χωρὶς ἡμῶν
Already you became rich? Apart from us
ἐβασίλευσατε; καὶ ὄφελόν γε ἐβασίλευσατε,
you reigned? and I owed in fact you reigned,
ἵνα καὶ ἡμεῖς ὑμῖν
in order that also we to you
συνβασίλευσωμεν. 9 δοκῶ γὰρ, ὃ
we might reign together. I am thinking for, the
θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους
God us the apostles last (ones)

ἀπέδειξεν ὡς ἐπιθανάτιους, ὅτι
showed off from as appointed to death, because
θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις
theater we became to the world and to angels
καὶ ἀνθρώποις. 10 ἡμεῖς μωροὶ διὰ
and to men. We fools through
Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ·
Christ, you but discreet (ones) in Christ;
ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί·
we weak (ones), you but strong (ones);
ὑμεῖς ἐνδοξοί, ἡμεῖς δὲ
you glorious (ones), we but

ἄτιμοι. 11 ἄχρι τῆς ἄρτι ὥρας
dishonorable (ones). Until the right now hour
καὶ πεινώμεν καὶ διψῶμεν καὶ
and we are hungering and we are thirsting and
γυμνιτεύομεν καὶ κολαφιζόμεθα
we are being naked and we are being struck with fist
καὶ ἀτατοῦμεν 12 καὶ κοπιῶμεν
and we are being unsettled and we are laboring
ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι
working to the own hands; being reviled
εὐλογοῦμεν, διωκόμενοι ἀνεχόμεθα,
we are blessing, being persecuted we are bearing up,
13 δυσφημούμενοι παρακαλοῦμεν· ὡς
being defamed we are entreating; as

that are written," in order that you may not be puffed up individually in favor of the one against the other. 7 For who makes you to differ from another? Indeed, what do you have that you did not receive? If, now, you did indeed receive [it], why do you boast as though you did not receive [it]?

8 You men already have your fill, do you? You are rich already, are you? You have begun ruling as kings without us, have you? And I wish indeed that you had begun ruling as kings, that we also might rule with you as kings. 9 For it seems to me that God has put us the apostles last on an exhibition as men appointed to death, because we have become a theatrical spectacle to the world, and to angels, and to men. 10 We are fools because of Christ, but you are discreet in Christ; we are weak, but you are strong; you are in good repute, but we are in dishonor. 11 Down to this very hour we continue to hunger and also to thirst and to be scantily clothed and to be knocked about and to be homeless 12 and to toil, working with our own hands. When being reviled, we bless; when being persecuted, we bear up; 13 when being defamed, we entreat;

περικαθάρματα τοῦ κόσμου ἐγενήθημεν,
all around cleanings of the world we became,
πάντων περίψημα, ἕως ἄρτι.
of all offscouring, until right now.

14 Οὐκ ἐντρέπων ὑμᾶς γράφω
Not turning in on you I am writing
ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ
these (things), but as children of me loved (ones)
νοθετῶν· 15 ἔάν γὰρ μυρίους
putting mind into; if ever for myriad
παιδαγωγούς ἔχητε ἐν Χριστῷ, ἀλλ'
child leaders you may have in Christ, but
οὐ πολλοὺς πατέρας, ἐν γὰρ Χριστῷ Ἰησοῦ
not many fathers, in for Christ Jesus
διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.
through the good news I you I generated.

16 παρακαλῶ οὖν ὑμᾶς, μιμηταί μου
I am entreating therefore you, imitators of me
γίνεσθε. 17 Διὰ τοῦτο ἔπεμψα ὑμῖν
be becoming. Through this I sent to you
Τιμόθεον, ὃς ἐστίν μου τέκνον ἀγαπητὸν
Timothy, who is of me child loved
καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς
and faithful in Lord, who you
ἀναμνήσει τὰς ὁδοὺς μου
will put back in remembrance the ways of me
τὰς ἐν Χριστῷ Ἰησοῦ, καθὼς πανταχοῦ
the in Christ Jesus, according as everywhere
ἐν πάσῃ ἐκκλησίᾳ διδάσκω.
in every ecclesia I am teaching.

18 Ὡς μὴ ἐρχομένου δέ μου πρὸς
As not of (one) coming but of me toward
ὑμᾶς ἐφυσίωθισάν τινες· 19 ἐλεύσομαι
you were puffed up some ones; I shall come
δὲ ταχέως πρὸς ὑμᾶς, ἐάν ὁ κύριος
but quickly toward you, if ever the Lord
θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον
s ould will, and I shall know not the word
τῶν πεφυσιωμένων ἀλλὰ τὴν
of the (ones) having been puffed up but the
δύναμιν, 20 οὐ γὰρ ἐν λόγῳ ἡ βασιλεία
power, not for in word the kingdom
τοῦ θεοῦ ἀλλ' ἐν δυνάμει. 21 τί
of the God but in power. What

θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς
are you willing? In staff I should come toward
ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματι τε πραΰτητος;
you, or in love to spirit and of mildness?

we have become as
the refuse of the
world, the offscouring
of all things, until
now.

14 I am writing
these things, not to
shame you, but to
admonish you as my
beloved children.
15 For though
you may have ten
thousand tutors in
Christ, [you] certainly
[do] not [have] many
fathers; for in Christ
Jesus I have become
YOUR father through
the good news. 16 I
entreat you, therefore,
become imitators of
me. 17 That is why
I am sending Timothy
to you, as he is my
beloved and faithful
child in [the] Lord;
and he will put you in
mind of my methods
in connection with
Christ Jesus, just
as I am teaching
everywhere in every
congregation.

18 Some are puffed
up as though I were
in fact not coming to
you. 19 But I will
come to you shortly,
if Jehovah* wills, and
I shall get to know,
not the speech of
those who are puffed
up, but [their] power.
20 For the kingdom
of God [lies] not in
speech, but in power.
21 What do you want?
Shall I come to you
with a rod, or with
love and mildness of
spirit?

19* Jehovah, J7.8.10.22,23; the Lord, κΑΒ.

5 Ὅλως ἀκούεται ἐν ὑμῖν πορνεία,
Wholly it is being heard in you fornication,
καὶ τοιαύτη πορνεία ἣτις οὐδὲ ἐν τοῖς
and such fornication which not-but in the
ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς
nations, as-and woman someone of the father
ἔχειν. 2 καὶ ὑμεῖς πεφυσιωμένοι
to be having. And you having been puffed up

ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε,
you are, and not rather you mourned,

ἵνα ἀρθῇ ἐκ μέσου ὑμῶν
in order that might be lifted up out of midst of you

ὁ τὸ ἔργον τοῦτο πράξας;
the (one) the work this having performed?

3 Ἐγὼ μὲν γάρ, ἀπιὼν τῷ σώματι
I indeed for, being absent to the body

παρὼν δὲ τῷ πνεύματι, ἤδη
being alongside but to the spirit, already

κέκρικα ὡς παρὼν τὸν οὕτως
I have judged as being alongside the (one) thus

τοῦτο κατεργασάμενον 4 ἐν τῷ ὀνόματι τοῦ
this having worked down in the name of the

κυρίου ἡμῶν Ἰησοῦ, συναχθέντων
Lord of us of Jesus, having been led together

ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν
of you and of the my spirit together with

τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ,
the power of the Lord of us of Jesus,

5 παραδούναι τὸν τοιοῦτον τῷ Σατανᾷ
to give beside the such (one) to the Satan

εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ
into destruction of the flesh, in order that the

πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ
spirit might be saved in the day of the

κυρίου.
Lord.

6 Οὐ καλὸν τὸ καύχημα ὑμῶν, οὐκ
Not fine the boasting of you, Not

οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ
you have known that little leaven whole the

φύραμα ζυμοῖ; 7 ἐκκαθάρατε τὴν
lump is leavening? Clean you out the

παλαιὰν ζύμην, ἵνα ἦτε νέοι
old leaven, in order that you may be new

φύραμα, καθὼς ἐστε ἄζυμοι. καὶ
lump, according as you are unleavened. And

γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός·
for the passover of us was sacrificed Christ;

8 ὥστε ἐορτάζωμεν, μὴ ἐν ζύμῃ
as-and may we be keeping festival, not in leaven

5 Actually fornication is reported among you, and such fornication as is not even among the nations, that a wife a certain [man] has of [his] father.

2 And are you puffed up, and did you not rather mourn, in order that the man that committed this deed should be taken away from your midst?

3 I for one, although absent in body but present in spirit, have certainly judged already, as if I were present, the man who has worked in such a way as this, 4 that in the name of our Lord Jesus, when you are gathered together, also my spirit with the power of our Lord Jesus, 5 you hand such a man over to Satan for the destruction of the flesh, in order that the spirit may be saved in the day of the Lord.

6 YOUR [cause for] boasting is not fine. Do you not know that a little leaven ferments the whole lump? 7 Clear away the old leaven, that you may be a new lump, according as you are free from ferment. For, indeed, Christ our passover has been sacrificed. 8 Consequently let us keep the festival, not with old leaven,

παλαιᾶ μὴδὲ ἐν ζύμῃ κακίας καὶ
 old not-but in leaven of badness and
 πονηρίας, ἀλλ' ἐν ἀζύμοις
 of wickedness, but in unleavened [cakes]
 εὐλικρινείας καὶ ἀληθείας.
 of sincerity and of truth.

9 Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ
 I wrote to you in the letter not
 συναναμίγνυσθαι πόρνοις, 10 οὐ
 to be mixing selves up with fornicators, 10 not

πάντως τοῖς πόρνοις τοῦ κόσμου τούτου
 altogether to the fornicators of the world this
 ἢ τοῖς πλεονέκταις καὶ ἄρπαξιν ἢ
 or to the covetous (ones) and to snatchers or

εἰδωλόατρας, ἐεὶ ὠφείλετε ἄρα ἐκ
 to idolaters, since you were owing really out of
 τοῦ κόσμου ἐξελθεῖν. 11 νῦν δὲ ἔγραψα
 the world to come out. 11 But now I wrote

ὑμῖν μὴ συναναμίγνυσθαι ἐάν
 to you not to be mixing selves up with if ever

τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος
 anyone brother eing named may be fornicator
 ἢ πλεονέκτης ἢ εἰδωλόατρης ἢ λοιδόρος
 or covetous (one) or idolater or reviler

ἢ μέθυσος ἢ ἄρπαξ, τῷ τοιούτῳ μὴδὲ
 or drunkard or snatcher, to the such (one) not-but
 συνεσθίειν. 12 τί γὰρ μοι τοὺς
 to be eating with. 12 What for to me the (ones)

ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς
 outside to be judging? Not the (ones) inside you
 κρίνετε, 13 τοὺς δὲ ἔξω ὁ θεὸς
 are judging, the (ones) but outside the God

κρίνει; ἔξάρατε τὸν πονηρὸν
 is judging? Lift you up out the wicked (one)
 ἐξ ὑμῶν αὐτῶν.
 out of you very (ones).

6 Τολμᾶ τις ὑμῶν πρᾶγμα ἔχων
 Is daring anyone of you matter having
 πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ
 toward the different (one) to e judging self upon

τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων;
 the unjust (ones), and not upon the holy (ones)?
 2 ἢ οὐκ οἴδατε ὅτι οἱ ἅγιοι
 Or not have you known that the holy (ones)

τὸν κόσμον κρινούσιν; καὶ εἰ ἐν ὑμῖν
 the world will judge? And if in you
 κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε
 is being judged the world, unworthy are you

κριτηρίων ἐλαχίστων; 3 οὐκ οἴδατε
 of judging places least? 3 Not have you known

neither with leaven
 of badness and
 wickedness, but with
 unfermented cakes of
 sincerity and truth.

9 In my letter I
 wrote you to quit
 mixing in company
 with fornicators,
 10 not [meaning]

entirely with the for-
 nicators of this world
 or the greedy persons
 and extortioners or
 idolaters. Otherwise,

you would actually
 have to get out of
 the world. 11 But
 now I am writing

you to quit mixing in
 company with anyone
 called a brother that
 is a fornicator or a

greedy person or an
 idolater or a reviler
 or a drunkard or
 an extortioner, not

even eating with
 such a man. 12 For
 what do I have to
 do with judging

those outside? Do
 you not judge those
 inside, 13 while God
 judges those outside?

"Remove the wicked
 [man] from among
 yourselves."

6 Does anyone of
 you that has a
 case against the other
 dare to go to court

before unrighteous
 men, and not before
 the holy ones? 2 Or
 do you not know

that the holy ones
 will judge the world?
 And if the world is
 to be judged by you,

are you unfit to try
 very trivial matters?
 3 Do you not know

ὅτι ἀγγέλους κρινοῦμεν, μή τιγε
 that angels we shall judge, not something in fact
 βιωτικά; 4 βιωτικά μὲν
 (things) pertaining to life? 4 Pertaining to life indeed
 οὖν κριτήρια ἔαν ἔχητε,
 therefore judging places if ever you may be having,
 τοὺς ἐξουθενημένους ἐν τῇ
 the (ones) being treated as nothing in the
 ἐκκλησίᾳ, τούτους καθίζετε;
 ecclesia, these (ones) are you seating?
 5 πρὸς ἐντροπήν ὑμῖν λέγω.
 Toward embarrassment to you I am saying.
 οὕτως οὐκ ἓν ἐν ὑμῖν οὐδεὶς σοφὸς ὃς
 Thus not is in you no one wise who
 δυνήσεται διακρίναι ἀνά μέσον τοῦ
 will be able to judge through up midst of the
 ἀδελφοῦ αὐτοῦ, 6 ἀλλὰ ἀδελφὸς μετὰ
 brother of him, but brother with
 ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ
 brother is getting judged, and this upon
 ἀπίστων;
 unbelievers?

7 ἤδη μὲν οὖν ὅλως ἥττημα
 Already indeed therefore wholly decrease
 ὑμῖν ἐστὶν ὅτι κρίματα ἔχετε μεθ'
 to you it is that lawsuits you are having with
 ἑαυτῶν· διὰ τί οὐχὶ μᾶλλον
 selves; through what not rather
 ἀδικεῖσθε; διὰ τί οὐχὶ
 be you being treated unjustly? Through what not
 μᾶλλον ἀποστερεῖσθε; 8 ἀλλὰ ὑμεῖς
 rather be depriving yourselves? But you
 ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ
 are treating unjustly and you are depriving, and
 τοῦτο ἀδελφούς.
 this brothers.

9 ἢ οὐκ οἶδατε ὅτι ἄδικοι
 Or not have you known that unj(st)ones)
 θεοῦ βασιλείαν οὐ κληρονομήσουσιν; Μὴ
 of God kingdom not they will inherit? No!
 πλανᾶσθε· οὔτε πόρνοι οὔτε
 be you being misled; neither fornicators nor
 εἰδωλόατρα οὔτε μοιχοὶ οὔτε μαλακοὶ
 idolaters nor adulterers nor soft (men)
 οὔτε ἀρσενοκοῖται 10 οὔτε κλέπται οὔτε
 nor liers with males nor thieves nor
 πλεονέκται, οὐ μέθυσοι, οὐ λοῖδοροί,
 covetous (ones), not drunkards, not revillers,
 οὐχ ἄρπαγες βασιλείαν θεοῦ
 not snatchers kingdom of God

that we shall judge angels? Why, then, not matters of this life? 4 If, then, you do have matters of this life to be tried, is it the men looked down upon in the congregation that you put in as judges? 5 I am speaking to move you to shame. Is it true that there is not one wise man among you that will be able to judge between his brothers, 6 but brother goes to court with brother, and that before unbelievers?

7 Really, then, it means altogether a defeat for you that you are having lawsuits with one another. Why do you not rather let yourselves be wronged? Why do you not rather let yourselves be defrauded? 8 To the contrary, you wrong and defraud, and your brothers at that.

9 What! Do you not know that unrighteous persons will not inherit God's kingdom? Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, 10 nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners

κληρονομήσουσιν. 11 Και ταυτά
they will inherit, And these (things)
τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ
some you were; but you were washed off, but
ἡγιασθήτε, ἀλλὰ ἐδικαιώθητε ἐν τῷ
you were sanctified, but you were justified in the
ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ
name of the Lord of us of Jesus Christ; and
ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.
in the spirit of the God of us.

12 Πάντα μοι ἔξεστιν· ἀλλ' οὐ
All (things) to me is being lawful; but not
πάντα συμφέρει. πάντα μοι
all (things) is bearing together. All (things) to me
ἔξεστιν· ἀλλ' οὐκ ἐγὼ
is being lawful; but not I

ἔξουσιασθήσομαι ὑπὸ τινος.
shall be brought under authority by anyone.

13 τὰ βρώματα τῆ κοιλίας, καὶ ἡ
The things eaten to the cavity, and the
κοιλία τοῖς βρώμασιν· ὁ δὲ θεὸς καὶ
cavity to the things eaten; the but God also
ταύτην καὶ ταῦτα καταργήσει.
this and these (things) will make ineffective.

τὸ δὲ σῶμα οὐ τῆ πορνείας, ἀλλὰ τῷ
The but body not to the fornication, but to the
κυρίῳ, καὶ ὁ κύριος τῷ σώματι· 14 ὁ δὲ
Lord, and the Lord to the body; the but

θεὸς καὶ τὸν κύριον ἤγειρεν καὶ ἡμᾶς
God both the Lord raised up and us
ἔξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.
he will raise up out through the power of him.

15 οὐκ οἴδατε ὅτι τὰ σώματα
Not have you known that the bodies
ὑμῶν μέλη Χριστοῦ ἐστίν; ἄρας
of you members of Christ is? Having lifted up
οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω
therefore the members of the Christ shall I make
πόρνης μέλη; μὴ γένοιτο. 16 ἢ οὐκ
of harlot members? Not may it occur. Or not

οἴδατε ὅτι ὁ κολλῶμνος
have you known that the (one) making self stick
τῆ πόρνη ἐν σώμα ἐστίν; Ἔσονται γάρ,
to the harlot one body he is? They will be for,
φησίν, οἱ δύο εἰς σάρκα μίαν. 17 ὁ
says he, the two into flesh one. The (one)

δὲ κολλῶμενος τῷ κυρίῳ ἐν πνεύματι
but making self stick to the Lord one spirit
ἐστίν. 18 φεύγετε τὴν πορνείαν· πᾶν
he is. Be you fleeing from the fornication; every

will inherit God's kingdom. 11 And yet that is what some of you were. But you have been washed clean, but you have been sanctified, but you have been declared righteous in the name of our Lord Jesus Christ and with the spirit of our God.

12 All things are lawful for me; but not all things are advantageous. All things are lawful for me; but I will not let myself be brought under authority by anything. 13 Foods for the belly, and the belly for foods; but God will bring both it and them to nothing. Now the body is not for fornication, but for the Lord; and the Lord is for the body. 14 But God both raised up the Lord and will raise us up out of [death] through his power.

15 Do you not know that your bodies are members of Christ? Shall I, then, take the members of the Christ away and make them members of a harlot? Never may that happen! 16 What! Do you not know that he who is joined to a harlot is one body? For, "The two," says he, "will be one flesh." 17 But he who is joined to the Lord is one spirit. 18 Flee from fornication. Every

ἀμαρτημα δ εαν ποιηση ανθρωπος
sinful (thing) which if ever might do man

εκτος του σωματος εστιν, ο δε δε
outside of the body it is, the (one) but

πορνευων εις το ιδιον σωμα
committing fornication into the own body

αμαρτανει. 19 η ουκ οιδατε οτι το
issinni g. Or not have you know that the

σωμα υμων ναος του εν υμιν
body of you divine habitation of the in you

αγιου πνευματος εστιν, ου εχετε
holy spirit is, of which you are have g

απο θεου; και ουκ εστε εαυτων,
from God? And not you are of selves,

20 ηγορασθητε γαρ τιμης· δοξασατε
you were bought for of price; glorify you

δη τον θεον εν τω σωματι υμων.
actually the God in the body of you.

7 Περι δε των εγραψατε, καλων
About but which (things) you wrote, fine

ανθρωπιω γυναικος μη απτεσθαι·
to man of woman not to be touching;

2 δια δε τας πορνειας εκαστος την
through but the fornications each (one) the

εαυτου γυναικα εχετω, και
of himself woman let him be having, and

εκαστη τον ιδιον ανδρα
each [woman] the own male person

εχετω. 3 τη γυναικι ο
let her be having. To the woman the

ανηρ την οφειλην αποδιδωτω,
male person the debt let him be giving off,

ομοιως δε και η γυνη τω ανδρι.
likewise but also the woman to the male person.

4 η γυνη του ιδιου σωματος ουκ
The woman of the own body not

εξουσιάζει αλλά ο ανηρ· ομοιως
is having authority but the male person; likewise

δε και ο ανηρ του ιδιου σωματος
but also the male person of the own body

ουκ εξουσιάζει αλλά η γυνη. 5 μη
not is having authority but the woman. Not

αποστερειτε αλληλους, ει μητι
be you depriving one another, if not what

αν εκ συμφωνου προς καιρον
likely out of consent toward appointed time

ινα σχολασητε τη
in order at you might have leisure to the

προσευχη και παλιν επι το αυτο
prayer and again upon the very (thing)

other sin that a man may commit is outside

his body, but he that practices fornication

is sinning against his own body. 19 What!

Do you not know that the body of you

people is [the] temple of the holy spirit

within you, which you have from God? Also,

you do not belong to yourselves, 20 for

you were bought with a price. By all means,

glorify God in the body of you people.

7 Now concerning the things about

which you wrote, it is well for a man not

to touch a woman; 2 yet, because of

prevalence of fornication, let each man

have his own wife and each woman have

her own husband. 3 Let the husband

render to [his] wife her due; but let the

wife also do likewise to [her] husband.

4 The wife does not exercise authority

over her own body, but her husband does;

likewise, also, the husband does not ex-

ercise authority over his own body, but

his wife does. 5 Do not be depriving each

other [of it], except by mutual consent for an

appointed time, that you may devote time

to prayer and may come together again,

ἦτε, ἵνα μὴ πειράξῃ
 you may be, in order that not may be tempting
 ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκράσίαν
 you the Satan through the lack of might
 ὑμῶν. 6 τοῦτο δὲ λέγω κατὰ
 of you. This but I am saying according to

συγγνώμην, οὐ κατ' ἐπιταγὴν.
 oprinion together, not according to enjoinder.

7 θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς
 I am willing but all men to be as
 καὶ ἑμαυτὸν· ἀλλὰ ἕκαστος ἴδιον ἔχει
 also myself; but each (one) own he is having

χάρισμα ἐκ θεοῦ, ὁ μὲν οὕτως,
 gracious gift out of God, the (one) indeed thus,

ὁ δὲ οὕτως.
 the (one) but thus.

8 Λέγω δὲ τοῖς ἀγάμοις καὶ
 I am saying but to the unmarried (ones) and
 ταῖς χήραις, καλὸν αὐτοῖς ἔάν
 to the widows, fine to them if ever

μείνωσιν ὡς ἐγώ· 9 εἰ δὲ οὐκ
 they should remain as also I; if but not

ἐγκρατεῦνται, γαμησάτωσαν,
 they are having might within, let them marry,

κρεῖττον γάρ ἐστιν γαμεῖν ἢ
 better for it is to be marrying than

πυροῦσθαι.
 to be being set on fire.

10 Τοῖς δὲ γεγαμηκόσιν
 To the (ones) but having married
 παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος,
 I am announcing beside, not I but the Lord,

γυναῖκα ἀπὸ ἀνδρός μὴ χωρισθῆναι, —
 woman from male person not to be put apart, —

11 ἐάν δὲ καὶ χωρισθῇ,
 if ever but and she should be put apart,

μενέτω ἀγαμος ἢ τῷ
 let her be remaining unmarried or to the

ἀνδρὶ καταλλαγήτω, — καὶ
 male person let her be reconciled, — and

ἄνδρα γυναῖκα μὴ ἀφιέναι.
 male person woman not to be letting go off.

12 Τοῖς δὲ λοιποῖς λέγω ἐγώ, οὐχ
 To the but leftover (ones) am saying I, not

ὁ κύριος· εἴ τις ἀδελφὸς γυναῖκα ἔχει
 the Lord; if any brother woman is having

ἄπιστον, καὶ αὕτη
 unbelieving, and this [woman]

συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ,
 is thinking well together to be dwelling with him,

that Satan may not keep tempting you for your lack of self-regulation.

6 However, I say this by way of concession, not in the way of a command. 7 But I wish all men were as I myself am.

Nevertheless, each one has his own gift from God, one in this way, another in that way.

8 Now I say to the unmarried persons and the widows, it is well for them that they remain even as I am. 9 But if they do not have self-control, let them marry, for it is better to marry than to be inflamed [with passion].

10 To the married people I give instructions, yet not I but the Lord, that a wife should not depart from her husband; 11 but if she should actually depart, let her remain unmarried or else make up again with her husband; and a husband should not leave his wife.

12 But to the others I say, yes, I, not the Lord: If any brother has an unbelieving wife, and yet she is agreeable to dwelling with him,

μη ἀφίετω αὐτήν· 13 καὶ γυνή
not let him be letting go off her; and woman

ἣτις ἔχει ἄνδρα ἄπιστον, καὶ
who is having male person unbelieving, and

οὗτος συνευδοκεῖ οἰκεῖν
this [man] is thinking well together to be dwelling

μτ' αὐτῆς, μη ἀφίετω τὸν
with her, not let her be letting go off the

ἄνδρα. 14 ἡγίασται γὰρ ὁ
male person. Has been sanctified for the

ἄνθρωπος ὁ ἄπιστος ἐν τῇ γυναικί, καὶ
male person the unbelieving in the woman, and

ἡγίασται ἢ γυνή ἢ ἄπιστος ἐν
has been sanctified the woman the unbelieving in

τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν
the brother; since really the children of you

ἀκάθαρτά ἐστιν, νῦν δὲ ἁγία ἐστιν.
unclean (ones) is, now but holy (ones) is.

15 εἰ δὲ ὁ ἄπιστος χωρίζεται,
If but the unbelieving (one) is putting self apart,

χωριζέσθω· οὐ δεδούλωται
let one be putting self apart; not has been enslaved

ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιοῦτοις,
the brother or the sister in the such (things),

ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός. 16 τί
in but peace has called you the God. What

γὰρ οἶδας, γυναίκα, εἰ τὸν ἄνδρα
for have you known, woman, if the male person

σώσεις; ἢ τί οἶδας,
you will save? Or what have you known,

ἄνερ, εἰ τὴν γυναῖκα σώσεις;
male person, if the woman you will save?

17 εἰ μὴ ἐκάστω ὡς μεμέρικεν
If not to each (one) as has given part

ὁ κύριος, ἕκαστον ὡς κέκληκεν ὁ θεός,
the Lord, each (one) as has called the God,

οὕτως περιπατεῖτω· καὶ οὕτως ἐν ταῖς
thus let him be walking about; and thus in the

ἐκκλησίαις πάσαις διατάσσομαι.
ecclesias all I am ordaining.

18 περιτετμημένος τις ἐκλήθη;
Having been circumcised anyone was called?

μη ἐπισπάσθω· ἐν ἀκροβυστία
Not let him be drawing upon; in uncircumcision

κέκληται τις; μη
has been called anyone? Not

let him not leave her; 13 and a woman who

has an unbelieving husband, and yet

he is agreeable to dwelling with her,

let her not leave her husband. 14 For the

unbelieving husband is sanctified in rela-

tion to [his] wife, and the unbelieving wife is

sanctified in relation to the brother; oth-

erwise, your children would really be

unclean, but now they are holy. 15 But if

the unbelieving one proceeds to depart, let

him depart; a brother or a sister is not in

servitude under such circumstances, but

God has called you to peace. 16 For, wife,

how do you know but that you will save

[your] husband? Or, husband, how do you

know but that you will save [your] wife?

17 Only, as Jehovah* has given

each one a portion, let each one so walk as

God* has called him. And thus I ordain in

all the congregations. 18 Was any man

called circumcised? Let him not become

uncircumcised. Has any man been called

in uncircumcision? Let him not

17* Jehovah, in accord with Romans 12:3 and 2 Corinthians 10:13; the Lord, P⁴⁶ABC^D; God, Syⁿ and Textus Receptus. 17* God, P⁴⁶ABC^DVg^{Sy}; the Lord, Syⁿ and Textus Receptus; Jehovah, J7, 8, 10.

περιτεμένεσθω. 19 ἡ περιτομή
let him be being circumcised. The circumcision
οὐδέν ἐστιν, καὶ ἡ ἀκροβυστία
nothing is, and the uncircumcision

οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν
nothi g is, but observance of comman ments
θεοῦ. 20 ἕκαστος ἐν τῇ κλήσει ἧ
of God. Each (one) in the calling to which

ἐκλήθη ἐν ταύτῃ μενέτω.
he was called in this let him be remaining.

21 δοῦλος ἐκλήθη; μὴ σοι
Slave were you called? Not to you

μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος
let it be care; but if and you are able free

γενέσθαι, μᾶλλον χρήσαι. 22 ὁ γὰρ
to become, rather use you. The (one) γὰρ
ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος
in Lord having been called slave freedman

κυρίου ἐστίν· ὁμοίως ὁ ἐλεύθερος
of Lord he is; likewise the free (one)

κληθεὶς δοῦλος ἐστὶν Χριστοῦ.
having been called slave is of Christ.

23 τιμῆς ἠγοράσθητε· μὴ γίνεσθε
Of price you were bought; not be becoming

δοῦλοι ἀνθρώπων. 24 ἕκαστος ἐν
slaves of men. Each (one) in

ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ
which (thing) he was called, brothers, in this

μενέτω παρὰ θεῷ.
let him be remaini g beside God.

25 Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου
About but the virgins enjoinder of Lord

οὐκ ἔχω, γνώμην δὲ δίδωμι ὡς
not I am having, opinion but I am giving as

ἠλεημένος ὑπὸ κυρίου πιστὸς εἶναι.
having been shown mercy by Lord faithful to be.

26 Νομίζω οὖν τοῦτο καλὸν
I am opining therefore this fine

ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην,
to be existing through the having stood in necessity,

ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.
that fine to man the thus to be.

27 Δέδεσαι γυναικί; μὴ ζῆτει
Have you been bound to woman? Not be seeking

λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ
loosing; have you been loosed from woman? Not

ζῆτει γυναῖκα· 28 ἔαν δὲ καὶ
be seeking woman; if ever but also

γαμήσης, οὐχ ἡμαρτες. καὶ ἔαν
you should marry, not you sinned. And if ever

get circumcised.

19 Circumcision does not mean a thing, and uncircumcision means not a thing, but observance of God's commandments [does].

20 In whatever state each one was called, let him remain in it.

21 Were you called when a slave? Do not let it worry you; but if you can also become free, rather seize the opportunity.

22 For anyone in [the] Lord that was called when a slave is the Lord's freedman; likewise he that was called when a freeman is a slave of Christ.

23 You were bought with a price; stop becoming slaves of men. 24 In whatever condition each one was called, brothers, let him remain in it associated with God.

25 Now concerning virgins I have no command from the Lord, but I give my opinion as one who had mercy shown him by the Lord to be faithful.

26 Therefore I think this to be well in view of the necessity here with us, that it is well for a man to continue as he is. 27 Are you bound to a wife? Stop seeking a release.

Are you loosed from a wife? Stop seeking a wife. 28 But even if you did marry, you would commit no sin. And if a

γῆμη ἢ παρθένος, οὐχ ἥμαρτεν.
should marry the virgin, not she sinned.

θλίψιν δὲ τῆ σαρκὶ ἐξουσιν οἱ
Tribulation but to the flesh will have the

τοιοῦτοι, ἐγὼ δὲ ὑμῶν φείδομαι.
such (ones), I but of you I am sparing.

29 Τοῦτο δὲ φημι, ἀδελφοί, ὁ
This but I say, brothers, the

καιρὸς συνεσταλμένος ἐστίν·
appointed time having been placed together is;

τὸ λοιπὸν ἵνα καὶ οἱ
the leftover (thing) in order that also the (ones)

ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσιν,
having women as not having they may be,

30 καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες,
and the (ones) weeping as not weeping,

καὶ οἱ χαίροντες ὡς μὴ χαίροντες, καὶ
and the (ones) rejoicing as not rejoicing, and

οἱ ἀγοράζοντες ὡς μὴ κατέχοντες,
the (ones) buying as not having down,

31 καὶ οἱ χρώμενοι τὸν κόσμον ὡς
and the (ones) using for selves the world as

μὴ καταχρώμενοι· παράγει γὰρ τὸ
not abusing; is going beside for the

σχῆμα τοῦ κόσμου τούτου. 32 Ἐθελῶ
fashion of the world this. I am willing

δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ
but you free from anxiety to be. The

ἄγαμος μεριμνᾷ τὰ
unmarried (one) is being anxious for the (things)

τοῦ κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ·
of the Lord, how he should please to the Lord;

33 ὁ δὲ γαμήσας
the (one) but having married

μεριμνᾷ τὰ τοῦ κόσμου,
is being anxious for the (things) of the world,

πῶς ἀρέσῃ τῇ γυναικί, 34 καὶ
how he should please to the woman, and

μεμέρισται. καὶ ἡ γυνὴ ἢ ἄγαμος
he has been parted. And the woman the unmarried

καὶ ἡ παρθένος μεριμνᾷ τὰ
and the virgin is being anxious for the (things)

τοῦ κυρίου, ἵνα ἢ ἁγία καὶ
of the Lord, in order that she may be holy and

τῷ σώματι καὶ τῷ πνεύματι· ἢ
to the body and to the spirit; the [woman]

δὲ γαμήσασα μεριμνᾷ τὰ
but having married is being anxious for the (things)

τοῦ κόσμου, πῶς ἀρέσῃ τῷ
of the world, how she should please to the

virgin [person] married, such one would commit no sin. However, those who do will have tribulation in their flesh. But I am sparing you.

29 Moreover, this I say, brothers, the time left is reduced. Henceforth let those who have wives be as though they had none, 30 and also those who weep be as those who do not weep, and those who rejoice as those who do not rejoice, and those who buy as those not possessing, 31 and those making use of the world as those not using it to the full; for the scene of this world is changing. 32 Indeed, I want you to be free from anxiety.

The unmarried man is anxious for the things of the Lord, how he may gain the Lord's approval. 33 But the married man is anxious for the things of the world, how he may gain the approval of his wife, 34 and he is divided. Further, the unmarried woman, and the virgin, is anxious for the things of the Lord, that she may be holy both in her body and in her spirit. However, the married woman is anxious for the things of the world, how she may gain the approval of her

άνδρί. 35 τούτο δὲ πρὸς τὸ ὑμῶν
male person. This but toward the of you
αὐτῶν σύμφορον λέγω, οὐχ
very ones (thing) bearing together I am saying, not
ἵνα βρόχον ὑμῖν ἐπιβάλω,
in order that noose to you I might throw upon,
ἀλλὰ πρὸς τὸ εὐσχημον καὶ
but toward the (thing) holding well and
εὐπάρεδρον τῷ κυρίῳ
(thing) sitting well beside to the Lord
ἀπερισπάστως.
undistractedly.

36 Εἰ δέ τις ἀσχημονεῖν
If but anyone to be behaving improperly
ἐπὶ τὴν παρθένον αὐτοῦ νομίζει ἔαν
upon the virgin of him he is opining if ever
ἢ ὑπέρακμος, καὶ οὕτως ὀφείλει
she may be over bloom of life, and thus it is owing
γίνεσθαι, ὃ θέλει ποιεῖτω
to be occurring, what he is willing let him be doing:
οὐχ ἁμαρτάνει· γαμείτωσαν. 37 ὃς
not he is sinning; let them be marrying. Who

δὲ ἔστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἐδραῖος, μὴ
but has stood in the heart of him settled, not
ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ
having necessity, authority but he is having about
τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν
the own will, and this he has judged
ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ
in the own heart, to be observing the of himself
παρθενον, καλῶς ποιήσει. 38 ὥστε καὶ
virgin, finely he will do. As-and and

ὁ γαμίζων τὴν ἑαυτοῦ
the (one) giving in marriage the of himself
παρθένον καλῶς ποιεῖ, καὶ ὁ μὴ
virgin finely he is doing, and the (one) not
γαμίζων κρεῖσσον ποιήσει.
giving in marriage better he will do.

39 Γυνὴ δέδεταί ἐφ' ὅσον χρόνον
Woman has been bound upon as much as time
ζῆν ὁ ἀνὴρ αὐτῆς· ἔαν δὲ
is living the male person of her; if ever but
κοιμηθῆ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν
should sleep the male person, free she is
ὣς θέλει γαμηθῆναι, μόνον ἐν
to whom she is willing to be married, only in
κυρίῳ· 40 μακαριωτέρα δὲ ἐστὶν ἔαν οὕτως
Lord; happier but she is if ever thus

μείνῃ, κατὰ τὴν ἐμὴν γνώμην,
she should remain, according to the my opinion,

husband. 35 But this I am saying for YOUR personal advantage, not that I may cast a noose upon you, but to move you to that which is becoming and that which means constant attendance upon the Lord without distraction.

36 But if anyone thinks he is behaving improperly toward his virginity, if that is past the bloom of youth, and this is the way it should take place, let him do what he wants; he does not sin. Let them marry. 37 But if anyone stands settled in his heart, having no necessity, but has authority over his own will and has made this decision in his own heart, to keep his own virginity, he will do well. 38 Consequently he also that gives his virginity in marriage does well, but he that does not give it in marriage will do better.

39 A wife is bound during all the time her husband is alive. But if her husband should fall asleep [in death], she is free to be married to whom she wants, only in [the] Lord. 40 But she is happier if she remains as she is, according to my opinion.

δοκῶ γὰρ καὶ γὰρ πνεῦμα θεοῦ
I am thinking for also I spirit of God

ἔχειν.
to be having.

8 Περὶ δὲ τῶν εἰδωλοθύτων,
About but the (things) sacrificed to idols,

οἶδαμεν ὅτι πάντες γινώσκοντες
we have known that all (ones) knowledge

ἔχομεν. ἡ γινώσις φυσιοῦ, ἡ δὲ
we are having. The knowledge is puffing up, the but

ἀγάπη οικοδομεῖ. 2 εἴ τις δοκεῖ
love is building up. If anyone is thinking

ἐγνωκέναι τι, οὐπω ἔγνω
to have known anything, not as yet he knew

καθὼς δεῖ γινῶναι. 3 εἰ δὲ τις
according as it is binding to know; if but anyone

ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ'
is loving the God, this (one) has been known by

αὐτοῦ.
him.

4 Περὶ τῆς βρώσεως οὖν τῶν
About the eating therefore of the

εἰδωλοθύτων οἶδαμεν ὅτι
(things) sacrificed to idols we have known that

οὐδὲν εἶδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς
nothing idol in world, and that no one God

εἰ μὴ εἷς. 5 καὶ γὰρ εἴπερ εἰσὶν
if not one. Also for if even are

λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε
(ones) being said gods whether in heaven or

ἐπὶ γῆς, ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι
upon earth, as-even are gods many and lords

πολλοί, 6 ἀλλ' ἡμῖν εἷς θεὸς ὁ πατήρ, ἐξ
many, but to us one God the Father, out of

οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ
whom the all (things) and we into him, and

εἰς κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ
one Lord Jesus Christ, through whom the

πάντα καὶ ἡμεῖς δι' αὐτοῦ.
all (things) and we through him.

7 Ἀλλ' οὐκ ἐν πᾶσιν ἡ γινώσις· τινὲς
But not in all (ones) the knowledge; some

δὲ τῇ συνθηαίᾳ ἕως ἄρτι τοῦ εἰδώλου
but to the custom until right now of the idol

ὡς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ
as sacrificed to idol they are eating, and the

συνειδήσις αὐτῶν ἀσθενῆς οὖσα
conscience of them weak being

μολύνεται. 8 βρώμα δὲ ἡμᾶς οὐ
is being defiled. 8 Th ng eaten but us not

I certainly think I also have God's spirit.

8 Now concerning foods offered to idols: we know we all have knowledge. Knowledge puffs up, but love builds up.

2 If anyone thinks he has acquired knowledge of something, he does not yet know [it] just as he ought to know [it]. 3 But if anyone loves God, this one is known by him.

4 Now concerning the eating of foods offered to idols, we know that an idol is nothing in the world, and that there is no God but one. 5 For even though there are those who are called "gods," whether in heaven or on earth, just as there are many "gods" and many "lords," 6 there is actually to us one God the Father, out of whom all things are, and we for him; and there is one Lord, Jesus Christ, through whom all things are, and we through him.

7 Nevertheless, there is not this knowledge in all persons; but some, being accustomed until now to the idol, eat food as something sacrificed to an idol, and their conscience, being weak, is defiled. 8 But food will not

παραστήσει τῷ θεῷ· οὔτε ἂν
will make stand beside to the God; neither if ever
μὴ φάγωμεν, ὑστερούμεθα, οὔτε
not we should eat, we are coming behind, nor
ἂν φάγωμεν, περισσεύομεν.
if ever we should eat, we are abounding.

9 βλέπετε δὲ μὴ πως ἡ ἐξουσία
Be you looking but not somehow the authority
ὑμῶν αὕτη πρόσκομμα γένηται
of you this thing struck toward should become
τοῖς ἀσθενέσιν. 10 ἂν γὰρ τις
to the weak (ones). If ever for anyone

ἴδῃ σὲ τὸν ἔχοντα γνῶσιν ἐν
should see you the (one) having knowledge in
εἰδωλίῳ κατακείμενον, οὐχὶ ἡ συνείδησις
idol temple lying down, not the conscience
αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ
of him weak being will be built up into the

τὰ εἰδωλόθυτα ἐσθίειν;
the (things) sacrificed to idols to be eating?

11 ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν
Is being destroyed for the (one) being weak in
τῇ σῇ γνώσει, ὁ ἀδελφὸς δι' ὃν
the your knowledge, the brother through whom
Χριστὸς ἀπέθανεν. 12 οὕτως δὲ ἀμαρτάνοντες
Christ died. Thus but sinning

εἰς τοὺς ἀδελφούς καὶ τύπτοντες αὐτῶν τὴν
in o the brothers and smiting of them the
συνείδησιν ἀσθενοῦσαν εἰς Χριστὸν
conscience being weak into Christ

ἀμαρτάνετε. 13 δι' ὅπερ εἰ
you are sinning. Through which even if

βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ
thing eaten is causing o fall the brother of me, not
μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα
not I should eat meat into the age, in order that
μὴ τὸν ἀδελφόν μου σκανδαλίσω.
not the brother of me I should cause to fall.

9 Οὐκ εἰμι ἐλεύθερος; οὐκ εἰμι ἀπόστολος;
Not am I free? Not am I apostle?

οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα; οὐ
Not Jesus the Lord of us have I seen? Not
τὸ ἔργον μου ὑμεῖς ἐστὲ ἐν κυρίῳ; 2 εἰ
the work of me you are in Lord? If

ἄλλοις οὐκ εἰμι ἀπόστολος, ἀλλὰ γε ὑμῖν
to others not I am apostle, but in fact to you
εἰμί, ἢ γὰρ σφραγίς μου τῆς ἀποστολῆς
I am, the for seal of me of the apostleship

ὑμεῖς ἐστὲ ἐν κυρίῳ.
you are in Lord.

commend us to God;
if we do not eat, we
do not fall short, and,
if we eat, we have no
credit to ourselves.

9 But keep watching
that this authority
of yours does not
somehow become
a stumbling block
to those who are
weak. 10 For if
anyone should see
you, the one having
knowledge, reclining
at a meal in an idol
temple, will not the
conscience of that one
who is weak be built
up to the point of

eating foods offered to
idols? 11 Really, by
your knowledge, the
man that is weak is
being ruined, [your]
brother for whose sake
Christ died. 12 But
when you people
thus sin against your
brothers and wound
their conscience that
is weak, you are
sinning against Christ.

13 Therefore, if food
makes my brother
stumble, I will never
again eat flesh at all,
that I may not make
my brother stumble.

9 Am I not free? Am
I not an apostle?
Have I not seen Jesus
our Lord? Are not
you my work in [the]
Lord? 2 If I am not
an apostle to others, I
most certainly am to
you, for you are the
seal confirming my
apostleship in relation
to [the] Lord.

3 Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ
The my defense to the (ones) me
ἀνακρίνουσιν ἐστὶν αὕτη. 4 μὴ οὐκ
judging up is this. Not not

ἔχομεν ἐξουσίαν φαγεῖν καὶ πρεῖν;
we are having authority to eat and to drink?

5 μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφῆν
Not not we are having authority sister

γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ
woman to be leading about, as also the leftover

ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ
apostles and the brothers of the Lord and

Κηφᾶς; 6 ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ
Cephas? Or alone I and Barnabas not

ἔχομεν ἐξουσίαν μὴ ἐργάζεσθαι; 7 τίς
are we having authority not to be working? Who

στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς
serves as soldier to own provisions sometime? Who

φυτεύει ἀμπελῶνα καὶ τὸν καρπὸν αὐτοῦ οὐκ
is planting vineyard and the fruit of it not

ἐσθίει; ἢ τίς ποιμαίνει ποίμνην καὶ
he is eating? Or who is shepherding flock and

ἐκ τοῦ γάλακτος τῆς ποιμνῆς οὐκ
out of the milk of the flock not

ἐσθίει;
he is eating?

8 Μὴ κατὰ ἀνθρώπων ταῦτα
Not according to man these (things)

λαλῶ, ἢ καὶ ὁ νόμος ταῦτα οὐ
I am speaking, or also the Law these (things) not

λέγει; 9 ἐν γὰρ τῷ Μωσέως νόμῳ
is saying? In for the of Moses law

γέγραπται Οὐ φιμώσεις βούν
it has been written Not you will muzzle bull

ἀλοῶντα. μὴ τῶν βοῶν μέλει τῷ θεῷ,
threshing. Not of the bulls it is care to the God,

10 ἢ δι' ἡμᾶς πάντως λέγει;
or through us altogether is he saying?

δι' ἡμᾶς γὰρ ἐγράφη, ὅτι
Through us for it was written, because

ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν
is owing upon hope the (one) plowing

ἀροτριῶν, καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι
to be plowing, and the (one) threshing upon hope

τοῦ μετέχειν.
of the to be partaking.

11 Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ
If we to you the spiritual (things)

ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ
sowed, great (thing) if we of you the

3 My defense to those who examine me

is as follows: 4 We have authority to eat

and drink, do we not?

5 We have authority to lead about a sister

as a wife, even as the rest of the apostles

and the Lord's brothers and Cephas, do we

not? 6 Or is it only Bar'nabas and I that

do not have authority to refrain from [secular] work?

7 Who is it that ever serves as a soldier at his own

expense? Who plants a vineyard and does

not eat of its fruit? Or who shepherds a flock

and does not eat some of the milk of the

flock?

8 Am I speaking

these things by human standards?

Or does not the Law also say these things?

9 For in the law of Moses it is written:

"You must not muzzle a bull when it is

threshing out the grain." Is it bulls God

is caring for? 10 Or is it altogether for our

sakes he says it? Really for our sakes it was

written, because the man who plows ought

to plow in hope and the man who threshes

ought to do so in hope of being a partaker.

11 If we have sown spiritual

things to you, is it something great if we

σαρκικὰ θερίσομεν; 12 εἰ ἄλλοι τῆς
fleshly (things) we shall reap? If others of the
ὑμῶν ἐξουσίας μετέχουσιν, οὐ μάλλον
of your authority they are partaking, not rather
ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ
we? But not we used to the authority

ταύτην, ἀλλὰ πάντα στέγομεν
this, but all (things) we are covering

ἵνα μὴ τίνα ἐνκοπήν δῶμεν
in order that not any striking in we should give
τῷ εὐαγγελίῳ τοῦ χριστοῦ. 13 οὐκ
to the good news of the Christ. Not

οἴδατε ὅτι οἱ τὰ ἱερά
have you known that the (ones) the sacred (things)

ἐργαζόμενοι τὰ ἐκ τοῦ ἱεροῦ
working the (things) out of the temple

ἐσθίουσιν, οἱ τῷ θυσιαστηρίῳ
are eating, the (ones) to the altar

παρεδρεύοντες τῷ θυσιαστηρίῳ
sitting beside to the altar

συμμερίζονται; 14 οὕτως καὶ ὁ κύριος
are having part with? Thus also the Lord

διέταξεν τοῖς τὸ εὐαγγέλιον
ordained to the (ones) the good news

καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου
announcing down out of the good news

ζῆν.
to be living.

15 ἐγὼ δὲ οὐ κέχηρμαι οὐδενὶ
I but not have used to nothing

τούτων. Οὐκ ἔγραψα δὲ ταῦτα
of these (things). Not I wrote but these (things)

ἵνα οὕτως γένηται ἐν ἐμοί, καλὸν
in order that thus it should become in me, fine

γάρ μοι μάλλον ἀποθανεῖν ἢ — τὸ
for to me rather to die or — the

καύχημά μου οὐδεὶς κενώσει. 16 ἔὰν
boasting of me no one will make empty. If ever

γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι
for I may be declaring good news, not is to me

καύχημα, ἀνάγκη γὰρ μοι ἐπικείται· οὐαὶ
boasting, necessity for to me is lying upon; woe

γὰρ μοι ἔστιν ἔὰν μὴ
for to me it is if ever not

εὐαγγελίσωμαι. 17 εἰ γὰρ ἐκὼν
I should declare good news. If for voluntary

τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ
this I am performing, reward I am having; if but

ἄκων, οἰκονομίαν πεπίστευμαι.
involuntary, stewardship I have been entrusted with.

shall reap things for the flesh from you? 12 If other men partake of this authority over you, do we not much more so? Nevertheless, we have not made use of this authority, but we are bearing all things, in order that we might not offer any hindrance to the good news about the Christ. 13 Do you not know that the men performing sacred duties eat the things of the temple, and those constantly attending at the altar have a portion for themselves with the altar? 14 In this way, too, the Lord ordained for those proclaiming the good news to live by means of the good news.

15 But I have not made use of a single one of these [provisions]. Indeed, I have not written these things that it should become so in my case, for it would be finer for me to die than —no man is going to make my reason for boasting void! 16 If, now, I am declaring the good news, it is no reason for me to boast, for necessity is laid upon me. Really, woe is me if I did not declare the good news! 17 If I perform this willingly, I have a reward; but if I do it against my will, all the same I have a stewardship entrusted to me.

18 τίς οὖν μου ἐστὶν ὁ μισθός;
 What therefore of me is the reward?
 ἵνα εὐαγγελιζόμενος ἀδάπανον
 In order that declaring good news without expense
 θήσω τὸ εὐαγγέλιον, εἰς τὸ μὴ
 I might put the good news, into the not
 καταχρησασθαι τῇ ἐξουσίᾳ μου ἐν
 to abuse to the authority of me in
 τῷ εὐαγγελίῳ.
 the good news.

19 Ἐλεύθερος γὰρ ὢν ἐκ πάντων
 Fre for being out of all (ones)
 πᾶσιν ἑμαυτὸν ἐδούλωσα, ἵνα τοὺς
 to all (ones) myself I enslaved, in order that the
 πλείονας κερδήσω. 20 καὶ ἐγενόμην τοῖς
 more (ones) I might gain; and I became to the
 Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίου
 Jews as Jew, in order that Jew
 κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ
 I might gain; to the (ones) under law as under
 νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον,
 law, not being very (one) under law,
 ἵνα τοὺς ὑπὸ νόμον κερδήσω.
 in order that the (ones) under law I might gain;

21 τοῖς ἀνόμοις ὡς ἄνομος,
 to the (ones) without law as (one) without law,
 μὴ ὢν ἄνομος θεοῦ ἀλλ' ἐννομος
 not being without law of God but within law
 Χριστοῦ, ἵνα κερδανῶ τοὺς
 of Christ, in order that I shall gain the (ones)
 ἀνόμους. 22 ἐγενόμην τοῖς
 without law; I became to the

ἀσθενέσιν ἀσθενής, ἵνα τοὺς
 strengthless (ones) strengthless, in order that the
 ἀσθενεῖς κερδήσω· τοῖς πᾶσιν
 strengthless (ones) I might gain; to all (ones)
 γέγονα πάντα, ἵνα πάντως
 I have become all (things), in order that by all means
 τινὰς σώσω. 23 πάντα δὲ ποιῶ
 some I might save. All (things) but I am doing

διὰ τὸ εὐαγγέλιον, ἵνα συνκοινωνός
 through the good news, in order that sharer
 αὐτοῦ γένομαι.
 of it I should become.

24 Οὐκ οἶδατε ὅτι οἱ ἐν
 Not have you known that the (ones) in
 σταδίῳ τρέχοντες πάντες μὲν
 stadiuon running all indeed
 τρέχουσιν, εἷς δὲ λαμβάνει τὸ
 they are running, one but is receiving the

18 What, then, is my reward? That while declaring the good news I may furnish the good news without cost, to the end that I may not abuse my authority in the good news.

19 For, though I am free from all persons, I have made myself the slave to all, that I may gain the most persons.

20 And so to the Jews I became as a Jew, that I might gain Jews; to those under law I became as under law, though I myself am not under law, that I might gain those under law.

21 To those without law I became as without law, although I am not without law toward God but under law toward Christ, that I might gain those without law. 22 To the weak I became weak, that I might gain the weak. I have become all things to people of all sorts, that I might by all means save some.

23 But I do all things for the sake of the good news, that I may become a sharer of it with [others].

24 Do you not know that the runners in a race all run, but only one receives the

βραβεῖον; οὕτως τρέχετε ἵνα
 prize? Thou be you running in order that
 καταλάβητε. 25 πᾶς δὲ ὁ
 you might receive down. Everyone but the
 ἀγωνιζόμενος πάντα
 being contestant all (things)
 ἐγκρατεύεται, ἐκεῖνοι μὲν
 he is exercising self-control, those indeed
 οὖν ἵνα φθαρτὸν στέφανον
 therefore in order that corruptible crown
 λάβωσιν, ἡμεῖς δὲ ἀφθαρτον.
 they might receive, we but incorruptible (one).
 26 ἐγὼ τοῖνυν οὕτως τρέχω ὡς οὐκ
 I to you-now thus am running as not
 ἀδήλως, οὕτως πυκτεύω ὡς οὐκ ἀέρα
 unevidently, thou I am boxing as not air
 δέρων· 27 ἀλλὰ ὑπωπιάζω
 flaying; but I am hitting under (the eye)
 μου τὸ σῶμα καὶ δουλαγωγῶ, μὴ
 of me the body and I am leading as slave, not
 πως ἄλλοις κηρύξας αὐτὸς
 somehow to others having preached very (one)
 ἀδόκιμος γένομαι.
 disapproved I should become.

10 Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν,
 Not I am willing for you to be ignorant,
 ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ
 brothers, that the fathers of us all (ones) under
 τὴν νεφέλην ἦσαν καὶ πάντες διὰ τῆς
 the cloud they were and all (ones) through the
 θαλάσσης διήλθον, 2 καὶ πάντες
 sea they went through, and all (ones)
 εἰς τὸν Μωυσὴν ἐβαπτίσαντο ἐν τῇ
 into the Moses they were baptized in the
 νεφέλῃ καὶ ἐν τῇ θαλάσσει, 3 καὶ πάντες τὸ
 cloud and in the sea, and all (ones) the
 αὐτὸ πνευματικὸν βρῶμα ἔφαγον 4 καὶ
 very spiritual thing eaten they ate and
 πάντες τὸ αὐτὸ πνευματικὸν ἔπιον
 all (ones) the very spiritual they drank
 πόμα, ἔπινον γὰρ ἐκ πνευματικῆς
 drink, they were drinking for out of spiritual
 ἀκολουθοῦσης πέτρας, ἡ πέτρα δὲ ἦν
 following rock-mass, the rock-mass but was
 ὁ χριστός· 5 ἀλλ' οὐκ ἐν τοῖς πλείοσιν
 the Christ; but not in the more (ones)
 αὐτῶν ἠυδόκησεν ὁ θεός,
 of them thought well the God,
 κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.
 they were strewn down for in the desolate (place).

prize? Run in such a way that you may attain it. 25 Moreover, every man taking part in a contest exercises self-control in all things. Now they, of course, do it that they may get a corruptible crown, but we an incorruptible one. 26 Therefore, the way I am running is not uncertainly; the way I am directing my blows is so as not to be striking the air; 27 but I pummel my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow.

10 Now I do not want you to be ignorant, brothers, that our forefathers were all under the cloud and all passed through the sea 2 and all got baptized into Moses by means of the cloud and of the sea; 3 and all ate the same spiritual food 4 and all drank the same spiritual drink. For they used to drink from the spiritual rock-mass that followed them, and that rock-mass meant the Christ. 5 Nevertheless, on most of them God did not express his approval, for they were laid low in the wilderness.

6 Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν,
 These (things) but ypes of us they occurred,
 εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς
 into the not to be us desirers

κακῶν, καθὼς κἀκεῖνοι
 of bad (things), according as a so those

ἐπεθύμησαν. 7 μηδὲ εἰδωλολάτρα
 desired. Neither idolaters

γίνεσθε, καθὼς τινες αὐτῶν·
 be you becoming, according as some of them;

ὡςπερ γέγραπται Ἐκάθισεν ὁ λαὸς
 as-even It has been written Sat down the people

φαγεῖν καὶ πίνειν, καὶ ἀνέστησαν
 to eat and to drink, and they stood up

παίζειν. 8 μηδὲ
 to be playing. Neither

πορνεύωμεν, καθὼς
 may we be committing fornication, according as

τινες αὐτῶν πόρνευσαν, καὶ ἔπεσαν
 some of them committed fornication, and they fell

μᾶ ἡμέρᾳ εἴκοσι τρεῖς χιλιάδες. 9 μηδὲ
 to one day twenty-three thousand. Neither

ἐκπειράζωμεν τὸν κύριον, καθὼς
 may we be testing out the Lord, according as

τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφειων
 some of them tested, and by the serpents

ἀπώλλυντο. 10 μηδὲ
 they were destroying selves. Neither

γογγύζετε, καθάπερ
 be you murmuring, according to which (things) even

τινὲς αὐτῶν ἐγόγγυσαν, καὶ ἀπώλλυντο
 some of them murmured, and they destroyed selves

ὑπὸ τοῦ ὀλοθρευτοῦ. 11 ταῦτα δὲ
 by the destroyer. These (things) but

τυπικῶς συνέβαινεν ἐκείνοις, ἐγράφη
 typically was stepping with to those, it was written

δὲ πρὸς νοουθεσίαν ἡμῶν, εἰς οὓς τὰ
 but toward putting mind in of us, into whom the

τέλη τῶν αἰώνων κατήτηκεν.
 ends of the ages has attained down.

12 Ὡστε ὁ δοκῶν ἐστάναι
 As-and the (one) thinking to stand

βλεπέτω, μὴ πέσῃ.
 let him be looking not he should fall.

13 πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ
 Temptation you not has taken if not

ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ
 pertaining to man; faithful but the Go, who not

6 Now these things became our examples; for us not to be persons desiring injurious things, even as they desired them.

7 Neither become idolaters, as some of them did; just as it is written: "The people sat down to eat and drink, and they got up to have a good time."

8 Neither let us practice fornication, as some of them committed fornication, only to fall, twenty-three thousand [of them] in one day. 9 Neither let us put Jehovah to the test, as some of them put [him] to the test, only to perish by the serpents.

10 Neither be murderers, just as some of them murmured, only to perish by the destroyer. 11 Now these things went on befalling them as examples, and they were written to us upon whom the ends of the systems of things have arrived.

12 Consequently let him that thinks he is standing beware that he does not fall. 13 No temptation has taken you except what is common to men. But God is faithful, and he will not

ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ
 he will permit you to be tested over
 ὃ δὲ δύνασθε, ἀλλὰ ποιήσει σὺν
 which you are able, but he will make together with
 τῷ πείρασμῷ καὶ τὴν ἔκβασιν τοῦ
 the temptation also the stepping out of the
 δύνασθαι ὑπενεγκεῖν.
 to be able to bear under.

14 Διόπερ, ἀγαπητοί μου,
 Through which even, (ones) loved of me,
 φεύγετε ἀπὸ τῆς εἰδωλολατρίας. 15 ὡς
 be you fleeing from the idolatry. As
 φρονίμοις λέγω· κρίνατε ὑμεῖς
 to discreet (ones) I am saying; you judge you
 ὃ φημί. 16 Τὸ ποτήριον τῆς εὐλογίας
 what I say. The cup of the blessing
 ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ
 which we are blessing, not sharing is it of the
 αἵματος τοῦ χριστοῦ; τὸν ἄρτον ὃν
 blood of the Christ? The loaf which
 κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος
 we are breaking, not sharing of the body
 τοῦ χριστοῦ ἐστίν; 17 ὅτι εἰς ἄρτος,
 of the Christ it is? Because one loaf,
 ἐν σώμα οἱ πολλοὶ ἐσμεν, οἱ γὰρ πάντες
 one body the many we are, the for all (ones)
 ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν.
 out of the one loaf we are partaking.

18 βλέπετε τὸν Ἰσραὴλ κατὰ
 Be you looking at the Israel according to
 σάρκα· οὐχ οἱ ἐσθίοντες τὰς θυσίας
 flesh; not the (ones) eating the sacrifices
 κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν; 19 τί
 sharers of the altar are they? What
 οὖν φημί; ὅτι εἰδωλόθυτον
 therefore say I? That (thing) sacrificed to idol
 τί ἐστίν, ἢ ὅτι εἰδωλὸν τί ἐστίν;
 anything is, or that idol anything is?
 20 ἀλλ' ὅτι ἃ θύουσιν τὰ
 But that what (things) are sacrificing the
 ἔθνη, δαιμονίοις καὶ οὐ θεῷ
 nations, to demons and not to God
 θύουσιν, οὐ θέλω δὲ ὑμᾶς
 they are sacrificing, not I am willing but you
 κοινωνοὺς τῶν δαιμονίων γίνεσθαι.
 sharers of the demons to be becoming.
 21 οὐ δύνασθε ποτήριον Κυρίου
 Not you are able cup of Lord

let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it.

14 Therefore, my beloved ones, flee from idolatry. 15 I speak as to men with discernment; judge for yourselves what I say. 16 The cup of blessing which we bless, is it not a sharing in the blood of the Christ? The loaf which we break, is it not a sharing in the body of the Christ? 17 Because there is one loaf, we, although many, are one body, for we are all partaking of that one loaf.

18 Look at that which is Israel in a fleshly way: Are not those who eat the sacrifices sharers with' the altar? 19 What, then, am I to say? That what is sacrificed to an idol is anything, or that an idol is anything? 20 No; but I say that the things which the nations sacrifice they sacrifice to demons, and not to God; and I do not want you to become sharers with the demons. 21 You cannot be drinking the cup of Jehovah'

πίνειν και ποτήριον δαιμονίων· οὐ
 to be drinking and cup of demons; not
 δύνασθε τ' απέξεως Κυρίου μετέχειν και
 you are able of table of Lord to be partaking and
 τραπέζης δαιμονίων. 22 ἢ
 of table of demons. Or
 παραζηλούμεν τὸν κύριον; μὴ
 are we inciting to jealousy the Lord? Not
 ισχυρότεροι αὐτοῦ ἐσμέν;
 stronger of him are we?

23 Πάντα ἐξεστίν· ἀλλ' οὐ
 All (things) is being lawful; but not
 πάντα ὑμφέρει. πάντα
 all (things) is bearing with. All (things)
 ἐξεστίν· ἀλλ' οὐ πάντα οἰκοδομεῖ.
 is being lawful; but not all (things) is building up.
 24 μηδεις τὸ ἐαυτοῦ ζητεῖω ἀλλὰ
 No one the of himself let him be seeking but
 τὸ τοῦ ἑτέρου.
 that of the different (one).

25 Πᾶν τὸ ἐν μακέλλῳ πωλούμενον
 Everything the in meat market being sold
 ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν
 be you eating nothing judging up through the
 συνείδησιν, 26 τοῦ κυρίου γὰρ ἡ γῆ και
 conscience, of the Lord for the earth and
 τὸ πλήρωμα αὐτῆς. 27 εἴ τις καλεῖ
 the fullness of it. If anyone is calling
 ὑμᾶς τῶν ἀπίστων και θέλετε
 you of the unbelievers and you are willing
 πορεύεσθαι, πᾶν τὸ παρατιθέμενον
 to be going, everything the being set alongside
 ὑμῖν ἐσθίετε μηδὲν ἀνακρίνοντες διὰ
 to you be you eating nothing judging up through
 τὴν συνείδησιν· 28 ἂν δέ τις ὑμῖν
 the conscience; if ever but anyone to you
 εἶπη τοῦτο ἱερῶς θύτον ἐστιν,
 should say This (thing) sacredly sacrificed is,
 μὴ ἐσθίετε δι' ἐκεῖνον τὸν
 not be you eating through that [man] the (one)
 μὲνύσαντα και τὴν συνείδησιν·
 having disclosed and the conscience;
 29 συνείδησιν δὲ λέγω οὐχὶ τὴν
 conscience but I am saying not the (one)
 ἐαυτοῦ ἀλλὰ τὴν τοῦ ἑτέρου·
 of self but the (one) of the different (one);

and the cup of demons; you cannot be partaking of "the table of Jehovah" and the table of demons. 22 Or "are we inciting Jehovah to jealousy?" We are not stronger than he is, are we?

23 All things are lawful; but not all things are advantageous. All things are lawful; but not all things build up. 24 Let each one keep seeking, not his own [advantage], but that of the other person.

25 Everything that is sold in a meat market keep eating, making no inquiry on account of YOUR conscience; 26 for "to Jehovah belong the earth and that which fills it." 27 If anyone of the unbelievers invites you and you wish to go, proceed to eat everything that is set before you, making no inquiry on account of YOUR conscience. 28 But if anyone should say to you: "This is something offered in sacrifice," do not eat on account of the one that disclosed it and on account of conscience.* 29 "Conscience," I say, not your own, but that of the other person.

21* Jehovah, J7.8.10.26; Lord, κAB. 22* Jehovah, J7.8.10.14; the Lord, κAB. 26* Jehovah, J7.8.10.11.13.14.16-18.20.22.23; the Lord, κAB. 28* Sy^h and Textus Receptus add: "(For the earth belongs to the Lord [J7.8.10.11.13.14.16-17, to Jehovah], and so does its fullness)."

ἵνα τί γὰρ ἡ ἐλευθερία μου
in order that why for the freedom of me
κρίνεται ὑπὸ ἄλλης συνειδήσεως; 30 εἰ
is being judged by another conscience? If
ἐγὼ χάριτι μετέχω, τί
I to thanks I am partaking, why
βλασφημοῦμαι ὑπὲρ οὐ
am I being blasphemed over what
εὐχαριστῶ;
am giving thanks?

31 Εἴτε οὖν ἐσθίετε εἴτε
Whether therefore you are eating or
πίνετε εἴτε τι ποιεῖτε,
you are drinking or anything you are doing,
πάντα εἰς δόξαν θεοῦ ποιεῖτε.
all (things) into glory of God be you doing.

32 ἀπρόσκοποι καὶ Ἰουδαίους
Not causing to strike toward and to Jews
γίνεσθε καὶ Ἕλλησιν καὶ τῇ
be you becoming and to Greeks and to the
ἐκκλησίᾳ τοῦ θεοῦ, 33 καθὼς καγὼ
ecclesia of the God, according as also I

πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν
all (things) to all (ones) I am pleasing, not seeking
τὸ ἑμαυτοῦ σύμφορον ἀλλὰ τὸ
the of myself (thing) bearing with but the (one)
τῶν πολλῶν, ἵνα σωθῶσιν.
of the many, in order that they might be saved.

11 μιμηταὶ μου γίνεσθε, καθὼς
Imitators of me be you becoming, according as
καγὼ Χριστοῦ.
also I of Christ.

2 Ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα
I am praising but you because all (things)
μου μέμνησθε καὶ καθὼς
of me you have remembered and according as
παρέδωκα ὑμῖν τὰς παραδόσεις
I gave beside to you the things given beside
κατέχετε. 3 Θέλω δὲ ὑμᾶς

εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ
to have known that of every male person the head

ὁ χριστὸς ἐστίν, κεφαλὴ δὲ γυναικὸς ὁ
the Christ is, head but of woman the

ἀνὴρ, κεφαλὴ δὲ τοῦ χριστοῦ ὁ θεός.
male person, head but the Christ the God.

4 πᾶς ἀνὴρ προσευχόμενος ἢ
Every male person praying or
προφητεύων κατὰ κεφαλῆς ἔχων κατασχύνει
prophesying down on head having is shaming

For why should it be that my freedom is judged by another person's conscience? If 30 If I am partaking with thanks, why am I to be spoken of abusively over that for which I give thanks?

31 Therefore, whether you are eating or drinking or doing anything else, do all things for God's glory. 32 Keep from becoming causes for stumbling to Jews as well as Greeks and to the congregation of God, 33 even as I am pleasing all people in all things, not seeking my own advantage but that of the many, in order that they might get saved.

11 Become imitators of me, even as I am of Christ.

2 Now I commend you because in all things you have me in mind and you are holding fast the traditions just as I handed [them] on to you. 3 But I want you to know that the head of every man is the Christ; in turn the head of a woman is the man; in turn the head of the Christ is God. 4 Every man that prays or prophesies having something on his head shames

τὴν κεφαλὴν αὐτοῦ· 5 πᾶσα δὲ γυνή
the head of him; every but woman

προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτω
praying or prophesying not veiled down

τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν αὐτῆς,
to the head she is shaming the head of her,

ὅτι ἓν γάρ ἐστιν καὶ τὸ αὐτὸ
one (thing) for it is and the very (thing)

τῇ ἐξυρημένη. 6 εἰ γὰρ οὐ
to the [woman] having been shaved. If for not

κατακαλύπτεται γυνή, καὶ κείρασθω·
is being veiled down woman, also let her be shorn;

εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ
if but disgraceful to woman the to be shorn or

ξυράσθαι, κατακαλυπτέσθω.
to be being shaved, let her be being veiled down.

7 ἀνὴρ μὲν γὰρ οὐκ ὀφείλει
Male person indeed for not is owing

κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ
to be being veiled down the head, image and

δόξα θεοῦ ὑπάρχων· ἡ γυνή δὲ δόξα
glory of God existing; the woman but glory

ἀνδρός ἐστιν. 8 οὐ γὰρ ἐστιν
of male person is. Not for is

ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνή ἐξ
male person out of woman, but woman out of

ἀνδρός· 9 καὶ γὰρ οὐκ ἐκτίσθη
male person; also for not was created

ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνή
male person through the woman, but woman

διὰ τὸν ἄνδρα. 10 διὰ τοῦτο
through the male person. Through this

ὀφείλει ἡ γυνή ἐξουσίαν ἔχειν ἐπὶ
is owing the woman authority to be having upon

τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.
the head through the angels.

11 πλὴν οὔτε γυνή χωρὶς
Besides neither woman apart from

ἀνδρός οὔτε ἀνὴρ χωρὶς γυναικός
male person nor male person apart from woman

ἐν κυρίῳ· 12 ὡς περὶ γὰρ ἡ γυνή ἐκ τοῦ
in Lord; as-even for the woman out of the

ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ
male person, thus also the male person through

τῆς γυναικός· τὰ δὲ πάντα ἐκ τοῦ θεοῦ.
the woman; the but all (things) out of the God.

13 ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶν
In you very (ones) judge you; fitting is it

γυναικᾶ ἀκατακαλύπτω τῷ θεῷ
woman not veiled down to the God

his head; 5 but every woman that prays or prophesies with her head uncovered shames her head, for it is one and the same as if she were a [woman] with a shaved head. 6 For if a woman does not cover herself, let her also be shorn; but if it is disgraceful for a woman to be shorn or shaved, let her be covered.

7 For a man ought not to have his head covered, as he is God's image and glory; but the woman is man's glory. 8 For man is not out of woman, but woman out of man; 9 and, what is more, man was not created for the sake of the woman, but woman for the sake of the man. 10 That is why the woman ought to have a sign of authority upon her head because of the angels.

11 Besides, in connection with [the] Lord neither is woman without man nor man without woman. 12 For just as the woman is out of the man, so also the man is through the woman; but all things are out of God. 13 Judge for your own selves: Is it fitting for a woman

προσεύχεσθαι; 14 οὐδὲ ἡ φύσις αὐτῆ
to be praying? Not-but the nature very

διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἔαν
is teaching you that male person indeed if ever

κομᾶ, ἀτιμία αὐτῷ ἐστίν,
he may have long hair, dishonor to him it is,

15 γυνὴ δὲ ἔαν κομᾶ, δόξα
woman but if ever she may have long hair, glory

αὐτῇ ἐστίν; ὅτι ἡ κόμη ἀντὶ
to her it is? Because the (long) hair instead of

περιβολαίου δέδοται αὐτῇ. 16 εἰ
thing thrown around has been given to her. If

δέ τις δοκεῖ φιλονεικος εἶναι, ἡμεῖς
but anyone is seeming fond of disputing to be, we

τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ
such custom not we are having, neither

αἱ ἐκκλησίαι τοῦ θεοῦ.
the ecclesias of the God.

17 Τοῦτο δὲ παραγγέλλων οὐκ
This but announcing beside not

ἐπαίνω ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλὰ
I am praising because not into the better but

εἰς τὸ ἥσσον συνέρχεσθε.
into the worse you are coming together.

18 πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν
First indeed for coming together of you in

ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν
ecclesia I am hearing spl ts in you

ὑπάρχειν, καὶ μέρος τι πιστεύω.
to be existing, and part some I am believing.

19 δεῖ γὰρ καὶ αἰρέσεις ἐν ὑμῖν εἶναι,
It is binding for also sects in you to be.

ἵνα καὶ οἱ δόκιμοι φανεροὶ
in order that also the approved (ones) manifest

γένηνται ἐν ὑμῖν.
might become in you.

20 Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ
Coming together therefore of you upon the

αὐτό οὐκ ἔστιν κυριακὸν δεῖπνον
very [place] not it is pertaining to Lord supper

φαγεῖν, 21 ἕκαστος γὰρ τὸ ἴδιον δεῖπνον
to eat, each (one) for the own supper

προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν
is taking before in the to eat, and who indeed

πεινᾶ, ὃς δὲ μεθύει. 22 μὴ
is hungry, who but is being intoxicated. Not

γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ
for houses not you are ba ing into the

ἐσθίειν καὶ πίνειν; ἢ τῆς
to be eating and to be drinking? Or of the

to pray uncovered to God? 14 Does not

nature itself teach you that if a man

has long hair, it is a dishonor to him;

15 but if a woman has long hair, it is a

glory to her? Because her hair is given her

instead of a headdress. 16 However, if any

man seems to dispute for some other

custom, we have no other, neither do the

congregations of God.

17 But, while giving these instructions, I

do not commend you because it is, not for the

better, but for the worse that you meet

together. 18 For first of all, when you

come together in a congregation, I hear

divisions exist among you; and in some

measure I believe it. 19 For there must

also be sects among you, that the persons

approved may also become manifest

among you. 20 Therefore, when

you come together to one place, it is not

possible to eat the Lord's evening meal.

21 For, when you eat [it], each one takes

his own evening meal beforehand, so that

one is hungry but another is intoxicated.

22 Certainly you do have houses for

eating and drinking, do you not? Or

ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε,
 ecclesia of the God are you minding down on,
 καὶ καταισχύνετε τοὺς μὴ ἔχοντας;
 and are you shaming down the (ones) not having;
 τί εἶπω ὑμῖν; ἐπαινέσω ὑμᾶς;
 What should I say to you? Shall I praise you?
 ἐν τούτῳ οὐκ ἐπαινῶ.
 In this not I am praising.

23 ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου,
 I for I received beside from the Lord,
 ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος
 which also I gave beside to you, that the Lord
 Ἰησοῦς ἐν τῇ νυκτὶ ᾗ
 Jesus in the night to which

παρεδίδοτο ἔλαβεν ἄρτον
 he was being given beside he received loaf

24 καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν
 and having given thanks he broke and he said

Τούτῳ μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν·
 This of me is the body the over you;

τούτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.
 this be you doing into the my remembrance.

25 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ
 As-thus also the cup after the

δειπνήσαι, λέγων· Τούτο τὸ ποτήριον
 to have supper, saying· This the cup

ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι·
 the new covenant is in the my blood;

τούτο ποιεῖτε, ὡσάκις ἂν
 this be you doing, as often as if ever

πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.
 you may be drinking, into the my remembrance.

26 ὡσάκις γὰρ ἂν ἐσθίητε τὸν
 As often as for if ever you may be eating the

ἄρτον τούτον καὶ τὸ ποτήριον
 loaf this and the cup

πίνητε, τὸν θάνατον τοῦ κυρίου
 you may be drinking, the death of the Lord

καταγγέλλετε, ἄχρι οὗ
 you are announcing down, until which

ἔλθῃ.
 he should come.

27 ὥστε ὅς ἂν ἐσθίῃ τὸν ἄρτον
 As-and who likely may be eating the loaf

ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου
 or he may be drinking the cup of the Lord

ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ
 unworthily, held in he will be of the body and

do you despise the congregation of God and make those who have nothing ashamed? What shall I say to you? Shall I commend you? In this I do not commend you.

23 For I received from the Lord* that which I also handed on to you, that the Lord Jesus in the night in which he was going to be handed over took a loaf and, after giving thanks, he broke it and said: "This means my body which is in your behalf.

Keep doing this in remembrance of me." 25 He did likewise respecting the cup also, after he had the evening meal, saying: "This cup means the new covenant by virtue of my blood. Keep doing this, as often as you drink it, in remembrance of me." 26 For as often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord, until he arrives.

27 Consequently whoever eats the loaf or drinks the cup of the Lord unworthily will be guilty respecting the body and

23* The Lord, κΑΒ; Jehovah, J13.14.

τοῦ αἵματος τοῦ κυρίου.
 of the blood of the Lord.
 28 δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ
 Let him be proving but man himself, and
 οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ
 thus out of the loaf let him be eating and
 ἐκ τοῦ ποτηρίου πινέτω·
 out of the cup let him be drinking;
 29 ὁ γὰρ ἐσθίων καὶ πίνων κρίμα
 the (one) for eating and drinking judgment
 ἑαυτῷ ἐσθίει καὶ πίνει μὴ
 to himself he is eating and he is drinking not
 διακρίνων τὸ σῶμα. 30 διὰ τοῦτο ἐν
 judging through the body. Through this in
 ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοὶ
 you many strengthless (ones) and unhealthy
 καὶ κοιμῶνται ἱκανοί. 31 εἰ δὲ
 and are sleeping sufficient (ones). If but
 ἑαυτοὺς διεκρίνομεν, οὐκ ἂν
 selves we were judging through, not likely
 ἐκρινόμεθα· 32 κρινόμενοι δὲ ὑπὸ
 we were being judged; being judged but by
 τοῦ κυρίου παιδευόμεθα, ἵνα
 the Lord we are being disciplined, in order that
 μὴ σὺν τῷ κόσμῳ
 not together with the world
 κατακριθῶμεν. 33 ὥστε, ἀδελφοί
 we should be judged down. As-and, brothers
 μου, συνεργόμενοι εἰς τὸ φαγεῖν ἀλλήλους
 of me, coming together into the to eat one another
 ἐκδέχεσθε. 34 εἴ τις πεινᾷ, ἐν
 be you waiting for. If anyone is hungering, in
 οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς
 house let him be eating, in order that not into
 κρίμα συνέρχησθε. Τὰ δὲ
 judgment you may be coming together. The but
 λοιπὰ ὡς ἂν ἔλθω
 leftover (things) as likely I should come
 διατάξομαι.
 I shall orderly set through.

12 Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί,
 About but the spiritual (things), brothers,
 οὐ θέλω ὑμᾶς ἀγνοεῖν.
 not I am willing you to be ignorant.
 2 Οἴδατε ὅτι ὅτε ἔθνη ἦτε
 You have known that when nations you were
 πρὸς τὰ εἰδῶλα τὰ ἄφωνα ὡς ἂν
 toward the idols the voiceless as likely

the blood of the Lord.
 28 First let a man
 approve himself after
 scrutiny, and thus
 let him eat of the
 loaf and drink of the
 cup. 29 For he that
 eats and drinks eats
 and drinks judgment
 against himself if
 he does not discern
 the body. 30 That
 is why many among
 you are weak and
 sickly, and quite a
 few are sleeping [in
 death]. 31 But if we
 would discern what
 we ourselves are, we
 would not be judged.
 32 However, when
 we are judged, we are
 disciplined by Jeho-
 vah,* that we may not
 become condemned
 with the world.
 33 Consequently,
 my brothers, when
 you come together
 to eat [it], wait for
 one another. 34 If
 anyone is hungry, let
 him eat at home, that
 you may not come
 together for judgment.
 But the remaining
 matters I will set
 in order when I get
 there.

12 Now concerning
 the spiritual
 gifts, brothers, I do
 not want you to be
 ignorant. 2 You
 know that when you
 were people of the na-
 tions, you were being
 led away to those
 voiceless idols just as

ἤγεσθε ἀπαγόμενοι. 3 διὸ
 you were being led being led off. Through which
 γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι
 I am making known to you that no one in spirit
 θεοῦ λαλῶν λέγει Ἄναθεμα
 of God speaking he is saying Anathema
 Ἰησοῦς, καὶ οὐδεὶς δύνата εἰπεῖν Κύριος
 Jesus, and no one is able to say Lord
 Ἰησοῦς εἰ μὴ ἐν πνεύματι ἁγίῳ.
 Jesus if not in spirit holy.

4 Διαίρεσεις δὲ χαρισμάτων εἰσίν, τὸ
 Varieties but of gracious gifts are, the
 δὲ αὐτὸ πνεῦμα. 5 καὶ διαίρεσεις διακονιῶν
 but very spirit; and varieties of services
 εἰσίν, καὶ ὁ αὐτὸς κύριος. 6 καὶ διαίρεσεις
 are, and the very Lord; and varieties
 ἐνεργημάτων εἰσίν, καὶ ὁ αὐτὸς θεός,
 of inworkings are, and the very God,
 ὁ ἐνεργῶν τὰ πάντα ἐν
 the (one) working within the all (things) in
 πᾶσιν. 7 ἐκάστῳ δὲ δίδεται
 all (things). To each (one) but is being given

ἢ φανέρωσις τοῦ πνεύματος πρὸς τὸ
 the manifestation of the spirit toward the
 συμφέρον. 8 ᾧ μὲν γὰρ
 (thing) bearing with. To whom indeed for

διὰ τοῦ πνεύματος δίδεται λόγος
 though the spirit is being given word
 σοφίας, ἄλλῳ δὲ λόγος γνώσεως
 of wisdom, to another but word of knowledge

κατὰ τὸ αὐτὸ πνεῦμα, 9 ἐτέρῳ
 according to the very spirit, to different (one)

πίστις ἐν τῷ αὐτῷ πνεύματι, ἄλλῳ δὲ
 faith in the very spirit, to another but

χαρίσματα ἰαμάτων ἐν τῷ ἐνὶ πνεύματι,
 gracious gifts of healings in the one spirit,

10 ἄλλῳ δὲ ἐνεργήματα δυνάμεων,
 to another but inworkings of powers,

ἄλλῳ δὲ προφητεία, ἄλλῳ δὲ
 to another but prophecy, to another but

διακρίσεις πνευμάτων, ἐτέρῳ γένη
 discernings of spirits, to different (one) kinds

γλωσσῶν, ἄλλῳ δὲ ἑρμηνία
 of tongues, to another but interpretation

γλωσσῶν. 11 πάντα δὲ ταῦτα
 of tongues; all but these (things)

ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα,
 is working within the one and the very spirit,

you happened to be led. 3 Therefore I would have you know that nobody when speaking by God's spirit says: "Jesus is accursed!" and nobody can say: "Jesus is Lord!" except by holy spirit.

4 Now there are varieties of gifts, but there is the same spirit; 5 and there are varieties of ministries, and yet there is the same Lord; 6 and there are varieties of operations, and yet it is the same God who performs all the operations in all persons.

7 But the manifestation of the spirit is given to each one for a beneficial purpose.

8 For example, to one there is given through the spirit speech of wisdom, to another speech of knowledge

according to the same spirit, 9 to another faith by the same spirit, to another gifts

of healings by that one spirit, 10 to yet another operations of powerful works, to another prophesying, to another discernment

of inspired utterances, to another different tongues, and to another interpretation

of tongues. 11 But all these operations

the one and the same spirit performs,

διαίρουν
variegating
καθὼς
according as
ἰδίᾳ
to own [space]
ἐκάστῳ
to each (one)

making a distribution
to each one respec-
tively just as it wills.

12 Καθὰπερ γὰρ τὸ
According to which (things) even for the

σῶμα ἓν ἐστὶν καὶ μέλη πολλά ἔχει,
body one is and members many it is having,

πάντα δὲ τὰ μέλη τοῦ σώματος πολλά
all but the members of the body many

ὄντα ἓν ἐστὶν σῶμα, οὕτως καὶ ὁ Χριστός·
being one is body, thus also the Christ;

13 καὶ γὰρ ἓν ἐνὶ πνεύματι ἡμεῖς πά τε εἰς
and for in one spirit we all into

ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι
one body we were baptized, whether Jews

εἴτε Ἕλληνες, εἴτε δούλοι εἴτε ἐλεύθεροι,
or Greeks, whether slaves or free (ones),

καὶ πάντες ἓν πνεῦμα ἐποτίσθημεν.
and all (ones) one spirit we were made to drink.

14 καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν μέλος
Also for the body not is one member

ἀλλὰ πολλά. 15 ἔάν εἴπῃ ὁ πούς
but many. If ever should say the foot

ὅτι οὐκ εἰμι χεὶρ, οὐκ εἰμι ἐκ τοῦ
Because not I am hand, not I am out of the

σώματος, οὐ παρά τοῦτο οὐκ ἔστιν ἐκ
body, not beside this not it is out of

τοῦ σώματος. 16 καὶ ἔάν εἴπῃ τὸ
the body; and if ever should say the

οὖς ὅτι οὐκ εἰμι ὀφθαλμός, οὐκ εἰμι
ear Because not I am eye, not I am

ἐκ τοῦ σώματος, οὐ παρά τοῦτο οὐκ ἔστιν
out of the body, not beside this not it is

ἐκ τοῦ σώματος. 17 εἰ ὅλον τὸ σῶμα
out of the body; If whole the body

ὀφθαλμός, ποῦ ἢ ἀκοή; εἰ ὅλον ἀκοή,
eye, where the hearing? If whole hearing,

ποῦ ἢ ὀσφρησις; 18 νῦν δὲ ὁ θεὸς ἔθετο
where the smelling? Now but the God set

τὰ μέλη, ἓν ἕκαστον αὐτῶν, ἐν τῷ
the members, one each of them, in the

σώματι καθὼς ἠθέλησεν.
body according as he willed.

19 εἰ δὲ ἦν τὰ πάντα ἓν μέλος, ποῦ
If but was the all one member, where

τὸ σῶμα; 20 νῦν δὲ πολλά μέλη, ἓν δὲ
the body? Now but many members, one but

σῶμα. 21 οὐ δύναται δὲ ὁ ὀφθαλμός
body. Not is able but the eye

12 For just as the
body is one but has
many members, and
all the members of
that body, although
being many, are one
body, so also is the
Christ. 13 For truly
by one spirit we were
all baptized into one
body, whether Jews
or Greeks, whether
slaves or free, and we
were all made to drink
one spirit.

14 For the body,
indeed, is not one
member, but many.
15 If the foot should
say: "Because I am
not a hand, I am no
part of the body," it
is not for this reason
no part of the body.
16 And if the ear
should say: "Because
I am not an eye, I
am no part of the
body," it is not for
this reason no part of
the body. 17 If the
whole body were an
eye, where would the
[sense of] hearing be?
If it were all hearing,
where would the
smelling be? 18 But
now God has set the
members in the body,
each one of them, just
as he pleased.
19 If they were all
one member, where
would the body be?
20 But now they
are many members,
yet one body.
21 The eye cannot

εἰπεῖν τῇ χειρὶ Χρείαν σου οὐκ ἔχω,
 to say to the hand Need of you not I am having,
 ἢ πάλιν ἡ κεφαλὴ τοῖς ποσίν Χρείαν ὑμῶν
 or again the head to the feet Need of you
 οὐκ ἔχω· 22 ἀλλὰ πολλῶ μᾶλλον τὰ
 not I am having; but to much rather the
 δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα
 seeming members of the body weaker
 ὑπάρχειν ἀναγκαῖά ἐστιν, 23 καὶ
 to be existing necessary (ones) is, and
 ἃ δοκοῦμεν ἀτιμότερα
 which (ones) we are thinking more dishonorable
 εἶναι τοῦ σώματος, τούτοις τιμὴν
 to be of the body, to these honor
 περισσοτέραν περιτίθεμεν, καὶ τὰ
 more abundant we are putting around, and the
 ἀσχήμονα ἡμῶν εὐσχημοσύνην
 uncomely (things) of us comeliness
 περισσοτέραν ἔχει, 24 τὰ δὲ
 more abundant is having, the but
 εὐσχήμονα ἡμῶν οὐ χρεῖαν ἔχει. ἀλλὰ
 comely (things) of us not need is having. But
 ὁ θεὸς συνεκέρασεν τὸ σῶμα, τῷ
 the God mixed together the body, to the (one)
 ὑστερουμένῳ περισσοτέραν δούς τιμὴν,
 coming behind more abundant having given honor,
 25 ἵνα μὴ ἡ σχίσμα ἐν τῷ
 in order t at not may be split in the
 σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων
 body, but the very over one another
 μεριμῶσι τὰ μέλη. 26 καὶ εἴτε
 should be anxious the members. And whether
 πάσχει ἓν μέλος, συναπάσχει
 is suffering one member, is suffering together
 πάντα τὰ μέλη· εἴτε δοξάζεται
 all the members; whether is being glorified
 μέλος, συναίρει πάντα τὰ μέλη.
 member, is rejoicing together all the members.

27 ὑμεῖς δὲ ἐστε σῶμα Χριστοῦ καὶ
 You but you are body of Christ and
 μέλη ἐκ μέρους. 28 Καὶ οὓς μὲν
 members out of part. And whom indeed
 ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον
 set the God in the ecclesia first
 ἀποστόλους, δεύτερον προφῆτας, τρίτον
 apostles, second prophets, third
 διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα
 teachers, thereupon powers, thereupon
 χάρισματὰ ἰαμάτων, ἀντιλήψεις,
 gracious gifts of healings, helps,

say to the hand: "I have no need of you"; or, again, the head [cannot say] to the feet: "I have no need of you." 22 But much rather is it the case that the members of the body which seem to be weaker are necessary. 23 and the parts of the body which we think to be less honorable, these we surround with more abundant honor, and so our unseemly parts have the more abundant comeliness, 24 whereas our comely parts do not need anything. Nevertheless, God compounded the body, giving honor more abundant to the part which had a lack, 25 so that there should be no division in the body, but that its members should have the same care for one another. 26 And if one member suffers, all the other members suffer with it; or if a member is glorified, all the other members rejoice with it.

27 Now you are Christ's body, and members individually. 28 And God has set the respective ones in the congregation, first, apostles; second, prophets; third, teachers; then powerful works; then gifts of healings; helpful services,

κυβερνήσεις, γένη γλωσσῶν. 29 μὴ πάντες
steering, kinds of tongues. Not all (ones)

ἰστολοὶ; μὴ πάντες προφῆται; μὴ
apostles? Not all (ones) prophets? Not

πάντες διδάσκαλοι; μὴ πάντες δυνάμεις;
all (ones) teachers? Not all (ones) powers?

30 μὴ πάντες χαρίσματα ἔχουσιν
Not all (ones) gracious gifts they are having

ἰαμάτων; μὴ πάντες γλώσσαις
of healings? Not all (ones) to tongues

λαλοῦσιν; μὴ πάντες διερμηνεύουσιν;
they are speaking? Not all (ones) are translating?

31 Ἐσθε ζηλοῦτε δὲ τὰ χαρίσματα
Be you zealously acting for but the gracious gifts

τὰ μείζονα. Καὶ ἔτι καθ' ὑπερβολὴν
the greater. And yet according to over-cast

ὁδὸν ὑμῖν δείκνυμι.
way to you I am showing.

13 Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων
If ever to the tongues of the men

λαλῶ καὶ τῶν γγέλων, ἀγάπην
I may be speaking and of the angels, love

δὲ μὴ ἔχω γέγονα χαλκός
but not I may be having, I have become copper

ἤχων ἢ κύμβαλον ἀλαλάζον. 2 καὶ
sounding or cymbal clanging. And if ever

ἔχω προφητεῖαν καὶ εἰδῶ
I may be having prophecy and I should know

τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν,
the mysteries all and all the knowledge,

καὶ ἔτι ἔχω πᾶσαν τὴν πίστιν
and if ever I may be having all the faith

ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ
as-and mountains to be transplating, love but

μὴ ἔχω, οὐθέν εἰμι. 3 καὶ
not I may be having, nothing I am. And if ever

ψωμίσω πᾶτα τὰ ὑπάρχοντά
I should morsel out in food all the belongings

μου, καὶ ἔτι παραδῶ τὸ σῶμά
of me, and if ever I should give beside the body

μου, ἵνα κα χήσωμαι, ἀγάπην δὲ μὴ
of me, in order that I might boast, love but not

ἔχω, οὐδὲν ὠφελοῦμαι.
I may be having, nothing I am being profited.

4 Ἡ ἀγάπη μακροθυμεῖ,
The love is having longness of spirit,

χρηστεύεται, ἡ ἀγάπη οὐ ζηλοῖ, οὐ
it is kind, the love not is being jealous, not

περπερεύεται, οὐ φυσιοῦται, 5 οὐκ
it is bragging, not it is being puffed up, not

abilities to direct,
different tongues.

29 Not all are
apostles, are they?

Not all are prophets,
are they? Not all are

teachers, are they?
Not all perform power-

ful works, do they?
30 Not all have gifts

of healings, do they?
Not all speak in

tongues, do they? Not
all are translators, are

they? 31 But keep
zealously seeking the

greater gifts. And yet
I show you a surpass-

ing way.

13 If I speak in
the tongues of

men and of angels
but do not have love,

I have become a
sounding [piece of]

brass or a clashing
cymbal. 2 And if

I have the gift of
prophesying and am

acquainted with all
the sacred secrets and

all knowledge, and if
I have all the faith

so as to transplant
mountains, but do

not have love, I am
nothing. 3 And if I

give all my belongings
to feed others, and if

I hand over my body,
that I may boast, but

do not have love, I am
not profited at all.

4 Love is long-

suffering and kind.
Love is not jealous,

it does not brag,
does not get puffed

up, 5 does not

ἀσχημονεῖ, οὐ ζητεῖ
 it is behaving unseemly, not it is seeking
 τὰ ἐαυτῆς, οὐ παροξύνεται,
 the (things) of itself, not it is being provoked, not
 λογίζεται τὸ κακόν, 6 οὐ χαίρει
 it is reckoning the bad (thing), not it is rejoicing
 ἐπὶ τῇ ἀδικίᾳ, συναίρει δὲ
 upon the unrighteousness, it is rejoicing with but
 τῇ ἀληθείᾳ; 7 πάντα στέγει,
 to the truth; all (things) it is covering,
 πάντα πιστεύει, πάντα ἐλπίζει,
 all (things) it is believing, all (things) it is hoping,
 πάντα ὑπομένει.
 all (things) it is enduring.

8 Ἡ ἀγάπη οὐδέποτε πίπτει. εἴτε δὲ
 The love never is falling. Whether but

προφοητεῖται, καταργηθήσονται· εἴτε
 prophecies, they will be made ineffective; whether
 γλῶσσαι, παύσονται· εἴτε γνώσεις,
 tongues, they will cease; whether knowledge,

καταργηθήσεται. 9 ἐκ μέρους γὰρ
 it will be made ineffective. Out of part for

γινώσκωμεν καὶ ἐκ μέρους
 we are knowing and out of part

προφητεύομεν· 10 ὅταν δὲ ἔλθῃ
 we are prophesying; whenever but should come

τὸ τέλειον, τὸ ἐκ μέρους
 the perfect (thing), the (thing) out of part

καταργηθήσεται. 11 ὅτε ἦμην νήπιος,
 will be made ineffective. When I was babe,

ἐλάλουν ὡς νήπιος, ἐφρόνουν ὡς
 I was speaking as babe, I was minding as

νήπιος, ἐλογιζόμην ὡς νήπιος· ὅτε
 babe, I was reckoning as babe; when

γέγονα ἀνὴρ, κατήργηκα
 I have become male (adult), I have made ineffective

τὰ τοῦ νηπίου. 12 βλέπομεν γὰρ
 the (things) of the babe. We are looking for

ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι,
 right now through mirror in obscure expression,

τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι
 then but face toward face; right now

γινώσκω ἐκ μέρους, τότε δὲ
 I am knowing out of part, then but

ἐπιγνώσομαι καθὼς καὶ
 I shall know accurately according as also

ἐπεγνώσθην. 13 νυνὶ δὲ μένει
 I was accurately known. Now but is remaining

behave indecently, does not look for its own interests, does not become provoked, It does not keep account of the injury. 6 It does not rejoice over unrighteousness, but rejoices with the truth. 7 It bears all things, believes all things, hopes all things, endures all things.

8 Love never fails. But whether there are [gifts of] prophesying, they will be done away with; whether there are tongues, they will cease; whether there is knowledge, it will be done away with. 9 For we have partial knowledge and we prophesy partially; 10 but when that which is complete arrives, that which is partial will be done away with. 11 When I was a babe, I used to speak as a babe, to think as a babe, to reason as a babe; but now that I have become a man, I have done away with the [traits] of a babe. 12 For at present we see in hazy outline by means of a metal mirror, but then it will be face to face. At present I know partially, but then I shall know accurately even as I am accurately known. 13 Now, however, there remain

πίστις, ἐλπίς, ἀγάπη· τὰ τρία ταῦτα,
faith, hope, love; the three these,
μεῖζων δὲ τούτων ἡ ἀγάπη.
greater but of these the love.

14 Διώκετε τὴν ἀγάπην,
Be you pursuing the love,
ζηλοῦτε δὲ τὰ πνευματικά,
zealously but the spiritual (things),
μᾶλλον δὲ ἵνα προφητεύητε.
rather but in order that you may be prophesying.

2 ὁ γὰρ λαλῶν γλῶσση οὐκ
The (one) for speaking to tongue not
ἀνθρώποις λαλεῖ ἀλλὰ θεῷ, οὐδεὶς γὰρ
to men he is speaking but to God, no one for
ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια·
is hearing, to spirit but he is speaking mysteries;

3 ὁ δὲ προφητεύων ἀνθρώποις
the (one) but prophesying to men

λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ
he is speaking upbuilding and encouragement and
παραμυθίαν. **4** ὁ λαλῶν γλῶσση
consolation. The (one) speaking to tongue

ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων
himself is building up; the (one) but prophesying

ἐκκλησίαν οἰκοδομεῖ. **5** θέλω δὲ
ecclesia he is building up. I am willing but

πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον
all you to be speaking to tongues, rather

δὲ ἵνα προφητεύητε· μεῖζων
but in order that you may be prophesying; greater

δὲ ὁ προφητεύων ἢ ὁ
but the (one) prophesying than the (one)

λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ
speaking to tongues, outside if not

διερμηνεύη, ἵνα ἡ
he may be translating, in order that the

ἐκκλησία οἰκοδομὴν λάβῃ. **6** νῦν δέ,
ecclesia upbuilding might receive. Now but,

ἀδελφοί, ἐάν ἔλθω πρὸς ὑμᾶς
brothers, if ever I should come toward you

γλώσσαις λαλῶν, τί ὑμᾶς
to tongues speaking, what you

ὠφελήσω, ἐάν μὴ ὑμῖν λαλήσω
will I be benefiting, if ever not to you I should speak

ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν
either in revelation or in knowledge or in

προφητεῖᾳ ἢ ἐν διδαχῇ;
prophecy or in teaching?

faith, hope, love, these three; but the greatest of these is love.

14 Pursue love, yet keep zealously seeking the spiritual gifts, but preferably that you may prophesy. **2** For he that speaks in a tongue speaks, not to men, but to God, for no one listens, but he speaks sacred secrets by the spirit.

3 However, he that prophesies upbuilds and encourages and consoles men by his speech. **4** He that speaks in a tongue upbuilds himself, but he that prophesies upbuilds a congregation. **5** Now I would like for all of you to speak in tongues, but I prefer that you prophesy. Indeed, he that prophesies is greater than he that speaks in tongues, unless, in fact, he translates, that the congregation may receive upbuilding. **6** But at this time, brothers, if I should come speaking to you in tongues, what good would I do you unless I spoke to you either with a revelation or with knowledge or with a prophecy or with a teaching?

7 ὁμως τὰ ἄψυχα φωνῆν
 All the same the soulless (things) sound
 διδόντα, εἴτε α λὸς εἴτε κιθάρα, ἐὰν
 giving, whether flute or harp, if ever
 διαστολὴν τοῖς φθόγγοις μὴ δῶ, πῶς
 distinction to the tones not it should give, how
 γνωσθήσεται τὸ αὐλούμενον ἢ
 will be known the (thing) being played on flute or
 τὸ κιθαριζόμενον; 8 καὶ γὰρ
 the (thing) being played on harp? Also for
 ἐὰν ἀδηλον σάλπιγγος φωνῆν δῶ, τίς
 if ever unevident trumpet sound should give, who
 παρασκευάσεται εἰς πόλεμον; 9 οὕτως καὶ ὁ
 will prepare himself into war? Thus also
 ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ
 you though the tongue if ever not
 εὐσημον λόγον δώτε, πῶς
 well significant word you should give, how
 γνωσθήσεται τὸ λαλούμενον; ἔσσεθε
 will be known the (thing) being spoken? You will be
 γὰρ εἰς ἀέρα λαλοῦντες. 10 τοσαῦτα εἰ
 for into air speaking. So many as if
 τύχοι γένη φωνῶν εἰσὶν ἐν κόσμῳ,
 it may happen kinds of sounds they are in world,
 καὶ οὐδὲν ἄφωνον; 11 ἐὰν οὖν μὴ
 and no one soundless; If ever therefore not
 εἰδῶ τὴν δύναμιν τῆς φωνῆς,
 I should know the power of the sound,
 ἔσομαι τῷ λαλοῦντι βάρβαρος καὶ
 I shall be to the (one) speaking barbarian and
 ὁ λαλῶν ἐν ἐμοὶ βάρβαρος. 12 οὕτως
 the (one) speaking in me barbarian. Thus
 καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστε πνευμάτων,
 also you, since zealous you are of spirits,
 πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας
 toward the upbuilding of the ecclesia
 ζητεῖτε ἵνα περισσεύητε.
 be you seeking in order that you may be abounding.

13 Διὸ ὁ λαλῶν γλώσση
 Through which the (one) speaking to tongue
 προσευχέσθω ἵνα
 let him be praying in order that
 διερμηνεύη. 14 ἐὰν γὰρ
 he may be translating. If ever for
 προσεύχωμαι γλώσση, τὸ πνεῦμά μου
 I am praying to tongue, the spirit of me
 προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστιν.
 is praying, the but mind of me unfruitful is.

15 τί οὖν ἐστίν; προσεύξομαι τῷ
 What therefore is it? I shall pray to the

7 As it is, the inanimate things give off sound, whether a flute or a harp; unless it makes an interval to the tones, how will it be known what is being played on the flute or on the harp? 8 For truly, if the trumpet sounds an indistinct call, who will get ready for battle? 9 In the same way also, unless you through the tongue utter speech easily understood, how will it be known what is being spoken? You will, in fact, be speaking into the air. 10 It may be that there are so many kinds of speech sounds in the world, and yet no [kind] is without meaning. 11 If, then, I do not understand the force of the speech sound, I shall be a foreigner to the one speaking, and the one speaking will be a foreigner to me. 12 So also you yourselves, since you are zealously desirous of [gifts of the] spirit, seek to abound in them for the upbuilding of the congregation. 13 Therefore let the one who speaks in a tongue pray that he may translate. 14 For if I am praying in a tongue, it is my [gift of the] spirit that is praying, but my mind is unfruitful. 15 What is to be done, then? I will pray with the [gift of the]

πνεύματι, προσεύξομαι δὲ καὶ τῷ νοί·
spirit, I shall pray but also to the mind;

ψαλῶ πνεύματι,
I shall make melody to the spirit,

ψαλῶ δὲ καὶ τῷ νοί· 16 ἐπεὶ
I shall make melody but also to the mind; since

ἐάν ἐυλογῆς ἐν πνεύματι, ὁ
if ever you may be blessing in spirit, the (one)

ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς
filling up the place of the ordinary (one) how

ἔρει τό 'Αμὴν ἐπὶ τῇ σῇ εὐχαριστία;
will he say the Amen upon the your thanksgiving?

ἐπειδὴ τί λέγεις οὐκ οἶδεν·
Since what you are saying not he has known;

17 σὺ μὲν γὰρ καλῶς εὐχαριστεῖς,
you indeed for finely you are giving thanks,

ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται.
but the different (one) not is being built up.

18 εὐχαριστῶ τῷ θεῷ, πάντων ὑμῶν
I am giving thanks to the God, of all of you

μᾶλλον γλώσσαις λαλῶ· 19 ἀλλὰ ἐν
rather to tongues I am speaking; but in

ἐκκλησίᾳ θέλω πέντε λόγους τῷ
ecclesia I am willing five words to the

νοί μου λαλῆσαι, ἵνα καὶ ἄλλους
mind of me to speak, in order that also others

κατηχήσω, ἢ μυρίους λόγους ἐν
I might sound down, than myriad words in

γλώσσει.
tongue.

20 Ἀδελφοί, μὴ παῖδια γίνεσθε
Brothers, not little boys be you becoming

ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ
to the mental powers, but to the badness

νηπιάζετε, ταῖς δὲ φρεσίν
be you babes, to the but mental powers

τέλειοι γίνεσθε 21 ἐν τῷ νόμῳ
perfect (ones) be you becoming. In the Law

γέγραπται ὅτι Ἐν ἑτερογλώσσοις καὶ ἐν
it has been written that In different tongues and in

χειλεσιν ἐτέρων λαλήσω τῷ
lips of different (ones) I shall speak to the

λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονται
people this, and not thus they will hear into

μου, λέγει Κύριος. 22 ὥστε αἱ γλώσσαι
of me, is saying Lord. As-and the tongues

εἰς σημεῖον εἰσὶν οὐ τοῖς
into sign they are not to the (ones)

spirit, but I will also pray with [my] mind.

I will sing praise with the [gift of the]

spirit, but I will also sing praise with [my]

mind. 16 Otherwise, if you offer praise

with a [gift of the] spirit, how will the

man occupying the seat of the ordinary

person say "Amen" to your giving of thanks,

since he does not know what you are

saying? 17 True, you give thanks in a fine

way, but the other man is not being

built up. 18 I thank God, I speak in more

tongues than all of you do. 19 Neverthe-

less, in a congregation I would rather speak

five words with my mind, that I might

also instruct others orally, than ten

thousand words in a tongue.

20 Brothers, do not become young

children in powers of understanding, but be

babes as to badness; yet become full-grown

in powers of understanding. 21 In the

Law it is written: "With the tongues of

foreigners and with the lips of strangers

I will speak to this people, and yet not

even then will they give heed to me," says

Jehovah." 22 Consequently tongues are

for a sign, not to the

πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἢ δὲ
believe g but to the unbelievers, the but
προφητεία οὐ τοῖς ἀπίστοις ἀλλὰ
prophecy not to the unbelievers but
τοῖς πιστεύουσιν. 23 Ἐὰν οὖν
to the (ones) believing. If ever therefore

συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ
should come together the ecclesia whole upon
τὸ αὐτὸ καὶ πάντες λαλώσιν
the very (thing) and all may be speaking
γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται ἢ
to tongues, should come in but ordinary ones or
ἀπίστοι, οὐκ ἐροῦσιν ὅτι
unbelievers, not will they say that
μαίνεσθε; 24 Ἐὰν δὲ πάντες
you are be g mad? If ever but all

προφητεύωσιν, εἰσέλθῃ δὲ τις
may be prophesying, should come in but any
ἀπιστος ἢ ἰδιώτης, ἐλέγχεται
unbeliever or ordinary man, he is being reproved
ὑπὸ πάντων, ἀνακρίνεται ὑπὸ
by all (ones), he is being judged up by
πάντων, 25 τὰ κρυπτά τῆς καρδίας
all (ones), the hidden (things) of the heart
αὐτοῦ φανερά γίνεται, καὶ οὕτως
of him manifest is becoming, and thus

πεσῶν ἐπὶ πρόσωπον προσκυνήσει
having fallen upon face he will give worship
τῷ θεῷ, ἀπαγγέλλων ὅτι Ὀντως ὁ θεὸς
to the God, reporting back that Essentially the God
ἐν ὑμῖν ἐστίν.
in you is.

26 Τί οὖν ἐστίν, ἀδελφοί; ὅταν
What therefore is it, brothers? Whenever
συνέρχησθε, ἕκαστος ψαλμὸν
you may be coming together, e ch (one) psalm

ἔχει, διδασκῆν ἔχει, ἀποκάλυψιν
he is having, teachi g he is having, revelation

ἔχει, γλώσσαν ἔχει, ἐρμηνίαν
he is having, tong e he is having, interpretation

ἔχει· πάντα πρὸς οἰκοδομὴν
he is having; all (things) toward upbuilding

γινέσθω. 27 εἴτε γλώσση τις
let be occurring. If-and to tongue anyone

λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον
is speaking, according to two or the most

τρεις, καὶ ἀνά μέρος, καὶ εἰς
three, and up part, and one

διερμηνεύτω· 28 Ἐὰν δὲ μὴ ἢ
let him be translating; if ever but not he may be

believers, but to the unbelievers, whereas prophesying is, not for the unbelievers, but for the believers.

23 Therefore, if the whole congregation comes together to one place and they all speak in tongues, but ordinary people or unbelievers come in, will they not say that you are mad? 24 But if you are all prophesying and any unbeliever or ordinary person comes in, he is reproved by them all, he is closely examined by all; 25 the secrets of his heart become manifest, so that he will fall upon [his] face and worship God, declaring: "God is really among you."

26 What is to be done, then, brothers? When you come together, one has a psalm, another has a teaching, another has a tongue, another has an interpretation. Let all things take place for upbuilding. 27 And if someone speaks in a tongue, let it be limited to two or three at the most, and in turns; and let someone translate. 28 But if there be no

διερμηνευτής, σιγάτω ἐν
 translator, let him be keeping silent in
 ἐκκλησίᾳ, ἑαυτῷ δὲ λαλεῖτω
 ecclesia, to himself but let him be speaking
 καὶ τῷ θεῷ. 29 προφήται δὲ δύο ἢ τρῆς
 and to the God. Prophets but two or three
 λαλεῖωσαν, καὶ οἱ ἄλλοι
 let them be speaking, and the others
 διακρινέτωσαν· 30 ἐὰν δὲ
 let them be judging through; if ever but
 ἄλλω ἀποκαλυφθῆ καθημένω, ὁ
 to another might be revealed to sitting (one), the
 πρῶτος σιγάτω. 31 δύνασθε
 first let him be keepingsilent. You are able
 γὰρ καθ' ἓνα πάντες προφητεύειν,
 for according to one all (ones) to be prophesying,
 ἵνα πάντες μανθάνωσιν καὶ
 in order that all (ones) may be learning and
 πάντες παρακαλῶνται, 32 καὶ
 all (ones) may be being encouraged, and
 πνεύματα προφητῶν προφήταις
 spirits of prophets to prophets
 ὑποτάσσεται, 33 οὐ γάρ ἔστιν
 is being subjected, not for is
 ἀκαταστασίας ὁ θεὸς ἀλλὰ εἰρήνης.
 of unsettlement the God but of peace.
 ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν
 As in all the ecclesias of the
 ἁγίων, 34 αἱ γυναῖκες ἐν ταῖς
 holy (ones), the women in the
 ἐκκλησίαις σιγάτωσαν, οὐ γάρ
 ecclesias let them be keeping silent, not for
 ἐπιτρέπεται αὐταῖς λαλεῖν· ἀλλὰ
 is being permitted to them to be speaking; but
 ὑποτασσέσθωσαν, καθὼς καὶ
 let them be subjecting themselves, according as also
 ὁ νόμος λέγει. 35 εἰ δὲ τι
 the Law is saying. If but something
 μανθάνειν θέλουσιν, ἐν οἴκῳ τοῦς
 to be learning they are willing, in house the
 ἰδίου ἀνδρας ἐπερωτάτωσαν,
 own male persons let them be questioning,
 αἰσχρὸν γὰρ ἔστιν γυναικὶ λαλεῖν
 disgraceful for it is to woman to be speaking
 ἐν ἐκκλησίᾳ.
 in ecclesia.
 36 Ἡ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ
 Or from you the word of the God
 ἐξῆλθεν, ἢ εἰς ὑμᾶς μόνους κατήνησεν;
 came out, or into you alone it attained down?

translator, let him keep silent in the congregation and speak to himself and to God. 29 Further, let two or three prophets speak, and let the others discern the meaning. 30 But if there is a revelation to another one while sitting there, let the first one keep silent. 31 For you can all prophesy one by one, that all may learn and all be encouraged. 32 And [gifts of] the spirit of the prophets are to be controlled by the prophets. 33 For God is [a God], not of disorder, but of peace.

As in all the congregations of the holy ones, 34 let the women keep silent in the congregations, for it is not permitted for them to speak, but let them be in subjection, even as the Law says. 35 If, then, they want to learn something, let them question their own husbands at home, for it is disgraceful for a woman to speak in a congregation.

36 What? Was it from you that the word of God came forth, or was it only as far as you that it reached?

37 Εἰ τις δοκεῖ προφήτης εἶναι ἢ
If anyone is thinking prophet to be or
πνευματικός, ἐπιγινώσκέτω
spiritual (one), let him be acknowledging
ἃ γράφω ὑμῖν ὅτι κυρίου
which (things) I am writing to you because of Lord
ἐστὶν ἐντολή· 38 εἰ δὲ τις
is commandment; If but anyone

ἀγνοεῖ, ἀγνοεῖται.
Is being ignorant, he is being ignorant.

39 ὥστε, ἀδελφοί μου,
As-and, brothers of me,

ζηλοῦτε τὸ προφητεύειν, καὶ
be you zealously seeking the to be prophesying, and

τὸ λαλεῖν μὴ κωλύετε
the to be speaking not be you forbidding

γλώσσαις· 40 πάντα δὲ εὐσχημόνως καὶ
to tongues; all (things) but well-behavedly and

κατὰ τάξιν γινέσθω.
according to order let be occurring.

15 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ
I am making known but to you, brothers, the

ε ἀγγέλιον ὃ εὐηγγελισάμην ὑμῖν,
good news which I declared as good news to you,

ὃ καὶ παρελάβετε, ἐν ᾧ καὶ
which also you alongside received, in which also

ἐστήκατε, 2 δι' οὗ καὶ
you have stood, through which also

σώζεσθε, τίτι λόγῳ
you are being saved, to what word

εὐηγγελισάμην ὑμῖν, εἰ κατέχετε,
I declared good news to you, if you are holding down,

ἐκτός εἰ μὴ εἰκὴ ἐπιστεύσατε.
outside if not in vain you believed.

3 παρέδωκα γὰρ ὑμῖν ἐν πρώτοις,
I gave beside for to you in first (things),

ὃ καὶ παρέλαβον, ὅτι Χριστὸς
that which also I alongside received, that Christ

πέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ
died over the sins of us according to

τὰς γραφάς, 4 καὶ ὅτι ἐτάφη, καὶ
the Scriptures, and that he was buried, and

ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ
that he has been raised up to the day the third

κατὰ τὰς γραφάς, 5 καὶ ὅτι
according to the Scriptures, and that

ὤφθη Κηφᾶ, εἶτα τοῖς δώδεκα·
he was seen to Cephas, there (upon) to the twelve;

6 ἔπειτα ὤφθη ἐπάνω πεντακοσίοις
thereupon he was seen upward of to five hundred

37 If anyone thinks
he is a prophet or
gifted with the spirit,
let him acknowledge
the things I am
writing to you,
because they are the
Lord's commandment.

38 But if anyone is
ignorant, he continues
ignorant. 39 Conse-
quently, my brothers,
keep zealously seeking
the prophesying, and
yet do not forbid the
speaking in tongues.

40 But let all things
take place decently
and by arrangement.

15 Now I make
known to you,
brothers, the good
news which I declared
to you, which you
also received, in
which you also stand,
2 through which you
are also being saved,
with the speech with
which I declared the
good news to you, if
you are holding it
fast, unless, in fact,
you became believers
to no purpose.

3 For I handed
on to you, among
the first things,
that which I also
received, that Christ
died for our sins
according to the
Scriptures; 4 and
that he was buried,
yes, that he has been
raised up the third
day according to the
Scriptures; 5 and
that he appeared to
Cephas, then to the
twelve. 6 After that
he appeared to up-
ward of five hundred

ἀδελφοίς ἐφάπαξ, ἐξ ὧν οἱ
 brothers at one time, out of whom the
 πλείονες μένουσιν ἕως ἄρτι, τινὲς
 more (ones) are remaining until right now, some
 δὲ ἐκοιμήθησαν· 7 ἔπειτα ὤφθη
 but fell asleep; thereupon he was seen
 Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πάνσιν·
 to James, there (upon) to the apostles all;
 8 ἔσχατον δὲ πάντων ὡσπερὶ τῷ
 last but of all (ones) as-even-if to the
 ἑκτρώματι ὤφθη κάμοι.
 wound out of he was seen also to me.

9 Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν
 I for I am the least of the
 ἀποστόλων, ὃς οὐκ εἰμι ἰκανὸς
 apostles, who not I am sufficient
 καλεῖσθαι ἀπόστολος, διότι
 to be being called apostle, through which
 ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ·
 I persecuted the ecclesia of the God;

10 χάριτι δὲ θεοῦ εἰμι ὃ
 to undeserved kindness but of God I am what
 εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ
 I am, and the undeserved kindness of him the
 εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ
 into me not empty it became, but
 περισσώτερον αὐτῶν πάντων ἐκοπίασα,
 more abundantly of them all I labored,
 οὐκ ἐγὼ δὲ ἀλλὰ ἡ χάρις τοῦ
 not I but but the undeserved kindness of the
 θεοῦ σὺν ἐμοί. 11 εἴτε οὖν
 God together with me. Whether therefore
 ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν καὶ
 I or those, thus we are preaching and
 οὕτως ἐπιστεύσατε.
 thus you believed.

12 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι
 If but Christ is being preached that
 ἐκ νεκρῶν ἐγήγερται, πῶς
 out of dead (ones) he has been raised up, how
 λέγουσιν ἐν ὑμῖν τινὲς ὅτι ἀνάστασις
 are they saying in you some that resurrection
 νεκρῶν οὐκ ἔστιν; 13 εἰ δὲ ἀνάστασις
 of dead (ones) not is? If but resurrection
 νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς
 of dead (ones) not is, neither Christ
 ἐγήγερται· 14 εἰ δὲ Χριστὸς οὐκ
 has been raised up; if but Christ not
 ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα
 has been raised up, empty really the preaching

brothers at one time, the most of whom remain to the present, but some have fallen asleep [in death]. 7 After that he appeared to James, then to all the apostles; 8 but last of all he appeared also to me as if to one born prematurely.

9 For I am the least of the apostles, and I am not fit to be called an apostle, because I persecuted the congregation of God. 10 But by God's undeserved kindness I am what I am. And his undeserved kindness that was toward me did not prove to be in vain, but I labored in excess of them all, yet not I but the undeserved kindness of God that is with me. 11 However, whether it is I or they, so we are preaching and so YOU have believed.

12 Now if Christ is being preached that he has been raised up from the dead, how is it some among YOU say there is no resurrection of the dead? 13 If, indeed, there is no resurrection of the dead, neither has Christ been raised up. 14 But if Christ has not been raised up, our preaching is certainly in vain,

ἡμῶν, κενὴ καὶ ἡ πίστις ἡμῶν,
of us, empty also the faith of us,

15 εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες
we are being found but also false witnesses

τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ
of the God, because we bore witness down on the

θεοῦ ὅτι ἤγειρεν τὸν Χριστόν, ὃν οὐκ
God that he raised up the Christ, whom not

ἤγειρεν εἴπερ ἄρα νεκροὶ οὐκ
he raised up if even really dead (ones) not

ἐγείρονται. 16 εἰ γὰρ νεκροὶ οὐκ
are being raised up. If for dead (ones) not

ἐγείρονται, οὐδὲ Χριστὸς
are being raised up, neither Christ

ἐγήγερται· 17 εἰ δὲ Χριστὸς οὐκ
has been raised up; if but Christ not

ἐγήγερται, ματαία ἡ πίστις ὑμῶν
has been raised up, vain the faith of you

ἐστίν, ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν.
is, yet you are in the sins of you.

18 ἄρα καὶ οἱ κοιμηθέντες ἐν
Really also the (ones) having fallen asleep in

Χριστῷ ἀπώλοντο. 19 εἰ ἐν τῇ ζωῇ
Christ destroyed themselves. If in the life

ταύτῃ ἐν Χριστῷ ἠλπικότες ἐσμέν
this in Christ having been hoping we are

μόνον, ἐλεεινότεροι πάντων ἀνθρώπων
only, more pitiable (ones) of all men

ἐσμέν.
we are.

20 Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ
Now but Christ has been raised up out of

νεκρῶν, ἀπαρχῆ τῶν
dead (ones), firstfruits of the (ones)

κεκοιμημένων. 21 ἐπειδὴ γὰρ
having laid themselves to sleep. Since for

δι' ἀνθρώπου θάνατος, καὶ δι'
through man death, also through

ἀνθρώπου ἀνάστασις νεκρῶν· 22 ὥσπερ
man resurrection of dead (ones); as-even

γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν,
for in the Adam all are dying,

οὕτως καὶ ἐν τῷ Χριστῷ πάντες
thus also in the Christ all

ζωοποιηθήσονται. 23 Ἐκαστος δὲ ἐν τῷ ἰδίῳ
will be made alive. Each (one) but in the own

τάγματι· ἀπαρχῆ Χριστός, ἔπειτα οἱ
order; firstfruits Christ, thereupon the (ones)

τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ·
of the Christ in the presence of him;

and our faith is in vain. 15 Moreover,

we are also found false witnesses of God,

because we have borne witness against God

that he raised up the Christ, but whom he

did not raise up if the dead are really not to

be raised up. 16 For if the dead are not to

be raised up, neither has Christ been raised

up. 17 Further, if Christ has not been

raised up, your faith is useless; you are yet

in your sins. 18 In fact, also, those who

fell asleep [in death] in union with Christ

perished. 19 If in this life only we have

hoped in Christ, we are of all men most to

be pitied.

20 However, now Christ has been

raised up from the dead, the firstfruits of

those who have fallen asleep [in death].

21 For since death is through a man,

resurrection of the dead is also through a

man. 22 For just as in Adam all are dying,

so also in the Christ all will be made

alive. 23 But each one in his own rank:

Christ the firstfruits, afterward those who

belong to the Christ during his presence.

24 εἶτα τὸ τέλος, ὅταν
there (upon) the end, whenever

παραδιδῶ τὴν βασιλείαν τῷ θεῷ
he may be giving beside the kingdom to the God

καὶ πατρί, ὅταν καταργήσῃ
and Father, whenever he should make ineffective

πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ
all government and all authority and

δύναμιν, 25 δεῖ γὰρ αὐτὸν
power, it is necessary for him

βασιλεύειν ἄχρι οὗ θῆ πάντα
to be reigning until which he should put all

τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.
the enemies under the feet of him.

26 ἔσχατος ἐχθρὸς καταργεῖται ὁ
Last enemy is being made ineffective the

θάνατος, 27 πάντα γὰρ ὑπέταξεν ὑπὸ
death, all (things) for he subjected under

τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπῃ
the feet of him. Whenever but he should say

ὅτι πάντα ὑποτέτακται, δῆλον ὅτι
that all (things) has been subjected, evident that

ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ
outside of the (one) having subjected to him the

πάντα. 28 ὅταν δὲ
all (things). Whenever but

ὑποταγῇ αὐτῷ τὰ πάντα, τότε
It should be subjected to him the all (things), then

καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ
also he the Son will be subjected to the (one)

ὑποτάξαντι αὐτῷ τὰ πάντα,
having subjected to him the all (things),

ἵνα ἢ ὁ θεὸς πάντα ἐν
in order that may be the God all (things) in

πᾶσιν.
all.

29 Ἐπεὶ τί ποιήσουσιν οἱ
Since what will do the (ones)

βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως
being baptized over the dead (ones)? If wholly

νεκροὶ οὐκ ἐγείρονται, τί καὶ
dead (ones) not are being raised up, why also

βαπτίζονται ὑπὲρ αὐτῶν; 30 τί καὶ
are being baptized over them? Why also

ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;
we are in danger every hour?

31 καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν
According to day I am dying, by the

ὑμετέραν καύχησιν, ἀδελφοί, ἣν ἔχω
YOUR boasting, brothers, which I am having

24 Next, the end, when he hands over the kingdom to his God and Father,

when he has brought to nothing all government and all authority and power.

25 For he must rule as king until [God] has put all enemies under his feet.

26 As the last enemy, death is to be brought to nothing.

27 For [God] "subjected all things under his feet." But when he says that 'all things have been subjected,' it is

evident that it is with the exception of the one who subjected all things to him.

28 But when all things will have been subjected to him, then the Son himself will

also subject himself to the One who subjected all things to him, that God may be all things to everyone.

29 Otherwise, what will they do who are being baptized for the purpose of [being]

dead ones? If the dead are not to be raised up at all, why

are they also being baptized for the purpose of [being] such?

30 Why are we also in peril every hour? 31 Daily I face death.

This I affirm by the exultation over you, brothers, which I have

έν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. 32 εἰ
in Christ Jesus the Lord of us. If

κατὰ ἄνθρωπον ἐθριομάχησα
according to man I fought with wild beasts

έν Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ νεκροὶ
in Ephesus, what to me the benefit? If dead (ones)

οὐκ ἐγείρονται, φάγωμεν καὶ
not are being raised up, we should eat and

πίνομεν, αὔριον γὰρ ἀποθνήσκομεν.
we should drink, tomorrow for we are dying.

33 μὴ πλανᾶσθε· φθείρουσιν ἤθη
Not may you be misled; are corrupting habits

χρηστὰ ὀμιλίαι κακαί· 34 ἐκνήψατε
useful associations bad; sober you up

δικαίως καὶ μὴ ἀμαρτάνετε, ἀγνωσίαν γὰρ
righteously and not be you sinning, ignorance for

θεοῦ τινὲς ἔχουσιν· πρὸς ἐντροπήν
of God some are having; toward embarrassment

ὑμῖν λαλῶ.
to you I am speaking.

35 Ἀλλὰ ἐρεῖ τις πῶς
But will say someone How

ἐγείρονται οἱ νεκροί, ποῖω
are being raised up the dead (ones), to what sort of

δὲ σώματα ἔρχονται; 36 ἄφρων,
but body are they coming? Senseless (one),

σύ δ' σπείρεις, οὐ ζῶπιοιεῖται
you which you are sowing, not it is being made alive

ἐάν μὴ ἀποθάνῃ· 37 καὶ ὃ
if ever not it should die; and which

σπείρεις, οὐ τὸ σῶμα τὸ
you are sowing, not the body the (one)

γενησόμενον σπείρεις ἀλλὰ γυμνὸν
going to become you are sowing but naked

κόκκον εἴ τυχὸν σίτου ἢ τινος
grain if it may happen of wheat or of any (one)

τῶν λοιπῶν· 38 ὁ δὲ θεὸς δίδωσιν
of the leftover (ones); the but God is giving

αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστῳ
to it body according as he willed, and to each

τῶν σπερμῶν τῶν ἰδίων σώμα. 39 οὐ πᾶσα
of the seeds own body. Not every

σὰρξ ἡ αὐτῆ σὰρξ, ἀλλὰ ἄλλη μὲν
flesh the self flesh, but other indeed

ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν,
of men, other but flesh of acquired (beasts),

ἄλλη δὲ σὰρξ πτηνῶν, ἄλλη δὲ ἰχθύων.
other but flesh of fliers, other but of fishes.

40 καὶ σώματα ἐπουράνια, καὶ σώματα
Also bodies heavenly, and bodies

in Christ Jesus our Lord. 32 If, like men, I have fought with wild beasts at Ephesus, of what good is it to me? If the dead are not to be raised up, "let us eat and drink, for tomorrow we are to die." 33 Do not be misled. Bad associations spoil useful habits. 34 Wake up to soberness in a righteous way and do not practice sin, for some are without knowledge of God. I am speaking to move you to shame.

35 Nevertheless, someone will say: "How are the dead to be raised up? With what sort of body are they coming?" 36 You unreasonable person! What you sow is not made alive unless first it dies; 37 and as for what you sow, you sow, not the body that will develop, but a bare grain, it may be, of wheat or any one of the rest; 38 but God gives it a body just as it has pleased him, and to each of the seeds its own body. 39 Not all flesh is the same flesh, but there is one of mankind, and there is another flesh of cattle, and another flesh of birds, and another of fish. 40 And there are heavenly bodies, and

ἐπίγεια· ἀλλὰ ἑτέρα μὲν ἢ τῶν
 earthly; but different indeed the (one) of the
 ἐπουρανίων δόξα, ἑτέρα δὲ ἢ
 heavenly (things) glory, different but the (one)
 τῶν ἐπιγείων. 41 ἄλλη δόξα ἡλίου, καὶ
 of the earthly (things). Other glory of sun, and
 ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα
 another glory of moon, and another glory
 ἀστέρων, ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν
 of stars, star for of star is differing in
 δόξῃ.
 glory.

42 οὕτως καὶ ἡ ἀνάστασις τῶν
 Thus also the resurrection of the
 νεκρῶν. σπείρεται ἐν φθορᾷ,
 dead (ones). It is being sown in corruption,

ἐγείρεται ἐν ἀφθαρσίᾳ·
 it is being raised up in incorruption;

43 σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται
 it is being sown in dishonor, it is being raised up
 ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ,
 in glory; it is being sown in strengthlessness,

ἐγείρεται ἐν δυνάμει· 44 σπείρεται
 it is being raised up in power; it is being sown

σῶμα ψυχικόν, ἐγείρεται σῶμα
 body soulical, it is being raised up body

πνευματικόν. Εἰ ἔστιν σῶμα ψυχικόν, ἔστιν
 spiritual. If is body soulical, is

καὶ πνευματικόν. 45 οὕτως καὶ
 also spiritual (one). Thus also

γέγραπται· Ἐγένετο ὁ πρῶτος ἄνθρωπος
 it has been written Became the first man

Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ
 Adam into soul living; the last Adam

εἰς πνεῦμα ζωοποιοῦν. 46 ἀλλ' οὐ πρῶτον
 into spirit making alive. But not first

τὸ πνευματικόν ἀλλὰ τὸ ψυχικόν, ἔπειτα
 the spiritual but the soulical, thereupon

τὸ πνευματικόν. 47 ὁ πρῶτος ἄνθρωπος
 the spiritual. The first man

ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρωπος
 out of earth dusty, the second man

ἐξ οὐρανοῦ. 48 οἷος ὁ χοϊκός,
 out of heaven. Of what sort the dusty (one),

τοιούτοι καὶ οἱ χοϊκοί, καὶ οἷος
 of such sort also the dusty (ones), and of what sort

ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ
 the heavenly (one), of such sort also the

ἐπουράνιοι· 49 καὶ καθὼς ἐφορέσαμεν
 heavenly (ones); and according as we bore

earthly bodies; but the glory of the heavenly bodies is one sort, and that of the earthly bodies is a different sort. 41 The glory of the sun is one sort, and the glory of the moon is another, and the glory of the stars is another; in fact, star differs from star in glory.

42 So also is the resurrection of the dead. It is sown in corruption, it is raised up in incorruption.

43 It is sown in dishonor, it is raised up in glory. It is sown in weakness, it is raised up in power. 44 It is sown a physical body, it is raised up a spiritual body. If there is a physical body, there is also a spiritual

one. 45 It is even so written: "The first man Adam became a living soul." The last Adam became a life-giving spirit.

46 Nevertheless, the first is, not that which is spiritual, but that which is physical, afterward that which is spiritual. 47 The first man is out of the earth and made of dust; the second man is out of heaven.

48 As the one made of dust [is], so those made of dust [are] also; and as the heavenly one [is], so those who are heavenly [are] also. 49 And just as we have borne

just as we have borne

just as we have borne

just as we have borne

τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσωμεν καὶ
the image of the dusty (one), we should bear also
τὴν εἰκόνα τοῦ ἐπουρανίου.
the image of the heavenly (one).

50 Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ
This but I say, brothers, that flesh and
αἷμα βασιλείαν θεοῦ κληρονομήσαι οὐ
blood klg dom of God to inherit not
δύναται, οὐδὲ ἡ φθορὰ τὴν
is able, neither the corruption the
ἀφθαρσίαν κληρονομεῖ. 51 Ἴδου μυστήριον
incorruption is inheriting. Look! Mystery
ὑμῖν λέγω· πάντες οὐ
to you I am saying; al not

κοιμηθήσομεθα πάντες δὲ
we shall be laid to sleep all but
ἀλλαγησόμεθα, 52 ἐν ἀτόμῳ, ἐν ῥιπή
we shall be changed, in uncut [time], in twinkling
ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι·
of eye, at the last trumpet;
σαλπύσει γάρ, καὶ οἱ νεκροὶ
it will trumpet for, and the dead (ones)
ἐγερθήσονται ἀφθαρτοί, καὶ ἡμεῖς
will be raised up incorruptible, and we
ἀλλαγησόμεθα. 53 δεῖ γὰρ τὸ
shall be changed. It is necessary for the

φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ
corruptible this to put on self incorruption and
τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.
the mortal this to put on self immortality.

54 ὅταν δὲ τὸ θνητὸν τοῦτο
Whenever but the mortal this
ἐνδύσῃται τὴν ἀθανασία, τότε γενήσεται
should put on self the immortality, then will occur
ὁ λόγος ὁ γεγραμμένος Κατεπόθη
the word the having been written Was drunk down
ὁ θάνατος εἰς νίκος. 55 ποῦ σου,
the death into victory. Where of you,
θάνατε, τὸ νίκος; ποῦ σου, θάνατε, τὸ
death, the victory? Where of you, death, the
κέντρον; 56 τὸ δὲ κέντρον τοῦ θανάτου
sting? The but sting of the death

ἡ ἁμαρτία, ἡ δὲ δύναμις τῆς ἁμαρτίας
the sin, the but power of the sin
ὁ νόμος· 57 τῷ δὲ θεῷ χάρις τῷ
the Law; to the but God than s to the (one)
διδόντι ἡμῖν τὸ νίκος διὰ τοῦ
giving to us the victory through the

the image of the one made of dust, we shall bear also the image of the heavenly one.

50 However, this I say, brothers, that flesh and blood cannot inherit God's kingdom, neither does corruption inherit incorruption. 51 Look! I tell you a sacred secret: We shall not all fall asleep [in death], but we shall all be changed, 52 in a moment, in the twinkling of an eye, during the last trumpet. For the trumpet will sound, and the dead will be raised up incorruptible, and we shall be changed. 53 For this which is corruptible must put on incorruption, and this which is mortal must put on immortality.* 54 But when [this which is corruptible puts on incorruption and] this which is mortal puts on immortality, then the saying will take place that is written: "Death is swallowed up forever." 55 "Death, where is your victory? Death, where is your sting?" 56 The sting producing death is sin, but the power for sin is the Law. 57 But thanks to God, for he gives us the victory through

53* That is, deathlessness. 54* "This which is corruptible puts on incorruption and," ABDSY²; but omitted by *Vg.

κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
 Lord of us Jesus Christ.

our Lord Jesus Christ!

58 Ὡστε ἀδελφοί μου ἀγαπητοί, ἐδραστοί
 As-and, brothers of me loved, settled
 γίνεσθε, ἀμετακίνητοι, περισσεύοντες
 be you becoming, unmovable, abounding
 ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε,
 in the work of the Lord always,
 εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν
 having known that the labor of you not is
 κενὸς ἐν κυρίῳ.
 empty in Lord.

58 Consequently, my beloved brothers, become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that YOUR labor is not in vain in connection with [the] Lord.

16 Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς
 About but the collection the (one) to the
 ἁγίους, ὡςπερ διέταξα ταῖς ἐκκλησίαις
 holy (ones), as-even I ordered to the ecclesias
 τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε.
 of the Galatia, thus also you do you.

16 Now concerning the collection that is for the holy ones, just as I gave orders to the congregations of Galatia,

2 κατὰ μίαν σαββάτου ἕκαστος
 According to one (day) of sabbath each (one)

do that way also yourselves. 2 Every

ὑμῶν παρ' ἑαυτῷ τιθέτω
 of you beside himself let him be putting
 θησαυρίζων ὅτι ἐὰν
 treasuring up what if ever

let each of you at his own house set some-

εὐδοῶται, ἵνα μὴ
 he may be making his way well, in order that not

thing aside in store as

ὅταν ἔλθω τότε λογίαι
 whenever I should come then collections

he may be prospering,

γίνονται. 3 ὅταν δὲ
 may be occurring. Whenever but

collections will not

παραγένωμαι, οὓς ἐὰν
 I should come to be alongside, whom if ever

take place then. 3 But when I get

δοκιμάσητε δι' ἐπιστολῶν,
 you should approve of through letters,

there, whatever men

τούτους πέμψω ἀπενεγκεῖν τὴν χάριν
 these (ones) I shall send to bear off the grace

you approve of by

ὑμῶν εἰς Ἱερουσαλήμ· 4 ἐὰν δὲ ἄξιον
 of you into Jerusalem; if ever but worthy

letters, these I shall

ἢ τοῦ κάμει πορεύεσθαι, σὺν
 it may be of the also me to be going, together with

send to carry YOUR

ἐμοὶ πορεύονται.
 me they will go.

kind gift to Jerusalem. 4 However, if it is

5 Ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν
 I shall come but toward you whenever

fitting for me to go

Μακεδονίαν διέλθω, Μακεδονίαν
 Macedonia I should come through, Macedonia

there also, they will

γὰρ διέρχομαι, 6 πρὸς ὑμᾶς δὲ
 for I am coming through, toward you but

go there with me. 5 But I shall

τυχὸν καταμενῶ ἢ
 (thing) having happened I shall remain down or

come to you when I

Μακεδονίαν διέλθω, Μακεδονίαν
 Macedonia I should come through, Macedonia

have gone through

γὰρ διέρχομαι, 6 πρὸς ὑμᾶς δὲ
 for I am coming through, toward you but

am going through

Μακεδονίαν διέλθω, Μακεδονίαν
 Macedonia I should come through, Macedonia

Mac-e-do'ni-a; 6 and

γὰρ διέρχομαι, 6 πρὸς ὑμᾶς δὲ
 for I am coming through, toward you but

perhaps I shall stay or

παραχειμάσω, ἵνα ὑμεῖς με
I shall pass the winter, in order that you may
προπέμψητε οὐ ἐάν πορεύωμαι.
you should send forward where if ever I may go.

7 οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν
Not I am willing for you right now in
παρόδῳ ἰδεῖν, ἐλπίζω γὰρ χρόνον τινα
way beside to see, I am hoping for time some
ἐπιμεῖναι πρὸς ὑμᾶς, ἐάν ὁ κύριος
to remain upon toward you, if ever the Lord
ἐπιτρέψη. 8 ἐπιμένω δὲ ἐν
should permit. I am remaining upon but in

Ἐφέσω ἕως τῆς πεντηκοστῆς· 9 θύρα γὰρ
Ephesus until the Pentecost; door for
μοι ἀνέωγεν μεγάλη καὶ
to me has stood opened up great and
ἐνεργῆς, καὶ ἀντικείμενοι πολλοί.
working within, and (ones) lying opposed many.

10 Ἐάν δὲ ἔλθῃ Τιμόθεος,
If ever but should come Timothy,

βλέπετε ἵνα ἀφόβως γένηται
be you looking that fearlessly he should become
πρὸς ὑμᾶς, τὸ γὰρ ἔργον Κυρίου
toward you, the for work of Lord

ἐργάζεται ὡς ἐγώ· 11 μὴ τις οὖν
he is working as I; not anyone therefore
αὐτὸν ἐξουθενήσῃ· προπέμψατε
him he should treat as nothing; send you forward

δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ
but him in peace, in order that he should come
πρὸς με, ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν
toward me, I am awaiting for him with the
ἀδελφῶν.
brothers.

12 Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ,
About but Apollos the brother,

πολλὰ παρεκάλεσα αὐτὸν ἵνα
many (things) entreated him in order that
ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν·
he should come toward you with the brothers;

καὶ πάντως οὐκ ἦν θέλημα ἵνα
and altogether not it was will in order that
νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν
now he should come, he will come but whenever
εὐκαιρήσῃ.
he might have opportunity.

13 Γρηγορεῖτε, στήκετε ἐν τῇ
Be you keeping awake, be you standing in the

even pass the winter with you, that you may conduct me partway to where I may be going. 7 For I do not want to see you just now on [my] passing through, for I hope to remain some time with you, if Jehovah* permits. 8 But I am remaining in Ephesus until the [festival of] Pentecost; 9 for a large door that leads to activity has been opened to me, but there are many opposers.

10 However, if Timothy arrives, see that he becomes free of fear among you, for he is performing the work of Jehovah,* even as I am. 11 Let no one, therefore, look down upon him. Conduct him partway in peace, that he may get here to me, for I am waiting for him with the brothers.

12 Now concerning Apollos our brother, I entreated him very much to come to you with the brothers, and yet it was not his will at all to come now; but he will come when he has the opportunity.

13 Stay awake, stand firm in the

πίστει, ἀνδρίζεσθε,
faith, be you carrying on as male persons,
κραταιούσθε. 14 πάντα ὑμῶν ἐν
be you being mighty. All (things) of you in

ἀγάπῃ γινέσθω.
love let it occur.

15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί·
I am encouraging but you, brothers;
οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι
you have known the house of Stephanas, that
ἐστὶν ἀπαρχὴ τῆς Ἀχαιᾶς καὶ εἰς διακονίαν
it is firstfruits of the Achaia and into service
τοῖς ἁγίοις ἔταξαν ἑαυτοὺς·
to the holy (ones) they orderly set selves;

16 ἵνα καὶ ὑμεῖς
in order that also you
ὑποτάσσησθε τοῖς τοιοῦτοις
may be subjecting yourselves to the such (ones)

καὶ παντὶ τῷ συνεργούντι καὶ
and to everyone the working together and
κοπιῶντι. 17 χαίρω δὲ ἐπὶ τῇ
laboring. I am rejoicing but upon the

παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ
presence of Stephanas and of Fortunatus and
Ἀχαικοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα
of Achaicus, because the your coming behind

οὗτοι ἀνεπλήρωσαν, 18 ἀνέπαυσαν
these (ones) filled up, they made rest up
γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν.
for the my spirit and the (one) of you.

ἐπιγινώσκετε οὖν τοὺς τοιούτους.
Be you recognizing therefore the such (ones).

19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς
Are greeting you the ecclesias of the

Ἀσίας. ἀσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ
Asia. Is greeting you in Lord many things

Ἀκῦλας καὶ Πρίσκα σὺν τῇ
Aquila and Prisca together with the
κατ' οἶκον αὐτῶν ἐκκλησίᾳ.
according to house of them ecclesia.

20 ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες.
Are greeting you the brothers all.

Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.
Greet you one another in kiss holy.

21 Ὁ ἀσπασμὸς τῆς ἐμῆ χειρὶ Παύλου.
The greeting to the my hand of Paul.

faith, carry on as men,
grow mighty. 14 Let
all your affairs take
place with love.

15 Now I exhort
you, brothers: you
know that the house-
hold of Steph'a-nas
is the firstfruits of
A-cha'ia and that
they set themselves to
minister to the holy
ones. 16 May you
also keep submitting
yourselves to persons
of that kind and to
everyone cooperating
and laboring. 17 But
I rejoice over the
presence of Steph'a-
nas and For-tu-na'tus
and A-cha'i-cus,
because they have
made up for your not
being here. 18 For
they have refreshed
my spirit and yours.
Therefore recognize
men of that sort.

19 The congrega-
tions of Asia send you
their greetings. Aq'u-
ila and Pris'ca together
with the congregaton
that is in their house
greet you heartily in
[the] Lord. 20 All
the brothers greet
you. Greet one anothe-
r with a holy kiss.

21 [Here is] my
greeting, Paul's, in my
own hand.

15' Or, "entreat." 15' The Roman province of southern Greece with its capital at Corinth. 17' Presence (παρουσία, pa-rou-si'ai). See App 3b.

22 εἴ τις οὐ φιλεῖ τὸν
If anyone not is having affection for the
κύριον, ἦτω ἀνάθεμα. Μαράν ἀθά.
Lord, let him be anathema. Our Lord come.

23 ἡ χάρις τοῦ κυρίου Ἰησοῦ
The undeserved kindness of the Lord Jesus
μεθ' ὑμῶν. 24 ἡ ἀγάπη μου μετὰ πάντων
with you. The love of me with all (ones)
ὑμῶν ἐν Χριστῷ Ἰησοῦ.
of you in Christ Jesus.

22 If anyone has no affection for the Lord, let him be accursed. O our Lord, come!" 23 May the undeserved kindness of the Lord Jesus be with you. 24 May my love be with all of you in union with Christ Jesus.

22* Or, "Our Lord is coming," or, "Our Lord has come" (*Ma-ran' a-tha'*, a transliteration from Aramaic).

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β
TOWARD CORINTHIANS 2

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
Paul apostle of Christ Jesus through
θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφός
will of God and Timothy the brother
τῆ ἐκκλησίας τοῦ θεοῦ τῆ οὐση
to the ecclesia of the God to the (one) being
ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσιν
in Corinth, together with the holy (ones) to all
τοῖς οὐσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ·
the (ones) being in whole the Achaia;

2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
Undeserved kindness to you and peace from
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
God Father of us and of Lord Jesus Christ.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου
Blessed the God and Father of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν
of us of Jesus Christ, the Father of the
οἰκτιρισμῶν καὶ θεὸς πάσης παρακλήσεως,
mercies and God of all comfort,

4 ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ
the (one) comforting us upon all the
θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς
tribulation of us, into the to be able us
παρακαλεῖν τοὺς ἐν πάσῃ θλίψει
to be comforting the (ones) in all tribulation
διὰ τῆς παρακλήσεως ἧς
through the comfort of which

1 Paul, an apostle of Christ Jesus through God's will, and Timothy [our] brother to the congregation of God that is in Corinth, together with all the holy ones who are in all of Achaia:

2 May you have undeserved kindness and peace from God our Father and [the] Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, the Father of tender mercies and the God of all comfort, 4 who comforts us in all our tribulation, that we may be able to comfort those in any sort of tribulation through the comfort with which

παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ.
we are being comforted very (ones) by the God.

5 ὅτι καθὼς περισσεύει τὰ θεοῦ.
Because according as is abounding the

παθήματα τοῦ χριστοῦ εἰς ἡμᾶς, οὕτως
sufferings of the Christ into us, thus

διὰ τοῦ χριστοῦ περισσεύει καὶ ἡ
thru the Christ is abounding also the

παρακλήσις ἡμῶν. 6 εἴτε δὲ
comfort of us. Whether but

θλιβόμεθα, ὑπὲρ τῆς ὑμῶν
we are being under tribulation, over the of your

παρακλήσεως καὶ σωτηρίας· εἴτε
of comfort and of salvation; whether

παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν
we are being comforted, over the of you

παρακλήσεως τῆς ἐνεργουμένης ἐν
of comfort of the (one) operating within in

ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν
endurance of the very sufferings of which

καὶ ἡμεῖς πάσχομεν, 7 καὶ ἡ ἐλπίς ἡμῶν
also we are suffering, and the hope of us

βεβαία ὑπὲρ ὑμῶν· εἰδότες ὅτι ὡς
stable over you; having known that as

κοινωνοὶ ἐστε τῶν παθημάτων, οὕτως καὶ
sharers you are of the sufferings, thus also

τῆς παρακλήσεως.
of the comfort.

8 Οὐ γὰρ θέλομεν ὑμᾶς
Not for we are willing you

ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως
to be not knowing, brothers, over the tribulation

ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ,
of us of the (one) having occurred in the Asia,

ὅτι καθ' ὑπερβολὴν ὑπὲρ δύναμιν
that according to over-cast over power

ἐβαρῆθημεν, ὥστε
we were weighted down, as-and

ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν·
to be with no way out us and of the to be living;

9 ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα
but very (ones) in selves the answer

τοῦ θανάτου ἐσχῆκαμεν, ἵνα μὴ
of the death we have had, in order that not

πεποιθότες ὦμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπὶ
having trusted we may be upon selves but upon

τῷ θεῷ τῷ ἐγείροντι τοὺς νεκρούς·
the God the (one) raising up the dead (ones);

10 ὃς ἐκ τηλικούτου θανάτου
who out of so great death

we ourselves are being comforted by God. 5 For just as the sufferings for the Christ abound in us, so the comfort we get also abounds through the Christ. 6 Now whether we are in tribulation, it is for your comfort and salvation; or whether we are being comforted, it is for your comfort that operates to make you endure the same sufferings that we also suffer. 7 And so our hope for you is unwavering, knowing as we do that, just as you are sharers of the sufferings, in the same way you will also share the comfort.

8 For we do not wish you to be ignorant, brothers, about the tribulation that happened to us in the [district of] Asia, that we were under extreme pressure beyond our strength, so that we were very uncertain even of our lives. 9 In fact, we felt within ourselves that we had received the sentence of death. This was that we might have our trust, not in ourselves, but in the God who raises up the dead. 10 From such a great thing as death

ἐρύσατο ἡμᾶς καὶ
 he drew toward self us and
 ῥύσεται, εἰς ὃν ἠλπικαμεν
 he will draw toward self, into whom we have hoped
 ὅτι καὶ ἔτι ῥύσεται,
 that also yet he will draw toward self,
11 συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν
 cooperating under also of you over us
 τῇ δεήσει, ἵνα ἐκ πολλῶν
 to the supplication, in order that out of many
 προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ
 faces the into us gracious gift through
 πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.
 many (ones) might be thanked over us.

12 Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ
 The for boasting of us this is, the
 μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν
 witness of the conscience of us, that in
 ἀγιότητι καὶ εὐλικρινίᾳ τοῦ θεοῦ, καὶ οὐκ ἐν
 holiness and sincerity of the God, and not in
 σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι
 wisdom fleshly but in undeserved kindness
 θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ,
 of God, we were turned back in the world,
 περισσοτέρως δὲ πρὸς ὑμᾶς. **13** οὐ γὰρ
 more abundantly but toward you; not for
 ἄλλα γράφομεν ὑμῖν ἀλλ' ἢ
 other (things) we are writing to you but than
 ἅ ἀναγινώσκετε ἢ καὶ
 what (things) you are reading or also
 ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι ἕως
 you are recognizing, I am hoping but that until
 τέλους ἐπιγνώσεσθε, **14** καθὼς καὶ
 end you will recognize, according as also
 ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα
 you recognized us from part, that boasting
 ὑμῶν ἐσμέν καθάπερ καὶ
 of you we are according to which (things) even also
 ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν
 you of us in the day of the Lord of us
 Ἰησοῦ.
 of Jesus.

15 Καὶ ταύτη τῇ πεποιθήσει
 And to this to the confidence
 ἐβουλόμην πρότερον πρὸς ὑμᾶς ἔλθειν,
 I was wishing formerly toward you to come,
 ἵνα δευτέραν χαρὰν σχῆτε,
 in order that second joy you might have.

he did rescue us and
 will rescue us; and our
 hope is in him that
 he will also rescue
 us further. **11** You
 also can help along
 by your supplication
 for us, in order that
 thanks may be given
 by many in our behalf
 for what is kindly giv-
 en to us due to many
 [prayerful] faces.

12 For the thing
 we boast of is this, to
 which our conscience
 bears witness, that
 with holiness and god-
 ly sincerity, not with
 fleshly wisdom but
 with God's undeserved
 kindness, we have
 conducted ourselves
 in the world, but more
 especially toward you.
13 For we are really
 not writing you things
 except those which
 you well know or also
 recognize; and which I
 hope you will contin-
 ue to recognize to the
 end, **14** just as you
 have also recognized,
 to an extent, that we
 are a cause for you to
 boast, just as you will
 also be for us in the
 day of our Lord Jesus.

15 So, with this
 confidence, I was
 intending before to
 come to you, that you
 might have a second
 [occasion for] joy,

16 και δι' ὑμῶν διελθεῖν εἰς
and through you to go through into

Μακεδονίαν, και πάλιν ἀπὸ Μακεδονίας
Macedonia, and again from Macedonia

ἔλθειν πρὸς ὑμᾶς και ὑφ' ὑμῶν
to come toward you and by you

προπεμφθῆναι εἰς τὴν Ἰουδαίαν. 17 τοῦτο
to be sent forward into the Judea. 17 This

οὖν βουλόμενος μήτι ἄρα τῇ
therefore wishing not-something really to the

ἐλαφρία ἐχρησάμην; ἢ ἅ
lightness I used? Or what (things)

βουλεύομαι κατὰ σάρκα
I am taking counsel with self according to flesh

βουλεύομαι, ἵνα ἡ
I am taking counsel with self, in order that it may be

παρ' ἐμοὶ τὸ Ναὶ ναὶ και τὸ Οὐ οὐ·
beside me the Yes yes and the No no;

18 πιστὸς δὲ ὁ θεὸς διτι ὁ λόγος ἡμῶν
faithful but the God that the word of us

ὁ πρὸς ὑμᾶς οὐκ ἔστιν Ναὶ και Οὐ·
the (one) toward you not it is Yes and No;

19 ὁ τοῦ θεοῦ γὰρ υἱὸς Χριστὸς Ἰησοῦς
the of the God for Son Christ Jesus

ὁ ἐν ὑμῖν δι' ἡμῶν
the (one) in you through us

κηρυχθεὶς, δι' ἐμοῦ και Σιλουανοῦ
having been preached, through me and of Silvanus

και Τιμοθεοῦ, οὐκ ἐγένετο Ναὶ και Οὐ,
and of Timothy, not he became Yes and No,

ἀλλὰ Ναὶ ἐν αὐτῷ γέγονεν· 20 ὅσαι
but Yes in him he has become; as many as

γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ Ναὶ·
for promises of God, in him the Yes;

διὸ και δι' αὐτοῦ τὸ Ἀμήν
through which also through him the Amen

τῷ θεῷ πρὸς δόξαν δι' ἡμῶν. 21 ὁ
to the God toward glory through us. The (one)

δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς
but stabilizing us together with you into

Χριστὸν και χρίσας ἡμᾶς θεός,
Christ and having anointed us God,

22 ὁ και σφραγισάμενος ἡμᾶς και
the (one) also having sealed us and

δοῦς τὸν ἄρραβῶνα τοῦ πνεύματος
having given the token of the spirit

ἐν ταῖς καρδίαις ἡμῶν.
in the hearts of us.

16 and after a stop-
over with you to go to

Mac-e-do'ni-a, and to
come back from Mac-

e-do'ni-a to you and
be conducted partway

by you to Ju-de'a.
17 Well, when I had

such an intention, I
did not indulge in any

lightness, did I? Or
what things I purpose,

do I purpose [them]
according to the

flesh, that with me
there should be "Yes,

Yes" and "No, No"?
18 But God can be

relied upon that our
speech addressed to

you is not Yes and yet
No. 19 For the Son

of God, Christ Jesus,
who was preached

among you through
us, that is, through

me and Sil-va'nus
and Ti'mothy, did not

become Yes and yet
No, but Yes has be-

come Yes in his case.
20 For no matter how

many the promises of
God are, they have

become Yes by means
of him. Therefore

also through him is
the "Amen" [said] to

God for glory through
us. 21 But he who

guarantees that you
and we belong to

Christ and he who has
anointed us is God.

22 He has also put his
seal upon us and has

given us the token of
what is to come, that

is, the spirit, in our
hearts.

23 Ἐγὼ δὲ μάρτυρα τὸν θεὸν
 I but witness the God
 ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι
 I am calling upon upon the my soul, that
 φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον.
 sparing of you not yet I came into Corinth.
 24 οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως,
 Not that we are lords of you of the faith,
 ἀλλὰ συνεργοὶ ἐσμεν τῆς χαρᾶς ὑμῶν,
 but fellow workers we are of the joy of you,
 τῇ γὰρ πίστει ἐστήκατε.
 to the for faith you have stood.

2 Ἐκρίνα γὰρ ἑμαυτῷ τοῦτο, τὸ μὴ πάλιν
 I judged for to myself this, the not again
 ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν. 2 εἰ γὰρ
 in sadness toward you to come; if for
 ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ὁ
 I am saddening you, and who the (one)
 εὐφραίνων με εἰ μὴ ὁ λυπούμενος
 cheering me if not the (one) being saddened
 ἐξ ἐμοῦ; 3 καὶ ἔγραψα τοῦτο αὐτὸ
 out of me? 3 And I wrote this very (thing)
 ἵνα μὴ ἐλθὼν λύπην σχῶ
 in order that not having come sadness I might get
 ἀπ' ὧν ἔδει με
 from of which ones it was necessary me
 χαίρειν, πεποιθὼς ἐπὶ πάντας
 to be rejoicing, having confidence upon all
 ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν
 you that the my joy of all (ones) of you
 ἐστίν. 4 ἐκ γὰρ πολλῆς θλίψεως καὶ
 it is. Out of for much tribulation and
 συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ
 of anguish of heart I wrote to you through
 πολλῶν δακρῶν, οὐχ ἵνα
 many tears, not in order that
 λιπηθῆτε, ἀλλὰ τὴν ἀγάπην
 you might be saddened, but the love
 ἵνα γνῶτε ἣν ἔχω
 in order that you might know which I am having
 περισσοτέρως εἰς ὑμᾶς.
 more abundantly into you.

5 Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ
 If but anyone has saddened, not me
 λελύπηκεν, ἀλλὰ ἀπὸ μέρους ἵνα
 he has saddened, but from part in order that
 μὴ ἐπιβαρῶ πάντας ὑμᾶς.
 not I may put weight upon all you.

23 Now I call upon
 God as a witness
 against my own soul
 that it is to spare
 you that I have not
 yet come to Corinth.
 24 Not that we are
 the masters over
 your faith, but we
 are fellow workers for
 your joy, for it is by
 [YOUR] faith that you
 are standing.

2 For this is what I
 have decided for
 myself, not to come to
 you again in sadness.
 2 For if I make you
 sad, who indeed is
 there to cheer me
 except the one that
 is made sad by me?
 3 And so I wrote this
 very thing, that, when
 I come, I may not get
 sad because of those
 over whom I ought
 to rejoice; because I
 have confidence in all
 of you that the joy I
 have is that of all of
 you. 4 For out of
 much tribulation and
 anguish of heart I
 wrote you with many
 tears, not that you
 might be saddened,
 but that you might
 know the love that I
 have more especially
 for you.

5 Now if anyone
 has caused sadness, he
 has saddened, not me,
 but all of you to an
 extent—not to be too
 harsh in what I say.

6 ἰκανὸν τῷ τοιοῦτῳ ἢ ἐπιτιμία αὕτη
 Sufficient to the such (one) the rebuke this
 ἢ ὑπὸ τῶν πλειόνων, 7 ὥστε
 the (one) by the more (ones), as-and
 τοῦναντίον ὑμᾶς χάρισασθαι
 the (thing) in against you to graciously forgive
 καὶ παρακαλέσαι, μὴ πῶς τῇ
 and to comfort, not somehow to the
 περισσοτέρα λύπη καταποθῆ ὁ
 more abundant sadness might be drunk down the
 τοιοῦτος. 8 διὸ παρακαλῶ
 such (one). Through which I am encouraging
 ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην· 9 εἰς
 you to make valid into him love; into
 τοῦτο γὰρ καὶ ἔγραψα ἵνα γινῶ
 this for also I wrote in order that I might know
 τὴν δοκίμην ὑμῶν, εἰ εἰς πάντα
 the proof of you, whether into all (things)
 ὑπήκοοί ἐστε. 10 ᾧ δέ τι
 obedient you are. To whom but anything
 χάριζεσθε, κἀγὼ καὶ γὰρ ἐγὼ
 you are graciously forgiving, also I; also for I
 ὃ κεχάρισμαι, εἴ τι
 what I have graciously forgiven, if anything
 κεχάρισμαι, δι' ὑμᾶς ἐν
 I have graciously forgiven, through you in
 προσώπῳ Χριστοῦ, 11 ἵνα μὴ
 face of Christ, in order that not
 πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ, οὐ
 we might be overreached by the Satan, not
 γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.
 for of him the designs we are being ignorant of.

12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς
 Having come but into the Troas into
 τὸ εὐαγγέλιον τοῦ χριστοῦ, καὶ θύρας
 the good news of the Christ, and of door
 μοι ἀνεωγμένης ἐν κυρίῳ, 13 οὐκ
 to me having been opened up in Lord, not
 ἔσχηκα ἀνεσθῆναι τῷ πνεύματί μου
 I have had letting go up to the spirit of me
 τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου,
 to the not to find me Titus the brother of me,
 ἀλλὰ ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς
 but having set self off to them I went out into
 Μακεδονίαν.
 Macedonia.

14 Τῷ δὲ θεῷ χάρις τῷ
 To the but God thanks to the (one)
 πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ χριστῷ
 always leading in triumph us in the Christ

6 This rebuke given by the majority is sufficient for such a man, 7 so that, on the contrary now, you should kindly forgive and comfort [him], that somehow such a man may not be swallowed up by his being overly sad. 8 Therefore I exhort you to confirm your love for him. 9 For to this end also I write to ascertain the proof of you, whether you are obedient in all things. 10 Anything you kindly forgive anyone, I do too. In fact, as for me, whatever I have kindly forgiven, if I have kindly forgiven anything, it has been for your sakes in Christ's sight; 11 that we may not be overreached by Satan, for we are not ignorant of his designs. 12 Now when I arrived in Troas to declare the good news about the Christ, and a door was opened to me in [the] Lord, 13 I got no relief in my spirit on account of not finding Titus my brother, but I said good-bye to them and departed for Mac-e-do'ni-a.

14 But thanks be to God who always leads us in a triumphal procession in company with the Christ.

καὶ τὴν ὄσμην τῆς γνώσεως αὐτοῦ
and the odor of the knowledge of him
φανερῶντι δι' ἡμῶν ἐν παντὶ
to (one) manifesting through us in every
τόπῳ· 15 ὅτι Χριστοῦ εὐωδία ἔσμεν
place; because of Christ sweet odor we are
τῷ θεῷ ἐν τοῖς σωζομένοις καὶ ἐν
to the God in the (ones) being saved and in
τοῖς ἀπολλυμένοις, 16 οἷς μὲν
the (ones) destroying selves, to which ones indeed
ὄσμη ἐκ θανάτου εἰς θάνατον, οἷς
odor out of death into death, to which ones
δὲ ὄσμη ἐκ ζωῆς εἰς ζῶην. καὶ
but odor out of life into life. And
πρὸς ταῦτα τίς ἰκανός; 17 οὐ γάρ
toward these (things) who sufficient? Not for
ἔσμεν ὡς οἱ πολλοὶ καπηλεύοντες τὸν
we are as the many (ones) peddling the
λόγον τοῦ θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινίας,
word of the God, but as out of sincerity,
ἀλλ' ὡς ἐκ θεοῦ κατέναντι θεοῦ ἐν
but as out of God down in front of God in
Χριστῷ λαλοῦμεν.
Christ we are speaking.

3 Ἀρχόμεθα πάλιν ἑαυτοῦς
Are we starting again selves
συνιστάνειν; ἢ μὴ
to be giving standing with? Or not
χρῆζομεν ὡς τινες συστατικῶν
are we having need as some ones of recommendatory
ἐπιστολῶν πρὸς ὑμᾶς ἢ ἐξ ὑμῶν; 2 ἢ
letters toward you or out of you? The
ἐπιστολῆ ἡμῶν ὑμεῖς ἐστέ,
letter of us you are,
ἐγγεγραμμένη ἐν ταῖς καρδίαις
(one) having been inscribed in the hearts
ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη
of us, (one) being known and (one) being read
ὑπὸ πάντων ἀνθρώπων·
by all men;

3 φανερούμενοι ὅτι ἐστέ
(ones) being manifested because you are
ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ'
letter of Christ (one) having been served by
ἡμῶν, ἐγγεγραμμένη οὐ
us, (one) having been inscribed not
μέλανι ἀλλὰ πνεύματι θεοῦ ζῶντος,
to black [ink] but to spirit of God living,

and makes the odor of the knowledge of him perceptible through us in every place!

15 For to God we are a sweet odor of Christ among those who are being saved and among those who are perishing; 16 to the latter ones an odor issuing from death to death, to the former ones an odor issuing from life to life. And who is adequately qualified for these things? 17 [We are;] for we are not peddlers of the word of God as many men are, but as out of sincerity, yes, as sent from God, under God's view, in company with Christ, we are speaking.

3 Are we starting again to recommend ourselves? Or do we, perhaps, like some men, need letters of recommendation to you or from you?

2 You yourselves are our letter, inscribed on our hearts and being read by all mankind.

3 For you are shown to be a letter of Christ written by us as ministers, inscribed not with ink but with spirit of a living God,

οὐκ ἐν πλασίνοις λιθίνοις ἀλλ' ἐν πλασίνοις
not in tablets stony but in tablets
καρδίαις σαρκίνοις.
to hearts fleshly.

4 Πεποίθησιν δὲ τοιαύτην ἔχομεν
Confidence but such we are having
διὰ τοῦ χριστοῦ πρὸς τὸν θεόν. 5 οὐχ
through the Christ toward the God. 5 Not
ὅτι ἀφ' ἑαυτῶν ἱκανοὶ ἐσμεν λογισασθαί
that from selves sufficient we are to reckon
τι ὡς ἐξ αὐτῶν, ἀλλ' ἡ ἱκανότης
nything as out of selves, but the sufficiency
ἡμῶν ἐκ τοῦ θεοῦ, ὃς καὶ ἱκάνωσεν
of us out of the God, who also made sufficient
ἡμᾶς διακόνους καινῆς διαθήκης, οὐ
us servants of new covenant, not
γράμματος ἀλλὰ πνεύματος, τὸ γὰρ
of written character but of spirit, the for
γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα
written character is killing, the but spirit
ζωοποιεῖ.
is making alive.

7 Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν
If but the service of the death in
γράμμασιν ἐντετυπωμένη λίθοις
written characters having been impressed to stones
ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι
occurred in glory, as-and not to be being able
ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον
to gaze the sons of Israel into the face
Μωσέως διὰ τὴν δόξαν τοῦ προσώπου
of Moses through the glory of the face
αὐτοῦ τὴν καταργουμένην, 8 πῶς
of him the (one) being made ineffective, how
οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος
not rather the service of the spirit
ἔσται ἐν δόξῃ; 9 εἰ γὰρ ἡ διακονία τῆς
will be in glory? If for the service of the
κατακρίσεως δόξα, πολλῶ μᾶλλον περισσεύει
condemnation glory, to much rather is abounding
ἡ διακονία τῆς δικαιοσύνης δόξῃ.
the service of the righteousness to glory.
10 καὶ γὰρ οὐ δεδόξασται τὸ
And for not has been glorified the (thing)
δεδοξασμένον ἐν τούτῳ τῷ μέρει
having been glorified in this the part
εἵνεκεν τῆς ὑπερβαλλούσης δόξης; 11 εἰ
on account of the surpassing glory; 11 if

not on stone tablets,
but on fleshy tablets,
on hearts.

4 Now through the
Christ we have this
sort of confidence
toward God. 5 Not
that we of ourselves
are adequately
qualified to reckon
anything as issuing
from ourselves, but
our being adequately
qualified issues from
God, 6 who has
indeed adequately
qualified us to be
ministers of a new
covenant, not of a
written code, but of
spirit; for the written
code condemns to
death, but the spirit
makes alive.

7 Moreover, if
the code which
administers death and
which was engraved
in letters in stones
came about in a glory,
so that the sons of
Israel could not gaze
intently at the face
of Moses because of
the glory of his face,
[a glory] that was to
be done away with,
8 why should not the
administering of the
spirit be much more
with glory? 9 For if
the code administer-
ing condemnation was
glorious, much more
does the administer-
ing of righteousness
abound with glory.
10 In fact, even that
which has once been
made glorious has
been stripped of glory
in this respect, be-
cause of the glory that
excels it. 11 For if

γὰρ τὸ καταργούμενον διὰ
for the (thing) being made ineffective through
δόξης, πολλῶ μᾶλλον τὸ μένον
glory, to much rather the (thing) remaining
ἐν δόξῃ.
in glory.

12 ἔχοντες οὖν τοιαύτην ἐλπίδα
Having therefore such hope

πολλῇ παρρησίᾳ χρώμεθα, 13 καὶ οὐ
to much outspokenness we are using, and not

καθάπερ Μωυσῆς
according to which (things) even Moses

ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ,
was putting covering upon the face of him,

πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ
toward the not to gaze intently the sons of Israel

εἰς τὸ τέλος τοῦ καταργουμένου.
into the end of the (thing) being made ineffective.

14 ἀλλὰ ἐπαρώθη τὰ νοήματα αὐτῶν.
But was dulled the mental powers of them.

ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ
Until for the today day the very

κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς
covering upon the reading of the old

διαθήκης μένει μὴ ἀνακαλυπτόμενον,
covenant is remaining not being uncovered,

ὅτι ἐν Χριστῷ καταργεῖται,
because in Christ is being made ineffective,

15 ἀλλ' ἕως σήμερον ἠνίκα ἂν
but until today when likely

ἀναγινώσκηται Μωυσῆς κάλυμμα ἐπὶ τὴν
may be read Moses covering upon the

καρδίαν αὐτῶν κεῖται· 16 ἠνίκα δὲ ἔαν
heart of them is lying; when but if ever

ἐπιστρέψῃ πρὸς Κύριον,
it should turn upon toward Lord,

περιαίρεῖται τὸ κάλυμμα. 17 ὁ δὲ
is being lifted up around the covering. The but

κύριος τὸ πνεῦμα ἐστίν· οὐ δὲ τὸ πνεῦμα
Lord the spirit is; where but the spirit

Κυρίου, ἐλευθερία. 18 ἡμεῖς δὲ πάντες
of Lord, freedom. We but all

ἀνακαλυμμένοι προσώπων τὴν
to (one) having been uncovered face the

δόξαν Κυρίου κατοπτριζόμενοι τὴν αὐτὴν
glory of Lord reflecting as in mirror the very

εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς
image we are being transformed from glory into

that which was to be done away with was brought in with glory, much more would that which remains be with glory.

12 Therefore, as we have such a hope,

we are using great freeness of speech,

13 and not doing as when Moses would

put a veil upon his face, that the sons

of Israel might not gaze intently at the

end of that which was to be done away

with. 14 But their mental powers were

dulled. For to this present day the same

veil remains unlifted at the reading of the

old covenant, because it is done away with

by means of Christ.

15 In fact, down till today whenever Moses

is read, a veil lies upon their hearts.

16 But when there is a turning to Jehovah,*

the veil is taken away.

17 Now Jehovah* is the Spirit; and

where the spirit of Jehovah* is, there is

freedom. 18 And all of us, while we with

unveiled faces reflect like mirrors the glory

of Jehovah,* are transformed into the same

image from glory to

δόξαν, καθάπερ ἀπό
glory, according to which (things) even from
κυρίου πνεύματος.
of Lord of spirit.

glory, exactly as done
by Jehovah* [the]
Spirit.

4 Διὰ τοῦτο, ἔχοντες τὴν διακονίαν
Through this, having the service
ταύτην καθὼς ἠλεήθημεν,
this according as we were shown mercy,
οὐκ ἐγκακοῦμεν, 2 ἀλλὰ
not we are behaving badly, but
ἀπειπάμεθα τὰ κρυπτά τῆς
we said away from selves the hidden (things) of the
αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ
shame, not (ones) walking about in all-working
μηδὲ δολοῦντες τὸν λόγον
neither (ones) handling deceitfully the word
τοῦ θεοῦ, ἀλλὰ τῇ φανερώσει τῆς
of the God, but to the manifestation of the
ἀληθείας σιניσιτάνοντες ἑαυτοὺς πρὸς
truth making stand together selves toward
πάσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ
every conscience of men in sight of the
θεοῦ. 3 εἰ δὲ καὶ ἔστιν κεκαλυμμένον
God. If but also is having been covered
τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς
the good news of us, in the (ones)
ἀπολλυμένοις ἔστιν κεκαλυμμένον,
destroying themselves is having been covered,
4 ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου
in which ones the god of the age this
ἐτύφλωσεν τὰ νοήματα τῶν
blinded the mental powers of the
ἀπίστων εἰς τὸ μὴ αὐγάσαι τὸν
unbelievers into the not to beam forth the
φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ
lighting of the good news of the glory of the
Χριστοῦ, ὃς ἔστιν εἰκὼν τοῦ θεοῦ. 5 οὐ
Christ, who is image of the God. 5 Not
γὰρ ἑαυτοὺς κηρύσσομεν ἀλλὰ Χριστὸν
for selves we are preaching but Christ
Ἰησοῦν κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν
Jesus Lord, selves but slaves of you
διὰ Ἰησοῦν. 6 ὅτι ὁ θεὸς ὁ
through Jesus. Because the God the (one)
εἰπὼν Ἐκ σκότους φῶς λάμψει, ὃς
having said Out of darkness light will gleam, who
ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς
gleamed in the hearts of us toward

4 That is why, since
we have this
ministry according to
the mercy that
was shown us, we do
not give up; 2 but
we have renounced
the underhanded
things of which to be
ashamed, not walking
with cunning, neither
adulterating the word
of God, but by making
the truth manifest
recommending
ourselves to every
human conscience
in the sight of God.
3 If, now, the good
news we declare is in
fact veiled, it is veiled
among those who are
perishing, 4 among
whom the god of this
system of things has
blinded the minds
of the unbelievers,
that the illumination
of the glorious good
news about the Christ,
who is the image of
God, might not shine
through. 5 For we
are preaching, not
ourselves, but Christ
Jesus as Lord, and
ourselves as YOUR
slaves for Jesus'
sake. 6 For God
is he who said: "Let
the light shine out of
darkness," and he has
shone on our hearts to

φωτισμόν τῆς γνώσεως τῆς δόξης τοῦ
lighting of the knowledge of the glory of the
θεοῦ ἐν προσώπῳ Χριστοῦ.
God in face of Christ.

7 Ἐχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν
We have but the treasure this in
δοτρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ
baked clay vessels, in order that the over-cast
τῆς δυνάμεως ἢ τοῦ θεοῦ καὶ μὴ
of the power may be of the God and not
ἐξ ἡμῶν. 8 ἐν παντὶ θλιβόμενοι
out of us; in every [way] being pressed

ἀλλ' οὐ στενοχωρούμενοι,
but not being put in narrow place,
ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι,
knowing no way out but not being utterly wayless,

9 διωκόμενοι ἀλλ' οὐκ ἐγκαταλειπόμενοι,
being persecuted but not being left down in,
καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι,
being thrown down but not being destroyed,

10 πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ
always the deadening of the Jesus
ἐν τῷ σώματι περιφέροντες, ἵνα
in the body bearing about, in order that

καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι
also the life of the Jesus in the body
ἡμῶν φανερωθῇ. 11 αἰεὶ γὰρ ἡμεῖς
of us might be manifested; ever for we

οἱ ζῶντες εἰς θάνατον
the (ones) living into death
παραδιδόμεθα διὰ Ἰησοῦν,
we are being given beside through Jesus,

ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ
in order that also the life of the Jesu
φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν.
might be manifested in the mortal flesh of us.

12 ὥστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται,
As-and the death in us is working within,
ἡ δὲ ζωὴ ἐν ὑμῖν.
the but life in you.

13 ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς
Having but the very spirit of the
πίστεως, κατὰ τὸ
faith, according to the (thing)

γεγραμμένον Ἐπίστευσα, διὸ
having been written I believed, through which
ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ
I spoke, also we are believing, through which

καὶ λαλοῦμεν, 14 εἰδότες ὅτι
also we are speaking, 14 having known that

illuminate [them] with the glorious knowledge of God by the face of Christ.

7 However, we have this treasure in earthen vessels, that the power beyond what is normal may be God's and not that out of ourselves. 8 We are pressed in every way, but not cramped beyond movement; we are perplexed, but not absolutely with no way out; 9 we are persecuted, but not left in the lurch; we are thrown down, but not destroyed.

10 Always we endure everywhere in our body the death-dealing treatment given to Jesus, that the life of Jesus may also be made manifest in our body. 11 For we who live are ever being brought face to face with death for Jesus' sake, that the life of Jesus may also be made manifest in our mortal flesh. 12 Consequently death is at work in us, but life in you.

13 Now because we have the same spirit of faith as that of which it is written: "I exercised faith, therefore I spoke," we too exercise faith and therefore we speak, 14 knowing that

ὁ ἔγειρας τὸν κύριον Ἰησοῦν
 the (one) having raised up the Lord Jesus
 καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ καὶ
 also us together with Jesus will raise up and
 παραστήσει σὺν ὑμῖν. 15 τὰ
 will stand alongside together with you. The
 γὰρ πάντα δι' ὑμᾶς, ἵνα
 for all (things) through you, in order that
 ἡ χάρις πλεονάσασα
 the undeserved kindness having become more
 διὰ τῶν πλειόνων τὴν εὐχαριστίαν
 through the more (ones) the thanksgiving
 περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.
 might abound into the glory of the God.

16 Διὸ οὐκ ἐγκακοῦμεν,
 Through which not we are behaving badly,
 ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος
 but if also the outside of us man
 διαφθείρεται, ἀλλ' ὁ ἔσω ἡμῶν
 is wasting away, but the (one) inside of us
 ἀνακαινούται ἡμέρα καὶ ἡμέρα. 17 τὸ γὰρ
 is being renewed to day and to day. The for
 παραυτίκα ἑλαφρὸν τῆς θλίψεως
 momentary light (ness) of the tribulation
 καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον
 according to over-cast into over-cast ever-asting
 βάρος δόξης κατεργάζεται ἡμῖν, 18 μὴ
 weight of glory is working down to us, 18 not
 σκοποῦντων ἡμῶν τὰ βλεπόμενα
 looking at of us the (things) being seen
 ἀλλὰ τὰ μὴ βλεπόμενα, τὰ
 but the (things) not being seen, the (things)
 γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ
 for being seen temporary, the (things) but
 μὴ βλεπόμενα αἰώνια.
 not being seen everlasting.

5 οἶδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος
 We have known for that if ever the earthly
 ἡμῶν οἰκία τοῦ σκηνῶς καταλυθῇ,
 of us house of the tent should be felled down,
 οἰκοδομην ἐκ θεοῦ ἔχομεν οἰκίαν
 building out of God we are having house
 ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς.
 not handmade everlasting in the heavens.

2 καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ
 And for in this we are groaning, the
 οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ
 dwelling house of us the (one) out of heaven

he who raised Jesus
 up will raise us up
 also together with
 Jesus and will present
 us together with you.
 15 For all things are
 for your sakes, in
 order that the unde-
 served kindness which
 was multiplied should
 abound because of the
 thanksgiving of many
 more to the glory of
 God.

16 Therefore we
 do not give up, but
 even if the man we
 are outside is wasting
 away, certainly the
 man we are inside is
 being renewed from
 day to day. 17 For
 though the tribulation
 is momentary and
 light, it works out for
 us a glory that is of
 more and more sur-
 passing weight and is
 everlasting; 18 while
 we keep our eyes, not
 on the things seen,
 but on the things
 unseen. For the things
 seen are temporary,
 but the things unseen
 are everlasting.

5 For we know that
 if our earthly
 house, this tent,
 should be dissolved,
 we are to have a
 building from God, a
 house not made with
 hands, everlasting in
 the heavens. 2 For
 in this dwelling house
 we do indeed groan,

ἐπενδύσασθαι ἐπιποθοῦντες, 3 εἴ γε καὶ
to put upon selves longing, if in fact also

ἐνδυσάμενοι οὐ γυμνοὶ
having put on selves not naked (ones)

εὑρεθῶμεθα. 4 καὶ γὰρ οἱ ὄντες
we shall be found. And for the (ones) being

ἐν τῷ σκηνῇ στεναζόμεν βαρούμενοι
in the tent we are groaning being weighed down

ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι
upon which not we are willing to put off selves

ἀλλ' ἐπενδύσασθαι, ἵνα
but to put upon selves, in order that

καταποθῇ τὸ θνητὸν ὑπὸ τῆς
might be drunk down the mortal (thing) by the

ζωῆς. 5 ὁ δὲ κατεργασάμενος ἡμᾶς
life. The but (one) having worked down us.

εἰς αὐτὸ τοῦτο θεός, ὁ
into very this (thing) God, the (one)

δοὺς ἡμῖν τὸν ἄρραβῶνα τοῦ
having given to us the token of the

πνεύματος.
spirit.

6 Θαρροῦντες οὖν πάντοτε καὶ
Being of good courage therefore always and

εἰδότες ὅτι ἐνδημοῦντες ἐν
having known that being among (own) people in

τῷ σώματι ἐκδημοῦμεν ἀπὸ
the body we are being out of (own) people from

τοῦ κυρίου, 7 διὰ πίστεως γὰρ
the Lord, through faith for

περιπατοῦμεν οὐ διὰ εἶδους, —
we are walking about not through appearance, —

8 θαρροῦμεν δὲ καὶ
we are being of good courage but also

εὐδοκοῦμεν μάλλον
we are thinking well rather

ἐκδημηῶσαι ἐκ τοῦ σώματος καὶ
to be out of (own) people out of the body and

ἐνδημηῶσαι πρὸς τὸν κύριον.
to be among (own) people toward the Lord;

9 διὸ καὶ φιλοτιμούμεθα,
through which also we are fond of honor for selves,

εἴτε ἐνδημοῦντες εἴτε
whether being among (own) people or

ἐκδημοῦντες, εὐάρεστοι
being out of (own) people, (ones) well pleasing

αὐτῷ εἶναι. 10 τοὺς γὰρ πάντας ἡμᾶς
to him to be. The for all us

φανερωθῆναι δεῖ ἔμπροσθεν τοῦ
to be manifested it is necessary in front of the

earnestly desiring to put on the one for us from heaven, 3 so that, having really put it on, we shall not be found naked.

4 In fact, we who are in this tent groan, being weighed down; because we want, not to put it off, but to put on the other, that what is mortal may be swallowed up by life. 5 Now he that produced us for this very thing is God, who gave us the token of what is to come, that is, the spirit.

6 We are therefore always of good courage and know that, while we have our home in the body, we are absent from the Lord, 7 for we are walking by faith, not by sight. 8 But we are of good courage and are well pleased rather to become absent from the body and to make our home with the Lord. 9 Therefore we are also making it our aim that, whether having our home with him or being absent from him, we may be acceptable to him. 10 For we must all be made manifest before the

βήματος του χριστοῦ, ἵνα
 step of the Christ, in order that
 κομισηται ἕκαστος τὰ
 might carry off for self each (one) the (things)
 διὰ τοῦ σώματος πρὸς ἃ
 through the body toward which (things)
 ἔπραξεν, εἴτε ἀγαθὸν εἴτε
 he performed, whether good (thing) or
 φαῦλον.
 vile (thing).

11 Εἰδότες οὖν τὸν φόβον τοῦ
 Having known therefore the fear of the
 κυρίου ἀνθρώπου πείθομεν, θεῶ δὲ
 Lord men we are persuading, to God but
 πεφανερώμεθα· ἐλπίζω δὲ καὶ ἐν
 we have been manifested; I am hoping but also in
 ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι.
 the consciences of you to have been manifested.

12 οὐ πάλιν ἑαυτοῦς
 Not again selves

συνιστάνομεν ὑμῖν, ἀλλὰ
 we are putting in standing together to you, but

ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ
 onrush from giving to you of boasting over
 ἡμῶν, ἵνα ἔχητε πρὸς
 us, in order that you may be having toward

τοὺς ἐν προσώπῳ καυχωμένους καὶ μὴ
 the (ones) in face (ones) boasting and not
 ἐν καρδίᾳ. **13** εἴτε γὰρ
 in heart. Whether for

ἔξῆστημεν, θεῶ· εἴτε
 we stood out of (selves), to God; or

σωφρονούμεν, ὑμῖν. **14** ἡ γὰρ ἀγάπη
 we are sound in mind, to you. The for love

τοῦ χριστοῦ συνέχει ἡμᾶς,
 of the Christ is holding together us,

κρίναντας τοῦτο ὅτι εἰς ὑπὲρ πάντων
 having judged this that one over all (ones)

πέθανεν· ἄρα οἱ πάντες ἀπέθανον. **15** καὶ
 he died; really the all they died; and

ὑπὲρ πάντων ἀπέθανον ἵνα οἱ
 over all (ones) he died in order that the

ζῶντες μηκέτι ἑαυτοῖς ζῶσιν
 (ones) living not yet to selves they might live

ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι
 but to the (one) over them to (one) having died

καὶ ἐγεθῆντι.
 and to (one) having been raised up.

judgment seat of the Christ, that each one may get his award for the things done through the body, according to the things he has practiced, whether it is good or vile.

11 Knowing, therefore, the fear of the Lord, we keep persuading men, but we have been made manifest to God.

However, I hope that we have been made manifest also to YOUR consciences. **12** We

are not again recommending ourselves to you, but giving you an inducement for boasting in respect to us, that you may have

[an answer] for those who boast over the outward appearance but not over the heart. **13** For if we

were out of our mind, it was for God; if we are sound in mind, it is for YOU. **14** For the love the Christ

has compels us, because this is what we have judged, that one man died for all; so, then, all had died; **15** and he died for all

that those who live might live no longer for themselves, but for him who died for them and was raised up.

16 Ὡστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα
As-and we from the now no one
οἶδαμεν κατὰ σάρκα· εἰ καὶ
we have known according to flesh; if and
ἐγνώκαμεν κατὰ σάρκα Χριστόν,
we have known according to flesh Christ,
ἀλλὰ νῦν οὐκέτι γινώσκομεν. 17 ὥστε
but now not yet we are knowing. As-and

εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ
if anyone in Christ, new creation; the
ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν
archaic (things) went alongside, look! it has become
καινά· 18 τὰ δὲ πάντα ἐκ τοῦ
new (things); the but all (things) out of the
θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ
God the (one) having reconciled us to himself
διὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν
through Christ and having given to us the
διακονίαν τῆς καταλλαγῆς, 19 ὡς ὅτι θεὸς
service of the reconciliation, as that God
ἦν ἐν Χριστῷ κόσμον καταλλάσσειν ἑαυτῷ,
was in Christ world reconciling to himself,
μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα
not reckoning to them the falls beside
αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς
of them, and having put in us the word of the
καταλλαγῆς.
reconciliation.

20 Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν
Over Christ therefore we are ambassadors
ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν·
as of the God entreating through us;
δεόμεθα ὑπὲρ Χριστοῦ,
we are supplicating over Christ,
καταλλάγητε τῷ θεῷ. 21 τὸν μὴ
be you reconciled to the God. The (one) not
γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν
having known sin over us sin
ἐποίησεν, ἵνα ἡμεῖς γενώμεθα
he made, in order that we might become
δικαιοσύνη θεοῦ ἐν αὐτῷ.
righteousness of God in him.

6 Συνεργοῦντες δὲ καὶ παρακαλοῦμεν
Working together but also we are entreating
μὴ εἰς κενὸν τὴν χάριν
not into empti (ness) the undeserved kindness
τοῦ θεοῦ δέξασθαι ὑμᾶς· 2 λέγει γάρ
of the God to accept you; he is saying for
Καιρῷ δεκτῷ ἐπήκουσά σου
To appointed time acceptable I heard upon of you

16 Consequently from now on we know no man according to the flesh. Even if we have known Christ according to the flesh, certainly we now know him so no more.

17 Consequently if anyone is in union with Christ, he is a new creation; the old things passed away, look! new things have come into existence. 18 But all things are from God, who reconciled us to himself through Christ and gave us the ministry of the reconciliation, 19 namely, that God was by means of Christ reconciling a world to himself, not reckoning to them their trespasses, and he committed the word of the reconciliation to us.

20 We are therefore ambassadors substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg: "Become reconciled to God." 21 The one who did not know sin he made to be sin for us, that we might become God's righteousness by means of him.

6 Working together with him, we also entreat you not to accept the undeserved kindness of God and miss its purpose. 2 For he says: "In an acceptable time I heard you,

καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι·
and in day of salvation I gave help to you;
ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος,
look! now appointed time well acceptable toward.
ἰδοὺ νῦν ἡμέρα σωτηρίας·
look! now day of salvation;

3 μηδεμίαν ἐν μηδενὶ
not one in nothing

διδόντες προσκοπήν, ἵνα
giving striking toward, in order that

μὴ μωμηθῇ ἡ διακονία, 4 ἀλλ'
not might be found spotted the service, but

ἐν παντὶ συνιστάνοντες ἑαυτοὺς
in everything putting in standing with selves

ὡς θεοῦ διάκονοι ἐν ὑπομονῇ πολλῇ, ἐν
as of God servants; in endurance much, in

θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαῖς,
tribulations, in necessities, in straits,

5 ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις,
in blows, in prisons, in unsettled states,

ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις,
in labors, in abstinences from sleep, in fastings,

6 ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ,
in purity, in knowledge, in longness of spirit,

ἐν χρηστότητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ
in kindness, in spirit holy, in love

ἀνυποκρίτῳ, 7 ἐν λόγῳ ἀληθείας, ἐν δυνάμει
unhypocritical, in word of truth, in power

θεοῦ· διὰ τῶν ὄπλων τῆς δικαιοσύνης
of God: through the weapons of the righteousness

τῶν δεξιῶν καὶ
of the (ones) of the right (parts) and

ἀριστερῶν, 8 διὰ δόξης καὶ ἀτιμίας,
of the left (parts), through glory and dishonor,

διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι
through bad fame and good fame; as errants

καὶ ἀληθεῖς, 9 ὡς ἀγνοούμενοι
and truthful (ones), as (ones) being unknown

καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες
and (ones) being recognized, as (ones) dying

καὶ ἰδοὺ ζῶμεν, ὡς παιδευόμενοι
and look! we are living, as (ones) being disciplined

καὶ μὴ θανατούμενοι, 10 ὡς
and not (ones) being put to death, as

λυπούμενοι ἀεὶ δὲ χαίροντες, ὡς
(ones) being saddened ever but (one) rejoicing, as

πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὡς
(ones) poor many but (ones) enriching, as

and in a day of salvation I helped you." Look! Now is the especially acceptable time. Look! Now is the day of salvation.

3 In no way are we

giving any cause for

stumbling, that our

ministry might not

be found fault with;

4 but in every way we

recommend ourselves

as God's ministers,

by the endurance of

much, by tribulations,

by cases of need, by

difficulties, 5 by

beatings, by prisons,

by disorders, by

sleepless

nights, by times

without food, 6 by

purity, by knowledge,

by long-suffering,

by kindness, by holy

spirit, by love free

from hypocrisy, 7 by

truthful speech, by

God's power; through

the weapons of right-

eousness on the right

hand and on the left,

8 through glory and

dishonor, through bad

report and good report;

as deceivers and

yet truthful, 9 as

being unknown and

yet being recognized,

as dying and yet, look!

we live, as disciplined

and yet not delivered

to death, 10 as

sorrowing but ever

rejoicing, as poor but

making many rich, as

μηδέν ἔχοντες καὶ πάντα
nothing (ones) having and all (things)
κατέχοντες,
holding down.

11 Τὸ στόμα ἡμῶν ἀνέωγεν πρὸς
The mouth of us has stood opened up toward

ὑμᾶς, Κορίνθιοι, ἡ καρδία
you, Corinthians, the heart
ἡμῶν πειλάτνται· 12 οὐ
of us has been broadened; not

στενωχωρεῖσθε ἐν ἡμῖν,
you are being put in narrow place in us,

στενωχωρεῖσθε δὲ ἐν τοῖς
you are being put in narrow place but in the

σπλάγχνοις ὑμῶν· 13 ἦν δὲ αὐτὴν
bowels of you; the but very

ἀντιμισθίαν, ὡς τέκνοις λέγω,
return reward, as to children I am saying,

πλατύνθητε καὶ ὑμεῖς,
be you broadened also you.

14 Μὴ γίνεσθε ἑτεροζυγοῦντες
Not be you becoming being differently yoked

ἀπίστοις· τίς γὰρ μετοχὴ
to unbelievers; what for holding with

δικαιοσύνη καὶ ἀνομία, ἢ τίς
to righteousness and to lawlessness, or what

κοινωνία φωτὶ πρὸς σκότος; 15 τίς δὲ
sharing to light toward darkness? What but

συμφώνησις Χριστοῦ πρὸς Βελίαρ, ἢ τίς
harmony of Christ toward Beliar, or what

μερίσ· πιστῶ μετὰ ἀπίστοις;
portion to faithful (one) with unbeliever?

16 τίς δὲ συνκατάθεσις
What but putting down together

ναῶ θεοῦ μετὰ εἰδώλων; ἡμεῖς
to divine habitation of God with idols? We

γὰρ ναὸς θεοῦ ἐσμέν ζῶντος·
for divine habitation of God we are of (one) living;

καθὼς εἶπεν ὁ θεὸς ὅτι Ἐνοικήσω
according as said the God that I shall indwell

ἐν αὐτοῖς καὶ ἐνπεριπατήσω, καὶ ἔσομαι
in them and I shall walk among, and I shall be

αὐτῶν θεός, καὶ αὐτοὶ ἔσονται μου λαός.
of them God, and they will be of me people.

17 διὸ ἐξέλθατε ἐκ μέσου
Through which come out you out of midst

αὐτῶν, καὶ ἀφορίσθητε, λέγει Κύριος,
of them, and you be defined off, is saying Lord,

having nothing and yet possessing all things.

11 Our mouth has been opened to you, Corinthians, our heart has widened out. 12 You are not cramped for room within us, but you are cramped for room in your own tender affections. 13 So, as a recompense in return—I speak as to children—you, too, widen out.

14 Do not become unevenly yoked with unbelievers. For what fellowship do righteousness and lawlessness have? Or what sharing does light have with darkness? 15 Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever? 16 And what agreement does God's temple have with idols? For we are a temple of a living God; just as God said: "I shall reside among them and walk among [them], and I shall be their God, and they will be my people."

17 "Therefore get out from among them, and separate yourselves," says Jehovah.

καὶ ἀκαθάρτου μὴ ἄπτεσθε· καγὼ
and of unclean (thing) not be you touching; and I
εἰσδέξομαι ὑμᾶς· 18 καὶ ἔσομαι ὑμῖν
shall take into you; and I shall be to you
εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς
into father, and you will be to me into sons
καὶ θυγατέρας, λέγει Κύριος Παντοκράτωρ.
and daughters, is saying Lord Almighty.

7 ταῦτας οὖν ἔχοντες τὰς
These therefore (ones) having the
ἐπαγγελίας, ἀγαπητοί, καθαρίσωμεν
promises, loved (ones), we should cleanse
ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ
selves from every pollution of flesh and
πνεύματος, ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ
spirit, putting end upon holiness in fear
θεοῦ.
of God.

2 Χωρήσατε ἡμᾶς· οὐδένα
Allow you space for us; no one
ἠδίκησαμεν, οὐδένα ἐφθείραμεν,
we treated unrighteously, no one we corrupted,
οὐδένα ἐπλεονεκτήσαμεν. 3 πρὸς
no one we took advantage of. Toward
κατάκρισιν οὐ λέγω, προεῖρηκα
judging down not I am saying, I have said before
γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστὲ εἰς
for that in the hearts of us you are into
τὸ συναποθανεῖν καὶ
the to die together with and

συνζῆν. 4 πολλή μοι
to be living together with. Much to me
παρρησία πρὸς ὑμᾶς, πολλή μοι
outspokenness toward you, much to me
καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ
boasting over you; I have been filled to the
παρακλήσει, ὑπερπερισ εὐ μαὶ τῇ χαρᾷ
comfort, I am superabounding to the joy
ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.
upon all the tribulation of us.

5 Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν
And for having come of us into Macedonia
οὐδεμίαν ἔσχικεν ἄνεσιν ἢ σὰρξ ἡμῶν,
not one it has had letting go up the flesh of us,
ἀλλ' ἐν παντὶ θλιβόμενοι —
but in everything (ones) being under tribulation —
ἔξωθεν μάχαι, ἔσωθεν φόβοι —. 6 ἀλλ'
outside fights, inside fears —. 6 But

'and quit touching the unclean thing';
"and I will take you in." 18 "And I shall be a father to you, and you will be sons and daughters to me," says Jehovah* the Almighty."

7 Therefore, since we have these promises, beloved ones, let us cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in God's fear.

2 ALLOW room for us. We have wronged no one, we have corrupted no one, we have taken advantage of no one. 3 I do not say this to condemn you. For I have said before that you are in our hearts to die and to live with us. 4 I have great freeness of speech* toward you. I have great boasting in regard to you. I am filled with comfort, I am overflowing with joy in all our affliction.

5 In fact, when we arrived in Macedonia, our flesh got no relief, but we continued to be afflicted in every manner —there were fights without, fears within. 6 Nevertheless

ὁ παρακαλῶν τοὺς ταπεινοὺς
 the (one) comforting the lowly (ones)
 παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ
 comforted us the God in the presence
 Τίτου· 7 οὐ μόνον δὲ ἐν τῇ παρουσίᾳ
 of Titus; not only but in the presence
 αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἣ
 of him, but also in the comfort to which
 παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν
 he was comforted upon you, reporting back to us
 τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν,
 the of you longing, the of you wailing,
 τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με
 the of you zeal over me, as-and me
 μάλλον χαρῆναι.
 rather to rejoice.

8 ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ
 Because if and I saddened you in the
 ἐπιστολῇ, οὐ μεταμέλομαι· εἰ καὶ μετεμελόμην,
 letter, not I am regretting; if and I regretted,
 βλῶ πῶς ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ
 I look at that the letter that if and
 πρὸς ὥραν ἐλύπησεν ὑμᾶς, 9 νῦν
 toward hour saddened you, now
 χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ'
 I am rejoicing, not that you were saddened, but
 ὅτι ἐλυπήθητε εἰς μετάνοιαν,
 that you were saddened into repentance,
 ἐλυπήθητε γὰρ κατὰ θεόν,
 you were saddened for according to God,

ἵνα ἐν μηδενὶ ζημιωθῆτε
 in order that in nothing you might suffer damage
 ἐξ ἡμῶν. 10 ἢ γὰρ κατὰ θεὸν
 out of us. The for according to God

λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον
 sadness repentance into salvation unregrettable
 ἐργάζεται· ἡ δὲ τοῦ κόσμου λύπη
 is working; the but of the world sadness
 θάνατον κατεργάζεται. 11 ἴδοι γὰρ αὐτὸ
 death is working down. Look! For very

τοῦτο τὸ κατὰ θεὸν λυπηθῆναι
 this (thing) the according to God to be saddened
 πόσῃν κατειργάσατο ὑμῖν σπουδῆν, ἀλλὰ
 how much it worked down to you speedily, but
 ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον,
 defense, but indignation, but fear,
 ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν·
 but longing, but zeal, but vengeance;

God, who comforts those laid low, comforted us by the presence of Titus; 7 yet not alone by his presence, but also by the comfort with which he had been comforted over you, as he brought us word again of your longing, your mourning, your zeal for me; so that I rejoiced yet more.

8 Hence even if I saddened you by my letter, I do not regret it. Even if I did at first regret it, (I see that that letter saddened you, though but for a little while,) 9 now I rejoice, not because you were just saddened, but because you were saddened into repenting; for you were saddened in a godly way, that you might suffer no damage in anything due to us. 10 For sadness in a godly way makes for repentance to salvation that is not to be regretted; but the sadness of the world produces death. 11 For, look! this very thing, your being saddened in a godly way, what a great earnestness it produced in you, yes, clearing of yourselves, yes, indignation, yes, fear, yes, longing, yes, zeal, yes, righting of the wrong!

ἐν παντὶ συνεστήσατε ἑαυτοὺς
 in everything you put in standing with selves
 ἀγνοῦς εἶναι τῷ πράγματι. 12 Ἄρα εἰ
 chaste to be to the matter. Really if
 καὶ ἔγραψα ὑμῖν, οὐχ ἔνεκεν
 and I wrote to you, not on account
 τοῦ ἀδικήσαντος, ἀλλ'
 of the (one) having acted unrighteously, but
 οὐδὲ ἔνεκεν τοῦ
 neither on account of the (one)
 ἀδικηθέντος, ἀλλ'
 having been treated unrighteously, but
 ἔνεκεν τοῦ φανερωθῆναι τὴν
 on account of the to be manifested the
 σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς
 speed up of you the (one) over us toward
 ὑμᾶς ἐνώπιον τοῦ θεοῦ. 13 διὰ
 you in sight of the God. Through
 τοῦτο παρακεκλήμεθα.
 this we have been comforted.

Ἐπὶ δὲ τῇ παρακλήσει ἡμῶν
 Upon but the comfort of us
 περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ τῇ
 more abundantly rather we rejoiced upon the
 χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ
 joy of Titus, because has been rested up the
 πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν. 14 ὅτι
 spirit of him from all of you; because
 εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι,
 if anything to him over you I have boasted,
 οὐ κατήσχυνθην, ἀλλ' ὡς πάντα ἐν
 not I was shamed down, but as all (things) in
 ἀληθείᾳ ἐλάλησαμεν ὑμῖν, οὕτως καὶ ἡ
 truth we spoke to you, thus also the
 καύχησις ἡμῶν ἐπὶ Τίτου ἀλήθεια ἐγενήθη.
 boasting of us upon Titus truth became.

15 καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως
 And the bowels of him more abundantly
 εἰς ὑμᾶς ἐστὶν ἀναμνησκομένου τὴν
 into you is of (one) remembering the
 πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ
 of all of you obedience, as with fear and
 τρόμου ἐδέξασθε αὐτόν. 16 Χαίρω
 trembling you received him. I am rejoicing
 ὅτι ἐν παντὶ θαρρῶ
 because in everything I am having good courage
 ἐν ὑμῖν.
 in you.

In every respect you demonstrated yourselves to be chaste in this matter. 12 Certainly, although I wrote you, I did it, neither for the one who did the wrong, nor for the one who was wronged, but that your earnestness for us might be made manifest among you in the sight of God. 13 That is why we have been comforted.

However, in addition to our comfort we rejoiced still more abundantly due to the joy of Titus, because his spirit has been refreshed by all of you. 14 For if I have made any boast to him about you, I have not been put to shame; but as we have spoken all things to you in truth, so also our boasting before Titus has proved to be true. 15 Also, his tender affections are more abundant toward you, while he calls to mind the obedience of all of you, how you received him with fear and trembling. 16 I rejoice that in every way I may have good courage by reason of you.

8 Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί,
 We are making known but to you, brothers,
 τὴν ἄδικον χάριν τοῦ θεοῦ τὴν
 the undeserved kindness of the God the (one)
 δεδομένην ἐν ταῖς ἐκκλησίαις τῆς
 having been given in the ecclesias of the
 Μακεδονίας, 2 ὅτι ἐν πολλῇ δοκιμῇ
 Macedonia, that in much proof
 θλίψεως ἡ περισσεῖα τῆς χαρᾶς αὐτῶν
 of tribulation the abundance of the joy of them
 καὶ ἡ κατὰ βάθος πτωχεῖα αὐτῶν
 and the down depth poorness of them
 ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς ἀπλότητος
 abounded into the riches of the simplicity
 αὐτῶν· 3 ὅτι κατὰ δύναιμιν,
 of them; because according to power,
 μαρτυρῶ, καὶ παρὰ δύναιμιν,
 I am bearing witness, and beside power,
 αὐθαίρετοι 4 μετὰ πολλῆς
 self-undertaking (ones) with much
 παρακλήσεως δέομενοι ἡμῶν, τὴν
 entreaty supplicating of us, the
 χάριν καὶ τὴν κοινωνίαν τῆς
 undeserved kindness and the sharing of the
 διακονίας τῆς εἰς τοὺς ἁγίους, —
 service the (one) into the holy (ones), —
 5 καὶ οὐ καθὼς ἠλπίσαμεν ἀλλ'
 and not according as we hoped but
 ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ
 themselves they gave first to the Lord and
 ἡμῖν διὰ θελήματος θεοῦ, 6 εἰς τὸ
 to us through will of God, into the
 παρακαλέσαι ἡμᾶς Τίτον ἵνα
 to encourage us Titus in order that
 καθὼς προενηύξατο οὕτως καὶ
 according as he made beginning before thus al o
 ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν
 he should put end upon into you also the
 χάριν ταύτην· 7 ἀλλ' ὡσπερ ἐν
 undeserved kindness this; but as-even in
 παντὶ περισσεύετε, πίστει καὶ λόγῳ
 everything you are abounding, to faith and to word
 καὶ γνώσει καὶ πάσῃ σπουδῇ καὶ τῇ
 and to knowledge and to all speed up and to the
 ἐξ ἡμῶν ἐν ὑμῖν ἀγάπη, ἵνα καὶ
 out of us in you to love, in order that also
 ἐν αὐτῇ τῇ χάριτι
 in this the undeserved kindness

περισσεύητε.
 you may be abounding.

8 Now we let you know, brothers, about the undeserved kindness of God that has been bestowed upon the congregations of Macedonia, 2 that during a great test under affliction their abundance of joy and their deep poverty made the riches of their generosity abound. 3 For according to their actual ability, yes, I testify, beyond their actual ability this was, 4 while they of their own accord kept begging us with much entreaty for the [privilege of] kindly giving and for a share in the ministry destined for the holy ones. 5 And not merely as we had hoped, but first they gave themselves to the Lord and to us through God's will. 6 This led us to encourage Titus that, just as he had been the one to initiate it among you, so too he should complete this same kind giving on your part. 7 Nevertheless, just as you are abounding in everything, in faith and word and knowledge and all earnestness and in this love of ours to you, may you also abound in this kind giving.

8 Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ
 Not according to enjoiner I am saying, but
 διὰ τῆς ἐτέρων οπουδῆς καὶ τὸ
 through the of different (ones) speed up and the
 τῆς ὑμετέρας ἀγάπης γνήσιον
 of the your love genuine (ness)
 δοκιμάζων· 9 γινώσκετε γὰρ τὴν
 (I) proving; you are knowing for the
 χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ
 undeserved kindness of the Lord of us of Jesus
 Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσεν
 Christ, that through you he became poor
 πλούσιος ὢν, ἵνα ὑμεῖς τῇ
 rich being, in order that you to the
 ἐκείνου πτωχεῖα πλουτήσητε.
 of that (one) poorness you might become rich.

10 καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο
 And opinion in this I am giving; this
 γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ
 for to you is bearing with, who not only the
 ποιῆσαι ἀλλὰ καὶ τὸ θέλειν
 to do but also the to be willing
 προενήρξασθε ἀπὸ πέρυσι· 11 νυνὶ
 you made beginning before from last year; now
 δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως
 but and the to do you put end upon, so that
 καθάπερ ἡ
 according to which (things) even the
 προθυμία τοῦ θέλειν οὕτως καὶ
 fore-spiritedness of the to be willing thus also
 τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν.
 the to put end upon out of the to be having.

12 εἰ γὰρ ἡ προθυμία πρόκειται,
 If for the fore-spiritedness is lying before,
 καθὼς ἐάν τις ἔχη
 according to what if ever one may be having
 εἰς πρόσωπον, οὐ καθὼς οὐκ
 well acceptable toward, not according to what not
 ἔχει. 13 οὐ γὰρ ἵνα ἄλλοις
 one is having. Not for in order that to others
 ἀνεσις, ὑμῖν θλίψις· 14 ἀλλ' ἐξ
 letting off up, to you tribulation; but out of
 ἰσότητος ἐν τῷ νῦν καιρῷ τὸ ὑμῶν
 equality in the now appointed time the of you
 περισσεύμα εἰς τὸ ἐκείνων ὑστέρημα,
 abundancy into the of those coming behind,
 ἵνα καὶ τὸ ἐκείνων περισσεύμα
 in order that also the of those abundancy
 γένηται εἰς τὸ ὑμῶν ὑστέρημα,
 might become into the of you coming behind,

8 It is not in the way of commanding you, but in view of the earnestness of others and to make a test of the genuineness of your love, that I am speaking. 9 For you know the undeserved kindness of our Lord Jesus Christ, that though he was rich he became poor for your sakes, that you might become rich through his poverty.

10 And in this I render an opinion: for this matter is of benefit to you, seeing that already a year ago you initiated not only the doing but also the wanting [to do]; 11 now, then, finish up also the doing of it, in order that, just as there was a readiness to want to do, so also there should be a finishing up of it out of what you have. 12 For if the readiness is there first, it is especially acceptable according to what a person has, not according to what a person does not have. 13 For I do not mean for it to be easy for others, but hard on you; 14 but that by means of an equalizing your surplus just now might offset their deficiency, in order that their surplus might also come to offset your deficiency,

ὅπως γένηται ἰσότης· 15 καθὼς
so that might become equality; according as

γέγραπται Ὁ τὸ πολὺ οὐκ
it has been written The (one) the much not
ἐπλεόνασεν, καὶ ὁ τὸ
he had more (than enough), and the (one) the
ὀλίγον οὐκ ἠλαττόνησεν.
little not he had less.

16 Χάρις δὲ τῷ θεῷ τῷ διδόντι
Thanks but to the God the (one) giving
τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ
the very speedup over you in the heart

Τίτου, 17 ὅτι τὴν μὲν παράκλησιν
of Titus, because the indeed encouragement
ἔδέξατο, σπουδαιότερος δὲ ὑπάρχων
he accepted, (one) more speedy but being

αὐθαίρετος ἐξῆλθεν πρὸς ὑμᾶς.
self-undertaking (one) he came out toward you.

18 συνεπέψαμεν δὲ μετ' αὐτοῦ τὸν
We sent together with but with him the
ἀδελφὸν οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ
brother of whom the praise in the good news

διὰ πασῶν τῶν ἐκκλησιῶν, — 19 οὐ
through all the ecclesias, — not
μόνον δὲ ἀλλὰ καὶ
only but also

χειροτονηθεὶς ὑπὸ τῶν
having been put by outstretched hands by the
ἐκκλησιῶν συνέκδημος
ecclesias (one) out of (own) people together

ἡμῶν ἐν τῇ χάριτι ταύτῃ τῇ
of us in the undeserved kindness this the (one)
διακονουμένῃ ὑφ' ἡμῶν πρὸς τὴν τοῦ κυρίου
being served by us toward the of the Lord

δόξαν καὶ προθυμίαν ἡμῶν, —
glory and fore-spiritedness of us, —

20 στελλόμενοι τούτο μή τις ἡμᾶς
arranging for selves this not anyone us

μωμήσῃται ἐν τῇ ἀδρότητι ταύτῃ
should make spotted in the liberality this
τῇ διακονουμένῃ ὑφ' ἡμῶν,
the (one) been served by us,

21 προνοοῦμεν γὰρ καλὰ
we are minding beforehand for fine (things)

οὐ μόνον ἐνώπιον Κυρίου ἀλλὰ καὶ ἐνώπιον
not only in sight of Lord but also in sight
ἀνθρώπων.
of men.

that an equalizing might take place.
15 Just as it is written: "The person with much did not have too much, and the person with little did not have too little."

16 Now thanks be to God for putting the same earnestness for you in the heart of Titus, 17 because he has indeed responded to the encouragement, but, being very earnest, he is going forth of his own accord to you. 18 But we are sending along with him the brother whose praise in connection with the good news has spread through all the congregations. 19 Not only that, but he was also appointed by the congregations to be our traveling companion in connection with this kind gift to be administered by us for the glory of the Lord and in proof of our ready mind. 20 Thus we are avoiding having any man find fault with us in connection with this liberal contribution to be administered by us. 21 For we "make honest provision, not only in the sight of Jehovah,* but also in the sight of men."

21* Jehovah, J⁷, 8, 24; Lord, κ⁸B; God, P⁴⁶VgSy^p.

22 **συνεπέμψαμεν** δὲ αὐτοῖς τὸν ἀδελφὸν
 We sent with but to them the brother
 ἡμῶν ὃν ἐδοκιμάσαμεν ἐν πολλοῖς
 of us whom we proved in many (things)
 πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ
 many (times) speedy being, now but much
 σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς
 more speedy to confidence much the (one) into
 ὑμᾶς. 23 εἴτε ὑπὲρ Τίτου, κοινῶνος ἐμὸς
 you. Whether over Titus, sharer my
 καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν,
 and into you co-worker; or brothers of us,
 ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ.
 apostles of ecclesias, glory of Christ.
 24 Τὴν οὖν ἐνδείξιν τῆς ἀγάπης
 The therefore demonstration of the love
 ὑμῶν καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν εἰς
 of you and of us of boasting over you into
 αὐτοῦς ἐνδείξασθε εἰς πρόσωπον τῶν
 them demonstrate you into face of the
 ἐκκλησιῶν.
 ecclesias.

9 **Περὶ** μὲν γὰρ τῆς διακονίας τῆς
 About indeed for of the service of the one
 εἰς τοὺς ἁγίους περισσὸν μοί ἐστὶν τὸ
 into the holy (ones) abundant to me it is the
 γράφειν ὑμῖν, 2 οἶδα γὰρ τὴν
 to be writing to you, I have known for the
 προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν
 fore-spiritedness of you which over you
 καυχώμαι Μακεδόσιν ὅτι Ἀχαΐα
 I am boasting to Macedonians that Achaia
 παρεσκεύασται ἀπὸ πέρυσι, καὶ τὸ ὑμῶν
 has been prepared from last year, and the of you
 ζήλος ἠρέθισε τοὺς πλείονας. 3 ἔπεμψα δὲ
 zeal excited the more (ones). I sent but
 τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα
 the brothers, in order that not the boasting
 ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ
 of us the (one) over you might be made empty
 ἐν τῷ μέρει τούτῳ, ἵνα καθὼς
 in the part this, in order that according as
 ἔλεγον παρεσκευασμένοι
 I was saying (ones) having been prepared
 ἦτε, 4 μὴ πως ἐὰν
 you may be, not somehow if ever
 ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ
 should come together with me Macedonians and
 εὔρωσιν ὑμᾶς ἀπαρασκευάστους
 they should find you unprepared

22 Moreover, we are sending with them our brother whom we have often proved in many things to be earnest, but now much more earnest due to his great confidence in you. 23 If, though, there is any question about Titus, he is a sharer with me and a fellow worker for your interests; or if about our brothers, they are apostles of congregations and a glory of Christ. 24 Therefore demonstrate to them the proof of your love and of what we boasted about you, before the face of the congregations.

9 Now concerning the ministry that is for the holy ones, it is superfluous for me to write you, 2 for I know your readiness of mind of which I am boasting to the Mac-edo'nians about you, that Acha'ia has stood ready now for a year, and your zeal has stirred up the majority of them. 3 But I am sending the brothers, that our boasting about you might not prove empty in this respect, but that you may really be ready, just as I used to say you would be. 4 Otherwise, in some way, if Mac-edo'nians should come with me and find you not ready,

καταισχυνθῶμεν ἡμεῖς, ἵνα μὴ
we should be shamed down we, in order that not
λέγωμεν ὑμῖν, ἐν τῇ ὑποστάσει ταύτῃ.
we may be saying you, in the sub-standing this.
5 ἀναγκαῖον οὖν ἡγήσαμην παρακαλέσαι
Necessary therefore I considered to encourage
τοὺς ἀδελφοὺς ἵνα προέλθωσιν
the brothers in order that they should go before
εἰς ὑμᾶς καὶ προκαταρτίσωσιν τὴν
into you and they should get adjusted before the
προεπηγγελμένην εὐλογίαν ὑμῶν,
previously having been promised blessing of you,
ταύτην ἑτοίμην εἶναι οὕτως ὡς εὐλογίαν καὶ
this ready to be thus as blessing and
μὴ ὡς πλεονεξίαν.
not as covetousness.

6 Τοῦτο δὲ, ὁ σπεύρων φειδομένως
This but, the (one) sowing sparingly
φειδομένως καὶ θερίσει, καὶ ὁ
sparingly also he will reap, and the (one)
σπεύρων ἐπ' εὐλογίας ἐπ' εὐλογίαις καὶ
sowing upon blessings upon blessings also
θερίσει. 7 ἕκαστος καθὼς
he will reap. Each (one) according as
προῆρηται τῇ καρδίᾳ, μὴ ἐκ
he has chosen before to the heart, not out of
λύπης ἢ ἐξ ἀνάγκης, ἰλαρὸν γὰρ δότην
sadness or out of necessity, cheerful for giver
ἀγαπᾷ ὁ θεός.
is loving the God.

8 δυνάτει δὲ ὁ θεός πᾶσαν
Is able but the God all
χάριν περισσεῦσαι εἰς ὑμᾶς,
undeserved kindness to abound into you,
ἵνα ἐν παντὶ πάντοτε πᾶσαν
in order that in everything always all
αὐτάρκειαν ἔχοντες περισσεύητε εἰς
self-sufficiency having you may be abounding into
πᾶν ἔργον ἀγαθόν. 9 καθὼς
every work good; according as
γέγραπται Ἐσκόρπισεν, ἔδωκεν τοῖς
it has been written He scattered, he gave to the
πένησιν, ἢ δικαιοσύνη αὐτοῦ
poor-off (ones), the righteousness of him
μένει εἰς τὸν αἰῶνα. 10 ὁ δὲ
is remaining into the age; the but
ἐπιχορηγῶν σπέρμα τῷ σπεύροντι
(one) supplying upon seed to the (one) sowing
καὶ ἄρτον εἰς βρώσιν χορηγήσει καὶ
and bread into eating will supply and

we—not to say you—should be put to shame in this assurance of ours. 5 Therefore I thought it necessary to encourage the brothers to come to you in advance and to get ready in advance your bountiful gift previously promised, that thus this might be ready as a bountiful gift and not as something extorted.

6 But as to this, he that sows sparingly will also reap sparingly; and he that sows bountifully will also reap bountifully. 7 Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver.

8 God, moreover, is able to make all his undeserved kindness abound toward you, that, while you always have full self-sufficiency in everything, you may have plenty for every good work. 9 (Just as it is written: "He has distributed widely, he has given to the poor ones, his righteousness continues forever.") 10 Now he that abundantly supplies seed to the sower and bread for eating will supply and

πληθυνεῖ τὸν σπόρον ὑμῶν καὶ
 he will multiply the seed of you and
 αὐξήσει τὰ γενήματα τῆς δικαιοσύνης
 he will increase the products of the righteousness

ὑμῶν· 11 ἐν παντὶ πλουτιζόμενοι
 of you; in everything (ones) being enriched

εἰς πᾶσαν ἀπλότητα, ἣτις κατεργάζεται
 into every simplicity, which is working down

δι' ἡμῶν εὐχαριστίαν τῷ θεῷ, —
 through us thanksgiving to the God, —

12 ὅτι ἡ διακονία τῆς λειτουργίας
 because the service of the public work

ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ
 this not only is filling up toward the

ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ
 things lacking of the holy (ones), but also

περισσεύουσα διὰ πολλῶν εὐχαριστιῶν
 abounding through many thanksgivings

τῷ θεῷ, — 13 διὰ τῆς δοκιμῆς τῆς
 to the God, — through the proof of the

διακονίας ταύτης δοξάζοντες τὸν θεὸν ἐπὶ
 service this (ones) glorifying the God upon

τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς
 the subjection of the confession of you into

τὸ εὐαγγέλιον τοῦ χριστοῦ καὶ ἀπλότητι
 the good news of the Christ and simplicity

τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,
 of the sharing into them and into all (ones),

14 καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν
 and of them to supplication over you

ἐπιποθεύοντων ὑμᾶς διὰ τὴν
 of (ones) longing for you through the

ὑπερβάλλουσαν χάριν τοῦ θεοῦ
 surpassing undeserved kindness of the God

ἐφ' ὑμῖν.
 upon you.

15 Χάρις τῷ θεῷ ἐπὶ τῇ
 Thanks to the God upon the

ἀνεκδιγητῶ αὐτοῦ δωρεᾷ.
 indescribable of him free gift.

10 Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ
 Very (one) but I Paul I am entreating

ὑμᾶς διὰ τῆς πραΰτητος καὶ ἐπεικίας
 you through the mildness and yieldingness

τοῦ χριστοῦ, ὃς κατὰ πρόσωπον
 of the Christ, who according to face

μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ
 indeed lowly in you, being absent but

θαρρῶ εἰς ὑμᾶς· 2 δέομαι
 I am of good courage into you; I am supplicating

multiply the seed for you to sow and will increase the products of your righteousness.)

11 In everything you are being enriched for every sort of generosity, which produces

through us an expression of thanks to God; 12 because the ministry of this public service is not only to supply abundantly the wants of the

holy ones but also to be rich with many expressions of thanks to God. 13 Through

the proof that this ministry gives, they glorify God because you are submissive to

the good news about the Christ, as you publicly declare you are, and because you

are generous in your contribution to them and to all; 14 and with supplication

for you they long for you because of the surpassing undeserved kindness of God

upon you. 15 Thanks be to God for his indescribable free gift.

10 Now I myself, Paul, entreat you by the mildness and kindness of the Christ, lowly though

I am in appearance among you, whereas when absent I am bold toward you.

2 Indeed I beg

δὲ τὸ μὴ παρῶν θαρρήσαι
but the not being alongside to be of good courage
τῇ πεποιθήσει ἣ λογίζομαι
to the confidence to which I am reckoning
τολμησαι ἐπὶ τινὰς τοὺς λογιζομένους
to bedaring upon some the (ones) reckoning
ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.
us as according to flesh walking about.

3 Ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ
In flesh for walking not according to

σάρκα στρατευόμεθα, — 4 τὰ
flesh we are doing military service, — the
γὰρ ὄπλα τῆς στρατείας ἡμῶν οὐ
for weapons of the military service of us not

σαρκικὰ ἀλλὰ δυνατὰ τῷ θεῷ πρὸς
fleshly but powerful to the God toward
καθαίρειν ὀχυρωμάτων, — 5 λογισμοὺς
taking down of strongholds, — reckonings

καθαίρουντες καὶ πᾶν ὕψωμα
(ones) taking down and every lofty (thing)

ἐπαίρομενον κατὰ τῆς γνώσεως τοῦ
lifting self up upon down on the knowledge of the
θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς
God, and (ones) taking captive every thought into

τὴν ὑπακοὴν τοῦ χριστοῦ, 6 καὶ ἐν ἐτοιμίᾳ
the obedience of the Christ, and in readiness

ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν
having to avenge every disobedience, whenever

πληρωθῇ ὑμῶν ἡ ὑπακοή.
might be fulfilled of you the obedience.

7 Τὰ κατὰ πρόσωπον
The (things) according to face

βλέπετε. εἴ τις πέποιθεν ἐαυτῷ
you are looking at. If anyone has trusted to himself

Χριστοῦ εἶναι, τοῦτο λογίζεσθω πάλιν
of Christ to be, this let him be reckoning again

ἐφ' ἑαυτοῦ ὅτι καθὼς αὐτὸς Χριστοῦ
upon himself that according as he of Christ

οὕτως καὶ ἡμεῖς. 8 ἐάν τε γὰρ
thus also we. If ever and for

περισσότερόν τι καυχῆσωμαι περὶ
more abundant somewhat I should be boasting about

τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ κύριος
the authority of us, of which gave the Lord

εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρειν ὑμῶν,
into upbuilding and not into taking down of you,

οὐκ αἰσχυνθήσομαι, 9 ἵνα μὴ
not I shall be shamed, in order that not

δοξῶ ὡς ἂν ἐκφοβεῖν ὑμᾶς
I should seem as likely to be terrifying you

that, when present, I may not use boldness with that confidence with which I am counting on taking bold measures against some who appraise us as if we walked according to [what we are in the] flesh.

3 For though we walk in the flesh, we do not wage warfare according to [what we are in the] flesh.

4 For the weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things.

5 For we are overturning reasonings and every lofty thing raised up against the knowledge of God; and we are bringing every thought into captivity to make it obedient to the Christ; 6 and we are holding ourselves in readiness to inflict punishment for every disobedience, as soon as YOUR own obedience has been fully carried out.

7 You look at things according to their face value.

If anyone trusts in himself that he belongs to Christ, let him again take this fact into account for himself, that, just as he belongs to Christ, so do we also. 8 For even if I should boast a bit too much about the authority that the Lord gave us to build you up and not to tear you down, I would not be put to shame, 9 that I may not seem to want to terrify you

διὰ τῶν ἐπιστολῶν· 10 ὅτι Αἱ
through the letters; because The
ἐπιστολαὶ μὲν, φησὶν, βαρεῖαι καὶ ἰσχυραί,
letters indeed, say they, weighty and strong,
ἡ δὲ παρουσία τοῦ σώματος ἀσθενῆς καὶ
the but presence of the body weak and
ὁ λόγος ἐξουθενημένος.
the word having been treated as utterly nothing.
11 τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι
This let be reckoning the such (one), that
οἱοί ἐσμεν τῷ λόγῳ δι'
of what sort we are to the word through
ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ
letters being absent, such (ones) also
παρόντες τῷ ἔργῳ. 12 Οὐ γὰρ
being alongside to the work. Not for
τολμῶμεν ἐγκρίναι ἢ συγκρίναι
we are daring to judge among or to judge with
ἑαυτοῦς τισιν τῶν ἑαυτοῦς
selves to some of the (ones) selves
συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς
putting in standing with; but they in selves
ἑαυτοῦς μετροῦντες καὶ συγκρίνοντες
selves measuring and judging with
ἑαυτοῦς ἑαυτοῖς οὐ συνιάσιν.
selves to selves not they are comprehending.
13 ἡμεῖς δὲ οὐκ εἰς τὰ
We but not into the (things)
ἄμετρα καυχησόμεθα, ἀλλὰ
unmeasured we shall boast, but
κατὰ τὸ μέτρον τοῦ κανόνος
according to the measure of the (measuring) reed
οὗ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρον,
of which gave as part to us the God of measure,
ἐφικέσθαι ἄχρι καὶ ὑμῶν· — 14 οὐ γὰρ
to come upon until also of you; — not for
ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς
as not (ones) coming upon into you
ὑπερεκτείνομεν ἑαυτοῦς, ἄχρι γὰρ
we are overstretching out selves, until for
καὶ ὑμῶν· ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ
also of you we came ahead in the good news of the
χριστοῦ· — 15 οὐκ εἰς τὰ ἄμετρα
Christ; — not into the (things) unmeasured
καυχώμενοι ἐν ἀλλοτρίοις κόποις,
(ones) boasting in belonging to another labors,
ἐλπίδα δὲ ἔχοντες αὐξανομένης
hope but (ones) having of (one) increasing
τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι
of the faith of you in you to be made great

by [my] letters.
10 For, say they:
"[His] letters are weighty and forceful, but [his] presence in person is weak and [his] speech contemptible." 11 Let such a man take this into account, that what we are in our word by letters when absent, such we shall also be in action when present. 12 For we do not dare to class ourselves among some or compare ourselves with some who recommend themselves. Certainly they in measuring themselves by themselves and comparing themselves with themselves have no understanding.
13 For our part we will boast, not outside our assigned boundaries, but according to the boundary of the territory that God apportioned to us by measure, making it reach even as far as you. 14 Really we are not overstretching ourselves as if we did not reach to you, for we were the first to come even as far as you in declaring the good news about the Christ. 15 No, we are not boasting outside our assigned boundaries in the labors of someone else, but we entertain hope that, as your faith is being increased, we may be made great among you

κατὰ τὸν κανόνα ἡμῶν εἰς
 according to the (measuring) reed of us into
 περισσεΐαν, 16 εἰς τὰ
 abundance, into the [regions]
 ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι,
 beyond those [parts] of you to declare good news,
 οὐκ ἐν ἀλλοτρίῳ κανόνι
 not in belonging to another (measuring) reed
 εἰς τὰ ἑτοίμα καυχῆσασθαι. 17 Ὁ
 into the (things) ready to boast. The
 δὲ καυχώμενος ἐν Κυρίῳ καυχάσθω·
 but (one) boasting in Lord let him be boasting;
 18 οὐ γὰρ ὁ ἑαυτὸν
 not for the (one) himself
 συνιστᾷ, ἐκεῖνός ἐστιν δόκιμος,
 putting in standing with, that (one) is approved,
 ἀλλὰ ὃν ὁ κύριος συνίστησιν.
 but whom the Lord is putting in standing with.

11 Ὅφελον ἀνείχεσθέ μου
 I owed you were putting up with of me
 μικρόν τι ἀφροσύνης· ἀλλὰ καὶ
 little something of senselessness; but and
 ἀνείχεσθέ μου. 2 ζῆλῶ
 you are putting up with of me. I am jealous of
 γὰρ ὑμᾶς θεοῦ ζήλω, ἡρμοσάμην
 for you of God to jealousy, I joined together
 γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν
 for you to one male person virgin chaste
 παραστήσαι τῷ Χριστῷ·
 to make stand alongside to the Christ;
 3 φοβοῦμαι δὲ μή πως, ὡς ὁ ὄφις
 I am fearing but not somehow, as the serpent
 ἐξηπάτησεν Ἐβάν ἐν τῇ πανουργίᾳ αὐτοῦ,
 seduced Eve in the all-working of it,
 φθαρῆ τὰ νοήματα ὑμῶν ἀπὸ τῆς
 it might be corrupted the minds of you from the
 ἀπλότητος καὶ τῆς ἀγνότητος τῆς εἰς τὸν
 simplicity and of the chastity of the in the
 Χριστόν. 4 εἰ μὲν γὰρ ὁ ἐρχόμενος
 Christ. If indeed for the (one) coming
 ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ
 another Jesus is preaching whom not
 ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε
 we preached, or spirit different you are receiving
 ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον
 which not you received, or good news different
 ὃ οὐκ ἐδέξασθε, καλῶς ἀνείχεσθε.
 which not you accepted. finely you are putting up.

with reference to our territory. Then we will abound still more, 16 to declare the good news to the countries beyond you, so as not to boast in someone else's territory where things are already prepared. 17 "But he that boasts, let him boast in Jehovah." 18 For not the one who recommends himself is approved, but the man whom Jehovah recommends.

11 I wish you would put up with me in some little unreasonableness. But, in fact, you are putting up with me! 2 For I am jealous over you with a godly jealousy, for I personally promised you in marriage to one husband that I might present you as a chaste virgin to the Christ. 3 But I am afraid that somehow, as the serpent seduced Eve by its cunning, your minds might be corrupted away from the sincerity and the chastity that are due the Christ. 4 For, as it is, if someone comes and preaches a Jesus other than the one we preached, or you receive a spirit other than what you received, or good news other than what you accepted, you easily put up [with him].

5 λογίζομαι γὰρ μηδὲν ὑστερηκένοι
I am reckoning for nothing to have come behind
τῶν ὑπερλίαν ἀποστόλων· 6 εἰ δὲ καὶ
of the over-exceedingly apostles; If but also
ιδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει,
ordinary to the word, but not to the knowledge,
ἀλλ' ἐν παντὶ φανερώσαντες ἐν
but in every (thing) (ones) having manifested in
πᾶσιν εἰς ὑμᾶς.
all (things) into you.

7 Ἡ ἀμαρτίαν ἐποίησα ἑμαυτὸν
Or sin I did myself
ταπεινὸν ἵνα ὑμεῖς
making lowly in order that you
ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ
might be put high up, because free gift the of the
θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;
God good news I declared as good news to you?

8 ἄλλας ἐκκλησίας ἐσύλησα λαβὼν
Other ecclesias I robbed having received
ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν, 9 καὶ
provision toward the of you service, and
παρῶν πρὸς ὑμᾶς καὶ
being alongside toward you and
ὑστερηθεὶς οὐ κατενάρκησα
having been put behind not I lay torpid down on
οὐθένος· τὸ γὰρ ὑστέρημά μου
of no one; the for being behind of me
προσενεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες
filled up toward the brothers having come
ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῆ
from Macedonia; and in everything weight-free
ἑμαυτὸν ὑμῖν ἐτήρησα καὶ τηρήσω.
myself to you I kept and I shall be keeping.

10 ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ ὅτι ἡ
It is truth of Christ in me that the
καύχησις αὐτῆς οὐ φραγήσεται εἰς ἐμὲ ἐν
boasting this not will be fenced in into me in
τοῖς κλίμασι τῆς Ἀχαΐας. 11 διὰ τί;
the slopes of the Achaia. Through what?
ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ θεὸς
Because not I am loving you? The God
οἶδεν.
has known.

12 Ὅ δὲ ποιῶ καὶ ποιήσω,
What but I am doing and I shall do,
ἵνα ἐκκόψω τὴν ἀφορμὴν
in order that I might cut off the onrush-from
τῶν θελούντων ἀφορμὴν, ἵνα
of the (ones) willing onrush-from, in order that

5 For I consider that I have not in a single thing proved inferior to your superfine apostles. 6 But even if I am unskilled in speech, I certainly am not in knowledge; but in every way we manifested [it] to you in all things.

7 Or did I commit a sin by humbling myself that you might be exalted, because without cost I gladly declared the good news of God to you?

8 Other congregations I robbed by accepting provisions in order to minister to you; 9 and yet when I was present with you and I fell in need, I did not become a burden to a single one, for the brothers that came from Macedonia abundantly supplied my deficiency. Yes, in every way I kept myself unburdensome to you and will keep myself so. 10 It is a truth of Christ in my case that no stop shall be put to this boasting of mine in the regions of Achaia. 11 For what reason? Because I do not love you? God knows [I do].

12 Now what I am doing I will still do, that I may cut off the pretext from those who are wanting a pretext for

ἐν ᾧ καυχῶνται εὐρεθῶσιν
in which they are boasting they might be found

καθὼς καὶ ἡμεῖς. 13 οἱ γὰρ τοιοῦτοι
according as also we. The for such (ones)

ψευδαπόστολοι, ἐργάται δόλιοι,
pseudo-apostles, workers deceitful,

μετασχηματιζόμενοι εἰς ἄ οστόλους Χριστοῦ·
refashioning selves into apostles of Christ;

14 καὶ οὐ θαῦμα, αὐτὸς γὰρ ὁ Σατανᾶς
and not wonder, very (one) for the Satan

μετασχηματίζεται εἰς ἄγγελον φωτός· 15 οὐ
is transforming self into angel of light; not

μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ
great (thing) therefore if also the servants of him

μετασχηματίζονται ὡς διάκονοι
are refashioning themselves as servants

δικαιοσύνης, ὧν τὸ τέλος ἔσται
of righteousness, of whom the end will be

κατὰ τὰ ἔργα αὐτῶν.
according to the works of them.

16 Πάλιν λέγω, μὴ τις με
Again I am saying, not anyone me

δόξῃ ἄφρονα εἶναι· — εἰ δὲ μήγε,
might think senseless to be; — if but not in fact,

κἄν ὡς ἄφρονα δεξασθῆ με,
and likely as senseless (one) accept you me,

ἵνα κἀγὼ μικρὸν τι καυχῆσωμαι·
in order that also I little somewhat I might boast;

17 ὃ λαλῶ οὐ κατὰ κύριον
what I am speaking not according to Lord

λαλῶ, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ
I am speak'ing, but as in senselessness, in this

τῇ ὑποστάσει τῆς καυχήσεως. 18 ἐπεὶ
the sub-standing of the boasting. Since

πολλοὶ καυχῶνται κατὰ τὴν σάρκα, κἀγὼ
many are boasting according to the flesh, also I

καυχῆσωμαι. 19 ἠδέως γὰρ
should boast. Gladly for

ἀνέχεσθε τῶν ἀφρόνων
you are putting up with of the senseless (ones)

φρόνιμοι ὄντες. 20 ἀνέχεσθε γὰρ
sensible being; you are putting up with for

εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις
if anyone you is enslaving, if anyone

κατεσθίει, εἴ τις λαμβάνει, εἴ τις
is eating down, if anyone is receiving, if anyone

ἐπαίρεται, εἴ τις εἰς πρόσωπον
is lifting up himself upon, if anyone into face

ὑμᾶς δέρει.
you is flaying.

being found equal to us in the office of which they boast.

13 For such men are false apostles, deceitful workers, transforming themselves into apostles of Christ. 14 And no wonder, for Satan himself keeps transforming himself into an angel of light. 15 It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness. But their end shall be according to their works.

16 I say again, Let no man think I am unreasonable. Still, if you really do, accept me even if as unreasonable, that I too may do some little boasting. 17 What I speak I speak, not after the Lord's example, but as in unreasonableness, in this cocksureness peculiar to boasting. 18 Since many are boasting according to the flesh, I too will boast. 19 For you gladly put up with the unreasonable persons, seeing you are reasonable. 20 In fact, you put up with whoever enslaves you, whoever devours [what you have], whoever grabs [what you have], whoever exalts himself over [you], whoever strikes you in the face.

21 κατὰ ἀτιμίαν λέγω, ὡς ὅτι
According to dishonor I am saying, as that
ἡμεῖς ἡσθενήκαμεν·
we have been weak;

ἐν ᾧ δ' ἂν τις τολμᾷ, ἐν
in what but likely anyone is daring, in
ἀφροσύνη λέγω, τολμῶ κἀγώ.
senselessness I am saying, am daring also I.

22 Ἑβραῖοί εἰσιν; κἀγώ. Ἰσραηλεῖται
Hebrews are they? also I. Israelites

εἰσιν; κἀγώ. σπέρμα Ἀβραάμ εἰσιν;
are they? also I. Seed of Abraham are they?

κἀγώ. 23 δῆκονοι Χριστοῦ εἰσιν;
also I. Servants of Christ are they?

παραφρονῶν λαλῶ, ὑπερ ἑγώ·
Being beside one's mind I am speaking, over I;

ἐν κόποις περισσοτέρως, ἐν φυλακαῖς
in labors more abundantly, in prisons

περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν
more abundantly, in blows surpassingly, in

θανάτοις πολλάκις. 24 ὑπὸ Ἰουδαίων
deaths many times; by Jews

πεντάκις τεσσεράκοντα παρὰ μίαν ἔλαβον,
five times forty beside one I received,

25 τρίς ἑραβδίσθη, ἅπαξ
three times I was beaten with staves, once

ἐλιθάσθη, τρίς ἐναυάγησα,
I was stoned, three times I was shipwrecked,

νυχθήμερον ἐν τῷ βυθῷ πεποιήκα·
night (and) day in the deep I have done;

26 ὁδοπορίας πολλάκις, κινδύνοις
to wayfarings many times, to dangers

ποταμῶν, κινδύνοις ληστών, κινδύνοις
of rivers, to dangers of plunderers, to dangers

ἐκ γένους, κινδύνοις ἐξ ἔθνων, κινδύνοις
out of race, to dangers out of nations, to dangers

ἐν πόλει, κινδύνοις ἐν ἔρημίᾳ, κινδύνοις
in city, to dangers in desolate place to dangers

ἐν θαλάσῃ, κινδύνοις ἐν ψευδαδέλφοις,
in sea, to dangers in pseudo-brothers,

27 κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις
to labor and to toil, in abstinences from sleep

πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις
many [times], in hunger and to thirst, in fastings

πολλάκις, ἐν ψύχει καὶ γυμνότητι.
many times, in cold and to nakedness.

28 χωρὶς τῶν παρεκτὸς ἢ
Apart from the (things) beside outside the

ἐπίστασις μοι ἢ καθ' ἡμέραν, ἢ
standing upon to me the according to day, the

21 I say this to [our] dishonor, as though our position had been weak.

But if anyone else acts bold in something—I am talking unreasonably—I too am acting bold in it.

22 Are they Hebrews? I am one also. Are they Israelites? I am one also. Are they Abraham's seed? I am also.

23 Are they ministers of Christ? I reply like a madman, I am more outstandingly one: in labors more plentifully, in prisons more plentifully, in blows to an excess, in near-deaths often.

24 By Jews I five times received forty strokes less one, 25 three times I was beaten with rods, once I was stoned, three times I experienced shipwreck, a night and a day I have spent in the deep;

26 in journeys often, in dangers from rivers, in dangers from highwaymen, in dangers from [my own] race, in dangers from the nations, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers among false brothers,

27 in labor and toil, in sleepless nights often, in hunger and thirst, in abstinence from food many times, in cold and nakedness.

28 Besides those things of an external kind, there is what rushes in on me from day to day, the

μέριμνα πασῶν τῶν ἐκκλησιῶν. 29 τίς
anxiety of all the ecclesias. Who
ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς
is weak, and not I am weak? Who

σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι;
is being caused to fall, and not I am on fire?

30 εἰ καυχᾶσθαι δεῖ, τὰ
If to boast it is binding, the (things)
τῆς ἀσθενείας μου καυχῆσομαι. 31 ὁ θεὸς
of the weakness of me I shall boast. The God

καὶ πατὴρ τοῦ κυρίου Ἰησοῦ οἶδεν,
and Father of the Lord Jesus has known,

ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας,
the (one) being blessed into the ages,

ὅτι οὐ ψεύδομαι. 32 ἐν Δαμασκῷ ὁ
that not I am lying. In Damascus the

ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρουρεῖ
ethnarch of Aretas the king was guarding

τὴν πόλιν Δαμασκηνῶν πιάσαι με, 33 καὶ
the city of Damascenes to seize me, and

διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην
through window in plaited basket I was lowered

διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας
through the wall and I fled out of the hands

αὐτοῦ.
of him.

12 Καυχᾶσθαι δεῖ οὐ συμφέρον
To be boasting it is binding; not bearing with

μὲν, ἐλεύσομαι δὲ εἰς ὀπτασίας καὶ
indeed, I shall come but into sights and

ἀποκαλύψεις Κυρίου. 2 οἶδα
revelations of Lord. I have known

ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν
man in Christ before years

δεκατεσσάρων, — εἴτε ἐν σώματι οὐκ
fourteen, — whether in body not

οἶδα, εἴτε ἐκτὸς τοῦ σώματος οὐκ
I have known, or outside of the body not

οἶδα, ὁ θεὸς οἶδεν, —
I have known, the God has known, —

ἀρπαγέντα τὸν τοιοῦτον ἕως
having been snatched away the such (one) until

τρίτου οὐρανοῦ. 3 καὶ οἶδα τὸν
third heaven. And I have known the

τοιοῦτον ἄνθρωπον, — εἴτε ἐν σώματι εἴτε
such man, — whether in body or

χωρὶς τοῦ σώματος οὐκ οἶδα, ὁ
apart from the body not I have known, the

θεὸς οἶδεν, — 4 ὅτι ἠρπάγη
God has known, — that he was snatched away

anxiety for all the congregations.

29 Who is weak, and I am not weak? Who is stumbled, and I am not incensed?

30 If boasting there must be, I will boast of the things having to do with my weakness. 31 The God and Father of the Lord Jesus, even the One who is to be praised forever, knows I am not lying.

32 In Damascus the governor under Aretas the king was guarding the city of the Damascenes' to seize me, 33 but through a window in the wall I was lowered in a wicker basket and escaped his hands.

12 I have to boast.

It is not beneficial; but I shall pass on to supernatural visions and revelations of [the] Lord. 2 I know a man in union with Christ who, fourteen years ago—whether in the body I do not know, or out of the body I do not know; God knows—was caught away as such to the third heaven. 3 Yes, I know such a man—whether in the body or apart from the body, I do not know, God knows— 4 that he was caught away

εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα
 into the paradise and he heard unsayable
 ῥήματα ἃ οὐκ ἐξὸν ἀνθρώπῳ
 sayings which not lawful (thing) to man
 λαλήσαι. 5 ὑπὲρ τοῦ τοιοῦτου καυχῆσομαι,
 to speak. Over the such (one) I shall boast,
 ὑπὲρ δὲ ἑμαυτοῦ οὐ καυχῆσομαι εἰ μὴ ἐν ταῖς
 over but myself not I shall boast if not in the
 ἀσθενείαις. 6 εἰάν γὰρ θελήσω
 weaknesses. If ever for I should be willing
 καυχῆσασθαι, οὐκ ἔσομαι ἄφρων, ἀλήθειαν
 to boast, not I shall be senseless, truth
 γὰρ ἐρῶ· φείδομαι δέ, μὴ τις εἰς
 for I shall say; I am sparing but, not anyone into
 ἐμέ λογιῆται ὑπὲρ ὃ βλέπει με ἢ
 me should reckon over what he is seeing me or
 ἀκούει ἐξ ἐμοῦ, 7 καὶ τῇ ὑπερβολῇ
 he is hearing out of me, and to the over-cast
 τῶν ἀποκαλύψεων.
 of the revelations.

διὸ ἵνα μὴ
 Through which in order that not
 ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ
 I may be overly lifted up, was given to me thorn
 τῇ σαρκί, ἄγγελος Σατανᾶ, ἵνα μὲ
 to the flesh, angel of Satan, in order that me
 κολαφίζῃ, ἵνα μὴ
 he may be slapping, in order that not
 ὑπεραίρωμαι. 8 ὑπὲρ τούτου
 I may be overly lifted up. Over this
 τρίς τὸν κύριον παρεκάλεσα ἵνα
 three times the Lord I entreated in order that
 ἀποστῆ ἀπ' ἐμοῦ· 9 καὶ εἶρηκέν
 it might stand off from me; and he has said
 μοι Ἄρκεῖ σοι ἡ χάρις
 to me Is sufficient to you the undeserved kindness
 μου· ἡ γὰρ δύναμις ἐν ἀσθενείᾳ
 of me; the for power in weakness
 τελεῖται. Ἥδιστα οὖν μᾶλλον
 is being finished. Most gladly therefore rather
 καυχῆσομαι ἐν ταῖς ἀσθενείαις, ἵνα
 I shall be boasting in the weaknesses, in order that
 ἐπισκηνώσῃ ἐπ' ἐμέ ἡ δύναμις τοῦ
 might pitch tent upon me the power of the
 χριστοῦ. 10 διὸ εὐδοκῶ ἐν
 Christ. Through which I am thinking well in
 ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν
 weaknesses, in insults, in necessities, in

into paradise* and heard unutterable words which it is not lawful for a man to speak. 5 Over such a man I will boast, but I will not boast over myself, except as respects [my] weaknesses. 6 For if I ever do want to boast, I shall not be unreasonable, for I shall say the truth. But I abstain, in order that no one should put to my credit more than what he sees I am or he hears from me, 7 just because of the excess of the revelations.

Therefore, that I might not feel overly exalted, there was given me a thorn in the flesh, an angel of Satan, to keep slapping me, that I might not be overly exalted. 8 In this behalf I three times entreated the Lord that it might depart from me; 9 and yet he really said to me: "My undeserved kindness is sufficient for you; for [my] power is being made perfect in weakness." Most gladly, therefore, will I rather boast as respects my weaknesses, that the power of the Christ may like a tent remain over me. 10 Therefore I take pleasure in weaknesses, in insults, in cases of need, in

4* Paradise, P⁴⁶κBVgSypJ^{11,17,18}; garden of Eden, J²².

διωγμοῖς καὶ στενοχωρίαις, ὑπὲρ Χριστοῦ
persecutions and to straits, over Christ;

ὅταν γὰρ ἀσθενῶ, τότε δυνατὸς εἶμι.
whenever for I am weak, then powerful I am.

11 Γέγονα ἄφρων· ὑμεῖς με
I have become senseless; you me

ἠναγκάσατε· ἐγὼ γὰρ ὤφειλον ὑφ'
put under necessity; I for I was owing by

ὑμῶν συνίστασθαι. οὐδὲν γὰρ
you to be put in standing with. Nothing for

ὑστέρησα τῶν ὑπερλίαν ἀποστόλων,
I came behind of the over-exceedingly apostles,

εἰ καὶ οὐδὲν εἶμι· 12 τὰ μὲν σημεῖα τοῦ
if and nothing I am; the indeed signs of the

ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ
apostle was worked down in you in all

ὑπομονῇ, σημεῖοις τε καὶ τέρασιν καὶ
endurance, to signs and and portents and

δυναμείων. 13 τί γὰρ ἐστὶν ὁ
powers. What for is it which

ἠσώθητε ὑπὲρ τὰς λοιπὰς
you were made less over the leftover

ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ
ecclesias, if not that very I not

κατενάρκησα ὑμῶν; χάρισασθέ
I lay torpid down on of you? Graciously forgive you

μοι τὴν ἀδικίαν ταύτην.
to me the unrighteousness this.

14 Ἴδοὺ τρίτον τοῦτο ἐτοίμως
Look! Third [time] this in readiness

ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ
I am having to come toward you, and not

καταναρκήσω· οὐ γὰρ ζητῶ
I will lie torpid down on; not for I am seeking

τὰ ὑμῶν ἀλλὰ ὑμᾶς, οὐ γὰρ ὀφείλει
the (things) of you but you, not for is owing

τὰ τέκνα τοῖς γονεῦσιν
the children to the parents

θησαυρίζειν, ἀλλὰ οἱ γονεῖς τοῖς
to be laying up treasure, but the parents to the

τέκνοις. 15 ἐγὼ δὲ ἡδιστα δαπανήσω καὶ
children. I but most gladly I shall spend and

ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν.
I shall be completely spent over the souls of you.

εἰ περισσοτέρως ὑμᾶς ἀγαπῶ, ἧσσον
if more abundantly you I am loving, less

ἀγαπῶμαι; 16 Ἔστω δέ, ἐγὼ οὐ
am I being loved? Let it be but, I not

persecutions and difficulties, for Christ.

For when I am weak, then I am powerful.

11 I have become unreasonable. You compelled me to, for I ought to have been recommended by you. For I did not prove to be inferior to [your] superfine apostles in a single thing, even if I am nothing. 12 Indeed, the signs of an apostle were produced among you by all endurance, and by signs and portents and powerful works. 13 For in what respect is it that you became less than the rest of the congregations, except that I myself did not become a burden to you? Kindly forgive me this wrong.

14 Look! This is the third time I am ready to come to you, and yet I will not become a burden. For I am seeking, not your possessions, but you; for the children ought not to lay up for [their] parents, but the parents for [their] children. 15 For my part I will most gladly spend and be completely spent for your souls. If I love you the more abundantly, am I to be loved the less? 16 But be that as it may, I did not

κατεβάρησα ὑμᾶς· ἀλλὰ ὑπάρχων
I pressed weight down on you; but being
πανούργος δόλω ὑμᾶς ἔλαβον. 17 μὴ
all-working to deceit you I took. Not
τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς,
anyone of whom I have sent off toward you,
δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς;
through him I took advantage of you?

18 παρεκάλεσα Τίτον καὶ συναπέστειλα τὸν
I encouraged Titus and I sent off together the

ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾶς
brother; not what took advantage of you

Τίτος; οὐ τῷ αὐτῷ πνεύματι
Titus? Not to the very spirit

περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἵχνεσιν;
we walked about? Not to the very footsteps?

19 Πάλαι δοκεῖτε ὅτι ὑμῖν
Long ago you are thinking that to you

ἀπολογούμεθα; κατέναντι θεοῦ ἐν
we are making defense? Down in front of God in

Χριστῷ λαλοῦμεν. τὰ δὲ πάντα,
Christ we are speaking. The for all (things),

ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς,
loved (ones), over the of you upbuilding,

20 φοβοῦμαι γὰρ μὴ πως ἔλθων
I am fearing for not somehow having come

οὐχ οἷους θέλω εὕρω ὑμᾶς,
not of what sort I am willing I should find you,

κἀγὼ εὔρεθῶ ὑμῖν οἷον
and I should be found to you (one) of what sort

οὐ θέλετε, μὴ πως ἔρις, ζῆλος,
not you are willing, not somehow strife, jealousy,

θυμοί, ἐριθίαι καταλαλαί, ψιθυρισμοί,
fits of anger, contentions, backbitings, whisperings,

φυσιώσεις, ἀκαταστασίαι· 21 μὴ πάλιν
puffings up, disorders; not again

ἐλθόντος μου ταπεινώσει με ὁ θεός
having come of me might make lowly me the God

μου πρὸς ὑμᾶς, καὶ πενήσω
of me toward you, and I might mourn over

πολλοὺς τῶν προημαρτηκότων καὶ
many of the (ones) having sinned formerly and

μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ
not having repented upon the uncleanness and

πορνείᾳ καὶ ἀσελείᾳ ἣ
to fornication and to loose conduct to which

ἐπραξαν.
they performed.

burden you down. Nevertheless, you say, I was "crafty" and I caught you "by trickery." 17 As for any one of those I have dispatched to you, I did not take advantage of you

through him, did I? 18 I urged Titus and I

dispatched the brother with him. Titus did not take advantage of you at all, did he? We walked in the same spirit, did we not? In the same footsteps, did we not?

19 Have you been thinking all this while that we have been making our defense to you? It is before God that we are speaking in connection with Christ. But, beloved ones, all things are for your upbuilding.

20 For I am afraid that somehow, when I arrive, I may find you not as I could wish and I may prove to be to you not as you could wish, but, instead, there should somehow be strife, jealousy, cases of anger, contentions, backbitings, whisperings, cases of being puffed up, disorders.

21 Perhaps, when I come again, my God might humiliate me among you, and I might mourn over many of those who formerly sinned but have not repented over their uncleanness and loose conduct that they have practiced.

13 Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς·
Third time this I am coming toward you;
ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν
upon mouth of two witnesses and of three
σταθήσεται πᾶν ῥῆμα.
will be made to stand every saying.

2 προεῖρηκα καὶ προλέγω
I have said before and I am saying beforehand
ὡς παρὼν τὸ δεύτερον καὶ
as being alongside the second [time] and
ἀπὼν νῦν τοῖς προημαρτηκόσιν
being absent now to the (ones) having sinned before
καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐάν
and to the leftover (ones) all, that if ever
ἔλθω εἰς τὸ πάλιν οὐ φείσομαι,
I should come into the again not I shall spare,

3 ἐπεὶ δοκιμῆν ζητεῖτε τοῦ ἐν ἐμοί
since proof you are seeking of the in me
λαλοῦντος χριστοῦ· ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ
speaking Christ; who into you not is weak
ἀλλὰ δυνατεῖ ἐν ὑμῖν, **4** καὶ γὰρ
but is powerful in you, and for
ἔσταυρώθη ἐξ ἀσθενείας, ἀλλὰ
he was put on stake out of weakness, but
ζῆ ἐκ δυνάμεως θεοῦ. καὶ γὰρ ἡμεῖς
he is living out of power of God. And for we
ἀσθενούμεν ἐν αὐτῷ, ἀλλὰ ζήσομεν
are weak in him, but we shall live
σὺν αὐτῷ ἐκ δυνάμεως θεοῦ εἰς
together with him out of power of God into
ὑμᾶς.
you.

5 Ἐαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ
Selves be you testing if you are in the
πίστει, ἑαυτοὺς δοκιμάζετε· ἢ οὐκ
faith, selves be you proving; or not

ἐπιγινώσκετε ἑαυτοὺς ὅτι Ἰησοῦς Χριστός
you are recognizing selves that Jesus Christ
ἐν ὑμῖν; εἰ μὴ τι ἀδόκιμοί ἐστε.
in you? if not what disapproved you are.
6 Ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς
I am hoping but that you will know that we
οὐκ ἐσμὲν ἀδόκιμοι.
not we are disapproved.

7 εὐχόμεθα δὲ πρὸς τὸν θεὸν μὴ
We are praying but toward the God not
ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ ἵνα
to do you bad nothing, not in order that
ἡμεῖς δοκιμοὶ φανῶμεν, ἀλλ' ἵνα
we approved we might appear, but in order that

13 This is the third time I am coming to you. "At the mouth of two witnesses or of three every matter will be established." **2** I have said previously and, as if present the second time and yet absent now, I say in advance to those who have sinned before and to all the rest, that if ever I come again I will not spare, **3** since you are seeking a proof of Christ speaking in me, [Christ] who is not weak toward you but is powerful among you. **4** True, indeed, he was impaled owing to weakness, but he is alive owing to God's power. True, also, we are weak with him, but we shall live together with him owing to God's power toward you.

5 Keep testing whether you are in the faith, keep proving what you yourselves are. Or do you not recognize that Jesus Christ is in union with you? Unless you are disapproved. **6** I truly hope you will come to know we are not disapproved.

7 Now we pray to God that you may do nothing wrong, not that we ourselves may appear approved, but that

ὁμοίως τὸ καλὸν ποιῆτε, ἡμεῖς δὲ
 you the fine (thing) you may be doing, we but
 ὡς ἀδόκιμοι ὤμεν. 8 οὐ γὰρ δυνάμεθα
 as disapproved we may be. Not for we are able

τι κατὰ τῆς ἀληθείας, ἀλλὰ ὑπὲρ τῆς
 anything down on the truth, but over the
 ἀληθείας. 9 χαίρομεν γὰρ ὅταν
 truth. We are rejoicing for whenever

ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ
 we may be weak, you but powerful
 ἦτε· τοῦτο καὶ εὐχόμεθα, τὴν ὑμῶν
 you may be: this also we are praying, the of you

κατάρτισιν. 10 Διὰ τοῦτο ταῦτα
 adjustment down. Through this these (things)
 ἀπῶν γράφω, ἵνα
 being absent I am writing, in order that

παρῶν μὴ ἀποτόμως χρῆσωμαι
 being alongside not in cutting-off way I might behave
 κατὰ τὴν ἐξουσίαν ἣν ὁ κύριος
 according to the authority which the Lord

ἔδωκέν μοι, εἰς οἰκοδομὴν καὶ οὐκ εἰς
 gave to me, into upbuilding and not into
 καθαίρεσιν.
 taking down.

11 Λοιπὸν, ἀδελφοί, χαίρετε,
 Leftover (thing), brothers, be you rejoicing,
 καταρτίζεσθε, παρακαλεῖσθε, τὸ
 be you being adjusted down, be you comforted, the

αὐτὸ φρονεῖτε, εἰρηνεύετε, καὶ
 very (thing) be you minding, be you at peace, and
 ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ'
 the God of the love and of peace will be with

ὑμῶν. 12 Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ
 you. Greet you one another in holy
 φιλήματι. 13 Ἀσπάζονται ὑμᾶς οἱ ἅγιοι
 kiss. Are greeting you the holy (ones)

πάντες.
 all.

14 Ἡ χάρις τοῦ κυρίου
 The undeserved kindness of the Lord
 Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ
 Jesus Christ and the love of the God and

ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ
 the sharing of the holy spirit with
 πάντων ὑμῶν.
 all of you.

you may be doing what is fine, though we ourselves may appear disapproved. 8 For we can do nothing against the truth, but only for the truth. 9 We certainly rejoice whenever we are weak but you are powerful; and for this we are praying, your being readjusted.

10 That is why I write these things while absent, that, when I am present, I may not act with severity according to the authority that the Lord gave me, to build up and not to tear down.

11 Finally, brothers, continue to rejoice, to be readjusted, to be comforted, to think in agreement, to live peaceably; and the God of love and of peace will be with you. 12 Greet one another with a holy kiss. 13 All the holy ones send you their greetings.

14 The undeserved kindness of the Lord Jesus Christ and the love of God and the sharing in the holy spirit be with all of you.

ΠΡΟΣ ΓΑΛΑΤΑΣ
TOWARD GALATIANS

1 Παῦλος ἀπόστολος, οὐκ ἀπ' ἀνθρώπων
Paul apostle, not from men
οὐδὲ δι' ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ
nor through man but through Jesus
Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος
Christ and God Father the (one) having raised
αὐτὸν ἐκ νεκρῶν, 2 καὶ οἱ σὺν
him out of dead (ones), and the together with
ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς
me all brothers, to the ecclesias of the
Γαλατίας·
Galatia;

3 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to you and peace
ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
from God Father of us and of Lord Jesus
Χριστοῦ, 4 τοῦ δόντος ἑαυτὸν ὑπὲρ
Christ, the (one) having given himself over
τῶν ἁμαρτιῶν ἡμῶν ὅπως ἐξέλθῃται
the sins of us so that he might take out
ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος
us out of the age the having stood in
πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ
wicked according to the will of the God
καὶ πατρὸς ἡμῶν, 5 ᾧ ἡ δόξα εἰς
and Father of us, to whom the glory into
τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
the ages of the ages; amen.

6 Θαυμάζω ὅτι οὕτως ταχέως
I am wondering that thus quickly
μετατίθεσθε ἀπὸ τοῦ
you are being transferred from the (one)
καλέσαντος ὑμᾶς ἐν χάριτι
having called you in undeserved kindness
Χριστοῦ εἰς ἕτερον εὐαγγέλιον, 7 ὃ οὐκ
of Christ into different good news, which not
ἔστιν ἄλλο· εἰ μὴ τινὲς εἰσιν οἱ
is another; if not some are the (ones)
ταράσσοντες ὑμᾶς καὶ θέλοντες
agitating you and willing
μεταστρέψαι τὸ εὐαγγέλιον τοῦ
to turn onto other side the good news of the
Χριστοῦ. 8 ἀλλὰ καὶ ἐάν ἡμεῖς ἢ ἄγγελος
Christ. But also if ever we or angel

1 Paul, an apostle, neither from men nor through a man, but through Jesus Christ and God the Father, who raised him up from the dead, 2 and all the brothers with me, to the congregations of Galatia:

3 May you have undeserved kindness and peace from God our Father and [the] Lord Jesus Christ.

4 He gave himself for our sins that he might deliver us from the present wicked system of things according to the will of our God and Father, 5 to whom be the glory forever and ever. Amen.

6 I marvel that you are being so quickly removed from the One who called you with Christ's undeserved kindness over to another sort of good news. 7 But it is not another; only there are certain ones who are causing you trouble and wanting to pervert the good news about the Christ. 8 However, even if we or an angel

ἐξ οὐρανοῦ εὐαγγελίσηται ὑμῖν
 out of heaven should declare as good news to you
 παρ' ὃ εὐηγγελισάμεθα ὑμῖν,
 beside which we declared as good news to you,
 ἀνάθεμα ἔστω. 9 ὡς
 anathema let him be. As
 προειρήκαμεν, καὶ ἄρτι πάλιν
 we have said before, also right now again
 λέγω, εἴ τις ὑμᾶς
 I am saying, if anyone you
 εὐαγγελίζεται παρ' ὃ
 is declaring good news to beside which
 παρελάβετε, ἀνάθεμα ἔστω.
 you received alongside, anathema let him be.

10 Ἄρτι γὰρ ἀνθρώπους πείθω
 Right now for men am I persuading
 ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις
 or the God? Or am I seeking to men
 ἀρέσκειν; εἴ ἐτι ἀνθρώποις ἤρεσκον,
 to be pleasing? If yet to men I was pleasing,
 Χριστοῦ δούλος οὐκ ἂν ἦμην.
 of Christ slave not likely I was.

11 γινωρίζω γὰρ ὑμῖν, ἀδελφοί,
 I am making known for to you, brothers,
 τὸ εὐαγγέλιον τὸ
 the good news the (one)

εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι
 having been declared as good news by me that
 οὐκ ἔστιν κατὰ ἄνθρωπον· 12 οὐδὲ
 not it is according to man; neither
 γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον
 for I beside of man I received alongside
 αὐτό, οὔτε ἐδιδάχθην, ἀλλὰ δι'
 it, nor I was taught, but through

ἀποκαλύψεως Ἰησοῦ Χριστοῦ.
 revelation of Jesus Christ.

13 Ἦκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν
 You heard for the my conduct

ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ'
 sometime in the Judaism, that according to
 ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν
 over-cast I was persecuting the ecclesia

τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν, 14 καὶ
 of the God and I was laying waste it, and

προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ
 I was striking before in the Judaism over
 πολλοὺς σινηλικιώτας ἐν τῷ γένει
 many of (same) age with in the race
 μου, περισσοτέρως ζηλωτῆς ὑπάρχων τῶν
 of me, more abundantly zealous being of the

out of heaven were to declare to you as good news something beyond what we declared to you as good news, let him be accursed. 9 As we have said above, I also now say again, Whoever it is that is declaring to you as good news something beyond what you accepted, let him be accursed.

10 Is it, in fact, men I am now trying to persuade or God? Or am I seeking to please men? If I were yet pleasing men, I would not be Christ's slave. 11 For I put you on notice, brothers, that the good news which was declared by me as good news is not something human; 12 for neither did I receive it from man, nor was I taught [it], except through revelation by Jesus Christ.

13 You, of course, heard about my conduct formerly in Judaism, that to the point of excess I kept on persecuting the congregation of God and devastating it, 14 and I was making greater progress in Judaism than many of my own age in my race, as I was far more zealous for the

πατρικῶν μου παραδόσεων. 15 Ὅτε δὲ
 paternal of me traditions. When but
 εὐδόκησεν ὁ θεὸς ὁ ἀφορίσας
 thought well the God the (one) having defined of
 με ἐκ κοιλίας μητρός μου καὶ
 me out of cavity of mother of me and
 καλέσας διὰ τῆς χάριτος
 having called through the undeserved kindness
 αὐτοῦ 16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ
 of him to reveal the Son of him in me
 ἵνα εὐαγγελίζωμαι αὐτὸν ἐν
 in order that I may declare as good news him in
 τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην
 the nations, immediately not I put self up toward
 σαρκὶ καὶ αἵματι, 17 οὐδὲ ἀνήλθον εἰς
 to flesh and to blood, neither I went up into
 Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ
 Jerusalem toward the before me
 ἀποστόλους, ἀλλὰ ἀπήλθον εἰς Ἀραβίαν,
 apostles, but I went off into Arabia,
 καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.
 and again I turned under into Damascus.

18 Ἐπειτα μετὰ τρία ἔτη ἀνήλθον εἰς
 Thereupon after three years I went up into
 Ἱεροσόλυμα ἰστορῆσαι Κηφᾶν, καὶ
 Jerusalem to visit for inquiry Cephas, and
 ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε·
 I remained upon toward him days fifteen;
 19 ἕτερον δὲ τῶν ἀποστόλων οὐκ
 different (one) but of the apostles not
 εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ
 I saw, if not James the brother of the
 κυρίου. 20 & δὲ γράφω ὑμῖν,
 Lord. What (things) but I am writing to you,
 ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ ψεύδομαι.
 look in sight of the God that not I am lying.

21 Ἐπειτα ἦλθον εἰς τὰ κλίματα τῆς
 Thereupon I came into the slopes of the
 Συρίας καὶ τῆς Κιλικίας. 22 ἦμην δὲ
 Syria and of the Cilicia. I was but
 ἀγνοοῦμενος τῷ προσώπῳ ταῖς
 being unknown of the face to the
 ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν
 ecclesias of the Judea the (ones) in
 Χριστῷ, 23 μόνον δὲ ἀκούοντες ἦσαν
 Christ, only but hearing they were
 ὅτι ὁ διώκων ἡμᾶς ποτὲ νῦν
 that The (one) persecuting us sometime now
 εὐαγγελίζεται τὴν πίστιν ἣν
 is declaring as good news the faith which

traditions of my fathers. 15 But when God, who separated me from my mother's womb and called [me] through his undeserved kindness, thought good 16 to reveal his Son in connection with me, that I might declare the good news about him to the nations, I did not go at once into conference with flesh and blood. 17 Neither did I go up to Jerusalem to those who were apostles previous to me, but I went off into Arabia, and I came back again to Damascus.

18 Then three years later I went up to Jerusalem to visit Cephas, and I stayed with him for fifteen days. 19 But I saw no one else of the apostles, only James the brother of the Lord. 20 Now as to the things I am writing you, look! in the sight of God, I am not lying.

21 After that I went into the regions of Syria and of Cilicia. 22 But I was unknown by face to the congregations of Ju-de'a that were in union with Christ; 23 they only used to hear: "The man that formerly persecuted us is now declaring the good news about the faith which

ΠΟΤΕ ἐπόρθει, 24 και
 sometime he was laying waste, and
 ἐδόξαζον ἐν ἐμοὶ τὸν θεόν.
 they were glorifying in me the God.

2 Ἐπειτα διὰ δεκατεσσάρων ἐτῶν
 Thereupon through fourteen years
 πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ
 again I stepped up into Jerusalem with
 Βαρνάβα, συναρλαβὼν καὶ Τίτον·
 Barnabas, having taken along with also Titus;

2 ἀνέβην δὲ κατὰ ἀποκάλυψιν· καὶ
 I stepped up but according to revelation; and
 ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ
 I put up to them the good news which

κηρύσσω ἐν τοῖς ἔθνεσιν, κατ'
 I am preaching in the nations, according to
 ἴδιαν δὲ τοῖς δοκοῦσιν, μὴ
 own [place] but to the (ones) seeming, not

πως εἰς κενὸν τρέχω ἢ
 somehow into empti(ness) I may be running or
 ἔδραμον. **3** ἀλλ' οὐδὲ Τίτος ὁ
 I ran. But not-but Titus the (one)

σὺν ἐμοί, Ἕλληνα ὄν,
 together with me, Greek being,
 ἠναγκάσθη περιτμηθῆναι·
 was put under necessity to be circumcised;

4 διὰ δὲ τοὺς παρεισάκτους
 through but the led into alongside
 ψευδαδελφούς, οἵτινες παρεισήλθον
 false brothers, who came into alongside

κατασκοπήσαι τὴν ἐλευθερίαν ἡμῶν ἣν
 to look down at the freedom of us which
 ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα
 we are having in Christ Jesus, in order that

ἡμᾶς καταδουλώσουσιν, — **5** οἷς
 us they will enslave down, — to whom
 οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ.
 not-but toward hour we yielded to the subjection.

ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου
 in order that the truth of the good news
 διαμείνη πρὸς ὑμᾶς.
 might remain through toward you.

6 ἀπὸ δὲ τῶν δοκούντων εἶναι
 From but the (ones) seeming to be
 τι — ὁποῖοι ποτε ἦσαν
 something — of what sort sometime they were

οὐδὲν μοι διαφέρει — πρόσωπον ὁ θεός
 nothing to me it is differing — face the God

he formerly devastated." **24** So they began glorifying God because of me.

2 Then after fourteen years I again went up to Jerusalem with Barnabas, taking also Titus along with me.

2 But I went up as a result of a revelation. And I laid before them the good news which I am preaching^a

among the nations, privately, however, before those who were outstanding men, for

fear that somehow I was running or had run in vain. **3** Nevertheless, not even

Titus, who was with me, was compelled to be circumcised,

although he was a Greek. **4** But because of the false brothers brought in

quietly, who sneaked in to spy upon our freedom which we have in union with

Christ Jesus, that they might completely enslave us— **5** to

these we did not yield by way of submission, no, not for an hour, in

order that the truth of the good news might continue with you.

6 But on the part of those who seemed to be something — whatever sort of men they formerly were makes no difference to me—God^a

^a Or, "I am heralding." ^b God, P¹⁰ ABCD; Jehovah, J7.8.

άνθρώπου οὐ λαμβάνει — ἐμοὶ γὰρ οἱ
of man not is receiving — to me for the (ones)

δοκοῦντες οὐδὲν προσάνεθοντο, 7 ἀλλὰ
seeming nothing they put up toward, but

τοῦναντίον ἰδόντες ὅτι
the (thing) in against (ones) having seen that

ἔπιστευμαι τὸ εὐαγγέλιον τῆς
I have been entrusted with the good news of the

ἀκροβυστίας καθὼς Πέτρος τῆς
uncircumcision according as Peter of the

περιτομῆς, 8 ὁ γὰρ ἐνεργήσας
circumcision, the (one) for having worked within

Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς
to Peter into apostleship of the circumcision

ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη,
he worked in also to me into the nations,

9 καὶ γνόντες τὴν χάριν
and having known the undeserved kindness

τῆν (τὴν) δοθεῖσάν μοι, Ἰάκωβος καὶ
the (one) given to me, James and

Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες
Cephas and John, the (ones) seeming

στυλοὶ εἶναι, δεξιὰς ἔδωκαν ἐμοὶ
pillars to be, right (hands) they gave to me

καὶ Βαρνάβαν κοινωσίας, ἵνα ἡμεῖς
and to Barnabas of sharing, in order that we

εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομὴν
into the nations, they but into the circumcision;

10 μόνον τῶν πτωχῶν ἵνα
only of the poor (ones) in order that

μνημονεύωμεν, ὃ καὶ ἐσπούδασα
we may remember, which also I speeded up

αὐτὸ τοῦτο ποιήσαι.
very this (thing) to do.

11 Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν,
When but came Cephas into Antioch,

κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι
down on face to him I stood against, because

κατεγνωσμένος ἦν· 12 πρὸ
having been known down on he was; before

τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου
the for to come some (ones) from James

μετὰ τῶν ἐθνῶν συνήσθην· ὅτε
with the nations he was eating together; when

δὲ ἦλθον, ὑπέστειλεν καὶ
but they came, he was withdrawing and

ἀφώριζεν ἑαυτὸν, φοβούμενος
was defining off himself, fearing

τοὺς ἐκ περιτομῆς. 13 καὶ
the (ones) out of circumcision. And

does not go by a man's outward appearance—to me, in fact, those outstanding men imparted nothing new. 7 But, on the contrary, when they saw that I had entrusted to me the good news for those who are uncircumcised, just as Peter [had it] for those who are circumcised— 8 for He who gave Peter powers necessary for an apostleship to those who are circumcised gave powers also to me for those who are of the nations; 9 yes, when they came to know the undeserved kindness that was given me, James and Cephas and John, the ones who seemed to be pillars, gave me and Barnabas the right hand of sharing together, that we should go to the nations, but they to those who are circumcised. 10 Only we should keep the poor in mind. This very thing I have also earnestly endeavored to do.

11 However, when Cephas came to Antioch, I resisted him face to face, because he stood condemned. 12 For before the arrival of certain men from James, he used to eat with people of the nations; but when they arrived, he went withdrawing and separating himself, in fear of those of the circumcised class. 13 The

συνυπεκρίθησαν αὐτῷ καὶ οἱ
they made pretense together to him als the
λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας
leftover Jews, as-and also Barnabas

συναπήχθη αὐτῶν τῇ ὑποκρίσει.
was led off together of them to the hypocrisy.

14 ἄλλ' ὅτε εἶδον ὅτι οὐκ
But when I saw that not

ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν
they are walking straight toward the truth

τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾶ
of the good news, I said to the Cephas

ἔμπροσθεν πάντων· εἰ σὺ Ἰουδαῖος
in front of all (ones) If you Jew

ὑπάρχων ἐθνικῶς καὶ οὐκ Ἰουδαϊκῶς
being nation-like and not Jewish-like

ζῆς, πῶς τὰ ἐθνη
are living, how the nations

ἀναγκάζεις Ἰουδαῖζειν;
are you putting under necessity to be Judaizing?

15 Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ
We to nature Jews and not out of

ἐθνῶν ἀμαρτωλοί, 16 εἰδότες δὲ ὅτι
nations sinners, 16 having known but that

οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων
not is being justified man out of works

νόμου· ἂν μὴ διὰ πίστεως Χριστοῦ
of law if ever not through faith of Christ

Ἰησοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν
Jesus, also we into Christ Jesus

ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν
we believed, in order that we might be justified

ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων
out of faith of Christ and not out of works

νόμου, ὅτι ἐξ ἔργων νόμου οὐ
of law, because out of works of law not

δικαιωθήσεται πᾶσα σὰρξ. 17 εἰ δὲ
will be justified every flesh. If but

ζητοῦντες δικαιωθῆναι ἐν Χριστῷ
(ones) seeking to be justified in Christ

εὐρέθημεν καὶ αὐτοὶ ἀμαρτωλοί, ἄρα
we were found also very sinners, really

Χριστὸς ἀμαρτίας διάκονος; μὴ γένοιτο·
Christ of sin servant? Not may it occur;

18 εἰ γὰρ ἅ κατέλιψα
if for what (things) I loosed down

ταῦτα πάλιν αἰκοδομῶ, παραβάτην
these (things) again I am building up, transgressor

ἑμαυτὸν συνιστάνω. 19 ἐγὼ γὰρ διὰ
myself I am constituting. I for through

rest of the Jews also joined him in putting on this pretense, so that even Barnabas was led along with them in their pretense. 14 But when I saw they were not walking straight according to the truth of the good news, I said to Ce'phas before them all: "If you, though you are a Jew, live as the nations do, and not as Jews do, how is it that you are compelling people of the nations to live according to Jewish practice?"

15 We who are Jews by nature, and not sinners from the nations, 16 knowing as we do that a man is declared righteous, not due to works of law, but only through faith toward Christ Jesus, even we have put our faith in Christ Jesus, that we may be declared righteous due to faith toward Christ, and not due to works of law, because due to works of law no flesh will be declared righteous. 17 Now if we, in seeking to be declared righteous by means of Christ, have also ourselves been found sinners, is Christ in reality sin's minister? May that never happen! 18 For if the very things that I once threw down I build up again, I demonstrate myself to be a transgressor. 19 As for me, through

νόμου νόμῳ ἀπέθανον ἵνα
law to law I died in order that
θεῷ ζήσω· 20 Χριστῷ
to God I might live; to Christ

συνεσταύρωμαί. ζῶ δὲ
I have been put on stake together. I am living but
οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός·
not yet I, is living but in me Christ;

ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει
which but now I am living in flesh, in faith
ζῶ τῆ τοῦ υἱοῦ τοῦ θεοῦ
I am living to the (one) of the Son of the God
τοῦ ἀγαπήσαντός με καὶ
of the (one) having loved me and
παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.
having given beside himself over me.

21 Οὐκ ἀθετῶ τὴν χάριν
Not I am putting aside the undeserved kindness
τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη,
of the God; if for through law righteousness,
ἄρα Χριστὸς δωρεὰν ἀπέθανεν.
really Christ [as] free gift he died.

3 Ὁ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν,
O senseless Galatians, who you bewitched,
οἷς κατ' ὀφθαλμοῦς
to whom according to eyes
Ἰησοῦς Χριστὸς προεγράφη
Jesus Christ was written before

ἔσταυρωμένους; 2 τοῦτο μόνον
having been put on stake? This only

θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων
I am willing to learn from you, out of works
νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς
of law the spirit you received or out of hearing

πίστεως; 3 οὕτως ἀνόητοὶ ἐστε;
of faith? Thus senseless (ones) you are?

ἐναρξάμενοι πνεύματι νῦν
Having begun in to spi it now

σαρκὶ ἐπιτελεῖσθε;
to flesh a e you being brought to end upon?

4 τοσαῦτα ἐπάθετε εἰκῆ; εἴ
So many (things) you suffered in vain? If

γε καὶ εἰκῆ. 5 ὁ οὖν
in fact also in vain. The (one) therefore

ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ
supplying upon to you the spi it and

ἐνεργῶν δυνάμεις ἐν ὑμῖν ἐξ ἔργων
working within powers in you out of works

νόμου ἢ ἐξ ἀκοῆς πίστεως; 6 καθὼς
of law or out of hearing of faith? According as

law I died toward law, that I might become alive toward God.

20 I am impaled along with Christ. It is no longer I that live, but it is Christ that is living in union with me. Indeed, the life that I now live in flesh I live by the faith that is toward the Son of God, who loved me and handed himself over for me.

21 I do not shove aside the undeserved kindness of God; for if righteousness is through law, Christ actually died for nothing.

3 O senseless Galatians, who is it that brought you under evil influence, you before whose eyes Jesus Christ was openly portrayed impaled?

2 This alone I want to learn from you: Did you receive the spirit due to works of law or due to a hearing by faith? 3 Are you so senseless? After starting in spirit are you now being completed in flesh?

4 Did you undergo so many sufferings to no purpose? If it really was to no purpose.

5 He, therefore, who supplies you the spirit and performs powerful works among you, does he do it owing to works of law or owing to a hearing by faith? 6 Just as

'Αβραάμ ἐπίστευσεν τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.
Abraham believed to the God, and it was reckoned to him into righteousness.

7 Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοὶ εἰσὶν 'Αβραάμ.
Are you knowing really t at the (ones) out of faith, these sons are of Abraham.

8 προῖδουσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ θεὸς προεηγγέλισατο τῷ 'Αβραάμ ὅτι 'Ενευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη. 9 ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ 'Αβραάμ.
Having seen before but the scripture that out of faith is justifying the nations ὁ the God declared beforehand as good news to the Abraham that Will be blessed within in you πάντα the nations. 9 As-and the (ones) out of faith are being blessed together with the faithful Abraham.

10 Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν ὑπὸ κατάραν εἰσίν, γέγραπται γὰρ ὅτι 'Επικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά. 11 ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ δῆλον, ὅτι Ὁ δίκαιος ἐκ πίστεως ζήσεται, 12 ὁ δὲ νόμος οὐκ ἐστὶν ἐκ πίστεως, ἀλλ' Ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς.
As many as for out of works of law they are under curse they are, it has been written for that Cursed upon every (one) who not is remaining in to all the (things) having been written in the 1 ttle book of the Law of the to do them. That but in law no one is being justified beside the God evident, because The righteous (one) out of faith he will live, the but Law not is out of faith, but The (one) having done them he will live in these.

13 Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος
Christ us bought out out of the curse of the Law [he] having become

Abraham "put faith in Jehovah," and it was counted to him as righteousness."

7 Surely you know that those who adhere to faith are the ones who are sons of Abraham.

8 Now the Scripture, seeing in advance that God would declare people of the nations righteous due to faith, declared the good news beforehand to Abraham, namely:

"By means of you all the nations will be blessed."

9 Consequently those who adhere to faith are being blessed together with faithful Abraham.

10 For all those who depend upon works of law are under a curse; for it is written: "Cursed is every one that does not continue in all the things written in the scroll of the Law in order to do them." 11 Moreover, that by law no one is declared righteous with God is evident, because "the righteous one will live by reason of faith." 12 Now the Law does not adhere to faith, but "he that does them shall live by means of them."

13 Christ by purchase released us from the curse of the Law by becoming

ὕπερ ἡμῶν κατάρα, ὅτι γέγραπται
 over us curse, because it has been written
 Ἐπικατάρατος πᾶς ὁ κρεμάμενος
 Cursed upon every (one) the hanging self
 ἐπὶ ξύλου, 14 ἵνα εἰς τὰ ἔθνη
 upon wood, in order that into the nations
 ἡ εὐλογία τοῦ Ἀβραάμ γένηται
 the blessing of the Abraham might come to be
 ἐν Ἰησοῦ Χριστῷ, ἵνα τὴν ἐπαγγελίαν
 in Jesus Christ, in order that the promise
 τοῦ πνεύματος λάβωμεν διὰ
 of the spirit we might receive through
 τῆς πίστεως.
 the faith.

15 Ἀδελφοί, κατὰ ἄνθρωπον
 Brothers, according to in an
 λέγω· ὁμῶς ἀνθρώπου
 I am saying; though of man
 κεκρωμένην διαθήκην οὐδεὶς
 having been made valid covenant no one
 ἀθετεῖ ἢ ἐπιδιατάσσεται.
 is putting aside or is setting orderly upon.

16 τῷ δὲ Ἀβραάμ ἐρρέθησαν αἱ
 To the but Abraham were said the
 ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ· οὐ
 promises and to the seed of him; not
 λέγει· Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ
 it is saying And to the seeds, as upon
 πολλῶν, ἀλλ' ὡς ἐφ' ἑνός· Καὶ τῷ
 many, but as upon one And to the
 σπέρματι σου, ὃς ἐστὶν Χριστός.
 seed of you, who is Christ.

17 τοῦτο δὲ λέγω· διαθήκην
 This (thing) but I am saying; covenant
 προκεκρωμένην ὑπὸ τοῦ θεοῦ
 having been made valid before by the God
 ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη
 the after four hundred and thirty years
 γεγονῶς νόμος οὐκ ἀκυροῖ,
 having come to be Law not is making invalid,
 εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.
 into the to make ineffective the promise.

18 εἰ γὰρ ἐκ νόμου ἢ κληρονομία,
 If for out of law the inheritance,
 οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραάμ
 not yet out of promise; to the but Abraham
 δι' ἐπαγγελίας κεχάρισται ὁ
 through promise has graciously given the
 θεός.
 God.

a curse instead of us, because it is written: "Accursed is every man hanged upon a stake." 14 The purpose was that the blessing of Abraham might come to be by means of Jesus Christ for the nations, that we might receive the promised spirit through our faith.

15 Brothers, I speak with a human illustration: A validated covenant, though it is a man's, no one sets aside or attaches additions to it. 16 Now the promises were spoken to Abraham and to his seed. It says, not: "And to seeds," as in the case of many such, but as in the case of one: "And to your seed," who is Christ. 17 Further, I say this: As to the covenant previously validated by God, the Law that has come into being four hundred and thirty years later does not invalidate it, so as to abolish the promise. 18 For if the inheritance is due to law, it is no longer due to promise; whereas God has kindly given it to Abraham through a promise.

19 Τί οὖν ὁ νόμος; τῶν
Why therefore the Law? Of the
παραβάσεων χάριν προσετέθη, ἄχρις
transgressions thanks it was put toward, until
ἂν ἔλθῃ τὸ σπέρμα ᾧ
likely should come the seed to whom
ἐπήγγελται, διαταγείς
It has been promised, having been set through orderly
δι' ἀγγέλων ἐν χειρὶ μεσίτου· 20 ὁ
through angels in hand of mediator; the
δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ θεὸς
but mediator of one not he is, the but God
εἰς ἐστίν. 21 ὁ οὖν νόμος κατὰ
one is. The therefore Law down on
τῶν ἐπαγγελιῶν τοῦ θεοῦ; μὴ γένοιτο·
the promises of the God? Not may it occur;
εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος
if for was given law the (one) being able
ζωοποιῆσαι, ὄντως ἐν νόμῳ ἂν
to make alive, essentially in law likely
ἦν ἡ δικαιοσύνη. 22 ἀλλὰ συνέκλεισεν
was ie righteousness. But shut up together
ἡ γραφή τὰ πάντα ὑπὸ ἁμαρτίαν
the Scripture the all (things) under sin
ἵνα ἡ ἐπαγγελία ἐκ πίστεως
in order that the promise out of faith
'Ἰησοῦ Χριστοῦ δοθῇ τοῖς
of Jesus Christ might be given to the (ones)
πιστεύουσιν,
believing.

23 Πρὸ τοῦ δὲ ἔλθειν τὴν πίστιν
Before the but to come the faith
ὑπὸ νόμον ἐφρουρούμεθα
under law we were being kept under watch
συνκλειόμενοι εἰς τὴν μέλλουσαν
being shut up together into the being about
πίστιν ποκαλ θῆναι. 24 ὥστε ὁ νόμος
faith to be revealed. As-and the law
παιδαγωγός ἡμῶν γέγονεν εἰς Χριστόν,
pedagogue of us has become into Christ,
ἵνα ἐκ πίστεως δικαιωθῶμεν·
in order that out of faith we might be justified;
25 ἐλθούσης δὲ τῆς πίστεως οὐκέτι
having come but of the faith not yet
ὑπὸ παιδαγωγῶν ἔσμεν.
under pedagogue we are.

19 Why, then, the Law? It was added to make transgressions manifest, until the seed should arrive to whom the promise had been made; and it was transmitted through angels by the hand of a mediator. 20 Now there is no mediator where only one person is concerned, but God^c is only one. 21 Is the Law, therefore, against the promises of God? May that never happen! For if a law had been given that was able to give life, righteousness would actually have been by means of law. 22 But the Scripture delivered up all things together to the custody of sin, that the promise resulting from faith toward Jesus Christ might be given to those exercising faith.

23 However, before the faith arrived, we were being guarded under law, being delivered up together into custody, looking to the faith that was destined to be revealed. 24 Consequently the Law has become our tutor leading to Christ, that we might be declared righteous due to faith. 25 But now that the faith has arrived, we are no longer under a tutor.

20^c God, P⁴⁶*ABVgSyP; Jehovah, J7.^s (as at Deuteronomy 6:4).

26 Πάντες γὰρ υἱοὶ θεοῦ ἐστέ
All for sons of God you are
διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ.
through the faith in Christ Jesus.

27 ὅσοι γὰρ εἰς Χριστὸν
As many as for into Christ
ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε·
you were baptized, Christ you put on selves;

28 οὐκ ἐν Ἰουδαίῳ οὐδὲ Ἑλληνίῳ, οὐκ
not there is Jew not-but Greek, not
ἐν δουλῷ οὐδὲ ἐλεύθερῳ, οὐκ ἐν
there is slave nor freeman, not there is
ἄρσεν καὶ θῆλυ· πάντες
male (thing) and female (thing); all

γὰρ ὑμεῖς εἰς ἓστε ἐν Χριστῷ Ἰησοῦ.
for you one you are in Christ Jesus.

29 εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραάμ
If but you of Christ, really of the Abraham
σπέρμα ἐστέ, κατ' ἐπαγγελίαν
seed you are, according to promise

κληρονόμοι.
heirs.

4 Λέγω δέ, ἐφ' ὅσον χρόνον
I am saying but, upon how much time
ὁ κληρονόμος νηπίος ἐστίν, οὐδὲν
the heir babe he is, nothing

διαφέρει δούλου κύριος πάντων
he is differing of slave lord of all (things)

ὢν, 2 ἀλλὰ ὑπὸ ἐπιτρόπων ἐστὶ καὶ
being, but under men in charge he is and

οἰκονόμους ἄχρι τῆς
house administrators until the

προθεσμίας τοῦ πατρὸς. 3 οὕτως
[day] before appointed of the father. Thus

καὶ ἡμεῖς, ὅτε ἡμεῖς νήπιοι, ὑπὸ
also we, when we were babes, under

τὰ στοιχεῖα τοῦ κόσμου ἦμεθα
the elementary things of the world we were

δεδουλωμένοι· 4 ὅτε δὲ ἦλθεν τὸ
having been enslaved; when but came the

πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς
fulness of the time, sent off out the God

τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ
the Son of him, having come to be out of

γυναϊκός, γενόμενον ὑπὸ νόμον,
woman, having come to be under law,

5 ἵνα τοὺς ὑπὸ νόμον
in order that the (ones) under law

26 You are all, in fact, sons of God through YOUR faith in Christ Jesus. 27 For

all of you who were baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor

female; for you are all one [person] in union

with Christ Jesus. 29 Moreover, if you

belong to Christ, you are really Abraham's

seed, heirs with reference to a promise.

4 Now I say that as long as the heir is a babe he does

not differ at all from a slave, lord of all

things though he is, 2 but he is under

men in charge and under stewards until

the day his father appointed beforehand.

3 Likewise we also, when we were babes,

continued enslaved by the elementary

things belonging to the world. 4 But

when the full limit of the time arrived,

God sent forth his Son, who came to

be out of a woman and who came to be

under law, 5 that

ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν
he might buy out, in order that the placing as son
ἀπολάβωμεν.
we might receive from.

6 Ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν
Because but you are sons, sent off out

ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς
the God the spirit of the Son of him into
τὰς καρδίας ἡμῶν, κράζον Ἀββὰ ὁ
the hearts of us, crying out Abba the

πατὴρ. 7 ὥστε οὐκέτι εἶ δούλος ἀλλὰ
Father. As-and not yet you are slave but

υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.
son; if but son, also heir through God.

8 Ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν
But then indeed not having known God

ἐδουλεύσατε τοῖς φύσει μὴ
you slaved to the (ones) to nature not

οὔσι θεοῖς· 9 νῦν δὲ γινόντες
to (ones) being gods; now but having known

θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ,
God, rather but having been known by God,

πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ
how are you turning upon again upon the

ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς
weak and poor elementary things, to which

πάλιν ἀνωθεν δουλεῦσαι θέλετε;
again from up above to slave you are willing?

10 ἡμέρας παρατηρεῖσθε καὶ μῆνας
Days you are observing beside and months

καὶ καιροὺς καὶ ἐνιαυτοὺς.
and appointed times and and years.

11 φοβούμαι ὑμᾶς μὴ πῶς εἰκῆ
I am fearing for you not somehow in vain

κεκοπίακα εἰς ὑμᾶς.
I have labored into you.

12 Γίνεσθε ὡς ἐγώ, ὅτι καὶ γὰρ ὡς
Be becoming as I, because I also as

ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. οὐδέν
you, brothers, I am supplicating of you. Nothing

με ἠδικήσατε· 13 οἴδατε
me you treated unrighteously; you have known

δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς
but that through weakness of the flesh

εὐηγγελισάμην ὑμῖν· τὸ πρότερον,
I declared good news to you the (thing) former,

14 καὶ τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί
and the testing of you in the flesh

μου οὐκ ἐξουθενήσατε οὐδὲ
of me not you treated as nothing not-but

he might release by purchase those under law, that we, in turn, might receive the adoption as sons.

6 Now because you are sons, God has sent forth the spirit of his Son into our hearts and it cries out: "Abba, Father!"

7 So, then, you are no longer a slave but a son; and if a son, also an heir through God.

8 Nevertheless, when you did not know God, then it was that you slaved for those who by nature are not gods.

9 But now that you have come to know God, or rather now that you have come to be known by God, how

is it that you are turning back again to the weak and

beggarly elementary things and want to slave for them over again?

10 You are scrupulously observing days and months and seasons and years.

11 I fear for you, that somehow I have toiled to no purpose respecting you.

12 Brothers, I beg you, become as I am, because I used to be also as you are. You did me no wrong.

13 But you know that it was through a sickness of my flesh I declared the good news to you the first time.

14 And what was a trial to you in my flesh, you did not treat with contempt or

ἐξεπτύσατε; ἀλλὰ ὡς ἄγγελον θεοῦ
you spit out, but as angel of God

ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.
you received me, as Christ Jesus.

15 ποῦ οὖν ὁ μακαρισμὸς ὑμῶν;
Where therefore the happiness of you?

Ἰ ἀμάρτυρόν γάρ ὑμῖν ὅτι εἰ δυνατόν
I am bearing witness for to you that if possible

τοῦς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες
the eyes of you having gouged out

ἐδώκατέ μοι. 16 ὥστε ἐχθρὸς ὑμῶν
you gave to me. As-and enemy of you

γέγονα ἀληθεύων ὑμῖν;
I have become speaking truth to you?

17 ζηλοῦσιν ὑμᾶς οὐ καλῶς,
They are being zealous over you not finely,

ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν,
but to shut out you they are willing,

ἵνα αὐτοὺς ζηλοῦτε.
in order that them you are being zealous over.

18 καλὸν δὲ ζηλοῦσθαι ἐν καλῷ
Fine but to be zealously sought in fine (thing)

πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναι
always, and not only in the to be alongside

με πρὸς ὑμᾶς, 19 τεκνία μου, οὓς
me toward you, little children of me, whom

πάλιν ὠδίνω μέχρις
again I am in childbirth pains until

οὗ μορφωθῆ Χριστὸς ἐν ὑμῖν·
which [time] should be formed Christ in you;

20 ἤθελον δὲ παρεῖναι πρὸς
I was willing but to be alongside toward

ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν
you right now, and to alter the voice

μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.
of me, because I am knowing no way out in you.

21 Λέγετέ μοι, οἱ ὑπὸ
Be you saying to me, the (ones) under

νόμον θέλοντες εἶναι, τὸν νόμον οὐκ
I w willing to be, the Law not

ἀκούετε; 22 γέγραπται γὰρ ὅτι
are you hearing? It has been written for that

Ἄβρααμ δύο υἱοὺς ἔσχεν, ἓνα ἐκ τῆς
Abraham two sons had, one out of the

παιδίσκης καὶ ἓνα ἐκ τῆς ἐλευθέρης·
servant girl and one out of the free (woman);

23 ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης
but the (one) indeed out of the servant girl

κατὰ σάρκα γεγέννηται, ὁ
according to flesh has been generated, the (one)

spit at in disgust; but you received me like an angel of God, like Christ Jesus.

15 Where, then, is that happiness you had? For I bear you witness that, if it had been possible, you would have gouged out your eyes and given them to me.

16 Well, then, have I become your enemy because I tell you the truth? 17 They zealously seek you, not in a fine way, but they want to shut you off [from me], that you may zealously seek them.

18 However, it is fine for you to be zealously sought for in a fine cause at all times, and not only when I am present with you, 19 my little children, with whom I am again in childbirth pains until Christ is formed in you. 20 But I could wish to be present with you just now and to speak in a different way, because I am perplexed over you.

21 Tell me, you who want to be under law, Do you not hear the Law?

22 For example, it is written that Abraham acquired two sons, one by the servant girl and one by the free woman; 23 but the one by the servant girl was actually born in the manner of flesh, the other

δὲ ἐκ τῆς ἐλευθέρας δι'
but out of the free [woman] through
ἐπαγγελίας. 24 ἅτινά ἐστίν
promise. Which (things) is

ἀλληγορούμενα· αὗται γάρ
(things) being allegorized; these [women] for
εἰσὶν δύο διαθήκαι, μία μὲν ἀπὸ ὄρους
are two covenants, one indeed from mountain

Σινᾶ, εἰς δουλείαν γεννώσα, ἣτις
Sinai, into slavery becoming parent to, which
ἐστίν Ἁγαρ, 25 τὸ δὲ Ἁγαρ Σινᾶ
is Hagar, 25 the but Hagar Sinai

ὄρος ἐστίν ἐν τῇ Ἀραβίᾳ,
mountain is in the Arabia,

συνστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ,
is keeping step with but to the now Jerusalem,

δουλεύει γὰρ μετὰ τῶν τέκνων
she is in slavery for with the children

αὐτῆς; 26 ἢ δὲ ἄνω Ἱερουσαλὴμ
of her; the but upward Jerusalem

ἐλευθέρα ἐστίν, ἣτις ἐστίν μήτηρ ἡμῶν.
free is, who is mother of us.

27 γέγραπται γὰρ Εὐφράνθητι,
It has been written for Be made well-minded,

στεῖρα ἢ οὐ τίκτουσα· ῥῆξον
barren the (one) not giving birth; break out

καὶ βόησον, ἢ οὐκ
and make loud cry, the (one) not

ὠδίνουσα· ὅτι πολλὰ τὰ
having childbirth pains; because many the

τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς
children of the desolate rather than of the

ἐχούσης τὸν ἄνδρα. 28 ἡμεῖς δέ,
(one) having the male person. We but,

ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας
brothers, according to Isaac of promise

τέκνα ἐσμέν· 29 ἀλλ' ὡς περ τότε ὁ
children we are; but as-even then the (one)

κατὰ σὰρκα γεννηθεὶς
according to flesh having been generated

ἐδίωκε τὸν κατὰ πνεῦμα,
was persecuting the (one) according to spirit,

οὕτως καὶ νῦν. 30 ἀλλὰ τί λέγει ἡ
thus also now. But what is saying the

γραφή; Ἐκβαλε τὴν παιδίσκην καὶ τὸν
Scripture? Throw out the servant girl and the

υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσει ὁ
son of her, not for not will inherit the

υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς
son of the servant girl with the son of the

by the free woman through a promise.

24 These things stand as a symbolic drama; for these [women] mean two covenants, the one from Mount Si'nai, which brings forth children for slavery, and which is Ha'gar, 25 Now this Ha'gar means Si'nai, a mountain in Arabia, and she corresponds with the Jerusalem today, for she is in slavery with her children. 26 But the Jerusalem above is free, and she is our mother.

27 For it is written: "Be glad, you barren woman who does not give birth; break out and cry aloud, you woman who does not have childbirth pains; for the children of the desolate woman are more numerous than [those] of her who has the husband."

28 Now we, brothers, are children belonging to the promise the same as Isaac was. 29 But just as then the one born in the manner of flesh began persecuting the one born in the manner of spirit, so also now. 30 Nevertheless, what does the Scripture say? "Drive out the servant girl and her son, for by no means shall the son of the servant girl be an heir with the son of the

ἐλευθέρας. 31 διό, ἀδελφοί, οὐκ
free [woman]. Through which, brothers, not
ἐσμέν παιδίσκης τέκνα ἀλλὰ τῆς
we are of servant girl children but of the
ἐλευθέρας.
free [woman].

5 Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς
To the freedom us Christ
ἠλευθέρωσεν· σ ἦκατε οὖν καὶ
made free; be you standing therefore and
μὴ πάλιν ζυγῷ δουλείας
not again to yoke of slavery
ἐνέχεσθε. —
be you having selves in. —

2 Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι
See! I Paul am saying to you that
ἐάν περὶ τέμνησθε Χριστὸς
if ever you may be being circumcised Christ
ὑμᾶς οὐδὲν ὠφελήσει. 3 μαρτύρομαι δὲ
you nothing he will profit. I bear witness but
πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ ὅτι
again to every man being circumcised that
ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.
debtor he is whole the Law to do.

4 κατηργήθητε ἀπὸ Χριστοῦ οἵτινες ἐν νόμῳ
You were voided from Christ who in law
δικαιοῦσθε, τῆς χάριτος
you are being justified, of the undeserved kindness
ἐξεπέσατε. 5 ἡμεῖς γὰρ πνεύματι ἐκ
you fell out. We for to spirit out of
πίσιν εἰς ἐλπίδα δικαιοσύνης
faith into hope of righteousness
ἀπεκδεχόμεθα. 6 ἐν γὰρ Χριστῷ Ἰησοῦ
we are eagerly awaiting. In for Christ Jesus
οὔτε περιτομῆς τι ἰσχύει
neither circumcision anything is having strength
οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης
nor uncircumcision, but faith through love
ἐνεργουμένη.
working in.

7 Ἐτρέχετε καλῶς· τίς ὑμᾶς
You were running finely; who you
ἐνέκομεν ἀληθείᾳ μὴ
cut in to truth not
πίθεισθαι; 8 ἡ πεισμονὴ
to be yielding to persuasion of? The persuasion
οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. 9 μικρὰ
not out of the (one) calling you. Little

free woman." 31 Wherefore, brothers, we are children, not of a servant girl, but of the free woman.

5 For such freedom¹ Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery.

2 See! I, Paul, am telling you that if you become circumcised, Christ will be of no benefit to you.

3 Moreover, I bear witness again to every man getting circumcised that he is under obligation to perform the whole Law.

4 You are parted from Christ, whoever you are that try to be declared righteous by means of law;

you have fallen away from his undeserved kindness. 5 For our part we by spirit are

eagerly waiting for the hoped-for righteousness as a result of faith. 6 For as regards Christ Jesus⁶

neither circumcision is of any value nor is uncircumcision, but faith operating through love [is].

7 You were running well. Who hindered you from keeping on obeying the

truth? 8 This sort of persuasion is not from the One calling you. 9 A little

1^o Or, "With her freedom." 6^o Jesus, omitted by B.

ζύμη ὅλον τὸ φύραμα ζυμοί. 10 ἐγὼ
leaven whole the lump is leavening. I

πέποιθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι
have been confident into you in Lord that

οὐδὲν ἄλλο φρονήσετε· ὁ δὲ
nothing other you will mind: the (one) but

ταράσσω ὑμᾶς βαστάσει τὸ κρίμα, ὅστις
agitating you will carry the judgment, who

ἐάν ᾧ. 11 Ἐγὼ δέ, ἀδελφοί, εἰ
if ever he may be. I but, brothers, if

περιτομὴν ἔτι κηρύσσω, τί ἔτι
circumcision yet am preaching, why yet

διώκομαι; ἄρα
am I being persecuted? Really

κατήργηται τὸ σκάνδαλον τοῦ
has been made ineffective the fall-causer of the

σταυροῦ. 12 Ὅφελον καὶ ἀποκόψονται
stake. I owed also will cut off themselves

οἱ ἀνάστατοῦντες ὑμᾶς.
the (ones) stirring up you.

13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε,
You for upon freedom you were called,

ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς
brothers; only not the freedom into

ἀφορμὴν τῆ σαρκί, ἀλλὰ διὰ τῆς
onrush from to the flesh, but through the

ἀγάπης δουλεύετε ἀλλήλοις· 14 ὁ
ove be you slaving to one another; the

γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται,
for all Law in one word has been fulfilled,

ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς
in the You will love the neighbor of you as

σεαυτὸν. 15 εἰ δὲ ἀλλήλους δάκνυτε καὶ
yourself. If but one another you are biting and

κατεσθίετε, βλέπετε μὴ ὑπ'
you are eat ng down, be you looking not by

ἀλλήλων ἀναλωθῆτε.
one another you might be consumed up.

16 Λέγω δέ, πνεύματι περιπατεῖτε
I am saying but, to spirit be you walking

καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ
and desire of flesh not not

τελέσητε. 17 ἡ γὰρ σὰρξ
you might end up with. The for flesh

ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ
is desiring do n on the spirit, the but

leaven ferments the whole lump, 10 I am confident about you who are in union with [the] Lord* that you will not come to think otherwise; but the one who is causing you trouble will bear [his] judgment, no matter who he may be. 11 As for me, brothers, if I am still preaching circumcision, why am I still being persecuted? Then, indeed, the stumbling block of the torture stake* has been abolished. 12 I wish the men who are trying to overturn you would even get themselves emasculated.*

13 You were, of course, called for freedom, brothers; only do not use this freedom as an inducement for the flesh, but through love slave for one another. 14 For the entire Law stands fulfilled in one saying, namely: "You must love your neighbor as yourself." 15 If, though, you keep on biting and devouring one another, look out that you do not get annihilated by one another.

16 But I say, Keep walking by spirit and you will carry out no fleshly desire at all. 17 For the flesh is against the spirit in its desire, and the

10* I am confident in Jehovah concerning you, J7^a. 11* See App 3c. 12* Would even get themselves emasculated, P⁴⁶κABD; would even be cut off from before the eyes of Jehovah, J7^a.

πνεῦμα κατὰ τῆς σαρκός, ταῦτα
spirit down on the flesh, these (things)
γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ
for to each other is lying against, in order that not
ἃ (things) εἴαν θέλητε ταῦτα
what (things) if ever you may be willing these
ποιῆτε. 18 εἰ δὲ πνεύματι
you may be doing. 18 If but to spirit
ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμου.
you are being led, not you are under law.

19 φανερὰ δέ ἐστιν τὰ ἔργα τῆς
Manifest but is the works of the
σαρκός, ἅτινά ἐστιν πορνεία, ἀκαθαρσία,
flesh, which is fornication, uncleanness,
ἀσέλγεια, 20 εἰδωλολατρία, φαρμακία,
loose conduct, idolatry, druggery,
ἔχθραι, ἔρις, ζῆλος, θυμοί, ἐριθίαι,
enmities, strife, jealousy, angers, contentions,
διχοστασίαι, αἰρέσεις, 21 φθόνοι,
divisions, sects, envies,
μέθαι, κῶμοι, καὶ τὰ ὅμοια
drunkennesses, revelries, and the (things) like
τούτοις, ἃ προλέγω ὑμῖν
to these, which (things) I am saying before to you
καθὼς προεῖπον ὅτι οἱ τὰ
according as I said before that the (ones) the
τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ
such (things) performing kingdom of God not
κληρονομήσουσιν.
they will inherit.

22 ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν
The but fruit of the spirit is
ἀγάπη, χαρά, εἰρήνη, μακροθυμία,
love, joy, peace, longness of spirit,
χρηστότης, ἀγαθωσύνη, πίστις, 23 πραύτης,
kindness, goodness, faith, mildness,
ἐγκράτεια· κατὰ τῶν τοιοῦτων οὐκ
self-control; down on the such (things) not
ἐστὶν νόμος. 24 οἱ δὲ τοῦ χριστοῦ
is law. 24 The (ones) but of the Christ
Ἰησοῦ τὴν σάρκα ἐσταύρωσαν σὺν
Jesus the flesh they put on stake together with
τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις.
the passions and the desires.

25 εἰ ζῶμεν πνεύματι, πνεύματι
If we are living to spirit, πνεύματι
καὶ ζῶμεν πνεύματι, πνεύματι
also may we be orderly walking. 26 μὴ
γινώμεθα κενόδοξοι, ἀλλήλους
may we be becoming vainglorious, one another

spirit against the flesh; for these are opposed to each other, so that the very things that you would like to do you do not do. 18 Furthermore, if you are being led by spirit, you are not under law.

19 Now the works of the flesh are manifest, and they are fornication, uncleanness, loose conduct, 20 idolatry, practice of spiritism, enmities, strife, jealousy, fits of anger, contentions, divisions, sects, 21 envies, drunken bouts, revelries, and things like these. As to these things I am forewarning you, the same way as I did forewarn you, that those who practice such things will not inherit God's kingdom.

22 On the other hand, the fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith, 23 mildness, self-control. Against such things there is no law. 24 Moreover, those who belong to Christ Jesus impaled the flesh together with its passions and desires.

25 If we are living by spirit, let us go on walking orderly also by spirit. 26 Let us not become egotistical,

προκαλούμενοι, ἀλλήλους φθονούντες.
calling forth, one another envying.

6 Ἀδελφοί, ἐὰν καὶ προλημθῆ
Brothers, if ever also should be overtaken

ἄνθρωπος ἐν τινι παραπτώματι, ὑμεῖς οἱ
man in some falling beside, you the

πνευματικοὶ καταρτίζετε τὸν
spiritual (ones) be you adjusting down the

τοιούτου ἐν πνεύματι πραύτητος, σκοπῶν
such (one) in spirit of mildness, looking at

σεαυτὸν, μὴ καὶ σὺ πειρασθῆς.
yourself, not also you should be tempted.

2 Ἀλλήλων τὰ βάρη βαστάζετε,
Of one another the heavy things be you carrying,

καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ
and thus fulfill you the law of the

Χριστοῦ. 3 εἰ γὰρ δοκεῖ τις εἶναι
Christ. If for is thinking anyone to be

τι μὴδὲν ὄν, φρεναπατᾷ
something nothing being, he is mentally misleading

ἑαυτὸν; 4 τὸ δὲ ἔργον ἑαυτοῦ δοκιμαῖ ἔτω
himself; the but work of himself let be proving

ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ
each (one), and then into himself alone the

καύχημα ἔξει καὶ οὐκ εἰς τὸν
boasting he will be having and not into the

ἕτερον, 5 ἕκαστος γὰρ τὸ ἴδιον
different (one), each (one) for the own

φορτίον βαστάσει.
load he will carry.

6 Κοινωνεῖτω δὲ ὁ
Let be sharing but the (one)

κατηχούμενος τὸν λόγον τῷ
being sounded down to the word to the (one)

κατηχοῦντι ἐν πάσιν ἀγαθοῖς.
sounding down in all good (things).

7 Μὴ πλανᾶσθε, θεὸς οὐ
Not be you being made to err, God not

μυκτηρίζεται; ὁ γὰρ ἐὰν σπείρῃ
is being mocked; what for if ever may be sowing

ἄνθρωπος, τοῦτο καὶ θερίσει· 8 ὅτι
man, this also he will reap; because

ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ
the (one) sowing into the flesh of himself

ἐκ τῆς σαρκὸς θερίσει φθοράν, ὁ
out of the flesh will reap corruption, the (one)

δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ
but sowing into the spirit out of the

πνεύματος θερίσει ζωὴν αἰώνιον. 9 τὸ
spirit he will reap life everlasting. The

stirring up competi-
tion with one another.
envying one another.

6 Brothers, even
though a man
takes some false step
before he is aware
of it, you who have
spiritual qualifications
try to readjust such
a man in a spirit
of mildness, as you
each keep an eye on
yourself, for fear you
also may be tempted.

2 Go on carrying the
burdens of one an-
other, and thus fulfill
the law of the Christ.

3 For if anyone thinks
he is something when
he is nothing, he is
deceiving his own

mind. 4 But let each
one prove what his
own work is, and then
he will have cause for
exultation in regard
to himself alone, and
not in comparison
with the other person.

5 For each one will
carry his own load.

6 Moreover, let
anyone who is being
orally taught the
word share in all good
things with the one
who gives such oral
teaching.

7 Do not be misled:
God is not one to be
mocked. For whatever
a man is sowing, this
he will also reap;

8 because he who is
sowing with a view
to his flesh will reap
corruption from his
flesh, but he who is
sowing with a view
to the spirit will reap
everlasting life from
the spirit. 9 So

δὲ καλὸν ποιοῦντες μὴ
 but fine (thing) doing not
 ἐνκακῶμεν, καιρῷ γὰρ
 may we be behaving badly in, to appointed time for
 ἰδίῳ θερίσομεν μὴ ἐκλυόμενοι. 10 Ἄρα
 own we shall reap not being loosed out. Really
 οὖν ὡς καιρὸν ἔχουμεν,
 therefore as appointed time we may be having,
 ἐργαζώμεθα τὸ ἀγαθὸν πρὸς
 may we be working the good (thing) toward
 πάντας, μάλιστα δὲ πρὸς τοὺς
 all (ones), mostly but toward the
 οἰκείους τῆς πίστεως.
 household [members] of the faith.

11 Ἴδετε πηλικοὺς ὑμῖν γράμμασιν
 See you to how large to you to writings
 ἔγραψα τῇ ἐμῇ χειρί.
 I wrote to the my hand.

12 Ὅσοι θέλουσιν
 As many as are willing
 εὐπροσώπησαι ἐν σαρκί, οὗτοι
 to make fair face in flesh, these (ones)
 ἀναγκάζουσιν ὑμᾶς
 are putting under necessity you

περιτέμνεσθαι, μόνον ἵνα τῷ
 to be being circumcised, only in or er that to the
 σταυρῷ τοῦ χριστοῦ Ἰησοῦ — μὴ
 stake of the Christ Jesus — not
 διώκονται. 13 οὐδὲ γὰρ
 they may be being persecuted; not-but for

οἱ περιτεμνόμενοι αὐτοὶ νόμον
 the (ones) being circumcised they law
 φυλάσσουν, ἀλλὰ θέλουσιν ὑμᾶς
 are guarding, but they are willing you
 περιτέμνεσθαι ἵνα ἐν τῇ ὑμετέρᾳ
 to be being circumcised in order that in the your
 σαρκὶ καυχῶνται. 14 ἔμοι δὲ μὴ
 flesh they might boast. To me but not

γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ
 may it occur to be boasting if not in the stake
 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι'
 of the Lord of us Jesus Christ, through
 οὗ ἐμοὶ κόσμος ἐσταύρωται καὶ ἐγὼ
 whom to me world has been put on stake and I
 κόσμῳ. 15 οὔτε γὰρ περιτομὴ τι
 to world. Neither for circumcision anything
 ἔστιν οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις.
 is nor uncircumcision, but new creation.

let us not give up in doing what is fine, for in due season we shall reap if we do not tire out. 10 Really, then, as long as we have time favorable for it, let us work what is good toward all, but especially toward those related to [us] in the faith.

11 SEE with what large letters* I have written you with my own hand.

12 All those who want to make a pleasing appearance in the flesh are the ones that try to compel you to get circumcised, only that they may not be persecuted for the torture stake* of the Christ, Jesus.

13 For not even do those who are getting circumcised keep the Law themselves, but they want you to be circumcised that they may have cause for boasting in your flesh. 14 Never may it occur that I should boast, except in the torture stake of our Lord Jesus Christ, through whom the world has been impaled to me and I to the world.

15 For neither is circumcision anything nor is uncircumcision, but a new creation [is something].

11* Or, "with what a long letter." 12* See App 3c.

16 καὶ ὅσοι τῷ κανόνι τούτῳ
And as many as to the (measuring) reed this
στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ
they will walk orderly, peace upon them and
ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.
mercy, and upon the Israel of the God.

17 Τοῦ λοιποῦ κόπους μοι μηδεὶς
Of the leftover (thing) labors to me no one
παρεχέτω, ἐγὼ γὰρ τὰ στίγματα
let him be having beside, I for the brand marks
τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.
of the Jesus in the body of me I am carrying.

18 Ἡ χάρις τοῦ κυρίου ἡμῶν
The undeserved kindness of the Lord of us
Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν,
Jesus Christ with the spirit of you,
ἀδελφοί· ἀμήν.
brothers; amen.

16 And all those who will walk orderly by this rule of conduct, upon them be peace and mercy, even upon the Israel of God.

17 Henceforth let no one be making trouble for me, for I am carrying on my body the brand marks [of a slave] of Jesus.

18 The undeserved kindness of our Lord Jesus Christ [be] with the spirit you [show], brothers. Amen.

ΠΡΟΣ ΕΦΕΣΙΟΥΣ
TOWARD EPHESIANS

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
Paul, aPostle of Christ Jesus through
θελήματος θεοῦ τοῖς ἁγίοις τοῖς
will of God to the holy (ones) the
οὔσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν
being in Ephesus and to faithful (ones) in
Χριστῷ Ἰησοῦ·
Christ Jesus;

2 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to you and peace
ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
from God Father of us and of Lord Jesus
Χριστοῦ.
Christ.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ
Blessed the God and Father of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
Lord of us of Jesus Christ, the (one)
εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογία
having blessed us in every blessing
πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,
spiritual in the heavenly [places] in Christ,

1 Paul, an apostle of Christ Jesus through God's will, to the holy ones who are [in Eph'e:sus] and faithful ones in union with Christ Jesus:

2 May you have undeserved kindness and peace from God our Father and [the] Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, for he has blessed us with every spiritual blessing in the heavenly places in union with Christ,

4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ
according as he chose us in him before
καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους
throwing down of world, to be us holy

καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ,
and unblemished down in sight of him in love,

5 προορίσας ἡμᾶς εἰς υἱοθεσίαν
having defined before us into placing (as) son

διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ
through Jesus Christ into him, according to

τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,
the thinking well of the will of him,

6 εἰς ἑπαινον δόξης τῆς χάριτος
into praise of glory of the undeserved kindness

αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ
of him of which he favored us in the (one)

ἡγαπημένῳ, 7 ἐν ᾧ ἔχομεν
having been loved, in whom we are having

τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος
the release by ransom through the blood

αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων,
of him, the letting go off of the falls beside,

κατὰ τὸ πλοῦτος τῆς
according to the riches of the

χάριτος αὐτοῦ
undeserved kindness of him

8 ἧς ἐπερίσσευσεν εἰς ἡμᾶς
of which he caused to abound into us

ἐν πάσῃ σοφίᾳ καὶ φρονήσει,
in all wisdom and sensibleness,

9 γνωρίσας ἡμῖν τὸ μυστήριον τοῦ
having made known to us the mystery of the

θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν
will of him, according to the thinking well

αὐτοῦ ἣν προέθετο ἐν αὐτῷ 10 εἰς
of him which he placed before self in him into

οἰκονομίαν τοῦ πληρώματος τῶν
house administration of the fullness of the

καιρῶν, ἀνακεφαλαίωσασθαι τὰ
appointed times, to head up the

πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ
all (things) in the Christ, the (things) upon

τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς
the heavens and the (things) upon the

γῆς· ἐν αὐτῷ, 11 ἐν ᾧ καὶ
earth; in him, in whom also

ἐκλήρωθημεν προορισθέντες
we were assigned by lot having been defined before

κατὰ πρόθεσιν τοῦ τὰ πάντα
according to purpose of the (one) the all (things)

4 just as he chose us
in union with him

before the founding
of the world, that

we should be holy
and without blemish

before him in love.

5 For he foreordained
us to the adoption

through Jesus Christ
as sons to himself,

according to the good
pleasure of his will,

6 in praise of his
glorious undeserved

kindness which he
kindly conferred upon

us by means of [his]
loved one. 7 By

means of him we have
the release by ransom

through the blood
of that one, yes, the

forgiveness of [our]
trespasses, according

to the riches of his
undeserved kindness.

8 This he caused to
abound toward us in

all wisdom and good
sense, 9 in that he

made known to us the
sacred secret of his

will. It is according
to his good pleasure

which he purposed
in himself 10 for an

administration at the
full limit of the ap-

pointed times, namely,
to gather all things

together again in the
Christ, the things in

the heavens and the
things on the earth.

[Yes,] in him, 11 in
union with whom we

were also assigned
as heirs, in that we

were foreordained
according to the
purpose of him who

ἐνεργούντος κατὰ τὴν βουλήν τοῦ
working in according to the counsel of the
θελήματος αὐτοῦ, 12 εἰς τὸ εἶναι ἡμᾶς
will of him, into the to be us

εἰς ἔπαινον δόξης αὐτοῦ τοὺς
into praise of glory of him the (ones)
προηλπικότητας ἐν τῷ χριστῷ, 13 ἐν
having hoped before in the Christ; in

ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον
whom also you having heard the word
τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς
of the truth, the good news of the

σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες,
salvation of you, in whom also having believed,
ἐσφραγίσθητε τῷ πνεύματι τῆς
you were sealed to the spirit of the

ἐπαγγελίας τῷ ἁγίῳ, 14 ὃ ἐστὶν
promise to the holy, which (thing) is
ἄρραβόν τῆς κληρονομίας ἡμῶν, εἰς
token of the inheritance of us, into

ἀπολύτρωσιν τῆς περιποιήσεως, εἰς
releasing by ransom of the thing preserved, into
ἔπαινον τῆς δόξης αὐτοῦ.
praise of the glory of him.

15 Διὰ τοῦτο καὶ γώ, ἀκούσας
Through this also I, having heard
τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ
the according to you faith in the Lord

Ἰησοῦ καὶ τὴν εἰς πάντας τοὺς
Jesus and the [faith] into all the
ἁγίους, 16 οὐ παύομαι εὐχαριστῶν
holy (ones), not I am ceasing thanking

ὑπὲρ ὑμῶν μείναν ποιούμενος ἐπὶ τῶν
over you mention making upon the
προσευχῶν μου, 17 ἵνα ὁ θεὸς
prayers of me, in order that the God

τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
of the Lord of us Jesus Christ, the
πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα
Father of the glory, would give to you spirit

σοφίας καὶ ἀποκαλύψεως ἐν
of wisdom and of revelation in
ἐπιγνώσει αὐτοῦ,
accurate knowledge of him,

18 πεφωτισμένους τοὺς ὀφθαλμοὺς
having been enlightened the eyes
τῆς καρδίας ὑμῶν εἰς τὸ εἶδέναι
of the heart of you into the to have known

operates all things according to the way his will counsels, 12 that we should serve for the praise of his glory, we who have been first to hope in the Christ. 13 But you also hoped in him after you heard the word of truth, the good news about YOUR salvation. By means of him also, after YOU believed, you were sealed with the promised holy spirit, 14 which is a token in advance of our inheritance, for the purpose of releasing by a ransom [God's] own possession, to his glorious praise.

15 That is why I also, since I have heard of the faith YOU have in the Lord Jesus and toward all the holy ones, 16 do not cease giving thanks for you. I continue mentioning you in my prayers, 17 that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the accurate knowledge of him; 18 the eyes of YOUR heart having been enlightened, that you may know

ὕμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως
you what is the hope of the calling

αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης
of him, what the riches of the glory

τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,
of the inheritance of him in the holy (ones),

19 καὶ τί τὸ ὑπερβάλλον μέγεθος
and what the surpassing greatness

τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς
of the power of him into us the (ones)

πιστεύοντας κατὰ τὴν ἐνέργειαν
believing according to the operation within

τοῦ κράτους τῆς ἰσχύος αὐτοῦ
of the mightiness of the strength of him

20 ἣν ἐνήργηκεν ἐν τῷ χριστῷ
which he has worked in in the Christ

ἐγείρας αὐτὸν ἐκ νεκρῶν,
having raised up him out of dead (ones),

καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν
and having seated in right [hand] of him in

τοῖς ἐπουρανίοις 21 ὑπεράνω πάσης
the heavenly [places] over-upward of every

ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως
government and of authority and of power

καὶ κυριότητος καὶ παντὸς ὀνόματος
and of lordship and of every name

ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ
being named not only in the age this

ἀλλὰ καὶ ἐν τῷ μέλλοντι·
but also in the (one) being about (to be);

22 καὶ πάντα ὑπέταξεν ὑπὸ τοὺς
and all (things) he subjected under the

πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν
feet of him, and him he gave head

ὑπὲρ πάντα τῇ ἐκκλησίᾳ, 23 ἣτις
over all (things) to the ecclesia, which

ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα
is the body of him, the fullness

τοῦ τὰ πάντα ἐν πᾶσιν
of the (one) the all (things) in all (things)

πληρουμένου.
of (one) filling.

2 καὶ ὑμᾶς ὄντας νεκροὺς τοῖς
And you being dead (ones) to the

παραπτώμασιν καὶ ταῖς ἀμαρτίαις ὑμῶν,
falls beside and to the sins of you,

2 ἐν αἷς ποτὲ περιεπατήσατε
in which sometime you walked

what is the hope to
which he called you,

what the glorious
riches are which

he holds as an
inheritance for the

holy ones, 19 and
what the surpassing

greatness of his power
is toward us believers.

It is according to
the operation of the

mightiness of his
strength, 20 with

which he has operated
in the case of the

Christ when he raised
him up from the

dead and seated him
at his right hand in

the heavenly places,
21 far above every

government and
authority and power

and lordship and
every name named,

not only in this
system of things, but

also in that to come.
22 He also subjected

all things under his
feet, and made him

head over all things
to the congregation,

23 which is his body,
the fullness of him

who fills up all things
in all.

2 Furthermore,
[it is] you [God

made alive] though
you were dead in

your trespasses and
sins, 2 in which you

at one time walked

καὶ ἄ τὸν αἰῶνα τοῦ κόσμου τούτου,
according to the age of the world this,

κατὰ τὸν ἄρχοντα τῆς ἐξουσίας
according to the ruler of the authority

τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν
of the air, of the spirit the now

ἐνεργούντος ἐν τοῖς υἱοῖς τῆς
operating within in the sons of the

ἀπειθείας· 3 ἐν οἷς καὶ ἡμεῖς πάντες
disobedience; in whom also we all

ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις
were turned up sometime in the desires

τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα
of the flesh of us, doing the things

τῆς σαρκὸς καὶ τῶν διανοιῶν,
of the flesh and of the mental perceptions,

καὶ ἡμεῖς τέκνα φύσει ὀργῆς ὡς
and we were children to nature of wrath as

καὶ οἱ λοιποὶ· — 4 ὁ δὲ θεὸς
also the leftover (ones); — the but God

πλούσιος ὢν ἐν ἐλ εἰ, διὰ τὴν
rich being in mercy, through the

πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν
much love of him which he loved

ἡμᾶς, 5 καὶ ὄντας ἡμᾶς νεκροὺς τοῖς
us, and being us dead (ones) in t e

ἁμαρτημασίῳ συνεζωοποίησεν τῷ
falls beside he made alive with to the

Χριστῷ, — χάριτί ἐστε
Christ, — to undeserved kindness you are

σεσωσμένοι, — 6 καὶ συνήγειρεν
having been saved, — and he raised up together

καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις
and he seated together in the heavenly (places)

ἐν Χριστῷ Ἰησοῦ, 7 ἵνα
in Christ Jesus, in order that

ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς
he might show wit in in the ages the (ones)

ἐπερχομένων τὸ ὑπερβάλλον πλοῦτος τῆς
coming upon the surpassing riches of the

χάριτος αὐτοῦ ἐν χρηστότητι
undeserved kindness of him in kindness

ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.
upon us in Christ Jesus.

according to the system of things* of this world," according to the ruler of the authority of the air, the spirit that now operates in the sons of disobedience. 3 Yes, among them we all at one time conducted ourselves in harmony with the desires of our flesh, doing the things willed by the flesh and the thoughts, and we were naturally children of wrath even as the rest. 4 But God, who is rich in mercy, for his great love with which he loved us, 5 made us alive together with the Christ, even when we were dead in trespasses—by undeserved kindness YOU have been saved— 6 and he raised us up together and seated us together in the heavenly places in union with Christ Jesus, 7 that in the coming systems of things* there might be demonstrated the surpassing riches of his undeserved kindness in his graciousness toward us in union with Christ Jesus.

2^o Or, "order of things" (αἰῶνα, ai-ō'na), κAB; period, age, generation (ἡγ, dōhr), J¹⁷; custom (ἡγ, min-hagh'), J¹². 2^o World (κόσμου, kō'smou), κAB; ὄλου, 'oh-lam', J^{17,18,22}. 7^o Or, "orders of things."

8 τῇ γὰρ χάριτί ἐσ ε
 To the for undeserved kindness you are
 σεσωσμένοι διὰ πίστεως· καὶ τοῦτο
 having been saved through faith; and this
 οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον· 9 οὐκ
 not out of you, of God the gift; not
 ἐξ ἔργων, ἵνα μὴ τις
 out of works, in order that not someone
 καυχῆσθαι. 10 αὐτοῦ γὰρ ἐσμεν ποίημα,
 should boast. Of him for we are thing made,
 κτισθέντες ἐν Χριστῷ Ἰησοῦ
 (ones) having been created in Christ Jesus
 ἐπὶ ἔργοις ἀγαθοῖς οἷς
 upon works good to which
 προητοίμασεν ὁ θεὸς ἵνα ἐν
 he prepared before the God in order that in
 αὐτοῖς περιπατήσωμεν.
 them we might walk.

11 Διὸ μνημονεύετε ὅτι
 'through which be you remembering that
 ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ
 sometime you the nations in flesh, the (ones)
 λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης
 being said uncircumcision by the being said
 περιτομῆς ἐν σαρκὶ χειροποιήτου, —
 circumcision in flesh made by hand, —
 12 ὅτι ἦτε τῷ καιρῷ ἐκείνῳ
 that you were to the appointed time that
 χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι
 apart from Christ, having been alienated from
 τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι
 the citizenry of the Israel and strangers
 τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα
 of the covenants of the promise, hope
 μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ.
 not having and godless in the world.

13 νῦν δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς
 Now but in Christ Jesus you
 οἱ ποτὲ ὄντες μακρὰν ἐγενήθητε
 the (ones) sometime being long [way] you became
 ἐγγύς ἐν τῷ αἵματι τοῦ Χριστοῦ. 14 Αὐτὸς
 near in the blood of the Christ. He
 γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ
 for is the peace of us, the (one)
 ποιήσας τὰ ἀμφότερα ἐν καὶ τὸ
 having made the (things) both one and the
 μεσότοιχον τοῦ φραγμοῦ λύσας,
 middle wall of the fence having loosed,

8 By this un-
 deserved kindness,
 indeed, you have been
 saved through faith;
 and this not owing to
 you, it is God's gift.
 9 No, it is not owing
 to works, in order
 that no man should
 have ground for
 boasting. 10 For we
 are a product of his
 work and were created
 in union with Christ
 Jesus for good works,
 which God prepared
 in advance for us to
 walk in them.

11 Therefore keep
 bearing in mind
 that formerly you
 were people of the
 nations as to flesh;
 "uncircumcision" you
 were called by that
 which is called "cir-
 cumcision" made in
 the flesh with hands—
 12 that you were
 at that particular time
 without Christ, alienated
 from the state of
 Israel and strangers
 to the covenants of
 the promise, and you
 had no hope and
 were without God in
 the world.* 13 But
 now in union with
 Christ Jesus you
 who were once far off
 have come to be near
 by the blood of the
 Christ. 14 For he
 is our peace, he who
 made the two parties
 one and destroyed
 the wall in between
 that fenced them off.

12* World (κόσμος, *kosmos*), *NA*B; *NT*, *'oh-lam'*, *J17.22*.

15 τὴν ἐχθρὰν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν
the enmity in the flesh of him, the Law of the commandments in decrees

καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον ποίων εἰρήνην, 16 καὶ
having made ineffective, in order that the two he might create in himself into one new man and making peace, 16 and

ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ ἀποκτείνας τὴν ἐχθρὰν ἐν αὐτῷ· 17 καὶ
he might fully reconcile the both in one body to the God through the stake having killed the enmity in him; 17 and

ἔλθων εὐηγγελίσαστο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς· 18 ὅτι δι' αὐτοῦ
having come he declared as good news peace to you the (ones) long (way) and peace to the (ones) near; 18 because through him

ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἑνὶ πνεύματι πρὸς τὸν πατέρα.
we are having the leading toward the both in one spirit toward the Father.

19 Ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ ἐστὲ συνπολίται
Really therefore not yet you are strangers and dwellers beside, but you are fellow citizens

τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ, 20 ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ
of the holy (ones) and household [members] of the God, 20 having been built up upon the foundation

τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ,
of the apostles and of prophets, being top corner (stone) of him of Christ Jesus,

21 ἐν ᾧ πᾶσα οἰκοδομῆ συναρμολογουμένη αὖξαι εἰς
in whom all building being jointed together is growing into

ναὸν ἅγιον ἐν κυρίῳ, 22 ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς
divine habitation holy in Lord, 22 in whom also you are being built up together into

κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.
dwelling place of the God in spirit.

15 By means of his flesh he abolished the enmity, the Law of commandments consisting in decrees, that he might create the two peoples in union with himself into one new man and make peace; 16 and that he might fully reconcile both peoples in one body to God through the torture stake,* because he had killed off the enmity by means of himself. 17 And he came and declared the good news of peace to you, the ones far off, and peace to those near, 18 because through him we, both peoples, have the approach to the Father by* one spirit.

19 Certainly, therefore, you are no longer strangers and alien residents, but you are fellow citizens of the holy ones and are members of the household of God. 20 and you have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone. 21 In union with him the whole building, being harmoniously joined together, is growing into a holy temple for Jehovah.* 22 In union with him you, too, are being built up together into a place for God to inhabit by spirit.

16* See App 3c. 18* Or, "in." 21* Jehovah, J7.8.13,16-18,22-24; Lord, KAB.

3 Τούτου χάριν ἐγὼ Παῦλος ὁ
 Of this (thing) thanks I Paul the
 δέσμιος τοῦ χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν
 bound one of the Christ Jesus over you
 τῶν ἐθνῶν, — **2** εἴ γε ἠκούσατε τὴν
 of the nations, — if in fact you heard the
 οἰκονομίαν τῆς χάριτος
 house administration of the undeserved kindness
 τοῦ θεοῦ τῆς δοθείσης μοι
 of the God of the having been given to me
 εἰς ὑμᾶς, **3** ὅτι κατὰ ἀποκάλυψιν
 into you, that according to revelation
 ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς
 was made known to me the mystery, according as
 προέγραψα ἐν ὀλίγῳ, **4** πρὸς ὃ
 I wrote before in little [space], **4** towards which
 δύνασθε ἀναγινώσκοντες νοῆσαι τὴν
 you are able reading to see mentally the
 σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ
 comprehension of me in the mystery of the
 χριστοῦ, **5** ὃ ἐτέραις γενεαῖς οὐκ
 Christ, **5** which to different generations not
 ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων
 it was made known to the sons of the men
 ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις
 as now it was revealed to the holy apostles
 αὐτοῦ καὶ προφήταις ἐν πνεύματι, **6** εἶναι
 of him and to prophets in spirit, **6** to be
 τὰ ἔθνη συνκληρονόμα καὶ σῶμα καὶ
 the nations joint heirs and joint body and
 συμμετόχα τῆς ἐπαγγελίας ἐν Χριστῷ
 joint partakers of the promise in Christ
 Ἰησοῦ διὰ τοῦ εὐαγγελίου, **7** οὗ
 Jesus through the good news, **7** of which
 ἐγενήθην διάκονος κατὰ τὴν δωρεὰν
 I became servant according to the free gift
 τῆς χάριτος τοῦ θεοῦ τῆς
 of the undeserved kindness of the God of the
 δοθείσης μοι κατὰ τὴν
 having been given to me according to the
 ἐνέργειαν τῆς δυνάμεως αὐτοῦ —
 operation within of the power of him —
8 ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων
 to me the (one) less than the least of all
 ἁγίων ἐδόθη ἡ χάρις
 holy (ones) was given the undeserved kindness
 αὕτη — τοῖς ἔθνεσιν εὐαγγελίσασθαι
 this — to the nations to declare as good news
 τὸ ἀνεξιχνίαστον πλοῦτος τοῦ χριστοῦ,
 the not to be traced out riches of the Christ,

3 On account of this I, Paul, the prisoner of Christ Jesus in behalf of you, the people of the nations— **2** if, really, you have heard about the stewardship of the undeserved kindness of God that was given me with YOU in view, **3** that by way of a revelation the sacred secret was made known to me, just as I wrote previously in brief. **4** In the face of this you, when you read this, can realize the comprehension I have in the sacred secret of the Christ. **5** In other generations this [secret] was not made known to the sons of men as it has now been revealed to his holy apostles and prophets by spirit, **6** namely, that people of the nations should be joint heirs and fellow members of the body and partakers with us of the promise in union with Christ Jesus through the good news. **7** I became a minister of this according to the free gift of the undeserved kindness of God that was given me according to the way his power operates. **8** To me, a man less than the least of all holy ones, this undeserved kindness was given, that I should declare to the nations the good news about the unfathomable riches of the Christ

9 και and φωτίσαι to bring to light τίς what ἡ the
οἰκονομία house administration τοῦ of the μυστηρίου mystery
τοῦ of the (one) ἀποκεκρυμμένου having been hidden away ἀπὸ τῶν from the
αἰώνων ages ἐν in τῷ the θεῷ God τῷ the (one) τὰ the
πάντα all (things) κτίσαντι, having created, 10 ἵνα in order that
γνωρισθῆῖ it might be made known νῦν now ταῖς to the ἀρχαῖς governments
καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις and to the authorities in the heavenly [places]
διὰ through τῆς the ἐκκλησίας the ἡ the πολυποίκιλος much diversified
σοφία wisdom τοῦ of the θεοῦ, God, 11 κατὰ according to πρόθεσιν purpose
τῶν αἰώνων of the ages ἣν which [purpose] ἐποίησεν ἐν τῷ he made in the
χριστῷ 'Ιησοῦ τῷ κυρίῳ ἡμῶν, Christ Jesus the Lord of us, 12 ἐν ᾧ in whom
ἔχομεν we are having τὴν παρρησίαν καὶ προσαγωγὴν the outspokenness and leadi g toward
ἐν πεποιθῆσαι in confidence διὰ through τῆς πίστεως αὐτοῦ. the faith of him.
13 Διὸ Through which αἰτοῦμαι I am requestl g μὴ not
ἐνκακεῖν to be behaving badly within ἐν ταῖς in the θλίψεσιν tribulations
μου ὑπὲρ ὑμῶν, ἧτις ἐστὶν δόξα ὑμῶν. of me over you, which is glory of you.
14 Τοῦτου χάριν Of this thanks I am bending the knees τὰ γόνατά
μου πρὸς τὸν πατέρα, 15 ἐξ οὗ of me toward the Father, out of whom
πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ every I neage from father in heavens and upon
γῆς ὀνομάζεται, earth is being named, 16 ἵνα ἵνα δῶ in order that he might give
ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης to you according to the riches of the glory
αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ of him to power to be made mighty through the
πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, spirit of him into the inward man,
17 κατοικήσαι to dwell τὸν χριστὸν the Christ διὰ through τῆς the
πίστεως ἐν ταῖς καρδίαις ὑμῶν ἐν ἀγάπῃ· faith in the hearts of you in love;

9 and should make men see how the sacred secret is administered which has from the indefinite past been hidden in God, who created all things. 10 [This was] to the end that now to the governments and the authorities in the heavenly places there might be made known through the congregation the greatly diversified wisdom of God, 11 according to the eternal purpose that he formed in connection with the Christ, Jesus our Lord, 12 by means of whom we have this freeness of speech and an approach with confidence through our faith in him. 13 Wherefore I ask you not to give up on account of these tribulations of mine in your behalf, for these mean glory for you. 14 On account of this I bend my knees to the Father, 15 to whom every family in heaven and on earth owes its name, 16 to the end that he may grant you according to the riches of his glory to be made mighty in the man you are inside with power through his spirit, 17 to have the Christ dwell through [your] faith in your hearts with love;

ἐρριζωμένοι και τεθεμελιωμένοι,
 having been rooted and having been founded,
18 ἵνα ἐξιχύσητε
 in order that you might be strong enough
 καταλαβέσθαι σὺν πᾶσιν τοῖς
 to receive down together with all the
 ἁγίοις τί τὸ πλάτος και μήκος και
 holy (ones) what the breadth and length and
 ὕψος και βάθος, **19** γινῶναι τε τὴν
 height and depth, to know and the
 ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ
 surpassing of the knowledge love of the
 χριστοῦ, ἵνα πληρωθῆτε εἰς
 Christ, in order that you might be filled into
 πᾶν τὸ πλήρωμα τοῦ θεοῦ.
 all the fullness of the God.

20 Τῷ δὲ δυναμένῳ ὑπὲρ
 To the (one) but being able over
 πάντα ποιῆσαι ὑπερεκπερισσοῦ
 all (things) to do over-beyond abundantly
 ὧν αἰτούμεθα ἢ
 of what (things) we are requesting or
 νοοῦμεν κατὰ τὴν δύναμιν τὴν
 we see mentally according to the power the
 ἐνεργουμένην ἐν ἡμῖν, **21** αὐτῷ ἢ δόξα
 operating within In us, to him the glory
 ἐν τῇ ἐκκλησίᾳ και ἐν Χριστῷ Ἰησοῦ
 in the ecclesia and in Christ Jesus
 εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος
 into all the generations of the age
 τῶν αἰώνων· ἀμήν.
 of the ages; amen.

4 Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ
 I am entreat ng therefore you I the
 δέσμιος ἐν κυρίῳ ἀξίως περιπατήσαι
 bound one in Lord worthily to walk
 τῆς κλήσεως ἧς ἐκλήθητε,
 of the calling of which you were called,
2 μετὰ πάσης ταπεινοφροσύνης και
 with all lowl -mmedness and
 πραΰτητος, μετὰ μακροθυμίας,
 mildness, with longness of spirit,
 ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,
 holding selves up of one another in love,
3 σπουδάζοντες τηρεῖν τὴν ἐνότητα
 speeding up to be observing the unity
 τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς
 of the spirit in the joint-bond of the
 εἰρήνης· **4** ἓν σῶμα και ἓν πνεῦμα,
 peace; one body and one spirit,

that you may be
 rooted and established
 on the foundation,
18 in order that you
 may be thoroughly
 able to grasp mentally
 with all the holy ones
 what is the breadth
 and length and height
 and depth, **19** and
 to know the love
 of the Christ which
 surpasses knowledge,
 that you may be filled
 with all the fullness
 that God gives.

20 Now to the one
 who can, according to
 his power which is op-
 erating in us, do more
 than superabundantly
 beyond all the things
 we ask or conceive,
21 to him be the
 glory by means of the
 congregation and by
 means of Christ Jesus
 to all generations for-
 ever and ever. Amen.

4 I, therefore, the
 prisoner in [the]
 Lord, entreat you to
 walk worthily of the
 calling with which
 you were called,
2 with complete
 lowliness of mind
 and mildness, with
 long-suffering, putting
 up with one another
 in love, **3** earnestly
 endeavoring to
 observe the oneness
 of the spirit in the
 uniting bond of peace.
4 One body there
 is, and one spirit,

καθώς και ἐκλήθητε ἐν μιᾷ ἐλπίδι
 according as also you were called in one hope
 τῆς κλήσεως ὑμῶν· 5 εἰς κύριος, μία
 of the calling of you; one Lord, one
 πίστις, ἐν βάπτισμα· 6 εἰς θεὸς και πατὴρ
 faith, one baptism; one God and Father
 πάντων, ὁ ἐπὶ πάντων και διὰ
 of all (ones), the (one) upon all and through
 πάντων και ἐν πᾶσιν.
 all and in all.

7 Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ
 To one but to each of us was given the
 χάρις κατὰ τὸ μέτρον
 undeserved kindness according to the measure
 τῆς δωρεᾶς τοῦ χριστοῦ. 8 διὸ
 of the free gift of the Christ. Through which

λέγει Ἄναβας εἰς ὕψος
 he is saying Having stepped up into height
 ἤχμαλώτευσεν αἰχμαλωσίαν, και ἔδωκεν δόματα
 he led captive captivity, and he gave gifts

τοῖς ἀνθρώποις. 9 τὸ δὲ Ἄνεβη
 to the men. The but He stepped up

τί ἐστὶν εἰ μὴ ὅτι και κατέβη
 what is it if not that also he stepped down
 εἰς τὰ κατώτερα μέρη τῆς γῆς;
 into the lower parts of the earth?

10 ὁ καταβάς αὐτός ἐστιν
 The (one) having stepped down this is
 και ὁ ἀναβάς ὑπεράνω
 also the (one) having stepped up over-upward
 πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ
 of all the heavens, in order that he might fill
 τὰ πάντα.
 the all (things).

11 και αὐτὸς ἔδωκεν τοὺς μὲν
 And he gave the (ones) indeed
 ἀποστέλλους, τοὺς δὲ προφήτας, τοὺς
 apostles, the (ones) but prophets, the (ones)

δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας
 but evangelizers, the (ones) but shepherds
 και διδασκάλους, 12 πρὸς τὸν καταρτισμὸν
 and teachers, toward the adjusting down

τῶν ἁγίων εἰς ἔργον διακονίας, εἰς
 of the holy (ones), into work of service, into
 οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ,
 building up of the body of the Christ,

13 μέχρι κατανηθῶμεν οἱ πάντες εἰς
 until we might attain down the all (ones) into
 τὴν ἐνότητα τῆς πίστεως και τῆς
 the oneness of the faith and of the

even as you were called in the one hope to which you were called; 5 one Lord, one faith, one baptism; 6 one God and Father of all [persons], who is over all and through all and in all.

7 Now to each one of us undeserved kindness was given according to how the Christ measured out the free gift.

8 Wherefore he says: "When he ascended on high he carried away captives; he gave gifts [in] men." 9 Now the expression "he ascended," what does it mean but that he also descended into the lower regions, that is, the earth?

10 The very one that descended is also the one that ascended far above all the heavens, that he might give fullness to all things.

11 And he gave some as apostles, some as prophets, some as evangelizers, some as shepherds and teachers, 12 with a view to the readjustment of the holy ones, for ministerial work, for the building up of the body of the Christ, 13 until we all attain to the oneness in the faith and in the

ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς
accurate knowledge of the Son of the God, into
ἄνδρα τέλειον, εἰς μέτρον ἡλικίας
male person perfect, into measure of stature

τοῦ πληρώματος τοῦ χριστοῦ,
of the fullness of the Christ,

14 ἵνα μὴ κέτι ὦμεν νήπιοι,
in order that not yet we may be babes,

κλυδωνιζόμενοι καὶ περιφερόμενοι
being tossed about by waves and being borne around

παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ
to every wind of the teaching in the

κυβία τῶν ἀνθρώπων ἐν πανουργίᾳ
(dice) cube of the men in all-working

πρὸς τὴν μεθοδιάν τῆς πλάνης,
toward the craftiness of the error,

15 ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν
maintaining truth but in love we should grow

εἰς αὐτὸν τὰ πάντα, ὃς ἐστὶν ἡ
into him the all (things), who is the

κεφαλή, Χριστός, 16 ἐξ οὗ πᾶν τὸ
head, Christ, out of whom all the

σῶμα συναρμολογούμενον καὶ
body being jointed together and

συνβιβαζόμενον διὰ πάσης
being made to go together through every

ἁφῆς τῆς ἐπιχορηγίας κατ'
connection of the supply according to

ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους
operation within in measure of one of each part

τὴν αὐξησιν τοῦ σώματος ποιεῖται εἰς
the growth of the body it makes for self into

οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.
building up of itself in love.

17 Τοῦτο οὖν λέγω καὶ
This therefore I am saying and

μαρτύρομαι ἐν κυρίῳ, μὴ κέτι ὑμᾶς
I am bearing witness in Lord, not yet you

περιπατεῖν καθὼς καὶ τὰ ἔθνη
to be walking according as also the nations

περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν,
is walking in vanity of the mind of them,

18 ἐσκοτωμένοι τῇ διανοίᾳ
(ones) having been darkened to the perception

ὄντες, ἀπηλλοτριωμένοι τῆς
(ones) being, (ones) having been alienated of the

ζωῆς τοῦ θεοῦ, διὰ τὴν ἄγνοιαν τὴν
life of the God, through the ignorance the

οὐσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς
being in them, through the dulling of the

accurate knowledge of the Son of God, to a full-grown man, to the measure of stature that belongs to the fullness of the Christ;

14 in order that we should no longer be babes, tossed about as by waves and carried hither and thither by every wind of teaching

by means of the trickery of men, by means of cunning in contriving error. 15 But speaking the truth, let us by love grow

up in all things into him who is the head, Christ. 16 From him all the body, by being harmoniously joined together and being

made to cooperate through every joint that gives what is needed, according to the functioning of each respective member in due measure,

makes for the growth of the body for the building up of itself in love.

17 This, therefore, I say and bear witness to in [the] Lord, that you no longer go on walking just as the nations also walk in

the unprofitableness of their minds, 18 while they are in darkness mentally, and alienated from

the life that belongs to God, because of the ignorance that is in them, because of the insensibility of

καρδίας heart αὐτῶν, of them, 19 οἵτινες who

ἀπηλγηκότες ἑαυτοὺς παρέδωκαν having ceased to feel pain themselves they gave over

τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας to the loose conduct into working of uncleanness

πάσης ἐν πλεονεξίᾳ. all in having more.

20 Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν You but not thus you learned the

χριστόν, 21 εἴ γε αὐτὸν ἠκούσατε καὶ ἐν Christ, if in fact him you heard and in

αὐτῷ ἐδιδάχθητε, καθὼς ἔστιν ἀλήθεια him you were taught, according as is truth

ἐν τῷ Ἰησοῦ, 22 ἀποθέσθαι ὑμᾶς in the Jesus, to put off selves you

κατὰ τὴν προτέραν ἀναστροφὴν τὸν according to the former course of conduct the

παλαιὸν ἄνθρωπον τὸν φθειρόμενον old man the (one) being corrupted

κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, according to the desires of the seduction,

23 ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ to be renewed but to the spirit of the

νοῦς ὑμῶν, 24 καὶ ἐνδύσασθαι τὸν mind of you, and to put on selves the

καινὸν ἄνθρωπον τὸν κατὰ θεὸν new man the according to God

κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι having been created in righteousness and loyalty

τῆς ἀληθείας. of the truth.

25 Διὸ ἀποθέμενοι τὸ Through which having put off to the

ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος falsehood be you speaking truth each (one)

μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμεν with the neighbor of him, because we are

ἀλλήλων μέλη. of one another members.

26 Ὅργιζεσθε καὶ μὴ Be you being made wrathful and not

ἀμαρτάνετε· ὁ ἥλιος μὴ be you sinning; the sun not

ἐπιδιέτω ἐπὶ παροργισμῷ let it be going down upon upon provocation to wit h

ὑμῶν, 27 μηδὲ δίδοτε τόπον τῷ of you, neither be you giving place to the

διαβόλῳ. 28 ὁ κλέπτων μηκέτι Devil The (one) stealing not yet

their hearts. 19 Having come to be past all moral sense, they gave themselves over to loose conduct to work uncleanness of every sort with greediness.

20 But you did not learn the Christ to be so, 21 provided, indeed, that you heard him and were taught by means of him, just as truth is in Jesus. 22 that you should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; 23 but that you should be made new in the force actuating your mind, 24 and should put on the new personality which was created according to God's will in true righteousness and loyalty.

25 Wherefore, now that you have put away falsehood, speak truth each one of you with his neighbor, because we are members belonging to one another. 26 Be wrathful, and yet do not sin; let the sun not set with you in a provoked state, 27 neither allow place for the Devil. 28 Let the stealer

κλεπτέτω, μᾶλλον δὲ κοπιᾷτω
 let him be stealing, rather but let him be laboring
 ἐργαζόμενος ταῖς χερσὶν τὸ ἀγαθόν,
 working to the hands the good (thing),
 ἵνα ἐξῆ μεταδιδοῖν
 in order that he may be having to be giving share
 τῷ χρεῖαν ἔχοντι. 29 πᾶς λόγος
 to the (one) need having. Every word
 σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ
 rotten out of the mouth of you not
 ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγαθός
 let it be proceeding out, but if any good (one)
 πρὸς οἰκοδομὴν τῆς χρεῖας, ἵνα
 toward building up of the need, in order that
 δῶ χάριν τοῖς ἀκούουσιν.
 he might give favor to the (ones) hearing.
 30 καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ
 And not be you saddening the spirit the
 ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε
 holy of the God, in which you were sealed
 εἰς ἡμέραν ἀπολυτρώσεως.
 into day of releasing by ransom.

31 πᾶσα πικρία καὶ θυμὸς καὶ ὀργή
 Every bitterness and anger and wrath
 καὶ κραυγὴ καὶ βλασφημία ἀρθήτω
 and screaming and blasphemy let it be lifted up
 ἀφ' ὑμῶν σὺν ἰάσῃ κακίας.
 from you together with all badness.

32 γίνεσθε δὲ εἰς ἀλλήλους χρηστοί,
 Be you becoming but into one another kind,
 εὐσπλαγχοὶ, χαριζόμενοι ἑαυτοῖς
 disposed well to pity, graciously forgiving to selves
 καθὼς καὶ ὁ θεὸς ἐν Χριστῷ
 according as also the God in Christ
 ἔχαρισατο ὑμῖν.
 graciously forgave to you.

5 γίνεσθε οὖν μιμηταὶ τοῦ
 Be you becoming therefore imitators of the
 θεοῦ, ὡς τέκνα ἀγαπητά, 2 καὶ περιπατεῖτε
 God, as children loved, and be you walking
 ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς
 in love, according as also the Christ
 ἠγάπησεν ὑμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ
 loved you and he gave beside himself over
 ὑμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς
 your offering and sacrifice to the God into
 ὄσμην εὐωδίας.
 odor of sweet smell.

steal no more, but rather let him do hard work, doing with his hands what is good work, that he may have something to distribute to someone in need. 29 Let a rotten saying not proceed out of YOUR mouth, but whatever saying is good for building up as the need may be, that it may impart what is favorable to the hearers. 30 Also, do not be grieving God's holy spirit, with which you have been sealed for a day of releasing by ransom.

31 Let all malicious bitterness and anger and wrath and screaming and abusive speech be taken away from you along with all badness. 32 But become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you.

5 Therefore, become imitators of God, as beloved children. 2 and go on walking in love, just as the Christ also loved you and delivered himself up for you as an offering and a sacrifice to God for a sweet-smelling odor.

3 Πορνεία δὲ καὶ ἀκαθαρσία πᾶσα ἢ
 Fornication but and uncleanness all or
 πλεονεξία μὴδὲ ὀνομαζέσθω ἐν ὑμῖν,
 having more not-but let it be being named in you,
 καθὼς πρέπει ἁγίοις, 4 καὶ
 according as it is befitting to holy (ones), and
 αἰσχρότης καὶ μωρολογία ἢ
 disgracefulness and foolish talking or
 εὐτραπέλια, ἃ οὐκ ἀνήκεν,
 obscene jesting, which (things) not it is becoming,
 ἀλλὰ μάλλον εὐχαριστία. 5 τοῦτο γὰρ
 but rather thanksgiving. This for
 ἴστε γινώσκοντες ὅτι πᾶς
 you are discerning knowing that every
 πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης,
 fornicator or unclean (one) or one having more,
 ὃ ἐστὶν εἰδωλολάτρης, οὐκ ἔχει
 which is idolater, not he is having
 κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ χριστοῦ καὶ
 inheritance in the kingdom of the Christ and
 θεοῦ.
 of God.

6 Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς
 No one you let him be seducing to empty
 λόγοις, διὰ ταῦτα γὰρ ἔρχεται ἡ
 words, through these (things) for is coming the
 ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς
 wrath of the God upon the sons of the
 ἀπειθείας. 7 μὴ οὖν γίνεσθε
 disobedience. Not therefore be you becoming
 συνμέτοχοι αὐτῶν, 8 ἦτε γὰρ ποτε
 joint partakers of them; you were for sometime
 σκότος, νῦν δὲ φῶς ἐν κυρίῳ ὡς τέκνα
 darkness, now but light in Lord; as children
 φωτὸς περιπατεῖτε, 9 ὁ γὰρ καρπὸς τοῦ
 of light be you walking, the for fruit of the
 φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ
 light in all goodness and righteousness
 καὶ ἀληθείᾳ, 10 δοκιμάζοντες τί ἐστὶν
 and truth, making proof of what is
 εὐάρεστον τῷ κυρίῳ, 11 καὶ μὴ
 well-pleasing to the Lord; and not
 συνκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις
 you be sharing with the works the unfruitful
 τοῦ σκότους, μάλλον δὲ καὶ ἐλέγγετε,
 of the darkness, rather but also be you reproving,
 12 τὰ γὰρ κρυφῆ γινόμενα ὑπ'
 the (things) for hiddenly coming to be by
 αὐτῶν αἰσχρὸν ἐστὶν καὶ λέγειν, 13 τὰ
 them disgraceful it is also to be saying; the

3 Let fornication and uncleanness of every sort or greediness not even be mentioned among you, just as it befits holy people; 4 neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming, but rather the giving of thanks. 5 For you know this, recognizing it for yourselves, that no fornicator or unclean person or greedy person—which means being an idolater—has any inheritance in the kingdom of the Christ and of God.

6 Let no man deceive you with empty words, for because of the aforesaid things the wrath of God is coming upon the sons of disobedience. 7 Therefore do not become partakers with them; 8 for you were once darkness, but you are now light in connection with [the] Lord. Go on walking as children of light. 9 for the fruitage of the light consists of every sort of goodness and righteousness and truth. 10 Keep on making sure of what is acceptable to the Lord; 11 and quit sharing with [them] in the unfruitful works that belong to the darkness, but, rather, even be reproving [them]. 12 for the things that take place in secret by them it is shameful even to relate. 13 Now

δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτός
 but all (things) being reproved by the light
 φανεροῦται, πᾶν γὰρ τὸ
 is being made manifest, everything for the
 φανερούμενον φῶς ἐστίν. 14 διὸ
 being made manifest light is. Through which
 λέγει "Εγείρε, ὁ καθεύδων, καὶ
 he is saying Be awaking, the (one) sleeping, and
 ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφάσει
 stand up out of the dead (ones); and will shine upon
 σοὶ ὁ χριστός.
 to you the Christ.

15 Βλέπετε οὖν ἀκριβῶς πῶς
 Be you looking therefore accurately how
 περιπατεῖτε, μὴ ὡς ἄσοφοι ἀλλ' ὡς
 you are walking, not as unwise (ones) but as
 σοφοί, 16 ἐξαγοραζόμενοι τὸν
 wise (ones), buying out for selves the
 καιρόν, ὅτι αἱ ἡμέραι πονηραὶ
 appointed time, because the days wicked
 εἰσιν. 17 διὰ τοῦτο μὴ γίνεσθε
 are. Through this not be you becoming
 ἄφρονες, ἀλλὰ συνίετε τί
 senseless (ones), but be you comprehending what
 τὸ θέλημα τοῦ κυρίου. 18 καὶ μὴ
 the will of the Lord; and not
 μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστίν
 be you being made drunk to wine, in which is
 ἀσωτία, ἀλλὰ πληροῦσθε ἐν
 unsaving course, but be you being filled in
 πνεύματι, 19 λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ
 spirit, speaking to selves to psalms and
 ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ
 to hymns and to songs spiritual, singing and
 ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,
 making melody to the heart of you to the Lord,
 20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν
 thanking always over all (things) in
 ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
 name of the Lord of us of Jesus Christ
 τῷ θεῷ καὶ πατρί,
 to the God and Father,

21 ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ
 subjecting yourselves to one another in fear
 Χριστοῦ. 22 Αἱ γυναῖκες τοῖς ἰδίοις
 of Christ. The women to the own
 ἀνδράσιν ὡς τῷ κυρίῳ, 23 ὅτι
 male persons as to the Lord, because

all the things that are
 being reproved are
 made manifest by the
 light, for everything
 that is being made
 manifest is light.

14 Wherefore he says:
 "Awake, O sleeper,
 and arise from the
 dead, and the Christ
 will shine upon you."

15 So keep strict
 watch that how you
 walk is not as unwise
 but as wise [persons],
 16 buying out the
 opportune time for
 yourselves, because
 the days are wicked.

17 On this account
 cease becoming
 unreasonable, but go
 on perceiving what
 the will of Jehovah'
 is. 18 Also, do not
 be getting drunk
 with wine, in which
 there is debauchery,
 but keep getting
 filled with spirit,
 19 speaking to your-
 selves with psalms
 and praises to God
 and spiritual songs,
 singing and accom-
 panying yourselves
 with music in your
 hearts to Jehovah*
 20 in the name of
 our Lord Jesus Christ
 giving thanks always
 for all things to our
 God and Father.

21 Be in subjection
 to one another
 in fear of Christ.

22 Let wives be in
 subjection to their
 husbands as to the
 Lord, 23 because

17* Jehovah, J7,8; God, AVG^cSY^p; the Lord, κD; our Lord, B; the Christ, P⁴⁶.
 19* Jehovah, J7,8,13,16,23; the Lord, κABVGS^p.

άνηρ ἐστὶν κεφαλὴ τῆς γυναίκος ὡς καὶ
 male person is head of the woman as also
 ὁ χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς
 the Christ head of the ecclesia, he
 σωτὴρ τοῦ σώματος. 24 ἀλλὰ ὡς ἡ
 savior of the body. 24 But as the
 ἐκκλησία ὑποτάσσεται τῷ χριστῷ, οὕτως
 ecclesia is subjecting self to the Christ, thus
 καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν
 also the women to the male persons in
 παντί. 25 Οἱ ἄνδρες, ἀγαπᾶτε
 everything. 25 The male persons, be you loving
 τὰς γυναῖκας, καθὼς καὶ ὁ χριστὸς
 the women, according as also the Christ
 ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν
 loved the ecclesia and himself
 παρέδωκεν ὑπὲρ αὐτῆς, 26 ἵνα αὐτὴν
 he gave beside over it, 26 in order that it
 ἀγιάσῃ καθάρισας τῷ λουτρῷ
 he might sanctify having cleansed to the bath
 τοῦ ὕδατος ἐν ῥήματι, 27 ἵνα
 of the water in saying, 27 in order that
 παραστήσῃ αὐτὸς ἑαυτῷ ἔνδοξον τὴν
 he might present he to himself glorious the
 ἐκκλησίαν, μὴ ἔχουσιν στίλβον ἢ ρυτίδα ἢ
 ecclesia, not having spot or wrinkle or
 τι τῶν τοιούτων, ἀλλ' ἵνα
 any of the such (things), but in order that
 ἡ ἅγια καὶ ἄμωμος.
 it may be holy and unblemished.

28 οὕτως ὀφείλουσιν καὶ οἱ ἄνδρες
 Thus are owing also the male persons
 ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ
 to be loving the of themselves women as the
 ἑαυτῶν σώματα· ὁ ἀγαπῶν τὴν
 of themselves bodies; the (one) loving the
 ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ, 29 οὐδεὶς
 of himself woman himself is loving, no one
 γὰρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν,
 for sometime the of himself flesh he hated,
 ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν,
 but he nourishes out and he is cherishing it,
 καθὼς καὶ ὁ χριστὸς τὴν ἐκκλησίαν,
 according as also the Christ the ecclesia,
 30 ὅτι μέλη ἐσμὲν τοῦ σώματος
 because members we are of the body
 αὐτοῦ. 31 ἀντὶ τούτου καταλείψει
 of him. 31 Instead of this will leave down
 ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ
 man the father and the mother and

a husband is head of his wife as the Christ also is head of the congregation, he being a savior of [this] body. 24 In fact, as the congregation is in subjection to the Christ, so let wives also be to their husbands in everything. 25 Husbands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it, 26 that he might sanctify it, cleansing it with the bath of water by means of the word, 27 that he might present the congregation to himself in its splendor, not having a spot or a wrinkle or any of such things, but that it should be holy and without blemish.

28 In this way husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself, 29 for no man ever hated his own flesh; but he feeds and cherishes it, as the Christ also does the congregation, 30 because we are members of his body. 31 "For this reason a man will leave [his] father and [his] mother and

προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,
he will be closely stuck toward the woman of him,
καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. 32 τὸ
and will be the two into flesh one. The

μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω
mystery this great it is, I but am saying
εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν.
into Christ and into the ecclesia.

33 πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα
Besides also you the according to one
ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως
each the of himself woman thus
ἀγαπάτω ὡς ἑαυτόν, ἡ δὲ γυνὴ
let him be loving as himself, the but woman
ἵνα φοβῆται τὸν ἄνδρα.
in order that she may be fearing the male person.

6 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν
The children, be you obeying to the parents
ὑμῶν ἐν κυρίῳ, τοῦτο γὰρ ἐστὶν δίκαιον·
of you in Lord, this for is righteous;

2 τίμα τὸν πατέρα σου καὶ τὴν μητέρα,
Be honoring the father of you and the mother,
ἣτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ,
which is commandment first in promise,

3 ἵνα εὖ σοι γένηται καὶ
in order that well to you it might occur and
ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς. 4 Καὶ
you will be long-timed upon the earth. And

οἱ πατέρες, μὴ παροργίζετε τὰ
the fathers, not be you provoking to wrath the
τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε αὐτὰ
children of you, but be you nourishing out them
ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου.
in discipline and putting mind in of Lord.

5 Οἱ δούλοι, ὑπακούετε τοῖς κατὰ
The slaves, be you obeying to the according to
σάρκα κυρίοις μετὰ φόβου καὶ τρόμου ἐν
flesh to lords with fear and trembling in

ἀπλότητι τῆς καρδίας ὑμῶν ὡς τῷ
simplicity of the heart of you as to the
Χριστῷ, 6 μὴ κατ' ὀφθαλμοδουλίαν ὡς
Christ, not according to eye-slavery as

ἀνθρωπάρεσκοι ἀλλ' ὡς δούλοι Χριστοῦ
men pleasers to but as slaves of Christ
ποιούντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς,
doing the will of the God out of soul,

7 μετ' εὐνοίας δουλεύοντες, ὡς τῷ
with well-mindedness slaving, as to the

he will stick to his wife, and the two will become one flesh." 32 This sacred secret is great. Now I am speaking with respect to Christ and the congregation. 33 Nevertheless, also, let each one of you individually so love his wife as he does himself; on the other hand, the wife should have deep respect for her husband.

6 Children, be obedient to your parents in union with [the] Lord, for this is righteous: 2 "Honor your father and [your] mother"; which is the first commandment with a promise: 3 "That it may go well with you and you may endure a long time on the earth." 4 And you, fathers, do not be irritating your children, but go on bringing them up in the discipline and mental-regulating of Jehovah.*

5 You slaves, be obedient to those who are [YOUR] masters in a fleshly sense, with fear and trembling in the sincerity of your hearts, as to the Christ, 6 not by way of eye-service as men pleasers, but as Christ's slaves, doing the will of God whole-souled. 7 Be slaves with good inclinations, as to

κυρίῳ καὶ οὐκ ἀνθρώποις, 8 εἰδότες ὅτι
 Lord and not to men, 8 having known that
 ἕκαστος, ἐάν τι ποιήσῃ ἀγαθόν,
 each (one), if ever anything he might do good,
 τοῦτο κομίζεται παρὰ κυρίου,
 this he will carry off for self beside of Lord,
 εἴτε δούλος εἴτε ἔλε θερος, 9 Καὶ οἱ
 whether slave or freeman. And the
 κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς
 lords, the very (things) be you doing toward
 αὐτοὺς, ἀνέντες τὴν ἀπειλήν,
 them, letting go up the threatening,
 εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ
 having known that also of them and of you the
 κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία
 Lord is in heavens, and receiving of face
 οὐκ ἔστιν παρ' αὐτῶν.
 not is beside him.

10 Τοῦ λοιποῦ
 Of the leftover (thing)
 ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ
 be you being empowered in Lord and in the
 κράτει τῆς ἰσχύος αὐτοῦ.
 mightiness of the strength him.

11 ἐνδύσασθε τὴν πανοπλίαν τοῦ
 Put on yourselves the panoply of the
 θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς
 God toward the to be able you to stand toward
 τὰς μεθοδίας τοῦ διαβόλου, 12 ὅτι οὐκ
 the crafty acts of the Devil; because not
 ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα,
 is to us the wrestling toward blood and flesh,
 ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς
 but toward the governments, toward the
 ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ
 authorities, toward the world-mighty ones of the
 σκότους τούτου, πρὸς τὰ πνευματικὰ
 darkness this, toward the spiritual (things)
 τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.
 of the wickedness in the heavenly [places].

13 διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν
 Through this take you up the panoply
 τοῦ θεοῦ, ἵνα δυνηθῆτε
 of the God, in order that you might be able
 ἀντιστήναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ
 to stand against in the day the wicked and
 ἅπαντα κατεργασάμενοι στήναι.
 all (things) having worked down to stand.

Jehovah, and not to men, 8 for you know that each one, whatever good he may do, will receive this back from Jehovah, whether he be slave or freeman. 9 Also, you masters, keep doing the same things to them, letting up on the threatening, for you know that the Master of both them and you is in the heavens, and there is no partiality with him.

10 Finally, go on acquiring power in [the] Lord and in the mightiness of his strength. 11 Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil; 12 because we have a wrestling, not against blood and flesh, but against the governments, against the authorities, against the world rulers of this darkness, against the wicked spirit forces in the heavenly places. 13 On this account take up the complete suit of armor from God, that you may be able to resist in the wicked day and, after you have done all things thoroughly, to stand firm.

14 **ΣΤΗΤΕ** οὖν
 Stand you therefore
περιζωσάμενοι τὴν ὀσφύν ὑμῶν ἐν
 having girded selves about the loin of you in
ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα
 truth, and having put on selves the breastplate
τῆς δικαιοσύνης, 15 καὶ
 of the righteousness, 15 and
ὑποδησάμενοι τοὺς πόδας ἐν
 having bound under selves the feet in
ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης,
 readiness of the good news of the peace,
16 ἐν πᾶσιν ἀναλαμβάνοντες τὸν
 in all (things) (ones) having taken up the
θυρεὸν τῆς πίστεως, ἐν ᾧ
 large shield of the faith, in which
δυνήσεσθε πάντα τὰ βέλη τοῦ
 you will be able all the missiles of the
πονηροῦ τὰ πεπυρωμένα
 wicked (one) the (ones) having been set afire
σβέσαι· 17 καὶ τὴν περικεφαλαίαν τοῦ
 to extinguish; and the helmet of the
σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ
 salvation accept you, and the sword of the
πνεύματος, ὃ ἐστὶν ῥῆμα θεοῦ, 18 διὰ
 spirit, which is saying of God, through
πάσης προσευχῆς καὶ δεήσεως,
 all prayer and of supplication,
προσευχόμενοι ἐν παντὶ καιρῷ ἐν
 praying in every appointed time in
πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες
 spirit, and into it abstaining from sleep
ἐν πάσῃ προσκαρτερήσει καὶ δεήσει
 in all perseverance and to supplication
περὶ πάντων τῶν ἁγίων, 19 καὶ
 about all the holy (ones), and
ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ
 over me, in order that to me might be given
λόγος ἐν ἀνοιξίᾳ τοῦ στόματός μου,
 word in opening up of the mouth of me,
ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον
 in outspokenness to make known the mystery
τοῦ εὐαγγελίου 20 ὑπὲρ οὗ
 of the good news over which
πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ
 I am ambassador in chain, in order that in it
παρρησιάσωμαι ὡς δεῖ με λαλῆσαι.
 I might be outspoken as it is binding me to speak.

14 Stand firm, therefore, with your loins girded about with truth, and having on the breastplate of righteousness, 15 and with your feet shod with the equipment of the good news of peace. 16 Above all things, take up the large shield of faith, with which you will be able to quench all the wicked one's burning missiles. 17 Also, accept the helmet of salvation, and the sword of the spirit, that is, God's word, 18 while with every form of prayer and supplication you carry on prayer on every occasion in spirit. And to that end keep awake with all constancy and with supplication in behalf of all the holy ones, 19 also for me, that ability to speak may be given me with the opening of my mouth, with freeness of speech to make known the sacred secret of the good news, 20 for which I am acting as an ambassador in chains; that I may speak in connection with it with boldness as I ought to speak.

21 ἵνα δὲ εἰδῆτε καὶ
 In order that but you might discern also
 ὑμεῖς τὰ κατ' ἐμέ, τί
 you the (things) according to me, what
 πράσσω, πάντα γνωρίσει
 I am performing, all (things) will make known
 ὑμῖν Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ
 to you Tychicus the loved brother and
 πιστὸς διάκονος ἐν κυρίῳ, **22** ὃν ἔπεμψα
 faithful servant in Lord, whom I sent
 πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο ἵνα
 toward you into very this (thing) in order that
 γνῶτε τὰ περὶ ἡμῶν καὶ
 you might know the (things) about us and
 παρακαλέσῃ τὰς καρδίας ὑμῶν.
 he might comfort the hearts of you.

23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ
 Peace to the brothers and love with
 πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ
 faith from God Father and Lord Jesus
 Χριστοῦ. **24** Ἡ χάρις μετὰ
 Christ. The undeserved kindness with
 πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν
 all the (ones) loving the Lord of us
 Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.
 Jesus Christ in incorruptness.

21 Now in order that you may also know about my affairs, as to how I am doing, Tych'icus, a beloved brother and faithful minister in [the] Lord, will make everything known to you. **22** I am sending him to you for this very purpose, that you may know of the things having to do with us and that he may comfort your hearts.

23 May the brothers have peace and love with faith from God the Father and the Lord Jesus Christ. **24** May the undeserved kindness be with all those loving our Lord Jesus Christ in incorruptness.

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ
TOWARD PHILIPPIANS

1 Παῦλος καὶ Τιμόθεος δούλοι Χριστοῦ
Paul and Timothy slaves of Christ
'Ιησοῦ πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ
Jesus to all the holy (ones) in Christ
'Ιησοῦ τοῖς οὖσιν ἐν Φιλιππίοις
Jesus to the (ones) being in Philippi
σὺν ἐπισκόποις καὶ διακόνοις·
together with overseers and servants;

2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
undeserved kindness to you and peace from
θεοῦ πατρὸς ἡμῶν καὶ κυρίου 'Ιησοῦ Χριστοῦ.
God Father of us and of Lord Jesus Christ.

3 Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ
I am thanking the God of me upon every
τῇ μνησίᾳ ὑμῶν 4 πάντοτε ἐν πάσῃ
the mention of you always in every
δεήσει μου ὑπὲρ πάντων ὑμῶν, μετὰ
supplication of me over all of you, with
χαρᾶς τὴν δέησιν ποιούμενος, 5 ἐπὶ τῇ
joy the supplication making, upon the

κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον
sharing of you into the good news
ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν,
from the first day until the now,

6 πεποιθὼς αὐτὸ τοῦτο ὅτι
having been confident very this (thing) that
ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον
the (one) having begun within in you work
ἀγαθὸν ἐπιτελέσει ἄχρι ἡμέρας
good he will put end upon until day

'Ιησοῦ Χριστοῦ· 7 καθὼς ἐστὶν δίκαιον
of Jesus Christ; according as it is righteous
ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν,
to me this to be minding over all of you.

διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ
through the to be having me in the heart
ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ
you, in and the bonds of me and in the

ἀπολογία καὶ βεβαιώσει τοῦ εὐαγγελίου
defense and stabilizing of the good news
συνκοινωνοῦς μου τῆς χάριτος
sharers with me of the undeserved kindness

πάντας ὑμᾶς ὄντας.
all you being.

1 Paul and Timothy, slaves of Christ Jesus, to all the holy ones in union with Christ Jesus who are in Phi-lip'pi, along with overseers and ministerial servants:

2 May you have undeserved kindness and peace from God our Father and [the] Lord Jesus Christ.

3 I thank my God always upon every remembrance of you 4 in every supplication of mine for all of you, as I offer my supplication with joy, 5 because of the contribution you have made to the good news from the first day until this moment. 6 For I am confident of this very thing, that he who started a good work in you will carry it to completion until the day of Jesus Christ.

7 It is altogether right for me to think this regarding all of you, on account of my having you in my heart, all of you being sharers with me in the undeserved kindness, both in my [prison] bonds and in the defending and legally establishing of the good news.

8 μάρτυς γάρ μου ὁ θεός, ὡς
Witness for of me the God, as
ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις
I am longing for all you in bowels
Χριστοῦ Ἰησοῦ. 9 καὶ τούτο προσεύχομαι
of Christ Jesus. And this I am praying
ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ
in order that the love of you yet rather and
μᾶλλον περισσεύη ἐν ἐπιγνώσει
rather it may be abounding in accurate knowledge
καὶ πάσῃ αἰσθήσει, 10 εἰς τὸ
and all sense-perception, into the
δοκιμάζειν ὑμᾶς τὰ
to be making proof of you the (things)
διαφέροντα, ἵνα ἦτε εἰλικρινεῖς
differing, in order that you may be sincere
καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ,
and not striking toward into day of Christ,
11 πεπληρωμένοι καρπὸν δικαιοσύνης
having been filled fruit of righteousness
τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν
the (one) through Jesus Christ into glory
καὶ ἔπαινον θεοῦ.
and praise of God.

12 Γινώσκεις δὲ ὑμᾶς βούλομαι,
To be knowing but you I am wishing,
ἀδελφοί, ὅτι τὰ κατ' ἐμὲ
brothers, that the (things) according to me
μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου
rather into striking ahead of the good news
ἔλήλυθεν, 13 ὥστε τοὺς δεσμούς μου
it has come, as-and the bonds of me
φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ
manifest in Christ to become in whole the
πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν,
praetorium and to the leftover (ones) all,
14 καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν
and the more (ones) of the brothers in
κυρίῳ πεποιθότας τοῖς δεσμοῖς
Lord having been confident to the bonds
μου περισσοτέρως τολμᾶν ἀφόβως
of me more abundantly to be daring fearlessly
τὸν λόγον τοῦ θεοῦ λαλεῖν.
the word of the God to be speaking.

15 Τινὲς μὲν καὶ διὰ φθόνον καὶ
Some indeed also through envy a d
ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν
strife, some but a d through well-thinking
τὸν χριστὸν κηρύσσουν· 16 οἱ
the Christ they are preaching; the (ones)

8 For God is my witness of how I am yearning for all of you in such tender affection as Christ Jesus has. 9 And this is what I continue praying, that your love may abound yet more and more with accurate knowledge and full discernment; 10 that you may make sure of the more important things, so that you may be flawless and not be stumbling others up to the day of Christ, 11 and may be filled with righteous fruit, which is through Jesus Christ, to God's glory and praise.

12 Now I desire you to know, brothers, that my affairs have turned out for the advancement of the good news rather than otherwise, 13 so that my bonds have become public knowledge in association with Christ among all the Praetorian Guard and all the rest; 14 and most of the brothers in [the] Lord, feeling confidence by reason of my [prison] bonds, are showing all the more courage to speak the word of God fearlessly.

15 True, some are preaching the Christ through envy and rivalry, but others also through goodwill. 16 The latter

μὲν ἐξ ἀγάπης, εἰδότες ὅτι εἰς
indeed out of love, having known that into
ἀπολογίαν τοῦ εὐαγγελίου κείμεαι,
defense of the good news I am lying,

17 οἱ δὲ ἐξ ἐριθίας τὸν
the (ones) but out of contentiousness the

χριστὸν καταγγέλλουσιν, οὐχ ἄγνως,
Christ they are announcing down, not purely,

οἰόμενοι θλίψιν ἐγείρειν τοῖς
supposing tribulation to be raising up to the

δεσμοῖς μου. 18 τί γάρ; πλὴν ὅτι
bonds of me. What for? Besides that

παντὶ τρόπῳ, εἴτε προφάσει εἴτε
to every manner, whether to pretense or

ἀληθείᾳ, Χριστὸς καταγγέλλεται, καὶ ἐν
to truth, Christ is being announced down, and in

τούτῳ χαίρω· ἀλλὰ καὶ χαρήσομαι,
this I am rejoicing; but also I shall rejoice,

19 οἶδα γάρ ὅτι τοῦτό μοι
I have known for that this to me

ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν
will step off into salvation through the of you

δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος
supplication and supply of the spirit

Ἰησοῦ Χριστοῦ, 20 κατὰ τὴν
of Jesus Christ, according to the

ἀποκαρδοκίαν καὶ ἐλπίδα μου ὅτι ἐν
eager expectation and hope of me that in

οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ
nothing I shall be ashamed, but in all

παρρησίᾳ ὡς πάντοτε καὶ νῦν
out pokenness as always also now

μεγαλυθήσεται Χριστὸς ἐν τῷ σώματί
will be magnified Christ in the body

μου, εἴτε διὰ ζωῆς εἴτε διὰ
of me, whether through life or through

θανάτου.
death.

21 Ἐμοὶ γάρ τὸ ζῆν Χριστὸς
To me for the to be living Christ

καὶ τὸ ἀποθανεῖν κέρδος. 22 εἰ δὲ τὸ
and the to die gain. If but the

ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς
to be living in flesh, this to me fruitage

ἔργου, — καὶ τί αἰρήσομαι οὐ
of work, — and what shall I select not

γνωρίζω· 23 συνέχομαι δὲ
I am making known; I am being held together but

are publicizing the Christ out of love, for they know I am set here for the defense

of the good news; 17 but the former do

it out of contentiousness, not with a pure

motive, for they are supposing to stir up

tribulation [for me] in my [prison] bonds.

18 What then? [Nothing,] except that

in every way, whether in pretense or in

truth, Christ is being publicized, and in this

I rejoice. In fact, I will also keep on rejoicing,

19 for I know this will result in my

salvation through your supplication

and a supply of the spirit of Jesus Christ,

20 in harmony with my eager expectation

and hope that I shall not be ashamed in

any respect, but that in all freeness of

speech Christ will, as always before, so

now be magnified by means of my body,

whether through life or through death.

21 For in my case to live is Christ, and

to die, gain. 22 Now if it be to live on in

the flesh, this is a fruitage of my work

—and yet which thing to select I do not

make known. 23 I am under pressure

ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων
 out of the two (things), the desire having
 εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ
 into the to be loosed up and together with Christ
 εἶναι, πολλῶ γὰρ μᾶλλον κρεῖσσον, 24 τὸ
 to be, to much for rather better, the
 δὲ ἐπιμένειν τῇ σαρκὶ
 but to be remaining upon to the flesh
 ἀναγκαιότερον δι' ὑμᾶς. 25 καὶ τοῦτο
 more necessary through you. And ths
 πεποιθῶς οἶδα ὅτι
 having been confident I have known that
 μενῶ καὶ παραμενῶ πᾶσιν
 I shall remain and I shall remain alongside to all
 ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ
 to you into the of you striking ahead and
 χαρὰν τῆς πίστεως, 26 ἵνα τὸ
 joy of the faith, in order that the
 καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ
 boasting of you may be abounding in Christ
 Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας
 Jesus in me through the my presence
 πάλιν πρὸς ὑμᾶς.
 again toward you.

27 Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ
 Only worthily of the good news of the
 Χριστοῦ πολιτεύεσθε, ἵνα
 Christ be you behaving as citizens, in order that
 εἴτε ἔλθῶν καὶ ἰδῶν ὑμᾶς
 whether having come and having seen you
 εἴτε ἀπῶν ἀκούω τὰ
 or being absent I may be hearing the (things)
 περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ
 about you, that you are standing in one
 πνεύματι, μίᾳ ψυχῇ συναθροῦντες τῇ
 spirit, to one soul striving together to the
 πίστει τοῦ εὐαγγελίου, 28 καὶ μὴ
 faith of the good news, and noi
 πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν
 being frightened in nothing by the
 ἀντικειμένων ἧτις ἐστὶν αὐτοῖς
 (ones) lying against which is to them
 ἔνδειξις ἀπωλείας, ὑμῶν δὲ
 showing within of destruction, of you but
 σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ, 29 ὅτι
 of salvation, and this from God, because
 ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ,
 to you it was graciously given the over Christ,

from these two things; but what I do desire is the releasing* and the being with Christ, for this, to be sure, is far better. 24 However, for me to remain in the flesh is more necessary on YOUR account. 25 So, being confident of this, I know I shall remain and shall abide with all of you for YOUR advancement and the joy that belongs to [YOUR] faith, 26 so that YOUR exultation may overflow in Christ Jesus by reason of me through my presence again with YOU.

27 Only behave in a manner worthy of the good news about the Christ, in order that, whether I come and see YOU or be absent, I may hear about the things which concern YOU, that you are standing firm in one spirit, with one soul* striving side by side for the faith of the good news, 28 and in no respect being frightened by YOUR opponents. This very thing is a proof of destruction for them, but of salvation for YOU; and this [indication] is from God, 29 because to YOU the privilege was given in behalf of Christ,

23* See App 3D. 27* Or, "as one man."

οὐ μόνον τὸ εἰς αὐτὸν ἰσθεύειν ἀλλὰ
not only the into him to be believing but
καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν, 30 τὸν
also the over him to be suffering, the
αὐτὸν ἀγῶνα ἔχοντες οἷον εἶδετε
very struggle having of what sort you saw
ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.
in me and now you are hearing in me.

2 Εἴ τις οὖν παράκλησις ἐν Χριστῷ,
If any therefore encouragement in Christ,
εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία
if any consolation of love, if any sharing
πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί,
of spirit, if any bowels and compassions,

2 πληρώσατέ μου τὴν χαρὰν ἵνα τὸ
fill you of me the joy in order that the
αὐτὸ φρονῆτε, τὴν αὐτὴν
very (thing) you may be minding, the very
ἀγάπην ἔχοντας, σύνψυχοι, τὸ
love having, together in soul, the

ἐν φρονοῦντες, 3 μηδὲν κατ'
one (thing) minding, nothing according to
ἐριθίαν μηδὲ κατὰ κενοδοξίαν,
contentiousness nor according to vainglory,
ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους
but to the lowly-mindedness one another

ἠγούμενοι ὑπερέχοντας ἑαυτῶν, 4 μὴ
considering (ones) having over of selves, not
τὰ ἑαυτῶν ἕκαστοι σκοποῦντες,
the (things) of selves each (ones) looking at,
ἀλλὰ καὶ τὰ ἐτέρων
but also the (things) of different (ones)
ἕκαστοι.
each (ones).

5 τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ
This be you minding in you which also
ἐν Χριστῷ Ἰησοῦ, 6 ὃς ἐν μορφῇ θεοῦ
in Christ Jesus, who in form of God

ὑπάρχων οὐχ ἀρπαγμὸν ἠγήσατο τὸ εἶναι
existing not snatching he considered the to be
ἴσα θεῷ, 7 ἀλλὰ ἑαυτὸν ἐκένωσεν
equal (things) to God, but himself he emptied
μορφὴν δούλου λαβὼν, ἐν ὁμοιωματι
form of slave having taken, in likeness
ἀνθρώπων γενόμενος· 8 καὶ σχήματι
of men having become; and to fashion

εὑρεθεὶς ὡς ἄνθρωπος ἐταπεινώσεν
having been found as man he made lowly
ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου,
himself having become obedient until death,

not only to put your faith in him, but also to suffer in his behalf. 30 For you have the same struggle as you saw in my case and as you now hear about in my case.

2 If, then, there is any encouragement in Christ, if any consolation of love, if any sharing of spirit, if any tender affections and compassions, 2 make my joy full in that you are of the same mind and have the same love, being joined together in soul, holding the one thought in mind, 3 doing nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior to you, 4 keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others.

5 Keep this mental attitude in you that was also in Christ Jesus, 6 who, although he was existing in God's form, gave no consideration to a seizure, namely, that he should be equal to God. 7 No, but he emptied himself and took a slave's form and came to be in the likeness of men. 8 More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death,

θανάτου δὲ σταυροῦ· 9 διὸ καὶ ὁ
of death but of stake; through which also the
θεὸς αὐτὸν ὑπερύψωσεν, καὶ
God him put high up over, and
ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ
he graciously gave to him he name the over
πάν ὄνομα, 10 ἵνα ἐν τῷ ὀνόματι
every name, 10 in order that in the name
Ἰησοῦ πάν γόνυ κάμψῃ ἐπουρανίων
of Jesus every knee should bend of those in heaven
καὶ ἐπιγείων καὶ καταχθονίων,
and of those on earth and of those underground,
11 καὶ πάντα γλῶσσα ἐξομολογήσεται ὅτι
and every tongue should confess out that
Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ
Lord Jesus Christ into glory of God
πατρός.
Father.

12 Ὡστε, ἀγαπητοί μου, καθὼς
As-and, loved (ones) of me, according as
πάντοτε ὑπήκουσατε, μὴ ὡς ἐν τῇ παρουσίᾳ
always you obeyed, not as in the presenee
μου μόνον ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ
of me only but now to much rather in the
πουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν
absence of me, with fear and trembling the
ἑαυτῶν σωτηρίαν κατεργάζεσθε, 13 θεὸς
of selves salvation be you working down, God
γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ
for is the (one) working within in you both
τὸ θέλειν καὶ τὸ ἐνεργεῖν
the to be willing and the to be working within
ὑπὲρ τῆς εὐδοκίας· 14 πάντα
over the well-thinking; all (things)
ποιεῖτε χωρὶς γογγυσμῶν
be you doing apart from murmurings
καὶ διαλογισμῶν· 15 ἵνα
and divided reckonings; in order that
γένησθε ἄμεμπτοι καὶ ἀκέραιοι,
you may become blameless and unblemished,
τέκνα θεοῦ ἄμωμα μέσον
children of God unblemished (in) midst
γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν
of generation crooked and turned through, in
οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ
whom you are shining as illuminators in world
16 λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἔμοι
word of life having upon, into boasting to me

yes, death on a torture stake.* 9 For this very reason also God exalted him to a superior position and kindly gave him the name that is above every [other] name, 10 so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, 11 and every tongue should openly acknowledge that Jesus Christ is Lord to the glory of God the Father.

12 Consequently, my beloved ones, in the way that you have always obeyed, not during my presence only, but now much more readily during my absence, keep working out YOUR own salvation with fear and trembling; 13 for God is the one that, for the sake of [his] good pleasure, is acting within you in order for you both to will and to act. 14 Keep doing all things free from murmurings and arguments, 15 that you may come to be blameless and innocent, children of God without a blemish in among a crooked and twisted generation, among whom you are shining as illuminators in the world, 16 keeping a tight grip on the word of life, that I may have cause for exultation

εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν
 into day of Christ, that not into empti(ness)
 ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα.
 I ran nor into empti(ness) I labored.

17 Ἀλλὰ εἰ καὶ σπένδομαι
 But if also I am being poured as libation

ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως
 upon the sacrifice and public work of the faith

ὑμῶν, χαίρω καὶ συναίρω
 of you, I am rejoicing and I am rejoicing with

πᾶσιν ὑμῖν. 18 τὸ δὲ αὐτὸ καὶ ὑμεῖς
 all you; the but very (thing) also you

χαίρετε καὶ συναίρετέ μοι.
 be you rejoicing and be you rejoicing with me.

19 Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον
 I am hoping but in Lord Jesus Timothy

ταχέως πέμψαι ὑμῖν, ἵνα καγῶ
 quickly to send to you, in order that also I

εὐψυχῶ γνοῦς τὰ
 may be well of soul having known the (things)

περὶ ὑμῶν. 20 οὐδένα γὰρ ἔχω
 about you. No one for I am having

ἰσὺ ψυχῶν ὅστις γνησίως τὰ περὶ
 equal-souled who genuinely the (things) about

ὑμῶν μεριμνήσει, 21 οἱ πάντες γὰρ
 you he will care, the all for

τὰ ἑαυτῶν ζητοῦσιν, οὐ
 the (things) of themselves they are seeking, not

τὰ Χριστοῦ Ἰησοῦ. 22 τὴν δὲ
 the (things) of Christ Jesus. The but

δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ
 proof of him you are knowing, that as to father

τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ
 child together with me he slaved into the

εὐαγγέλιον. 23 Τοῦτον μὲν οὖν
 good news. This (one) indeed therefore

ἐλπίζω πέμψαι ὡς ἄν ἀφίδω
 I am hoping to send as likely I might see off

τὰ περὶ ἐμὲ ἐξ αὐτῆς·
 the (things) about me out of very (hour);

24 πέποιθα δὲ ἐν κυρίῳ ὅτι καὶ
 I have been confident but in Lord that also

αὐτὸς ταχέως ἐλεύσομαι.
 very quickly I shall come.

25 ἀναγκαῖον δὲ ἠγησάμην Ἐπαφρόδιτον
 Necessary but I considered Epphroditus

τὸν ἀδελφὸν καὶ συνεργὸν καὶ
 the brother and fellow worker and

συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον
 fellow soldier of me, of you but apostle

in Christ's day, that I did not run in vain or work hard in vain. 17 Notwithstanding,

even if I am being poured out like a drink offering upon the sacrifice and public service to which faith has led you, I am glad and I rejoice with all of you. 18 Now in the same way you yourselves also be glad and rejoice with me.

19 For my part I am hoping in the Lord Jesus to send Timothy to you shortly, that I may be a cheerful soul when I get to know about the things pertaining to you.

20 For I have no one else of a disposition like his who will genuinely care for the things pertaining to you. 21 For all the others are seeking their own interests, not those of Christ Jesus. 22 But you know the proof he gave of himself, that like a child with a father he slaved with me in furtherance of the good news.

23 This, therefore, is the man I am hoping to send just as soon as I have seen how things stand concerning me. 24 Indeed, I am confident in [the] Lord that I myself shall also come shortly.

25 However, I consider it necessary to send to you Epphroditus, my brother and fellow worker and fellow soldier, but your envoy

καὶ λειτουργὸν τῆς χρείας μου,
and public worker of the need of me.

πέμψαι πρὸς ὑμᾶς, 26 ἐπειδὴ ἐπιποθῶν
to send toward you, since longing after

ἦν πάντας ὑμᾶς ἰδεῖν, καὶ ἀδημονῶν
he was all you to see, and being depressed

διότι ἠκούσατε ὅτι ἠσθένησεν. 27 καὶ γὰρ
because you heard that he fell sick. And for

ἠσθένησεν παραπλήσιον θανάτου· ἀλλὰ ὁ
he fell sick beside-near death; but the

θεὸς ἠλέησεν αὐτόν, οὐκ αὐτόν δὲ μόνον
God had mercy on him, not him but only

ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ
but also me, in order that not sadness upon

λύπην σχῶ. 28 σπουδαιότερως
sadness I should have. More speedily

οὖν ἔπεμψα αὐτόν ἵνα ἰδόντες
therefore I sent him in order that having seen

αὐτόν πάλιν χαρῆτε· καγὼ ἀλυπότερος
him again you might rejoice and I less saddened

ᾶ. 29 προσδέχεσθε οὖν αὐτόν
I may be. Receive you toward therefore him

ἐν κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς
in Lord with all joy, and the

τοιούτους ἐντίμους ἔχετε, 30 ὅτι
such (ones) in honor be you having, because

διὰ τὸ ἔργον Κυρίου μέχρι θανάτου
through the work of Lord until death

ἤγγισεν, παραβολευσάμενος τῇ ψυχῇ
he came near, having thrown self beside to the soul

ἵνα ἀναπληρῶσῃ τὸ ὑμῶν ὑστέρημα
in order that he might fill up the of you lack

τῆς πρὸς με λειτουργίας.
of the toward me public work.

3 Τὸ λοιπὸν, ἀδελφοί μου,
The leftover (thing), brothers of me,

χαίρετε ἐν κυρίῳ. τὰ αὐτὰ
be you rejoicing in Lord. The very (things)

γράφειν ὑμῖν ἐμοὶ μὲν οὐκ
to be writing to you to me indeed not

ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές. —
troublesome (thing), to you but safe (thing). —

2 Βλέπετε τοὺς κύνας, βλέπετε τοὺς
Be you seeing the dogs, be you seeing the

κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν.
bad workers, be you seeing the cutting down.

3 ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, οἱ
We for we are the circumcision, the (ones)

πνεύματι θεοῦ λατρεύοντες καὶ
to spirit of od rendering sacred service and

and private servant
for my need,

26 since he is longing
to see all of you and

is depressed because
you heard he had

fallen sick. 27 Yes,
indeed, he fell sick

nearly to the point
of death; but God

had mercy on him,
in fact, not only on

him, but also on me,
that I should not

get grief upon grief.
28 Therefore with the

greater haste I am
sending him, that on

seeing him you may
rejoice again and I

may be the more free
from grief. 29 There-

fore give him the
customary welcome

in [the] Lord with all
joy; and keep holding

men of that sort dear,
30 because on account

of the Lord's work he
came quite near to

death, exposing his
soul to danger, that

he might fully make
up for YOUR not being
here to render private
service to me.

3 Finally, my
brothers, continue

rejoicing in [the] Lord.
To be writing the

same things to YOU is
not troublesome for

me, but it is of safety
to you.

2 Look out for
the dogs, look out
for the workers of

injury, look out for
those who mutilate
the flesh. 3 For we

are those with the
real circumcision,
who are rendering

sacred service by
God's spirit and

καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκί
boasting in Christ Jesus and not in flesh

πειθοίθotes, 4 καίπερ ἐγὼ ἔχων
having been confident, and-even I having

πειθοίθῃσιν καὶ ἐν σαρκί.
confidence also in flesh.

Εἴ τις δοκεῖ ἄλλος πεποιοθῆναι
If any thinks other to have been confident

ἐν σαρκί, ἐγὼ μᾶλλον 5 περιτομῇ
in flesh, I rather; to circumcision

ὄκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς
eighth day (one), out of race of Israel, of tribe

Βενιαμίν, Ἑβραῖος ἐξ Ἑβραίων,
of Benjamin, Hebrew out of Hebrews,

κατὰ νόμον Φαρισαῖος, 6 κατὰ
according to law Pharisee, according to

ζήλος διώκων τὴν ἐκκλησίαν, κατὰ
zeal persecuting the ecclesia, according to

δικαιοσύνην τὴν ἐν νόμῳ γενόμενος
righteousness the in law having come to be

ἄμεμπτος. 7 Ἀλλὰ ἅτινα ἦν μοι
blameless. 7 But what (things) was to me

κέρδη, ταῦτα ἤγημαι διὰ τὸν
gains, these (things) I have considered through the

χριστὸν ζημίαν. 8 ἀλλὰ μὲν οὖν γε
Christ loss. But indeed therefore in fact

καὶ ἡγοῦμαι πάντα ζημίαν εἶναι
also I am considering all (things) loss to be

διὰ τὸ ὑπερέχον τῆς γνώσεως
through the superior (ness) of the knowledge

Χριστοῦ Ἰησοῦ τοῦ κυρίου μου δι'
of Christ Jesus the Lord of me through

ὃν τὰ πάντα ἐζημιώθην, καὶ
whom the all (things) I suffered loss, and

ἡγοῦμαι σκύβαλα ἵνα
I am considering pieces of refuse in order that

Χριστὸν κερδήσω 9 καὶ εὔρεθῶ ἐν
Christ I might gain and I might be found in

αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ
him, not having my righteousness the out of

νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν
law but the through faith of Christ, the

ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει,
out of God righteousness upon the faith,

10 τοῦ γνῶναι αὐτὸν καὶ τὴν δύναμιν τῆς
of the to know him and the power of the

ἀναστάσεως αὐτοῦ καὶ κοινωνίαν παθημάτων
resurrection of him and sharing of sufferings

αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ,
of him, being conformed to the death of him,

have our boasting in Christ Jesus and do not have our confidence in the flesh, 4 though I, if anyone, do have grounds for confidence also in the flesh.

If any other man thinks he has grounds for confidence in the flesh, I the more so: 5 circumcised the eighth day, out of the family stock of Israel, of the tribe of Benjamin, a Hebrew [born] from Hebrews; as respects law, a Pharisee; 6 as respects zeal, persecuting the congregation; as respects righteousness that is by means of law, one who proved himself blameless. 7 Yet what things were gains to me, these I have considered loss on account of the Christ. 8 Why, for that matter, I do indeed also consider all things to be loss on account of the excellent value of the knowledge of Christ Jesus my Lord. On account of him I have taken the loss of all things and I consider them as a lot of refuse, that I may gain Christ 9 and be found in union with him, having, not my own righteousness, which results from law, but that which is through faith in Christ, the righteousness that issues from God on the basis of faith, 10 so as to know him and the power of his resurrection and a sharing in his sufferings, submitting myself to a death like his,

11 εἴ πως κατανήσω εἰς τὴν
if somehow I might attain down into the
ἐξανάστασιν τὴν ἐκ νεκρῶν.
out-resurrection the out of dead (ones).

12 οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη
Not that already I received or already
τετελείωμαι, διώκω δὲ εἰ καὶ
I have been perfected, I am pursuing but if and
καταλάβω, ἐφ' ᾧ καὶ
I might receive down, upon which also
κατελήμθην ὑπὸ Χριστοῦ Ἰησοῦ.
I was received down by Christ Jesus.

13 ἀδελφοί, ἐγὼ ἑμαυτὸν οὕτως λογιζομαι
Brothers, I myself not yet I am reckoning
κατειληφέναι· ἐν δέ, τὰ
to have received down; one (thing) but, the (things)
μὲν ὀπίσω ἐπιλανθανόμενος τοῖς
indeed behind forgetting to the (things)
δὲ ἔμπροσθεν ἐπεκτεινόμενος, οὐρον.
but in front stretching myself out upon.

14 κατὰ σκοπὸν διώκω εἰς τὸ
according to goal I am pursuing into the
βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ
prize of the upward calling of the God
ἐν Χριστῷ Ἰησοῦ. 15 Ὅσοι οὖν
in Christ Jesus. As many as therefore

τέλειοι, τούτο φρονῶμεν· καὶ εἰ
perfect (ones), this let us be minding; and if
τι ἕτέρως φρονεῖτε, καὶ
anything differently you are minding, also
τούτου ὁ θεὸς ὑμῖν ἀποκαλύψει·
this (thing) the God to you will reveal;

16 πλὴν εἰς ὃ ἐφθάσαμεν, τῷ
besides into which we came ahead, to the
αὐτῷ στοιχεῖν.
very to be walking in line.

17 Συνμιμηταὶ μου γίνεσθε,
Joint imitators of me be you becoming,
ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτως
brothers, and be you looking at the (ones) thus
περιπατοῦντας καθὼς ἔχετε τύπον
walking according as you are having type

ἡμᾶς· 18 πολλοὶ γὰρ περιπατοῦσιν οὓς
us; many for they are walking whom
πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ
many times I was saying to you, now but also
κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ
weeping I am saying, the enemies of the stake

11 [to see] if I may by any means attain to the earlier resurrection from the dead.

12 Not that I have already received it or am already made perfect, but I am pursuing to see if I may also lay hold on that for which I have also been laid hold on by Christ Jesus.*

13 Brothers, I do not yet consider myself as having laid hold on [it]; but there is one thing about it:

Forgetting the things behind and stretching forward to the things

ahead, 14 I am pursuing down toward the goal for the prize of the upward call of God by means of Christ Jesus. 15 Let

us, then, as many of us as are mature, be of this mental attitude; and if you are mentally inclined otherwise in any respect, God will reveal the above [attitude] to you. 16 At any rate, to what extent we have made progress, let us go on walking orderly in this same routine.

17 Unitedly become imitators of me, brothers, and keep your eye on those who are walking in a way that accords with the example you have in us. 18 For there are many, I used to mention them often but now I mention them also with weeping, who are walking as the enemies of the torture stake*

τοῦ χριστοῦ, 19 ὧν τὸ τέλος
of the Christ, of which ones the end
ἀλώλεια, ὧν ὁ θεὸς ἡ κοιλία
destruction, of which ones the god the cavity
καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ
and the glory in the shame of them, the (ones)
τὰ ἐπίγεια φρονούντες. 20 ἡμῶν γὰρ
the earthly (things) minding. Of us for
τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ
the citizenship in heavens is existing, out of
οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον
where also savior we are eagerly awaiting Lord
'Ιησοῦν Χριστόν, 21 ὃς μετασχηματίζει τὸ
Jesus Christ, who will refashion the
σῶμα τῆς ταπεινώσεως ἡμῶν σ μμορφὸν
body of the lowliness of us conformed
τῷ σώματι τῆς δόξης αὐτοῦ κατὰ
to the body of the glory of him according to
τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ
the operation within of the to be able him also
ὑποτάσσει αὐτῷ τὰ πάντα.
to subject to himself the all (things).

4 Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ
As-and, brothers of me loved and
ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτως
longed for, joy and crown of me, thus
στήκετε ἐν κυρίῳ, ἀγαπητοί.
be you standing in Lord, loved (ones).

2 Εὐοδίαν παρακαλῶ καὶ Συντύχην
Euodia I am encouraging and Syntyche
παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν
I am encouraging the very (thing) to be minding in
κυρίῳ. 3 ναὶ ἐρωτῶ καὶ σέ, γνήσιε
Lord. Yes I am requesting also you, genuine
σύνζυγε, συναλαμβάνου αὐ αἰς,
yokefellow, be holding self with them,

αἵτινες ἐν τῷ εὐαγγελίῳ
which [women] in the good news
συνήθλησάν μοι μετὰ καὶ Κλήμεντος
they strove together to me with also Clement
καὶ τῶν λοιπῶν συνεργῶν μου, ὧν
and of the leftover fellow workers of me, of whom
τὰ ὀνόματα ἐν βίβλῳ ζωῆς.
the names in book of life.

4 Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν
Be you rejoicing in Lord always; again
ἔρω, χαίρετε. 5 τὸ ἐπιεικὲς
I shall say, be you rejoicing. The yielding(ness)

of the Christ, 19 and their finish is destruction, and their god is their belly, and their glory consists in their shame, and they have their minds upon things on the earth. 20 As for us, our citizenship* exists in the heavens, from which place also we are eagerly waiting for a savior, the Lord Jesus Christ, 21 who will refashion our humiliated body to be conformed to his glorious body according to the operation of the power that he has, even to subject all things to himself.

4 Consequently, my brothers beloved and longed for, my joy and crown, stand firm in this way in [the] Lord,* beloved ones.

2 Eu-od-i-a I exhort and Syn'ty-che I exhort to be of the same mind in [the] Lord.
3 Yes, I request you too, genuine yokefellow, keep assisting these [women] who have striven side by side with me in the good news along with Clement as well as the rest of my fellow workers, whose names are in the book of life.

4 Always rejoice in [the] Lord.* Once more I will say, Rejoice! 5 Let YOUR reasonableness

20* Or, "our life as citizens." 1*, 4* Lord, KABVG; Jehovah, J7,8,13,14,16,24.

ὕμῶν γνώσῃτω πᾶσιν ἀνθρώποις. ὁ
 of you let it be known to all men. The
 κύριος ἐγγύς· 6 μὴδὲν μεριμνᾶτε,
 Lord near; nothing be you being anxious over,
 ἀλλ' ἐν παντί τῇ προσευχῇ καὶ τῇ
 but in everything to the prayer and to the
 δεήσει μετ' εὐχαριστίας τὰ αἰτήματα
 supplication with thanksgiving the petitions
 ὑμῶν γνωρίζεσθω πρὸς τὸν
 of you let it be being made known toward the
 θεόν· 7 καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ
 God; and the peace of the God the
 ὑπερέχουσα πάντα νοῦν φρουρήσει
 having over all mind it will keep under watch
 τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν
 the hearts of you and the mental powers of you
 ἐν Χριστῷ Ἰησοῦ.
 in Christ Jesus.

8 Τὸ λοιπὸν ἀδελφοί,
 The leftover (thing), brothers,
 ὅσα ἐστὶν ἀληθῆ,
 as many (things) as is true,
 ὅσα σεμνά, ὅσα
 as many (things) as serious, as many (things) as
 δίκαια, ὅσα ἀγνά,
 righteous, as many (things) as chaste,
 ὅσα προσφιλή,
 as many (things) as affection-inducing,
 ὅσα εὐφημα, εἴ τις ἀρετὴ
 as many (things) as well-spoken of, if any virtue
 καὶ εἴ τις ἔπαινος, ταῦτα
 and if any praise, these (things)
 λογίζεσθε· 9 ἃ καὶ
 be you reckoning; which (things) also
 ἐμάθετε καὶ παρελάβετε καὶ
 you learned and you received alongside and
 ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα
 you heard and you saw in me, these (things)
 πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης
 be you performing; and the God of the peace
 ἔσται μεθ' ὑμῶν.
 will be with you.

10 Ἐχάρην δὲ ἐν κυρίῳ μέγας ὅτι
 I rejoiced but in Lord greatly that
 ἤδη ποτὲ ἀνεθάλατε τὸ
 already sometime you made flourish again the

become known to all men. The Lord* is near. 6 Do not be anxious over anything, but in everything by prayer and supplication along with thanksgiving let your petitions be made known to God; 7 and the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus.

8 Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things. 9 The things that you learned as well as accepted and heard and saw in connection with me, practice these; and the God of peace will be with you.

10 I do rejoice greatly in [the] Lord* that now at last you have revived your

ὑπὲρ ἐμοῦ φρονεῖν, ἐφ' ἃ
 over me to be minding, upon
 ὧν καὶ ἐφρονεῖτε
 which also you were minding
 ἣκαρεῖσθε δέ. 11 οὐχ
 you were being without opportunity but. Not
 ὅτι καθ' ὑστέρησιν λέγω, ἐγὼ
 that according to lack I am saying, I
 γὰρ ἔμαθον ἐν οἷς εἰμι αὐτάρκης
 for I learned in what (things) I am self-sufficient
 εἶναι· 12 οἶδα καὶ
 to be; I have known and
 ταπεινοῦσθαι, οἶδα καὶ
 to be being made lowly, I have known also
 περισσεύειν ἐν παντὶ καὶ ἐν πᾶσιν
 to be abounding; in everything and in all (things)
 μεμύημαι, καὶ
 I have been initiated into secrets, and
 χορτάζεσθαι καὶ πεινᾶν, καὶ
 to be being sated with food and to be hungering, and
 περισσεύειν καὶ ὑστερεῖσθαι· 13 πάντα
 to be abounding and to be lacking; all (things)
 ἰσχύω ἐν τῷ ἐνδυναμοῦντί
 I am having strength for in the (one) empowering
 με.
 me.
 14 πλὴν καλῶς ἐποιήσατε
 Besides finely you did
 συνκοινωνήσαντές μου τῆ θλίψει.
 having shared with me to the tribulation.
 15 οἶδατε δὲ καὶ ὑμεῖς, Φιλιππηῖοι,
 You have known but also you, Philippians,
 ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε
 that in beginning of the good news, when
 ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι
 I went out from Macedonia, not one to me
 ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως
 ecclesia shared into word of giving
 καὶ λήψεως εἰ μὴ ὑμεῖς μόνοι, 16 ὅτι
 and receiving if not you alone, because
 καὶ ἐν Θεσσαλονίκῃ καὶ ἅπασι καὶ δις εἰς
 also in Thessalonica and once and twice into
 τὴν χρεῖαν μοι ἐπέμψατε. 17 οὐχ ὅτι
 the need to me you sent. Not that
 ἐπιζητῶ τὸ δῶμα, ἀλλὰ
 I am seeking upon the gift, but
 ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα
 I am seeking upon the fruitage the becoming more
 εἰς λόγον ὑμῶν. 18 ἀπέχω δέ
 into word of you. I am having from but

thinking in my behalf,
 to which you were
 really giving thought,
 but you lacked
 opportunity. 11 Not
 that I am speaking
 with regard to being
 in want, for I have
 learned, in whatever
 circumstances I am,
 to be self-sufficient.
 12 I know indeed
 how to be low [on
 provisions], I know
 indeed how to have
 an abundance. In
 everything and in all
 circumstances I have
 learned the secret of
 both how to be full
 and how to hunger,
 both how to have an
 abundance and how to
 suffer want. 13 For
 all things I have the
 strength by virtue
 of him who imparts
 power to me.

14 Nevertheless,
 you acted well in
 becoming sharers with
 me in my tribulation.
 15 In fact, you Phil-
 ippi-ans, also know
 that at [the] start of
 declaring the good
 news, when I departed
 from Mac-e-do-ni-a,
 not a congregation
 took a share with
 me in the matter of
 giving and receiving,
 except you alone;
 16 because, even in
 Thes-sa-lo-ni-ca, you
 sent something to
 me both once and a
 second time for my
 need. 17 Not that I
 am earnestly seeking
 the gift, but that I
 am earnestly seeking
 the fruitage that
 brings more credit
 to your account.
 18 However, I have

πάντα καὶ περισσεύω· πεπλήρωμαι
all (things) and I am abounding; I have been filled

δεξάμενος παρὰ Ἐπαφροδίτου τὰ
having received beside of Eparhroditus the (things)

παρ' ὑμῶν, ὀσμὴν εὐωδίας, θυσίαν
beside of you, odor of sweet-smelling, sacrifice

δεκτὴν, εὐάρεστον τῷ θεῷ. 19 ὁ δὲ
acceptable, well-pleasing to the God. The but

θεὸς μου πληρώσει πᾶσαν χρείαν ὑμῶν
God of me will fill all need of you

κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν
according to the riches of him in glory in

Χριστῷ Ἰησοῦ. 20 τῷ δὲ θεῷ καὶ πατρὶ
Christ Jesus. To the but God and Father

ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων·
of us the glory into the ages of the ages;

ἀμήν.
amen.

21 Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ
Greet you every holy (one) in Christ

Ἰησοῦ. Ἀσπάζονται ὑμᾶς οἱ σὺν
Jesus. They are greeting you the together with

ἐμοὶ ἀδελφοί. 22 ἀσπάζονται ὑμᾶς πάντες
me brothers. They are greeting you all

οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ
the holy (ones), mostly but the (ones) out of

τῆς Καίσαρος οἰκίας.
the of Caesar household.

23 Ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord

Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.
Jesus Christ with the spirit of you.

all things in full and have an abundance.

I am filled, now that I have received from

E-paph-ro-di'tus the things from you,

a sweet-smelling odor, an acceptable

sacrifice, well-pleasing to God.* 19 In turn,

my God will fully supply all your need

to the extent of his riches in glory by

means of Christ Jesus. 20 Now to our God

and Father be the glory forever and ever.

Amen.

21 Give my greet-

ings to every holy one in union with Christ

Jesus. The brothers who are with me send

you their greetings. 22 All the holy ones,

but especially those of the household of

Caesar,* send you their greetings.

23 The undeserved kindness of the Lord

Jesus Christ [be] with the spirit you [show].

18* God, **ΚΑΒΥG**Sy^p; Jehovah, J⁷*. 22* Or, "the emperor."

ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ
TOWARD COLOSSIANS

1 Παῦλος ἀπό τοῦ Χριστοῦ Ἰησοῦ διὰ
Paul apostle of Christ Jesus through
θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς
will of God and Timothy the brother

2 τοῖς ἐν Κολοσσαῖς ἁγίοις καὶ πιστοῖς
to the in Colossae holy and faithful

ἀδελφοῖς ἐν Χριστῷ
brothers in Christ;

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
undeserved kindness to you and peace from

θεοῦ πατρὸς ἡμῶν.
God Father of us.

3 Εὐχαριστοῦμεν τῷ θεῷ πατρὶ
We are giving thanks to the God Father

τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε
of the Lord of us of Jesus Christ always

περὶ ὑμῶν προσευχόμενοι, 4 ἀκούσαντες τὴν
about you praying, 4 having heard the

πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην
faith of you in Christ Jesus and the love

ἣν ἔχετε εἰς πάντας τοὺς
which you are having into all the

ἁγίους 5 διὰ τὴν ἐλπίδα τὴν
holy (ones) 5 through the hope the

ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν
lying away to you in the heavens, which

προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας
you heard before in the word of the truth

τοῦ εὐαγγελίου 6 τοῦ παρόντος
of the good news 6 of the (one) being alongside

εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ
into you, according as also in all the world

ἔστιν καρποφοροῦμενον καὶ αὐξανόμενον
it is bearing fruit and increasing

καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας
according as also in you, from which day

ἠκούσατε καὶ ἐπέγνωτε τὴν
you heard and you accurately knew the

χάριν τοῦ θεοῦ ἐν ἀληθείᾳ
undeserved kindness of the God in truth;

7 καθὼς ἐμάθετε ἀπὸ Ἐπαφῶ τοῦ
according as you learned from Epaphras the

ἀγαπητοῦ συνδούλου ἡμῶν, ὃς ἐστίν
loved fellow slave of us, who is

1 Paul, an apostle of Christ Jesus through God's will, and Timothy [our] brother 2 to the holy ones and faithful brothers in union with Christ at Colos'sae:

May you have undeserved kindness and peace from God our Father.

3 We thank God the Father of our Lord Jesus Christ always

when we pray for you, 4 since we heard of your faith in connection with Christ Jesus

and the love you have for all the holy ones 5 because of the hope that is being reserved for you in the heavens.

This [hope] you heard of before by the telling of the truth

of that good news 6 which has presented itself to you, even

as it is bearing fruit and increasing in all the world just

as [it is doing] also among you, from the day you heard and

accurately knew the undeserved kindness of God in truth.

7 That is what you have learned from Ep'aphras our beloved fellow slave, who is

πιστὸς ὑπὲρ ἡμῶν διάκονος τοῦ χριστοῦ,
faithful over us servant of the Christ,

8 ὁ καὶ δηλώσας ἡμῖν τὴν
the (one) also having made evident to us the
ὕμῶν ἀγάπην ἐν πνεύματι.
of you love in spirit.

9 Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς
Through this also we, from which
ἡμέρας ἠκούσαμεν, οὐ παύομεθα ὑπὲρ ὑμῶν
day we heard, not we are ceasing over you

προσευχόμενοι καὶ αἰτούμενοι ἵνα
praying and petitioning in order that
you πληρωθῆτε τὴν ἐπίγνωσιν
might be filled with the accurate knowledge

τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ
of the will of him in all wisdom and
συνέσει πνευματικῇ, 10 περιπατῆσαι
comprehension spiritual, 10 in order to walk

ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκίαν ἐν
worthily of the Lord into all pleasing in
παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ
every work good bearing fruit and

αὐξανόμενοι τῇ ἐπίγνωσει τοῦ
increasing to the accurate knowledge of the
θεοῦ, 11 ἐν πάσῃ δυνάμει δυναμούμενοι
God, in all power being made powerful

κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς
according to the might of the glory of him into
πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ
all endurance and longness of spirit with

χαρᾶς, 12 εὐχαριστοῦντες τῷ πατρὶ
joy, (ones) giving thanks to the Father
τῷ ἰκανῶσαντι ὑμᾶς εἰς τὴν
the (one) having made sufficient you into the

μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ
portion of the lot of the holy (ones) in the
φωτί.
light.

13 ὃς ἐρύσατο ἡμᾶς ἐκ τῆς
Who drew out to self us out of the
ἐξουσίας τοῦ σκότους καὶ μετέστησεν εἰς
authority of the darkness and transferred into

τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ,
the kingdom of the Son of the love of him,
14 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν,
in whom we are having the release by ransom,

τὴν ἄφεσιν τῶν ἁμαρτιῶν· 15 ὃς ἐστίν
the letting go off of the sins; who is

a faithful minister of the Christ on our behalf. 8 who also disclosed to us your love in a spiritual way.

9 That is also why we, from the day we heard [of it], have not ceased praying for you and asking that you may be filled with the accurate knowledge of his will in all wisdom and spiritual comprehension, 10 in order to walk worthily of Jehovah* to the end of fully pleasing [him] as you go on bearing fruit in every good work and increasing in the accurate knowledge of God, 11 being made powerful with all power to the extent of his glorious might so as to endure fully and be long-suffering with joy, 12 thanking the Father who rendered you suitable for your participation in the inheritance of the holy ones in the light.

13 He delivered us from the authority of the darkness and transferred us into the kingdom of the Son of his love, 14 by means of whom we have our release by ransom, the forgiveness of our sins. 15 He is

εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος
image of the God the invisible, firstborn

πάσης κτίσεως, 16 ὅτι ἐν αὐτῷ
of all creation, because in him

ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς
it was created the all (things) in the heavens

καὶ ἐπὶ τῆς γῆς, τὰ ὀρατὰ καὶ
and upon the earth, the (things) visible and

τὰ ἀόρατα, εἴτε θρόνοι εἴτε
the (things) invisible, whether thrones or

κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι·
lordships or governments or authorities;

τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτόν
the all (things) through him and into him

ἔκτισται· 17 καὶ αὐτός ἐστιν πρὸ
it has been created; and he is before

πάντων καὶ τὰ πάντα ἐν αὐτῷ
all (things) and the all (things) in him

συνέστηκεν, 18 καὶ αὐτός ἐστιν ἡ
it has stood together, and he is the

κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας·
head of the body, of the ecclesia;

ὃς ἐστιν ἡ ἀρχή, πρωτότοκος ἐκ
who is the beginning, firstborn out of

τῶν νεκρῶν, ἵνα γένηται ἐν
the dead (ones), in order that might become in

πᾶσιν αὐτὸς πρωτεύων,
all (things) he holding the first place,

19 ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ
because in him he thought well all the

πλήρωμα κατοικῆσαι 20 καὶ δι' αὐτοῦ
fullness to dwell down and through him

ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν,
to reconcile the all (things) into him,

εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ
having made peace through the blood of the

σταυροῦ αὐτοῦ, δι' αὐτοῦ εἴτε
stake of him, through him whether

τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν
the (things) upon the earth or the (things) in

τοῖς οὐρανοῖς.
the heavens.

21 καὶ ὑμᾶς ποτὲ ὄντας
And you sometime being

ἀπηλλοτριωμένους καὶ ἐχθρούς τῇ
having been alienated and enemies to the

διανοίᾳ ἐν τοῖς ἔργοις τοῖς
mental perception in the the works the

the image of the in-
visible God; the first-
born of all creation;
16 because by means
of him all [other]*
things were created in
the heavens and upon
the earth, the things
visible and the things
invisible, no matter
whether they are
thrones or lordships
or governments or
authorities. All [other]

things have been
created through him
and for him. 17 Also,
he is before all [other]
things and by means
of him all [other]
things were made to
exist, 18 and he is
the head of the body,
the congregation. He
is the beginning, the
firstborn from the
dead, that he might

become the one who
is first in all things;
19 because [God] saw
good for all fullness to
dwell in him, 20 and
through him to recon-
cile again to himself
all [other] things by
making peace through
the blood [he shed]*
on the torture stake,*
no matter whether
they are the things
upon the earth or the
things in the heavens.

21 Indeed, you who

were once alienated
and enemies because
YOUR minds were on
the works that were

16* All [other], as in Luke 11:41, 42. 20* See App 3c.

πονηροῖς, — 22 νῦν δὲ ἀποκατήλλαξεν ἐν
wicked, — now but he reconciled in
τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ
the body of the flesh of him through the
θανάτου, — ἵνα παραστήσῃ ὑμᾶς ἁγίους καὶ
death, — to present you holy and
ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ,
unspotted and unaccusable down in sight of him,
23 εἴ γε ἐπιμένετε τῇ πίστει
if in fact you are remaining upon to the faith
θεμελιωμένοι καὶ ἐδραῖοι καὶ μὴ
having been founded and settled and not
μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ
being moved elsewhere from the hope of the
εὐαγγελίου οὗ ἠκούσατε, τοῦ
good news of which you heard, of the (one)
κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ
having been preached in all creation the under
τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ Παῦλος
the heaven, of which became I Paul
διάκονος.
servant.

24 Νῦν χαίρω ἐν τοῖς παθήμασιν
Now I am rejoicing in the sufferings
ὑπὲρ ὑμῶν, καὶ ἀναναπληρῶ τὰ
over you, and I am filling up instead the
ὑστερήματα τῶν θλίψεων τοῦ χριστοῦ
lacking (things) of the tribulations of the Christ
ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ,
in the flesh of me over the body of him,
ὃ ἔστιν ἡ ἐκκλησία, 25 ἧς
which is the ecclesia, of which
ἐγενόμην ἐγὼ διάκονος κατὰ τὴν
I became I servant according to the
οἰκονομίαν τοῦ θεοῦ τὴν
house administration of the God the
δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν
having been given to me into you to fulfill the
λόγον τοῦ θεοῦ, 26 τὸ μυστήριον τὸ
word of the God, the mystery the
ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ
having been hidden away from the ages and
ἀπὸ τῶν γενεῶν, — νῦν δὲ ἐφανερώθη
from the generations, — now but it was manifested
τοῖς ἁγίοις αὐτοῦ, 27 οἷς ἠθέλησεν
to the holy (ones) of him, to whom willed
ὁ θεὸς γνωρίσαι τί τὸ πλοῦτος τῆς
the God to make known what the riches of the
δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν,
glory of the mystery this in the nations,

wicked, 22 he now has again reconciled by means of that one's fleshly body through [his] death, in order to present you holy and unblemished and open to no accusation before him, 23 provided, of course, that you continue in the faith, established on the foundation and steadfast and not being shifted away from the hope of that good news which you heard, and which was preached in all creation that is under heaven. Of this [good news] I Paul became a minister.

24 I am now rejoicing in my sufferings for you, and I, in my turn, am filling up what is lacking of the tribulations of the Christ in my flesh on behalf of his body, which is the congregation. 25 I became a minister of this [congregation] in accordance with the stewardship from God which was given me in your interest to preach the word of God fully, 26 the sacred secret that was hidden from the past systems of things and from the past generations. But now it has been made manifest to his holy ones, 27 to whom God has been pleased to make known what are the glorious riches of this sacred secret among the nations.

ὁ ἔστιν Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς
 which is Christ in you, the hope of the
 δόξης· 28 ὃν ἡμεῖς καταγγέλλομεν
 glory; whom we are announcing down
 νοουθετοῦντες πάντα ἄνθρωπον καὶ
 putting mind into every man and
 διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ,
 teaching every man in all wisdom,
 ἵνα παραστήσωμεν πάντα ἄνθρωπον
 in order that we might present every man
 τέλειον ἐν Χριστῷ· 29 εἰς ὃ καὶ
 perfect in Christ; into which also
 κοπιῶ ἀγωνιζόμενος κατὰ τὴν
 I am laboring struggling according to the
 ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν
 operation within of him the operating within in
 ἐμοὶ ἐν δυνάμει.
 me in power.

2 Θέλω γὰρ ὑμᾶς εἰδέναί ἡλίκον
 I am willing for you to have known how great
 ἀγῶνα ἔχω ὑπὲρ ὑμῶν καὶ τῶν
 struggle I am having over you and of the (ones)
 ἐν Λαοδικείᾳ καὶ ὅσοι οὐχ ἑώρακαν
 in Laodicea and as many as not have seen
 τὸ πρόσωπόν μου ἐν σαρκί, 2 ἵνα
 the face of me in flesh, in order that
 παρακληθῶσιν αἱ καρδίαι αὐτῶν,
 might be comforted the hearts of them,
 συνβιβασθέντες ἐν ἀγάπῃ καὶ
 having been made to go together in love and
 εἰς πᾶν πλοῦτος τῆς πληροφoρίας τῆς
 into all riches of the fully being borne of the
 συνείσεως, εἰς ἐπίγνωσιν τοῦ
 comprehension, into accurate knowledge of the
 μυστηρίου τοῦ θεοῦ, Χριστοῦ, 3 ἐν ᾧ
 my tery of the God, of Christ, in whom
 εἰσὶν πάντες οἱ θησαυροὶ τῆς σοφίας
 are all the treasures of the wisdom
 καὶ γνώσεως ἀπόκρυφοι.
 and of knowledge hidden away (ones).
 4 Τοῦτο λέγω ἵνα μηδεὶς ὑμᾶς
 This I am saying in order that no one you
 παραλογίζηται ἐν πειθανολογίᾳ. 5 εἰ γὰρ
 may be deluding in persuasive saying. If for
 καὶ τῇ σαρκὶ ἀπείμι, ἀλλὰ τῷ
 even to the flesh I am absent, but to the
 πνεύματι σὺν ὑμῖν εἰμί, χαίρων καὶ
 spirit together with you I am, rejoicing and

It is Christ in union with you, the hope of [his] glory. 28 He is the one we are publicizing, admonishing every man and teaching every man in all wisdom, that we may present every man complete in union with Christ. 29 To this end I am indeed working hard, exerting myself in accordance with the operation of him and which is at work in me with power.

2 For I want you to realize how great a struggle I am having in behalf of you and of those at Laodicea and of all those who have not seen my face in the flesh, 2 that their hearts may be comforted, that they may be harmoniously joined together in love and with a view to all the riches of the full assurance of [their] understanding, with a view to an accurate knowledge of the sacred secret of God, namely, Christ. 3 Carefully concealed in him are all the treasures of wisdom and of knowledge. 4 This I am saying that no man may delude you with persuasive arguments. 5 For though I am absent in the flesh, all the same I am with you in the spirit, rejoicing and

βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερῆμα
 seeing of you the line-up and the firmness
 τῆς εἰς Χριστὸν πίστεως ὑμῶν.
 of the into Christ faith of you.

6 Ὡς οὖν παρελάβετε τὸν
 As therefore you received alongside the
 χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ
 Christ Jesus the Lord, in him
 περιπατεῖτε, 7 ἔρριζωμένοι καὶ
 be you walking, having been rooted and
 ἐποικοδομούμενοι ἐν αὐτῷ καὶ βεβαιούμενοι
 being built upon in him and being stabilized
 τῇ πίστει καθὼς ἐδιδάχθητε,
 in the faith according as you were taught,
 περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.
 abounding in it in thanksgiving.

8 Βλέπετε μὴ τις ὑμᾶς ἔσται
 Be you looking at not someone you will be
 ὁ συλαγωγῶν διὰ τῆς
 the (one) leading as booty through the
 φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ
 philosophy and empty seduction according to
 τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ
 the tradition of the men, according to
 τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ
 the elementary things of the world and not

κατὰ Χριστὸν· 9 ὅτι ἐν αὐτῷ
 according to Christ; because in him
 κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος
 is dwelling down all the fullness of the divinity
 σωματικῶς, 10 καὶ ἐστὲ ἐν αὐτῷ
 bodily, and you are in him
 πεπληρωμένοι, ὃς ἐστὶν ἡ κεφαλὴ
 (ones) having been filled, who is the head
 πάσης ἀρχῆς καὶ ἐξουσίας, 11 ἐν ᾧ
 of all government and of authority, in whom

καὶ περιετμήθητε περιτομῇ
 also you were circumcised to circumcision
 ἀχειροποιήτω ἐν τῇ ἀπεκδύσει τοῦ
 not done by hand in the stripping off of the
 σώματος τῆς σαρκός, ἐν τῇ περιτομῇ
 body of the flesh, in the circumcision
 τοῦ χριστοῦ, 12 συνταφέντες
 of the Christ, having been jointly buried
 αὐτῷ ἐν τῷ βαπτίσματι, ἐν ᾧ καὶ
 to him in the baptism, in whom also
 συνηγέρθητε διὰ τῆς πίστεως
 you were jointly raised up through the faith

beholding YOUR good order and the firmness of YOUR faith toward Christ.

6 Therefore, as you have accepted Christ Jesus the Lord, go on walking in union with him, 7 rooted and being built up in him and being stabilized in the faith, just as you were taught, overflowing with [faith] in thanksgiving.

8 Look out: perhaps there may be someone who will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ; 9 because it is in him that all the fullness of the divine quality dwells bodily. 10 And so you are possessed of a fullness by means of him, who is the head of all government and authority. 11 By relationship with him you were also circumcised with a circumcision performed without hands by the stripping off of the body of the flesh, by the circumcision that belongs to the Christ, 12 for you were buried with him in [his] baptism, and by relationship with him you were also raised up together through [YOUR] faith

τῆς ἐνεργείας τοῦ θεοῦ τοῦ
of the operation within of the God the (one)
ἐγείραντος αὐτὸν ἐκ νεκρῶν.
having raised up him out of dead (ones).

13 καὶ ὑμᾶς νεκροὺς ὄντας τοῖς
And you dead (ones) being to the
παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς
falls beside and to the uncircumcision of the
σαρκὸς ὑμῶν, συνεζωποίησεν ὑμᾶς
flesh of you, he made alive together you

σὺν αὐτῷ· χαρισάμενος
together with him; having graciously forgiven
ἡμῖν πάντα τὰ παραπτώματα,
to us all the trespasses,

14 ἐξάλειψας τὸ καθ' ἡμῶν
having wiped out the down on us
χειρόγραφον τοῖς δόγμασιν ὃ ἦν
handwriting to the decrees which was
ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἤρκεν
under-in-against to us, and it he has lifted up

ἐκ τοῦ μέσου προσηλώσας αὐτὸ
out of the middle having nailed toward it
τῷ σταυρῷ· 15 ἀπεκδυσάμενος τὰς
to the stake; having stripped off the

ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν
governments and the authorities he made show of
ἐν παρρησίᾳ θριαμβεύσας αὐτοὺς
in outspokenness having triumphed over them
ἐν αὐτῷ.
in it.

16 Μὴ οὖν τις ὑμᾶς κρινέτω
Not therefore anyone you let him be judging
ἐν βρώσει καὶ ἐν πόσει ἢ ἐν μέρει
in eating and in drinking or in part
ἐορτῆς ἢ νεομηνίας ἢ σαββάτων,
of festival or of new moon or of sabbaths,

17 ἃ ἔστιν σκιά τῶν
which (things) is shadow of the (things)
μελλόντων, τὸ δὲ σῶμα τοῦ χριστοῦ.
being about to, the but body of the Christ.

18 μηδεὶς ὑμᾶς καταβραβεύετω
No one you let him be depriving of prize
θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ
willing in lowly-mindedness and form of worship

τῶν ἀγγέλων, ἃ ἑώρακεν
of the angels, which (things) he has seen
ἐμβατεύων, εἰκῆ φυσιοῦμενος ὑπὸ τοῦ
stepping into, in vain being puffed up by the

in the operation of God, who raised him up from the dead.

13 Furthermore, though you were dead in your trespasses and in the uncircumcised state of your flesh, [God] made you alive together with him. He kindly forgave us all our trespasses 14 and blotted out the hand-written document* against us, which consisted of decrees and which was in opposition to us; and He has taken it out of the way by nailing it to the torture stake.* 15 Stripping the governments and the authorities bare, he exhibited them in open public as conquered, leading them in a triumphal procession by means of it.

16 Therefore let no man judge you in eating and drinking or in respect of a festival or of an observance of the new moon or of a sabbath; 17 for those things are a shadow of the things to come, but the reality belongs to the Christ. 18 Let no man deprive you of the prize who takes delight in a [mock] humility and a form of worship of the angels, "taking his stand on" the things he has seen, puffed up without proper cause by

13* Literally, "he." 14* Or, "covenant." 14* See App 3c.

νοῦς τῆς σαρκὸς αὐτοῦ, 19 καὶ οὐ
 mind of the flesh of him, and not
 κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν
 holding fast the head, out of whom all
 τὸ σῶμα διὰ τῶν ἁφῶν καὶ
 the body through the connections and
 συνδέσμων ἐπιχορηγούμενον καὶ
 bonds together (it) being supplied and
 συνβιβαζόμενον αὖξει τὴν
 (it) being made to go together is growing the
 αὔξησιν τοῦ θεοῦ.
 growth of the God.

20 Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ
 If you died together with Christ from
 τῶν στοιχείων τοῦ κόσμου, τί ὡς
 the elementary things of the world, why as
 ζῶντες ἐν κόσμῳ δογματίζεσθε
 living in world are you subjecting selves to decrees

21 Μὴ ἄψη μηδὲ γεύση
 Not you should touch not-but you should taste
 μηδὲ θίγης, 22 ἃ ἐστὶν
 not-but you should contact, which (things) is

πάντα εἰς φθορὰν τῇ ἀποχρήσει,
 all (things) into corruption to the using off,
 κατὰ τὰ ἐντάλματα καὶ διδασκαλίας
 according to the commands and teachings

τῶν ἀνθρώπων; 23 ἃτινὰ ἐστὶν λόγον
 of the men? Which (things) is word
 μὲν ἔχοντα σοφίας ἐν
 indeed having of wisdom in

ἑθελοθηρσικία καὶ ταπεινοφροσύνη
 self-willed form of worship and lowly-mindedness

καὶ ἀφειδία σώματος, οὐκ ἐν τιμῇ τινὶ
 and unsparing of body, not in honor any

πρὸς πλησμονὴν τῆς σαρκός.
 toward fullness of the flesh.

3 Εἰ οὖν συνηγέρθητε τῷ
 If therefore you were raised up with the
 Χριστῷ, τὰ ἄνω ἄνω ζητεῖτε,
 Christ, the (things) upward be you seeking.

οὗ ὁ Χριστὸς ἐστὶν ἐν δεξιᾷ τοῦ
 where the Christ is in right [hand] of the
 θεοῦ καθήμενος; 2 τὰ ἄνω
 God sitting; the (things) upward

φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς,
 be you minding, not the (things) upon the earth,

3 ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν
 you died for, and the life of you

his fleshly frame of mind, 19 whereas he is not holding fast to the head, to the one from whom all the body, being supplied and harmoniously joined together by means of its joints and ligaments, goes on growing with the growth that God gives.

20 If you died together with Christ toward the elementary things of the world, why do you, as if living in the world, further subject yourselves to the decrees:

21 "Do not handle,

nor taste, nor touch,"

22 respecting things

that are all destined

to destruction by

being used up, in

accordance with

the commands and

teachings of men?

23 Those very things

are, indeed, possessed

of an appearance

of wisdom in a

self-imposed form of

worship and [mock]

humility, a severe

treatment of the body;

but they are of no

value in combating

the satisfying of the

flesh.

3 If, however, you

were raised up

with the Christ,

go on seeking the

things above, where

the Christ is seated

at the right hand of

God. 2 Keep your

minds fixed on the

things above, not on

the things upon the

earth. 3 For you

died, and your life

κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ
 has been hidden together with the Christ in the
 θεῷ· 4 ὅταν ὁ Χριστὸς
 God; whenever the Christ
 φανερωθῆ, ἡ ζωὴ ἡμῶν τότε καὶ
 should be made manifest, the life of us then also
 ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε
 you together with him will be made manifest
 ἐν δόξῃ.
 in glory.

5 Νεκρώσατε οὖν τὰ μέλη τὰ
 Deaden you therefore the members the
 ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος,
 upon the earth, fornication, uncleanness, passion,
 ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν ἧτις
 desire bad, and the covetousness which
 ἐστὶν εἰδωλολατρία, 6 δι' ἧς
 is idolatry, through which (things)
 ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ· 7 ἐν
 is coming the wrath of the God; in
 οἷς (things) καὶ ὑμεῖς περιεπατήσατέ
 which (things) also you walked
 ποτε ὅτε ἐζήτε ἐν τούτοις·
 sometime when you were living in these (things);
 8 νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα,
 now but put you away also you the all (things).
 ὀργήν, θυμόν, κακίαν, βλασφημίαν,
 wrath, anger, badness, blasphemy,
 αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν·
 disgraceful talk out of the mouth of you;
 9 μὴ ψεύδεσθε εἰς ἀλλήλους·
 not be you lying into one another;
 ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον
 having stripped off the old man
 σὺν ταῖς πράξεσιν αὐτοῦ, 10 καὶ
 together with the acts of him, and
 ἐνδυσάμενοι τὸν νέον τὸν
 having put on the new the (one)
 ἀνακαινούμενον εἰς ἐπίγνωσιν
 being made new again into accurate knowledge
 κατ' εἰκόνα τοῦ κτίσαντος
 according to image of the (one) having created
 αὐτόν, 11 ὅπου οὐκ ἔστι Ἕλλην καὶ
 him, where not there is Greek and
 Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία,
 Jew, circumcision and uncircumcision,
 βάρβαρος, Σκύθης, δούλος, ἐλεύθερος, ἀλλὰ
 barbarian, Scythian, slave, freeman, but
 πάντα καὶ ἐν πᾶσιν Χριστὸς.
 all (things) and in all Christ.

has been hidden with the Christ in union with God. 4 When the Christ, our life, is made manifest, then you also will be made manifest with him in glory.

5 Deaden, therefore, YOUR body members that are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry. 6 On account of those things the wrath of God is coming. 7 In those very things you, too, once walked when you used to live in them. 8 But now really put them all away from you, wrath, anger, badness, abusive speech, and obscene talk out of YOUR mouth. 9 Do not be lying to one another. Strip off the old personality with its practices, 10 and clothe yourselves with the new [personality], which through accurate knowledge is being made new according to the image of the One who created it, 11 where there is neither Greek nor Jew, circumcision nor uncircumcision, foreigner, Scythian, slave, freeman, but Christ is all things and in all.

12 Ἐνδύσασθε οὖν ὡς ἐκλεκτοὶ
Put you on selves therefore as chosen (ones)
τοῦ θεοῦ, ἅγιοι καὶ ἠγαπημένοι,
of the God, holy (ones) and having been loved,
σπλάγχνα οἰκτιρμοῦ, χρηστότητα,
bowels of compassion, kindness,
ταπεινοφροσύνη, πραύτητα, μακροθυμίαν,
lowliness of mind, mildness, longness of spirit,

13 ἀνεχόμενοι ἀλλήλων καὶ
having selves up of one another and
χαριζόμενοι ἑαυτοῖς ἕάν τις πρὸς
graciously forgiving to selves if ever anyone toward
τινα ἔχη μομφήν· καθὼς καὶ
someone may have complaint; according as also
ὁ κύριος ἔχαρισάτο ὑμῖν οὕτως καὶ
the Lord graciously forgave to you thus also
ὑμεῖς· 14 ἐπὶ πᾶσι δὲ τούτοις τὴν
you; upon all but these (things) the
ἀγάπην, ἧ ἔστιν σύνδεσμος τῆς
love, which is joint bond of the
τελειότητος.
perfection.

15 καὶ ἡ εἰρήνη τοῦ χριστοῦ
And the peace of the Christ
βραβευέτω ἐν ταῖς καρδίαις ὑμῶν,
let be acting as umpire in the hearts of you,
εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι·
into which also you were called in one body;
καὶ εὐχάριστοι γίνεσθε. 16 ὁ λόγος
and thankful be you becoming. The word
τοῦ χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως
of the Christ let be indwelling in you richly
ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ
in all wisdom; (ones) teaching and
νουθετοῦντες ἑαυτοὺς ψαλμοῖς, ὕμνοις, ᾠδαῖς
putting mind in selves to psalms, to hymns, to songs
πνευματικαῖς ἐν χάριτι, ᾄδοντες ἐν ταῖς
spiritual in graciousness, singing in the
καρδίαις ὑμῶν τῷ θεῷ· 17 καὶ πᾶν
hearts of you to the God; and every
ὅτι ἕάν ποιεῖτε ἐν λόγῳ ἧ
which thing if ever you may be doing in word or
ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ,
in work, all (things) in name of Lord Jesus,

12 Accordingly, as God's chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, lowliness of mind,* mildness, and long-suffering.
13 Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah* freely forgave you, so do you also.
14 But, besides all these things, [clothe yourselves with] love, for it is a perfect bond of union.

15 Also, let the peace of the Christ* control in your hearts, for you were, in fact, called to it in one body. And show yourselves thankful.
16 Let the word of the Christ* reside in you richly in all wisdom. Keep on teaching and admonishing one another with psalms, praises to God, spiritual songs with graciousness, singing in your hearts to Jehovah.*
17 And whatever it is that you do in word or in work, do everything in the name of the Lord Jesus,

12* Or, "humility." 13* Jehovah, J²³; God, κ'; the Lord, P⁴⁶ABD'. 15* The Christ, κ'ABC'D'; Jehovah, J^{7,8}; God, κ'C'D'. 16* The Christ, P⁴⁶κ'BC'DVg; the Lord, κ'; God, AC. 16* Jehovah, J^{7,8,13,14,16,17}; God, P⁴⁶κABC'D'VgSy^{h,p}; the Lord, C'D'.

εὐχαριστοῦντες τῷ θεῷ πατρὶ δι' αὐτοῦ.
giving thanks to the God Father through him.

18 Αἱ γυναῖκες, ὑποτάσσεσθε
The women, be you subjecting selves
τοῖς ἀνδράσιν, ὡς ἀνῆκεν ἐν κυρίῳ.
to the male persons, as it was becoming in Lord.

19 Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας
The male persons, be you loving the women
καὶ μὴ πικραίνεσθε πρὸς αὐτάς.
and not be you embittering selves toward them.

20 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν
The children, be you obeying to the parents
κατὰ πάντα, τοῦτο γὰρ εὐάρεστόν
according to all (things), this for well-pleasing
ἐστὶν ἐν κυρίῳ. **21** Οἱ πατέρες, μὴ
is in Lord. The fathers, not

ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα
be you exciting the children of you, in order that
μὴ ἀθυμῶσιν. **22** Οἱ δοῦλοι,
not they may become dispirited. The slaves,

ὑπακούετε κατὰ πάντα τοῖς
be you obeying according to all (things) to the
κατὰ σὰρκα κυρίοις, μὴ ἐν
according to flesh to lords, not in
ὀφθαλμοδουλείαις, ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν
eye-slaveries, as men pleasers, but in
ἀπλότῃ καρδίας, φοβούμενοι τὸν κύριον.
simplicity of heart, fearing the Lord.

23 ὃ ἐὰν ποιῆτε, ἐκ ψυχῆς
Which if ever you may be doing, out of soul
ἐργάζεσθε, ὡς τῷ κυρίῳ καὶ οὐκ
be you working, as to the Lord and not
ἀνθρώποις, **24** εἰδότες ὅτι ἀπὸ κυρίου
to men, having known that from Lord

ἀπολήψεσθε τὴν ἀναπόδοσιν
you will receive back the gift back in exchange
τῆς κληρονομίας· τῷ κυρίῳ Χριστῷ
of the inheritance; to the Lord Christ

δουλεύετε· **25** ὁ γὰρ
be you slaving; the (one) for

ἀδικῶν κομίσεται ὃ
doing unrighteously will carry off for self which
ἠδίκησεν, καὶ οὐκ ἔστιν
he did unrighteously, and not is

προσωποληψία.
receiving of face.

thanking God the Father through him.

18 You wives, be in subjection to [your] husbands, as it is becoming in [the] Lord.

19 YOU husbands, keep on loving [your] wives and do not be bitterly angry with them.

20 You children, be obedient to [your] parents in everything, for this is well-pleasing in [the] Lord.

21 You fathers, do not be exasperating your children, so that they do not become down-

hearted. **22** You slaves, be obedient in everything to those who are [your] masters in a fleshly

sense, not with acts of eye-service, as men pleasers, but with sincerity of heart,

with fear of Jehovah.* **23** Whatever you are doing, work at it whole-souled as to Jehovah,* and not

to men, **24** for you know that it is from Jehovah* you will receive the due reward of the inheritance.

SLAVE for the Master, Christ. **25** Certainly the one that is doing wrong will receive back what he wrongly

did, and there is no partiality.

22* Jehovah, J^{18,22}; the Lord, κ'ABCD'; God, P⁴⁶κ^εD^c. **23*** Jehovah, J^{7,8,17,18,22,23}, the Lord, P⁴⁶κ^εABVg. **24*** Jehovah, J^{7,8,13,14,16,18,22,24}; Lord, κ^εABVg.

4 Οἱ κύριοι, τὸ δίκαιον καὶ τὴν
The lords, the righteous (thing) and the
ἰσότητα τοῖς δούλοις παρέχεσθε,
equality to the slaves be you having beside,
εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον
having known that also you are having Lord
ἐν οὐρανῷ.
in heaven.

2 Τῇ προσευχῇ προσκαρτερεῖτε,
To the prayer be you persevering,
γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ,
staying awake in it in thanksgiving,

3 προσευχόμενοι ἅμα καὶ περὶ
praying at the same time also about
ἡμῶν, ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν
us, in order that the God might open up to us
θύραν τοῦ λόγου, λαλήσαι τὸ μυστήριον
door of the word, to speak the mystery
τοῦ χριστοῦ, δι' ὃ καὶ
of the Christ, through which also
δέδεμαι, **4** ἵνα φανερώσω
I have been bound, in order that I might manifest
αὐτὸ ὡς δεῖ με λαλήσαι.
it as it is binding me to speak.

5 Ἐν σοφίᾳ περιπατεῖτε πρὸς
In wisdom be you walking about toward
τοὺς (οἰς) ἔξω, τὸν καιρὸν time
the (ones) outside, the appointed time
ἐξαγοραζόμενοι. **6** ὁ λόγος ὑμῶν πάντοτε
buying out for selves. The word of you always
ἐν χάριτι, ἅλατι ἠρτυμένος,
in graciousness, to salt having been seasoned,
εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ
to know how it is binding you to one to each (one)
ἀποκρίνεσθαι.
to be answering.

7 Τὰ κατ' ἐμὲ πάντα
The (things) according to me all
γνωρίσει ὑμῖν Τυχικός ὁ ἀγαπητός
will make known to you Tychicus the loved
ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος
brother and faithful servant and fellow slave
ἐν κυρίῳ, **8** ὃν ἐπέμψα πρὸς ὑμᾶς εἰς
in Lord, whom I sent toward you into
αὐτὸ τοῦτο ἵνα γνῶτε
very this (thing) in order that you might know
τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς
the (things) about us and he might comfort the
καρδίας ὑμῶν, **9** σὺν Ὀνησίμῳ τῷ
hearts of you, together with Onesimus the

4 You masters, keep dealing out what is righteous and what is fair to [your] slaves, knowing that you also have a Master in heaven.

2 Be persevering in prayer, remaining awake in it with thanksgiving. **3** at the same time praying also for us, that God may open a door of utterance to us, to speak the sacred secret about the Christ, for which, in fact, I am in prison bonds; **4** so that I shall make it manifest as I ought to speak.

5 Go on walking in wisdom toward those on the outside, buying out the opportune time for yourselves. **6** Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give an answer to each one.

7 All my affairs Tych'i-cus, [my] beloved brother and faithful minister and fellow slave in [the] Lord, will make known to you. **8** For the very purpose of your knowing the things having to do with us and that he may comfort your hearts, I am sending him to you **9** along with O-nes'i-mus, my

πιστῶ καὶ ἀγαπητῶ ἀδελφῶ, ὃς ἐστὶν ἐξ
faithful and loved brother, who is out of
ὑμῶν· πάντα ὑμῖν γνωρίσουσιν
you; all (things) to you they will make known
τὰ ὧδε.
the (things) here.

10 Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ
Is greeting you Aristarchus the
συναιχμάλωτός μου, καὶ Μάρκος ὁ
fellow captive of me, and Mark the
ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε
cousin of Barnabas, about whom you received
ἐντολάς, ἐὰν ἔλθῃ πρὸς ὑμᾶς
commands, if ever he might come toward you
δέξασθε αὐτόν, 11 καὶ Ἰησοῦς ὁ
accept you him, and Jesus the (one)
λεγόμενος Ἰουστος, οἱ ὄντες ἐκ
being said Justus, the (ones) being out of
περιτομῆς, οὗτοι μόνοι συνεργοὶ εἰς τὴν
circumcision, these only fellow workers into the
βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησάν
kingdom of the God, who became
μοι παραγορία. 12 ἀσπάζεται ὑμᾶς
to me consolation. Is greeting you

Ἐπαφράς ὁ ἐξ ὑμῶν, δούλος
Ephras the (one) out of you, slave
Χριστοῦ Ἰησοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ
of Christ Jesus, always struggling over
ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα
of you in the prayers, in order that

σταθῆτε τέλειοι καὶ πεπληροφορημένοι
you might stand perfect and having been fully borne
ἐν παντὶ θελήματι τοῦ θεοῦ.
in all will of the God.

13 μαρτυρῶ γὰρ αὐτῷ ὅτι
I am bearing witness for to him that
ἔχει πολὺν πόνον ὑπὲρ ὑμῶν καὶ
he is having much pain over you and
τῶν ἐν Λαοδικίᾳ καὶ τῶν ἐν
the (ones) in Laodicea and the (ones) in

Ἱερᾷ Πόλει.
Hierapolis.

14 ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρός
Is greeting you Luke the healer
ὁ ἀγαπητὸς καὶ Δημᾶς. 15 Ἀσπάσαθε
the loved and Demas. Greet you
τοὺς ἐν Λαοδικίᾳ ἀδελφούς καὶ Νύμφαν
the in Laodicea brothers and Nymphas
καὶ τὴν κατ' οἶκον αὐτῆς ἐκκλησίαν.
and the according to house of her ecclesia.

faithful and beloved
brother, who is from
among you. All the
things here they will
make known to you.

10 Aris-tar'chus my
fellow captive sends
you his greetings,
and so does Mark the
cousin of Bar'na-bas,
(concerning whom
you received com-
mands to welcome
him if ever he comes
to you.) 11 and
Jesus who is called
Justus, these being
of those circumcised.
Only these are my
fellow workers for
the kingdom of
God, and these very
ones have become a
strengthening aid to
me. 12 Ep'a-phras,
who is from among
you, a slave of Christ
Jesus, sends you his
greetings, always ex-
erting himself in your
behalf in [his] prayers,
that you may finally
stand complete and
with firm conviction
in all the will of God.
13 I indeed bear him
witness that he puts
himself to great effort
in behalf of you and
of those at La-o-di-ce'a
and of those at
Hi-e-rap'o-lis.

14 Luke the beloved
physician sends
you his greetings,
and so does De'mas.
15 Give my greetings
to the brothers at
La-o-di-ce'a and to
Nym'pha and to
the congregation
at her house.

16 καὶ ὅταν ἀναγνωσθῆ παρ' ὑμῖν ἡ
And whenever might be read beside you the
ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ
letter, do you in order that also in the
Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῆ, καὶ
of Laodiceans ecclesia it should be read, and
τὴν ἐκ Λαοδικίας ἵνα καὶ
the (one) out of Laodicea in order that also
ὑμεῖς ἀναγνῶτε. 17 καὶ εἶπατε Ἀρχίππῳ
you might read. And say you to Archippus
Βλέπε τὴν διακονίαν ἣν
Be looking at the service which
παρέλαβες ἐν κυρίῳ, ἵνα
you received alongside in Lord, in order that
αὐτὴν πληροῖς.
it you may be fulfilling.

18 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.
The greeting to the my hand of Paul.
μνημονεύετε μου τῶν δεσμῶν. ἡ
Be you bearing in mind of me of the bonds. The
χάρις μεθ' ὑμῶν.
undeserved kindness with you.

16 And when this letter has been read among you, arrange that it also be read in the congregation of the Laodiceans and that you also read the one from Laodicea. 17 Also, tell Archippus: "Keep watching the ministry which you accepted in [the] Lord, that you fulfill it."

18 [Here is] my greeting, Paul's, in my own hand. Continue bearing my [prison] bonds in mind. The undeserved kindness be with you.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α
TOWARD THESSALONIANS 1

1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος
Paul and Silvanus and Timothy
τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ
to the ecclesia of Thessalonians in God
πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ.
Father and to Lord Jesus Christ;
χάρις ὑμῖν καὶ εἰρήνη.
undeserved kindness to you and peace.

2 Εὐχαριστοῦμεν τῷ θεῷ πάντοτε
We are giving thanks to the God always
περὶ πάντων ὑμῶν μνησθῆναι ποιοῦμενοι ἐπὶ
about all of you mention making upon
τῶν προσευχῶν ἡμῶν, 3 ἀδιαιλείτως
the prayers of us, incessantly
μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς
bearing in mind of you of the work of the
πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ
faith and of the labor of the love and

1 Paul and Silvanus and Timothy to the congregation of the Thessalonians in union with God the Father and [the] Lord Jesus Christ:

May you have undeserved kindness and peace.

2 We always thank God when we make mention concerning all of you in our prayers, 3 for we bear incessantly in mind your faithful work and [your] loving labor and

τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου
of the endurance of the hope of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ θεοῦ
of us of Jesus Christ in front of the God
καὶ πατρὸς ἡμῶν, ⁴ εἰδότες, ἀδελφοὶ
and Father of us, having known, brothers
ἡγαπημένοι ὑπὸ τοῦ θεοῦ, τὴν ἐκλογὴν
having been loved by the God, the choosing
ὑμῶν, ⁵ ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ
of you, that the good news of us not
ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ
became into you in word only but also
ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ
in power and in spirit holy and
πληροφορίᾳ πολλῇ, καθὼς οἴδατε
full assurance much, according as you have known
οἷοι ἐγενήθημεν ὑμῖν δι' ὑμᾶς;
what sort of ones we became to you through you;
⁶ καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ
and you imitators of us you became and of the
κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει
Lord, having accepted the word in tribulation
πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου, ⁷ ὥστε
much with joy of spirit holy, as-and
γενέσθαι ὑμᾶς τύπον πᾶσιν τοῖς
to become you type to all the (ones)
πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ
believing in the Macedonia and in the
Ἀχαΐᾳ.
Achaia.

⁸ ἄφ' ὑμῶν γὰρ ἐξήχηται ὁ
From you for has been sounded out the
λόγος τοῦ κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ
word of the Lord not only in the Macedonia
καὶ Ἀχαΐᾳ, ἀλλ' ἐν παντὶ τόπῳ ἢ πιστῆς
and Achaia, but in every place the faith
ὑμῶν ἢ πρὸς τὸν θεὸν ἐξελήλυθεν,
of you the (one) toward the God has gone out,
ὥστε μὴ χρεῖαν ἔχειν ἡμᾶς λαλεῖν
as-and not need to be having us to be speaking
τι· ⁹ αὐτοὶ γὰρ περὶ ἡμῶν
anything; they for about us
ἀπαγγέλλουσιν ὁποῖαν εἴσοδον
they are reporting back what sort of way into
ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε
we had toward you, and how you turned upon
πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων δουλεύειν
toward the God from the idols to be slaving

[your] endurance due to [your] hope in our Lord Jesus Christ before our God and Father. ⁴ For we know, brothers loved by God, his choosing of you, ⁵ because the good news we preach did not turn up among you with speech alone but also with power and with holy spirit and strong conviction, just as you know what sort of men we became to you for your sakes; ⁶ and you became imitators of us and of the Lord, seeing that you accepted the word under much tribulation with joy of holy spirit, ⁷ so that you came to be an example to all the believers in Macedonia and in Achaia.

⁸ The fact is, not only has the word of Jehovah* sounded forth from you in Macedonia and Achaia, but in every place your faith toward God has spread abroad, so that we do not need to say anything. ⁹ For they themselves keep reporting about the way we first entered in among you and how you turned to God from [your] idols to slave

θεῷ ζῶντι καὶ ἀληθινῷ, 10 καὶ
 to God living and true, 10 and
 ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν
 to be remaining up the Son of him out of the
 οὐρανῶν, ὃν ἤγειρεν ἐκ τῶν νεκρῶν,
 heavens, whom he raised out of the dead (ones),
 Ἰησοῦν τὸν ρυόμενον ἡμᾶς ἐκ τῆς
 Jesus the (one) drawing to self us out of the
 ὀργῆς τῆς ἐρχομένης.
 wrath the (one) coming.

2 Αὐτοὶ γὰρ οἴδατε, ἀδελφοί,
 Very (ones) for you have known, brothers,
 τὴν εἰσοδὸν ἡμῶν τὴν πρὸς ὑμᾶς
 the way into of us the (one) toward you
 ὅτι οὐ κενὴ γέγονεν,
 that not empty it has come to be,
 2 ἀλλὰ προπαθόντες καὶ
 but having suffered before and

ὑβρισθέντες καθὼς
 having been insolently treated according as

οἴδατε ἐν Φιλιππίοις
 you have known in Philippi

ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν
 we were made outspoken in the God of us

λαλήσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ
 to speak toward you the good news of the

θεοῦ ἐν πολλῷ ἀγῶνι. 3 ἢ γὰρ
 God in much struggling. The for

παράκλησις ἡμῶν οὐκ ἐκ πλάνης οὐδὲ
 encouragement of us not out of error not-but

ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ, 4 ἀλλὰ
 out of uncleanness not-but in deceit, 4 but

καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ
 according as we have been proved by the God

πιστευθῆναι τὸ εὐαγγέλιον οὕτως
 to be entrusted with the good news thus

λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες
 we are speaking, not as to men pleasing

ἀλλὰ θεῷ τῷ δοκιμάζοντι τὰς καρδίας
 but to God the (one) proving the hearts

ἡμῶν.
 of us.

5 οὔτε γὰρ ποτε ἐν λόγῳ κολακίας
 Nor for sometime in word of flattery

ἐγενήθημεν, καθὼς οἴδατε, οὔτε
 we became, according as you have known, nor

προφάσει πλεονεξίας, θεὸς μάρτυς, 6 οὔτε
 to pretend of covetousness, God witness, 6 nor

for a living and true
 God, 10 and to wait
 for his Son from the
 heavens, whom he
 raised up from the
 dead, namely, Jesus,
 who delivers us from
 the wrath which is
 coming.

2 To be sure, you
 yourselves know,
 brothers, how our
 visit to you has not
 been without results,
 2 but how, after we
 had first suffered
 and been insolently
 treated (just as you
 know) in Phi-
 lip'pi, we
 mustered up boldness
 by means of our God
 to speak to you the
 good news of God
 with a great deal of
 struggling. 3 For the
 exhortation we give
 does not arise from
 error or from unclean-
 ness or with deceit,
 4 but, just as we have
 been proved by God
 as fit to be entrusted
 with the good news,
 so we speak, as
 pleasing, not men, but
 God, who makes proof
 of our hearts.

5 In fact, at no
 time have we turned
 up either with
 flattering speech,
 (just as you know) or
 with a false front for
 covetousness, God is
 witness! 6 Neither

ζητούντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι· 7 ἀλλὰ ἐγενήθημεν νήπιοι ἐν μέσῳ ὑμῶν, ὡς ἐὰν τροφὸς θάλπη τὰ ἑαυτῆς τέκνα· 8 οὕτως ἡμεῖς ὀνειρόμενοι ὑμῶν ἠυδοκούμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε.

9 μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαι τίνα ὑμῶν ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ. 10 ὑμεῖς μάρτυρες καὶ ὁ θεός, ὡς ὀσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, 11 καθάπερ οἶδατε ὡς ἓνα ἕκαστον ὑμῶν ὡς πατὴρ τέκνα ἑαυτοῦ παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρόμενοι, 12 εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.

have we been seeking glory from men, no, either from you or from others, though we could be an expensive burden as apostles of Christ. 7 To the contrary, we became gentle in the midst of you, as when a nursing mother cherishes her own children. 8 So, having a tender affection for you, we were well pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us.

9 Certainly you bear in mind, brothers, our labor and toil. It was with working night and day, so as not to put an expensive burden upon any one of you, that we preached the good news of God to you. 10 You are witnesses, God is also, how loyal and righteously and unblamably we proved to be to you believers. 11 In harmony with that you well know how, as a father does his children, we kept exhorting each one of you, and consoling and bearing witness to you, 12 to the end that you should go on walking worthily of God who is calling you to his kingdom and glory.

13 Καὶ διὰ τοῦτο καὶ ἡμεῖς
 And through this also we
 εὐχαριστοῦμεν τῷ θεῷ ἀδιαλείπτως, ὅτι
 are giving thanks to the God incessantly, because
 παραλαβόντες λόγον ἀκοῆς παρ'
 having received alongside word of hearing beside
 ἡμῶν τοῦ θεοῦ ἐδέξασθε οὐ λόγον
 of us of the God you accepted not word
 ἀνθρώπων ἀλλὰ καθὼς ἀληθῶς ἐστὶν
 of men but according as truthfully it is
 λόγον θεοῦ, ὃς καὶ ἐνεργεῖται ἐν
 word of God, which also is working within in
 ὑμῖν τοῖς πιστεύουσιν. 14 Ὑμεῖς γὰρ
 you the (ones) believing. You for
 μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν
 imitators you became, brothers, of the
 ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ
 ecclesiās of the God the (ones) being in the
 Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ
 Judea in Christ Jesus, because the
 αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν
 very (things) you suffered also you by the
 ἰδίων συμφυλετῶν καθὼς καὶ αὐτοὶ ὑπὸ
 own fellow tribesmen according as also they by
 τῶν Ἰουδαίων, 15 τῶν καὶ τὸν κύριον
 the Jews, of the (ones) also the Lord
 ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προφήτας καὶ
 having killed Jesus and the prophets and
 ἡμᾶς ἐκδιωξάντων, καὶ θεῷ μὴ
 us having persecuted out, and to God not
 ἀρεσκόντων, καὶ πᾶσιν ἀνθρ ποῖς
 pleasing, and to all men
 ἐναντίων, 16 κωλύοντων ἡμᾶς τοῖς
 of (ones) contrary, hindering us to the
 ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν,
 nations to speak in order that they might be aved,
 εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας
 into the to fill up of them the sins
 πάντοτε. ἔφθασεν δὲ ἐπ' αὐτοῦς ἡ ὀργὴ
 always. Came ahead but upon them the wrath
 εἰς τέλος.
 into end.

17 Ἡμεῖς δέ, ἀδελφοί,
 We but, brothers,
 ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς
 having been orphaned off from you toward
 καιρὸν ὥρας, προσώπω οὐ καρδίᾳ,
 appointed time of hour, to face not to heart,
 περισσοτέρως ἐσπουδίασαμεν τὸ πρόσωπον
 more abundantly we speeded up the face

13 Indeed, that is why we also thank God incessantly, because when you received God's word, which you heard from us, you accepted it, not as the word of men, but, just as it truthfully is, as the word of God, which is also at work in you believers. 14 For you became imitators, brothers, of the congregations of God that are in Judea in union with Christ Jesus, because you also began suffering at the hands of your own countrymen the same things as they also [are suffering] at the hands of the Jews. 15 who killed even the Lord Jesus and the prophets and persecuted us. Furthermore, they are not pleasing God, but are against [the interests of] all men, 16 as they try to hinder us from speaking to people of the nations that these might be saved, with the result that they always fill up the measure of their sins. But his wrath has at length come upon them.

17 As for ourselves, brothers, when we were bereaved of you for but a short time, in person, not in heart, we endeavored far more than is usual

ὁμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.
of you to see in much desire.

18 διότι ἠεληθήσαμεν ἔλθειν πρὸς
Through which we willed to come toward

ὁμᾶς, ἐγὼ μὲν Παῦλος καὶ ἅπας καὶ δὶς,
you, I indeed Paul and once and twice,

καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. 19 τίς γάρ
and cut in on us the Satan. What for

ἡμῶν ἐλπίς ἢ χαρὰ ἢ στέφανος καυχῆσεως —
of us hope or joy or crown of boasting —

ἢ οὐχὶ καὶ ὑμεῖς — ἔμπροσθεν τοῦ κυρίου
or not also you — in front of the Lord

ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ;
of us Jesus in the of him presence?*

20 ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ
you for you are the glory of us and the

χαρά.
joy.

3 Διὸ μῆκέτι στέγοντες
Through which not yet bearing up

ἠὲδοκῆσαμεν καταλειφθῆναι ἐν Ἀθήναις
we thought well to be left down in Athens

μόνοι, 2 καὶ ἐπέμψαμεν Τιμόθεον, τὸν
(ones) alone, and we sent Timothy, the

ἄδελφόν ἡμῶν καὶ διάκονον τοῦ θεοῦ ἐν τῷ
brother of us and servant of the God in the

εὐαγγελίῳ τοῦ χριστοῦ, εἰς τὸ στηρίξαι
good news of the Christ, into the to fix firmly

ὁμᾶς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως
you and to comfort over the faith

ὁμῶν 3 τὸ μὴδένα σαίνεσθαι ἐν ταῖς
of you the no one to be swayed in the

θλίψεσιν ταύταις. αὐτοὶ γὰρ
tribulations these. Very (ones) for

οἴδατε ὅτι εἰς τοῦτο κείμεθα·
you have known that into this (thing) we are lying;

4 καὶ γὰρ ὅτε πρὸς ὁμᾶς ἦμεν,
and for when toward you we were,

προελέγομεν ὑμῖν ὅτι μέλλομεν
we were saying before to you that we are about

θλίβεσθαι, καθὼς καὶ
to be suffering tribulation, according as also

ἐγένετο καὶ οἴδατε. 5 διὰ
it has occurred and you have known. Through

τοῦτο καὶ ἐγὼ μῆκέτι στέγων ἔπεμψα εἰς τὸ
this also I not yet bearing up I sent into the

γνῶναι τὴν πίστιν ὁμῶν, μὴ πῶς
to know the faith of you, not somehow

to see YOUR faces with great desire. 18 For

this reason we wanted to come to you, yes,

I Paul, both once and a second time, but

Satan cut across our path. 19 For what

is our hope or joy or crown of exultation

—why, is it not in fact you?—before

our Lord Jesus at his presence?*

20 You certainly are our glory and joy.

3 Hence, when we could bear it no

longer, we saw good to be left alone in Ath-

ens; 2 and we sent Timothy, our brother

and God's minister in the good news about

the Christ, in order to make you firm

and comfort you in behalf of your faith,

3 that no one might be swayed by these

tribulations. For you yourselves know we

are appointed to this very thing. 4 In fact,

too, when we were with you, we used to

tell you beforehand that we were destined

to suffer tribulation, just as it has also

happened and as you know. 5 That is why,

indeed, when I could bear it no longer,

I sent to know of your faithfulness, as

perhaps in some way

ἐπειράσεν ὑμᾶς ὁ πειράζων καὶ εἰς
he tempted you the (one) tempting and into
κενὸν γένηται ὁ κόπος ἡμῶν.
empti(ness) might become the labor of us.

6 Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς
Right now but having come of Timothy toward
ἡμᾶς ἀφ' ὑμῶν καὶ εὐαγγελισαμένου
us from you and having given good news of
ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ
to us the faith and the love of you, and
ὅτι ἔχετε μνησίαν ἡμῶν ἀγαθὴν
that you are having remembrance of us good
πάντοτε ἐπιποθοῦντες ἡμᾶς ἰδεῖν
always yearning us to see
καθὰπερ καὶ ἡμεῖς ὑμᾶς,
according to which (things) even also we you,

7 διὰ τοῦτο παρεκλήθημεν, ἀδελφοί,
through this we were comforted, brothers,
ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ
upon you upon all the necessity and
θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως,
tribulation of us through the of you faith,

8 ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς
because now we are living if ever you

στήκετε ἐν κυρίῳ. 9 τίνα γὰρ
are standing in Lord. What for
εὐχαριστίαν δυνάμεθα τῷ θεῷ
thanksgiving we are able to the God
ἀνταποδοῦναι περὶ ὑμῶν ἐπὶ πάσῃ τῇ
to give back instead about you upon all the

χαρᾷ ἣν χαίρομεν δι' ὑμᾶς
joy to which we are rejoicing through you
ἔμπροσθεν τοῦ θεοῦ ἡμῶν, 10 νυκτὸς καὶ
in front of the God of us, of night and

ἡμέρας ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ
of day superabundantly supplicating into the
ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσαι
to see of you the face and to adjust down
τὰ ὑστερήματα τῆς πίστεως ὑμῶν;
the (things) lacking of the faith of you?

11 Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν
Very (one) but the God and Father of us
καὶ ὁ κύριος ἡμῶν Ἰησοῦς
and the Lord of us Jesus

κατευθῦναι τὴν ὁδὸν ἡμῶν πρὸς
may he straighten down the way of us toward
ὑμᾶς. 12 ὑμᾶς δὲ ὁ κύριος
you; you but the Lord

πλεονάσαι καὶ περισσεύσαι
may cause to become more and may make abound

the Tempter might have tempted you, and our labor might have turned out to be in vain.

6 But Timothy has just now come to us from you and given us the good news about your faithfulness and love, and that you continue having good remembrance of us always, yearning to see us in the same way, indeed, as we also do you. 7 That is why, brothers, we have been comforted over you in all our necessity and tribulation through the faithfulness you show,

8 because now we live if you stand firm in [the] Lord. 9 For what thanksgiving can we render to God concerning you in return for all the joy with which we are rejoicing on your account before our God, 10 while night and day we make more than extraordinary supplications to see your faces and to make good the things that are lacking about your faith?

11 Now may our God and Father himself and our Lord Jesus direct our way prosperously to you. 12 Moreover, may the Lord cause you to increase, yes, make you abound,

τῆ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας,
 to the love into one another and into all (ones),
 καθάπερ καὶ ἡμεῖς εἰς
 according to which (things) even also we into
 ὑμᾶς, 13 εἰς τὸ στηρίζαι ὑμῶν τὰς
 you, into the to fix firmly of you the
 καρδίας ἀμέμπτους ἐν ἀγιωσύνῃ ἔμπροσθεν
 hearts unblamable in holiness in front
 τοῦ θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ
 of the God and Father of us in the presence
 τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν
 of the Lord of us Jesus with all the
 ἁγίων αὐτοῦ.
 holy (ones) of him.

4 Λοιπὸν, ἀδελφοί, ἐρωτῶμεν
 Leftover (thing), brothers, we are requesting
 ὑμᾶς καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ,
 you and we are encouraging in Lord Jesus,
 ἵνα καθὼς παρελάβετε
 in order that according as you received alongside
 παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς
 beside of us the how it is binding you
 περιπατεῖν καὶ ἀρέσκειν θεῷ,
 to be walking about and to be pleasing to God,
 καθὼς καὶ περιπατεῖτε, —
 according as also you are walking about, —

ἵνα περισσεύητε μᾶλλον.
 in order that you may abound rather.

2 οἴδατε γὰρ τίνες παραγγελίας
 You have known for what charges
 ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ.
 we gave to you through the Lord Jesus.

3 Τοῦτο γὰρ ἐστὶν θέλημα τοῦ θεοῦ, ὃ
 This for is will of the God, the

ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς
 sanctification of you, to be holding selves from you

ἀπὸ τῆς πορνείας, 4 εἰδέναι
 from the fornication, to have known

ἕκαστον ὑμῶν τὸ ἐαυτοῦ σκευὸς κτᾶσθαι
 each (one) of you the of himself vessel to possess

ἐν ἁγιασμῷ καὶ τιμῇ, 5 μὴ ἐν πάθει
 in sanctification and honor, not in passion

ἐπιθυμίας καθάπερ καὶ
 of desire according to which (things) even also

τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν,
 the nations the (ones) not having known the God,

6 τὸ μὴ ὑπερβαίνειν καὶ
 the not to be stepping over and

in love to one another
 and to all, even as we
 also do to you; 13 to
 the end that he may
 make YOUR hearts
 firm, unblamable in
 holiness before our
 God and Father at the
 presence* of our Lord
 Jesus with all his holy
 ones.

4 Finally, brothers,
 we request you
 and exhort you by
 the Lord Jesus, just
 as you received [the
 instruction] from us
 on how you ought to
 walk and please God,
 just as you are in fact
 walking, that you
 would keep on doing
 it more fully. 2 For
 you know the orders
 we gave you through
 the Lord Jesus.

3 For this is
 what God wills, the
 sanctifying* of you,
 that you abstain from
 fornication; 4 that
 each one of you
 should know how to
 get possession of his
 own vessel in sanc-
 tification and honor,
 5 not in covetous
 sexual appetite such
 as also those nations
 have which do not
 know God; 6 that
 no one go to the
 point of harming and

13* See App 3b. 3* Or, "the holding sacred (treating as holy)."

πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν
 to be taking inore of in the matter the brother
 αὐτοῦ, διότι ἕκδικος Κύριος περὶ
 of him, through which avenger Lord about
 πάντων τούτων, καθὼς καὶ
 all these (things), according as also
 προείπαμεν ὑμῖν καὶ
 we beforehand said to you and
 διεμαρτυράμεθα. 7 οὐ γὰρ ἐκάλεσεν
 we thoroughly bore witness. Not for called
 ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν
 us the God upon uncleanness but in
 ἁγιασμῷ. 8 τοιγαροῦν ὁ
 sanctification. To you-for-therefore the (one)
 ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ
 putting aside not man he is putting aside
 ἀλλὰ τὸν θεὸν τὸν δίδοντα τὸ πνεῦμα
 but the God the (one) giving the spirit
 αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.
 of him the holy into you.

9 Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν
 About but the brotherly affection not need
 ἔχετε γράφειν ὑμῖν, αὐτοὶ
 you are having to be writing to you, very (ones)
 γὰρ ὑμεῖς θεοδιδασκτοὶ ἐστε εἰς τὸ
 for you taught by God you are into the
 ἀγαπᾶν ἀλλήλους· 10 καὶ γὰρ
 to be loving one another; and for
 ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς
 you are doing it into all the brothers
 τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ.
 the (ones) in whole the Macedonia.

Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί,
 We are encouraging but you, brothers,
 περισσεύειν μᾶλλον, 11 καὶ
 to be abounding rather, and
 φιλοτιμῆσθαι ἡσυχάζειν καὶ πράσσειν
 to be fond of honor to be quiet and to be performing
 τὰ ἴδια καὶ ἐργάζεσθαι ταῖς χερσὶν
 the (things) own and to be working to the hands
 ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν,
 of you, according as to you we laid charge,

12 ἵνα περιπατῆτε
 in order that you may be walking about
 εὐσχημόνως πρὸς τοὺς ἕξω καὶ
 decently toward the (ones) outside and
 μηδενὸς χρεῖαν ἔχητε.
 of nothing need you may be having.

encroach upon the rights of his brother in this matter, because Jehovah* is one who exacts punishment for all these things, just as we told you beforehand and also gave you a thorough witness. 7 For God called us, not with allowance for uncleanness, but in connection with sanctification. 8 So, then, the man that shows disregard is disregarding, not man, but God, who puts his holy spirit in you.

9 However, with reference to brotherly love, you do not need us to be writing you, for you yourselves are taught by God* to love one another; 10 and, in fact, you are doing it to all the brothers in all of Macedonia. But we exhort you, brothers, to go on doing it in fuller measure, 11 and to make it your aim to live quietly and to mind your own business and work with your hands, just as we ordered you; 12 so that you may be walking decently as regards people outside and not be needing anything.

13 Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν,
Not we are willing but you to be ignorant,
ἀδελφοί, περὶ τῶν κοιμωμένων,
brothers, about the (ones) sleeping,
ἵνα μὴ λυπηθῆτε καθὼς καὶ
in order that not you may be sad according as also
οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.
the leftover (ones) the (ones) not having hope.

14 εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν
If for we are believing that Jesus died
καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς
and he stood up, thus also the God the (ones)
κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει
having slept through the Jesus he will lead
σὺν αὐτῷ. 15 Τοῦτο γὰρ ὑμῖν
together with him. 15 This for to you

λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ
we are saying in word of Lord, that we the
ζῶντες οἱ περιλειπόμενοι εἰς τὴν
living the (ones) being left around into the
παρουσίαν τοῦ κυρίου οὐ μὴ
presence of the Lord not not

φθάσωμεν τοὺς κοιμηθέντας;
we should come ahead of the (ones) having slept;

16 ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι,
because very (one) the Lord in command,
ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ,
in voice of archangel and in trumpet of God,
καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ
he will come down from heaven, and the
νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,
dead (ones) in Christ will stand up first,

17 ἔπειτα ἡμεῖς οἱ ζῶντες οἱ
thereupon we the living the (ones)
περιλειπόμενοι ἅμα σὺν
being left around at the same time together with
αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς
them we will be snatched in clouds into

ἀπάντησιν τοῦ κυρίου εἰς ἀέρα· καὶ οὕτως
meeting of the Lord into air; and thus
πάντοτε σὺν κυρίῳ ἐσόμεθα.
always together with Lord we shall be.

18 Ὡστε παρακαλεῖτε ἀλλήλους ἐν τοῖς
As-and be you comforting one another in the
λόγοις τούτοις.
words these.

13 Moreover, brothers, we do not want you to be ignorant concerning those who are sleeping [in death]; that you may not sorrow just as the rest also do who have no hope.

14 For if our faith is that Jesus died and rose again, so, too, those who have fallen asleep [in death] through Jesus God will bring with him. 15 For this is what we tell you by Jehovah's word, that we the living who survive to the presence of the Lord shall in no way precede those who have fallen asleep [in death];

16 because the Lord himself will descend from heaven with a commanding call, with an archangel's voice and with God's trumpet, and those who are dead in union with Christ will rise first. 17 Afterward we the living who are surviving will, together with them, be caught away in clouds to meet the Lord in the air; and thus we shall always be with [the] Lord.*

18 Consequently keep comforting one another with these words.

15* Jehovah's, J7.8.17,18,24; Lord's, κABVg. 16*, 17* The Lord, κABVg; Jehovah, J7.8.13,14. 17* Lord, κABVg; Jehovah, J7.8.13,14,24.

5 Περὶ δὲ τῶν χρόνων καὶ τῶν
 About but the times and the
 καιρῶν, ἀδελφοί, οὐ χρεῖαν
 appointed times, brothers, not need
 ἔχετε ὑμῖν γρ φεσθαι, 2 αὐτοὶ
 you are having to you to be written, very (ones)
 γὰρ ἀκριβῶς οἴδατε ὅτι ἡμέρα
 for exactly you have known that day
 Κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται.
 of Lord as thief in night thus is coming.

3 ὅταν λέγωσιν Εἰρήνη καὶ
 Whenever they may be saying Peace and
 ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς
 security, then sudden to them
 ἐπίσταται ὀλεθρος ὡσπερ ἡ ὥδιον
 is standing upon destruction as-even the birth pang
 τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ
 to the [woman] in belly having, and not not
 ἐκφυγῶσιν. 4 ὑμεῖς δὲ, ἀδελφοί, οὐκ
 they should flee out. You but, brothers, not

ἔστε ἐν σκότει, ἵνα ἡ ἡμέρα
 you are in darkness, in order that the day
 ὑμᾶς ὡς κλέπτας καταλάβῃ,
 you as thieves should receive down,
 5 πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ
 all for you sons of light you are and
 υἱοὶ ἡμέρας. Οὐκ ἐσμὲν νυκτός οὐδὲ
 sons of day. Not we are of night not-but

σκότους.
 of darkness.

6 Ἄρα οὖν μὴ καθεύδωμεν ὡς
 Really therefore not may we be sleeping as
 οἱ λοιποί, ἀλλὰ γρηγορῶμεν
 the leftover (ones), but may we be staying awake
 καὶ νήφωμεν. 7 οἱ γὰρ
 and may we be sober. The (ones) for

καθεύδοντες νυκτός καθεύδουσιν, καὶ
 sleeping of night they are sleeping, and
 οἱ μεθυσκόμενοι νυκτός
 the (ones) getting themselves drunk of night
 μεθύουσιν. 8 ἡμεῖς δὲ ἡμέρας ὄντες
 they are being drunk; we but of day being

νήφωμεν, ἐνδυσάμενοι θώρακα
 may we be sober, having put on breastplate
 πίστεως καὶ ἀγπῆς καὶ περιεφραλαίαν
 of faith and of love and helmet

ἐλπίδα σωτηρίας. 9 ὅτι οὐκ ἔθετο ἡμᾶς
 hope of salvation; because not put us

5 Now as for the times and the seasons, brothers, you need nothing to be written to you. 2 For you yourselves know quite well that Jehovah's day is coming exactly as a thief in the night.

3 Whenever it is that they are saying: "Peace and security!" then sudden destruction is to be instantly upon them just as the pang of distress upon a pregnant woman; and they will by no means escape. 4 But you, brothers, you are not in darkness. so that that day should overtake you as it would thieves, 5 for you are all sons of light and sons of day. We belong neither to night nor to darkness.

6 So, then, let us not sleep on as the rest do, but let us stay awake and keep our senses. 7 For those who sleep are accustomed to sleep at night, and those who get drunk are usually drunk at night. 8 But as for us who belong to the day, let us keep our senses and have on the breastplate of faith and love and as a helmet the hope of salvation; 9 because God assigned us, not

ὁ θεὸς εἰς ὀργὴν ἀλλὰ εἰς περιποίησιν
 the God into wrath but into procuring
 σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ
 of salvation through the Lord of us of Jesus
 Χριστοῦ, 10 τοῦ ἀποθανόντος περὶ
 Christ, of the (one) having died about
 ἡμῶν ἵνα εἴτε

ἡμῶν ἵνα εἴτε
 us in order that whether
 γρηγορῶμεν εἴτε καθεύδωμεν
 we may be staying awake or we may be sleeping

ἀμα σὺν αὐτῷ ζήσωμεν.
 at the same time together with him we might live.

11 Διὸ παρακαλεῖτε ἀλλήλους
 Through which be you comforting one another
 καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς
 and be you building up one the one, according as
 καὶ ποιεῖτε.
 also you are doing.

12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί,
 We are requesting but you, brothers,

εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν καὶ
 to have known the (ones) laboring in you and

προϊσταμένους ὑμῶν ἐν κυρίῳ καὶ
 standing before of you in Lord and

νουθετοῦντας ὑμᾶς, 13 καὶ ἡγεῖσθαι
 putting mind in you, and to be considering

αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ
 them superabundantly in love through the

ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς.
 work of them. Be you peaceable in selves.

14 Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί,
 We are encouraging but you, brothers,

νουθετεῖτε τοὺς ἀτάκτους,
 be you putting mind in the disorderly,

παραμυθεῖσθε τοὺς ὀλιγοψύχους,
 be you consoling the ones of little soul,

ἀντέχεσθε τῶν ἀσθενῶν,
 be you holding selves against the weak (ones),

μακροθυμεῖτε πρὸς πάντας.
 be you having longness of spirit toward all.

15 ὁράτε μὴ τις κακὸν
 Be you seeing not anyone bad (thing)

ἀντὶ κακοῦ τινὶ ἀποδῶ,
 in place of bad (thing) to anyone he might give back,

ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε
 but always the good (thing) be you pursuing

εἰς ἀλλήλους καὶ εἰς πάντας.
 into one another and into all.

to wrath, but to the acquiring of salvation through our Lord Jesus Christ.

10 He died for us, that, whether we stay awake or are

asleep, we should live together with

him. 11 Therefore keep comforting one another and building one another up, just as you are in fact doing.

12 Now we request you, brothers, to have regard for those

who are working hard among you and presiding over you in [the] Lord and admonishing you;

13 and to give them more than extraordinary consideration in love because of their work. Be peaceable with one another.

14 On the other hand, we exhort you, brothers, admonish the disorderly, speak consolingly to the depressed souls,

support the weak, be long-suffering toward all. 15 See that no one renders injury for injury to anyone else, but always pursue what is good toward one another and to all others.

16 Πάντοτε χαίρετε, 17 ἀδιαλείπως
 Always be you rejoicing, incessantly
 προσεύχεσθε, 18 ἐν παντί
 be you praying, in everything
 εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ
 be you giving thanks; this for will of God
 ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. 19 τὸ πνεῦμα
 in Christ Jesus into you. The spirit
 μὴ σβέννυτε, 20 προφητείας μὴ
 not be you extinguishing, prophecies not
 ἐξουθενεῖτε· 21 πάντα δὲ
 be you treating as nothing; all (things) but
 δοκιμάζετε, τὸ καλὸν
 be you proving, the fine (thing)
 κατέχετε, 22 ἀπὸ παντός εἶδους
 be you holding down, from every seen (form)
 πονηροῦ ἀπέχεσθε.
 of wicked (ness) be you holding yourselves from.
 23 Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης
 Very (one) but the God of the peace
 ἀγιασάτω ὑμᾶς ὁλοτελεῖς, καὶ
 may sanctify you completely whole, and
 ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ
 whole in (every) part of you the spirit and the
 ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ
 soul and the body blamelessly in the presence
 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
 of the Lord of us of Jesus Christ
 τηρηθεῖν. 24 πιστὸς ὁ καλῶν ὑμᾶς,
 may it be kept. Faithful the (one) calling you,
 ὅς καὶ ποιήσει.
 who also will do.
 25 Ἀδελφοί, προσεύχεσθε καὶ περὶ ἡμῶν.
 Brothers, be you praying also about us.
 26 Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν
 Greet you the brothers all in
 φιλήματι ἁγίῳ.
 kiss holy.
 27 Ἐνορκίζω ὑμᾶς τὸν κύριον
 I am putting on oath you the Lord
 ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς
 to be read the letter to all the
 ἀδελφοῖς.
 brothers.
 28 Ἡ χάρις τοῦ κυρίου
 The undeserved kindness of the Lord
 ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.
 of us Jesus Christ with you.

16 Always be rejoicing. 17 Pray incessantly. 18 In connection with everything give thanks. For this is the will of God in union with Christ Jesus respecting you. 19 Do not put out the fire of the spirit. 20 Do not treat prophesying with contempt. 21 Make sure of all things; hold fast to what is fine. 22 Abstain from every form of wickedness. 23 May the very God of peace sanctify you completely. And sound in every respect may the spirit and soul and body of you [brothers] be preserved in a blameless manner at the presence* of our Lord Jesus Christ. 24 He who is calling you is faithful, and he will also do it. 25 Brothers, continue in prayer for us. 26 Greet all the brothers with a holy kiss. 27 I am putting you under the solemn obligation by the Lord* for this letter to be read to all the brothers. 28 The undeserved kindness of our Lord Jesus Christ be with you.*

23* See App 3B. 27* The Lord, κΑΒVg; Jehovah, J7.8.13.14.16. 28* κΑD·ItVgSyⁿ,^p close with "Amen"; omitted by BD·SyⁿArm.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ B
TOWARD THESSALONIANS 2

1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ
Paul and Silvanus and Timothy to the
ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ
ecclesia of Thes-salo-ni-ans in God Father
ἡμῶν καὶ κυρίῳ Ἰησοῦ Χριστῷ·
of us and to Lord Jesus Christ;

2 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to you and peace
ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ.
from God Father and Lord Jesus Christ.

3 Εὐχαριστεῖν ὀφείλομεν τῷ
To be giving thanks we are owing to the

θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς
God always about you, brothers, according as
ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει
worthy it is, because is having supergrowth

ἡ πίστις ὑμῶν καὶ πλεονάζει ἡ
the faith of you and is becoming more the
ἀγάπη ἐξ ἑκάστου πάντων ὑμῶν εἰς
love of one of each of all of you into

ἀλλήλους, 4 ὥστε αὐτοὺς ἡμᾶς ἐν
one another, as-and very (ones) us in
ὑμῖν ἐνκαυχᾶσθαι ἐν ταῖς ἐκκλησίαις
you to be boasting in in the ecclesias

τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ
of the God over of the endurance of you and
πίστεως ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν
of faith in all the persecutions of you

καὶ ταῖς θλίψεσιν αἷς
and to the tribulations to which
ἀνέχεσθε, 5 ἐνδειγμα τῆς
you are holding selves up, showing within of the

δικαίας κρίσεως τοῦ θεοῦ, εἰς τὸ
righteous judgment of the God, into the
καταξιωθῆναι ὑμᾶς τῆς βασιλείας
to be counted down worthy you of the kingdom

τοῦ θεοῦ, ὑπὲρ ἧς καὶ πάσχετε.
of the God, over which also you are suffering.

6 εἴπερ δίκαιον παρὰ θεῷ
If-even righteous (thing) beside God
ἀνταποδοῦναι τοῖς
to give back instead to the (ones)

1 Paul and Silva'nus and Timothy to the congregation of the Thes-salo-ni-ans in union with God our Father and (the) Lord Jesus Christ:

2 May you have undeserved kindness and peace from God the Father and (the) Lord Jesus Christ.

3 We are obligated to give God thanks always for you, brothers, as it is fitting, because YOUR faith is growing exceedingly and the love of each and all of you is increasing one toward the other. 4 As a

result we ourselves take pride in you among the congregations of God because of YOUR endurance and faith in all YOUR persecutions and the tribulations that you are bearing. 5 This is a proof of the righteous judgment of God, leading to YOUR being counted worthy of the kingdom of God, for which you are indeed suffering.

6 This takes into account that it is righteous on God's part to repay tribulation to those who

θλίβουσιν ὑμᾶς θλίψιν 7 καὶ
 making tribulation for you tribulation 7 and
 ὑμῖν τοῖς θλιβομένοις
 to you the (ones) being put under tribulation
 ἄνεσιν μεθ' ἡμῶν ἐν τῇ ἀποκαλύψει
 letting up with us in the revelation
 τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ'
 of the Lord Jesus from heaven with
 ἀγγέλων δυνάμεως αὐτοῦ 8 ἐν πυρὶ φλογός,
 angels of power of him in fire of flame,
 διδόντος ἐκδίκησιν τοῖς μὴ
 of (one) giving vengeance to the (ones) not
 εἰδόσι θεὸν καὶ τοῖς μὴ
 having known God and to the (ones) not
 ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου
 obeying to the good news of the Lord
 ἡμῶν Ἰησοῦ, 9 οἵτινες δίκην τίσουσιν
 of us of Jesus, which ones justice will pay
 ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ
 destruction everlasting from face of the
 κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος
 Lord and from the glory of the strength
 αὐτοῦ, 10 ὅταν ἔλθῃ
 of him, whenever he should come
 ἐνδοξασθῆναι ἐν τοῖς ἁγίοις
 to be glorified within in the holy (ones)
 αὐτοῦ καὶ θαυμασθῆναι ἐν πάσιν τοῖς
 of him and to be wondered at in all the (ones)
 πιστεύσασιν, ὅτι ἐπιστεύθη τὸ
 having believed, because was believed the
 μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ
 witness of us upon you, in the day
 ἐκεῖνῃ.
 that.

11 Εἰς ὃ καὶ προσευχόμεθα πάντοτε
 Into which also we are praying always
 περὶ ὑμῶν, ἵνα ὑμᾶς
 about you, in order that you
 ἀξιῶσθαι τῆς κλήσεως ὃ
 he might count worthy of the calling the
 θεὸς ἡμῶν καὶ πληρῶσθαι πᾶσαν
 God of us and he might fulfill every
 εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως
 well thinking of goodness and work of faith
 ἐν δυνάμει, 12 ὥπως ἐνδοξασθῇ τὸ
 in power, so that might be glorified in the
 ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν,
 name of the Lord of us Jesus in you,

make tribulation for you, 7 but, to you who suffer tribulation, relief along with us at the revelation of the Lord Jesus from heaven with his powerful angels 8 in a flaming fire, as he brings vengeance upon those who do not know God and those who do not obey the good news about our Lord Jesus. 9 These very ones will undergo the judicial punishment of everlasting destruction from before the Lord and from the glory of his strength, 10 at the time he comes to be glorified in connection with his holy ones and to be regarded in that day with wonder in connection with all those who exercised faith, because the witness we gave met with faith among you.

11 To that very end indeed we always pray for you, that our God may count you worthy of [his] calling and perform completely all he pleases of goodness and the work of faith with power; 12 in order that the name of our Lord Jesus may be glorified in you,

καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν
and you in him, according to the
χάριν τοῦ θεοῦ ἡμῶν καὶ
undeserved kindness of the God of us and
κυρίου Ἰησοῦ Χριστοῦ.
of Lord Jesus Christ.

2 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ
We are requesting but you, brothers, over
τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ
the presence of the Lord of us Jesus
Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ'
Christ and of us being led together upon upon
αὐτόν, **2** εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς
him, into the not quickly to be shaken you
ἀπὸ τοῦ νοῦς μηδέ θροεῖσθαι μήτε
from the mind nor to be being scared nor
διὰ πνεύματος μήτε διὰ λόγου μήτε
through spirit nor through word nor
δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι
through letter as through us, as that
ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου.
has stood in the day of the Lord.

3 μὴ τις ὑμᾶς ἐξαπατήσῃ κατὰ
Not anyone you should seduce according to
μηδένα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ
not any manner; because if ever not should come
ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ
the apostasy first and should be revealed
ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς
the man of the lawlessness, the son of the
ἀπωλείας, **4** ὁ ἀντικείμενος καὶ
destruction, the (one) lying against and
ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον
lifting up himself over upon everyone being said
θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς
god or object of reverence, as-and him into
τὸν ναὸν τοῦ θεοῦ καθίσει,
the divine habitation of the God to sit down,
ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν θεός.—
showing off himself that he is god.—
5 Οὐ μνημονεύετε ὅτι ἔτι ὦν πρὸς
Not you are remembering that yet being toward
ὑμᾶς ταῦτα ἔλεγον ὑμῖν;
you these (things) I was saying to you?

6 καὶ νῦν τὸ κατέχον
And now the (thing) holding down
οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν
you have known, into the to be revealed him

and you in union with him, in accord with the undeserved kindness of our God and of the Lord Jesus Christ.

2 However, brothers, respecting the presence of our Lord Jesus Christ and our being gathered together to him, we request of you **2** not to be quickly shaken from your reason nor to be excited either through an inspired expression or through a verbal message or through a letter as though from us, to the effect that the day of Jehovah* is here.

3 Let no one seduce you in any manner, because it will not come unless the apostasy comes first and the man of lawlessness gets revealed, the son of destruction.* **4** He is set in opposition and lifts himself up over everyone who is called "god" or an object of reverence; so that he sits down in the temple of The God, publicly showing himself to be a god. **5** Do you not remember that, while I was yet with you, I used to tell you these things?

6 And so now you know the thing that acts as a restraint, with a view to his being revealed

2* Jehovah, J18.22,23; the Lord, κABVg. 3* Or, "of annihilation."

ἐν τῷ αὐτοῦ καιρῷ· 7 τὸ γὰρ
 in the of him appointed time; the for
 μυστήριον ἤδη ἐνεργεῖται τῆς
 mystery already is working within of the
 ἀνομίας· μόνον ὁ κατέχων
 lawlessness; only the (one) holding down
 ἄρτι ἕως ἐκ μέσου γένηται.
 right now until out of midst might come to be.
 8 καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος,
 And then will be revealed the lawless (one),
 ὃν ὁ κύριος Ἰησοῦς ἀνελεῖ τῷ
 whom the Lord Jesus will take up to the
 πνεύματι τοῦ στόματος αὐτοῦ καὶ
 spirit of the mouth of him and
 καταργήσει τῇ ἐπιφανείᾳ τῆς
 will make ineffective to the manifestation of the
 παρουσίας αὐτοῦ, 9 οὗ ἔστιν ἡ
 presence of him, of whom is the
 παρουσία κατ' ἐνέργειαν τοῦ
 presence according to working within of the
 Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ
 Satan in all power and to signs and
 τέρασιν ψεύδους 10 καὶ ἐν πάσῃ ἀπάτῃ
 to portents of lie and in every seduction
 ἀδικίας τοῖς
 of unrighteousness to the (ones)
 ἀπολλυμένοις, ἀνθ' ὧν
 destroying themselves, instead of which (things)
 τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο
 the love of the truth not they received
 εἰς τὸ σωθῆναι αὐτούς· 11 καὶ διὰ
 into the to be saved them; and through
 τοῦτο πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν
 this is sending to them the God working within
 πλάνης εἰς τὸ πιστεῦσαι αὐτούς τῷ ψεύδει,
 of error into the to believe them to the lie,
 12 ἵνα κριθῶσιν πάντες
 in order that they might be judged all
 οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ
 the (ones) not having believed to the truth
 ἀλλὰ εὐδοκῆσαντες τῇ ἀδικίᾳ.
 but having thought well to the unrighteousness.
 13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν
 We but are owing to be giving thanks
 τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ
 to the God always about you, brothers
 ἠγαπημένοι ὑπὸ Κυρίου, ὅτι
 having been loved by Lord, because

in his own due time.
 7 True, the mystery
 of this lawlessness
 is already at work;
 but only till he who
 is right now acting
 as a restraint gets
 to be out of the way.
 8 Then, indeed, the
 lawless one will be
 revealed, whom the
 Lord Jesus will do
 away with by the spir-
 it of his mouth and
 bring to nothing by
 the manifestation of
 his presence.* 9 But
 the lawless one's
 presence is according
 to the operation of
 Satan with every pow-
 erful work and lying
 signs and portents
 10 and with every
 unrighteous deception
 for those who are
 perishing, as a retri-
 bution because they
 did not accept the
 love of the truth that
 they might be saved.
 11 So that is why
 God lets an operation
 of error go to them,
 that they may get
 to believing the lie,
 12 in order that they
 all may be judged
 because they did not
 believe the truth
 but took pleasure in
 unrighteousness.
 13 However, we are
 obligated to thank
 God always for you,
 brothers loved by
 Jehovah,* because

8* See App 3B. 13* Jehovah, J^{13.16.24}; Lord, ^WAB; God, D^{Vg}.

εἵλατο ὑμᾶς ὁ θεὸς ἀπ' ἀρχῆς
 he selected you the God from beginning
 εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ
 into salvation in sanctification of spirit and
 πίστει ἀληθείας, 14 εἰς ὃ
 to faith of truth, into which (thing)
 ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν,
 he called you through the good news of us,
 εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν
 into procuring of glory of the Lord of us
 Ἰησοῦ Χριστοῦ. 15 Ἄρα οὖν, ἀδελφοί,
 of Jesus Christ. Really therefore, brothers,

στήκετε, καὶ κρατεῖτε τὰς
 be you standing, and be you holding fast the
 παραδόσεις ἃς ἐδιδάχθητε εἴτε
 traditions which you were taught whether
 διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.
 through word or through letter of us.

16 Αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς

Χριστὸς καὶ ὁ θεὸς ὁ πατὴρ ἡμῶν, ὁ

ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν

αἰώνιαν καὶ ἐλπίδα ἀγαθὴν ἐν

χάρτι, 17 παρακαλέσαι ὑμῶν

τὰς καρδίας καὶ στηριξαι ἐν παντὶ

ἔργῳ καὶ λόγῳ ἀγαθῷ.
 work and word good.

3 Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί,

περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ

κυρίου τρέχῃ καὶ δοξάζεται

καθὼς καὶ πρὸς ὑμᾶς, 2 καὶ ἵνα

ῥυθῶμεν ἀπὸ τῶν αὐτόπων

καὶ πονηρῶν ἀνθρώπων, οὐ γὰρ πάντων

ἡ πίστις. 3 Πιστὸς δὲ ἐστὶν ὁ κύριος,

ὃς στηριξεί ὑμᾶς καὶ φυλάξει

God selected you from [the] beginning for [salvation by sanctifying you with spirit and by your faith in the truth. 14 To this very destiny he called you through the good news we declare, for the purpose of acquiring the glory of our Lord Jesus Christ.

15 So, then, brothers, stand firm and maintain your hold on the traditions that you were taught, whether it was through a verbal message or through a letter of ours. 16 Moreover, may our Lord Jesus Christ himself and God our Father, who loved us and gave everlasting comfort and good hope by means of undeserved kindness, 17 comfort your hearts and make you firm in every good deed and word.

3 Finally, brothers, carry on prayer for us, that the word of Jehovah* may keep moving speedily and being glorified just as it is in fact with you; 2 and that we may be delivered from harmful and wicked men, for faith is not a possession of all people. 3 But the Lord is faithful, and he will make you firm and keep you

ἀπὸ τοῦ πονηροῦ. 4 πεποιθήαμεν
from the wicked (one). We have been persuaded
δὲ ἐν κυρίῳ ἐφ' ὑμᾶς, ὅτι ἅ
but in Lord upon you, that what (things)

παραγγέλλομεν καὶ ποιεῖτε καὶ
we are charging and you are doing and
ποιήσετε. 5 Ὁ δὲ κύριος κατευθύνει
you will do. The but Lord may straighten down
ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ
of you the hearts into the love of the
θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ χριστοῦ.
God and into the endurance of the Christ.

6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί,
We are charging but to you, brothers,
ἐν ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ
in name of the Lord Jesus Christ

στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ
to be withdrawing you from every brother

ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ
disorderly walking and not according to

τὴν παράδοσιν ἣν παρελάβετε
the tradition which you received alongside

παρ' ἡμῶν. 7 αὐτοὶ γὰρ οἴδατε
beside of us. Very (ones) for you have known

πῶς δεῖ μιμεῖσθαι ἡμᾶς, ὅτι
how it is binding to be imitating us, because

οὐκ ἠτακτήσαμεν ἐν ὑμῖν 8 οὐδὲ
not we behaved disorderly in you nor

δωρεᾶν ἄρτον ἐφάγομεν παρά τινος,
free gift bread we ate beside of anyone,

ἀλλ' ἐν κόπῳ καὶ μόχθῳ νυκτὸς καὶ
but in labor and toil of night and

ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ
of day working toward the not

ἐπιβαρῆσαι τίνα ὑμῶν 9 οὐχ ὅτι
to put weight upon anyone of you; not that

οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα
not we are having authority, but in order that

ἑαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ
selves type we might give to you into the

μιμεῖσθαι ἡμᾶς. 10 καὶ γὰρ ὅτε ἦμεν
to be imitating us. And for when we were

πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν,
toward you, this we were charging to you,

ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι
that if anyone not is willing to be working

μηδὲ ἐσθιέτω. 11 ἀκούομεν γὰρ
neither let him be eating. We are hearing for

from the wicked one. 4 Moreover, we have confidence in [the] Lord regarding you, that you are doing and will go on doing the things we order. 5 May the Lord continue directing YOUR hearts successfully into the love of God and into the endurance for the Christ.

6 Now we are giving you orders, brothers, in the name of the Lord Jesus Christ, to withdraw from every brother walking disorderly and not according to the tradition you received from us. 7 For you yourselves know the way you ought to imitate us, because we did not behave disorderly among you 8 nor did we eat food from anyone free. To the contrary, by labor and toil night and day we were working so as not to impose an expensive burden upon any one of you. 9 Not that we do not have authority, but in order that we might offer ourselves as an example to you to imitate us. 10 In fact, also, when we were with you, we used to give you this order: "If anyone does not want to work, neither let him eat." 11 For we hear

τινας περιπατούντας ἐν ὑμῖν ἀτάκτως,
some (ones) walking in you disorderly,
μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους·
nothing working but working around;

12 τοῖς δὲ τοιοῦτοις παραγγέλλομεν
to the but such (ones) we are charging

καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ Χριστῷ
and we are encouraging in Lord Jesus Christ

ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν
in order that with quietness working the

ἑαυτῶν ἄρτον ἐσθίωσιν.
of themselves bread they may be eating.

13 Ὑμεῖς δέ, ἀδελφοί, μὴ
You but, brothers, not

ἐγκακήσητε καλοποιούντες. 14 εἰ
you should behave badly in doing fine. If

δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν
but anyone not is obeying to the word of us

διὰ τῆς ἐπιστολῆς, τοῦτου
through the letter, this (one)

σημειοῦσθε, μὴ συναναμίγυσθαι
be you putting sign on, not to mix up selves with

αὐτῷ, ἵνα ἐντραπή· 15 καὶ
him, in order that he might be turned in; and

μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ
not as enemy be you considering, but

νοουθετεῖτε ὡς ἀδελφόν.
be you putting mind in as brother.

16 Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης
Very (one) but the Lord of the peace

δῶη ὑμῖν τὴν εἰρήνην διὰ παντός
may he give to you the peace through all [time]

ἐν παντὶ τρόπῳ. ὁ κύριος μετὰ πάντων
in every manner. The Lord with all

ὑμῶν.
of you.

17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου,
The greeting to the my hand of Paul,

ὃ ἐστὶν σημεῖον ἐν πάσῃ ἐπιστολῇ·
which is sign in every letter;

οὕτως γράφω.
thus I am writing.

18 ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord

ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.
of us of Jesus Christ with all of you.

certain ones are walking disorderly among you, but meddling with what does not concern them. 12 To such persons we give the order and exhortation in [the] Lord Jesus Christ that by working with quietness they should eat food they themselves earn.

13 For your part, brothers, do not give up in doing right.

14 But if anyone is not obedient to our word through this letter, keep this one marked, stop associating with him, that he may become ashamed. 15 And yet do not be considering him as an enemy, but continue admonishing him as a brother.

16 Now may the Lord of peace himself give you peace constantly in every way. The Lord be with all of you.

17 [Here is] my greeting, Paul's, in my own hand, which is a sign in every letter; this is the way I write.

18 The undeserved kindness of our Lord Jesus Christ be with all of you.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α
TOWARD TIMOTHY 1

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ
Paul apostle of Christ Jesus
κατ' ἐπιταγὴν θεοῦ σωτήρος ἡμῶν καὶ
according to enjoiner of God Savior of us and
Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν
of Christ Jesus of the hope of us
2 Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει·
to Timothy genuine child in faith;
χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ
undeserved kindness, mercy, peace from God
πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.
Father and of Christ Jesus of the Lord of us.

3 Καθὼς παρεκάλεσά σε
According as I encouraged you
προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς
to remain toward in Ephesus, [I] going on way into
Μακεδονίαν, ἵνα παραγγεῖλης
Macedonia, in order that you might charge
τισὶν μὴ ἑτεροδιδασκαλεῖν
to some (ones) not to be teaching differently

4 μὴδὲ προσέχειν μύθοις καὶ
not-but to be having [mind] toward to myths and
γενεαλογίαις ἀπεράντοις, αἵτινες
to genealogies unbounded, which
ἐκζητήσεις παρέχουσι μᾶλλον ἢ
seekings out are having alongside rather than
οἰκονομίαν θεοῦ τὴν ἐν πίσει,
house-administration of God the (one) in faith,

— 5 τὸ δὲ τέλος τῆς παραγγελίας ἐστίν
— the but end of the charging is
ἀγάπη ἐκ καθαρᾶς καρδίας καὶ
love out of clean heart and
συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου,
of conscience good and of faith unhypocritical,

6 ὧν τινὲς ἀστοχίσαντες
of which (things) some (ones) having deviated
ἐξετράπησαν εἰς ματαιολογίαν,
they were turned out into vain talk,

7 θέλοντες εἶναι νομοδιδάσκαλοι, μὴ
willing to be law teachers, not
νοοῦντες μήτε ἅ λέγουσιν
mentally seeing neither what (things) they are saying

1 Paul, an apostle of Christ Jesus under command of God our Savior and of Christ Jesus, our hope, 2 to Timothy, a genuine child in the faith:

May there be undeserved kindness, mercy, peace from God [the] Father and Christ Jesus our Lord.

3 Just as I encouraged you to stay in Eph'esus when I was about to go my way into Mac-e-do-ni-a, so I do now, that you might command certain ones not to teach different doctrine, 4 nor to pay attention to false stories and to genealogies, which end up in nothing, but which furnish questions for research rather than a dispensing of anything by God in connection with faith. 5 Really the objective of this mandate is love out of a clean heart and out of a good conscience and out of faith without hypocrisy. 6 By deviating from these things certain ones have been turned aside into idle talk, 7 wanting to be teachers of law, but not perceiving either the things they are saying

μήτε nor περὶ about τίνων what (things)

διαβεβαιούνται.
they are thoroughly stabilizing.

8 Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος
We have known but that fine the Law

ἐάν τις αὐτῷ νομίμως χρῆται,
if ever anyone to it lawfully is using,

9 εἰδὼς τοῦτο ὅτι δικαίῳ
having known this that to righteous (one)

νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ
law not is lying down, to lawless (ones) but and

ἀνυποτάκταις, ἀσεβέσι
non-self-submitting (ones), to irreverential (ones)

καὶ ἀμαρτωλοῖς, ἀνοσίοις καὶ
and to sinners, to unloyal (ones) and

βεβήλοισι, πατρολώαις καὶ
to profane (ones), to smiters of fathers and

μητρολώαις, ἀνδροφόνοις,
to smiters of mothers, to murderers of male persons,

10 πόρνοις, ἀρσενοκοίταις,
to fornicators, to men lying with males,

ἀνδραποδισταῖς, ψεύσταις,
to catchers of male persons by the foot, to liars,

ἐπιόρκοις, καὶ εἴ τι ἕτερον τῆ
to oath breakers, and if anything different to the

ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται,
being healthful teaching is lying against,

11 κατὰ τὸ εὐαγγέλιον τῆς δόξης
according to the good news of the glory

τοῦ μακαρίου θεοῦ, ὃ ἐπιστεύθην
of the happy God, which was entrusted with

ἐγώ.
I.

12 Χάριν ἔχω τῷ
Thanks I am having to the (one)

ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ
having empowered me to Christ Jesus the Lord

ἡμῶν, ὅτι πιστόν με ἠγήσατο θέμενος
of us, because faithful me he considered having put

εἰς διακονίαν, 13 τὸ πρότερον ὄντα
into service, the former [time] (one) being

βλάσφημον καὶ διώκτην καὶ ὑβριστήν·
'blasphemer and persecutor and insolent (man);

ἀλλὰ ἠλεήθη, ὅτι ἀγνοῶν
but I was shown mercy, because being ignorant

ἐποίησα ἐν ἀπιστίᾳ, 14 ὑπερεπλεόνασεν
I did in unbelief, became beyond more

δὲ ἡ χάρις τοῦ κυρίου ἡμῶν
but the undeserved kindness of the Lord of us

or the things about which they are making strong assertions.

8 Now we know that the Law is fine provided one handles it lawfully 9 in the knowledge of this fact, that law is promulgated, not for a righteous man, but for persons lawless and unruly, ungodly and sinners, lacking loving-kindness, and profane, murderers of fathers and murderers of mothers, manslayers, 10 fornicators, men who lie with males, kidnappers, liars, false swearers, and whatever other thing is in opposition to the healthful teaching 11 according to the glorious good news of the happy God, with which I was entrusted.

12 I am grateful to Christ Jesus our Lord, who imparted power to me, because he considered me faithful by assigning me to a ministry, 13 although formerly I was a blasphemer and a persecutor and an insolent man. Nevertheless, I was shown mercy, because I was ignorant and acted with a lack of faith. 14 But the undeserved kindness of our Lord abounded exceedingly

μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ
with faith and love the (one) in Christ

Ἰησοῦ. 15 πιστὸς ὁ λόγος καὶ πάσης
Jesus. Faithful the word and of all

ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς
reception back worthy, that Christ Jesus

ἦλθεν εἰς τὸν κόσμον ἀμαρτωλοῦς σῶσαι
came into the world sinners to save;

ἧν πρῶτός εἰμι ἐγώ, 16 ἀλλὰ διὰ
of whom first am I, but through

τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ
this I was shown mercy, in order that in me

πρῶτῳ ἐνδείξηται Χριστὸς Ἰησοῦς τὴν
first might show in Christ Jesus the

ἅπασαν μακροθυμίαν, πρὸς ὑποτύπωσιν
all longness of spirit, toward subtype

τῶν μελλόντων πιστεῦειν ἐπ'
of the (ones) being about to be believing upon

αὐτῷ εἰς ζωὴν αἰώνιον.
him into life everlasting.

17 Τῷ δὲ βασιλεῖ τῶν αἰώνων,
To the but king of the ages,

ἀφθάρτῳ, ἀοράτῳ, μόνῳ θεῷ, τιμὴ καὶ
to incorruptible, invisible, only God, honor and

δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
glory into the ages of the ages; amen.

18 Ταύτην τὴν παραγγελίαν
This the charging

παρατίθεμαί σοι, τέκνον Τιμόθεε,
I am putting alongside to you, child Timothy,

κατὰ τὰς προαγούσας ἐπὶ σέ
according to the going before upon you

προφητείας, ἵνα
prophecies, in order that

στρατεύῃ ἐν αὐταῖς τὴν καλὴν
you may do military service in them the fine

στρατείαν, 19 ἔχων πίστιν καὶ ἀγαθὴν
military service, having faith and good

συνείδησιν, ἧν τινες ἀπώσάμενοι
conscience, which some (ones) having pushed aside

περὶ τὴν πίστιν ἐναυάγησαν·
about the faith experienced shipwreck;

20 ὧν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος,
of whom is Hymenaeus and Alexander,

οὓς παρέδωκα τῷ Σατανᾷ ἵνα
whom I gave over to the Satan in order that

παιδεθῶσι μὴ βλασφημεῖν.
they might be disciplined not to be blaspheming.

along with faith and love that is in connection with Christ

Jesus. 15 Faithful and deserving of full

acceptance is the saying that Christ Jesus

came into the world to save sinners. Of

these I am foremost. 16 Nevertheless, the

reason why I was shown mercy was

that by means of me as the foremost case

Christ Jesus might demonstrate all his

long-suffering for a sample of those who

are going to rest their faith on him for

everlasting life. 17 Now to the King

of eternity, incorruptible, invisible, [the]

only God, be honor and glory forever and

ever. Amen. 18 This mandate I

commit to you, child, Timothy, in accord

with the predictions that led directly on

to you, that by these you may go on waging

the fine warfare; 19 holding faith and

a good conscience, which some have

thrust aside and have experienced shipwreck

concerning [their] faith. 20 Hymenaeus and Alexander

belong to these, and I have handed them

over to Satan that they may be taught

by discipline not to blaspheme.

2 Παρακαλῶ οὖν πρῶτον
I am encouraging therefore first (thing)
of πάντων ποιεῖσθαι δεήσεις,
of all (things) to be being made supplications,
προσευχᾶς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ
prayers, intercessions, thanksgivings, over
πάντων ἀνθρώπων, 2 ὑπὲρ βασιλέων καὶ
all men, 2 over kings and
πάντων τῶν ἐν ὑπεροχῇ ὄντων,
all the (ones) in superiority (ones) being.
ἵνα ἤρεμον καὶ ἡσύχιον βίον
in order that still and quiet living
we may be leading through ἐν πάσῃ εὐσεβείᾳ
in all revering well
καὶ σεμνότητι. 3 τοῦτο καλὸν καὶ
and seriousness. This fine and
ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν
receivable back in sight of the Savior of us
θεοῦ 4 ὃς πάντας ἀνθρώπους θέλει
of God who all men is willing
σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας
to be saved and into accurate knowledge of truth
ἔλθειν. 5 Εἰς γὰρ θεός, εἰς καὶ μεσίτης
to come. One for God, one also mediator
θεοῦ καὶ ἀνθρώπων ἀνθρωπος Χριστὸς
of God and of men in man Christ
Ἰησοῦς, 6 ὁ δὸς ἑαυτὸν
Jesus, the (one) having given himself
ἀντίλυτρον ὑπὲρ πάντων, τὸ
corresponding ransom over all (ones), the
μαρτύριον καιροῖς ἰδίοις; 7 εἰς
witness to appointed times own; 7 into
ὃ ἐτέθην ἐγὼ κῆρυξ καὶ
which (thing) was put I preacher and
ἀπὸ στολος, — ἀλήθειαν λέγω, οὐ
apostle, — truth I am saying, not
ψεύδομαι, — διδάσκαλος ἐθνῶν ἐν πίστει
I am lying, — teacher of nations in faith
καὶ ἀληθείᾳ.
and truth.

8 Βούλομαι οὖν προσεύχεσθαι τοῦς
I am wishing therefore to pray the
ἀνδρας ἐν παντὶ τόπῳ, ἐπαίροντας
male persons in every place, lifting up upon
σίους χεῖρας χωρὶς ὀργῆς καὶ
loyal hands apart from wrath and
διαλογισμῶν. 9 Ὡσαύτως γυναῖκας ἐν
divided reckonings. As thus women in

2 I therefore exhort, first of all, that supplications, prayers, intercessions, offerings of thanks, be made concerning all sorts of men, 2 concerning kings and all those who are in high station; in order that we may go on leading a calm and quiet life with full godly devotion* and seriousness. 3 This is fine and acceptable in the sight of our Savior, God, 4 whose will is that all sorts of men should be saved and come to an accurate knowledge of truth. 5 For there is one God, and one mediator between God and men, a man, Christ Jesus, 6 who gave himself a corresponding ransom for all—[this is] what is to be witnessed to at its own particular times. 7 For the purpose of this witness I was appointed a preacher and an apostle—I am telling the truth, I am not lying—a teacher of nations in the matter of faith and truth.

8 Therefore I desire that in every place the men carry on prayer, lifting up loyal hands, apart from wrath and debates. 9 Likewise I desire the women to

2* Godly devotion, κAvG; fear of Jehovah, J⁷.8.

καταστολή κοσμίῳ μετὰ αἰδοῦς καὶ
 dress adorning with modesty and
 σωφροσύνης κοσμεῖν ἑαυτάς, μὴ
 soundness of mind to be adorning themselves, not
 ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ
 in braiding and gold or pearls or
 ἱματισμῷ πολυτελεῖ, 10 ἀλλ' ὁ πρέπει
 garb of much cost, but what is befitting
 γυναῖξιν ἐπαγγελλομέναις θεοσέβειαν,
 to women promising reverence of God,
 δι' ἔργων ἀγαθῶν.
 through works good.

11 Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν
 Woman in quietness let her be learning in
 πάσῃ ὑποταγῇ· 12 διδάσκειν δὲ γυναῖκι
 all subjection; to be teaching but to woman
 οὐκ ἐπιτρέπω, οὐδὲ ἀφθεντεῖν
 not I am permitting, nor to be playing master
 ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ. 13 Ἀδὰμ
 of male person, but to be in quietness, Adam
 γὰρ πρῶτος ἐπλάσθη, εἶτα Εὐὰ·
 for first was molded, there (upon) Eve;
 14 καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ
 and Adam not was seduced, the but woman
 ἔξαπατηθεῖσα ἐν παραβάσει
 having been seduced out in transgression
 γέγονεν. 15 σωθήσεται δὲ
 she has come to be. She will be saved but
 διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν
 through the childbearing, if ever they might remain
 ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ
 in faith and love and sanctification with
 σωφροσύνης.
 soundness of mind.

3 πιστὸς ὁ λόγος.
 Faithful the word.

Εἴ τις ἐπίσκοπῆς ὀρέγεται,
 If anyone of overseership is reaching out after,
 καλοῦ ἔργου ἐπιθυμεῖ. 2 δεῖ
 fine work he is desiring. It is blinding
 οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι,
 therefore the overseer irreprehensible to be,
 μιᾶς γυναικὸς ἄνδρα, νηφάλιον,
 of one woman male person, sober,
 σώφρονα, κόσμιον, φιλόξενον,
 sound in mind, arranged, fond of strangers,
 διδασκτικόν, 3 μὴ πᾶρονον, μὴ
 qualified to teach, not given to wine, not

adorn themselves in well-arranged dress, with modesty and soundness of mind, not with styles of hair braiding and gold or pearls or very expensive garb, 10 but in the way that befits women professing to reverence God,* namely, through good works.

11 Let a woman learn in silence with full submissiveness. 12 I do not permit a woman to teach, or to exercise authority over a man, but to be in silence. 13 For Adam was formed first, then Eve. 14 Also, Adam was not deceived, but the woman was thoroughly deceived and came to be in transgression. 15 However, she will be kept safe through childbearing, provided they continue in faith and love and sanctification along with soundness of mind.

3 That statement is faithful.

If any man is reaching out for an office of overseer, he is desirous of a fine work. 2 The overseer should therefore be irreprehensible, a husband of one wife, moderate in habits, sound in mind, orderly, hospitable, qualified to teach, 3 not a drunken brawler, not

10* To reverence God, κΑ; fear of Jehovah, J7.8.

πλήκτην, ἀλλὰ ἐπιεικῆ, ἄμαχον,
 dealing blows, but yielding, not fighting,
 ἀφιλάργυρον, 4 τοῦ ἰδίου οἴκου καλῶς
 not fond of silver, of the own household finely
 προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ
 standing before, children having in subjection
 μετὰ πάσης σεμνότητος· 5 εἰ δέ τις
 with all seriousness; if but anyone
 τοῦ ἰδίου οἴκου προστῆναι οὐκ
 of the own household to stand before not
 οἶδεν, πῶς ἐκκλησίας θεοῦ
 he has known, how of ecclesia of God
 ἐπιμελήσεται; 6 μὴ νεόφυτον,
 will he take care upon? not neophyte,
 ἵνα μὴ τυφωθείς εἰς
 in order that not having been made to smoke into
 κρίμα ἐμπέσῃ τοῦ διαβόλου.
 judgment he might fall in of the Devil.
 7 δεῖ δὲ καὶ μαρτυρίαν καλὴν
 It is binding but also witness fine
 ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα
 to be having from the (ones) outside, in order that
 μὴ εἰς ὀνειδισμόν ἐμπέσῃ καὶ παγίδα
 not into reproach he might fall in and snare
 τοῦ διαβόλου.
 of the Devil.
 8 Διακόνους ὡσαύτως σεμνοῦς, μὴ
 Servants as-thus serious, not
 διλόγους, μὴ οἴνω πολλῶ
 double-talking, not to wine much
 προσέχοντας, μὴ
 having [mind] toward, not
 αἰσχροκερδεῖς, 9 ἔχοντας
 [greedy] of disgraceful gain, having to the
 μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει.
 mystery of the faith in clean conscience.
 10 καὶ οὗτοι δὲ δοκιμαζέσθωσαν
 And these but let them be being proved
 πρώτον, εἶτα διακονεῖτωσαν
 first, there (upon) let them be serving
 ἀνεγκλητοὶ ὄντες.
 unaccusable being.
 11 γυναῖκας ὡσαύτως σεμνάς, μὴ
 Women as-thus serious, not
 διαβόλους, νηφαλίους, πιστὰς ἐν πᾶσιν.
 devils, sober, faithful in all (thi gs).
 12 διάκονοι ἔτωσαν μίαν γυναῖκα
 Servants let them be of one woman
 ἄνδρες, τέκνων καλῶς προϊστάμενοι
 male persons, of children finely standing before

a smiter, but reasonable, not belligerent, not a lover of money, 4 a man presiding over his own household in a fine manner, having children in subjection with all seriousness; 5 (if indeed any man does not know how to preside over his own household, how will he take care of God's congregation?) 6 not a newly converted man, for fear that he might get puffed up [with pride] and fall into the judgment passed upon the Devil. 7 Moreover, he should also have a fine testimony from people on the outside, in order that he might not fall into reproach and a snare of the Devil.

8 Ministerial servants should likewise be serious, not double-tongued, not giving themselves to a lot of wine, not greedy of dishonest gain, 9 holding the sacred secret of the faith with a clean conscience.

10 Also, let these be tested as to fitness first, then let them serve as ministers, as they are free from accusation.

11 Women should likewise be serious, not slanderous, moderate in habits, faithful in all things.

12 Let ministerial servants be husbands of one wife, presiding in a fine manner over children

καὶ τῶν ἰδίων οἰκῶν· 13 οἱ γὰρ
also of the own households; the (ones) for
καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς
finely having served step to themselves
καλὸν περιποιούνται καὶ πολλὴν παρρησίαν
fine they are procuring and much outspokenness
ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.
in faith the in Christ Jesus.

14 Ταῦτά σοι γράφω, ἐλπίζων
These (things) to you I am writing, hoping
ἐλθεῖν πρὸς σέ ἐν τάχει, 15 ἐάν δέ
to come toward you in quickness; if ever but
βραδύνω, ἵνα εἰδῆς πῶς
I may be slow, in order that you may know how
δεῖ ἐν οἴκῳ θεοῦ
it is binding in household of God
ἀναστρέφεται, ἣτις ἐστὶν ἐκκλησία
to be turning self up, which is ecclesia
θεοῦ ζῶντος, στύλος καὶ ἐδραῖωμα τῆς
of God living, pillar and support of the
ἀληθείας· 16 καὶ ὁμολογουμένως μέγα ἐστὶν
truth; and confessedly great is
τὸ τῆς εὐσεβείας μυστήριον· Ὅς
the of the revering well mystery; Who
ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν
was manifested in flesh, was justified in
πνεύματι, ὡφθη ἀγγέλοις, ἐκηρύχθη ἐν
spirit, was seen to angels, was preached in
ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμθη
nations, was believed in world, was taken up
ἐν δόξῃ.
in glory.

4 Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν
The but spirit spokenly is saying that in
ὕστεροις καιροῖς ἀποστήσονται τινες
later appointed times will stand away some
τῆς πίστεως, προσέχοντες πνεύμασι
of the faith, having [mind] toward to spirits
πλάνοις καὶ διδασκαλίαις δαιμονίων
errants and to teachings of demons
2 ἐν ὑποκρίσει ψευδολόγων,
in hypocrisy of sayers of lies,
κεκαυστηριασμένων τὴν ἰδίαν
of (ones) having been branded with hot iron the own
συνείδησιν, 3 κωλύοντων γαμῖν,
conscience, of (ones) forbidding to be marrying,

and their own households. 13 For the men who minister in a fine manner are acquiring for themselves a fine standing and great freeness of speech* in the faith in connection with Christ Jesus.

14 I am writing you these things, though I am hoping to come to you shortly, 15 but in case I am delayed, that you may know how you ought to conduct yourself in God's household, which is the congregation of [the] living God, a pillar and support of the truth. 16 Indeed, the sacred secret of this godly devotion* is admittedly great: 'He was made manifest in flesh, was declared righteous in spirit, appeared to angels, was preached about among nations, was believed upon in [the] world, was received up in glory.'

4 However, the inspired utterance* says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons, 2 by the hypocrisy of men who speak lies, marked in their conscience as with a branding iron; 3 forbidding to marry,

13* Or, "great boldness." 16* Godly devotion, κAvG; fear of Jehovah, J7s.

1* Or, "the spirit."

ἀπέχεσθαι βρωμάτων ἃ ὁ θεὸς
to be holding selves from foods which the God
ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς
created into partaking with thanksgiving to the

πιστοῖς καὶ ἐπεγνωκόσι
faithful ones and to (ones) having accurately known
τὴν ἀλήθειαν. 4 ὅτι πᾶν κτίσμα θεοῦ
the truth. 4 Because every creation of God

καλόν, καὶ οὐδὲν ἀπόβλητον μετὰ
fine, and nothing to be thrown away with
εὐχαριστίας λαμβανόμενον, 5 ἀγιάζεται
thanksgiving being received, it is being sanctified

γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως.
for through word of God and intercession.

6 Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς
These (things) putting under to the brothers
καλὸς ἔση διάκονος Χριστοῦ Ἰησοῦ,
fine you will be servant of Christ Jesus,

ἐντρέφόμενος τοῖς λόγοις τῆς πίστεως
being nourished on to the words of the faith
καὶ τῆς καλῆς διδασκαλίας
and of the fine teaching

ἣν παρεκολούθησας, 7 τοὺς δὲ
to which you have followed alongside, the but
βεβήλους καὶ γράωδεις μύθους
profane and old-womanish myths

παραιτοῦ. γύμναζε
be asking off for yourself. Be training (as gymnast)
δὲ σεαυτὸν πρὸς εὐσέβειαν· 8 ἡ γὰρ
but yourself toward revering well; the for

σωματικὴ γυμνασία πρὸς ὀλίγον
bodily training (as gymnast) toward little
ἔστιν ὠφέλιμος, ἡ δὲ εὐσέβεια πρὸς
is beneficial, the but revering well toward

πάντα ὠφέλιμος ἐστίν, ἐπαγγελίαν ἔχουσα
all (things) beneficial is, promise having
ζωῆς τῆς νῦν καὶ τῆς
of life of the (one) now and of the (one)

μελλούσης. 9 πιστὸς ὁ λόγος καὶ
being about (to come). Faithful the word and
πάσης ἀποδοχῆς ἄξιος, 10 εἰς τοῦτο γὰρ
of all reception back worthy, into this for

κοπιῶμεν καὶ ἀγωνιζόμεθα, ὅτι
we are laboring and we are struggling, because
ἠλπίκαμεν ἐπὶ θεῷ ζῶντι, ὃς ἐστὶν σωτὴρ
we have hoped upon God living, who is Savior

πάντων ἀνθρώπων, μάλιστα πιστῶν.
of all men, mostly of faithful (ones).

commanding to abstain from foods which God created to be partaken of with thanksgiving by those who have faith and accurately know the truth. 4 The reason for this is that every creation of God is fine, and nothing is to be rejected if it is received with thanksgiving. 5 for it is sanctified through God's word and prayer over [it].

6 By giving these advices to the brothers you will be a fine minister of Christ Jesus, one nourished with the words of the faith and of the fine teaching which you have followed closely.

7 But turn down the false stories which violate what is holy and which old women tell. On the other hand, be training yourself with godly devotion* as your aim.

8 For bodily training is beneficial for a little; but godly devotion* is beneficial for all things, as it holds promise of the life now and that which is to come.

9 Faithful and deserving of full acceptance is that statement. 10 For to this end we are working hard and exerting ourselves, because we have rested our hope on a living God, who is a Savior of all sorts of men, especially of faithful ones.

7* Godly devotion, κAVG; fear of Jehovah, J78. 8* Godly devotion, κAVG; fear of Jehovah, J78.

11 Παράγγελλε ταῦτα καὶ
Be you charging these (things) and
δίδασκε. 12 μηδείς σου τῆς νεότητος
be you teaching. No one of you of the youth

καταφρονεῖτω, ἀλλὰ τύπος
let him be thinking down on, but type
γίνου τῶν πιστῶν ἐν λόγῳ, ἐν
be becoming of the faithful (ones) in word, in
ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνίᾳ.
conduct, in love, in faith, in chasteness.

13 ἕως ἔρχομαι πρόσεχε
Until I am coming be you having [mind] toward
τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ
to the reading, to the encouraging, to the
διδασκαλίᾳ. 14 μὴ ἀμέλει τοῦ
teaching. Not be you being careless of the

ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοὶ
in you gracious gift, which was given to you
διὰ προφητείας μετὰ ἐπιθέσεως τῶν
through prophecy with putting upon of the
χειρῶν τοῦ πρεσβυτερίου. 15 ταῦτα
hands of the presbytery. These (things)

μελέτα, ἐν τούτοις ἴσθι,
be meditating on, in these (things) be you,
ἵνα σου ἡ προκοπὴ φανερὰ
in order that of you the striking forward manifest

ἦ πᾶσιν· 16 ἔπεχε
may be to all (ones); be you having [mind] upon
σεαυτῷ καὶ τῇ διδασκαλίᾳ·
to yourself and to the teaching;

ἐπίμενε αὐτοῖς· τούτο γὰρ ποιῶν
be you remaining upon to them; this for doing
καὶ σεαυτὸν σώσεις καὶ τοὺς
and yourself you will save and the (ones)

ἀκούοντάς σου.
hearing of you.

5 Πρεσβυτέρῳ μὴ ἐπιπλήξης,
To older man not you should deal blow upon,

ἀλλὰ παρακάλει ὡς πατέρα, νεωτέρους
but be you entreating as father, younger (ones)
ὡς ἀδελφούς, 2 πρεσβυτέρας ὡς μητέρας,
as brothers, older [women] as mothers,

νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ
younger [women] as sisters in all
ἀγνίᾳ.
chasteness.

3 Χήρας τίμα τὰς ὄντως
Widows be honoring the (ones) essentially

χήρας. 4 εἰ δέ τις χήρα τέκνα ἢ
widows. If but any widow children or

11 Keep on giving
these commands
and teaching them.

12 Let no man
ever look down on
your youth. On the
contrary, become
an example to the
faithful ones in
speaking, in conduct,
in love, in faith, in
chasteness. 13 While

I am coming, continue
applying yourself
to public reading,
to exhortation, to
teaching. 14 Do
not be neglecting the
gift in you that was
given you through a
prediction and when
the body of older men
laid their hands upon
you. 15 Ponder over
these things; be ab-
sorbed in them, that
your advancement
may be manifest to
all [persons]. 16 Pay
constant attention to
yourself and to your
teaching. Stay by
these things, for by
doing this you will
save both yourself
and those who listen
to you.

5 Do not severely
criticize an older
man. To the contrary,
entreat him as a
father, younger men
as brothers, 2 older
women as mothers,
younger women
as sisters with all
chasteness.

3 Honor widows
that are actually
widows. 4 But if any
widow has children or

ἔκγονα grandchildren ἔχει, is having, μανθανέτωσαν let them be learning
 πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν first the own household to be revering well
 καὶ ἀμοιβὰς ἀποδιδόναι τοῖς and recompenses to be giving back to the
 προγόνους, τοῦτο γὰρ ἐστὶν ἀπόδεκτον progenitors, this for is re eivable ba k
 ἐνώπιον τοῦ θεοῦ· 5 ἡ δὲ ὄντως χήρα in sight of the God: the but essentially widow
 καὶ μεμονωμένη ἤλπιεν ἐπὶ τὸν and having been left alone has hoped upon the
 θεὸν καὶ προσμένει ταῖς God and she is remaining toward to the
 δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ supplications and to the prayers of night and
 ἡμέρας· 6 ἡ δὲ σπαταλῶσα of day; the (one) but behaving voluptuously
 ζῶσα τέθηκεν. 7 καὶ ταῦτα living she has died. And these (things)
 παράγγελλε, ἵνα ἀνεπίλημπτοι be you charging, In order that irreprehensible
 ᾧσιν· 8 εἰ δέ τις τῶν ἰδίων they may be; if but anyone of the own (ones)
 καὶ μάλιστα οἰκείων οὐ and mostly of household [members] not
 προνοεῖ, τὴν πίστιν ἤρηται καὶ he is providing, the faith he has denied and
 ἔστιν ἀπίστου χείρων. he is of unbeliever worse (one).

9 Χήρα καταλεγέσθω μὴ ἔλαττον Widow let be being put on list not less
 ἐτῶν ἑξήκοντα γεγουῖα, ἐνὸς of years sixty having become, of one
 ἀνδρός γυνή, 10 ἐν ἔργοις καλοῖς male person woman, in works fine
 μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ being witnessed about, if she reared children, if
 ἔξενοδοῦσεν, εἰ ἁγίων πόδας she received strangers, if of holy (ones) feet
 ἔνιψεν, εἰ θλιβομένοις she washed, if to (ones) being put under tribulation
 ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ she was sufficient upon, if to every work good
 ἐπηκολούθησεν. she followed upon.

grandchildren, let these learn first to practice godly devotion* in their own household and to keep paying a due compensation to their parents and grandparents, for this is acceptable in God's sight. 5 Now the woman who is actually a widow and left destitute has put her hope in God and persists in supplications and prayers night and day. 6 But the one that goes in for sensual gratification is dead though she is living. 7 So keep on giving these commands, that they may be irreprehensible. 8 Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith.* 9 Let a widow be put on the list who has become not less than sixty years old, a wife of one husband, 10 having a witness borne to her for fine works, if she reared children, if she entertained strangers, if she washed the feet of holy ones, if she relieved those in tribulation, if she diligently followed every good work.

4* Godly devotion, κA; wisdom and fear of Jehovah, J7.8. 8* A person without faith, κAVgSy; a person who has disowned Jehovah, J13.14.18.

11 νεωτέρας δὲ χήρας
 Younger (ones) but widows
 παραιτοῦ' δταν γάρ
 be asking off for self; whenever for
 καταστηνιάσωσιν τοῦ χριστοῦ,
 they might feel sexually impulsive of the Christ,
 γαμεῖν θέλουσιν, **12** ἔχουσαι
 to be marrying they are willing, having
 κρίμα διτι τὴν πρώτην πίστιν
 judgment because the first faith
 ἤβήτησαν· **13** ἅμα δὲ καὶ
 they put aside: at the same time but also
 ἀργαὶ μανθάνουσιν, περιερχόμεναι τὰς
 ineffective they are learning, going about the
 οἰκίας, οὐ μόνον δὲ ἀργαὶ ἀλλὰ καὶ
 houses, not only but ineffective but also
 φλύαροι καὶ περίεργοι, λαλοῦσαι
 gossipers and workers around, speaking
 τὰ μὴ δέοντα. **14** βούλομαι
 the (things) not binding. I am wishing
 οὖν νεωτέρας γαμεῖν,
 therefore younger [women] to be marrying,
 τεκνογονεῖν, οἰκοδεσποτεῖν,
 to be bearing children, to be managing household,
 μηδεμίαν ἀφορμὴν διδόναι τῷ
 not one onrush off to be giving to the
 ἀντικειμένῳ λοιδορίας χάριν· **15** ἤδη
 (one) lying against of reviling thanks; already
 γάρ τινες ἐξεστράπησαν ὀπίσω τοῦ Σατανᾶ.
 for some were turned out behind the Satan.
16 εἴ τις πιστὴ ἔχει χήρας,
 if anyone faithful [woman] is having widows,
 ἐπαρκεῖτω αὐταῖς, καὶ μὴ
 let her be sufficing upon to them, and not
 βαρεῖσθω ἢ ἐκκλησίᾳ, ἵνα
 let be weighted down the ecclesia, in order that
 ταῖς ὄντως χήραις
 to the (ones) essentially widows
 ἐπαρκέσῃ.
 It might suffice upon.
17 Οἱ καλῶς προεστῶτες
 The (ones) finely having stood before
 πρεσβύτεροι διπλῆς τιμῆς
 older men of double honor
 ἀξιούσθωσαν, μάλιστα
 let them be being reckoned worthy, mostly
 οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ·
 the (ones) laboring in word and teaching;

11 On the other hand, turn down younger widows, for when their sexual impulses have come between them and the Christ, they want to marry, **12** having a judgment because they have disregarded their first [expression of] faith. **13** At the same time they also learn to be unoccupied, gadding about to the houses; yes, not only unoccupied, but also gossipers and meddlers in other people's affairs, talking of things they ought not. **14** Therefore I desire the younger widows to marry, to bear children, to manage a household, to give no inducement to the opposer to revile. **15** Already, in fact, some have been turned aside to follow Satan. **16** If any believing woman has widows, let her relieve them, and let the congregation not be under the burden. Then it can relieve those who are actually widows.
17 Let the older men who preside in a fine way be reckoned worthy of double honor, especially those who work hard in speaking and teaching.

18 λέγει γὰρ ἡ γραφή Βοῦν ἀλωῶντα
is saying for the scripture Bull threshing out
οὐ φιμώσεις· καὶ Ἄξιος ὁ ἐργάτης
not you shall muzzle; and Worthy the workman
τοῦ μισθοῦ αὐτοῦ. 19 κατὰ πρεσβυτέρου
of the wages of him. Down on older man

κατηγορίαν μὴ παραδέχου, ἐκτὸς
accusation not be you receiving alongside, except
εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων·
if not upon two or three witnesses;

20 τοὺς δὲ ἀμαρτάνοντας ἐνώπιον
the (ones) but sinning in sight
πάντων ἔλεγε, ἵνα καὶ οἱ
of all be you reproving, in order that also the
λοιποὶ φόβον ἔχωσιν.
leftover (ones) fear may be having.

21 Διαμαρτύρομαι ἐνώπιον τοῦ
I am bearing witness through in sight of the
θεοῦ καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν
God and of Christ Jesus and of the chosen

ἀγγέλων, ἵνα ταῦτα
angels, in order that these (things)
φυλάξης χωρὶς προκρίματος, μηδὲν
you might guard apart from prejudice, nothing
ποιῶν κατὰ πρόσκλισιν.
doing according to inclination toward.

22 Χεῖρας ταχέως μηδενὶ ἐπιτίθει,
Hands quickly to no one be you putting upon,
μηδὲ κοινῶναι ἀμαρτίαις
neither be you sharing to sins
ἄλλοτρίαις· σεαυτὸν ἀγνὸν τήρει.
belonging to others; yourself chaste be you keeping.

23 Μηκέτι ὑδροπότει, ἀλλὰ
Not yet be you drinking water, but
οἶνω ὀλίγῳ χρῶ διὰ τὸν στόμαχον
to wine little be you using through the stomach
καὶ τὰς πυκνάς σου ἀσθενείας.
and the frequent of you sicknesses.

24 Τινῶν ἀνθρώπων αἱ ἀμαρτίαι
Of some men the sins
πρόδηλοί εἰσιν, προάγουσαι εἰς
before [all] evident are, going before into
κρίσιν, τισὶν δὲ καὶ
judgment, to some (ones) but also

ἐπακολουθοῦσιν· 25 ὡσαύτως καὶ τὰ
they are following upon; as-thus also the
ἔργα τὰ καλὰ πρόδηλα, καὶ τὰ
works the fine before [all] evident, and the (ones)
ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.
otherwise having to be hid not they are able.

18 For the scripture says: "You must not muzzle a bull when it threshes out the grain"; also: "The workman is worthy of his wages." 19 Do not admit an accusation against an older man, except only on the evidence of two or three witnesses.

20 Reprove before all onlookers persons who practice sin, that the rest also may have fear. 21 I solemnly charge you before God and Christ Jesus and the chosen angels to keep these things without prejudice, doing nothing according to a biased leaning.

22 Never lay your hands hastily upon any man; neither be a sharer in the sins of others; preserve yourself chaste.

23 Do not drink water any longer, but use a little wine for the sake of your stomach and your frequent cases of sickness.

24 The sins of some men are publicly manifest, leading directly to judgment, but as for other men [their sins] also become manifest later.

25 In the same way also the fine works are publicly manifest and those that are otherwise cannot be kept hid.

6 Ὅσοι εἰσὶν ὑπὸ ζυγὸν δούλοι, τοὺς
 As many as are under yoke slaves, the
 ἰδίου δεσπότης πάσης τιμῆς ἀξίους
 own masters of all honor worthy
 ἡγείσθωσαν, ἵνα μὴ τὸ
 let them be considering, in order that not the
 ὄνομα τοῦ θεοῦ καὶ ἡ διδασκαλία
 name of the God and the teaching
 βλασφημηταί. 2 οἱ δὲ πιστοὺς
 may be blasphemed. The (ones) but faithful
 ἔχοντες δεσπότης μὴ καταφρονεῖτωσαν,
 having masters not let them be thinking down,
 ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον
 because brothers they are; but rather
 δουλεύετωσαν, ὅτι πιστοὶ εἰσιν καὶ
 let them be slaving, because faithful they are and
 ἀγαπητοὶ οἱ τῆς εὐεργεσίας
 loved the (ones) of the working well
 ἀντιλαμβανόμενοι.
 receiving in return.

Ταῦτα δίδασκε καὶ
 These (things) be you teaching and
 παρακάλει. 3 εἴ τις
 be you encouraging. If anyone
 ἕτεροδιδασκαλεῖ καὶ μὴ προσέρχεται
 is teaching differently and not he is coming toward
 ὑγιαίνουσι λόγοις, τοῖς
 to (ones) being healthful words, to the (ones)
 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ
 of the Lord of us Jesus Christ, and to the
 κατ' εὐσέβειαν διδασκαλίᾳ,
 according to revering well to teaching.
 4 τετύφωται, μηδὲν ἐπιστάμενος,
 he has been made to smoke, nothing knowing well,
 ἀλλὰ νοσῶν περὶ ζητήσεις καὶ
 but being diseased about seekings and
 λογομαχίας, ἐξ ὧν γίνεται
 word fights, out of which (things) comes to be
 φθόνος, ἔρις, βλασφημίας,
 envy, strife, blasphemies,
 ὑπόνοιαι πονηραί, 5 διαπαρτριβαὶ
 suspicions wicked, rubbings alongside through
 διεφθαρμένων
 of (ones) having been thoroughly corrupted
 ἀνθρώπων τὸν νοῦν καὶ ἀπεστερημένων
 men the mind and having been despoiled

6 Let as many as are slaves under a yoke keep on considering their owners worthy of full honor, that the name of God and the teaching may never be spoken of injuriously. 2 Moreover, let those having believing owners not look down on them, because they are brothers. On the contrary, let them the more readily be slaves, because those receiving the benefit of their good service* are believers and beloved.

Keep on teaching these things and giving these exhortations. 3 If any man teaches other doctrine and does not assent to healthful words, those of our Lord Jesus Christ, nor to the teaching that accords with godly devotion,* 4 he is puffed up [with pride], not understanding anything, but being mentally diseased over questionings and debates about words. From these things spring envy, strife, abusive speeches, wicked suspicions, 5 violent disputes about trifles on the part of men corrupted in mind and despoiled

2* Those partaking of the good of Jehovah on earth, J7.8. 3* Godly devotion, KAVG; fear of Jehovah, J7.8.

τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι
of the truth, inferring acquisition to be
τὴν εὐσέβειαν. 6 ἔστιν δὲ πορισμὸς μέγας
the revering well. It is but acquisition great

ἡ εὐσέβεια μετὰ αὐταρκειάς·
the revering well with self-sufficiency;

7 οὐδὲν γὰρ εἰσηγάκαμεν εἰς τὸν κόσμον,
nothing for we bore within into the world,

ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα;
because neither to bear out anything we are able;

8 ἔχοντες δὲ διατροφὰς καὶ
having but nourishments through and

σκεπάσματα, τούτοις ἀρκεσθησόμεθα.
coverings, to these (things) we shall be satisfied.

9 οἱ δὲ βουλόμενοι πλουτεῖν
The (ones) but wishing to be rich

ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ
are falling in into temptation and snare and

ἐπιθυμίας πολλὰς ἀνόητους καὶ βλαβεράς,
desires many senseless and hurtful,

αἵτινες βυθίζουσιν τοὺς ἀνθρώπους
which are dragging to bottom the men

εἰς ὄλεθρον καὶ ἀπώλειαν· 10 ρίζα γὰρ
into destruction and ruin; root for

πάντων τῶν κακῶν ἐστὶν ἡ
of all the bad (things) is the

φιλαργυρία, ἧς τινὲς ὀρεγόμενοι
fondness of silver, of which some reaching out

ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ
were led off into error from the faith and

ἑαυτοὺς περιέπειραν ὀδύνας πολλὰς.
themselves they pierced around to pains many.

11 Σὺ δέ, ὦ ἄνθρωπε θεοῦ,
You but, O man of God,

ταῦτα φεύγε· διώκε δὲ
these (things) be fleeing; be you pursuing but

δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην,
righteousness, revering well, faith, love,

ὑπομονήν, πραύτητα. 12 ἀγωνίζου
endurance, mildness of temper. Be you struggling

τὸν καλὸν ἀγῶνα τῆς πίστεως,
the fine struggle of the faith,

ἐπιλαβοῦ τῆς αἰωνίου ζωῆς,
take you for self upon of the everlasting life,

εἰς ἣν ἐκλήθης καὶ ὡμολόγησας τὴν
into which you were called and you confessed the

of the truth, thinking that godly devotion is a means of gain.

6 To be sure, it is a means of great gain, [this] godly devotion* along with self-sufficiency. 7 For we have brought nothing into the world, and neither can we carry anything out. 8 So, having sustenance and covering, we shall be content with these things.

9 However, those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin. 10 For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains.

11 However, you, O man of God, flee from these things. But pursue righteousness, godly devotion,* faith, love, endurance, mildness of temper.

12 Fight the fine fight of the faith, get a firm hold on the everlasting life for which you were called and you offered the

6* Godly devotion, κAVg; fear of Jehovah, J7^a.
fear of Jehovah, J7^a.

11* Godly devotion, AVgSy^p;

καλήν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.
fine confession in sight of many witnesses.

13 παραγγέλλω σοι ἐνώπιον τοῦ
I am laying charge to you in sight of the
θεοῦ τοῦ ζωογονοῦντος τὰ πάντα
God the (one) generating alive t e all (things)
καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος
and of Christ Jesus t e (one) having borne witness
ἐπὶ Ποντίου Πειλάτου τὴν καλήν ὁμολογίαν,
upon Pontius Pilate the fine confession,

14 τηρήσάι σε τὴν ἐντολὴν ἄσπιλον
to observe you the commandment spotless
ἀνεπίλημpton μέχρι τῆς ἐπιφανείας τοῦ
irreprehensible until the manifestation of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 15 ἣν
Lord of us of Jesus Christ, which

καιροῖς ἰδίους δεῖξει ὁ μακάριος
to appointed times own will show the happy
καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν
and only Potentate, the King of the (ones)
βασιλευόντων καὶ κύριος τῶν
ruling as kings and Lord of the (ones)
κυριουσάντων, 16 ὁ μόνος ἔχων
ruling as lords, t e only (one) having
ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον,
immortality, light dwelling in unapproachable,
ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν
whom saw no one of men nor to see
δύναται· ᾧ τιμὴ καὶ κράτος αἰώνιον·
he is able; to him honor and might everlasting;
ἀμήν.
amen.

17 Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι
To the rich (ones) in t e now age
παραγγέλλε μὴ ὑψηλοφρονεῖν μηδὲ
be laying charge not to be high-minded not-but
ἠλπικέναι ἐπὶ πλοῦτου ἀδηλότητι, ἀλλ'
to have put hope upon of riches non-evidence, but
ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν
upon God the (one) having alongside to us
πάντα πλουσίως εἰς ἀπόλαυσιν,
all (things) richly into enjoyment,

18 ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις
to be working at good, to be rich in works
καλοῖς, εὐμεταδότους εἶναι,
fine, well-distributing (ones) to be,
κοινωνικός, 19 ἀποθησαυρίζοντας ἑαυτοῖς
ready to share, treasuring off to themselves

fine public declaration
in front of many
witnesses.

13 In the sight of
God, who preserves
all things alive, and
of Christ Jesus, who
as a witness made the
fine public declaration
before Pontius Pilate,
I give you orders
14 that you observe
the commandment in
a spotless and irrepre-
hensible way until
the manifestation of
our Lord Jesus Christ.
15 This [manifes-
tation] the happy
and only Potentate
will show in its own
appointed times, [he]
the King of those who
rule as kings and Lord
of those who rule as
lords, 16 the one
alone having immor-
tality, who dwells in
unapproachable light,
whom not one of men
has seen or can see.
To him be honor and
might everlasting.
Amen.

17 Give orders to
those who are rich in
the present system
of things not to be
high-minded, and to
rest their hope, not on
uncertain riches, but
on God, who furnishes
us all things richly
for our enjoyment;
18 to work at good,
to be rich in fine
works, to be liberal,
ready to share,
19 safely treasuring
up for themselves

θεμέλιον καλὸν εἰς τὸ
 foundation fine into the (thing)
 μέλλον, ἵνα
 being about (to come), in order that
 ἐπιλάβωνται τῆς ὄντως
 they might take for themselves upon of the essentially
 ζωῆς.
 life.

20 ὦ Τιμόθεε, τὴν παραθήκην
 O Timothy, the what is put beside
 φύλαξον, ἐκτρεπόμενος τὰς βεβήλους
 guard you, turning self out of the profane
 κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου
 empty voicings and antitheses of the falsely named
 γνώσεως, 21 ἣν τινες ἐπαγγελλόμενοι
 knowledge, which some promising
 περὶ τὴν πίστιν ἡστόχησαν.
 about the faith they deviated.

Ἡ χάρις μεθ' ὑμῶν.
 The undeserved kindness with you.

a fine foundation for the future, in order that they may get a firm hold on the real life.

20 O Timothy, guard what is laid up in trust with you, turning away from the empty speeches that violate what is holy and from the contradictions of the falsely called "knowledge."

21 For making a show of such [knowledge] some have deviated from the faith.

May the undeserved kindness be with you people.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β
 TOWARD TIMOTHY 2

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
 Paul apostle of Christ Jesus through
 θελήματος θεοῦ κατ' ἐπαγγελίαν
 will of God according to promise
 ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ 2 Τιμοθέω
 of life the in Christ Jesus to Timothy
 ἀγαπητῷ τέκνῳ
 loved child;

χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ
 undeserved kindness, mercy, peace from God
 πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου
 Father and of Christ Jesus of the Lord
 ἡμῶν.
 of us.

3 Χάριν ἔχω τῷ θεῷ, ᾧ
 Thanks I am having to the God, to whom
 λατρεύω ἀπὸ προγόνων
 I am rendering sacred service from progenitors
 ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον
 in clean conscience, as unceasing

1 Paul, an apostle of Christ Jesus through God's will according to the promise of the life that is in union with Christ Jesus. 2 To Timothy, a beloved child:

May there be undeserved kindness, mercy, peace from God [the] Father and Christ Jesus our Lord.

3 I am grateful to God, to whom I am rendering sacred service as my forefathers did and with a clean conscience, that I never

ἔχω τὴν περὶ σοῦ μνήσιν ἐν ταῖς
I am having the about you remembrance in the
δεήσεσίν μου, νυκτὸς καὶ ἡμέρας
supplications of me, of night and of day
4 ἐπιποθῶν σε ἰδεῖν, μεμνημένος
longing you to see, having been reminded
σου τῶν δακρύων, ἵνα χαρᾶς
of you of the tears, in order that of joy
πληρωθῶ 5 ὑπόμνησιν λαβὼν
I might be filled under-reminder having taken
τῆς ἐν σοὶ ἀνυποκριτοῦ πίστεως, ἧτις
of the in you unhyocritical faith, which
ἐνώκησεν πρῶτον ἐν τῇ μάμμη σου
dwelt in first in the grandmother of you
Λωίδι καὶ τῇ μητρὶ σου Εὐνίκῃ,
Lols and to the mother of you Eunice,
πέπεισμαι δὲ ὅτι καὶ ἐν σοί.
I have been confident but that also in you.

6 δι' ἣν αἰτίαν ἀναμιμνήσκω
Through which cause I am reminding up
σε ἀναζωπυρεῖν τὸ χάρισμα
you to be making live (as) fire again the gracious gift
τοῦ θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς
of the God, which is in you through the
ἐπιθέσεως τῶν χειρῶν μου· 7 οὐ γὰρ
putting upon of the hands of me; not for
ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας,
gave to us the God spirit of cowardice,
ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ
but of power and of love and
σωφρονισμοῦ. 8 μὴ οὖν
of soundness of mind. Not therefore

ἐπαισχυνθῆς τὸ μαρτύριον
should you be made ashamed upon the witness
τοῦ κυρίου ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον
of the Lord of us nor me the bound one
αὐτοῦ, ἀλλὰ συνκακοπάθησον τῷ εὐαγγελίῳ
of him, but suffer bad with to the good news
κατὰ δύναμιν θεοῦ, 9 τοῦ
according to power of God, of the (one)
σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει
having saved us and having called to calling
ἀγία, οὐ κατὰ τὰ ἔργα ἡμῶν
holy, not according to the works of us
ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ
but according to own purpose and
χάριν, τὴν δοθεῖσαν
undeserved kindness, the (one) having been given

leave off remembering
you in my supplica-
tions, night and day
4 longing to see you,
as I remember your
tears, that I may get
filled with joy. 5 For
I recollect the faith
which is in you with-
out any hypocrisy,
and which dwelt first
in your grandmother
Lo's and your mother
Eu'nice, but which I
am confident is also
in you.

6 For this very
cause I remind you
to stir up like a fire
the gift of God which
is in you through the
laying of my hands
upon you. 7 For God
gave us not a spirit
of cowardice, but that
of power and of love
and of soundness of
mind. 8 Therefore do
not become ashamed
of the witness about
our Lord, neither of
me a prisoner for his
sake, but take your
part in suffering evil
for the good news
according to the
power of God. 9 He
saved us and called
us with a holy calling,
not by reason of our
works, but by reason
of his own purpose
and undeserved kind-
ness. This was given

ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων
to us in Christ Jesus before times
αἰωνίων, **10** φανερωθεῖσαν δὲ νῦν
everlasting, [it] having been manifested but now

διὰ τῆς ἐπιφανείας τοῦ σωτῆρος
through the manifestation of the Savior
ἡμῶν Χριστοῦ Ἰησοῦ, καταργήσαντος
of us of Christ Jesus, having made ineffective

μὲν τὸν θάνατον φωτίσαντος δὲ
indeed the death having turned light on but
ζωῆν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου,
life and incorruption through the good news,

11 εἰς ὃ ἐτέθη ἐγὼ κήρυξ καὶ
into which was put I preacher and
ἀπόστολος καὶ διδάσκαλος.
apostle and teacher.

12 δι' ἣν αἰτίαν καὶ ταῦτα
Through which cause also these (things)
πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι,
I am suffering, but not I am made ashamed upon,

οἶδα γὰρ ᾧ πεπίστευκα, καὶ
I have known for to whom I have believed, and
πέπεισμαι ὅτι δυνατός ἐστὶν τὴν
I have been persuaded that able he is the

παραθήκην μου φυλάξαι εἰς
what is put alongside of me to guard into
ἐκείνην τὴν ἡμέραν. **13** ὑποτύπωσιν
that the day. Under-type

ἔχε ὑγιαίνοντων λόγων
be you having of (ones) being healthful words
ᾧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ
of which beside of me you heard in faith and

ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ; **14** τὴν
love the (one) in Christ Jesus; the
καλὴν παραθήκην φύλαξον διὰ
fine what is put alongside guard you through

πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.
spirit holy the dwelling within in us.
15 Οἶδας τοῦτο ὅτι
You have known this that

ἀπεστράφησάν με πάντες οἱ
they were turned away from me all the (ones)
ἐν τῇ Ἀσίᾳ, ᾧν ἐστὶν Φύγελος καὶ
ἐν the Asia, of whom is Phygelus and

Ἑρμογένης. **16** Δώη ἔλεος ὁ κύριος
Hermogenes. May he give mercy the Lord
τῷ Ὀνησιφόρου οἴκῳ, ὅτι
to the of Onesiphorus to household, because

us in connection with Christ Jesus before times long lasting, **10** but now it has been made clearly evident through the manifestation of our Savior, Christ Jesus, who has abolished death but has shed light upon life and incorruption through the good news, **11** for which I was appointed a preacher and apostle and teacher.

12 For this very cause I am also suffering these things, but I am not ashamed. For I know the one whom I have believed, and I am confident he is able to guard what I have laid up in trust with him until that day. **13** Keep holding the pattern of healthful words that you heard from me with the faith and love that are in connection with Christ Jesus. **14** This fine trust guard through the holy spirit which is dwelling in us.

15 You know this, that all the men in the [district of] Asia have turned away from me. Phygelus and Hermogenes are of that number. **16** May the Lord grant mercy to the household of Onesiphorus, because

πολλάκις με ἀνέψιξεν, καὶ τὴν αἰχρῆν
many times me he cooled again, and the chain
μου οὐκ ἐπίαισχύνθη. 17 ἀλλὰ
of me not he was made ashamed upon; but

γενόμενος ἐν Ῥώμῃ σπουδαίως ἐζήτησέν
having come to be in Rome speedily he sought
με καὶ εὗρεν. — 18 δῶν αὐτῷ ὁ
me and he found; — may he give to him the
κύριος εὐρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ
Lord to find mercy beside of Lord in that the
ἡμέρᾳ. — καὶ ὅσα ἐν Ἐφέσῳ
day; — and how many (things) in Ephesus
διηκόνησεν, βέλτιον σὺ γινώσκεις.
he served, better you are knowing.

2 Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ
You therefore, child of me, be being empowered
ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ,
in the undeserved kindness the in Christ Jesus,

2 καὶ ἅ ἠκουσας παρ' ἐμοῦ
and what (things) you heard beside of me
διὰ πολλῶν μαρτύρων, ταῦτα
through many witnesses, these (things)

παράθου πιστοῖς ἀνθρώποις, οἵτινες
give you beside to faithful men, who
ἱκανοὶ ἔσονται καὶ ἑτέρους
sufficient (ones) will be also different (ones)

διδάξαι. 3 συνκακοπάθησον ὡς καλὸς
to teach. Suffer you bad with as fine
στρατιώτης Χριστοῦ Ἰησοῦ. 4 οὐδεὶς
soldier of Christ Jesus. No one

στρατευόμενος ἐμπλέκεται ταῖς
doing military service is involving himself to the
τοῦ βίου πραγματίαις, ἵνα
of the living things performed, in order that

τῷ στρατολογήσαντι
to the (one) having enrolled as soldier
ἀρέσῃ. 5 ἐὰν δὲ καὶ
he might please; if ever but also

ἀθλῇ οὐ
may be acting as athlete anyone, not
στεφανοῦται ἐὰν μὴ νομίμως
he is being crowned if ever not lawfully

ἀθλήσῃ. 6 τὸν κοπιῶντα γεωργὸν
he should act as athlete; the laboring farmer
δεῖ πρῶτον τῶν καρπῶν
it is binding first of the fruits

μεταλαμβάνειν. 7 νόει δὲ
to be partaking. Be you seeing mentally what

he often brought me refreshment, and he did not become ashamed of my chains. 17 On the contrary, when he happened to be in Rome, he diligently looked for me and found me. 18 May the Lord* grant him to find mercy from Jehovah* in that day. And all the services he rendered in Ephesus you know well enough.

2 You, therefore, my child, keep on acquiring power in the undeserved kindness that is in connection with Christ Jesus, 2 and the things you heard from me with the support of many witnesses, these things commit to faithful men, who, in turn, will be adequately qualified to teach others. 3 As a fine soldier of Christ Jesus take your part in suffering evil. 4 No man serving as a soldier involves himself in the commercial businesses of life, in order that he may gain the approval of the one who enrolled him as a soldier. 5 Moreover, if anyone contends even in the games, he is not crowned unless he has contended according to the rules. 6 The hardworking farmer must be the first to partake of the fruits. 7 Give constant thought to what

18* The Lord, κAVG; Jehovah, J7.8.13.14.16. 18* Jehovah, J7.8.13.14.16.18.22-24; Lord, κAVG.

λέγω· δώσει γάρ σοι ὁ κύριος
I am saying; will give for to you the Lord
σύνεσιν ἐν πᾶσιν,
comprehension in all (things).

8 μνημόνευε Ἰησοῦν Χριστὸν
Be you remembering Jesus Christ
ἐγηνερμένον ἐκ νεκρῶν, ἐκ
having been raised up out of dead (ones), out of
σπέρματος Δαυεὶδ, κατὰ τὸ εὐαγγέλιον
seed of David, according to the good news

μου· 9 ἐν ᾧ κακοπαθῶ μέχρι
of me; in which I am suffering bad untill
δεσμῶν ὡς κακοῦργος. ἀλλὰ ὁ λόγος τοῦ
bonds as worker of bad. But the word of the
θεοῦ οὐ δέδεται· 10 διὰ τοῦτο
God not has been bound; through this

πάντα ὑπομένω διὰ τοὺς
all (things) I am enduring through the
ἐκλεκτοὺς, ἵνα καὶ αὐτοὶ σωτηρίας
chosen (ones), in order that also they of salvation

τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦ
they might obtain of the (one) in Christ Jesus
μετὰ δόξης αἰωνίου. 11 πιστὸς ὁ λόγος·
with glory everlasting. Faithful the word;

εἰ γὰρ συναπεθάνομεν, καὶ συνήσομεν·
if for we died together, also we shall live together;

12 εἰ ὑπομένομεν, καὶ συνβασιλεύσομεν·
if we are enduring, also we shall reign together;

εἰ ἀρνήσομεθα, κάκεινος ἀρνήσεται ἡμᾶς·
if we shall deny, also that (one) will deny us;

13 εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς
if we are unfaithful, that (one) faithful

μένει, ἀρνήσασθαι γὰρ ἑαυτὸν οὐ
is remaining, to deny for himself not
δύναται.
he is able.

14 Ταῦτα ὑπομίμησκε,
These (things) be you reminding under,

διαμαρτυρούμενος ἐνώπιον τοῦ θεοῦ, μὴ
bearing thorough witness in sight of the God, not

λογομαχεῖν, ἐπ' οὐδὲν χρήσιμον,
to be fighting about words, upon nothing useful,

ἐπὶ καταστροφῇ τῶν ἀκουόντων.
upon overturning of the (ones) hearing.

15 σπούδασον σεαυτὸν δόκιμον παραστήσαι
Speed you up yourself approved to put alongside

τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον,
to the God, workman unashamed,

I am saying; the Lord will really give you discernment in all things.

8 Remember that Jesus Christ was raised up from the dead and was of David's seed, according to the good news I preach; 9 in connection with which I am suffering evil to the point of [prison] bonds as an evildoer. Nevertheless, the word of God is not bound.

10 On this account I go on enduring all things for the sake of the chosen ones, that they too may obtain the salvation that is in union with Christ Jesus along with everlasting glory.

11 Faithful is the saying: Certainly if we died together, we shall also live together;

12 if we go on enduring, we shall also rule together as kings; if we deny, he also will deny us; 13 if we are unfaithful, he remains faithful, for he cannot deny himself.

14 Keep reminding them of these things, charging them before God* as witness, not to fight about words, a thing of no usefulness at all because it overturns those listening. 15 Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of,

ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.
straightly cutting the word of the truth.

16 τὰς δὲ βεβήλους κενοφωνίας
The but profane empty voicings

περίστασο· ἐπὶ πλείον γὰρ
be you standing around; upon more for

προκόψουσιν ἀσεβείας, 17 καὶ ὁ
they will strike before of irreverence, and the

λόγος αὐτῶν ὡς γάγγραινα νομῆν
word of them as gangrene pasture

ἔξει ὧν ἐστὶν Ἕμμεναιος καὶ
it will be having; of whom is Hymenaeus and

Φίλητος, 18 οἵτινες περὶ τὴν ἀλήθειαν
Philetus, who about the truth

ἠσότησαν, λέγοντες ἀνάστασιν ἤδη
they deviated, saying resurrection already

γεγονέαι, καὶ ἀνατρέπουσιν τὴν
to have occurred, and they are turning up the

τινῶν πίστιν. 19 ὁ μὲντοι
of some (ones) faith. The indeed to you

στερεὸς θεμέλιος τοῦ θεοῦ ἔστηκεν, ἔχων
solid foundation of the God has stood, having

τὴν σφραγίδα ταύτην Ἔγνω Κύριος τοὺς
the seal this Knew Lord the (ones)

ὄντας αὐτοῦ, καὶ Ἀποστήτω ἀπὸ
being of him, and Let stand off from

ἀδικίας πᾶς ὁ ὀνομάζων τὸ
unrighteousness everyone the (one) naming the

ὄνομα Κυρίου.
name of Lord.

20 ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνου
In great but house not is only

σκεύη χρυσᾶ καὶ ἀργυρᾶ ἀλλὰ καὶ ξύλινα
vessels golden and silvery but also wooden

καὶ ὀστράκινα, καὶ ἃ μὲν
and of baked clay, and which (ones) indeed

εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν·
into honor which (ones) but into dishonor;

21 ἂν οὖν τις ἐκκαθάρῃ
if ever therefore anyone should clean out

ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος
himself from these (things), he will be vessel

εἰς τιμὴν, ἡγιασμένον, εὖ χρηστον
into honor, having been sanctified, well useful

τῷ δεσπότῃ, εἰς πᾶν ἔργον
to the master, into every work

ἀγαθὸν ἡτοιμασμένον. 22 τὰς δὲ
good having been prepared. The but

handling the word of the truth aright.

16 But shun empty speeches that violate what is holy; for they will advance to more and more ungodliness, 17 and their word will spread like gangrene.

Hymenaeus and Philetus are of that number. 18 These very [men] have deviated from the truth, saying that the resurrection has already occurred; and they are subverting the faith of some.

19 For all that, the solid foundation of God* stays standing, having this seal: "Jehovah" knows those who belong to him," and: "Let everyone naming the name of Jehovah^a renounce unrighteousness."

20 Now in a large house there are vessels not only of gold and silver but also of wood and earthenware, and some for an honorable purpose but others for a purpose lacking honor. 21 If, therefore, anyone keeps clear of the latter ones, he will be a vessel for an honorable purpose, sanctified, useful to his owner, prepared for every good work. 22 So,

19^a God, AVgSyr, J^{17:18-22}; the Lord, κ. 19^b Jehovah, J^{7.8,13,14,16-18,20,22-24}; Lord, κAVgSyr. 19^a Jehovah, J^{18:22-24}; Lord, κAVG.

νεωτερικὰς ἐπιθυμίας φεύγε,
youthful desires be you fleeing,

δίωκε δὲ δικαιοσύνην, πίστιν,
be you pursuing but righteousness, faith,

ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων
love, peace with the (ones) calling on

τὸν κύριον ἐκ καθαρὰς καρδίας.
the Lord out of clean heart.

23 τὰς δὲ μωρὰς καὶ ἀπαιδεύτους
The but foolish and uneducated

ζητήσεις παραιτοῦ, εἰδῶς
seekings be asking off for yourself, having known

ὅτι γεννώσι μάχας· 24 δούλον δὲ
that they are generating fights; slave but

κυρίου οὐ δεῖ μάχεσθαι, ἀλλὰ
of Lord not it is binding to be fighting, but

ἤπιον εἶναι πρὸς πάντας, διδακτικόν,
gentle to be toward all (ones), qualified to teach,

ἀνεξικακόν, 25 ἐν πραύτητι παιδεύοντα
holding up under bad, in mildness instructing

τοὺς ἀντιδιατιθεμένους, μὴ
the (ones) putting selves thoroughly against, not

ποτε δῶν αὐτοῖς ὁ θεὸς
sometime may he give to them the God

μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας,
repentance into accurate knowledge of truth,

26 καὶ ἀνανήψωσιν ἐκ τῆς τοῦ
and they might sober up out of the of the

διαβόλου παγίδος, ἐζωγρημένοι
Devil snare, (ones) having been caught alive

ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.
by him into the of that (one) will.

3 Τοῦτο δὲ γίνωσκε ὅτι ἐν ἐσχάταις
This but be you knowing that in last

ἡμέραις ἐνοστήσονται καιροὶ
days will be standing in appointed times

χαλεποί· 2 ἔσονται γὰρ οἱ ἄνθρωποι
fierce; will be for the men

φίλαυτοι, φιλάργυροι, ἀλαζόνες,
fond of selves, fond of silver, self-assuming,

ὑπερήφανοι, βλάσφημοι, γονεῦσιν
superior-appearing, blasphemers, to parents

ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι,
disobedient, unthankful, disloyal,

22* Or, "natural to youth." 22* The Lord, κAVG; Jehovah, J^{7.8.17.22}. 24* Lord,
κAVG; Jehovah, J^{16.24}.

flee from the desires incidental to youth.* but pursue righteousness, faith, love, peace, along with those who call upon the Lord^a out of a clean heart.

23 Further, turn down foolish and ignorant questionings, knowing they produce fights. 24 But a slave of the Lord^a does not need to fight, but needs to be gentle toward all, qualified to teach, keeping himself restrained under evil, 25 instructing with mildness those not favorably disposed; as perhaps God may give them repentance leading to an accurate knowledge of truth, 26 and they may come back to their proper senses out from the snare of the Devil, seeing that they have been caught alive by him for the will of that one.

3 But know this, that in the last days critical times hard to deal with will be here. 2 For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, unthankful, disloyal,

22* Or, "natural to youth." 22* The Lord, κAVG; Jehovah, J^{7.8.17.22}. 24* Lord, κAVG; Jehovah, J^{16.24}.

3 ἄστοργοι, ἄσπονδοι, διάβολοι,
without natural affection, truceless, devils,

ἄκρα εἰς, ἀνήμεροι,
without (self-)control, untamed,

ἀφιλάγαθοι, 4 προδόται, προπετεῖς,
not fond of goodness, betrayers, forward-falling,

τετυφωμένοι, φιλήδονοι
having been made to smoke up, fond of pleasures

μᾶλλον ἢ φιλόθεοι, 5 ἔχοντες μόρφωσιν
rather than fond of God, having form

εὐσεβείας τὴν δὲ δύναμιν αὐτῆς
of revering well the but power of it

ἠρνημένοι· καὶ τούτους
having denied; and these

ἀποτρέπου. 6 ἐκ τούτων
be turning yourself away from. Out of these

γάρ εἰσιν οἱ ἐνδύοντες εἰς τὰς
for are the (ones) slipping in into the

οἰκίας καὶ αἰχμαλωτίζοντες γυναϊκάρια
houses and leading captive little women

σσωρευμένα ἁμαρτίαις, ἀγόμενα
having been heaped up with to sins, being led

ἐπιθυμίαις ποικίλαις, 7 πάντοτε μανθάνοντα
to desires various, always learning

καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας
and never into accurate knowledge of truth

ἐλθεῖν δυνάμενα.
to come being able.

8 ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς
What manner but Jannes and Jambres

ἀντέστησαν Μωυσεῖ, οὕτως καὶ οὗτοι
stood against to Moses, thus also these

ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι
are standing against to the truth, men

κατεφθαρμένοι τὸν νοῦν,
having been corrupted down the mind,

ἀδόκιμοι περὶ τὴν πίστιν. 9 ἀλλ' οὐ
disapproved about the faith. But not

προκόψουσιν ἐπὶ πλεῖον, ἢ γὰρ
will they strike forward upon more, the for

ἄνοια αὐτῶν ἔκδηλος
mindlessness of them outwardly evident

ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο.
will be to all (ones), as also the of those became.

10 Σὺ δὲ παρηκολούθησάς μου τῇ
You but you followed alongside of me to the

διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει,
teaching, to the leading, to the purpose,

3 having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness. 4 betrayers, headstrong, puffed up [with pride], lovers of pleasures rather than lovers of God, 5 having a form of godly devotion but proving false to its power; and from these turn away.

6 For from these arise those men who slyly work their way into households and lead as their captives weak women loaded down with sins, led by various desires, 7 always learning and yet never able to come to an accurate knowledge of truth.

8 Now in the way that Jan'nes and Jam'bres resisted Moses, so these also go on resisting the truth, men completely corrupted in mind, disapproved as regards the faith. 9 Nevertheless, they will make no further progress, for their madness will be very plain to all, even as the [madness] of those [two men] became.

10 But you have closely followed my teaching, my course of life, my purpose,

τῇ πίστει, τῇ μακροθυμίᾳ, τῇ
to the faith, to the longness of spirit, to the
ἀγάπῃ, τῇ ὑπομονῇ, 11 τοῖς διωγμοῖς,
love, to the endurance, to the persecutions,

τοῖς παθήμασιν, οἷά μοι ἐγένετο
to the sufferings, of what sort to me it occurred
ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις,
in Antioch, in Iconium, in Lystra,

οἷος διωγμοῦς ὑπήνεγκα· καὶ ἐκ
what sort of persecutions I bore under; and out of
πάντων με ἐρύσατο ὁ κύριος. 12 καὶ
all (ones) me drew for self the Lord. And

πάντες δὲ οἱ θέλοντες ζῆν
all but the (ones) willing to be living
εὐσεβῶς ἐν Χριστῷ Ἰησοῦ
reverentially well in Christ Jesus

διωχθήσονται· 13 πονηροὶ δὲ ἄνθρωποι
they will be persecuted; wicked but men
καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον,
and bewailers will strike forward upon the worse,
πλανῶντες καὶ πλανώμενοι.
making err and being made to err.

14 σὺ δὲ μένε ἐν οἷς
You but be remaining in what (things)

ἔμαθες καὶ ἐπιστώθης,
you learned and you were persuaded to believe,
εἰδὼς παρὰ τίνων ἔμαθες,
having known beside of whom you learned,

15 καὶ ὅτι ἀπὸ βρέφους ἱερὰ γράμματα
and that from infant sacred writings
οἶδας, τὰ δυνάμενά σε
you have known, the (ones) being able you

σοφίσαι εἰς σωτηρίαν διὰ πίστεως
to make wise into salvation through faith
τῆς ἐν Χριστῷ Ἰησοῦ· 16 πᾶσα γραφὴ
through the faith in Christ Jesus; all Scripture

θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν,
God-breathed and beneficial toward teaching,

πρὸς ἐλεγμὸν, πρὸς ἐπανόρθωσιν,
toward reproving, toward straightening up upon,
πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ,
toward discipline the in righteousness,

17 ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ
in order that fit may be the of the God
ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθόν
man, toward every work good

ἐξηρτισμένος.
having been fitted out.

my faith, my long-suffering, my love, my endurance, 11 my persecutions, my sufferings, the sort of things that happened to me in Antioch, in I-co'ni-um, in Lys'tra, the sort of persecutions I have borne; and yet out of them all the Lord delivered me. 12 In fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted. 13 But wicked men and impostors will advance from bad to worse, misleading and being misled.

14 You, however, continue in the things that you learned and were persuaded to believe, knowing from what persons you learned them 15 and that from infancy you have known the holy writings, which are able to make you wise for salvation through the faith in connection with Christ Jesus. 16 All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, 17 that the man of God may be fully competent, completely equipped for every good work.

4 Διαμαρτύρομαι ἐνώπιον τοῦ
 I am bearing thorough witness in sight of the
 θεοῦ καὶ Χριστοῦ Ἰησοῦ, τοῦ
 God and of Christ Jesus, of the (one)
 μέλλοντος κρίνειν ζῶντας καὶ
 being about to be judging living (ones) and
 νεκρούς, καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ
 dead (ones), and the manifestation of him and
 τὴν βασιλείαν αὐτοῦ· 2 κήρυξον τὸν λόγον,
 the kingdom of him; preach you the word,
 ἐπίστηθι εὐκαιρῶς ἀκαιρῶς,
 be you standing upon well-timedly not timedly,
 ἔλεξον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ
 reprove you, rebuke you, encourage you, in all
 μακροθυμία καὶ διδαχῇ. 3 ἔσται
 longness of spirit and (art of) teaching. Will be
 γὰρ καιρὸς ὅτε τῆς
 for appointed time when of the
 ὑγιαίνουσας διδασκαλίας οὐκ
 (one) being healthful teaching not
 ἀνέξονται, ἀλλὰ κατὰ τὰς
 they will hold selves up, but accord ing to the
 ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύουσιν
 own desires to themselves they will hear upon
 διδασκάλους κηθόμενοι τὴν ἀκοήν, 4 καὶ
 teachers being tickled the hearing, and
 ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν
 from indeed the truth the hearing
 ἀποστρέψουσιν, ἐπὶ δὲ τοῦς μύθους
 they will turn away, upon but the myths
 ἐτραπήσονται. 5 σὺ δὲ νῆφε
 they will be turned out. You but be sober-minded
 ἐν πᾶσιν, κατοπάθησον, ἔργον ποίησον
 in all (things), suffer you bad, work do you
 εὐαγγελιστοῦ, τὴν διακονίαν σου
 of evangelizer, the service of you
 πληροφόρησον.
 fully bear.

6 Ἐγὼ γὰρ ἤδη
 I for already
 σπένδομαι, καὶ ὁ
 am being poured as drink offering, and the
 καιρὸς τῆς ἀναλύσεώς μου
 appointed time of the loosing up of me
 ἔφεστηκεν. 7 τὸν καλὸν ἀγῶνα
 has stood upon. The fine struggle
 ἠγωνίσμαι, τὸν δρόμον τετέλεκα, τὴν
 I have struggled, the running I have ended, the

4 I solemnly charge
 you before God
 and Christ Jesus,
 who is destined to
 judge the living and
 the dead, and by his
 manifestation and his
 kingdom, 2 preach
 the word, be at it
 urgently in favorable
 season, in troublesome
 season, reprove, reprimand, exhort, with all
 long-suffering and [art
 of] teaching. 3 For
 there will be a period
 of time when they will
 not put up with the
 healthful teaching,
 but, in accord with
 their own desires,
 they will accumulate
 teachers for them-
 selves to have their
 ears tickled; 4 and
 they will turn their
 ears away from the
 truth, whereas they
 will be turned aside to
 false stories. 5 You,
 though, keep your
 senses in all things,
 suffer evil, do [the]
 work of an evangeliz-
 er, fully accomplish
 your ministry.

6 For I am already
 being poured out
 like a drink offering,
 and the due time
 for my releasing
 is imminent. 7 I
 have fought the fine
 fight, I have run the
 course to the finish,

πίστιν τετήρηκα· 8 λοιπὸν
faith I have observed; leftover (thing)

ἀπόκειταιί μοι ὁ τῆς δικαιοσύνης
is lying down off to me the of the righteousness

στέφανος, ὃν ἀποδώσει μοι ὁ
crown, which will give back to me the

κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος
Lord in that the day, the righteous

κριτής, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσιν
judge, not only but to me but also to all

τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.
the (ones) having loved the manifestation of him.

9 Σπούδασον ἐλθεῖν πρὸς με ταχέως;
Speed you up to come toward me quickly;

10 Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας
Demas for me left down in having loved

τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς
the now age, and he went his way into

Θεσσαλονίκην, Κρήσκης εἰς Γαλατίαν, Τίτος
Thessalonica, Crescens into Galatia, Titus

εἰς Δαλματίαν· 11 Λουκᾶς ἐστὶν μόνος μετ'
into Dalmatia; Luke is alone with

ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ
me. Mark having taken up be leading with

σεαυτοῦ, ἔστιν γάρ μοι εὐχρηστος εἰς
yourself, he is for to me well useful into

διακονίαν, 12 Τύχικον δὲ ἀπέστειλα εἰς
service, Tychicus but I sent off into

Ἐφεσον. 13 τὸν φελόνην, ὃν ἀπέλιπον ἐν
Ephesus. The cloak, which I left off in

Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε,
Troas beside Carpus, coming be you bearing,

καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας.
and the little books, mostly the parchments.

14 Ἀλέξανδρος ὁ χαλκεὺς πολλὰ μοι
Alexander the coppersmith many to me

κακὰ ἐνεδείξατο· — ἀποδώσει αὐτῷ
bad (things) showed in; — will give back to him

ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ· —
the Lord according to the works of him; —

15 ὃν καὶ σὺ φυλάσσω, λίαν
whom also you be guarding self, excessively

γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις.
for he stood against to the our words.

16 Ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς
In the first of me defense no one

μοι παρεγένετο, ἀλλὰ πάντες με
to me came to be beside, but all me

I have observed the faith. 8 From this time on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me as a reward in that day, yet not only to me, but also to all those who have loved his manifestation.

9 Do your utmost to come to me shortly.

10 For De'mas has forsaken me because he loved the present system of things, and he has gone to Thes-sa-lo-ni'ca; Cres-cens to Ga-la-ti-a, Titus to Dal-ma'tia.

11 Luke alone is with me. Take Mark and bring him with you, for he is useful to me for ministering. 12 But I have sent Tych'i-cus off to Eph'e-sus. 13 When you come, bring the cloak I left at Tro'as with Carpus, and the scrolls, especially the parchments.

14 Alexander the coppersmith did me many injuries —Jehovah* will repay him according to his deeds— 15 and you too be on guard against him, for he resisted our words to an excessive degree.

16 In my first defense no one came to my side, but they all

ἐγκατέλιπον — μὴ αὐτοῖς
they left down in; — not to them

λογισθεῖν — 17 ὁ δὲ κύριός μοι
may it be reckoned; — the but Lord to me

παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα
stood beside and he empowered me, in order that

δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ
through me the preaching might be fully borne

καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ
and might hear all the nations, and

ἐρύσθην ἐκ στόματος λέοντος.
I was drawn out of mouth of lion.

18 ῥύσεταιί με ὁ κύριος ἀπὸ παντὸς
Will draw for self me the Lord from every

ἔργου πονηροῦ καὶ σώσει εἰς τὴν
work wicked and he will save into the

βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ
kingdom of him the (one) heavenly; to whom

ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.
the glory into the ages of the ages, amen.

19 Ἀσπασαί Πρίσκαν καὶ Ἀκύλαν καὶ τὸν
Greet you Prisca and Aquila and the

Ὀνησιφόρου οἶκον.
of Onesiphorus household.

20 Ἐραστός ἐμείνεν ἐν Κορίνθῳ, Τρόφιμον
Erastus remained in Corinth, Trophimus

δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα.
but I left off in Miletus being sick.

21 Σπούδασον πρὸ χειμῶνος ἐλθεῖν.
Speed up before winter to come.

Ἀσπάζεται σε Εὐβούλος καὶ Πούδης καὶ
Is greeting you Eubulus and Pudens and

Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ πάντες.
Linus and Claudia and the brothers all.

22 Ὁ κύριος μετὰ τοῦ πνεύματός σου.
The Lord with the spirit of you.

ἡ χάρις μεθ' ὑμῶν.
The undeserved kindness with you.

proceeded to forsake me—may it not be

put to their account— 17 but the Lord

stood near me and infused power into

me, that through me the preaching might

be fully accomplished and all the nations

might hear it; and I was delivered from the

lion's mouth. 18 The Lord will deliver me

from every wicked work and will save

[me] for his heavenly kingdom. To him be

the glory forever and ever. Amen.

19 Give my greetings to Prisca

and Aquila and the household of

Onesiphorus.

20 Erastus stayed in Corinth, but I left

Trophimus sick at Miletus. 21 Do

your utmost to arrive before winter.

Eubulus sends you his greetings, and [so

do] Pudens and Linus and Claudia and all

the brothers. 22 The Lord [be]

with the spirit you [show]. His unde-

served kindness [be] with you people.

ΠΡΟΣ ΤΙΤΟΝ
TOWARD TITUS

1 Παῦλος δούλος θεοῦ, ἀπόστολος δὲ
Paul slave of God, apostle but
Ἰησοῦ Χριστοῦ κατὰ πίστιν
of Jesus Christ according to faith
ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν
of chosen (ones) of God and accurate knowledge
ἀληθείας τῆς κατ' εὐσέβειαν
of truth the (one) according to revering well
2 ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν
upon hope of life everlasting, which
ἐπηγγέιλαιτο ὁ ἀψευδὴς θεὸς πρὸ χρόνων
promised the not lying God before times
αἰωνίων 3 ἐφάνερωσεν δὲ καιροῖς
everlasting he manifested but to appointed times
ἰδίοις, τὸν λόγον αὐτοῦ ἐν κηρύγματι ὃ
own, the word of him in preaching which
ἐπίστεύθη ἐγὼ κατ' ἐπιταγὴν
was entrusted with I according to enjoinder
τοῦ σωτῆρος ἡμῶν θεοῦ, 4 Τίτῳ γνησίῳ
of the Savior of us of God, to Titus genuine
τέκνῳ κατὰ κοινὴν πίστιν
child according to common faith;

χάρις καὶ εἰρήνη ἀπὸ θεοῦ
undeserved kindness and peace from God
πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.
Father and of Christ Jesus of the Savior of us.

5 Τοῦτου χάριν ἀπὸ λίπον σε ἐν Κρήτῃ
Of this thanks I left off you in Crete
ἵνα τὰ λείποντα
in order that the (things) being wanting
ἐπιδιορθώσῃ, καὶ
you might thoroughly straighten upon, and
καταστήσῃ κατὰ πόλιν
you might set down according to city
πρεσβυτέρους, ὡς ἐγὼ σοὶ διεταξάμην,
older men, as I to you I ordered,

6 εἴ τις ἐστὶν ἀνεγκλήτος, μιᾶς γυναικὸς
If anyone is unaccusable, of one woman
άνηρ, τέκνα ἔχων πιστά, μὴ ἐν
male person, children having faithful, not in
κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα.
accusation of unsaving course or not self-subjecting.

1 Paul, a slave of God and an apostle of Jesus Christ according to the faith of God's chosen ones and the accurate knowledge of the truth which accords with godly devotion 2 upon the basis of a hope of the everlasting life which God, who cannot lie, promised before times long lasting, 3 whereas in his own due times he made his word manifest in the preaching with which I was entrusted, under command of our Savior, God; 4 to Titus, a genuine child according to a faith shared in common:

May there be undeserved kindness and peace from God [the] Father and Christ Jesus our Savior.

5 For this reason I left you in Crete, that you might correct the things that were defective and might make appointments of older men in city after city, as I gave you orders; 6 if there is any man free from accusation, a husband of one wife, having believing children that were not under a charge of debauchery nor unruly.

7 Δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον
It is binding for the overseer unaccusable
εἶναι ὡς θεοῦ οἰκονόμον, μὴ
to be as of God house administrator, not
αὐθάδη, μὴ ὀργίλον, μὴ
self-pleasing, not prone to wrath, not
πάροινον, μὴ πλῆκτην, μὴ
one beside wine, not dealer of blows, not
αἰσχροκερδῆ, 8 ἀ ἀ φιλόξενον,
greedy of disgraceful gain, but fond of strangers,
φιλάγαθον, σώφρονα, δίκαιον, δσιον,
fond of good ess. sound in mind, righteous, loyal,
ἐγκρατῆ, 9 ἀντεχόμενον τοῦ
self-controlled, holdi g self agai st of the
κατὰ τὴν διδασχὴν πιστοῦ λόγου,
according to the teaching of faithful word,
ἵνα δυνατὸς ἦ καὶ
in order that able he may be and
παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ
to be encouraging in the teaching the (one)
ὕγιαίνουσι καὶ τοὺς ἀντιλέγοντας
being healthful and the (ones) contradicting
ἐλέγχειν.
to be reproving.

10 Εἰσὶν γὰρ πολλοὶ ἀνωπτόακτοι,
Are for many not self-subjecting.
ματαιολόγοι καὶ φρεναπάται, μάλιστα
vain talkers and seducers of the mind, mostly
οἱ ἐκ τῆς περιτομῆς, 11 οὓς
the (ones) out of the circumcision, whom
δεῖ ἐπιστομίζειν, οἷτινες
it is binding to be shutting the mouth of, who
δλους οἴκου ἀνατρέπουσιν
whole households they are turning up
διδάσκοντες ἃ μὴ δεῖ
(ones) teaching which (things) not it is binding
αἰσχροῦ κέρδους χάριν. 12 εἶπέν τις
of disgraceful gal thanks. Said someone
ἐξ αὐτῶν, ἴδιος αὐτῶν προφήτης,
out of them, own (one) of them prophet,
Κρήτες ἀεὶ ψεύσται, κακὰ θηρία,
Cretans ever liars, bad wild beasts,
γαστέρες ἀργαί.
bellies ineffective.

13 ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι'
The witness this is true. Through
ἣν αἰτίαν ἐλέγχε αὐτοὺς ἀποτόμως,
which cause be reproving them curtly,
ἵνα ὕγιαίνωσιν ἐν τῇ πίστει,
in order that they may be healthy in the faith,

7 For an overseer must be free from accusation as God's steward, not self-willed, not prone to wrath, not a drunken brawler, not a smiter, not greedy of dishonest gain, 8 but hospitable, a lover of goodness, sound in mind, righteous, loyal, self-controlled, 9 holding firmly to the faithful word as respects his [art of] teaching, that he may be able both to exhort by the teaching that is healthful and to reprove those who contradict.

10 For there are many unruly men, profitless talkers, and deceivers of the mind, especially those men who adhere to the circumcision. 11 It is necessary to shut the mouths of these, as these very men keep on subverting entire households by teaching things they ought not for the sake of dishonest gain. 12 A certain one of them, their own prophet, said: "Cretans are always liars, injurious wild beasts, unemployed gluttons."

13 This witness is true. For this very cause keep on reproving them with severity, that they may be healthy in the faith,

14 μὴ προσέχοντες Ἰουδαίκοις μύθοις
not having [mind] toward to Jewish myths
καὶ ἐντολαίς ἀνθρώπων
and to commandments of men
ἀποστρεφόμενον τὴν ἀλήθειαν.
turning selves away from the truth.
15 πάντα καθαρὰ τοῖς καθαροῖς
All (things) clean to the (ones) clean;
τοῖς δὲ μεμιασμένοις καὶ ἄϊστοις
to the but having been defiled and faithless
οὐδὲν καθαρὸν, ἀλλὰ μεμίανται αὐτῶν
nothing clean, but has been defiled of them
καὶ ὁ νοῦς καὶ ἡ συνείδησις. 16 θεὸν
and the mind and the conscience. 16 They God
ὁμολογοῦσιν εἰδέναι, τοῖς δὲ
they are confessing to have known, to the but
ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ
works they are denying, detestable being and
ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν
disobedient and toward every work good
ἀδόκιμοι.
(ones) disapproved.

2 Σὺ δὲ λάλει & πρέει
You but be speaking which (things) is befitting
τῇ ὑγιαίνουσῃ διδασκαλίᾳ. 2 Πρεσβύτας
to the being healthful teaching. 2 Old men
νηφαλίους εἶναι, σεμνοὺς, σώφρονας,
sober to be, serious, sound in mind,
ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ,
being healthful to the faith, to the love,
τῇ ὑπομονῇ. 3 πρεσβυτίδας ὡσαύτως ἐν
to the endurance. 3 Old women as-thus in
καταστήματι ἱεροπρεεῖς, μὴ
behavior ones becoming to sacred place, not
διαβόλους μηδὲ οἴνω πολλῷ
devils not-but to wine much
δεδουλωμένας, καλοδιδασκάλους,
having been enslaved, teachers of what is fine,
4 ἵνα σωφρονίζωσι
in order that they may be making mentally sound
τὰς νέας φιλάνδρους εἶναι,
the young [women] fond of male persons to be,
φιλοτέκνους, 5 σώφρονας, ἀγνάς,
fond of children, sound in mind, chaste,
οἰκουροὺς, ἀγαθὰς, ὑποτασσομένας
workers at home, good, subjecting themselves
τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ
to the own male persons, in order that not the
λόγος τοῦ θεοῦ βλασφημῆται.
word of the God may be blasphemed.

14 paying no attention to Jewish fables and commandments of men who turn themselves away from the truth. 15 All things are clean to clean [persons]. But to [persons] defiled and faithless nothing is clean, but both their minds and their consciences are defiled. 16 They publicly declare they know God, but they disown him by their works, because they are detestable and disobedient and not approved for good work of any sort.

2 You, however, keep on speaking what things are fitting for healthful teaching. 2 Let the aged men be moderate in habits, serious, sound in mind, healthy in faith, in love, in endurance. 3 Likewise let the aged women be reverent in behavior, not slanderous, neither enslaved to a lot of wine, teachers of what is good; 4 that they may recall the young women to their senses to love their husbands, to love their children, 5 to be sound in mind, chaste, workers at home, good, subjecting themselves to their own husbands, so that the word of God may not be spoken of abusively.

6 τὸς νεωτέρους ὡσαύτως
 The younger [men] as-thus
 παρακάλει σεαυτὸν παρεχόμενος τύπον
 be you encouraging to be sound in mind; about
 all (things) yourself having self beside type
 καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ
 of fine works, in the teaching
 ἀφθορίαν, σεμνότητα, 8 λόγον ὑγιή
 uncorruptness, seriousness, word healthful
 ἀκατάγνωστον, ἵνα ὁ
 not to be known down, In order that the (one)
 ἐξ ἐναντίας ἐντραπή μὴδὲν
 out of contrariness might be turned in nothing
 ἔχων λέγειν περὶ ἡμῶν φαύλον.
 having to be saying about us vile (thing).
 9 δούλους ἰδίους δεσποτάς ὑποτάσσεσθαι
 Slaves to own masters to be subjecting selves
 ἐν πᾶσιν, εὐαρέστους εἶναι, μὴ
 in all (things), well-pleasing to be, not
 ἀντιλέγοντας, 10 μὴ νοσφιζομένους, ἀλλὰ
 contradicting, not setting apart for selves, but
 πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθὴν,
 all faith showing for selves within good,
 ἵνα τὴν διδασκαλίαν τὴν τοῦ
 in order that the teaching the (one) of the
 σωτῆρος ἡμῶν θεοῦ κοσμῶσιν
 Savior of us of God they may be adorning
 ἐν πᾶσιν.
 in all (things).

11 Ἐπεφάνη γὰρ ἡ
 Was made to appear for the
 χάρις τοῦ θεοῦ σωτήριος πᾶσιν
 undeserved kindness of the God [it] saving to all
 ἀνθρώποις, 12 παιδεύουσα ἡμᾶς, ἵνα
 men, [it] instructing us, in order that
 ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς
 having denied the irreverence and the worldly
 ἐπιθυμίας σωφρόνως καὶ δικαίως
 desires with soundness of mind and righteously
 καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν
 and well-reveringly we should live in the now
 αἰῶνι, 13 προσδεχόμενοι τὴν μακαρίαν ἐλπίδα
 age, awaiting the happy hope
 καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου
 and manifestation of the glory of the great

6 Likewise keep on exhorting the younger men to be sound in mind, 7 in all things showing yourself an example of fine works; showing uncorruptness in your teaching, seriousness, 8 wholesome speech which cannot be condemned; so that the man on the opposing side may get ashamed, having nothing vile to say about us. 9 Let slaves be in subjection to their owners in all things, and please them well, not talking back, 10 not committing theft, but exhibiting good fidelity to the full, so that they may adorn the teaching of our Savior, God, in all things.

11 For the undeserved kindness of God which brings salvation to all sorts of men has been manifested, 12 instructing us to repudiate ungodliness and worldly desires and to live with soundness of mind and righteousness and godly devotion amid this present system of things, 13 while we wait for the happy hope and glorious manifestation of the great

θεοῦ καὶ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ,
 God and of Savior of us of Christ Jesus,

14 ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα
 who gave himself over us in order that

λυτρώσῃται ἡμᾶς ἀπὸ πάσης
 he might loose by ransom us from all

ἀνομίας καὶ καθάρσῃ ἑαυτὸν
 lawlessness and he might cleanse to himself

λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.
 people being overly much, zealous of fine works.

15 Ταῦτα λάλει καὶ
 These (things) be you speaking and

παρακάλει καὶ ἐλεγχε μετὰ
 be you encouraging and be you reproving with

πάσης ἐπιταγῆς. μηδεὶς σου
 all enjoinder. No one of you

περιφρονεῖτω.
 let be minding around.

3 Ὑπομίμησε αὐτοῦς ἀρχαῖς
 Be you reminding them to governments

ἐξουσίαις ὑποτάσσεσθαι
 to authorities to be subjecting selves

πειθαρχεῖν, πρὸς πᾶν ἔργον
 to be obedient as to rulers, toward every work

ἀγαθὸν ἐτοίμους εἶναι, 2 μηδένα
 good ready (ones) to be, no one

βλασφημεῖν, ἀμάχους εἶναι,
 to be blaspheming, not disposed to fight to be,

ἐπιεικεῖς, πᾶσαν ἐνδεικνυμένους πραύτητα
 yielding, all showing for selves within mildness

πρὸς πάντας ἀθρώπους. 3 Ἦμεν γάρ
 toward all men. We were for

ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς,
 sometime also we senseless, disobedient,

πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ
 being made to err, slaving to desires and

ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ
 to pleasures various, in badness and envy

διάγοντες, σιγητοί, μισοῦντες ἀλλήλους.
 going through, abhorrent, hating one another.

4 ὅτε δὲ ἡ χρηστότης καὶ ἡ
 When but the kindness and the

φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος
 philanthropy was made to appear of the Savior

ἡμῶν θεοῦ, 5 οὐκ ἐξ ἔργων τῶν ἐν
 of us of God, not out of works the in

God and of [the] Savior of us, Christ Jesus," 14 who gave himself for us that he might deliver us from every sort of lawlessness and cleanse for himself a people peculiarly his own, zealous for fine works.

15 Keep on speaking these things and exhorting and reproving with full authority to command. Let no man ever despise you.

3 Continue reminding them to be in subjection and be obedient to governments and authorities as rulers, to be ready for every good work, 2 to speak injuriously of no one, not to be belligerent, to be reasonable, exhibiting all mildness toward all men. 3 For even we were once senseless, disobedient, being misled, being slaves to various desires and pleasures, carrying on in badness and envy, abhorrent, hating one another.

4 However, when the kindness and the love for man on the part of our Savior, God, was manifested. 5 owing to no works in

13' For a discussion of the expression "of the great God and of [the] Savior of us, Christ Jesus," see App 2E.

δικαιοσύνη ἃ ἐποιήσαμεν ἡμεῖς
 righteousness which (ones) we did we
 ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν
 but according to the of him mercy he saved
 ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ
 us through bath of regeneration and
 ἀνακαινώσεως πνεύματος ἁγίου, 6 οὗ
 of renovation of spirit holy, of which
 ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ
 he poured out upon us richly through
 Ἰησοῦ Χριστοῦ τοῦ σωτήρος ἡμῶν,
 Jesus Christ the Savior of us,
 7 ἵνα δικαιωθέντες τῇ
 in order that having been justified to the
 ἐκείνου χάριτι κληρονόμοι
 of that (one) undeserved kindness heirs
 γενηθῶμεν κατ' ἐλπίδα ζωῆς
 we might become according to hope of life
 αἰωνίου.
 everlasting.

8 Πιστὸς ὁ λόγος, καὶ περὶ τούτων
 Faithful the word, and about these (things)
 βούλομαι σε διαβεβαιουῆσαι,
 I am wishing you to stabilize thoroughly,
 ἵνα φροντίζωσιν καλῶν
 in order that they may be mindful of fine
 ἔργων προϊστασθαι οἱ
 works to be standing before the (ones)
 πεπιστευκότες θεῷ. Ταῦτά ἐστιν
 having believed to God. These (things) is
 καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις·
 fine (things) and beneficial to the men;

9 μωρὰς δὲ ζητήσεις καὶ γενεαλογίας
 foolish but seekings and genealogies
 καὶ ἔριν καὶ μάχας νομικὰς
 and strife and fights belonging to law
 περίστας, εἰσὶν γὰρ ἀνωφελεῖς
 be you standing around, they are for unbeneficial
 καὶ μάταιοι. 10 ἀρετικὸν ἄνθρωπον μετὰ
 and vain. Sectarian man after
 μίαν καὶ δευτέραν νοουθεσίαν
 one and second putting mind within
 παραίτου, 11 εἰδὼς ὅτι
 be you asking off for self, having known that
 ἐξέστραπται ὁ τοιοῦτος καὶ
 has been turned inside out the such (one) and
 ἁμαρτάνει, ὧν αὐτοκατάκριτος.
 he is sinning, being self-condemned.

righteousness that we had performed, but according to his mercy he saved us through the bath that brought us to life and through the making of us new by holy spirit. 6 This [spirit] he poured out richly upon us through Jesus Christ our Savior, 7 that, after being declared righteous by virtue of the undeserved kindness of that one, we might become heirs according to a hope of everlasting life.

8 Faithful is the saying, and concerning these things I desire you to make firm assertions constantly, in order that those who have believed God may keep their minds on maintaining fine works. These things are fine and beneficial to men.

9 But shun foolish questionings and genealogies and strife and fights over the Law, for they are unprofitable and futile. 10 As for a man that promotes a sect, reject him after a first and a second admonition; 11 knowing that such a man has been turned out of the way and is sinning, he being self-condemned.

12 Ὄταν πέμψω Ἄρτεμᾶν πρὸς
Whenever I shall send Artemas toward
σε ἢ Τύχικον, σπουδάσον ἐλθεῖν πρὸς
you or Tychicus, speed up to come toward

με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα
me into Nicopolis, there for I have judged

παραχειμάσαι. 13 Ζηῶν τὸν νομικὸν καὶ
to winter. Zenas the lawyer and

Ἀπολλῶν σπουδαίως πρότεμψον,
Apollos speedily send you forward,

ἵνα μηδὲν αὐτοῖς λείπη.
in order that nothing to them may be lacking.

14 Μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι
Let them be learning but also the our (ones)

καλῶν ἔργων προϊστάσθαι εἰς τὰς
of fine works to be standing before into the

ἀναγκαίας χρείας, ἵνα μὴ ὦσιν
necessary needs, in order that not they may be

ἄκαρτοι.
unfruitful.

15 Ἀσπάζονται σε οἱ μετ' ἐμοῦ
Are greeting you the (ones) with me

πάντες. Ἀσπασαί τοὺς φιλοῦντας
all. Greet you the (ones) having affection for

ἡμᾶς ἐν πίστει.
us in faith.

Ἡ χάρις μετὰ πάντων ὑμῶν.
The undeserved kindness with all of you.

12 When I send Ar-te-mas or Tych'i-cus

to you, do your utmost to come to

me at Ni-cop'o-lis. for there is where

I have decided to winter. 13 Carefully

supply Ze-nas, who is versed in the Law,

and A-pol'los for their trip, that they may

not lack anything. 14 But let our people

also learn to maintain fine works so as to

meet their pressing needs, that they may

not be unfruitful.

15 All those with me send you their

greetings. Give my greetings to those who

have affection for us in the faith.

May the undeserved kindness be with all of you people.

ΠΡΟΣ ΦΙΛΗΜΟΝΑ
TOWARD PHILEMON

1 Παῦλος δέσμιος Χριστοῦ Ἰησοῦ καὶ
Paul bound one of Christ Jesus and
Τιμόθεος ὁ ἀδελφὸς Φιλήμονι τῷ ἀγαπητῷ
Timothy the brother to Philemon the loved
καὶ συνεργῷ ἡμῶν 2 καὶ Ἀπφία τῇ
and fellow worker of us and to Apphia the
ἀδελφῇ καὶ Ἀρχίππῳ τῷ συστρατιῶτῃ
sister and to Archippus the fellow soldier
ἡμῶν καὶ τῇ κατ' οἶκόν σου
of us and to the according to house of you
ἐκκλησίᾳ·
to ecclesia;

3 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to you and peace
ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
from God Father of us and of Lord Jesus
Χριστοῦ.
Christ.

4 Εὐχαριστῶ τῷ θεῷ μου
I am giving thanks to the God of me
πάντοτε μείαν σου ποιούμενος ἐπὶ τῶν
always mention of you making upon the
προσευχῶν μου, 5 ἀκούων σου τὴν ἀγάπην
prayers of me, hearing of you the love
καὶ τὴν πίστιν ἣν ἔχεις εἰς τὸν
and the faith which you are having into the
κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους,
Lord Jesus and into all the holy (ones),

6 ὅπως ἡ κοινωνία τῆς πίστεώς
so that the sharing of the faith
σου ἐνεργῆς γένηται ἐν
of you operative within might become in
ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ
accurate knowledge of every good (thing) the
ἐν ἡμῖν εἰς Χριστόν· 7 χαρὰν γὰρ πολλὴν
in us into Christ; joy for much

ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου,
I had and comfort upon the love of you,

ὅτι τὰ σπλάγχνα τῶν ἁγίων
because the bowels of the holy (ones)
ἀναπέπαιται διὰ σοῦ, ἀδελφέ.
has been refreshed through you, brother.

1 Paul, a prisoner
for the sake of Christ
Jesus, and Timothy,
[our] brother, to Phi-
le'mon, our beloved
one and fellow worker,
2 and to Ap'phi-a,
our sister, and to
Ar-chip'pus, our fellow
soldier, and to the
congregation that is
in your house:

3 May you people
have undeserved
kindness and peace
from God our Father
and [the] Lord Jesus
Christ.

4 I always thank
my God when I make
mention of you in my
prayers, 5 as I keep
hearing of your love
and faith which you
have toward the Lord
Jesus and toward all
the holy ones; 6 in
order that the sharing
of your faith may
go into action by
your acknowledging
of every good thing
among us as related
to Christ. 7 For I
got much joy and
comfort over your
love, because the ten-
der affections of the
holy ones have been
refreshed through you,
brother.

8 Διό, πολλὴν ἐν Χριστῷ
Through which (thing), much in Christ
παρρησίαν ἔχων ἐπιτάσσειν σοὶ
outspokenness having to be enjoining to you
τὸ ἀνῆκον, 9 διὰ τὴν ἀγάπην
the (thing) becoming, through the love
μᾶλλον παρακαλῶ, τοιοῦτος ὢν ὡς
rather I am encouraging, such one being as
Παῦλος πρεσβύτης νυνὶ δὲ καὶ δέσμιος
Paul old man now but also bound one
Χριστοῦ Ἰησοῦ, — 10 παρακαλῶ σε
of Christ Jesus, — I am encouraging you
περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν
about the my child, whom I generated in
τοῖς δεσμοῖς Ὀνήσιμον, 11 τὸν ποτὲ σοὶ
the bonds Onesimus, the sometime to you
ἄχρηστον νυνὶ δὲ σοὶ καὶ ἐμοὶ εὐχρηστον,
useless now but to you and to me well useful,
12 ὃν ἀνέπεμψά σοὶ αὐτόν, τούτ'
whom I sent again to you him, that
ἔστιν τὰ ἐμὰ σπλάγχνα.
is the my bowels.
13 ὃν ἐγὼ ἐβουλόμην πρὸς ἑμαυτὸν
Whom I was wishing toward myself
κατέχειν, ἵνα ὑπὲρ σοῦ μοι
to be holding down, in order that over you to me
διακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου,
he may serve in the bonds of the good news,
14 χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν
apart from but of the your opinion nothing
ἠθέλησα ποιῆσαι, ἵνα μὴ ὧς
I willed to do, in order that not as
κατὰ νάγκην τὸ ἀγαθὸν σου
according to necessity the good (thing) of you
ἢ ἀλλὰ κατὰ ἐκούσιον.
may be but according to what is voluntary.
15 τάχα γὰρ διὰ τοῦτο ἐχωρίσθη
Perhaps for through this he was parted
πρὸς ὥραν ἵνα αἰώνιον αὐτὸν
toward hour in order that everlasting(ly) him
ἀπέχης, 16 οὐκέτι ὡς δούλον ἀλλὰ
you may have back, not yet as slave but
ὑπὲρ δούλον, ἀδελφὸν γαπητόν, μάλιστα
over slave, brother loved, mostly
ἐμοί, πόσῳ δὲ μᾶλλον σοὶ καὶ ἐν
to me, to how much but rather to you and in
σαρκὶ καὶ ἐν κυρίῳ. 17 εἰ οὖν με
flesh and in Lord. If therefore me

8 For this very reason, though I have great freeness of speech in connection with Christ to order you to do what is proper, 9 I am exhorting you rather on the basis of love, seeing that I am such as I am, Paul an aged man, yes, now also a prisoner for the sake of Christ Jesus; 10 I am exhorting you concerning my child, to whom I became a father while in my [prison] bonds, Onesimus, 11 formerly useless to you but now useful to you and to me. 12 This very one I am sending back to you, yes, him, that is, my own tender affections.

13 I would like to hold him back for myself that in place of you he might keep on ministering to me in the [prison] bonds I bear for the sake of the good news. 14 But without your consent I do not want to do anything, so that your good act may be, not as under compulsion, but of your own free will. 15 Perhaps really on this account he broke away for an hour, that you may have him back forever, 16 no longer as a slave but as more than a slave, as a brother beloved, especially so to me, yet how much more so to you both in fleshly relationship and in [the] Lord. 17 If, therefore,

ἔχεις κοινωνόν, προσλαβοῦ αὐτόν
you are having sharer, receive you toward self him
ὡς ἐμέ. 18 εἰ δέ τι ἠδίκησέν
as me. If but anything he treated unrighteously

σε ἢ ὀφείλει, τούτο ἐμοὶ
you or he is owing, this to me
ἐλλόγα· 19 ἐγὼ Παῦλος ἔγραψα
be you setting to account; I Paul wrote

τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω ἵνα
to the my hand, I shall pay off; in order that
μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι
not I am saying to you that also yourself to me

προσοφείλεις. 20 ναί, ἀδελφέ, ἐγὼ σου
you are owing besides. Yes, brother, I of you

ὄναί μιν ἐν κυρίῳ· ἄν αὐσὸν μου
may I derive profit in Lord; refresh you of me
τὰ σπλάγχνα ἐν Χριστῷ.
the bowels in Christ.

21 Πεπειθὼς τῇ ὑπακοῇ σου
Having trusted to the obedience of you
ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ
I wrote to you, having known that also over

ἃ λέγω ποιήσεις.
what (things) I am saying you will do.

22 ἅμα δὲ καὶ ἐτοιμαζέ
At the same time but also you be preparing

μοι ξενίαν, ἐλπίζω γὰρ ὅτι διὰ
to me lodging, I am hoping for that through
τῶν προσευχῶν ὑμῶν χαρισθήσομαι
the prayers of you I shall be graciously given

ὑμῖν.
to you (ones).

23 Ἀσπάζεται σε Ἐπαφράς ὁ
Is greeting you Eraphras the
συναιχμάλωτός μου ἐν Χριστῷ Ἰησοῦ,
fellow captive of me in Christ Jesus,

24 Μάρκος, Ἀρίσταρχος, Δημάς, Λουκάς, οἱ
Mark, Aristarchus, Demas, Luke, the
συνεργοὶ μου.
fellow workers of me.

25 Ἡ χάρις τοῦ κυρίου
'The undeserved kindness of the Lord
Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.
Jesus Christ with the spirit of you.

you consider me a sharer, receive him kindly the way you would me.

18 Moreover, if he did you any wrong or owes you anything, keep this charged to my account.

19 I Paul am writing with my own hand: I will pay it back—not to be telling you that, besides, you owe me even yourself.

20 Yes, brother, may I derive profit from you in connection with [the] Lord: refresh my tender affections in connection with Christ.

21 Trusting in your compliance, I am writing you, knowing you will even do more than the things I say.

22 But along with that, also get lodging ready for me, for I am hoping that through the prayers of you people I shall be set at liberty for you.

23 Sending you greetings is Ep'aphras my fellow captive in union with Christ,

24 [also] Mark, Aris-tar'chus, De'mas, Luke, my fellow workers.

25 The undeserved kindness of the Lord Jesus Christ [be] with the spirit you people [show].

ΠΡΟΣ ΕΒΡΑΙΟΥΣ
TOWARD HEBREWS

1 Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ
In many parts and in many manners of old the
θεὸς λαλήσας τοῖς πατέρας ἐν τοῖς
God having spoken to the fathers in the
προφήταις 2 ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων
prophets upon last (part) of the days these
ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον
he spoke to us in Son, whom he put heir
πάντων, δι' οὗ καὶ ἐποίησεν τοὺς
of all (things), through whom also he made the
αἰῶνας· 3 ὃς ὢν ἀπαύγασμα ἧς
ages; who being beaming forth from of the
δόξης καὶ χαρακτῆρ τῆς ὑποστάσεως αὐτοῦ,
glory and impress of the sub-standing of him,
φέρων τε τὰ πάντα τῷ ῥήματι τῆς
bearing and the all (things) to the saying of the
δυνάμεως αὐτοῦ, καθαρισμόν τῶν ἀμαρτιῶν
power of him, cleansing of the sins
ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς
having made he sat down in right (hand) of the
μεγαλωσύνης ἐν ὑψηλοῖς, 4 τοσοῦτω
greatness in lofty (places), to so much
κρείττω γενόμενος τῶν ἀγγέλων
better having become of the angels
ὅσω διαφορῶτερον παρ' αὐτοῦ
to how much more differing beside them
κεκληρονόμηκεν ὄνομα.
he has inherited name.

5 Τίτι γὰρ εἶπεν ποτε τῶν
To which one for he said sometime of the
ἀγγέλων Υἱὸς μου εἶ σύ, ἐγὼ σήμερον
angels Son of me are you, I today
γεγέννηκά σε, καὶ πάλιν Ἐγὼ ἔσομαι
I have generated you, and again I shall be
αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι
to him into Father, and he will be to me
εἰς υἱόν; 6 ὅταν δὲ πάλιν εἰσαγάγῃ
into Son? Whenever but again he should lead in
τὸν πρωτότοκον εἰς τὴν
the Firstborn (one) into the
οἰκουμένην, λέγει Καὶ
being inhabited (earth), he is saying And

1 God, who long ago spoke on many occasions and in many ways to our forefathers by means of the prophets, 2 has at the end of these days spoken to us by means of a Son, whom he appointed heir of all things, and through whom he made the systems of things. 3 He is the reflection of [his] glory and the exact representation of his very being, and he sustains all things by the word of his power; and after he had made a purification for our sins he sat down on the right hand of the Majesty in lofty places. 4 So he has become better than the angels, to the extent that he has inherited a name more excellent than theirs.

5 For example, to which one of the angels did he ever say: "You are my son; I, today, I have become your father"? And again: "I myself shall become his father, and he himself will become my son"? 6 But when he again brings his Firstborn into the inhabited earth, he says: "And

προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι
let do obeisance toward him all angels
θεοῦ.
of God.

let all God's angels do obeisance to him."

7 καὶ πρὸς μὲν τοὺς ἀγγέλους
And toward indeed the angels

7 Also, with reference to the angels he says: "And he makes his angels spirits, and his public servants a flame of fire." 8 But

λέγει ὁ ποιῶν τοὺς ἀγγέλους
he is saying The (one) making the angels

8 But with reference to the Son: "God is your throne forever and ever, and [the] scepter of your kingdom is the scepter of uprightness. 9 You loved

αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς
of him spirits, and the public workers

αὐτοῦ πυρὸς φλόγα· 8 πρὸς δὲ τὸν υἱόν
of him of fire flame; toward but the Son

ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα
The throne of you the God into the age

τοῦ αἰῶνος, καὶ ἡ ῥάβδος τῆς εὐθύτητος
of the age, and the staff of the straightness

ῥάβδος τῆς βασιλείας αὐτοῦ. 9 ἠγάπησας
staff of the kingdom of him, You loved

righteousness, and you hated lawlessness. That is why God, anointed you with [the] oil of exultation more than your partners."

δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ
righteousness and you hated lawlessness; through

τοῦτο ἔχρισέν σε ὁ θεός, ὁ θεός σου,
this anointed you the God, the God of you,

ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους
oil of exultation beside the partners

σου· 10 καὶ Σὺ κατ' ἀρχάς,
of you; and You according to beginnings,

κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν
Lord, the earth you founded, and works of the

χειρῶν σου εἰσὶν οἱ οὐρανοί· 11 αὐτοὶ
hands of you are the heavens; they

ἀπολοῦνται, σὺ δὲ
will destroy themselves, you but

διαμένεις· καὶ πάντες ὡς
you are remaining through; and all as

ἱμάτιον παλαιωθήσονται, 12 καὶ
outer garment will be made old, and

ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς,
as if thing thrown about you will wrap up them,

ὡς ἱμάτιον καὶ ἀλλαγήσονται· σὺ
as outer garment and they will be altered; you

δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ
but the very (one) are, and the years of you not

ἐκλείψουσιν,
will leave out.

13 πρὸς τίνα δὲ τῶν ἀγγέλων
Toward which one but of the angels

εἶρηκέν ποτε Κάθου ἐκ δεξιῶν
has he said sometime Sit you out of right [parts]

μου ἕως ἂν θῶ τοὺς ἐχθρούς
of me until likely I might put the enemies

10 And: "You at [the] beginning, O Lord, laid the foundations of the earth itself, and the heavens are [the] works of your hands. 11 They themselves will perish, but you yourself are to remain continually; and just like an outer garment they will all grow old, 12 and you will wrap them up just as a cloak, as an outer garment; and they will be changed, but you are the same, and your years will never run out."

12 And: "You at [the] beginning, O Lord, laid the foundations of the earth itself, and the heavens are [the] works of your hands. 11 They themselves will perish, but you yourself are to remain continually; and just like an outer garment they will all grow old, 12 and you will wrap them up just as a cloak, as an outer garment; and they will be changed, but you are the same, and your years will never run out."

13 But with reference to which one of the angels has he ever said: "Sit at my right hand, until I place your enemies

13 But with reference to which one of the angels has he ever said: "Sit at my right hand, until I place your enemies

13 But with reference to which one of the angels has he ever said: "Sit at my right hand, until I place your enemies

σου ὑποπόδιον τῶν ποδῶν σου; 14 οὐχὶ
of you footstool of the feet of you? 14 Not
πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς
all they are publicly working spirits into
διακονίαν ἀποστελλόμενα διὰ τοὺς
service being sent forth through the (ones)
μέλλοντας κληρονομεῖν σωτηρίαν;
being about to be inheriting salvation?

2 Διὰ τοῦτο δεῖ περισσοτέρως
Through this it is binding more abundantly
προσέχειν ἡμᾶς τοῖς
to be having [mind] toward us to the (things)
ἀκουσθεῖσιν, μή ποτε
having been heard, not sometime
παραρῶμεν. 2 εἰ γὰρ ὁ
we might be made to flow beside. If for the

δι' ἀγγέλων λαληθεὶς λόγος
through angels having been spoken word
ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ
became stable, and every transgression and
παρακοῆ ἔλαβεν ἔνδικον
disobedience received agreeable to justice
μισθαποδοσίαν, 3 πῶς ἡμεῖς ἐκφευξόμεθα
paying back of reward, how we shall we flee out

τῆλικαύτης ἀμελήσαντες σωτηρίας,
of so great having been unconcerned of salvation,
ἣτις, ἀρχὴν λαβοῦσα λαλεῖσθαι
which, beginning having received to be being spoken
διὰ τοῦ κυρίου, ὑπὸ τῶν
through the Lord, by the (ones)
ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη,
having heard into us was stabilized,

4 συνεπιμαρτυροῦντος τοῦ θεοῦ
of (one) jointly bearing witness upon of the God
σημείois τε καὶ τέρασιν καὶ ποικίλαις
to signs and and to portents and to various
δυνάμεσιν καὶ πνεύματος ἁγίου μερισμοῖς
powers and of spirit holy to distributions
κατὰ τὴν αὐτοῦ θέλησιν;
according to the of him will?

5 Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν
Not for to angels he subjected the
οἰκουμένην τὴν
being inhabited [earth] the (one)
μέλλουσαν, περὶ ἧς λαλοῦμεν;
being about (to come), about which we are speaking;

6 διεμαρτύρατο δὲ πού τις
he bore thorough witness but somewhere someone
λέγων Τί ἐστὶν ἄνθρωπος ὅτι
saying What is man that

as a stool for your feet"? 14 Are they not all spirits for public service, sent forth to minister for those who are going to inherit salvation?

2 That is why it is necessary for us to pay more than the usual attention to the things heard by us, that we may never drift away. 2 For if the word spoken through angels proved to be firm, and every transgression and disobedient act received a retribution in harmony with justice; 3 how shall we escape if we have neglected a salvation of such greatness in that it began to be spoken through [our] Lord and was verified for us by those who heard him, 4 while God joined in bearing witness with signs as well as portents and various powerful works and with distributions of holy spirit according to his will?

5 For it is not to angels that he has subjected the inhabited earth to come, about which we are speaking. 6 But a certain witness has given proof somewhere, saying: "What is man that

μιμνήσκη αὐτοῦ, ἢ υἱὸς ἀνθρώπου
you are remembering of him, or son of man

ὅτι ἐπισκέπτη αὐτόν; 7 ἡλάττωσας
that you are looking upon him? You made less

αὐτὸν βραχὺ τι παρ' ἀγγέλους, δόξῃ
him short something beside angels, to glory

καὶ τιμῇ ἐστεφανώσας αὐτόν, καὶ
and to honor you crowned him, and

κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν
you set down him upon the works of the hands

σου, 8 πάντα ὑπέταξας ὑποκάτω
of you, all (things) you subjected down under

τῶν ποδῶν αὐτοῦ· ἐν τῷ γὰρ ὑποτάξαι αὐτῷ
the feet of him; in the for to subject to him

τὰ πάντα οὐδὲν ἀφήκεν αὐτῷ
the all (things) nothing he let go off to him

ἀνυπότακτον. νῦν δὲ οὐπω ὁρῶμεν
unsubjected. Now but not as yet we are seeing

αὐτῷ τὰ πάντα ὑποτεταγμένα·
to him the all (things) having been subjected;

9 τὸν δὲ βραχὺ τι παρ' ἀγγέλους
the but short some hing beside angels

ἡλαττωμένον βλέπομεν Ἰησοῦν
having been made less we are looking at Jesus

διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ
through the suffering of the death to glory and

τιμῇ ἐστεφανωμένον, ὅπως
to honor having been crowned, so that

τὸ ἀνευχόμενον χάριτι θεοῦ ὑπὲρ παντὸς
to undeserved kindness of God over every [man]

γεύσεται θανάτου.
he might taste of death.

10 Ἔπρεπε γὰρ αὐτῷ, δι' ὃν
It was fitting for to him, through whom

τὰ πάντα καὶ δι' οὗ τὰ πάντα,
the all (things) and through whom the all (things),

πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν
many sons into glory having led the

ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ
Chief Leader of the salvation of them through

παθημάτων τελειῶσαι. 11 ὁ τε γὰρ
sufferings to perfect. The (one) and for

ἀγιάζων καὶ οἱ ἀγιαζόμενοι ἐξ
sanctifying and the (ones) being sanctified out of

ἐνὸς πάντες δι' ἣν αἰτίαν οὐκ
one all; through which cause not

ἐπαισχύνεται ἀδελφοὺς αὐτοῦς
he is made ashamed upon brothers them

καλεῖν, 12 λέγων Ἀπαγγελῶ τὸ
to be calling, saying I shall report back the

you keep him in mind,
or [the] son of man

that you take care of
him? 7 You made

him a little lower
than angels; with

glory and honor you
crowned him, and

appointed him over
the works of your

hands. 8 All things
you subjected under

his feet." For in that
he subjected all things

to him [God] left
nothing that is not

subject to him. Now,
though, we do not yet

see all things in sub-
jection to him; 9 but

we behold Jesus, who
has been made a little

lower than angels,
crowned with glory

and honor for having
suffered death, that he

by God's undeserved
kindness might taste

death for every [man].

10 For it was fitting

for the one for whose
sake all things are

and through whom all
things are, in bringing

many sons to glory, to
make the Chief Agent

of their salvation
perfect through suffer-

ings. 11 For both he
who is sanctifying and

those who are being
sanctified all [stem]

from one, and for
this cause he is not

ashamed to call them
"brothers," 12 as he

says: "I will declare

ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ
name of you to the brothers of me, in midst
ἐκκλησίας ὑμνήσω σε· 13 καὶ πάλιν
of ecclesia I shall hymn you; and again
Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ· καὶ
I shall be having trusted upon him; and
πάλιν Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι
again Look! I and the little boys whom to me
ἔδωκεν ὁ θεός.
gave the God.

14 ἐπεὶ οὖν τὰ παιδία κεκοινώνηκεν
Since therefore the little boys has shared
αἵματος καὶ σαρκός, καὶ αὐτὸς
of blood and and of flesh, also also he
παραπλησίως μετέσχευ τῶν αὐτῶν,
in way near beside he partook of the very (things),
ἵνα διὰ τοῦ θανάτου
in order that through the death
καταργήσῃ τὸν τὸ κράτος
he might make ineffective the (one) the might
ἔχοντα τοῦ θανάτου, τοῦτ' ἔστι τὸν διάβολον,
having of the death, this is the Devil,
15 καὶ ἀπαλλάξῃ τούτους, ὅσοι
and he might alter off these, as many as
φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν
to fear of death through all of the to be living
ἔνοχοι ἦσαν δουλείας. 16 οὐ γὰρ
ones held in they were of slavery. Not for

δὴ που ἀγγέλων ἐπιλαμβάνεται,
actually somewhere of angels he is taking hold upon,
ἀλλὰ σπέρματος Ἀβραάμ ἐπιλαμβάνεται.
but of seed of Abraham he is taking hold upon.

17 ὅθεν ὠφείλεν κατὰ
From which he was owing according to
πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι,
all (things) to the brothers to be made like,
ἵνα ἐλεήμων γένηται καὶ
in order that merciful he might become and
πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν,
faithful chief priest the (things) toward the God,
εἰς τὸ ἰλάσκεσθαι τὰς
into the to be making propitiation for the
ἁμαρτίας τοῦ λαοῦ· 18 ἐν ᾧ γὰρ
sins of the people; in which (thing) for
πέπονθεν αὐτὸς πειρασθεῖς,
he has suffered he having been tempted,
δύναται τοῖς πειραζομένοις βοηθῆσαι.
he is able to the (ones) being tempted to aid.

your name to my brothers; in the middle of [the] congregation I will praise you with song." 13 And again: "I will have my trust in him." And again: "Look! I and the young children, whom Jehovah^a gave me."

14 Therefore, since the "young children" are sharers of blood and flesh, he also similarly partook of the same things, that through his death he might bring to nothing the one having the means to cause death, that is, the Devil;^c 15 and [that] he might emancipate all those who for fear of death were subject to slavery all through their lives. 16 For he is really not assisting angels at all, but he is assisting Abraham's seed. 17 Consequently he was obliged to become like his "brothers" in all respects, that he might become a merciful and faithful high priest in things pertaining to God, in order to offer propitiatory sacrifice for the sins of the people. 18 For in that he himself has suffered when being put to the test, he is able to come to the aid of those who are being put to the test.

13^a Jehovah, J3,7,8,17,20,22; God, P¹⁶ABVgSy⁹. 14^c Devil, ^aABVg; Satan, Sy⁹J17:18-22.

3 "Θθεν, ἀδελφοὶ ἅγιοι, κλήσεως
From which, brothers holy, of calling

ἐπουρανοῦ μέτοχοι, κατανοήσατε τὸν
of heavenly partakers, mind you down the

ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας
apostle and chief priest of the confession

ἡμῶν Ἰησοῦν, **2** πιστὸν ὄντα τῷ
of us Jesus, faithful being to the (one)

ποίησαντι αὐτὸν ὡς καὶ Μωυσῆς ἐν ὅλῳ τῷ
having made him as also Moses in whole the

οἴκῳ αὐτοῦ. **3** πλείονος γὰρ οὗτος δόξης
house of him. Of more for this (one) of glory

παρὰ Μωυσῆν ἡξιῶται
beside Moses has been counted worthy

καθ' ὅσον πλείονα τιμὴν ἔχει
according to as much as more honor he is having

τοῦ οἴκου ὃ κατασκευάσας αὐτόν
of the house the (one) having constructed it;

4 πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ
every for house is being constructed by

τινος, ὃ δὲ πάντα κατασκευάσας
someone, the but all (things) having constructed

θεός. **5** καὶ Μωυσῆς μὲν πιστὸς ἐν ὅλῳ
God. And Moses indeed faithful in whole

τῷ οἴκῳ αὐτοῦ ὡς θεράπων εἰς μαρτύριον
the house of him as subordinate into witness

τῶν λαληθησομένων, **6** Χριστὸς
of the (things) to be faithfully spoken, Christ

δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὐ
but as Son upon the house of him; of whom

οἶκός ἐσμεν ἡμεῖς, ἂν τὴν παρρησίαν καὶ
house we are we, if ever the outspokenness and

τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν
the boasting of the hope until end stable

κατάσχωμεν.
we should hold down,

7 Διό, καθὼς λέγει τὸ
Through which, according as is saying the

πνεῦμα τὸ ἅγιον Σήμερον ἐὰν τῆς φωνῆς
spirit the holy Today if ever of the voice

αὐτοῦ ἀκούσητε, **8** μὴ σκληρύνητε
of him you should hear, not you should harden

τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ,
the hearts of you as in the embitterment,

κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ
according to the day of the testing in the

ἐρήμῳ, **9** οὐ ἐπίρασαν οἱ πατέρες
wilderness, where tested the fathers

ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον τὰ ἔργα μου
of you in proving and they saw the works of me

3 Consequently, holy
brothers, partakers

of the heavenly
calling, consider the

apostle and high
priest whom we

confess—Jesus. **2** He
was faithful to the

One that made him
such, as Moses was

also in all the house
of that One. **3** For

the latter is counted
worthy of more glory

than Moses, inasmuch
as he who constructs

it has more honor
than the house. **4** Of

course, every house
is constructed by

someone, but he that
constructed all things

is God. **5** And Moses
as an attendant was

faithful in all the
house of that One as

a testimony of the
things that were to be

spoken afterwards,
6 but Christ [was

faithful] as a Son over
the house of that One.

We are the house of
that One, if we make

fast our hold on our
freeness of speech and

our boasting over the
hope firm to the end.

7 For this reason,
just as the holy spirit

says: "Today if you
people listen to his

own voice, **8** do not
harden your hearts

as on the occasion
of causing bitter

anger, as in the day
of making the test

in the wilderness,
9 in which your

forefathers made a
test of me with a
trial, and yet they
had seen my works

ΤΕΣΣΕΡΆΚΟΝΤΑ ἔτη 10 διὸ
 forty years; through which
 προσώχθισα τῇ γενεᾷ ταύτῃ
 I became disgusted toward to the generation this
 καὶ εἶπον Ἄει πλανῶνται τῇ καρδίᾳ
 and I said Ever they make selves err to the heart;
 αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου· 11 ὡς
 they but not they knew the ways of me; as
 ὤμοσα ἐν τῇ ὀργῇ μου εἰ εἰσελεύσονται εἰς
 I swore in the wrath of me If they will enter into
 τὴν κατάπαυσίν μου.
 the ceasing down of me.

12 βλέπετε, ἀδελφοί, μή ποτε
 Be you looking at, brothers, not sometime
 ἔσται ἐν τινὶ ὑμῶν καρδία πονηρὰ
 will be in anyone of you heart wicked
 ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος,
 of unbelief in the to stand off from God living,
 13 ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ'
 but be you encouraging selves according to
 ἐκάστην ἡμέραν, ἄχρις οὗ τὸ Σήμερον
 each day, until which [time] the Today
 καλεῖται, ἵνα μὴ σκληρυνθῇ
 it is being called, in order that not might be hardened
 τις ἐξ ὑμῶν ἀπάτη τῆς ἀμαρτίας·
 anyone out of you to seduction of the sin;

14 μέτοχοι γὰρ τοῦ χριστοῦ γεγόναμεν,
 partakers for of the Christ we have become,
 ἐάντε τὴν ἀρχὴν τῆς ὑποστάσεως
 if ever indeed the beginning of the s b-standing
 μέχρι τέλους βεβαίαν κατάσχωμεν·
 until end stable we should hold down;
 15 ἐν τῷ λέγεσθαι, Σήμερον ἐάν τῆς
 in the to be being said, Today if ever of the
 φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνετε
 voice of him you should hear, not be you hardening
 τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ.
 the hearts of you as in the embitterment.

16 τίνες γὰρ ἀκούσαντες
 Which ones for having heard
 παρεπίκραναν; ἀλλ' οὐ πάντες
 they caused embitterment? But not all
 οἱ ἐξεληθόντες ἐξ Αἰγύπτου
 the (ones) having gone forth out of Egypt
 διὰ Μωυσέως; 17 τίσιν δὲ
 through Moses? To which (ones) but
 προσώχθισεν τεσσαρκοτα ἔτη;
 he became disgusted toward forty years?
 οὐχὶ τοῖς ἀμαρτήσασιν, ὧν τὰ
 Not to the (ones) having sinned, of whom τὰ

for forty years.
 10 For this reason I became disgusted with this generation and said, 'They always go astray in their hearts, and they themselves have not come to know my ways.'
 11 So I swore in my anger, 'They shall not enter into my rest.'
 12 Beware, brothers, for fear there should ever develop in any one of you a wicked heart lacking faith by drawing away from the living God; 13 but keep on exhorting one another each day, as long as it may be called "Today," for fear any one of you should become hardened by the deceptive power of sin. 14 For we actually become partakers of the Christ only if we make fast our hold on the confidence we had at the beginning firm to the end, 15 while it is being said: "Today if you people listen to his own voice, do not harden your hearts as on the occasion of causing bitter anger."

16 For who were they that heard and yet provoked to bitter anger? Did not, in fact, all do so who went out of Egypt under Moses? 17 Moreover, with whom did [God] become disgusted for forty years? Was it not with those who sinned, whose

16 For who were they that heard and yet provoked to bitter anger? Did not, in fact, all do so who went out of Egypt under Moses? 17 Moreover, with whom did [God] become disgusted for forty years? Was it not with those who sinned, whose

κῶλα ἔτεσεν ἐν τῇ ἐρήμῳ;
 carcasses fell in the wilderness?
 18 τίσιν δὲ ὤμοσεν μὴ
 To which (ones) but he swore not
 εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ εἰ
 to enter futuramente into the ceasing down of him if
 μὴ τοῖς ἀπειθήσασιν; 19 καὶ
 not to the (ones) having disobeyed? 19 And
 βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν
 we are looking at that not they were able to enter
 δι' ἀπιστίαν.
 through unbelief.

4 Φοβηθῶμεν οὖν μὴ ποτε
 We should fear therefore not sometime
 καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν
 being left down of promise to enter into the
 κατάπαυσιν αὐτοῦ δοκῆ τις ἐξ ὑμῶν
 ceasing down of him may seem someone out of you
 ἰστερηκέναι; 2 καὶ γάρ
 to have come behind; 2 and for
 ἔσμεν εὐηγγελισμένοι
 we are having been brought good news
 καθάπερ κακέينوι, ἀλλ' οὐκ
 according to which (things) even also those, but not
 ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους,
 benefited the word of the hearing those (ones),
 μὴ συνκεκρασμένους τῇ πίστει
 not (ones) having been mixed to the faith
 τοῖς ἀκούσασιν. 3 Εἰσερχόμεθα γὰρ
 to the (ones) having heard. We are entering for
 εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες,
 into the ceasing down the (ones) having believed,
 καθὼς εἶρηκεν Ὡς ὤμοσα ἐν τῇ ὀργῇ
 according as he has said As I swore in the wrath
 μου Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσιν
 of me If they will enter into the ceasing down
 μου, καίτοι τῶν ἔργων ἀπὸ καταβολῆς
 of me, although of the works from throwing down
 κόσμου γενηθέντων, 4 εἶρηκεν
 of world of (ones) having come to be, he has said
 γὰρ που περὶ τῆς ἑβδόμης οὕτως
 for somewhere about the seventh [day] thus
 Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ
 And ceased down the God in the day the
 ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ, 5 καὶ
 seventh from all the works of him, and

carcasses fell in the wilderness? 18 But to whom did he swear that they should not enter into his rest except to those who acted disobediently? 19 So we see that they could not enter in because of lack of faith.

4 Therefore, since a promise is left of entering into his rest, let us fear that sometime someone of you may seem to have fallen short of it. 2 For we have had the good news declared to us also, even as they also had; but the word which was heard did not benefit them, because they were not united by faith with those who did hear. 3 For we who have exercised faith do enter into the rest, just as he has said: "So I swore in my anger. 'They shall not enter into my rest,'" although his works were finished from the founding of the world. 4 For in one place he has said of the seventh day as follows: "And God rested on the seventh day from all his works." 5 and

3* Literally, "the," κΑΒ; God's, SyP; Jehovah's, J17. 3* Literally, "throwing down (of seed)" (*ka-ta-bo-les'*). 4* God, κΑΒVgSyP; he, J17.

ἐν τούτῳ πάλιν Εἰ εἰσελεύσονται εἰς τὴν
 in this again If they will enter into the
 κατάπαυσιν μου.
 ceasing down of me.

6 ἐπεὶ οὖν ἀπολείπεται
 Since therefore it is being left off
 τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ
 some (ones) to enter into it, and the (ones)

πρότερον εὐαγγελισθέντες οὐκ
 formerly having been brought good news not
 εἰσηλθόν δι' ἀπειθείαν, 7 πάλιν
 they entered through disobedience, again

τινὰ ὀρίζει ἡμέραν, Σήμερον, ἐν Δαυεὶδ
 some he is defining day, Today, in David
 λέγων μετὰ τοσούτου χρόνου, καθὼς
 saying after so much time, according as

προεῖρηται, Σήμερον ἂν τῆς
 it has been said before, Today if ever of the
 φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε
 voice of him you should hear, not you may harden

τὰς καρδίας ὑμῶν· 8 εἰ γὰρ αὐτοὺς Ἰησοῦς
 the hearts of you; if for them Jesus
 κατέπαυσεν, οὐκ ἂν περὶ ἄλλης
 made cease down, not likely about another

ἐλάλει μετὰ ταῦτα ἡμέρας.
 he was speaking after these (things) of day.
 9 ἄρα πολείπεται σαββατισμὸς τῷ
 Really is being left off sabbathing to the

λαῷ τοῦ θεοῦ· 10 ὁ γὰρ
 people of the God; the (one) for
 εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ
 having entered into the ceasing down of him also

αὐτὸς κατέπαυσεν πρὸ τῶν ἔργων αὐτοῦ
 he ceased down from the works of him
 ὡσπερ πρὸ τῶν ἰδίων ὁ θεός.
 as-even from the own (ones) the God.

11 Σπουδάζωμεν οὖν εἰσελθεῖν εἰς
 We should speed up therefore to enter into
 ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ
 that the ceasing down, in order that not in the

αὐτῷ τις ὑποδείγματι πέσῃ τῆς
 very anyone example he should fall of the
 ἀπειθείας. 12 Ζῶν γὰρ ὁ λόγος τοῦ
 disobedience. Living for the word of the

θεοῦ καὶ ἐνεργῆς καὶ τομώτερος ὑπὲρ πάσαν
 God and energetic and sharper over every
 μάχαιραν δίστομον καὶ διικνούμενος ἄχρι
 sword two-mouthed and going through as far as

again in this place:
 "They shall not enter
 into my rest."

6 Since, therefore,
 it remains for some
 to enter into it, and
 those to whom the

good news was first
 declared did not enter
 in because of disobe-

dience, 7 he again
 marks off a certain
 day by saying after so
 long a time in David's

[psalm] "Today"; just
 as it has been said
 above: "Today if you

people listen to his
 own voice, do not
 harden your hearts."

8 For if Joshua* had
 led them into a place
 of rest, [God] would
 not afterward have

spoken of another
 day. 9 So there
 remains a sabbath

resting for the people
 of God. 10 For the
 man that has entered
 into [God's] rest has

also himself rested
 from his own works,
 just as God did from
 his own.

11 Let us therefore
 do our utmost to enter
 into that rest, for fear
 anyone should fall
 in the same pattern

of disobedience. 12 For the word of
 God is alive and
 exerts power and is
 sharper than any
 two-edged sword and
 pierces even to the

8* Je-hosh'u-a, J17,18,22; Jesus, P46*ABVg; Je-shu'-bar-Nun (Jesus son of Nun), Syr.

μερισμοῦ ψυχῆς καὶ πνεύματος, ἁρμών τε
parting of soul and of spirit, of joints and
καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ
and of marrows, and judger of thoughts and

ἐνοιῶν καρδίας· 13 καὶ οὐκ ἔστιν
of mental inclinations of heart; and not is
κτίσις ἀφανῆς ἐνώπιον αὐτοῦ, πάντα
creation unapparent in sight of him, all (things)

δὲ γυμνά καὶ τετραχλισμένα τοῖς
but naked and having been laid open to the
ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.
eyes of him, toward whom to us the word.

14 Ἐχόντες οὖν ἀρχιερέα μέγαν
Having therefore chief priest great

διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν
having gone through the heavens, Jesus the
υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς
Son of the God, we may take hold of the

ὁμολογίας· 15 οὐ γὰρ ἔχομεν ἀρχιερέα
confession; not for we are having chief priest
μὴ δυνάμενον συμπαθεῖσαι ταῖς ἀσθενείαις
not being able to sympathize to the weaknesses

ἡμῶν, ἡτεπειρασμένον δὲ κατὰ
of us, having been tested but according to
πάντα καθ' ὁμοίότητα χωρὶς
all (things) according to likeness apart from

ἀμαρτίας. 16 τρoσερχώμεθα οὖν
sin. We may come toward therefore
μετὰ παρρησίας τῷ θρόνῳ
with outspokenness to the throne

τῆς χάριτος, ἵνα
of the undeserved kindness, in order that
λάβωμεν λειψὸν καὶ χάριν
we might receive mercy and undeserved kindness

εὕρωμεν εἰς εὐκαιρὸν οἴθειαν.
we might find into well-timely aid.
5 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων
Every for chief priest out of men

λαμβάνομενος ὑπὲρ ἀνθρώπων καθίσταται
being taken over men is being set down
τὰ πρὸς τὸν θεόν, ἵνα
the (things) toward the God, in order that

προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ
he may bear toward gifts and and sacrifices over
ἀμαρτιῶν, 2 μετριοπαθεῖν δυνάμενος
sins, to feel measuredly being able

τοῖς ἀγνοοῦσι καὶ πλανωμένοις
to the (ones) being ignorant and being made to err
ἐπεὶ καὶ αὐτὸς περικείται ἀσθένειαν,
since also he is being surrounded weakness,

dividing of soul and spirit, and of joints and [their] marrow, and [is] able to discern thoughts and intentions of [the] heart. 13 And there is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting.

14 Seeing, therefore, that we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold onto [our] confessing of [him]. 15 For we have as high priest, not one who cannot sympathize with our weaknesses, but one who has been tested in all respects like ourselves, but without sin. 16 Let us, therefore, approach with freedom of speech to the throne of undeserved kindness, that we may obtain mercy and find undeserved kindness for help at the right time.

5 For every high priest taken from among men is appointed in behalf of men over the things pertaining to God, that he may offer gifts and sacrifices for sins. 2 He is able to deal moderately with the ignorant and erring ones since he also is surrounded with his own weakness,

3 και δι' αὐτὴν ὀφείλει, καθὼς
and (through) it he is owing, according as
περὶ τοῦ λαοῦ, οὕτως και περὶ ἑαυτοῦ
about the people, thus also about himself
προσφέρειν περὶ ἁμαρτιῶν.
to be bearing toward about sins.

4 και οὐχ ἑαυτῷ τις λαμ ἀνει τὴν
And not to hims if anyone is receiving the
τιμὴν, ἀλλὰ καλούμενος ὑπὸ τοῦ θεοῦ,
honor, but (one) being called by the God,

καθὼςπερ και Ἀαρῶν. 5 Οὕτως
according as even also Aaron. Thus
και ὁ χριστὸς οὐχ ἑαυτὸν ἐδόξασεν
also the Christ not himself he glorified
γενηθῆναι ἀρχιερέα, ἀλλ' ὁ
to become chief priest, but the (one)

λαλήσας πρὸς αὐτὸν Υἱὸς μου εἰ σύ,
having spoken toward him Son of me are you,

ἔγὼ σήμερον γεγέννηκά σε. 6 καθὼς
I today I have generated you; according as

και ἐν ἑτέρῳ λέγει Σὺ ἱερεὺς εἰς τὸν
also in different he is saying You priest into the

αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.
age according to the lineur of Melchizedek.

7 ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ,
Who in the days of the flesh of him,

δεήσεις τε και ἱκετηρίας πρὸς τὸν
supplications and and petitions toward the (one)

δυνάμενον σώζειν αὐτὸν ἐκ θανάτου
being able to be saving him out of death

μετὰ κραυγῆς ἰσχυρᾶς και δακρύων
with outcry strong and tears

προσενέγκας και εἰσακουσθεὶς
having borne toward and having been heard into

ἀπὸ τῆς εὐλαβείας, 8 καιπερ ὦν
from the holding well, and-even being

υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν
Son, he learned from which (things) he suffered

τὴν ὑπακοήν, 9 και τελειωθῆς
the obedience, and having been perfected

ἔγένετο πᾶσιν τοῖς ὑπακούουσιν αὐτῷ
he became to all the (ones) obeying to him

αἴτιος σωτηρίας αἰωνίου,
(one) causing of salvation everlasting,

10 προσαγορευθεὶς ὑπὸ τοῦ θεοῦ
having been addressed by the God

ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.
chief priest according to the lineur of Melchizedek.

3 and on its account he is obliged to make offerings for sins as much for himself as for the people.

4 Also, a man takes this honor, not of his own accord, but only when he is called by God, just as Aaron also [was]. 5 So too the Christ did not glorify himself by becoming a high priest, but [was glorified by him] who spoke with reference to him: "You are my son; I, today, I have become your father." 6 Just as he says also in another place: "You are a priest forever according to the manner of Mel-chiz'e-dek."

7 In the days of his flesh [Christ] offered up supplications and also petitions to the One who was able to save him out of death, with strong outcries and tears, and he was favorably heard for his godly fear. 8 Although he was a Son, he learned obedience from the things he suffered; 9 and after he had been made perfect he became responsible for everlasting salvation to all those obeying him, 10 because he has been specifically called by God a high priest according to the manner of Mel-chiz'e-dek.

11 **Περὶ** οὗ πολὺς ἡμῖν ὁ λόγος καὶ
 About whom much to us the word and
 δυσερμηνεύτος λέγειν, ἐπεὶ νωθροὶ
 hard to interpret to be saying, since sluggish
 γεγόνατε ταῖς ἀκοαῖς· 12 καὶ γὰρ
 you have become to the hearings; and for
 ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν
 (ones) being owing to be teachers through the
 χρόνον, πάλιν χρεῖαν ἔχετε τοῦ
 time, again need you are having of the
 διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα
 to be teaching you someone the elementary things
 τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ, καὶ
 of the beginning of the little words of the God, and
 γεγόνατε χρεῖαν ἔχοντες γάλακτος,
 you have become need (ones) having of milk,
 οὐ στερεᾶς τροφῆς. 13 πᾶς γὰρ
 not of solid nourishment. Everyone for
 ὁ μετέχων γάλακτος ἀπειρος λόγου
 the (one) partaking of milk untested of word
 δικαιοσύνης, νήπιος γὰρ ἐστίν·
 of righteousness, babe for he is;
 14 τελείων δέ ἐστιν ἡ στερεὰ
 of perfect (ones) but is the solid
 τροφή, τῶν διὰ τὴν ἔξιν τὰ
 nourishment, of the (ones) through the use the
 αἰσθητήρια γεγυμνασμένα
 sense organs having been trained (like gymnast)
 ἐχόντων πρὸς διάκρισιν καλοῦ τε
 having toward distinguishing of fine (thing) and
 καὶ κακοῦ.
 and bad (thing).

6 **Διὸ** ἀφέντες τὸν τῆς
 Through which having let go off the of the
 ἀρχῆς τοῦ χριστοῦ λόγον ἐπὶ τὴν
 beginning of the Christ word upon the
 τελειότητα φερώμεθα, μὴ πάλιν
 perfection may we be borne on, not again
 θεμέλιον καταβαλλόμενοι μετανοίας
 foundation throwing down for selves of repentance
 ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ θεόν,
 from dead works, and of faith upon God,
 2 βαπτισμῶν διδασχὴν ἐπιθέσεως τε χειρῶν,
 of baptisms teaching putting upon and of hands,
 ἀναστάσεως νεκρῶν καὶ κρίματος
 of resurrection of dead (ones) and of judgment
 αἰωνίου. 3 καὶ τοῦτο ποιήσομεν ἐάνπερ
 everlasting. And this we shall do if ever even
 ἐπιτρέπη ὁ θεός.
 may permit the God.

11 Concerning him we have much to say and hard to be explained, since you have become dull in your hearing. 12 For, indeed, although you ought to be teachers in view of the time, you again need someone to teach you from the beginning the elementary things of the sacred pronouncements of God; and you have become such as need milk, not solid food. 13 For everyone that partakes of milk is unacquainted with the word of righteousness, for he is a babe. 14 But solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong.

6 For this reason, now that we have left the primary doctrine about the Christ, let us press on to maturity, not laying a foundation again, namely, repentance from dead works, and faith toward God, 2 the teaching on baptisms and the laying on of the hands, the resurrection of the dead and everlasting judgment. 3 And this we will do, if God indeed permits.

4 Ἄδύνατον γὰρ τοὺς ἅπας
 Impossible for the (ones) once for all
 φωτισθέντας γευσάμενους τε τῆς
 having been enlightened having tasted and of the
 δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους
 free gift of the heavenly and partakers
 γενηθέντας πνεύματος ἁγίου 5 καὶ καλὸν
 having become of spirit holy and fine
 γευσάμενους θεοῦ ῥῆμα δυνάμεις τε
 having tasted of God saying powers and
 μέλλοντος αἰῶνος, 6 καὶ
 of being about (to come) age, and
 παραπεσόντας, πάλιν ἀνακαινίζειν εἰς
 having fallen beside, again to be renovating into
 μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν
 repentance, putting on stake again to themselves the
 υἱὸν τοῦ θεοῦ καὶ
 Son of the God and
 παραδειγματίζοντας. 7 Γῆ γὰρ
 (ones) making to be show beside. Earth for
 ἡ πιούσα τὸν ἐπ' αὐτῆς ἐρχόμενον
 the (one) having drunk the upon it coming
 πολλάκις ὑετὸν, καὶ τίκτουσα βοτάνην
 many times rain, and giving birth to green plant
 εὖθετον ἐκείνοις δι' οὓς καὶ
 well put to those through whom also
 γεωργεῖται, μεταλαμβάνει εὐλογίας
 it is being cultivated, is receiving in return blessing
 ἀπὸ τοῦ θεοῦ. 8 ἐκφέρουσα δὲ ἀκάνθας καὶ
 from the God; bearing out but thorns and
 τριβόλους ἀδόκιμος καὶ κατάρας ἐγγύς,
 thistles disapproved and of curse near,
 ἧς τὸ τέλος εἰς καύσιν.
 of which [earth] the end into burning.

9 Πεισμηθα δὲ περὶ ὑμῶν,
 We have been persuaded but about you,
 ἀγαπητοί, τὰ κρεῖσσονα καὶ ἐχόμενα
 loved (ones), the (things) better and having
 σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν· 10 οὐ
 of salvation, if and thus we are speaking; not
 γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ
 for unrighteous the God to forget of the
 ἔργου ὑμῶν καὶ τῆς ἀγάπης ἧς
 work of you and of the love of which
 ἐνεδειξασθε εἰς τὸ ὄνομα αὐτοῦ,
 you showed within into the name of him,
 διακονήσαντες τοῖς ἁγίοις καὶ
 having served to the holy (ones) and
 διακονοῦντες. 11 ἐπιθυμοῦμεν δὲ ἕκαστον
 serving. We are desiring but each

4 For it is impos-
 sible as regards those
 who have once for
 all been enlightened,
 and who have tasted
 the heavenly free gift,
 and who have become
 partakers of holy spir-
 it, 5 and who have
 tasted the fine word
 of God and powers of
 the coming system of
 things, 6 but who
 have fallen away, to
 revive them again to
 repentance, because
 they impale the Son
 of God afresh for
 themselves and expose
 him to public shame.
 7 For example, the
 ground that drinks in
 the rain which often
 comes upon it, and
 that then brings forth
 vegetation suitable
 to those for whom
 it is also cultivated,
 receives in return a
 blessing from God.
 8 But if it produces
 thorns and thistles, it
 is rejected and is near
 to being cursed; and
 it ends up with being
 burned.
 9 However, in your
 case, beloved ones, we
 are convinced of bet-
 ter things and things
 accompanied with
 salvation, although we
 are speaking in this
 way. 10 For God is
 not unrighteous so as
 to forget your work
 and the love you
 showed for his name,
 in that you have
 ministered to the holy
 ones and continue
 ministering. 11 But
 we desire each one

ὑμῶν τὴν αὐτὴν ἐνδείκυσθαι σπουδῆν
 of you the very to be showing within speed up
 πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι
 toward the fully being borne of he hope until
 τέλους, 12 ἵνα μὴ νωθροὶ
 end, in order that not sluggish
 γένησθε, μιμηταὶ δὲ τῶν
 you might become, imitators but of the (ones)
 διὰ πίστεως καὶ μακροθυμίας
 through faith and longness of spirit
 κληρονομοῦνται τὰς ἐπαγγελίας.
 of (ones) inheriting the promises.

13 Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ
 To the for Abraham having promised the
 θεός, ἐπεὶ κατ' οὐδενός εἶχεν
 God, since down on no one he was having
 μείζονος ὁμόσαι, ὡμοσεν καθ' ἑαυτοῦ,
 greater to swear, he swore down on himself,
 14 λέγων· Εἰ μὴν εὐλογῶν εὐλογήσω σε καὶ
 saying If surely blessing I shall bless you and
 πληθύνων· πλῆθυνῶ σε· 15 καὶ οὕτως
 multiplying I shall multiply you: and thus
 μακροθυμήσας ἐπέτυχεν τῆς
 having shown longness of spirit he obtained of the
 ἐπαγγελίας. 16 ἄνθρωποι γὰρ κατὰ τοῦ
 promise. Men for down on the
 μείζονος ὁμνύουσιν, καὶ πάσης αὐτοῖς
 greater (one) are swearing, and of all to them
 ἀντιλογίας πέρασ εἰς βεβαίωσιν ὁ ὄρκος·
 contradiction limit into stabilizing the oath;
 17 ἐν ᾧ περισσότερον βουλόμενος ὁ θεός
 in which more abundantly wishing the God
 ἐπιδείξει τοῖς κληρονόμοις τῆς
 to show upon to the heirs of the
 ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς
 promise the unchangeableness of the counsel
 αὐτοῦ ἐμεσίτευσεν ὄρκω, 18 ἵνα
 of him he mediated to oath, in order that
 διὰ δύο πραγμάτων ἀμεταθέτων, ἐν
 through two things unchangeable, in
 οἷς ἀδύνατον ψεῦσασθαι θεόν, ἰσχυρὰν
 which (ones) impossible to lie God, strong
 παράκλησιν ἔχομεν οἱ
 encouragement we may be having the (ones)
 καταφυγόντες κρατῆσαι τῆς
 having fled down to take hold of the
 προκειμένης ἐλπίδος· 19 ἣν ὡς
 lying down before hope; which as
 ἄγκυραν ἔχομεν τῆς ψυχῆς, ἀσφαλῆ
 anchor we are having of the soul, sure

of you to show the
 same industriousness
 so as to have the full
 assurance of the hope
 down to the end,
 12 in order that you
 may not become slug-
 gish, but be imitators
 of those who through
 faith and patience
 inherit the promises.

13 For when God
 made his promise
 to Abraham, since
 he could not swear
 by anyone greater,
 he swore by himself,
 14 saying: "Assuredly
 in blessing I will bless
 you, and in multiply-
 ing I will multiply
 you." 15 And thus
 after [Abraham]
 had shown patience,
 he obtained [this]
 promise. 16 For
 men swear by the one
 greater, and their oath
 is the end of every
 dispute, as it is a legal
 guarantee to them.
 17 In this manner
 God, when he pur-
 posed to demonstrate
 more abundantly
 to the heirs of the
 promise the un-
 changeableness of his
 counsel, stepped in
 with an oath, 18 in
 order that, through
 two unchangeable
 things in which it is
 impossible for God
 to lie, we who have
 fled to the refuge may
 have strong encour-
 agement to lay hold
 on the hope set before
 us. 19 This [hope]
 we have as an anchor
 for the soul, both sure

τε καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ
 and and stable and entering into the
 ἑσώτερον τοῦ καταπετάσματος, 20 ὅπου
 inner [part] of the curtain, 20 where
 πρόδρομος ὑπὲρ ἡμῶν εἰσήλθεν Ἰησοῦς,
 forerunner over us entered Jesus,
 κατὰ τὴν τάξιν Μελχισεδὲκ ἀρχιερεὺς
 according to the line of Melchizedek chief priest
 γενόμενος εἰς τὸν αἰῶνα.
 having become into the age.

7 Οὗτος γὰρ ὁ Μελχισεδὲκ, Βασιλεὺς
 This for the Melchizedek, King
 Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου,
 of Salem, priest of the God of the most high,
 ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι
 the (one) having met to Abraham returning
 ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ
 from the cutting of the kings and
 εὐλόγησας αὐτόν, 2 ᾧ καὶ δεκάτην
 having blessed him, to whom also tenth
 ἀπὸ πάντων ἐμέρισεν Ἀβραὰμ, πρῶτον
 from all (things) apportioned Abraham, first
 μὲν ἐρμηνευόμενος Βασιλεὺς Δικαιοσύνης
 indeed being translated King of Righteousness
 ἔπειτα δὲ καὶ Βασιλεὺς Σαλήμ, ὃ
 thereupon but also King of Salem, which
 ἐστὶν βασιλεὺς Εἰρήνης, 3 ἀπάτωρ, ἀμήτωρ,
 is king of Peace, fatherless, motherless.
 ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν
 without genealogy, neither beginning of days
 μήτε ζωῆς τέλος ἔχων.
 nor of life end having.
 ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ
 having been made like from but to the Son of the
 θεοῦ, μένει ἱερεὺς εἰς τὸ
 God, he is remaining priest into the
 διηνεκῆς.
 carrying through.

4 Θεωρεῖτε δὲ πηλίκος οὗτος
 Be beholding you but how great this (one)
 ᾧ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν
 to whom tenth Abraham gave out of the
 ἀκροθινίων ὁ πατριάρχης. 5 καὶ οἱ
 top of heaps the patriarch. And the (ones)
 μὲν ἐκ τῶν υἱῶν Λευεὶ τὴν ἱερατείαν
 indeed out of the sons of Levi the priestly office
 λαμβάνοντες ἐντολὴν ἔχουσιν
 receiving commandment they are having
 ἀποδεκατοῖν τὸν λαὸν κατὰ
 to be taking tenths from the people according to

and firm, and it enters
 in within the curtain,
 20 where a forerunner
 has entered in our
 behalf, Jesus, who has
 become a high priest
 according to the man-
 ner of Mel-chiz'e-dek
 forever.

7 For this Mel-chiz'-
 e-dek, king of
 Sa'lem, priest of the
 Most High God, who
 met Abraham return-
 ing from the slaughter
 of the kings and
 blessed him 2 and
 to whom Abraham
 apportioned a tenth
 from all things, is first
 of all, by translation,
 "King of Righteous-
 ness," and is then also
 king of Sa'lem, that
 is, "King of Peace."
 3 In being fatherless,
 motherless, without
 genealogy, having
 neither a beginning
 of days nor an end of
 life, but having been
 made like the Son of
 God, he remains a
 priest perpetually.

4 BEHOLD, then,
 how great this
 man was to whom
 Abraham, the family
 head, gave a tenth
 out of the chief
 spoils. 5 True, the
 men from the sons of
 Le'vi who receive their
 priestly office have
 a commandment to
 collect tithes from the
 people according to

τὸν νόμον, τοῦτ' ἔστιν τοὺς ἀδελφοὺς αὐτῶν,
 the Law, this is the brothers of them,
 καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος
 and even having come forth out of the loin
 Ἀβραάμ· 6 ὁ δὲ μὴ
 of Abraham; the (one) but not
 γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκεν
 tracing genealogy out of them has tithed
 Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας
 Abraham, and the (one) having the promises
 εὐλόγηκεν. 7 χωρὶς δὲ πάσης
 he has blessed. Apart from but all
 ἀντιλογίας τὸ ἕλαττον ὑπὸ τοῦ κρείττονος
 contradiction the less (thing) by the better (one)
 εὐλογεῖται. 8 καὶ ὧδε μὲν δεκάτας
 is being blessed. And here indeed tenth
 ποθνήσκοντες ἄνθρωποι λαμβάνουσιν, ἐκεῖ
 dying men are receiving, there
 δὲ μαρτυρούμενος ὅτι ζῆ.
 but (one) being witnessed about that he is living.
 9 καὶ ὡς ἔπος εἰπεῖν, δι' Ἀβραάμ καὶ
 And as saying to say, through Abraham and
 Λευεὶς ὁ δεκάτας λαμβάνων
 Levi the (one) tenths receiving
 δεδεκάτωται, 10 ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ
 has been tithed, yet for in the loin of the
 πατρὸς ἦν ὅτε συνήνησεν αὐτῷ
 father he was when met to him

Μελχισεδέκ.
 Melchizede .

11 Εἰ μὲν οὖν τελείωσις διὰ τῆς
 If indeed therefore perfection through the
 Λευειτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ
 Levitical priesthood was, the people for
 ἐπ' αὐτῆς νενομοθέτῃται, τίς ἔτι χρεία
 upon it has been legally set, what yet need
 κατὰ τὴν τάξιν Μελχισεδέκ ἕτερον
 according to the lineup of Melchizedek different
 ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν
 to be standing up priest and not according to the
 τάξιν Ἀαρὼν λέγεσθαι;
 lineup of Aaron to be being said?
 12 μετατιθεμένης γὰρ τῆς ἱερωσύνης
 Of (one) being changed for of the priesthood
 ἐξ ἀνάγκης καὶ νόμου μετάθεσις
 out of necessity and of law transference
 γίνεται. 13 ἐφ' ᾧ γὰρ λέγεται
 is occurring. Upon whom for it is being said
 ταῦτα φυλῆς ἑτέρας μετέσχκεν,
 these (things) of tribe different he has partaken,

the Law, that is, from their brothers, even if these have issued from the loins of Abraham; 6 but the man who did not trace his genealogy from them took tithes from Abraham and blessed him who had the promises. 7 Now without any dispute, the less is blessed by the greater. 8 And in the one case it is men who are dying that receive tithes, but in the other case it is someone of whom it is witnessed that he lives. 9 And, if I may use the expression, through Abraham even Levi who receives tithes has paid tithes, 10 for he was still in the loins of his forefather when Melchiz'e-dek met him.

11 If, then, perfection were really through the Levitical priesthood, (for with it as a feature the people were given the Law.) what further need would there be for another priest to arise according to the manner of Melchiz'e-dek and not said to be according to the manner of Aaron? 12 For since the priesthood is being changed, there comes to be of necessity a change also of the law, 13 For the man respecting whom these things are said has been a member of another tribe,

ἀφ' ἧς οὐδείς προσέσχηκεν τῷ
 from which no one has heid [self] toward to the
 θυσιαστηρίῳ· 14 πρόδηλον γὰρ ὅτι ἐξ
 altar; evident before for that out of
 Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς
 Judah has sprung up the Lord of us, into
 ἣν φυλὴν περὶ ἱερέων οὐδὲν Μωυσῆς
 which tribe about priests nothing Moses
 ἐλάλησεν.
 spoke.

15 Καὶ περισσότερον ἔτι κατάδηλόν
 And more abundantly yet evident down
 ἐστίν, εἰ κατὰ τὴν ὁμοιότητα
 it is, if according to the likeness

Μελχισεδέκ ἀνίσταται ἱερεὺς ἕτερος,
 of Melchizedek is standing up priest different,

16 ὃς οὐ κατὰ νόμον ἐντολῆς
 who not according to law of commandment
 σαρκίνης γέγονεν ἀλλὰ κατὰ
 fleshly he has become but according to

δύναμιν ζωῆς ἀκαταλύτου, 17 μαρτυρεῖται
 power of life indissoluble, it is being witnessed
 γὰρ ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ
 for that You priest into the age according to
 τὴν τάξιν Μελχισεδέκ.
 the lineup of Melchizedek.

18 ἀθέτησις μὲν γὰρ γίνεται
 Setting aside indeed for occurs
 προαγοῦσης ἐντολῆς διὰ τὸ αὐτῆς
 of preceding commandment through the of it

ἀσθενὲς καὶ ἀνωφελές, 19 οὐδὲν γὰρ
 weak (ness) and unbeneficial (ness), nothing for
 ἐτελείωσεν ὁ νόμος, ἐπεισαγωγῆ δὲ
 perfected the Law, leading in upon but

κρείττονος ἐλπίδος, δι' ἧς
 of better hope, through which
 ἐγγίζομεν τῷ θεῷ. 20 Καὶ
 we are drawing near to the God. And

καθ' ὅσον οὐ χωρὶς
 according to how much not apart from
 ὀρκωμοσίας, 21 οἱ μὲν γὰρ
 sworn oath, the (ones) indeed for

χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς
 apart from sworn oath are priests
 γεγονότες, ὁ δὲ μετὰ ὀρκωμοσίας
 having become, the (one) but with sworn oath

διὰ τοῦ λέγοντος πρὸς αὐτόν
 through the (one) saying toward him

from which no one has officiated at the altar. 14 For it is quite plain that our Lord has sprung up out of Judah, a tribe about which Moses spoke nothing concerning priests.

15 And it is still more abundantly clear that with a similarity to Melchiz'edek there arises another priest, 16 who has become such, not according to the law of a commandment depending upon the flesh, but according to the power of an indestructible life, 17 for in witness it is said: "You are a priest forever according to the manner of Mel-chiz'e-dek."

18 Certainly, then, there occurs a setting aside of the preceding commandment on account of its weakness and ineffectiveness. 19 For the Law made nothing perfect, but the bringing in besides of a better hope did, through which we are drawing near to God. 20 Also, to the extent that it was not without a sworn oath, 21 (for there are indeed men that have become priests without a sworn oath, but there is one with an oath sworn by the One who said respecting him:

ᾧ ὤμοσεν Κύριος, καὶ οὐ
 Swore Lord, and not
 μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν
 he will change his concern, You priest into the
 αἰῶνα, 22 κατὰ τοσοῦτο καὶ κρείττονος
 age, according to so much also of better
 διαθήκης γέγονεν ἔγγυος Ἰησοῦς. 23 Καὶ
 covenant has become pledge Jesus. And
 οἱ μὲν πλείονες εἰσιν γεγονότες
 the (ones) indeed more (ones) are having become
 ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι
 priests through the death to be being prevented
 παραμένειν· 24 ὁ δὲ διὰ
 to be remaining beside; the (one) but through
 τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα
 the to be remaining him into the age
 ἀπαράβατον ἔχει τὴν ἱερωσύνην·
 untransgressable he is having the priesthood;
 25 ὅθεν καὶ σώζειν εἰς τὸ
 from which and to be saving into the
 παντελῆς δύναται τοὺς προσερχομένους
 completely he is able the (ones) coming toward
 δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς
 through him to the God, always living into
 τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.
 the to be interceding over them.
 26 Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν
 Such (one) for to us also was befitting
 ἀρχιερεὺς, δσιος, ἄκακος, ἀμίαντος,
 chief priest, loyal, non-bad, undefiled,
 κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ
 having been separated from the sinners, and
 ὑψηλότερος τῶν οὐρανῶν γενόμενος·
 higher of the heavens having become;
 27 ὃς οὐκ ἔχει καθ' ἡμέραν
 who not is having according to day
 ἀνάγκην, ὡσπερ οἱ ἀρχιερεῖς, πρότερον
 necessity, as-even the chief priests, formerly
 ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας
 over the own sins sacrifices
 ἀναφέρειν, ἔπειτα τῶν τοῦ
 to be bearing up, thereupon of the (ones) of the
 λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ
 people; this for he did upon one time
 ἑαυτὸν ἀνεύκας· 28 ὁ νόμος γὰρ
 himself having borne up; the Law for
 ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας
 men is setting down chief priests having

"Jehovah" has sworn
 (and he will feel no
 regret), "You are a
 priest forever;"")
 22 to that extent also
 Jesus has become the
 one given in pledge
 of a better covenant.
 23 Furthermore,
 many had to become
 priests [in succession]
 because of being
 prevented by death
 from continuing as
 such, 24 but he
 because of continuing
 alive forever has his
 priesthood without
 any successors.
 25 Consequently he
 is able also to save
 completely those who
 are approaching God
 through him, because
 he is always alive to
 plead for them.
 26 For such a high
 priest as this was
 suitable for us, loyal,
 guileless, undefiled,
 separated from the
 sinners, and become
 higher than the
 heavens. 27 He does
 not need daily, as
 those high priests do,
 to offer up sacrifices,
 first for his own sins
 and then for those of
 the people: (for this
 he did once for all
 time when he offered
 himself up;) 28 for
 the Law appoints men
 high priests having

ἀσθένειαν, ὁ λόγος δὲ τῆς ὀρκωμοσίας
weakness, the word but of the sworn oath
τῆς μετὰ τὸν νόμον υἱόν, εἰς τὸν αἰῶνα
the (one) after the Law Son, into the age
τετελειωμένον.
having been perfected.

8 Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις,
Summary but upon the (things) being said,
τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν
such we are having chief priest, who sat down
ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης
in right [hand] of the throne of the greatness
ἐν τοῖς οὐρανοῖς, 2 τῶν ἁγίων
in the heavens, of the holy [places]
λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς,
public worker and of the tent the true,
ἣν ἔπηξεν ὁ κύριος, οὐκ ἄνθρωπος.
which pegged down the Lord, not man.

3 πᾶς γὰρ ἀρχιερεὺς εἰς τὸ
Every for chief priest into the
προσφέρειν δῶρά τε καὶ θυσίας
to be bearing toward gifts and and sacrifices
καθίσταται· ὅθεν ἀναγκαῖον
is be ng set down; from which necessary

ἔχειν τι καὶ τοῦτον ὃ
to be having something and this (one) which
προσενέγκη. 4 εἰ μὲν οὖν ἦν
he might bear toward. If indeed therefore he was

ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων
upon earth, not likely he was priest, being

τῶν προσφερόντων κατὰ νόμον
of the (ones) bearing toward according to Law

τὰ δῶρα· 5 οἷτινες ὑποδείγματι καὶ σκιᾷ
the gifts; who to example and to shadow

λατρεύουσιν τῶν ἐπουρανίων,
are rendering sacred service of the heavenly (things),

καθὼς κεχηρμάτισται Μωυσῆς
according as has been divinely warned Moses

μέλλων ἐπιτελεῖν τὴν σκηνήν, Ὅρα
being about to finish upon the tent, Be seeing

γὰρ, φησίν, ποιήσεις πάντα κατὰ
for, he says, you will do all (things) according to

τὸν τύπον τὸν δειχθέντα σοι
the type the (one) having been shown to you

ἐν τῷ ὄρει· 6 νῦν δὲ διαφορωτέρας
in the mountain; now but of more differing (one)

weakness, but the word of the sworn oath that came after the Law appoints a Son, who is perfected forever.

8 Now as to the things being discussed this is the main point: We have such a high priest as this, and he has sat down at the right hand of the throne of the Majesty in the heavens, 2 a public servant of the holy place and of the true tent, which Jehovah' put up, and not man.

3 For every high priest is appointed to offer both gifts and sacrifices; wherefore it was necessary for this one also to have something to offer. 4 If, now, he were upon earth, he would not be a priest, there being [men] who offer the gifts according to the Law, 5 but which [men] are rendering sacred service in a typical representation and a shadow of the heavenly things; just as Moses, when about to make the tent in completion, was given the divine command: For says he: "See that you make all things after [their] pattern that was shown to you in the mountain." 6 But now

τέτυχεν λειτουργίας, ὅσω και
 he has obtained public work, to how much also
 κρείττονος ἐστὶν διαθήκης μεσίτης, ἧτις
 of better is his of covenant mediator, which
 ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.
 upon better promises has been legally set.

7 εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἀμεμπτος,
 If for the first that was blameless,
 οὐκ ἂν δευτέρας ἐζητεῖτο
 not likely of second (one) was being sought

τόπος· 8 μεμφόμενος γὰρ αὐτοὺς λέγει
 place; blaming for them he is saying
 Ἰδοὺ ἡμέραι ἔρχονται, λέγει Κύριος, και
 Look! Days are coming, is saying Lord, and

συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ και
 I shall conclude upon the house of Israel and
 ἐπὶ τὸν οἶκον Ἰουδα διαθήκην καινὴν,
 upon the house of Judah covenant new,

9 οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα
 not according to the covenant which I made
 τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ
 to the fathers of them in day

ἐπιλαβομένου μου τῆς χειρὸς
 having taking hold upon of me of the hand
 αὐτῶν ἕξαι αὐτοὺς ἐκ γῆς Αἰγύπτου,
 of them to lead out them out of earth of Egypt,

ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ
 because they not they remained in in the
 διαθήκῃ μου, καὶ γὰρ ἠμέλησα αὐτῶν,
 covenant of me, and I showed no concern of them,

λέγει Κύριος.
 is saying Lord.

10 ὅτι αὕτη ἡ διαθήκη ἦν
 Because this the covenant which

διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς
 I shall covenant to the house of Israel afte the
 ἡμέρας ἐκεῖνας, λέγει Κύριος, διδούς νόμους
 days those, is saying Lord, giving laws

μου εἰς τὴν διάνοιαν αὐτῶν, και
 of me into the mental perception of them, and
 ἐπὶ καρδίας αὐτῶν ἐπιγρῶσω αὐτοὺς,
 upon hearts of them I shall write upon them,

και ἔσομαι αὐτοῖς εἰς θεόν και αὐτοὶ
 and I shall be to them into God and they
 ἔσονται μοι εἰς λαόν.
 will be to me into people.

[Jesus]* has obtained a more excellent public service, so that he is also the mediator of a correspondingly better covenant, which has been legally established upon better promises.

7 For if that first covenant had been faultless, no place would have been sought for a second; 8 for he does find fault with the people when he says: "Look! There are days coming," says Jehovah, "and I will conclude with the house of Israel and with the house of Judah a new covenant; 9 not according to the covenant that I made with their forefathers in [the] day of my taking hold of their hand to bring them forth out of the land of Egypt, because they did not continue in my covenant, so that I stopped caring for them," says Jehovah."

10 "For this is the covenant that I shall covenant with the house of Israel after those days," says Jehovah. "I will put my laws in their mind, and in their hearts I shall write them. And I will become their God, and they themselves will become my people.

6* Literally, "he." 8*, 10* Jehovah, J3.7.8.11-18.20.22.(23).24; Lord, κABVgSy^p.
 9* Jehovah, J3.7.8.11-18.20.22-24; Lord, κABVgSy^p.

11 καὶ οὐ μὴ διδάξωσιν ἕκαστος
 And not not should they teach each (one)
 τὸν πολίτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν
 the citizen of him and each (one) the brother
 αὐτοῦ, λέγων Γνωθὶ τὸν κύριον, ὅτι
 of him, saying Know the Lord, because
 πάντες εἰδήσουσιν με ἀπὸ μικροῦ ἕως
 all they will know me from little (one) until
 μεγάλου αὐτῶν. 12 ὅτι ἴλεως
 great (one) of them. Because merciful
 ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ
 I shall be to the unrighteousnesses of them, and
 τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ
 of the sins of them not not
 μνησθῶ ἔτι.
 I should remember yet.

13 ἐν τῷ λέγειν Καινὴν πεπαλαίωκεν
 In the to be saying New he has made old
 τὴν πρώτην, τὸ δὲ παλαιούμενον
 the first (one), the (thing) but being made old
 καὶ γηράσκον ἐγγὺς ἀφανισμού.
 and growing aged near vanishing.

9 Εἶχε μὲν οὖν καὶ ἡ πρώτη
 Was having indeed therefore also the first
 δικαιώματα λατρείας τὸ τε and
 righteous requirements of sacred service the and
 ἅγιον κοσμικόν. 2 σκηνὴ γὰρ
 holy [place] worldly. 2 Tent for
 κατασκευάσθη ἡ πρώτη ἐν ἣ ἡ τε
 was constructed the first in which the and
 λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις
 lampstand and the table and the setting forth
 τῶν ἄρτων, ἣτις λέγεται Ἁγία.
 of the loaves, which is being said Holy [Place];
 3 μετὰ δὲ τὸ δεῦτερον καταπέτασμα
 after but the econd curtain
 σκηνὴ ἡ λεγομένη Ἁγία Ἁγίων,
 tent the (one) being said Holies of Holies,
 4 χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν
 golden having censers and the
 κιβωτὸν τῆς διαθήκης περικεκαλυμμένην
 ark of the covenant having been covered about
 πάντοθεν χρυσίῳ, ἐν ἣ στάμος
 from every [place] to gold, in which jar

11 "And they will by no means teach each one his fellow citizen and each one his brother, saying: "Know Jehovah!" For they will all know me, from [the] least one to [the] greatest one of them. 12 For I shall be merciful to their unrighteous deeds, and I shall by no means call their sins to mind anymore."

13 In his saying "a new [covenant]" he has made the former one obsolete. Now that which is made obsolete and growing old is near to vanishing away.

9 For its part, then, the former [covenant] used to have ordinances of sacred service and [its] mundane* holy place. 2 For there was constructed a first tent [compartment] in which were the lampstand and also the table and the display of the loaves; and it is called "the Holy Place." 3 But behind the second curtain was the tent [compartment] called "the Most Holy." 4 This had a golden censer and the ark of the covenant overlaid all around with gold, in which were the golden jar

11* Jehovah, J3.7.8.11-18.20.22; the Lord, κABVgSy. 1* Or, "worldly" (*ko-smi-kon*), that is, belonging to this world; earthly (*'ar-tsi'*), J17.

χρυσῆ ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος
golden having the manna and the staff
'Ααρῶν ἡ βλαστήσασα καὶ αἱ
of Aaron the (one) having made sprouts and the
πλάκες τῆς διαθήκης, 5 ὑπεράνω δὲ
tablets of the covenant, over upward but
αὐτῆς Χερουβείν δόξης κατασκιάζοντα τὸ
of it cherubs of glory overshadowing the
ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν
propitiatory; about which (things) not it is now
λέγειν κατὰ μέρος.
to be saying according to part.

6 Τούτων δὲ οὕτως
Of these (things) but thus

κατεσκευασμένων, εἰς μὲν τὴν
having been constructed, into indeed the
πρώτην σκηνὴν διὰ παντός· εἰσίσαι
first tent through all [time] are going into
οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες,
the priests the sacred services finishing upon,

7 εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ
into but the second [tent] once of the

ἑνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς
year alone the chief priest, not apart from

αἵματος, ὃ προσφέρει ὑπὲρ
blood, which he is bearing toward over

ἑαυτοῦ καὶ τῶν τοῦ
himself and of the (ones) of the

λαοῦ ἀγνοημάτων, 8 τοῦτο
people (sins of) ignorance, this (thing)

δηλοῦντος τοῦ πνεύματος τοῦ
of (one) making evident of the spirit of the

ἀγίου, μὴπω πεφανερῶσθαι
holy, not as yet to have been made manifest

τὴν τῶν ἁγίων ὁδὸν ἔτι τῆς πρώτης
the of the holies way yet of the first

σκηνῆς ἐχούσης ὡστάσι, 9 ἧτις παραβολὴ
tent having standing, which parable

εἰς τὸν καιρὸν τὸν ἐνεστηκότα,
into the appointed time the (one) having stood in,

καθ' ἣν δῶρά τε καὶ
according to which [parable] gifts and and

θυσίαι προσφέρονται μὴ δυνάμεναι
sacrifices are being borne toward not being able

κατὰ συνείδησιν τελειῶσαι τὸν
according to conscience to perfect the (one)

λατρεύοντα, 10 μόνον ἐπὶ βρώμασι
doing sacred service, only upon things eaten

having the manna and the rod of Aaron that budded and the tablets of the covenant; 5 but up above it were the glorious cherubs overshadowing the propitiatory [cover]. But now is not the time to speak in detail concerning these things.

6 After these things had been constructed this way, the priests enter the first tent [compartment] at all times to perform the sacred services; 7 but into the second [compartment] the high priest alone enters once a year, not without blood, which he offers for himself and for the sins of ignorance of the people. 8 Thus the holy spirit makes it plain that the way into the holy place had not yet been made manifest while the first tent was standing. 9 This very [tent] is an illustration for the appointed time that is now here, and in keeping with it both gifts and sacrifices are offered. However, these are not able to make the [man] doing sacred service perfect as respects his conscience, 10 but have to do only with foods

καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς,
 and drinks and differing baptisms,
 δικαιώματα σαρκὸς μέχρι καιροῦ
 righteous requirements of flesh until appointed time
 διορθώσεως ἐπιτείμενα.
 of thorough straightening out (ones) lying down upon.

11 Χριστὸς δὲ παραγενόμενος
 Chr st but having come to be beside

ἀρχιερεὺς τῶν γενομένων ἀγαθῶν
 chief priest of the having occurred good (th ngs)

διὰ τῆς μείζονος καὶ τελειότερας σκηνῆς
 through the greater and more perfect tent

οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης
 not made by hand, this is not of this

τῆς κτίσεως, 12 οὐδὲ δι' αἵματος τράγων
 the creation, nor through blood of goats

καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος,
 and young bulls through but the own blood,

εἰσῆλθεν ἑφάπαξ εἰς τὰ ἅγια,
 he entered upon one time into the holies,

αἰώνιον λύτρωσιν εὐράμενος. 13 εἰ γὰρ
 everlasting ransoming having found. If for

τὸ αἷμα τράγων καὶ ταύρων καὶ
 the blood of goats and of bulla and

σποδὸς δαμάλεως ῥαντίζουσα τοὺς
 ashes of heifer sprinkling the (ones)

κεκοινωμένους ἀγιάζει πρὸς
 having been made common i is sanctifying toward

τὴν τῆς σαρκὸς καθαρότητα, 14 ἵσως
 the of the flesh cleanness, to how much

μᾶλλον τὸ αἷμα τοῦ χριστοῦ, ὃς διὰ
 rather the blood of the Christ, who through

πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν
 spirit everlasting himsel he bore toward

ἄμωμον τῷ θεῷ, καθαριεῖ τὴν
 unblemished to the God, it will cleanse the

συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ
 conscience of us from dead works into the

λατρεῦειν θεῷ ζῶντι.
 to be rendering sacred service to God living.

15 Καὶ διὰ τοῦτο διαθήκης καινῆς
 And through this of covenant new

μεσίτης ἔστιν, ὅπως θανάτου γενομένου
 mediator he is, so that of death having occurred

εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ
 into release by ransom of the upon the first

διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν
 covenant transgressions the promise

and drinks and various baptisms. They were legal requirements pertaining to the flesh and were imposed until the appointed time to set things straight.

11 However, when Christ came as a high priest of the good things that have come to pass, through the greater and more perfect tent not made with hands, that is, not of this creation, 12 he entered, no, not with the blood of goats and of young bulls, but with his own blood, once for all time into the holy place and obtained an everlasting deliverance [for us]. 13 For if the blood of goats and of bulls and the ashes of a heifer sprinkled on those who have been defiled sanctifies to the extent of cleanness of the flesh, 14 how much more will the blood of the Christ, who through an everlasting spirit offered himself without blemish to God, cleanse our consciences from dead works that we may render sacred service to [the] living God?

15 So that is why he is a mediator of a new covenant, in order that, because a death has occurred for [their] release by ransom from the transgressions under the former covenant,

λάβωσιν οἱ κεκλημένοι τῆς
might receive the (ones) having been called of the
αἰώνιου κληρονομίας. 16 ὅπου γὰρ
everlasting inheritance. Where for

διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ
covenant, death necessity to be borne of the (one)
διαθεμένου. 17 διαθήκη γὰρ ἐπὶ
having made for self covenant; covenant for upon

νεκροῖς βεβαία, ἐπεὶ μὴ τότε ἰσχύει
dead (ones) stable, since not then it is strong
ὅτε ζῆ ὁ διαθέμενος.
when is living the (one) having covenanted for self.

18 ὅθεν οὐδὲ ἡ πρώτη
From which neither the first
χωρὶς αἵματος ἐννεκαίνισται·
apart from blood has been innovated;

19 ἡ λαληθείσης γὰρ πάσης
of (one) having been spoken for of every
ἐντολῆς κατὰ τὸν νόμον ὑπὸ
commandment according to the Law by

Μωσέως παντὶ τῷ λαῷ, λαβὼν τὸ
Moses to all the people, having taken the
αἷμα τῶν μόσχων καὶ τῶν τράγων μετὰ
blood of the young bulls and of the goats with
ὕδατος καὶ ἔριου κοκκίνου καὶ ὑσσώπου αὐτό
water and wool scarlet and hyssop it
τε τὸ βιβλίον καὶ πάντα τὸν λαὸν
and the little book and all the people

ἐράντισεν, 20 λέγων Τοῦτο τὸ αἷμα τῆς
he sprinkled, saying This the blood of the

διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ
covenant of which he enjoined toward you the
θεός· 21 καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ
God; and the tent but also all the

σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως
vessels of the public work to the blood likewise
ἐράντισεν. 22 καὶ σχεδὸν ἐν αἵματι
he sprinkled. And nearly in blood

πάντα καθαρίζεται κατὰ τὸν
all (things) is being cleansed according to the
νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ
Law, and apart from outpouring of blood not
γίνεται ἄφεσις.
is occurring letting go off.

23 Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα
Necessity therefore the indeed examples

the ones who have been called might receive the promise of the everlasting inheritance. 16 For where there is a covenant,* the death of the [human] covenanter* needs to be furnished. 17 For a covenant is valid over dead [victims], since it is not in force at any time while the [human] covenanter is living. 18 Consequently neither was the former [covenant] inaugurated without blood. 19 For when every commandment according to the Law had been spoken by Moses to all the people, he took the blood of the young bulls and of the goats with water and scarlet wool and hyssop and sprinkled the book* itself and all the people. 20 saying: "This is the blood of the covenant that God has laid as a charge upon you." 21 And he sprinkled the tent and all the vessels of the public service likewise with the blood. 22 Yes, nearly all things are cleansed with blood according to the Law, and unless blood is poured out no forgiveness takes place.

23 Therefore it was necessary that the typical representations

16* See App 5c. 16* Of the [human] covenanter. Or, "of the mediating [sacrifice; victim]." See App 5c. 19* Or, "tablet." 20* Jehovah has concluded with you, J^{3.7.8.20}.

τῶν ἐν τοῖς οὐρανοῖς τούτοις
of the (things) in the heavens to these
καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια
to be being cleansed, very but the heavenly (things)
κρείττοσι θυσίαις παρὰ ταύτας. 24 οὐ γὰρ
to better sacrifices beside these. 24 Not for
εἰς χειροποίητα εἰσῆλθεν ἅγια
into (ones) made by hands he entered holies
Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς
Christ, antitypes of the true (things), but into
αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι
very the heaven, now to be made apparent
τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν;
to the face of the God over us;
25 οὐδ' ἵνα πολλάκις
not-but in order that many times
προσφέρῃ ἑαυτὸν, ὡς περὶ ὁ ἀρχιερεὺς
he may bear toward himself, as-even the chief priest
εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν
is entering into the holies according to year
ἐν αἵματι ἀλλοτρίῳ, 26 ἐπεὶ
in blood belonging to another, since
ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ
it was binding him many times to suffer from
καταβολῆς κόσμου· νῦν δὲ ἅπαξ ἐπὶ
throwing down of world; now but once upon
συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν τῆς
conclusion of the ages into putting away of the
ἀμαρτίας διὰ τῆς θυσίας αὐτοῦ
sin through the sacrifice of him
πεφανέρωται. 27 καὶ καθ'
he has been manifested. And according to
ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅ αὖ
how much it is lying off to the men once
ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις,
to die, after but this (thing) judgment,
28 οὕτως καὶ ὁ χριστός, ἅπαξ
thus also the Christ, once
προσενεχθεὶς εἰς τὸ πολλῶν
having been borne toward into the of many
ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου
to bear up sins, out of second [time]
χωρὶς ἁμαρτίας ὀφθῆσεται
apart from sin he will be made visible
τοῖς αὐτὸν ἀπεκδεχομένοις εἰς
to the (ones) him earnestly awaiting into
σωτηρίαν.
salvation.

of the things in the heavens should be cleansed by these means, but the heavenly things themselves with sacrifices that are better than such sacrifices. 24 For Christ entered, not into a holy place made with hands, which is a copy of the reality, but into heaven itself, now to appear before the person of God for us. 25 Neither is it in order that he should offer himself often, as indeed the high priest enters into the holy place from year to year with blood not his own. 26 Otherwise, he would have to suffer often from the founding of the world. But now he has manifested himself once for all time at the conclusion of the systems of things to put sin away through the sacrifice of himself. 27 And as it is reserved for men to die once for all time, but after this a judgment, 28 so also the Christ was offered once for all time to bear the sins of many; and the second time that he appears it will be apart from sin and to those earnestly looking for him for [their] salvation.

10 Σκιὴ γὰρ ἔχων ὁ νόμος τῶν
Shadow for having the law of the

10 For since the Law has a shadow of

μελλόντων ἀγαθῶν, οὐκ αὐτὴν
 being about (to come) good (things), not very
 τὴν εἰκόνα τῶν πραγμάτων, κατ'
 the image of the things, according to
 ἑνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς
 year to the very sacrifices which
 προσφέρουσιν εἰς τὸ διηνεκῆς
 they are bearing toward into the carrying through
 οὐδέποτε δύνανται τοὺς
 never they are able the (ones)
 προσερχομένους τελειῶσαι· 2 ἐπεὶ οὐκ ἂν
 coming toward to perfect; since not likely
 ἐπαύσαντο προσφερόμεναι, διὰ τὸ
 they ceased being borne toward, through the
 μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν
 not (one) to be having yet consciousness of sins
 τοὺς λατρεύοντας ἅπας
 the (ones) rendering sacred service once for all
 κεκαθαρισμένους; 3 ἀλλ' ἐν αὐταῖς
 having been cleansed? But in them
 ἀνάμνησιν ἁμαρτιῶν κατ' ἑνιαυτὸν,
 remembrance of sins according to year,
 4 ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων
 impossible for blood of bulls and of goats
 ἀφαιρεῖν ἁμαρτίας.
 to be taking off sins.
 5 Διὸ εἰσερχόμενος εἰς τὸν
 Through which entering into the
 κόσμον λέγει Θυσίαν καὶ προσφοράν οὐκ
 world he is saying Sacrifice and offering not
 ἠθέλησας, σῶμα δὲ κατηρτίσω μοι·
 you wanted, body but you adjusted down to me;
 6 ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ
 whole burnt offerings and about sin not
 εὐδόκησας. 7 τότε εἶπον Ἴδου
 you thought well of. Then I said Look!
 ἦκω, ἐν κεφαλίδι βιβλίου
 I am come, in heading of little book
 γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσαι,
 it has been written about me, of the to do,
 ὁ θεός, τὸ θέλημά σου. 8 ἀνώτερον
 the God, the will of you. More upward
 λέγων ὅτι Θυσίας καὶ προσφοράς καὶ
 saying that Sacrifices and offerings and
 ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ
 whole burnt offerings and about sin not
 ἠθέλησας οὐδὲ εὐδόκησας, αἵτινες
 you willed nor you thought well of, which
 κατὰ νόμον προσφέρονται, 9 τότε
 according to Law are being borne toward, then

the good things to come, but not the very substance of the things, [men] can never with the same sacrifices from year to year which they offer continually make those who approach perfect. 2 Otherwise, would the [sacrifices] not have stopped being offered, because those rendering sacred service who had been cleansed once for all time would have no consciousness of sins anymore? 3 To the contrary, by these sacrifices there is a reminding of sins from year to year, 4 for it is not possible for the goats of bulls and of goats to take sins away.

5 Hence when he comes into the world he says: "Sacrifice and offering you did not want, but you prepared a body for me. 6 You did not approve of whole burnt offerings and sin [offering]. 7 Then I said, 'Look! I am come (in the roll of the book it is written about me) to do your will, O God.'" 8 After first saying: "You did not want nor did you approve of sacrifices and offerings and whole burnt offerings and sin [offering]" —[sacrifices] that are offered according to the Law— 9 then

εἶρηκεν Ἰδοὺ ἤκω τοῦ ποιῆσαι τὸ
 he has said Look! I am come of the to do the
 θέλημά σου· ἀναίρει τὸ πρῶτον
 will of you; he is taking up the first
 ἵνα τὸ δεῦτερον στήσῃ.
 in order that the second he should make stand.
10 ἐν ᾧ θελήματι ἡγιασμένοι
 In which will having been sanctified
 ἐσμέν διὰ τῆς προσφορᾶς τοῦ σώματος
 we are through the offering of the body
 Ἰησοῦ Χριστοῦ ἐφάπαξ.
 of Jesus Christ upon one time.

11 Καὶ πᾶς μὲν ἱερεὺς ἔστηκεν
 And every indeed priest has stood
 καθ' ἡμέραν λειτουργῶν καὶ
 according to day rendering public work and
 τὰς αὐτὰς πολλάκις προσφέρων θυσίας,
 the very many times bearing toward sacrifices,
 αἵτινες οὐδέποτε δύνανται περιελεῖν
 which never are able to take from around
 ἁμαρτίας. **12** οὗτος δὲ μίαν ὑπὲρ
 sins. This (one) but one over
 ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ
 sins having borne toward sacrifice into the
 διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ
 carrying through he sat down in right [hand] of the
 θεοῦ, **13** τὸ λοιπὸν ἐκδεχόμενος ἕως
 God, the leftover (thing) receiving out until
 τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν
 should be put the enemies of him footstool of the
 ποδῶν αὐτοῦ, **14** μίᾳ γὰρ προσφορᾷ
 feet of him, to one for offering

τετελείωκεν εἰς τὸ διηνεκὲς τοὺς
 he has perfected into the carrying through the (ones)
 ἁγιαζομένους. **15** Μαρτυρεῖ δὲ ἡμῖν
 being sanctified. Is bearing witness but to us
 καὶ τὸ πνεῦμα τὸ ἅγιον, μετὰ γὰρ τὸ
 also the spirit the holy, after for the
 εἰρηκέναι **16** Αὕτη ἡ διαθήκη ἣν
 to have said This the covenant which
 διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς
 I shall covenant for self toward them after the
 ἡμέρας ἐκεῖνας, λέγει Κύριος, διδούς νόμους
 days those, is saying Lord, giving laws
 μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τὴν
 of me upon hearts of them, and upon the
 διάνοιαν αὐτῶν ἐπιγράψω
 mental perception of them I shall write upon

he actually says: "Look! I am come to do your will." He does away with what is first that he may establish what is second. **10** By the said "will" we have been sanctified through the offering of the body of Jesus Christ once for all time.

11 Also, every priest takes his station from day to day to render public service and to offer the same sacrifices often, as these are at no time able to take sins away completely. **12** But this [man] offered one sacrifice for sins perpetually and sat down at the right hand of God, **13** from then on awaiting until his enemies should be placed as a stool for his feet. **14** For it is by one [sacrificial] offering that he has made those who are being sanctified perfect perpetually. **15** Moreover, the holy spirit also bears witness to us, for after it has said: **16** "This is the covenant that I shall covenant toward them after those days," says Jehovah. "I will put my laws in their hearts, and in their minds I shall write

αὐτούς, — 17 Καὶ τῶν ἀμαρτιῶν αὐτῶν καὶ
 them, — And of the sins of them and
 τῶν ἀνομιῶν αὐτῶν οὐ μὴ
 of the lawlessness of them not
 μνησθήσομαι ἔτι· 18 ὅπου δὲ ἄφεσις
 I shall remember yet; where but letting go off
 τούτων, οὐκέτι προσφορά περὶ ἀμαρτίας.
 of these, not yet offering about sin.

19 Ἐχοντες οὖν, ἀδελφοί, παρρησίαν
 Having therefore, brothers, outspokenness
 εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι
 into the way into of the holies in the blood
 Ἰησοῦ, 20 ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν
 of Jesus, which he innovated to us way
 πρόσφατον καὶ ζῶσαν διὰ τοῦ
 freshly slaughtered and living through the
 καταπετάσματος, τοῦτ' ἔστιν τῆς σαρκὸς
 curtain, this is of the flesh

αὐτοῦ, 21 καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ
 of him, and priest great upon the house of the

θεοῦ, 22 προσερχόμεθα μετὰ ἀληθινῆς
 God, may we be approaching with true

καρδίας ἐν πληροφορίᾳ πίστεως,
 heart in fully being borne of faith,

ῥεραντισμένοι τὰς καρδίας ἀπὸ
 [we] having been sprinkled the hearts from

συνειδήσεως πονηρᾶς καὶ λελουσμένοι
 conscience wicked and [we] having been bathed

τὸ σῶμα ὕδατι καθαρῶ·
 the body to water clean;

23 κατέχουμεν τὴν ὁμολογίαν τῆς
 may we be holding down the confession of the

ἐλπίδος ἀκλινή, πιστὸς γὰρ ὁ
 hope not inclining, faithful for the (one)

ἐπαγγελιάμενος· 24 καὶ κατανοῶμεν
 having promised; and may we be minding down

ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ
 one another into sharpening beside of love and

καλῶν ἔργων, 25 μὴ ἐγκαταλείποντες τὴν
 of fine works, not leaving down in the

ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος
 leading together upon of selves, according as custom

τισίν, ἀλλὰ παρακαλοῦντες, καὶ
 to some (ones), but encouraging, and

τοσοῦτω μᾶλλον ὅσω βλέπετε
 to so much rather to how much you look at

ἐγγίζουσιν τὴν ἡμέραν.
 drawing near the day.

them," 17 [it says afterwards:] "And I shall by no means call their sins and their lawless deeds to mind anymore." 18 Now where there is forgiveness of these, there is no longer an offering for sin.

19 Therefore, brothers, since we have boldness for the way of entry into the holy place by the blood of Jesus, 20 which he inaugurated for us as a new and living way through the curtain, that is, his flesh, 21 and since we have a great priest over the house of God, 22 let us approach with true hearts in the full assurance of faith, having had our hearts sprinkled from a wicked conscience and our bodies bathed with clean water.

23 Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised. 24 And let us consider one another to incite to love and fine works, 25 not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near.

26 Ἐκουσίως γὰρ ἁμαρτανόντων ἡμῶν
Willfully for sinning of us
μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς
after the to receive the accurate knowledge of the
ἀληθείας, οὐκέτι περὶ ἁμαρτιῶν
truth, not yet about sins
ἀπολείπεται θυσία, 27 φοβερὰ δέ τις
is being left off sacrifice, fearful but some
ἐκδοχὴ κρίσεως καὶ πυρὸς ζήλος
expectation of judgment and of fire zeal
ἐσθίειν μέλλοντος τοῦ
to be eating being about the

ὕπεναντίου, 28 ἀθετήσας
(ones) under-in-against. Having put aside
τις νόμον Μωυσέως χωρὶς οἰκτιρῶν
anyone law of Moses apart from compassions
ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνήσκει·
upon two or three witnesses he is dying;

29 πόσῳ δοκεῖτε χείρονος
to how much are you thinking of worse
ἀξιωθήσεται τιμωρίας ὁ
will he be counted worthy of punishment the (one)

τὸν υἱὸν τοῦ θεοῦ καταπατήσας, καὶ
the Son of the God having trampled down, and
τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος
the blood of the covenant common having esteemed
ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα τῆς
in which he was sanctified, and the spirit of the
χάριτος ἐνυβρίσας.
undeserved kindness having contemptuously outraged.

30 οἶδαμεν γὰρ τὸν εἰπόντα
We have known for the (one) having said
Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω· καὶ
To me vengeance, I will pay in return; and
πάλιν κρινεῖ Κύριος τὸν λαὸν αὐτοῦ.
again Will judge Lord the people of him.

31 φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας
Fearful (thing) the to fall in into hands
θεοῦ ζῶντος.
of God living.

32 Ἄναμνησκεσθε δὲ τὰς πρότερον
Be remembering again but the formerly
ἡμέρας, ἐν αἷς φωτισθέντες πολλήν
days, in which having been enlightened much
ἄθλοισιν ὑπεμείνατε παθημάτων, 33 τοῦτο
contest you endured of sufferings, this

26 For if we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, 27 but [there is] a certain fearful expectation of judgment and [there is] a fiery jealousy that is going to consume those in opposition.

28 Any man that has disregarded the law of Moses dies without compassion, upon the testimony of two or three. 29 Of how much more severe a punishment, do you think, will the man be counted worthy who has trampled upon the Son of God and who has esteemed as of ordinary value the blood of the covenant by which he was sanctified, and who has outraged the spirit of undeserved kindness with contempt?

30 For we know him that said: "Vengeance is mine; I will recompense"; and again: "Jehovah" will judge his people." 31 It is a fearful thing to fall into the hands of [the] living God.

32 However, keep on remembering the former days in which, after you were enlightened, you endured a great contest under sufferings, 33 sometimes

30^a I will recompense, P⁴⁶κ⁴Δ¹ItSy²; "I will recompense," says [the] Lord, κ⁴AD^cSy²; "I will recompense," says Jehovah, J^{3,7,8,11-14,24}. 30^b Jehovah, J^{3,7,8,11-18,20,22-24}; Lord, κAVgSy².

μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν
indeed to reproaches and to tribulations
θεατριζόμενοι, τοῦτο δὲ κοινωνοί
being exposed as in theater, this but sharers

τῶν οὕτως ἀναστρέφομένων
of the (ones) thus turning selves back and forth

γενηθέντες· 34 καὶ γὰρ τοῖς δεσμίοις
having become; and for to the bound (ones)

συνεπαθήσατε, καὶ τὴν ἀρπαγὴν τῶν
you sympathized, and the snatching of the

ὑπαρχόντων ὑμῶν μετὰ χαρᾶς
belongings of you with joy

προσεδέξασθε, γινώσκοντες ἔχειν
you received toward, knowing to be having

ἑαυτοὺς κρεῖσσονα ὑπαρξιν καὶ μένουσαν.
selves better property and remaining.

35 Μὴ ἀποβάλητε οὖν τὴν
Not you should throw away therefore the

παρρησίαν ὑμῶν, ἥτις ἔχει μεγάλην
outspokenness of you, which is having great

μισθαποδοσίαν, 36 ὑπομονῆς γὰρ
giving back of reward, of endurance for

ἔχετε χρεῖαν ἵνα τὸ θέλημα
you are having need in order that the will

τοῦ θεοῦ ποιήσαντες κομίσησθε
of the God having done you might carry off for selves

τὴν ἐπαγγελίαν· 37 ἔτι γὰρ μικρὸν ὅσον
the promise; yet for little how much

ὅσον, ὁ ἐρχόμενος ἤξει καὶ οὐ
how much, the (one) coming will arrive and not

χρονίσει· 38 ὁ δὲ δίκαιός
he will be delaying; the but righteous (one)

μου ἐκ πίστεως ζήσεται, καὶ ἐὰν
of me out of faith will live, and if ever

ὑποστείληται, οὐκ εὐδοκεῖ ἢ
he should draw self under, not is thinking well the

ψυχὴ μου ἐν αὐτῷ. 39 ἡμεῖς δὲ οὐκ ἐσμὲν
soul of me in him. We but not we are

ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ
of drawing self under into destruction, but

πίστεως εἰς περιποίησιν ψυχῆς.
of faith into acquiring of soul.

11 Ἔστιν δὲ πίστις ἐλπίζομένων
Is but faith of (things) being hoped for

ὑπόστασις, πραγμάτων ἔλεγχος οὐ
sub-standing, of things reproof not

βλεπομένων· 2 ἐν ταύτῃ γὰρ
(things) being looked at; in this [faith] for

ἐμαρτυρήθησαν οἱ πρεσβύτεροι.
were borne witness to the older men.

while you were being exposed as in a theater both to reproaches and tribulations, and sometimes while you became sharers with those who were having such an experience.

34 For you both expressed sympathy for those in prison and joyfully took the plundering of your belongings, knowing you yourselves have a better and an abiding possession.

35 Do not, therefore, throw away your freedom of speech, which has a great reward to be paid

it. 36 For you have need of endurance, in order that, after you have done the will of God, you may receive the [fulfillment of the] promise. 37 For yet "a very little while,"

and "he who is coming will arrive and will not delay."

38 "But my righteous one will live by reason of faith," and, "if he shrinks back, my soul has no pleasure in him."

39 Now we are not the sort that shrink back to destruction, but the sort that have faith to the preserving alive of the soul.

11 Faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld.

2 For by means of this the men of old times had witness borne to them.

3 Πίστει
To faith
κατηρτίσθαι τοὺς αἰῶνας ῥήματι
to have been adjusted down the ages to saying
θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων
of God, into the not out of (things) appearing
τὸ βλεπόμενον γεγονέναι.
the (thing) being looked at to have occurred.

4 Πίστει πλείονα θυσίαν Ἄβελ παρὰ
To faith more sacrifice Abel beside
Καὶν προσήνεγκεν τῷ θεῷ, δι'
Cain bore toward to the God, through
ἧς ἐμαρτυρήθη εἶναι
which [faith] he was borne witness to
δικαίος, μαρτυροῦντος ἐπὶ τοῖς δώροις
righteous, of (one) witnessing upon the gifts
αὐτοῦ τοῦ θεοῦ, καὶ δι' αὐτῆς
of him of the God, and through it
ἀποθανῶν ἔτι λαλεῖ.
having died yet he is speaking.

5 Πίστει Ἐνώχ μετετέθη τοῦ μὴ
To faith Enoch was transferred of the not
ἰδεῖν θάνατον, καὶ οὐχ ἠύρισκετο
to see death, and not he was being found
διότι μετέθηκεν αὐτὸν ὁ θεός· πρὸ
through which transferred him the God; before
γὰρ τῆς μεταθέσεως μεμαρτύρηται
for the transference he has been borne witness to
εὐαρεστήκεναι τῷ θεῷ, ὅ χωρὶς δὲ
to have pleased well to the God, apart from but
πίστεως ἀδύνατον εὐαρεστήσῃαι, πιστεῦσαι γὰρ
faith impossible to please well, to believe for
δεῖ τὸν προσερχόμενον τῷ
it is binding the (one) coming toward to the
θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν
God that he is and to the (ones) seeking out
αὐτὸν μισθαποδότης γίνεται.
him giver back of reward he is becoming.

7 Πίστει χρηματισθεὶς Νῶε
To faith having been divinely warned Noah
περὶ τῶν μηδέπω βλεπομένων
about the (things) not as yet being looked at
εὐλαβηθεὶς κατεσκεύασεν κιβωτὸν εἰς
having been held well he constructed ark into
σωτηρίαν τοῦ οἴκου αὐτοῦ, δι'
salvation of the household of him, through
ἧς κατέκρινεν τὸν κόσμον, καὶ
which [faith] he judged down the world, and

3 By faith we perceive that the systems of things were put in order by God's word, so that what is beheld has come to be out of things that do not appear.

4 By faith Abel offered God a sacrifice of greater worth than Cain, through which [faith] he had witness borne to him that he was righteous, God bearing witness respecting his gifts; and through it he, although he died, yet speaks.

5 By faith E'noch was transferred so as not to see death, and he was nowhere to be found because God had transferred him; for before his transference he had the witness that he had pleased God well. 6 Moreover, without faith it is impossible to please [him] well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him.

7 By faith Noah, after being given divine warning of things not yet beheld, showed godly fear and constructed an ark for the saving of his household; and through this [faith] he condemned the world, and

τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο
of the according to faith righteousness he became
κληρονομός.
heir.

8 Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν
To faith being called Abraham obeyed
ἐξελθεῖν εἰς τόπον ὃν ἤμελλεν
to go out into place which he was being about
λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν
to be receiving into inheritance, and he went out
μὴ ἐπιστάμενος ποῦ ἔρχεται. 9 Πίστει
not knowing well where he is going. To faith
παρώκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς
he dwelt beside into earth of the promise as

ἄλλοτρίαν, ἐν σκηναῖς
one belonging to another, in tents
κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν
having dwelt down with Isaac and Jacob the
συνκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς·
joint heirs of the promise the very;

10 ἐξεδέχετο γὰρ τὴν τοῦ θεμελίου
he was receiving out for the the foundations
ἔχουσαν πόλιν, ἧς τεχνίτης καὶ
having city, of which artificer and
δημιουργὸς ὁ θεός.
public worker the God.

11 Πίστει καὶ αὐτὴ Σάρρα δύναμιν εἰς
To faith also very Sarah power into
καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ
throwing down of seed she received and beside
καιρὸν ἡλικίας, ἐπεὶ πιστὸν
appointed time of age (limit), since faithful
ἠγήσατο τὸν ἐπαγγειλάμενον·
she esteemed the (one) having promised;

12 διὸ καὶ ἀφ' ἐνὸς
through which also from one
ἐγεννήθησαν, καὶ ταῦτα
they were generated, and these (things)
ὡς νεκρωθέντων, καθὼς τὰ
of (one) having been made dead, according as the
ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς
stars of the heaven to the multitude and as
ἡ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς
the sand the beside the lip of the
θαλάσσης ἡ ἀναρίθμητος.
sea the innumerable.

13 Κατὰ πίστιν ἀπέθανον οὗτοι
According to faith they died these
πάντες, μὴ κομισάμενοι τὰς
all, not having carried off for selves the

he became an heir of
the righteousness that
is according to faith.

8 By faith
Abraham, when he
was called, obeyed
in going out into a
place he was destined
to receive as an
inheritance; and he
went out, although
not knowing where
he was going. 9 By
faith he resided as
an alien in the land
of the promise as in
a foreign land, and
dwelt in tents with
Isaac and Jacob, the
heirs with him of the
very same promise.

10 For he was await-
ing the city having
real foundations, the
builder and maker of
which [city] is God.

11 By faith also
Sarah herself received
power to conceive
seed, even when she
was past the age limit,
since she esteemed
him faithful who had
promised. 12 Hence
also from one [man],
and him as good as
dead, there were born
[children] just as the
stars of heaven for
multitude and as the
sands that are by the
seaside, innumerable.

13 In faith all
these died, although
they did not get the
[fulfillment of the]

ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτάς ἰδόντες
promises, but from afar them having seen
καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι
and having greeted, and having confessed that
ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς
strangers and alien residents they are upon the
γῆς· 14 οἱ γὰρ τοιαῦτα λέγοντες
earth; the (ones) for such (things) saying

ἐμφανίζουσιν ὅτι πατρίδα
make manifest in that father (place)

ἐπιζητοῦσιν. 15 καὶ εἰ μὲν ἐκείνης
they are seeking upon. And if indeed of that

ἐμνημόνευον ἀφ' ἧς ἐξέβησαν,
they were remembering from which they stepped out,

εἶχον ἂν καιρὸν
they were having likely appointed time

ἀνακάμψαι· 16 νῦν δὲ κρείττονος
to bend again; now but of better (one)

ὀρέγονται, τοῦτ' ἔστιν
they are reaching out for, this is

ἐπουρανίου. διὸ οὐκ
of heavenly (one). Through which not

ἐπάσχυνεται αὐτοῦς ὁ θεὸς θεὸς
is being ashamed upon of them the God God

ἐπικαλεῖσθαι αὐτῶν, ἠτοίμασεν γὰρ
to be called upon of them, he prepared for

αὐτοῖς πόλιν.
to them city.

17 Πίστει προσενήνοχεν Ἀβραὰμ τὸν
To faith has borne toward Abraham the

Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ
Isaac being tested, and the only-begotten

προσέφερεν ὁ τὰς ἐπαγγελίας
was bearing toward the (one) the promises

ἀναδεξάμενος, 18 πρὸς ὃν ἐλαλήθη
having received up, toward whom was spoken

ὅτι Ἐν Ἰσαὰκ κληθήσεται σοὶ σπέρμα,
that In Isaac will be called to you seed,

19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν
having reckoned that and out of dead (ones)

ἐγείρειν δυνατὸς ὁ θεός· ὅθεν
to be raising up able the God; from which

αὐτὸν καὶ ἐν παρὰβολῇ ἐκομίσαστο.
him also in parable he carried off for self.

20 Πίστει καὶ περὶ
To faith also about

μελλόντων εὐλόγησεν Ἰσαὰκ
(things) being about (to come) blessed Isaac

τὸν Ἰακώβ καὶ τὸν Ἡσαῦ.
the Jacob and the Esau.

promises, but they saw them afar off and welcomed them and publicly declared that they were strangers and temporary residents in the land.

14 For those who say such things give evidence that they are earnestly seeking a place of their own. 15 And yet, if they had indeed kept remembering that [place] from which they had gone forth, they would have had opportunity to return.

16 But now they are reaching out for a better [place], that is, one belonging to heaven. Hence God is not ashamed of them, to be called upon as their God, for he has made a city ready for them.

17 By faith Abraham, when he was tested, as good as offered up Isaac, and the man that had gladly received the promises attempted to offer up [his] only-begotten [son], 18 although it had been said to him: "What will be called 'your seed' will be through Isaac."

19 But he reckoned that God was able to raise him up even from the dead; and from there he did receive him also in an illustrative way.

20 By faith also Isaac blessed Jacob and Esau concerning things to come.

21 Πίστει Ἰακώβ ἀποθνήσκων ἕκαστον
 To faith Jacob dying each
 τῶν υἱῶν Ἰωσήφ εὐλόγησεν, καὶ
 of the sons of Joseph he blessed, and
 προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ράβδου
 he worshiped upon the tip of the staff
 αὐτοῦ.
 of him.

22 Πίστει Ἰωσήφ τελευτῶν περὶ τῆς
 To faith Joseph deceasing about the
 ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν, καὶ
 exodus of the sons of Israel he mentioned, and
 περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.
 about the bones of him he enjoined.

23 Πίστει Μωυσῆς γεννηθεὶς
 To faith Moses having been generated
 ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ,
 was hid three months by the fathers of him,

διότι εἶδον ἀστεῖον τὸ παιδίον
 through which they saw beautiful the little boy
 καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ
 and not they feared the ordinance of the
 βασιλέως. 24 Πίστει Μωυσῆς μέγας
 king. To faith Moses great

γενόμενος ἠρνήσατο λέγεσθαι υἱὸς
 having become he denied to be being said son
 θυγατρὸς Φαραῶ, 25 μᾶλλον
 of daughter of Pharaoh, rather

ἐλόμενος συνκακουχεῖσθαι τῷ
 selecting for self to be badly treated together to the
 λαῷ τοῦ θεοῦ ἢ πρόσκαιρον
 people of the God than toward appointed time

ἔχειν ἀμαρτίας ἀπόλαυσιν, 26 μείζονα
 to be having of sin enjoyment, greater
 πλοῦτον ἡγησάμενος τῶν Αἰγύπτου
 riches having esteemed of the of Egypt

θησαυρῶν τὸν ὀνειδισμόν τοῦ χριστοῦ,
 treasures the reproach of the Christ,
 ἀπέβλεπεν γὰρ εἰς τὴν
 he was looking away for into the

μισθαποδοσίαν. 27 Πίστει κατέλιπεν
 giving back of reward. To faith he left down
 Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ
 Egypt, not having feared the anger of the

βασιλέως, τὸν γὰρ ἀόρατον ὡς ὄρων
 king, the for unseen (one) as seeing
 ἐκατέρησεν. 28 Πίστει πεποιθήκειν
 he persisted with might. To faith he has made

τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ
 the passover and the pouring toward of the

21 By faith Jacob, when about to die, blessed each of the sons of Joseph and worshiped leaning upon the top of his staff.

22 By faith Joseph, nearing his end, made mention of the exodus of the sons of Israel; and he gave a command concerning his bones.

23 By faith Moses was hid for three months by his parents after his birth, because they saw the young child was beautiful and they did not fear the order of the king. 24 By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, 25 choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, 26 because he esteemed the reproach of the Christ as riches greater than the treasures of Egypt; for he looked intently toward the payment of the reward. 27 By faith he left Egypt, but not fearing the anger of the king, for he continued steadfast as seeing the One who is invisible. 28 By faith he had celebrated the passover and the splashing of the

αἵματος, ἵνα μὴ ὁ ὀλοθρεύω
 blood, in order that not the (one) destroying
 τὰ πρωτότοκα θίγη αὐτῶν.
 the firstborn (ones) might contact of them.

29 Πίστει διέβησαν τὴν Ἐρυθρὰν
 To faith they stepped through the Red
 Θάλασσαν ὡς διὰ ξηρᾶς γῆς, ἧς
 Sea as through dry earth, of which [sea]
 πείραν λαβόντες οἱ Αἰγύπτιοι
 trial having taken the Egyptians
 κατεπόθησαν.
 were drunk down.

30 Πίστει τὰ τείχη Ἰεριχώ ἔπεσαν
 To faith the walls of Jericho fell
 κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.
 having been encircled upon seven days.

31 Πίστει Ῥαᾶβ ἡ πόρνη οὐ
 To faith Rahab the harlot not
 συναπώλετο τοῖς
 destroyed self together to the (ones)
 ἀπειθήσασιν, δεξαμένη τοὺς
 having disobeyed, [she] having received the
 κατασκόπους μετ' εἰρήνης.
 spies with peace.

32 Καὶ τί ἔτι λέγω;
 And what yet may I be saying?

ἐπιλείψει με γὰρ διηγούμενον ὁ χρόνος
 Will leave upon me for telling through the time
 περὶ Γεδεών, Βαράκ, Σαμψών, Ἰεφθάε, Δαυεὶδ
 about Gideon, Barak, Samson, Jephthah, David
 τε καὶ Σαμουὴλ καὶ τῶν προφητῶν, 33 οἱ
 and and Samuel and the prophets, who

διὰ πίστεως κατηγωνίσαντο βασιλείας,
 through faith downed in struggle kingdoms,
 ἠργάσαντο δικαιοσύνην, ἐπέτυχον
 they worked righteousness, they obtained
 ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων,
 of promises, they fenced in mouths of lions,

34 ἔσβεσαν δύναμιν πυρός, ἔφυγον
 they quenched power of fire, they fled from
 στόματα μαχαίρης, ἐδυναμώθησαν ἀπὸ
 mouths of sword, they were made powerful from
 ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,
 weakness, they became strong in war,
 παρεμβολὰς ἔκλιναν
 encampments they inclined

ἀλλοτριῶν· 35 ἔλαβον γυναῖκες
 of those belonging to another; received women
 ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν;
 out of resurrection the dead (ones) of them;

blood, that the destroyer might not touch their firstborn ones.

29 By faith they passed through the Red Sea as on dry land, but on venturing out upon it the Egyptians were swallowed up.

30 By faith the walls of Jericho fell down after they had been encircled for seven days.

31 By faith Rahab the harlot did not perish with those who acted disobediently, because she received the spies in a peaceable way.

32 And what more shall I say? For the time will fail me if I go on to relate about Gid'eon, Ba'arak, Samson, Jeph'thah, David as well as Samuel and the [other] prophets, 33 who through faith defeated kingdoms in conflict, effected righteousness, stopped the mouths of lions, 34 stayed the force of fire, escaped the edge of the sword, from a weak state were made powerful, became valiant in war, routed the armies of foreigners. 35 Women received their dead by resurrection;

ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ
 others but were beaten with sticks, not
 προσδεξάμενοι τὴν ἀπολύτρωσιν,
 having accepted for selves the release by ransom,
 ἵνα κρείττονος ἀναστάσεως
 in order that of better resurrection
 τύχωσιν· 36 ἕτεροι δὲ
 they might obtain; different (ones) but

ἐμπαιγμῶν καὶ μαστίγων πειρᾶν ἔλαβον,
 of mockings and of scourgings trial they took,
 ἔτι δὲ δεσμῶν καὶ φυλακῆς·
 yet but of bonds and of prison;

37 ἐλιθάσθησαν, ἐπειράσθησαν,
 they were stoned, they were tried,
 ἐπρίσθησαν, ἐν φόνῳ μαχαίρης
 they were sawn asunder, in murder of sword

ἀπέθανον, περιῆλθον ἐν μηλωταῖς, ἐν
 they died, they went about in sheepskins, in
 αἰγίοις δέρμασιν, ὑστερούμενοι,
 belonging to goats skins, being in want,

θλιβόμενοι, κακουχούμενοι, 38 ὧν
 being in tribulation, being badly treated, of whom
 οὐκ ἦν ἄξιος ὁ κόσμος ἐπὶ ἐρημίαις
 not was worthy the world upon deserts

πλανώμενοι καὶ ὄρεσι καὶ
 being made to wander and to mountains and
 σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς.
 to caves and to the (peep)holes of the earth.

39 Καὶ οὗτοι πάντες
 And these all
 μαρτυρηθέντες διὰ τῆς πίστεως
 having been borne witness to through the faith

οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν,
 not they carried off for selves the promise,
 40 τοῦ θεοῦ περὶ ἡμῶν κρείττον τι
 of the God about us better something

προβλεψάμενου, ἵνα μὴ χωρὶς
 having foreseen, in order that not apart from
 ἡμῶν τελειωθῶσιν.
 us they might be perfected.

12 Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον
 To you-for-therefore also we, so great
 ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων,
 having lying around to us cloud of witnesses,

ὄγκον ἀποθέμενοι πάντα καὶ τὴν
 weight having put off selves every and the
 εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς
 standing around well sin, through endurance

τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα,
 let us be running the lying before to us struggle,

but other [men] were tortured because they would not accept release by some ransom, in order that they might attain a better resurrection. 36 Yes, others received their trial by mockings and scourgings, indeed, more than that, by bonds and prisons.

37 They were stoned, they were tried, they were sawn asunder, they died by slaughter with the sword, they went about in sheepskins, in goatskins, while they were in want, in tribulation, under ill-treatment; 38 and the world was not worthy of them. They wandered about in deserts and mountains and caves and dens of the earth.

39 And yet all these, although they had witness borne to them through their faith, did not get the [fulfillment of the] promise, 40 as God foresaw something better for us, in order that they might not be made perfect apart from us.

12 So, then, because we have so great a cloud of witnesses surrounding us, let us also put off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us,

2 ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν
 seeing off into the of the faith chief leader
 καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς
 and perfecter Jesus, who instead of the
 προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν
 lying before to him joy he endured stake
 αἰσχύνης καταφρονήσας, ἐν δεξιᾷ
 of shame having thought down, in right [hand]
 τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.
 and of the throne of the God he has sat down.
 3 ἀναλογίσασθε γὰρ τὸν τοιαύτην
 Reckon up for selves for the (one) such
 ὑπομεμνηκότα ὑπὸ τῶν ἀμαρτωλῶν εἰς
 having endured by the sinners into
 ἑαυτοὺς ἀντιλογίαν, ἵνα μὴ
 themselves contradiction, in order that not
 κάμητε ταῖς ψυχαῖς ὑμῶν
 you may get tired to the souls of you
 ἐκλούμενοι.
 being loosed out.

4 Οὐπω μέχρις αἵματος
 Not as yet until blood
 ἀντικατέστητε πρὸς τὴν ἀμαρτίαν
 you stood down against toward the sin
 ἀνταγωνιζόμενοι, 5 καὶ ἐκλέλησθε τῆς
 struggling against, and you have forgotten of the
 παρακλήσεως, ἧτις ὑμῖν ὡς υἱοῖς
 encouragement, which to you as to sons
 διαλέγεται, γιέ μου, μὴ ὀλιγόρρει
 is saying itself through, Son of me, not be belittling
 παιδείας Κυρίου, μηδὲ ἐκλούου ὑπ'
 of discipline of Lord, not-but loose yourself out by
 αὐτοῦ ἐλεγχόμενος· 6 ὃν γὰρ ἀγαπᾷ
 him being reproved; whom for is loving
 Κύριος παιδεύει, μαστιγοῖ δὲ πάντα
 Lord he is disciplining, is scourging but every
 υἱὸν ὃν παραδέχεται.
 son whom he is receiving alongside.

7 εἰς παιδείαν ὑπομένετε· ὡς υἱοῖς
 Into discipline you are enduring; as to sons
 ὑμῖν προσφέρεται ὁ θεός· τίς γὰρ
 to you is bearing self toward the God; who for
 υἱὸς ὃν οὐ παιδεύει πατῆρ; 8 εἰ δὲ
 son whom not is disciplining father? If but
 χωρὶς ἐστε παιδείας ἧς μέτοχοι
 apart from you are of discipline of which partakers
 γεγόνασι πάντες, ἄρα νόθοι καὶ οὐχ
 they have become all, really bastards and not

2 as we look intently at the Chief Agent and Perfecter of our faith, Jesus. For the joy that was set before him he endured a torture stake,* despising shame, and has sat down at the right hand of the throne of God. 3 Indeed, consider closely the one who has endured such contrary talk by sinners against their own interests, that you may not get tired and give out in your souls.

4 In carrying on your contest against that sin you have never yet resisted as far as blood, 5 but you have entirely forgotten the exhortation which addresses you as sons: "My son, do not belittle [the] discipline from Jehovah,* neither give out when you are corrected by him; 6 for whom Jehovah* loves he disciplines; in fact, he scourges every one whom he receives as a son."

7 It is for discipline you are enduring. God is dealing with you as with sons. For what son is he that a father does not discipline?

8 But if you are without the discipline of which all have become partakers, you are really illegitimate children, and not

2* See App 3c. 5* Jehovah, J7.8.11-12.20.22-24; Lord, J3.7.8.11-12.20.22-24; Lord, κAVgSyP.

κAVgSyP. 6* Jehovah,

υιοί ἐστε. 9 εἶτα τοὺς μὲν τῆς
sons you are. There(upon) the indeed of the
σαρκὸς ἡμῶν πατέρας εἶχομεν παιδευτὰς
flesh of us fathers we were having discipliners

καὶ ἐνετρεπόμεθα· οὐ πολὺ μᾶλλον
and we were turning ourselves in; not much rather
ὑποταγησόμεθα τῷ πατρὶ τῶν
shall we be subjected to the Father of the

πνευμάτων καὶ ζήσομεν; 10 οἱ
spirits and shall we live? The (ones)

μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ
indeed for toward few days according to

τὸ δοκοῦν αὐτοῖς ἐπαιδεῖον,
the (thing) seeming to them they were disciplining,

ὁ δὲ ἐπὶ τὸ συμφέρον
the (one) but upon the (thing) bearing together

εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.
into the to partake of the holiness of him.

11 πᾶσα μὲν παιδεία πρὸς μὲν
Every indeed discipline toward indeed

τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι
the (thing) present not it is seeming of joy to be

ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν
but of grief, latterly but fruit peaceable

τοῖς δι' αὐτῆς γεγυμνασμένοις
to the (ones) through it having been trained

ἀποδίδωσιν δικαιοσύνης.
it is giving back of righteousness.

12 Διὸ τὰς παρειμένας
Through which the having been let go beside

χεῖρας καὶ τὰ παραλελυμένα γόνατα
hands and the having been loosed on side knees

ἀνορθώσατε, 13 καὶ τροχιάς ὀρθὰς
straighten you up, and tracks straight

ποιεῖτε τοῖς ἴποσιν ὑμῶν, ἵνα
be you making to the feet of you, in order that

μὴ τὸ χῶλον ἐκτραπῆ,
not the (thing) lame might be turned out,

ἰαθῆ δὲ μᾶλλον. 14 Εἰρήνην
should it be healed but rather. Peace

διώκετε μετὰ πάντων, καὶ τὸν
be you pursuing with all (ones), and the

ἀγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται
sanctification, of which apart from no one will see

τὸν κύριον, 15 ἐπισκοποῦντες μή τις
the Lord, looking upon not anyone

ὑστερῶν ἀπὸ τῆς χάριτος
coming behind from the undeserved kindness

τοῦ θεοῦ, μή τις ῥίζα πικρίας ἄνω
of the God, not any root of bitterness up

sons. 9 Furthermore, we used to have

fathers who were of our flesh to discipline

us, and we used to give them respect.

Shall we not much more subject ourselves

to the Father of our spiritual life and live?

10 For they for a few days used to discipline

us according to what seemed good to them,

but he does so for our profit that we may partake of his

holiness. 11 True, no discipline seems

for the present to be joyous, but grievous;

yet afterward to those who have been trained

by it it yields peaceable fruit, namely,

righteousness.

12 Hence straighten up the hands that

hang down and the enfeebled knees,

13 and keep making straight paths for

your feet, that what is lame may not be

put out of joint, but rather that it may be

healed. 14 Pursue peace with all people,

and the sanctification without which no

man will see the Lord, 15 carefully

watching that no one may be deprived

of the undeserved kindness of God; that

no poisonous root

φύουσα ἐνοχλήῃ καὶ δι' αὐτῆς μιανθῶσιν οἱ πολλοί, 16 μή τις πόρνος ἢ βέβηλος ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ πρωτοτόκια ἐαυτοῦ. 17 ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν ἀπεδοκιμάσθη, μετανοίας γὰρ τόπον οὐχ εὔρεν, καίπερ μετὰ δακρῶν ἐκζητήσας αὐτήν.

18 Οὐ γὰρ προσεληλύθατε ψηλαφωμένω καὶ κεκαυμένω

πυρὶ καὶ γνόφῳ καὶ ζόφῳ καὶ θυέλλῃ, 19 καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον· 20 οὐκ ἔφερον αὐτοῖς γὰρ τὸ διαστελλόμενον, καὶ θηρίον θίγη τοῦ ὄρους,

λίθβοληθήσεται· 21 καί, οὕτω φοβερὸν ἦν τὸ φανταζόμενον, Μωυσῆς εἶπεν Ἐκφοβὸς εἰμι καὶ ἔντρομος.

22 ἀλλὰ προσεληλύθατε Σιών ὄρει καὶ πόλει θεοῦ ζώντος, Ἱερουσαλήμ

καὶ πόλει θεοῦ ζώντος, Ἱερουσαλήμ

καὶ πόλει θεοῦ ζώντος, Ἱερουσαλήμ

καὶ πόλει θεοῦ ζώντος, Ἱερουσαλήμ

καὶ πόλει θεοῦ ζώντος, Ἱερουσαλήμ

may spring up and cause trouble and that many may not be defiled by it; 16 that there may be no fornicator nor anyone not appreciating sacred things, like Esau, who in exchange for one meal gave away his rights as firstborn. 17 For you know that afterward also when he wanted to inherit the blessing he was rejected, for, although he earnestly sought a change of mind with tears, he found no place for it.

18 For you have not approached that which can be felt and which has been set aflame with fire, and a dark cloud and thick darkness and a tempest, 19 and the blare of a trumpet and the voice of words; on hearing which voice the people implored that no word should be added to them. 20 For the command was not bearable to them: "And if a beast touches the mountain, it must be stoned." 21 Also, the display was so fearsome that Moses said: "I am fearful and trembling." 22 But you have approached a Mount Zion and a city of [the] living God, heavenly Jerusalem,

ἐπουρανίῳ, καὶ μυριάσιμ ἀγγέλων,
 heavenly, and to myriads of angels,
 23 πανηγύρει καὶ ἐκκλησίᾳ
 to all-assembly and to ecclesia
 πρωτοτόκων ἀπογεγραμμένων ἐν
 of firstborn (ones) having been written off in
 οὐρανοῖς, καὶ κριτῇ θεῷ πάντων, καὶ
 heavens, and to judge to God of all, and
 πνεύμασι δικαίων τετελειωμένων,
 to spirits of righteous (ones) having been perfected.
 24 καὶ διαθήκης νέας μεσίτην Ἰησοῦ,
 and of covenant new to mediator to Jesus,
 καὶ αἵματι βαντισμοῦ κρεῖττον
 and to blood of sprinkling better (thing)
 λαλοῦντι παρὰ τὸν Ἄβελ.
 to (one) speaking beside the Abel.

25 Βλέπετε μὴ παραιτήσηθε
 Be looking at not you should ask off for yourselves
 τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον
 the (one) speaking; if for those not they fled out
 ἐπὶ γῆς παραιτησάμενοι τὸν
 upon earth having asked off for selves the (one)
 χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς
 giving divine warning, much rather we
 οἱ τὸν ἀπ' οὐρανῶν
 the (ones) the (one) from heave
 ἀποστρεφόμενοι· 26 οὗ ἢ φωνῆ
 turning selves away from; of whom the voice
 τὴν γῆν ἐσάλεισεν τότε, νῦν δέ
 the earth shook then, now but
 ἐπήγγελλται λέγων Ἔτι ἅπαξ ἐγώ
 he has promised saying Yet once I
 σείσω οὐ μόνον τὴν γῆν
 shall set in commotion not only the earth
 ἀλλὰ καὶ τὸν οὐρανόν. 27 τὸ δέ ἔτι
 but also the heaven. The but Yet

ἅπαξ δηλοῖ τὴν τῶν
 once is making evident the of the (things)
 σαλευομένων μεταθέσειν ὡς
 being shaken transference as
 πεποιημένων, ἵνα
 of (things) having been made, in order that
 μείνῃ τὰ μὴ σαλευόμενα.
 it might remain the (things) not being shaken.
 28 Διὸ βασιλείαν ἀσάλευτον
 Through which kingdom unshakable
 παραλαμβάνοντες ἔχωμεν
 (ones) receiving beside may we be having

and myriads of angels, 23 in general assembly, and the congregation of the firstborn who have been enrolled in the heavens, and God the Judge of all, and the spiritual lives of righteous ones who have been made perfect, 24 and Jesus the mediator of a new covenant, and the blood of sprinkling, which speaks in a better way than Abel's [blood].

25 See that you do not beg off from him who is speaking. For if they did not escape who begged off from him who was giving divine warning upon earth, much more shall we not if we turn away from him who speaks from the heavens. 26 At that time his voice shook the earth, but now he has promised, saying: "Yet once more I will set in commotion not only the earth but also the heaven." 27 Now the expression "Yet once more" signifies the removal of the things being shaken as things that have been made, in order that the things not being shaken may remain. 28 Wherefore, seeing that we are to receive a kingdom that cannot be shaken, let us continue to have

χάριν, undeserved kindness, δι' through ἧς which
 λατρεύομεν we may render sacred service εὐαρέστως well pleasingly τῷ to the
 θεῷ μετὰ εὐλαβείας και δέους, 29 και God with holding (self) well and awe, 29 και
 γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον. for the God of us fire consuming down.

undeserved kindness, through which we may acceptably render God sacred service with godly fear and awe. 29 For our God is also a consuming fire.

13 Ἡ φιλαδελφία μενέτω. The brotherly affection let be remaining.

2 τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε, Of the fondness for strangers not be you forgetting,

διὰ ταύτης γὰρ ἔλαθόν through this for were hidden (to selves)

τινες ζενίσαντες ἀγγέλους. some having treated as strangers angels.

3 μιμηθήκεσθε τῶν δεσμίων Be you keeping in mind of the bound (ones)

ὡς συνδεδεμένοι, τῶν as having been bound with, of the (ones)

κακουχομένων ὡς και αὐτοὶ ὄντες being badly treated as also very (ones) being

ἐν σώματι. 4 Τίμιος ὁ γάμος ἐν πᾶσιν in body. Honorable the marriage in all (ones)

και ἡ κοίτη ἀμίαντος, πόρνους γὰρ και and the bed undefiled, fornicators for and

μοιχοῦς κρινεῖ ὁ θεός. 5 Ἀφιλάργυρος adulterers will judge the God. Not fond of silver

ὁ τρόπος· ἀρκούμενοι τοῖς the manner; being made sufficed to the (things)

παρουσίν· αὐτὸς γὰρ εἶρηκεν Οὐ being alongside; he for he has said Not

μὴ σε ἀνῶ οὐδ' οὐ not you I should let go up nor not

μὴ σε ἐγκαταλίπω· 6 ὥστε not you I should leave down in; as-and

θαρρύντας ἡμᾶς λέγειν Κύριος being of good courage us to be saying Lord

ἐμοὶ βοηθός, οὐ φοβηθήσομαι· τί ποιήσει to me alder, not I shall fear; what will do

μοι ἀνθρωπος; to me man?

7 Μνημονεύετε τῶν ἡγουμένων Be you mindful of the (ones) governing

ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον of you, who spoke to you the word

τοῦ θεοῦ, ὧν ἀναθεωροῦντες τὴν of the God, of which (ones) beholding up the

13 Let your brotherly love

continue. 2 Do not forget hospitality, for

through it some, unknown to themselves,

entertained angels.

3 Keep in mind those in prison bonds as

though you have been bound with them, and

those being ill-treated, since you yourselves

also are still in a body. 4 Let marriage

be honorable among all, and the marriage

bed be without defilement, for God

will judge fornicators and adulterers. 5 Let

[your] manner of life be free of the love

of money, while you are content with the

present things. For he has said: "I will

by no means leave you nor by any means

forsake you." 6 So that we may be of

good courage and say: "Jehovah* is my

helper; I will not be afraid. What can man

do to me?"

7 Remember those who are taking the

lead among you, who have spoken the word of God to you, and as you contemplate how

6* Jehovah, J3:7,8,11-18,20,22,24; Lord, καAv.

ἐκβασιν τῆς ἀναστροφῆς μιμῆσθε
 outstep of the conduct be you imitating
 τὴν πίστιν.
 the faith.

8 Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον
 Jesus Christ yesterday and today
 ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας.
 the very (one), and into the ages.

9 διδασκαίς ποικίλαις καὶ ξέναις μὴ
 To teachings various and strange not
 παραφέρεσθε· καλὸν γὰρ
 be you being borne beside; fine for
 χάριτι βεβαιούσθαι τὴν
 to undeserved kindness to be stabilized the
 καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ
 heart, not to catables, in which not
 ὠφελήθησαν οἱ περιπατοῦντες.
 were benefited the (ones) walking.

10 ἔχομεν θυσιαστήριον ἐξ οὗ
 We are having altar out of which
 φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ
 to eat not are having authority the (ones)
 τῇ σκηνῇ λατρεύοντες.
 to the tent rendering sacred service.

11 ὧν γὰρ εἰσφέρεται
 Of which (ones) for is being borne into
 ζῶων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ
 of animals the blood about sin into the
 ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ
 holies through the chief priest, of these the
 σώματα κατακαίεται ἔξω τῆς
 bodies is being burned down outside of the
 παρεμβολῆς· 12 διὸ καὶ Ἰησοῦς,
 encampment; through which also Jesus,
 ἵνα ἁγιάσῃ διὰ τοῦ
 in order that he might sanctify through the
 ἰδίου αἵματος τὸν λαόν, ἔξω
 own blood the people, outside
 τῆς πύλης ἔπαθεν. 13 τοίνυν
 of the gate he suffered. To you-now

ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς
 may we be going out toward him outside of the
 παρεμβολῆς, τὸν ὀνειδισμόν αὐτοῦ φέροντες,
 encampment, the reproach of him bearing,

14 οὐ γὰρ ἔχομεν ὧδε μὲν ὑσαν
 not for we are having here remaining
 πόλιν, ἀλλὰ τὴν μέλλουσαν
 city, but the (one) being about (to come)

[their] conduct turns
 out imitate [their]
 faith.

8 Jesus Christ is
 the same yesterday
 and today, and
 forever.

9 Do not be carried
 away with various and
 strange teachings; for
 it is fine for the heart
 to be given firmness
 by undeserved kind-
 ness, not by eatables,
 by which those who
 occupy themselves
 with them have not
 been benefited.

10 We have an altar
 from which those
 who do sacred service
 at the tent have no
 authority to eat.

11 For the bodies of
 those animals whose
 blood is taken into
 the holy place by the
 high priest for sin are
 burned up outside
 the camp. 12 Hence
 Jesus also, that he
 might sanctify the
 people with his own
 blood, suffered outside
 the gate. 13 Let us,
 then, go forth to him
 outside the camp,
 bearing the reproach
 he bore, 14 for we do
 not have here a city
 that continues, but

ἐπιζητούμεν· 15 δι' αὐτοῦ
 we are seeking upon; through him
 ἀναφέρωμεν θυσίαν ἀνέσεως
 may we be bearing up sacrifice of praise
 διὰ παντός τῷ θεῷ, τοῦτ' ἔστιν
 through all [time] to the God, this is
 καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι
 fruit of lips confessing to the name
 αὐτοῦ. 16 τῆς δὲ εὐποιίας καὶ κοινωνίας
 of him. Of the but doing well and of sharing
 μὴ ἐπιλανθάνεσθε, τοιαύταις γὰρ θυσίαις
 not be you forgetting, to such for sacrifices
 εὐαρεστεῖται ὁ θεός.
 is being well pleased the God.

17 Πείθεσθε τοῖς ἡγουμένοις
 Be you obeying to the (ones) governing
 ὑμῶν καὶ ὑπέικετε, αὐτοὶ
 of you and be you yielding under, very (ones)
 γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν
 for they are abstaining from sleep over the
 ψυχῶν ὑμῶν ὡς λόγον ἀποδώσοντες,
 souls of you as word going to give back,
 ἵνα μετὰ χαρᾶς τοῦτο
 in order that with joy this
 ποιῶσιν καὶ μὴ στεναζόντες,
 they may be doing and not groaning,
 ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.
 not tax-paying for to you this.

18 Προσεύχεσθε περὶ ἡμῶν,
 Be you praying about us,
 ἵπειθόμεθα γὰρ ὅτι καλὴν
 we are being persuaded for that fine
 συνείδησιν ἔχομεν, ἐν πάσιν καλῶς
 conscience we are having, in all (things) finely
 θέλοντες ἀναστρέφεσθαι. 19 περισσοτέρως δὲ
 willing to conduct selves. More abundantly but
 παρακαλῶ τοῦτο ποιῆσαι ἵνα
 I am encouraging this to do in order that
 τάχειον ἀποκατασταθῶ ὑμῖν.
 more quickly I might be restored to you.

20 Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ
 The but God of the peace, the (one)
 ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα
 having led up out of dead (ones) the shepherd
 τῶν προβάτων τὸν μέγαν ἐν αἵματι
 of the sheep the great (one) in blood
 διαθήκης αἰωνίου, τὸν κύριον ἡμῶν
 of covenant everlasting, the Lord of us

we are earnestly seeking the one to come.
 15 Through him let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name. 16 Moreover, do not forget the doing of good and the sharing of things with others, for with such sacrifices God is well pleased.

17 Be obedient to those who are taking the lead among you and be submissive, for they are keeping watch over your souls as those who will render an account; that they may do this with joy and not with sighing, for this would be damaging to you.

18 Carry on prayer for us, for we trust we have an honest conscience, as we wish to conduct ourselves honestly in all things. 19 But I exhort you more especially to do this, that I may be restored to you the sooner.

20 Now may the God of peace, who brought up from the dead the great shepherd of the sheep with the blood of an everlasting covenant, our Lord

Ἰησοῦν, 21 καταρτίσαι ὑμᾶς ἐν παντί
 Jesus, 21 may he adjust down you in every
 ἀγαθῶ εἰς τὸ ποιῆσαι τὸ θέλημα
 good (thing) into the to do the will
 αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ εὐάρεστον
 of him, doing in us the (thing) well-pleasing
 ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ,
 in sight of him through Jesus Christ,
 ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν
 to whom the glory into the ages of the
 αἰώνων· ἀμήν.
 ages; amen.

22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί,
 I am encouraging but you, brothers,
 ἀνέχεσθε τοῦ λόγου τῆς
 be you holding selves up of the word of the
 παρακλήσεως, καὶ γὰρ διὰ βραχέων
 encouragement, and for through short (words)
 ἐπέστειλα ὑμῖν. 23 Γινώσκετε τὸν ἀδελφὸν
 I sent upon to you. Be you knowing the brother
 ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ'
 of us Timothy having been loosed from, with
 οὗ ἐὰν τάχειον ἔρχεται
 whom if ever more quickly he may be coming
 ὄψομαι ὑμᾶς.
 I shall see you.

24 Ἀσπάσασθε πάντας τοὺς
 Greet you all the (ones)
 ἡγουμένους ὑμῶν καὶ πάντας τοὺς ἁγίους.
 governing of you and all the holy (ones).
 Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.
 Are greeting you the (ones) from the Italy.

25 Ἡ χάρις μετὰ πάντων
 The undeserved kindness with all
 ὑμῶν.
 of you.

Jesus, 21 equip you with every good thing to do his will, performing in us through Jesus Christ that which is well-pleasing in his sight; to whom be the glory forever and ever. Amen.

22 Now I exhort you, brothers, to bear with this word of encouragement, for I have, indeed, composed a letter to you in few words.

23 Take note that our brother Timothy has been released, with whom, if he comes quite soon, I shall see you.

24 Give my greetings to all those who are taking the lead among you and to all the holy ones. Those in Italy send you their greetings.

25 The undeserved kindness be with all of you.

ΙΑΚΩΒΟΥ OF JAMES

1 Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ
James of God and of Lord Jesus Christ
δούλος ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ
slave to the twelve tribes the (ones) in the
διασπορᾷ
dispersion

χαίρειν.
To be rejoicing.

2 Πάσαν χαρὰν ἠγήσασθε, ἀδελφοί μου,
All joy consider you, brothers of me,
ὅταν πειρασμοῖς περιπέσῃτε
whenever to trials you might fall around
ποικίλοις, **3** γινώσκοντες ὅτι τὸ δοκίμιον
various, knowing that the proof
ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν·
of you of the faith is working down endurance;

4 ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω,
the but endurance work perfect let it be having.
ἵνα ἢτε τέλειοι καὶ
in order that you may be perfect and
ὀλόκληροι, ἐν μηδενὶ λειπόμενοι.
whole in (every) part, in nothing lacking.

5 Εἰ δέ τις ὑμῶν λείπεται σοφίας,
If but anyone of you is lacking of wisdom,
αἰτεῖτω παρὰ τοῦ διδόντος
let him be asking beside of the (one) giving

θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος,
of God to all simply and not reproaching,
καὶ δοθήσεται αὐτῷ· **6** αἰτεῖτω
and it will be given to him; let him be asking

δὲ ἐν πίστει, μηδὲν διακρινόμενος,
but in faith, nothing judging for self dividedly,

ὁ γὰρ διακρινόμενος
the (one) for judging for self dividedly

ἔοικεν κλύδωνι θαλάσσης
has been like to (surging) wave of sea

ἀνεμιζομένῳ καὶ ριπιζομένῳ·
to (one) being driven by wind and being blown about;

7 μὴ γὰρ οἰέσθω ὁ ἄνθρωπος
not for let him be supposing the man

ἐκεῖνος ὅτι λήψεται τι παρὰ
that (one) that he will receive anything beside

1 James, a slave of
God and of [the]
Lord Jesus Christ, to
the twelve tribes that
are scattered about:

Greetings!

2 Consider it all
joy, my brothers,
when you meet
with various trials,
3 knowing as you
do that this tested
quality of your
faith works out
endurance. **4** But
let endurance have its
work complete, that
you may be complete
and sound in all
respects, not lacking
in anything.

5 So, if any one
of you is lacking in
wisdom, let him keep
on asking God, for he
gives generously to all
and without reproach-
ing; and it will be
given him. **6** But let
him keep on asking in
faith, not doubting at
all, for he who doubts
is like a wave of the
sea driven by the wind
and blown about.

7 In fact, let not that
man suppose that he
will receive anything

τοῦ κυρίου 8 ἀνὴρ δίψυχος,
of the Lord male person two-souled,
ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.
not standing down in all the ways of him.

9 Καυχάσθω δὲ ὁ ἀδελφὸς ὁ
Let him be boasting but he brother the
ταπεινὸς ἐν τῷ ὕψει αὐτοῦ, 10 ὁ δὲ
lowly (one) in the height of him, the but
πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι
rich in the lowliness of him, because
ὡς ἄνθος χόρτου παρελεύσεται.
as flower of vegetation he will go beside.

11 ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ
Rose up for the sun together with the
καύσωνι καὶ ἐξήρανε τὸν χόρτον, καὶ
burning heat and it dried up the vegetation, and
τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ εὐπρέπεια
the flower of it fell out and the well-fittingness
τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ
of the face of it destroyed itself; thus also
ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ
the rich (one) in the journeys of him
μαρανθήσεται.
will fade away.

12 Μακάριος ἀνὴρ ὃς
Happy male person who
ὑπομένει πειρασμόν, ὅτι δόκιμος
is remaining under trial, because approved
γενόμενος λήμψεται τὸν στέφανον τῆς
having become he will receive the crown of the
ζωῆς, ὃν ἐπηγγείλατο τοῖς
life, which [crown] he promised to the (ones)
ἀγαπῶσιν αὐτόν. 13 μηδεὶς πειραζόμενος
loving him. No one being tried

λεγέτω ὅτι Ἐκ τοῦ θεοῦ πειράζομαι·
let him be saying that From God I am being tried;

ὁ γὰρ θεὸς ἀπείραστός ἐστιν κακῶν,
the for God not to be tried is of bad (things),

πειράζει δὲ αὐτὸς οὐδένα. 14 ἕκαστος
he is trying but he no one. Each (one)

δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας
but is being tried by the own desire

ἐξελκόμενος καὶ δελεαζόμενος· 15 εἶτα
being drawn out and being baited on; next

ἡ ἐπιθυμία συλλαβοῦσα
the desire having received together

from Jehovah;* 8 he is an indecisive man, unsteady in all his ways.

9 But let the lowly brother exult over his exaltation, 10 and the rich one over his humiliation, because like a flower of the vegetation he will pass away. 11 For the sun rises with its burning heat and withers the vegetation, and its flower drops off and the beauty of its outward appearance perishes. So, too, the rich man will fade away in his ways of life.

12 Happy is the man that keeps on enduring trial, because on becoming approved he will receive the crown of life, which Jehovah* promised to those who continue loving him. 13 When under trial, let no one say: "I am being tried by God." For with evil things God cannot be tried nor does he himself try anyone. 14 But each one is tried by being drawn out and enticed by his own desire. 15 Then the desire, when it has become fertile,

7* Jehovah, J7,8,13,14,16-18,22,23; the Lord, κABVgSy^p. 12* Jehovah, J7,8,13,16,17; God, ItVgSy^p; Lord, C; he, κAB.

ΤΙΚΤΕΙ ἀμαρτίαν, ἡ δὲ ἀμαρτία
is giving birth to sin, the but sin
ἀποτελεσθεῖσα ἔσθ' ἀποκυεῖ
having been finished off is being pregnant off to
θάνατον.
death.

16 Μὴ πλανᾶσθε, ἀδελφοί μου
Not be you made to err, brothers of me
ἀγαπητοί. 17 Πᾶσα δόσις ἀγαθὴ καὶ πᾶν
loved. Every giving good and every
δῶρημα τέλειον ἄνωθέν ἐστιν,
thing given perfect from upward it is,
καταβαίνουν ἀπὸ τοῦ πατρὸς τῶν φώτων,
stepping down from the Father of the lights,
παρ' ᾧ οὐκ ἐνὶ παραλλαγῇ ἢ
beside whom not there is alternating beside or
τροπῆς ἀποσκίασμα. 18 βουληθεὶς
of turning off-shadow. Having wished
ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας,
he was pregnant off to us to word of truth,
εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν
into the to be us firstfruits some of the
αὐτοῦ κτισμάτων.
of his creatures.

19 Ἰστε, ἀδελφοί μου ἀγαπητοί.
Be you knowing, brothers of me loved.
Ἔστω δὲ πᾶς ἄνθρωπος ταχύς εἰς
Let him be but every man quick into
τὸ ἀκοῦσαι, βραδύς εἰς τὸ λαλῆσαι, βραδύς
the to hear, slow into the to speak, slow
εἰς ὀργήν, 20 ὀργὴ γὰρ ἀνδρὸς
into wrath, wrath for of male person
δικαιοσύνην θεοῦ οὐκ ἐργάζεται.
righteousness of God not is working.

21 διὸ ἀποθέμενοι
Through which having put away from selves
πᾶσαν ρυπαρίαν καὶ περισσεῖαν κακίας ἐν
every filthiness and abundance of badness in
πραΰτητι δέξασθε τὸν ἔμφυτον λόγον
mildness receive you the implanted word
τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.
the (one) being able to save the souls of you.

22 Γίνεσθε δὲ ποιηταὶ λόγου καὶ
Be you becoming but doers of word and
μὴ ἀκροαταὶ μόνον παραλογιζόμενοι ἑαυτοῦς.
not hearers only reckoning beside selves.

23 ὅτι εἴ τις ἀκροατὴς λόγου ἐστίν
Because if anyone hearer of word is
καὶ οὐ ποιητής, οὗτος ἔοικεν
and not doer, this (one) has been like

gives birth to sin; in turn, sin, when it has been accomplished, brings forth death.

16 Do not be misled, my beloved brothers. 17 Every good gift and every perfect present is from above, for it comes down from the Father of the [celestial] lights, and with him there is not a variation of the turning of the shadow. 18 Because he willed it, he brought us forth by the word of truth, for us to be certain firstfruits of his creatures.

19 Know this, my beloved brothers. Every man must be swift about hearing, slow about speaking, slow about wrath; 20 for man's wrath does not work out God's righteousness. 21 Hence put away all filthiness and that superfluous thing, badness, and accept with mildness the implanting of the word which is able to save your souls.

22 However, become doers of the word, and not hearers only, deceiving yourselves with false reasoning.

23 For if anyone is a hearer of the word, and not a doer, this one is like

ἀνδρὶ κατανοοῦντι τὸ πρόσωπον
to male person minding down the face
τῆς γενέσεως αὐτοῦ ἐν ἑσώπτρῳ,
of the birth of him in mirror,

24 κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν
he minded down for himself and he has gone off
καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν.
and immediately he forgot of what sort he was.

25 ὁ δὲ παρακίψας εἰς νόμον
The (one) but having stooped beside into law
τέλειον τὸν τῆς ἐλευθερίας καὶ
perfect the of the freedom and

παραμείνας, οὐκ ἀκροατῆς
having remained beside, not hearer
ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητῆς
of forgetfulness having become but doer

ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει
of work, this (one) happy in the doing
αὐτοῦ ἔσται.
of him he will be.

26 Εἴ τις δοκεῖ θρησκός
If anyone is thinking formal worshiper
εἶναι μὴ χαλιναγωγῶν γλῶσσαν ἑαυτοῦ
to be not leading by bridle tongue of himself

ἀλλὰ ἀπατῶν καρδίαν ἑαυτοῦ, τούτου
but misleading heart of himself, of this (one)
μάταιος ἢ θρησκεία. 27 θρησκεία
vain the form of worship. Form of worship

καθαρά καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ
clean and undefiled beside the God and Father
αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ
this is, to be looking upon orphans and

χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον
widows in the tribulation of them, unspotted
ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.
himself to be keeping from the world.

2 Ἀδελφοί μου, μὴ ἐν προσωποληψίαις
Brothers of me, not in receptions of faces
ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν
be you having the faith of the Lord of us

Ἰησοῦ Χριστοῦ τῆς δόξης; 2 εἰάν γὰρ
of Jesus Christ of the glory? If ever for
εἰσέλθῃ εἰς συναγωγὴν ὑμῶν ἀνὴρ
he might enter into synagogue of you male person

χρυσδοακτύλιος ἐν ἑσθήτι λαμπρᾷ,
golden-ringed in clothing bright,
εἰσέλθῃ δὲ καὶ πτωχὸς ἐν βυπαρᾷ
he should enter but also poor in filthy

ἑσθήτι, 3 ἐπιβλέψητε δὲ ἐπὶ
clothing, you might look upon but upon

a man looking at his natural face in a mirror. 24 For he looks at himself, and off he goes and immediately forgets what sort of man he is. 25 But he who peers into the perfect law that belongs to freedom and who persists in [it], this [man], because he has become, not a forgetful hearer, but a doer of the work, will be happy in his doing [it].

26 If any man seems to himself to be a formal worshiper and yet does not bridle his tongue, but goes on deceiving his own heart, this man's form of worship is futile. 27 The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to look after orphans and widows in their tribulation, and to keep oneself without spot from the world.

2 My brothers, you are not holding the faith of our Lord Jesus Christ, our glory, with acts of favoritism, are you? 2 For, if a man with gold rings on his fingers and in splendid clothing enters into a gathering of you, but a poor [man] in filthy clothing also enters, 3 yet you look with favor upon

τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν
 the (one) wearing the clothing the bright
 καὶ εἶπτε Σὺ κάθου ὧδε καλῶς,
 and you might say You be you sitting here finely,
 καὶ τῷ πτωχῷ εἶπτε Σὺ στήθι
 and to the poor (one) you might say You stand you
 ἢ κάθου ἐκεῖ ὑπὸ τὸ ὑποπόδιόν μου,
 or be you sitting there under the footstool of me,
 4 οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ
 not were you judged through in selves and
 ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;
 became you judges of divided reckonings wicked?

5 Ἀκούσατε, ἀδελφοί μου ἀγαπητοί. οὐχ
 Hear you, brothers of me loved. Not

ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ
 the God chose the poor to the world
 πλουσίους ἐν πίστει καὶ κληρονόμους τῆς
 rich (ones) in faith and heirs of the
 βασιλείας ἧς ἐπηγγείλατο τοῖς
 kingdom of which he promised to the (ones)
 ἀγαπῶσιν αὐτόν; 6 ὑμεῖς δὲ ἠτιμάσατε
 loving him? 6 You but you dishonored
 τὸν πτωχόν. οὐχ οἱ πλούσιοι
 the poor (one). Not the rich (ones)
 καταδιναστεύουσιν ὑμῶν, καὶ αὐτοὶ
 are using power down of you, and they

ἔλκουσιν ὑμᾶς εἰς κριτήρια; 7 οὐκ
 are dragging you into judgment places? Not

αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα
 they are they blaspheming the fine name

τὸ ἐπικληθὲν ἐφ' ὑμᾶς; 8 εἰ
 the (one) having been invoked upon you? If

μέντοι νόμον τελεῖτε βασιλικὸν
 indeed-to you law you are finishing kingly

κατὰ τὴν γραφὴν Ἀγαπήσεις τὸν
 according to the scripture You shall love the

πλησίον σου ὡς σεαυτὸν, καλῶς ποιεῖτε·
 neighbor of you as yourself, finely you are doing;

9 εἰ δὲ προσωπολημπτεῖτε,
 if but you are showing reception of faces,

ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ
 sin you are working, being reproved by the

νόμου ὡς παραβάται.
 law as transgressors.

10 Ὅστις γὰρ ὅλον τὸν νόμον
 Who-any for whole the Law

τηρήσῃ, πταίσῃ δὲ ἐν ἐνί,
 might observe, he might trip but in one (thing),

γέγονεν πάντων ἐνοχος.
 he has become of all (ones) one held in.

the one wearing the splendid clothing and say: "You take this seat here in a fine place," and you say to the poor one: "You keep standing," or: "Take that seat there under my footstool," 4 you have class distinctions among yourselves and you have become judges rendering wicked decisions, is that not so?

5 Listen, my beloved brothers. God chose the ones who are poor respecting the world to be rich in faith and heirs of the kingdom, which he promised to those who love him, did he not? 6 You, though, have dishonored the poor [man]. The rich oppress you, and they drag you before law courts, do they not? 7 They blaspheme the fine name by which you were called, do they not? 8 If, now, you practice carrying out the kingly law according to the scripture: "You must love your neighbor as yourself," you are doing quite well. 9 But if you continue showing favoritism, you are working a sin, for you are reproved by the law as transgressors.

10 For whoever observes all the Law but makes a false step in one point, he has become an offender against them all.

11 ὁ γὰρ εἰπὼν Μὴ
 The (one) for having said Not
 μοιχεύσης εἶπεν καὶ Μὴ
 you should commit adultery he said also Not
 φονεύσης· εἴ δὲ οὐ
 you should murder; if but not
 μοιχεύεις φονεύεις δέ,
 you are committing adultery you are murdering but,
 γέγονας παραβάτης νόμου. 12 οὕτως
 you have become transgressor of law. Thus
 λαλεῖτε καὶ οὕτως ποιεῖτε ὡς
 be you speaking and thus be you doing as
 διὰ νόμου ἐλευθερίας μέλλοντες
 through law of freedom being about
 κρινεσθαι. 13 ἡ γὰρ κρίσις
 to be being judged. The for judgment
 ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος·
 unmerciful to the (one) not having done mercy;
 κατακαυχᾶται ἔλεος κρίσεως.
 is boasting down mercy of judgment.

14 Τί ὄφελος, ἀδελφοί μου, ἐὰν πίστιν
 What benefit, brothers of me, if ever faith
 λέγη τις ἔχειν ἔργα δὲ μὴ
 may be saying someone to be having works but not
 ἔχη; μὴ δύναται ἡ πίστις σώσαι
 he may be having? Not is able the faith to save
 αὐτόν; 15 ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ
 him? If ever brother or sister naked (ones)
 ὑπάρχωσιν καὶ λειπόμενοι τῆς ἐφημέρου
 are existing and lacking of the daily
 τροφῆς, 16 εἴπη δὲ τις αὐτοῖς
 nourishment, should say but someone to them
 ἐξ ὑμῶν Ὑπάγετε ἐν εἰρήνῃ,
 out of you Be you going under in peace,
 θερμαίνεσθε καὶ χορτάζεσθε, μὴ
 be you being warmed and be you being satisfied, not
 δῶτε δὲ αὐτοῖς τὰ
 you should give but to them the
 ἐπιτήδεια τοῦ σώματος, τί
 (things) upon (the) pleasant of the body, what
 ὄφελος; 17 οὕτως καὶ ἡ πίστις, ἐὰν μὴ
 benefit? Thus also the faith, if ever not
 ἔχη ἔργα, νεκρὰ ἐστὶν καθ'
 it may be having works, dead is according to
 ἑαυτήν.
 itself.

18 ἀλλ' ἐρεῖ τις Σὺ πίστιν ἔχεις
 But will say someone You faith are having
 κἀγὼ ἔργα ἔχω. δεῖξόν μοι τὴν
 and I works I am having. Show you to me the

11 For he who said: "You must not commit adultery," said also: "You must not murder." If, now, you do not commit adultery but you do murder, you have become a transgressor of law. 12 Keep on speaking in such a way and keep on doing in such a way as those do who are going to be judged by the law of a free people. 13 For the one that does not practice mercy will have [his] judgment without mercy. Mercy exults triumphantly over judgment.

14 Of what benefit is it, my brothers, if a certain one says he has faith but he does not have works? That faith cannot save him, can it? 15 If a brother or a sister is in a naked state and lacking the food sufficient for the day, 16 yet a certain one of you says to them: "Go in peace, keep warm and well fed," but you do not give them the necessities for [their] body, of what benefit is it? 17 Thus, too, faith, if it does not have works, is dead in itself.

18 Nevertheless, a certain one will say: "You have faith, and I have works. Show me

πίστιν σου χωρὶς τῶν ἔργων, κ γὰ σοι
faith of you apart from the works, and I to you
δείξω ἐκ τῶν ἔργων μου τὴν πίστιν.
I shall show out of the works of me the faith.

19 σὺ πιστεύεις ὅτι εἷς θεὸς ἔστιν; καλῶς
You are believing that one God is? Finely

ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ
you are doing; also the demons are believing and
φρίσσοσιν. 20 θέλεις δὲ
they are bristling up. Are you willing but

γνῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις
to know, O man empty, that the faith
χωρὶς τῶν ἔργων ἀργή ἐστιν;
apart from the works ineffective is?

21 Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων
Abraham the father of us not out of works
ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν
was he justified, having borne up Isaac the son

αὐτοῦ ἐπὶ τὸ θυσιαστήριον;
of him upon the altar?

22 βλέπεις ὅτι ἡ πίστις
You are looking at that the faith

συνήργει τοῖς ἔργοις αὐτοῦ καὶ
was working together to the works of him and
ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη,
out of the works the faith was perfected,

23 καὶ ἐπληρώθη ἡ γραφή ἡ
and was fulfilled the scripture the (one)

λέγουσα Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ,
saying Believed but Abraham to the God,

καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ
and it was reckoned to him into righteousness, and

φίλος θεοῦ ἐκλήθη.
friend of God he was called.

24 ὁράτε ὅτι ἐξ ἔργων
You are seeing that out of works

δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως
is being justified man and not out of faith

μόνον. 25 ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη
only. Likewise but also Rahab the harlot

οὐκ ἐξ ἔργων ἐδικαιώθη,
not out of works she was justified,

ὑποδεξαμένη τοὺς ἀγγέλους καὶ
having received under the messengers and

ἐτέρᾳ ὁδῷ ἐκβαλοῦσα; 26 ὥσπερ τὸ
to different way having thrust out? As-even the

your faith apart from
the works, and I shall
show you my faith by
my works." 19 You

believe there is one
God, do you? You
are doing quite well.
And yet the demons
believe and shudder.

20 But do you care to
know, O empty man,
that faith apart from
works is inactive?

21 Was not Abraham
our father declared
righteous by works
after he had offered
up Isaac his son upon
the altar? 22 You

behold that [his] faith
worked along with his
works and by [his]
works [his] faith was
perfected, 23 and
the scripture was

fulfilled which says:
"Abraham put faith
in Jehovah," and it
was counted to him
as righteousness," and
he came to be called
"Jehovah's" friend."

24 You see that a
man is to be declared
righteous by works,
and not by faith
alone. 25 In the

same manner was not
also Ra'hab the harlot
declared righteous
by works, after she
had received the

messengers hospitably
and sent them out
by another way?

26 Indeed, as the

σῶμα χωρὶς πνεύματος νεκρόν ἐστίν, οὕτως
body apart from spirit dead it is, thus
καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστίν.
also the faith apart from works dead it is.

3 Μὴ πολλοὶ διδάσκαλοι γίνεσθε,
Not many teachers be you becoming,
ἀδελφοί μου, εἰδότες ὅτι μείζον κρίμα
brothers of me, having known that greater judgment
ληψόμεθα. **2** πολλὰ γὰρ
we shall receive; many (things) for

πταίομεν ἅπαντες. εἴ τις ἐν λόγῳ οὐ
we are tripping all (ones). If anyone in word not
πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς
is tripping, this perfect male person able

χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. **3** εἰ δὲ
to lead by bridle also whole the body. If but

τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα
of the horses the bridles into the mouths

βάλλομεν εἰς τὸ πείθεσθαι αὐτοὺς
we are thrusting into the to be obeying them

ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν
to us, also whole the body of them

μετάγομεν. **4** ἰδοὺ καὶ τὰ πλοῖα,
we are leading across. Look! Also the boats,

τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν
so big (ones) being and by winds hard

ἐλαυνόμενα, μετὰγεται ὑπὸ ἐλαχίστου
being driven, is being led across by least

πηδαλίου ὅπου ἡ ὄρμη τοῦ
rudder-oar where the onrush of the

εὐθύνοντος βούλεται·
one making straight is wishing;

5 οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος
thus also the tongue little member

ἐστίν καὶ μεγάλα αὐχεῖ. ἰδοὺ
is and great (things) is bragging. Look!

ἤλικον πῦρ ἤλικην ὕλην
Of what size fire of what size wood (land)

ἀνάπτει· **6** καὶ ἡ γλῶσσα πῦρ, ὃ
is kindling up; also the tongue fire, the

κόσμος τῆς ἀδικίας ἡ γλῶσσα
world of the unrighteousness the tongue

καθίσταται ἐν τοῖς μέλεσιν ἡμῶν,
is made to stand down in the members of us,

ἡ σπιλοῦσα ὅλον τὸ σῶμα καὶ
the (one) spotting up whole the body and

φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ
setting aflame the wheel of the birth and

φλογιζομένη ὑπὸ τῆς γεέννης. **7** πᾶσα γὰρ
being set aflame by the Gehenna. Every for

body without spirit is dead, so also faith without works is dead.

3 Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment. **2** For

we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also [his] whole body.

3 If we put bridles in the mouths of horses for them to obey us, we manage also their whole body. **4** Look! Even boats, although they are so big and are driven by hard winds, are steered by a very small rudder to where the inclination of the man at the helm wishes.

5 So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire!

6 Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Gehenna. **7** For every

φύσις θηρίων τε καὶ πετεινῶν
nature of wild beasts and and of birds

έρπετων τε καὶ ἐναλίω
of creeping (things) and and of things in the sea

δαμάζεται καὶ δεδάμασαι τῇ φύσει τῇ
is being tamed and has been tamed to the nature the

ἀνθρωπίνῃ· 8 τὴν δὲ γλῶσσαν οὐδεὶς
belonging to man; the but tongue no one

δαμάσαι δύναται ἀνθρώπων· ἀκατάστατον
to tame is able of men; unsettled

κακόν, μεστή ἰοῦ θανατηφόρου. 9 ἐν
bad (thing), full of poison death-bearing. In

αὐτῇ εὐλογοῦμεν τὸν κύριον καὶ πατέρα, καὶ
it we are blessing the Lord and Father, and

ἐν αὐτῇ καταρῶμεθα τοὺς ἀνθρώπους
in it we are cursing down the men

τοὺς καθ' ὁμοίωσιν θεοῦ
the (ones) according to likeness of God

γεγονότας· 10 ἐκ τοῦ αὐτοῦ
having come to be; out of the very

στόματος ἐξέρχεται εὐλογία καὶ κατάρα.
mouth is coming out blessing and cursing.

οὐ χρῆ, ἀδελφοί μου, ταῦτα
Not there is need, brothers of me, these (things)

οὕτως γίνεσθαι. 11 μήτι ἡ πηγὴ
thus to be coming to be. Not-any the fountain

ἐκ τῆς αὐτῆς ὀπῆς βρῦει τὸ
out of the very peephole bubbles up the

γλυκὺ καὶ τὸ πικρὸν; 12 μὴ δύναται,
sweet and the bitter? Not is it able,

ἀδελφοί μου, συκὴ ἐλαίας ποιῆσαι ἢ
brothers of me, fig [tree] olives to make or

ἄμπελος σύκα; οὔτε ἄλυκὸν γλυκὺ ποιῆσαι
vine figs? Neither salt sweet to make

ὔδωρ.
water.

13 Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν;
Who wise and well knowing in you?

δειξάτω ἐκ τῆς καλῆς ἀνατροφῆς τὰ
Let him show out of the fine conduct the

ἔργα αὐτοῦ ἐν πραύτητι σοφίας. 14 εἰ δὲ
works of him in mildness of wisdom. If but

ζῆλον πικρὸν ἔχετε καὶ ἐριθίαν
jealousy bitter you are having and contentiousness

ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε
in the heart of you, not be you boasting down

καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. 15 οὐκ
and be you lying down on the truth. Not

species of wild beast as well as bird and creeping thing and sea creature is to be tamed and has been tamed by humankind.

8 But the tongue, not one of mankind can get it tamed. An un-ruely injurious thing, it

is full of death-dealing poison. 9 With it we bless Jehovah,* even [the] Father, and yet

with it we curse men who have come into existence "in the like-ness of God."

10 Out of the same mouth come forth blessing and cursing.

It is not proper, my brothers, for these things to go on occurring this way.

11 A fountain does not cause the sweet and the bitter to bubble out of the same opening, does it?

12 My brothers, a fig tree cannot produce olives or a vine figs, can it? Neither can salt water produce sweet water.

13 Who is wise and understanding among you? Let him show out of his fine conduct his works with a mildness that belongs to wisdom.

14 But if you have bitter jealousy and contentiousness in your hearts, do not be bragging and lying against the truth.

15 This

ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη,
 is this the wisdom from upward coming down,
 ἀλλὰ ἐπίγειος, ψυχική, δαιμονιώδης· 16 ὅπου
 but earthly, soulical, demoniac; 16 where
 γὰρ ζήλος καὶ ἐριθία, ἐκεῖ
 for jealousy and contentiousness, there
 ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.
 unsettled state and every vile thing.

17 ἡ δὲ ἄνωθεν σοφία πρῶτον
 The but from upward wisdom first
 μὲν ἀγνή ἐστίν, ἔπειτα εἰρηνική,
 indeed chaste is, thereupon peaceable.
 ἐπιεικής, εὐπειθής, μεστή ἐλέους καὶ
 yielding, ready to obey, full of mercy and
 καρπῶν ἀγαθῶν, ἀδιάκριτος,
 of fruits good, not judging through,
 ἀνυπόκριτος· 18 καρπὸς δὲ δικαιοσύνης
 unhyocritical; fruit but of righteousness
 ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν
 in peace is being sown to the (ones) making
 εἰρήνην.
 peace.

4 Πόθεν πόλεμοι καὶ πόθεν μάχαι
 Wherefrom wars and wherefrom fights
 ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν
 in you? Not herefrom, out of the pleasures
 ὑμῶν τῶν στρατευομένων ἐν τοῖς
 of you the (ones) doing military service in the
 μέλεσιν ὑμῶν; 2 ἐπιθυμεῖτε, καὶ οὐκ
 members of you? You are desiring, and not
 ἔχετε· φονεύετε καὶ
 you are having; you are murdering and
 ζηλοῦτε, καὶ οὐ δύνασθε
 you are being jealous, and not you are able
 ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε.
 to obtain; you are fighting and you are warring.
 οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι
 Not you are having through the not to be asking
 ὑμᾶς· 3 αἰτεῖτε καὶ οὐ λαμβάνετε,
 you; you are asking and not you are receiving,
 διότι κακῶς αἰτεῖσθε,
 through which badly you are asking for selves,
 ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν
 in order that in the pleasures of you
 δαπανήσῃτε.
 you might spend.

4 μοιχαλίδες, οὐκ οἴδατε ὅτι
 Adulteresses, not have you known that
 ἡ φιλία τοῦ κόσμου ἐχθρα τοῦ θεοῦ
 the friendship of the world enmit of the God

is not the wisdom that comes down from above, but is [the] earthly, animal, demonic. 16 For where jealousy and contentiousness are, there disorder and every vile thing are.

17 But the wisdom from above is first of all chaste, then peaceable, reasonable, ready to obey, full of mercy and good fruits, not making partial distinctions, not hypocritical.

18 Moreover, the fruit of righteousness has its seed sown under peaceful conditions for those who are making peace.

4 From what source are there wars and from what source are there fights among you? Are they not from this source, namely, from your cravings for sensual pleasure that carry on a conflict in your members? 2 You desire, and yet you do not have. You go on murdering and coveting, and yet you are not able to obtain. You go on fighting and waging war. You do not have because of your not asking. 3 You do ask, and yet you do not receive, because you are asking for a wrong purpose, that you may expend [it] upon your cravings for sensual pleasure.

4 Adulteresses, do you not know that the friendship with the world is enmity with God?

έστιν; ὅς ἐάν οὖν βουληθῆ φίλος
is? Who if ever therefore should wish friend
εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ
to be of the world, enemy of the God
καθίσταται. 5 ἢ δοκεῖτε ὅτι
is putting self down. Or are you thinking that

κενῶς ἡ γραφή λέγει Πρὸς φθόνον
emptily the scripture issaying Toward envy
ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκισεν ἐν ἡμῖν;
is longing the spirit which dwelt down in us?

6 μείζονα δὲ δίδωσιν χάριν·
Greater but he is giving undeserved kindness;
διὸ λέγει Ὁ θεὸς
through which it is saying The God

ὑπερηφάνους ἀντιτάσσεται
to superior appearing (ones) is ranging self against
ταπεινοῖς δὲ δίδωσιν χάριν.
to lowly (ones) but he is giving undeserved kindness.

7 Ὑποτάγητε οὖν τῷ θεῷ·
Be you subjected therefore to the God;
ἀντίστητε δὲ τῷ διαβόλῳ, καὶ
stand you against but to the Devil, and

φεύζεται ἀφ' ὑμῶν· 8 ἐγγίσατε τῷ
he will flee from you; draw you near to the
θεῷ, καὶ ἐγγίσει ὑμῖν. καθαρῖσατε
God, and he will draw near to you. Cleanse you
χεῖρας, ἀμαρτωλοί, καὶ ἀγνίσατε καρδίας,
hands, sinners, and purify you hearts,

δίψυχοι. 9 ταλαπυρήσατε
two-souled (ones). Be you affected with misery
καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως
and mourn you and weep you; the laughter

ὑμῶν εἰς πένθος μετατραπήτω καὶ
of you into mourning let it be turned across and
ἡ χαρὰ εἰς κατήφειαν·
the joy into looking downcast;

10 ταπεινώθητε ἐνώπιον Κυρίου, καὶ
be you made lowly in sight of Lord, and
ὑψώσει ὑμᾶς.
he will put high up you.

11 Μὴ καταλαλεῖτε ἀλλήλων,
Not be you speaking down of one another,
ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ ἢ
brothers; the (one) speaking down of brother or
κρίνον τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ
judging the brother of him he is speaking down
νόμου καὶ κρίνει νόμον· εἰ δὲ νόμον
of law and he is judging law; if but law

Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God. 5 Or does it seem to you that the scripture says to no purpose: "It is with a tendency to envy that the spirit which has taken up residence within us keeps longing"? 6 However, the undeserved kindness which he gives is greater. Hence it says: "God opposes the haughty ones, but he gives undeserved kindness to the humble ones."

7 Subject yourselves, therefore, to God; but oppose the Devil, and he will flee from you. 8 Draw close to God, and he will draw close to you. Cleanse your hands, you sinners, and purify your hearts, you indecisive ones. 9 Give way to misery and mourn and weep. Let your laughter be turned into mourning, and [YOUR] joy into dejection. 10 Humble yourselves in the eyes of Jehovah,* and he will exalt you.

11 Quit speaking against one another, brothers. He who speaks against a brother or judges his brother speaks against law and judges law. Now if

10* Jehovah, J7.8.13,14,16-18,22,23; Lord, κABVGSyp.

κρίνεις, οὐκ εἰ ποιητῆς νόμου
you are judging, not you are doer of law
ἀλλὰ κριτῆς. 12 εἷς ἔστιν νομοθέτης καὶ
but judge. One is law-putter and
κριτῆς, ὁ δυνάμενος σῶσαι καὶ
judge, the (one) being able to save and
ἀπολέσαι· σὺ δὲ τίς εἶ, ὁ κρίνων
to destroy; you but who are you, the (one) judging
τὸν πλησίον;
the neighbor?

13 Ἄγε ὡν οἱ λέγοντες Σήμερον
Be going now the (ones) saying Today
ἢ αὔριον πορευσόμεθα εἰς τήνδε τὴν
or tomorrow we will go our way into the-but the
πόλιν καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν καὶ
city and we shall do there year and

ἐμπορευσόμεθα καὶ κερδήσομεν·
we shall be going way in and we shall make gain;

14 οἵτινες οὐκ ἐπίστασθε τῆς αὔριον
who not you are knowing of the tomorrow

ποία ἡ ζωὴ ὑμῶν· ἀτμίς γὰρ ἔστε
of what sort the life of you; mist for you are

πρὸς ὀλίγον φαινόμενη, ἔπειτα καὶ
toward little [time] appearing, thereupon also

ἀφανιζομένη· 15 ἀντὶ τοῦ λέγειν
disappearing; instead of the to be saying

ὑμᾶς Ἐὰν ὁ κύριος θέλη, καὶ
you If ever the Lord may be willing, also

ζήσομεν καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο.
we shall live and we shall do this or that.

16 ὡν δὲ καυχᾶσθε ἐν ταῖς
Now but you are boasting in the

ἀλαζονίαις ὑμῶν· πᾶσα καύχησις τοιαύτη
self-assumptions of you; every boasting such

πονηρὰ ἐστίν. 17 εἰδότες
wicked is. To (one) having known

ὡν καλὸν ποιεῖν καὶ μὴ ποιοῦντι,
therefore fine to be doing and not to (one) doing,

ἁμαρτία αὐτῷ ἐστίν.
sin to him it is.

5 Ἄγε ὡν οἱ πλοῦσιοι, κλαύσατε
Be going now the rich (ones), weep you

ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν
howling upon the miseries of you

ταῖς ἐπερχομέναις. 2 ὁ πλοῦτος
to the (ones) coming up n. The riches

ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν
of you has rotted, and the outer garments of you

you judge law, you are, not a doer of law, but a judge.

12 One there is that is lawgiver and judge, he who is able to save and to destroy. But you, who are you to be judging [your] neighbor?

13 Come, now, you who say: "Today or tomorrow we will journey to this city and will spend a year there, and we will engage in business and make profits,"

14 whereas you do not know what your life will be tomorrow, For you are a mist appearing for a little while and then disappearing. 15 Instead, you ought to say: "If Jehovah wills, we shall live and also do this or that."

16 But now you take pride in your self-assuming brags. All such taking of pride is wicked.

17 Therefore, if one knows how to do what is right and yet does not do it, it is a sin for him.

5 Come, now, you rich [men], weep, howling over your miseries that are coming upon you.

2 Your riches have rotted, and your outer garments

σητόβρωτα γέγονεν, 3 ὁ χρυσὸς ὑμῶν
moth-eaten it has become, the gold of you
καὶ ὁ ἄργυρος κατίωται, καὶ ὁ
and the silver has been rusted down, and he
ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται καὶ
rust of them into witness to you will be and
φάγεται τὰς σάρκας ὑμῶν; ὡς πῦρ
it will eat the fleshes of you; as fire
έθισαυρίσατε ἐν ἐσχάταις ἡμέραις. 4 Ἴδου!

Ἐθισαυρίσατε ἐν ἐσχάταις ἡμέραις. 4 Ἴδου!
The wages of the workers the (ones)
ἀμψάντων τὰς χώρας ὑμῶν ὁ
having reaped the land areas of you the [wages]
ἀφυστερημένος ἀφ' ὑμῶν
having been made behind from from you

κράζει, καὶ αἱ βοαὶ τῶν
is crying out, and the loud cries of the (ones)
θερισάντων εἰς τὰ ὦτα Κυρίου Σαβαώθ
having harvested into the ears of Lord Sabaoth
εἰσελήλυθαν· 5 ἔτρυφήσατε ἐπὶ τῆς
they have entered; you lived in luxury upon the

γῆς καὶ ἐσπαταλήσατε, ἐθρέψατε
earth and you behaved voluptuously, you nourished
τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς.
the hearts of you in day of slaughter.

6 Κατεδικάσατε, ἐφονεύσατε τὸν
You condemned, you murdered the
δίκαιον. οὐκ ἀντιτάσσεται
righteous (one). Not he is ranging self up against
ὑμῖν;
you?

7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως
Be you long in spirit therefore, brothers, until
τῆς παρουσίας τοῦ κυρίου. Ἴδου ὁ
the presence of the Lord, Look! The
γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν
farmer is receiving out he precious fruit
τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ ἕως
of the earth, being long in spirit upon it until

λάβῃ πρόϊμον καὶ ὄψιμον.
he might receive early and late [rain].

8 μακροθυμήσατε καὶ ὑμεῖς,
Be you long in spirit also you,

στηρίξατε τὰς καρδίας ὑμῶν, ὅτι
make you fix firmly the hearts of you, because
ἡ παρουσία τοῦ κυρίου ἤγγικεν.
the presence of the Lord has drawn near.

have become moth-eaten. 3 Your gold and silver are rusted away, and their rust will be as a witness against you and will eat your fleshy parts. Something like fire is what you have stored up in the last days.

4 Look! The wages due the workers who harvested your fields but which are held up by you, keep crying out, and the calls for help on the part of the reapers have entered into the ears of Jehovah* of armies.

5 You have lived in luxury upon the earth and have gone in for sensual pleasure. You have fattened your hearts on the day of slaughter. 6 You have condemned, you have murdered the righteous one. Is he not opposing you?

7 Exercise patience, therefore, brothers, until the presence of the Lord. Look! The farmer keeps waiting for the precious fruit of the earth, exercising patience over it until he gets the early rain and the late rain.

8 You too exercise patience; make your hearts firm, because the presence of the Lord has drawn close.

9 μὴ στενάζετε, ἀδελφοί, κατ' ἄλλήλων, ἵνα μὴ κριθήτε·

Not you be groaning, brothers, down on one another, in order that not you might be judged;

ἰδοὺ ὁ κριτὴς πρό τῶν θυρῶν ἔστηκεν. 10 ὑπόδειγμα λάβετε, ἀδελφοί, τῆς κακοπαθίας καὶ τῆς μακροθυμίας τῶν προφῆτας, οἱ ἐλάλησαν ἐν τῷ ὀνόματι Κυρίου. 11 ἰδοὺ μακαρίζομεν τοὺς ὑπομείναντας· τὴν ὑπομονὴν Ἰωβ ἤκούσατε, καὶ τὸ τέλος Κυρίου εἶδετε, ὅτι πολὺσπλαγχνός ἐστὶν ὁ κύριος καὶ οἰκτίρμων.

look! the judge before the doors has been standing. 10 Example take you, brothers, of the suffering of bad and of the longness of spirit the prophets, who spoke in the name of Lord. 11 Look! We pronounce happy those who have endured. You have heard of the endurance of Job and have seen the outcome that having much bowél is the Lord and compassionate.

μακαρίζομεν τοὺς ὑπομείναντας· τὴν ὑπομονὴν Ἰωβ ἤκούσατε, καὶ τὸ τέλος Κυρίου εἶδετε, ὅτι πολὺσπλαγχνός ἐστὶν ὁ κύριος καὶ οἰκτίρμων.

We are pronouncing happy the (ones) having remained under; the endurance of Job you heard, and the end of Lord you saw, that having much bowél is the Lord and compassionate.

12 Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινὰ ὄρκον· ἢ τῷ δὲ ὑμῶν τὸ Naί ναὶ καὶ τὸ Οὐ οὐ, ἵνα μὴ ὑπὸ κρίσιν πέσῃτε.

Before all (things) but, brothers of me, not be you swearing, neither the heaven nor the earth nor other any oath; let it be but of you the Yes Yes and the No No, in order that not under judgment you might fall.

13 Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ τις; ψαλλέτω. 14 ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τὸν πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες

Is suffering bad anyone in you? Let him carry on prayer. Is there anyone in good spirits? Let him sing psalms. 14 Is there anyone sick among you? Let him call toward self the older men of the ecclesia, and let them pray over him, greasing [him]

12 Above all things, though, my brothers, stop swearing, yes, either by heaven or by earth or by any other oath. But let your Yes mean Yes, and your No, No, so that you do not fall under judgment.

13 Is there anyone suffering evil among you? Let him carry on prayer. Is there anyone in good spirits? Let him sing psalms.

14 Is there anyone sick among you? Let him call toward self the older men of the congregation to [him], and let them pray over him, greasing [him]

10*, 11* Jehovah, J7.8.13.14.16-18.22-24; (the) Lord, κABVgSyp. 11* Jehovah, J7.8.13.14.16.18.22-24; Lord, κABVgSyp. 14* Or, "elders."

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ἐλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου· 15 καὶ ἡ
 to oil in the name of the Lord; and the
 εὐχὴ τῆς πίστεως σώσει τὸν
 prayer of the faith will save the (one)
 κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ κύριος.
 being tired, and will raise up him the Lord.
 καὶν ἁμαρτίας ἢ πεποιηκώς,
 Also if ever sins he may be having done,
 ἀφεθήσεται αὐτῷ.
 it will be let go off to him.

16 ἐξομολογεῖσθε οὖν ἀλλήλοις
 Be confessing you out therefore to one another
 τὰς ἁμαρτίας καὶ προσεύχεσθε ὑπὲρ
 the sins and be you praying over
 ἀλλήλων, ὅπως ἰαθῆτε. ἴσχυει
 one another, so that you might be healed. Much
 ἰσχύει δέησις δικαίου
 is having strength supplication of righteous (one)
 ἐνεργουμένη. 17 Ἠλείας ἄνθρωπος ἦν
 being at work in. Elijah man was
 ὁμοιοπαθῆς ἡμῖν, καὶ προσευχῇ προσηύξατο
 of like passions to us, and to prayer he prayed
 τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ
 of the not to moisten, and not it moistened upon
 τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ.
 the earth years three and months six;
 18 καὶ ἱάλιν προσέυξατο, καὶ ὁ οὐρανὸς
 and again he prayed, and the heaven
 ἕτερον ἔδωκεν καὶ ἡ γῆ ἐβλάστησεν τὸν
 rain gave and the earth sprouted the
 καρπὸν αὐτῆς.
 fruit of it.

19 Ἀδελφοί μου, ἐάν τις ἐν
 Brothers of me, if ever anyone in
 ὑμῖν πλανηθῆ ἀπὸ τῆς ἀληθείας
 you should be made to err from the truth
 καὶ ἐπιστρέψῃ τις αὐτόν,
 and should turn upon anyone him,
 20 γινώσκετε ὅτι ὁ
 he you knowing that the (one)
 ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης
 having turned upon sinner out of error
 ὁδοῦ αὐτοῦ σώσει ψυχὴν αὐτοῦ ἐκ
 of way of him will save soul of him out of
 θανάτου καὶ καλύψει πλῆθος ἁμαρτιῶν.
 death and will cover multitude of sins.

with oil in the name of Jehovah.* 15 And the prayer of faith will make the indisposed one well, and Jehovah* will raise him up. Also, if he has committed sins, it will be forgiven him.

16 Therefore openly confess your sins to one another and pray for one another, that you may get healed. A righteous man's supplication, when it is at work,* has much force. 17 E-li'jah was a man with feelings like ours, and yet in prayer he prayed for it not to rain; and it did not rain upon the land for three years and six months. 18 And he prayed again, and the heaven gave rain and the land put forth its fruit.

19 My brothers, if anyone among you is misled from the truth and another turns him back, 20 know that he who turns a sinner back from the error of his way will save his soul from death and will cover a multitude of sins.

14* Jehovah, J7.8,13,14,16-18,22; the Lord, κAVG. 15* Jehovah, J7.8,13,14,16-18,22,23; the Lord, κABVG. 16* Or, "when rendered with earnestness."

ΠΕΤΡΟΥ Α
OF PETER 1

1 Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ
Peter apostle of Jesus Christ
ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς
to chosen (ones) alien residents of dispersion
Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας,
of Pontus, of Galatia, of Cappadocia, of Asia,
καὶ Βιθυνίας, 2 κατὰ πρόγνωσιν
and of Bithynia, according to foreknowledge
θεοῦ πατρὸς, ἐν ἁγιασμῷ πνεύματος,
of God Father, in sanctification of spirit,
εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ
into obedience and sprinkling of blood of Jesus
Χριστοῦ·
Christ;

χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to you and peace
πληθυνθεῖη.
may it be multiplied.

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ
Blessed the God and Father of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
Lord of us of Jesus Christ, the (one)
κατὰ τὸ πολὺ αὐτοῦ ἔλεος
according to the much of him mercy
ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζώσαν
having generated again us into hope living
δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ
through resurrection of Jesus Christ out of

νεκρῶν, 4 εἰς κληρονομίαν ἀφθαρτον
dead (ones), into inheritance incorruptible
καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην
and undefiled and unfading, having been kept
ἐν οὐρανοῖς εἰς ὑμᾶς 5 τοὺς ἐν δυνάμει
in heavens into you the (ones) in power

θεοῦ φρουρουμένους διὰ πίστεως
of God being kept under watch through faith
εἰς σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι
into salvation ready to be revealed
ἐν καιρῷ ἐσχάτῳ. 6 ἐν ᾧ
in appointed time last. In which

ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ
you are exulting, little [while] right now if

1 Peter, an apostle of Jesus Christ, to the temporary residents scattered about in Pontus, Galatia, Cappadocia, Asia, and Bithynia, to the ones chosen according to the foreknowledge of God the Father, with sanctification by the spirit, for the purpose of their being obedient and sprinkled with the blood of Jesus Christ:

May undeserved kindness and peace be increased to you.

3 Blessed be the God and Father of our Lord Jesus Christ, for according to his great mercy he gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead,

4 to an incorruptible and undefiled and unfading inheritance. It is reserved in the heavens for you, 5 who are being safeguarded by God's power through faith for a salvation ready to be revealed in the last period of time.

6 In this fact you are greatly rejoicing, though for a little while at present, if

δέον λυπηθέντες ἐν ποικίλοις
being binding having been grieved in various
πειρασμοῖς, 7 ἵνα τὸ δοκίμιον ὑμῶν
trials, in order that the proof of you

τῆς πίστεως πολυτιμότερον χρυσοῦ
of the faith much more precious of gold

τοῦ ἀπολλυμένου διὰ πυρὸς δὲ
of the (one) destroying self through fire but

δοκιμαζομένου εὐρεθῆ εἰς
of (one) being proved it might be found into

ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει
praise and glory and honor in revelation

Ἰησοῦ Χριστοῦ. 8 ὃν οὐκ ἰδόντες
of Jesus Christ. Whom not having seen

ἀγαπάτε, εἰς ὃν ἄρτι μὴ
you are loving, into whom right now not

ὄροντες πιστευόντες δὲ ἀγαλλιᾶτε
seeing believing but you are exulting

χαρᾷ ἀνεκκλήτῳ καὶ δεδοξασμένῃ,
to joy unspeakable and having been glorified,

9 κομιζόμενοι τὸ τέλος τῆς πίστεως
carrying off for elves the end of the faith

σωτηρίαν ψυχῶν.
salvation of souls.

10 Περὶ ἧς σωτηρίας ἐξεζήτησαν
About which salvation they sought out

καὶ ἐξηραύνησαν προφῆται οἱ
and searched out prophets the (ones)

περὶ τῆς εἰς ὑμᾶς χάριτος
about the into you undeserved kindness

προφητεύσαντες, 11 ἐραυνῶντες εἰς τίνα ἢ
having prophesied, searching into what or

ποῖον καιρὸν ἐδήλου
what sort of appointed time was making evident

τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ
the in them spirit of Christ

προμαρτυρόμενον τὰ εἰς Χριστὸν
witnessing beforehand about the into Christ

παθήματα καὶ τὰς μετὰ ταῦτα
sufferings and the after these (things)

δόξας· 12 οἷς ἀπεκαλύφθη ὅτι
glories; to which (ones) it was revealed that

οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν
not to themselves to you but they were serving

αὐτά, ἃ νῦν
them, which & now

ἀνηγγέλη ὑμῖν διὰ τῶν
was announced to you through the (ones)

it must be, you have been grieved by various trials, 7 in order that the tested quality of your faith, of much greater value than gold that perishes despite its being proved by fire, may be found a cause for praise and glory and honor at the revelation of Jesus Christ. 8 Though you never saw him, you love him. Though you are not looking upon him at present, yet you exercise faith in him and are greatly rejoicing with an unspeakable and glorified joy, 9 as you receive the end of your faith, the salvation of your souls.

10 Concerning this very salvation a diligent inquiry and a careful search were made by the prophets who prophesied about the undeserved kindness meant for you. 11 They kept on investigating what particular season or what sort of [season] the spirit in them was indicating concerning Christ when it was bearing witness beforehand about the sufferings for Christ and about the glories to follow these. 12 It was revealed to them that, not to themselves, but to you, they were ministering the things that have now been announced to you through those who

εὐαγγελισαμένων
having declared good news to
ἀγίῳ ἄποσταλέντι
holy having been sent forth
εἰς ἃ ἐπιθυμοῦσιν
into which (things) are desiring
ὑμᾶς
you
πνεύματι
to spirit
οὐρανοῦ,
heaven,
ἄγγελοι
angels
παρακίψαι.
to stoop beside.

13 Διὸ
Through which
τὰς ὀσφύας τῆς
the loins of the
νήφοντες τελείως,
being sober perfectly,
φερομένην ὑμῖν
being borne to you
ἀποκαλύψει Ἰησοῦ
revelation of Jesus
ὑπακοῆς, μὴ
of obedience, not
ταῖς πρότερον ἐν τῇ
to the formerly in the
ἐπιθυμίαις, 15 ἀλλὰ
to desires, but
καλέσαντα ὑμᾶς ἅγιον καὶ
having called you holy (one) also
ἅγιοι ἐν πάσῃ ἀναστροφῇ
holy (ones) in all conduct
16 διότι γέγραπται ὅτι Ἅγιοι
through which it has been written that Holy
ἔσεσθε, ὅτι ἐγὼ ἅγιος.
you will be, because I holy.

17 καὶ εἰ πατέρα ἐπικαλεῖσθε
And if Father you are calling upon
τὸν ἄπροσωπολήπτως κρίνοντα
the (one) without reception of faces judging
κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ
according to the of each one work, in fear
τὸν τῆς παροικίας ὑμῶν χρόνον
the of the dwelling beside of you time
ἀναστράφητε· 18 εἰδότες ὅτι οὐ
be you turned back; having known that not
φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ,
to corruptible (things), to silver or to gold,
ἐλυτρώθητε ἐκ τῆς ματαίας
you were freed by ransom out of the vain
ὑμῶν ἀναστροφῆς πατροπαροδοῦ,
of your conduct given along from fathers,

have declared the good news to you with holy spirit sent forth from heaven. Into these very things angels are desiring to peer.

13 Hence brace up your minds for activity, keep your senses completely; set your hope upon the undeserved kindness that is to be brought to you at the revelation of Jesus Christ. 14 As obedient children, quit being fashioned according to the desires you formerly had in your ignorance, 15 but, in accord with the Holy One who called you, do you also become holy yourselves in all [your] conduct, 16 because it is written: "You must be holy, because I am holy."

17 Furthermore, if you are calling upon the Father who judges impartially according to each one's work, conduct yourselves with fear during the time of your alien residence. 18 For you know that it was not with corruptible things, with silver or gold, that you were delivered from your fruitless form of conduct received by tradition from your forefathers.

19 ἀλλά τιμίῳ αἵματι ὡς ἀμνοῦ
but to precious blood as of lamb
ἀμώμου καὶ ἀσπίλου Χριστοῦ,
unblemished and spotless of Christ,

20 προεγνωσμένου μὲν
of (one) having been foreknown indeed
πρὸ καταβολῆς κόσμου,
before throwing down of world,

φανερωθέντος δὲ ἐπ' ὕψους
of (one) having been manifested but upon
ἐσχάτου τῶν χρόνων δι' ὑμᾶς
last [part] of the times through you

21 τοὺς δι' αὐτοῦ πιστοὺς εἰς
the (ones) through him faithful into

θεὸν τὸν ἐγείραντα αὐτὸν ἐκ
God the (one) having raised up him out of

νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε
dead (ones) and glory to him having given, as-and

τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.
the faith of you and hope to be into God.

22 Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ
The souls of you having purified in the

ὑπακοῇ τῆς ἀληθείας εἰς
obedience of the truth into

φιλαδελφίαν ἀνυπόκριτον ἐκ καρδίας
brotherly affection unhyprocritical out of heart

ἀλλήλους ἀγαπήσατε ἐκτενῶς,
one another love you outstretchedly,

23 ἀναγεγεννημένοι οὐκ ἐκ
having been generated again not out of

σποῦ ἅς φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ
seed corruptible but incorruptible, through

λόγου ζῶντος θεοῦ καὶ μένοντος·
word of living God and remaining;

24 διότι πᾶσα σὰρξ ὡς χόρτος,
through which all flesh as vegetation,

καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου·
and all glory of it as flower of vegetation;

ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος
was dried up the vegetation, and the flower

ἐξέπεσεν· 25 τὸ δὲ ῥῆμα Κυρίου μένει
fell off; the but saying of Lord is remaining

εἰς τὸν αἰῶνα. τοῦτο δὲ ἐστὶν τὸ ῥῆμα
into the age. This but is the saying

τὸ εὐαγγελισθὲν εἰς
the (one) having been declared as good news into

ὑμᾶς.
you.

19 But it was with precious blood, like that of an unblemished and spotless lamb, even Christ's. 20 True, he was foreknown before the founding of the world, but he was made manifest at the end of the times for the sake of you 21 who through him are believers in God, the one who raised him up from the dead and gave him glory; so that your faith and hope might be in God.

22 Now that you have purified your souls by [YOUR] obedience to the truth with unhyprocritical brotherly affection as the result, love one another intensely from the heart. 23 For you have been given a new birth, not by corruptible, but by incorruptible [reproductive] seed, through the word of [the] living and enduring God. 24 For "all flesh is like grass, and all its glory is like a blossom of grass; the grass becomes withered, and the flower falls off, 25 but the saying of Jehovah* endures forever." Well, this is the "saying," this which has been declared to you as good news.

2 Ἄποθέμενοι οὖν πᾶσαν
 Having put off from selves therefore all
 κακίαν καὶ πάντα δόλον καὶ ὑπόκρισιν καὶ
 badness and all deceit and hypocrisy and
 φθόνους καὶ πάσας καταλαλιάς, 2 ὡς
 envies and all speaking down on, as
 ἀρτιγέννητα βρέφη τὸ
 right now generated infants the
 λογικὸν ἄδολον γάλα
 belonging to the word non-deceitful milk
 ἐπιποθήσατε, ἵνα ἐν αὐτῷ
 long you after, in order that in it
 αὐξηθῆτε εἰς σωτηρίαν, 3 εἰ ἐγεύσασθε
 you might grow into salvation, if you tasted
 ὅτι χρῆστος ὁ κύριος.
 that kind the Lord.

4 πρὸς ὃν προσερχόμενοι, λίθον ζῶντα,
 Toward whom coming toward, stone living,
 ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον
 by men indeed having been disapproved
 παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον 5 καὶ
 beside but to God (one) chosen precious also
 αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε
 very (ones) as stones living you are being built up
 οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον,
 house spiritual into priesthood holy,
 ἀνεύγκαι πνευματικὰς θυσίας
 to bear up spiritual sacrifices
 εὐπροσδέκτους θεῷ διὰ Ἰησοῦ
 well acceptable toward to God through Jesus
 Χριστοῦ· 6 διότι περιέχει ἐν
 Christ; through which it is having about in
 γραφῇ Ἰδοὺ τίθημι ἐν Σιών λίθον
 Scripture Look! I am laying in Zion stone
 ἐκλεκτὸν ἀκρογωνιαίον ἔντιμον, καὶ ὁ
 chosen top cornerstone precious, and the (one)
 πιστεύων ἐπ' αὐτῷ οὐ μὴ
 believe upon it not not
 κατασχυνηθῆ.
 should be shamed down.

7 ὑμῖν οὖν ἡ τιμὴ τοῖς
 To you therefore the preciousness to the (ones)
 πιστεύουσιν· ἀπιστοῦσιν δὲ λίθος
 believing; to (ones) not believing but stone
 ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες
 which disapproved the (ones) building
 οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας
 this (one) became into head of corner
 8 καὶ λίθος προσκόμματος καὶ πέτρα
 and stone of striking toward and rock-mass

2 Accordingly, put away all badness and all deceitfulness and hypocrisy and envies and all sorts of backbiting, [and,] as newborn infants, form a longing for the unadulterated milk belonging to the word, that through it you may grow to salvation, 3 provided you have tasted that the Lord is kind.

4 Coming to him as to a living stone, rejected, it is true, by men, but chosen, precious, with God, 5 you yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. 6 For it is contained in Scripture: "Look! I am laying in Zion a stone, chosen, a foundation cornerstone, precious; and no one exercising faith in it will by any means come to disappointment."

7 It is to you, therefore, that he is precious, because you are believers; but to those not believing, "the identical stone that the builders rejected has become [the] head of [the] corner," 8 and "a stone of stumbling and a rock-mass

σκανδάλου· οἱ προσκόπτουσιν
 of fall-causing; which (ones) are striking toward
 τῷ λόγῳ πειθοῦντες· εἰς δὲ καὶ
 to the word being disobedient; into which also
 ἐτέθησαν. 9 ὑμεῖς δὲ γένος ἐκλεκτόν,
 they were put. You but race chosen,
 βασιλείου ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς
 royal priesthood, nation holy, people into
 περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε
 procuring, so that the virtues you might declare
 τοῦ ἐκ σκότους ὑμᾶς καλέσαντος
 of the (one) out of darkness you having called
 εἰς τὸ θαυμαστόν αὐτοῦ φῶς· 10 οἱ
 into the wonderful of him light; who
 ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ,
 sometime not people now but people of God,
 οἱ οὐκ ἠλεημένοι νῦν δὲ
 the (ones) not having being shown mercy now but
 ἐλεηθέντες.
 (ones) shown mercy.

11 Ἀγαπητοί, παρακαλῶ ὡς
 Loved (ones), I am encouraging as
 παροίκους καὶ παρεπιδήμους
 dwellers beside and alien residents
 ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν,
 to be having selves from the fleshly desires,
 αἵτινες στρατεύονται κατὰ τῆς
 which are doing military service against τῆς
 ψυχῆς· 12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς
 soul; the conduct of you in the
 ἔθνεσιν ἔχοντες καλὴν, ἵνα, ἐν
 nations having fine, in order that, in
 ᾧ καταλαλοῦσιν ὑμῶν ὡς
 what (thing) they are speaking down on you as
 κακοποιῶν, ἐκ τῶν καλῶν ἔργων
 doers of bad, out of the fine works
 ἐποπτεύοντες δοξάσωσι τὸν θεὸν ἐν
 having eyes upon they might glorify the God in
 ἡμέρᾳ ἐπισκοπῆς.
 day of inspection.

13 Ὑποτάγητε πάσῃ ἀνθρωπίνῃ
 Be you subjected to every belonging to man
 κτίσει διὰ τὸν κύριον· εἴτε βασιλεῖ ὡς
 creation through the Lord; whether to king as
 ὑπερέχοντι, 14 εἴτε ἡγεμόσιν ὡς
 to (one) being superior, or to governors as
 δι' αὐτοῦ πεμπόμενοι εἰς ἐκδίκησιν
 through him being sent into vengeance

of offense." These are stumbling because they are disobedient to the word. To this very end they were also appointed. 9 But you are "a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies" of the one that called you out of darkness into his wonderful light. 10 For you were once not a people, but are now God's people; you were those who had not been shown mercy, but are now those who have been shown mercy.

11 Beloved, I exhort you as aliens and temporary residents to keep abstaining from fleshly desires, which are the very ones that carry on a conflict against the soul. 12 Maintain YOUR conduct fine among the nations, that, in the thing in which they are speaking against you as evildoers, they may as a result of YOUR fine works of which they are eyewitnesses glorify God in the day for [his] inspection.

13 For the Lord's sake subject yourselves to every human creation; whether to a king as being superior 14 or to governors as being sent by him to inflict punishment on

κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν·
of doers of bad praise but of doers of good;

15 ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ,
because thus is the will of the God,

ἀγαθοποιοῦντας φιμοῖν τὴν τῶν ἀφρόνων
(ones) doing good to muzzle the of the senseless

ἀνθρώπων ἀγνωσίαν· 16 ὡς ἐλεύθεροι, καὶ
men ignorance; as free (ones), and

μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν
not as covering upon having of the badness the

ἐλευθερίαν, ἀλλ' ὡς θεοῦ δούλοι. 17 πάντας
freedom, but as of God slaves. All

τιμῆσατε, τὴν ἀδελφότητα ἀγαπάτε, τὸν θεὸν
honor you, the brotherhood be you loving, the God

φοβεῖσθε, τὸν βασιλέα τιμᾶτε.
be you fearing, the king be you honoring.

18 Οἱ οἰκέται ὑποτασσόμενοι ἐν
The house (servants) subjecting selves in

παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς
all fear to the masters, not only to the

ἀγαθοῖς καὶ ἐπιεικῆσιν ἀλλὰ καὶ τοῖς
good (ones) and to yielding (ones) but also to the

σκολιοῖς. 19 τοῦτο γὰρ χάρις εἰ
crooked (ones). This for graciousness if

διὰ συνείδησιν θεοῦ ὑποφέρει
through conscience of God is bearing under

τις λύπας πάσχων ἀδίκως· 20 ποῖον
someone griefs suffering unjustly; of what sort

γὰρ κλέος εἰ ἀμαρτάνοντες καὶ
for thing called out if sinning and

κολαφιζόμενοι ὑπομενεῖτε; ἀλλ'
being hit with fist you will be remaining under? But

εἰ ἀγαθοποιοῦντες καὶ πάσχοντες
if doing good and suffering

ὑπομενεῖτε, τοῦτο χάρις
you will be remaining under, this graciousness

παρὰ θεῶ.
beside God.

21 εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι
Into this for you were called, because

καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν
also Christ suffered over you, to you

ὑπολιμπάνων ὑπογραμμὸν ἵνα
leaving under under-writing in order that

ἐπακολουθήσατε τοῖς ἵχνεσιν αὐτοῦ·
you might follow upon the footsteps of him;

22 ὃς ἀμαρτίαν οὐκ ἐποίησεν οὐδὲ
who sin not did nor

εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ·
was found deceit in the mouth of him;

evildoers but to
praise doers of good.

15 For so the will of
God is, that by doing
good you may muzzle
the ignorant talk of
the unreasonable men.

16 Be as free people,
and yet holding your
freedom, not as a
blind for badness,
but as slaves of God.

17 Honor [men] of all
sorts, have love for
the whole association
of brothers, be in fear
of God, have honor for
the king.

18 Let house ser-
vants be in subjection
to [their] owners with
all [due] fear, not
only to the good and
reasonable, but also to
those hard to please.

19 For if someone,
because of conscience
toward God, bears up
under grievous things
and suffers unjustly,
this is an agreeable
thing. 20 For what
merit is there in it if,
when you are sinning
and being slapped,
you endure it? But if,
when you are doing
good and you suffer,
you endure it, this is
a thing agreeable with
God.

21 In fact, to this
[course] you were
called, because even
Christ suffered for
you, leaving you a
model for you to fol-
low his steps closely.
22 He committed no
sin, nor was deception
found in his mouth.

23 ὃς λοιδορούμενος οὐκ ἀντελοιδόρει,
 who being reviled not he reviled in return,
 πάσχων οὐκ ἠπειλεῖ,
 suffering not he was threatening.

παρεδίδου δὲ τῷ κρίνοντι
 was giving self beside but to the (one) judging

δικαίως· 24 ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς
 righteously; who the sins of us he

ἀνήνευγεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον,
 bore up in the body of him upon the wood,

ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι
 in order that to the sins having become off

τῇ δικαιοσύνῃ ζήσωμεν· οὐ τῷ
 to the righteousness we might live; of whom to the

μώλωπι ἰάθητε. 25 ἦτε γὰρ ὡς
 wound you were healed. You were for as

πρόβατα πλανώμενοι, ἀλλὰ
 sheep being made to err, but

ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ
 you were turned upon now upon the shepherd and

ἐπίσκοπον τῶν ψυχῶν ὑμῶν.
 overseer of the souls of you.

3 Ὅμοίως γυναῖκες ὑποτασσόμεναι τοῖς
 Likewise women subjecting selves to the

ἰδίοις ἀνδράσιν, ἵνα εἴ τις
 own male persons, in order that if any (ones)

ἀπειθοῦσιν τῷ λόγῳ διὰ τῆς τῶν
 are disobeying to the word through the of the

γυναικῶν ἀναστροφῆς ἄνευ λόγου
 women conduct without word

κερδηθήσονται 2 ἔποπτεύσαντες τὴν ἐν
 they will be gained having had eyes upon the in

φόβῳ ἀγνῆν ἀναστροφὴν ὑμῶν. 3 ὧν
 fear chaste conduct of you. Of whom

ἔστω οὐχ ὁ ἐξωθεν ἐμπλοκῆς τριχῶν
 let it be not the from outside of inweaving of hairs

καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως
 and of putting around of gold (things) or placing on

ἱματίων κόσμος, 4 ἀλλ' ὁ κρυπτός
 of outer garments adorning, but the hidden

τῆς καρδίας ἀνθρώπου ἐν τῷ ἀφθάρτῳ
 of the heart man in the incorruptible

τοῦ ἡσυχίου καὶ πραέως πνεύματος, ὃ
 of the quiet and mild spirit, which

ἔστιν ἐνώπιον τοῦ θεοῦ πολυτελές.
 is in sight of the God of much cost.

23 When he was being reviled, he did not go reviling in return. When he was suffering, he did not go threatening, but kept on committing himself to the one who judges righteously. 24 He himself bore our sins in his own body upon the stake, in order that we might be done with sins and live to righteousness. And "by his stripes YOU were healed." 25 For YOU were like sheep, going astray; but now YOU have returned to the shepherd and overseer of YOUR souls.*

3 In like manner, YOU wives, be in subjection to YOUR own husbands, in order that, if any are not obedient to the word, they may be won* without a word through the conduct of [their] wives, 2 because of having been eyewitnesses of YOUR chaste conduct together with deep respect. 3 And do not let YOUR adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments, 4 but let it be the secret person of the heart in the incorruptible [apparel] of the quiet and mild spirit, which is of great value in the eyes of God.

25* Or, "lives." 1* They may be won, κABVg; you may win them, Sy^p; you may win them to Jehovah, J¹⁸.

5 οὕτως γάρ ποτε καὶ αἱ ἅγαι γυναῖκες
 Thus for sometime also the holy women
 αἱ ἐλπίζουσαι εἰς θεὸν ἐκόσμουν
 the (ones) hoping into God were adorning
 ἑαυτάς, ὑποτασσόμεναι τοῖς ἰδίοις
 themselves, subjecting selves to the own
 ἀνδράσιν, 6 ὡς Σάρρα ὑπήκουεν τῷ
 male persons, as Sarah was obeying to the
 Ἀβραάμ, κύριον αὐτὸν καλοῦσα
 Abraham, lord him calling;
 ἧς ἐγενήθητε τέκνα
 of which [woman] you became children
 ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν
 doing good and not fearing not one
 πτόησιν.
 terror.

7 Οἱ ἄνδρες ὁμοίως συνοικοῦντες
 The male persons likewise dwelling together
 κατὰ γνῶσιν, ὡς ἀσθενεστέρω σκεύει
 according to knowledge, as to weaker vessel
 τῷ γυναικίῳ ἀπονέμοντες
 to the (one) pertaining to woman portioning off
 τιμὴν, ὡς καὶ συνκληρονόμοι χάριτος
 honor, as also joint heirs of undeserved favor
 ζωῆς, εἰς τὸ μὴ ἐγκόπτεσθαι τὰς
 of life, into the not to be being cut in the
 προσευχὰς ὑμῶν.
 prayers of you.

8 Τὸ δὲ τέλος πάντες ὁμόφρονες,
 The but end all (ones) like-minded,
 συμπαθεῖς, φιλάδελφοι,
 sympathetic, having affection for brothers,
 εὐσπλαγχνοί, ταπειόφρονες, 9 μὴ
 disposed well to pity, lowly-minded, not
 ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν
 giving back bad instead of bad or reviling
 ἀντὶ λοιδορίας τοῦναντίον δὲ
 instead of reviling the (thing) in against but
 εὐλογοῦντες, ὅτι εἰς τοῦτο
 (ones) bestowing blessing, because into this
 ἐκλήθητε ἵνα εὐλογίαν
 you were called in order that blessing
 κληρονομήσητε.
 you might inherit.

10 ὁ γὰρ θέλων ζωὴν ἀγαπᾶν
 The (one) for willing life to be loving
 καὶ ἰδεῖν ἡμέρας ἀγαθὰς παυσάτω τὴν
 and to see days good let him make cease the
 γλῶσσαν ἀπὸ κακοῦ καὶ χειλὴ τοῦ μὴ
 tongue from bad and lips of the not

5 For so, too, formerly the holy women who were hoping in God used to adorn themselves, subjecting themselves to their own husbands, 6 as Sarah used to obey Abraham, calling him "lord." And you have become her children, provided you keep on doing good and not fearing any cause for terror.

7 You husbands, continue dwelling in like manner with them according to knowledge, assigning them honor as to a weaker vessel, the feminine one, since you are also heirs with them of the undeserved favor of life, in order for YOUR prayers not to be hindered.

8 Finally, all of you be like-minded, showing fellow feeling, having brotherly affection, tenderly compassionate, humble in mind, 9 not paying back injury for injury or reviling for reviling, but, to the contrary, bestowing a blessing, because you were called to this [course], so that you might inherit a blessing.

10 For, "he that would love life and see good days, let him restrain his tongue from what is bad and [his] lips from

λαλήσαι δόλον, 11 ἐκκλινάτω δὲ ἄ ὁ
to speak deceit, let him incline out of but from
κακοῦ καὶ ποιησάτω ἀγαθόν, ζητησάτω
bad and let him do good, let him seek
εἰρήνην καὶ διωξάτω αὐτήν. 12 ὅτι
peace and let him pursue it. Because
ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους καὶ ὦτα
eyes of Lord upon righteous (ones) and ears
αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον δὲ
of him into supplication of them, face but
Κυρίου ἐπὶ ποιοῦντας κακά.
of Lord upon (ones) doing bad (things).

13 Καὶ τίς ὁ κακώσων ὑμᾶς
And who the (one) going to treat badly you
ἐάν τοῦ ἀγαθοῦ ζηλωταὶ
if ever of the good (thing) zealous
γένησθε; 14 ἀλλ' εἰ καὶ πάσχοιτε
you should become? But if and you may suffer
διὰ δικαιοσύνην, μακάριοι. τὸν δὲ
through righteousness, happy (ones). The but
φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ
fear of them not fear you not-but
ταραχθῆτε, 15 κύριον δὲ τὸν Χριστὸν
be you agitated, Lord but the Christ
ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἔτοιμοι
sanctify you in the hearts of you, ready
αἰεὶ πρὸς ἀπολογίαὶν παντὶ τῷ
ever toward defense to everyone to the (one)
αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν
asking you word about the in you
ἐλπίδος, ἀλλὰ μετὰ πραΰτητος καὶ φόβου,
hope, but with mildness and fear,

16 συνείδησιν ἔχοντες ἀγαθὴν, ἵνα
conscience having good, in order that
ἐν ᾧ καταλαλεῖσθε
in which (thing) you are being spoken down on
καταισχυθῶσιν
might be shamed down
ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν
speaking slightly of of you the good in
Χριστῷ ἀναστροφῆν. 17 κρεῖττον γὰρ
Christ conduct. Better for
ἀγαθοποιοῦντας, εἰ θέλοι τὸ θέλημα τοῦ
(ones) doing good, if may will the will of the
θεοῦ, πάσχειν ἢ κακοποιοῦντας.
God, to be suffering than (ones) doing bad.

speaking deception, 11 but let him turn away from what is bad and do what is good; let him seek peace and pursue it. 12 For [the] eyes of Jehovah' are upon the righteous ones, and his ears are toward their supplication; but [the] face of Jehovah' is against those doing bad things."

13 Indeed, who is the man that will harm you if you become zealous for what is good? 14 But even if you should suffer for the sake of righteousness, you are happy. However, the object of their fear do not you fear, neither become agitated. 15 But sanctify the Christ as Lord' in your hearts, always ready to make a defense before everyone that demands of you a reason for the hope in you, but doing so together with a mild temper and deep respect.

16 Hold a good conscience, so that in the particular in which you are spoken against they may get ashamed who are speaking slightly of your good conduct in connection with Christ. 17 For it is better to suffer because you are doing good, if the will of God wishes it, than because you are doing evil.

12*^a Jehovah, J7.8.11-14.16-18.20.22.(23).24; Lord, κABVgSyn, κABC; the Lord God, Textus Receptus; Jehovah God,

15* The Christ as Lord, J7.8.11-14.16-17.24.

18 ὅτι και Χριστός ἅπαξ περι
 Because even Christ once for all about
 ἁμαρτιῶν ἀπέθανεν, δίκαιος ὑπὲρ
 sins died, righteous (one) over
 ἀδίκων, ἵνα ὑμᾶς
 unrighteous (ones), in order that you
 προσαγάγῃ τῷ θεῷ,
 he might lead toward to the God,
 θανατωθεῖς μὲν σαρκὶ
 (he) having been put to death indeed to flesh
 ζωοποιηθεῖς δὲ πνεύματι· 19 ἐν
 having been made alive but to spirit; in
 ᾧ και τοῖς ἐν φυλακῇ πνεύμασιν πορευθεῖς
 which also to the in prison spirits having gone
 ἐκήρυξεν, 20 ἀπειθήσασιν ποτε
 he preached, to (ones) having disobeyed sometime
 ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ
 when was receiving out from the of the God
 μακροθυμία ἐν ἡμέραις Νώε
 longness of spirit in days. of Noah
 κατασκευαζομένης κιβωτοῦ εἰς ἣν
 of (one) being constructed of ark in which
 ὀλίγοι, τοῦτ' ἐστὶν ὀκτώ ψυχαί,
 few, this is eight souls,
 διεσώθησαν δι' ὕδατος.
 were saved through water.

21 ὁ και ὑμᾶς ἀντίτυπον νῦν σώζει
 Which also you antitype now is saving
 βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου ἀλλὰ
 baptism, not of flesh putting away of filth but
 συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν,
 of conscience good questioning upon into God,
 δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, 22 ὃς
 through resurrection of Jesus Christ, who
 ἐστὶν ἐν δεξιᾷ θεοῦ πορευθεῖς εἰς
 is in right [hand] of God having gone into
 οὐρανὸν ὑποταγέντων αὐτῷ
 heaven (ones) having been subjected to him
 ἀγγέλων και ἐξουσιῶν και δυνάμεων.
 of angels and of authorities and of powers.

4 Χριστοῦ οὖν παθόντος σαρκὶ
 Of Christ therefore having suffered to flesh
 και ὑμεῖς τὴν αὐτὴν ἔννοιαν
 also you the very mental inclination
 ὀπλίσα θε, ὅτι ὁ
 arm you yourselves, because the (one)
 παθὼν σαρκὶ πέπαυται ἁμαρτίαις,
 having suffered to flesh he has ceased to sins,

18 Why, even Christ died once for all time concerning sins, a righteous [person] for unrighteous ones, that he might lead you to God, he being put to death in the flesh, but being made alive in the spirit. 19 In this [state] also he went his way and preached to the spirits in prison. 20 who had once been disobedient when the patience of God was waiting in Noah's days, while the ark was being constructed, in which a few people, that is, eight souls, were carried safely through the water.

21 That which corresponds to this is also now saving you, namely, baptism, (not the putting away of the filth of the flesh, but the request made to God for a good conscience,) through the resurrection of Jesus Christ. 22 He is at God's right hand, for he went his way to heaven; and angels and authorities and powers were made subject to him.

4 Therefore since Christ suffered in the flesh, you too arm yourselves with the same mental disposition; because the person that has suffered in the flesh has desisted from sins,

2 εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίας ἀλλὰ
 into the not yet of men to desires but
 θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκί
 to will of God the leftover upon in flesh
 βιώσαι χρόνον. 3 ἀρκετὸς γὰρ ὁ
 to spend life time. 3 sufficient for the
 παρεληλυθὼς χρόνος τὸ βούλημα τῶν
 having gone beside time the wish of the
 ἐθνῶν κατεργάσθαι, πεπορευμένους
 nations to have worked down, having gone the way
 ἐν ἀσελγείαις, ἐπιθυμίαις,
 in deeds of loose conduct, desires,
 οἴνοφλυγίαις, κώμοις, πότοις, καὶ
 excesses with wine, revelries, drinking matches, and
 ἀθεμίτοις εἰδωλοατρίαις. 4 ἐν ᾧ
 unlawful idolatries. 4 In which
 ξενίζονται μὴ
 they are being treated as stranger not
 συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν
 of (ones) running with of you into the very
 τς ἀσωτίας ἀνάχυσιν,
 of the unsaving course pouring forth,
 βλασφημοῦντες· 5 οἱ ἀποδώσουσιν
 (they) blaspheming; which (ones) will give back
 λόγον τῷ ἑτοίμως κρίνοντι ζῶντας
 word to the (one) readily judging living (ones)
 καὶ νεκρούς· 6 εἰς τοῦτο γὰρ καὶ
 and dead (ones); into this for also
 νεκροῖς εὐηγγελίσθη ἵνα
 to dead (ones) was declared good news in order that
 κριθῶσιν μὲν κατὰ
 they might be judged indeed according to
 ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ
 men to flesh they might live but according to
 θεὸν πνεύματι.
 God to spirit.

7 Πάντων δὲ τὸ τέλος ἤγγικεν.
 Of all (things) but the end has drawn near.
 σωφρονήσατε οὖν καὶ νήψατε εἰς
 Be you sound in mind therefore and be you sober into
 προσευχάς· 8 πρὸ πάντων τὴν εἰς ἑαυτοῦς
 prayers; before all the into selves
 ἀγάπην ἐκτενῆ ἔχοντες, ὅτι
 love outstretching (ones) having, because
 ἀγάπη καλῶς πτεῖ πλῆθος ἀμαρτιῶν·
 love is covering multitude of sins;
 9 φιλόξενοι εἰς ἀλλήλους ἄνευ
 (ones) fond of strangers into one another without
 γογγυσμοῦ· 10 ἕκαστος καθὼς
 murmuring; each (one) according as

2 to the end that he may live the remainder of [his] time in the flesh, no more for the desires of men, but for God's will. 3 For the time that has passed by is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and illegal idolatries. 4 Because you do not continue running with them in this course to the same low sink of debauchery, they are puzzled and go on speaking abusively of you. 5 But these people will render an account to the one ready to judge those living and those dead. 6 In fact, for this purpose the good news was declared also to the dead, that they might be judged as to the flesh from the standpoint of men but might live as to the spirit from the standpoint of God. 7 But the end of all things has drawn close. Be sound in mind, therefore, and be vigilant with a view to prayers. 8 Above all things, have intense love for one another, because love covers a multitude of sins. 9 Be hospitable to one another without grumbling. 10 In proportion as each one

ἔλαβεν χάρισμα, εἰς ἑαυτοὺς αὐτό
he received gracious gift, into selves it

διακονοῦντες ὡς καλοὶ οἰκονόμοι
(ones) serving as fine house administrators

ποικίλης χάριτος θεοῦ· 11 εἴ
of varied undeserved kindness of God; if

τις λαλεῖ, ὡς λόγια θεοῦ· εἴ
anyone is speaking, as little words of God; if

τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς
anyone is serving, as out of strength of which

χορηγεῖ ὁ θεός· ἵνα ἐν πᾶσιν
is supplying the God; in order that in all (things)

δοξάζεται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ,
may be glorified the God through Jesus Christ,

ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς
to whom is the glory and the might into

τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
the ages of the ages; amen.

12 Ἀγαπητοί, μὴ ξενίζεσθε
Loved (ones), not be you treated as strangers

τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν
to the in you burning fire toward trial

ὑμῖν γινομένη ὡς ξένου ὑμῖν
to you occurring as of strange (thing) to you

συμβαίνοντος, 13 ἀλλὰ καθὼς
stepping together, but according to which

κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν
you are sharing to the of the Christ sufferings

χαίρετε, ἵνα καὶ ἐν τῇ
be you rejoicing, in order that also in the

ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε
revelation of the glory of him you might rejoice

ἀγαλλιώμενοι. 14 εἰ ὄνειδίζεσθε ἐν
being exultant. If you are being reproached in

ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ
name of Christ, happy (ones), because the

τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ'
of the glory and the of the God spirit upon

ὑμᾶς ἀναπαύεται.
you is resting upon.

15 μὴ γὰρ τις ὑμῶν πασχέτω
Not for anyone of you let him be suffering

ὡς φονεὺς ἢ κλέπτης ἢ κακοποιὸς ἢ ὡς
as murderer or thief or doer of bad or as

ἄλλοτριεπίσκοπος· 16 εἰ δὲ ὡς
overseer of what is another's; if but as

Χριστιανός, μὴ αἰσχυνέσθω,
Christian, not let him be being shamed,

δοξάζεται δὲ τὸν θεὸν ἐν τῷ ὀνόματι
let him be glorifying but the God in the name

has received a gift, use it in ministering to one another as fine stewards of God's undeserved kindness expressed in various ways. 11 If anyone speaks, [let him speak] as it were [the] sacred pronouncements of God; if anyone ministers, [let him minister] as dependent on the strength that God supplies; so that in all things God may be glorified through Jesus Christ. The glory and the might are his forever and ever. Amen.

12 Beloved ones, do not be puzzled at the burning among you, which is happening to you for a trial, as though a strange thing were befalling you. 13 On the contrary, go on rejoicing forasmuch as you are sharers in the sufferings of the Christ, that you may rejoice and be overjoyed also during the revelation of his glory. 14 If you are being reproached for the name of Christ, you are happy, because the [spirit] of glory, even the spirit of God, is resting upon you.

15 However, let none of you suffer as a murderer or a thief or an evildoer or as a busybody in other people's matters. 16 But if [he suffers] as a Christian, let him not feel shame, but let him keep on glorifying God in

τούτω. 17 ὅτι ὁ καιρὸς τοῦ
 this. Because the appointed time of the
 ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ
 to start the judgment from the house of the
 θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος
 God; if but first from us, what the end
 τῶν ἀπειθούντων τῷ τοῦ θεοῦ
 of the (ones) disobeying to the of the God
 εὐαγγελίῳ; 18 καὶ εἰ ὁ δίκαιος
 good news? And if the righteous (one)
 μόλις σώζεται, ὁ δὲ ἀσεβῆς καὶ
 scarcely is being saved, the but irreverential and
 ἀμαρτωλὸς ποῦ φανεῖται; 19 ὥστε καὶ
 sinner where will he appear? As-and also
 οἱ πάσχοντες κατὰ τὸ θέλημα
 the (ones) suffering according to the will
 τοῦ θεοῦ πιστῶ κτίστη
 of the God to faithful Creator
 παρατιθέσθωσαν τὰς ψυχὰς
 let them be putting beside for selves the souls
 ἐν ἀγαθοποιίᾳ.
 in doing good.

5 Πρεσβυτέρους οὖν ἐν ὑμῖν
 Older men therefore in you
 παρακαλῶ ὁ συνπρεσβύτερος καὶ
 I am encouraging the fellow older man and
 μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ
 witness of the of the Christ sufferings, the
 καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης
 also of the being about to be being revealed glory
 κοινωνός, 2 ποιμάνετε τὸ ἐν ὑμῖν ποιμνιον
 sharer, shepherd you the in you flock
 τοῦ θεοῦ, μὴ ἀναγκαστῶς ἀλλὰ ἐκουσίως,
 of the God, not necessarily but yieldingly,
 μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως,
 not-but for disgraceful gain but fore-spiritedly,
 3 μηδ' ὡς κατακυριεύοντες τῶν κληρῶν
 not-but as (ones) lording down of the lots
 ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου· 4 καὶ
 but types becoming of the flock; and
 φανερωθέντος τοῦ
 of (one) having been manifested of the
 ἀρχιποίμενος κομιεῖσθε τὸν
 chief shepherd you will carry off for selves the
 ἀμαράντινον τῆς δόξης στέφανον.
 unfading of the glory crown.

this name. 17 For it is the appointed time for the judgment to start with the house of God. Now if it starts first with us, what will the end be of those who are not obedient to the good news of God? 18 "And if the righteous [man] is being saved with difficulty, where will the ungodly [man] and the sinner make a showing?" 19 So, then, also let those who are suffering in harmony with the will of God keep on commending their souls to a faithful Creator while they are doing good.

5 Therefore, to the older men¹ among you I give this exhortation, for I too am an older man with [them] and a witness of the sufferings of the Christ, a sharer even of the glory that is to be revealed: 2 Shepherd the flock of God in your care, not under compulsion, but willingly; neither for love of dishonest gain, but eagerly; 3 neither as lording it over those who are God's³ inheritance, but becoming examples to the flock. 4 And when the chief shepherd has been made manifest, you will receive the unfadable crown of glory.

1^o Or, "elders." 3^o Literally, "the"; Jehovah's, J^{13,14,17,18}.

5 Ὁμοίως, νεώτεροι, ὑποτάγητε
Likewise, younger (ones), be you subjected
πρεσβυτέροις. Πάντες δὲ ἀλλήλοις τὴν
to older men. All (ones) but to one another the
ταπεινοφροσύνην ἐγκομβώσασθε,
lowliness of mind tie you on selves with knots,
ὅτι ὁ θεὸς ὑπερηφάνους
because the God to superior appearing (ones)
ἀντιτάσσεται ταπεινοῖς δὲ
is ranging self against to lowly (ones) but
δίδωσιν χάριν.
he is giving undeserved kindness.

6 Ταπεινώθητε οὖν ὑπὸ τὴν
Be you made lowly therefore under the
κραταίαν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς
mighty hand of the God, in order that you
ὑψώσῃ ἐν καιρῷ, 7 πᾶσαν
he might put up high in appointed time, all
τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ'
the anxiety of you having thrown upon upon
αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.
him, because to him it is care about you.

8 Νήψατε, γρηγορήσατε. ὁ
Be you sober, stay you awake. The
ἀντίδικος ὑμῶν διὰ ὅλος ὡς λέων
adversary (at court) of you Devil as lion
ῥοῦμένος περιπατεῖ ζητῶν
roaring is walking about seeking

καταπιεῖν· 9 ᾧ ἀντίστητε
to drink down; to whom stand you against
στερεοὶ τῇ πίστει, εἰδότες τὰ
solid (ones) to the faith, knowing the
αὐτὰ τῶν παθημάτων τῇ ἐν τῷ
very (things) of the sufferings to the in the
κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.
world of you brotherhood to be ended upon.

10 Ὁ δὲ θεὸς πάσης χάριτος,
The but God of all undeserved kindness,
ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον
the (one) having called you into the everlasting
αὐτοῦ δόξαν ἐν Χριστῷ, ὀλίγον
of him glory in Christ, little [time]
παθόντας αὐτὸς καταρτίσει,
(ones) having suffered he will adjust down,
στηρίξει, σθενώσει. 11 αὐτῷ
he will fix firmly, he will make strong. To him
τὸ κράτος εἰς τοὺς αἰῶνας· ἀμήν.
the might into the ages; amen.

5 In like manner, you younger men, be in subjection to the older men. But all of you gird yourselves with lowliness of mind toward one another, because God opposes the haughty ones, but he gives undeserved kindness to the humble ones.

6 Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time; 7 while you throw all your anxiety upon him, because he cares for you. 8 Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour [someone]. 9 But take your stand against him, solid in the faith, knowing that the same things in the way of sufferings are being accomplished in the entire association of your brothers in the world. 10 But, after you have suffered a little while, the God of all undeserved kindness, who called you to his everlasting glory in union with Christ, will himself finish your training, he will make you firm, he will make you strong. 11 To him be the might forever. Amen.

12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ
Through Silvanus to you of the faithful
ἀδελφοῦ, ὡς λογιζομαι, δι' ὀλίγων
brother, as I am reckoning, through few/words)
ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν
I wrote, encouraging and bearing witness upon
ταύτην εἶναι ἀληθῆ χάριν τοῦ
this to be true undeserved kindness of the
θεοῦ εἰς ἣν στήτε. 13 Ἀσπάζεται
God; into which stand you. Is greeting
ὑμᾶς ἡ ἐν Βαβυλῶνι
you the (woman) in Babylon
συνεκλεκτῆ καὶ Μάρκος ὁ υἱὸς
jointly chosen (woman) and Mark the son
μου. 14 Ἀσπάσασθε ἀλλήλους ἐν φιλήματι
of me. Greet you one another in kiss
ἀγάπης.
of love.

Εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ.
Peace to you to all the (ones) in Christ.

12 Through Silvanus, a faithful brother, as I account him, I have written you in few [words], to give encouragement and an earnest witness that this is the true undeserved kindness of God; in which stand firm. 13 She who is in Babylon, a chosen one like [you], sends you her greetings, and so does Mark my son. 14 Greet one another with a kiss of love.

May all of you who are in union with Christ have peace.

ΠΕΤΡΟΥ B OF PETER 2

1 Σίμων Πέτρος δούλος καὶ ἀπόστολος
Simon Peter slave and apostle
'Ιησοῦ Χριστοῦ τοῖς ἰσότημον
of Jesus Christ to the (ones) equally precious
ἡμῖν λαχοῦσιν πίστιν ἐν
to us having obtained (by lot) faith in
δικαιοσύνη τοῦ θεοῦ ἡμῶν καὶ σωτήρος
righteousness of the God of us and of Savior
'Ιησοῦ Χριστοῦ
Jesus Christ;

2 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to you and peace
πληθυνθεῖη ἐν ἐπιγνώσει τοῦ
may (it) be multiplied in accurate knowledge of the
θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν, 3 ὡς
God and of Jesus the Lord of us, as

1 Simon Peter, a slave and apostle of Jesus Christ, to those who have obtained a faith, held in equal privilege with ours, by the righteousness of our God* and [the] Savior Jesus Christ:†

2 May undeserved kindness and peace be increased to you by an accurate knowledge of God and of Jesus our Lord, 3 forasmuch as

1* Our God, ABVg; our Lord, κSy^b. 1^o Of our God and [the] Savior Jesus Christ, in agreement with the distinction between God and Jesus in the next verse. See App 2E.

π ντα ἡμῖν τῆς θείας δυ ἀμεως αὐ οὐ
 all (things) to us of the divine power of him
 τὰ πρὸς ζωὴν καὶ εὐσέβειαν
 the (things) toward life and revering well
 δεδωρημένης διὰ τῆς
 having granted freely for self through the
 ἐπίγνωσεως τοῦ καλέσαντος
 accurate knowledge of the (one) having called
 ἡμᾶς διὰ δόξης καὶ ἀρετῆς, 4 δι'
 us through glory and virtue, 4 through
 ὧν τὰ τίμια καὶ μέγιστα ἡμῖν
 which (things) the precious and grandest to us
 ἐπαγγέλματα δεδῶρηται,
 promises he has granted freely,
 ἵνα διὰ τούτων
 in order that through these (things)
 γένησθε θείας κοινωνοὶ φύσεως,
 you might become of divine sharers of nature,
 ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ
 having fled off of the in the world in desire
 φθοράς.
 of corruption.

5 καὶ αὐτὸ τοῦτο δὲ σπουδῆν πᾶσαν
 And very this (thing) but speedup all
 παρεισενέγκαντες ἐπιχορηγήσατε ἐν
 having brought in beside supply you upon in
 τῇ πίσει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ
 to the faith of you the virtue, in but the virtue
 τὴν γνῶσιν, 6 ἐν δὲ τῇ γνώσει τὴν
 the knowledge, in but the knowledge the
 ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατεῖα τὴν ὑπομονήν,
 self-control, in but the self-control the endurance,
 ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, 7 ἐν
 in but the endurance the well-reverencing, in
 δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν,
 but the well-reverencing the brotherly affection,
 ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην·
 in but the brotherly affection the love;
 8 ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ
 these (things) for to you existing and
 πλεονάζοντα οὐκ ἀργοὺς οὐδὲ ἀκάρπυς
 becoming more not ineffective nor unfruitful
 καθίσθουσιν εἰς τὴν τοῦ κυρίου ἡμῶν
 it is putting down into the of the Lord of us
 Ἰησοῦ Χριστοῦ ἐπίγνωσιν·
 of Jesus Christ accurate knowledge;

his divine power* has given us freely all the things that concern life and godly devotion, through the accurate knowledge of the one who called us through glory and virtue. 4 Through these things he has freely given us the precious and very grand promises, that through these you may become sharers in divine nature, having escaped from the corruption that is in the world through lust.

5 Yes, for this very reason, by your contributing in response all earnest effort, supply to your faith virtue, to [YOUR] virtue knowledge, 6 to [YOUR] knowledge self-control, to [YOUR] self-control endurance, to [YOUR] endurance godly devotion, 7 to [YOUR] godly devotion brotherly affection, to [YOUR] brotherly affection love. 8 For if these things exist in you and overflow, they will prevent you from being either inactive or unfruitful* regarding the accurate knowledge of our Lord Jesus Christ.

3* His divine power, κAB; Jehovah by his power, J¹⁸. 8* Or, "cause you to be neither inactive nor unfruitful."

9 ὧ γὰρ μὴ παρέστιν
to whom for noi is being beside
ταῦτα, τυφλὸς ἐστὶν μωπαζών,
these (things), blind he is partly closing the eyes,
λήθην λαβὼν τοῦ καθαρισμοῦ
forgetfulness having received of the cleansing
τῶν πάλαι αὐτοῦ ἀμαρτιῶν.
of the of old of him of sins.

10 διὸ μᾶλλον, ἀδελφοί, οπουδάσατε
Through which rather, brothers, speed you up
βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν
stable of you the calling and choosing
ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ
to be making; these (things) for doing not
μὴ πταίσητέ ποτε· 11 οὕτως γὰρ
not you should trip sometime; thus for
πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος
richly will be supplied upon to you the entrance
εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου
into the everlasting kingdom of the Lord
ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.
of us and of Savior Jesus Christ.

12 Διὸ μελλήσω ἀεὶ ὑμᾶς
Through which I shall be disposed ever you
ὑπομιμνήσκω περὶ τούτων, καίπερ
to be reminding about these (things), and-even
(ones) having known and having been firmly fixed
ἐν τῇ παρουσίᾳ ἀληθείᾳ. 13 δίκαιον δὲ
in the being beside truth. Righteous but

ἡγοῦμαι, ἐφ' ὅσον εἰμι ἐν
I am considering, upon how much [time] I am in
τούτῳ τῷ σκηνώματι, διεγείρειν
this the tabernacle, to be thoroughly raising up
ὑμᾶς ἐν ὑπομνήσει, 14 εἰδὼς ὅτι
you in reminding, having known that
ταχινή ἐστὶν ἡ ἀπόθεσις τοῦ σκηνώματός
swift is the putting off of the tabernacle

μου, καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς
of me, according as also the Lord of us Jesus
Χριστὸς ἐδήλωσέν μοι· 15 σπουδάσω
Christ made evident to me; I shall speed up
δὲ καὶ ἑκάστοτε ἔχειν ὑμᾶς μετὰ τὴν
but also each time to be having you after the
ἐμὴν ἐξοδὸν τὴν τούτων μνήμην
my exodus the of these (things) mention
ποιεῖσθαι.
to be making.

9 For if these things are not present in anyone, he is blind, shutting his eyes [to the light], and has become forgetful of his cleansing from his sins of long ago.

10 For this reason, brothers, all the more do your utmost to make the calling and choosing of you sure for yourselves; for if you keep on doing these things you will by no means ever fail. 11 In fact, thus there will be richly supplied to you the entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

12 For this reason I shall be disposed always to remind you of these things, although you know [them] and are firmly set in the truth that is present [in you].

13 But I consider it right, as long as I am in this tabernacle, to rouse you up by way of reminding you, 14 knowing as I do that the putting off of my tabernacle is soon to be, just as also our Lord Jesus Christ signified to me. 15 So I will do my utmost also at every time that, after my departure, you may be able to make mention of these things for yourselves.

16 οὐ γὰρ σεσοφισμένοις
 Not for to (ones) having been wisely made
 μύθοις ἐξακολουθήσαντες ἐγνώρισαμεν
 to myths having followed out we made known
 ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
 to you the of the Lord of us of Jesus Christ
 δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται
 power and presence, but onlookers
 γενηθέντες τῆς ἐκείνου μεγαλειότητος.
 having become of the of that (one) of magnificence.

17 λαβὼν γὰρ παρὰ θεοῦ
 [He] having received for beside of God
 πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης
 Father honor and glory of voice having been borne
 αὐτῷ τοιαῦτα ὑπὸ τῆς μεγαλοπρεπούς
 to him of such [voice] by the fittingly great
 δόξης Ὁ υἱὸς μου ὁ ἀγαπητός μου οὗτός
 glory The Son of me the loved of me this
 ἐστίν, εἰς ὃν ἐγὼ εὐδόκησα, — 18 καὶ
 is, into whom I thought well, — and
 ταύτην τὴν φωνὴν ἡμεῖς ἤκουσαμεν ἐξ
 this the voice we heard out of
 οὐρανοῦ ἐνεχθείσαν σὺν αὐτῷ
 heaven having been borne together with him
 ὄντες ἐν τῷ ἁγίῳ ὄρει.
 [we] being in the holy mountain.

19 καὶ ἔχομεν βεβαιότερον τὸν
 And we are having more stable the
 προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε
 prophetic word, to which finely you are doing
 προσέχοντες ὡς λύχνῳ φαίνοντι ἐν
 having [mind] toward as to lamp shining in
 ἀύχμηρῳ τόπῳ, ἕως οὗ ἡμέρα
 parched place, until which [time] day
 διαυγάσει καὶ φωσφόρος ἀνατείλει
 might beam through and light bearer might rise up
 ἐν ταῖς καρδίαις ὑμῶν, 20 τοῦτο
 in the hearts of you; this (thing)
 πρῶτον γινώσκοντες ὅτι πᾶσα προφητεία
 first (ones) knowing that every prophecy
 γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται,
 of Scripture of own loosing upon not is becoming,
 21 οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη
 not for to will of man was borne
 προφητεία ποτέ, ἀλλὰ ὑπὸ πνεύματος
 prophecy at any time, but by spirit
 ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι.
 holy being borne they spoke from God men.

16 No, it was not by following artfully contrived false stories that we acquainted you with the power and presence of our Lord Jesus Christ, but it was by having become eyewitnesses of his magnificence.
 17 For he received from God the Father honor and glory, when words such as these were borne to him by the magnificent glory: "This is my son, my beloved, whom I myself have approved."
 18 Yes, these words we heard borne from heaven while we were with him in the holy mountain.

19 Consequently we have the prophetic word [made] more sure; and you are doing well in paying attention to it as to a lamp shining in a dark place, until day dawns and a daystar rises, in YOUR hearts.
 20 For you know this first, that no prophecy of Scripture springs from any private interpretation. 21 For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit.

2 Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν
 There occurred but also false prophets in
 τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται
 the people, as also in you will be
 ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν
 false teachers, who will lead into beside
 αἱρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα
 sects of destruction, and the having bought
 αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες
 them master denying, leading upon
 ἑαυτοῖς ταχινὴν ἀπώλειαν· 2 καὶ πολλοὶ
 to themselves swift destruction; and many
 ἐξακολουθήσουσιν αὐτῶν ταῖς
 will follow out of them to the
 ἀσελγείαις, δι' οὓς ἡ ὁδὸς
 acts of loose conduct, through whom the way
 τῆς ἀληθείας βλασφημηθήσεται· 3 καὶ ἐν
 of the truth will be blasphemed; and in
 πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς
 covetousness to molded words you
 ἐμπορεύσονται· οἷς τὸ κρίμα
 they will make their way in; to whom the judgment
 ἔκπαλα οὐκ ἀργεῖ, καὶ ἡ
 out of old not is being ineffective, and the
 ἀπώλειά αὐτῶν οὐ νυστάζει.
 destruction of them not is nodding.

4 εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων
 If for the God of angels having sinned
 οὐκ ἐφείσατο, ἀλλὰ σειροῖς ζόφου
 not he spared, but to pits of gloom
 ταρταρώσας παρέδωκεν εἰς
 having cast into Tartarus he gave beside into
 κρίσιν τρουμένους, 5 καὶ ἀρχαίους
 judgment (ones) being kept, and of archaic
 κόσμου οὐκ ἐφείσατο, ἀλλὰ ὄγδοον
 world not he spared, but eighth (one)
 Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν,
 Noah of righteousness preacher he guarded,
 κατακλυσμὸν κόσμῳ ἀσεβῶν
 cataclysm to world of irreverential (ones)
 ἐπάξας, 6 καὶ πόλεις Σοδόμων καὶ
 having led upon, and cities of Sodom and
 Γομόρρας τεφρώσας κατέκρινεν,
 of Gomorrah having reduced to ashes he condemned,
 ὑπόδειγμα μελλόντων
 example of (things) being about (to come)
 ἀσεβέσι τεθεικώς, 7 καὶ
 to irreverential (ones) (he) having put, and

2 However, there also came to be false prophets among the people, as there will also be false teachers among you. These very ones will quietly bring in destructive sects* and will disown even the owner that bought them, bringing speedy destruction upon themselves.

2 Furthermore, many will follow their acts of loose conduct, and on account of these the way of the truth will be spoken of abusively. 3 Also, with covetousness they will exploit you with counterfeit words. But as for them, the judgment from of old is not moving slowly, and the destruction of them is not slumbering.

4 Certainly if God did not hold back from punishing the angels that sinned, but, by throwing them into Tartarus,* delivered them to pits of dense darkness to be reserved for judgment; 5 and he did not hold back from punishing an ancient world, but kept Noah, a preacher of righteousness, safe with seven others when he brought a deluge upon a world of ungodly people; 6 and by reducing the cities Sodom and Gomorrah to ashes he condemned them, setting a pattern for ungodly persons of things to come; 7 and

1* Or, "heresies" (*hai-re'seis*); *sectas*, Vg. see App 4D.

4* For a discussion of Tartarus,

δίκαιον Ἄωτ καταπονούμενον ὑπὸ τῆς
 righteous Lot being afflicted down by the
 τῶν ἀθέσμων ἐν ἀσελείᾳ ἀναστροφῆς
 of the illegal (ones) in lewdness of conduct
 ἐρύσατο, — 8 βλέμματι γὰρ καὶ
 he drew for self, — to looking at for and
 ἀκοῇ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς
 to hearing righteous dwelling within in them
 ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις
 day out of day soul righteous to lawless
 ἔργοις ἐβασάνιζεν, — 9 οἶδεν Κύριος
 works he was tormenting, — has known Lord
 εὐσεβεῖς ἐκ πειρασμοῦ
 well-reverential (on s) out of trial
 ρύεσθαι, ἀδίκους δὲ εἰς
 to be drawing for self, unrighteous (ones) but into
 ἡμέραν κρίσεως κολαζομένους
 day of judgment (ones) being lopped off
 τηρεῖν, 10 μάλιστα δὲ τοὺς ὀπίσω
 to be keeping, mostly but the (ones) behind
 σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένων
 flesh in desire of defilement going their way
 καὶ κυριότητος καταφρονούντας.
 and of lordship min ing down.
 τολμηταί, αὐθάδεις, δόξας οὐ
 Daring, self-pleasing, glories not
 τρέμουσιν, βλασφημοῦντες, 11 ὅπου
 they are trembling at, blaspheming, where
 ἄγγελοι ἰσχύι καὶ δυνάμει μείζονες
 angels to strength and to power greater
 ὄντες οὐ φέρουσιν κατ' αὐτῶν
 being not they are bearing down on them
 παρὰ Κυρίῳ βλάσφημον κρίσιν.
 beside Lord blasphemous judgment.
 12 οὗτοι δέ, ὡς ἄλογα ζῶα
 These (ones) but, as unreasoning living things
 γεγεννημένα φυσικᾶ εἰς ἄλωσιν καὶ
 having been generated natural into capture and
 φθοράν, ἐν οἷς ἀγνοοῦσιν
 corruption, in which (things) they are not knowing
 βλασφημοῦντες, ἐν τῇ φθορᾷ
 blaspheming, in the corruption
 αὐτῶν καὶ φθαρῆσονται,
 of them also they will be corrupted,
 13 ἀδικούμενοι μισθὸν
 treating themselves unrighteously wage
 ἀδικίας·
 of unrighteousness;

he delivered righteous Lot, who was greatly distressed by the indulgence of the law-defying people in loose conduct— 8 for that righteous man by what he saw and heard while dwelling among them from day to day was tormenting his righteous soul by reason of their lawless deeds— 9 Jehovah knows how to deliver people of godly devotion out of trial, but to reserve unrighteous people for the day of judgment to be cut off, 10 especially, however, those who go on after flesh with the desire to defile [it] and who look down on lordship.

Daring, self-willed, they do not tremble at glorious ones but speak abusively, 11 whereas angels, although they are greater in strength and power, do not bring against them an accusation in abusive terms, [not doing so] out of respect for Jehovah.* 12 But these [men], like unreasoning animals born naturally to be caught and destroyed, will, in the things of which they are ignorant and speak abusively, even suffer destruction in their own [course of] destruction, 13 wronging themselves as a reward for wrongdoing.

9* Jehovah, J7.8.13.14.16.18.22-24; Lord, κABVgSyh. 11* Jehovah, J7.8.13.16.18.22-24; Lord, κBC; but omitted by AVgSyh.

ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν,
 Pleasure considering the in day luxury,
 σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς
 spots and blemishes living in luxury in the
 ἀπάταις αὐτῶν συνευωχούμενοι
 seductions of them feeding selves well together
 ὑμῖν, 14 φθαλμοῦς ἔχοντες μεστοῦς
 to you, eyes [they] having full
 μοιχαλίδος καὶ ἀκαταπαύστους ἁμαρτίας,
 of adulteress and unceasing down of sin,
 δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν
 baiting on souls not firmly fixed, heart
 γεγυμνασμένην πλεονεξίας
 having been trained [like gymnast] of covetousness
 ἔχοντες, κατάρας τέκνα,
 [they] having, of curse children,
 15 καταλείποντες εὐθεῖαν ὁδὸν
 leaving down straight way
 ἐπλανήθησαν, ἔξακολουθήσαντες
 they were made to err, having followed out
 τῆ ὁδῷ τοῦ Βαλαάμ τοῦ Βεώρ
 to the way of the Balaam of the Beor
 ὃς μισθὸν ἀδικίας ἠγάπησεν
 who reward of unrighteousness loved
 16 ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας·
 reproof but he had of own exceeding of law;
 ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ
 beast under yoke voiceless in of man voice
 φθεγξάμενον ἐκώλυσεν τὴν τοῦ
 having uttered sound it hindered the of the
 προφήτου παραφρονίαν.
 prophet beside-mindedness.

17 οὗτοί εἰσιν πηγαὶ ἄνυδροι
 These (ones) are fountains waterless
 καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι,
 and mists by violent windstorm being driven,
 οἷς ὁ ζόφος τοῦ σκότους τετήρηται.
 to whom the gloom of the darkness has been kept.
 18 ὑπέρογκα γὰρ ματαιότητος
 Over-swelling (things) for of vanity
 φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις
 uttering sound of they are baiting on in desires
 σαρκὸς ἀσελγείαις τοὺς ὀλίγως
 of flesh to loose habits the (ones) by little
 ἀποφεύγοντας τοὺς ἐν πλάνῃ
 fleeing from the (ones) in error
 ἀναστρεφόμενους, 19 ἐλευθερίαν αὐτοῖς
 being turned up, freedom to them
 ἐπαγγελλόμενοι, αὐτοὶ δούλοι ὑπάρχοντες
 [they] promising, very (ones) slaves existing

They consider
 luxurious living in the
 daytime a pleasure.
 They are spots and
 blemishes, indulging
 with unrestrained
 delight in their
 deceptive teachings
 while feasting together
 with you. 14 They
 have eyes full of
 adultery and unable
 to desist from sin, and
 they entice unsteady
 souls. They have
 a heart trained in
 covetousness. They
 are accursed children.
 15 Abandoning the
 straight path, they
 have been misled.
 They have followed
 the path of Ba'laam,
 [the son] of Be'or, who
 loved the reward of
 wrongdoing, 16 but
 got a reproof for his
 own violation of what
 was right. A voiceless
 beast of burden,
 making utterance with
 the voice of a man,
 hindered the prophet's
 mad course.

17 These are foun-
 tains without water,
 and mists driven by a
 violent storm, and for
 them the blackness
 of darkness has been
 reserved. 18 For
 they utter swelling
 expressions of no
 profit, and by the
 desires of the flesh
 and by loose habits
 they entice those who
 are just escaping from
 people who conduct
 themselves in error.
 19 While they are
 promising them free-
 dom, they themselves
 are existing as slaves

τῆς φθοράς· ᾧ γάρ τις
of the corruption; to whom for anyone

ἠττήται, τούτῳ δεδούλωται.
has been made less, to this (one) he has been enslaved.

20 εἰ γὰρ ἀποφυγόντες ἐκ τῶν μιάσματος τοῦ
If for having fled from the defilements of the

κόσμου ἐν ἐπιγνώσει τοῦ κυρίου καὶ
world in accurate knowledge of the Lord and

σωτῆρος Ἰησοῦ Χριστοῦ τούτοις δὲ
Savior of Jesus Christ to these (things) but

πάλιν ἐμπλακέντες ἐσονται, ἠττώνται,
again having been inwoven they are being made less,

γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα
it has become to them the last (things) worse

τῶν πρώτων. 21 κρεῖττον γὰρ ἦν
of the first (things). Better for it was

αὐτοῖς μὴ ἐπιγνώκειν τὴν
to them not to have accurately known the

ὁδὸν τῆς δικαιοσύνης ἢ
way of the righteousness than

ἐπιγνοῦσιν ὑποστρέψαι
to (ones) having accurately known to turn under

ἐκ τῆς παραδοθείσης αὐτοῖς ἁγίας
out of the having been given beside to them of holy

ἐντολῆς· 22 συμβέβηκεν αὐτοῖς
commandment; has stepped together to them

τὸ τῆς ἀληθοῦς παροιμίας Κύνων
the (thing) of the true proverb Dog

ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καὶ
having turned upon upon the own vomit, and

ὡς λουσαμένη εἰς κυλισμὸν βορβοροῦ.
Sow having been bathed into rolling of mire.

3 Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν
This already, loved (ones), second to you

γράφω ἐπιστολήν, ἐν αἷς
I am writing letter, in which [letters]

διεγείρω ὑμῶν ἐν ὑπομνήσει
I am thoroughly raising up of you in reminding

τὴν εἰλικρινῆ διάνοιαν, 2 μνησθῆναι
the sincere mental perception, to remember

τῶν προειρημένων ῥημάτων ὑπὸ
of the having been previously spoken sayings by

τῶν ἁγίων προφητῶν καὶ τῆς τῶν
the holy prophets and of the of the

ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου
apostles of you commandment of the Lord

καὶ σωτῆρος, 3 τοῦτο πρῶτον γινώσκοντες
and Savior, this first [you] knowing

of corruption. For whoever is overcome

by another is enslaved by this

one. 20 Certainly if, after having escaped

from the defilements of the world by an

accurate knowledge of the Lord and Savior

Jesus Christ, they get involved again with

these very things and are overcome,

the final conditions have become worse

for them than the first. 21 For it would

have been better for them not to have

accurately known the path of righteousness

than after knowing it accurately to turn

away from the holy commandment delivered

to them. 22 The saying of the true

proverb has happened to them: "The dog has

returned to its own vomit, and the sow

that was bathed to rolling in the mire."

3 Beloved ones, this is now the second

letter I am writing you, in which, as in

my first one, I am arousing your clear

thinking faculties by way of a reminder,

2 that you should remember the sayings

previously spoken by the holy prophets and

the commandment of the Lord and

Savior through your apostles. 3 For you know this first,

ὅτι ἐλεύσονται ἐπ' ἐσχάτων τῶν ἡμερῶν
 that will come upon last (ones) of the days
 ἐν ἐμπαιγμονῇ ἐμπαίκται κατὰ
 in playing in sport players in sport according to
 τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι
 the own desires of them going their way
 4 καὶ λέγοντες Ποῦ ἐστὶν ἡ ἐπαγγελία
 and saying Where is the promise
 τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ
 of the presence of him? from which [day] for
 οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως
 the fathers fell asleep, all (things) thus
 διαμένει ἀπ' ἀρχῆς κτίσεως.
 is remaining through from beginning of creation.

5 λαθάνει γὰρ αὐτοὺς τοῦτο
 Is lying hidden to for them this
 θέλοντας ὅτι οὐρανοὶ ἦσαν ἔκπαλαι
 (them) being willing that heavens were out of old
 καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος
 and earth out of water and through water
 συνεστῶσα τῷ τοῦ θεοῦ λόγῳ,
 having stood together to the of the God to word,
 6 δι' ὧν ὁ τότε κόσμος
 through which (things) the then world
 ὕδατι κατακλυσθεὶς ἀπώλετο· 7 οἱ
 to water having been deluged was destroyed; the
 δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ
 but now heavens and the earth to the very word
 τεθησαυρισμένοι εἰσὶν πυρὶ τηρούμενοι
 have been treasured up they are to fire being kept
 εἰς ἡμέραν κρίσεως καὶ ἀπωλείας
 into day of judgment and of destruction
 τῶν ἀσεβῶν ἀνθρώπων.
 of the irreverential men.

8 Ἐν δὲ τούτῳ μὴ
 One but this (thing) not
 λαθάνετω ὑμᾶς, ἀγαπητοί, ὅτι
 let it be lying hidden to you, loved (ones), that
 μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη καὶ
 one day beside Lord as thousand years and
 χίλια ἔτη ὡς ἡμέρα μία. 9 οὐ βραδύνη
 thousand years as day one. Not is being slow
 Κύριος τῆς ἐπαγγελίας, ὡς τινες
 Lord of the promise, as some (ones)
 βραδυτητα ἡγοῦνται, ἀλλὰ
 slowness they are considering, but
 μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλομένου
 is being long in spirit into you, not wishing
 ἡμᾶς ἵνα μὴ ἐπιβουλεύωμεν ὑμῖν
 we you that we do not desire to harm you

that in the last days there will come ridiculers with their ridicule, proceeding according to their own desires 4 and saying: "Where is this promised presence* of his? Why, from the day our forefathers fell asleep [in death], all things are continuing exactly as from creation's beginning."

5 For, according to their wish, this fact escapes their notice, that there were heavens from of old and an earth standing compactly out of water and in the midst of water by the word of God; 6 and by those [means] the world of that time suffered destruction when it was deluged with water. 7 But by the same word the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men.

8 However, let this one fact not be escaping YOUR notice, beloved ones, that one day is with Jehovah* as a thousand years and a thousand years as one day. 9 Jehovah* is not slow respecting his promise, as some people consider slowness, but he is patient with you because he does not desire

4* See App 3B. 8* Jehovah, J7:8,13,14,16-18,22-24; Lord, κABVgSy^h. 9* Jehovah, J7:8,13,16-18,22-24; Lord, κABVgSy^h.

τινας ἀπολέσθαι ἀλλὰ πάντας εἰς
 any (ones) to be destroyed but all (ones) into
 μετάνοιαν χωρήσαι. 10 Ἦξει δὲ
 repentance to allow space for. Will come but
 ἡμέρα Κυρίου ὡς κλέπτῃς, ἐν ἧ ὁ οὐρανοὶ
 day of Lord as thief, in which the heavens
 ῥοιζήδον παρελεύσονται, στοιχεῖα δὲ
 with hissing noise will go beside, elements but
 καυσούμενα λυθήσεται, καὶ γῆ καὶ
 being intensely hot will be loosed, and earth and
 τὰ ἐν αὐτῇ ἔργα εὑρεθήσεται.
 the in it works will be found.

11 Τούτων οὕτως πάντων λυομένων
 Of these (things) thus of all being loosed
 ποταποῦς δεῖ ὑπάρχειν
 what sort of [men] it is binding to be existing
 ὑμᾶς ἐν ἀγίαις ἀναστροφαῖς καὶ
 you in holy (actsof) conduct and
 εὐσεβείαις, 12 προσδοκῶντας καὶ
 well-reverential (deeds), awaiting and
 σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ
 speeding up the presence of the of the God
 ἡμέρας, δι' ἣν οὐρανοὶ πυροῦμενοι
 day, through which heavens being on fire
 λυθήσονται καὶ στοιχεῖα καυσούμενα
 will be loosed and elements being intensely hot
 τήκεται. 13 καινούς δὲ οὐρανοὺς καὶ
 is being melted; new but heavens and
 γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ
 earth new according to the promise of him
 προσδοκῶμεν, ἐν οἷς δικαιοσύνη
 we are awaiting, in which (ones) righteousness
 κατοικεῖ.
 is dwelling.

14 Διό, ἀγαπητοί, ταῦτα
 Through which, loved (ones), these (things)
 προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ
 awaiting speed you up spotless (ones) and
 ἀμώμητοι αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ,
 unblemished (ones) to him to be found in peace,
 15 καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν
 and the of the Lord of us longness of spirit
 σωτηρίαν ἡγεῖσθε, καθὼς καὶ ὁ
 salvation be you considering, according as also the
 ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ
 loved of us brother Paul according to

any to be destroyed but desires all to attain to repentance. 10 Yet Jehovah's* day will come as a thief, in which the heavens will pass away with a hissing noise, but the elements* being intensely hot will be dissolved, and earth and the works in it will be discovered.

11 Since all these things are thus to be dissolved, what sort of persons ought you to be in holy acts of conduct and deeds of godly devotion, 12 awaiting and keeping close in mind the presence* of the day of Jehovah,* through which [the] heavens being on fire will be dissolved and [the] elements being intensely hot will melt! 13 But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell.

14 Hence, beloved ones, since you are awaiting these things, do YOUR utmost to be found finally by him spotless and unblemished and in peace. 15 Furthermore, consider the patience of our Lord as salvation, just as our beloved brother Paul according to

10* Jehovah's, J7.8.13,16-18,22-24; Lord's, κABVgSy^h. 10[#] Or, "the celestial bodies" (stoi:khei'a). 12* See App 3B. 12[#] Jehovah, J7.8.17; the Lord, CVg^s; God, κABVgSy^h.

τὴν δοθεῖσαν αὐτῷ σοφίαν ἔγραψεν
the having been given to him wisdom he wrote
ὁμῖν, 16 ὡς καὶ ἐν πάσαις ἐπιστολαῖς
to you, as also in all letters

λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν
[he] speaking in them about these (things), in
αἷς ἐστὶν δυσνόητά
which [letters] is hard for mind

τινα, ἃ οἱ ἀμαθεῖς καὶ
some (things), which the non-learners and
ἀστήρικτοι στρεβλοῦσιν ὡς καὶ τὰς
unsteady are distorting as also the

λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν
leftover (ones) Scriptures toward the own of them
ἀπώλειαν.
destruction.

17 Ὑμεῖς οὖν, ἀγαπητοί,
You therefore, loved (ones),
προγινώσκοντες φυλάσσετε ἵνα
knowing before be guarding yourselves in order that

μὴ τῆ τῶν ἀθέσμων πλάνη
not to the of the illegal (ones) error
συναπαχθέντες ἐκπέσητε τοῦ
having been led off together you might fall out of the

ἰδίου στηριγμοῦ, 18 αὐξάνετε δὲ ἐν
own firm fixedness, be you growing but in
χάρτι καὶ γνώσει τοῦ κυρίου
undeserved kindness and knowledge of the Lord

ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἢ
of us and of Savior Jesus Christ. To him the
δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος.
glory and now and into day of age.

the wisdom given him also wrote you, 16 speaking about these things as he does also in all [his] letters. In them, however, are some things hard to understand, which the untaught and unsteady are twisting, as [they do] also the rest of the Scriptures, to their own destruction.

17 You, therefore, beloved ones, having this advance knowledge, be on your guard that you may not be led away with them by the error of the law-defying people and fall from your own steadfastness.

18 No, but go on growing in the undeserved kindness and knowledge of our Lord and Savior Jesus Christ. To him [be] the glory both now and to the day of eternity.

ΙΩΑΝΟΥ Α
OF JOHN 1

1 ὃ ἣν ἀπ' ἀρχῆς, ὃ
Which was from beginning, which
ἀκηκόαμεν, ὃ ἐώρακάμεν τοῖς
we have heard, which we have seen to the
ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ
eyes of us, which we viewed and the
χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου
hands of us felt, about the word
τῆς ζωῆς, — 2 καὶ ἡ ζωὴ ἐφανερώθη,
of the life, — and the life was manifested,
καὶ ἐώρακάμεν καὶ μαρτυροῦμεν καὶ
and we have seen and we are bearing witness and
ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν
we are reporting back to you the life the
αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ
everlasting which was toward the Father and
ἐφανερώθη ἡμῖν, — 3 ὃ ἐώρακάμεν
it was manifested to us, — which we have seen
καὶ ἀκηκόαμεν ἀπαγγέλλομεν καὶ
and we have heard we are reporting back also
ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν
to you, in order that also you sharing
ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία
you may be having with us; and the sharing
δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ
but the our with the Father and with
τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ· 4 καὶ
the Son of him of Jesus Christ; 4 and
ταῦτα γράφομεν ἡμεῖς ἵνα
these (things) we are writing we in order that
ἡ χαρὰ ἡμῶν ἧ πεπληρωμένη.
the joy of us may be having been fulfilled.

5 Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν
And is this the message which
ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν
we have heard from him and we are announcing
ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία
to you, that the God light is and darkness
οὐκ ἔστιν ἐν αὐτῷ οὐδεμία. 6 Ἐὰν
not is in him none. If ever
εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ'
we should say that sharing we are having with

1 That which was from [the] beginning, which we have heard, which we have seen with our eyes, which we have viewed attentively and our hands felt, concerning the word of life, 2 (yes, the life was made manifest, and we have seen and are bearing witness and reporting to you the everlasting life which was with the Father and was made manifest to us,) 3 that which we have seen and heard we are reporting also to you, that you too may be having a sharing with us. Furthermore, this sharing of ours is with the Father and with his Son Jesus Christ. 4 And so we are writing these things that our joy may be in full measure.

5 And this is the message which we have heard from him and are announcing to you, that God is light and there is no darkness at all in union with him. 6 If we make the statement: "We are having a sharing with

αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν,
him and in the darkness we may be walking about,
ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν·
we are lying and not we are doing the truth;

7 ἔάν δὲ ἐν τῷ φωτὶ περιπατῶμεν
if ever but in the light we may be walking about

ὡς αὐτὸς ἔστιν ἐν τῷ φωτὶ, κοινωvίαν
as he is in the light, sharing

ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα
we are having with one another and the blood
'Ιησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς
of Jesus the Son of him it is cleansing us

ἀπὸ πάσης ἀμαρτίας.
from all sin.

8 Ἐάν εἴπωμεν ὅτι ἀμαρτίαν οὐκ
If ever we should say that sin not

ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ
we are having, selves we are making to err and

ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. 9 ἔάν
the truth not is in us. If ever

ὁμολογῶμεν τὰς ἀμαρτίας ἡμῶν, πιστὸς
we may be confessing the sins of us, faithful

ἔστιν καὶ δίκαιος ἵνα ἀφῆ
he is and righteous in order that he might let go off

ἡμῖν τὰς ἀμαρτίας καὶ καθαρῶσιν ἡμᾶς
to us the sins and he might cleanse us

ἀπὸ πάσης ἀδικίας. 10 Ἐάν
from all unrighteousness. If ever

εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην
we should say that not we have sinned, liar

ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ
we are making him and the word of him

οὐκ ἔστιν ἐν ἡμῖν.
not is in us.

2 Τεκνία μου, ταῦτα
Little children of me, these (things)

γράφω ὑμῖν ἵνα μὴ
I am writing to you in order that not

ἀμαρτήτε. καὶ ἔάν τις
you might commit sin. And if ever anyone

ἀμαρτή, παράκλητον ἔχομεν
should commit sin, paraclete we are having

πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν
toward the Father Jesus Christ

δίκαιον, 2 καὶ αὐτὸς ἰλασμός
righteous (one), and he propitiation

ἔστιν περὶ τῶν ἀμαρτιῶν ἡμῶν, οὐ περὶ
is about the sins of us, not about

τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ
the our (ones) but only but also about

him," and yet we go on walking in the darkness, we are lying and are not practicing the truth. 7 However, if we are walking in the light as he himself is in the light, we do have a sharing with one another, and the blood of Jesus his Son cleanses us from all sin.

8 If we make the statement: "We have no sin," we are misleading ourselves and the truth is not in us. 9 If we confess our sins, he is faithful and righteous so as to forgive us our sins and to cleanse us from all unrighteousness.

10 If we make the statement: "We have not sinned," we are making him a liar, and his word is not in us.

2 My little children, I am writing you these things that you may not commit a sin. And yet, if anyone does commit a sin, we have a helper with the Father, Jesus Christ, a righteous one. 2 And he is a propitiatory sacrifice for our sins, yet not for ours only but also for

ὅλου τοῦ κόσμου. 3 Καὶ ἐν τούτῳ
whole the world. And in this
γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν,
we are knowing that we have known him,

ἐὰν τὰς ἐντολάς αὐτοῦ τηρῶμεν.
if ever the commandments of him we may observe.

4 ὁ λέγων ὅτι Ἐγνώκα αὐτόν, καὶ
The (one) saying that I have known him, and

τὰς ἐντολάς αὐτοῦ μὴ τηρῶν ψεύστης
the commandments of him not observing liar

ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν·
is, and in this (one) the truth not is;

5 ὃς δ' ἂν τηρῇ αὐτοῦ τὸν
who but likely may be observing of him the

λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ
word, truthfully in this (one) the love of the

θεοῦ τετελειῶται. Ἐν τούτῳ γινώσκουμεν
God has been perfected. In this we are knowing

ὅτι ἐν αὐτῷ ἐσμέν· 6 ὁ λέγων ἐν αὐτῷ
that in him we are; the (one) saying in him

μένειν ὀφείλει καθὼς ἐκεῖνος
to be remaining he is owing according as that (one)

περιπάτησεν καὶ αὐτὸς περιπατεῖν.
walked about also he to be walking about.

7 Ἀγαπητοί, οὐκ ἐντολήν καινὴν
Loved (ones), not commandment new

γράφω ὑμῖν, ἀλλ' ἐντολήν παλαιὰν
I am writing to you, but commandment old

ἣν εἶχετε ἀπ' ἀρχῆς· ἡ
which you were having from beginning; the

ἐντολὴ ἡ παλαιὰ ἐστίν ὁ λόγος
commandment the old is the word

ὃν ἠκούσατε. 8 πάλιν ἐντολήν
which you heard. Again commandment

καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς
new I am writing to you, which is true

ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία
in him and in you, because the darkness

παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη
is going beside and the light the true already

φαίνει.
is shining.

9 Ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ
The (one) saying in the light to be and

τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἐστίν
the brother of him hating in the darkness he is

ἕως ἄρτι. 10 ὁ ἀγαπῶν τὸν
until right now. The (one) loving the

ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει,
brother of him in the light he is remaining,

the whole world's.

3 And by this we have the knowledge that we have come to know him, namely, if we continue observing his commandments.

4 He that says: "I have come to know him," and yet is not observing his commandments, is a liar, and the truth is not in this [person]. 5 But whoever does observe his word, truthfully in this [person] the love of God has been made perfect. By this we have the knowledge that we are in union with him. 6 He that says he remains in union with him is under obligation himself also to go on walking just as that one walked.

7 Beloved ones, I am writing you, not a new commandment, but an old commandment which you have had from [the] beginning. This old commandment is the word which you heard. 8 Again, I am writing you a new commandment, a fact that is true in his case and in yours, because the darkness is passing away and the true light is already shining.

9 He that says he is in the light and yet hates his brother is in the darkness up to right now. 10 He that loves his brother remains in the light,

καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν· **11** ὁ
 and fall-causer in him not is; the (one)
 δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ
 but hating the brother of him in the darkness
 ἐστὶν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ,
 he is and in the darkness he is walking about,
 καὶ οὐκ οἶδεν ποῦ ὑπάγει,
 and not he has known where he is going under,
 ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς
 because the darkness blinded the eyes
 αὐτοῦ.
 of him.

12 Γράφω ὑμῖν, τέκνια, ὅτι
 I am writing to you, little children, because
 ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ
 have been let go off to you the sins through
 τὸ ὄνομα αὐτοῦ· **13** γράφω ὑμῖν,
 the name of him; I am writing to you,
 πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’
 fathers, because you have known the (one) from
 ἀρχῆς· γράφω ὑμῖν, νεανίσκοι,
 beginning; I am writing to you, young [men],
 ὅτι νενικήκατε τὸν πονηρὸν.
 because you have conquered the wicked (one).
 ἔγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε
 I wrote to you, little boys, because you have known
 τὸν πατέρα· **14** ἔγραψα ὑμῖν, πατέρες,
 the Father; I wrote to you, fathers,
 ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς;
 because you have known the (one) from beginning;
 ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί
 I wrote to you, young [men], because strong
 ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν
 you are and the word of the God in you
 μένει καὶ νενικήκατε τὸν
 is remaining and you have conquered the
 πονηρὸν.
 wicked (one).

15 Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ
 Not be you loving the world not-but
 τὰ ἐν τῷ κόσμῳ. ἔάν τις
 the (things) in the world. If ever anyone
 ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη
 may be loving the world, not is the love
 τοῦ πατρὸς ἐν αὐτῷ· **16** ὅτι πᾶν
 of the Father in him; because all
 τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς
 the (thing) in the world, the desire of the
 σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ
 flesh and the desire of the eyes and

and there is no cause for stumbling in his case. 11 But he that hates his brother is in the darkness and is walking in the darkness, and he does not know where he is going, because the darkness has blinded his eyes.

12 I am writing you, little children, because YOUR sins have been forgiven you for the sake of his name. 13 I am writing you, fathers, because you have come to know him who is from [the] beginning. I am writing you, young men, because you have conquered the wicked one. I write you, young children, because you have come to know the Father. 14 I write you, fathers, because you have come to know him who is from [the] beginning. I write you, young men, because you are strong and the word of God remains in you and you have conquered the wicked one.

15 Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; 16 because everything in the world—the desire of the flesh and the desire of the eyes and

ἡ ἀλαζονία τοῦ βίου, οὐκ ἔστιν
the self-assumption of the life (means), not it is
ἐκ τοῦ πατρὸς, ἀλλὰ ἐκ τοῦ κόσμου ἔστιν
out of the Father, but out of the world it is;
17 καὶ ὁ κόσμος παράγεται καὶ ἡ
and the world is going beside also the
ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα
desire of it, the (one) but doing the will
τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.
of the God is remaining into the age.

18 Παιδιά, ἐσχάτη ὥρα ἔστιν, καὶ
Little boys, last hour it is, and
καθὼς ἠκούσατε ὅτι ἀντίχριστος
according as you heard that antichrist
ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ
is coming, and now antichrists many
γεγόνασιν· ὅθεν γινώσκουμεν ὅτι
have come to be; from which we are knowing that
ἐσχάτη ὥρα ἔστιν. 19 ἐξ ἡμῶν
last hour it is. Out of us
ἐξῆλθαν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν·
they came out, but not they were out of us;
εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενήκεισαν
if for out of us they were, they had remained
ἂν μεθ' ἡμῶν· ἀλλ' ἵνα
likely with us; but in order that

φανερωθῶσιν ὅτι οὐκ εἰσὶν
they might be manifested that not they are
πάντες ἐξ ἡμῶν. 20 καὶ ὑμεῖς χρίσμα
all out of us. And you anointing

ἔχετε ἀπὸ τοῦ ἁγίου·
you are having from the holy (one);
οἴδατε πάντες — 21 οὐκ ἔγραψα
you have known all (ones) — Not I wrote

ὑμῖν ὅτι οὐκ οἴδατε τὴν
to you because not you have known the
ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν,
truth, but because you have known it,

καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας
and that every lie out of the truth
οὐκ ἔστιν.
not is.

22 Τίς ἔστιν ὁ ψεύστης εἰ μὴ ὁ
Who is the liar if not the (one)
ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ χριστός;
denying that Jesus not is the Christ?

οὗτός ἐστιν ὁ ἀντίχριστος, ὁ
This (one) is the antichrist, the (one)
ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν.
denying the Father and the Son.

the showy display of
one's means of life
—does not originate
with the Father, but
originates with the
world. 17 Further-
more, the world is
passing away and so
is its desire, but he
that does the will of
God remains forever.

18 Young children,
it is the last hour,
and, just as you have
heard that antichrist
is coming, even now
there have come to
be many antichrists;
from which fact we
gain the knowledge
that it is the last
hour. 19 They went
out from us, but they
were not of our sort;
for if they had been of
our sort, they would
have remained with
us. But [they went
out] that it might be
shown up that not
all are of our sort.
20 And you have an
anointing from the
holy one; all of you
have knowledge. 21 I
write you, not because
you do not know the
truth, but because you
know it, and because
no lie originates with
the truth.

22 Who is the liar
if it is not the one
that denies that Jesus
is the Christ? This
is the antichrist, the
one that denies the
Father and the Son.

23 πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ
 Everyone the denying the Son not-but
 τὸν πατέρα ἔχει· ὁ ὁμολογῶν τὸν
 the Father he is having; the (one) confessing the
 υἱὸν καὶ τὸν πατέρα ἔχει. 24 Ὑμεῖς
 Son also the Father he is having. You

ὃ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν
 which you heard from beginning, in you
 μενέτω· ἐὰν ἐν ὑμῖν μείνη
 let it be remaining; if ever in you should remain
 ὃ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν
 which from beginning you heard, also you in
 τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.
 the Son and in the Father you will remain.

25 καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς
 And this is the promise which he
 ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.
 promised to us, the life the everlasting.

26 Ταῦτα ἔγραψα ὑμῖν περὶ
 These (things) I wrote to you about
 τῶν πλανῶντων ὑμᾶς. 27 καὶ ὑμεῖς
 the (ones) making to err you. And you

τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ
 the anointing which you received from
 μένει ἐν ὑμῖν, καὶ οὐ χρειᾶν
 it is remaining in you, and not need
 ἔχετε ἵνα τις
 you are having in order that anyone

διδάσκῃ ὑμᾶς· ἀλλ' ὡς τὸ αὐτοῦ
 may be teaching you; but as the of him
 χρίσμα διδάσκει ὑμᾶς περὶ πάντων,
 anointing is teaching you about all (things),
 καὶ ἀληθὲς ἐστὶν καὶ οὐκ ἐστὶν ψεῦδος, καὶ
 and true it is and not it is lie, and

καθὼς ἐδίδαξεν ὑμᾶς, μένετε
 according as it taught you, be you remaining
 ἐν αὐτῷ. 28 Καὶ νῦν, τεκνία,
 in him. And now, little children,

μένετε ἐν αὐτῷ, ἵνα ἐὰν
 be you remaining in him, in order that if ever
 φανερωθῇ σχῶμεν
 he should be manifested we might have

παρρησίαν καὶ μὴ αἰσχυρθῶμεν
 outspokenness and not we might be put to shame
 ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.
 from him in the presence of him.

29 ἐὰν εἰδῆτε ὅτι δίκαιός ἐστιν,
 If ever you should know that righteous he is,
 γινώσχετε ὅτι πᾶς ὁ ποιῶν τὴν
 you are knowing that everyone the doing the

23 Everyone that denies the Son does not have the Father either. He that confesses the Son has the Father also.

24 As for you, let that which you have heard from [the] beginning remain in you. If that which you have heard from [the] beginning remains in you, you will also abide in union with the Son and in union with the Father. 25 Furthermore, this is the promised thing that he himself promised us, the life everlasting.

26 These things I write you about those who are trying to mislead you.

27 And as for you, the anointing that you received from him remains in you, and you do not need anyone to be teaching you; but, as the anointing from him is teaching you about all things, and is true and is no lie, and just as it has taught you, remain in union with him. 28 So now, little children, remain in union with him, that when he is made manifest we may have freeness of speech and not be shamed away from him at his presence. 29 If you know that he is righteous, you gain the knowledge that everyone who practices

δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.
 righteousness out of him he has been generated.

3 Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν
 See you what sort of love has given to us
 ὁ πατήρ ἵνα τέκνα θεοῦ
 the Father in order that children of God
 κληθῶμεν, καὶ ἔσμεν. διὰ
 we should be called, and we are. Through
 τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς
 this (thing) the world not is knowing us
 ὅτι οὐκ ἔγνω αὐτόν. **2** Ἀγαπητοί, νῦν
 because not it knew him. Loved (ones), now
 τέκνα θεοῦ ἔσμεν, καὶ οὐπῶ
 children of God we are, and not as yet
 ἐφανερώθη τί ἐσόμεθα. οἶδαμεν
 was it manifested what we shall be. We have known
 ὅτι ἐὰν φανερωθῇ ὅμοιοι
 that if ever he should be manifested (ones) like
 αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτόν
 to him we will be, because we shall see him
 καθὼς ἐστίν. **3** καὶ πᾶς ὁ ἔχων
 according as he is. And every the (one) having
 τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει
 the hope this upon him he is purifying
 ἑαυτὸν καθὼς ἐκεῖνος ἀγνός ἐστίν.
 himself according as that (one) pure he is.

4 Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ
 Every the (one) doing the sin also
 τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστίν
 the lawlessness he is doing, and the sin is
 ἡ ἀνομία. **5** καὶ οἴδατε ὅτι
 the lawlessness. And you have known that
 ἐκεῖνος ἐφανερώθη ἵνα τὰς
 that (one) was manifested in order that the
 ἁμαρτίας ἄρῃ, καὶ ἁμαρτία ἐν αὐτῷ
 sins he might lift up, and sin in him
 οὐκ ἔστιν. **6** πᾶς ὁ ἐν αὐτῷ μένων
 not is. Every the (one) in him remaining
 οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ
 not is sinning; every the (one) sinning not
 ἑώρακεν αὐτόν οὐδὲ ἔγνωκεν αὐτόν.
 has seen him not-but he has known him.
7 Τεκνία, μηδεὶς πλανάτω ὑμᾶς·
 Little children, no one let make to err you;
 ὁ ποιῶν τὴν δικαιοσύνην δίκαιός
 the (one) doing the righteousness righteous
 ἐστίν, καθὼς ἐκεῖνος δίκαιός ἐστιν·
 he is, according as that (one) righteous is;

righteousness has been born from him.

3 See what sort of love the Father has given us, so that we should be called children of God; and such we are. That is why the world does not have a knowledge of us, because it has not come to know him. **2** Beloved ones, now we are children of God, but as yet it has not been made manifest what we shall be. We do know that whenever he is made manifest we shall be like him, because we shall see him just as he is. **3** And everyone who has this hope set upon him purifies himself just as that one is pure.

4 Everyone who practices sin is also practicing lawlessness, and so sin is lawlessness. **5** You know too that that one was made manifest to take away [our] sins, and there is no sin in him. **6** Everyone remaining in union with him does not practice sin; no one that practices sin has either seen him or come to know him. **7** Little children, let no one mislead you; he who carries on righteousness is righteous, just as that one is righteous.

8 ὁ ποιῶν τὴν ἀμαρτίαν ἐκ τοῦ
The (one) doing the sin out of the
διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ
Devil he is, because from beginning the
διάβολος ἀμαρτάνει. εἰς τοῦτο ἐφανερώθη
Devil is sinning. Into this was manifested
ὁ υἱὸς τοῦ θεοῦ ἵνα λύσῃ
the Son of the God in order that he might loose
τὰ ἔργα τοῦ διαβόλου.
the works of the Devil.

9 Πᾶς ὁ γεγεννημένος ἐκ
Every the (one) having been generated out of
τοῦ θεοῦ ἀμαρτίαν οὐ ποιεῖ, ὅτι
the God sin not he is doing, because
σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ
seed of him in him is remaining, and not
δύναται ἀμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ
he is able to be sinning, because out of the God
γεγέννηται.

10 ἐν τούτῳ φανερά
he has been generated. In this (thing) manifest
ἐστὶν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα
is the children of the God and the children
τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν
of the Devil; every the (one) not doing
δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ
righteousness not he is out of the God, and
ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ.
the (one) not loving the brother of him.

11 ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν
Because this is the message which
ἤκούσατε ἀπ' ἀρχῆς, ἵνα
you heard from beginning, in order that
ἀγαπῶμεν ἀλλήλους· 12 οὐ καθὼς
we may be loving one another; not according as
Καὶν ἐκ τοῦ πονηροῦ ἦν καὶ
Cain out of the wicked (one) he was and
ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν
he slaughtered the brother of him; and thanks
τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα
of what slaughtered he him? Because the works
αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ
of him wicked was, the (ones) but of the brother
αὐτοῦ δίκαια.
of him righteous (ones).

13 Μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ
Not be you wondering, brothers, if is hating
ὑμᾶς ὁ κόσμος. 14 ἡμεῖς οἶδαμεν ὅτι
you the world. We have known that
μεταβηθήκαμεν ἐκ τοῦ θανάτου εἰς
we have stepped across out of the death into

8 He who carries on sin originates with the Devil, because the Devil has been sinning from [the] beginning. For this purpose the Son of God was made manifest, namely, to break up the works of the Devil.

9 Everyone who has been born from God does not carry on sin, because His [reproductive] seed remains in such one, and he cannot practice sin, because he has been born from God. 10 The children of God and the children of the Devil are evident by this fact: Everyone who does not carry on righteousness does not originate with God, neither does he who does not love his brother. 11 For this is the message which you have heard from [the] beginning, that we should have love for one another; 12 not like Cain, who originated with the wicked one and slaughtered his brother. And for the sake of what did he slaughter him? Because his own works were wicked, but those of his brother [were] righteous.

13 Do not marvel, brothers, that the world hates you. 14 We know we have passed over from death to

τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφοὺς·
the life, because we are loving the brothers;

ὁ μὴ ἀγαπῶν μένει ἐν τῷ
the (one) not loving is remaining in the
θανάτῳ. 15 πᾶς ὁ μισῶν τὸν ἀδελφὸν
death. Every the (one) hating the brother

αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ οἴδατε
of him man-killer he is, and you have known

ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν·
that every man-killer not is having life

αἰώνιον ἐν αὐτῷ μένουσαν. 16 Ἐν τούτῳ
everlasting in him remaining. In this

ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος
we have known the love, because that (one)

ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς
over us the soul of him he put; and we

ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς
are owing over the brothers the souls

θεῖναι. 17 ὃς δ' ἂν ἔχη τὸν
to put. Who but likely may be having the

βίον τοῦ κόσμου καὶ θεωρῇ
life (means) of the world and he may be beholding

τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα καὶ
the brother of him need having and

κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ'
he might shut up the bowels of him from

αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει
him, how the love of the God is remaining

ἐν αὐτῷ; 18 Τεκνία, μὴ ἀγαπῶμεν
in him? Little children, not may we be loving

λόγῳ μηδὲ τῇ γλῶσσῃ ἀλλὰ ἐν ἔργῳ
to word neither to the tongue but in work

καὶ ἀληθείᾳ.
and truth.

19 Ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς
In this we shall know that out of the

ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ
truth we are, and in front of him

πεῖσομεν τὴν καρδίαν ἡμῶν 20 ὅτι
we shall persuade the heart of us because

ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία,
if ever may be knowing down on of us the heart,

ὅτι μείζων ἐστὶν ὁ θεὸς τῆς
because greater is the God of the

καρδίας ἡμῶν καὶ γινώσκει πάντα.
heart of us and he is knowing all (things).

21 Ἀγαπητοί, ἐὰν ἡ καρδία μὴ
Loved (ones), if ever the heart not

καταγινώσκῃ, παρρησίαν
may be knowing down on, outspokenness

life, because we love the brothers. He who does not love remains in death.

15 Everyone who hates his brother is a manslayer, and you know that no manslayer has everlasting life remaining in him. 16 By this we have come to know love, because that one surrendered his soul for us; and we are under obligation to surrender [our] souls for [our] brothers.

17 But whoever has this world's means for supporting life and beholds his brother having need and yet shuts the door of his tender compassions upon him, in what way does the love of God remain in him? 18 Little children, let us love, neither in word nor with the tongue, but in deed and truth.

19 By this we shall know that we originate with the truth, and we shall assure our hearts before him 20 as regards whatever our hearts may condemn us in, because God is greater than our hearts and knows all things.

21 Beloved ones, if [our] hearts do not condemn [us], we have freeness of speech

ἔχομεν πρὸς τὸν θεόν, 22 καὶ ὃ
 we are having toward the God, and which
 ἂν αἰτῶμεν λαμβάνομεν ἀπ'
 likely we may be asking we are receiving from
 αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ
 him, because the commandments of him
 τηροῦμεν καὶ τὰ ἄρεστὰ
 we are observing and the (things) pleasing
 ἐνώπιον αὐτοῦ ποιοῦμεν. 23 καὶ αὕτη
 in sight of him we are doing. And this
 ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα
 is the commandment of him, in order that
 πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ
 we should believe to the name of the Son of him
 Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους,
 of Jesus Christ and we may be loving one another,
 καθὼς ἔδωκεν ἐντολὴν ἡμῖν. 24 καὶ
 according as he gave commandment to us. And
 ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν
 the (one) observing the commandments of him in
 αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ· καὶ
 him he is remaining and he in him; and
 ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν
 in this we are knowing that he is remaining in
 ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν
 us, out of the spirit of which to us
 ἔδωκεν.
 he gave.

4 Ἀγαπητοί, μὴ παντὶ πνεύματι
 Loved (ones), not to every spirit
 πιστεύετε, ἀλλὰ δοκιμάζετε τὰ
 be you believing, but be you proving the
 πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι
 spirits if out of the God it is, because
 πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν
 many false prophets have gone forth into the
 κόσμον.
 world.

2 Ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ
 In this you are knowing the spirit of the
 θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν
 God; every spirit which is confessing Jesus
 Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ
 Christ in flesh having come out of the God
 ἐστίν, 3 καὶ πᾶν πνεῦμα ὃ μὴ
 it is, and every spirit which not
 ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ
 is confessing the Jesus out of the God not
 ἐστίν· καὶ τοῦτό ἐστίν τὸ τοῦ
 he is; and this is the [spirit] of the

toward God; 22 and whatever we ask we receive from him, because we are observing his commandments and are doing the things that are pleasing in his eyes. 23 Indeed, this is his commandment, that we have faith in the name of his Son Jesus Christ and be loving one another, just as he gave us commandment.

24 Moreover, he who observes his commandments remains in union with him, and he in union with such one; and by this we gain the knowledge that he is remaining in union with us, owing to the spirit which he gave us.

4 Beloved ones, do not believe every inspired expression, but test the inspired expressions to see whether they originate with God, because many false prophets have gone forth into the world.

2 You gain the knowledge of the inspired expression from God by this: Every inspired expression that confesses Jesus Christ as having come in the flesh originates with God, 3 but every inspired expression that does not confess Jesus does not originate with God. Furthermore, this is the

ἀντιχρίστου, ὃ ἀκηκόατε ὅτι
antichrist, which you have heard that
ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.
it is coming, and now in the world it is already.

4 Ὑμεῖς ἐκ τοῦ θεοῦ ἐστέ, τέκνία,
You out of the God you are, little children,
καὶ νενικήκατε αὐτούς, ὅτι μείζων
and you have conquered them, because greater
ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ
is the (one) in you than the (one) in the
κόσμῳ· 5 αὐτοὶ ἐκ τοῦ κόσμου εἰσὶν·
world; they out of the world they are;

διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν
through this out of the world they are speaking
καὶ ὁ κόσμος αὐτῶν ἀκούει. 6 ἡμεῖς
and the world of them is hearing. We

ἐκ τοῦ θεοῦ ἐσμέν· ὁ γινώσκων τὸν
out of the God we are; the (one) knowing the
θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἐστὶν ἐκ τοῦ
God is hearing of us, who not is out of the
θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου
God not is hearing of us. Out of this

γινώσκουμεν τὸ πνεῦμα τῆς ἀληθείας καὶ
we are knowing the spirit of the truth and
τὸ πνεῦμα τῆς πλάνης.
the spirit of the error.

7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους,
Loved (ones), may we be loving one another,
ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ
because the love out of the God is, and
πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ
every the (one) loving out of the God
γεγέννηται καὶ γινώσκει τὸν θεόν.
has been generated and he is knowing the God.

8 ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν,
The (one) not loving not knew the God,
ὅτι ὁ θεὸς ἀγάπη ἐστίν. 9 ἐν τούτῳ
because the God love is. In this
ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν,
was manifested the love of the God in us,

ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ
because the Son of him the only-begotten
ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον
has sent off the God into the world
ἵνα ζήσωμεν δι' αὐτοῦ. 10 ἐν
in order that we might live through him. In

τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς
this is the love, not that we
ἠγάπηκαμεν τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν
have loved the God, but that he loved

antichrist's [inspired expression] which you have heard was coming, and now it is already in the world.

4 You originate with God, little children, and you have conquered those [persons], because he that is in union with you is greater than he that is in union with the world. 5 They originate with the world; that is why they speak [what proceeds] from the world and the world listens to them.

6 We originate with God. He that gains the knowledge of God listens to us; he that does not originate with God does not listen to us. This is how we take note of the inspired expression of truth and the inspired expression of error.

7 Beloved ones, let us continue loving one another, because love is from God, and everyone who loves has been born from God and gains the knowledge of God.

8 He that does not love has not come to know God, because God is love. 9 By this the love of God was made manifest in our case, because God sent forth his only-begotten Son into the world that we might gain life through him.

10 The love is in this respect, not that we have loved God, but that he loved

ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἰλασμὸν
us and he sent off the Son of him propitiation
περὶ τῶν ἁμαρτιῶν ἡμῶν.
about the sins of us.

11 Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν
Loved (ones), if thus the God loved
ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους
us, also we are owing one another
ἀγαπᾶν. 12 Θεὸν οὐδεὶς πώποτε
to be loving. God no one at any time
τεθέαται. ἔάν ἀγαπῶμεν ἀλλήλους,
has viewed. If ever we may be loving one another,
ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη
the God in us is remaining and the love
αὐτοῦ τετελειωμένη ἐν ἡμῖν ἐστίν. 13 ἐν
of him having been perfected in us It is. In
τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ
this we are knowing that in him
μένουμεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ
we are remaining and he in us, because out of
τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. 14 Καὶ
the spirit of him he has given to us. And
ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι
we have viewed and we are bearing witness that
ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ
the Father has sent off the Son Savior of the
κόσμου. 15 ὃς ἔάν ὁμολογήσῃ ὅτι
world. Who if ever might confess that
Ἰησοῦς Χριστὸς ἐστίν ὁ υἱὸς τοῦ θεοῦ,
Jesus Christ is the Son of the God,
ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ
the God in him is remaining and he in the
θεῷ. 16 Καὶ ἡμεῖς ἐγνώκαμεν καὶ
God. And we have known and
πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ
we have believed the love which is having the
θεὸς ἐν ἡμῖν.
God in us.

Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ
The God love is, and the (one)
μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει
remaining in the love in the God is remaining
καὶ ὁ θεὸς ἐν αὐτῷ μένει. 17 Ἐν τούτῳ
and the God in him is remaining. In this
τετελειώται ἡ ἀγάπη μεθ' ἡμῶν,
has been perfected the love with us,
ἵνα παρρησίαν ἔχωμεν ἐν
in order that outspokenness we may be having in
τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς
the day of the judgment, because according as

us and sent forth his
Son as a propitiatory
sacrifice for our sins.

11 Beloved ones,
if this is how God
loved us, then we
are ourselves under
obligation to love
one another. 12 At
no time has anyone
beheld God. If we
continue loving one
another, God remains
in us and his love is
made perfect in us.
13 By this we gain
the knowledge that
we are remaining in
union with him and
he in union with us,
because he has im-
parted his spirit to us.
14 In addition, we
ourselves have beheld
and are bearing wit-
ness that the Father
has sent forth his Son
as Savior of the world.
15 Whoever makes the
confession that Jesus
Christ is the Son of
God, God remains in
union with such one
and he in union with
God. 16 And we
ourselves have come
to know and have
believed the love that
God has in our case.

God is love, and
he that remains in
love remains in union
with God and God
remains in union
with him. 17 This
is how love has been
made perfect with
us, that we may have
freeness of speech in
the day of judgment,
because, just as

ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμέν ἐν τῷ κόσμῳ
that (one) is also we are in the world
τούτῳ. 18 φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλ'
this. Fear not is in the love, but

ἡ τελεία ἀγάπη ἔξω β-λλει τὸν φόβον,
the perfect love outside is throwing the fear,

ὅτι ὁ φόβος κόλασιν ἔχει, ὁ
because the fear lopping off is having, the (one)

δὲ φοβούμενος οὐ τετελείωται ἐν τῇ
but fearing not has been perfected in the

ἀγάπῃ. 19 Ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς
love. We are loving because he

πρῶτος ἠγ πησεν ἡμᾶς.
first loved us.

20 Ἐάν τις εἴπῃ ὅτι Ἄγαπῶ
If ever anyone should say that I am loving

τὸν θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ
the God, and the brother of him

μισῇ ψεύστης ἐστίν· ὁ γὰρ
he may be hating, liar he is; the (one) for

μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἐώρακεν,
not loving the brother of him whom he has seen,

τὸν θεὸν ὃν οὐχ ἐώρακεν οὐ δύναται
the God whom not he has seen not he is able

ἀγαπᾶν. 21 καὶ ταύτην τὴν ἐντολὴν
to be loving. And this the commandment

ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ
we are having from him, in order that the (one)

ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν
loving the God may be loving also the

ἀδελφὸν αὐτοῦ.
brother of him.

5 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν
Every the (one) believing that Jesus is

ὁ χριστὸς ἐκ τοῦ θεοῦ γεγέννηται,
the Christ out of the God he has been generated,

καὶ πᾶς ὁ ἀγαπῶν τὸν
and every the (one) loving the (one)

γεννήσαντα ἀγαπᾷ τὸν
having generated he is loving the (one)

γεγεννημένον ἐξ αὐτοῦ. 2 ἐν τούτῳ
having been generated out of him. In this

γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα
we are knowing that we are loving the children

τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ
of the God, whenever the God we may love and

τὰς ἐντολάς αὐτοῦ ποιοῦμεν·
the commandments of him we may be doing;

that one is, so are we ourselves in this

world. 18 There is no fear in love, but

perfect love throws fear outside, because

fear exercises a restraint. Indeed, he

that is under fear has not been made perfect

in love. 19 As for us, we love, because he

first loved us.

20 If anyone makes the statement: "I

love God," and yet is hating his brother,

he is a liar. For he who does not love

his brother, whom he has seen, cannot be

loving God, whom he has not seen. 21 And

this commandment we have from him, that

the one who loves God should be loving his

brother also.

5 Everyone believing that Jesus is

the Christ has been born from God, and

everyone who loves the one that caused

to be born loves him who has been born

from that one. 2 By this we gain the

knowledge that we are loving the children

of God, when we are loving God and doing

his commandments.

3 αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ θεοῦ
 This for is the love of the God
 ἵνα τὰς ἐντολάς αὐτοῦ
 in order that the commandments of him
 τηρῶμεν, καὶ αἱ ἐντολαὶ
 we may be observing, and the commandments
 αὐτοῦ βαρεῖαι οὐκ εἰσὶν, 4 ὅτι πᾶν
 of him heavy not are, because every
 τὸ γεγεννημένον ἐκ τοῦ θεοῦ
 the (thing) having been generated out of the God
 νικᾷ τὸν κόσμον. καὶ αὕτη ἐστὶν ἡ
 is conquering the world. And this is the
 νίκη ἡ νικήσασα τὸν κόσμον,
 conquest the (one) having conquered the world,
 ἡ πίστις ἡμῶν.
 the faith of us.

5 τίς ἐστὶν δὲ ὁ νικῶν τὸν
 Who is but the (one) conquering the
 κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς
 world if not the (one) believing that Jesus
 ἐστὶν ὁ υἱὸς τοῦ θεοῦ; 6 Οὗτός ἐστιν
 is the Son of the God? This is
 ὁ ἐλθὼν δι' ὕδατος καὶ
 the (one) having come through water and
 αἵματος, Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι
 blood, Jesus Christ; not in the water
 μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ
 only but in the water and in the blood; and
 τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν,
 the spirit is the (thing) bearing witness,
 ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. 7 ὅτι
 because the spirit is the truth. Because
 τρεῖς εἰσὶν οἱ μαρτυροῦντες, 8 τὸ
 three are the (ones) bearing witness, the
 πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ
 spirit and the water and the blood, and the
 τρεῖς εἰς τὸ ἓν εἰσὶν.
 three into the one (thing) are.

9 εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων
 If the witness of the men
 λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ
 we are receiving, the witness of the God
 μείζων ἐστίν, ὅτι αὕτη ἐστὶν ἡ μαρτυρία
 greater is, because this is the witness
 τοῦ θεοῦ ὅτι μεμαρτύρηκεν περὶ τοῦ
 of the God that he has given in witness about the
 υἱοῦ αὐτοῦ. 10 ὁ πιστεύων εἰς τὸν
 Son of him. The (one) believing into the

3 For this is what the love of God means; that we observe his commandments; and yet his commandments are not burdensome, 4 because everything that has been born from God conquers the world. And this is the conquest that has conquered the world, our faith.

5 Who is the one that conquers the world but he who has faith that Jesus is the Son of God? 6 This is he that came by means of water and blood, Jesus Christ; not with the water only, but with the water and with the blood. And the spirit is that which is bearing witness, because the spirit is the truth. 7 For there are three witness bearers, 8 the spirit and the water and the blood, and the three are in agreement.*

9 If we receive the witness men give, the witness God gives is greater, because this is the witness God gives, the fact that he has borne witness concerning his Son. 10 The [person] putting his faith in the

8* Literally, "the three (witness bearers) are into the one (thing)." For a discussion of this verse, see App 2B.

υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν
 Son of the God is having the witness in
 αὐτῷ· ὁ μὴ πιστεύων τῷ θεῷ
 him; the (one) not believing to the God
 ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ
 liar he has made him, because not
 πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν
 he has believed into the witness which
 μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ
 he has given in witness the God about the Son
 αὐτοῦ. **11** καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι
 of him. **11** And this is the witness, that
 ζωὴν αἰώνιον ἔδωκεν ὁ θεὸς ἡμῖν, καὶ αὕτη
 life everlasting gave the God to us, and this
 ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. **12** ὁ
 the life in the Son of him is. **12** The (one)
 ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ
 having the Son is having the life; the (one) not
 ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ
 having the Son of the God the life not
 ἔχει.
 he is having.

13 Ταῦτα ἔγραψα ὑμῖν ἵνα
 These (things) I wrote to you in order that
 εἰδῆτε ὅτι ζωὴν ἔχετε
 you might know that life you are having
 αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ
 everlasting, to the (ones) believing into the
 ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. **14** καὶ αὕτη
 name of the Son of the God. **14** And this
 ἐστὶν ἡ παρρησία ἣν ἔχομεν
 is the outspokenness which we are having
 πρὸς αὐτόν, ὅτι ἔάν τι
 toward him, that if ever anything
 αἰτώμεθα κατὰ τὸ θέλημα
 we may be asking for selves according to the will
 αὐτοῦ ἀκούει ἡμῶν. **15** καὶ ἔάν
 of him he is hearing of us. **15** And if ever
 οἴδαμεν ὅτι ἀκούει ἡμῶν ὁ
 we have known that he is hearing of us what
 ἔάν αἰτώμεθα, οἴδαμεν
 if ever we may be asking for self, we have known
 ὅτι ἔχομεν τὰ αἰτήματα ἃ
 that we are having the things asked which
 ῥητήκαμεν ἀπ' αὐτοῦ.
 we have asked from him.

16 Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ
 If ever anyone should see the brother of him
 ἀμαρτάνοντα ἀμαρτίαν μὴ πρὸς θάνατον,
 sinning sin not toward death,

Son of God has the witness given in his own case. The [person] not having faith in God has made him a liar, because he has not put his faith in the witness given, which God as witness has given concerning his Son. **11** And this is the witness given, that God gave us everlasting life, and this life is in his Son. **12** He that has the Son has this life; he that does not have the Son of God does not have this life.

13 I write you these things that you may know that you have life everlasting, you who put your faith in the name of the Son of God. **14** And this is the confidence that we have toward him, that, no matter what it is that we ask according to his will, he hears us. **15** Further, if we know he hears us respecting whatever we are asking, we know we are to have the things asked since we have asked them of him.

16 If anyone catches sight of his brother sinning a sin that does not incur death,

αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν,
 he will ask, and he will give to him life,
 τοῖς ἀμαρτάνουσιν μὴ πρὸς θάνατον.
 to the (ones) sinning not toward death.
 ἔστιν ἁμαρτία πρὸς θάνατον οὐ περὶ
 Is sin toward death; not about
 ἐκείνης λέγω ἵνα
 that [sin] I am saying in order that
 ἐρωτήσῃ. 17 πᾶσα ἀδικία
 he should request. All unrighteousness
 ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς
 sin is, and is sin not toward
 θάνατον.
 death.

18 Οἶδαμεν ὅτι πᾶς ὁ
 We have known that every the (one)
 γεγεννημένος ἐκ τοῦ θεοῦ οὐχ
 having been generated out of the God not
 ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς
 he is sinning, but the (one) having been generated
 ἐκ τοῦ θεοῦ τηρεῖ αὐτόν, καὶ ὁ
 out of the God is keeping him, and the
 πονηρὸς οὐχ ἅπτεται αὐτοῦ.
 wicked (one) not is touching of him.

19 οἶδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμέν,
 We have known that out of the God we are,
 καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κέῖται.
 and the world whole in the wicked (one) is lying.

20 οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ
 We have known but that the Son of the God
 ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν
 is come, and he has given to us mental perception
 ἵνα γινώσκωμεν τὸν ἀληθινόν·
 in order that we are knowing the true (one);
 καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ
 and we are in the true (one), in the Son of him
 Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς
 to Jesus Christ. This (one) is the true
 θεὸς καὶ ζωὴ αἰώνιος. 21 Τεκνία,
 God and life everlasting. Little children,
 φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων.
 guard yourselves from the idols.

he will ask, and he will give life to him, yes, to those not sinning so as to incur death. There is a sin that does incur death. It is concerning that sin that I do not tell him to make request. 17 All unrighteousness is sin; and yet there is a sin that does not incur death.

18 We know that every [person] that has been born from God does not practice sin, but the One born from God watches him, and the wicked one does not fasten his hold on him. 19 We know we originate with God, but the whole world is lying in the [power of the] wicked one. 20 But we know that the Son of God has come, and he has given us intellectual capacity that we may gain the knowledge of the true one. And we are in union with the true one, by means of his Son Jesus Christ. This is the true God and life everlasting. 21 Little children, guard yourselves from idols.

ΙΩΑΝΟΥ Β OF JOHN 2

1 Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ καὶ τοῖς
The older man to chosen lady and to the
τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ,
children of her, whom I am loving in truth,
καὶ οὐκ ἐγὼ μόνος ἀλλὰ καὶ πάντες οἱ
and not I alone but also all the (ones)
ἐγνωκότες τὴν ἀλήθειαν, 2 διὰ τὴν
having known the truth, through the
ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ'
truth the (one) remaining in us, and with
ἡμῶν ἔσται εἰς τὸν αἰῶνα· 3 ἔσται μεθ'
us it will be into the age; will be with
ἡμῶν χάρις ἔλεος εἰρήνη παρὰ
us undeserved kindness mercy peace beside
θεοῦ πατρός, καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ
of God Father, and beside of Jesus Christ the
υἱοῦ τοῦ πατρός, ἐν ἀληθείᾳ καὶ ἀγάπῃ.
Son of the Father, in truth and love.

4 Ἐχάρην λίαν ὅτι εὗρηκα
I rejoiced excessively because I have found
ἐκ τῶν τέκνων σου περιπατοῦντας ἐν
out of the children of you (ones) walking in
ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν
truth, according as commandment we received
παρὰ τοῦ πατρός. 5 καὶ νῦν
beside of the Father. And now
ἔρωτῶ σε, κυρία, οὐχ ὡς
I am requesting of you, lady, not as
ἐντολὴν γράφων σοι καινὴν ἀλλὰ
commandment writing to you new (one) but
ἣν εἶχαμεν ἀπ' ἀρχῆς, ἵνα
which we were having from beginning, in order that
ἀγαπῶμεν ἀλλήλους. 6 καὶ αὕτη ἐστὶν
we may be loving one another. And this is
ἡ ἀγάπη, ἵνα περιπατῶμεν
the love, in order that we may be walking
κατὰ τὰς ἐντολάς αὐτοῦ· αὕτη ἡ
according to the commandments of him; this the
ἐντολή ἐστίν, καθὼς ἠκούσατε ἀπ'
commandment is, according as you heard from
ἀρχῆς, ἵνα ἐν αὐτῇ
beginning, in order that in it
περιπατῆτε. 7 ὅτι πολλοὶ
you may be walking. Because many

1 The older man to the chosen lady and to her children, whom I truly love, and not I alone, but all those also who have come to know the truth, 2 because of the truth that remains in us, and it will be with us forever. 3 There will be with us undeserved kindness, mercy [and] peace from God the Father and from Jesus Christ the Son of the Father, with truth and love.

4 I rejoice very much because I have found certain ones of your children walking in the truth, just as we received commandment from the Father. 5 So now I request you, lady, as [a person] writing you, not a new commandment, but one which we had from [the] beginning, that we love one another. 6 And this is what love means, that we go on walking according to his commandments. This is the commandment, just as YOU people have heard from [the] beginning, that you should go on walking in it. 7 For many

πλάνοι ἐξῆλθαν εἰς τὸν κόσμον,
 errant (ones) went out into the world,
 οἱ μὴ ὁμολογούντες Ἰησοῦν Χριστὸν
 the (ones) not confessing Jesus Christ
 ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος
 coming in flesh; this is the errant (one)
 καὶ ὁ ἀντίχριστος.
 and the antichrist.

8 βλέπετε ἑαυτοὺς, ἵνα μὴ
 Be you looking at selves, in order that not
 ἀπολέσητε ἃ ἠργασάμεθα,
 you might destroy what (things) we worked,
 ἀλλὰ μισθὸν πλήρη ἀπολάβητε.
 but reward full you might receive off.

9 πᾶς ὁ προάγων καὶ μὴ μένων
 Every the (one) going before and not remaining
 ἐν τῇ διδασκίᾳ τοῦ χριστοῦ θεὸν οὐκ
 in the teaching of the Christ God not
 ἔχει· ὁ μένων ἐν τῇ διδασκίᾳ,
 he is having; the (one) remaining in the teaching,

οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν
 this (one) and the Father and the Son
 ἔχει. 10 εἴ τις ἔρχεται πρὸς ὑμᾶς
 he is having. If anyone is coming toward you

καὶ ταύτην τὴν διδασκίαν οὐ φέρει, μὴ
 and this the teaching not he is bearing, not

λαμβάνετε αὐτὸν εἰς οἰκίαν καὶ
 be you receiving him into house and

χαίρειν αὐτῷ· μὴ λέγετε·
 to be rejoicing to him not be you saying;

11 ὁ λέγων γὰρ αὐτῷ χαίρειν
 the (one) saying for to him to be rejoicing

κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς
 he is sharing to the works of him to the

πονηροῖς.
 wicked (ones).

12 Πολλὰ ἔχων ὑμῖν γράφειν
 Many (things) having to you to be writing

οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος,
 not I wished through paper and black [ink],

ἀλλὰ ἐλπίζω γενέσθαι πρὸς ὑμᾶς καὶ
 but I am hoping to come to be toward you and

στόμα πρὸς στόμα λαλήσαι, ἵνα ἡ
 mouth toward mouth to speak, in order that the

χαρὰ ὑμῶν πεπληρωμένη ᾖ.
 joy of you having been fulfilled may be.

deceivers have gone forth into the world, persons not confessing Jesus Christ as coming in the flesh. This is the deceiver and the antichrist.

8 Look out for yourselves, that you do not lose the things we have worked to produce, but that you may obtain a full reward. 9 Everyone that pushes ahead and does not remain in the teaching of the Christ does not have God.

He that does remain in this teaching is the one that has both the Father and the Son.

10 If anyone comes to you and does not bring this teaching, never receive him into your homes or say a greeting to him. 11 For he that says a greeting to him is a sharer in his wicked works.*

12 Although I have many things to write you, I do not desire to do so with paper and ink, but I am hoping to come to you and to speak with you face to face, that your joy may be in full measure.

11* Vg^s adds: Look! I have told you beforehand so that you may not be confused in the day of the Lord; J^{7B} add: (Look! I have told you beforehand that you may not be ashamed in Jehovah's day).

13 Ἀσπάζεται σε τὰ τέκνα τῆς
Is greeting you the children of the
ἀδελφῆς σου τῆς ἐκλεκτῆς.
sister of you of the chosen (one).

13 The children of
your sister, the chosen
one, send you their
greetings.

ΙΩΑΝΟΥ Γ
OF JOHN 3

1 Ὁ πρεσβύτερος Γαίῳ τῷ ἀγαπητῷ,
The older man to Gaius the loved (one),
ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.
whom I am loving in truth.

1 The older man to
Gaius, the beloved,
whom I truly love.

2 Ἀγαπητέ, περὶ πάντων εὐχομαί
Loved (one), about all (things) I am praying
σε εὐδοῦσθαι καὶ ὑγιαίνειν,
you to make one's way well and to be in health,

2 Beloved one, I
pray that in all things
you may be prospering
and having good
health, just as your
soul is prospering.

καθὼς εὐδοοῦταί σου ἡ
according as is making its way well of you the
ψυχή. 3 ἐχάρην γὰρ λίαν
soul. I rejoiced for excessively

3 For I rejoiced very
much when brothers
came and bore witness

ἐρχομένων ἀδελφῶν καὶ
of (ones) coming of brothers and

to the truth you
hold, just as you go
on walking in the

μαρτυρούντων σου τῇ ἀληθείᾳ,
of (ones) bearing witness of you to the truth,
καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.
according as you in truth you are walking about.

truth. 4 No greater
cause for thankfulness

4 μειζότεραν τούτων οὐκ ἔχω
More greater of these (things) not I am having
χάριν, ἵνα ἀκούω τὰ
thankfulness, in order that I may be hearing the

things, that I should
be hearing that my
children go on walk-
ing in the truth.

ἐμὰ τέκνα ἐν τῇ ἀληθείᾳ περιπατοῦντα.
my children in the truth walking about.

5 Beloved one, you
are doing a faithful
work in whatever you

5 Ἀγαπητέ, πιστὸν ποιεῖς
Loved (one), faithful (thing) you are doing
ὃ ἐάν ἐργάσῃ εἰς τοὺς
which (thing) if ever you should work into the

do for the brothers,
and strangers at
that, 6 who have

ἀδελφούς καὶ τοῦτο ξένους, 6 οἱ
brothers and this strangers, who

bore witness to your
love before the con-
gregation. These you

ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον
bore witness of you to the love in sight
ἐκκλησίας, οὓς καλῶς ποιήσεις
of ecclesia, which (ones) finely you will do

will please send on
their way in a manner
worthy of God.

προπέμψας ἀξίως τοῦ θεοῦ.
having sent forward worthily of the God;

7 ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθαν μηδὲν
 over for the name they went out nothing
 λαμβάνοντες ἀπὸ τῶν ἐθνικῶν. 8 ἡμεῖς
 receiving from the nationals. 8 We
 οὖν ὀφείλομεν ὑπολαμβάνειν τοὺς
 therefore we are owing to be receiving under the
 τοιοῦτους, ἵνα συνεργοὶ
 such ones, in order that fellow workers
 γινώμεθα τῇ ἀληθείᾳ.
 we may become to the truth.

9 Ἐγραψά τι τῇ ἐκκλησίᾳ·
 I wrote something to the ecclesia;
 ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρέφης
 but the (one) liking to be first of them Diotrophes
 οὐκ ἐπιδέχεται ἡμᾶς. 10 διὰ
 not is receiving upon us. 10 Through
 τοῦτο, ἐὰν ἔλθω,
 this, if ever I should come,
 ὑπομνήσω αὐτοῦ τὰ ἔργα
 I shall bring under remembrance of him the works
 ἃ ποιεῖ, λόγοις πονηροῖς
 which he is doing, to words wicked
 φλυαρῶν ἡμᾶς, καὶ μὴ ἀρκούμενος ἐπὶ
 chattering about us, and not being satisfied upon
 τούτοις οὔτε αὐτὸς ἐπιδέχεται τοὺς
 these (things) neither he is receiving upon the
 ἀδελφοὺς καὶ τοὺς βουλομένους
 brothers and the (ones) wishing
 κωλύει καὶ ἐκ τῆς ἐκκλησίας
 he is hindering and out of the ecclesia
 ἐκβάλλει.
 he is throwing out.

11 Ἀγαπητέ, μὴ μιμοῦ τὸ
 Loved (one), not be you imitating the
 κακὸν ἀλλὰ τὸ ἀγαθόν. ὁ
 bad (thing) but the good (thing). The (one)
 ἀγαθοποιῶν ἐκ τοῦ θεοῦ ἐστίν· ὁ
 doing good out of the God is; the (one)
 κακοποιῶν οὐχ ἑώρακεν τὸν θεόν.
 doing bad not has seen the God.
 12 Δημητρίῳ μεμαρτύρηται ὑπὸ
 To Demetrius witness has been borne by
 πάντων καὶ ὑπὸ αὐτῆς τῆς ἀληθείας· καὶ
 all (tones) and by very the truth; and
 ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδας
 we but are bearing witness, and you have known
 ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστίν.
 that the witness of us true is.

7 For it was in behalf of [his] name that they went forth, not taking anything from the people of the nations. 8 We, therefore, are under obligation to receive such persons hospitably, that we may become fellow workers in the truth.

9 I wrote something to the congregation, but Diotrophes, who likes to have the first place among them, does not receive anything from us with respect. 10 That is why, if I come, I will call to remembrance his works which he goes on doing, chattering about us with wicked words. Also, not being content with these things, neither does he himself receive the brothers with respect, and those who are wanting to receive them he tries to hinder and to throw out of the congregation.

11 Beloved one, be an imitator, not of what is bad, but of what is good. He that does good originates with God. He that does bad has not seen God. 12 Demetrius has had witness borne to him by them all and by the truth itself. In fact, we, also, are bearing witness, and you know that the witness we give is true.

13 Πολλὰ εἶχον γράψαι σοι,
 Many (things) I was having to write to you,
 ἀλλ' οὐ θέλω διὰ μέλανος καὶ
 but not I am willing through black [ink] and
 καλάμου σοὶ γράφειν· 14 ἐλπίζω δὲ
 reed to you to be writing; I am hoping but
 εὐθέως σε ἰδεῖν, καὶ στόμα πρὸς
 immediately you to see, and mouth toward
 στόμα λαλήσομεν.
 mouth we shall speak.

Εἰρήνη σοι.
 Peace to you.

ἀσπάζονται σε οἱ φίλοι. ἀσπάζου τοὺς
 Are greeting you the friends. Begreeting the
 φίλους κατ' ὄνομα.
 friends according to name.

13 I had many things to write you, yet I do not wish to go on writing you with ink and pen.

14 But I am hoping to see you directly, and we shall speak face to face.

May you have peace.

The friends send you their greetings. Give my greetings to the friends by name.

ΙΟΥΔΑ

OF JUDE

1 Ἰουδᾶς Ἰησοῦ Χριστοῦ δούλος, ἀδελφὸς
 Judas of Jesus Christ slave, brother
 δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ
 but of James, to the (ones) in God Father
 ἠγαπημένοις καὶ Ἰησοῦ Χριστῷ
 having been loved and to Jesus Christ
 τετηρημένοις κλητοῖς·
 to (ones) having been kept called (ones);

2 ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη
 Mercy to you and peace and love
 πληθυνθεῖη.
 may it be multiplied.

3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος
 Loved (ones), every speedup making
 γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν
 to be writing to you about the common of us
 σωτηρίας ἀνάγκην ἔσχον γράψαι ὑμῖν
 salvation necessity I had to write to you
 παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπασι
 encouraging to be struggling upon to the once for all
 παραδοθείση τοῖς ἁγίοις
 having been given beside to the holy (ones)
 πίστει. 4 παρεισεδύησαν γὰρ τινες
 to faith. Slipped into beside for some

I Jude, a slave of Jesus Christ, but a brother of James, to the called ones who are loved in relationship with God [the] Father and preserved for Jesus Christ:

2 May mercy and peace and love be increased to you.

3 Beloved ones, though I was making every effort to write you about the salvation we hold in common, I found it necessary to write you to exhort you to put up a hard fight for the faith that was once for all time delivered to the holy ones. 4 My reason is that certain men have slipped in

ἄνθρωποι, οἱ πάλαι
 men, the (ones) of old
 προγεγραμμένοι εἰς τούτο τὸ
 having been written before into this the
 κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ
 judgment, irreverential (ones), the of the God
 ἡμῶν χάριτα μετατιθέντες εἰς
 of us undeserved kindness putting across into
 ἀσέλγειαν καὶ τὸν μόνον δεσπότην καὶ
 loose conduct and the only master and
 κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.
 Lord of us of Jesus Christ (ones) denying.

5 Ὑπομνήσαι δὲ ὑμᾶς βούλομαι,
 To remind but you I am wishing,
 εἰδότας ἅπασι πάντα, ὅτι
 (ones) having known once for all all (things), that
 Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας
 Lord people out of earth of Egypt having saved
 τὸ δεύτερον τοὺς μὴ πιστεύσαντας
 the second [time] the (ones) not having believed
 ἀπόλεσεν, 6 ἀγγέλους τε τοὺς μὴ
 he destroyed, angels and the (ones) not
 τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ
 having kept the of selves beginning but
 ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς
 having left off the own dwelling place into
 κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις
 judgment of great day to bonds ever-being
 ὑπὸ ζόφον τετήρηκεν· 7 ὡς Σόδομα
 under gloom he has kept; as Sodom
 καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις, τὸν
 and Gomorrah and the about them cities, the
 ὅμοιον τρόπον τούτοις
 like manner to these (ones)
 ἐκπορνεύσασαι καὶ
 [cities] having committed fornication out excessively and gone
 ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας,
 having gone off behind flesh different,
 πρόκεινται δεῖγμα πυρός
 they are lying before something shown of fire
 αἰώνιου δίκην ὑπέχουσαι.
 everlasting justice having under.

8 Ὅμοίως μέντοι καὶ οὗτοι
 Likewise indeed-to you also these
 ἐνυπνιαζόμενοι σάρκα μὲν μαινίσουσιν,
 dreaming (ones) flesh indeed are defiling,
 κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ
 lordship but they are putting aside, glories but

who have long ago been appointed by the Scriptures to this judgment, ungodly men, turning the undeserved kindness of our God into an excuse for loose conduct and proving false to our only Owner and Lord, Jesus Christ.

5 I desire to remind you, despite your knowing all things once for all time, that Jehovah,* although he saved a people out of the land of Egypt, afterwards destroyed those not showing faith. 6 And the angels that did not keep their original position but forsook their own proper dwelling place he has reserved with eternal bonds under dense darkness for the judgment of the great day. 7 So too Sodom and Gomorrah and the cities about them, after they in the same manner as the foregoing ones had committed fornication excessively and gone out after flesh for unnatural use, are placed before [us] as a [warning] example by undergoing the judicial punishment of everlasting fire.

8 In like manner, notwithstanding, these men, too, indulging in dreams, are defiling the flesh and disregarding lordship and

5* Jehovah, J7.8.11-14.16-18,22,23; Lord, N; God, C; Jesus, ABVg.

βλασφημοῦσιν. 9 Ὁ δὲ Μιχαὴλ ὁ
they are blaspheming. The but Michael the

ἀρχάγγελος, ὅτε τῷ
archangel, when to the

διαβόλω διακρινόμενος
Devil having judged for self dividedly

διελέγετο περὶ τοῦ
he was saying in disagreement about of the

Μωσέως σώματος, οὐκ ἐτόλμησεν κρίσιν
Moses of body, not he dared judgment

ἔπενεγκεῖν βλασφημίας, ἀλλὰ εἶπεν
to bear upon of blasphemy, but he said

Ἐπιτιμήσαι σοὶ Κύριος.
May he give rebuke to you Lord.

10 Οὗτοι δὲ ὅσα μὲν
These (ones) but as many (things) as indeed

οὐκ οἶδασιν βλασφημοῦσιν,
not they have known they are blaspheming,

ὅσα δὲ φυσικῶς ὡς τὰ
as many (things) as but naturally as the

ἄλογα ζῶα ἐπίστανται, ἐν
unreasonable living things they are well knowing, in

τούτοις φθείρονται.
these (things) they are corrupting themselves.

11 οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ
Woe to them, because to the way of the

Καὶν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ
Cain they went, and to the error of the

Βαλαὰμ μισθοῦ ἐξέχυθησαν, καὶ τῇ
Balaam of reward they were poured out, and to the

ἀντιλογία τοῦ Κορέ
contrary saying of the Korah

ἀπώλοντο. 12 οὗτοί εἰσιν
they destroyed themselves. These are

οἱ ἐν ταῖς ἀγάπαις ὑμῶν
the (ones) in the love (feasts) of you

σπινθάραι συνευχόμενοι, ἀφόβως
hidden rocks feeding selves well together, fearlessly

ἑαυτοὺς ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ
selves shepherding, clouds waterless by

ἀνέμων παραφερόμεναι, δένδρα φθινοπωρινὰ
winds being borne beside, trees autumnal

ἄκαρπα δις ἀποθανόντα ἐκριζωθέντα,
fruitless twice having died having been rooted out,

13 κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς
waves wild of sea foaming upon the

ἑαυτῶν αἰσχύναι, ἀστέρες πλανῆται
of selves shameful things, stars wandering

speaking abusively of glorious ones. 9 But

when Mi'cha-el the archangel had a dif-

ference with the Devil and was disputing

about Moses' body, he did not dare to

bring a judgment against him in abusive

terms, but said: "May Jehovah* rebuke you."

10 Yet these [men] are speaking abusively

of all the things they really do not know;

but all the things that they do understand

naturally like the unreasoning animals,

in these things they go on corrupting

themselves.

11 Too bad for them, because they

have gone in the path of Cain, and

have rushed into the erroneous course of

Ba'laam for reward, and have perished in

the rebellious talk of Ko'rah! 12 These

are the rocks hidden below water in your

love feasts while they feast with you,

shepherds that feed themselves without

fear; waterless clouds carried this way and

that by winds; trees in late autumn, [but]

fruitless, having died twice, having

been uprooted; 13 wild waves of the sea that foam

up their own causes for shame; stars with no set course,

οἷς ὁ ζόφος τοῦ σκοτους εἰς αἰῶνα
to whom the gloom of the darkness into age
ΤΕΤΗΡΗΤΑΙ.
has been kept.

14 Ἐπροφήτευσεν δὲ καὶ τοῦτοις
Prophesied but also to these (ones)
ἕβδομος ἀπὸ Ἀδὰμ Ἐνώχ λέγων Ἰδοὺ
seventh (one) from Adam Enoch saying Look!
ἦλθεν Κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ,
Came Lord in holy myriads of him,

15 ποιῆσαι κρίσιν κατὰ πάντων καὶ
todo judgment down on all (ones) and
ἐλέγξαι πάντας τοὺς ἀσεβεῖς περὶ
to reprove all the irreverential (ones) about
πάντων τῶν ἔργων ἀσεβείας αὐτῶν
all the works of irreverentialness of them
ἧν ἡσέβησαν καὶ περὶ πάντων
of which they did irreverentially and about all
τῶν σκληρῶν ἧν ἐλάλησαν κατ'
the hard (things) of which they spoke down on
αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.
him sinners irreverential.

16 Οὗτοι εἰσιν γογγυσταί, μεμψίμοιροι,
These are murmurers, complainers at fate,
κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι,
according to the desires of them going their way,
καὶ τὸ στόμα αὐτῶν λαλεῖ
and the mouth of them is speaking
ὑπέρογκα, θαυμάζοντες πρόσωπα
over-swelling (things), wondering at faces
ὠφελίας χάριν.
of benefit thanks.

17 Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε
You but, loved (ones), be you reminded
τῶν ῥημάτων τῶν
of the sayings the (ones)
προειρημένων ὑπὸ τῶν ἀποστόλων
having been spoken before by the apostles
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 18 ὅτι
of the Lord of us of Jesus Christ; that
ἔλεγον ὑμῖν Ἐπὶ ἐσχάτου χρόνου
they were saying to you Upon last time
ἔσονται ἑμπαίκται κατὰ τὰς
will be players in sport according to the
ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν
of selves desires going their way of the
ἀσεβειῶν. 19 Οὗτοι εἰσιν οἱ
irreverential things. These are the (ones)

for which the blackness of darkness stands reserved forever.

14 Yes, the seventh one [in line] from Adam, Enoch, prophesied also regarding them, when he said: "Look! Jehovah" came with his holy myriads, 15 to execute judgment against all, and to convict all the ungodly concerning all their ungodly deeds that they did in an ungodly way, and concerning all the shocking things that ungodly sinners spoke against him."

16 These men are murmurers, complainers about their lot in life, proceeding according to their own desires, and their mouths speak swelling things, while they are admiring personalities for the sake of [their own] benefit.

17 As for you, beloved ones, call to mind the sayings that have been previously spoken by the apostles of our Lord Jesus Christ, 18 how they used to say to you: "In the last time there will be ridiculers, proceeding according to their own desires for ungodly things." 19 These are the ones

ἀποδιορίζοντες, ψυχικοί, πνεύμα μὴ ἔχοντες.
making separations, soulical, spirit not having.

20 Ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες
You but, loved (ones), building upon

ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει, ἐν
selves to the holiest of you to faith, in

πνεύματι ἁγίῳ προσευχόμενοι, 21 ἑαυτοὺς ἐν
spirit holy praying, selves in

ἀγάπῃ θεοῦ τηρήσατε προσδεχόμενοι τὸ
love of God keep you receiving toward the

ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς
mercy of the Lord of us of Jesus Christ into

ζωὴν αἰώνιον. 22 Καὶ οὓς
life everlasting. And which (ones)

μὲν ἐλεᾶτε
indeed be you showing mercy to

διακρινόμενους 23 σώζετε
(ones) judging for selves dividedly be you saving

ἐκ πυρὸς ἀρπάζοντες, οὓς δὲ
out of fire snatching, which ones but

ἐλεᾶτε ἐν φόβῳ, μισοῦντες καὶ
be you showing mercy to in fear, hating al o

τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον
the from the flesh having been spotted

χιτῶνα.
inner garment.

24 Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς
To the (one) but being able to guard you

ἀπταίστους καὶ στήσαι κατενώπιον τῆς
not tripping and to set down in sight of the

δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει
glory of him unblemished in exultation

25 μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ
to only God Savior of us through Jesus

Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη
Christ the Lord of us glory greatness

κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος
might and authority before all the age

καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας· ἀμήν.
and now and into all the ages; amen.

that make separations, animalistic

[men], not having spirituality. 20 But

YOU, beloved ones, by building up yourselves

on YOUR most holy faith, and praying

with holy spirit, 21 keep yourselves

in God's love, while YOU are waiting for

the mercy of our Lord Jesus Christ

with everlasting life in view. 22 Also,

continue showing mercy to some that

have doubts; 23 save [them] by snatching

[them] out of the fire. But continue showing

mercy to others, doing so with fear, while

YOU hate even the inner garment that

has been stained by the flesh.

24 Now to the one who is able to

guard YOU from stumbling and to set

you unblemished in the sight of his glory

with great joy, 25 to [the] only God our

Savior through Jesus Christ our Lord, be

glory, majesty, might and authority for all past eternity and now and into all eternity. Amen.

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΟΥ
REVELATION OF JOHN

1 Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν
 Revelation of Jesus Christ, which gave
 αὐτῷ ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ,
 to him the God to show to the slaves of him,

ἃ καὶ δεῖ γενέσθαι ἐν
 which (things) it is binding to occur in
 τάχει, καὶ ἐσήμανεν ἀποστείλας
 quickness, and he showed by signs having sent off

διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ
 through the angel of him to the slave of him
 Ἰωάννῃ, ὃς ἐμαρτύρησεν τὸν λόγον τοῦ
 to John, who bore witness of the word of the

θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ,
 God and the witness of Jesus Christ,
 ὅσα εἶδεν. **3** μακάριος ὁ
 as many (things) as he saw. Happy the (one)

ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς
 reading (aloud) and the (ones) hearing the
 λόγους τῆς προφητείας καὶ τηροῦντες
 words of the prophecy and observing

τὰ ἐν αὐτῇ γεγραμμένα, ὁ γὰρ
 the (things) in it having been written, the for
 καιρὸς ἐγγύς.
 appointed time near.

4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν
 John to the seven ecclesias the in
 τῇ Ἀσίᾳ·
 the Asia;

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
 Undeserved kindness to you and peace from
 ὁ ὢν καὶ ὁ ἦν καὶ ὁ
 the (one) being and the (one) was and the (one)

ἐρχόμενος, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων
 coming, and from the seven spirits
 ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ, **5** καὶ ἀπὸ
 which in sight of the throne of him, and from

Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός,
 Jesus Christ, [he] the Witness the Faithful,
 ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ
 the firstborn of the dead (ones) and The

ἄρχων τῶν βασιλέων τῆς γῆς.
 Ruler of the kings of the earth.

1 A revelation by
 Jesus Christ,
 which God gave him,
 to show his slaves
 the things that must
 shortly take place.

And he sent forth his
 angel and presented
 [it] in signs through
 him to his slave John,

2 who bore witness
 to the word God gave
 and to the witness Je-
 sus Christ gave, even
 to all the things he

saw. **3** Happy is he
 who reads aloud and
 those who hear the
 words of this prophe-
 cy, and who observe
 the things written in
 it; for the appointed
 time is near.

4 John to the seven
 congregations that
 are in the [district of]
 Asia:

May you have un-
 deserved kindness and
 peace from "The One
 who is and who was
 and who is coming,"
 and from the seven
 spirits that are before
 his throne, **5** and
 from Jesus Christ,
 "the Faithful Witness,"
 "The firstborn from
 the dead," and "The
 Ruler of the kings of
 the earth."

May you have un-
 deserved kindness and
 peace from "The One
 who is and who was
 and who is coming,"
 and from the seven
 spirits that are before
 his throne, **5** and
 from Jesus Christ,
 "the Faithful Witness,"
 "The firstborn from
 the dead," and "The
 Ruler of the kings of
 the earth."

Τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι
 To the (one) loving us and having loosed
 ἡμᾶς ἐκ τῶν ἀμαρτιῶν ἡμῶν ἐν τῷ αἵματι
 us out of the sins of us in the blood
 αὐτοῦ, — ὁ καὶ ἐποίησεν ἡμᾶς βασιλείαν,
 of him, — and he made us kingdom,
 ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ, — αὐτῷ
 priests to the God and to Father of him, — to him
 ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας· ἀμήν.
 the glory and the might into the ages; amen.

7 Ἴδου ἔρχεται μετὰ τῶν νεφελῶν,
 Look! He is coming with the clouds,
 καὶ ὄψεταί αὐτὸν πᾶς ὀφθαλμὸς καὶ
 and will see him every eye and
 οἵτινες αὐτὸν ἐξεκέντησαν, καὶ
 whichever (ones) him stabbed out, and
 κόψονται ἐπ' αὐτὸν πᾶσαι
 they will strike themselves upon him all
 αἱ φυλαὶ τῆς γῆς· ναί, ἀμήν.
 the tribes of the earth. Yes, amen.

8 Ἐγὼ εἰμι τὸ Ἄλφα καὶ τὸ Ὠ,
 I am the Alpha and the Omega,
 λέγει Κύριος, ὁ θεός, ὁ ὢν καὶ
 is saying Lord, the God, The (one) being and
 ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ
 the (one) was and the (one) coming, the
 παντοκράτωρ.
 Almighty.

9 Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ
 I John, the brother of you and
 συνκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ
 co-sharer in the tribulation and kingdom
 καὶ ὑπομονῇ ἐν Ἰησοῦ, ἐγενόμην ἐν τῇ
 and endurance in Jesus, I came to be in the
 νήσῳ τῇ καλουμένῃ Πάτμος διὰ τὸν
 isle the (one) being called Patmos through the
 λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν
 word of the God and the witness
 Ἰησοῦ. 10 ἐγενόμην ἐν πνεύματι ἐν τῇ
 of Jesus, I came to be in spirit in the

κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ὀπίσω
 pertaining to Lord day, and I heard behind
 μου φωνὴν μεγάλην ὡς σάλπιγγος
 of me voice great as of trumpet
 11 λεγούσης Ὅτι βλέπεις
 saying which (thing) you are looking at

To him that loves us and that loosed us from our sins by means of his own blood— ὁ and he made us to be a kingdom, priests to his God and Father—yes, to him be the glory and the might forever. Amen.

7 Look! He is coming with the clouds, and every eye will see him, and those who pierced him; and all the tribes of the earth will beat themselves in grief because of him. Yes, Amen.

8 "I am the Alpha and the Omega," says Jehovah* God, "the One who is and who was and who is coming, the Almighty."

9 I John, your brother and a sharer with you in the tribulation and kingdom and endurance in company with Jesus, came to be in the isle that is called Patmos for speaking about God and bearing witness to Jesus.

10 By inspiration I came to be in the Lord's day, and I heard behind me a strong voice like that of a trumpet, 11 saying: "What you see

γράφον εἰς βιβλίον καὶ πέμψον ταῖς ἑπτὰ
write into little book and send to the seven
ἐκκλησίαις, εἰς Ἐφεσον καὶ εἰς Σμύρναν
ecclesias, into Ephesus and into Smyrna
καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς
and into Pergamum and into Thyatira and into
Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς
Sardis and into Philadelpheia and into
Λαοδικίαν.
Laodicea.

12 Καὶ ἐπέστρεψα βλέπειν τὴν
And I turned upon to be looking at τὴν
φωνὴν ἧτις ἐλάλει μετ' ἐμοῦ· καὶ
voice which was speaking with me; and
ἐπιστρέψας εἶδον ἑπτὰ λυχνίας
having turned upon I saw seven lampstands
χρυσᾶς, 13 καὶ ἐν μέσῳ τῶν λυχνιῶν
golden, and in midst of the lampstands
ὅμοιον υἱὸν ἀνθρώπου, ἐνδεδυμένον

ποδήρη καὶ
[garment] reaching the foot and

περιζώσμενον πρὸς τοῖς μαστοῖς
having been girded about toward the breasts

ζώνην χρυσᾶν· 14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ
girdle golden; the but head of him and the

τρίχες λευκαὶ ὡς ἔριον λευκόν, ὡς χιών, καὶ
hairs white as wool white, as snow, and

οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός, 15 καὶ οἱ
the eyes of him as flame of fire, and the

πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν
feet of him like to fine copper, as in

καμίνῳ πεπυρωμένης, καὶ ἡ φωνὴ
furnace of (one) having been fired, and the voice

αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν, 16 καὶ
of him, as voice of waters many, and

ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας
[he] having in the right hand of him stars

ἑπτὰ, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία
seven, and out of the mouth of him long sword

δίστομος ὀξεῖα ἐκπορευομένη, καὶ ἡ
two-mouthed sharp going out, and the

ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ
countenance of him as the sun is shining in the

δυνάμει αὐτοῦ. 17 Καὶ ὅτε εἶδον αὐτόν,
power of it. And when I saw him,

ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός·
I fell toward the feet of him as dead (one);

write in a scroll
and send it to the
seven congregations,
in Eph'e-sus and
in Smyr'na and in
Per'ga-tum and
in Thy-a-ti'ra and
in Sar'dis and in
Philadelpheia and in
La-o-dice'a."

12 And I turned
to see the voice that
was speaking with
me, and, having
turned, I saw seven
golden lampstands,
13 and in the midst
of the lampstands
someone like a son of
man, clothed with a
garment that reached
down to the feet,
and girded at the
breasts with a golden
girdle. 14 Moreover,
his head and his hair
were white as white
wool, as snow, and his
eyes as a fiery flame;
15 and his feet were
like fine copper when
glowing in a furnace;
and his voice was as
the sound of many
waters. 16 And he
had in his right hand
seven stars, and out
of his mouth a sharp,
long two-edged sword
was protruding, and
his countenance was
as the sun when it
shines in its power.
17 And when I saw
him, I fell as dead at
his feet.

καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ' ἐμέ
 and he put the right [hand] of him upon me
 λέγων Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ
 saying Not be fearing; I am the First and
 ὁ ἔσχατος, 18 καὶ ὁ ζῶν, — καὶ
 the Last, and the (one) living, — and
 ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶν εἰμι εἰς
 I became dead (one) and look! living I am into
 τοὺς αἰῶνας τῶν αἰώνων, — καὶ ἔχω
 the ages of the ages, — and I am having
 τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾗδου.
 the keys of the death and of the Hades.
 19 γράψον οὖν ἃ εἶδες καὶ
 Write therefore what (things) you saw and
 ἃ εἰσὶν καὶ ἃ μέλλει
 what (things) are and what (things) is about
 γίνεσθαι μετὰ ταῦτα. 20 τὸ
 to be occurring after these (things). The
 μυστήριον τῶν ἑπτὰ ἀστέρων οὓς εἶδες
 mystery of the seven stars which you saw
 ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ
 upon the right [hand] of me, and the seven
 λυχνίας τὰς χρυσᾶς· οἱ ἑπτὰ ἀστέρες
 lampstands the golden; the seven stars
 ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσὶν, καὶ αἱ
 angels of the seven ecclesias are, and the
 λυχνίαί αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσὶν.
 lampstands the seven seven ecclesias are.

2 Τῷ ἀγγέλῳ τῷ ἐν Ἐφέσῳ ἐκκλησίας
 To the angel the in Ephesus of ecclesia
 γράψον· Ἡ δὲ λέγει ὁ
 write The-but (things) is saying the (one)
 κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ
 holding the seven stars in the right [hand]
 αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν
 of him, the (one) walking about in middle of the
 ἑπτὰ λυχνιῶν τῶν χρυσῶν, 2 Οἶδα τὰ
 seven lampstands the golden, I have known the
 ἔργα σου, καὶ τὸν κόπον καὶ τὴν ὑπομονὴν
 works of you, and the labor and the endurance
 σου, καὶ ὅτι οὐ δύνη βαστάσαι
 of you, and that not you are able to carry
 κακοῦς, καὶ ἐπείρασας τοὺς λέγοντας
 bad [men], and you put to test the (ones) saying

ἑαυτοῦς ἀποστόλους, καὶ οὐκ εἰσὶν, καὶ
 themselves apostles, and not they are, and

And he laid his right hand upon me and said: "Do not be fearful. I am the First and the Last, 18 and the living one; and I became dead, but, look! I am living forever and ever, and I have the keys of death and of Hades." 19 Therefore write down the things you saw, and the things that are and the things that will take place after these. 20 As for the sacred secret of the seven stars that you saw upon my right hand, and [of] the seven golden lampstands: The seven stars mean [the] angels of the seven congregations, and the seven lampstands mean seven congregations.

2 "To the angel of the congregation in Ephesus write: These are the things that he says who holds the seven stars in his right hand, he who walks in the midst of the seven golden lampstands, 2 'I know your deeds, and your labor and endurance, and that you cannot bear bad men, and that you put those to the test who say they are apostles, but they are not, and

εὗρες αὐτούς ψευδεῖς· 3 καὶ ὑπομονὴν
you found them false; and endurance

ἔχεις, καὶ ἐβάστασας διὰ τὸ
you are having, and you carried through the
ὄνομά μου, καὶ οὐ κεκοπίακες.
name of me, and not you have labored.

4 ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν
But I am having down on you that the
ἀγάπην σου τὴν πρώτην ἀφήκες.
love of you the first you let go off.

5 μνημόνευε οὖν πόθεν
Be you keeping in mind therefore from where
πέπτωκες, καὶ μετανόησον καὶ τὰ πρῶτα
you have fallen, and repent and the first
ἔργα ποιήσον· εἰ δὲ μὴ, ἔρχομαί σοι,
works do; if but not, I am coming to you,
καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ
and I shall move the lampstand of you out of the
τόπου αὐτῆς, ἐὰν μὴ μετανοήσης.
place of it, if ever not you should repent.

6 ἀλλὰ τοῦτο ἔχεις ὅτι μισεῖς
But this you are having that you are hating
τὰ ἔργα τῶν Νικολαϊτῶν, ἃ κἀγὼ
the works of the Nicolaitans, which [works] also I
μισῶ. 7 Ὁ ἔχων οὖς ἀκουσάτω
I am hating. The (one) having ear let him hear
τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
what the spirit is saying to the ecclesias.

Τῷ νικῶντι δώσω αὐτῷ φαγεῖν
To the (one) conquering I shall give to him to eat
ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν
out of the wood of the life, which is in
τῷ παραδείσῳ τοῦ θεοῦ.
the paradise of the God.

8 Καὶ τῷ ἀγγέλῳ τῷ ἐν Σμύρνῃ
And to the angel the in Smyrna
ἐκκλησίας γράψον· τὰδε λέγει
of ecclesia write The-but (things) is saying
ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο
the first and the last, who came to be
νεκρὸς καὶ ἔζησεν, 9 Οἶδά σου τὴν
dead (one) and he lived, I have known of you the

θλίψιν καὶ τὴν πτωχείαν, ἀλλὰ πλούσιος
tribulation and the poverty, but rich
εἶ, καὶ τὴν βλασφημίαν ἐκ τῶν
you are, and the blasphemy out of the (ones)
λεγόντων Ἰουδαίους εἶναι ἑαυτοῦς, καὶ οὐκ
saying Jews to be themselves, and not

you found them liars.
3 You are also show-
ing endurance, and
you have borne up for
my name's sake and
have not grown weary.
4 Nevertheless, I hold
[this] against you,
that you have left the
love you had at first.

5 "Therefore
remember from what
you have fallen, and
repent and do the
former deeds. If you
do not, I am coming
to you, and I will re-
move your lampstand
from its place, unless
you repent. 6 Still,
you do have this, that
you hate the deeds of
the sect of Nic-o-la'us,
which I also hate.
7 Let the one who
has an ear hear what
the spirit says to the
congregations: To him
that conquers I will
grant to eat of the
tree of life, which is in
the paradise* of God.'

8 "And to the angel
of the congregation in
Smyr'na write: These
are the things that he
says, 'the First and
the Last,' who became
dead and came to life
[again], 9 'I know
your tribulation and
poverty—but you are
rich—and the blas-
phemy by those who
say they themselves
are Jews, and yet

7* Pa'l-adise, KAVgSyhJ^{12-13,16}; garden, J^{17.18,22}.

είσιν, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.
they are, but synagogue of the Satan.

10 μὴ φοβοῦ & μέλλεις
Not be fearing what (things) you are about

πάσχειν. ἴδου μέλλει βάλειν ὁ
to be suffering. Look! Is about to throw the

διάβολος ἐξ ὑμῶν εἰς φυλακὴν ἵνα
Devil out of you into prison in order that

πειρασθῆτε, καὶ ἔχητε
you might be tested, and you may be having

θλίψιν ἡμερῶν δέκα. γίνου πιστὸς
tribulation of days ten. Be becoming faithful

ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον
until death, and I shall give to you the crown

τῆς ζωῆς. 11 Ὁ ἔχων οὖς ἀκουσάτω
of the life. 11 The (one) having ear let him hear

τί τὸ πνεῦμα λέγει ταῖς
what the spirit is saying to the

ἐκκλησίαις. Ὁ νικῶν οὐ μὴ
ecclesias. The (one) conquering not not

ἀδικηθῆ ἔκ τοῦ θανάτου
should be treated unrighteously out of the death

τοῦ δευτέρου.
the second.

12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγὰμῳ
And to the angel of the in Pergamum

ἐκκλησίας γράψων Τάδε λέγει
of ecclesia write The-but (things) is saying

ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον
the (one) having the longsword the two-mouthed

τὴν ὀξεῖαν 13 Οἶδα τοῦ
the sharp 13 I have known where

κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ,
you a dwelling, where the throne of the Satan,

καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ
and you are holding the name of me, and not

ἠρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις
you denied the faith of me and in the days

Ἀντίπας, ὁ μάρτυς μου, ὁ πιστὸς
[of] Antipas, the witness of me, the faithful (one)

μου, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ
of me, who was killed beside you, where the

Σατανᾶς κατοικεῖ.
Satan is dwelling.

14 ἀλλὰ ἔχω κατὰ σοῦ ὀλίγα,
But I am having down on you few (things),

ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν
that you are having there (ones) holding the

διδαχὴν Βαλαάμ, ὃς ἐδίδασκεν τῷ Βαλάκ
teaching of Balaam, who was teaching to the Balak

they are not but are
a synagogue of Satan.

10 Do not be afraid
of the things you are

about to suffer. Look!
The Devil will keep on

throwing some of you
into prison that you

may be fully put to
the test, and that you

may have tribulation
ten days. Prove

yourself faithful even
to death, and I will

give you the crown of
life. 11 Let the one

who has an ear hear
what the spirit says to

the congregations: He
that conquers will by

no means be harmed
by the second death.'

12 "And to the
angel of the congrega-

tion in Pergamum
write: These are the

things that he says
who has the sharp,

long two-edged sword,
13 'I know where you

are dwelling, that is,
where the throne of

Satan is; and yet you
keep on holding fast

my name, and you did
not deny your faith in

me even in the days of
An'ti-pas, my witness,

the faithful one, who
was killed by your

side, where Satan is
dwelling.

14 "Nevertheless,
I have a few things

against you, that you
have there those hold-

ing fast the teaching
of Ba'laam, who

went teaching Ba'lak

βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ,
to throw fall-causer in sight of the sons of Israel,
φαγεῖν εἰδωλόθυτα καὶ
to eat (things) sacrificed to idols and

πορνεύσαι· 15 οὕτως ἔχετε
to commit fornication; thus you are having
καὶ σὺ κρατοῦντας τὴν διδασχὴν Νικολαΐτων
also you (ones) holding the teaching of Nicolaitans
ὁμοίως. 16 μετανόησον οὖν· εἰ δὲ μὴ,
likewise. Repent therefore; if but not.

ἔρχομαί σοι ταχύ, καὶ πολεμήσω μετ'
I am coming to you quickly, and I shall war with
αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.
them in the long sword of the mouth of me.

17 Ὁ ἔχων οὖς ἀκουσάτω τί
The (one) having ear let him hear what
τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
the spirit is saying to the ecclesias.

Τῷ νικῶντι δώσω αὐτῷ τοῦ
To the (one) conquering I shall give to him of the
μάννα τοῦ κεκρυμμένου, καὶ
manna the (one) having been hidden, and
δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν
I shall give to him pebble white, and upon the
ψῆφον ὄνομα καινὸν γεγραμμένον ὃ
pebble name new having been written which
οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.
no one has known if not the (one) receiving.

18 Καὶ τῷ ἀγγέλῳ τῷ ἐν Θυατείροις
And to the angel to the in Thyatira
ἐκκλησίας γράψον ἅδε λέγει
of ecclesias write The-but (things) is saying

ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς
the Son of the God, the (one) having the
ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ
eyes of him as flame of fire, and the
πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ,
feet of him like to fine copper,

19 Οἶδά σου τὰ ἔργα, καὶ τὴν
I have known of you the works, and the
ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ
love and the faith and the service and
τὴν ὑπομονὴν σου, καὶ τὰ ἔργα σου τὰ
the endurance of you, and the works of you the
ἔσχατα πλεονα τῶν πρώτων.
last (ones) more of the first (ones).

20 ἀλλὰ ἔχω κατὰ σοῦ ὅτι
But I am having against you that
ἀφείς τὴν γυναῖκα Ἰεζάβελ,
you are letting go off the woman Jezebel,

to put a stumbling block before the sons of Israel, to eat things sacrificed to idols and to commit fornication. 15 So you, also, have those holding fast the teaching of the sect of Nic-o-la'us likewise. 16 Therefore repent.

If you do not, I am coming to you quickly, and I will war with them with the long sword of my mouth.

17 "Let the one who has an ear hear what the spirit says to the congregations: To him that conquers I will give some of the hidden manna, and I will give him a white pebble, and upon the pebble a new name written which no one knows except the one receiving it."

18 "And to the angel of the congregation in Thy-a-tira write: These are the things that the Son of God says, he who has his eyes like a fiery flame, and his feet are like fine copper, 19 'I know your deeds, and your love and faith and ministry and endurance, and that your deeds of late are more than those formerly.

20 "Nevertheless, I do hold [this] against you, that you tolerate that woman Jezebel,

ἡ λέγουσα ἑαυτὴν προφήτιν, καὶ
 the (one) saying herself prophētess, and
 διδάσκει καὶ πλανᾷ τοὺς ἐμοὺς
 she is teaching and she is making to err the my
 δούλους πορνεύσαι καὶ φαγεῖν
 slaves to commit fornication and to eat
 εἰδωλόθυτα. 21 καὶ ἔδωκα αὐτῇ
 (things) sacrificed to idols. And I gave to her
 χρόνον ἵνα μετανοήσῃ, καὶ οὐ
 time in order that she might repent, and not
 θέλει μετανοῆσαι ἐκ τῆς πορνείας
 she is willing to repent out of the fornication
 αὐτῆς. 22 Ἴδου βάλλω αὐτὴν εἰς κλίνην,
 of her. Look! I am throwing her into bed,
 καὶ τοὺς μοιχεύοντας μετ' αὐτῆς
 and the (ones) committing adultery with her
 εἰς θλίψιν μεγάλην, ἐὰν μὴ
 into tribulation great, if ever not
 μετανοήσουσιν ἐκ τῶν ἔργων αὐτῆς. 23 καὶ
 they will repent out of the works of her; and
 τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ
 the children of her I shall kill in death; and
 γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγὼ
 will know all the ecclesias that I
 εἰμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας,
 am the (one) searching kidneys and hearts,
 καὶ δώσω ὑμῖν ἐκάστω κατὰ
 and I shall give to you to each (one) according to
 τὰ ἔργα ὑμῶν.
 the works of you.

24 ὑμῖν δὲ λέγω τοῖς λοιποῖς
 To you but I am saying to the leftover (ones)
 τοῖς ἐν Θυατείροις, ὅσοι οὐκ
 the (ones) in Thyatira, as many (ones) as not
 ἔχουσιν τὴν διδαχὴν ταύτην, οἵτινες οὐκ
 are having the teaching this, who not
 ἔγνωσαν τὰ βάθη τοῦ Σατανᾶ, ὡς
 they knew the (things) deep of the Satan, as
 λέγουσιν, οὐ βάλλω ἐφ' ὑμᾶς ἄλλο
 they are saying, not I am throwing upon you other
 βάρος· 25 πλὴν ὁ
 heavy thing; besides which (thing)
 ἔχετε κρατήσατε ἄχρι οὗ
 you are having hold you fast until which [time]
 ἂν ἦξω. 26 Καὶ ὁ νικῶν
 likely I should come. And the (one) conquering
 καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα
 and the (one) observing until end the works

who calls herself a
 prophētess, and she
 teaches and misleads
 my slaves to commit
 fornication and to eat
 things sacrificed to
 idols. 21 And I gave
 her time to repent,
 but she is not willing
 to repent of her
 fornication. 22 Look!
 I am about to throw
 her into a sickbed,
 and those committing
 adultery with her
 into great tribulation,
 unless they repent of
 her deeds. 23 And
 her children I will
 kill with deadly
 plague, so that all
 the congregations
 will know that I am
 he who searches the
 kidneys and hearts,
 and I will give to you
 individually according
 to your deeds.

24 "However, I
 say to the rest of you
 who are in Thy-a-ti-ra,
 all those who do not
 have this teaching,
 the very ones who
 did not get to know
 the "deep things of
 Satan," as they say:
 I am not putting
 upon you any other
 burden. 25 Just
 the same, hold fast
 what you have until
 I come. 26 And to
 him that conquers
 and observes my
 deeds down to the end

μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν
 of me, I shall give to him authority upon the
 ἔθνων, 27 καὶ ποιμανεῖ αὐτοὺς ἐν
 nations, and he will shepherd them in
 ῥάβδῳ σιδηρᾷ ὡς τὰ σκεύη τὰ
 staff made of iron as the vessels the
 κεραμικὰ συντρίβεται; ὡς καὶ γὰρ
 of potter's clay is being broken together, as also I
 εἴληφα παρὰ τοῦ πατρὸς μου,
 have received beside of the Father of me,
 28 καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν
 and I shall give to him the star the
 πρωινόν. 29 Ὁ ἔχων οὖς
 morning (one). The (one) having ear
 ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς
 let him hear what the spirit is saying to the
 ἐκκλησίαις.
 ecclesias.

3 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν
 And to the angel of the in Sardis
 ἐκκλησίας γράψον Τάδε λέγει
 of ecclesia write The-but (things) is saying
 ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ
 the (one) having the seven spirits of the God
 καὶ τοὺς ἑπτὰ ἀστέρας Οἶδά σου τὰ
 and the seven stars I have known of you the
 ἔργα, ὅτι ὄνομα ἔχεις ὅτι
 works, that name you are having that
 ζῆς, καὶ νεκρὸς εἶ.
 you are living, and dead (one) you are.

2 γίνου γρηγορῶν, καὶ στήρισον
 Be becoming staying awake, and fix firmly
 τὰ λοιπὰ ἃ ἐμελλον ἀποθανεῖν,
 the (things) leftover which were about to die,
 οὐ γὰρ εὑρηκά σου ἔργα
 not for I have found of you works
 πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου·
 having been fulfilled in sight of the God of me;
 3 μνημόνευε οὖν πῶς
 be you keeping in mind therefore how
 εἴληφας καὶ ἤκουσας καὶ
 you have received and you heard and
 τήρει, καὶ μετανόησον· ἐάν οὖν
 be you keeping, and repent; if ever therefore
 μὴ γρηγορήσης, ἦξω ὡς
 not you should stay awake, I shall come as
 κλέπτης, καὶ οὐ μὴ γνῶς ποίαν
 thief, and not not you should know what sort of
 ὥραν ἦξω ἐπὶ σέ·
 hour I shall come upon you;

I will give authority
 over the nations,
 27 and he shall shep-
 herd the people with
 an iron rod so that
 they will be broken
 to pieces like clay
 vessels, the same as I
 have received from my
 Father, 28 and I will
 give him the morning
 star. 29 Let the one
 who has an ear hear
 what the spirit says to
 the congregations.'

3 "And to the angel
 of the congregation
 in Sardis write: These
 are the things that
 he says who has the
 seven spirits of God
 and the seven stars, 'I
 know your deeds, that
 you have the name
 that you are alive,
 but you are dead.
 2 Become watchful,
 and strengthen the
 things remaining
 that were ready to
 die, for I have not
 found your deeds fully
 performed before my
 God. 3 Therefore,
 continue mindful of
 how you have received
 and how you heard,
 and go on keeping [it],
 and repent. Certainly
 unless you wake up, I
 shall come as a thief,
 and you will not know
 at all at what hour I
 shall come upon you.'

4 ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν
 but you are having few names in
 Σάρδεσιν ἃ οὐκ ἐμόλυναν τὰ
 Sardis which (ones) not polluted the
 ἱμάτια αὐτῶν, καὶ περιπατήσουσιν
 outer garments of them, and they will walk about
 μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί
 with me in white (ones), because worthy
 εἰσιν. 5 Ὁ νικῶν οὕτως
 they are. The (one) conquering thus
 περιβαλεῖται ἐν ἱματίοις λευκοῖς,
 will throw about himself in outer garments white,
 καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ
 and not not I shall wipe out the name of him
 ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ὁμολογήσω
 out of the book of the life, and I shall confess
 τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρὸς μου
 the name of him in sight of the Father of me
 καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. 6 Ὁ
 and in sight of the angels of him. The (one)
 ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει
 having ear let him hear what the spirit is saying
 ταῖς ἐκκλησίαις.
 to the ecclesias.

7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφίᾳ
 And to the angel of the in Philadelphia
 ἐκκλησίας γράψον τάδε λέγει
 of ecclesia write The-but (things) is saying
 ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων
 the holy (one), the truthful (one), the (one) having
 τὴν κλεῖν Δαυεὶδ, ὁ ἀνοίγων καὶ οὐδεὶς
 the key of David, the (one) opening up and no one
 κλείσει, καὶ κλείων καὶ οὐδεὶς ἀνοίγει,
 will shut up, and shutting up and no one is opening,
 8 Οἶδά σου τὰ ἔργα, — ἴδου
 I have known of you the works, — look!
 δέδωκα ἐνώπιόν σου θύραν
 I have given in sight of you door
 ἠνεκρυσμένην, ἣν οὐδεὶς δύναται
 having been opened up, which no one is able
 κλεῖσαι αὐτήν, — ὅτι μικρὰν ἔχεις
 to shut up it, — that little you are having
 δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ
 power, and you observed of me the word, and
 οὐκ ἠρνήσω τὸ ὄνομά μου. 9 Ἰδού
 not you denied the name of me. Look!
 διδῶ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ,
 I am giving out of the synagogue of the Satan,
 τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι,
 of the (ones) saying themselves Jews to be,

4 "Nevertheless, you do have a few names in Sardis that did not defile their outer garments, and they shall walk with me in white ones, because they are worthy. 5 He that conquers will thus be arrayed in white outer garments; and I will by no means blot out his name from the book of life, but I will make acknowledgment of his name before my Father and before his angels. 6 Let the one who has an ear hear what the spirit says to the congregations."

7 "And to the angel of the congregation in Philadelphia write: These are the things he says who is holy, who is true, who has the key of David, who opens so that no one will shut, and shuts so that no one opens, 8 'I know your deeds — look! I have set before you an opened door, which no one can shut—that you have a little power, and you kept my word and did not prove false to my name. 9 Look! I will give those from the synagogue of Satan who say they are Jews,

καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται, — ἰδοὺ
and not they are but they are lying, — look!

τροπήσω αὐτοὺς ἵνα ἤξουσιν
I shall make them in order that they will come

καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν
and they will do obeisance in sight of the feet

σου, καὶ γινώσιν ὅτι ἐγὼ ἠγάπησά
of you, and they should know that I loved

σε. 10 ὅτι ἐτήρησας τὸν λόγον τῆς
you. Because you observed the word of the

ὑπομονῆς μου, καὶ γὰρ σε τηρήσω ἐκ
endurance of me, and I you I shall observe out of

τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης
the hour of the temptation the (one) being about

ἔρχεσθαι ἐπὶ τῆς οἰκουμένης
to be coming upon the being inhabited [earth]

ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς
whole, to tempt the (ones) inhabiting upon the

γῆς. 11 ἔρχομαι ταχύ· κράτει
earth. I am coming quickly; be holding fast

ὃ ἔχεις, ἵνα μηδεὶς
which (thing) you are having, in order that no one

λάβῃ τὸν στέφανόν σου.
might take the crown of you.

12 Ὁ νικῶν ποιήσω αὐτὸν
The (one) conqueror I shall make him

στύλον ἐν τῷ ναῷ τοῦ θεοῦ μου,
pillar in the divine habitation of the God of me,

καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ
and outside not not he should go out yet, and

γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ
I shall write upon him the name of the God

μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ
of me and the name of the city of the God

μου, τῆς καινῆς Ἱερουσαλὴμ, ἡ
of me, of the new Jerusalem, the (one)

καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ
stepping down out of the heaven from the

θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.
God of me, and the name of me the new.

13 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ
The (one) having ear let him hear what the

πνεῦμα λέγει ταῖς ἐκκλησίαις.
spirit is saying to the ecclesias.

14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικίᾳ
And to the angel of the in Laodicea

ἐκκλησίας γράψον· Τάδε λέγει ὁ
of ecclesia write The-but (things) is saying the

Ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ὁ ἀληθινός,
Amen, the witness the faithful and the true,

and yet they are not but are lying—look! I

will make them come and do obeisance

before your feet and make them know

I have loved you.

10 Because you kept the word about my

endurance, I will also keep you from the

hour of test, which is to come upon the

whole inhabited earth, to put a test upon

those dwelling on the earth. 11 I am

coming quickly. Keep on holding fast what

you have, that no one may take your crown.

12 "The one that conquers—I will make

him a pillar in the temple of my God,

and he will by no means go out [from

it] anymore, and I will write upon him

the name of my God and the name of

the city of my God, the new Jerusalem

which descends out of heaven from my God,

and that new name of mine. 13 Let the one

who has an ear hear what the spirit says to

the congregations.

14 "And to the angel of the congre-

gation in Laodicea write: These are the

things that the Amen says, the faithful

and true witness,

ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ,
 the beginning of the creation of the God,
 15 Οἶδά σου τὰ ἔργα, ὅτι οὔτε
 I have known of you the works, that neither
 ψυχρὸς εἶ οὔτε ζεστός. ὀφελον ψυχρὸς
 cold you are nor hot. I owed cold
 ἧς ἢ ζεστός. 16 οὕτως, ὅτι χλιαρὸς
 you were or hot. Thus, because lukewarm
 εἶ καὶ οὔτε ζεστός οὔτε ψυχρὸς, μέλλω
 you are and neither hot nor cold, I am about
 σε ἐμέσαι ἐκ τοῦ στόματός μου.
 you to vomit out of the mouth of me.
 17 ὅτι λέγεις ὅτι Πλούσιός εἰμι
 Because you are saying that Rich I am
 καὶ πεπλούτηκα καὶ οὐδὲν χρειᾶν
 and I have become rich and nothing need
 ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ
 I am having, and not you have known that you are
 ὁ ταλαίπυρος καὶ ἐλείνδος καὶ πτωχὸς καὶ
 the miserable and pitiable and poor and
 τυφλὸς καὶ γυμνός, 18 συμβουλεύω σοι
 blind and naked, I am counseling with you
 ἀγοράσαι παρ' ἐμοῦ χρυσιὸν πεπτρωμένον
 to buy beside of me gold having been fired
 ἐκ πυρὸς ἵνα πλουτήσῃς,
 out of fire in order that you might become rich,
 καὶ ἱμάτια λευκὰ ἵνα
 and outer garments white in order that
 περιβάλλῃ καὶ μὴ
 you might throw about yourself and not
 φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητός
 might be manifested the shame of the nakedness
 σου, καὶ κολλούριον ἐγχριῖσαι τοὺς
 of you, and eyesalve to anoint in the
 ὀφθαλμούς σου ἵνα βλέπῃς.
 eyes of you in order that you may be looking.
 19 ἐγὼ ὅσους ἐὰν
 I as many (ones) as if ever
 φιλῶ ἐλέγχω καὶ
 I may have affection for I am reproving and
 παιδεύω· ζήλευε οὖν καὶ
 I am disciplining; be you zealous therefore and
 μετανόησον. 20 Ἴδου ἔστηκα ἐπὶ τὴν
 repent. Look! I have stood upon the
 θύραν καὶ κρούω· ἐάν τις ἀκούσῃ
 door and I am knocking; if ever anyone should hear
 τῆς φωνῆς μου καὶ ἀνοίξῃ
 of the voice of me and he should open up
 τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν καὶ
 the door, I shall come in toward him and

the beginning of the
 creation by God.
 15 'I know your deeds,
 that you are neither
 cold nor hot. I wish
 you were cold or else
 hot. 16 So, because
 you are lukewarm and
 neither hot nor cold,
 I am going to vomit
 you out of my mouth.
 17 Because you say:
 "I am rich and have
 acquired riches and
 do not need anything
 at all," but you do not
 know you are miser-
 able and pitiable and
 poor and blind and
 naked, 18 I advise
 you to buy from me
 gold refined by fire
 that you may become
 rich, and white outer
 garments that you
 may become dressed
 and that the shame of
 your nakedness may
 not become manifest-
 ed, and eyesalve to
 rub in your eyes that
 you may see.
 19 "All those
 for whom I have
 affection I reprove
 and discipline.
 Therefore be zealous
 and repent. 20 Look!
 I am standing at the
 door and knocking.
 If anyone hears my
 voice and opens the
 door, I will come
 into his [house] and

δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ. 21 Ὁ νικῶν δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς καὶ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ. 22 Ὁ ἔχων οὐς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

4 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἠνεωγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἣ πρώτη ἣν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ, λέγων Ἄνάβα ὧδε, καὶ δεῖξω σοι ἃ δεῖ γενέσθαι. 2 μετὰ ταῦτα εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος, 3 καὶ ὁ καθήμενος ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ σαρδίῳ, καὶ ἵρις κυκλόθεν τοῦ θρόνου ὅμοιος ὁράσει σμαραγδίνῳ.

4 καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι τέσσαρες, καὶ ἐπὶ τοὺς θρόνους εἴκοσι τέσσαρες πρεσβυτέρους καθήμενους περιβεβλημένους ἱματίοις λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. 5 καὶ ἐκ τοῦ θρόνου

take the evening meal with him and he with me. 21 To the one that conquers I will grant to sit down with me on my throne, even as I conquered and sat down with my Father on his throne. 22 Let the one who has an ear hear what the spirit says to the congregations."

4 After these things I saw, and, look! an opened door in heaven, and the first voice that I heard was as of a trumpet, speaking with me, saying: "Come on up here, and I shall show you the things that must take place." 2 After these things I immediately came to be in [the power of the] spirit: and, look! a throne was in its position in heaven, and there is one seated upon the throne. 3 And the one seated is, in appearance, like a jasper stone and a precious red-colored stone, and round about the throne [there is] a rainbow like an emerald in appearance.

4 And round about the throne [there are] twenty-four thrones, and upon these thrones [I saw] seated twenty-four elders dressed in white outer garments, and upon their heads golden crowns. 5 And out of the throne

ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί·
are coming out lightnings and voices and thunders;
καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον
and seven lamps of fire burning in sight
τοῦ θρόνου, ἃ εἰσὶν τὰ ἑπτὰ
of the throne, which (things) are the seven
πνεύματα τοῦ θεοῦ, 6 καὶ ἐνώπιον τοῦ
spirits of the God, 6 and in sight of the
θρόνου ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ.
throne as sea glassy like to crystal.

καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ
And in midst of the throne and to circle of the

θρόνου τέσσερα ζῶα γέμοντα
throne four living [creatures] being full
ὀφθαλμῶν ἔμπροσθεν καὶ ὀπισθεν· 7 καὶ
of eyes in front and from behind; 7 and

τὸ πρῶτον ὅμοιον λέοντι,
the living [creature] the first like to lion,
καὶ τὸ δεύτερον ζῶον ὅμοιον
and the second living [creature] like

μόσχῳ, καὶ τὸ τρίτον ζῶον
to young bull, and the third living [creature]
ἔχων τὸ πρόσωπον ὡς ἀνθρώπου, καὶ τὸ
having the face as of man, and the

τέταρτον ζῶον ὅμοιον ἀετῷ
fourth living [creature] like to eagle
πετομένῳ· 8 καὶ τὰ τέσσερα ζῶα,
flying; 8 and the four living [creatures],

ἐν καθ' ἓν αὐτῶν ἔχων ἀνά πτέρυγας
one down on one of them having up wings
ἕξ, κυκλόθεν καὶ ἔσωθεν γέμουσιν
six, from circle and from inwardly they are full

ὀφθαλμῶν· καὶ ἀνάπαισιν οὐκ ἔχουσιν
of eyes; and resting up not they are having
ἡμέρας καὶ νυκτὸς λέγοντες "Ἅγιος, ἅγιος
of day and of night [they] saying Holy, holy

ἅγιος Κύριος, ὁ θεός, ὁ παντοκράτωρ,
holy Lord, the God, the Almighty,
ὁ ἦν καὶ ὁ ὢν καὶ ὁ
the (one) was and the (one) being and the (one)

ἐρχόμενος.
coming.

9 Καὶ ὅταν δώσουσιν τὰ ζῶα
And whenever will give the living [creatures]
δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ
glory and honor and thanksgiving to the

καθημένῳ ἐπὶ τοῦ θρόνου, τῷ
(one) sitting upon the throne, to the (one)

there are proceeding
lightnings and voices
and thunders; and
[there are] seven
lamps of fire burning
before the throne, and
these mean the seven
spirits of God. 6 And
before the throne
there is, as it were, a
glassy sea like crystal.

And in the midst of
the throne and around
the throne [there are]
four living creatures
that are full of eyes
in front and behind.

7 And the first living
creature is like a
lion, and the second
living creature is like
a young bull, and the
third living creature
has a face like a
man's, and the fourth
living creature is like
a flying eagle. 8 And
as for the four living
creatures, each one
of them respectively
has six wings; round
about and underneath
they are full of eyes.
And they have no rest
day and night as they
say: "Holy, holy, holy
is Jehovah' God, the
Almighty, who was
and who is and who is
coming."

9 And whenever
the living creatures
offer glory and honor
and thanksgiving to
the one seated upon
the throne, the one

ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,
living into the ages of the ages,

10 πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι
will fall the twenty-four older persons

ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου,
in sight of the (one) sitting upon the throne,

καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς
and they will worship to the (one) living into the

αἰῶνας τῶν αἰώνων, καὶ βαλοῦσιν τοὺς
ages of the ages, and they will throw the

στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου,
crowns of them in sight of the throne,

λέγοντες 11 Ἄξιός εἰ, ὁ κύριος καὶ ὁ
saying Worthy you are, the Lord and the

θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν
God of us, to receive the glory and the honor

καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ
and the power, because you created the

πάντα, καὶ διὰ τὸ θέλημά σου
all (things), and through the will of you

ἦσαν καὶ ἐκτίσθησαν.
they were and they were created.

5 Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ
And I saw upon the right [hand] of the (one)

καθημένου ἐπὶ τοῦ θρόνου βιβλίον
sitting upon the throne little book

γεγραμμένον ἔσωθεν καὶ ὀπισθεν,
having been written from inwardly and from behind,

κατεσφραγισμένον σφραγίσιν ἑπτὰ. 2 καὶ
having been sealed down to seals seven. And

εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ
I saw angel strong heralding in voice

μεγάλῃ· τίς ἄξιός ἀνοίξει τὸ βιβλίον
great Who worthy to open up the little book

καὶ λύσαι τὰς σφραγίδας αὐτοῦ; 3 καὶ οὐδεὶς
and to loose the seals of it? And no one

ἐδύνατο ἐν τῷ οὐρανῷ οὐδὲ ἐπὶ τῆς γῆς οὐδὲ
was able in the heav'n nor upon the earth nor

ὑποκάτω τῆς γῆς ἀνοίξει τὸ βιβλίον οὔτε
underneath the earth to open up the little book nor

βλέπειν αὐτό. 4 καὶ ἐγὼ ἔκλαιον
to be looking at it. And I was weeping

πολὺ ὅτι οὐδεὶς ἄξιός εὑρέθη ἀνοίγειν
much because no one worthy was found to open up

τὸ βιβλίον οὔτε βλέπειν αὐτό. 5 καὶ
the little book nor to be looking at it; and

that lives forever and ever, 10 the twenty-four elders fall down before the One seated upon the throne and worship the One that lives forever and ever, and they cast their crowns before the throne, saying: 11 "You are worthy, Jehovah," even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created."

5 And I saw in the right hand of the One seated upon the throne a scroll written within and on the reverse side, sealed tight with seven seals.

2 And I saw a strong angel proclaiming with a loud voice: "Who is worthy to open the scroll and loose its seals?"

3 But neither in heaven nor upon earth nor underneath the earth was there a single one able to open the scroll or to look into it. 4 And I gave way to a great deal of weeping because no one was found worthy to open the scroll or to look into it. 5 But

εἰς ἓκ τῶν πρεσβυτέρων λέγει μοι Μὴ
 one out of the older persons is saying to me Not
 κλαίει· ἰδοὺ ἐνίκησεν ὁ λέων ὁ
 be you weeping; look! conquered the Lion the (one)
 ἓκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαυεὶδ,
 out of the tribe of Judah, the root of David,
 ἀνοίξαι τὸ βιβλίον καὶ τὰς ἑπτὰ σφραγίδας
 to open up the little book and the seven
 αὐτοῦ.
 of it.

6 Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ
 And I saw in midst of the throne and
 τῶν τεσσάρων ζῶων καὶ ἐν μέσῳ
 of the four living [creatures] and in middle
 τῶν πρεσβυτέρων ἀρνίον ἑστῆκός ὡς
 of the older persons lamb having stood as
 ἐσφαγμένον, ἔχων κέρατα ἑπτὰ καὶ
 having been slaughtered, having horns seven and
 ὀφθαλμοὺς ἑπτὰ, οἳ εἰσὶν τὰ ἑπτὰ
 eyes seven, which are the seven
 πνεύματα τοῦ θεοῦ, ἀπεσταλμένοι εἰς
 spirits of the God, having been sent off into
 πᾶσαν τὴν γῆν. 7 καὶ ἦλθεν καὶ εἶληφεν
 all the earth. 7 And he came and he has taken
 ἓκ τῆς δεξιᾶς τοῦ καθημένου
 out of the right [hand] of the (one) sitting
 ἐπὶ τοῦ θρόνου. 8 Καὶ ὅτε ἔλαβεν τὸ
 upon the throne. 8 And when he took the
 βιβλίον, τὰ τέσσαρα ζῶα καὶ
 little book, the four living [creatures] and
 οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἔπεσαν
 the twenty-four older persons fell
 ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος
 in sight of the Lamb, having each (one)
 κιθάραν καὶ φιάλας χρυσᾶς γεμούσας
 harp and bowls golden being full
 θυμιαμάτων, αἵ εἰσὶν αἱ προσευχαὶ τῶν
 of incenses, which are the prayers of the
 ἁγίων· 9 καὶ ᾄδουσιν ᾠδὴν καινὴν
 holy (ones); 9 and they are singing song new
 λέγοντες Ἄξιός ἐστι λαβεῖν τὸ
 (they) saying Worthy are you to receive the
 βιβλίον καὶ ἀνοίξαι τὰς σφραγίδας αὐτοῦ,
 little book and to open up the seals of it,
 ὅτι ἐσφάγης καὶ ἠγόρασας τὴν
 because you were slaughtered and you bought to the
 θεῷ ἐν τῷ αἵματί σου ἓκ πάσης φυλῆς
 God in the blood of you out of every tribe
 καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους,
 and of tongue and of people and of nation,

one of the elders says to me: "Stop weeping. Look! The Lion that is of the tribe of Judah, the root of David, has conquered so as to open the scroll and its seven seals."

6 And I saw standing in the midst of the throne and of the four living creatures and in the midst of the elders a lamb as though it had been slaughtered, having seven horns and seven eyes, which [eyes] mean the seven spirits of God that have been sent forth into the whole earth. 7 And he went and at once took [it] out of the right hand of the One seated on the throne. 8 And when he took the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, having each one a harp and golden bowls that were full of incense, and the [incense] means the prayers of the holy ones. 9 And they sing a new song, saying: "You are worthy to take the scroll and open its seals, because you were slaughtered and with your blood you bought persons for God out of every tribe and tongue and people and nation,

10 και ἐποίησας αὐτούς τῷ θεῷ, ἡμῶν
and you made them to the God of us
βασιλείαν και ἱερεῖς, και βασιλεύουσιν ἐπὶ
kingdom and priests, and they are reigning upon
τῆς γῆς.
the earth.

11 και εἶδον, και ἤκουσα φωνὴν ἀγγέλων
And I saw, and I heard voice of angels
πολλῶν κύκλω τοῦ θρόνου και τῶν
many to circle of the throne and of the
ζῶων και τῶν πρεσβυτέρων, και
living [creatures] and of the older persons, and
ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων
was the number of them myriads of myriads
και χιλιάδες χιλιάδων, 12 λέγοντες φωνῇ
and thousands of thousands, saying to voice
μεγάλῃ "Ἄξιόν ἐστιν τὸ ἀρνίον τὸ
great Worthy is the Lamb the (one)
ἐσφαγμένον λαβεῖν τὴν δύναμιν
having been slaughtered to receive the power
και πλοῦτον και σοφίαν και ἰσχὺν και τιμὴν
and riches and wisdom and strength and honor
και δόξαν και εὐλογίαν.
and glory and blessing.

13 και πᾶν κτίσμα ὃ ἐν τῷ οὐρανῷ
And every creature which in the heaven
και ἐπὶ τῆς γῆς και ὑποκάτω τῆς γῆς
and upon the earth and underneath the earth
και ἐπὶ τῆς θαλάσσης ἐστίν, και τὰ ἐν
and upon the sea it is, and the in
αὐτοῖς πάντα, ἤκουσα λέγοντας
them all (things), I heard (them) saying
Τῷ καθήμενῷ ἐπὶ τοῦ θρόνου και
To the (one) sitting upon the throne and
τῷ ἀρνίῳ ἡ εὐλογία και ἡ τιμὴ και
to the Lamb the blessing and the honor and
ἡ δόξα και τὸ κράτος εἰς τοὺς αἰῶνας
the glory and the might into the ages
τῶν αἰώνων. 14 και τὰ τέσσερα
of the ages. And the four
ζῶα ἔλεγον Ἀμήν, και οἱ
living [creatures] were saying Amen, and the
πρεσβύτεροι ἔπεσαν και προσεκύνησαν.
older persons fell and they worshiped.

6 και εἶδον ὅτε ἤνοιξεν τὸ ἀρνίον μίαν
And I saw when opened up the Lamb one
ἐκ τῶν ἐπτὰ σφραγίδων, και ἤκουσα ἐνὸς
out of the seven seals, and I heard of one
ἐκ τῶν τεσσάρων ζῶων λέγοντος
out of the four living [creatures] saying

10 and you made them to be a kingdom
and priests to our God, and they are to
rule as kings over the earth."

11 And I saw, and I heard a voice of many
angels around the throne and the living
creatures and the elders, and the number
of them was myriads of myriads and thou-
sands of thousands, 12 saying with a loud
voice: "The Lamb that was slaughtered is
worthy to receive the power and riches and
wisdom and strength and honor and glory
and blessing."

13 And every creature that is in
heaven and on earth and underneath the
earth and on the sea, and all the things in
them, I heard saying:
"To the One sitting on the throne and to the
Lamb be the blessing and the honor and the
glory and the might forever and ever."

14 And the four living
creatures went saying:
"Amen!" and the
elders fell down and
worshiped.

6 And I saw when
the Lamb opened
one of the seven
seals, and I heard
one of the four
living creatures say

ὡς φωνῆ βροντῆς ἔρχου. 2 καὶ
 as to voice of thunder Be you coming. And
 εἶδον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ
 I saw, and look! horse white, and the (one)
 καθήμενος ἐπ' αὐτὸν ἔχων τόξον, καὶ
 sitting upon it having bow, and
 ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν
 was given to him crown, and he went out
 νικῶν καὶ ἵνα νικήσῃ.
 conquering and in order that he might conquer.

3 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν
 And when he opened up the seal the
 δευτέραν, ἤκουσα τοῦ δευτέρου ζώου
 second, I heard of the second living (creature)
 λέγοντος ἔρχου. 4 καὶ ἐξῆλθεν ἄλλος
 saying Be you coming. And went out another
 ἵππος πυρρός, καὶ τῷ καθήμενῳ ἐπ'
 horse fiery-red, and to the (one) sitting upon
 αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην
 it was given to him to take the peace
 ἐκ τῆς γῆς καὶ ἵνα ἀλλήλους
 out of the earth and in order that one another
 σφάζουσιν, καὶ ἐδόθη αὐτῷ
 they will slaughter, and was given to him
 μάχαιρα μεγάλη.
 sword great.

5 Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν
 And when he opened up the seal he
 τρίτην, ἤκουσα τοῦ τρίτου ζώου
 third, I heard of the third living (creature)
 λέγοντος ἔρχου. καὶ εἶδον, καὶ ἰδοὺ
 saying Be you coming. And I saw, and look!
 ἵππος μέλας, καὶ ὁ καθήμενος ἐπ'
 horse black, and the (one) sitting upon
 αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.
 it having yoke in the hand of him.
 6 καὶ ἤκουσα ὡς φωνὴν ἐν μέσῳ τῶν
 And I heard as voice in midst of the
 τεσσάρων ζῶων λέγουσαν Χοῖνιξ
 four living (creatures) (it) saying Choenix
 σίτου δηναρίου, καὶ τρεῖς χοϊνίκες
 of wheat of denarius, and three choenixes
 κριθῶν δηναρίου, καὶ τὸ ἔλαιον καὶ τὸν
 of barleys of denarius; and the oil and the
 οἶνον μὴ ἀδικήσῃς.
 wine not you should treat unrighteously.

7 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν
 And when he opened up the seal the
 τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου
 fourth, I heard voice of the fourth

with a voice as of
 thunder: "Come!"
 2 And I saw, and,
 look! a white horse;
 and the one seated
 upon it had a bow;
 and a crown was
 given him, and he
 went forth conquering
 and to complete his
 conquest.

3 And when he
 opened the second
 seal, I heard the
 second living creature
 say: "Come!" 4 And
 another came forth,
 a fiery-colored horse;
 and to the one seated
 upon it there was
 granted to take peace
 away from the earth
 so that they should
 slaughter one another;
 and a great sword was
 given him.

5 And when he
 opened the third seal,
 I heard the third
 living creature say:
 "Come!" And I saw,
 and, look! a black
 horse; and the one
 seated upon it had
 a pair of scales in
 his hand. 6 And I
 heard a voice as if in
 the midst of the four
 living creatures say:
 "A quart of wheat for
 a denar'ius, and three
 quarts of barley for a
 denar'ius; and do not
 harm the olive oil and
 the wine."

7 And when he
 opened the fourth
 seal, I heard the
 voice of the fourth

ζῶου λέγοντος Ἐρχου. 8 καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρός, καὶ ἰδὼν καὶ ἰδοὺ ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα αὐτῷ Ὁ Θάνατος, καὶ ὁ ἄδης ἠκολούθει μετ' αὐτοῦ, καὶ ἐδόθη αὐτοῖς ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτείνειν ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

9 Καὶ ἵδτε ἤνοιξεν τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον. 10 καὶ ἔκρασαν φωνῇ μεγάλῃ λέγοντες Ἔως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς; 11 καὶ ἐδόθη αὐτοῖς ἑκάστῳ στολὴ λευκή, καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσονται ἔτι χρόνον μικρόν, ἕως πληρωθῶσιν καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν οἱ μέλλοντες ἀποκτενεσθαι ὡς καὶ αὐτοί.

living creature say: "Come!" 8 And I saw, and, look! a pale horse; and the one seated upon it had the name Death. And Ha'des* was closely following him. And authority was given them over the fourth part of the earth, to kill with a long sword and with food shortage and with deadly plague and by the wild beasts of the earth.

9 And when he opened the fifth seal, I saw underneath the altar the souls of those slaughtered because of the word of God and because of the witness work that they used to have. 10 And they cried with a loud voice, saying: "Until when, Sovereign Lord holy and true, are you refraining from judging and avenging our blood upon those who dwell on the earth?" 11 And a white robe was given to each of them; and they were told to rest a little while longer, until the number was filled also of their fellow slaves and their brothers who were about to be killed as they also had been.

8* Ha'des, *A; She'ol, Sy^h7.6.11-14.16-18, 22. See App 4B.

12 Καὶ εἶδον ὅτε ἤνοιξεν τὴν σφραγίδα
 And I saw when he opened up the seal
 τὴν ἕκτην, καὶ σεισμὸς μέγας ἐγένετο, καὶ
 the sixth, and earthquake great occurred, and
 ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος,
 the sun became black as sackcloth of hair,
 καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα, 13 καὶ
 and the moon whole became as blood, and
 οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν
 the stars of the heaven fell into the
 γῆν, ὡς συκὴ βάλλει τοὺς ὄλυνθους αὐτῆς
 earth, as fig tree is throwing the unripe figs of it
 ὑπὸ ἀνέμου μεγάλου σειομένη, 14 καὶ ὁ
 by wind great being shaken, and the
 οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον
 heaven was separated from as little book
 ἐλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος
 being rolled up, and every mountain and island
 ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.
 out of the places of them they were moved.
 15 καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ
 And the kings of the earth and the
 μεγιστᾶνες καὶ οἱ χιλιάρχοι καὶ οἱ πλούσιοι
 greatest men and the chiliarchs and the rich (ones)
 καὶ οἱ ἰσχυροὶ καὶ πᾶς δούλος καὶ
 and the strong (ones) and every slave and
 λεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια
 free men they hid themselves into the caves
 καὶ εἰς τὰς πέτρας τῶν ὄρων· 16 καὶ
 and into the rock-masses of the mountains; and
 λέγουσιν τοῖς ὄρεσιν καὶ ταῖς
 they are saying to the mountains and to the
 πέτραις Πέσατε ἐφ' ἡμᾶς καὶ κρύψατε ἡμᾶς
 rock-masses Fall you upon us and hide you us
 ἀπὸ προσώπου τοῦ καθήμενου ἐπὶ τοῦ
 from face of the (one) sitting upon the
 θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου,
 throne and from the wrath of the Lamb,
 17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς
 because came the day the great of the
 ὀργῆς αὐτῶν, καὶ τίς δύναται σταθῆναι;
 wrath of them, and who is able to stand?

7 Μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους
 After this I saw four angels
 ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς
 having stood upon the four corners of the
 γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους
 earth, holding fast the four winds
 τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος
 of the earth, in order that not may blow wind

12 And I saw when he opened the sixth seal, and a great earthquake occurred; and the sun became black as sackcloth of hair, and the entire moon became as blood, 13 and the stars of heaven fell to the earth, as when a fig tree shaken by a high wind casts its unripe figs. 14 And the heaven departed as a scroll that is being rolled up, and every mountain and [every] island were removed from their places. 15 And the kings of the earth and the top-ranking ones and the military commanders and the rich and the strong ones and every slave and [every] free person hid themselves in the caves and in the rock-masses of the mountains. 16 And they keep saying to the mountains and to the rock-masses: "Fall over us and hide us from the face of the One seated on the throne and from the wrath of the Lamb, 17 because the great day of their wrath has come, and who is able to stand?"

7 After this I saw four angels standing upon the four corners of the earth, holding tight the four winds of the earth, that no wind might blow

ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε
upon the earth nor upon the sea nor
ἐπὶ πᾶν δένδρον. 2 καὶ εἶδον ἄλλον

upon every tree. And I saw another
ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου,
angel stepping up from rising of sun,

ἔχοντα σφραγίδα θεοῦ ζώντος, καὶ ἔκραξεν
having seal of God living, and he cried out
φωνῇ μεγάλη τοῖς τέσσαρσιν ἀγγέλοις

to voice great to the four angels
οἷς ἐδόθη αὐτοῖς ἀδικῆσαι

to whom it was given to them to treat unrighteously
τὴν γῆν καὶ τὴν θάλασσαν, 3 λέγων Μὴ

the earth and the sea, (he) saying Not
ἀδικήσητε τὴν γῆν μήτε

you should treat unrighteously the earth nor
τὴν θάλασσαν μήτε τὰ δένδρα, ἄχρι

the sea nor the trees, until
σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν

we might seal the slaves of the God of us
ἐπὶ τῶν μετώπων αὐτῶν.

upon the foreheads of them.

4 Καὶ ἤκουσα τὸν ἀριθμὸν τῶν

And I heard the number of the
ἑσφραγισμένων, ἑκατὸν τεσσαράκοντα

(ones) having been sealed, hundred forty-
τέσσαρες χιλιάδες, ἑσφραγισμένοι

four thousands, (they) having been sealed
ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ·

out of every tribe of sons of Israel;

5 ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες

out of tribe of Judah twelve thousands
ἑσφραγισμένοι,

(ones) having been sealed,
ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες,

out of tribe of Reuben twelve thousands,
ἐκ φυλῆς Γὰδ δώδεκα χιλιάδες,

out of tribe of Gad twelve thousands,
6 ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες,

out of tribe of Asher twelve thousands,
ἐκ φυλῆς Νεφθαλίμ δώδεκα χιλιάδες,

out of tribe of Naphtali twelve thousands,
ἐκ φυλῆς Μανασσὴ δώδεκα χιλιάδες,

out of tribe of Manasseh twelve thousands,
7 ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες,

out of tribe of Simeon twelve thousands,
ἐκ φυλῆς Λευὶ δώδεκα χιλιάδες,

out of tribe of Levi twelve thousands,
ἐκ φυλῆς Ἰσασαχάρ δώδεκα χιλιάδες,

out of tribe of Issachar twelve thousands,

upon the earth or upon the sea or upon

any tree. 2 And I saw another angel

ascending from the sunrising, having a

seal of [the] living God; and he cried

with a loud voice to the four angels to

whom it was granted to harm the earth and

the sea, 3 saying: "Do not harm the

earth or the sea or the trees, until after we

have sealed the slaves of our God in their

foreheads."

4 And I heard the number of those

who were sealed, a hundred and forty-

four thousand, sealed out of every tribe of

the sons of Israel: 5 Out of the tribe

of Judah twelve thousand sealed;

out of the tribe of Reu'ben twelve

thousand;

out of the tribe of Gad twelve thousand;

6 out of the tribe of Ash'er twelve

thousand;

out of the tribe of Naph'ta-li twelve

thousand;

out of the tribe of Man-as'seh twelve

thousand;

7 out of the tribe of Sim'e-on twelve

thousand;

out of the tribe of Le'vi twelve thousand;

out of the tribe of Is'sa-char twelve thousand;

8 ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες,
 out of tribe of Zebulun twelve thousands,
 ἐκ φυλῆς Ἰωσήφ δώδεκα χιλιάδες,
 out of tribe of Joseph twelve thousands,
 ἐκ φυλῆς Βενιαμὴν δώδεκα χιλιάδες
 out of tribe of Benjamin twelve thousands
 ἐσφραγισμένοι.
 (ones) having been sealed.

9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος
 After these (things) I saw, and look! crowd
 πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο,
 much, which to number it no one was able,
 ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν
 out of every nation and of tribes and of peoples
 καὶ γλωσσῶν, ἐστῶτες ἐνώπιον τοῦ
 and of tongues, (ones) having stood in sight of the
 θρόνου καὶ ἐνώπιον τοῦ ἀρνίου,
 throne and in sight of the Lamb,
 περιβεβλημένους στολὰς λευκάς,
 (ones) having been thrown about robes white,
 καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν,
 and palm [branches] in the hands of them;

10 καὶ κρᾶζουσι φωνῇ μεγάλῃ,
 and they are crying out to voice great,
 λέγοντες Ἡ σωτηρία τῷ θεῷ ἡμῶν
 saying The salvation to the God of us
 τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ καὶ τῷ
 to the (one) sitting upon the throne and to the
 ἀρνίῳ.
 Lamb.

11 καὶ πάντες οἱ ἄγγελοι ἰσθήκεισαν
 And all the angels had stood
 κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ
 to circle of the throne and of the older persons and
 τῶν τεσσάρων ζώων, καὶ ἔπεσαν
 of the four living [creatures], and they fell
 ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν
 in sight of the throne upon the faces of them
 καὶ προσεκύνησαν τῷ θεῷ, 12 λέγοντες
 and worshiped to the God, (they) saying
 Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία
 Amen; the blessing and the glory and the wisdom
 καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ
 and the thanksgiving and the honor and the
 δύναμις καὶ ἡ ἰσχὺς τῷ θεῷ ἡμῶν εἰς
 power and the strength to the God of us into
 τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
 the ages of the ages; amen.

8 out of the tribe
 of Zeb'u-lun twelve
 thousand;

out of the tribe
 of Joseph twelve
 thousand;

out of the tribe
 of Benjamin twelve
 thousand sealed.

9 After these things
 I saw, and, look! a
 great crowd, which
 no man was able to
 number, out of all
 nations and tribes and
 peoples and tongues,
 standing before the
 throne and before
 the Lamb, dressed in
 white robes; and there
 were palm branches in
 their hands. 10 And
 they keep on crying
 with a loud voice,
 saying: "Salvation
 [we owe] to our God,
 who is seated on the
 throne, and to the
 Lamb."

11 And all the
 angels were standing
 around the throne and
 the elders and the
 four living creatures,
 and they fell upon
 their faces before the
 throne and worshiped
 God, 12 saying:
 "Amen! The blessing
 and the glory and
 the wisdom and the
 thanksgiving and the
 honor and the power
 and the strength [bè]
 to our God forever
 and ever. Amen."

13 Καὶ ἀπεκρίθη εἰς ἓκ τῶν πρεσβυτέρων
And answered one out of the older persons

λέγων μοι Οὗτοι οἱ
(he) saying to me These the (ones)
περιβεβλημένοι τὰς στολὰς τὰς
having been thrown about the robes the
λευκάς τίνες εἰσὶν καὶ πόθεν ἦλθον;
white who are they and wherefrom came they?

14 καὶ εἶρηκα αὐτῷ Κύριέ μου, σὺ
And I have said to him Lord of me, you
οἶδας. καὶ εἶπέν μοι Οὗτοί εἰσιν
have known. And he said to me These are

οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς
the (ones) coming out of the tribulation the
μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν
great, and they washed the robes of them

καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ
and they whitened them in the blood of the
ἀρνίου. 15 διὰ τοῦτό εἰσιν ἐνώπιον
Lamb. Through this they are in sight

τοῦ θρόνου τοῦ θεοῦ, καὶ
of the throne of the God, and
λατρεύουσιν αὐτῷ ἡμέρας
they are rendering sacred service to him of day

καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ, καὶ
and of night in the divine habitation of him, and

ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει
the (one) sitting upon the throne will tent
ἐπ' αὐτοῦ. 16 οὐ πεινάσουσιν ἔτι οὐδὲ
upon them. Not they will hunger yet not-but

διψήσουσιν ἔτι, οὐδὲ μὴ πέση ἐπ'
they will thirst yet, not-but not should fall upon
αὐτοὺς ὁ ἥλιος οὐδὲ πᾶν καύμα,
them the sun not-but all burning heat,

17 ὅτι τὸ ἀρνίον τὸ ἀνά μέσον
because the Lamb the (one) up middle
τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ
of the throne will shepherd them, and

ὁδηγήσει αὐτοὺς ἐπὶ ζωῆς πηγᾶς ὑδάτων·
will guide them upon of life fountains of waters;
καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ
and will wipe out the God every tear out of

τῶν ὀφθαλμῶν αὐτῶν.
the eyes of them.

8 Καὶ ὅταν ἤνοιξεν τὴν σφραγίδα τὴν
And whenever he opened up the seal the
ἕβδομην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς
seventh, occurred silence in the heaven as
ἡμίωρον. 2 καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους
half hour. 2 And I saw the seven angels

13 And in response one of the elders said to me: "These who are dressed in the white robes, who are they and where did they come from?" 14 So right away I said to him: "My lord, you are the one that knows."

And he said to me: "These are the ones that come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.

15 That is why they are before the throne of God; and they are rendering him sacred service day and night in his temple; and the One seated on the throne will spread his tent over them. 16 They will hunger no more nor thirst anymore, neither will the sun beat down upon them nor any scorching heat, 17 because the Lamb, who is in the midst of the throne, will shepherd them, and will guide them to fountains of waters of life. And God will wipe out every tear from their eyes."

8 And when he opened the seventh seal, a silence occurred in heaven for about a half hour. 2 And I saw the seven angels

οἱ ἐνώπιον τοῦ θεοῦ ἐστήκασιν, καὶ
 who in sight of the God have stood, and
 ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.
 were given to them seven trumpets.

3 Καὶ ἄλλος ἄγγελος ἦλθεν καὶ ἐστάθη
 And other angel came and he stood
 ἐπὶ τοῦ θυσιαστηρίου ἔχων λιβανωτὸν
 upon the altar (he) having censer
 χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ
 golden, and was given to him incenses many
 ἵνα δώσει ταῖς προσευχαῖς τῶν
 in order that he will give to the prayers of the
 ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ
 holy (ones) all upon the altar to the
 χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. 4 καὶ

ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς
 stepped up the smoke of the incenses to the
 προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ
 prayers of the holy (ones) out of hand of the

ἀγγέλου ἐνώπιον τοῦ θεοῦ. 5 καὶ εἴληφεν
 angel in sight of the God. And has taken
 ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγένετο
 the angel the censer, and he filled
 αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου,
 it out of the fire of the altar,

καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο
 and he threw into the earth; and occurred
 βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ καὶ
 thunders and voices and lightnings and
 σεισμός. 6 Καὶ οἱ ἑπτὰ ἄγγελοι
 [earth]shaking. And the seven angels

οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας
 the (ones) having the seven trumpets
 ἠτοίμασαν αὐτοὺς ἵνα
 prepared themselves in order that
 σαλπίσωσιν.
 they might trumpet.

7 Καὶ ὁ πρῶτος ἐσάλπισεν· καὶ
 And the first (one) trumpeted; and
 ἐγένετο χάλασα καὶ πῦρ μεμιγμένα
 occurred hail and fire having been mingled
 ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ
 in blood, and it was thrown into the earth; and
 τὸ τρίτον τῆς γῆς κατεκάη, καὶ
 the third [part] of the earth was burned down, and
 τὸ τρίτον τῶν δένδρων κατεκάη,
 the third [part] of the trees was burned down,

that stand before God,
 and seven trumpets
 were given them.

3 And another an-
 gel arrived and stood
 at the altar, having a
 golden incense vessel;
 and a large quantity
 of incense was given
 him to offer it with
 the prayers of all the
 holy ones upon the
 golden altar that was
 before the throne.

4 And the smoke of
 the incense ascended
 from the hand of the
 angel with the prayers
 of the holy ones before
 God. 5 But right
 away the angel took
 the incense vessel,
 and he filled it with
 some of the fire of
 the altar and hurled
 it to the earth. And
 thunders occurred and
 voices and lightnings
 and an earthquake.

6 And the seven
 angels with the seven
 trumpets prepared to
 blow them.

7 And the first one
 blew his trumpet.
 And there occurred a
 hail and fire mingled
 with blood, and it was
 hurled to the earth;
 and a third of the
 earth was burned up,
 and a third of the
 trees was burned up,

καὶ πᾶς χόρτος χλωρὸς
and all vegetation greenish-yellow
κατεκᾶν.
was burned down.

8 Καὶ ὁ δεῦτερος ἄγγελος ἐσάλπισεν· καὶ ὡς ὄρος μέγα πυρὶ καιόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα, 9 καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσῃ, τὰ ἔχοντα ψυχάς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρησαν.

And the second angel trumpeted; and as mountain great to fire burning itself was thrown into the sea; and became the third [part] of the sea blood, and died the third [part] of the creatures of the (ones) in the sea, the (ones) having souls, and the third [part] of the boats were corrupted through.

10 Καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν· καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων. 11 καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται Ὁ Ἄψινθος. καὶ ἐγένετο τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνησαν.

And the third angel trumpeted; and fell out of the heaven star great burning itself as lamp, and it fell upon the third [part] of the rivers and upon the fountains of the waters. And the name of the star is being said The Absinthe. And became the third [part] of the waters into absinthe, and many of the men died out of the waters, because they were made bitter.

12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν· καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν καὶ

And the fourth angel trumpeted; and was given blow the third [part] of the sun and a third of the moon and a third of the stars, in order that might be darkened the third [part] of them and

and all the green vegetation was burned up.

8 And the second angel blew his trumpet. And something like a great mountain burning with fire was hurled into the sea. And a third of the sea became blood; 9 and a third of the creatures that are in the sea which have souls died, and a third of the boats were wrecked.

10 And the third angel blew his trumpet. And a great star burning as a lamp fell from heaven, and it fell upon a third of the rivers and upon the fountains of waters. 11 And the name of the star is called Wormwood. And a third of the waters turned into wormwood, and many of the men died from the waters, because these had been made bitter.

12 And the fourth angel blew his trumpet. And a third of the sun was smitten and a third of the moon and a third of the stars, in order that a third of them might be darkened and

ἡ ἡμέρα μὴ φάνη τὸ τρίτον
 the day not might shine the third [part]
 αὐτῆς, καὶ ἡ νύξ ὁμοίως.
 of it, and the night likewise.

13 Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀετοῦ
 And I saw, and I heard of one eagle
 πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ
 flying in midheaven saying to voice
 μεγάλη Οὐαὶ οὐαὶ οὐαὶ τοὺς
 great Woe woe woe the (ones)
 κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν
 dwelling upon the earth out of the leftover
 φωνῶν τῆς σάλπιγγος τῶν τριῶν
 voices of the trumpet of the three
 ἀγγέλων τῶν μελλόντων σαλπίζειν.
 angels the (ones) being about to be trumpeting.

9 Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν· καὶ
 And the fifth angel trumpeted; and
 εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα
 I saw star out of the heaven having fallen
 εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς
 into the earth, and was given to him the key
 τοῦ φρέατος τῆς ἀβύσσου· 2 καὶ
 of the pit of the abyss; 2 and
 ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου, καὶ
 he opened up the pit of the abyss, and
 ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς
 stepped up smoke out of the pit as smoke
 καμίνου μεγάλης, καὶ ἐσκοτώθη ὁ ἥλιος
 of furnace great, and was darkened the sun
 καὶ ὁ ἀήρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.
 and the air out of the smoke of the pit.

3 καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς
 And out of the smoke came out locusts into
 τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία ὡς
 the earth, and was given to them authority as
 ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς.
 are having authority the scorpions of the earth.

4 καὶ ἐρρέθη αὐταῖς ἵνα μὴ
 And it was told to them in order that not
 ἀδικήσουσιν τὸν χόρτον τῆς
 they will treat unrighteously the vegetation of the
 γῆς οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν
 earth nor every greenish-yellow [thing] nor every
 δένδρον, εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ
 tree, if not the men whoever not
 ἔχουσι τὴν σφραγίδα τοῦ θεοῦ ἐπὶ τῶν
 are having the seal of the God upon the
 μετώπων.
 foreheads.

the day might not have illumination for a third of it, and the night likewise.

13 And I saw, and I heard an eagle flying in midheaven say with a loud voice: "Woe, woe, woe to those dwelling on the earth because of the rest of the trumpet blasts of the three angels who are about to blow their trumpets!"

9 And the fifth angel blew his trumpet.

And I saw a star that had fallen from heaven to the earth, and the key of the pit of the abyss was given him. 2 And he opened the pit of the abyss, and smoke ascended out of the pit as the smoke of a great furnace, and the sun was darkened, also the air, by the smoke of the pit. 3 And out of the smoke locusts came forth upon the earth; and authority was given them, the same authority as the scorpions of the earth have. 4 And they were told to harm no vegetation of the earth nor any green thing nor any tree, but only those men who do not have the seal of God on their foreheads.

5 καὶ ἐδόθη αὐταῖς ἵνα μὴ
 And it was given to them in order that not
 ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα
 they should kill them, but in order that
 βασανισθῶσιν μῆνας πέντε· καὶ ὁ
 they will be tormented months five; and the
 βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου,
 torment of them as torment of scorpion,
 ὅταν παίσῃ ἄνθρωπον. 6 καὶ ἐν ταῖς
 whenever it should hit man. And in the
 ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν
 days those will seek the men the
 θάνατον καὶ οὐ μὴ εὕρῃσουσιν αὐτόν, καὶ
 death and not not they will find it, and
 ἐπιθυμήσουσιν ἀποθανεῖν καὶ φεύγει ὁ
 they will desire to die and is fleeing the
 θάνατος ἀπ' αὐτῶν.
 death from them.

7 καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια
 And the likenesses of the locusts like
 ἵπποις ἠτοιμασμένοις εἰς πόλεμον, καὶ
 to horses having been prepared into war, and
 ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι
 upon the heads of them as crowns like
 χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα
 to gold, and the faces of them as faces
 ἀνθρώπων, 8 καὶ εἶχαν τρίχας ὡς
 of men, and they were having hairs as
 τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς
 hairs of women, and the teeth of them as
 λεόντων ἦσαν, 9 καὶ εἶχαν
 of lions they were, and they were having
 θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ
 breastplates as breastplates made of iron, and the
 φωνὴ τῶν πτερυγῶν αὐτῶν ὡς φωνὴ ἀρμάτων
 sound of the wings of them as sound of chariots
 ἵππων πολλῶν τρεχόντων εἰς πόλεμον·
 of horses many running into war;
 10 καὶ ἔχουσιν οὐράς ὁμοίας σκορπίοις
 and they are having tails like to scorpions
 καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ
 and stings, and in the tails of them the
 ἐξουσία αὐτῶν ἀδικῆσαι τοὺς
 authority of them to treat unrighteously the
 ἀνθρώπους μῆνας πέντε. 11 ἔχουσιν
 men months five. They are having
 ἐπ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς
 upon them king the angel of the
 ἀβύσσου· ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν
 abyss; name to him in Hebrew Abaddon

5 And it was granted the [locusts], not to kill them, but that these should be tormented five months, and the torment upon them was as torment by a scorpion when it strikes a man. 6 And in those days the men will seek death but will by no means find it, and they will desire to die but death keeps fleeing from them.

7 And the likenesses of the locusts resembled horses prepared for battle; and upon their heads [were] what seemed to be crowns like gold, and their faces [were] as men's faces, 8 but they had hair as women's hair. And their teeth were as those of lions; 9 and they had breastplates like iron breastplates. And the sound of their wings [was] as the sound of chariots of many horses running into battle. 10 Also, they have tails and stings like scorpions; and in their tails is their authority to hurt the men five months. 11 They have over them a king, the angel of the abyss. In Hebrew his name is A-bad'don,

καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει
and in the Greek [tongue] name he is having
'Απολλύων.
Apollyon.

12 Ἡ Οὐαὶ ἡ μία ἀπῆλθεν· Ἰδοὺ ἔρχεται
The Woe the one went off; look! is coming
ἐτι δύο Οὐαὶ μετὰ ταῦτα.
yet two woes after these (things).

13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν· καὶ
And the sixth angel trumpeted; and
ἤκουσα φωνὴν μίαν ἐκ τῶν κεράτων τοῦ
I heard voice one out of the horns of the
θιασιστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον
altar the golden the (one) in sight
τοῦ θεοῦ, 14 λέγοντα τῷ ἕκτῳ ἀγγέλῳ,
of the God. (him) saying to the sixth angel,

ὁ ἔχων τὴν σάλπιγγα, Λύσον τοὺς
the (one) having the trumpet, Loose the
τέσσαρας ἀγγέλους τοὺς δεδεμένους
four angels the (ones) having been bound
ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. 15 καὶ
upon the river the great Euphrates. And

ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ
were loosed the four angels the (ones)
ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν
having been prepared into the hour and day
καὶ μῆνα καὶ ἔνιαυτόν, ἵνα
and month and year, in order that
ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων.
they may kill the third [part] of the men.

16 καὶ ὁ ἀριθμὸς τῶν στρατευμάτων
And the number of the armies

τοῦ ἵππικοῦ δις μυριάδες μυριάδων·
of the horse (men) twice myriads of myriads;
ἤκουσα τὸν ἀριθμὸν αὐτῶν. 17 καὶ οὕτως
I heard the number of them. And thus

εἶδον τοὺς ἵππους ἐν τῇ ὄρασει καὶ τοὺς
I saw the horses in the vision and the (ones)
καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας
sitting upon them, (them) having breastplates
πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ
fiery and hyacinthine and sulphurlike; and the
κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ
heads of the horses as heads of lions, and

ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ
out of the mouths of them is going out fire
καὶ καπνὸς καὶ θεῖον. 18 ἀπὸ τῶν τριῶν
and smoke and sulphur. From the three
πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον
plagues these were killed the third [part]

but in Greek he has
the name A-pol'lyon.

12 The one woe is
past. Look! Two more
woes are coming after
these things.

13 And the sixth
angel blew his
trumpet. And I heard
one voice out of the
horns of the golden
altar that is before
God 14 say to the
sixth angel, who had
the trumpet: "Untie
the four angels that
are bound at the great
river Euphrates."

15 And the four an-
gels were untied, who
have been prepared
for the hour and day
and month and year,
to kill a third of the
men.

16 And the number
of the armies of
cavalry was two
myriads of myriads: I
heard the number of
them. 17 And this is
how I saw the horses
in the vision, and
those seated on them:
they had fire-red and
hyacinth-blue and
sulphur-yellow breast-
plates; and the heads
of the horses were as
heads of lions, and
out of their mouths
fire and smoke
and sulphur issued
forth. 18 By these
three plagues a third

τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ
of the men, out of the fire and of the
καπνοῦ καὶ τοῦ θείου τοῦ
smoke and of the sulphur of the (one)
ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.
going out out of the mouths of them.

19 ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ
The for authority of the horses in the
στόματι αὐτῶν ἐστὶν καὶ ἐν ταῖς οὐραῖς
mouth of them is and in the tails
αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιοι
of them; the for tails of them (ones) like
ὄφεισι, ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς
to serpents, (ones) having heads, and in them
ἀδικοῦσιν.
they are treating unrighteously.

20 καὶ οἱ λοιποὶ τῶν ἀνθρώπων,
And the leftover (ones) of the men,
οἱ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις,
who not were killed in the plagues these,
οὐ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν
not they repented out of the works of the hands
αὐτῶν, ἵνα μὴ προσκυνήσουσιν τὰ
of them, in order that not they will worship the
δαίμονια καὶ τὰ εἰδωλα τὰ χρυσοῦ καὶ
demons and the idols the (ones) golden and
τὰ ἀργυροῦ καὶ τὰ
the (ones) made of silver and the (ones)
χαλκῶ καὶ τὰ λίθινα
made of copper and the (ones) made of stone
καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν
and the (ones) wooden, which neither to be looking
δύνανται οὔτε ἀκούειν οὔτε
they are able nor to be hearing nor

περιπατεῖν, 21 καὶ οὐ μετενόησαν
to be walking about, and not they repented
ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν
out of the murders of them nor out of the
φαρμάκων αὐτῶν οὔτε ἐκ τῆς πορνείας
drugs of them nor out of the fornication
αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.
of them nor out of the thefts of them.

10 Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν
And I saw another angel strong
καταβαίνοντα ἐκ τοῦ οὐρανοῦ,
stepping down out of the heaven,
περιβεβλημένον νεφέλην, καὶ ἡ
having been thrown about cloud, and the
ἶρις ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ
rainbow upon the head of him, and the

of the men were killed, from the fire and the smoke and the sulphur which issued forth from their mouths. 19 For the authority of the horses is in their mouths and in their tails; for their tails are like serpents and have heads, and with these they do harm.

20 But the rest of the men who were not killed by these plagues did not repent of the works of their hands, so that they should not worship the demons and the idols of gold and silver and copper and stone and wood, which can neither see nor hear nor walk; 21 and they did not repent of their murders nor of their spiritistic practices nor of their fornication nor of their thefts.

10 And I saw another strong angel descending from heaven, arrayed with a cloud, and a rainbow was upon his head, and

πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες
 face of him as the sun, and the feet
 αὐτοῦ ὡς στύλοι πυρός, 2 καὶ ἔχων ἐν τῇ
 of him as pillars of fire, and having in the
 χειρὶ αὐτοῦ βιβλαρίδιον ἠνεωγμένον.
 hand of him little booklet having been opened up.
 καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν
 And he put the foot of him the right (one)
 ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ
 upon the sea, the but left (one) upon
 τῆς γῆς, 3 καὶ ἔκραξεν φωνῇ μεγάλῃ
 the earth, and he cried out to voice great
 ὡσπερ λέων μυκᾶται. καὶ ὅτε ἔκραξεν,
 as-even lion is roaring. And when he cried out,
 ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν
 spoke the seven thunders the of selves
 φωνάς.
 voices.

4 Καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί,
 And when spoke the seven thunders,
 ἤμελλον γράφειν· καὶ ἤκουσα φωνῆν
 I was about to be writing; and I heard voice
 ἐκ τοῦ οὐρανοῦ λέγουσαν Σφράγισον
 out of the heaven saying Seal you
 ἅ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ
 what (things) spoke the seven thunders, and
 μὴ αὐτὰ γράψῃς. 5 Καὶ ὁ ἄγγελος,
 not them you should write. And the angel,

ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης
 whom I saw having stood upon the sea
 καὶ ἐπὶ τῆς γῆς, ἤρεν τὴν χεῖρα αὐτοῦ
 and upon the earth, he lifted up the hand of him
 τὴν δεξιάν εἰς τὸν οὐρανόν, 6 καὶ ὡμο ἐν
 the right (one) into the heaven, and he swore
 ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,
 in the (one) living into the ages of the ages,

ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν
 who created the heaven and the (things) in
 αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ
 it and the earth and the (things) in it

καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ,
 and the sea and the (things) in it,

ὅτι χρόνος οὐκέτι ἔσται· 7 ἀλλ' ἐν ταῖς
 that time not yet will be; but in the

ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου,
 days of the voice of the seventh angel,

ὅταν μέλλῃ σαλπίζειν, καὶ
 whenever he may be about to be trumpeting, and

his face was as the sun, and his feet were as fiery pillars, 2 and he had in his hand a little scroll opened. And he set his right foot upon the sea, but his left one upon the earth, 3 and he cried out with a loud voice just as when a lion roars. And when he cried out, the seven thunders uttered their own voices.

4 Now when the seven thunders spoke, I was at the point of writing; but I heard a voice out of heaven say: "Seal up the things the seven thunders spoke, and do not write them down." 5 And the angel that I saw standing on the sea and on the earth raised his right hand to heaven, 6 and by the One who lives forever and ever, who created the heaven and the things in it and the earth and the things in it and the sea and the things in it, he swore: "There will be no delay any longer; 7 but in the days of the sounding of the seventh angel, when he is about to blow his trumpet,

ἔτελέσθη τὸ μυστήριον τοῦ θεοῦ, ὡς
was finished the mystery of the God, as
εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους
he declared as good news to the of himself slaves
τοὺς προφήτας.
the prophets.

8 Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ
And the voice which I heard out of the
οὐρανοῦ, πάλιν λαλοῦσαν μετ' ἐμοῦ καὶ
heaven, again speaking with me and
λέγουσαν "Ὑπαγε λάβε τὸ
saying Be you going under take you the
βιβλίον τὸ ἱνεωγμένον ἐν τῇ
little book the (one) having been opened up in the
χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ
hand of the angel the (one) having stood upon
τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς. 9 καὶ
the sea and upon the earth. And

ἀπῆλθα πρὸς τὸν ἄγγελον λέγων αὐτῷ
I went off toward the angel saying to him
δοῦναί μοι τὸ βιβλαρίδιον. καὶ λέγει
to give to me the little booklet. And he is saying
μοι Λάβε καὶ καταφαγε αὐτό, καὶ
to me Take you and eat you down it, and
πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ
it will make bitter of you the cavity, but in the
στόματί σου ἔσται γλυκὺ ὡς μέλι.
mouth of you it will be sweet as honey.

10 καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς
And I took the little booklet out of the
χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ
hand of the angel and I ate down it, and
ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκὺ·
it was in the mouth of me as honey sweet;

καὶ ὅτε ἔφαγον αὐτό, ἐπικράνη ἡ
and when I ate it, was made bitter the
κοιλία μου. 11 καὶ λέγουσίν μοι
cavity of me. And they are saying to me

Δεῖ σε πάλιν προφητεῦσαι ἐπὶ
It is binding you again to prophesy upon
λαοῖς καὶ ἔθνεσιν καὶ γλώσσαις καὶ
peoples and to nations and to tongues and
βασιλεῦσιν πολλοῖς.
to kings many.

11 Καὶ ἐδόθη μοι κάλαμος ὁμοῖος
And was given to me reed like
ράβδῳ, λέγων "Ἐγειρε καὶ μέτρησον
to staff, (one) saying Rise you up and measure you

the sacred secret of
God according to the
good news which he
declared to his own
slaves the prophets is
indeed brought to a
finish."

8 And the voice
that I heard out of
heaven is speaking
again with me and
saying: "Go, take the
opened scroll that is
in the hand of the
angel who is standing
on the sea and on the
earth." 9 And I went
away to the angel and
told him to give me
the little scroll. And
he said to me: "Take
it and eat it up, and it
will make your belly
bitter, but in your
mouth it will be sweet
as honey." 10 And I
took the little scroll
out of the hand of the
angel and ate it up,
and in my mouth it
was sweet as honey;
but when I had eaten
it up, my belly was
made bitter. 11 And
they say to me: "You
must prophesy again
with regard to peoples
and nations and
tongues and many
kings."

11 And a reed like
a rod was given
me as he said: "Get
up and measure

τὸν ναὸν τοῦ θεοῦ καὶ τὸ
 the divine habitation of the God and the
 θυσιαστήριον καὶ τοὺς προσκυνούντας ἐν
 altar and the (ones) worshipping in
 αὐτῷ. 2 καὶ τὴν αὐλὴν τὴν ἔξωθεν
 it. And the courtyard the (one) outside
 τοῦ ναοῦ ἔκβαλε ἔξωθεν, καὶ
 of the divine habitation throw you out outside, and
 μὴ αὐτὴν μετρήσεις, ὅτι ἐδόθη
 not it you should measure, because it was given
 τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν ἁγίαν
 to the nations, and the city the holy
 πατήσουσιν μῆνας τεσσαράκοντα καὶ
 they will trample on months forty and
 δύο. 3 καὶ δώσω τοῖς δυσὶν μάρτυσίν
 two. And I shall give to the two witnesses
 μου, καὶ προφητεύσουσιν ἡμέρας χιλίας
 of me, and they will prophesy days thousand
 διακοσίας ἑξήκοντα, περιβεβλημένους
 two hundred sixty, having been thrown about
 σάκκου. 4 Οὗτοι εἰσὶν αἱ δύο ἑλαίαι καὶ
 sackcloths. These are the two olive trees and
 αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ
 the two lampstands the (ones) in sight of the
 κυρίου τῆς γῆς ἐστῶτες.
 lord of the earth having stood.

5 καὶ εἴ τις αὐτοὺς θέλει
 And if anyone them is willing
 ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ
 to treat unrighteously, fire is going out of the
 στόματος αὐτῶν καὶ κατασθίει τοὺς
 mouth of them and it is eating down the
 ἐχθρούς αὐτῶν· καὶ εἴ τις θελήσῃ αὐτοὺς
 enemies of them; and if anyone should will them
 ἀδικῆσαι, οὕτως δεῖ αὐτὸν
 to treat unrighteously, thus it is binding him
 ἀποκτανθῆναι. 6 οὗτοι ἔχουσιν τὴν ἐξουσίαν
 to be killed. These are having the authority
 κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ὑετὸς
 to shut up the heaven, in order that not rain
 βρέχῃ τὰς ἡμέρας τῆς προφητείας
 may moisten the days of the prophecy
 αὐτῶν, καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν
 of them, and authority they are having upon the
 ὕδατων στρέφειν αὐτὰ εἰς αἷμα καὶ
 waters to be turning them into blood and

the temple [sanctuary] of God* and the altar and those worshipping in it. 2 But as for the courtyard that is outside the temple [sanctuary], cast it clear out and do not measure it, because it has been given to the nations, and they will trample the holy city underfoot for forty-two months. 3 And I will cause my two witnesses to prophesy a thousand two hundred and sixty days dressed in sackcloth." 4 These are [symbolized by] the two olive trees and the two lampstands and are standing before the Lord* of the earth.

5 And if anyone wants to harm them, fire issues forth from their mouths and devours their enemies; and if anyone should want to harm them, in this manner he must be killed. 6 These have the authority to shut up heaven that no rain should fall during the days of their prophesying, and they have authority over the waters to turn them into blood and

1* God, κAVG⁵²h; Jehovah, J¹⁷.

4* The Lord, κAVG⁵²h; God, Vg^{ms} and

Minuscule mss 1854, 2053.

πατάξει τὴν γῆν ἐν πάσῃ πληγῇ ὡσάκις
to smite the earth in every plague as often as
ἐὰν θελήσωσιν.
if ever they might wish.

7 καὶ ὅταν τελέσωσιν τὴν
And whenever they should finish the
μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ
witness of them, the wild beast the (one)
ἀναβαίνειν ἐκ τῆς ἀβύσσου ποιήσει μετ'
stepping up out of the abyss will make with
αὐτῶν πόλεμον καὶ νικήσει αὐτοὺς καὶ
them war and will conquer them and
ἀποκτενεῖ αὐτούς. 8 καὶ τὸ πτώμα αὐτῶν
it will kill them. And the fallen (body) of them

ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης,
upon the broad way of the city the great,
ἣτις καλεῖται πνευματικῶς Σόδομα καὶ
which is being called spiritually Sodom and
Αἴγυπτος, ὅπου καὶ ὁ κύριος αὐτῶν
Egypt, where also the Lord of them
ἔσταυρώθη. 9 καὶ βλέπουσιν ἐκ
was put on stake. And they are looking at out of

τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἔθνῶν
the peoples and tribes and tongues and nations
τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ
the fallen (body) of them days three and
ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ
half, and the fallen (bodies) of them not
ἀφίουσιν τεθῆναι εἰς
they are letting go off to be put into

μνήμα. 10 καὶ οἱ κατοικοῦντες
memorial (tomb). And the (ones) dwelling
ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς καὶ
upon the earth are rejoicing upon them and
εὐφραίνονται, καὶ δῶρα
are making themselves well-minded, and gifts
πέμπουσιν ἀλλήλοις, ὅτι οὗτοι οἱ
they will send to one another, because these the
δύο προφῆται ἐβασάνισαν τοὺς
two prophets tormented the (ones)

κατοικοῦντας ἐπὶ τῆς γῆς.
dwelling upon the earth.

11 καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισυ
And after the three days and half
πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν ἐν
spirit of life out of the God entered in
αὐτοῖς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν,
them, and they stood upon the feet of them,
καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς
and fear great fell onto upon the (ones)

to strike the earth
with every sort of
plague as often as
they wish.

7 And when they
have finished their
witnessing, the wild
beast that ascends out
of the abyss will make
war with them and
conquer them and kill
them. 8 And their
corpses will be on the
broad way of the great
city which is in a
spiritual sense called
Sod'om and Egypt,
where their Lord
was also impaled.

9 And those of the
peoples and tribes
and tongues and
nations will look at
their corpses for three
and a half days, and
they do not let their
corpses be laid in a
tomb. 10 And those
dwelling on the earth
rejoice over them and
enjoy themselves, and
they will send gifts to
one another, because
these two prophets
tormented those
dwelling on the earth.

11 And after the
three and a half days
spirit of life from God
entered into them,
and they stood upon
their feet, and great
fear fell upon those

θεωρούντας αὐτούς· **12** καὶ ἤκουσαν φωνῆς
 beholding them; and they heard of voice

μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς
 great out of the heaven saying to them

Ἀνάβατε ὦδε, καὶ ἀνέβησαν εἰς τὸν
 Step you up here, and they stepped up into the

οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτούς
 heaven in the cloud, and beheld them

οἱ ἐχθροὶ αὐτῶν. **13** Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ
 the enemies of them. And in that the hour

ἐγένετο σεισμός μέγας, καὶ τὸ δέκατον
 occurred [earth]shaking great, and the tenth [part]

τῆς πόλεως ἔπεσεν, καὶ ἀπεκτάνθησαν ἐν
 of the city fell, and were killed in

τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες
 the [earth]shaking names of men thousands

ἑπτὰ, καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο
 seven, and the leftover (ones) in-fear became

καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.
 and they gave glory to the God of the heaven.

14 Ἡ Οὐαὶ ἡ δευτέρα ἀπήλθεν· ἰδοὺ ἡ
 The Woe the second went off; look! the

Οὐαὶ ἡ τρίτη ἔρχεται ταχύ.
 Woe the third is coming quickly.

15 Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν· καὶ
 And the seventh angel trumpeted; and

ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ,
 occurred voices great in the heaven,

λέγοντες Ἐγένετο ἡ βασιλεία τοῦ κόσμου
 saying Became the kingdom of the world

τοῦ κυρίου ἡμῶν καὶ τοῦ χριστοῦ αὐτοῦ,
 of the Lord of us and of the Christ of him,

καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.
 and he will reign into the ages of the ages.

16 καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι
 And the twenty-four older persons

οἱ ἐνώπιον τοῦ θεοῦ καθήμενοι ἐπὶ
 the (ones) in sight of the God (ones) sitting upon

τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ τὰ πρόσωπα
 the thrones of them they fell upon the faces

αὐτῶν καὶ προσεκύνησαν τῷ θεῷ,
 of them and they worshiped to the God,

17 λέγοντες Εὐχαριστοῦμέν σοι, κύριε,
 saying We are giving thanks to you, Lord,

ὁ θεός, ὁ παντοκράτωρ, ὁ ὢν
 the God, the Almighty, the (one) being

καὶ ὁ ἦν, ὅτι εἴληφες τὴν
 and the (one) was, because you have taken the

beholding them.

12 And they heard

a loud voice out of

heaven say to them:

“Come on up here.”

And they went up into

heaven in the cloud,

and their enemies

beheld them. **13** And

in that hour a great

earthquake occurred,

and a tenth of the

city fell; and seven

thousand persons

were killed by the

earthquake, and the

rest became frightened

and gave glory to the

God of heaven.

14 The second woe

is past. Look! The

third woe is coming

quickly.

15 And the seventh

angel blew his trum-

pet. And loud voices

occurred in heaven,

saying: “The kingdom

of the world did

become the kingdom

of our Lord and of his

Christ, and he will

rule as king forever

and ever.”

16 And the

twenty-four elders

who were seated

before God upon their

thrones fell upon their

faces and worshiped

God, **17** saying: “We

thank you, Jehovah*

God, the Almighty,

the One who is and

who was, because

you have taken

δύναμιν σου τὴν μεγάλην καὶ ἐβασίλευσας
power of you the great and you reigned;

18 καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν
and the nations were made wrathful, and came

ἡ ὀργὴ σου καὶ ὁ καιρὸς τῶν
the wrath of you and the appointed time of the

νεκρῶν κριθῆναι, καὶ δοῦναι τὸν
dead (ones) to be judged, and to give the

μισθὸν τοῖς δούλοις σου τοῖς προφῆταις
reward to the slaves of you to the prophets

καὶ τοῖς ἁγίοις καὶ τοῖς
and to the holy (ones) and to the (ones)

φοβουμένοις τὸ ὄνομά σου, τοὺς μικροὺς
fearing the name of you, the small (ones)

καὶ τοὺς μεγάλους, καὶ διαφθεῖραι
and the great (ones), and to corrupt through

τοὺς διαφθεύροντας τὴν γῆν.
the (ones) corrupting through the earth.

19 καὶ ἠνοίγη ὁ ναὸς
And was opened up the divine habitation

τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ, καὶ ὤφθη
of the God the (one) in the heaven, and was seen

ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ
the ark of the covenant of him in the

ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ
divine habitation of him; and occurred lightnings

καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός καὶ
and voices and thunders and [earth]shaking and

χάλαζα μεγάλη.
hall great.

12 Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ,
And sign great was seen in the heaven,

γυνὴ περιβεβλημένη τὸν ἥλιον,
woman having been thrown about the sun,

καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς,
and the moon underneath the feet of her,

καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος
and upon the head of her crown

ἀστέρων δώδεκα, 2 καὶ ἐν γαστρὶ ἔχουσα
of stars twelve, and in belly having;

καὶ κρᾶζει ὠδίνουσα καὶ
and she is crying out being in birth pains and

βασανιζομένη τεκεῖν.
being tormented to give birth.

3 καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ
And was seen other sign in the

οὐρανῷ, καὶ ἰδοὺ δράκων μέγας πυρρός,
heaven, and look! dragon great fiery-red,

your great power and begun ruling as king.

18 But the nations became wrathful, and your own wrath came, and the appointed time for the dead to be judged, and to give [their] reward to your slaves the prophets and to the holy ones and to those fearing your name, the small and the great, and to bring to ruin those ruining the earth."

19 And the temple [sanctuary] of God* that is in heaven was opened, and the ark of his covenant was seen in his temple [sanctuary]. And there occurred lightnings and voices and thunders and an earthquake and a great hail.

12 And a great sign was seen in heaven, a woman arrayed with the sun, and the moon was beneath her feet, and on her head was a crown of twelve stars, 2 and she was pregnant. And she cries out in her pains and in her agony to give birth.

3 And another sign was seen in heaven, and, look! a great fiery-colored dragon,

ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα καὶ ἐπὶ
 having heads seven and horns ten and upon
 τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα, 4 καὶ
 the heads of it seven diadems, and
 ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν
 the tail of it is dragging the third (part) of the
 ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς
 stars of the heaven, and it threw them
 εἰς τὴν γῆν. καὶ ὁ δράκων ἔστηκεν
 into the earth. And the dragon has stood
 ἐνώπιον τῆς γυναῖκος τῆς μελλούσης
 insight of the woman the (one) being about
 τεκεῖν, ἵνα ὅταν
 to give birth, in order that whenever
 τέκη τὸ τέκνον αὐτῆς
 she should give birth the child of her
 καταφάγη.
 it might eat down.

5 καὶ ἔτεκεν υἱόν, ἄρσεν, ὃς
 And she gave birth to son, male, who
 μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν
 is about to be shepherding all the nations in
 ῥάβδῳ σιδηρᾷ· καὶ ἠρπάσθη τὸ
 staff made of iron; and was snatched the
 τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς
 child of her toward the God and toward
 τὸν θρόνον αὐτοῦ. 6 καὶ ἡ γυνὴ ἔφυγεν
 the throne of him. And the woman fled
 εἰς τὴν ἔρημον, ὅπου ἔχει
 into the desolate [land], where she is having
 ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ
 there place having been prepared from the
 θεοῦ, ἵνα ἐκεῖ τρέφωσιν
 God; in order that there they may be nourishing
 αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα.
 her days thousand two hundred sixty.

7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὃ
 And occurred war in the heaven, the
 Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ
 Michael and the angels of him of the
 πολεμῆσαι μετὰ τοῦ δράκοντος· καὶ ὁ
 to war with the dragon; and the
 δράκων ἐπολέμησεν καὶ οἱ ἄγγελοι αὐτοῦ,
 dragon warred and the angels of it,
 8 καὶ οὐκ ἴσχυσεν, οὐδὲ τόπος
 and not it proved strong, not-but place
 εὑρέθη αὐτῶν ἐτι ἐν τῷ οὐρανῷ. 9 καὶ
 was found of them yet in the heaven. And
 ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις
 was thrown the dragon the great, the serpent

with seven heads
 and ten horns and
 upon its heads seven
 diadems; 4 and its
 tail drags a third of
 the stars of heaven,
 and it hurled them
 down to the earth.
 And the dragon kept
 standing before the
 woman who was about
 to give birth, that,
 when she did give
 birth, it might devour
 her child.

5 And she gave
 birth to a son, a male,
 who is to shepherd
 all the nations with
 an iron rod. And her
 child was caught
 away to God and to
 his throne. 6 And
 the woman fled into
 the wilderness, where
 she has a place
 prepared by God, that
 they should feed her
 there a thousand two
 hundred and sixty
 days.

7 And war broke
 out in heaven: Mi-
 chael and his angels
 battled with the dra-
 gon, and the dragon
 and its angels battled
 8 but it did not
 prevail, neither was a
 place found for them
 any longer in heaven.
 9 So down the great
 dragon was hurled,
 the original serpent,

ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος
 the archaic, the (one) being called Devil
 καὶ Ὁ Σατανᾶς, ὁ πλανῶν τὴν
 and The Satan, the (one) making to err the
 οἰκουμένην ὅλην, — ἐβλήθη
 being inhabited [earth] whole, — he was thrown
 εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ'
 into the earth, and the angels of him with
 αὐτοῦ ἐβλήθησαν. 10 καὶ ἤκουσα φωνὴν
 him were thrown. And I heard voice
 μεγάλην ἐν τῷ οὐρανῷ λέγουσαν
 great in the heaven saying

Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ
 Right now became the salvation and the
 δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ
 power and the kingdom of the God of us and
 ἡ ἐξουσία τοῦ χριστοῦ αὐτοῦ, ὅτι
 the authority of the Christ of him, because
 ἐβλήθη ὁ κατηγορῶν τῶν ἀδελφῶν ἡμῶν,
 was thrown the accuser of the brothers of us,
 ὁ κατηγορῶν αὐτοὺς ἐνώπιον τοῦ θεοῦ
 the (one) accusing them in sight of the God
 ἡμῶν ἡμέρας καὶ νυκτός· 11 καὶ αὐτοὶ
 of us of day and of night; and they
 ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου
 conquered him through the blood of the Lamb
 καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν,
 and through the word of the witness of them,
 καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν
 and not they loved the soul of them
 ἄχρι θανάτου· 12 διὰ τοῦτο
 until death; through this

εὐφραίνεσθε, οὐρανοὶ
 be you making yourselves well-minded, heavens
 καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τὴν
 and the (ones) in them tenting; woe the
 γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη
 earth and the sea, because stepped down
 ὁ διάβολος πρὸς ὑμᾶς, ἔχων θυμὸν μέγαν,
 the Devil toward you, having anger great,
 εἰδὼς ὅτι ὀλίγον καιρὸν
 having known that little appointed time
 ἔχει.
 he is having.

13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι
 And when saw the dragon that
 ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν
 it was thrown into the earth, it persecuted
 τὴν γυναῖκα ἧτις ἔτεκεν τὸν
 the woman who gave birth to the

the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him. 10 And I heard a loud voice in heaven say:

"Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ, because the accuser of our brothers has been hurled down, who accuses them day and night before our God! 11 And they conquered him because of the blood of the Lamb and because of the word of their witnessing, and they did not love their souls even in the face of death. 12 On this account be glad, you heavens and you who reside in them! Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time."

13 Now when the dragon saw that it was hurled down to the earth, it persecuted the woman that gave birth to the

ἄρσενά. 14 καὶ ἐδόθησαν τῇ γυναικὶ
male. And were given to the woman
αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου,
the two wings of the eagle the great,

ἵνα πέτηται εἰς τὴν
in order that she may be flying into the
ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου
desolate [land] into the place of her, where

τρέφεται ἐκεῖ καιρὸν καὶ
she is being nourished there appointed time and
καιροὺς καὶ ἡμισυ καιροῦ ἀπὸ
appointed times and half of appointed time from

προσώπου τοῦ ὄφεως.
face of the serpent.

15 καὶ ἔβαλεν ὁ ὄφις ἐκ τοῦ
And threw the serpent out of the
στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ
mouth of it behind the woman water

ὡς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον
as river, in order that her borne by river

ποιήσῃ. 16 καὶ ἐβόηθησεν ἡ γῆ
it might make. And gave aid the earth

τῇ γυναικί, καὶ ἤνοιξεν ἡ γῆ τὸ
to the woman, and opened up the earth the
στόμα αὐτῆς καὶ κατέπιεν τὸν ποταμόν
mouth of it and drank down the river

ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος
which threw the dragon out of the mouth
αὐτοῦ. 17 καὶ ὠργίσθη ὁ δράκων
of it; and was made wrathful the dragon

ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι
upon the woman, and it went off to make
πόλεμον μετὰ τῶν λοιπῶν τοῦ
war with the leftover (ones) of the

σπέρματος αὐτῆς, τῶν τηρούντων τὰς
seed of her, of the (ones) observing the
ἐντολάς τοῦ θεοῦ καὶ ἐχόντων τὴν
commandments of the God and having the

μαρτυρίαν Ἰησοῦ.
witness of Jesus.

18 καὶ ἐστάθη ἐπὶ τὴν ἄμμον τῆς
And it stood upon the sand of the
θαλάσσης.
sea.

13 Καὶ εἶδον ἐκ τῆς θαλάσσης θῆριον
And I saw out of the sea wild bea t
ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφαλὰς
stepping up, having horns ten and heads t
ἑπτὰ, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα
seven, and upon the horns of it ten

male child. 14 But the two wings of the great eagle were given the woman, that she might fly into the wilderness to her place; there is where she is fed for a time and times and half a time away from the face of the serpent.

15 And the serpent disgorged water like a river from its mouth after the woman, to cause her to be drowned by the river.

16 But the earth came to the woman's help, and the earth opened its mouth and swallowed up the river that the dragon disgorged from its mouth. 17 And the dragon grew wrathful at the woman, and went off to wage war with the remaining ones of her seed, who observe the commandments of God and have the work of bearing witness to Jesus.

13 And it stood still upon the sand of the sea.

And I saw a wild beast ascending out of the sea, with ten horns and seven heads, and upon its horns ten

διαδήματα, και ἐπὶ τὰς κεφαλὰς αὐτοῦ
 diadems, and upon the heads of it
 ὄνόματα βλασφημίας. 2 καὶ τὸ θηρίον
 names of blasphemy. And the wild beast
 ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ
 which I saw was like to leopard, and the
 πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα αὐτοῦ
 feet of it as of bear, and the mouth of it
 ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ
 as mouth of lion. And gave to it the
 δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον
 dragon the power of it and the throne
 αὐτοῦ καὶ ἐξουσίαν μεγάλην.

3 καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς
 And one out of the heads of it as
 ἐσφαγμένην εἰς θάνατον, καὶ ἡ
 having been slaughtered into death, and the
 πληγὴ τοῦ θανάτου αὐτοῦ ἔθεραπεύθη. καὶ
 blow of the death of it was cured. And
 ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ
 was made to wonder whole the earth behind the
 θηρίου, 4 καὶ προσεκύνησαν τῷ
 wild beast, and they gave worship to the
 δράκοντι ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ
 dragon because it gave the authority to the
 θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ
 wild beast, and they gave worship to the wild beast
 λέγοντες Τίς ὅμοιος τῷ θηρίῳ, καὶ τίς
 saying Who like to the wild beast, and who
 δύναται πολεμῆσαι μετ' αὐτοῦ; 5 καὶ
 is able to war with it? And
 ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα
 was given to it mouth speaking great (things)
 καὶ βλασφημίας, καὶ ἐδόθη αὐτῷ ἐξουσία
 and blasphemies, and was given to it authority
 ποιῆσαι μῆνας τεσσαράκοντα καὶ δύο. 6 καὶ
 to do months forty and two. And
 ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίας
 it opened up the mouth of it into blasphemies
 πρὸς τὸν θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ
 toward the God, to blaspheme the name of him
 καὶ τὴν σκηνὴν αὐτοῦ, τοὺς ἐν τῷ
 and the tent of him, the (ones) in the
 οὐρανῷ σκηνοῦντας. 7 καὶ ἐδόθη αὐτῷ
 heaven tenting. And was given to it
 ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ
 to make war with the holy (ones) and
 νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἐξουσία
 to conquer them, and was given to it authority

diadems, but upon its heads blasphemous names. 2 Now the wild beast that I saw was like a leopard, but its feet were as those of a bear, and its mouth was as a lion's mouth. And the dragon gave to [the beast] its power and its throne and great authority.

3 And I saw one of its heads as though slaughtered to death, but its death-stroke got healed, and all the earth followed the wild beast with admiration. 4 And they worshiped the dragon because it gave the authority to the wild beast, and they worshiped the wild beast with the words: "Who is like the wild beast, and who can do battle with it?" 5 And a mouth speaking great things and blasphemies was given it, and authority to act forty-two months was given it. 6 And it opened its mouth in blasphemies against God, to blaspheme his name and his residence, even those residing in heaven. 7 And there was granted it to wage war with the holy ones and conquer them, and authority was given it

ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν
upon every tribe and people and tongue
καὶ ἔθνος. 8 καὶ προσκυνήσουσιν αὐτὸν
and nation. And will worship him

πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς,
all the (ones) dwelling upon the earth,
οὓς οὐ γέγραπται τὸ ὄνομα αὐτοῦ
of whom not has been written the name of him
ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου
in the little book of the life of the Lamb
τοῦ ἐσφαγμένου ἀπὸ
the (one) having been slaughtered from
καταβολῆς κόσμου.
throwing down of world.

9 εἴ τις ἔχει οὖς ἀκουσάτω.
If anyone is having ear let him hear.

10 εἴ τις εἰς αἰχμαλωσίαν, εἰς
If anyone into captivity, into

αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν
captivity he is going under; if anyone in

μαχαίρῃ ἀποκτενεῖ, δεῖ αὐτὸν ἐν
sword will kill, it is blinding him in

μαχαίρῃ ἀποκτανθῆναι. Ἵδὲ ἐστὶν ἡ
sword to be killed. Here is the

ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.
endurance and the faith of the holy (ones).

11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον
And I saw other wild beast stepping up

ἐκ τῆς γῆς, καὶ εἶχεν κέρατα δύο
out of the earth, and it was having horns two

ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων.
like to lamb, and it was speaking as dragon.

12 καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου
And the authority of the first wild beast

πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ. καὶ ποιεῖ
all it is doing in sight of it. And it is making

τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας
the earth and the (ones) in it dwelling

ἵνα προσκυνήσουσιν τὸ θηρίον τὸ
in order that they will worship the wild beast the

πρῶτον, οὗ ἔθεραπεύθη ἡ πληγὴ τοῦ
first, of which was cured the blow of the

θανάτου αὐτοῦ. 13 καὶ ποιεῖ σημεῖα
death of it. And it is doing signs

μεγάλα, ἵνα καὶ πῦρ ποιῇ
great, in order that also fire it may make

ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς τὴν
out of the heaven to be stepping down into the

γῆν ἐνώπιον τῶν ἀνθρώπων.
earth in sight of the men.

over every tribe and people and tongue and nation. 8 And all those who dwell on the earth will worship it; the name of not one of them stands written in the scroll of life of the Lamb who was slaughtered, from the founding of the world.

9 If anyone has an ear, let him hear.

10 If anyone [is meant] for captivity, he goes away into captivity. If anyone will kill with the sword, he must be killed with the sword. Here is where it means the endurance and faith of the holy ones.

11 And I saw another wild beast ascending out of the earth, and it had two horns like a lamb, but it began speaking as a dragon. 12 And it exercises all the authority of the first wild beast in its sight. And it makes the earth and those who dwell in it worship the first wild beast, whose death-stroke got healed. 13 And it performs great signs, so that it should even make fire come down out of heaven to the earth in the sight of mankind.

14 καὶ πλανᾷ τοὺς
 And it is making to err the (ones)
 κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ
 dwelling upon the earth through the
 σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον
 signs which it was given to it to do in sight
 τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν
 of the wild beast, saying to the (ones) dwelling
 ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα
 upon the earth to make image
 τῷ θηρίῳ ὃς ἔχει τὴν πληγὴν τῆς
 to the wild beast who is having the blow of the
 μαχαίρης καὶ ἔζησεν. **15** καὶ ἐδόθη
 sword and it lived. **15** And it was given
 αὐτῇ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ
 to her to give spirit to the image of the
 θηρίου, ἵνα καὶ λαλήσῃ ἢ
 wild beast, in order that also should speak the
 εἰκῶν τοῦ θηρίου καὶ ποιήσῃ
 image of the wild beast and it might make
 ἵνα ὅσοι ἂν μὴ
 in order that as many as if ever not
 προσκυνήσωσιν τῇ εἰκόνι τοῦ θηρίου
 might give worship to the image of the wild beast
 ἀποκτανθῶσιν.
 they should be killed.

16 καὶ ποιεῖ πάντας, τοὺς
 And it is making all (ones), the
 μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς
 small (ones) and the great (ones), and the
 πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς
 rich (ones) and the poor (ones), and the
 ἐλευθέρους καὶ τοὺς δούλους, ἵνα
 free (ones) and the slaves, in order that
 δώσωσιν αὐτοῖς χάραγμα ἐπὶ τῆς
 they should give to them engraving upon the
 χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον
 hand of them the right or upon the forehead
 αὐτῶν, **17** καὶ ἵνα μὴ τις
 of them, and in order that not anyone
 δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ
 may be able to buy or to sell if not
 ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ
 the (one) having the engraving, the name of the
 θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.
 wild beast or the number of the name of it.
18 Ὡδε ἡ σοφία ἐστίν· ὁ ἔχων
 Here the wisdom is; the (one) having
 νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ
 mind let him calculate the number of the

14 And it misleads
 those who dwell on
 the earth, because of
 the signs that were
 granted it to perform
 in the sight of the
 wild beast, while it
 tells those who dwell
 on the earth to make
 an image to the wild
 beast that had the
 sword-stroke and yet
 revived. **15** And
 there was granted
 it to give breath to
 the image of the wild
 beast, so that the im-
 age of the wild beast
 should both speak and
 cause to be killed all
 those who would not
 in any way worship
 the image of the wild
 beast.

16 And it puts
 under compulsion all
 persons, the small and
 the great, and the rich
 and the poor, and the
 free and the slaves,
 that they should
 give these a mark in
 their right hand or
 upon their forehead,
17 and that nobody
 might be able to
 buy or sell except a
 person having the
 mark, the name of
 the wild beast or the
 number of its name.
18 Here is where
 wisdom comes in:
 Let the one that has
 intelligence calculate
 the number of the

θηρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστίν· καὶ
wild beast, number for of man it is; and
ὁ ἀριθμὸς αὐτοῦ ἑξακόσιοι ἑξήκοντα ἕξ.
the number of it six hundred sixty-six.

14 Καὶ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον ἐστὸς
And I saw, and look! the Lamb having stood
ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ
upon the mountain Zion, and with it
ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες
hundred forty-four thousands
ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ
having the name of him and the name of the
πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν
Father of him having been written upon the
μετώπων αὐτῶν. **2** καὶ ἤκουσα φωνὴν ἐκ
foreheads of them. And I heard voice out of

τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ
the heaven as voice of waters many and
ὡς φωνὴν βροντῆς μεγάλης, καὶ ἡ φωνὴ
as voice of thunder great, and the voice

ἦν ἤκουσα ὡς κιθαρωδῶν κιθαριζόντων ἐν
which I heard as of harpers harping in
ταῖς κιθάραις αὐτῶν. **3** καὶ ᾄδουσιν
the harps of them. And they are singing

ὡς ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου καὶ
as song new in sight of the throne and
ἐνώπιον τῶν τεσσάρων ζῶων καὶ
in sight of the four living [creatures] and

τῶν πρεσβυτέρων· καὶ οὐδεὶς ἐδύνατο μαθεῖν
of the older persons; and no one was able to learn
τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα
the song if not the hundred forty-

τέσσαρες χιλιάδες, οἱ
four thousands, the (ones)
ἠγορασμένοι ἀπὸ τῆς γῆς. **4** οὗτοι
having been bought from the earth. **4** These

εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύθησαν,
are who with women not were polluted,
παρθένοι γὰρ εἰσιν· οὗτοι οἱ
virgins for they are; these the (ones)

ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν
following to the Lamb where likely
ὑπάγει· οὗτοι ἠγοράσθησαν ἀπὸ τῶν
he is going under; these were bought from the

ἀνθρώπων ἀπαρχῇ τῷ θεῷ καὶ τῷ
men firstfruits to the God and to the
ἀρνίῳ, **5** καὶ ἐν τῷ στόματι αὐτῶν οὐχ
Lamb, and in the mouth of them not

εὐρέθη ψεῦδος· ἄμωμοί εἰσιν.
was found lie; unblemished they are.

wild beast, for it is a man's number; and its number is six hundred and sixty-six.

14 And I saw, and, look! the Lamb standing upon the Mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads. **2** And I heard a sound out of heaven as the sound of many waters and as the sound of loud thunder; and the sound that I heard was as of singers who accompany themselves on the harp playing on their harps.

3 And they are singing as if a new song before the throne and before the four living creatures and the elders; and no one was able to master that song but the hundred and forty-four thousand, who have been bought from the earth. **4** These are the ones that did not defile themselves with women; in fact, they are virgins. These are the ones that keep following the Lamb no matter where he goes. These were bought from among mankind as firstfruits to God and to the Lamb, **5** and no falsehood was found in their mouths; they are without blemish.

6 Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν
 And I saw other angel flying in
 μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον
 midheaven, having good news everlasting
 εὐαγγελίσαι ἐπὶ τοὺς καθήμενους
 to declare as glad news upon the (ones) sitting
 ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ
 upon the earth and upon every nation and
 φυλὴν καὶ γλῶσσαν καὶ λαόν, 7 λέγων
 tribe and tongue and people, (he) saying
 ἐν φωνῇ μεγάλη φοβήθητε τὸν θεὸν καὶ
 in voice great Fear you the God and
 δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα
 give you to him glory, because came the hour
 τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε
 of the judgment of him, and give worship you
 τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν
 to the (one) having made the heaven and the
 γῆν καὶ θάλασσαν καὶ πηγὰς ὑδάτων.
 earth and sea and fountains of waters.

8 Καὶ ἄλλος δεῦτερος ἄγγελος
 And other second angel
 ἠκολούθησεν λέγων "Ἐπεσεν, ἔπεσεν Βαβυλῶν
 followed saying "She fell, she fell Babylon
 ἡ μεγάλη, ἣ ἐκ τοῦ οἴνου τοῦ
 the great, which out of the wine of the
 θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν
 anger of the fornication of her has made to drink
 πάντα τὰ ἔθνη.
 all the nations.

9 Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν
 And other angel third followed
 αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ Εἰ τις
 to them saying in voice great If anyone
 προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα
 is worshiping the wild beast and the image
 αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ
 of it, and he is receiving engraving upon the
 μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ,
 forehead of him or upon the hand of him,
 10 καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ
 also he will drink out of the wine of the
 θυμοῦ τοῦ θεοῦ τοῦ κεκρασμένου
 anger of the God of the (one) having been mingled
 ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ,
 unmingled in the cup of the wrath of him,
 καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ
 and he will be tormented in fire and sulphur
 ἐνώπιον ἀγγέλων ἁγίων καὶ ἐνώπιον τοῦ
 in sight of angels holy and in sight of the

6 And I saw another angel flying in midheaven, and he had everlasting good news to declare as glad tidings to those who dwell on the earth, and to every nation and tribe and tongue and people, 7 saying in a loud voice: "FEAR God and give him glory, because the hour of the judgment by him has arrived, and so worship the One who made the heaven and the earth and sea and fountains of waters."

8 And another, a second angel, followed, saying: "She has fallen! Babylon the Great has fallen, she who made all the nations drink of the wine of the anger of her fornication!"

9 And another angel, a third, followed them, saying in a loud voice: "If anyone worships the wild beast and its image, and receives a mark on his forehead or upon his hand, 10 he will also drink of the wine of the anger of God that is poured out undiluted into the cup of his wrath, and he shall be tormented with fire and sulphur in the sight of the holy angels and in the sight of the

ἀρνίου. 11 καὶ ὁ κα νὸς τοῦ βασανισμοῦ
Lamb. And the smoke of the torment
αὐτῶν εἰς αἰῶνας αἰῶνων ἀναβαίνει, καὶ
of them into ages ages is stepping up, and
οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ
not they are having resting up of day and
νυκτός, οἱ προσκυνῶντες τὸ θηρίον
of night, the (ones) worshiping the wild beast
καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει
and the image of it, and if anyone is receiving
τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. 12 Ὡδε
the engraving of the name of it. Here
ἡ ὑμονὴ τῶν ἁγίων ἐστίν, οἱ
the endurance of the holy (ones) is, the (ones)
τηροῦντες τὰς ἐντολάς τοῦ θεοῦ καὶ
observing the commandments of the God and
τὴν πίστιν Ἰησοῦ.
the faith of Jesus.

13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ
And I heard of voice out of the heaven
λεγούσης Γράψον Μακάριοι οἱ νεκροὶ
saying Write you Happy the dead (ones)
οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπ' ἄρτι.
the in Lord (ones) dying from right now.
ναί, λέγει τὸ πνεῦμα, ἵνα
Yes, is saying the spirit, in order that
ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν,
they will be rested up out of the labors of them,
τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.
the for works of them is following with them.

14 Καὶ εἶδον, καὶ ἶδου νεφέλη λευκή, καὶ
And I saw, and look! cloud white, and
ἐπὶ τὴν νεφέλην καθήμενον ὅμοιον υἱὸν
upon the cloud (one) sitting like son
ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ
of man, having upon the head of him
στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ
crown golden and in the hand of him
δρέπανον ὄξύ.
sickle sharp.

15 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ
And other angel went forth out of
τοῦ ναοῦ, κρᾶζων ἐν φωνῇ μεγάλῃ
the divine habitation, crying out in voice great
τῷ καθιμένῳ ἐπὶ τῆς νεφέλης Πέμψον
to the (one) sitting upon the cloud Send you
τὸ δρέπανόν σου καὶ θέρισον, ὅτι
the sickle of you and harvest you, because
ἦλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη
came the hour to harvest, because was dried up

Lamb. 11 And the smoke of their torment ascends forever and ever, and day and night they have no rest, those who worship the wild beast and its image, and whoever receives the mark of its name. 12 Here is where it means endurance for the holy ones, those who observe the commandments of God and the faith of Jesus."

13 And I heard a voice out of heaven say: "Write: Happy are the dead who die in union with [the] Lord from this time onward. Yes, says the spirit, let them rest from their labors, for the things they did go right with them."

14 And I saw, and, look! a white cloud, and upon the cloud someone seated like a son of man, with a golden crown on his head and a sharp sickle in his hand.

15 And another angel emerged from the temple [sanctuary], crying with a loud voice to the one seated on the cloud: "Put your sickle in and reap, because the hour has come to reap, for

ὁ θερισμὸς τῆς γῆς. 16 καὶ ἔβαλεν
the harvest of the earth. And threw
ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ
the (one) sitting upon the cloud the
δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἑθερίσθη
sickle of him upon the earth, and was harvested
ἡ γῆ.
the earth.

17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ
And other angel went forth out of
τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ
the divine habitation the (one) in the heaven
ἔχων καὶ αὐτὸς δρέπανον ὀξύ.
having also he sickle sharp.

18 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ
And other angel went forth out of the
θυσιαστηρίου, ὁ ἔχων ἐξουσίαν ἐπὶ
altar, the (one) having authority upon
τοῦ πυρός, καὶ ἐφώνησεν φωνῇ μεγάλῃ
the fire, and he voiced to voice great

τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ
to the (one) having the sickle the sharp
λέγων Πέμψον σου τὸ δρέπανον τὸ ὀξύ
saying Send of you the sickle the sharp
καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου
and gather in the clusters of the vine
τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ
of the earth, because ripened the grapes

αὐτῆς. 19 καὶ ἔβαλεν ὁ ἄγγελος τὸ
of it. And threw the angel the
δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν
sickle of him into the earth, and gathered in
τὴν ἀμπελον τῆς γῆς, καὶ ἔβαλεν εἰς
the vine of the earth, and he threw into
τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν
the press of the anger of the God the
μέγαν. 20 καὶ ἐπατήθη ἡ ληνὸς
great. And was trampled on the winepress

ἔξωθεν τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ
outside of the city, and came out blood out of
τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων
the winepress until the bridles of the horses
ἀπὸ σταδίων χιλίων ἑξακοσίων.
from stadia thousand six hundred.

15 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ
And I saw other sign in the heaven
μέγα καὶ θαυμαστόν, ἄγγέλους ἑπτὰ ἔχοντας
great and wonderful, angels seven having
πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν
plagues seven the last (ones), because in

the harvest of the earth is thoroughly ripe." 16 And the one seated on the cloud thrust in his sickle on the earth, and the earth was reaped.

17 And still another angel emerged from the temple [sanctuary] that is in heaven, he, too, having a sharp sickle.

18 And still another angel emerged from the altar and he had authority over the fire. And he called out with a loud voice to the one that had the sharp sickle, saying: "Put your sharp sickle in and gather the clusters of the vine of the earth, because its grapes have become ripe." 19 And the angel thrust his sickle into the earth and gathered the vine of the earth, and he hurled it into the great winepress of the anger of God.

20 And the winepress was trodden outside the city, and blood came out of the winepress as high up as the bridles of the horses, for a distance of a thousand six hundred furlongs.

15 And I saw in heaven another sign, great and wonderful, seven angels with seven plagues. These are the last ones, because by means

αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ.
 them was finished the anger of the God.

2 Καὶ εἶδον ὡς θάλασσαν ὑάλινην
 And I saw as sea glassy
 μεμιγμένην πυρί, καὶ τοὺς
 having been mixed to fire, and the (ones)

νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς
 conquering out of the wild beast and out of the

εἰκόνης αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ
 image of it and out of the number of the

ὀνόματος αὐτοῦ ἑστῶτας ἐπὶ τὴν θάλασσαν
 name of it having stood upon the sea

τὴν ὑάλινην, ἔχοντας κιθάρας τοῦ θεοῦ.
 the glassy, having harps of the God.

3 καὶ ᾄδουσιν τὴν ᾠδὴν Μωυσέως τοῦ
 And they are singing the song of Moses the

δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου
 slave of the God and the song of the Lamb

λέγοντες
 saying

Μεγάλα καὶ θαυμαστά τὰ ἔργα σου,
 Great and wonderful the works of you,

κύριε, ὁ θεός, ὁ παντοκράτωρ· δίκαιαι
 Lord, the God, the Almighty; righteous

καὶ ἀληθιναὶ αἱ ὁδοὶ σου, ὁ βασιλεὺς
 and true the ways of you, the King

τῶν αἰώνων· 4 τίς οὐ μὴ φοβηθῆ, κύριε,
 of the ages; who not not should fear, Lord,

καὶ δοξάσει τὸ ὄνομά σου, ὅτι μόνος
 and will glorify the name of you, because alone

ὄσιος; ὅτι πάντα τὰ ἔθνη ἤξουσιν καὶ
 loyal? Because all the nations will come and

προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ
 they will worship in sight of you, because the

δικαιώματά σου ἐφανερώθησαν.
 righteous (decrees) of you were made manifest.

5 Καὶ μετὰ ταῦτα εἶδον, καὶ
 And after these (things) I saw, and

ἠνοίγη ὁ ναὸς τῆς σκηνῆς
 was opened up the divine habitation of the tent

τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, 6 καὶ
 of the witness in the heaven, 6 and

ἐξῆλθαν οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες
 came out the seven angels the (ones) having

τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ,
 the seven plagues out of the divine habitation,

ἐνδεδυμένοι λίνον καθαρὸν λαμπρὸν
 having been clothed in linen clean bright

of them the anger of God is brought to a finish.

2 And I saw what seemed to be a glassy sea mingled with fire, and those who come off victorious from the wild beast and from its image and from the number of its name standing by the glassy sea, having harps of God. 3 And they are singing the song of Moses the slave of God and the song of the Lamb, saying:

"Great and wonderful are your works, Jehovah* God, the Almighty. Righteous and true are your ways, King of eternity. 4 Who will not really fear you, Jehovah,* and glorify your name, because you alone are loyal? For all the nations will come and worship before you, because your righteous decrees have been made manifest."

5 And after these things I saw, and the sanctuary of the tent of the witness was opened in heaven, 6 and the seven angels with the seven plagues emerged from the sanctuary, clothed with clean, bright linen

καὶ περιεζωσμένοι περὶ τὰ στήθη
 and having been girded about the breasts
 ζώνας χρυσᾶς. 7 καὶ ἓν ἐκ τῶν τεσσάρων
 girdles golden. And one out of the four
 ζῶν ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις
 living [creatures] gave to the seven angels
 ἑπτὰ φιάλας χρυσᾶς γεμούσας τοῦ θυμοῦ
 seven bowls golden being full of the anger
 τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν
 of the God the living into the ages of the
 αἰώνων. 8 καὶ ἐγεμίσθη ὁ ναὸς
 ages. And was filled the divine habitation
 καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ καὶ ἐκ
 of smoke out of the glory of the God and out of
 τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἐδύνατο
 the power of him, and no one was able
 εἰσελθεῖν εἰς τὸν ναὸν ἄχρι
 to enter into the divine habitation until
 τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ
 should be finished the seven plagues of the seven
 ἀγγέλων.
 angels.

16 Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ
 And I heard of great voice out of the
 ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις
 divine habitation saying to the seven angels
 Ὑπάγετε καὶ ἐκχέετε τὰς
 Be you going under and be you pouring out the
 ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς
 seven bowls of the anger of the God into
 τὴν γῆν.
 the earth.

2 Καὶ ἀπῆλθεν ὁ πρῶτος καὶ
 And went off the first (one) and
 ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν γῆν·
 he poured out the bowl of him into the earth;
 καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν ἐπὶ
 and came to be ulcer bad and wicked upon
 τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ
 the men the (ones) having the
 χάραγμα τοῦ θηρίου καὶ τοὺς
 engraving of the wild beast and the (ones)
 προσκυνούντας τῇ εἰκόνι αὐτοῦ.
 worshipping to the image of it.

3 Καὶ ὁ δεῦτερος ἐξέχεεν τὴν φιάλην
 And the second (one) poured out the bowl
 αὐτοῦ εἰς τὴν θάλασσαν καὶ ἐγένετο αἷμα
 of him into the sea; and it became blood
 ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζωῆς
 as of dead (man), and every soul of life

and girded about their
 breasts with golden
 girdles. 7 And one of
 the four living crea-
 tures gave the seven
 angels seven golden
 bowls that were full of
 the anger of God, who
 lives forever and ever.
 8 And the sanctuary
 became filled with
 smoke because of
 the glory of God and
 because of his power,
 and no one was able
 to enter into the sanc-
 tuary until the seven
 plagues of the seven
 angels were finished.

16 And I heard a
 loud voice out
 of the sanctuary say
 to the seven angels:
 "Go and pour out the
 seven bowls of the
 anger of God into the
 earth."

2 And the first one
 went off and poured
 out his bowl into the
 earth. And a hurtful
 and malignant ulcer
 came to be upon the
 men that had the
 mark of the wild
 beast and that were
 worshiping its image.

3 And the second
 one poured out his
 bowl into the sea.
 And it became blood
 as of a dead man,
 and every living soul

ἀπέθανεν, τὰ ἐν τῇ θαλάσῃ.
died, [the (things) in the sea.

4 Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην
And the third (one) poured out the bowl

αὐτοῦ εἰς τοὺς ποταμούς καὶ τὰς πηγὰς
of him into the rivers and the fountains

τῶν ὑδάτων· καὶ ἐγένετο αἷμα. 5 Καὶ
of the waters; and it became blood. And

ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος
I heard of the angel of the waters saying

Δίκαιος εἶ, ὁ ὢν καὶ ὁ
Righteous you are, the (one) being and the (one)

ἦν, ὁ ὀσιος, ὅτι ταῦτα
was, the (one) loyal, because these (things)

ἔκρινας, 6 ὅτι αἷμα ἁγίων καὶ
you judged, because blood of holy (ones) and

προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς
of prophets they poured out, and blood to them

δέδωκας πεῖν· ἀξιοί εἰσιν.
you have given to drink; worthy (ones) they are.

7 Καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος
And I heard of the altar saying

Ναί, κύριε, ὁ θεός, ὁ παντοκράτωρ,
Yes, Lord, the God, the Almighty,

ἀληθινὰ καὶ δίκαια αἱ κρίσεις σου.
true and righteous the judgments of you.

8 Καὶ ὁ τέταρτος ἐξέχεεν τὴν φιάλην
And the fourth (one) poured out the bowl

αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ
of him upon the sun; and it was given to it

καυματίσαι τοὺς ἀνθρώπους ἐν πυρὶ, 9 καὶ
to scorch the men in fire, and

ἐκαυματίσθησαν οἱ ἄνθρωποι καύμα μέγα·
were scorched the men scorching great;

καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ θεοῦ
and they blasphemed the name of the God

τοῦ ἔχοντος τὴν ἐξουσίαν ἐπὶ τὰς
the (one) having the authority upon the

πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι
plagues these, and not they repented to give

αὐτῷ δόξαν.
to him glory.

10 Καὶ ὁ πέμπτος ἐξέχεεν τὴν φιάλην
And the fifth (one) poured out the bowl

αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ
of him upon the throne of the wild beast; and

ἐγένετο ἡ βασιλεία αὐτοῦ ἔσκοτωμένη,
became the kingdom of it having been darkened,

died, [yes,] the things in the sea.

4 And the third one poured out his

bowl into the rivers and the fountains

of the waters. And they became blood.

5 And I heard the angel over the waters

say: "You, the One who is and who was,

the loyal One, are righteous, because you

have rendered these decisions, 6 because

they poured out the blood of holy ones

and of prophets, and you have given them

blood to drink. They deserve it." 7 And I

heard the altar say:

"Yes, Jehovah* God, the Almighty, true and righteous are your

judicial decisions." 8 And the fourth

one poured out his bowl upon the sun;

and to [the sun] it was granted to

scorch the men with fire. 9 And the men

were scorched with great heat, but they

blasphemed the name of God, who has the

authority over these plagues, and they did

not repent so as to give glory to him.

10 And the fifth one poured out his

bowl upon the throne of the wild beast.

And its kingdom became darkened.

5* You, κACVgSy^h; You, O Lord, Textus Receptus; You, Jehovah, J^{7.8.13.14.16}.

7* Jehovah, J^{13.14.16-18.22.23}; Lord, κAVgSy^h.

καὶ ἔμασῶντο τὰς γλώσσας αὐτῶν
and they were chewing the tongues of them
ἐκ τοῦ πόνου, 11 καὶ ἐβλασφήμησαν τὸν
out of the pain, and they blasphemed the
θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν
God of the heaven out of the pains of them
καὶ ἐκ τῶν ἑλκῶν αὐτῶν, καὶ οὐ
and out of the ulcers of them, and not
μετενόησαν ἐκ τῶν ἔργων αὐτῶν.
they repented out of the works of them.

12 Καὶ ὁ ἕκτος ἐξέχεεν τὴν φιάλην
And the sixth (one) poured out the bowl
αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν
of him upon the river the great the
Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ,
Euphrates; and was dried up the water of it,
ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν
in order that might be prepared the way of the
βασιλέων τῶν ἀπὸ ἀνατολῆς ἡλίου.
kings the (ones) from rising of sun.

13 Καὶ εἶδον ἐκ τοῦ στόματος τοῦ
And I saw out of the mouth of the
δράκοντος καὶ ἐκ τοῦ στόματος τοῦ
dragon and out of the mouth of the
θηρίου καὶ ἐκ τοῦ στόματος τοῦ
wild beast and out of the mouth of the
ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ὡς
false prophet spirits three unclean as
βάτραχοι· 14 εἰσὶν γὰρ πνεύματα δαιμονίων
frogs; they are for spirits of demons
ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ
(they) doing signs, which is going out upon
τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης,
the kings of the being inhabited [earth] whole,
συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς
to lead together them into the war of the
ἡμέρας τῆς μεγάλης τοῦ θεοῦ τοῦ
day the great of the God the
παντοκράτορος. —
Almighty. —

15 Ἴδοὺ ἔρχομαι ὡς κλέπτης. μακάριος
Look! I am coming as thief. Happy
ὁ γρηγορῶν καὶ τηρῶν τὰ
the (one) staying awake and keeping the
ἱμάτια αὐτοῦ, ἵνα μὴ
outer garments of him, in order that not
γυμνὸς περιπατῇ· καὶ
naked may be walking about and

and they began to gnaw their tongues for [their] pain, 11 but they blasphemed the God of heaven for their pains and for their ulcers, and they did not repent of their works.

12 And the sixth one poured out his bowl upon the great river Euphrates, and its water was dried up, that the way might be prepared for the kings from the rising of the sun.

13 And I saw three unclean inspired expressions [that looked] like frogs come out of the mouth of the dragon and out of the mouth of the false prophet. 14 They are, in fact, expressions inspired by demons and perform signs, and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty.

15 "Look! I am coming as a thief. Happy is the one that stays awake and keeps his outer garments, that he may not walk naked and

βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ. —
they may be looking at the shameful-ness of him. —

16 καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον
And it led together them into the place
τὸν καλούμενον Ἑβραϊστὶ Ἄρ Μαγεδών.
the (one) being called in Hebrew Har-Magedon.

17 Καὶ ὁ ἕβδομος ἐξέχεεν τὴν
And the seventh (one) poured out the

φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· — καὶ ἐξῆλθεν
bowl of him upon the air; — and came out

φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ
voice great out of the divine habitation from

τοῦ θρόνου λέγουσα Ἔγενεν· — 18 καὶ
the throne saying It has occurred; — And

ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταί, καὶ
occurred lightnings and voices and thunders, and

σεισμός ἐγένετο μέγας, οἷος οὐκ
[earth]shaking occurred great, which sort not

ἐγένετο ἀφ' οὗ ἄνθρωποι ἐγένοντο
occurred from which [time] men came to be

ἐπὶ τῆς γῆς τηλικούτος σεισμός οὕτω
upon the earth so big [earth]shaking thus

μέγας, 19 καὶ ἐγένετο ἡ πόλις ἡ μεγάλη
great, and became the city the great

εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν
into three parts, and the cities of the nations

ἔπεσαν· καὶ Βαβυλῶν ἡ μεγάλη ἐμνήσθη
fell; and Babylon the great was remembered

ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ ποτήριον
in sight of the God to give to her the cup

τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ·
of the wine of the anger of the wrath of him;

20 καὶ πᾶσα νῆσος ἔφυγεν, καὶ ὄρη
and every island fled, and mountains

οἷχ ἐβρέθησαν. 21 καὶ χάλαζα μεγάλη ὡς
not were found. And hail great as

ταλαντιαία καταβαίνει ἐκ τοῦ
of the weight of talent is stepping down out of the

οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ
heaven upon the men; and

ἐβλάσφημησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ
blasphemed the men the God out of

τῆς πληγῆς τῆς χαλάζης, ὅτι μεγάλη
the plague of the hail, because great

ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.
is the plague of it exceedingly.

people look upon his shameful-ness."

16 And they gathered them together to the place that is called in Hebrew Har-Maged'on.*

17 And the seventh one poured out his bowl upon the air.

At this a loud voice issued out of the sanctuary from the throne, saying: "It has come to pass!"

18 And lightnings and voices and thunders occurred, and a great earthquake occurred such as had not occurred since men came to be on the earth, so extensive an earthquake, so great.

19 And the great city split into three parts, and the cities of the nations fell; and Babylon the Great was remembered in the sight of God, to give her the cup of the wine of the anger of his wrath.

20 Also, every island fled, and mountains were not found.

21 And a great hail with every stone about the weight of a talent* descended out of heaven upon the men," and the men blasphemed God due to the plague of hail, because the plague of it was unusually great.

16* Or, "Ar-ma-ged'don"; Mountain of Megid'do (הַר מְגִידְדוֹ, *Har Meghid-dohn'*), J18.22. 21* That is, 20.4 kg (45 lb). 21* Or, "mankind."

17 Καὶ ἦλθεν εἰς ἓκ τῶν ἑπτὰ ἀγγέλων
 And came one out of the seven angels
 τῶν (ἑνῶν) ἔχόντων τὰς ἑπτὰ φιάλας, καὶ
 the (ones) having the seven bowls, and
 ἐλάλησεν μετ' ἐμοῦ λέγων Δεῦρο, δεῖξω
 spoke with me saying Hither, I shall show
 σοι τὸ κρίμα τῆς πόρνῆς τῆς μεγάλης
 to you the judgment of the harlot the great
 τῆς (ἑνῆς) καθήμενης ἐπὶ ὕδατων πολλῶν,
 the (one) sitting upon waters many,
 2 μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς
 with whom committed fornication the kings
 τῆς γῆς, καὶ ἐμεθύσθησαν οἱ
 of the earth, and they were made drunk the (ones)
 κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς
 inhabiting the earth out of the wine of the
 πορνείας αὐτῆς.
 fornication of her.

3 καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν
 And he bore off me into desolate [place] in
 πνεύματι. καὶ εἶδον γυναῖκα καθήμενην ἐπὶ
 spirit. And I saw woman sitting upon
 θῆριον κόκκινον, γέμοντα ὀνόματα
 wild beast scarlet, being full of names
 βλασφημίας, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα
 of blasphemy, having heads seven and horns
 δέκα· 4 καὶ ἡ γυνὴ ἦν
 ten; and the woman was
 περιβεβλημένη πορφυροῦν καὶ
 having been thrown about purple and
 κόκκινον, καὶ κεχρυσωμένη χρυσίῳ καὶ
 scarlet, and having been gilded to gold and
 λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα
 to stone precious and to pearls, having
 ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον
 cup golden in the hand of her being full
 βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς
 of disgusting things and the unclean (things) of the
 πορνείας αὐτῆς, 5 καὶ ἐπὶ τὸ μέτωπον
 fornication of her, and upon the forehead

αὐτῆς ὄνομα γεγραμμένον, μυστήριον,
 of her name having been written, mystery,
 Βαβυλῶν ἡ Μεγάλη, ἡ μήτηρ τῶν πορνῶν
 Babylon the Great, the mother of the harlots
 καὶ τῶν βδελυγμάτων τῆς γῆς. 6 καὶ
 and of the disgusting things of the earth. And
 εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ
 I saw the woman being drunk out of the

17 And one of the seven angels that had the seven bowls came and spoke with me, saying: "Come, I will show you the judgment upon the great harlot who sits on many waters, 2 with whom the kings of the earth committed fornication, whereas those who inhabit the earth were made drunk with the wine of her fornication."

3 And he carried me away in [the power of the] spirit into a wilderness. And I caught sight of a woman sitting upon a scarlet-colored wild beast that was full of blasphemous names and that had seven heads and ten horns. 4 And the woman was arrayed in purple and scarlet, and was adorned with gold and precious stone and pearls and had in her hand a golden cup that was full of disgusting things and the unclean things of her fornication. 5 And upon her forehead was written a name, a mystery: "Babylon the Great, the mother of the harlots and of the disgusting things of the earth." 6 And I saw that the woman was drunk with the

αἵματος τῶν ἁγίων καὶ ἐκ τοῦ
blood of the holy (ones) and out of the
αἵματος τῶν μαρτύρων Ἰησοῦ.
blood of the witnesses of Jesus.

Καὶ ἐθαύμασα ἰδὼν αὐτὴν θαύμα
And I wondered having seen her wonderment

μέγα· 7 καὶ εἶπέν μοι ὁ ἄγγελος Διὰ
great; and said to me the angel Through

τί ἐθαύμασας; ἐγὼ ἐρῶ σοὶ τὸ
what wondered you? I shall say to you the

μυστήριον τῆς γυναίκος καὶ τοῦ θηρίου
mystery of the woman and of the wild beast

τοῦ βαστάζοντος αὐτήν, τοῦ
the (one) carrying her, of the (one)

ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα
having the seven heads and the ten

κέρατα· 8 τὸ θηρίον ὃ εἶδες ἦν
horns; the wild beast which you saw it was

καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν
and not it is, and it is about to be stepping up

ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν
out of the abyss, and into destruction

ὑπάγει· καὶ θαυμασθήσονται οἱ
it is going under; and will wonder the (ones)

κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ
inhabiting upon the earth, of which (ones) not

γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον
has been written the name upon the little book

τῆς ζωῆς ἀπὸ καταβολῆς κόσμου,
of the life from throwing down of world,

βλεπόντων τὸ θηρίον ὅτι ἦν
of (ones) looking at the wild beast because it was

καὶ οὐκ ἔστιν καὶ πάρεσται.
and not it is and it will be alongside.

9 Ὡδε ὁ νοῦς ὁ ἔχων
Here the mind the (one) having

σοφίαν. αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη
wisdom. The seven heads seven mountains

εἰσίν, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν.
are, where the woman is sitting upon them.

10 καὶ βασιλεῖς ἑπτὰ εἰσίν· οἱ πέντε ἔπεσαν,
And kings seven are; the five fell,

ὁ εἷς ἔστιν, ὁ ἄλλος οὐπω ἦλθεν,
the one is, the other (one) not as yet came,

καὶ ὅταν ἔλθῃ ὀλίγον αὐτὸν
and whenever he should come little (time) him

δεῖ μένειν, 11 καὶ τὸ θηρίον
it is binding to remain, and the wild beast

ὃ ἦν καὶ οὐκ ἔστιν. καὶ αὐτὸς ὀγδοὺς
which was and not it is. And he eighth (one)

blood of the holy ones
and with the blood of
the witnesses of Jesus.

Well, on catching
sight of her I
wondered with great

wonderment. 7 And
so the angel said to
me: "Why is it you

wondered? I will tell
you the mystery of
the woman and of

the wild beast that is
carrying her and that
has the seven heads

and the ten horns:
8 The wild beast that
you saw was, but is

not, and yet is about
to ascend out of the
abyss, and it is to go

off into destruction.
And when they see
how the wild beast

was, but is not, and
yet will be present,
those who dwell on

the earth will wonder
admiringly, but their
names have not been

written upon the
scroll of life, from the
founding of the world.

9 "Here is where
the intelligence that
has wisdom comes in:

The seven heads mean
seven mountains,
where the woman

sits on top. 10 And
there are seven kings:
five have fallen, one

is, the other has not
yet arrived, but when
he does arrive he

must remain a short
while. 11 And the
wild beast that was

but is not, it is also
itself an eighth [king],

ἐστιν καὶ ἐκ τῶν ἑπτὰ ἐστιν, καὶ εἰς
is and out of the seven he is, and into
ἀπώλειαν ὑπάγει.
destruction he is going under.

12 καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα
And the ten horns which you saw ten
βασίλεις εἰσίν, οἵτινες βασιλείαν οὐπω
kings they are, who kingdom not as yet
ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασίλεις μίαν
received, but authority as kings one
ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου.
hour they are receiving with the wild beast.

13 οὗτοι μίαν γνώμην ἔχουσιν, καὶ τὴν
These one opinion are having, and the
δύναμιν καὶ ἐξουσίαν αὐτῶν τῷ θηρίῳ
power and authority of them to the wild beast

διδόσιν. 14 οὗτοι μετὰ τοῦ ἀρνίου
they are giving. These with the Lamb
πολεμήσουσιν, καὶ τὸ ἀρνίον νικῆσει
will war, and the Lamb will conquer

αὐτούς, ὅτι κύριος κυρίων ἐστὶν καὶ
them, because Lord of lords he is and
βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ
King of kings, and the (ones) with him

κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.
called (ones) and chosen (ones) and faithful (ones).

15 Καὶ λέγει μοι τὰ ὕδατα ἃ
And he is saying to me The waters which
εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ
you saw, where the harlot is sitting, peoples and
ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι.
crowds they are and nations and tongues.

16 καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ
And the ten horns which you saw and
τὸ θηρίον, οὗτοι μισήσουσιν τὴν πόρνην,
the wild beast, these will hate the harlot,

καὶ ἡρημωμένην ποιήσουσιν αὐτήν
and having been desolated they will make her

καὶ γυμνήν, καὶ τὰς σάρκας αὐτῆς φάγονται,
and naked, and the fleshes of her they will eat,

καὶ αὐτήν κατακαύσουσιν ἐν πυρὶ. 17 ὁ
and her they will burn down in fire; the

γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν
for God gave into the hearts of them

ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν
to do the opinion of him, and to do one

γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν
opinion and to give the kingdom of them

but springs from the seven, and it goes off into destruction.

12 "And the ten horns that you saw mean ten kings, who have not yet received a kingdom, but they do receive authority as kings one hour with the wild beast.

13 These have one thought, and so they give their power and authority to the wild beast. 14 These will battle with the Lamb, but, because he is Lord of lords and King of kings, the Lamb will conquer them. Also, those called and chosen and faithful with him [will do so]."

15 And he says to me: "The waters that you saw, where the harlot is sitting, mean peoples and crowds and nations and tongues. 16 And the ten horns that you saw, and the wild beast, these will hate the harlot and will make her devastated and naked, and will eat up her fleshy parts and will completely burn her with fire. 17 For God put [it] into their hearts to carry out his thought, even to carry out [their] one thought by giving their kingdom

τῷ θηρίῳ, ἄχρι τελεσθήσονται οἱ λόγοι
to the wild beast, until will be finished the words
τοῦ θεοῦ. 18 καὶ ἡ γυνὴ ἣν εἶδες
of the God. And the woman whom you saw
ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα
is the city the great the (one) having
βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.
kingdom upon the kings of the earth.

18 Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον
After these (things) I saw other angel
καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα
stepping down out of the heaven, having
ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη
authority great, and the earth was lighted up
ἐκ τῆς δόξης αὐτοῦ. 2 καὶ ἔκραξεν ἐν
out of the glory of him. And he cried out in
ἰσχυρᾷ φωνῇ λέγων "Ἐπεσεν, ἔπεσεν Βαβυλῶν
strong voice saying She fell, fell Babylon
ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον
the great, and she became dwelling place
δαιμονίων καὶ φυλακῆ παντὸς πνεύματος
of demons and prison of every spirit
ἀκαθάρτου καὶ φυλακῆ παντὸς ὀρνέου
unclean and prison of every bird
ἀκαθάρτου καὶ μεμισημένου, 3 ὅτι
unclean and having been hated, because
ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας
out of the wine of the anger of the fornication
αὐτῆς πέπτωκαν πάντα τὰ ἔθνη, καὶ οἱ
of her have fallen all the nations, and the
βασιλεῖς τῆς γῆς μετ' αὐτῆς
kings of the earth with her
ἐπόρνευσαν, καὶ οἱ ἔμποροι
committed fornication, and the traveling merchants
τῆς γῆς ἐκ τῆς δυνάμεως τοῦ
of the earth out of the power of the
στρήνους αὐτῆς ἐπλούτησαν.
unreined luxury of her they became rich.

4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ
And I heard other voice out of the
οὐρανοῦ λέγουσαν Ἐξέλθατε, ὁ λαὸς
heaven saying Come you out, the people
μου, ἐξ αὐτῆς, ἵνα μὴ
of me, out of her, in order that not
συνκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς,
you should share together to the sins of her,
καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ
and out of the plagues of her in order that not

to the wild beast, until the words of God will have been accomplished. 18 And the woman whom you saw means the great city that has a kingdom over the kings of the earth."

18 After these things I saw another angel descending from heaven, with great authority, and the earth was lighted up from his glory. 2 And he cried out with a strong voice, saying: "She has fallen! Babylon the Great has fallen, and she has become a dwelling place of demons and a lurking place of every unclean exhalation and a lurking place of every unclean and hated bird! 3 For because of the wine of the anger of her fornication all the nations have fallen [victim], and the kings of the earth committed fornication with her, and the traveling merchants of the earth became rich due to the power of her shameless luxury."

4 And I heard another voice out of heaven say: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of

λάβητε· 5 ὅτι ἐκολλήθησαν
you should receive; because were glued together

αὐτῆς αἱ ἀμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ
of her the sins until the heaven, and
ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς.
called to mind the God the unjust acts of her.

6 ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν,
Give you back to her as also she gave back,

καὶ διπλώσατε τὰ διπλά κατὰ
and double you the double (things) according to

τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ
the works of her: in the cup to which

ἐκέρασεν κέρασατε αὐτῇ διπλοῦν·
she mingled mingle you to her double (thing);

7 ὅσα ἐδόξασεν αὐτὴν καὶ
as many (things) as she glorified herself and

ἐστρηνίασεν, τοσοῦτον δότε αὐτῇ
lived unreined in luxury, so much give you to her

βασανισμὸν καὶ πένθος, ὅτι ἐν τῇ
torment and mourning. Because in the

καρδίᾳ αὐτῆς λέγει ὅτι Κάθημαι
heart of her she is saying that I am sitting

Βασίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος
queen, and widow not I am, and mourning

οὐ μὴ ἴδω· 8 διὰ τοῦτο ἐν μιᾷ
not not I should see; through this in one

ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος
day will come the plagues of her, death

καὶ πένθος καὶ λιμὸς, καὶ ἐν πυρὶ
and mourning and famine, and in fire

κατακαυθήσεται· ὅτι ἰσχυρὸς Κύριος
she will be burned down; because strong Lord

ὁ θεὸς ὁ κρίνας αὐτήν.
the God the (one) having judged her.

9 καὶ κλαύσουσιν καὶ
And they will weep and

κψονται ἐπ' αὐτὴν οἱ
they will strike themselves upon her the

βασιλεῖς τῆς γῆς οἱ μετ'
kings of the earth the (ones) with

αὐτῆς πορνεύσαντες καὶ
her having committed fornication and

στρηνίασαντες, ὅταν
having lived unreined in luxury, whenever

βλέπωσιν τὸν καπνὸν τῆς
they may be looking at the smoke of the

πυρώσεως αὐτῆς, 10 πρὸ μακρόθεν
firing of her, from long [way] off

her plagues. 5 For her sins have massed together clear up to heaven, and God has called her acts of injustice to mind.

6 Render to her even as she herself rendered, and do to her twice as much, yes, twice the number of the things she did; in the cup in which she put a mixture put twice as much of the mixture for her.

7 To the extent that she glorified herself and lived in shameless luxury, to that extent give her torment and mourning. For in her heart she keeps saying, 'I sit a queen, and I am no widow, and I shall never see mourning.' 8 That is why in one day her plagues will come, death and mourning and famine, and she will be completely burned with fire, because Jehovah* God, who judged her, is strong.

9 "And the kings of the earth who committed fornication with her and lived in shameless luxury will weep and beat themselves in grief over her, when they look at the smoke from the burning of her, 10 while they stand at a distance

8* Jehovah, J7.8,13,14,16-18,22,24; Lord, κ<CSy>; but omitted by AVG.

ἑστηκότες διὰ τὸν φόβον τοῦ
 (they) having stood through the fear of the
 βασανισμοῦ αὐτῆς, λέγοντες Οὐαὶ οὐαὶ, ἡ
 torment of her, saying Woe woe, the
 πόλις ἡ μεγάλη, Βαβυλῶν ἡ πόλις ἡ
 city the great, Babylon the city the
 ἰσχυρά, ὅτι μιᾶ ὥρᾳ ἦλθεν ἡ κρίσις
 strong, because to one hour came the judgment
 σου.
 of you.

11 καὶ οἱ ἔμποροι τῆς γῆς
 And the traveling merchants of the earth
 κλαίουσιν καὶ πενθοῦσιν ἐπ' αὐτήν,
 are weeping and they are mourning upon her,

ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει
 because the full (stock) of them no one is buying
 οὐκέτι, 12 γόμον χρυσοῦ καὶ ἀργύρου
 not yet, full (stock) of gold and of silver

καὶ λίθου τιμίου καὶ μαργαριτῶν καὶ
 and of stone precious and of pearls and
 βυσσίνου καὶ πορφύρας καὶ σιρικοῦ καὶ
 of fine linen and of purple and of silk and

κακκίνου, καὶ πᾶν ξύλον θύϊνον καὶ πᾶν
 of scarlet, and every wood thyrine and every
 σκεῦος ἐλεφάντινον καὶ πᾶν σκεῦος ἐκ
 vessel made of ivory and every vessel out of

ξύλου τιμιωτάτου καὶ χαλκοῦ καὶ σιδήρου
 wood most precious and of copper and of iron
 καὶ μαρμάρου, 13 καὶ κιννάμωμον καὶ ἄμμωμον
 and of marble, and cinnamon and amomum

καὶ θυμιάματα καὶ μύρον καὶ λίβανον
 and incenses and perfumed oil and frankincense

καὶ οἶνον καὶ ἔλαιον καὶ σεμίδαλιν καὶ
 and wine and olive oil and fine flour and
 σίτον καὶ κτήνη καὶ πρόβατα, καὶ
 wheat and acquired (animals) and sheep, and

ἵππων καὶ ρεδῶν καὶ σωμάτων, καὶ ψυχᾶς
 of horses and of coaches and of bodies, and souls
 ἀνθρώπων. 14 καὶ ἡ ὄψωρα σου τῆς
 of men. And the juicy fruit of you of the

ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ,
 desire of the soul It went off from you,

καὶ πάντα τὰ λιπαρά καὶ τὰ
 and all the fatty (things) and the
 λαμπρά ἀπώλετο ἀπὸ σοῦ, καὶ
 bright (things) destroyed itself from you, and

οὐκέτι οὐ μὴ αὐτὰ εὐρήσουσιν.
 not yet not them they will find.

because of their fear
 of her torment and
 say, "Too bad, too
 bad, you great city,
 Babylon you strong
 city, because in one
 hour your judgment
 has arrived!"

11 "Also, the
 traveling merchants of
 the earth are weeping
 and mourning over
 her, because there is
 no one to buy their
 full stock anymore,
 12 a full stock of
 gold and silver and
 precious stone and
 pearls and fine linen
 and purple and silk
 and scarlet; and
 everything in scented
 wood and every sort of
 ivory object and every
 sort of object out of
 most precious wood
 and of copper and of
 iron and of marble;
 13 also cinnamon
 and Indian spice and
 incense and perfumed
 oil and frankincense
 and wine and olive
 oil and fine flour and
 wheat and cattle and
 sheep, and horses and
 coaches and slaves
 and human souls.
 14 Yes, the fine
 fruit that your soul
 desired has departed
 from you, and all the
 dainty things and the
 gorgeous things have
 perished from you,
 and never again will
 people find them.

15 οἱ ἔμποροι τούτων,
 The traveling merchants of these (things),
 οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ
 the (ones) having become rich from her, from
 μακρόθεν στήσονται διὰ τὸν φόβον
 long [way] off will stand through the fear
 τοῦ βασανισμοῦ αὐτῆς κλαίοντες καὶ
 of the torment of her (they) weeping and
 πενθοῦντες, 16 λέγοντες Οὐαὶ οὐαὶ, ἡ πόλις
 mourning, saying Woe woe, the city
 ἡ μεγάλη, ἡ περιβεβλημένη
 the great, the (one) having been thrown about
 βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ
 fine linen and purple and scarlet, and
 κεχρυσωμένη ἐν χρυσίῳ καὶ λίθῳ τιμίῳ
 having been gilded in gold and stone precious
 καὶ μαργαρίτῃ, 17 ὅτι μιᾶ ὥρᾳ
 and pearl, because to one hour
 ἠρημώθη ὁ τοσοῦτος πλοῦτος.
 was desolated the so much wealth.

καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ
 And every steersman and every the (one)
 ἐπὶ τόπον πλέων, καὶ ναῦται καὶ
 upon place sailing, and nautical ones and
 ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ
 as many as the sea are working, from
 μακρόθεν ἔστησαν 18 καὶ ἔκραξαν
 long [way] off they stood and they cried out
 βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς
 looking at the smoke of the firing of her
 λέγοντες Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;
 saying Who like to the city the great?

19 καὶ ἔβαλον χουὶν ἐπὶ τὰς κεφαλὰς
 And they threw dust upon the heads
 αὐτῶν καὶ ἔκραξαν κλαίοντες καὶ
 of them and they cried out weeping and
 πενθοῦντες, λέγοντες Οὐαὶ οὐαὶ, ἡ πόλις ἡ
 mourning, saying Woe woe, the city the
 μεγάλη, ἐν ἣ ἐπλούτησαν πάντες οἱ
 great, in which became rich all the (ones)
 ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσῃ ἐκ τῆς
 having the boats in the sea out of the
 τιμιότητος αὐτῆς, ὅτι ἐν μιᾶ ὥρᾳ
 preciousness of her, because in one hour
 ἠρημώθη.
 she was desolated.

20 Εὐφραίνου ἐπ' αὐτῇ, οὐρανέ,
 Be you well-minded upon her, heaven,
 καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ
 and the holy (ones) and the apostles and the

15 "The traveling merchants of these things, who became rich from her, will stand at a distance because of [their] fear of her torment and will weep and mourn, 16 saying, 'Too bad, too bad—the great city, clothed with fine linen and purple and scarlet, and richly adorned with gold ornament and precious stone and pearl, 17 because in one hour such great riches have been devastated!'

"And every ship captain and every man that voyages anywhere, and sailors and all those who make a living by the sea, stood at a distance 18 and cried out as they looked at the smoke from the burning of her and said, 'What city is like the great city?' 19 And they threw dust upon their heads and cried out, weeping and mourning, and said, 'Too bad, too bad—the great city, in which all those having boats at sea became rich by reason of her costliness, because in one hour she has been devastated!'

20 "Be glad over her, O heaven, also you holy ones and you apostles and you

προφήται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα
 prophets, because judged the God the judgment
 ὑμῶν ἐξ αὐτῆς.
 of you out of her.

21 Καὶ ἤρεν εἰς ἄγγελος ἰσχυρὸς λίθον
 And lifted up one angel strong stone
 ὡς μύλινον μέγαν, καὶ ἔβαλεν εἰς τὴν
 as belonging to mill great, and he threw into the
 θάλασσαν λέγων Οὕτως ὀρημάτι βληθήσεται
 sea saying Thus to onrush will be thrown

Βαβυλῶν ἡ μεγάλη πόλις, καὶ οὐ μὴ
 Babylon the great city, and not not
 εὐρεθῆ ἔτι. 22 καὶ φωνὴ κιθαρῶδων
 she should be found yet. And voice of harpers

καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν
 and of musicians and of flutists and of trumpeters

οὐ μὴ ἀκουσθῆ ἐν σοὶ ἔτι, καὶ πᾶς
 not not should be heard in you yet, and every

τεχνίτης πάσης τέχνης οὐ μὴ εὐρεθῆ
 artificer of every art not not should be found

ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ
 in you yet, and voice of mill not not

ἀκουσθῆ ἐν σοὶ ἔτι, 23 καὶ φῶς λύχνου
 should be heard in you yet, and light of lamp

οὐ μὴ φάνη ἐν σοὶ ἔτι, καὶ φωνὴ
 not not should shine in you yet, and voice

νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῆ
 of bridegroom and of bride not not should be heard

ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροὶ σου
 in you yet; because the travelling merchants of you

ἦσαν οἱ μεγιστάνες τῆς γῆς, ὅτι ἐν τῇ
 were the greatest men of the earth, because by the

φαρμακίᾳ σου ἐπλανήθησαν πάντα τὰ
 druggery of you were made to err all the

ἔθνη, 24 καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ
 nations, and in her blood of prophets and

ἀγίων εὐρέθη καὶ πάντων τῶν
 of holy (ones) was found and of all the (ones)

ἔσφαγμένον ἐπὶ τῆς γῆς.
 having been slaughtered upon the earth.

19 Μετὰ ταῦτα ἤκουσα ὡς φωνὴν
 After these (things) I heard as voice

μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ
 great of crowd much in the heaven

λεγόντων Ἁλληλουϊά· ἡ σωτηρία καὶ ἡ
 of (ones) saying Hallelujah; the salvation and the

δόξα καὶ ἡ δύναμις τοῦ θεοῦ ἡμῶν,
 glory and the power of the God of us,

prophets, because God has judicially exacted punishment for you from her!"

21 And a strong angel lifted up a stone like a great millstone and hurled it into the sea, saying: "Thus with a swift pitch will Babylon the great city be hurled down,

and she will never be found again. 22 And the sound of singers who accompany themselves on the harp and of musicians and of flutists and

of trumpeters will never be heard in you again, and no craftsman of any trade will ever be found

in you again, and no sound of a millstone will ever be heard in you again, 23 and

no light of a lamp will ever shine in you again, and no voice of a bridegroom and

of a bride will ever be heard in you again; because your traveling merchants were the

top-ranking men of the earth, for by your spiritistic practice all the nations were misled. 24 Yes, in

her was found the blood of prophets and of holy ones and of all those who have been

slaughtered on the earth."

19 After these things I heard what was as a loud voice of a great crowd in heaven.

They said: "Praise Jah, you people! The salvation and the glory and the power belong to our God."

I^a Our God, «ACVgSy^h»; the Lord our God, Textus Receptus and some cursive mss; Jehovah our God, J7.8.13.14.16.17.

2 ὅτι ἀληθινὰ καὶ δίκαια αἱ κρίσεις
 because true and righteous the judgments
 αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν
 of him; because he judged the harlot the
 μεγάλην ἣτις ἐφθείρεν τὴν γῆν ἐν τῇ
 great who corrupted the earth in the
 πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα
 fornication of her, and he avenged the blood
 τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς. 3 καὶ
 of the slaves of him out of hand of her. 3 And
 δεύτερον εἶρηκαν ἡ ἀλληλουία· καὶ ὁ
 second (time) they have said Hallelujah; and the
 καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας
 smoke of her is stepping up into the ages
 τῶν αἰῶνων.
 of the ages.

4 καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι
 And fell the older persons the twenty-
 τέσσαρες καὶ τὰ τέσσαρα ζῶα,
 four and the four living [creatures],
 καὶ προσέκνησαν τῷ θεῷ τῷ καθημένῳ
 and they worshiped to the God the (one) sitting
 ἐπὶ τῷ θρόνῳ λέγοντες Ἀμήν, Ἀλληλουία.
 upon the throne (they) saying Amen, Hallelujah.

5 καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθεν
 And voice from the throne came out
 λέγουσα Αἰνεῖτε τῷ θεῷ ἡμῶν,
 saying Be you praising to the God of us,
 πάντες οἱ δούλοι αὐτοῦ, οἱ φοβούμενοι
 all the slaves of him, the (ones) fearing
 αὐτόν, οἱ μικροὶ καὶ οἱ μεγάλοι.
 him, the small (ones) and the great (ones).

6 Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ
 And I heard as voice of crowd much
 καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν
 and as voice of waters many and as voice
 βροντῶν ἰσχυρῶν, λέγοντων Ἀλληλουία,
 of thunders strong, of (ones) saying Hallelujah,
 ὅτι ἐβασίλευσεν Κύριος ὁ θεὸς ἡμῶν, ὁ
 because reigned Lord the God of us, the
 παντοκράτωρ. 7 χαίρωμεν καὶ
 Almighty. 7 May we be rejoicing and
 ἀγαλλιώμεν, καὶ δώσομεν τὴν δόξαν
 may we be exulting, and we shall give the glory
 αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου,
 to him, because came the marriage of the Lamb,
 καὶ ἡ γυνὴ αὐτοῦ ἠτοίμασεν ἑαυτήν,
 and the woman of him prepared herself,

2 because his judgments are true and righteous.* For he has executed judgment upon the great harlot who corrupted the earth with her fornication, and he has avenged the blood of his slaves at her hand." 3 And right away for the second time they said: "Praise Jah, you people! And the smoke from her goes on ascending forever and ever."

4 And the twenty-four elders and the four living creatures fell down and worshiped God seated upon the throne, and said: "Amen! Praise Jah, you people!"

5 Also, a voice issued forth from the throne and said: "Be praising our God, all you his slaves, who fear him, the small ones and the great."

6 And I heard what was as a voice of a great crowd and as a sound of many waters and as a sound of heavy thunders. They said: "Praise Jah, you people, because Jehovah* our God, the Almighty, has begun to rule as king. 7 Let us rejoice and be overjoyed, and let us give him the glory, because the marriage of the Lamb has arrived and his wife has prepared herself.

2* Jehovah is righteous and his judgments are upright, J7:8. 6* Jehovah, J7:8,13,14,16-18,22-24; Lord, *AVGSw^h.

8 και ἐδόθη αὐτῇ ἵνα
and was given to her in order that
περιβάληται βύσσινον λαμπρὸν
she might be thrown about fine linen bright
καθαρόν, τὸ γὰρ βύσσινον τὰ δικαιώματα
clean, the for fine linen the righteous [acts]
τῶν ἁγίων ἐστίν.
of the holy (ones) is.

9 Καὶ λέγει μοι Γράψον Μακάριοι
And he is saying to me Write Happy
οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ
the (ones) into the supper of the marriage of the
ἀρνίου κεκλημένοι. καὶ λέγει
Lamb (ones) having been called. And he is saying
μοι Οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ
to me These the words true of the God
εἰσίν. 10 καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν
are. And I fell in front of the feet
αὐτοῦ προσκυνῆσαι αὐτῷ. καὶ λέγει
of him to worship to him. And he is saying
μοι "Ορα μὴ σύνδουλός σου εἰμι
to me Be you seeing not; fellowslave of you I am
καὶ τῶν ἀδελφῶν σου τῶν ἔχόντων
and of the brothers of you of the (ones) having
τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ
the witness of Jesus; to the God
προσκύνησον· ἡ γὰρ μαρτυρία Ἰησοῦ ἐστίν
worship you; the for witness of Jesus is
τὸ πνεῦμα τῆς προφητείας.
the spirit of the prophecy.

11 Καὶ εἶδον τὸν οὐρανὸν
And I saw the heaven
ἠνεωγμένον, καὶ ἶδου ἵππος λευκός,
having been opened up, and look! horse white,
καὶ ὁ καθήμενος ἐπ' αὐτὸν
and the (one) sitting upon it
πιστὸς καλούμενος καὶ ἀληθινός,
faithful (one) (he) being called and true (one),
καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.
and in righteousness he is judging and he is warring.
12 οἱ δὲ ὀφθαλμοὶ αὐτοῦ φλόξ πυρός, καὶ
The but eyes of him flame of fire, and
ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά,
upon the head of him diadems many,
ἔχων ὄνομα γεγραμμένον ὃ
(he) having name having been written which
οὐδεὶς οἶδεν εἰ μὴ αὐτός, 13 καὶ
no one has known if not he, 13 and
περιβεβλημένος ἰμάτιον
having been thrown about outer garment

8 Yes, it has been granted to her to be arrayed in bright, clean, fine linen, for the fine linen stands for the righteous acts of the holy ones."

9 And he tells me: "Write: Happy are those invited to the evening meal of the Lamb's marriage." Also, he tells me: "These are the true sayings of God." 10 At that I fell down before his feet to worship him. But he tells me: "Be careful! Do not do that! All I am is a fellow slave of you and of your brothers who have the work of witnessing to Jesus. Worship God; for the bearing witness to Jesus is what inspires prophesying."

11 And I saw the heaven opened, and, look! a white horse. And the one seated upon it is called Faithful and True, and he judges and carries on war in righteousness. 12 His eyes are a fiery flame, and upon his head are many diadems. He has a name written that no one knows but he himself. 13 and he is arrayed with an outer garment

βεραντισμένον αἵματι, καὶ κέκληται
having been sprinkled to blood, and has been called
τὸ ὄνομα αὐτοῦ Ὁ Λόγος τοῦ Θεοῦ. 14 καὶ

τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ
the armies the (ones) in the heaven

ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς,
followed to him upon horses white,

ἐνδεδυμένοι βύσσινον λευκὸν καθαρόν.
having been clothed in fine linen white clean.

15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται
And out of the mouth of him is going out

ρόμφαια ὀξεῖα, ἵνα ἐν αὐτῇ
long sword sharp, in order that in it

πατάξῃ τὰ ἔθνη, καὶ αὐτὸς
he should smite the nations, and αὐτὸς he

ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ
will shepherd them in staff made of iron; and

αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου
he is trampling on the press of the wine

τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ τοῦ
of the anger of the wrath of the God of the

παντοκράτορος. 16 καὶ ἔχει ἐπὶ τὸ
Almighty. And he is having upon the

ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα
outer garment and upon the thigh of him name

γεγραμμένον Βασιλεὺς βασιλέων καὶ
having been written King of kings and

Κύριος κυρίων.
Lord of lords.

17 Καὶ εἶδον ἓνα ἄγγελον ἑστῶτα ἐν
And I saw one angel having stood in

τῷ ἡλίῳ, καὶ ἔκραξεν ἐν φωνῇ μεγάλῃ
the sun, and he cried out in voice great

λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετομένοις
saying to all the birds the (ones) flying

ἐν μεσουρανήματι Δεῦτε συνάχθητε
in midheaven. Hither be you led together

εἰς τὸ δεῖπνον τὸ μέγα τοῦ θεοῦ,
into the supper the great of the God,

18 ἵνα φάγητε σάρκας βασιλέων
in order that you might eat fleshs of kings

καὶ σάρκας χιλιάρχων καὶ σάρκας
and fleshs of chiliarchs and fleshs

ἰσχυρῶν καὶ σάρκας ἵππων καὶ
of strong [men] and fleshs of horses and

τῶν καθημένων ἐπ' αὐτούς, καὶ
of the (ones) sitting upon them, and

σάρκας πάντων ἐλευθέρων τε καὶ δούλων
fleshs of all freemen and and of slaves

sprinkled with blood, and the name he is called is The Word of God. 14 Also, the armies that were in heaven were following him on white horses, and they were clothed in white, clean, fine linen. 15 And out of his mouth there protrudes a sharp long sword, that he may strike the nations with it, and he will shepherd them with a rod of iron. He treads too the winepress of the anger of the wrath of God the Almighty.

16 And upon his outer garment, even upon his thigh, he has a name written, King of kings and Lord of lords.

17 I saw also an angel standing in the sun, and he cried out with a loud voice and said to all the birds that fly in midheaven: "Come here, be gathered together to the great evening meal of God, 18 that you may eat the fleshy parts of kings and the fleshy parts of military commanders and the fleshy parts of strong men and the fleshy parts of horses and of those seated upon them, and the fleshy parts of all, of freemen as well as of slaves

καὶ and μικρῶν of little (ones) καὶ and μεγάλων. of great (ones).

19 Καὶ εἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα

αὐτῶν συνηγμένα ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθήμενου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

20 καὶ ἐπιάσθη τὸ θηρίον καὶ μετ' αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας

τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ

χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνούντας τῇ εἰκόνι αὐτοῦ ζῶντες

ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρός τῆς καιομένης ἐν θείῳ.

21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθήμενου ἐπὶ τοῦ ἵππου τῇ ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

20 Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν τῆς ἀβύσσου καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.

2 καὶ ἐκράτησεν τὸν δράκοντα, ὁ ὄφις ὁ ἀρχαῖος, ὃς ἐστὶν Διάβολος καὶ Ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη,

καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν τῆς ἀβύσσου καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.

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καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν τῆς ἀβύσσου καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.

and of small ones and great."

19 And I saw the wild beast and the kings of the earth and their armies gathered together to wage the war with the one seated on the horse and with his army.

20 And the wild beast was caught, and along with it the false prophet that performed in front of it the signs with which he misled those who received the mark of the wild beast and those who render worship to its image. While still alive, they both were hurled into the fiery lake that burns with sulphur.

21 But the rest were killed off with the long sword of the one seated on the horse, which [sword] proceeded out of his mouth. And all the birds were filled from the fleshy parts of them.

20 And I saw an angel coming down out of heaven with the key of the abyss and a great chain in his hand.

2 And he seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years.

20 And I saw an angel coming down out of heaven with the key of the abyss and a great chain in his hand.

2 And he seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years.

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20 And I saw an angel coming down out of heaven with the key of the abyss and a great chain in his hand.

2 And he seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years.

3 καὶ ἔβαλεν αὐτὸν εἰς τὴν βυσσόν, καὶ
and he threw him into the abyss, and
ἔκλεισεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ,
he shut up and he sealed up above him,
ἵνα μὴ πλανήσῃ ἔτι τὰ
in order that not he might make to err yet the
ἔθνη, ἄχρι τελεσθῇ τὰ χίλια ἔτη·
nations, until should be ended the thousand years;
μετὰ ταῦτα δεῖ λυθῆναι
after these (things) it is binding to be loosed
αὐτὸν μικρὸν χρόνον.
him little time.

4 Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ'
And I saw thrones, and they sat down upon
αὐτοῦς, καὶ κρίμα ἐδόθη αὐτοῖς,
them, and judgment was given to them,
καὶ τὰς ψυχὰς τῶν
and the souls of the (ones)
πεπελεκισμένων διὰ τὴν
having been executed with ax through the
μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ
witness of Jesus and through the word of the
θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὸ
God, and who not worshiped the
θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ
wild beast not-but the image of it and not
ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον
they received the engraving upon the forehead
καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ
and upon the hand of them; and they lived and
ἐβασίλευσαν μετὰ τοῦ χριστοῦ χίλια ἔτη.
they reigned with the Christ thousand years.

5 οἱ λοιποὶ τῶν νεκρῶν οὐκ
The leftover (ones) of the dead (ones) not
ἔζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη.
lived until should be ended the thousand years.

αὕτη ἡ ἀνάστασις ἡ πρώτη. 6 μακάριος
This the resurrection the first. Happy

καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ
and holy the (one) having part in the
ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ
resurrection the first; upon these (ones) the
δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ'
second death not is having authority, but
ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ χριστοῦ,
they will be priests of the God and the Christ,
καὶ βασιλεύσουσιν μετ' αὐτοῦ τὰ χίλια ἔτη.
and they will reign with him the thousand years.

3 And he hurled him into the abyss and shut [it] and sealed [it] over him, that he might not mislead the nations anymore until the thousand years were ended. After these things he must be let loose for a little while.

4 And I saw thrones, and there were those who sat down on them, and power of judging was given them. Yes, I saw the souls of those executed with the ax for the witness they bore to Jesus and for speaking about God, and those who had worshiped neither the wild beast nor its image and who had not received the mark upon their forehead and upon their hand. And they came to life and ruled as kings with the Christ for a thousand years. 5 (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection.

6 Happy and holy is anyone having part in the first resurrection; over these the second death has no authority, but they will be priests of God and of the Christ, and will rule as kings with him for the thousand years.

7 Καὶ ὅταν τελεσθῇ τὰ χίλια
 And whenever should be ended the thousand
 ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς
 years, will be loosed the Satan out of the
 φυλακῆς αὐτοῦ, 8 καὶ ἐξελεύσεται
 prison of him, and he will go out
 πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς
 to make to err the nations the (ones) in the
 τέσσαρσι γωνίαις τῆς γῆς, τὸν Γῶγ καὶ
 four corners of the earth, the Gog and
 Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς τὸν
 Magog, to lead together them into the
 πόλεμον, ὧν ὁ ἀριθμὸς αὐτῶν
 war, of which (ones) the number of them
 ὡς ἡ ἄμμος τῆς θαλάσσης, 9 καὶ
 as the sand of the sea. And
 ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς,
 they stepped up upon the breadth of the earth,
 καὶ ἐκύκλευσαν τὴν παρεμβολὴν τῶν
 and they encircled the encampment of the
 ἁγίων καὶ τὴν πόλιν τὴν
 holy (ones) and the city the (one)
 ἠγαπημένην. καὶ κατέβη πῦρ ἐκ
 having been loved. And stepped down fire out of
 τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτούς· 10 καὶ
 the heaven and it ate down them; and
 ὁ διάβολος ὁ πλανῶν αὐτούς
 the Devil the (one) making to err them
 ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός καὶ
 was thrown into the lake of the fire and
 θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ
 sulphur, where also the wild beast and the
 ψευδοπροφήτης, καὶ βασιανισθήσονται
 false prophet, and they will be tormented
 ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν
 of day and of night into the ages of the
 αἰώνων.
 ages.

11 Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ
 And I saw throne great white and
 τὸν καθήμενον ἐπ' αὐτοῦ, οὗ ἀπὸ
 the (one) sitting upon it, of whom from
 τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός,
 the face fled the earth and the heaven,
 καὶ τόπος οὐχ εὐρέθη αὐτοῖς, 12 καὶ εἶδον
 and place not was found to them. And I saw
 τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς
 the dead (ones), the great (ones) and the
 μικρούς, ἐστῶτας ἐνώπιον τοῦ θρόνου,
 little (ones), having stood in sight of the throne,

7 Now as soon as
 the thousand years
 have been ended,
 Satan will be let loose
 out of his prison,
 8 and he will go out
 to mislead those na-
 tions in the four cor-
 ners of the earth, Gog
 and Ma'gog, to gather
 them together for the
 war. The number of
 these is as the sand
 of the sea. 9 And
 they advanced over
 the breadth of the
 earth and encircled
 the camp of the holy
 ones and the beloved
 city. But fire came
 down out of heaven
 and devoured them.
 10 And the Devil
 who was misleading
 them was hurled into
 the lake of fire and
 sulphur, where both
 the wild beast and the
 false prophet [already
 were]; and they will
 be tormented day and
 night forever and ever.

11 And I saw a
 great white throne
 and the one seated
 on it. From before
 him the earth and the
 heaven fled away, and
 no place was found for
 them. 12 And I saw
 the dead, the great
 and the small, stand-
 ing before the throne,

καὶ βιβλία ἠνοιχθησαν· καὶ ἄλλο
and little books were opened up; and other
βιβλίον ἠνοιχθη, ὃ ἐστὶν τῆς
little book was opened up, which is of the
ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ
life: and were judged the dead (ones) out of
τῶν γεγραμμένων ἐν τοῖς βιβλίοις
the (things) having been written in the little books
κατὰ τὰ ἔργα αὐτῶν. 13 καὶ ἔδωκεν
according to the works of them. And gave
ἡ θάλασσα τοὺς νεκρούς τοὺς ἐν
the sea the dead (ones) the (ones) in
αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ᾅδης ἔδωκεν
it, and the death and the Hades gave
τοὺς νεκρούς τοὺς ἐν αὐτοῖς, καὶ
the dead (ones) the (ones) in them, and
ἐκρίθησαν ἕκαστος κατὰ τὰ
they were judged each (one) according to the
ἔργα αὐτῶν. 14 καὶ ὁ θάνατος καὶ ὁ
works of them. And the death and the
ᾅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός.
Hades were thrown into the lake of the fire.
οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ
This the death the second is, the
λίμνη τοῦ πυρός. 15 καὶ εἴ τις οὐχ
lake of the fire. And if anyone not
εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς
was found in the book of the life
γεγραμμένος ἐβλήθη εἰς τὴν
(one) having been written was thrown into the
λίμνην τοῦ πυρός.

21 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν
And I saw heaven new and earth
καινὴν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ
new; the for first heaven and the
πρῶτη γῆ ἀπῆλθαν, καὶ ἡ θάλασσα οὐκ
first earth went off, and the sea not
ἐστὶν ἔτι. 2 καὶ τὴν πόλιν τὴν ἁγίαν
is yet. And the city the holy
Ἱερουσαλὴμ καινὴν εἶδον καταβαίνουσαν
Jerusalem new I saw stepping down
ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ,
out of the heaven from the God,
ἡτοιμασμένην ὡς νύμφην
having been prepared as bride
κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.
having been adorned to the male person of her.

and scrolls were opened. But another scroll was opened; it is the scroll of life. And the dead were judged out of those things written in the scrolls according to their deeds. 13 And the sea gave up those dead in it, and death and Hades' gave up those dead in them, and they were judged individually according to their deeds. 14 And death and Hades' were hurled into the lake of fire. This means the second death, the lake of fire. 15 Furthermore, whoever was not found written in the book of life was hurled into the lake of fire.

21 And I saw a new heaven and a new earth; for the former heaven and the former earth had passed away, and the sea is no more. 2 I saw also the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband.

13°. 14° Ha'des, KA; in'fer-us, Vg; in'fer'nus, Vg^c; She'ol, Sy^hJ7.8.11-14.16-18.22. See App 4B.

3 και ἤκουσα φωνῆς μεγάλης ἐκ τοῦ
 And I heard of voice great out of the
 θρόνου λεγουσῆς ἴδου ἡ σκηνὴ τοῦ θεοῦ
 throne saying Look! The tent of the God
 μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ'
 with the men, and he will tent with
 αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ
 them, and they peoples of him will be, and
 αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται, 4 καὶ
 he the God with them will be, 4 and
 ἐξαλείψει πᾶν δάκρυον ἐκ τῶν
 he will wipe out every tear out of the
 ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται
 eyes of them, and the death not will be
 ἔτι· οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος
 yet; neither mourning nor outcry nor pain
 οὐκ ἔσται ἔτι. τὰ πρῶτα ἀπῆλθαν.
 not it will be yet. The first (things) went off.

5 καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ
 And said the (one) sitting upon the
 θρόνῳ Ἴδου καινὰ ποιῶ πάντα, καὶ
 throne Look! New I am making all (things). And
 λέγει Γράψον, ὅτι οὗτοι οἱ λόγοι
 he is saying Write, because these the words
 πιστοὶ καὶ ἀληθινοὶ εἰσιν. 6 καὶ εἶπέν μοι
 faithful and true are. 6 And he said to me

Γέγοναν. ἐγὼ τὸ Ἄλφα καὶ τὸ
 They have occurred. I the Alpha and the
 Ὠ, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ
 Omega, the beginning and the end. I
 τῷ (τῷ) διψῶντι δώσω ἐκ τῆς
 to the (one) thirsting I shall give out of the
 πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.
 fountain of the water of the life (as) free gift.

7 ὁ νικῶν κληρονομήσει
 The (one) conquering will inherit
 ταῦτα, καὶ ἔσομαι αὐτῷ θεὸς καὶ
 these (things), and I shall be to him God and
 αὐτὸς ἔσται μοι υἱός. 8 τοῖς δὲ
 he will be to me son. 8 To the but
 δειλοῖς καὶ ἀπίστοις καὶ
 cowards and to unbelieving (ones) and
 ἐβδελυγμένοις καὶ
 to (ones) having been made disgusting and

φονεῦσι καὶ πόρνοις καὶ φαρμακοῖς καὶ
 to murderers and to fornicators and to druggers and
 εἰδωλολάτραις καὶ πᾶσι τοῖς ψευδέσιν τὸ μέρος
 to idolaters and to all the liars the part

3 With that I heard a loud voice from the throne say: "Look! The tent of God is with mankind, and he will reside with them, and they will be his peoples. And God himself will be with them. 4 And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away."

5 And the One seated on the throne said: "Look! I am making all things new." Also, he says: "Write, because these words are faithful and true." 6 And he said to me: "They have come to pass! I am the Alpha and the Omega, the beginning and the end. To anyone thirsting I will give from the fountain of the water of life free. 7 Anyone conquering will inherit these things, and I shall be his God and he will be my son. 8 But as for the cowards and those without faith and those who are disgusting in their filth and murderers and fornicators and those practicing spiritism and idolaters and all the liars, their portion

αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ
of them in the lake the (one) burning to fire
καὶ θείῳ, ὃ ἐστὶν ὁ θάνατος ὁ
and sulphur, which is the death the
δεύτερος.
second.

9 Καὶ ἦλθεν εἰς ἓκ τῶν ἑπτὰ ἀγγέλων
And came one out of the seven angels

τῶν ἐχόντων τὰς ἑπτὰ φιάλας,
of the (ones) having the seven bowls,

τῶν γεμόντων τῶν ἑπτὰ πληγῶν τῶν
of the (ones) being full of the seven plagues the
ἐσχάτων, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων
last, and he spoke with me saying

Δεῦρο, δεῖξω σοὶ τὴν νύμφην τὴν
Hither, I shall show to you the bride the
γυναῖκα τοῦ ἀρνίου. 10 καὶ ἀπήνεγκέν με ἐν
woman of the Lamb. And he bore off me in

πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλόν, καὶ
spirit upon mountain great and high, and

ἔδειξέν μοι τὴν πόλιν τὴν ἁγίαν Ἰερουσαλήμ
he showed to me the city the holy Jerusalem

καταβαίνουσας ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ
stepping down out of the heaven from the

θεοῦ, 11 ἔχουσας τὴν δόξαν τοῦ θεοῦ· ὁ
God, having the glory of the God; the

φωστῆρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ,
illuminator of it like to stone most precious,

ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι·
as to stone jasper being clear like crystal;

12 ἔχουσα τείχος μέγα καὶ ὑψηλόν, ἔχουσα
(she) having wall great and high, having

πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν
gates twelve, and upon the gates

ἀγγέλους δώδεκα, καὶ ὀνόματα
angels twelve, and names

ἐπιγεγραμμένα ἃ ἐστὶν τῶν
having been inscribed which (ones) is of the

δώδεκα φυλῶν υἱῶν Ἰσραὴλ· 13 ἀπὸ
twelve tribes of sons of Israel; 13 from

ἀνατολῆς πυλῶνες τρεῖς, καὶ ἀπὸ βορρᾶ
(sun) rising gates three, and from north

πυλῶνες τρεῖς, καὶ ἀπὸ νότου πυλῶνες τρεῖς,
gates three, and from south gates three,

καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς· 14 καὶ
and from (sun) settings gates three; 14 and

τὸ τεῖχος τῆς πόλεως ἔχων θεμελίους
the wall of the city having foundation (stones)

will be in the lake that burns with fire and sulphur. This means the second death."

9 And there came one of the seven angels who had the seven bowls which were full of the seven last plagues, and he spoke with me and said: "Come here, I will show you the bride, the Lamb's wife."

10 So he carried me away in [the power of the] spirit to a great and lofty mountain, and he showed me the holy city Jerusalem coming down out of heaven from God 11 and having the glory of God. Its radiance was like a most precious stone, as a jasper stone shining crystal-clear. 12 It had a great and lofty wall and had twelve gates, and at the gates twelve angels, and names were inscribed which are those of the twelve tribes of the sons of Israel. 13 On the east were three gates, and on the north three gates, and on the south three gates, and on the west three gates. 14 The wall of the city also had twelve foundation stones,

δώδεκα, καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν
 twelve, and upon them twelve names of the
 δώδεκα ἀποστόλων τοῦ ἀρνίου.
 twelve apostles of the Lamb.

15 Καὶ ὁ λαλῶν μετ' ἐμοῦ
 And the (one) speaking with me
 εἶχεν μέτρον κάλαμον χρυσοῦν,
 was having measure reed golden,
 ἵνα μετρήσῃ τὴν πόλιν καὶ
 in order that he might measure the city and
 τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.
 the gates of it and the wall of it.

16 καὶ ἡ πόλις τετράγωνος κείται, καὶ
 And the city four-cornered is lying, and
 τὸ μήκος αὐτῆς ὅσον τὸ πλάτος. καὶ
 the length of it as much as the breadth. And
 ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ
 he measured the city with the reed upon
 σταδίων δώδεκα χιλιάδων· τὸ μήκος καὶ τὸ
 stadia twelve thousand; the length and the
 πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν.
 breadth and the height of it equal (ones) is.

17 καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἑκατὸν
 And he measured the wall of it hundred
 τεσσαράκοντα τεσσάρων πηχῶν, μέτρον
 forty-four of cubits, measure
 ἀνθρώπου, ὃ ἐστὶν ἀγγέλου. 18 καὶ ἡ
 of man, which is of angel. And the
 ἐνδώμησις τοῦ τείχους αὐτῆς ἴασπις, καὶ
 structure of the wall of it jasper, and
 ἡ πόλις χρυσίον καθαρὸν ὅμοιον ὑάλῳ
 the city gold clean like to glass

καθαρῶ· 19 οἱ θεμέλιοι τοῦ τείχους
 clean; the foundation (stones) of the wall
 τῆς πόλεως παντὶ λίθῳ τιμίῳ
 of the city to every stone precious

κεκοσμημένοι· ὁ θεμέλιος
 (ones) having been adorned; the foundation (stone)
 ὁ πρῶτος ἴασπις, ὁ δεῦτερος σάπφειρος,
 the first (one) jasper, the second (one) sapphire,
 ὁ τρίτος χαλκηδών, ὁ τέταρτος
 the third (one) chalcedony, the fourth (one)
 σμάραγδος, 20 ὁ πέμπτος σαρδόνυξ, ὁ
 emerald, the fifth (one) sardonyx, the
 ἕκτος σάρδιον, ὁ ἕβδομος
 sixth (one) sardius, the seventh (one)
 χρυσόλιθος, ὁ ὄγδος βήρυλλος, ὁ
 chrysolite, the eighth (one) beryl, the
 ἕνατος τοπάzion, ὁ δέκατος
 ninth (one) topaz, the tenth (one)

and on them the
 twelve names of the
 twelve apostles of the
 Lamb.

15 Now the one
 who was speaking
 with me was holding
 as a measure a golden
 reed, that he might
 measure the city and
 its gates and its wall.

16 And the city lies
 foursquare, and its
 length is as great as
 its breadth. And he
 measured the city
 with the reed, twelve
 thousand furlongs; its
 length and breadth
 and height are equal.

17 Also, he measured
 its wall, one hundred
 and forty-four cubits,
 according to a man's
 measure, at the same
 time an angel's.

18 Now the structure
 of its wall was jasper,
 and the city was pure
 gold like clear glass.

19 The foundations
 of the city's wall were
 adorned with every
 sort of precious stone:
 the first foundation
 was jasper, the
 second sapphire, the
 third chalcedony,
 the fourth emerald,
 the fifth sardonyx,
 the sixth sardius,
 the seventh chrysolite,
 the eighth beryl, the
 ninth topaz, the tenth

χρυσόπρασος, ὁ ἐνδέκατος ὑάκινθος, ὁ
 chrysoprāse, the eleventh (one) hyacinth, the
 δωδέκατος ἀμέθυστος· 21 καὶ οἱ δώδεκα
 (twelfth (one) amethyst; and the twelve
 πυλώνες δώδεκα μαργαρίται, ἀνά εἰς ἕκαστος
 gates twelve pearls, up one each
 τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου·
 of the gates was out of one pearl;
 καὶ ἡ πλατεῖα τῆς πόλεως χρυσοῦ
 and the broad way of the city gold
 καθαρὸν ὡς ὕαλος διαυγής.
 clean as glass through-beamed.

22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ,
 And divine habitation not I saw in it,

ὁ γὰρ κύριος, ὁ θεός, ὁ παντοκράτωρ,
 the for Lord, the God, the Almighty,

ναὸς αὐτῆς ἐστίν, καὶ τὸ ἀρνίον.
 divine habitation of it is, and the Lamb.

23 καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ
 And the city not need is having of the

ἡλίου οὐδὲ τῆς σελήνης, ἵνα
 sun not-but of the moon, in order that

φαίνωσιν αὐτῇ, ἡ γὰρ δόξα τοῦ
 they may be shining to it, the for glory of the

θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ
 God lighted up it, and the lamp of it the

ἀρνίον. 24 καὶ περιπατήσουσιν τὰ ἔθνη
 Lamb. And will walk about the nations

διὰ τοῦ φωτός αὐτῆς· καὶ οἱ βασιλεῖς
 through the light of it; and the kings

τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς
 of the earth are bearing the glory of them into

αὐτήν· 25 καὶ οἱ πυλώνες αὐτῆς οὐ μὴ
 it; and the gates of it not may

κλεισθῶσιν ἡμέρας, νύξ γὰρ οὐκ ἔσται
 should be shut up of day, night for not will be

ἐκεῖ 26 καὶ οἴσουσιν τὴν δόξαν καὶ τὴν
 there and they will bear the glory and the

τιμὴν τῶν ἐθνῶν εἰς αὐτήν. 27 καὶ οὐ
 honor of the nations into it. And not

μὴ εἰσέλθῃ εἰς αὐτήν πᾶν κοινὸν
 not might enter into it every common (thing)

καὶ ὁ ποίων βδέλυγμα καὶ ψεῦδος,
 and the (one) doing disgusting thing and lie,

εἰ μὴ οἱ γεγραμμένοι ἐν τῷ
 if not the (ones) having been written in the

βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου.
 little book of the life of the Lamb.

chrys'o-prase, the eleventh hyacinth, the twelfth amethyst. 21 Also, the twelve gates were twelve pearls; each one of the gates was made of one pearl. And the broad way of the city was pure gold, as transparent glass.

22 And I did not see a temple in it, for Jehovah* God the Almighty is its temple, also the Lamb [is]. 23 And the city has no need of the sun nor of the moon to shine upon it, for the glory of God lighted it up, and its lamp was the Lamb. 24 And the nations will walk by means of its light, and the kings of the earth will bring their glory into it. 25 And its gates will not be closed at all by day, for night will not exist there. 26 And they will bring the glory and the honor of the nations into it. 27 But anything not sacred and anyone that carries on a disgusting thing and a lie will in no way enter into it; only those written in the Lamb's scroll of life [will].

22 καὶ ἔδειξέν μοι ποταμὸν ὕδατος ζωῆς
 And he showed to me river of water of life
 λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ
 bright as crystal, going forth out of
 τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου 2 ἐν
 the throne of the God and of the Lamb in
 μέσῳ τῆς πλατείας αὐτῆς· καὶ τοῦ ποταμοῦ
 midst of the broad way of her; and of the river
 ἐντεῦθεν καὶ ἐκεῖθεν ξύλον ζωῆς ποιοῦν
 herefrom and therefrom wood of life making
 καρπὸν δώδεκα, κατὰ μῆνα ἕκαστον
 fruit twelve, according to month each
 ἀποδιδόν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα
 giving back the fruit of it, and the leaves
 τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.
 of the wood into cure of the nations.

3 καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι.
 And every thing put down not will be yet.
 καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἀρνίου
 And the throne of the God and of the Lamb
 ἐν αὐτῇ ἔσται, καὶ οἱ δούλοι αὐτοῦ
 in her will be, and the slaves of him

λατρεύσουσιν αὐτῷ, 4 καὶ ὄψονται
 will render sacred service to him, and they will see
 τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ
 the face of him, and the name of him
 ἐπὶ τῶν μετώπων αὐτῶν. 5 καὶ νύξ οὐκ
 upon the foreheads of them. And night not

ἔσται ἔτι, καὶ οὐκ ἔχουσιν χρεῖαν
 will be yet, and not they are having need
 φωτὸς λύχνου καὶ φῶς ἡλίου, ὅτι Κύριος
 of light of lamp and light of sun, because Lord

ὁ θεὸς φωτίσει ἐπ' αὐτούς, καὶ
 the God will shed light upon them, and
 βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.
 they will reign into the ages of the ages.

6 Καὶ εἶπέν μοι Οὗτοι οἱ λόγοι
 And he said to me These the words
 πιστοὶ καὶ ἀληθινοί, καὶ ὁ κύριος,
 faithful (ones) and true (ones), and the Lord.

ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν,
 the God of the spirits of the prophets,
 ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς
 sent off the angel of him to show to the
 δούλοις αὐτοῦ ἃ δεῖ
 slaves of him which (things) it is binding

22 And he showed me a river of water of life, clear as crystal, flowing out from the throne of God and of the Lamb 2 down the middle of its broad way. And on this side of the river and on that side [there were] trees of life producing twelve crops of fruit, yielding their fruits each month. And the leaves of the trees [were] for the curing of the nations.

3 And no more will there be any curse. But the throne of God and of the Lamb will be in [the city], and his slaves will render him sacred service; 4 and they will see his face, and his name will be on their foreheads. 5 Also, night will be no more, and they have no need of lamplight nor [do they have] sunlight, because Jehovah's God will shed light upon them, and they will rule as kings forever and ever.

6 And he said to me: "These words are faithful and true; yes, Jehovah the God of the inspired expressions of the prophets sent his angel forth to show his slaves the things that must

γενέσθαι ἐν τάχει· 7 καὶ ἴδου ἔρχομαι
to occur in quickness; and Look! I am coming
ταχύ· μακάριος ὁ τηρῶν τοὺς
quickly; happy the (one) observing the
λόγους τῆς προφητείας τοῦ βιβλίου
words of the prophecy of the little book
τοῦτου.
this.

8 Καγὼ Ἰωάννης ὁ ἀκούων καὶ
And I John the (one) hearing and
βλέπων ταῦτα. καὶ ὅτε ἤκουσα καὶ
looking at these (things). And when I heard and
ἔβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν
I looked at, I fell to worship in front of the
ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός
feet of the angel of the (one) showing
μοι ταῦτα. 9 καὶ λέγει μοι
to me these (things). And he is saying to me

“Ὁρα μὴ σύνδουλός σου εἰμι καὶ
Be you seeing not; fellow slave of you I am and
τῶν ἀδελφῶν σου τῶν προφητῶν καὶ
of the brothers of you of the prophets and
τῶν τηρούντων τοὺς λόγους τοῦ
of the (ones) observing the words of the
βιβλίου τούτου· τῷ θεῷ προσκύνησον.
little book this; to the God give your worship.

10 Καὶ λέγει μοι Μὴ σφραγίσῃς
And he is saying to me Not should you seal
τοὺς λόγους τῆς προφητείας τοῦ βιβλίου
the words of the prophecy of the little book
τούτου, ὁ καιρὸς γὰρ ἐγγύς ἐστιν.
this, the appointed time for near is.

11 ὁ ἀδικῶν
The (one) doing unrighteously
ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς
let him do unrighteously yet, and the filthy (one)
ῥυπανθήτω ἔτι, καὶ ὁ δίκαιος
let him be made filthy yet, and the righteous (one)
δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἅγιος
righteousness let him do yet, and the holy (one)
ἀγιασθήτω ἔτι. —
let him be made holy yet. —

12 Ἴδου ἔρχομαι ταχύ, καὶ ὁ μισθός
Look! I am coming quickly, and the reward
μου μετ' ἐμοῦ, ἀποδοῦναι ἐκάστῳ ὡς
of me with me, to give back to each (one) as
τὸ ἔργον ἐστὶν αὐτοῦ. 13 ἐγὼ τὸ Ἄλφα
the work is of him. I the Alpha

shortly take place.
7 And, look! I am coming quickly.
Happy is anyone observing the words of the prophecy of this scroll.”

8 Well, I John was the one hearing and seeing these things. And when I had heard and seen, I fell down to worship before the feet of the angel that had been showing me these things. 9 But he tells me: “Be careful! Do not do that! All I am is a fellow slave of you and of your brothers who are prophets and of those who are observing the words of this scroll. Worship God.”

10 He also tells me: “Do not seal up the words of the prophecy of this scroll, for the appointed time is near. 11 He that is doing unrighteousness, let him do unrighteousness still; and let the filthy one be made filthy still; but let the righteous one do righteousness still, and let the holy one be made holy still.

12 “Look! I am coming quickly, and the reward I give is with me, to render to each one as his work is. 13 I am the Alpha

καὶ τὸ ὦ, ὁ πρῶτος καὶ ὁ ἔσχατος,
and the Omega, the first (one) and the last (one).
ἡ ἀρχὴ καὶ τὸ τέλος. — 14 Μακάριοι
the beginning and the end. — Happy

οἱ (the ones) πλύνοντες τὰς στολάς αὐτῶν,
washing the robes of them,
ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ
in order that will be the authority of them upon
τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν
the wood of the life and to the gates
εἰσέλθωσιν εἰς τὴν πόλιν. 15 ἔξω οἱ
they might enter into the city. Outside the

κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ
dogs and the druggers and the fornicators and
οἱ φονεῖς καὶ οἱ εἰδωλοάτραι καὶ
the murderers and the idolaters and

πᾶς φιλῶν καὶ ποιῶν ψεῦδος.
everyone liking and doing lie.

16 Ἐγὼ Ἰησοῦς ἐπέμψα τὸν ἄγγελόν μου
I Jesus sent the angel of me

μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς
to bear witness to you these (things) upon the
ἐκκλησίαις. ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος
ecclesias. I am the root and the offspring

Δαυεὶδ, ὁ ἀστήρ ὁ λαμπρὸς, ὁ
of David, the star the bright, the
πρωινός.
belonging to morning.

17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν
And the spirit and the bride are saying

Ἔρχου· καὶ ὁ ἀκούων εἰπάτω
Be you coming; and the (one) hearing let him say

Ἔρχου· καὶ ὁ διψῶν
Be you coming; and the (one) thirsting

ἐρχέσθω, ὁ θέλων λαβέτω
let him be coming, the (one) willing let him take

ὕδωρ ζωῆς δωρεάν.
water of life (us) free gift.

18 Μαρτυρῶ ἐγὼ παντὶ
I am bearing witness I to everyone

τῷ ἀκούοντι τοὺς λόγους τῆς
the (one) hearing the words of the

προφητείας τοῦ βιβλίου τούτου· ἂν
prophecy of the little book this; if ever

τις ἐπιθήῃ ἐπ' αὐτά, ἐπιθήσει ὁ
anyone should impose upon them, will impose the

θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς
God upon him the plagues the (ones)

γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ·
having been written in the little book this;

and the O-me'ga, the first and the last, the beginning and the end. 14 Happy are those who wash their robes, that the authority [to go] to the trees of life may be theirs and that they may gain entrance into the city by its gates. 15 Outside are the dogs and those who practice spiritism and the fornicators and the murderers and the idolaters and everyone liking and carrying on a lie.

16 "I, Jesus, sent my angel to bear witness to you people of these things for the congregations. I am the root and the offspring of David, and the bright morning star."

17 And the spirit and the bride keep on saying: "Come!" And let anyone hearing say: "Come!" And let anyone thirsting come; let anyone that wishes take life's water free.

18 "I am bearing witness to everyone that hears the words of the prophecy of this scroll: If anyone makes an addition to these things, God will add to him the plagues that are written in this scroll;

19 και εάν τις ἀφέλη ἀπό τῶν
and if ever anyone should take off from the
λόγων τοῦ βιβλίου τῆς προφητείας
words of the little book of the prophecy
ταύτης, ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ
this, will take off the God the part of him
ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς
from the wood of the life and out of the
πόλεως τῆς ἁγίας, τῶν
city the holy, of the (things)
γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.
having been written in the little book this.

20 Λέγει ὁ μαρτυρῶν
Is saying the (one) bearing witness to
ταῦτα· Naί· ἔρχομαι ταχύ.
these (things) Yes; I am coming quickly.

Ἄμην· ἔρχου, κύριε Ἰησοῦ.
Amen; be you coming, Lord Jesus.

21 Ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord
Ἰησοῦ Χριστοῦ μετὰ τῶν ἁγίων.
Jesus Christ with the holy (ones).

19 and if anyone takes anything away from the words of the scroll of this prophecy, God will take his portion away from the trees of life and out of the holy city, things which are written about in this scroll.

20 "He that bears witness of these things says, 'Yes; I am coming quickly.'"

"Amen! Come, Lord Jesus."

21 [May] the undeserved kindness of the Lord Jesus Christ [be] with the holy ones.

Table of the Books of the Greek Scriptures Written During the Common (Christian) Era

Name of Book	Writer	Place Written	Writing Completed (C.E.)
Matthew	Matthew	Palestine	c. 41
Mark	Mark	Rome	c. 60-65
Luke	Luke	Caesarea	c. 56-58
John	Apostle John	Ephesus, or near	c. 98
Acts	Luke	Rome	c. 61
Romans	Paul	Corinth	c. 56
1 Corinthians	Paul	Ephesus	c. 55
2 Corinthians	Paul	Macedonia	c. 55
Galatians	Paul	Corinth or Syrian Antioch	c. 50-52
Ephesians	Paul	Rome	c. 60-61
Philippians	Paul	Rome	c. 60-61
Colossians	Paul	Rome	c. 60-61
1 Thessalonians	Paul	Corinth	c. 50
2 Thessalonians	Paul	Corinth	c. 51
1 Timothy	Paul	Macedonia	c. 61-64
2 Timothy	Paul	Rome	c. 65
Titus	Paul	Macedonia (?)	c. 61-64
Philemon	Paul	Rome	c. 60-61
Hebrews	Paul	Rome	c. 61
James	James (Jesus' brother)	Jerusalem	b. 62
1 Peter	Peter	Babylon	c. 62-64
2 Peter	Peter	Babylon (?)	c. 64
1 John	Apostle John	Ephesus, or near	c. 98
2 John	Apostle John	Ephesus, or near	c. 98
3 John	Apostle John	Ephesus, or near	c. 98
Jude	Jude (Jesus' brother)	Palestine (?)	c. 65
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The Carry-Over of the Divine Name Into the Greek Scriptures (With Twelve Supporting Fragments)

One of the remarkable facts not only about the extant manuscripts of the original Greek text but of many versions, ancient and modern, is the absence of the divine name. In the ancient Hebrew Scriptures that name was represented thousands of times by four letters, יהוה, generally called the Tetragrammaton and represented by the English letters *JHVH* (or, *YHWH*). The exact pronunciation of the name is not known today, but the most popular way of rendering it is "Jehovah." The shorter form of this name is "Jah" (or, "Yah"), and it occurs in many of the names found in the Christian Greek Scriptures, as well as in the exclamation "Alleluia!" or, "Hallelujah!" meaning "Praise Jah, you people!"—Revelation 19:1, 3, 4, 6.

Since the Christian Greek Scriptures were an inspired addition and supplement to the sacred Hebrew Scriptures, this sudden disappearance of the divine name from the Greek text seems inconsistent, especially since James said to the apostles and older disciples at Jerusalem about the middle of the first century C.E.: "Symeon has related thoroughly how God for the first time turned his attention to the nations to take out of them a people for his name." (Acts 15:14) Then in support, James made a quotation from Amos 9:11, 12 where the divine name is used. If Christians are to be a people for God's name, why should his name, represented by the Tetragrammaton, be abolished from the Christian Greek Scriptures? The usual explanation for this no longer holds. It was long thought that the basis for the absence of the divine name in our extant manuscripts was that the

name was missing in the Greek *Septuagint* (*LXX*), the first translation of the Hebrew Scriptures, which was begun in the third century B.C.E. This thought was based upon the copies of *LXX* as found in the great manuscripts of the fourth and fifth centuries C.E.: Vatican ms 1209, Codex Sinaiticus, and Codex Alexandrinus. In these the distinctive name of God was rendered by the Greek words Κύριος (*Ky'ri-os*) and Θεός (*The-os*). This namelessness was viewed as an aid to teaching monotheism.

This theory has been completely disproved by the discovery of a papyrus roll of *LXX* that contains the second half of the book of Deuteronomy. Not one of these fragments shows an example of Κύριος or Θεός being used instead of the divine name, but in each instance the Tetragrammaton is written in square Hebrew characters.

In 1944 a fragment of this papyrus was published by W. G. Waddell in *Journal of Theological Studies*, Vol. 45, pp. 158-161. In 1948, in Cairo, Egypt, two Gilead-trained missionaries of the Watch Tower Bible and Tract Society obtained photographs of 18 fragments of this papyrus and permission from the Société Royale de Papyrologie to publish them. Subsequently, 12 of these fragments appeared in the *New World Translation of the Christian Greek Scriptures*, 1950, pp. 13, 14. Based on the photographs in this publication, the following three studies were produced: (1) A. Vaccari, "Papiro Fuad, Inv. 266. Analisi critica dei Frammenti pubblicati in: 'New World Translation of the Christian Greek Scriptures.'" Brooklyn (N. Y.) 1950 page 13s., published in *Studia*

Patristica, Vol. I, Part I, edited by Kurt Aland and F. L. Cross, Berlin, 1957, pp. 339-342; (2) W. Baars, "Papyrus Fouad Inv. No. 266," published in the *Nederlands Theologisch Tijdschrift*, Vol. XIII, Wageningen, 1959, pp. 442-446; (3) George Howard, "The Oldest Greek Text of Deuteronomy," published in the *Hebrew Union College Annual*, Vol. XLII, Cincinnati, 1971, pp. 125-131.*

Commenting on this papyrus, Paul Kahle wrote in *Studia Evangelica*, edited by Kurt Aland, F. L. Cross, Jean Danielou, Harald Riesenfeld, and W. C. van Unnik, Berlin, 1959, p. 614: "Further pieces of the same papyrus were reproduced from a photo of the papyrus by the *Watch Tower Bible and Tract Society* in the introduction to an English translation of the New Testament, Brooklyn, New York, 1950. A characteristic of the papyrus is the fact that the name of God is rendered by the Tetragrammaton in Hebrew square letters. An examination of the published fragments of the papyrus undertaken at my request by Pater Vaccari resulted in his concluding that the papyrus, which must have been written about 400 years earlier than Codex B, contains perhaps the most perfect Septuagint text of Deuteronomy that has come down to us."

* See pp. 1135, 1136, for photographs of fragments of P. Fouad Inv. No. 266 of Deuteronomy LXX. We have numbered these 12 fragments, some of which contain more than one occurrence of the Tetragrammaton encircled. No. 1, on Deuteronomy 31:28 to 32:7, shows the Tetragrammaton on lines 7 and 15; No. 2 (De 31:29, 30) shows it on line 6; No. 3 (De 20:12-14, 17-19) on lines 3 and 7; No. 4 (De 31:26) on line 1; No. 5 (De 31:27, 28) on line 5; No. 6 (De 27:1-3) on line 5; No. 7 (De 25:15-17) on line 3; No. 8 (De 24:4) on line 5; No. 9 (De 24:8-10) on line 3; No. 10 (De 26:2, 3) on line 1; No. 11 in two parts (De 18:4-6) on lines 5 and 6; and No. 12 (De 18:15, 16) on line 3.

A total of 117 fragments of the LXXP. Fouad Inv. 266 were published in *Études de Papyrologie*, Vol. 9, Cairo, 1971, pp. 81-150, 227, 228. A photographic edition of all the fragments of this papyrus was published by Zaki Aly and Ludwig Koenen under the title *Three Rolls of the Early Septuagint: Genesis and Deuteronomy*, in the series "Papyrologische Texte und Abhandlungen," Vol. 27, Bonn, 1980.

From the photographs of 12 fragments of this papyrus roll our readers may examine these occurrences of the Tetragrammaton in such an early copy of LXX. Authorities fix the date for this papyrus as the first century B.C.E., that is, about two centuries after the LXX was begun. This proves that the original LXX did contain the divine name wherever it occurred in the Hebrew original. Nine other Greek manuscripts also contain the divine name.—See *NW Ref. Bi.*, pp. 1562-1564.

Did Jesus Christ, and those of his disciples who wrote the Christian Greek Scriptures, have at hand copies of the Greek *Septuagint* with the divine name appearing therein in the form of the Tetragrammaton? Yes! The Tetragrammaton persisted in copies of LXX for centuries after Christ and his apostles. Sometime during the first half of the second century C.E., when Aquila's own Greek version was produced, it also showed the Tetragrammaton in archaic Hebrew letters.

Jerome, of the fourth and fifth centuries C.E., in his prologue to the books of Samuel and Kings, said: "And we find the name of God, the Tetragrammaton [יהוה], in certain Greek volumes even to this day expressed in ancient letters." Thus down to the time of Jerome, the chief translator who produced the Latin *Vulgate*, there were Greek manuscripts of translations of the Hebrew Scriptures that still con-

ΕΧΑΤΟΝΤ
ΙΑΝΟΜΙΑΙΑΝΟΜΗΣ
ΤΗΣ ΟΔΟΥ ΚΕΝΤΕΛΑ
ΑΡΤΗΝ ΤΟΥ ΑΥΜΙΝΤ
ΝΗ ΓΕΜΕΡΚΟΝ ΟΥΤΤΟΙ ΗΣ
ΑΝΤΙ (MH) ΠΑΡΟΡΙΤΙ
ΔΙΣΤΩΝ ΧΑ
ΗΚΕ 2

ΠΡΟΣΕΧΕΟΥΡΑ
ΚΑΙ ΑΚΟΥΕΤΩ
ΠΡΟΣΔΟΚΕΙΣΩ
ΚΑΙ ΚΑΤΑΒΗΤ
ΨΕΙΟΜΒΡΟΣ
ΚΟΣΙΝΦΙ 1
ΙΟΝΟΜΑ (MH)
ΓΕΜΕΡΑΚΦΟΚ
ΣΑΛΗΘΙΝΑΤ
ΠΡΑΙΑΙΟΔΟΙ
ΣΤΙΣΤΟΣΚΑ
ΣΙΟΚΣΙΝΦΙ

ΜΑΡΤΥ
ΣΑΙΤΗΝΓΙ
ΥΤΗΣ ΜΟΥ
ΔΙΕΚΚΛΙΝΕΤΕ
ΑΥΜΙΝΚΑ
ΚΑΕΧΑΤΩΝ
ΣΤΟΤΟΝΗΡΩΝ
ΣΤΟΝΕΝΤΟΙ
ΑΜ ΕΝ

ΠΤΟΣΑΝΟ
ΕΑΣΚΟΔΙΑΚ
ΙΑ (MH) ΑΓ
ΣΤΥΣΑΛΟΣ ΜΩΡ
ΟΚΚΑΥΤΟΣΟΜΤ
ΕΙΣΤΗΚΑΤΟ
ΜΝ

4
(MH) ΤΟΥΘΕΟΥ
ΙΣΟΙΕΣ ΜΑΡΤΥΡΩΝ

ΠΡΑΚΟΥΣ
ΣΕΤΩΝΕ
ΠΑΡΑΔΩ
ΕΧΕΙΡΑΚΟΙ
ΗΚΟΝΑΥΤ
ΠΩΝΓΥΝΑ
ΠΕΑΝΤΑΤΑ
ΥΓΑΡΧΗ

ΠΕΡΝΑΒΙ 3
ΑΥΤΗ (MH) ΟΣΘΟΣ
ΑΠΛΑΖΕΙΣΤΑΝ
ΕΝΦΟΝΗ ΜΑΧΑΙΑ
ΩΝΚΑΙΤΗΣΑΙΤΟΣΚΟΥ
ΤΗΝΕΚΑΙ ΠΑΝΤΑ
ΙΤΗΠΕΘΛΕΚΑΙΤΑΝ

ΕΝΕ
ΜΡΑΙΔΑΚΗ
ΤΑΣ ΔΕ ΑΥΤΩΝ
ΤΟΙΘΕΟΙΣ ΑΥ
ΕΝΑΝΤΙ (MH)
ΕΑΝΔΕΚΕΙΝΟ
ΡΑΓΙ ΤΑ ΕΙΟΥΣ Ε

ΕΣΤΙΝ ΕΤΙ ΚΑΙ
ΔΥΚΑΙΤΟΝ ΤΡ
ΥΝ ΕΤΙ ΓΑΡ ΕΝ
ΤΗ ΜΕΡΩΝ ΠΑΡ
~ ΠΡΟΣ ΤΟΝ ΘΕΟ
ΣΑΤΟΝ ΤΟΥ ΘΑΝΑΤΟΥ
ΡΟΣ ΜΕΤΟ. ΣΦΥΛΑΡΧΑ
ΕΡΟΥΣ ΥΜΗΝ ΚΑΙ ΤΟ

5

ΩΝ ΦΥΛΑ
ΤΑ Ο ΟΥΔΕ
ΜΕΡΩΝ ΚΑΙ ΕΣΤΑ
ΑΣΗΤΕ ΤΟΝ ΙΟΡΔΑΝΗΝ
ΘΕΟ Ο ΟΥΔΑ
ΕΙΣ ΤΑΥΤΩΝ ΙΘΟΥ
ΕΚΟΝΑ ΣΕΙΣ ΑΥΤΟ
ΙΣΕΙΤΩΝ ΛΙΘΩΝ

6

ΑΛΛΗΘΙΩΝ ΚΑΙ
ΓΕΛΑΧΚΑ ΜΕΡΟΣ ΓΕ
ΘΕΟ Ο ΟΥ
ΡΩΙΟΤΙΣ ΔΕ ΛΥΓΜ
ΤΑΥΤΑ ΠΛΕΤΟΙΣ
ΜΗΚΕΣ ΟΥΤΙΟΙΣ ΔΕ
ΕΠΙΤΗΘΕΝΤΕΣ

7

ΕΝΕΝ
ΤΩΝ ΓΥ
ΛΝΟΤΙΒ
ΥΟΥ ΕΣ
Ν ΤΗ
Ω

8

ΧΙ ΜΗΡΩ
ΑΥΤΟΥ
ΜΕΡΕΛ Ο ΕΣ
ΜΕΡΕΛ Ο ΕΣ

10

ΠΡΟΣ
ΕΣΤΙ
ΠΡΟΣ

9

ΑΠΟ ΟΥ
(ΑΠΑΡΧΗ)
ΟΒΑΤΟΝ ΔΕ
ΣΕΛΕΣΑΤΟ
ΑΛΩΝ ΟΥΚ ΑΡΑ
ΔΥΘΕΟΥ ΟΥΔ ΕΙΤΟ
ΕΓΚΙΤΩΙΟΝ ΟΜΑΤΕ
ΛΙΟΙΑΥΤΟΥ ΤΑ ΑΣΑ
ΕΑΝ ΔΕ ΤΑΡΑ ΤΕΝ
ΤΟΝ ΤΟ ΕΩΝ ΥΣ

11

ΔΥΚΑΙΤΟΥ
ΔΗΝΑΝΤ
ΙΝΚΑΙ ΕΥΛΟΓΕ
ΑΥΤΟ ΚΑΙ ΟΙ
ΜΙΣΡΑ
ΜΕΝΤΗ ΚΕΡΝ

ΕΑΝ ΔΕ
ΝΟΦΕΙ
ΕΙΣ ΤΗ
ΕΝΕΧ

12

ΜΑΣΙΝ ΚΕΙΤΟ
ΑΧΟΥ Ο Ο ΕΣ
ΩΤΑΡΑ

tained the divine name in its four Hebrew characters:

If Jesus and his disciples read the Scriptures in their Hebrew original or in the Greek *Septuagint*, they would come across the divine name in its Tetragrammaton form. Did Jesus follow the traditional Jewish custom of the day and read 'Adhōnai' at such places out of fear of profaning the name and violating the Third Commandment? (Exodus 20:7) In the synagogue at Nazareth, when he rose and accepted the book of Isaiah and read those verses of Isaiah (61:1, 2) where the Tetragrammaton is used, did he refuse to pronounce the divine name? Not if Jesus followed his usual disregard for the unscriptural traditions of Jewish scribes. Matthew 7:29 tells us: "He was teaching them as a person having authority, and not as their scribes." In the hearing of his faithful apostles, Jesus prayed to Jehovah God, saying: "I have made your name manifest to the men you gave me out of the world. . . . I have made your name known to them and will make it known."—John 17:6, 26.

The question now before us is: Did Jesus' disciples use the divine name in their inspired writings? That is, Did God's name appear in the original writings of the Christian Greek Scriptures? We have basis for answering yes! Matthew's Gospel account was first written in Hebrew rather than in Greek, as is indicated by Jerome, of the fourth and fifth centuries C.E., who had this to say:

"Matthew, who is also Levi, and who from a publican came to be an apostle, first of all composed a Gospel of Christ in Judaea in the Hebrew language and characters for the benefit of those of the circumcision who had believed. Who translated it after that in Greek is not sufficiently ascertained. Moreover, the Hebrew itself is preserved to

this day in the library at Caesarea, which the martyr Pamphilus so diligently collected. I also was allowed by the Nazarenes who use this volume in the Syrian city of Beroea to copy it."—*De viris illustribus (Concerning Illustrious Men)*, chapter III. (Translation from the Latin text edited by E. C. Richardson and published in the series "Texte und Untersuchungen zur Geschichte der altchristlichen Literatur," Vol. 14, Leipzig, 1896, pp. 8, 9.)

Matthew made more than a hundred quotations from the inspired Hebrew Scriptures. So where these quotations included the divine name, he would have been obliged faithfully to include the Tetragrammaton in his Hebrew Gospel account. His Hebrew account would correspond closely with the Hebrew version of the 19th century by F. Delitzsch, in which Matthew contains the name Jehovah 18 times. Though Matthew preferred to quote directly from the Hebrew Scriptures rather than from the *LXX*, he could have followed the *LXX* practice and incorporated the divine name at its proper place in the Greek text. All the other writers of the Christian Greek Scriptures also quoted from the Hebrew Scriptures or from the *LXX* at verses where the divine name appears.

Concerning the use of the Tetragrammaton in the Christian Greek Scriptures, George Howard of the University of Georgia, U.S.A., wrote in *Journal of Biblical Literature*, Vol. 96, 1977, p. 63: "Recent discoveries in Egypt and the Judean Desert allow us to see first hand the use of God's name in pre-Christian times. These discoveries are significant for N[ew] T[estament] studies in that they form a literary analogy with the earliest Christian documents and may explain how NT authors used the divine name. In the following pages we will set forth a theory that the divine name,

יהו (and possibly abbreviations of it), was originally written in the NT quotations of and allusions to the O[ld] T[estament] and that in the course of time it was replaced mainly with the surrogate $\kappa\varsigma$ [abbreviation for *Ky'rios*, "Lord"]. This removal of the Tetragram[maton], in our view, created a confusion in the minds of early Gentile Christians

about the relationship between the 'Lord God' and the 'Lord Christ' which is reflected in the MS tradition of the NT text itself."

We concur with the above, with this exception: We do not consider this view a "theory," but, rather, a presentation of the facts of history as to the transmission of Bible manuscripts.

1B

Restoring the Divine Name in the Christian Greek Scriptures

"Jehovah." Heb., יהוה (*YHWH* or *JHVH*)

Following is a list of the 237 places where the name "Jehovah" is restored in the main text of the *New World Translation* of the Christian Greek Scriptures. See the footnotes on these citations for support.

Matthew 1:20, 22, 24; 2:13, 15, 19; 3:3; 4:4, 7, 10; 5:33; 21:9, 42; 22:37, 44; 23:39; 27:10; 28:2; Mark 1:3; 5:19; 11:9; 12:11, 29, 29, 30, 36; 13:20; Luke 1:6, 9, 11, 15, 16, 17, 25, 28, 32, 38, 45, 46, 58, 66, 68, 76; 2:9, 9, 15, 22, 23, 23, 24, 26, 39; 3:4; 4:8, 12, 18, 19; 5:17; 10:27; 13:35; 19:38; 20:37, 42; John 1:23; 6:45; 12:13, 38, 38; Acts 1:24; 2:20, 21, 25, 34, 39, 47; 3:19, 22; 4:26, 29; 5:9, 19; 7:31, 33, 49, 60; 8:22, 24, 25, 26, 39; 9:31; 10:33; 11:21; 12:7; 11, 17, 23, 24; 13:2, 10, 11, 12, 44, 47, 48, 49; 14:3, 23; 15:17, 17, 35, 36, 40; 16:14, 15, 32; 18:21, 25; 19:20; 21:14; Romans 4:3, 8; 9:28, 29; 10:13, 16; 11:3, 34; 12:11, 19; 14:4, 6, 6, 6, 8, 8, 8, 11; 15:11; 1 Corinthians 1:31; 2:16; 3:20; 4:4, 19; 7:17; 10:9, 21, 21, 22, 26; 11:32; 14:21; 16:7, 10; 2 Corinthians 3:16, 17, 17, 18, 18; 6:17, 18; 8:21; 10:17, 18; Galatians 3:6; Ephesians 2:21; 5:17, 19; 6:4, 7, 8; Colossians 1:10; 3:13, 16, 22, 23, 24; 1 Thessalonians 1:8; 4:6, 15; 5:2; 2 Thessalonians 2:2, 13; 3:1; 2 Timothy 1:18; 2:19, 19; 4:14;

Hebrews 2:13; 7:21; 8:2, 8, 9, 10, 11; 10:16, 30; 12:5, 6; 13:6; James 1:7, 12; 2:23, 23; 3:9; 4:10, 15; 5:4, 10, 11, 11, 14, 15; 1 Peter 1:25; 3:12, 12; 2 Peter 2:9, 11; 3:8, 9, 10, 12; Jude 5, 9, 14; Revelation 1:8; 4:8, 11; 11:17; 15:3, 4; 16:7; 18:8; 19:6; 21:22; 22:5, 6.

Following is a list of the 72 places where the name "Jehovah" occurs, not in the main text of the *New World Translation* of the Christian Greek Scriptures, but only in the footnotes.

Matthew 22:32; Mark 11:10; Luke 1:2; 2:11, 29, 38; 4:4, 18; John 5:4; Acts 2:30; 7:30, 37; 10:22; 13:43, 50; 14:25; 19:23; 20:25; 22:17; 26:7; Romans 7:6; 10:17; 11:8; 1 Corinthians 7:17; 10:28; 11:23; Galatians 2:6; 3:20; 5:10, 12; Philippians 4:1, 4, 5, 10, 18; Colossians 3:15; 1 Thessalonians 4:9, 16, 17, 17; 5:27; 1 Timothy 2:2, 10; 3:16; 4:7, 8; 5:4, 8; 6:2, 3, 6, 11; 2 Timothy 1:16, 18; 2:14, 22, 24; Titus 2:12; Hebrews 4:3; 9:20; 10:30; 1 Peter 2:13; 3:1, 15; 5:3; 2 Peter 1:3; 2 John 11; Revelation 11:1, 19; 16:5; 19:1, 2.

"Jah," the shorter form of the divine name, occurs in the Greek expression *hal-le-lou-ia*, a transliteration of the Hebrew *hal-lu-Yah*, "Praise Jah, you people!" —Revelation 19:1, 3, 4, 6; compare *NW Ref. Bi.*, Psalm 104:35 fn.

Jesus—A Godlike One; Divine
John 1:1—“and the Word was a god (godlike; divine)”
Gr., καὶ θεὸς ἦν ὁ λόγος (kai theos' en ho logos)

- | | | |
|------|---|--|
| 1808 | “and the word was a god” | <i>The New Testament, in An Improved Version, Upon the Basis of Archbishop Newcome's New Translation: With a Corrected Text, London.</i> |
| 1829 | “and the Logos was a god” | <i>The Monotessaron; or, The Gospel History, According to the Four Evangelists, by John S. Thompson, Baltimore.</i> |
| 1864 | “and a god was the Word” | <i>The Emphatic Diaglott (J²¹, interlinear reading), by Benjamin Wilson, New York and London.</i> |
| 1935 | “and the Word was divine” | <i>The Bible—An American Translation, by J. M. P. Smith and E. J. Goodspeed, Chicago.</i> |
| 1950 | “and the Word was a god” | <i>New World Translation of the Christian Greek Scriptures, Brooklyn.</i> |
| 1975 | “and a god (or, of a divine kind) was the Word” | <i>Das Evangelium nach Johannes, by Siegfried Schulz, Göttingen, Germany.</i> |
| 1978 | “and godlike sort was the Logos”* | <i>Das Evangelium nach Johannes, by Johannes Schneider, Berlin.</i> |
| 1979 | “and a god was the Logos”* | <i>Das Evangelium nach Johannes, by Jürgen Becker, Würzburg, Germany.</i> |

* Translated from German.

These translations use such words as “a god,” “divine,” or “godlike” because the Greek word θεός (*theos*) is a singular predicate noun occurring before the verb and is not preceded by the definite article. This is an anarthrous *theos*. The God with whom the Word, or Logos, was originally is designated here by the Greek expression ὁ θεός, that is, *theos* preceded by the definite article *ho*. This is an articular *theos*. The articular construction of the noun points to an identity, a personality, whereas a singular anarthrous predicate noun preceding the verb points to a quality about someone. Therefore, John's statement that the Word, or

Logos, was “a god” or “divine” or “godlike” does not mean that he was the God with whom he was. It merely expresses a certain quality about the Word, or Logos, but it does not identify him as one and the same as God himself.

In the Greek text there are many cases of a singular anarthrous predicate noun preceding the verb, such as those listed in the accompanying chart. In these places translators insert the indefinite article “a” before the predicate noun in order to bring out the quality or characteristic of the subject. Since the indefinite article is inserted before the predicate noun in such texts, with equal justification the indef-

inite article "a" is inserted before the anarthrous θεός in the predicate of John 1:1 to make it read "a god." The Sacred Scriptures confirm the correctness of this rendering.

In his article "Qualitative Anarthrous Predicate Nouns: Mark 15:39 and John 1:1," published in *Journal of Biblical Literature*, Vol. 92, Philadelphia, 1973, on p. 85 Philip B. Harner said that such clauses as the one in John 1:1, "with an anarthrous predicate preceding the verb, are primarily qualitative in meaning. They indicate that the lo-

gos has the nature of *theos*. There is no basis for regarding the predicate *theos* as definite." On p. 87 of his article, Harner concluded: "In John 1:1 I think that the qualitative force of the predicate is so prominent that the noun cannot be regarded as definite."

Following is a list of instances in the gospels of Mark and John where various translators have rendered singular anarthrous predicate nouns occurring before the verb with an indefinite article to denote the indefinite and qualitative status of the subject nouns:

Scripture Text	New World Translation	King James Version	New International Version	Revised Standard Version	Today's English Version
Mark 8:49	an apparition	a spirit	a ghost	a ghost	a ghost
11:32	a prophet	a prophet	a prophet	a real prophet	a prophet
John 4:19	a prophet	a prophet	a prophet	a prophet	a prophet
6:70	a slanderer	a devil	a devil	a devil	a devil
8:44	a manslayer	a murderer	a murderer	a murderer	a murderer
8:44	a liar	a liar	a liar	a liar	a liar
8:48	a Samaritan	a Samaritan	a Samaritan	a Samaritan	a Samaritan
9:17	a prophet	a prophet	a prophet	a prophet	a prophet
10:1	a thief	a thief	a thief	a thief	a thief
10:13	a hired man	an hireling	a hired hand	a hireling	a hired man
10:33	a man	a man	a mere man	a man	a man
12:6	a thief	a thief	a thief	a thief	a thief
18:37	a king	a king	a king	a king	a king
18:37	a king	a king	a king	a king	a king

2B

"Three Witness Bearers"

"For there are three witness bearers, the spirit and the water and the blood, and the three are in agreement."—1 John 5:7, 8.

This rendering is in harmony with the Greek texts by C. Tischendorf (eighth ed., 1872); Westcott and Hort (1881); Augustinus Merk (ninth ed., 1964); José María Bover (fifth ed., 1968); UBS; Nestle-Aland.

After "witness bearers" theursive mss No. 61 (16th century) and No. 629 (in Latin and Greek, 14th to 15th century) and Vg^c add the words: "in heaven, the Father, the Word and the holy spirit; and these three are one. (8) And there are three witness bearers on earth." But these words are omitted by κ ABVgSy^{h,p}.

With the Blood of God's Own Son
Acts 20:28—Gr., διὰ τοῦ αἵματος τοῦ ἰδίου
(di-a' tou ha'i-matos tou i-di'ou)

1903	"with the blood of His own Son"	<i>The Holy Bible in Modern English</i> , by F. Fenton, London.
1934	"through the Blood of His own Son"	<i>The Documents of the New Testament Translated and Historically Arranged</i> , by G. W. Wade, London.
1950	"with the blood of his own [Son]"	<i>New World Translation of the Christian Greek Scriptures</i> , Brooklyn.
1966	"through the death of his own Son"	<i>Today's English Version</i> , American Bible Society, New York.
1973	"by the death of his own Son"	<i>The Translator's New Testament</i> , British and Foreign Bible Society, London.
1973	"with the blood of his own Son"	<i>The Better Version of the New Testament</i> , by Chester Estes, Muscle Shoals, Alabama.

Grammatically, this passage could be translated as in the *King James Version* and the *Douay Version*, "with his own blood." That has been a difficult thought for many. That is doubtless why ACDSy^h (mar-ε^{ln}) (followed by Moffatt's translation) read "the congregation of the Lord," instead of "the congregation of God." When the text reads that way it furnishes no difficulty for the reading, "with his own blood." However, «BVG read "God" (articulate), and the usual translation would be 'God's blood.'

The Greek words τοῦ ἰδίου (*tou i-di'ou*) follow the phrase "with the blood." The entire expression could be translated "with the blood of his own." A noun in the singular number would be understood after "his own," most likely God's closest relative, his only-begotten Son Jesus Christ. On this point J. H. Moulton in *A Grammar of New Testament Greek*, Vol. 1 (Prolegomena), 1930 ed., p. 90, says: "Before leaving ἰδιός [*i-di-os*] something should be

said about the use of ὁ ἰδιός [*ho i-di-os*] without a noun expressed. This occurs in Jn 1¹ 13¹, Ac 4²³ 24²³. In the papyri we find the singular used thus as a term of endearment to near relations . . . In *Expos.* vi. iii. 277 I ventured to cite this as a possible encouragement to those (including B. Weiss) who would translate Acts 20²⁸ 'the blood of one who was his own.'"

Alternately, in *The New Testament in the Original Greek*, by Westcott and Hort, Vol. 2, London, 1881, pp. 99, 100 of the Appendix, Hort stated: "it is by no means impossible that YIOY [*hui-ou*], 'of the Son'" dropped out after TOY ΙΔΙΟΥ [*tou i-di'ou*, "of his own"] at some very early transcription affecting all existing documents. Its insertion leaves the whole passage free from difficulty of any kind."

The *New World Translation* renders the passage literally, adding "Son" in brackets after ἰδιού to read: "with the blood of his own [Son]."

"God, Who Is Over All"

Romans 9:5—Gr., καὶ ἐξ ὧν ὁ χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων, θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν
(*kaì ex hōn ho khri-stos' to ka-ta' sar'ka, ho on e-pi' pan'ton, The-os' eu-lo-ge-tos' eis tous ai-o-nas; a-men'*)

- | | | |
|------|---|---|
| 1934 | "and from whom by physical descent the Christ came. God who is over all be blessed through the ages! Amen." | <i>The Riverside New Testament,</i>
Boston and New York. |
| 1935 | "and theirs too (so far as natural descent goes) is the Christ. (Blessed for evermore be the God who is over all! Amen.)" | <i>A New Translation of the Bible,</i>
by James Moffatt, New York
and London. |
| 1950 | "and from whom Christ sprang according to the flesh: God who is over all be blest forever. Amen." | <i>New World Translation of the
Christian Greek Scriptures,</i>
Brooklyn. |
| 1952 | "and of their race, according to the flesh, is the Christ. God who is over all be blessed for ever. Amen." | <i>Revised Standard Version,</i>
New York. |
| 1966 | "and Christ, as a human being, belongs to their race. May God, who rules over all, be praised for ever! Amen." | <i>Today's English Version,</i> American
Bible Society, New York. |
| 1970 | "and from them came the Messiah (I speak of his human origins). Blessed forever be God who is over all! Amen." | <i>The New American Bible,</i> New York
and London. |
| 1972 | "and from them, in natural descent, sprang the Messiah. May God, supreme above all, be blessed for ever! Amen." | <i>The New English Bible,</i> Oxford
and Cambridge |

These translations take ὁ ὢν (*ho on*) as the beginning of an independent sentence or clause referring to God and pronouncing a blessing upon him for the provisions he made. Here and in Psalm 67:19 LXX the predicate εὐλογητός (*eu-lo-ge'tos'*, "blessed") occurs after the subject θεός (*The-os'*, "God").

In his work *A Grammar of the Idiom of the New Testament*, seventh ed., Andover, 1897, p. 551, G. B. Winer says that "when the subject constitutes the principal notion, especially when it is antithetical to another subject, the predicate may and must be placed after it, cf. Ps. lxxvii. 20 Sept [Psalm

67:19 LXX]. And so in Rom. ix. 5, if the words ὁ ὢν ἐπὶ πάντων θεός εὐλογητός etc. [*ho on e-pi' pan'ton The-os' eu-lo-ge-tos'* etc.] are referred to God, the position of the words is quite appropriate, and even indispensable."

A detailed study of the construction in Romans 9:5 is found in *The Authorship of the Fourth Gospel and Other Critical Essays*, by Ezra Abbot, Boston, 1888, pp. 332-438. On pp. 345, 346, and 432 he says: "But here ὁ ὢν [*ho on*] is separated from ὁ χριστός [*ho khri-stos'*] by τὸ κατὰ σάρκα [*to ka-ta' sar'ka*], which in reading *must* be followed by a pause,—a pause which is length-

ened by the special emphasis given to the *κατὰ σάρκα* [*ka-ta' sar'ka*] by the *τό* [*to*]; and the sentence which precedes is complete in itself grammatically, and requires nothing further logically; for it was only as to the flesh that Christ was from the Jews. On the other hand, as we have seen (p. 334), the enumeration of blessings which immediately precedes, crowned by the inestimable blessing of the advent of Christ, naturally suggests an ascription of praise and thanksgiving to God as the Being who rules over all; while a doxology is also suggested by the *'Αμήν* [*A-men'*] at the end of the sentence. From every

point of view, therefore, the doxological construction seems easy and natural. . . . The naturalness of a pause after *σάρκα* [*sar'ka*] is further indicated by the fact that we find a point after this word in all our oldest MSS. that testify in the case,—namely, A, B, C, L. . . . I can now name, besides the uncials A, B, C, L, . . . at least twenty-six cursives which have a stop after *σάρκα*, the same in general which they have after *αἰῶνας* [*ai-o'nas*] or *'Αμήν* [*A-men'*].”

Therefore, Romans 9:5 ascribes praise and thanksgiving to God. This scripture does not identify Jehovah God with Jesus Christ.

2E

**“Of the Great God and of [the] Savior of Us,
Christ Jesus”**

**Titus 2:13—Gr., τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν
Χριστοῦ Ἰησοῦ
(*tu mega'lou The-ou' kai so-te'ros he-mon' Khri-stou'
I-e-sou'*)**

- | | | |
|------|---|--|
| 1719 | “of the great God, and of our Saviour Jesus Christ” | <i>The New Testament of Our Lord and Saviour Jesus Christ</i> , by Cornelius Nary. |
| 1729 | “of the supreme God, and of our saviour Jesus Christ” | <i>The New Testament in Greek and English</i> , by Daniel Mace, London. |
| 1808 | “of the great God, and of our Saviour Jesus Christ” | <i>The New Testament, in an Improved Version, Upon the Basis of Archbishop Newcome's New Translation</i> , London. |
| 1840 | “of the great God and of our Saviour Jesus Christ” | <i>The New Testament Translated From the Text of J. J. Griesbach</i> , by Samuel Sharpe, London. |
| 1869 | “of the great God and of our Saviour Jesus Christ” | <i>The New Testament: Translated From the Greek Text of Tischendorf</i> , by George R. Noyes, Boston. |
| 1934 | “of the great God and of our Savior Christ Jesus” | <i>The Riverside New Testament</i> , Boston and New York. |
| 1935 | “of the great God and of our Saviour Christ Jesus” | <i>A New Translation of the Bible</i> , by James Moffatt, New York and London. |
| 1950 | “of the great God and of our Savior Christ Jesus” | <i>New World Translation of the Christian Greek Scriptures</i> , Brooklyn. |
| 1957 | “of the great God and of our Savior Jesus Christ”
[Translated from French] | <i>La Sainte Bible</i> , by Louis Segond, Paris. |

- 1970 "of the great God and of our Saviour Christ Jesus" *The New American Bible*, New York and London.
- 1972 "of the great God and of Christ Jesus our saviour" *The New Testament in Modern English*, by J. B. Phillips, New York.

In this place we find two nouns connected by *καί* (*kai*, "and"), the first noun being preceded by the definite article *τοῦ* (*tou*, "of the") and the second noun without the definite article. A similar construction is found in 2 Peter 1:1, 2, where, in verse 2, a clear distinction is made between God and Jesus. This indicates that when two distinct persons are connected by *καί*, if the first person is preceded by the definite article it is not necessary to repeat the definite article before the second person. Examples of this construction in the Greek text are found in Acts 13:50; 15:22; Ephesians 5:5; 2 Thessalonians 1:12; 1 Timothy 5:21; 6:13; 2 Timothy 4:1. This construction is also found in *LXX*, in Proverbs 24:21. According to *An Idiom Book of New Testament Greek*, by C. F. D. Moule, Cambridge, England, 1971, p. 109, the sense "of the great God, and of our Saviour Jesus Christ . . . is possible in κοινή [*koi-ne'*] Greek even without the repetition [of the definite article]."

A detailed study of the construction in Titus 2:13 is found in *The Authorship of the Fourth Gospel and Other Critical Essays*, by Ezra Abbot, Boston, 1888, pp. 439-457. On p. 452 of this work the following comments are found: "Take an example from the New Testament. In Matt. xxi. 12 we read that Jesus 'cast out all those that were selling and buying in the temple,' τοὺς πωλοῦντας καὶ ἀγοράζοντας [*tous poulountas kai ago-razontas*]. No one can reasonably suppose that the same persons are here described as both selling and buying. In Mark the two classes are made

distinct by the insertion of τοὺς before ἀγοράζοντας; here it is safely left to the intelligence of the reader to distinguish them. In the case before us [Titus 2:13], the omission of the article before σωτήρος [*so-te'ros*] seems to me to present no difficulty,—not because σωτήρος is made sufficiently definite by the addition of ἡμῶν [*he-mon'*] (Winer), for, since God as well as Christ is often called "our Saviour," ἡ δόξα τοῦ μεγάλου θεοῦ καὶ σωτήρος ἡμῶν [*he do'xa tou me-ga'lou The-ou' kai so-te'ros he-mon'*], standing alone, would most naturally be understood of one subject, namely, God, the Father; but the addition of Ἰησοῦ Χριστοῦ τοῦ σωτήρος ἡμῶν [*Ie-sou' Khri-stou' to so-te'ros he-mon'*] changes the case entirely, restricting the σωτήρος ἡμῶν to a person or being who, according to Paul's habitual use of language, is distinguished from the person or being whom he designates as ὁ θεός [*ho The-os'*], so that there was no need of the repetition of the article to prevent ambiguity. So in 2 Thess. i. 12, the expression κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ κυρίου [*ka-ta ten kha'rin tou The-ou' he-mon' kai ky-ri'ou*] would naturally be understood of one subject, and the article would be required before κυρίου if two were intended; but the simple addition of Ἰησοῦ Χριστοῦ τοῦ κυρίου [*Ie-sou' Khri-stou' to ky-ri'ou*] makes the reference to the two distinct subjects clear without the insertion of the article."

Therefore, in Titus 2:13, two distinct persons, Jehovah God and Jesus Christ, are mentioned. Throughout the Holy Scriptures Jehovah and Jesus are never identified as being the same individual.

Jesus—In Existence Before Abraham
John 8:58—“Before Abraham came into existence,
I have been”

Gr., πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί
 (prin A-bra-am' ge-ne'sthai e-go' ei-mi')

Fourth/Fifth Century	“before Abraham was, I have been”	Syriac—Edition: <i>A Translation of the Four Gospels From the Syriac of the Sinaitic Palimpsest</i> , by Agnes Smith Lewis, London, 1894.
Fifth Century	“before ever Abraham came to be, I was”	Curetonian Syriac—Edition: <i>The Curetonian Version of the Four Gospels</i> , by F. Crawford Burkitt, Vol. 1, Cambridge, England, 1904.
Fifth Century	“before Abraham existed, I was”	Syriac Peshitta—Edition: <i>The Syriac New Testament Translated Into English From the Peshitto Version</i> , by James Murdock, seventh ed., Boston and London, 1896.
Fifth Century	“before Abraham came to be, I was”	Georgian—Edition: <i>The Old Georgian Version of the Gospel of John</i> , by Robert P. Blake and Maurice Brière, published in “Patrologia Orientalis,” Vol. XXVI, fascicle 4, Paris, 1950.
Sixth Century	“before Abraham was born, I was”	Ethiopic—Edition: <i>Novum Testamentum . . . Æthiopicum</i> (The New Testament . . . in Ethiopic), by Thomas Pell Platt, revised by F. Praetorius, Leipzig, 1899.

The action expressed in John 8:58 started “before Abraham came into existence” and is still in progress. In such situation εἰμί (*ei-mi'*), which is the first-person singular present indicative, is properly translated by the perfect indicative. Examples of the same syntax are found in Luke 2:48; 13:7; 15:29; John 5:6; 14:9; 15:27; Acts 15:21; 2 Corinthians 12:19; 1 John 3:8.

Concerning this construction, *A Grammar of the Idiom of the New Testament*, by G. B. Winer, seventh ed., Andover, 1897, p. 267, says: “Sometimes the Present includes also a past tense (Mdv. 108), viz. when the verb expresses a state which commenced at an earlier period but still continues,—a state in its duration; as, Jno. xv. 27 ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστὶ [ap' arkhes' met' e-mou' e-ste'], viii. 58 ἦν

Ἀβραὰμ γενέσθαι ἐγὼ εἰμί [prin A-bra-am' ge-ne'sthai e-go' ei-mi].”

Likewise, *A Grammar of New Testament Greek*, by J. H. Moulton, Vol. III, by Nigel Turner, Edinburgh, 1963, p. 62, says: “The Present which indicates the continuance of an action during the past and up to the moment of speaking is virtually the same as Perfective, the only difference being that the action is conceived as still in progress . . . It is frequent in the N[ew] T[estament]: Lk 2⁴⁸ 13⁷ . . . 15²⁹ . . . Jn 5⁶ 8⁵⁸ . . .”

Attempting to identify Jesus with Jehovah, some say that ἐγὼ εἰμί (*e-go' ei-mi'*) is the equivalent of the Hebrew expression 'ani hu', “I am he,” which is used by God. However, it is to be noted that this Hebrew expression is also used by man, as in 1 Chronicles 21:17.

Further attempting to identify

Jesus with Jehovah, some try to use Exodus 3:14 (*LXX*) which reads: Ἐγώ εἰμι ὁ ὢν (*E-go' ei-mi ho on*), which means "I am The Being," or, "I am The Existing One." This attempt cannot be sustained because

the expression in Exodus 3:14 is different from the expression in John 8:58. Throughout the Christian Greek Scriptures Jehovah and Jesus are never identified as being the same person.—See App 2A, 2E.

3A

**"Fornication"—Every Kind of
Unlawful Sexual Intercourse**
**Matthew 5:32—Gr., πορνεία (*por-nei'a*);
Lat., *for-ni-ca'ti-o***

The Greek word *por-nei'a* covers a broad meaning. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, by W. Bauer, second English ed., by F. W. Gingrich and F. W. Danker, Chicago and London (1979), p. 693, says under the word *por-nei'a* that it means "prostitution, unchastity, fornication, of every kind of unlawful sexual intercourse."

Commenting on Jesus' words in Matthew 5:32 and 19:9, the *Theological Dictionary of the New Testament*, Vol. VI, p. 592, says that "πορνεία [*por-nei'a*] refers to extramarital intercourse." Therefore, the Scriptures use the term *por-nei'a* in connection with married persons. The same dictionary, on p. 594, in connection with Ephesians 5:3, 5, says that Paul "realizes that not every one has the gift of continence, 1 C. 7:7. As a protection against the evil of fornication the [single] man who does not have [continence] should take the divinely prescribed way of a lawful marriage, 1 C. 7:2." Hence, the Scriptures use the term *por-nei'a* also in connection with unmarried persons engaging in unlawful sex relations and practices.—See 1 Corinthians 6:9.

B. F. Westcott, coeditor of the Westcott and Hort Greek text, in his work, *Saint Paul's Epistle to the Ephesians*, London and New

York, 1906, p. 76, comments on the various meanings of *por-nei'a* in the Scriptures in a note on Ephesians 5:3, saying: "This is a general term for all unlawful intercourse, (1) adultery: Hos. ii. 2, 4 (*LXX.*); Matt. v. 32; xix. 9; (2) unlawful marriage, 1 Cor. v. 1; (3) fornication, the common sense as here [Ephesians 5:3]." By "the common sense" evidently reference is made to the modern, limited sense involving only unmarried persons.

In addition to this literal meaning, in certain places in the Christian Greek Scriptures *por-nei'a* has a symbolic meaning. Concerning this meaning, *Lexicon Graecum Novi Testamenti*, by F. Zorell, third ed., 1961, column 1106, says under *por-nei'a*: "apostasy from the true faith, committed either entirely or partially, defection from the one true God Jahve to foreign gods [4Ki 9:22; Jer 3:2, 9; Ho 6:10 etc.; for God's union with his people was considered like a kind of spiritual matrimony]: Re 14:8; 17:2, 4; 18:3; 19:2." (Brackets and italics his; 4Ki in *LXX* corresponds to 2 Kings in the Masoretic text.)

In the Greek text *por-nei'a* occurs in the following 25 places: Matthew 5:32; 15:19; 19:9; Mark 7:21; John 8:41; Acts 15:20, 29; 21:25; 1 Corinthians 5:1, 1; 6:13, 18; 7:2; 2 Corinthians 12:21; Galatians 5:19; Ephesians 5:3; Co-

lossians 3:5; 1 Thessalonians 4:3; Revelation 2:21; 9:21; 14:8; 17:2, 4; 18:3; 19:2.

The related verb *por-neu'o*, rendered in the *New World Translation* as "practice fornication" or "commit fornication," occurs in the following eight places: 1 Corinthians 6:18; 10:8, 8; Revelation 2:14, 20; 17:2; 18:3, 9.

The related verb *ek-por-neu'o*, rendered in the *New World Translation* as "commit fornication excessively," occurs once, in Jude 7.

The related noun *por'ne*, rendered in the *New World Translation* as "harlot," occurs in the fol-

lowing 12 places: Matthew 21:31, 32; Luke 15:30; 1 Corinthians 6:15, 16; Hebrews 11:31; James 2:25; Revelation 17:1, 5, 15, 16; 19:2.

The related noun *por'nos*, rendered in the *New World Translation* as "fornicator," occurs in the following ten places: 1 Corinthians 5:9, 10, 11; 6:9; Ephesians 5:5; 1 Timothy 1:10; Hebrews 12:16; 13:4; Revelation 21:8; 22:15. *A Greek-English Lexicon*, by H. Liddell and R. Scott, 1968, p. 1450, defines this word as meaning "catamite, sodomite, fornicator, idolater."

3B

Christ's Presence (Parousia)
Matthew 24:3—Gr., τὸ σημεῖον τῆς σῆς παρουσίας
(to se-me'i'on tes ses pa-rou-si'as)

1864	"the SIGN of THY presence"	<i>The Emphatic Diaglott</i> (J ²¹), by Benjamin Wilson, New York and London.
1897	"the sign of thy presence"	<i>The Emphasised Bible</i> , by J. B. Rotherham, Cincinnati.
1903	"the signal of Your presence"	<i>The Holy Bible in Modern English</i> , by F. Fenton, London.
1950	"the sign of your presence"	<i>New World Translation of the Christian Greek Scriptures</i> , Brooklyn.

The Greek noun *pa-rou-si'a* literally means a "being alongside," the expression being drawn from the preposition *para'* (alongside) and *ou-si'a* (a "being"). The word *pa-rou-si'a* occurs 24 times in the Christian Greek Scriptures, namely, in Matthew 24:3, 27, 37, 39; 1 Corinthians 15:23; 16:17; 2 Corinthians 7:6, 7; 10:10; Philippians 1:26; 2:12; 1 Thessalonians 2:19; 3:13; 4:15; 5:23; 2 Thessalonians 2:1, 8, 9; James 5:7, 8; 2 Peter 1:16; 3:4, 12; 1 John 2:28. In these 24 places the *New World Translation* renders *pa-rou-si'a* as "presence."

The related verb *pa'rei-mi* literal-

ly means "be alongside." It occurs 24 times in the Christian Greek Scriptures, namely, in Matthew 26:50; Luke 13:1; John 7:6; 11:28; Acts 10:21, 33; 12:20 (ftn); 17:6; 24:19; 1 Corinthians 5:3, 3; 2 Corinthians 10:2, 11; 11:9; 13:2, 10; Galatians 4:18, 20; Colossians 1:6; Hebrews 12:11; 13:5; 2 Peter 1:9, 12; Revelation 17:8. In these places the *New World Translation* renders *pa'rei-mi* as "(be) present" or "present himself."

From the contrast that is made between the presence and the absence of Paul both in 2 Corinthians 10:10, 11 and in Philippians 2:12,

the meaning of *parousi'a* is plain. Also, from the comparison of the *parousi'a* of the Son of man with "the days of Noah," in Matthew 24: 37-39, it is evident that this word means "presence."

Liddell and Scott's *A Greek-English Lexicon*, 1968, p. 1343, gives as the first definition of *parousi'a* the English word *presence*. Likewise the *Theological Dictionary of the New Testament*, Vol. V, p. 859, states under the subheading "The General Meaning": "*παρουσία* [*parousi'a*] denotes esp[ecially] active presence."

The word *parousi'a*, "presence," is different from the Greek word *e'leusis*, "coming," which occurs once in the Greek text, in Acts 7:52, as *e'leu'seos* (Lat., *ad'ventu*). The words *parousi'a* and *e'leusis* are not used interchangeably. The *Theological Dictionary of the New Testament*, Vol. V, p. 865, noted that "the terms [*pa'remi* and *parousi'a*] are never used for the coming of Christ in the flesh, and *παρουσία* never has the sense of return. The idea of more than one *parousia* is first found only in the later Church [not before Justin, second century C.E.] . . . A basic prerequisite for understanding the world of thought of primitive Christianity is that we should fully free ourselves from this notion [of more than one *parousia*]."

Concerning the meaning of this word, Israel P. Warren, D.D., wrote in his work *The Parousia*, Portland, Maine (1879), pp. 12-15: "We often speak of the 'second advent,' the 'second coming,' etc., but the Scriptures never speak of a 'second Parousia.' Whatever was to be its nature, it was something peculiar, having never occurred before, and being never to occur again. It was to be a presence differing from and superior to all other manifestations of himself to men, so that its designation should properly stand by itself,

without any qualifying epithet other than the article,—THE PRESENCE.

"From this view of the word it is evident, I think, that neither the English word 'coming' nor the Latin 'advent' is the best representative of the original. They do not conform to its etymology; they do not correspond to the idea of the verb from which it is derived; nor could they appropriately be substituted for the more exact word, 'presence,' in the cases where the translators used the latter. Nor is the radical [root] idea of them the same. 'Coming' and 'advent' give most prominently the conception of an *approach* to us, motion *toward* us; 'parousia' that of *being with* us, without reference to how it began. The force of the former ends with the arrival; that of the latter begins with it. Those are words of motion; this of rest. The space of time covered by the action of the former is limited, it may be momentary; that of the latter unlimited. . . .

"Had our translators done with this technical word 'parousia' as they did with 'baptisma,'—transferring it unchanged,—or if translated using its exact etymological equivalent, *presence*, and had it been well understood, as it then would have been, that there is no such thing as a 'second Presence,' I believe that the entire doctrine would have been different from what it now is. The phrases, 'second advent,' and 'second coming,' would never have been heard of. The church would have been taught to speak of THE PRESENCE OF THE LORD, as that from which its hopes were to be realized, whether in the near future or at the remotest period,—that under which the world was to be made new, a resurrection both spiritual and corporeal should be attained, and justice and everlasting awards administered."

Also, *A Greek-English Lexicon of*

the New Testament and Other Early Christian Literature, by W. Bauer, second English ed., by F. W. Gingrich and F. W. Danker, Chicago and London (1979), p. 630, states that *pa-rou-si'a* "became the official term for a visit of a person of high rank, esp[ecially] of kings and em-

perors visiting a province." In Matthew 24:3, as well as in other texts such as 1 Thessalonians 3:13 and 2 Thessalonians 2:1, the word *pa-rou-si'a* refers to the royal presence of Jesus Christ since his enthronement as King in the last days of this system of things.

3C

"Torture Stake"

Gr., σταυρός (*stau-ros'*); Lat., *crux*

"Torture stake" in Matthew 27:40 is used in connection with the execution of Jesus at Calvary, that is, Skull Place. There is no evidence that the Greek word *stau-ros'* here meant a cross such as the pagans used as a religious symbol for many centuries before Christ.

In the classical Greek the word *stau-ros'* meant merely an upright stake, or pale, or a pile such as is used for a foundation. The verb *stau-ro'o* meant to fence with pales, to form a stockade, or palisade. The inspired writers of the Christian Greek Scriptures wrote in the common (*koi-ne'*) Greek and used the word *stau-ros'* to mean the same thing as in the classical Greek, namely, a simple stake, or pale, without a crossbeam of any kind at any angle. There is no proof to the contrary. The apostles Peter and Paul also used the word *xy'lon* to refer to the torture instrument upon which Jesus was nailed, and this shows that it was an upright stake without a crossbeam, for that is what *xy'lon* in this special sense means. (Acts 5:30; 10:39; 13:29; Galatians 3:13; 1 Peter 2:24) In LXX we find *xy'lon* in Ezra 6:11 (1 Esdras 6:31), and there it is spoken of as a beam on which the violator of law was to be hanged, the same as in Acts 5:30; 10:39.

Regarding the meaning of *stau-ros'*, W. E. Vine, in his work *An Ex-*

pository Dictionary of New Testament Words (1966 reprint), Vol. I, p. 256, states: "STAUROS (σταυρός) denotes, primarily, an upright pale or stake. On such malefactors were nailed for execution. Both the noun and the verb *stau-roo*, to fasten to a stake or pale, are originally to be distinguished from the ecclesiastical form of a two beamed cross. The shape of the latter had its origin in ancient Chaldea, and was used as the symbol of the god Tammuz (being in the shape of the mystic Tau, the initial of his name) in that country and in adjacent lands, including Egypt. By the middle of the 3rd cent. A.D. the churches had either departed from, or had travestied, certain doctrines of the Christian faith. In order to increase the prestige of the apostate ecclesiastical system pagans were received into the churches apart from regeneration by faith, and were permitted largely to retain their pagan signs and symbols. Hence the Tau or T, in its most frequent form, with the cross-piece lowered, was adopted to stand for the cross of Christ."

The Latin dictionary by Lewis and Short gives as the basic meaning of *crux* "a tree, frame, or other wooden instruments of execution, on which criminals were impaled or hanged." In the writings of Livy, a Roman historian of the first century B.C.E., *crux* means a mere stake.

"Cross" is only a later meaning of *crux*. A single stake for impalement of a criminal was called in Latin *crux simplex*. One such instrument of torture is illustrated by Justus Lipsius (1547-1606) in his book *De cruce libri tres*, Antwerp, 1629, p. 19, which we here present.

The book *Das Kreuz und die Kreuzigung* (The Cross and the Crucifixion), by Hermann Fulda, Breslau, 1878, p. 109, says: "Trees were not everywhere available at the places chosen for public execution. So a simple beam was sunk into the ground. On this the outlaws, with hands raised upward and often also with their feet, were bound or nailed." After submitting much proof, Fulda concludes on pp. 219, 220: "Jesus died on a simple death-stake: In support of this there speak (a) the then customary usage of this means of execution in the Orient, (b) indirectly the history itself of Jesus' sufferings and (c) many expressions of the early church fathers."

Paul Wilhelm Schmidt, who was a professor at the University of Basel, in his work *Die Geschichte Jesu* (The History of Jesus), Vol. 2, Tübingen and Leipzig, 1904, pp. 386-394, made a detailed study of the Greek word *stau-ros'*. On p. 386



Crux simplex illustrated

of his work he said: "σταυρός [*stau-ros'*] means every upright standing pole or tree trunk." Concerning the execution of punishment upon Jesus, P. W. Schmidt wrote on pp. 387-389: "Beside scourging, according to the gospel accounts, only the simplest form of Roman crucifixion comes into consideration for

the infliction of punishment upon Jesus, the hanging of the unclad body on a stake, which, by the way, Jesus had to carry or drag to the execution place to intensify the disgraceful punishment. . . . Anything other than a simple hanging is ruled out by the wholesale manner in which this execution was often carried out: 2000 at once by Varus (Jos. Ant. XVII 10. 10), by Quadratus (Jewish Wars II 12. 6), by the Procurator Felix (Jewish Wars II 15. 2), by Titus (Jewish Wars VII. 1)."

Evidence is, therefore, completely lacking that Jesus Christ was crucified on two pieces of timber placed at right angles. We do not want to add anything to God's written Word by inserting the pagan cross-concept into the inspired Scriptures, but render *stau-ros'* and *xy'lon* according to the simplest meanings. Since Jesus used *stau-ros'* to represent the suffering and shame or torture of his followers (Matthew 16:24), we have translated *stau-ros'* as "torture stake," to distinguish it from *xy'lon*, which we have translated "stake."

3D

**The Releasing to Be With Christ
Philippians 1:23—"releasing."
Gr., *a-na-ly'sai*; Lat., *dis-sol'vi***

The verb *a-na-ly'sai* is used as a verbal noun here. It occurs only once more in the Christian Greek Scriptures, in Luke 12:36, where it refers to Christ's return. The related noun *a-na-ly-sis* occurs once, in 2 Timothy 4:6, where the apostle says: "The due time for my releasing is imminent." In Luke 12:36 we have rendered the verb "returns" because it refers to the breaking away and departing of the servants' master from the wedding feast, so dissolving the feast. But here in Philippians 1:23 we have not rendered the verb as "returning" or "departing" but as "releasing." The reason is that the word may convey two thoughts: the apostle's own releasing to be with Christ at his return and the Lord's releasing of himself from heavenly restraints to return as he promised.

In no way is the apostle here saying that immediately at his death he would be changed into a spirit to be with Christ forever. Such getting to be with Christ the Lord will first be possible at Christ's return, when

the dead in Christ will rise first, according to the apostle's own inspired statement in 1 Thessalonians 4:15-17. It is to this return of Christ and the apostle's releasing to be always with the Lord that Paul refers in Philippians 1:23. He says there that two things are immediately possible for him, namely, (1) to live on in the flesh and (2) to die. Because of the circumstances to be considered, he expressed himself as being under pressure from these two things, not making known which thing he would select. Then he presents a third thing, which he really desires. There is no question about his desire for this thing as preferable, namely, "the releasing," for it means his being with Christ.

Therefore, the expression to *a-na-ly'sai*, "the releasing," cannot be applied to the apostle's death as a human creature and his departing from this life. It must refer to the events at the time of Christ's return and presence (see App 3B) and the rising of all those dead in Christ to be with him forever.

**"Soul"—A Living Creature, Human or Animal;
Life as an Intelligent Person; Other Uses**
Gr., ψυχή (*psy-khe'*); Lat., *a'ni-ma*;
Heb., נֶפֶשׁ (*ne'phesh*)

In the Christian Greek Scriptures the Greek word *psy-khe'* occurs by itself 102 times, first in Matthew 2:20. This includes Ephesians 6:6 and Colossians 3:23, where it is in the expression "whole-souled." Additionally it is used in many compound Greek words such as in Philippians 2:2, 19; 1 Thessalonians 5:14. The *New World Translation* consistently renders *psy-khe'* as "soul." This uniform rendering by the same English word proves very enlightening as to how the inspired writers used *psy-khe'* and what properties they ascribed to it.

In the Hebrew Scriptures the Hebrew word *ne'phesh* occurs 754 times, first in Genesis 1:20. The *New World Translation* consistently renders it "soul," and in each case it proves understandable in the light of its context. The use of this one Hebrew word in many different contexts helps us to ascertain the basic idea inherent in the word as the Bible writers used it, namely, that it is a person, an individual, or a lower creature; or, the life that a person or an animal enjoys as such. This is totally different from what the ancient Egyptians, Babylonians, Greeks, and Romans religiously and philosophically called a soul.

To aid in understanding the uses of "soul," we have grouped below, under various headings, texts where "soul" occurs.

Animals are souls

Revelation 8:9

A living person or individual is a soul

Acts 2:41, 43; 7:14; 27:37

Romans 13:1
1 Corinthians 15:45
1 Peter 3:20
2 Peter 2:14

The creature soul is mortal, destructible

Matthew 2:20; 10:28, 28; 26:38
Mark 3:4; 14:34
Luke 6:9; 17:33
John 12:25
Acts 3:23
Romans 11:3
Hebrews 10:39
James 5:20
Revelation 8:9; 12:11; 16:3

Life as an intelligent person

Matthew 6:25; 10:39; 16:25
Mark 8:35; 10:45; 12:30
Luke 2:35; 10:27; 12:20; 14:26;
21:19
John 10:15; 12:25; 13:38; 15:13
Acts 15:26; 20:10, 24; 27:10, 22
Romans 16:4
Philippians 2:30
1 Thessalonians 2:8
James 1:21
1 Peter 1:22; 2:11, 25
1 John 3:16

Soul delivered from Hades ("hell")

Acts 2:27

Soul distinguished from spirit

Philippians 1:27
1 Thessalonians 5:23
Hebrews 4:12

God has soul

Matthew 12:18
Hebrews 10:38

"Hades," "Sheol"
The Common Grave of Mankind; Gravedom
 Gr., ᾍδης (*hai'des*); Lat., *in-fer-nus*;
 Heb., שאול (*she'ohl'*); Syr., *shtul*

The Ten Occurrences of Hades

"Hades," perhaps meaning "the unseen place," occurs ten times in the *New World Translation* of the Christian Greek Scriptures, namely, in Matthew 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; Revelation 1:18; 6:8; 20:13, 14.

In Acts 2:27, Peter's quotation of Psalm 16:10 shows Hades is the equivalent of Sheol and is applied to the common grave of mankind (in contrast with the Greek word *ta'phos*, an individual grave). The Latin word corresponding to Hades is *in-fer-nus* (sometimes *in-fe-ru-s*). It means "that which lies beneath; the lower region," and well applies to gravedom. It is thus a fitting approximation of the Greek and Hebrew terms.

In the inspired Scriptures the words "Hades" and "Sheol" are associated with death and the dead, not with life and the living. (Revelation 20:13) In themselves these words contain no thought or hint of pleasure or pain.

The Sixty-Six Occurrences of Sheol

"Sheol" occurs 66 times in the *New World Translation* of the Hebrew Scriptures, namely, in Genesis 37:35; 42:38; 44:29, 31; Numbers 16:30, 33; Deuteronomy 32:22; 1 Samuel 2:6; 2 Samuel 22:6; 1 Kings 2:6, 9; Job 7:9; 11:8; 14:13; 17:13, 16; 21:13; 24:19; 26:6;

Psalm 6:5; 9:17; 16:10; 18:5; 30:3; 31:17; 49:14, 14, 15; 55:15; 86:13; 88:3; 89:48; 116:3; 139:8; 141:7; Proverbs 1:12; 5:5; 7:27; 9:18; 15:11, 24; 23:14; 27:20; 30:16; Ecclesiastes 9:10; Song of Solomon 8:6; Isaiah 5:14; [7:11]; 14:9, 11, 15; 28:15, 18; 38:10, 18; 57:9; Ezekiel 31:15, 16, 17; 32:21, 27; Hosea 13:14, 14; Amos 9:2; Jonah 2:2; Habakkuk 2:5.

The occurrences of "Sheol" in the Hebrew Scriptures cover the 65 times it occurs in *Biblia Hebraica Stuttgartensia*, 1977, and one instance in Isaiah 7:11, where the text reads "Sheol" by a slight change in vowel pointing. In all cases the *New World Translation* uses "Sheol" for the Hebrew word *she'ohl'*. The Greek *Septuagint* generally renders *she'ohl'* as *hai'des*.

While several derivations for the Hebrew word *she'ohl'* have been offered, apparently it is derived from the Hebrew verb שאל (*sha'al'*), meaning "to ask" or "to request." This would indicate Sheol to be the place (not a condition) that asks for or demands all without distinction, as it receives the dead of mankind within it. (See *NW Ref. Bi.*, Genesis 37:35 and Isaiah 7:11 ftns.) It is in the earth and is always associated with the dead, and plainly means the common grave of mankind, gravedom, or the earthly (not sea) region of the dead. In contrast, the Hebrew word *qe'ver* means an individual grave or burial place.—Genesis 23:4, 6, 9, 20.

"Gehenna"—Symbol of Complete Destruction

Gr., γέεννα (*ge'en-na*); Lat., *geh-en'na*;

Heb., גֵּהֶנּוֹם (*geh hin-nom'*, "valley of Hinnom")

"Gehenna" means "Valley of Hinnom," for it is the Greek form of the Hebrew *geh hin-nom'*. In Joshua 18:16, where "valley of Hinnom" occurs, *LXX* reads "Gehenna." It occurs 12 times in the Christian Greek Scriptures, first appearing in Matthew 5:22. The *New World Translation* renders it "Gehenna" in all its occurrences, namely, in Matthew 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6.

The valley of Hinnom lay to the west and south of ancient Jerusalem. (Joshua 15:8; 18:16; Jeremiah 19:2, 6) Under the later kings of Judah it was used for the idolatrous worship of the pagan god Molech, to which god human sacrifices were offered by fire. (2 Chronicles 28:3; 33:6; Jeremiah 7:31, 32; 32:35) To prevent its use again for such religious purposes, faithful King Josiah had the valley polluted, particularly the part called Topheth. —2 Kings 23:10.

The Jewish commentator David Kimhi (1160?-1235?), in his comment on Psalm 27:13, gives the following historical information concerning "Gehinnom": "And it is a place in the land adjoining Jerusalem, and it is a loathsome place, and they throw there unclean things and carcasses. Also there was a continual fire there to burn the unclean things and the bones of the carcasses. Hence, the judgment of the wicked ones is called parabolically Gehinnom."

The valley of Hinnom became the dumping place and incinerator for the filth of Jerusalem. Bodies of

dead animals were thrown in to be consumed in the fires to which sulphur, or brimstone, was added to assist the burning. Also bodies of executed criminals, who were considered undeserving of a decent burial in a memorial tomb, were thrown in. If such dead bodies landed in the fire they were consumed, but if their carcasses landed upon a ledge of the deep ravine their putrefying flesh became infested with worms, or maggots, which did not die until they had consumed the fleshy parts, leaving only the skeletons. Therefore, to have one's dead body cast into Gehenna was considered the worst kind of punishment. From the literal Gehenna and its significance, the symbol of 'the lake burning with fire and sulphur' was drawn.—Revelation 19:20; 20:10, 14, 15; 21:8.

No living animals or human creatures were pitched into Gehenna to be burned alive or tormented. Hence, the place could never symbolize an invisible region where human souls are tormented eternally in literal fire or attacked forever by undying worms. Because the dead criminals cast there were denied a decent burial in a memorial tomb, the symbol of the hope of a resurrection, Gehenna was used by Jesus and his disciples to symbolize *everlasting destruction, annihilation from God's universe, or "second death," an eternal punishment.*

All of this harmonizes with Jehovah's attributes of justice and love. —Compare Exodus 34:6, 7; 1 John 4:8.

"Tartarus"

2 Peter 2:4—"By throwing them into Tartarus"
Gr., *Tar-ta-ró'sas*; Lat., *de-trac'tos in Tar'tarum*

"Tartarus" is found only in 2 Peter 2:4. It is included in the Greek verb *tar-ta-ro'o*, and so in rendering the verb, the phrase "by throwing them into Tartarus" has been used.

In the *Iliad*, by the ancient poet Homer, the word *tar'ta-ros* denotes an underground prison as far below Hades as the earth is below heaven. Those confined in it were not human souls, but the lesser gods, spirits, namely, Cronus and the other Titans who had rebelled against Zeus (Jupiter). It was the prison established by the mythical gods for the spirits whom they had driven from the celestial regions, and it was below the Hades where human souls were thought to be confined at death. In mythology *tar'ta-ros* was the lowest of the lower regions and a place of darkness. It enveloped all the underworld just as the heavens enveloped all that was above the earth. Therefore, in pagan Greek mythology *tar'ta-ros* was reputed to be a place for confining, not human souls, but Titan spirits, and a place of darkness and abasement.

The use of *tar'ta-ros* in such places as Job 40:20; 41:23, 24 in LXX (40:15; 41:31, 32 in NW) makes it plain that the word was used to signify a low place, yes, the "lowest part" of the abyss.

The inspired Scriptures do not consign any human souls to *tar'ta-ros* but consign there only spirit creatures, namely, "the angels that sinned." Their being cast into *tar'ta-ros* denotes the deepest abasement for them while they are still living. This serves as punish-

ment for their sin of rebellion against the Most High God. The apostle Peter associates darkness with their low condition, saying that God "delivered them to pits of dense darkness to be reserved for judgment."—2 Peter 2:4.

The pagans in their mythological traditions concerning Cronus and the rebellious Titan gods presented a distorted view regarding the abasement of rebellious spirits. In contrast, Peter's use of the verb *tar-ta-ro'o*, "cast into Tartarus," does not signify that "the angels that sinned" were cast into the pagan mythological Tartarus, but that they were abased by the Almighty God from their heavenly place and privileges and were delivered over to a condition of deepest mental darkness respecting God's bright purposes. Also, they had only a dark outlook as to their own eventuality, which the Scriptures show is everlasting destruction along with their ruler, Satan the Devil. Therefore, Tartarus denotes the lowest condition of abasement for those rebellious angels.

In the inspired Scriptures, Tartarus bears no relationship to Hades, which is the common grave of the human dead. The sinful angels and the dead human souls are not associated together in *tar'ta-ros* as a place of eternal conscious torment of creatures. Tartarus will pass away when the Supreme Judge destroys the rebellious angels presently in that condition of abasement.

5A

Repellent Questions Indicating Objection
Matthew 8:29—"What have we to do with you,
Son of God?"

This question of the demons to Jesus is an ancient idiomatic form of question that is found in the Hebrew Scriptures in eight places, namely, in Joshua 22:24; Judges 11:12; 2 Samuel 16:10; 19:22; 1 Kings 17:18; 2 Kings 3:13; 2 Chronicles 35:21; Hosea 14:8. In the Christian Greek Scriptures as well as in the Syriac version a literal translation is made of the ancient Hebrew expression, and it occurs six times, namely, in Matthew 8:29; Mark 1:24; 5:7; Luke 4:34; 8:28; John 2:4. Literally translated, the question in Matthew 8:29 reads: "What is there to us and to you?" and means, "What is there in common between us and you?" "What do we and you have in common?" or, as rendered above, "What have we to do with you?"

In every case in the Scriptures, Hebrew and Greek, it is a repellent form of question, indicating objection to the thing suggested, proposed, or suspected. This is support-

ed by the positive form of putting the matter in Ezra 4:3 (1 Esdras 5:67, LXX): "You have nothing to do with us in building a house to our God." Literally, "It does not pertain to you and to us to build a house to our God." The same form of expression in the imperative mood is the request made to Pilate by his wife concerning Jesus, who was up before her husband for trial, in Matthew 27:19: "Have nothing to do with that righteous man." Literally: "Let there be nothing between you and that righteous man."

Couched in that very common form, Jesus' question to his mother in John 2:4 cannot be excluded from the one category. It bears all the features of repellency or resistance to his mother in proposing his course for him. So in his case we have rendered it the same as in all other cases of the like question: "What have I to do with you, woman? My hour has not yet come."

5B

Jesus Resurrected on the Day "After the Sabbath"

Matthew 28:1—"After the sabbath"
Gr., Ὁψὲ . . . σαββάτων (o-pse' . . . sab-ba'ton)

J. H. Thayer, in *A Greek-English Lexicon of the New Testament*, fourth ed., Edinburgh (1901), p. 471, says: "ὁψὲ σαββάτων, *the sabbath having just passed, after the sabbath*, i.e. at the early dawn of the first day of the week—(an interpretation absolutely demanded by the added specification τῆ ἐπιφωσκ. κτλ. [*tei e-pi-pho-sk(ou'sei) ktl.*, "when it was growing light" etc.]), Mt.

xxviii. 1." Also, *Lexicon Graecum Novi Testamenti*, by F. Zorell, third ed., 1961, column 969, says: "*post [after]: ὁψὲ σαββάτων Mt 28:1 'post sabbatum' ['after the sabbath']*." And *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, by W. Bauer, second English ed., 1979, p. 601, says under ὁψὲ: "*after ὁψὲ σαββάτων after the Sabbath Mt 28:1.*"

"Covenant" Used in the Ancient Hebrew Sense
Hebrews 9:16—Gr., διαθήκη (*di-a-the'ke*)

- 1887 "for where a covenant is, the death of the covenant-victim to come in is necessary" *The Holy Bible*, by Robert Young, Edinburgh.
- 1897 "For where a covenant is it is necessary for the death to be brought in of him that hath covenanted" *The Emphasised Bible*, by J. B. Rotherham, Cincinnati.
- 1950 "For where there is a covenant, the death of the human covenanter needs to be furnished." *New World Translation of the Christian Greek Scriptures*, Brooklyn.

The word *di-a-the'ke* occurs 33 times in the Greek text, namely, in Matthew 26:28; Mark 14:24; Luke 1:72; 22:20; Acts 3:25; 7:8; Romans 9:4; 11:27; 1 Corinthians 11:25; 2 Corinthians 3:6, 14; Galatians 3:15, 17; 4:24; Ephesians 2:12; Hebrews 7:22; 8:6, 8, 9, 9, 10; 9:4, 4, 15, 15, 16, 17, 20; 10:16, 29; 12:24; 13:20; Revelation 11:19. The *New World Translation* renders the Greek word *di-a-the'ke* as "covenant" in these 33 places.

The word *di-a-the'ke* occurs in quotations from the Hebrew Scriptures seven times, namely, in Romans 11:27 (from Isaiah 59:21); Hebrews 8:8 (from Jeremiah 31:31), 9 (twice, from Jeremiah 31:32), 10 (from Jeremiah 31:33); 9:20 (from Exodus 24:8); 10:16 (from Jeremiah 31:33). In these seven quoted texts the Hebrew word in the Masoretic text is ברית (*berith*, "covenant"), and the Greek word in LXX is διαθήκη (*di-a-the'ke*).

Although the obvious meaning of *di-a-the'ke* in the Christian Greek Scriptures is in the ancient Hebrew sense of "covenant," many modern translators render *di-a-the'ke* in Hebrews 9:16, 17 as "will" or "testa-

ment." They thus indicate that the writer of the book of Hebrews intended a change of meaning for this Greek word.

However, the *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, by John McClintock and James Strong, Grand Rapids, Michigan, 1981 reprint, Vol. II, p. 544, states: "The Sept. having rendered ברית (which never means *will* or *testament*, but always *covenant* or *agreement*) by διαθήκη consistently throughout the O. T., the N. T. writers, in adopting that word, may naturally be supposed to intend to convey to their readers, most of them familiar with the Greek O. T., the same idea. . . . In the confessedly difficult passage, Heb. ix, 16, 17, the word διαθήκη has been thought by many commentators absolutely to require the meaning of *will* or *testament*. On the other side, however, it may be alleged that, in addition to what has just been said as to the usual meaning of the word in the N. T., the word occurs twice in the context, where its meaning must necessarily be the same as the translation of ברית, and in the unquestionable sense of *covenant*

(comp. διαθήκη καινή [*di-a-the'ke kai'ne*, "new covenant"], Heb. ix, 15, with the same expression in viii, 8; and διαθήκη, ix, 16, 17, with ver. 20, and Exod. xxiv, 8)."

Likewise, B. F. Westcott, coeditor of the Westcott and Hort Greek text, in his work *The Epistle to the Hebrews*, London, 1892, p. 300, wrote the following:

"The Biblical evidence then, so far as it is clear, is wholly in favour of the sense of 'covenant,' with the necessary limitation of the sense of the word in connexion with a Divine covenant. When we pass to the consideration of the sense of διαθήκη in c. ix. 15 ff. one preliminary remark offers itself. The connexion of vv. 15—18 is most close: v. 16 δπου γάρ [*ho'pou gar*, "For where"] . . . : v. 18 ὅθεν οὐδέ [*ho'then oude*, "Consequently neither"] . . .

"This connexion makes it most difficult to suppose that the key-word (διαθήκη) is used in different senses in the course of the verses, and especially that the characteristic of a particular kind of διαθήκη, essentially different from the πρώτη διαθήκη [*pro'te di-a-the'ke*, "former covenant"] of vv. 15, 18, should be brought forward in v. 16. For it is impossible to maintain that the sacrifices with which the Old Covenant

was inaugurated could be explained on the supposition that it was a 'Testament.' Nor does it appear that it could be called a 'Testament' in any sense.

"It is then most reasonable to conclude that διαθήκη has the same sense throughout, and that the sense is the otherwise universal one of 'covenant,' unless there are overwhelming arguments against such a view."

Therefore, in Hebrews 9:16, 17, the Greek word *di-a-the'ke* has the same meaning as in the surrounding verses, namely, "covenant," corresponding to the Hebrew word *berith*. These verses are imbedded in the apostle's discussion of the Mosaic Law covenant as compared with its antitype, the new covenant. Paul speaks of the mediator ("covenantant") dying in order for the covenant to become legal and binding. In the case of the Law covenant, the animal victims took the place of Moses, the mediator of the Law covenant, their blood substituting for his in legalizing and making the covenant operative. Correspondingly, in the case of the new covenant, Jesus Christ, the mediator of the new covenant, actually gave his perfect human life in sacrifice. When he shed his blood in death, the new covenant was validated.

5D

The Expressions "The Old Testament" and "The New Testament"

2 Corinthians 3:14—Gr., ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης (ε-πι' tet a-na-gno'set tes pa-lai-as' di-a-the'kes);
Lat., *in lectioe veteris testamenti*

1611 "in the reading of the old testament"
1808 "at the reading of the old covenant"

King James Version.
The New Covenant,
Commonly Called the New
Testament: Translated
From the Greek,
by Charles Thomson,
Philadelphia.

1869 "when the old covenant is read"

*The New Testament:
Translated From the
Greek Text of
Tischendorf*, by George R.
Noyes, Boston.

1950 "at the reading of the old covenant"

*New World Translation of
the Christian Greek
Scriptures*, Brooklyn.

1972 "when the lesson is read from
the old covenant"

The New English Bible,
Oxford and Cambridge.

Today it is a common practice to refer to the Scriptures written in Hebrew and Aramaic as "The Old Testament." This is based on the reading in 2 Corinthians 3:14 in the Latin *Vulgate* and the *King James Version*. The Christian Greek Scriptures are commonly called "The New Testament." It is to be noted that in 2 Corinthians 3:14 the word *di-a-the'kes* means "covenant," as in the other 32 places where it occurs in the Greek text. —See App 5c.

Concerning the meaning of the Latin word *testamentum* (genitive, *testamenti*), Edwin Hatch, in his work *Essays in Biblical Greek*, Oxford, 1889, p. 48, states that "in ignorance of the philology of later and vulgar Latin, it was formerly supposed that 'testamentum,' by which the word [*di-a-the'ke*] is rendered in the early Latin versions as well as in the *Vulgate*, meant 'testament' or 'will,' whereas in fact it meant also, if not exclusively, 'covenant.'" Likewise, in *A Bible Commentary for English Readers by Various Writers*, edited by Charles Ellicott, New York, Vol. VIII, p. 309, W. F. Moulton wrote that "in the old Latin translation of the Scriptures *testamentum* became the common rendering of the word [*di-a-the'ke*]. As, however, this rendering is very often found where it is impossible to think of such a meaning as *will* (for example, in Ps. lxxxiii, 5, where no one will suppose the Psalmist to say that the

enemies of God 'have arranged a testament against Him'), it is plain that the Latin *testamentum* was used with an extended meaning, answering to the wide application of the Greek word."

In view of the above, the rendering "old testament" in the *King James Version* in 2 Corinthians 3:14 is incorrect. Many modern translations correctly read "old covenant" at this point. Here the apostle Paul is not referring to the Hebrew and Aramaic Scriptures in their entirety. Neither does he mean that the inspired Christian writings constitute a "new testament (covenant)." The apostle is speaking of the old Law covenant, which was recorded by Moses in the Pentateuch and which makes up only a part of the pre-Christian Scriptures. For this reason he says in the next verse, "whenever Moses is read."

Therefore, there is no valid basis for the Hebrew and Aramaic Scriptures to be called "The Old Testament" and for the Christian Greek Scriptures to be called "The New Testament." Jesus Christ himself referred to the collection of sacred writings as "the Scriptures." (Matthew 21:42; Mark 14:49; John 5:39) The apostle Paul referred to them as "the holy Scriptures," "the Scriptures," and "the holy writings." (Romans 1:2; 15:4; 2 Timothy 3:15) In harmony with the inspired utterance in Romans 1:2, the *New World Translation* contains in its title the expression "the Holy Scriptures."

6

Main Events of Jesus' Earthly Life

The Four Gospels Set in Chronological Order

6A

Jesus' Preministry Days

TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
3 B.C.E.	Temple, Jerusalem	Birth of John the Baptizer foretold to Zechariah			1:5-25	
c. 2 B.C.E.	Nazareth; Judea	Birth of Jesus foretold to Mary, who visits Elizabeth			1:26-56	
2 B.C.E.	Judean hill country	Birth of John the Baptizer; his desert life (later)			1:57-80	
2 B.C.E., c. Oct. 1	Bethlehem	Genealogies of Jesus Birth of Jesus	1:1-17 1:18-25		3:23-28 2:1-7	1:14
	Near Bethlehem	Angel announces good news; shepherds visit babe			2:8-20	
	Bethlehem, Jerusalem	Jesus circumcised (8th day), presented in temple (40th day)			2:21-38	
1 B.C.E. or 1 C.E.	Jerusalem; Beth- lehem; Nazareth	Astrologers; flight to Egypt; babes killed; Jesus' return	2:1-23		2:39,40	
12 C.E.	Jerusalem	Twelve-year-old Jesus at the Passover; goes home			2:41-52	
29, spring	Wilderness, Jordan	Ministry of John the Baptizer	3:1-12	1:1-8	3:1-18	1:6-8, 15-28

6B

The Beginning of Jesus' Ministry

29, fall	Jordan River Judean wilderness	Baptism of Jesus Fasting and temptation of Jesus	3:13-17 4:1-11	1:9-11 1:12, 13	3:21-23 4:1-13	1:32-34
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30, Passover

Bethany beyond Jordan	John the Baptizer's testimony concerning Jesus				1:15, 29-34
Upper Jordan	First disciples of Jesus				1:35-51
Cana of Galilee;	Jesus' first miracle; he visits				2:1-12
Capernaum	Capernaum				
Jerusalem	Passover celebration; drives traders from temple				2:13-25
Jerusalem	Jesus' discussion with Nicodemus				3:1-21
Judea; Aenon	Jesus' disciples baptize; John to decrease				3:22-36
Tiberias	John imprisoned; Jesus goes from Judea to Galilee	4:12; 14:3-5	1:14; 6:17-20	3:19,20; 4:14	4:1-3
Sychar, in Samaria	En route to Galilee, Jesus teaches the Samaritans				4:4-42

6C

Jesus' Great Ministry in Galilee

31, Passover

Galilee	First announces, "The kingdom of the heavens has drawn near"	4:17	1:14, 15	4:15	4:43-45
Cana; Nazareth;	Heals boy; reads commission; rejected; moves to Capernaum	4:13-16		4:16-31	4:46-54
Capernaum	Call of Simon and Andrew, James and John	4:18-22	1:16-20	5:1-11	
Sea of Galilee, near Capernaum	Heals demoniac, Peter's mother-in-law, many others	8:14-17	1:21-34	4:31-41	
Capernaum	First tour of Galilee, with the four now called	4:23-25	1:35-39	4:42, 43	
Galilee	Leper healed; multitudes flock to Jesus	8:2-4	1:40-45	5:12-16	
Galilee	Heals paralytic	9:1-8	2:1-12	5:17-26	
Capernaum	Call of Matthew; feast with tax collectors	9:9-17	2:13-22	5:27-39	
Capernaum	Preaches in Judean synagogues			4:44	
Judea	Attends feast; heals man; rebukes Pharisees				5:1-47
Jerusalem					

TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
	Returning from Jerusalem(?)	Disciples pluck ears of grain on the Sabbath	12:1-8	2:23-28	6:1-5	
	Galilee;	Heals hand on Sabbath;	12:9-21	3:1-12	6:6-11	
	Sea of Galilee	retires to seashore; heals				
	Mountain near Capernaum	The 12 are chosen as apostles		3:13-19	6:12-16	
	Near Capernaum	The Sermon on the Mount	5:1-7:29		6:17-49	
	Capernaum	Heals army officer's servant	8:5-13		7:1-10	
	Nain	Raises widow's son			7:11-17	
	Galilee	John in prison sends disciples to Jesus	11:2-19		7:18-35	
	Galilee	Cities reproached; revelation to babes; yoke kindly	11:20-30			
	Galilee	Feet anointed by sinful woman; illustration of debtors			7:36-50	
	Galilee	Second preaching tour of Galilee, with the 12			8:1-3	
	Galilee	Demoniac healed; league with Beelzebul charged	12:22-37	3:19-30		
	Galilee	Scribes and Pharisees seek a sign	12:38-45			
	Galilee	Christ's disciples his close relatives	12:46-50	3:31-35	8:19-21	
	Sea of Galilee	Illustrations of sower, weeds, others; explanations	13:1-53	4:1-34	8:4-18	
	Sea of Galilee	Windstorm stilled in the crossing of the lake	8:18, 23-27	4:35-41	8:22-25	
	Gadara, SE of Sea of Galilee	Two demoniacs healed; swine possessed by demons	8:28-34	5:1-20	8:26-39	
	Probably Capernaum	Jairus' daughter raised; woman healed	9:18-26	5:21-43	8:40-56	
	Capernaum(?)	Heals two blind men and a mute demoniac	9:27-34			

Passover of 32 near (John 6:4)	Nazareth	Revisits city where reared, and is again rejected	13:54-58	6:1-6		
	Galilee	Third tour of Galilee, expanded as apostles sent	9:35-11:1	6:6-13	9:1-6	
	Tiberias	John the Baptizer beheaded; Herod's guilty fears	14:1-12	6:14-29	9:7-9	
	Capernaum(?); NE Sea of Galilee	Apostles return from preaching tour; 5,000 fed	14:13-21	6:30-44	9:10-17	6:1-13
	NE Sea of Galilee; Gennesaret	Attempt to crown Jesus; he walks on sea; cures	14:22-36	6:45-56		6:14-21
	Capernaum	Identifies "bread of life"; many disciples fall away				6:22-71
	Probably Capernaum	Traditions that make void God's Word	15:1-20	7:1-23		7:1
	Phoenicia; Decapolis	Near Tyre, Sidon; then to Decapolis; 4,000 fed	15:21-38	7:24-8:9		
	Magadan	Sadducees and Pharisees again seek a sign	15:39-16:4	8:10-12		
	NE Sea of Galilee; Bethsaida	Warns against leaven of Pharisees; heals blind	16:5-12	8:13-26		
Caesarea Philippi	Jesus the Messiah; foretells death, resurrection	16:13-28	8:27-9:1	9:18-27		
Probably Mt. Hermon	Transfiguration before Peter, James, and John	17:1-13	9:2-13	9:28-36		
Caesarea Philippi	Heals demoniac that disciples could not heal	17:14-20	9:14-29	9:37-43		
Galilee	Again foretells his death and resurrection	17:22, 23	9:30-32	9:43-45		
Capernaum	Tax money miraculously provided	17:24-27				
Capernaum	Greatest in Kingdom; settling faults; mercy	18:1-35	9:33-50	9:46-50		
Galilee; Samaria	Leaves Galilee for Festival of Booths; everything set aside for ministerial service	8:19-22		9:51-62	7:2-10	

6D

Jesus' Later Ministry in Judea

TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
32, Festival of Booths	Jerusalem	Jesus' public teaching at Festival of Booths				7:11-52
	Jerusalem Probably Judea	Teaching after Festival; cures blind The 70 sent to preach; their return, report			10:1-24	8:12-9:41
	Judea; Bethany	Tells of neighborly Samaritan; at home of Martha, Mary			10:25-42	
	Probably Judea	Again teaches model prayer; persistence in asking			11:1-13	
	Probably Judea	Refutes false charge; shows generation condemnable			11:14-36	
	Probably Judea	At Pharisee's table, Jesus denounces hypocrites			11:37-54	
	Probably Judea	Discourse on God's care, ministers' faithfulness			12:1-59	
Probably Judea	Heals crippled woman on Sabbath; three illustrations			13:1-21		
32, Festival of Dedication	Jerusalem; beyond Jordan	Jesus at Festival of Dedication; Fine Shepherd				10:1-39

6E

Jesus' Later Ministry Beyond Jordan

Beyond Jordan Perea (or, Beyond Jordan) Perea	Many put faith in Jesus Teaches in cities, villages, moving toward Jerusalem Kingdom entrance; Herod's threat; house desolate			13:22 13:23-25	10:40-42
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Probably Perea	Humility; illustration of grand evening meal			14:1-24	
Probably Perea	Counting the cost of discipleship			14:25-35	
Probably Perea	Illustrations: lost sheep, lost coin, prodigal son			15:1-32	
Probably Perea	Illustrations: unrighteous steward, rich man and Lazarus			16:1-31	
Probably Perea	Forgiveness and faith; good-for-nothing slaves			17:1-10	
Bethany	Lazarus raised from the dead by Jesus				11:1-46
Jerusalem; Ephraim Samaria; Galilee	Caiaphas' counsel against Jesus; Jesus withdraws Heals and teaches en route through Samaria, Galilee			17:11-37	11:47-54
Samaria or Galilee	Illustrations: importunate widow, Pharisee and tax collector			18:1-14	
Perea	Swings down through Perea; teaches on divorce	19:1-12	10:1-12		
Perea	Receives and blesses children	19:13-15	10:13-16	18:15-17	
Perea	Rich young man; illustration of laborers in vineyard	19:16-20:16	10:17-31	18:18-30	
Probably Perea	Third time Jesus foretells his death, resurrection	20:17-19	10:32-34	18:31-34	
Probably Perea	Request for James' and John's seating in Kingdom	20:20-28	10:35-45		
Jericho	Passing through Jericho, he heals two blind men	20:29-34	10:46-52	18:35-43	
Outskirts of Jericho	Visits Zacchaeus; illustration of the ten minas			19:1-28	

6F

Jesus' Final Ministry at Jerusalem

Nisan 8, 33

Bethany

Arrives at Bethany six days before Passover

11:55-12:1

TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
Nisan 9	Bethany	Feast at Simon the leper's house; Mary anoints Jesus; Jews come to see Jesus and Lazarus	26:6-13	14:3-9		12:2-11
	Bethany- Jerusalem	Christ's triumphal entry into Jerusalem	21:1-11, 14-17	11:1-11	19:29-44	12:12-19
Nisan 10	Bethany- Jerusalem	Barren fig tree cursed; second temple cleansing	21:18,19, 12, 13	11:12-17	19:45, 46	
	Jerusalem	Chief priests and scribes scheme to destroy Jesus		11:18	19:47, 48	
	Jerusalem	Discussion with Greeks; unbelief of Jews				12:20-50
Nisan 11	Bethany- Jerusalem	Barren fig tree found withered	21:19-22	11:19-25		
	Jerusalem, temple	Christ's authority questioned; illustration of two sons	21:23-32	11:27-33	20:1-8	
	Jerusalem, temple	Illustrations of wicked cultivators, marriage feast	21:33-22:14	12:1-12	20:9-19	
	Jerusalem, temple	Catch questions on tax, resurrection, commandment	22:15-40	12:13-34	20:20-40	
	Jerusalem, temple	Jesus' silencing question on Messiah's descent	22:41-46	12:35-37	20:41-44	
	Jerusalem, temple	Scathing denunciation of scribes and Pharisees	23:1-39	12:38-40	20:45-47	
	Jerusalem, temple	The widow's mite		12:41-44	21:1-4	
	Mount of Olives	Prediction of Jerusalem's fall; Jesus' presence; end of system	24:1-51	13:1-37	21:5-36	
	Mount of Olives	Illustrations of ten virgins, talents; sheep and goats	25:1-46			
Nisan 12	Jerusalem	Religious leaders plot Jesus' death	26:1-5	14:1, 2	22:1, 2	
	Jerusalem	Judas bargains with priests for Jesus' betrayal	26:14-16	14:10, 11	22:3-6	

Nisan 13 (Thursday afternoon)	Near and in Jerusalem	Arrangements for the Passover	26:17-19	14:12-16	22:7-13	
Nisan 14	Jerusalem	Passover feast eaten with the 12	26:20, 21	14:17, 18	22:14-18	13:1-20
	Jerusalem	Jesus washes the feet of his apostles				
	Jerusalem	Judas identified as traitor and is dismissed	26:21-25	14:18-21	22:21-23	13:21-30
	Jerusalem	Memorial supper instituted with the 11	26:26-29	14:22-25	22:19, 20, 24-30	[1Co 11: 23-25]
	Jerusalem	Denial by Peter and dispersion of apostles foretold	26:31-35	14:27-31	22:31-38	13:31-38
	Jerusalem	Helper; mutual love; tribu- lation; Jesus' prayer				14:1-17:26
	Gethsemane	Agony in the garden; Jesus' betrayal and arrest	26:30, 36-56	14:26, 32-52	22:39-53	18:1-12
	Jerusalem	Trial by Annas, Caiaphas, Sanhedrin; Peter denies	26:57-27:1	14:53-15:1	22:54-71	18:13-27
	Jerusalem	Judas the betrayer hangs himself	27:3-10		[Acts 1: 18, 19]	
	Jerusalem	Before Pilate, then Herod, and then back to Pilate	27:2, 11-14	15:1-5	23:1-12	18:28-38
	Jerusalem	Delivered to death, after Pilate seeks his release	27:15-30	15:6-19	23:13-25	18:39- 19:16
Died c. 3 p.m. Friday	Golgotha, Jerusalem	Jesus' death on a torture stake, and accompanying events	27:31-56	15:20-41	23:26-49	19:16-30
	Jerusalem	Jesus' body removed from the torture stake and buried	27:57-61	15:42-47	23:50-56	19:31-42
Nisan 15	Jerusalem	Priests and Pharisees get guard for tomb	27:62-66			
Nisan 16	Jerusalem, and vicinity	Jesus' resurrection, and events of that day	28:1-15	16:1-8	24:1-49	20:1-25
	Jerusalem; Galilee	Subsequent appearances of Jesus Christ	28:16-20	[1Co 15:5-7]	[Acts 1: 3-8]	20:26- 21:25
Iyyar 25	Mount of Olives, near Bethany	Jesus' ascension, 40th day after his resurrection	[Acts 1:9-12]		24:50-53	

7A

Background of Biblical Greek

Biblical Greek (*koi-ne'*) is the language in which the Christian Greek Scriptures were originally written (aside from Matthew's Gospel, which was written first in Hebrew) and in which also appeared the first complete translation of the Hebrew Scriptures, namely, the Greek *Septuagint*. As to structure, Greek is an *inflectional* language, achieving variety in expression by means of stems, prefixes, and endings.

Koi-ne' developed from the classical Attic Greek. While Attic Greek contained many vernacular expressions, the *Koi-ne'* added many more, making it more cosmopolitan and simplifying the grammar. While avoiding the artificial and pedantic style of some of the classical writers, the penmen of the Christian Greek Scriptures nevertheless used many classical words, elevat-

ing the *koi-ne'* Greek, in dignity and restraint, far above the common everyday *Koi-ne'* in the nonliterary Greek papyri, found mostly in Egypt.

Further, the Greek vocabulary is quite abundant and exact, enabling the Greek writer to make fine differentiation and to convey just the shade of meaning that he desires. For example, Greek makes a distinction between ordinary knowledge, *gno'sis* (1 Timothy 6:20), and intensified knowledge, *e-pi'gno-sis* (1 Timothy 2:4), also between *al'-los* (John 14:16), meaning "another" of the same kind, and *he'te-ros*, meaning "another" of a different kind. (Galatians 1:6) Therefore, the *koi-ne'* Greek gained a richer, fuller, and more spiritual meaning in the contexts of the inspired Scriptures.

7B

Features of Biblical Greek

The Greeks borrowed their alphabet from the Hebrew alphabet, which is apparent from the fact that the Greek letters (of about the seventh century B.C.E.) resembled the Hebrew characters (of about the eighth century B.C.E.). They also had the same general order. Further, the pronunciation of the names is very similar. For example: *Al'pha* (Greek) and *'A'leph* (Hebrew); *Be'ta* (Greek) and *Behth* (Hebrew); *Del'ta* (Greek) and

Da'leth (Hebrew). However, *Koi-ne'* had 24 letters in contrast to just 22 letters in Hebrew. In adapting the Semitic alphabet to the Greek language, certain Semitic consonants were allotted to vowel sounds.

Early Greek was first written from right to left, as Hebrew is to this day, and then alternately from right to left and from left to right, back and forth from line to line. Later, all lines were written from

left to right as in English today. Sometimes, in the beginning, the lines were written either from the bottom of the page upward or from the top downward, but gradually all lines came to be written from left to right successively from the top to the bottom.

NOUNS

Nouns are declined according to case, gender, and number. Related words, such as pronouns and adjectives, are declined to agree with their antecedents or that which they modify.

In *koinē* Greek there are five cases. In English there is usually no change in form for nouns except in the possessive case and in number. (Pronouns, however, are subject to more changes.) But in *Koinē* each case usually requires a different form or ending, making the language much more complicated than English in this respect.

THE ARTICLE

There are three genders in the Greek language: masculine, feminine, and neuter. Declension of the definite article, which corresponds with the English *the*, appears in these three genders, and the gender as well as the number and case of the definite article must agree with that of the noun to which it applies.

In Greek there are five cases: nominative, genitive, dative, accusative, and vocative. However, the definite article does not have a vocative case. But when, in addressing a person or thing, the nominative case is used instead of the vocative, then the nominative case of the definite article may be used along with it, as, for example, in John 20:28.

Below we set out the declension of the definite article:

Singular Number

CASE	MASC.	FEM.	NEUT.	ENGLISH
Nom.	ὁ	ἡ	τό	the
Gen.	τοῦ	τῆς	τοῦ	of the
Dat.	τῷ	τῇ	τῷ	to the
Acc.	τόν	τήν	τό	the

Plural Number

CASE	MASC.	FEM.	NEUT.	ENGLISH
Nom.	οἱ	αἱ	τά	the
Gen.	τῶν	τῶν	τῶν	of the
Dat.	τοῖς	ταῖς	τοῖς	to the
Acc.	τούς	τάς	τά	the

In English there are both a definite article ("the") and an indefinite article ("a," "an"). *Koinē* Greek has but a single article, which is in some respects the equivalent of the definite article "the" in English. Whereas the English definite article "the" is never inflected, the Greek definite article is inflected as to case, gender, and number, just as the nouns are. In this regard, Greek stands in striking contrast with two of the languages quite close to it, Sanskrit and Latin, neither of which has the article.

The Greek article is used to set off not only substantives, as with English, but also infinitives, adjectives, adverbs, phrases, clauses, and even whole sentences. The use of the article with an adjective is found in the Greek at John 10:11, where the literal rendering would be: "I am the shepherd the *fine* [one]." This is stronger than merely "I am the fine shepherd." It is like putting "fine" in italics.

An example of the article being applied in Greek to an entire clause is found at Romans 8:26, where the phrase "what we should pray for as we need to" is preceded by the arti-

cie in the neuter gender. Literally, the phrase would read "the for what we should pray." To get the thought across in English, it is helpful to add the words "problem of." The definite article focuses matters in such a way that the problem is brought together as a distinct issue. Thus, the rendering "For the [problem of] what we should pray for as we need to we do not know" (*New World Translation*) gives more accurately the flavor of the writer's thought.

VERBS

Greek verbs are built from verbal roots primarily by means of stems and prefixes, suffixes, and endings. They are conjugated according to voice, mood, tense, person, and number. Increased understanding of the *Koine* in recent years, particularly with regard to verbs, has enabled translators to bring out better the real flavor and meaning of the Christian Greek Scriptures than was possible in the older versions. Some of the more interesting features regarding Greek verbs and their influence on Bible understanding are as follows:

Voice

English has only two voices for its verbs, that is, the active and the passive voices, but Greek has also a distinctive "middle voice." In this voice the subject participates in the results of the action or, at times, produces the action. The middle voice stresses the interest of the agent in the action of the verb.

The middle voice was also used with an intensive force. It served a purpose similar to italics in English. Paul said, after being told that bonds and tribulations awaited him when he got to Jerusalem: "Nevertheless, I do not make my

soul of any account as dear to me, if only I may finish my course and the ministry that I received of the Lord Jesus." (Acts 20:22-24) Here the verb for "make," *poiou'mai*, is in the middle voice. Paul is saying, not that he does not value his life, but that the fulfilling of his ministry is far more important. That is his conclusion, regardless of what others may think.

The middle voice is used at Philippians 1:27: "Only behave [or, carry on as citizens] in a manner worthy of the good news about the Christ." The verb *po-li-teu'o*, "to live in a free state," is, in this text, in the middle voice, *po-li-teu'e-sthe*, "to carry on as citizens," that is, to *participate* in declaring the good news. Roman citizens generally took an active part in the affairs of the state, for Roman citizenship was highly prized, particularly in cities whose inhabitants had been given citizenship by Rome, as was the case in Philippi. So Paul is here telling Christians that they must not be inactive, merely being in the position of Christians, but that they must also participate in Christian activity, thereby proving themselves worthy of the good news. This is in harmony with his later words to them: "As for us, our citizenship exists in the heavens." —Philippians 3:20.

Tenses

Another important and distinctive characteristic of Greek, contributing to its exactness, is its use of verb tenses. Verbs and their tenses involve two elements: *kind* of action (the more important) and *time* of action (of less importance). There are three principal ways of viewing action in the Greek language, each with modifying characteristics: (1) action as continuous

("to be doing"), represented basically in the *present* tense, the primary force of which is progressive action or that which habitually or successively recurs; (2) action as complete ("to have done"), the principal tense here being the *perfect*, (3) action as punctiliar or momentary ("to do"), represented in the *aorist*. There are, of course, other tenses, such as the imperfect, the pluperfect, and the future.

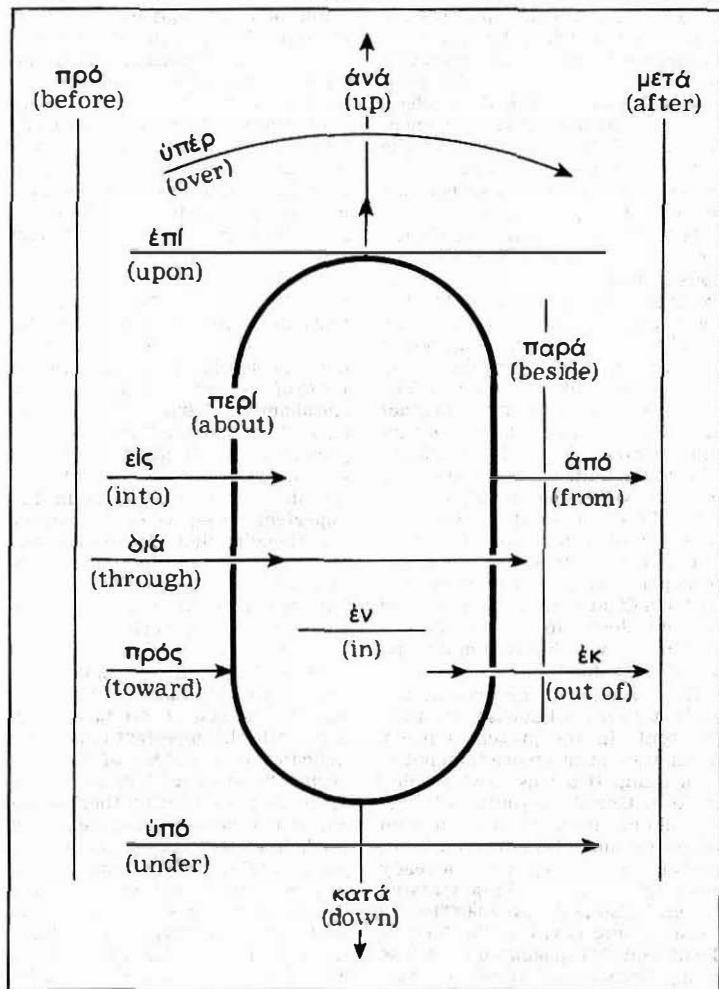
To illustrate the difference in the Greek tenses: At 1 John 2:1, the apostle John says: "If any man sin, we have an advocate with the Father" (*King James Version*). The Greek verb for "sin" is in the aorist tense, hence the time of the action is punctiliar or momentary. The aorist tense here points to one act of sinning, whereas the present infinitive would denote the condition of being a sinner, or continuous or progressive action in sinning. So John does not speak of someone carrying on a practice of sinning but of one who does "commit a sin." (Compare Matthew 4:9, where the aorist indicates that the Devil did not ask Jesus to do constant or continuous worship to him but "an act of worship.")

In prohibitions, the present and aorist tenses are likewise distinctly different. In the present tense a prohibition means more than not to do a thing. It means to *stop* doing it. Jesus Christ, en route to Golgotha, did not merely tell the women following him, "Do not weep," but, rather, since they were already weeping, he said: "*Stop weeping* for me." (Luke 23:28) Likewise, to those selling doves in the temple, Jesus said: "*Stop making* the house of my Father a house of merchandise!" (John 2:16) In the Sermon

on the Mount he said: "*Stop being anxious*" about what you will eat, drink, or wear. (Matthew 6:25) On the other hand, in the aorist a prohibition was a command against doing something at any given time or moment. Jesus is shown as telling his hearers: "So, *never be anxious* [that is, do not be anxious at any moment] about the next day." (Matthew 6:34) Here the aorist is used in order to indicate that the disciples should not be anxious at any time.

Another example of the need to take into consideration the Greek tense in translating is found at Hebrews 11:17. Some translations ignore the special significance in the tense of the verb. With reference to Abraham the *King James Version* says: "He that had received the promises offered up his only begotten son." The Greek verb here translated "offered up" is in the imperfect tense, which may carry the thought that the action was intended or attempted but not realized or accomplished. Hence, in harmony with what actually happened, the Greek verb is more appropriately rendered "attempted to offer up." Likewise, in Luke 1:59, speaking of the time of circumcision of the son of Zechariah and Elizabeth, the imperfect tense used indicates that instead of the rendering, "they called him Zacharias, after the name of his father" (*King James Version*), the passage should read, "they were going to call [the young child] by the name of its father, Zechariah" (*New World Translation*). This is in harmony with what actually took place, namely, that he was named John, according to the angel Gabriel's instructions.—Luke 1:13.

Diagram Illustrating Basic Meanings
of Greek Prepositions



Greek Alphabet

Letter	Name	English Equivalent*
A α	Al'pha	a
B β, β	Be'ta	b
Γ γ	Gam'ma	g, hard, as in begin ^a
Δ δ	Del'ta	d
E ε	E'psilon	e, short, as in met
Z ζ	Ze'ta	z
H η	E'ta	e, long, as in they
Θ θ, θ	The'ta	th
I ι	I-o'ta	i as in machine
K κ	Kap'pa	k
Λ λ	Lam'bda	l
M μ	My	m
N ν	Ny	n
Ξ ξ	Xi	x
O ο	O'mi-kron	o, short, as in lot
Π π	Pi	p
Ρ ρ	Rho	r
Σ σ, σ ^Δ	Stig'ma	s
T τ	Tau	t
Υ υ	Y'psi-lon	y or u, ^a French u or German ü
Φ φ	Phi	ph as in phase
Χ χ	Khi	kh as in elkhorn
Ψ ψ	Psi	ps as in lips
Ω ω	O-me'ga	o, long, as in note

Transliteration has reference to the spelling of Greek words with letters of the English alphabet. In most instances it is simply a letter-for-letter substitution, *b* for β, *g* for γ, and so on. This is also true of the Greek vowels, *a* for α, *e* for ε, *e* for η, *i* for ι, *o* for ο, *y* for υ and *o* for ω.

Diphthongs

The above general rule of letter-for-letter substitution also applies to most diphthongs. The Greek letter Y'psi-lon (υ) is an exception, as in the following instances:

αυ	au
υι	ui
ευ	eu
ηυ	eu
ου	ou

However, there are occasions when what may at first appear to be a diphthong will have a diaeresis (¨) over the second letter. The diaeresis shows that it does not really form a diphthong with the vowel preceding it. Thus the Y'psi-lon with a diaeresis is transliterated *y*, not *u*, as in the following instances:

αÿ	ay
οÿ	oy
εÿ	ey
αι	ai
οÿ	oy
οι	oi
ηÿ	ey

* Pronunciation shown here differs from modern Greek.

^a Before κ, ξ, χ, or another γ, it is nasal, and pronounced like *n* in think.

^Δ Used only at the end of a word when Stig'ma occurs.

² Y'psi-lon is *u* when it is part of a diphthong.

Some vowels (α, η, ω) have a small *I-ota* (ι) (called an *I-ota subscript*) written beneath them. In transliterating these Greek forms the *I-ota* (or ι) is not placed below the line, but next to and following the letter under which it appears. Thus α is *ai*, η is *ei* and ω is *oi*.

Accent marks

There are three types of accents in Greek: the acute (´), the circumflex (˘ or ˙) and the grave (`). In the Greek these appear over the vowel of the syllables they accentuate. However, in this publication the accent mark in transliterations comes at the end of the accented syllable, and only one mark is used for all three types of Greek accents. Λόγος is thus marked *ló'gos*; ζῶον would be *zō'on*.

Syllables

As an aid to pronunciation, either a dot or the accent mark is used to separate all syllables in transliterations. A Greek word has as many syllables as it has vowels or diphthongs. Thus λόγος (*ló'gos*) has two vowels and therefore two syllables. The two vowels of a diphthong make one syllable, not two. Πνεύμα (*pneu'ma*) has one diphthong (*eu*) and one other vowel (*a*) and thus has two syllables.

In syllable division, the following rules have been observed: (1) When a single consonant occurs in the middle of a word, it is placed with the following vowel in the next syllable. Πατήρ would be *pater'*. (2) Sometimes a combination of

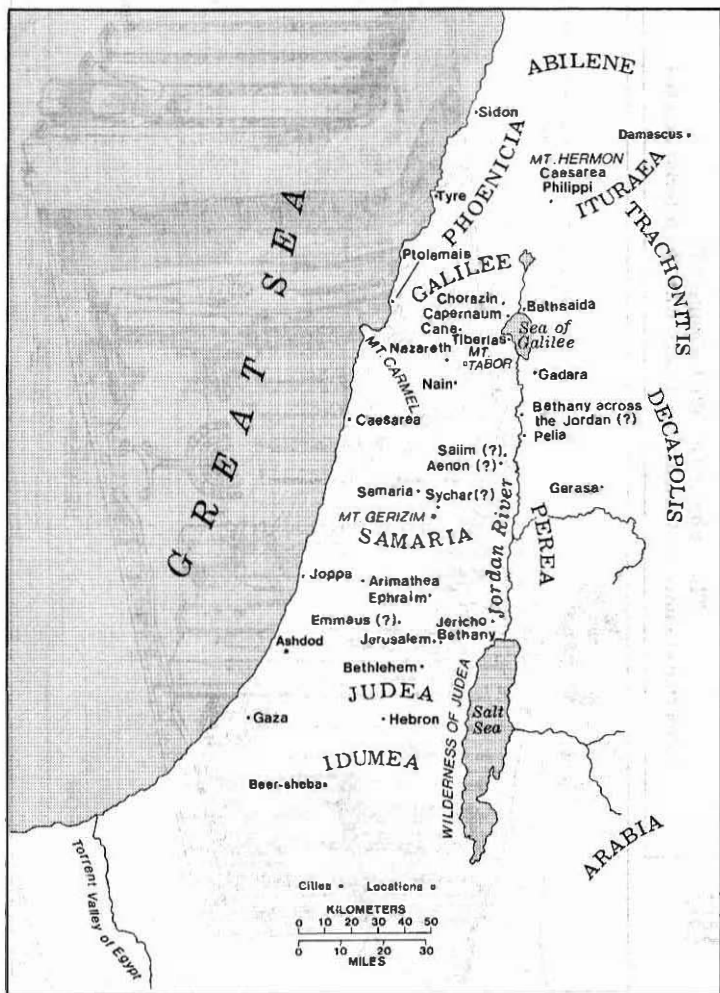
consonants appears in the middle of a Greek word. If this same combination of consonants can be used to start a Greek word, it may also begin a syllable. For instance, κόσμος would be divided *ko'smos*. The *sm* is kept with the second vowel. This is because many Greek words—like *Smyrna*—open with those same two consonants. However, when a certain combination of consonants is found in the middle of a word and there is no Greek word beginning with that same combination, they are separated. Thus βύσσος is transliterated herein as *bys'sos*, since *ss* does not start any Greek word.

Breathing marks

A vowel at the beginning of a word requires either a "smooth" breathing mark (´), or a "rough" breathing mark (˘). The "smooth" breathing mark (´) may be disregarded in transliteration; the "rough" breathing mark (˘) calls for an *h* to be added at the start of the word. If the first letter is capitalized, these breathing marks occur before the word. In that case, 'I becomes *I*, while ˘I is transliterated as *Hi*. When words begin with the small letters, the breathing marks appear over the first, or, in the case of most diphthongs, over the second letter. Therefore αἶων becomes *ai-on'*, while ἄγνός is *ha-gnos'* and αἰρέομαι is *hai-re'o-mai*.

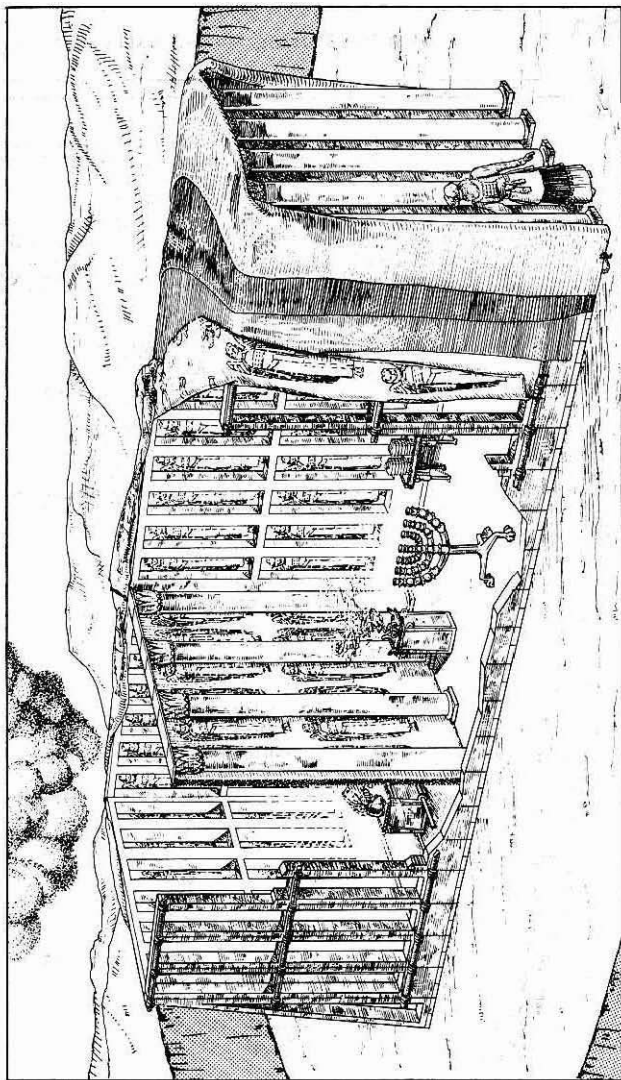
Additionally, the Greek letter *Rho* (ρ), transliterated *r*, always requires a "rough" breathing mark (˘) at the start of a word. So ῥαββεί is *rhāb-bei'*.

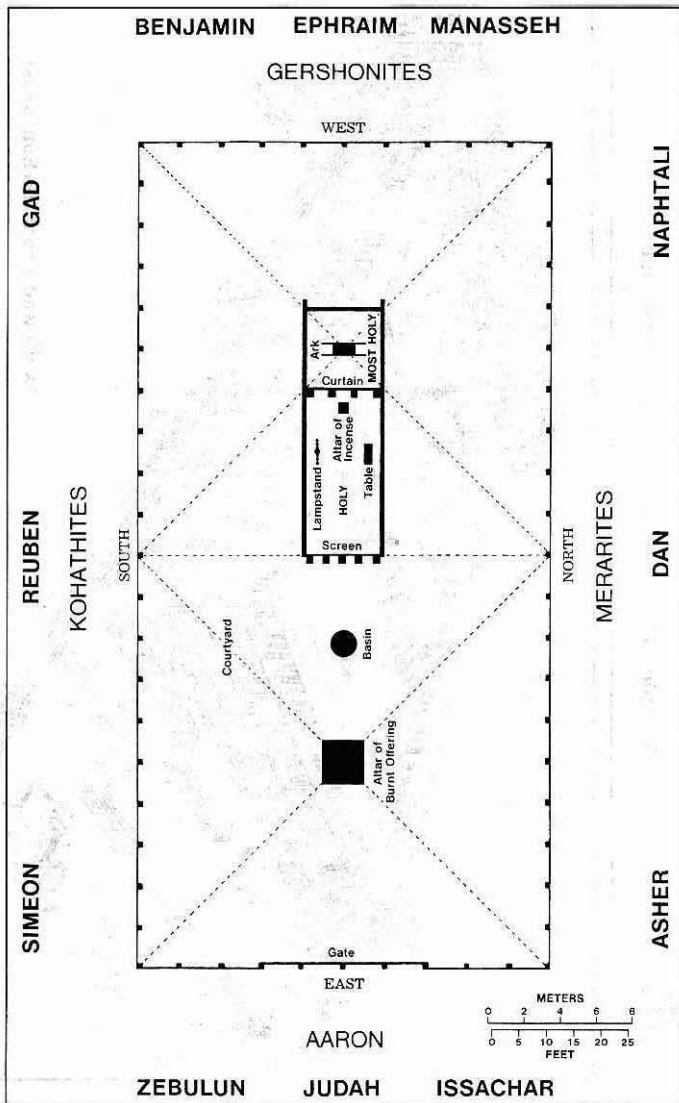
Palestine During the Ministry of Jesus



8B

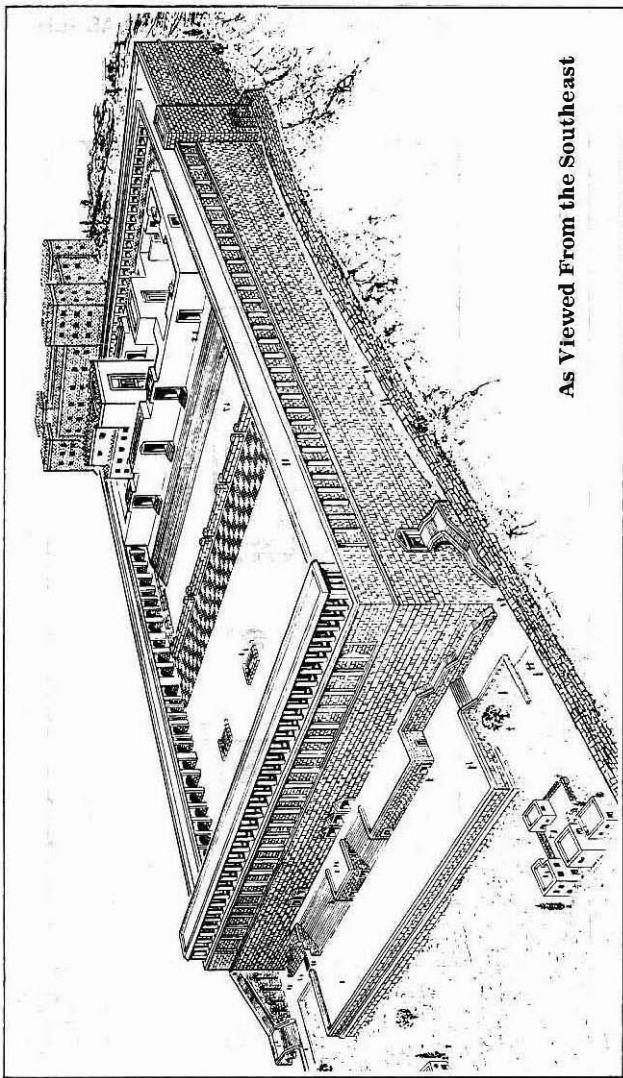
The Tabernacle, With Ground Plan
(Tabernacle shown as it might have looked with the interior exposed)



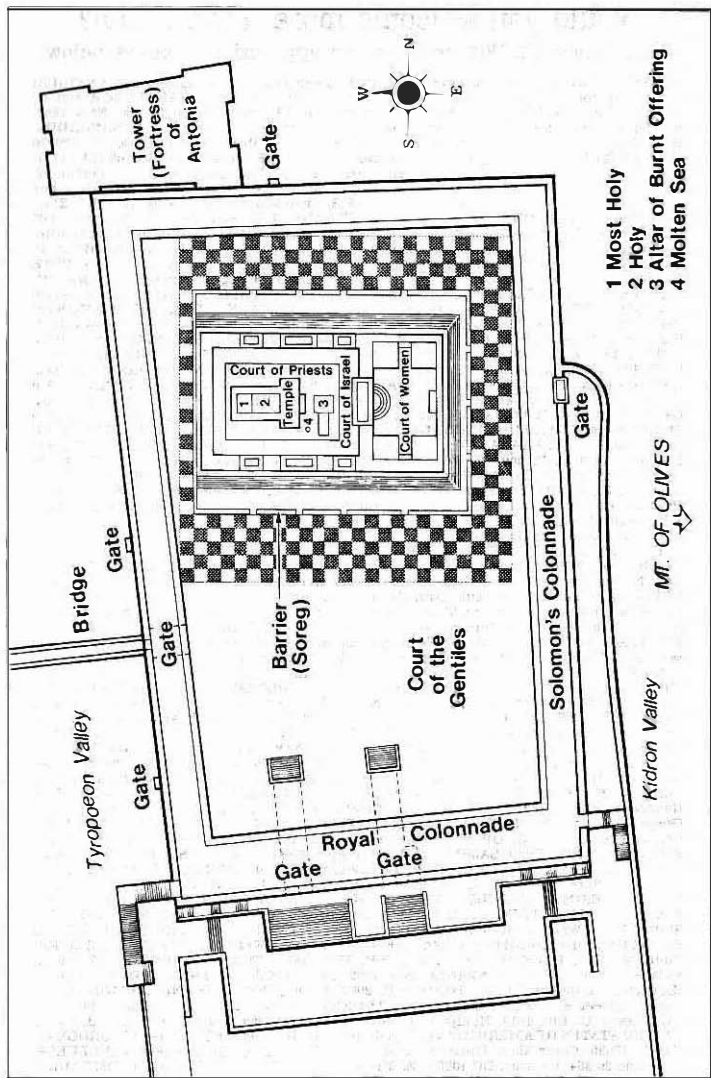


8C

Temple Rebuilt by Herod, With Ground Plan



As Viewed From the Southeast



- 1 Most Holy
- 2 Holy
- 3 Altar of Burnt Offering
- 4 Molten Sea

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Palestine During the MINISTRY OF JESUS

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THE GREAT SEA



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