The Kingdom
Interlinear Translation
of the
Greek Scriptures
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Presenting a literal word-for-word translation into English under the Greek text as set out in "The New Testament in the Original Greek—The Text Revised by Brooke Foss Westcott D.D. and Fenton John Anthony Hort D.D." (1948 Reprint) together with the

New World Translation of the Christian Greek Scriptures, Revised Edition, a modern-language translation of the Westcott and Hort Greek Text, first published by them in the year 1881 C.E., with which are included the valuable Foreword and the Appendix of the said translation, with numerous footnotes and an Explanation of the Symbols Used in the Marginal References

PRODUCED BY

New World Bible Translation Committee

—1969 C.E.—

"Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth."—Matthew 6:9, 10, NW.
BY WAY OF EXPLANATION

The inspired 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 twentieth century C.E. have studied the original language of the inspired Greek Scriptures so as to be able to pry directly into the basic thoughts of the original written text. The inspired Greek Scriptures were written, not in the ancient classical Greek nor in the modern Greek which dates from the fall of Constantinople in 1453 C.E., but in the common or koiné Greek of the first century of our Common Era, the international language of that time. Hence the koiné Greek of the divinely inspired Scriptures is a special study in itself.

Sincere searchers for eternal, life-giving truth desire an accurate understanding of the faith-inspiring Greek Scriptures, an understanding that will not be confused by sectarian, denominational religious teachings but that is fortified by the knowledge of what the original language says and means. To aid such seekers of truth and life is the purpose behind the publishing of The Kingdom Interlinear Translation of the Greek Scriptures. 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, without any sectarian religious coloration.

In the broad left-hand column of the pages of the main material will be found the original koiné Greek text as revised (in 1881 C.E.) by the renowned Greek scholars B. F. Westcott and F. J. A. Hort, and in between the lines of the Greek text will be found the word-for-word English translation. In the slim right-hand column of the page will be found the twentieth-century language translation entitled "New World Translation of the Christian Greek Scriptures," in its latest revision. The word-for-word interlinear translation and the New World Translation are arranged parallel on the page, so that comparisons can be made between the two readings and the accuracy of any modern translation can be determined.

For the interlinear word-for-word rendering the English word or phrase has not been taken from the modern translation in the right-hand column and transferred 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 aids us in determining what the Greek text actually, basically says.


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 extant today in the original language are perfect duplicates. The result is that no two copies are exactly alike. Since such has been the result with the mere handwritten copies of the Scriptures, much more is it true that no version of them into another language by an uninspired translator would 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 of a fresh translation from time to time, as the better understanding of the original tongues, now dead, becomes possible and as the light of the truth on the inspired Scriptures becomes brighter. Further, the progress of modern living language, with its changes in meanings of words and in forms of expression, calls for a new, up-to-date presentation to make the Scriptures fully alive and appealing to the understanding.

From the time of that Roman Catholic clergyman, John Wycliffe, of the fourteenth century, until the middle of this twentieth century many English translations have been made of the inspired writings of Christ’s disciples. All these have had their own commendable features. They have considerably met the needs of the day for a rendering of God’s Word in the common language of the people. Much good has been accomplished by them and will yet be. But honesty compels us to remark that, while each of them has its points of merit, they have fallen victim to the power of human traditionalism 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, an inconsistency and unreasonableness have been insinuated into the teachings of the inspired writings.

a Called “Christian” to distinguish them from the pre-Christian Greek Septuagint translation of the inspired Hebrew Scriptures.
The Son of God taught that the traditions of creed-bound men made the commandments and teachings of God of no power and effect. The endeavor of the New World Bible Translation Committee has been to avoid this snare of religious traditionalism. This very effort accounts for distinguishing this differently 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.” At 2 Corinthians 3:14 the popular King James Bible version tells of the “reading of the old testament,” but there the apostle was not referring to the ancient Hebrew Scriptures in their entirety from Genesis to Malachi. Nor was he meaning that the inspired Christian writings constituted a “new testament.” The apostle was merely speaking of the book written by Moses in which the old Law covenant with Israel is fully set forth; for which reason he says, in the next verse, “when Moses is read.” The sacred Scriptures, from Genesis to Revelation (Apocalypse), are one Book, inspired by the one Supreme Author. They cannot be divided into parts, one of which may be ignored. The Hebrew Scriptures and the Christian Greek Scriptures are essential to each other. The latter supplement the former and are an integral part with the former to make the one complete Book of divine truth. Till now we have been able to translate only the Christian Greek Scriptures.

The apostle Peter wrote: “But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell.” (2 Peter 3:13) The signs now multiply to prove that this generation is at the portals of the new world here promised. There no uninspired human traditions which bedarken and nullify the divine Word will be permitted, for that will be a righteous world. It befits the significant time of transition from the old world to the righteous new world that translations of the Scriptures today should as far as possible eliminate the misleading influence of religious traditions which have their roots in paganism, that thus the pure truth of God’s Word may shine forth in all its harmonious brilliance and with its convincing power.

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 the purpose of a witness to all the nations, and then the accomplished end will come.” So, to do the work of translating is an opportunity and 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 consecrated powers 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 our appreciation of the need of carefulness.

The Greek text that we have used as the basis of our New World translation is the widely accepted Westcott and Hort text (1881), by reason of its admitted excellence. But we have also taken into consideration other texts, including that prepared by D. Eberhard Nestle and that compiled by the Spanish Jesuit scholar José María Bover and that by the other Jesuit scholar A. Merk. Where we have varied from the reading of the Westcott and Hort text, our footnotes show the basis for our preferred reading. We give some definiteness to the background for the renderings of our text by showing in our footnotes the most ancient manuscripts and versions upon which we call for support. Besides this, we have offered alternative English renderings of the Greek text, and variant readings of said manuscripts and versions. Thus in our footnotes we have provided a sort of critical apparatus for our translation, rather than a commentary on the Scriptures.

Archaic language we have disposed of altogether, even in

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


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

prayers and addresses to God. This means we have everywhere 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 language 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 all through has been to give as literal a translation as possible, where the modern English idiom allows and where a literal rendition does not for any clumsiness hide the thought. That 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.

Watch has been kept against taking liberties with texts for the mere 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, we know, has imposed a restriction upon our diction, but 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.

The chapter and verse numbering 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 Version (LXX) of the Hebrew Scriptures.

The Divine Name: 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 by the four letters התיה, generally called the "Tetragrammaton" and represented by the English letters JHVH (or YHWH). In the Hebrew Scriptures the name, represented by this Tetragrammaton, occurs 6,823 times. The exact pronunciation of the name is not known today, but the most popular way of rendering it is "Jehovah." The abbreviation for this name is "Jah" (or "Yah"), and it occurs in many of the names found in the Christian Greek Scriptures. Also in the exclamation Alleluia! or Hallelujah! found four times, at Revelation 19:1, 3, 4, 6, and meaning "Praise Jah!"

As the Christian Greek Scriptures were an inspired addition and supplement to the sacred Hebrew Scriptures, this sudden disappearance from the Greek text seems inconsistent, especially when James said to the apostles and other disciples at Jerusalem about the middle of the first century: "Simeon 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 the Hebrew Scriptures where the divine name occurs twice. 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 traditional explanation for this no longer holds. It was long thought that the basis for such failure of the divine name in our extant manuscripts was the absence of the name in the Greek Septuagint Version (LXX), the first translation of the Hebrew Scriptures which began to be made in the third century B.C. This thought was based upon the copies of LXX as found in the great manuscripts of the fourth and fifth centuries A.D.: the Vatican No. 1209, the Sine tic, the Alexandrine, and the Ambrosianus. In these the distinctive name of God was rendered by the Greek words Κυριος (kyri-oas) with or without the definite article and Θεος (the-os). This namelessness was viewed as an aid to teaching monotheism.

This popular theory has now been flatly disproved by the recently found remains of a papyrus roll of LXX. This con-
tains the second half of the book of Deuteronomy. Not one of these fragments shows an example of Κ'ψιος or Θεός used instead of the divine name, but in each instance the Tetragrammaton is written in Aramaic characters. By permission of its owners we have reproduced photographs of fragments of the papyrus roll that our readers may examine these occurrences of the Tetragrammaton in such an early copy of LXX. Authorities fix the date for this papyrus at the 2d or 1st century B.C. This means about a century or two after the LXX was begun. It proves that the original LXX did contain the divine name wherever it occurred in the Hebrew original. Considering it a sacrilege to use some substitute as ky'ri-os or the-os', the scribes inserted the Tetragrammaton (יהוה) at its proper place in the Greek version text.

Did Jesus Christ and his disciples who wrote the Christian Greek Scriptures have copies at hand 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. About A.D. 128 Aquila's Greek version had the Tetragrammaton in archaic Hebrew letters. About A.D. 245 Origen produced his famous Hexapla, this being a six-column reproduction of the inspired ancient Scriptures, (1) in their original Hebrew and Aramaic, accompanied by (2) a transliteration into Greek, and the Greek versions by (3) Aquila, (4) Symmachus, (5) the Seventy (LXX), and (6) Theodotion. In the second column of the Hexapla, in the transliteration into Greek, the Tetragrammaton was written in Hebrew characters, whereas in columns 3, 4, and 5 the Greek versions of Aquila, Symmachus and LXX.

The papyrus belongs to the Société Royale de Papyrologie du Caire. It bears the Inventory Number 266, and forms part of the collection of Fouad Papyri, of which Nos. 1-89 were published in 1939 in one volume (P. Fouad I, 1939). The nearest parallel in date to P. Fouad Inv. No. 266 is P. Rylands iii. 458, of the 2d century B.C., which also contains fragments of the second half of Deuteronomy; but its scanty remains unfortunately preserve no use of the divine name or its equivalent.

See our pages 13-14, for photographic Illustrations of some fragments of P. Fouad Inv. No. 266 of Deuteronomy LXX, which we have numbered. No. 1, on Deuteronomy 31:22 to 32:7, shows the Tetragrammaton on lines 7 and 15. No. 2 (Deut. 31:29, 30) shows it on line 6; No. 3 (Deut. 20:13-14, 17-19) on lines 1 and 7; No. 4 (Deut. 31:26) on line 1; No. 5 (Deut. 31:27, 28) on line 5; No. 6 (Deut. 27:1-3) on line 5; No. 7 (Deut. 25:15-17) on line 3; No. 8 (Deut. 24:4) on line 5; No. 9 (Deut. 24:8-10) on line 3; No. 10 (Deut. 26:2, 3) on line 1; No. 11 (Deut. 18:4-6) on line 5; and No. 12 (Deut. 18:15, 16) on line 3. Reproduced by permission of the Royal Society of Papyrology, of Cairo, Egypt.
all represented the Tetragrammaton by the similar Greek characters. Origen, in a statement on Psalm 2:2, said that “in the most faithful manuscripts THE NAME is written in Hebrew characters, that is, not in modern, but in archaic Hebrew.”

A papyrus fragment of that same 3rd century A.D., namely, P. Oxyrhynchus vii. 1007, is a fragment of Genesis of the LXX, and it abbreviates the Tetragrammaton by its first letter doubled, a doubled Yod (זז), the initial letter being written in the shape of a z with a horizontal stroke through the middle, the stroke being carried unbroken through both such Yod’s.

In the succeeding century Jerome says that ignorant readers of the LXX imagined the Tetragrammaton to be a Greek word and actually pronounced it “Pipi.” In his Prologus Galeatus preface to the books of Samuel and Malachi he says: “We find the four-lettered name of God (i.e., יהוה) in certain Greek volumes even to this day expressed in the ancient letters.” And in his 25th letter to Marcella, written at Rome, A.D. 394, he treats of the ten names of God and says: “The ninth [name of God] is a tetragrammaton, which they considered ἀνεξαφανήν [an-ek-pho'nē-ton], that is, unspeakable, which is written with these letters, Yod, He, Vau, He. Which certain ignorant ones, because of the similarity of the characters, when they would find them in Greek books, were accustomed to pronounce Πλ."

Thus down to the time of Jerome, the translator who produced the Latin Vulgate, there were Greek manuscripts of the ancient Hebrew Scriptures which still contained the divine name in its four Hebrew characters.

One thing is now certain. Whether Jesus and his disciples read the Scriptures in their Hebrew (Aramaic) original or in

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a Compare the Ambrosian palimpsest of the LXX, edited by G. Mercati, 1896.

b This is now confirmed by a Cairo palimpsest of parts of 3 Kings and 4 Kings, LXX.

c See The Oxyrhynchus Papyri, volume vii, edited by A. S. Hunt, 1910, Editor Hunt compares P. Oxy. iv. 656 (Genesis, early 3rd century) with its 'decided tendency' to omit the substitute word κυρίος. In three passages the blank space left by the original scribe sufficient for four letters had been filled by κυρ'ίος only by another, a second hand.

d See C. Taylor's Hebrew-Greek CairoGenizah Palimpsests (1900), pages 6-11.

e See Jerome's Epistola 85, Ad Marcellum (edited by Hilberg, page 219). Also see McClintock and Strong's Cyclopaedia, volume 9 (1894 edition), page 652, under "Shem hammeophash."
the Greek Septuagint Version, they would come across the divine name in its Tetragrammaton form. Did Jesus follow the traditional Jewish custom of the day and read ἀ-δο-νάι 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 occurs twice, did he refuse to pronounce the divine name correctly? Not if Jesus followed his usual disregard for the unscriptural traditions followed by the 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 Jewish Talmud accuses Jesus of having performed his miracles by the pronouncing of the divine name; which is an indirect admission on the part of his enemies that he did use the name.

The question now before us is: Did Jesus’ inspired disciples use the divine name in their writings? That is, did God’s name appear in the original writings of the Christian Greek Scriptures? We have basis for answering Yes. In recent years some have claimed that Matthew’s gospel account was at first written in Hebrew rather than in its kindred language, the Aramaic. It is contended that Matthew and the early Christians produced this account to become the last book of the canon of the Hebrew Scriptures as, till then, the canon of the Christian Greek Scriptures had not been contemplated. There is evidence that various recensions of the Hebrew and Aramaic versions of Matthew’s account persisted for centuries among the early Jewish Christian communities of Palestine and Syria. Early writers, such as Pa’p-i-as, Hegesippus, Jus’tin Martyr, Ta’tian, Sym’ma-chus, I-re-nae-us, Pantaenus, Clem’ent of Alexandria, Or’i-gen, Pam’phi-lus, Eu-se’bi-us, Ep’i-pha’ni-us and Je-rome, give evidence that they either possessed or had access to Hebrew and Aramaic writings of Matthew, Je-rome, of the 4th and 5th centuries A.D., had this to say:

“Matthew, who is also Levi, and who from a publican came to be an Apostle, first of all the Evangelists, composed a Gospel of Christ in Judæa in the Hebrew language and characters, for the benefit of those of the circumcision who had believed. Who translated it into Greek is not sufficiently ascer-

tained. Furthermore, 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. In which it is to be remarked that, wherever the Evangelist makes use of the testimonies of the old Scripture, he does not follow the authority of the seventy translators, but of the He-


Matthew made more than a hundred quotations from the inspired Hebrew Scriptures. So where these quotations included the divine name, he would be 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” eighteen times. It is now believed Matthew himself translated his gospel account into the Greek. If he did, then he had available copies of the LXX containing the divine name. But, though Matthew preferred to quote direct from the Hebrew Scriptures rather than from the LXX, he could follow the LXX practice and incorporate the divine name at its proper place in the Greek text.

But all the writers of the Christian Greek Scriptures quoted from the Hebrew Scriptures or from the LXX at verses where the Name appears, and they could follow the style then true of copies of the LXX by using the Tetragrammaton in their Greek writings.

The evidence is, therefore, that the original text of the Christian Greek Scriptures has been tampered with, the same as the text of the LXX has been. And, at least from the 3d century A.D. onward, the divine name in Tetragrammaton form has been eliminated from the 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-Semitism. In place of it they substituted the words ky-ri-os (usually translated “the Lord”) and the-os’, meaning “God.”

RESTORING THE NAME: What is the modern translator to do? Is he justified, yes, authorized, to enter the divine name into a translation of the Christian Greek Scriptures? Every Greek reader must confess that in the LXX the Greek words ky-ri-os and the-os’ have been used to crowd out the distinctive name of the Supreme Deity. Every comprehensive Greek-English dictionary states that these two Greek words have
been used as equivalents of the divine name. Hence the modern translator is warranted in using the divine name as an equivalent of those two Greek words, that is, at places where Matthew, etc., quote verses, passages and expressions from the Hebrew Scriptures or from the LXX where the divine name occurs.

From the 14th century A.D. forward, translations of parts or all of the Christian Greek Scriptures have been made into the ancient classical Hebrew. The Shem Tob version of Matthew into Hebrew was made about A.D. 1385. When coming upon quotations from the Hebrew Scriptures where the Name appeared, the translators into Hebrew had no other recourse than to render κύριος or θεός back into its original Tetragrammaton form יהוה. Thus in that early Shem Tob version of Matthew the Tetragrammaton occurs 16 times. All together, the appearances of the sacred Tetragrammaton in the 19 Hebrew versions to which we have had access total up to 307 distinct occurrences. These have thus restored the divine name to the inspired Christian Scriptures.

How is a modern translator to know or determine when to render the Greek words Κύριος and Θεός into the divine name in his version? By determining where the inspired Christian writers have quoted from the Hebrew Scriptures. Then he must refer back to the original to locate where the divine name appears there. This way he can determine the identity to give to κύριος and θεός and he can then clothe them with personality.

Realizing that this is the time and place for it, we have followed this course in rendering our version of the Christian

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A Greek-English Lexicon of the New Testament, by J. H. Thayer, 1887 edition, page 365, says under Κύριος: "κύριος, this title is given to God, the ruler of the universe (so the Sept. for בָּשָׁר, הַאֲלֹּהִים, מַלְאָךְ, יְהוָה, יְהוָּה [a-donai, e-lo-ah, e-lo-him, Je-ho'ah and Jh];) On page 287 it says, under Θεός: "Σεπτ. for בָּשָׁר, מַלְאָךְ and יְהוָּה [e-lo-him and Je-ho'ah]."


A Greek and English Lexicon to the New Testament, by J. Parkhurst, revised edition of 1845, says, on page 347, under KY'RIOU: "III. In LXX it answers to the several names or titles of God, בְּשָׁר, מַלְאָךְ, יְהוָּה, יְחֵי, "but most frequently to יהוה. In the New Testament, like Κύριος, when used as a name of God, though it sometimes answers to יהוה, ... yet it most usually corresponds to יהוה Jehovah, and in this sense is applied."

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Greek Scriptures. 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. We have looked for some agreement with us by the Hebrew versions we consulted to confirm our own rendering. Thus, out of the 237 times that we have rendered the divine name in the body of our version, there are only two instances where we have no support or agreement from any of the Hebrew versions. But in these two instances, namely, Ephesians 6:8 and Colossians 3:13, we feel strongly supported by the context and by related texts in rendering the divine name. The notes in our lower margin show the support we have for our renderings from the Hebrew versions and other authorities.

Not in all cases where the divine name is shown in the lower margin have we rendered it in the main body of our version. Thus there are 72 instances where the divine name is shown in the margin alone, but not incorporated into the text, the warrant not being strong enough.

On pages 26 to 31 we give the list of the Hebrew versions as well as other publications to which we have resorted for support of our renderings, not only of the divine name but also of other valuable features. Because the letter J corresponds with the first letter of the Tetragrammaton, we have designated them all under the letter J, but have added a superior number after in order to differentiate them. See pages 20, 21 for a photographic reproduction of the title page and of a sample page of one such Hebrew version by a Roman Catholic translator in 1668, whom we have listed as J9.

Doubtless for many of our readers a support for our rendering of the divine name comes from an unexpected source. We do not claim ours to be the first version to introduce it into the English translation of the Christian Greek Scriptures. Our list on page 22 shows that an American version of 1864 pre-

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The title page, reproduced on the next page (20), is in Hebrew and Latin and reads: "The Four Evangelists from the New Law which have been translated from the Latin Tongue into the Hebrew Tongue at the hand of John Baptist Jonah [followed by the equivalent of this in Latin] and he dedicated them as an offering to the holy high priest Clement IX [Latin: dedicated to our most holy lord, Clement IX, Pontifex Maximus]. Printed here at Rome on the Press belonging to the Sacred Congregation for the Propagation of the Faith, in the year 1668 of the coming of our Messiah [at Rome, on the press of the S. C. Prop. Fidel, in the year 1668]." Around the picture the Latin text says: "Going into all the world, preach the good news to every creature." (See page 21.)
Above we have reproduced page 194 of this Jonah version, setting forth the gospel according to Luke, chapter 2, verses 15-25, in Hebrew and Latin in parallel columns. In the Hebrew column we find the Tetragrammaton (יהוה) on lines 21, 22 opposite verse 23; and on lines 23, 25 opposite verse 24.
ceded us, but only on a limited scale; it rendered the name “Jehovah” 18 times from Matthew to Acts. We have listed this as J21, and our footnotes show where its renderings occur and agree with ours. But we may be the first to render the name consistently throughout the 237 times in the main body of our text. However, many English readers will be surprised to learn that further support of our rendering of the Name comes from many non-Hebrew missionary sources.*

Parts of the Holy Bible have already been translated into more than 1,100 languages and dialects. From the 18th century forward the non-Hebrew translators have in many cases found no proper equivalent in the languages into which they were translating the Christian Greek Scriptures, and hence they have used the divine name in suitable native spelling. That our readers may appreciate something of the extent to which the divine name is published in missionary versions of the Christian Greek Scriptures, we print on the preceding page a chart. It shows 20 vernacular forms of “Jehovah” used in 38 versions, and the languages in which each form is used respectively. On pages 24, 25 we are pleased to reproduce photographically parts of pages of several such versions of the Christian Greek Scriptures using the divine name in the text.

* CHART

VERSIONS OF THE CHRISTIAN GREEK SCRIPTURES IN 38 LANGUAGES OTHER THAN ENGLISH OR HEBREW USING A VERNACULAR FORM OF THE TETRAGRAMMATON

(See collection of American Bible Society, New York)

<table>
<thead>
<tr>
<th>Vernacular Form</th>
<th>Languages Using the Form</th>
<th>Vernacular Form</th>
<th>Languages Using the Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Chihowa</td>
<td>Choctaw</td>
<td>6. Jehovah</td>
<td>Malagasy; Narrinyer1</td>
</tr>
<tr>
<td>2. Jehovah</td>
<td>Hawaiian; Kiwal; Panaleti; Tahitian; Toaripi</td>
<td>7. Jeova</td>
<td>Kusaien</td>
</tr>
<tr>
<td>3. Ieova</td>
<td>Gilbert Islands; New Britain; Wedau</td>
<td>8. Jihova</td>
<td>Naga (Lhota dialect)</td>
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<td>5. Jehova</td>
<td>Manus Island; Nandi; Fang; Gabun</td>
<td>10. Jionia</td>
<td>Mortlock</td>
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<td>13. Yahve</td>
<td>Ila</td>
<td>14. Yave</td>
<td>BOBANGI; Dholuo; MONGO (or Lolo)</td>
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<td>15. Yawe</td>
<td>Chokwe; Chuana (TLAPI dialect); Luba; Lugbara; MUNCHI (or TIV); SANTO (Hog Harbor)</td>
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<tr>
<td>16. Yehova</td>
<td>Chokwe; Chuana (TLAPI dialect); Luba; Lugbara; MUNCHI (or TIV); SANTO (Hog Harbor)</td>
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<td>17. Yehovah</td>
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<td>18. Yekova</td>
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<td>19. Yeoba</td>
<td>Kuba (INKongo dialect)</td>
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<td>20. Yowo</td>
<td>Lomwe</td>
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There can be no real objection for these translations to do so provided they reproduce the divine name at places where the Hebrew Scriptures show the background and validity for it. For corresponding reasons no reasonable mind can find Scriptural objection to our doing so in this English version. Rather, as our readers familiarize themselves with this version, they will rejoice over the added clearness it imparts to many scriptures not distinctly discerned before.

While inclining to view the pronunciation “Yah-weh” as the more correct way, we have retained the form “Jehovah” because of people's familiarity with it since the 14th century. Moreover, it preserves, equally with other forms, the four letters of the Tetragrammaton JHVH.

We count ourselves happy to be privileged to present this New World translation in the interest of Bible education, at the time when that righteous world is dawning, where the name of the Author of the Holy Scriptures will be known and honored by all who live. We shall be grateful if it guides many into right Scriptural understanding and action at this critical time when “anyone that calls upon the name of Jehovah will be saved.”—Acts 2:21.

New World Bible Translation Committee. February 9, 1950, New York, N.Y.
No. 1 shows part of page 66 of the 1902 version of the Gabun language, setting forth Matthew 22:37 to 23:5. Note the appearances of the name Jehovah and its transliteration Ả. In contrast with Jesus (Jisu).

No. 2 shows part of the page of the 1939 version in the Malagasy language, setting forth Matthew 4:6 to 5:8. The name Jehovah will be seen at Matthew 4:7, 10, in contrast with Jesus (Jesu).

No. 3 shows page 1194 of the 1816 version in the Hawaiian language, setting forth Mark 12:17-32. The name Jehovah appears at verses 11, 29, 30 in contrast with Jeasu (Jesu).
EXPLANATION OF THE SYMBOLS USED
IN THE MARGINAL REFERENCES

R (Aleph)
Sinnitica MS. An uncial Greek manuscript of the 4th century, in codex form. Originally it evidently contained the whole Bible, including all the Christian Greek Scriptures. It is at present possessed by the British Museum, London, England.

A
Alexandrine MS. An uncial Greek manuscript of the 5th century, in codex form. When complete, it contained the whole Bible, including the Christian Greek Scriptures, all now but Matthew 1:1 to 25:6; John 6:50 to 8:52; 2 Corinthians 4:1 to 12:6. It is at present possessed by the British Museum, London, England.

Arm
Armenian Version. It is of the 5th century, or even as early as the beginning of the 4th century. However, the manuscripts are, for the Gospels, of the 9th and 10th centuries, and, for the other books, of the 13th century or later. This version was made from Syriac and Greek codices. Copies are found in Moscow (Russia), Armenia, Istanbul (Turkey), and Venice (Italy).

B
Vatican MS. No. 1209. An uncial Greek manuscript of the 4th century and continued until the 8th. It is in codex form and contained originally the whole of the Greek Bible, but in the Christian Greek Scriptures it now lacks Hebrews 9:14 to 13:25; 1 and 2 Timothy, Titus, and the Revelation (Apocalypse). It is catalogued as in the Vatican Library at Rome, Italy, from A.D. 1481, at least.

C
Codex Ephraemi rescriptus. This uncial Greek manuscript is a palimpsest, of the 5th century, and contains parts of the Gospels, Acts, the Epistles and the Revelation. It originally contained the whole Greek Bible, but in the 12th century the original writing was effaced, and what remains of the volume was used to receive a Greek version of some tracts of the ecclesiastical Ephraem of Syria. It is now possessed by the National Library at Paris, France.

D
Codex Bezae. Under this symbol we include the Cambridge MS. (Cantabrigensis) (D) and the Clermont MS. (Claromontanum) (D). Both MSS. are of the 6th century. The Codex Cantabrigensis, now possessed by the University of Cambridge, England, contains nearly all the Gospels, parts of the Acts, with a Latin translation; and a Latin translation of 3 John 11-15. The Codex Claromontanus, from the monastery of Clermont, but now in the National Library at Paris, France, contains the letters of the apostle Paul, all but a few verses, with a Latin translation. Both manuscripts were originally acquired by Theodore Bezae, the 16th-century Biblical scholar.

It
"Old Latin" Version, probably originating among Latin-speaking Jews of Carthage in North Africa but later adopted by the Christians. Various Latin versions were circulated before Jerome’s production of the Vulgate, and were translations of the Greek Septuagint before Origen revised that Greek text about A.D. 245. Three types of Old Latin versions are identified: (1) the African, the most primitive; (2) the European; and (3) the Italian, probably a revision of the European. Usually called "Itala." The standard edition continues to be that of Pierre Sabatier, Bibliorum Sacrorum Latinae versiones antiquae seu vetustitates, issued 1743-49. The Italian version was the text which formed the basis of Jerome’s revision of the Latin Bible. The Itala represents versions of the 2d century, but the MSS. are, for the most part, of the 4th, 5th and 6th centuries. The MS. k (Codex Bobbienus) comes closest to the primitive African type.

J
Reference works used principally with regard to the divine name "Jehovah" (יהוה). The 21 different reference works are distinguished by a superior number after the letter, from J1 to J21, for the list of which see below pages 28-30.

LXX
The Seventy or the Greek Septuagint Version of the inspired Hebrew Scriptures. This Greek version was begun in the 3d century B.C. (about 280), when the Pentateuch, or five books of Moses, was translated, and continued until the 1st century B.C. Copies of the LXX are found in the above-mentioned codices R, B and A.

P
Papyrus fragments of the Chester Beatty collections Nos. 1, 2 and 3, and designated P56, P46 and P46a.

P46 (Chester Beatty 1) includes fragments assigned to the 3d century A.D. and is now located at London, England. The fragments are of the Gospels principally.

P46a (Chester Beatty 2) includes fragments assigned to the 3d and 4th centuries and which are of Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians and Hebrews. Some of these fragments are located at London, England, and some at Ann Arbor, Michigan, U.S.A.

P47 (Chester Beatty 3) includes fragments assigned to the 3d century and which are of the Revelation, chapters 9 to 17. These are now located at London, England.

Sy
Syriac Peshitta Version. Parts of it may be of Jewish origin, but it was made for Syriac Christians. It is basically a translation directly of the Hebrew Scriptures, although made with some consideration of the Greek Septuagint. Its most valuable manuscript for the translation of the entire Hebrew Bible is the 6th- or 7th-century codex in the Ambrosian Library, Milan, Italy. An earlier manuscript has a date corresponding with A.D. 464.

Syriac Versions. The Syriac (or Christian Aramaic) is related to the Hebrew language.
EXPLANATION OF THE SYMBOLS USED

Sy = the Curetonian Syriac. A manuscript in this old Syriac was discovered and published by Dr. W. Cureton. It contains parts of the four Gospels and is an Old Syriac version older than Syh.

Syh = the Philoxenian Harlekian version, this being a 7th-century revision which Thomas of Harkel made of the 6th-century version of Philoxenus, of Mabug, Eastern Syriac. This earlier version had been prepared for Philoxenus by one Polycarp. The revision which Thomas of Harkel made of this was to bring it from its free style into precise accord with the Greek text.

Syh = the Jerusalem (Hierosolymitanum) version. From its resemblance to the Palestinian Targum it was called the Palestinian or Jerusalem Syriac. It includes a Gospel Lectionary (or book of readings from the Gospels) and other scriptures of the same version. It is related to the Old Syriac but is now assigned to the 6th century.

Vg = Vulgata Latina or Latin Vulgate. The Vulgate originally was a revision of the Old Latin text and was made by Eusebius Jerome, with reference to the original Hebrew and Greek of the Holy Scriptures. Begun A.D. 383, it was finished by him in 405.

We have consulted particularly the edition prepared in 1911 by J. Wordsworth and H. J. White, Novum Testamentum Latinum secundum editionem Sancti Hieronymi ad Codicium Manuscriptorum Rectam. The footnotes of this give variant readings of the Sixtine edition and Clementine edition.

Vg = the Clementine recension issued in three editions 1582, 1593 and 1598 by Pope Clement VIII. It differs from the Sixtine recension in about 3,000 places.

Vg = the Sixtine recension issued by Pope Sixtus V in 1590, but which was recalled and suppressed 2 years later by Pope Clement VIII for the inaccuracy of its printing.

Matthew in Hebrew. A version published by Jean du Tillet, Bishop of Brieux, France, from an ancient manuscript of Matthew in Hebrew found in Rome. This version was edited by J. Mercerus in Paris, 1555. (See An Old Hebrew Text of Matthew's Gospel by Hugh J. Schonfield, Edinburgh, 1927, a copy of which is found at the New York Public Library.

Matthew in Hebrew. About 1385 a Jew named Shem Tob ben Shaprun of Tudela in Castile, Spain, wrote a polemical work against Christianity entitled Eben Bohan in which he incorporates Matthew in Hebrew as a separate chapter. (Cursive manuscripts of Shem Tob's Eben Bohan are found at the Jewish Theological Seminary of America, New York city.)

Matthew and Hebrews in Hebrew. Sebastian Münster revised and completed an imperfect manuscript copy of Shem Tob's Matthew. This he published and printed in Basel, Switzerland, in 1537. Later, in 1557, Münster published his Hebrew version of the Epistle to the Hebrews. (A copy is found at the New York Public Library.)


Greek Scriptures in Hebrew. In 1531, W. Greenfield published his Hebrew version of the Christian Greek Scriptures. (A copy of the edition of 1531 is found in the library of the American Bible Society, New York city.)

Greek Scriptures in Hebrew. In London, England, in 1846, John Christian Reichardt’s version of the Christian Greek Scriptures was published. (A copy of the edition of 1853 is found in the library of the American Bible Society, New York city.)

Luke, Acts, Romans and Hebrews in Hebrew. By 1855 in Berlin, Germany, Joachim Heinrich Raphael Biesenthal had published his translations of the above four books into Hebrew. (A copy is found at the New York Public Library.)

Greek Scriptures in Hebrew. In 1866 the London Jewish Society published yet a third Hebrew version of the Christian Greek Scriptures under its auspices as jointly translated by John Christian Reichardt and Joachim Heinrich Raphael Biesenthal. (A copy is found at the New York Public Library.)

Greek Scriptures in Hebrew. In Leipzig, Germany, in 1877, Franz Delitzsch completed his first translation of the Christian Greek Scriptures into Hebrew. By 1892, two years after his death, there had been published ten editions containing his further revisions of the text. The editions we consulted were printed in Germany in 1892 and in 1937 for the British and Foreign Bible Society, London, England.

Greek Scriptures in Hebrew. In London, England, in 1889, a new Hebrew translation of the Christian Greek Scriptures was published. This new translation was commenced by Isaac Salkinson and completed after his death by Christian David Ginsburg. Our oldest copy is of the third edition published in 1891. This has been compared with the small edition published by the Trinitarian Bible Society, London, England, in 1939, and also with the Hebrew-English New Testament published in 1941 by the same Society.

John in Hebrew. In 1930 the British Jews Society of Halifa, Palestine (now in the Republic of Israel), published a Hebrew translation of the gospel of John as arranged by T. C. Horton. (A copy is found at the library of the American Bible Society, New York city.)

A Concordance to the Greek Testament, by W. F. Moulton and A. S. Geden, published by T. & T. Clark in 1897 at Edinburgh, Scotland. Principally in the Scripture references under ΘΕΟΣ and ΧΡΙΣΤΟΣ it intersperses parts of the Hebrew text containing the Tetragrammaton (יהוה) to which the Greek text refers or from which it makes a quotation.

The Emphatic Diaglott containing the Original Greek Text of what is commonly styled the New Testament (according to the Recension of Dr. J. J. Griesbach) with an Interlineary Word for Word English Translation - A New Emphatic Version” by Benjamin Wilson, a newspaper editor at Geneva, Ill. The issuing of it part by part extended over a period of seven years, ending in 1863. When afterward bound together, the whole bore the date 1864. The first edition to be issued at once in complete form (which was really the 2d edition) was published by Fowler & Wells, New York city, in 1865. In 1902 the copyright and plates of The Emphatic Diaglott were bought from the Fowler & Wells Company and were presented by the buyer as a gift to the Watch Tower Bible & Tract Society, who are the present owners and publishers of this emphatic translation of the Christian Greek Scriptures. The name “Diaglott” is understood to mean “Interlinear.” It appears to be the first American translation to introduce the name “Jehovah” into the English text of the Christian Greek Scriptures.

PLURAL NUMBER of "YOU" and VERBS

"You" printed in all capital letters denotes the plural number of this pronoun. Also, where the plural number of a verb is not certainly apparent to the reader it is indicated by printing the verbs in all capitals.
**Names and Order of the Books of the Christian Greek Scriptures**

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<td>2 Corinthians</td>
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<td>Titus</td>
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**According to Matthew**

1. Βιβλίος γενέσεως Ἰουσαού Χριστοῦ γενοῦντος
   1. Δαυίδ γενέσιον Αβραὰμ.
   2. Αβραὰμ γενέσιον Ἰσααὶ Χριστοῦ γενοῦντος

2. Abraham became father to Isaac; Isaac
   became father to Jacob; Jacob became father to
   Judah and his brothers; 3 Judah became
   father to Perez and to Zerah by Tamar;
   Perez became father to Hezron; Hezron
   became father to Ram; 4 Ram became
   father to Amminadab; Amminadab became
   father to Nahshon; Nahshon became
   father to Salmon; 5 Salomon became
   father to Boaz by Rahab; Boaz became
   father to Obed by Ruth; Obed became
   father to Jesse; 6 Jesse
   became father to David the
   king.

David became father to Solomon by the
wife of Uriah; 7 Solon
   became father to Rehoboam; Rehoboam
   became father to Abijah; A-bijah
   became father to Asa; 8 Asa
   became father to Je-hosaphat;
   Je-hosaphat

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**Alphabetical Index and Marginal Abbreviations of the Books of the Christian Greek Scriptures**

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<tr>
<th>Book</th>
<th>Abbreviation</th>
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<tr>
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<td>Titus</td>
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1 Or, "line of descent; origin." See Appendix under Matthew 1:1.
became father to Je-ho-ram; Je-ho-ram became father to Uz-ziah; Uz-ziah became father to Jo-tham; Jo-tham became father to A'ha; A'ha became father to Hez-e-k'iah; 10 Hez-e-k'iah became father to Ma-nas'seh; Ma-nas'seh became father to A'mon; A'mon became father to Jo-si'a; 11 Jo-si'a 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-rib'ba-bel; 13 Ze-rib'ba-bel became father to A-bi'ud; A-bi'ud became father to El-li'akim; El-li'akim became father to A'zor; 14 A'zor became father to Zach-a; Zach-a became father to Joseph the Nazareen; Joseph the Nazareen became father to Mary, the mother of Jesus the Christ.

16 'Is'ak'ob became father to Joseph the husband of Mary, out of whom was born Jesus the Christ. 17 All the generations, then, from Abraham until David were fourteen generations, and from David until the deportation 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, because he was 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 the prophet saying: 23 "Look! The virgin
24 Then Joseph woke up from his sleep and did as the angel of Jehovah had directed him, and he took his wife home. But he had no intercourse with her until she gave birth to a son, and he called his name Jesus.

2 After Jesus had been born in Beth-lehem of Judea in the days of Herod the king, look! astroglogers from eastern parts came to Jerusalem,

2:6—11

of Ju-dea; for this is how it has been written through the prophet, 6 And you, O Beth’le-hem, 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 the people of me, the Israel.

7 Then Herod secretly summoned the astrologers and carefully ascended from them the time of the star’s appearing; and when they had heard the language of the magi, they ascended, magi from the east, to the young child, when they arrived, they did not find it. 9 Then they went away back to their own country, and they did not report back to me, so that also I have come to do obeisance to it. The (ones) but said to him: "In Beth’le-hem the king was agitated, and all Jerusalem along with him; 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. They said to him: "In Beth’le-hem the king was agitated, and all Jerusalem along with him; 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. 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They said to him: "In Beth’le-hem the king was agitated, and all Jerusalem along with him; 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. They said to him: "In Beth’le-hem the king was agitated, and all Jerusalem along with him; 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. They said to him: "In Beth’le-hem the king was agitated, and all Jerusalem along with him; 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. They said to him: "In Beth’le-hem the king was agitated, and all Jerusalem along with him; 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. 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They said to him: "In Beth’le-hem the king was agitated, and all Jerusalem along with him; 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. They said to him: "In Beth’le-hem
And having been given divine warning
according to dream not to return toward Herod
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 Decree of Herod, for that to be fulfilled which was spoken by Jehovah through the prophet saying Out of Egypt I called my son.

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

17 Tōte επληρώθη τὸ θησαυρὸν τοῦ Ἱερουσαλήμ: Then was fulfilled the (thing) spoken through Jeremiah the prophet, saying: "A voice was heard in Ramah, weeping and wailing; much; Rachel weeping for her children, and she was unwilling to take comfort, because they are no more."

19 When Herod had ceased, 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 along 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 became 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, so that it might be fulfilled what was spoken through the prophet:

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13* Jehovah's, J3,9-19,16-19; the Lord's, Ἰησοῦς; the Lord, Κύριος.
15* Jehovah, J7-14,19-18; the Lord, Κύριος.
19* Jehovah's, J3,9-19,16-19; the Lord's, Ἰησοῦς. 20* Or, "life." See Appendix under Matthew 2:20.
40 "He will be called a Naz-a-rene.'

41 In those days John the Baptist came preaching in the wilderness of Judea, saying: 'Re- fuse, 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,' make its 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 Judea and the country around the Jordan made their way out to him, 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 show me how to flee from the coming wrath? 8 So then produce fruit that befits repentance; and not you should presume to say to yourselves, 'As a father we have Abra- ham.' For I say to you that God is able to raise up children to Abraham from these stones. 9 And already the ax is lying at the root of the trees; every tree, 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 who is stronger than I is coming, whose sandals I am not fit to take off. That one will baptize you with the Holy Spirit and with fire. 12 His winnowing shovel is in his hand, and he will completely clean up the threshing floor of him, and will gather the wheat into the barn, but the chaff, the one who is stronger than I is coming, whose sandals I am not fit to take off. That one will baptize you with the Holy Spirit and with fire. 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 not baptized unless I am baptized by you.' 15 In reply..."
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. After being baptized Jesus immediately came up from the water; and, look! the heavens were opened up, and he saw spirit descending like a dove God’s spirit coming upon him. Look! Also, there was a voice from the heavens that said: “This is my Son, the beloved, whom I have approved.” Then Jesus was led into the wilderness by the spirit, to be tempted by the Devil. And having fasted days, forty and nights forty, he felt hungry. And the Tempter came and said to him: “If you are a son of God, tell these stones to become loaves of bread.” But in reply he said: “It is written, ‘Man must live not on bread alone, but on every utterance coming forth through mouth of God.’” Then the Devil took him along into the holy city, and he stationed him upon the battlements of the temple 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.’” Jesus said to him: “Again it is written, ‘You must not put Jehovah your God to the test.’”

Again the Devil took him along to a mountain high and showed him all the kingdoms of the world and their glory, and he said to him: “All these things I will give you if you fall down and do an act of worship to me.” Then Jesus said to him: “Go away, Satan! For it is written, ‘It is Jehovah your God you must worship, and it is to him alone you must render sacred service.’” Then the Devil left him, and, look! angels came to minister to him. When he heard that John had been arrested, he withdrew into Galilee.
13 Further, after leaving Naz’ar’e, he came and took up residence in Ca-per-nu-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: 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, Galil-ea of the nations! 16 the people sitting in darkness saw a great light, and for those sitting in a region of deathly shadow, light rose upon them.” 17 From that time on Jesus commenced teaching and saying: “Repent you people, for the kingdom of the heavens has drawn near.”

18 Walking alongside the sea of Gal’i-lea he saw two brothers, Simon and Andrew, the one (being called Peter and Andrew) and the other (being called Zeb’de-see and John) the sons of the father and the father repairing the nets. 19 And when they had filled them, they said to them: “Come after me, and I will make you fishers of men.”

20 Having gone on from there he saw James the (son) of Zebedee and John his brother, in the boat with Zeb’de-see their father, mending their nets, and he called them. 21 At once leaving the boat and their father, they followed him.

23 Then he went around throughout the whole of Gal’i-lea, 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 they brought him all those faling, oppressed by various diseases and torments, demon-possessed and epileptic and paralyzed persons, and he cured them. 25 Consequent great crowds followed him from Gal’i-lea and De-cap’-o-lis and Jerusalem and Judea, and from the other side of the Jordan.

5 Having seen but 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, since
4 ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν, that is the kingdom of the heavens.
4 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ Happy the (ones) mourning, that they παρακληθῶσιναι, will be comforted.
5 μακάριοι οἱ προκείμενοι, ὅτι αὐτοὶ Happy the mild-tempered (ones), that αὐτοὶ κληρονομήσωσι τὴν γῆν, they will inherit the earth.
6 μακάριοι οἱ πεινώντες καὶ Happy the (ones) hungering for and διψώντες τὴν δικαιοσύνην, ὅτι αὐτοὶ thirsting for the righteousness, that they χορτασθήσονται, will be satisfied.
7 μακάριοι οἱ ἐλεημόνες, 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 διψοι, that they the God will see.
9 μακάριοι οἱ ἐρημοποιοῦντες, ὅτι αὐτοὶ υἱοὶ Happy the seers, that they θεοῦ κληρονομήσονται, will be called sons of God will be called.
10 μακάριοι οἱ διαδουχομένοι Happy the (ones) having been persecuted ἐν εὐκαιρίας, ὅτι αὐτῶν ἐστίν ἡ βασιλεία τῶν οὐρανῶν, on account of righteousness, that of them is the kingdom of the heavens.
11 μακάριοι ἄντων ὅταν Happy whenever ὄνειδοις ὑμῶν καὶ διαδουχοῖς καὶ those they might persecute you and might persecute and εἴπων τὸν ποιητὴν καθ’ ὑμῶν might say every wicked (thing) down you πεισόμεθα, ἐνεκεν ἐμοῦ. 12 καθότι καὶ lying on account of me; be rejoicing and ἀγάλλησθαι, ὅτι οἱ μισείς ὑμῶν πολλοὶ ἐν δυνατόντος εἶν εἴπων τὸν ποιητὴν καθ’ ὑμῶν, might say every wicked (thing) down you σε με εἰς τὸν πρὸς αὐτούς, πρὸς τοὺς seas therefore of you much in the heavens; thus for they persecuted the prophets the (ones) before you.
13 ὅτι ἐστὶ τὸ ἀλάς τῆς γῆς, ἐὰν You are the salt of the earth; if ever ἐστὶ τὸ ἀλάς μορανής, ἐν τίνι but the salt should lose strength, in what διὰ αἰώνιον; ἐὰν οὐδὲν ἵσουμεν αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἰώνιον; διὰ αἷς ἰσκείναι τὸ ἀλατία τῶν οὐρανῶν γὰρ ἐστιν, and likely should do and should teach, this great
20 'I am saying for you that if ever not
periosevethi the righteous more
of you, you will be able to bring toward
the kingdom of the heavens.

21 'Housoastei oti erethi tois arxaios
You heard that it was said to the ancients
Ou foveuseis: ois o an foveuseis,
Not you shall murder; who but likely might murder,
Einocho, estetai tis krisis. 22 'Egwo de
accountable will be to the judgment. I but
lewo umian oti pa o orgiigmvenos
am saying to you that everyone the being wrathful
'to adelaph autou itocho estetai tis
to brother of him accountableness will be to the
crisei: ois o an eitei to adelaph
judgment; who but likely might say to the brother
autos 'Raa, einocho estetai to synedrio
of him Raca, accountable will be to the Sanhedrin;
ois o an eitei Moro, einocho
who but likely might say Fool, accountable
estatai eis tin tenevnon tis puras,
that will be into the Gehenna of the fire.

23 Eas oon prosoferas
If ever therefore you might bring toward
to dordos sou esti to theusastirion kakei
the gift of you upon the altar and there
mnisthe oti o adelaph sou
you might remember that the brother of you
exei ti kata sou, 24 arces ekei
is having something down on you, let go off there
to dordos sou emprosthein to theusastirion,
the gift of you in front of altar,
kai upagei protos diaallagni tis adelaph
and go away first be reconciled to the brother
sou, kai tote eldon prosoferhe
of you, and then having come be bringing toward
to dordos sou.

this one will be called 'great' in relation to
the kingdom of the heavens. 20 For I say
to you that if your righteousness does not
be well-minded to the adversary
of you quickly until you when you are
met, autou en tis ddon, mi poti se
with him in the way, not at any time you
paroudo o antistikes to kriti, ka
might give over the adversary to the judge, and
o kriti to the uphegeti, kai eis filakiai
the judge to subordinate, and into prison
blithsia. 26 amia lego sou,
you might be thrown; amen I am saying to you,
oi mi ekeidheis ekeiden eos an
not you should come out there until likely
apodoseis ton exagastov
you should have given back the
quadras.

27 'Housoastei oti erethi Oi
You heard that it was said Not
moixesetis. 28 'Egwo de lego
you shall commit adultery. I but am saying
umian oti pa o blestoi gynaike
to you that everyone the (one) looking at woman
pros to etepithymiasa autan hen
toward to desire her already
emoukseven autan en tis kardia
he committed adultery with her in the heart
autou. 29 ei de o ophiolamous sou o
of him. If but the eye of you the
dexios skandali泽ei se, ekxelo
right stumbles you, take out it and
baile apa sou, sumperhei yap sou
throw away from you, it is advantageous for to you
iva apologetai ein ton melon
in order that should be lost one of the members
sou kai mi elon to somas sou
of you and not whole the body of you
blithsia eis yenevnon 30 kai ei he
may be thrown into Gehenna; and if the
dexia sou xepo skandali泽ei se, ekxelo
right of you hand stumbles you, cut off
autan kai baile apa sou, simperhei
it and throw away from you, it is advantageous
yap sou iva apologetai ein
for to you in order that should be lost one
tou melon sou kai mi elon to
of the members of you and not whole the

22' Gevena (Ge-hen'na), KB; syn (Ge'i-Hin-nom', or, Valley of Hin-
nom), J1-14,16-18. The incinerator for refuse outside of Jerusalem. See
Appendix under Matthew 5:22.

29' Gevena (Ge-hen'na), KB; syn (Ge'i-Hin-nom', or, Valley of Hin-
nom), J1-14,16-18. The incinerator for refuse outside of Jerusalem. See
Appendix under Matthew 5:22.
31 'Eρρήθη δὲ Ὅς ἀν ἀπόλοισί την
It was said but Who likely might divorce the
γυναῖκα αὐτοῦ, δότω αὐτή
woman of him, let him give to her
ἀπόστασιν. 32 'Εγὼ δὲ λέγω
certificate of divorce. I but am saying
ὑμῖν ὅτι πάς ὁ ἀπόλου ὅτι
μὴ ὑπεράντως τὴν
you that everyone the (one) divorcing the
γυναῖκα αὐτοῦ παρεκτός λόγου πορνείας
woman of him except of word of fornication
ποιεῖ αὐτήν μοιχεύτηκα, καὶ δέ
making her to commit adultery, and who
ἐὰν ἀποπελεμένην γυνήν,
ever [woman] having been divorced might marry
μοιχητά.
commits adultery.
33 Πάλιν ἤκουστε τῷ ἐρρήθῃ τοῖς
Again you heard that it was said to the
ἀρχαίοις ὦκ ἐπισκηνίσεις,
ancients. Not you shall make oath falsely,
ἀποδώσεις δὲ τῷ κυρίῳ τῶν ὄρκους
you shall give back but to the Lord the oaths
σου. 34 'Εγὼ δὲ λέγω ὑμῖν μὴ ὑμάς
you. I but am saying to you not to swear
ὁλος; μήτε ἐν τῷ ωραίῳ, ὅτι θρόνος
wholly; neither in the heaven, because throne
ἐστὶν τοῦ θεοῦ; 35 μήτε ἐν τῇ γῇ,
is of it. Not in the earth, because
ὑποποδίων ἐστὶν τῶν ποδῶν αὐτοῦ; μήτε εἰς
fottool it is of the feet of him; nor into
Ἰερουσαλήμ, ὅτι πάλις ἐστὶν τοῦ μεγάλου
Jerusalem, because city it is of the great
Βασιλέως; 36 μήτε ἐν τῇ κεφαλῇ σου
King; nor in the head of you;
ὅμορας, ὅτι οὐ δύνασαι μίαν
shold, not you are able one
τρίχα λευκήν ποιήσαι ἡ μέλαναν.
hair white to make or black. Let be
δὲ ὁ λόγος ὑμῶν ναὶ ναὶ, οὐ οὐ δὲ
but the word of you yes yes, no no; the but
περισσότερον τὸν πόνον
exceed of these out of the
ἐστὶν, τοῦ κακοῦ.
wicked (one) is.

30 Πέπικα (Ge-hennā), κβ; Ἕλιος (Gei-Hin-nom', or, Valley of Hin'-nom), Jl-14,16-18. The incinerator for refuse outside of Jerusalem. See Appendix under Matthew 5:22. 33 Jehovah, Jl-5,7-11,13-16; the Lord, κβ.

38 Ἐκουσάτε τῷ ἔρρήθῃ ὁφθαλμοὺν
You heard that it was said Eye
αὐτήν ὁφθαλμοῦ καὶ ὄρκον καὶ ὄρκον,
eye and oath and oath,
ἐντεῦθεν ὀφθαλμότο καὶ ὀρκότο
instead of eye and instead of oath.
39 'Εγὼ δὲ λέγω ὑμῖν μὴ ἀποστασίαν
I but am saying to you not to resist
τῶν τοῦ ἐξώσασθε ἀλλὰ δοκιμάζετε
the wicked (one); but whoever you slaps
ἐν τῶν διδακτῶν σου, στρέψον αὐτὸν
in the right cheek of you, turn to him
καὶ τὴν ἄλλην; 40 καὶ τῷ θέλοντι
and to the other; and to the (one) willing
τοις κρίνει τὸν ἱππαῖον σου
to be judged also the inner garment of you
λαβεῖν, ὑπέκειται καὶ τὸ ἵππον
to take and give away also the outer garment;
καὶ τὰ δικαία τὲ αὐτόν
and whoever you will impress into going
ὑπάρχειν ἐν, ὑπαίτηται τῷ αὐτῷ διό
mile one, being away with him two.
To the (one) asking you give, and the (one)
θελοντας ἄποστραφης
wanting from you to be turned not.

34 'Εκουσάτε τῷ ἔρρήθῃ ἀγαπητή
You heard that it was said You shall love
τῶν πλησίων σου καὶ μισήσεις τὸν ἐκθρόνον
the neighbor of you and you shall hate the enemy
σου. 44 'Εγὼ δὲ λέγω ὑμῖν, ἁγιάστε
of you. I but am saying to you, being loving
τὸν ἐκθρόνον ὑμῶν καὶ ἐπικεφαλής ὑπὲρ
the enemies of your and be prowling over
τῶν δικάσιων; 45 δῆτοι
the (ones) persecuting you; so that
γένεσθαι ὑπὸ τὸν πατρὸς ὑμῶν
may prove to be the Father of you
τοῦ ἐξώσασθε, ὅτι τὸν ἱππόν αὐτοῦ
in the heavens, because the sun of him
ἐπι τοὺς πονηροὺς καὶ
suffers to the wicked (ones) and
ἀγαπητοὺς καὶ κρίνει ἐπὶ δικαίως
good (ones) and he is judging upon righteous (ones)
καὶ ἀδικίους. 46 ἔδωκα γὰρ
and unjust (ones). If ever for
ἀγαπητοῦ τοὺς ἀγαπητούς ὑμᾶς,
towards you may love the (ones)
Ἄγαπη ἔχεις, οὐχὶ καὶ ὡς
what reward do you have? Not also the tax collectors do-
Matthew 5: 47—6: 5

ing 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 accordingly 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. Whenever therefore you make a gift of mercy, not as in front of men toward the to observe them; if but not, reward oúk ἔχετε παρὰ τῷ πατρὶ ὑμῶν not you are having beside the Father of you τῷ ἐν τοῖς οὐρανοῖς. 2 Ὅταν oúν the (one) in the heavens. Whenever therefore ποίησις ἔλημπτοσσις, μὴ you may make δῶν ἐκ τῆς συναγωγῆς καὶ hypocrites do in the synagogues and ἐν ταῖς ἀσεβείας, ὡς in the streets, so that they might be glorified ὑπὸ τῶν ἐνθάδε γὰρ ὑμῖν, by the men; amen I am saying to you, ἀπέχονται τοῦ μεθοδίου αὐτῶν. 3 ὅσοι they have in full the reward of them. Of you δὲ ποιοῦσιν ἐλημπτοσσι μὴ γνώτω not making gift of mercy let not know ἢ ἄριστερα σου τί ποιεῖ ἢ the right [hand] of you, what is doing the δεξιά σου, 4 ὅπως ἢ σου ἢ the left [hand] of you, so that may be of you ἢ ἐλημπτοσσι ἐν τῷ κρυπτῷ καὶ ὁ 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 ἀποδώσει σοι, will give back to you. 5 ὁ δὲ ὅταν προφυλάσσοτε, οὐκ ἔσεσθαι οὕτως ἐν ταῖς as the hypocrites; because they like to pray

Matthew 6: 6—12

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 before 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 forgive us our debts, as we also have forgiven our
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, groom your head and wash your face, 18 so that when you appear to the men of the world to be fasting, there will be no reward in full for you.

19 "And whoever speaks a word against the Son of man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come."

\[\text{20} \text{The lamp of the Body is the eye. If then, your eye is simple, your whole body will be bright;}\]

21 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!

22 "No one can serve 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 serve for God and for Riches.

23 "If therefore the light that is in you is darkness, how great that darkness is!

24 "And no one can be a 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 serve for God and for Riches.

25 "For where your treasure is, there your heart will be also.\]
26 Observe intently the birds of heaven; because they do not sow seed or reap or gather into barns; yet 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 Solomon in all his glory was arrayed as one of these. 30 If now, God 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 will we eat?’ or ‘What will we drink?’ or ‘What will we put on?’ For the nations eagerly pursue these things; the nations eagerly pursue these things; the nations eagerly pursue these things; and your heavenly Father knows you need all these things.

32 ‘Keep on then, seeking first the kingdom and his righteousness, and all these [other] things will be added to you.'
"Keep on asking, and it will be given to you; keep on seeking, and you will find; keep on knocking, and it will be opened to you. 

7 For everyone who asks receives, and the one who seeks finds, and the one who knocks it will be opened to. 

8 ‘Or who, if he asks a fish, will give him a snake; or if he asks for a bread, will give him a stone? 

9 Or if you, being evil, know how to give good gifts to your children, how much more will your Father who is in the heavens give good things to those asking him? 

10 ‘All things, therefore, that you want men to do to you, you also do to them, for this is the Law and the Prophets. 

11 ‘Enter through the narrow gate, because wide and spacious the way is to destruction, and many are going in through it; 

12 but small gate and narrow the way which is leading off into the destruction; and few are going in through it. 

13 ‘Go in through the narrow gate; because broad and spacious is the road leading off into the 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.
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. 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.

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. 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 When Jesus finished these sayings, the effect was that the crowds were astounded; 29 and the people who had come to hear him were so amazed that they were not able to say anything. 30 And he went down to Caesarea Philippi and there asked his disciples, "Who do men say that I am?"

31 They said, "Some say John the Baptist, others say "the prophet," and others "one of the kings of the Jews." 32 And he said to them, "But who do you say that I am?"

33 Simon Peter answered, "You are the Christ." 34 And Jesus answered him, "And you will deny me three times before the cocks crow. But after that you will remember, and repent, and become my disciple." 35 Peter said to him, "Even if I must die with you, I will not deny you." And all the others also said the same.
MATTHEW 8: 10—17

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 kingdom of the heavens; 12 whereas the sons of the kingdom will be thrown into the darkness 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.

MATTHEW 8: 18—25

18 When Jesus saw a crowd around him, he gave the command to go off for the other side. 19 And a certain scribe came up and said to him: "Teacher, I will follow to you; but where ever you may go off. And is saying 20 'I, the Son of the man,' 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: "Lord,
Matthew 8: 26—32

26 But he said to them: "Why are you fearful, 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 tombs, and unceasingly saying: "What have we to do with you, Jesus, Son of God?"

29 And they cried aloud, saying: "Are you coming here before appointed time to torment us?"

30 "Whoever entereth into a house of demons and casteth out the demons shall enter into other more savage, and those demons shall enter into him. Therefore when an evil spirit goes out of a man, it goes into all the desolate deserts, going from one house to another, and in the end it finds nothing.

31 Just then there came from across the sea a herd of swine, having 2,000, with a demon-possessed man in it, saying, "Jesus, Son of God!"

32 And the demons begged him earnestly not to send them into the abyss. 33 But he said to them: "If you want to, go into the herd of swine." And they went into the swine and died. 34 So those herdsmen throwing their cloaks on the swine, ran away and reported this in the city and the country.

35 Now on that same day Jesus met a ruler, saying to him: "Are you able to do anything for your son?"

36 "Yes, sir," he answered, "but only if you can do it for me."

37 And he said to him: "If you can, believe! All things are possible to one who believes."

38 And the father answered him: "I do believe. Help me, Lord!"

Matthew 8: 33—9: 6

33 And they went away into the sea and died in the waters. 34 But the herdsmen fled and, going into the city, reported everything, including the affair of the demon-possessed men. 35 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 paralytic man lying on a bed. On seeing their faith, Jesus said to the paralytic: "Take courage, child; your sins are forgiven."

And they looked certain of the scribes said to themselves: "This fellow is blaspheming."

4 And Jesus, knowing their thoughts, said: "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—" then he
“Then he is saying to the paralytic: ‘Get up, pick up your bed, and go to your home.’” And he got up and went off to his home. 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 having come

Matthew 9:14—18

14 Then John’s disciples came to him and asked: “Why is it that we and the Pharisæes practice fasting, but your disciples do not fast?”

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 days will come when the bridegroom will be taken away from them, and they will fast. Nobody sows a patch of unshrunk cloth upon an old outer garment; for its full strength would pull from the outer garment and the tear would become worse. Neither do people put new wine into old wineskins; but if they do, then the wineskins burst and the wine spills out and the wineskins are ruined. But people put new wine into new wineskins, and both are preserved.”

18 While he was telling them these things, look! a certain ruler who had approached began to do obedience to him, saying: “By now my daughter must be dead; but come and lay your hand upon her and she will come to life.”
Then Jesus, getting up, began to follow him; also his disciples did. And look! A woman suffering from two 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 making uproar, 24 he said, "Anaxarchē, our lord is staying here; go and tell him not to be offended. 25 And they were laughing scornfully of him. When But έξεβλήθη ὁ δίκλας, εἰσέλθετε έκτάσεως τῆς χειρὸς αὐτῆς, καὶ ἤγερθη τοῦ κόσμου τῆς οὐράσεως, 27 Καὶ παράγοντα ἐκείνην τῷ Ἰησοῦν καὶ οἱ κραύγαις καὶ οἱ παρακλήσεις πάντα ἐκλείσαντο, δύο ἄνθρωποι ἐχθρικῶς καὶ οἱ κόμποι καὶ οἱ παρακλήσεις ἐπεκλήσαντο, ἵνα δοκῇ ἐν τῷ αὐτῷ σωτηρίῳ, μὴ μάθηται. 28 Having come but into the house came toward house, 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." And they received their 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 dumon possessed of a demon; 33 and after the demon had been expelled the dumon 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 synagogue and preaching the good news of the kingdom and curing every sort of disease and every sort of infirmity. 36 On seeing the crowds he felt pity for them,
70 because 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 Zebedee and John his brother; 3 Philip and Bartholomew; Thomas and Matthew the tax collector; James the [one] of Alpheus and Thaddaeus, 4 Simon the Cananaean and Judas Iscariot, who betrayed him. 5 These twelve Jesus sent forth, giving them these orders: “Do not go off into the road of the nations, and 6 do not enter into a Samaritan 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. 9 You received free, give free. 10 Do not procure gold or silver or copper for your girdle purses, 11 or a food pouch for the trip, or two undergarments or sandals or a staff; for the worker deserts his food. 12 Into whatever city or village you enter, search out who in it is deserving, and stay there until you leave. 13 When you are entering into the house, greet the household; 14 if the house is deserving, let the peace be: 15 and if it is not deserving, let the peace be: 16 and if even the house is not worthy, when you depart, shake off even the dust.”
that city shake the
dust off your feet.
Amen. I am saying to you,

not unless your guilt is
wiped out, you too will
not have escaped
the judgment of God.

15 Truly I say to you,
It will be more
durable for the land
of Sodom and
Gomorrah on Judgment
Day than for that
city.

16 "Look! I am
saying to you forth as
sheep amidst wolves;
therefore prove your-

enemies. 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 govern-
ors and kings for
my sake, for a wit-
tness to them and
the nations. 19
Moreover, you will be
delivered to the
judgment of the
nations. 20 Be you
anxious how or what
you should speak;
do not be
paradising your
or your speech. 21

Father of your
the (thing) speaking in you.
21 paradoeto de ágelos ágelon eis
Will give over but brother into
thánatos kai páthos tékon, kai épanastíntostai
death and father child, and will stand up upon
tékon éti genvés kai éthanástasus autós, children upon parents and will cause to die them.
22 kai éxeizei misoumenoi upo pántan
And you will be hated by all (ones)

23 Arketos to méthi
Sufficient to the disciple in order that

24 A disciple is not above his teacher, nor a slave above his lord. 25 It is
enough for the dis-
ciple to become as
his teacher, and the
slave as his lord. 26
If people call the
householder Be-
el'zebul, how much rather
the ones of his house-
hold? 27 What I tell you
in the darkness, say in the
light; and what you hear dis-
ered, preach from the
housetops. 28 And do not become fearful of those who kill the
body but not soul; but rather be in fear of him that can
destroy both soul and body in Gehenna.

28 Or, "life." See Appendix under Matthew 2:20. 28b See Appendix under Matthew 5:22.
MATTHEW 10: 29—37

Do not two sparrows sell for a small value? Yet not one of them will fail to the ground without your Father's knowledge. 30 But the very hairs of your head are all numbered. Therefore do not 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 that I came to throw peace upon the earth; but I came not to bring peace but a sword. For I came to cause division, with a man against his father, and a daughter against her mother, and a son against his father's house. 36 Indeed, a man's enemies will be persons of his own household. 37 He that has greater affection for father or mother rather 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.

MATTHEW 10: 38—11: 3

And whoever does not accept his torture stake ⁸ 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.

11 And it occurred when finished the Jesus directed the twelve disciples of him, metèth ékeithen tòd didaskalían kai he went across from there of the to be teaching and to be preaching in the cities of them.

1 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:

38* “Torture stake” = σταυρός (stau-ros), KJV. See Appendix under Matthew 10:38.
Matthew 11:4-19

"Are you the Coming One, or are we to expect a different one?" 4 In reply Jesus said to them, "Go to John what you are hearing and seeing: 5 The blind are seeing again, and the lame are walking, the lepers are being cleansed, and the deaf are hearing, and the poor have 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 see? A reed being tossed by the wind? 8 When, 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 concerning whom it is written, ‘Look! I am sending forth my messenger before your face who will prepare your way ahead of you!’ 11 Truly I say to you, Among those born of women there has not been raised up 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 ‘Eli-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 market places who cry out to their playmates, ‘We played the flute for you, but you did not dance; we wailed, but you did not beat yourselves in grief.’ 17 Correspondingly, John came neither eating nor drinking, yet people say, ‘He has a demon;’ 18 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 Then he started to reprove the cities in which most of his powerful works had taken place, because they had not repented. 21 "Woe to thee, O Chorazin! Woe to thee, Bethsaida! For if the powerful works had taken place in you, as much as took place in Tyre and Sidon, you would have repented long ago. 22 But your repentance will be weepings and anguish by night. 23 You, Sodom, will you come down because of Sodom? You, Gomorrah, will you per- ha appear to be exalted to heaven? Down to Hades you will come; because the powerful works that took place in you had remained until this very day. 24 Consequ- ently I say to you, It will be more endurable for Tyre and Sidon on Judgment Day than for you. 25 And you, Ca- per- naum, will you perhaps be exalted to heaven? Down to Hades you will come; because the powerful works that took place in you had remained until this very day. 26 And he said, Woe to you, Chorazin! Woe to you, Bethsaida! For if the powerful works had taken place in you, as much as took place in Tyre and Sidon, you would have repented long ago. 27 But your repentance will be weepings and anguish by night. 28 You, Sodom, will you come down because of Sodom? You, Gomorrah, will you per- ha appear to be exalted to heaven? Down to Hades you will come; because the powerful works that took place in you had remained until this very day. 29 And you, Capernaum, will you perhaps be exalted to heaven? Down to Hades you will come; because the powerful works that took place in you had remained until this very day. 30 And he said, Woe to you, Chorazin! Woe to you, Bethsaida! For if the powerful works had taken place in you, as much as took place in Tyre and Sidon, you would have repented long ago. 31 But your repentance will be weepings and anguish by night. 32 You, Sodom, will you come down because of Sodom? You, Gomorrah, will you per- ha appear to be exalted to heaven? Down to Hades you will come; because the powerful works that took place in you had remained until this very day. 33 And he said, Woe to you, Chorazin! Woe to you, Bethsaida! For if the powerful works had taken place in you, as much as took place in Tyre and Sidon, you would have repented long ago. 34 But your repentance will be weepings and anguish by night. 35 You, Sodom, will you come down because of Sodom? You, Gomorrah, will you per- ha appear to be exalted to heaven? Down to Hades you will come; because the powerful works that took place in you had remained until this very day.
Matthew 12: 4—11

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.

14 But the Phariess 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, saying:

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. He will not wrangle, nor cry aloud, nor will anyone hear his voice in the broad ways.

19 No bruised reed will he crush, and no smoldering flaxen wick will he extinguish, until he sends
Then they brought him a demon-possessed man, blind and dumb; and he cured him, so that the dumb man spoke and the blind could see. 22 All the crowds were amazed and said, “Could this be the Son of David?” 23 But when the Pharisees heard this, they said, “This fellow does not cast out demons except by Beelzebul, the prince of demons.” 24 Knowing their thoughts, he said to them, “Every kingdom divided against itself will be ruined, and every city or household divided against itself will not stand. 25 If Satan opposes himself, how can his kingdom stand? 26 And if the Satan has been cast out of one house, how can he enter another house stronger than his own? 27 And if I cast out demons by Beelzebul, how can your kingdom stand? Now it is true that I cast out demons by the Spirit of God. 28 And if I cast out demons, it is because your kingdom is divided and your thoughts are evil. 29 How can anyone enter a strong man’s house and rob him of his property unless he first ties up the strong man? Then he can loot his house.

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, either in this age or in the age to come.

33 “Either you make the tree good and its fruit good, or you make the tree bad and its fruit bad. For the tree is known by its fruit. 34 Generations of vipers, how can you speak good things, if you are evil? For out of the abundance of the mouth the heart speaks. 35 A good man out of the good things of 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.

32 System of things=aiton (ai-on’), N.B.; ἀλοι (o-loh’), J1-14,16-18.
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.

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 seeking for a sign, but no sign will be given to it except the sign of Jonah the prophet. 40 For just as Jonah was in the belly of the huge fish three days and three nights, so the Son of the 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; because they repented at what Jo'nah preached, but, look! something more than Jo'nah is here.

The queen of the south will be raised up in the judgment with this generation and will condemn it; because she came out from the end of the earth to hear the wisdom of So'l'o-mon, but, look! something more than So'l'o-mon is here.

43 "When an unclean spirit comes out of a man, it passes through waterless places seeking resting-place, and having come into the house of the man I shall turn back from where I came out; and the evil spirit, being strong, will take hold of stronger than himself and having been swept and having been adorned. 44 Then it says, 'I will go back to my house out of which I moved'; and on arriving it finds it unoccupied and 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 Some one said to him: "Look! Your mother and your brothers are standing outside,
Matthew 12:48-13:6

Matthew 13:7-14

Seeking to speak to you.

The (one) but seeking to speak to you.

T'ēs ἵμαρας τῆς οἰκίας ἐκάθισεν παρά

In the day that having come out

ὁ Ἰησοῦς τῆς οἰκίας ἐκάθισεν παρά

The (one) but having answered said that to you: "Look! A sower went out to sow;

ἐφώνεσθαι τοὺς στοιχεῖας τοὺς πλούσιους

And having listened the (one) speaking to them: "Look! A sower went out to sow;

Matthew 13:7-14

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; and toward them the prophecy of Isaiah is having fulfillment, which says, 'By hearing, you will..."
Matthew 13: 15—20

καὶ οὐ μὴ συνίσται, καὶ βλέποντες
καὶ μὴ ἰδέσται,
you will look at and not see.

15 ἔσχον γάρ ἡ καρδία τοῦ λαοῦ
Was made thick for the heart of the people.

τοῦτοι, καὶ τοίς ὁσίοις ἥκουσαν,
and to the ears heavily they heard, and

tοὺς θρήσκους ἑαυτῶν ἔκαμψαν μὴ
they shut their ears; that they might never see

ποτε ἵδεσιν τοὺς ὁσίους καὶ
at any time they might see to the eyes and

τοῖς ὁσίοις ἔκαμψαν καὶ τῇ καρδίᾳ
to the ears they might hear and to the heart

συνάστηκαν καὶ ἐπιστρέψανθη,
they might comprehend and they might turn back,

καὶ λάτρευσαν αὐτοῖς,
and I shall heal them.

Matthew 13: 21—27

16 οὐκ ἔσται ὁ λόγος σαρκοειδής
but into the thorns sown, this is

οὐδὲ ἐὰν ἔστων ἐκείνος ἐπιστρέφῃ,
the word hearing and the anxiety

tοῦ αἰωνοῦ καὶ ἡ ἀπόκτησιν
of the age and the deceitfulness

tοῦ πλουτοῦ συνιστήσεται τὸν λόγον, καὶ
of riches choke together the word, and

οἴκοσιν καὶ ἐπιστρέφῃ,
the rich man hearing; but

ὥστε ἔστων ἐκείνος ἐπιστρέφῃ,
he becomes unfruitful; but

21 ἀλλὰ τῶν ὁσίων
of those that are sown.

αὐτοῖς λέγων
saying of the kingdom

ὅτι οὐκ ἔστω τὸν λόγον τῆς
hearken not to the word

θαυμάσατε τὸν λόγον τῆς
shudder at the word

παραβολὴν τὴν στείρατος,
the parable of the barren.

19 Πῦθεν οὖν ἄκουσαν τὸν λόγον τῆς
Of anyone hearing the word of the

βασιλείας καὶ μὴ συνέτειχαν,
kingdom and not comprehending, is coming

ὁ πονηρὸς καὶ ἀπετέλεσεν τὸ
the wicked one and snatches the (thing)

ἐστάρασαν ἐν τῇ καρδίᾳ αὐτῶν ὁσίοις
sown in the heart of him; this

ἐστὶν ὅτι παρα ὁδὸν σπέρματος,
is the one sown beside the way sown.

20 ὁ δὲ ἐπὶ τὰ ἄκρα
The (one) but upon the rocky locations.

σπέρματος, ὁσίος ἐστιν ὅτι
the one sown, this is the (one) the word

φανερὸς
sown, this is the word

διδάσκαλος
prophet

Matthew 13: 15—20

hear 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 thick, and with their ears they have heard with annoyance, and they may 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 therefore hear the parable of the one having sown. 19 Where anyone hearing 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 but 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 stumped. 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, 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 slaves of
the householder came up and said to him, "Master, did you not sow fine seed in your field? How, 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 I will tell the harvesters Collect first the thorns [weeds] and bind them into bundles, and then the wheat into sheaves.

31 "Another illustration he put alongside: 32 A man sowed good seed in his field; and when the enemy came, he sowed tares among the wheat, and went away. 33 The wheat began to grow, and the tares also. 34 But when the harvest came, the reapers said to him, "Lord, look, here are both wheat and tares!" 35 He said, "You have no business to clear the field; let both be together until the harvest; and then I will say to the reapers, "Collect first the tares, and bind them into bundles to burn them; but collect the wheat into my storehouse.""

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 make nests in its branches."

33 Another illustration he spoke to them: "The kingdom of the heavens is like a woman who took and hid three 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 saying: "Before unto parables was he不开 the mouth of me; 36 I shall open in parables the mouth of me, 37 I shall utter (things) having been hidden from 38 parables, showing. 39 Then having let go off the crowds he came into the house. And his disciples came to him and said: "Explain to us the illustration of the weeds in the field." 40 In response he said: "The sower of the fine seed is the Son of man; 41 the field is the world; as for the fine seed, these are the sons of the kingdom; 42 but the weeds are the sons of the wicked (one), the enemy that sowed..."
Matthew 13:40–45

40 System of things=αὐῶν (ai-ōn'), ᾿ΕΒ; ϑῆλ (o-lahm'), J1-14,18-18.

41 Our system of things is the Devil. The harvest is a conclusion of a system of things, and the reapers are angels. Therefore, just as the weeds are collected and burned with fire, so it will be in the conclusion of the system of things.

Matthew 13:46–52

46 System of things=αὐῶν (ai-ōn'), ᾿ΕΒ; ϑῆλ (o-lahm'), J1-14,18-18.

46 Upon finding one pearl of great value, he went and sold all the things he had and bought it.

47 Again, the kingdom of the heavens is like a dragnet cast out into the sea and gathering up [fish] of every kind.

48 When it was filled, 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:

50 The angels will go out and separate the wicked from among the righteous and will cast them into the furnace of fire. 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, who having been made teacher to the kingdom of the heavens, is like a man, a household, who brings out of his store things new and old."
53 Now when Jesus had finished these illustrations he went across country from there. And after coming into his home territory he began to teach in their synagogue, so that they were astounded and said: "Where did this man get this wisdom and these powerful works? Is this not the carpenter's son? Is not his mother called Mary, and his brothers James and Joseph and Simon and Judas? And the sons of them are not all with us? Where, then, did this man get all these things?"

57 And they were being stumbled in him. The de 'Iσως εἰπέν αὐτοίς Οὐκ ἦστιν προφήτης ἄλλος, δεύτερος, ἀλλὰ αὐτὸς ἦστιν προφήτης. Iσως' said to them Not is prophet στόχος εἰ μὴ ἐν τῇ πατρίδι καὶ ἐν τῇ οίκῳ αὐτοῦ. 58 And he did not do many powerful works there on account of their lack of faith. The δυνάμεις τολμᾶται διὰ τὴν power works are operating in him. The for ὑπερήφανον μὴ δοθήσεται ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αὐτὸς ἐν τῇ πατρίδι, καὶ διὰ τούτου αὐτὸς. 3 'Ο γὰρ powerful works are operating in him. The for

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 powerful works are operating in him."

10 καὶ πέμψας ἄπειρα λασπεῖς Ἰωάννην ἐν and having sent he beheaded John in the φυλακῇ 11 καὶ ἤψηθη ἐν κεφαλήν τῆς prison; and was brought the head αὐτοῦ ἐπὶ πῦρ καὶ ἔστη ἐκ τοῦ κορσάρῳ, of him upon a platter and was given to the maiden, καὶ ἤψηθη ἐν κεφαλήν τούτῃ αὐτῆς. 12 And having come to the disciples of him lifted up the corpse and buried him, and having come
14 And having gone out he saw much crowd.
15 He felt pity for them, and he cured their sick ones. 16 But when evening fell his disciples 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.” 17 They said to him: “They do not have to leave: you give them something to eat.” 18 They said to him: “We have nothing here but five loaves and two fishes.” 19 He said: “Bring them here to me.” 20 Next he commanded the crowds to recline on the grass and took the five loaves and the two fishes, and, looking up to heaven, he said a blessing and, after breaking the loaves, he distributed them to the disciples, the disciples in turn distributed them to the crowds. 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 wind, 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 At once Jesus spoke to them with the words: “Take courage, it is I; have no fear.” 28 In reply Peter said...
δὲ ὁ Πέτρος εἶπεν αὐτῷ Κύριε, εἰ σὺ εἰ, but the Peter said to him Lord, if you are, κέλευσον μὲ ἑλθεὶν πρὸς σέ ἐτί τὰ δώδεκα command me to come to you upon the waters; 29 δὲ ἐπείδη ἐπηγγείλατο ἐρήμηθης, καὶ πέρας ἔχειν. And the (one) but said Come. And he became fearful, and having started καταπνίγοντας ἠρραγείς κἀποιον λέγων Κύριε, σὺν to sink he cried out saying Lord, save me. 31 έφθασεν δὲ ἄνεμος τοῦ Ιησούν. Immediately but the wind εἰρήμηθη, καὶ ἀρραγεύμενος, he became fearful, and having started καταπνίγοντας ἠρραγείς κἀποιον λέγων Κύριε, σὺν to sink he cried out saying Lord, save me. 31 Immediately stretching out his hand Jesus caught hold of him and said to him: "You with little faith, why did you give way to doubt?" 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." And they got across and came to land in Genes-α-rēt. 34 And having got through they came upon the γῆν εἰς Γενναιαρέτ. earth into Gennesaret. 35 And having recognized him the ἄνδρες τοῦ τόπου ἐκέλευσαν ἀπείτησεν male persons of the place that sent off εἰς δὴν τὴν περιχώρον ἐκείνην, καὶ into whole the surrounding country that, and προσήφησαν ἀποκομματίζοντας τῶν ἄνω that brought toward him all the (ones) badly 36 καὶ παρεκάλουσαν ἀποκομματίζοντας και having, and they were entreating him. τὰ ἐν ἀρχῇ μόνον ἄνευς τοῦ συνδέοντος τοῦ Ἰματίου ἀποκομματίζοντας in order that only they might touch of the κρηστέου τοῦ Ἰματίου ἀποκομματίζοντας καὶ fringe of the outer garment of him; and δόχοι ἔφυγον διεσώθησαν, as many as touched were saved through.
'Akoústei kai suvóhte. 11 Ó Óu the (thing) entering into the mouth defiles the (thing) coming forth

TÓN ANÔRÔPÔN, ÓLŁA TÔN ÉKTOPRIOUMÉNÔN

12 TÔTÊ PEPÔSSÉNTES OI MABHTAI

13 DÒ Ó Ó DÀ KAI TÔN LÔGON ÉKKAIALIDHŠEN;

14 Aërte TÔN HEAVENLY BI WUPTOBOU. YOGELOU OI ÓUKU HÔPETE IΣO PETROU TÔN

15 AΣIÎKÔRSHEI DÒ Ó KAI TÔN PEPÔSHEI IΣO PETROU TÔN

16 DÒ Ó DÀ EÎΠEN: AKHÔM KAI PARABLEN

17 ÓU YO ÎN EXEÔTOKHÒN AIΣÎKÔRΣHAI ÓU YO

18 TÔN ÉKTOPRIOUMÉNÔN EK TÔN STÔMATOS EK TÔN

19 EK YÀR TÔS KĀRIAS TÔN

20 TÔTÔ ÉßÎTÔN TÔN ANÔRÔPÔN, TÔ DÀ

21 KAI EÎΠELOU ÉKÈTHN OI 'HΡSÎOΣ

22 KAI IΣO YUN HAI ARCHAIAI APÔ TÔN ÓRÎN

23 DÒ Ó Ó DÀ AΣIÎKÔRSHEI AUTÔN LÔGON.

24 DÒ Ó DÀ AΣIÎKÔRSHEI EÎΠELOU OI

25 Ó DÀ EÎΠELOU TÔN ANÔRÔPÔN, TÔN

26 DÒ Ó DÀ AΣIÎKÔRSHEI EÎΠELOU

27 Ó DÀ EÎΠELOU TÔN ANÔRÔPÔN, TÔN

28 TÔTÔ AΣIÎKÔRSHEI TÔS KĀRION TÔN.
Matthew 15:29—33

29 And having gone across from there the Jesus came beside the sea of Galilee, and, after going up into the mountain, he was sitting there.

30 And a great multitude of people came, having with them themselves: and they were lamed, maimed, blind, and dumb, and how many other, 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 in the 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 to satisfy a crowd of this size?" At this Jesus said to them: "How many loaves have you?" They said: "Seven, and a little fishes." 35 So, after instructing the crowd to recline upon the ground, he took the seven loaves and the fishes and, after offering thanks, he broke them and began distributing to the disciples, the bread 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 Magadan, of Magadan. 40 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'; and at morning, 'It will be wintry, rainy weather today, for the sky is fire-red, but gloomy-
MATTHEW 16: 4—12

You know how to interpret the appearance of the sky, but the signs of the times you cannot interpret. 4A wicked and adulterous generation keeps seeking for a sign, but no sign will be given to it except the sign of Jonah. And having left behind them they went off.

5 And some of the scribes and Pharisees said to him, ‘Teacher, we would like to see a sign from you.’

6 But Jesus answered them, ‘An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of Jonah. For just as Jonah was three days and three nights in the belly of the whale, so will the Son of Man be three days and three nights in the heart of the earth.’

7 The end of the world is at hand; therefore be on your guard.

8 For the Son of Man is coming in the glory of his Father with his angels, and then he will repay each one according to what they have done.

9 I tell you, it will be more tolerable on that day for Sodom than for that town.

10 And he told them a parable: ‘A man had two sons. 11 He went to the first and said, “Son, go out and work in the vineyard.” “I will not,” he answered. But later he repented and went. 12 Then he went to the second and said the same. “I will go,” he answered, but did not. 13 Which of the two did what the father wanted?” They said, “The first.” 14 Jesus said to them, “Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you. 15 For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes did. And even when you saw it, you did not repent and turn to his way.”

16 Then Jesus said to the Pharisees and the teachers of the law, ‘If you had known what this means, “I desire mercy, not sacrifice,” you would not have condemned the guiltless. 17 For the one who is greatest among you in the kingdom of heaven is the one who is least among you and who takes the lowest place.

18 For those who exalt themselves will be humbled, and those who humble themselves will be exalted.’

MATTHEW 16: 13—19

13 Now when he had come into the parts of Caesarea Philippi, Jesus went up and said to his disciples, ‘Who do the Son of Man say I am?’

14 And they answered, ‘John the Baptist, others say Elijah, and others one of the prophets.’

15 But he said, ‘You are wrong. Who do you say that I am?’

16 And Simon Peter answered and said, ‘You are the Christ, the Son of the living God.’

17 And Jesus answered and said to him, ‘Blessed are you, Simon Bar-Jonah; for flesh and blood has not revealed it to you, but my Father who is in heaven. 18 And I say to you that you are Peter, and upon this rock I will build my church, and the gates of Hades will not overpower it. 19 And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven; and whatever you loose on earth will be loosed in heaven.’

18 Ha’des = ᾠδης, KB; γῆ (She'ol), JTS 8-10, 14-16, 18.
Matthew 16: 20—24
the thing bound in
the heavens, and
whenever you may
loose on earth
will be the thing loosed in
the heavens,"
20 Then he sternly
charged the disciples
not to say to any-
body that he was the
Christ.
21 From that time
forward Jesus Christ
began to show to his
disciples that he
must go to Jeru-
sale and suffer
many things from the
older men and chief
priests and scribes,
and then, on the third
day, he was raised up.
22 At this time
Peter took him aside
and began to rebuke
him, saying: "Be kind
to yourself, Lord; you
will not have this
destiny [or purpose]
at all." 23 But,
turning his back, he said
to Peter: "Get be-

hind me, Satan! You
are a stumbling
block to me, beca-
use you do not
think, not God's
thoughts, but those
of men." 24 Then Jesus
said to his disciples: "If
anyone wants to
him to come after me,
let him disown himself
and pick up his
profit, and continually
follow me.

Matthew 16: 25—17: 3
For whoever wants
to save his soul will
lose it; but whoever
loses his soul for my
sake will find it. 26 For
what benef-
it will be to a man if he gains
the whole world but for-
feits his soul? or what will a man
give in exchange for his
soul? 27 For the
Son of man is de-

ing to come in the

glory of his Fa-
ter 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

glory.

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 brill-

affection of his
love for his
soul. 28 

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coming in his

glory.
Responsibly 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.”

While he was yet speaking, looks! 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.”

At hearing this the disciples fell upon their faces and became very much afraid. And came toward the voice of the cloud was Jesus and having touched them said: “Get up and be not fearful. Having lifted up, the eyes of all of them no one they saw, not him Jesus only. And the descent of them out of the mountain

Then Jesus came near and, touching them, said: “Get up and have no fear.”

When they raised their eyes, they saw no one but Jesus himself only. 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.”

However, the disciples put the question to him: “Why, then, do the scribes say that El’yi’jah must come first?”

In reply he said: “E-li’-jah

He is indeed coming and will restore all things; I am saying but to you that El’yi’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.”

Then the disciples perceived that he spoke to them about John the Baptist.

And when they came toward the crowd, a man approached him, kneeling down and saying: “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; and brought him to them, the disciples of you, and they could not cure him.”

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.”

Then Jesus rebuked it, and the demon came out of him; and the boy was cured from that hour. Thereupon the disciples came up to Jesus privately and
MATTHEW 17: 20—25

Διὰ τὰ ημείς οὐκ ἦννήσθημεν ἐκβαλεῖν Through what we not were able to expel αὐτὸ; 20 ὅ γε λέγει αὐτοῖς 20 He said to them: it? The (one) but is saying to them “Why is it we could not expel it?”

Διὰ τὴν ὀλγοποιίαν ὕμων ἄμει γάρ Through the little faith of you; truly for λέγω ὑμῖν, εἶτα ἐξῆς πιστῶν I am saying to you, if ever you may have faith ὡς κόκκον σινάτρως, ἠρέτε τῷ δρεῖν as grain of mustard, you will say to the mountain, Transfer from here to there, and μεταβείσθαι, καὶ οὐδὲν ἀδυνατεί shall it transfer, and nothing will be impossible for you. ὑμῖν.

22 Συστρεφομένων δὲ αὐτῶν ἐν τῇ Being turned together but of them in the Γαλιλαίᾳ ἔπεν αὐτοῖς ὁ Ἰησοῦς Μέλει Galilee said to them Jesus is about the τὸν ὁ θαντὸν παραδιδόσθησο σοι, τὸν Son of the man to be given over εἰς χειράς ἀνθρώπων, 23 καὶ ἀποκτεῖνονς into hands of men, and they will kill αὐτὸν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται, ka and the third day he will be raised up, καὶ ἐλυθήσονται σφόδρα. And they were grieved very much.

24 Ἐξελόντων δὲ αὐτῶν εἰς Καπαρασσόν Having come but of them into Capernaum προσῆλθον ὁ τό διώροχον came toward the (one) the double drachmas λαμβάνοντες τῷ Πέτρῳ καὶ ἐπιτα ὁ receiving to the Peter and said The διδάσκαλος ὕμων οὗ τελεῖ τά teacher you not is paying the διώροχα; 25 λέγει Ναζ. καὶ double drachmas. He is saying Yes. And ἔλαθεν αὐτῆς τὴν οἰκίαν προφέρεσαν αὐτῶν having come into the house got ahead of him ὁ Ἰησοῦς λέγων Τί σοι δοκεῖς, Σίμων; the Jesus saying What to you seems, Simon?

οἱ βασίλεις τῆς γῆς ἀπὸ τῶν of the kings of the earth from those λαμβάνοντας τῆλε ἢ κῆρον; ἀπὸ τῶν they are receiving duties or head tax? From the ὑμῶν αὐτῶν ἀπὸ τῶν ἀλλητρίων; sons of them or from the aliens; 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 ἐπόνοτος δὲ ἀπὸ τῶν ἀλλητρίων, (of him) having said but From the aliens, ἔσορ αὐτῷ ὁ Ἰησοῦς Ἀργος ἐλεύθεροι έξῆς αὐτῶν ὁ Ἰησοῦς said to him the Jesus Really then free εἰταὶ οὐκ ἔστω in order that but not σκανδαλίσωμεν αὐτοῖς, πορευθήσεσις we might stumble them, having gone your way ὃς ἠθάλασσαν βαλε ἁγιόστο δόμον καὶ ἔστω into sea throw you. hook and the (one) ἄναβατα πρῶτον λυθήν αὐτοῦ, καὶ having come up first fish lift up, and ἀναβαίνων ἐκ τῶν στόμα τίμων αὐτοῦ ἔστων having opened the mouth of it you will find στατήρια ἐκεῖνοι λαδόν δός αὐτοῖς stater; that one having taken give to them ἀντὶ ἐμοῦ καὶ σου. instead of me and you.

18 Ἐν ἐκείνῃ τῇ ἡρά καταφθάνον πρὸς αὐτοὺς in that the hour came toward the ἑραὶ προσῆλθον ὁ τῷ Ἰησοῦ λέγοντες ἡ Ἴρα discipulis to the Jesus saying Who really μεῖν ἐστιν ἐν τῇ βασιλείᾳ τῶν ὀρανὼν; in the kingdom of the heavens? 2 καὶ προσκαλεσάμενος παιδίου ἐστησαν And having called toward little boy he stood αὐτὸ ἐν μέσῳ αὐτῶν καὶ ἐπιτα Ἀμήν little one in middle of them and said Amen λέγω ὑμῖν, ἐὰν μὴ στραφήτε And I say to you, if ever you might turn καὶ γένητε ὡς τοῖς βασιλεία τῶν σοι, you might become as the little boys, οὐ μὴ εἰσέλθῃς εἰς τὴν βασιλείαν ou not you should enter into the kingdom τῶν ὀρανῶν. 4 διὰ τός διὰ ταπεινώσας of the heavens. Whoever therefore will humble ἐαυτόν ὡς το παιδίον τούτο, αὐτός himself as the little boy this, this (one) is ἐστί τῇ βασιλείᾳ τῶν ὀρανῶν ὁ μείζον ἐν τῇ βασιλείᾳ τῶν ὀρανῶν. 5 καὶ δὲ δέ εἶπεν δεσποτίζῃ ἐν παῖδιν and who if ever might receive one little boy τούτῳ ἔστω ὡς ὁ ὅμοιος μου, εἰμὲ δέσποτα such upon the name of me, me receives; 6 δὲ δὲ εἶπεν σκανδαλίσῃ ἐν τοῖς who but likely might stumble one of the μικρῶν τότε τῶν παίδευόντων εἰς little ones these (the) believing into ἐμε, συμφέρει αὐτῷ ἕνα me, it is bearing together to him in order that

21 This verse is omitted in the Westcott and Hort Greek text.

MATTHEW 17: 26—18: 6

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.”
Matthew 18: 7—12

τοίχον αὐτοῦ καὶ καταπονηθῆναι
about the neck of him and he should be sunk
in the watery expanse of the 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 And if the eye of you

Matthew 18: 13—18

πλασματικὴν ἐν... one out of them, not

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

Matthew 18: 1—9

his to the ass

εἰ ἦν ... ἐπὶ τὸ

his to the man

ἐπὶ τὸ πλασματικὸν... one out of them, not

νίκας ἐν... one out of them, not

not to leave the ninety-nine

upon the mountains

upon the ninety-nine

upon the mountains and set out on a search for the one

that is straying?

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things bound in heaven, and whatever things you may lose on earth will be things loosened 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 are there two or three gathered together in my name, there I am in the midst of them.

21 Then Peter came up and said to him, 'Lord, how many times shall my brother sin against me and shall I forgive him?' 22 Jesus said to him, 'I say to you, not, Up to seven times.' 23 Until seven times seven. Is saying to him the 'I say to you, not, Up to seven times, but, Up to seventy-seven times."

24 'That is why the kingdom of the heavens has become like a man, a king, who wanted to settle accounts with his slaves. 25 When he started to settle them, there was brought in a man who owed him ten thousand talents. 26 The king, not having but, having paid the principal debt, would have nothing to pay. 27 Since the slave had nothing to pay, the king ordered him to be sold, along with his wife and children, and all that he had to be sold and given as payment for the debt. 28 Therefore the slave fell down and began to do obeisance to him, saying, 'Be patient with me, and I will pay you back everything you owe.' 29 Then Peter said to him, 'And if I forgive anyone anything you owe?'

30 In saying to him the 'I say to you, not, Up to seven times, but, Up to seventy-seven times."

31 "But when the slave's master had seen that he was worthless, he took pity on him, 32 and released him, having gone off and threw him into prison until he should give back the debt."

33 "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. 34 Then his master summoned him and said to him, 'Wicked slave, I canceled all that debt for you, when you entreated me. 35 Ought you not,
Matthew 18:34—19:5

19 Now when Jesus had finished these words, he departed from Galilee and came to the frontiers of Judaea 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 he said: On account of the toil of mankind, Adam and Eve made this and he said: On account of the toil of mankind, Adam and Eve made this."

13 Then young children were brought to him.
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παιδιά, ἵνα τὰς χειρὰς little boys, in order that the hands
ήπιον αὐτοὺς καὶ προσεύχεται οἱ
eµkti aœti tois paiti diouses, he might lay upon them and he might pray; they
δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. 14 ὁ δὲ
diœ but disciples rebuked them. The but
Ἰησοῦς εἶπεν "Αφες τὰ παιδία Jesus said, Let you go off the little boys
καὶ μὴ καλύτερα αὐτὰ ἔθελεν πρὸς με, καὶ not be hindering them to come toward me, τῶν γὰρ τοιούτων ἐστίν ἡ βασιλεία τῶν for (such) is the kingdom of the τῶν ὑπαρχαίων. 15 καὶ ἐπέθεσι τὰς χειρὰς heavens. And having laid upon the hands
αὐτοῖς ἐπορεύθη ἕκειθεν. them he went his way from there.

16 Καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ And look! one having come toward him εἶπεν Διδάσκαλε, τί ἄγαθον ποιεῖ said, Teacher, what good shall ἵνα σχῶ. ζωὴν αἰώνιον: in order that I might have life everlasting;
ὁ δὲ εἶπεν αὐτῷ Τί ἡ ἐρωτήσει The (one) but said to him, Why do you me ask τινι οὗ ἄγαθον; εἰ ἐστὶν ὁ ἄγαθος; about the good (thing)? One is the good (one);
ἐὰν δὲ θέλεις εἰς τὴν ζωὴν εἰσέλθης, if but you are willing into the life to enter,
tίμησα τὰς ἐντολὰς. 17 λέγει be observing the commandments. He is saying
αὐτῷ Ποιάς; ὁ δὲ Ἰησοῦς ἔρχεται αὐτῷ Which sort of ones? The but Jesus said γένες. ὁ δὲ Ὀ. Φονέωνεις, Ὁ to him. Which sort of ones? The but Jesus said
Ἱησοῦς οὐ γονέων, Οὐ the Not you shall murder, Not

19 Τίμαι Not you shall bear false witness, Be honoring
tόν πατέρα καὶ τὴν μητέρα, καὶ father and the mother, and
Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. You shall love the neighbor of you as yourself.

20 λέγει ἀυτῷ ὁ νεανικός τοῦτον Is saying to him the young man (These things) πάντα ἐδύσετο· τί ἐτι ὑπεράρα. 21 ἔρχηθα πάντα ἐδύσετο· tί ἐτι ὑπεράρα. 21 ἔρχηθα all I guarded; what yet am I lacking? I Said αὐτῷ ὁ Ἰησοῦς Εἰ πάλιν εἰς τὸν Jesus to him the Jesus. If you are willing perfect εἶναι, ὑπαγε πωλήσῃν σου τὰ to be, be going away sell of you. the

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μετάγγυλα καὶ δὸς τοῖς πτωχοῖς, belongings and give to the poor (ones),
καὶ ἔξεισις θησαυρὸν ἐν and εἶς ἄλλο πλεῖον ἐν τῷ treasure in τῷ ὄραμα, καὶ δεῦρο ἀκολουθεῖ μοι. heavens, and hither be following to me.

22 ἀκούσας δὲ ὁ νεανικὸς τὸν λόγον Having heard but the young man the word τοῦτον ἅμα κεκυρώνει, ὥσα ὡς ῾γαρ this he went off being grieved, he was for ἔχει κοινωνία πολλά. 23 ὁ δὲ Ἰησοῦς having possessions many. The but Jesus εἶπεν τοῖς μαθηταῖς αὐτοῦ Ἀμὴν λέγω to the disciples of him Amen I am saying ὑμῖν ὅτι πλούσιοι δυσκόλας εἰσελθέται to you that rich one with difficulty will enter εἰς τὴν βασιλείαν τῶν υἱῶν into the kingdom of the heavens; again ἡ λεγομένη δίκα ἑτεροτροφίας ζωὴς eis tēn basileian tou theou. than rich one into the kingdom of the God.

25 ἡμεῖς εἶπαν εἰς τὸν θεόν: 26 ἐμελείματα Having heard but the disciples
ἐκφθάνατο σοφρὸν λέγουσις πάντα λέγων ὁ Ὁ σοφρὸν λέγων ὁ Θεὸς Being astounded very much saying Who
δυνατόν εἶναι σωθῆναι; 26 ἐμβλέπασιν ὁ Ὁ classics: really is able to be saved? Having looked in
ὅτι ἡ Ἰησοῦς εἶπεν αὐτοῖς παρὰ but the Jesus said to them. Beside ἀνθρώποις τούτο ἀδύνατον ἐστίν, παρὰ men this impossible is, beside 

27 Τότε ἀποκριθεὶς ὁ Πέτρος ἐπέρρης. Then having answered the Peter said:
ὁ Πέτρος ἐπέρρης. Then having answered the Peter said: αὐτῷ Ἰδοὺ ἡμεῖς ἀρκομένοι πάντα καὶ to him Look! We have let off all (things) and look him. We have let off all (things) and ἅλλο ἡμεῖς ἀποκριθεῖς. ὁ δὲ Ὁ Ἰησοῦς ἐπέρρης. Ἰδοὺ we followed you: what really will be to us? 28 The but Jesus said to them Amen λέγω ὑμῖν ὅτι ἠμὴν ἔρχηθα. ἔρχηθα ἔρχηθα. I am saying to you that you the (ones)
ἀκολούθησατές μοι ἐν τῇ παλαινευσίᾳ, having followed to me in the generating again, ἵνα φρονήσῃ τὸ ὦν ἂν τοῦ whenever might sit down the Son of the

27 Then Peter said to him in reply: "Look! We have let 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
Upon his glorious throne, you who have followed me will also yourselves sit upon twelve thrones, judging the twelve tribes of Israel. 29 And everyone who has left houses or brothers or sisters or father or mother or children or fields on account of my name will receive many more things he will receive, and life everlasting he will inherit.

30 “But many that are first will be last and the last first.

For the kingdom of the heavens is like a man, a householder, who went out early in the morning to hire workers for his vineyard. 2 When he had agreed with the workers for a denar-i-us a day, he sent them forth into his vineyard. 3 Going out also about the third hour, he saw others standing in the vineyard, and 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 likewise. 6 Finally, about the eleventh hour he went out and found others standing—

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, ‘Friend, I do you no wrong. You agreed with me for a denar-i-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 will with my own?’ So the last shall be first, and the first last.”
I want 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 the 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 Zebedee approached him with her sons, doing obeisance and asking 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

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 among 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 slave. 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,
Matthew 20: 31—21: 5

Beloved, Jesus, the Son of David. The but they should keep quiet; the (ones) and more cried out saying, Lord, have mercy on us. 31 And having stood the Jesus and immediately they opened the eyes of them. 34 Having been moved with pity but the Jesus

Matthew 21: 6—12

Have mercy on us, Son of David! 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 Bethphage on the Mount of Olives, then Jesus sent forth two disciples, saying to them: "Be on your way into the village that is within sight of you, and you will at once find an ass having been 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, because there might be fulfilled what was spoken through the prophet, saying: "Tell the daughter of Zion, Look! Your King is coming to you, mild-tempered, and having mounted an ass, yes, upon a colt, the offspring of a beast of burden." 6 So the disciples got on their way but the disciples and the crowd spread their rows of the trees and were spreading in the way, others but were cutting branches from the trees and spreading them on the road. 9 As such, 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!"

9a Literally, "Ho-san'na," NB; נַחֲשָׁנָה (Ho-sha-na'), Jt-Jw-16-18; meaning, "Save, we pray!!" 9b Jehovah's, Jt-Jw-16-16-18,20,21; the Lord's, NB.
καθέρας τῶν πωλούντων τὰς benches of the (ones) selling the περίστερας, καὶ λέγει αὐτοῖς doves, and he is saying to them δόχες. 13 And he said to them: "It is γέγραπται ὅ τι ὁ οἶκος τοῦ οἶκος written. The house of me house προσευχής κλήστησαι, unctions of prayer will be called, you but it ποιεῖται στῆλισιν ληστῶν. 14 And are making cave of robbers. προσέβλησον αὐτῷ τὸ κύθρον καὶ χολοὶ ἐν came toward him blind (ones) and lame (ones) in τὰ ἱερὰ, καὶ εὐθαρσέσαντες αὐτοῖς, the temple, and he cured them.

15 Ἡσυχαστείς δὲ οἱ ἄρχοντες καὶ Having seen but the chief priests and the γραμματεῖς τὰς θεαμασίας δὲ ἔστησαν scribes the wonderful things which he did καὶ τοὺς παῖδας τοὺς κρέαστας ἐν τῷ and the boys (the ones) crying out in τὸ ἱερὸ καὶ λέγοντας ὁσσανά τῷ υἱῷ David τὸν ἱερομάρτυρα τοῦ Σοντοῦ τοῦ David temple and saying Hosanna to the Son of David ἤγαγάκτησαν 16 καὶ εἶπαν αὐτῷ they became indignant and said to him ἂν οucus τί οὗτοι λέγουσιν; ὁ δὲ Are you hearing what these are saying? The but Ἰησοῦς λέγει αὐτοῖς Ναὶ ὑπεδότησε Jesus is saying to them: Yes; never ἀνέγνω ὅτι ἕκαστός μοι νηφίσας did you read that Out of mouth of babes and θηλαστῶν καταρτίσω αἰνῶν; 17 And θηλαστῶν καταρτίσω αἰνῶν; 17 And sucklings you adjusted down praise? And κατολίστων αὐτοὺς ἐξάλληθαν ἐξω τῆς having left behind them: They went out outside the πόλεως εἰς Βηθανίαν, καὶ πύληθα διεκαί city into Bethany, and lodged there. 18 Πρῶ τε ἐπεταναγάων ἐν τῇ Early in the morning but returning into the πόλιν ἐπεισάγαν. 19 καὶ ἔδωκεν σκύθη the city he got hungry. And having seen fig tree μίαν ἐπὶ τῆς ὁδοῦ ἠλίσθη ἐπὶ αὐτὴν, καὶ one upon the way he went upon it, and, and ἦκεν ἐν αὐτῇ ἐν αὐτῇ μὴ φύλαξ μόνον, nothing he found in it if it not leaves only, καὶ λέγει αὐτῷ Οὐ Μὴ περιέχει ἐκαί and he is saying to it. Not no longer out of you καρπὸς γεννᾶται εἰς τὸν αἰώνα: And 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 people 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!' then they became indignant 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 infants and sucklings you have furnished praise?'

17 And leaving them behind he went outside the city to Bethany 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 any more forever.' And bench of the fig tree withered instantly. 20 But when the disciples saw this, they wondered, 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 power to do this authority?' 24 In reply Jesus said to them: 'I also, will ask you one thing. If you tell me it, 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
Matthew 21: 26—32

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οὐρανοῦ, ἔρει ἡμῖν Διά τι

heaven, he will say to us. Through what

μήν ἔρχεται αὐτῷ; 26 ἦν

did you not believe to him? If ever

deither say "Εἰς άνθρωπον, φοβούμεθα

we should say Out of men, we are fearing

τοῦ οὐκ ἐπιστεύσατε αὐτῷ; 26 ἦν

the crowd, (all) they, for as prophet

ἐξέχωσιν τοῦ Ἰωάννης 27 καὶ ἀποκρίθησιν

And, having answered

tό Ισσών ἐπίτευχεν Όν οὐκ οὗ ἄγων ἔτης αὐτοῖς

to the Jesus they said Not we know. Said to them

cαὶ αὐτός Οὔει ἄγω λέγω μην εἶναι
cαὶ αὐτός I am not saying to you in

ποια ἐγείρεσι ταύτα ποιήναι,

what sort of authority these (things) I am doing.

28 Τί δὲ μήν δοκεῖ; ἄνθρωπος

What but to you it seems? Man

ἔχει τέκνα δύο, προσελθὼν τῷ

he had two children. Going toward the

πρώτῳ ἐπέπεσεν Τέκνον, ὑπάγα τούτων

first (one) he said Child, be going under

ἐργάζεται ἐν τῷ ἀμπελῶνι 29 ὃ δὲ

it be working in the vineyard. the (one) but

ἀποκριθεὶς εἶπεν Ἑγὼ, κύριε καὶ οὐκ

answered said I, lord, and not

ἀπέλθην. 30 προσελθὼν δὲ τὸ

he went off. Having gone toward but to the

δεύτερῳ εἰπεῖν ὄσονς ὅποις

second (one) he said as thus; the (one) but

ἀποκριθεὶς εἶπεν Οὗ θέλεις ὦ στέρω

answered said Not I am willing; latterly

ἐχεῖς τοὺς ἀνθρώπους, ποιήσεσθαι οὕτως

metamorphize εἴπον he went off. Which out of the

δύο ἐπιτύχων τοῦ βελήματος τῶν

two who did the will of the father?

λέγουσιν ὁ στέρως, λέγει αὐτοῖς

They are saying The latter (one). Is saying to them

ὁ Ἰσσών Αἰμη λέγω μην ἐσθιν αὐτῷ

Jesus Amen I am saying to you that the
tολάμα καὶ αὐτός πράγαν αὐτός, τους
tax collectors and the harlots are going ahead of you

καὶ οὐκ ἔπιστεύσατε αὐτῷ; οἱ δὲ τελῶνται καὶ

for John toward you in way of righteousness,

αὐτὸς ἢ ἐπιστεύσατε αὐτῷ; μην ἔσθη
cαὶ πόρινοι ἔπιστευσαν αὐτῷ; μην ἔσθη

and not you believed to him; the but tax collectors

καὶ αὐτὸς πόρινοι ἔπιστευσαν αὐτῷ; μην ἔσθη

and the harlots believed to him; you but

Matthew 21: 33—40

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ιδόντες οὖν μετεμελήθησθε ὦστερον τοῦ

having seen not but felt regret latterly of the

πιστεύσατε αὐτῷ, to believe to him.

33 Ἀλλὰ παραβολὴν ἀκοῦσατε. Ἀνθρώπος

Another parable hear you. Man

ἠν οἰκοδομήστης ὅστις ἐφύτευσεν ἀμπελῶνα

who was householder whom whatever planted vineyard

καὶ ἐγκαθιστώντας αὐτῷ περιεβήκεν καὶ ἀργύριαν

and fence it to him put around and dug

ἐν αὐτῷ λιθὼν καὶ ἔκκολομεν πῦρον ἐν

in it winepress erected a tower,
in it winepress erected a tower,

καὶ ἔξετο ἄποινοι γεωργοίς καὶ

in it and let out it to cultivators, and

ἀπέδησεν. 34 ὅτε δὲ ἠγίστην οὖν

traveled abroad. When but direct near the

καίριος τῶν καρπῶν, ἔπεσεν τοὺς

appointed time of the fruits, he sent off the

δοῦλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν

his slaves to them take the fruits of him. And having taken the

τοὺς καρποὺς αὐτοῦ. 35 καὶ λαβόντες οἱ

fruits of him. And having taken the

γεωργοὶ τοὺς δοῦλους αὐτοῦ ὥστε

cultivators the slaves of him which (one)

μὴν ἔκεισαν, ἐξεδέπεσαν, ὡς ὥστε

did not (they) but they killed,

τῶν πρῶτον, καὶ ἐπιτύχωσαν αὐτοῖς ὁ διὰ συγκεκριμένης

first (ones), and they did to them as thus.

37 ὦστερον δὲ ἔπεσεν πρὸς τοὺς

Latterly but he sent off toward them the

τὸν αὐτὸν λέγειν ἐντραπεζόμενοι τοὺς ὁδοῖς

they killed. Wherever son saying They will respect the son

μονοῦ. 38 οἱ δὲ γεωργοὶ ιδόντες τοῦ

of me. The but cultivators seeing the son

μονοῦ. 38 οἱ δὲ γεωργοὶ ἅπαντες τῶν

of me. The but cultivators seeing the son

μονοῦ. 38 οἱ δὲ γεωργοὶ ἅπαντες τῶν

of me. The but cultivators seeing the son

μονοῦ. 38 οἱ δὲ γεωργοὶ ιδόντες τοῦ

of me. The but cultivators seeing the son

μονοῦ. 38 οἱ δὲ γεωργοὶ ἅπαντες τῶν

of me. The but cultivators seeing the son

μονοῦ. 38 οἱ δὲ γεωργοὶ ιδόντες τοῦ

of me. The but cultivators seeing the son
Matthew 21:41-46

And having answered the question given by the chief priests and the Pharisees, Jesus asks them: "What will he do to those cultivators?"

They said to him: "Because the king is going to bring destruction upon the vineyard, and will let out the vineyard to other cultivators, who will render him the fruit when they become due."

Jesus told them: "Did you never read in the Scriptures, 'The stone that the builders rejected is the one that has become the chief cornerstone.' From that day onwards this has come to pass, and it is marvelous in our eyes."

But they did not take to heart the saying. And the chief priests and the Pharisees took counsel to do away with Jesus. And knowing all these things, Jesus asked them: "Tell me, to whom belongs the osier, the parables of the kingdom of heaven?"

Matthew 22:1-8

And he sent forth his slaves to call those invited to the marriage feast, but they were unwilling to come. Again he sent forth other slaves, saying, "Tell those invited: "Look! I have prepared my dinner, my bulls and fattened animals are slaughtered, and all things are ready. Come to the marriage feast.""

But they did not care to go, one to his own field, another to his commercial business; but the rest, laying hold of his slaves, treated them insultingly and killed them.

But the king grew wrathful, and sent his armies and destroyed those murderers and burned their city. Then he said to his slaves, "The marriage feast indeed is ready, but those invited..."
Matthew 22:9-16

Therefore go to the roads leading out of the city, and anyone you find inviting 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 a marriage garment?' He was rendered speechless. 13 Then the king said to the 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."

Matthew 22:17-24

party followers of Herod, saying: "Teacher, we know that 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. 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: "Caesar'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 Saducees, 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 Now there were seven brothers; and the first (one) having married and deceased, and not having seed he let go off the woman of him, the act of marriage, 35 and inquired upon one out of them for commandment great in the law, 36 having been versed in the Law, and teaching him as Teacher, and inquiring upon one out of them great in the law, 37 then 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 Having been led together but of the Pharisees, questioning upon them the Jesus saying, 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 called him Lord, saying Lord.’ 45 If, therefore, David calls him Lord, how is he his son?’

The Pharisees, having heard that he had put the Sadducees to silence, were led together among the very (place). 35 And one of them, versed in the Law, asked, testing him: ‘Teacher, which is the greatest commandment in the Law?’ 36 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 Having been led together but of the Pharisees, questioning upon them the Jesus saying, 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 called him Lord, saying Lord.’ 45 If, therefore, David calls him Lord, how is he his son?’
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: "The scribes and the Pharisees have seated themselves in the seat of Moses. Therefore all things that they tell you, do and observe, but do not do according to their deeds, for they say but do not perform. They bind heavy loads upon your shoulders, but they themselves are not willing to budge them with their fingers. All the works they do 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. They like the most prominent place at evening meals and in the front seats in the synagogues and to be called by the men 'Rabbi.'

8 You are brothers; 9 and father not calles he upon the earth, one for 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 much be your minister. 12 Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.
Matthew 23:18–25

Is greater, the gold or the temple that has sanctified the gold? 18 Also, if anyone swears by the temple, it is nothing; but if anyone swears by the gift, it 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 things on it; and he that swears by the temple is swearing by it and by him that is inhabiting it; and he that swears by heaven is swearing by the throne of God and by him that is sitting on it.

22 Woe to you, scribes and Pharisees, hypocrites! because you give the tenth of the mint and the dill and the cumin, and have disregarded the weightier matters of the Law, justice, mercy and faithfulness. These things it was binding to do, yet not to disregard the other things.

Matthew 23:26–31

hypocrites! because you cleanse the outside of the cup and of the dish, but inside they are full of plutter 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 whitewashed graves, which outwardly indeed appear beautiful but inside are full of dead men's bones and of every sort of uncleanness. 28 Woe to 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 memorials of the righteous and you say, 'If we were in the days of our forefathers, we would not have been 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
33 ‘Serpents, offspring of vipers, how will you flee from the judgment of Gehenna? Will you put on sashes, and out of them you will scorch in the synagogues of you and will persecute from city to city; 35 so might come upon you all blood being poured out from the earth from the blood of Abel the righteouos till the blood of Zechariah son of Barachiah, whom you murdered between the divine habitation and the altar. Amen I am saying to you, 36 all upon the generation this.

37 ‘Jerusalem, Jerusalem, killing the prophets and stoning the ones sent off toward her, — how often I wanted to lead together upon the children of you, which manner hen leads together upon the children of you, and then fill you up the measure of the fathers of you.

33 ‘Sermons, offspring of vipers, how will you flee from the judgment of Gehenna? Will you put on sashes, and out of them you will scorch in the synagogues of you and will persecute from city to city; 35 so might come upon you all blood being poured out from the earth from the blood of Abel the righteouos till the blood of Zechariah son of Barachiah, whom you murdered between the divine habitation and the altar. Amen I am saying to you, 36 all upon the generation this.

37 ‘Jerusalem, Jerusalem, killing the prophets and stoning the ones sent off toward her, — how often I wanted to lead together upon the children of you, which manner hen leads together upon the children of you, and then fill you up the measure of the fathers of you.

33 ‘Serpents, offspring of vipers, how will you flee from the judgment of Gehenna? Will you put on sashes, and out of them you will scorch in the synagogues of you and will persecute from city to city; 35 so might come upon you all blood being poured out from the earth from the blood of Abel the righteouos till the blood of Zechariah son of Barachiah, whom you murdered between the divine habitation and the altar. Amen I am saying to you, 36 all upon the generation this.

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37 ‘Jerusalem, Jerusalem, killing the prophets and stoning the ones sent off toward her, — how often I wanted to lead together upon the children of you, which manner hen leads together upon the children of you, and then fill you up the measure of the fathers of you.

33 ‘Serpents, offspring of vipers, how will you flee from the judgment of Gehenna? Will you put on sashes, and out of them you will scorch in the synagogues of you and will persecute from city to city; 35 so might come upon you all blood being poured out from the earth from the blood of Abel the righteouos till the blood of Zechariah son of Barachiah, whom you murdered between the divine habitation and the altar. Amen I am saying to you, 36 all upon the generation this.
6 You will be about but to hearing wars
kai αἱ ἐκ οὗ τὸν πολέμων ὡς καὶ oυνοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων ὡς καὶ oυνοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν αἱ ἐκ οὗ τὸν πολέμων οἱ ἱλιοῦν α海棠
Matthew 24:25-31

καὶ τοὺς ἐκλεκτοὺς: 25 ἵδου προείρηκα
also the chosen ones; look! I have foretold
you. If ever therefore they might say to you
'Iδον ἐν τῇ ἐρήμῳ ἐστίν, μὴ
'Look! I am in the desert place he is, not
έξέλθητε.' ἵδον ἐν τοῖς ταξιεῖς,
you should go out; Look! in the inner chambers,
μὴ πιστεύσητε. 27 ὡσπερ γὰρ ἡ
not you should believe; as—even for the
ἐκτραπτῇ ἐξερχέται ἀπὸ ἀντολομον καὶ
lightning is coming out from eastern parts and
φαίνεται ἡς δυσμῶν, ὥστε ἡ ἡσσαὶ
shines until western parts, thus will be
ἡ παρουσία τοῦ ὦν τοῦ ἄνθρωπον
the presence of the Son of the man;
28 ὡσπερ ἡ ἡ πτώμα, ἵκε
where if ever may be the carcass, there
κυσκάδονταν οἱ ἄνδροι,
will be led together the eagles.

29 Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν
Immediately but after the tribulation of the
ἡμέρας ἔκειναι ὁ ἡλιός σκοτισθήσεται,
days those the sun will be darkened,
καὶ ἡ σελήνη οὐ δύνηται τὸ φεγγαρίος
and the moon not will give the light
ὁμῆς, καὶ οἱ ἀστέρες περικυκλοῦσαν ἀπὸ τοῦ
of it, and the stars will fall from the
οὐρανοῦ, καὶ οἱ δυνάμεις τῶν οὐρανῶν
heaven, and the powers of the heavens
σαλαβηθήσονται. 30 καὶ τότε Ἐφανεῖται τὸ
will be shaken. And then will appear the
σημεῖον τοῦ ὦν τοῦ ἄνθρωπον
sign of the Son of the man in
οὐρανός, καὶ τότε κόμνοινται πᾶσι
heaven, and then will strike themselves all
οἱ φύλα τῆς γῆς καὶ ἀφίνονται τὸν
the tribes of the earth and they will see the
ὕλον τοῦ ἄνθρωπον ἐρχόμενον ἐπὶ τῶν
Son of man coming upon the
νεφελῶν τοῦ ὄρους μετὰ δυνάμεις καὶ
clouds of the heaven with power and
dύσης παλλῆς. 31 καὶ ἀποστελεῖ τοὺς
glory much; and he will send off the
ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης,
angels of him with trumpet great,
καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς
and they will lead together upon the chosen (ones)
οὗτοι ἐκ τῶν τεσσάρων ἄνεμων ᾑπ’
of him out of the four winds from

Matthew 24:32-38

32 Ἅπα μετ’ τῆς συχνῆς μᾶθετε τὴν
from but the fig tree learn you the
παραβολὴν ὅταν ἦν ὁ κλάδος αὐτῆς
parable: whenever already the branch of it
γένεται ἀπαλος καὶ τὰ φύλλα
should become tender and the leaves
ἐκρυή, γινώσκετε ὅτι
it may make grow out, you are knowing that
ἐγγὺς τὰς θέρους. 33 οὕτως καὶ ὁμής,
near the summer, thus also you, whenever
ὑπάνθαντα, πάντα ταῦτα, μηδὲν,
you might see all these (things),
gινώσκετε ὅτι ἐγγὺς ἐστίν ἐπὶ θύρας,
you be knowing that near he is upon doors.
34 ἅμα λέγω ὡμίν ὅτι οὐ μὴ
Also I am saying to you that not
παρελθεῖ ἤ γενεὰ αὐτῆς ἡ ἐστὶν
date pass away the generation this until likely
πάντα τοῦτο ἐγένεται. 35 ὅ
date all these (things) should occur. The
οὐρανὸς καὶ ὁ γῆς παρελθεῖσαι, οἱ δὲ
heaven and the earth will pass away, but
λόγοι μου οὐ μὴ παρέξωθον,
words of me not should pass away.
36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὅρας
Concerning that day and hour nobody
οὐδεὶς οἴδει, οὐδὲ ὁ ἄγγελος τῶν
knows, neither the angels of the heavens
ὅνος ἐν οὐδεὶς, οὐδὲ οὐ
nor has known, neither the angels of the
ὁ θεὸς μόνος. 37 ὡσπερ γὰρ οὗ ἤμερα τοῦ
only. As—even for the days of the
Ναοῦ, οὕτως ἔσται η ἡμέρα τοῦ
Noah, thus will be the presence of the
ὕμνος τῆς ἡμέρας ταῖς ἡμέραις
of the days those the (ones) before the
tαῖς ἡμέραις τεκαίναι ταῖς
tais days those are
ταῖς πρὸ τοῦ
days before the
κατακλίσιοι τροχώντως καὶ πῦρ
cataclysm feeding themselves and drinking,
γαμοῦντες καὶ γαμήλιον,
and marrying and
καὶ ἔσται ἡ ἡμέρα εἰς τὸν
and Noah entered into the

36 * Nor the Son, nBDVg(4 MSS.) ArmJm12, ArmJm13, ArmJm14,
Matthew 24: 39—47

Then shall the kingdom of the heavens become like five 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, whereas the discreet took oil in their receptacles with their lamps. 5 While the bridegroom was delayed, they all nodded and went to sleep. 6 Right in the middle of the night

He will appoint him over all his belongings.

"But if that evil slave should say in his heart, 'My master is delaying,' and 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.

Matthew 25: 6
where arose a cry, ‘Here is the bridegroom! Be you on your way out to meet him.’ Then all those virgins rose and put their lamps in order. 8 The foolish said to the discreet, ‘Give us some of your oil, for our lamps are about to go out.’ 9 The discreet answered with the words, ‘Perhaps there may not be quite enough for 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 virgins 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, I do not know you.’

13 ‘Keep on the watch, therefore, because you know neither the day nor the hour. You have known the day nor the hour.

14 ‘As for the man traveling abroad, called the own slaves and gave over the belongings of him, and to which (one) indeed he gave five talents, 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 have gained five talents more.”

21 His master said to him, “Well done, good and faithful servant! You were faithful over a few things, I will appoint you over many things. Enter into the joy of your master.”

22 Having come forward also the one the two talents; 23 His master said to him, “Well done, good and faithful servant! You were faithful over a few things, I will appoint you over many things. Enter into the joy of your master.”
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.'

31 "Finally the one that had received the one talent came forward and said, 'Master, I knew you were an exacting man, reaping where you did not sow and gathering where you did not winnow. So I went and hid your talent in the ground. Here you have what is yours.'" 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 receive what is mine with interest.

28 "Therefore take away the talent from him and give 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. 30 And throw the good-for-nothing slave out into the darkness outside. There is where [his] weeping 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. 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 was hungry and you gave me something to eat; I was thirsty and you gave me something to drink. I was a stranger and you received me hospitably; I was sick and you looked after me; I was in prison and you came to me.' 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 When did we see you a stranger and receive you hospitably, or naked and clothed you? 39 When did we see you sick 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 these my brothers, you did it to me.’

1 Then he will say, in turn, to those on his left, ‘Be on your way from me, you who have been cursed, into the everlasting fire prepared for the Devil and his angels;’ 42 for I became hungry, you gave me nothing to eat; thirsty, you gave me nothing to drink. I was a stranger, you did not receive me hospitably; naked, you did not clothe me; sick and in prison, 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, 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.’

26 And he said to his disciples: ‘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 elders of the people gathered together in the courtyard of the high priest who was called Ca'la-phas, and took counsel together to seize Jesus by crafty device and kill him. 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 Beth-a-ny 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 He said to the disciples, ‘Why this waste? For this could have been sold for a great deal and given to the poor.’
Matthew 26:10-18

...to poor people."

Matthew 26:19-26

The Teacher says, "My appointed time is near; I will celebrate the passover with my disciples at your house." 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, is it I, is it I?" 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 that man if he 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,
Matthew 26:27—34

then the night before cock crow, 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 Gethsemane, and said to the disciples: "Sit down here while I go over there and pray." And Peter and the two sons of Zebedee, who had been kept by Jesus, started to be sorely troubled. And then he said to them: "My soul is deeply grieved, even to death. Stay here and keep on the watch with me." 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, as I will, but as you will." 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? Keep on the watch and pray continually, that you may not enter into temptation. The spirit, of course, is eager,
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 went again 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."

And while he was yet speaking, look! Judas, one of the twelve, came and with an accursed bundle of swords and clubs from the chief priests and elders of the people.

48 The one giving over to him gave up. 49 Then taking him saying: "Whoever it is I kiss, this is he; take him into custody." 49 And going straight up to Jesus he said:

"Good day, Rabbi!" and kissed him very tenderly. 50 But Jesus said to him: "Fellow, for what purpose are you present?"

Then they came 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
abandoned him and fled.

57 Those who took Jesus into custody led him away to Caïphas the high priest, where the scribes and the older men were gathered together. 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 Sanhedrin, whole were seeking false testimony down on the Jesus so that he might put to death, but found none, although many false witnesses came forward. Later on two came forward 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 o dē árkhierous kai to sündèrion. The but chief priests and the Sanhedrin were seeking false testimony down on the Jesus so that he might put to death, but found none, although many false witnesses came forward. Later on two came forward 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:

60 kai oí xevon tróllon, and not they found of any false witnesses. 61 eîptan dē oútoj ekriep, having come toward two said This one said: "I am able to throw down the temple of God and build it up in three days." 62 kai ènastrazú, having stood up the chief priest said: "You and the chief priest said to him: "Are you anything you are answering? What these are testifying down on you?" 63 o dē 'Ierous of you are testifying down on you? The but Jesus was silent. The chief 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'he-drin, J'17,18; or, "Supreme Court." See Matthew 5:22.
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." Then he began to curse and swear, "I do not know the man!" And immediately a cock crowed. Then Peter remembered the saying of Jesus that was spoken to him: "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 elders of the people convened against Jesus. Some began to charge him with respect to his disciples that they had performed a miracle, turning the stones into bread. And he said to them, "Surely you have come out, not for me, but to prevent my being crucified. Nevertheless, let the scriptures be fulfilled that what was written about me has come to pass." Then all the chief priests and the elders of the people asked him, "Are you the Christ, the Son of the Blessed One?" Jesus answered them, "You say so. But I tell you, after the resurrection of the dead, you will see heaven opened and the angels of God ascending and descending on the Son of Man." Then the chief priests and the elders persuaded him that he should get up and go outside to the people and deceive them. So he got up and went outside. And they spread on the ground before him a silken cloth, and the disciples surrounded him.

10 Jehovah, J.1, 2, 4, 7, 14, 18, 17; the Lord, ΚΑΒΙ.19.
22 λέγει αὐτοῖς ὁ Πιλᾶτος Τί σοι ἐστιν οὖν Ἰησοῦς ὁ λογεμένος Χριστός; 
ποίησον ἵνα ὁ λογεμένος Ἰησοῦς ἔλθῃ ἐν τῇ ἁγίατί τοῦ πάσης οὖν 
τά σταυροῦ καὶ τὰς αὐτούς μαρτύρες τοῖς πάσιν. 
23 ὁ δὲ ἔφη Τί γὰρ κακὸν ἔποιες; οἱ δὲ περισσῶς ἔποιον; 
ἠρέαν λέγοντες αὐτοῖς καταμέμβειν ἵνα ἔργασαν. 
24 ἦλθον δὲ ὁ Πιλᾶτος ὅτι αὐτῶν 
Having seen but the Pilate that nothing 
25 καὶ ἀποκρίθης πάς ὁ 
you will see. And having answered all the 
26 καὶ ἐκδόθη 
they said, "The blood of him upon us 
27 τὸ ἱματιόν 
Jesus having whipped he gave over in order that 
28 καὶ ἐκδότοντας 
Then the soldiers of the governor 
29 καὶ πάντως 
the whole body of troops to 
30 καὶ πάντως 
And having disrobing him, they draped him with a 
31 καὶ πάντως 
Λέγει οὖν οὖν Ἰησοῦς Ἐλατιάν διὰ τοῦ πάντως οὖν 
ποίησον ἵνα ὁ λογεμένος Ἰησοῦς ἔλθῃ ἐν τῇ ἁγία 
Τίς ἡ μεταγέννησις; 
ποίησον ἵνα ὁ λογεμένος Ἰησοῦς ἔλθῃ ἐν τῇ ἁγία 
τὰς αὐτοῦ μαρτύρες τοῖς πάσιν. 
William T. MacGregor's English translation of the New Testament. This is a page from the book of Matthew, chapters 27:14-29.
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 Cyrene named Simon. This man they impressed into service to lift up his torture stake. 33 And when they came to a place called Golgotha, which is Skull Place, 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."

38 Then two robbers were impaled with him, one on his right and one on his left. 39 So the passers-by began speaking abusively of him, wagging their heads and saying: "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 elders began making fun of him and saying: "Others saved; himself he cannot save! He is King of Israel; let him now come down off the torture stake and we will believe upon him. 43 He has put his trust in God; let him now rescue himself, 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.

32a See Appendix under Matthew 10:38. 40a See Appendix under Matthew 10:38.
Matthew 27: 47—54

168 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] breath.

51 And, look! the curtain of the temple was split 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 earthquake and the things happening, grew very much afraid, saying: "Certainly this was God's Son."

55 Moreover, many women were there viewing, who followed the body of Jesus from the Galilean serving women. 56 And in whom was Mary Mag'da-lene, also Mary the mother of James and Jo'ses, and the mother of the sons of Zebedee.

Matthew 27: 55—62

57 Now 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 and wrapped it up in clean linen, and laid it in his own 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. 60 But Mary Mag'da-lene and the other Mary continued there, sitting before the grave.

61 The next day, which was after
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 grace 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 with the guard.

28 After a 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 8 angel had descended from heaven and approached and rolled away the stone, and was sitting on it.

1 After, J7,18,23. See Appendix under Matthew 28:1. 2b Jehovah's, J7,4,7-16-18; the Lord's, KAB.
MATTHEW 28: 11—19

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 them [them] 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 Galilee 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 into all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit.”

173 System of things: αἰών (ai-on’), ΚΑΒ; διή (o-lahn’), Jt-14,16,18.

KATA MARK

MATTHEW 28: 20—MARK 1: 5

1 [The] beginning of the good news of Jesus Christ.

2 The beginning of the good news about Jesus Christ: As it is written in the Isaiah to the prophet: “Look! I am sending forth my messenger before your face, who will prepare your way: 3 and he will cry out in the wilderness, ‘Prepare the way of Jehovah,’ you people, make his roads straight;” 4 John the baptizer turned up in the wilderness, teaching baptism in repentance, in the wilderness, preaching baptism [in symbol] of repentance for forgiveness of sins. 5 Consequently all the territory of Judaea’s and all the inhabitants of Jerusalem made their way out to him, the Judean country and the Jerusalemites.

3 Jehovah, Jt-14,16,18,20; the Lord, ΚΑΒ.
And immediately the spirit drove him out into the wilderness. And he was in the wilderness forty days, being tempted by Satan. And he was hungry. And the devil said to him, 'If you are the Son of God, command this stone to become bread.' And Jesus answered him, 'It is written, “Man shall not live by bread alone, but by every word that proceeds from the mouth of God.”' Then the devil took him to the holy city and set him on the pinnacle of the temple and said to him, ‘If you are the Son of God, throw yourself down here, for it is written, “He will command his angels concerning you, to guard you in all your ways.”’ Jesus answered him, 'It is said, “You shall not put the Lord your God to the test.”' And when the devil had led him up on a high mountain, showed him all the kingdoms of the world and their glory, he said to him, 'All these I will give you, if you will fall down and worship me.' Then Jesus answered him, ‘Away with you, Satan! For it is written, “You shall worship the Lord your God and have no other gods before him.”’ Then the devil left him, and, behold, angels came and ministered to him. And when Jesus had fasted forty days and forty nights, afterward he was hungry. And when the devil came to him, he said, ‘If you are the Son of God, command this stone to become loaves of bread.’ Then Jesus answered him, ‘It is written, “Man shall not live by bread alone, but by every word that proceeds from the mouth of God.”’ Then the devil took him up on a great mountain and showed to him all the kingdoms of the nations. And he said to him, ‘All these will I give you, if you will fall down and worship me.’ Then Jesus said to him, ‘Go away, Satan! For it is written, “You shall worship the Lord your God and have no other gods before him.”’ And when the angels came and ministered to him, Jesus said, ‘I am sufficient for myself.’
they entered into Capernaum.

22 καὶ εὑρίσκοντο εἰς τὴν συναγογὴν
having entered into the synagogue.

22 καὶ ἔστη ὁ ἀσημένιος εἰς τὴν συναγογὴν
he was teaching. And they were astonished upon
the teaching of him, he was for teaching
αὐτοῦ ἡμᾶς ἐρωτούσαι ἔχον καὶ οὐχ ὡς οἰκο
them as authority having and not as the
γραμματεῖς. And at once was in
the synagogue αὐτῶν ἁρπαγμός ἔν τευχείς
the synagogue of them in spirit
ἀκάθαρτος, καὶ ἀνέκραξαν 24 λέγων Τί ἡμῖν
unclean, and he cried out saying What to us
καὶ σοί, Ἰησοῦ Ναζαρηνε; ηλέθες
and to you, Jesus Nazarene? Did you come
ἀπολέσατε ἡμᾶς; οὐδὲ σε τίς εἶ, οὐ
destroyed us? I know you who you are, the
ἀγίος τοῦ θεοῦ. 25 καὶ ἔπεισαμαι αὐτῷ
Holy (One) of the God. And gave rebuke to it
ὁ Ἰησοῦς λέγων Φιλιώθετε καὶ ἔξαλωσέ
the Jesus saying Be muzzled and come forth
ἐς αὐτό. 26 καὶ σπαράξασαν αὐτὸν ἐς
out of him. And having convulsed him the
πνεύμα ὁ ἀκάθαρτος καὶ φωνήσας
spirit the unclean and having sounded
φωνῆς μεγάλης ἐξάλωσεν ἐς αὐτόν.
voice great came forth out of him.
27 καὶ ἔσυμβαίζοντο ἄπαντες, ὡστε
And were astonished all, as-and
συνήθετεν αὐτοὺς λέγοντας Τί
to be seeking together them saying What
ἐστιν τότε; διδαχὴ καὶν κατα
is this? Teaching new; according to
διαυοπάσαν καὶ τοῖς πνεύμασι τοῖς ἀκάθαρτος
his gives orders, and they are obeying him.

28 καὶ ἔξαλωσεν ἥ ἁπαξ αὐτοῦ εὐθὺς.
And went forth the hearing of him at once
πανταχοῦ εὗρεν ἄλλην τὴν περίχορον
everywhere into whole the country roundabout
τῆς Γαλιλαίας.
of the Galilee.

29 καὶ εὐθὺς ἐκ τῆς συναγογῆς
And at once out of the synagogue
they went their way into Ca-per'na-um.

30 Ἡ δὲ πνευμάτω σοι καὶ αὐτόσι
she was lying down burning with fever, and at once
λέγοντες αὐτῷ περί αὐτής. 31 καὶ εἰς τὴν ὁλίγαν
they are saying to him about her. And
προσελθὼν ἤγειρεν αὐτὴν
he raised up her
κατέκειτο πυρέσωσα, καὶ εἰς τὰς
the fever, and was lying to him about her. And
διηκόνει αὐτοῖς ἡ τις χειρὶς καὶ ἄφηκεν
saying take hold of the hand; and let go off
αὐτὴν δὲ πυρέτος, καὶ διηκόνει αὐτοῖς
her the fever, and she was serving to them.

32 'Ὅμως δὲ γενομένης, ὅτε
32 After evening but having occurred, when
ἐξεστὶν ὁ ἱλιάστατος πρὸς
set the sun, they were bringing toward
αὐτὴν πάντας τοὺς κακῶς ἔχοντας καὶ
all the (ones) badly having and
τοὺς δαιμονιζόμενους; 33 καὶ ἠλώθη
the (ones) being demonized; and was whole the
πόλις ἐπισυνεγέμονα πρὸς τὴν
the city having been led together upon toward
θύραν. 34 καὶ ἔθεράπευσεν πόλλους κακῶς
and he cured many badly
ἔχοντας τηρησίας καὶ
demonized,
δακτυλίων νόσοις, καὶ δακτυλίων
having to various sicknesses, and demons
πολλὰ ἐξέβαλεν, καὶ ὅποιον ἤρεθ
many he threw out, and not he was letting go off
λαλῆν τὰς δακτυλίας, ὃτι ἤρεθαν
to be speaking the demons, because they knew
τὰς δακτυλίας, ὃτι ἤρεθαν
him Christ to be.

35 καὶ προὶ ἐνυχα λίαν
35 And early in the morning, while it was still dark, he rose
καὶ ἐξῆλθεν εἰς τὴν συναγογὴν
up and went outside and left for a lonely
πάντας τόπου κακοὶ προσήμηται. 36 καὶ
place, and there he began praying.
λειτυργίας καὶ ἔρχεσθαι εἰς
And and alone in the morning night very much
ὅτι αὐτὸς ἐξῆλθεν εἰς
anastasia ἐκαθίσαι εἰς τὸν τάφον κακοὶ κακοὶ προσήμηται. 36 καὶ
he went up and went out into
ἐξῆλθεν εἰς τὸν τάφον κακοὶ προσήμηται. 36 καὶ
him standing up and went out into
καὶ ἔστιν ὁ λόγος τοῦ θεοῦ ἡμῶν. 36 καὶ
and loneliness and there was praying. And
κατεβάζοντο σῦμοι καὶ οἱ μετὰ
brought down him Simon and the (ones) with
αὐτοῦ, καὶ ἐφον καὶ λέγοντον
and they and they are saying
αὐτῷ ὅτι Πάντες ζητοῦσιν σε. 38 καὶ
to him that All are seeking you. And
λέγει αὐτοῖς Ἁγιοι ἄλλα χοῦ εἰς τὰς
they are saying to them Let us go elsewhere into the
και ἔρχεται εἰς τὴν οἰκίαν
and went into the home of Simon and Andrew with James
καὶ τρίας ὀνομάτων καὶ τρίας
and John. 30 Now Simon's mother-in-law was lying down
συναγώγοι καὶ ἄρας ἔλαβεν
sick with a fever, and they at once told him about her.
31 καὶ ἔλαβεν τὴν οἰκίαν
31 And going to her he raised her up, taking her by the hand; and the fever
λέγει αὐτοῖς Ἁγιοι ζητοῦσιν σε. 38 καὶ
and she began ministering to them.
λέγει αὐτοῖς Ἁγιοι ἄλλα χοῦ εἰς τὰς
they are saying to them Let us go elsewhere into the
they kept coming to him from all sides. 2 However, after some days he entered into Capernaum. 2:1–2 And having entered again into Capernaum, why did he enter into Ca-per-na-um and he was reported to be at home. 2 Consequently many gathered, so much so that there was no more room, not even about the door, and he began to speak to the word to them. 3 And men came bringing him a paralytic carried by four. But not being able to bring him right to [Jesus] on account of the crowd, they removed the roof over where he was, and opening up the opening they lowered the cot on which the paralytic was lying. 5 And when Jesus saw their faith, He said to the paralytic: "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,'
Mark 2:10—16

sou ai ἀμαρτίαι, ἢ εἰπεν Ἐγείρον of you the sins, or to say Get up καὶ ἀρνη τὸν κράβαταν σου and lift up the cot of you καὶ περιπάτει; 10 ὅσα δὲ and be walking about? In order that you might know that authority is having the Son τοῦ ἀνθρώπου ἄφεναι ἀμαρτίας 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 λέγει, ἔγειρε ἄρον τὸν κράβατην I am saying, Be getting up lift up the cot σου καὶ ὑπαγε εἰς τὸν οἶκον σου. of you and be going under into the house of you, 12 καὶ ἠγέρθη καὶ εὐθὺς ἀρας τὸν And he got up and at once having lifted up the κράβατην ἔξελεν ἐμπροσθεν πάντων, ὡστε cot he went out in front of all, as-and ἔξποσθεν πάντας καὶ to stand out of themselves all and δοξάζειν τὸν θεὸν λέγοντας ὅτι ὄντως to be glorifying the God saying that Thus οὐδέποτε ἐδόμεναι, never we saw.

Kai καὶ ἔξελεν πάλιν παρὰ τὴν And he went out again beside the θάλασσαν καὶ πάς ὁ δῆλος ἥργητον sea and all the crowd was coming πρὸς συντό, καὶ ἔκδιδακεν συντό, toward him, and he was teaching them.

Kai παρὰ τόν Ἐλευθήριον τόν And passing by he saw Levi the [son] τοῦ Ἀλεπείου καθήμενον ἐπὶ τὸ τελάνιον, of the Alpheus sitting upon the tax office, καὶ λέγει αὐτῷ Ἀκολουθεῖ μοι, καὶ and he is saying to him Be following me. And ἄναστα ἡκολουθήσαν αὐτῷ. 15 Kai having stood up he followed him. And γίνεται κατακείσαι αὐτόν ἐν τῇ δικαίᾳ it occurs to be lying down him in the house αὐτοῦ, καὶ πολλοὶ τελάνιοι καὶ ἀμαρταλιαὶ of him, and many tax collectors and sinners συνακείσεται τῷ Ἰησοῦ καί τοῖς μαθηταῖς were lying up with the Jesus and the disciples αὐτῶν, ἦσαν γὰρ πολλοὶ καὶ ἡκολουθοῦσαν of him, were for many and they were following αὐτῷ. 16 Kai oi 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.'

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.'

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 Al'phaeus 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, having seen that he eats with the sinners καὶ τελανίους ἔχειν τοῖς μαθηταῖς καὶ tax collectors were saying to the disciples αὐτῶν 'οτι μετὰ τῶν τελανίου καὶ of him That with the tax collectors and ἀμαρταλιαίς ἐξελεῖ; 17 καὶ ἀκούσας δὲ sinners he eats? And having heard the ἦσον λέγει αὐτῷ ὅτι Οὐχ ἔχειν Jesus is saying to them that Not need ἔχουσιν οἱ ἰσχυρεῖς ἵπποι θάλλον to be having the ones) being strong of healer but κακὰς ἔχοντες ὅπως ἄδικας the (ones) badly having: not I came to call δικαίους ἀλλὰ ἀμαρταλιαίος, righteous (ones) but sinners.

18 Kai ἦσαν οἱ μαθηταὶ Ἰωάνου καὶ ol. And were the disciples of John and the Φαρισαίοι νιστεύουντες, καὶ ἔρχονται καὶ Pharisees fasting. And they are coming and λέγουσιν αὐτῷ Διὰ τί οἱ μαθηταὶ are saying to him Through what the disciples Ιωάνου καὶ οἱ μαθηταὶ τῶν Φαρισαίων of John and the disciples of the Pharisees νιστεύουντες, οἱ δὲ σοὶ μαθηταὶ οἱ are fasting, the but your disciples not νιστέυοντες; 19 καὶ ἔστεις αὐτῷ ὃ Ἰησοῦς fasting? And said to them the Jesus ἢ δύνανται οἱ οἱ φυλάκαι τοῦ νυμφίου ἐν Not are able the sons of the bride chamber in ὃ ὁ νυμφίος μετ' αὐτῶν ἔσται what time the bridegroom with them is νιστεύοντες; εἰ ὁ κρόνος ἔχουσιν τῶν to be fasting? How much time they are having the νυμφίου μετ' αὐτῶν οὐ δύνανται bridgegroom with them not they are able νιστεύοντες 20 ἐλεύθερον δὲ ἡμέρας ὅταν to be fasting: will come but days when ἀπάθως δὲ αὐτῶν ὁ νυμφίος, might be taken off from them the bridegroom, καὶ τότε νιστεύουσιν ἐν ἐκκλησίᾳ τῇ ἡμέρᾳ and then they will fast in that the day.

21 ὡδεῖς ἐπιβλημα ράκους ἄγνακαρ ἕπιραπτες ἐπὶ ἤλιον πολλαῖς ἐπὶ ἐδὲ sews upon outer garment old; if but μὴ, ἐκεῖ τὸ πλάσμα ἀπ' αὐτῶν τὸ not, is lifting up the fullness from it the καίναιν τῶν πολεμίων, καὶ ἐκεῖνον σχίζει 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?" 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?"

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 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
And he entered again into the synagogue, and there came a man sitting there who had a withered hand. And they watched him to see if he would cure him on the sabbath, that they might accuse him. But Jesus said to him, "I see you have faith; be it done to you as you believe." And his hand was healed immediately.

And the Pharisees went forth and plotted how they might ensnare him in speech. And they sent to him scholars of the law, and Pharisees, to try to lead him into a trap by the words of his mouth:

"Teacher, we know that you are truthful; for there is no deceit in you, neither do you seek to please any man, but teach the way of God in truth. Is it lawful to heal on the sabbath day?"

But he knew their thoughts, and said to them, "What man is there among you who, having one sheep and it being sick, will not lay it down in a dry and safe place? And how does one enter into a house while it is being built? Does he not stop and first lay the foundations, and then set up the beams? And is it not so in your case?"

And they were compelled to answer, and could not question him any further. And he went away from them and came into a city called Naim. And it came to pass that a woman of Naim, a widow with eight brothers, came to the dead, and cried over him. And when Jesus came, he called them, and said to them, "Why do you cry over this man? Do you not know that I am the resurrection and the life? He who believes in me will live, and will come into the resurrection."

And he entered the house and laid his hands on the body, and he said, "Talent, I say to you, rise up and take your place among my brethren." And he arose and walked. Then the widows said to one another, "Who then is this who has done this, and who is his father?"

And when the Jewish scholars and the Pharisees saw it, they said, "This is a very easy matter for him to do; but it is not lawful to do this on the sabbath!"

But he said to them, "Herod, the king, had a multitude to do with the Jews, and it was not lawful to do this on the sabbath; but David, who is a righteous man, and was a king, and he entered into the house of God, and ate the shewbread, not being given to him to eat, but to the priests."

And the priests and the Pharisees and the teachers of the law said, "This man is accursed, for he does not respect the sabbath day."

Yet he said, "By David, he himself said, I will smite your enemies, and will deliver those who hate you."

And he said to them, "The sabbath was made for man, and not man for the sabbath. The Son of Man is lord even of the sabbath."

And as they went out of Jericho, a great multitude followed him. And behold, two blind men, sitting by the wayside, heard that he was going by, and cried, "Lord, have mercy on us, thou son of David!"

And they called to him, and said, "Lord, have mercy on us, thou son of David!"

And when he had stopped, he said to them, "Do you believe that I am able to do this?"

And they said, "Yes, Lord."

And he said to them, "Then turn your eyes on him, and say, "Healing, son of David, have mercy on us."

And their eyes were opened. And when the Pharisees had heard it, they said, "This man is not from God, but from Satan, for he is blinding the eyes of the blind.

But Jesus answered and said to them, "It is easier for a blind man to see than for you to believe."
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 also he 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 also he gave the surname Peter, 17 James and John the brother of James and the [son] of Zeb'e-dee and Andrew and Philip and Bar-tholomew and Matthew and Thomas and James the son of Ze'bedee and Thad-dee'us and Simon the Can-a-naee'an and Judas Is-car'i-ot, who later betrayed him.

18 And he went into a house. 19 Once more the crowd gathered, so that they were not able even to eat a meal. 20 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." 21 Also, the scribes that came from Jerusalem were saying: "He has Beel'zebub, and he expels the demons by means of the ruler of the demons." 22 So, after calling them to him, he began to say to them with illustrations: "How can Satan expel Satan? 23 And if a kingdom becomes divided against itself, that kingdom cannot stand; and if a house becomes divided against itself, that house will not be able to stand.

17אMarcus (B'nai-ravat), Jrn.18; Ben-Rashbi, Syr.
has risen up against himself and become divided, he cannot stand, but is coming to an end. In fact, no one 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 men of sin, 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 on the (ones) about 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 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 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
MARK 4: 8—15

8 But others fell upon
the fine soil, and,
coming up and increa-
sing, they began to
yield fruit, and they
were bearing thirtyfold,
and sixty and and
a hundred. 9 And he
said the word: “Let
him that has
ears to hear let him
hear.”

10 Now when he
got to be alone, those
around him with the
twelve began question-
ing him on the illus-
torizations. 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 il-
storizations. 12 in or-
der that, though looking,
may look and yet not
see, and, though hearing,
may hear and yet
not get the sense of
it, nor ever turn back
and forgiveness be
given them.” 13 And
he is saying
it should be let go
off to them. 14 And
the twelve: “O you
children of the
earth, and how all the
parables

will you have acquaintance with?

14 ‘The sower sows
the word. 15 These
are the ones beside the way
who hear and yet not get the sense of
it, nor ever turn back
and forgiveness be
given them.” 16 And
he is saying to them:
“You do not know
this illustration, and
so how will you
understand all the other
illustrations?

MARK 4: 16—21

19 System of things=αιών (ai·on), θέλ·θυ (o·lahm), Ἰσπροθα. 

18 The lamp is not brought to
be put under a
measuring basket or
under a bed, is it? It is
brought to be
upon a lampstand.
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; whoever has eyes to see, let him see.

And he was saying 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.”

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, 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, next the stolons, 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.”

And he went on to say: “With what are we to liken the 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 smallest 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 lodging under its shadow.”

And 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.

And on that day, when evening had fallen, he said to them, “Let us go across to the other shore.”

So, after they had dismissed the crowd, they took him in the boat, just as he was, and there were other boats with him.

Now a great violent windstorm broke out, and the waves kept dashing into the boat, so that the boat was close to being swamped. But he was in the stern, sleeping upon a pillow. So they woke him up
and said to him: "Teacher, do you not care that we are about to perish?"
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. So he said to them: "Why are you so afraid? Do you not yet have any faith?" But they felt an unusual fear, and they would say to one another: "Who really is this? For even the wind and the sea obey him."
Well, they got to the other side of the sea into the country of the Ger'a-senes. 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. He had his haunt among the tombs; and up to that time absolutely nobody was able to bind him fast even with a chain, 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. And continually, night and day, he was crying out in the tombs and in the mountains and slashing himself with stones. But on catching sight of Jesus from a distance he ran and did obeisance to him, 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." For he had been telling it: "Come out of the man, you unclean spirit." 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." And he entreated him many times not to send the spirits out of the country.
Now a great herd of swine was there at the mountain feeding. So they entreated him, saying: "Send us into the swine, that we may enter into them." 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, and they drowned one after another in the sea. But the herdsmen of them...
21 And having crossed through of the sea
and was led together crowd much upon him, and
he was beside the sea. 22 And is coming
eis tivn archisphragwvn, onomati 'Ieieiros,
one of the synagogue chiefs, to name Jairus,
and led auton, kathw tivn drimous auton
and having seen him he fell toward the
pódous auton 23 kai parakaile auton feet
of him and he entreated him

MARK 5: 15—20

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21 Kai diaprepásastos tou 'Ieieu
And having crossed through of the Jesus
en tò plóioi πολίν εἰς τὸ πέραν
in the boat again into the other side
τοῦ πλοίου πολίν εἰς τὸ πέραν
and people came to see what
diavóction de tov plóou
what it was that had
t向下 beheld the de-
mon Possessed, that had had the
his sound mind, this

MARK 5: 21—29

21 After Jesus had
crossed back again in
the boat to the op-
posite shore a great
crowd gathered to-
gether; and he was beside the
sea. 22 Now one of the
presiding officers of the
synagogue, Jairus by
name, came and, on
(by name, and, as the
sight of him, he fell at his feet 23 and
entreated 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 phy-
sicians and had spent
all her resources and
did not benefit
but, rather, had

taktou περαν autin tivn

19* Jehovah, Jw-18-10:16-18; the Lord, HBA.
MARK 5: 30—36

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 do you delay, and why do you weep?” 36 But Jesus, hearing the word being spoken, said to the presiding officer of the synagogue: “Have no fear, 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 walls, 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: “Táli-tha cu’mi,” 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...
καὶ ἔδειξεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσαν τὸν πατέρα αὐτοῦ, καὶ ἀκολούθον διὰ τῆς τὴν διδάσκοντος αὐτού, 2 καὶ αὐτὸς ἦν μάθητα αὐτοῦ. 3 Καὶ ἦν ἐν τῷ συναγωγῷ καὶ ἦν ἐν τῷ συνεδρίῳ. 4 καὶ ἦσαν ἡ δόξα των αὐτῶν. 5 καὶ ἦν ἐν τῷ συνεδρίῳ καὶ ἦν ἐν τῷ συνεδρίῳ, καὶ ἦν ἐν τῷ συνεδρίῳ τοῦ συνεδρίου. 6 καὶ ἦν ἐν τῷ συνεδρίῳ καὶ ἦν ἐν τῷ συνεδρίῳ, καὶ ἦν ἐν τῷ συνεδρίῳ τοῦ συνεδρίου.
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 Her-od’-i-as the wife of Philip his brother, because he had married her. 18 For John had repeatedly said: “It is not lawful for you to be having the wife of your brother.” 19 But He-rod’-i-as 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 But a convenient day came along when Herod spread an evening meal for his top-ranking men and the military commanders and the foremost ones of Gal’-i-ee. 22 And the daughter of this very Her-od’-i-as came in and danced and pleased Herod and the maidens. 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: “Whatsoever 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 bodyguard and commanded him to bring his head. And he went off and beheaded him in the
prison 28 and brought his head on a platter, and he gave it to the maid, 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 together. 34 Well, on getting out, he saw a great crowd, and he was moved with pity for them, because they were as sheep not having shepherd. And he started to teach them many things.

35 By now the hour 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 de-nar-i-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; and
they took up fragments, twelve baskets full, aside from the fishes. And
those who ate of the loaves were five thousand male persons.
45 And, without delay, he compelled his disciples to board the
boat and go on ahead to the opposite shore toward Bethsaida, while he himself dismissed the crowd. But after saying
and went off into a mountain to pray. 47 Evening having now fallen, the boat was in the midst of the
sea, and he alone upon the craft. 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 upon the sea; and they were entreating him in order that and if ever his boat should arrive, 49 and they thought: “It is an apparition!” and they cried aloud. 50 For they all saw him and were troubled. However, immediately he spoke with them, and he said to them: “Take courage, it is I; have no fear.” 51 And he got up

And they were very much amazed within themselves, 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 Genesaret and anchored the 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 cows 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 market places, 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.
MARK 7:3-8

κοινάς χεριν, τούτου ἐστιν to common hands, this is ὁ διδάσκων, ἐσθιοῦσιν τοὺς to unwashed (ones), they are eating the ἄρτους. 3 οἱ γὰρ Φαρισαῖοι καὶ πάντες leaves. The for Pharisees and all οἱ ἤλωοι ἐν μή πωμή ὕψισται the Jews if ever not to flat they might wash τὰς χεῖρας οὐκ ἔσθιοῦσιν, κρατοῦντες τὰς hands not they are eating, holding fast τὴν παράδοσιν τῶν πρεσβύτερων, 4 καὶ τὴν tradition of the older men, and ὅτι ἄγορας ἐν μή σχισματίζοντες οὐκ from market if ever not they might sprinkle not ἔσθιοῦσιν, καὶ ἄλλα πολλὰ ἐστιν they are eating, and other (things) many is ἡ παρέλαβε κρατείν, βαπτιζόμενοι which they received to be holding fast, baptisms ποτηρίων καὶ ἔστιν καὶ χαλκίων. — of cups and of pitchers and of copper vessels.— 5 καὶ ἐπηρεάσθησιν αὐτὸν οἱ Φαρισαῖοι And are inquiring upon him the Pharisees καὶ οἱ γραμματεῖς τί δίδετε and the scribes Through what not περιτιτειται οἱ μαθηταί σου καθά are walking about the disciples of you according to τὴν παράδοσιν τῶν πρεσβύτερων, ἀλλὰ the tradition of the older men, but κοινὰς χεριν ἔσθιουσιν τῶν to common hands they are eating the ἄρτους; 6 ὁ δὲ ἐπηρεάσθη αὐτὸς Καλὸς bread? The (one) but said to them Fine ly ἐπηρεάσθησιν Ἡσαΐας περὶ ὑμῶν τῶν prophesied Isaiah about you ὑποκριτῶν, ὡς γέγρασαι ὅτι ὤντος hypocrites, as it has been written that This ὁ λαὸς τῶν χειριών με τιμᾶ, the people to the lips me is honoring, ἢ δὲ καρδία αὐτῶν πάροιχ ἐστὶν the but heart of them far is holding off ἐν ἀπ’ έμοι; 7 μᾶτην δὲ σέβονται με, from me; in vain but they are revering me, διδάσκοντες διδασκαλίας ἐνταλμάτων τάχθων teaching teachings commands of men; 8 ἀφεντες τὴν ἔντολην the commandment ὑπολογίζων of the God you are holding fast the tradition τῶν ἀνθρώπων, of the men.

MARK 7:9-16

And he was saying 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 who 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 In other words, you are saying to them: 'Hear you of me all and execute.' 16 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."
17 Now when he had entered a house away from the crowd, his disciples began to question him respecting the illustration. 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: fornication, thievery, murders, adulteries, covetings, robbery, deceit, envy, blasphemy, insolence, and all the wicked things from within are going out and is making common the 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.

25 ‘Ekeivn de ånastasas ættíathèn. From there but having stood up he went off eis tâ érra Tûrou kai Sídounos. Kain into the regions of Tyre and Sidon. And eiselóthn eis oikías ùdèna Òvènën having entered into house no one he was willing to get to know. Yet he could not escape notice; 26 all exousì akousíassan wyní peri autôn, òdè óçis êxën tô òdè óçis êxën tô òdè óçis êxën tô thugástroon him, of which was having the little daughter. And all the people around him were saying, ‘She fell forward toward the feet of him.’ 27 Tìn to Òdèn òdè óçis êxën tô òdè óçis êxën tô òdè óçis êxën tô thugástroon love of her spirit unclean, having come proéstitos protòs tòús pòdò̂s óútò̂n. and she was requesting him in order that the demon he might throw out of her daughter. And he was saying to tòn òdè óçis êxën tô òdè óçis êxën tô òdè óçis êxën tô thugástroon, “Are you not satisfied? 28 kai òdè óçis êxën tô òdè óçis êxën tô òdè óçis êxën tô thugástroon to the children; and to the little dogs to throw. 29 kai òdè óçis êxën tô òdè óçis êxën tô òdè óçis êxën tô thugástroon. 30 kai átteleússou eis tôs óúkos oútò̂s. And having gone out into the house of her and went away to the house [of little child] and having been thrust upon the bed and the demon having gone out. 31 Kain tò àsylv tòn òdè óçis êxëνων. And again having gone outside of the regions of Tyre he went through Sidon into the regions of Tyre he came through Sidon into the Thallasos of the Galilean and most of the regions of the De cap’o’lis. 32 Kai of the regions of Decapolis. And...
they brought him a man deaf and with a speech impediment, and they entreated him to lay his hand upon him. And he took him away from the crowd and put his fingers into the man’s ears and, after spitting, he touched his tongue. And with a look up into heaven he sighed deeply and said to him: “Ephphatha,” 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 for the crowd, because it is already three days that they have remained near me and they have nothing to eat; and if I should send them off, 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
I broke the five loaves for the five thousand men, how many baskets full of fragments did you take 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 Bethsaida. 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 trees, 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 Jesus and his disciples now left for the
villages of Caesarea. And having called to him the crowd
of men, 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; Elisha, 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 statement. But Peter took him aside and started rebuking him. 33 But Peter took him aside and started rebuking him. 34 He
turned, looked at his disciples and rebuked Peter, and said: "Get behind me, Satan, because you think not
of God's thoughts, but of men's.

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 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 benefit is it to
a man to gain the whole world and to forfeit his soul? 37 What, really, would a
man give in exchange for his soul?

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
MARK 9: 2—9

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of God already come in power." 2 According
ly six days later Jesus took Peter and
Jesus and John, and brought
them up into a lofty mountain to them
selves alone. And he was transfigured be
fore them, 3 and his outer garments be
came glistening, for whiter than any
clothes cleaner on
earth could whiten
them. 4 Also, E-liljah
with Moses appeared
with Jesus. 5 And respon
sively Peter said to Jesus:
"Rabbi, it is fine for us to be here,
so let us erect three

9 Kai katakasvntovn autoj ev tou mountai
ne he gave orders to them in order that

9 Kai katakasvntovn autoj ev tou
mountain.

9 Kai mataxvntovn autoj ev tou
mountain.

MARK 9: 10—16

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not to relate to any
body what they saw, until after the Son
of man had risen
from the dead. 10 And
they took the word
to heart, but dis

cussed among them

14 Kaiv, ekadventos pros touj mabhtas
And coming toward the disciples
they saw crowd much around them

15 Kaiv, eudhiv tauj ev moux.

16 Kai traparntovn

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15 Kaiv, eudhivtauj ev moux.
And answered to him one out of the crowd, 17 saying, "Teacher, I brought my son to you because he has a speechless spirit; and wherever it seizes him, it dashes him to the ground, and foams and grinds his teeth, and loses his strength. And I said to your disciples to expel it, but they were not able." 18 In answer he said to them: "O faithless generation, how long shall I continue with you? How long must I put up with you? Bring him to me." 19 So they brought him to him. But at the sight of him the spirit threw him into a convulsion, and came out; and the spirit has never since been able to enter him.

Jesus, having heard these things, was much moved, and said to those who followed him, "I have compassion on the crowd, because they have now been with me three days, and have nothing to eat. If I should send them away fasting, they will faint; and here is the country, where are we able to find food for so great a crowd?"

But one of the disciples answered him, "Behold! here is a boy with five loaves and two fishes. Should we go on buying bread for all these people to eat?"

And he said to them, "Give something also to the disciples, that they may eat, and give them to eat all of them."

Then they gathered it all together and filled twelve baskets with the fragments of the five loaves of bread. And when the people saw how much Jesus had given them, they were amazed, and said, "This man indeed is the prophet who is to come into the world."
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.

However, they were not understanding the saying, and they were afraid to question him.

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?"

They kept silent, for on the road they had argued among themselves who was greater. 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." And he took a young child, stood it in their midst and put his arms around it and said to them: "Whoever receives one of such young children on my account, receives me; and whoever receives me, receives not me only, but also him that sent me forth."

Jesus said to him: "Teacher, we saw a certain man expelling demons by the use of your name and we tried to prevent him, because he was not accompanying us." 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 revive me; 45 for he that is not against us is for us. For whoever gives you a cup of water to drink on the ground that you belong to Christ, truly tell you, he who gives means lose his reward. 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.

"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 to Gehenna, into the fire that cannot be put out. And if your foot makes you stumble, cut it off; it is finer for you to enter into life lame than with two
And if ever the eye of you may be stumbling you, throw out it; if none you entered into the Gehenna, where the morgot of them not ends and the fire is not being extinguished.

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? Have salt in yourselves, and keep peace between one another.

10 From there he rose and came to the frontiers of Judea and across the Jordan, and again crowds came together to him, and as he was accustomed to do he again went teaching them. 2 He was teaching them and saying: "Whoever divorces his wife and marries another when she has loosen from the male person of another she is committing adultery.

13 Now people began bringing him young children for him to touch these; but the disciples reproved them. 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."
brought to the throne. 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 in order that I may inherit everlasting life?” 18 Jesus said to him: “Why do you ask me? 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 mother.’” 20 The man said to him: “Teacher, all these things I have kept from my youth on.” 21 Jesus looked upon him and love for him and said to him: “One thing is missing about you: Go, sell all things you have and give to the poor, and you will have treasure in heaven, and neither soul nor body can add to you.”
children or fields for my sake and for the sake of the good news. 

And going their way toward him James 

35 And James and John, the two sons of Zebedee, 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 which 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,
MARK 10: 43—49

Jesus is saying to them: You have known that the (ones) seeming to be ruling the nations are lording it over them and the (great) ones among them are wielding authority over them. Not thus but it is in you; and who likely will may will great to become in you, will of you servant, and who likely

Thou may will in you to become first, will be of all (ones) slave; also for the Son of the man not came to be served but to serve and to give the soul of him ransom instead of many.

And they came into Jericho. And he and his disciples and a considerable crowd were going out of Jericho and the people among them and one of them who had seen him sitting by 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!" And this many began sternly telling him to be silent; but he kept shouting that much more: "Son of David, have mercy on me!"

And they 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. This is not the way among you; but whoever wants to become great among you must be your minister, and whoever wants to be first among you must be the slave of all.

And Paul said: "Ye people, and all ye of Jerusalem, let it be known unto you and all who have been saved, and he was following him in the way."

And now they were getting near to Jerusalem, to Bethphage and Bethany at the Mount of Olives, he dispatched two of his disciples 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 no one of mankind has yet sat; loose it and bring it. 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." So they went away and found the colt tied at the door, outside on the side street, and blind man, saying to him: "Take courage, get up, he is calling you."
Mark 11:5-13

They were loosing it. And some of the (ones) were saying to them: What are you doing loosing the colt? (The ones) did say to them: What are you doing loosing the colt? 6 They said to them: We have come just as Jesus had said; and they let them go.

Mark 11:7-9

And they brought the colt to Jesus, and they put their outer garments upon it, and he sat down 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 that comes in Jehovah's name! 10 Blessed is the coming kingdom of our father David! Save, we pray, in the heights above!

Mark 11:10-11

And he entered into Jerusalem, into the temple; and he looked around on all things, and, as he was already late he went out into Bethany with the twelve.

Mark 11:12

And to the morrow having come out of them, he became hungry. 13 And having seen fig tree from afar

Mark 11:13-18

They were saying to them: "What is it that you are doing loosing the colt?" 6 They said to them: We have come 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 down 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 that comes in Jehovah's name! 10 Blessed is the coming kingdom of our father David! Save, we pray, in the heights above!

He was letting go off in order that anyone should bring through 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 upon the teaching of him.
19 And when it became late in the day, they went out of the city. 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, 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, 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 speak to them with illustrations: "A man planted a vineyard,
kai perieichene frosymon kai druxen
and put around fence and dug
upolhgon kai fokodumisen purgon,
winepress vat and built tower, and
ezeeto auton georogos, kai apdeismen.
let it to cultivators, and traveled abroad.
2 kai apsteile pro toun georogous to
And he sent forth to the cultivators to the
kairop doulon, iana paro tais
appointed time slave, in order that beside the
gewurgon ladao sto tais kardous tais
cultivators he might take from the fruits of the
ampelos. 3 kai labontes autoyn
vinyard; and having taken him
edeiran kai apsteishen kovous. 4 kai pailin
they stayed and sent off empty. And again
apsteile pro autous allo doulon
he sent forth to them another slave;
aksiun ekphaleiswos kai histous.
and that (one) struck on the head and dishonored.
5 kai allo apsteile.
kakeinon
And another he sent off; and that (one)
apsteievan, kai pollous alloous, oous men
they killed, and many others, whom indeed
derontes oous de apsteineunous. 6 eti eu
they were slaying whom but killing.
Yet one
eixeyn, ulon agaptitou apsteileven auton
he was having, son loved; he sent off him
apsteile pro autous legeon on
he sent forth to them saying that
'Entrepitosoun toin ulon mou. 7 ekainoi de
They will respect the son of me. Those but
georogoi pro autous eizevan oni autous
the cultivators toward themselves said that This
estein ho klironomos deute apstekinomen
is the heir; hither let us be killing
auton, kai hemas estai h klironomia
him, and of us will be the inheritance.
8 kai labontes apsteievan auton, kai
And having taken they killed him, and
ezelalou auton exo tou ampelos.
threw out him outside the vineyard.
9 ti poixeis o kuriros tou ampelos.
What will do the lord of the vineyard?
elxestai kai apolei tou georogous, kai
He will come and will destroy the cultivators, and
dosei tou ampelos allos. 10 oude
he will give the vineyard to others. Not-but
the scripture this did you read stone which
and put a fence around it, and dug
a vat for the wine press and erected a tower and let it out to
cultivators, and traveled abroad. 2 Now in due season he
sent forth a slave to the cultivators,
that he might get some of the fruits
from the vineyard. 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 be the owner of the
vineyard do? He
will come and will destroy the
cultivators, and will give the
vineyard to others.

10 Did you never read this scripture, 'The stone
that
aptekmiasan ol oikodomountes, autous
rejected the (ones) building, this
genyphi eis keraia gynais; 11 paro
came to be into head of corner; beside
Kuriou genyfo autou, kai estin theaumasthai ev
Lord came to be this, and it is wonderful in
baphelos hmos; eyes of us?
12 Kai eixhous autou krateiasai,
And they were seeking him to seize,
kae ephothen tou doulou, eignousan gar oti
and they feared the crowd, they knew for that
pros autous tin parabolen eipen, kai
pros autous, the parable he said. And
apfentes autou apglabav.
having let go off him they went off.
13 Kai apoastelousin pros auton tinas
And they send off toward him some
aton tis Pharisaiou kai aton tin Herodianon
Pharisees and of the Herodians
in order that him they might catch to word.
14 kai elwontes leuywosin auton
And having come they are saying to him
Diadaskale, oidesu oti eltheis
Teacher, we have known that truthful
et kai ou meleis osi
you are and not it matters to you
peri oudeis oti gar blepoues
about no one, but for you are looking
ei prosostom auton, ellei elthei
for as for you, is is that they are teaching is it lawful
thn odo ton theou diadaskes.
the way of the God you are teaching is it lawful
douaj kynos Kastrai he oti
give tribute to Caesar or not?
15 Doumen emi doumen.
Should we give or not should we give? The (one)
edios autois tin ypokrisin eipen
but having known of them the hypocrisy said
autous Tis me periesete.
Father, why are you tempting? Be bearing
mei diatropos eis de
in order that I might see.
16 o de ymegeron kai legei
And he is saying
autois Tinos eikous autou kai e
both to them Of whom the image this and the
builders rejected, this has become the
chief cornerstone.

11* Jehovah this has come to be, and it is marvelous in our eyes?"
Mark 12: 17—27

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 marveled at him.

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 seventh 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, you not knowing either the Scriptures or the power of God? 25 For when they rise from the dead, neither do men marry nor are women given in marriage, but they 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 God of Abraham and God of Isaac and God of Jacob’? 27 He is a God, not of the dead, but of the living (ones); much plainer, you are erring.

28 And coming toward 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...
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 one’s whole understanding and with one’s whole strength and this loving one’s neighbor as oneself more abundant 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 any more 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?”

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 market places 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 more abundant judgment.”

41 And having sat down opposite the treasury chests, he was watching 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, 38th Jehovah, 37th, 16-18, 20, 21; the Lord, kBA.
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 in 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 kingdom against kingdom, there will be earthquakes in various places. 9 As you, look out for yourselves; people will deliver you up to synagogues and to local courts, and you will be beaten in synagogues and 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, for you are not alone ones speaking, but the holy spirit is. 12 Furthermore, brother will deliver brother 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 endures to the end is the one that will be saved. 14 "When you catch sight of the disgusting thing that causes desolation standing...
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where it ought not (let the reader use discernment), then let those in Ju'da 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; and let the man in the field not return to the things behind him. 16 Woe to the pregnant women and those suckling a baby in those days! 18 Keep praying that it may not be winter time; 19 for those days will be [days of] a tribulation such as has not occurred from [the] beginning of creation which God created until then, 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]. For false Christs and false prophets will arise and will give signs and wonders, which [time] these (things) all should happen.

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18 Αδ̄ σε ἀνάγινωσκόνειν

22 ἑγερθήσονται

24 As in 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. 25 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 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 cock-crowing 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 was at hand, and the scribes and the Pharisees began to give him a charge, saying, 2 You are he who should come to undo Israel, and where are you? when are you coming? 3 And while he was at Bethany in the house of Simon the leper, 4 a certain woman, having alabaster perfume of great price, broke it, poured it on his head, 5 and said, 6 ‘Speak, Lord; for I have desired to hear thy voice 7 and this to come upon me. 8 But he said, 9 ‘Your sins are forgiven you. 10 But he said, 11 ‘If you were a teacher 12 and a scribe, you would have known that the Scripture says, “I will not be spoken of by the mouth of a prophet;” 13 Therefore I say to you, her sins 14 are forgiven you, because she loved much; but he who is forgiven little, loves little. 15 And they who sat there said among themselves, 16 ‘Who is this 17 who 18 forgives sins? 19 Then Jesus said to the woman, 20 ‘Your faith has saved you; go in peace.”
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 him silver money. So he began seeking how to betray him conveniently.

12 Now on the first day of unfermented cakes, when they customarily 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, and wherever he goes inside say to the householder, 'The Teacher says: Where is the guest room of me where I may eat the passover with my disciples?'" 15 And he will show you a large upper room,
MARK 14: 24—25

...they drank out of it all (they). And

MARK 14: 26

...This is the blood of me

tis diaethikes to ekxovnmenon uterop
covenant the being poured out over
pollon 25 amhn legein umin oti okeiti
many; amen I am saying to you that not yet
ou me piw ek tou geneimatos tis
not not I should drink out of the product of the
amteulo eis tis hemeras ekiesin otan autw
vign until the day that whenever very
piw kaiwn en tis basiileias tou
I may be drinking new in the kingdom of the
theou. 26 Kaix agniasantes exelhion
God. And having sung hymns they went out
elis to Oroso ton Elaisw.
ing to the Mountain of the Olives.

MARK 14: 27

...And Jesus said to them: “You will
Pantes skahdasiasthseis ei,
all you will be stumbeld, because
veigra xrixei oti ton poumias, kai
it has been written I shall smite the shepherd, and
ta prebeta diasokropisthsanto 23 allne
the sheep will be scattered through;
meto tis agerasiai me proedh
after the to be raised up I shall go before
umis elis tin Galilai. 29 o de
you into the Galilee. The but
Petroes evsw autw Ei kai pantes
Peter said to him If also all
skahdasiasthseis, all ouk evw. 30 kai
scandalized will be, not evil. 30 kai
they will be stumbeld, but not I. And
leige autw o Ihsous Amhn legein
saying to him the Jesus Amen I am saying
o oti su stheron tauma tin
that you to you today to the this night before
he diak tis phasioni tries me
than twice cock to sound three times me
aparistei. 31 o de ekeistrodhs
you will disown. The (one) but out abundantly
aleo. ‘Eleva deh me
was speaking If ever it may be necessary me
sumptovanein sou, ou me saperwismai
with die with you, not you I shall disown.
dsautws de kai pantes elievo.
As thus but also all they were saying.

MARK 14: 28

...So they came to a spot named

MARK 14: 29

...Gethsemane, and he is saying 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 forward 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
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 Sanhedrin were looking for testimony against Jesus to put him to death, but
they were not finding any. 56 Many, indeed, were giving false witness against him, and 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.

56 Finally the high priest rose in their 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 the man.

63 As this the high priest ripped his inner garments and said: "What further need do we have of witnesses? 64 You heard the blasphemy. What is evident to you? They all condemned him to be liable to death. 65 And some started to spit on him and some to cover his whole face and hit him with their fists and say to him: "Prophesy!" 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 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
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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.

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 them: "Are you the king of the Jews?" In answer to him they said: "You are saying the thing that we ourselves have said." 3 But Jesus was silent, not giving any answer. The but Jesus Pilate again having answered was saying to them: "What thing (for) which you have me put in prison?" 4 The (ones) were the chief priests, the scribes, the Pharisees. The Pilate was saying to them: "What thing (for) which you have me put in prison?" 5 But Jesus made no further answer, so that Pilate marvelled. 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 seditionists having been bound who in the sedition murder 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 Barabbas 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 Barabbas to them, and, having after Jesus whipped, he handed him over to be imolated.
17 and they decked him with purple and branded him with 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 passer-by, a certain Simon of Cyrene, coming from the country, the father of Alexander and Rufus, in order that he should lift up his torture stake. 22 So they brought him to the place Golgotha, which means, when translated, Skull Place. Here they tried to give him wine drugged with myrrh, but he would not take it. 24 And they were putting on the stake his outer garments by casting lot over them as to who takes what. 25 It was now the third hour, and they impaled him. And the inscription of the charge against him was written above, “The King of the Jews.” More- over, 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, save yourself by coming down off the torture stake.” In like manner also the chief priests were making fun among themselves with the scribes and saying: “Others saved, himself not he can save! Let the Christ the King of Israel come down off the torture stake, that we may see and believe.” Even those impaled together with him were reproaching him.

When it became the sixth hour a darkness fell over the whole land until the ninth hour. And at the ninth hour Jesus called out with a loud voice: 28: This verse is omitted in the Westcott and Hort Greek text. 29: See the Appendix under Matthew 10:38.
Eliel Elie Isabchaven; o estin Elie Isabchaven which is mebherpunkemyon, O theos mou o theos being translated The God of me the God mou, eis ti ejkakalipites me; 35 kai of me, into what you left down in me? And tines of some of the ones Elyion having heard were saying See Elijah having heard he is sounding. 36 Elo mou de eis tis Having run but someone geimata sphagia deuzous having filled peridees kalamia edotizeen having put around reed was causing to drink auton, legen. "Aster iomeun e erchetai him, saying Let you go off let us see if it is coming "Hleiaen kathelen auton. 37 o de 'Irenous Elijah to take down him. The but Jesus afefos phonem megalyon ejptezewen. having let go off voice great expired. 38 Kai to katastasias tou vaso And the curtain of the divine habitation eschish eis duo atop anwheos ekatos. was split into two from above until below. 39 'Idon de o k鹦ronia Having seen but the centurion the (one) parapostikos eis enantias autou having stood out of opposite of him oti ourotos ejzeptewen epen 'Allhous ousous that thus he expired said Truthfully this o anvroutos ous theou h. the man Son of God was. 40 Hosen de kai gunikes atopo makedos Were but also women from afar theourousa, en ait kai Maria view, in which ones also Mary the Magdalen kai Maria eichosou tou of Magdalen and Mary the of James the mikrour kai 'Iswetous mitiper kai Kolom who when he was in the Galilee ekoleiooun autou kai diokoun autou, were following to him and were serving to him, kai alla polllai oti and others many the (women) 35, 36. Elijah, 3'17, 21; meaning "My God is Jah." "Eli, Eli, la'ma sabach-tha'nii?" which means they translated: "My God, my God, why have you forsaken me?" 35 And some of those standing near, on hearing this, began to say: "See He is calling Elijah." 36 But a certain one ran, but someone 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 Magdalen as well as Mary the mother of James the Less and Jo'ses, and Salome, 41 oti ote h, en to Galailiai who when he was in the Galilee, 42 kai alla polllai oti and others many the (women) 42 Kai h, oswetos giaumeneis, And already of evening having come to be, etei h, parexeun, o estin since it was Preparation, which is prosoparamaon, 43 elhan 'Iswetos (one) before the sabbath, having come Joseph ato 'Ariamethiai euskhamo boulwetai, de ή kai autou prosochenhmenos tìn basileian having been was (one) waiting for the kingdom tou theou, olsomai oselthen prois tov of the God, having dared he went in toward the Pelato kai hptastato to soma tou Pilate and asked for the body of the 'Iswetos. 44 o de Pelato kai thymiasen ei Jesus. The but Pilate wondered if h, o estin tenevken, kai already he has died, and prosokelesthmenos tov kurturion having called toward himself the centurion epitrathiase auton ei h, oswetos. 45 Kai kai kai he inquired upon him if already he died; 45 Kai kai kai he inquired upon him if already he died; 45 Kai γυνους atopo tòu kurturion having known from the centurion diorhastato to pétra to 'Iswetos. 46 Kai he granted the corpse to the Joseph. And aprorassas synoias kathedon having bought fine linen having taken down auton exhelen tis stwoudi kai he wrapped him in the fine linen cloth and zeken auton oswetos. 42 kai h, oswetos having gone up with him into Jerusalem. 42 Kai h, η' οswetos tov sabbath the Mary the Magdalen 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 Ar-i-ma-the-a, a reputable member of the San'he-dr-in, 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 According he brought 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' da-lene and Mary the mother of Jo'ses continued looking at where he had been laid. 46 So when the sabbath had passed, Mary Mag'da-lene, and
8 LONG CONCLUSION

Certain ancient manuscripts (ACD) and versions (VgSyr-Arm) add the following long conclusion, but which SBSS*Arm omit:

9 After he rose early on the first day of the week he appeared first to Mary Magdalen, from whom he had expelled seven demons. She went and reported to those who had been with him, as they were mourning and weeping. But they, when they heard that he lived and was viewed by her, believed. 10 Moreover, after these things he appeared in another form to two of them walking along, as they were going into the country; 11 and they came back and reported to the rest. Neither did they believe these. 12 But later he appeared to the eleven themselves as they were reclining at the table, and he reproached their lack of faith and hardness of heart because they did not believe those who had beheld him now raised up from the dead. 13 And he said to them, “Go into all the world and preach the good news to all creation. He that believes and is baptized will be saved, but he that does not believe will be condemned.” 14 Furthermore, these signs will accompany those believing: By the use of my name they will speak with tongues, and with their hands...”
MARK

19 So, then, the Lord Jesus, after having spoken to them, was taken up to heaven and sat down at the right hand of the God of creation. Accordingly, went out and preached everywhere, while the Lord worked with them and the word was established through the accompanying signs.

SHORT CONCLUSION

Some late manuscripts and versions contain a short conclusion after Mark 16:8, as follows:

19 So, then, the Lord Jesus, after having spoken to them, was taken up to heaven and sat down at the right hand of the God of creation. Accordingly, went out and preached everywhere, while the Lord worked with them and the word was established through the accompanying signs.

MANUSCRIPT L (Codex Regius, of the 8th century) contains both conclusions after Mark 16:8; giving first the shorter conclusion and then the longer, prefixing to each conclusion a note to say that these passages are current in some quarters, while evidently not recognizing either conclusion as authoritative.

KATA LOYKAN

ACCORDING TO LUKE

1 Whereas many have undertaken to compile a statement about the facts that are given in the gospels, 2 just as those who from the beginning have now become eyewitnesses and attendants of the message delivered to them, 3 it seemed good to me, having become of the word, to write, after a thorough investigation, 4 in order that you might know with certainty of the things you have been taught orally by the apostles.

In the days of Herod, king of Judea, there happened to be a certain priest named Zacharias, of the division of Abijah, and he had a wife named Elizabeth. 2 They were both righteous before God, doing what was right in the eyes of the Lord. 3 Elizabeth had no children, and she was advanced in years.

2 The message, NBJBF; Jehovah’s word, JBF; Zech-a-rl’ah, J7; Zech-a-rl’as, NBJ; meaning “Remembered by Jah.” 5 A-bi’lah, J7, J8; A-bi’la, NBJ; meaning “My father is Jah.”

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of Jehovah.\(^9\) 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;\(^9\) and all the multitude of the people was praying outside at the hour of offering incense. 10 To him Jehovah's\(^a\) angel appeared, standing at the right side of the incense altar. 12 But Zechariah\(^b\) was troubled at the sight, and fear fell upon him. 13 However, the angel said to him, "Have no fear, Zechariah, 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.\(^a\) And you will have joy and great gladness, and many will rejoice over his birth; 15 for he will be

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\(^9\) Jehovah, J^7^1^3^; the Lord, KBA.
\(^a\) Jehovah, J^7^1^3^; the Lord, KBA.
\(^b\) Jehovah, J^7^1^3^; the Lord, KBA.
LUKE 1: 21—27

21 And it came to pass in those days, that a certain prophet named Zechariah was ministering in the temple of the Lord in the order of his office.
22 And he was of the course of Abijah: and his wife's name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.
23 But they had no child, because Elizabeth was barren, and they were both advanced in years.

LUKE 1: 28—35

28 And it came to pass, that while he executed the priest's office in his course, according to the custom of the law, when his turn came according to the list for the year, 
29 Then his wife Elizabeth conceived and bare a son, and called his name John.

24 And Elizabeth gave utterance, and spake, blessed are you among women, and blessed is the fruit of your womb.
25 And why is this granted to me, that the mother of my Lord should come to me?
26 For, lo, when the voice of your joy and salvation is come in the presence of all the earth, the mouth of the Lord hath spoken it.
27 And thou, child, shalt be called the prophet of the Most High: for thou shalt go before the face of the Lord to prepare his ways;
28 And to give to his people knowledge of salvation; 
29 In the remission of their sins,
30 And to the tender heart of the young woman Mary. And the angel said unto her, Fear not, Mary, for thou hast found favor with God, and thou shalt conceive in thy bosom, and give birth to a male child, and thou shalt call his name Jesus:

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:
33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 And Elizabeth gave utterance, and said, Blessed art thou among women, and blessed is the fruit of thy womb.
35 And why is this granted to me, that the mother of my Lord should come to me?
36 For, lo, when the voice of your joy and salvation is come in the presence of all the earth, the mouth of the Lord hath spoken it.
37 And thou, child, shalt be called the prophet of the Most High: for thou shalt go before the face of the Lord to prepare his ways;
38 And to give to his people knowledge of salvation; 
39 In the remission of their sins,
LUKE 1: 36—44

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 impossible. "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, and entered into the house of Zechariah and greeted the Elizabeth.

41 And Mary said: "Look! Here am I, the servant of Jehovah; May it be to me according to your word." And it happened, as the greeting of Mary the Elizabeth, leaped the virginal infant in the cavity of her, and was filled with the Spirit holy the Elizabeth, and she 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! as the sound of your greeting fell upon my ears, the infant in my womb leaped with great gladness.

LUKE 1: 45—54

45 And Mary said: "My soul magnifies Jehovah, for 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 filled satisfied hungry ones with good things and has sent away empty those who had wealth. 54 He has come to the aid of Israel his servant, 56 Jehovah, JHVH; the Lord, YHWH.

36a Jehovah's, JHVH; the Lord's, YHWH.
to call to mind mercy, 55 just as he told to our forefathers, to Abraham and to his mouth of him, and he was speaking blessing the God.

56 And came to be on all fear the And to the seed of him into the age. and to the age. 56 Ἐμενένεν δὲ πατέρας ἠμῶν, τῷ Ἀβραὰμ τῷ Ἱσραήλ τῆς Ἰουδαίας, καὶ ἐξῆλθεν ἐν διάλειτε πάντα τὰ ἰδίατα, σπάσαν τοὺς πατέρας ἡμῶν καὶ ἑλάλει εὐλογῶν τὸν θεον. τις δὲ τὰ σπέρματα αὐτοῦ εἰς τὸν αἰῶνα, καὶ ταῖς σπέρματα αὐτοῦ εἰς τὸν αἰῶνα, and to the seed of him into the age.

57 The time now became due for Elizabeth to give birth, and she became mother to a son. 58 And the neighbors and her relatives heard that Jehovah had magnified his mercy with them, and they began to rejoice with her. 59 And on the eighth day they came to circumcise the young child, and they were calling him after the name of its father, Zechariah.

60 And answering the mother the name of its father, Zechariah. 61 And they said toward her that he will be called John. And they said toward her that he will be called John. And they said toward her that he will be called John. And they said toward her that he will be called John.

62 Ἐμενένεν δὲ πατέρας ἠμῶν, τῷ Ἀβραὰμ τῷ Ἱσραήλ τῆς Ἰουδαίας, καὶ ἐξῆλθεν ἐν διάλειτε πάντα τὰ ἰδίατα, σπάσαν τοὺς πατέρας ἡμῶν καὶ ἑλάλει εὐλογῶν τὸν θεον. τις δὲ τὰ σπέρματα αὐτοῦ εἰς τὸν αἰῶνα, καὶ ταῖς σπέρματα αὐτοῦ εἰς τὸν αἰῶνα, and to the seed of him into the age.

63 And 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 Judea.

66 And Zechariah was filled with holy spirit, and he prophesied saying: 67 Blessed be Jehovah, the God of Israel, because he has turned his attention and performed deliverance toward his people. 68 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...
Abraham our forefather, 74 to grant us, after we have been rescued from the hands of enemies, the privilege of fearlessly rendering sacred service to him in loyalty and righteousness in sight of him all the days of us. And you will be called, you will go your way before, for Jehovah, the God of your forefathers, will make ready ways of him, in sight of Lord to make ready ways of him, to give knowledge of salvation to the people of him, in letting go of sins of sins, that he may seek to his 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.

2 Now in those days a decree went forth from Caesar Augustus to be registered all the inhabited earth; (2) this first registration took place in Roman and Greek cities and towns throughout the empire. 10 And when Joseph heard of this, he went down to register himself, with Mary, his betrothed wife, who was expecting a child.

Jehovah's, J. N. A.; the Lord's, K. B. A. 90 Jehovah's, J. N. A.; the Lord's, K. B. A.
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 with the angel an multitude of the heavenly army praising the glory of God and saying: 14 "Glory in the highest (places) to God and upon earth peace in men of well thinking.

15 So when the angels had departed from them into heaven, the shepherds began saying to one another: "Let us go and see this thing which has taken place, which Jehovah has made known to us." 16 And they came having made haste and found up the and Mary and the Joseph and the infant lying in the manger; 17 having seen but not having known the saying the

21 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...
Luke 2:26—34

26a Jehovah, J'18; the Lord, KBA. 29b Sovereign Lord, KBAJ'32; Jehovah, Jr'18.

The consolations of the Israel, and spirit was holy upon him: and was 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 custom 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, Sim'mon and said to Mary her mother: "Look! This one is laid for the fall and the rising again of many in Israel and for a sign that will be run through the soul of you yourself, in order that the reasons of many hearts may be uncovered." 36 Now there was Anna a prophetess, Phan'u-el's daughter, of Asher'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 fasting and supplications. 38 And in that very hour she came near and began to say thanksgiving 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'i-lee 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...
278 42 Kai δε έγένετο of the passover. And when he came to be 43 κατά the two of the Israels 44 και to the beginning of the festival 45 και according to the custom of the festival and 46 εν the two twelve days in the returning 47 ζωομένων of Jesus the boy in 48 λησθήσεσιν the parents and not knew the parents 49 τό the company they came of day way 50 και and then 51 δίτησεν the distance and then began to hunt 52 Και while 53 τήν κορίτσικα and then and God and men.

279 51 καὶ κατεβή μετά αὐτῶν καὶ ἠλθεν 52 εἰς Ναζαρέτ, καὶ ἦν with himself 53 τὴν εἰς Nazareth, and he was and 54 ὑποτασσόμενον one subjecting 55 οὐκ himself 56 κήρυκας and 57 αὐτῶν to them. And 58 τῷ the mother 59 δείδετε 60 πάντα the thing 61 τὰ all the sayings in the καρδιας heart. And 62 ἦσον Jesus was cutting before 63 τῇ the wisdom and to physical growth and to favor 64 αὐτῶν pará theos and and 65 μήτρας being inherited.

3 3 In the fifteenth year of the reign of Tiærri-us Caesar, when Pontius Pilate was ruler of Judæa, and Herod was district ruler of Galilee, but Philip his brother was district ruler of the country of Ita-le'a and Trach-o-nis, and Ly-sa'ni-as was district ruler of Ab-le-ne, 2 In the days of chief priest Annas and of Caia'-phas, God's declaration came to John the son of Zech-a-rish in the wilderness.

3 So he came into all the country around the Jordan, preching baptism [in symbol] of repentance for forgiveness of sins, just as it is written in the book of the words of Isaiah the prophet: “Listen! Someone is crying out
Therefore he began to say to the crowds coming out to be baptized by him:

"You offspring of vipers, who has shown you how to flee from the coming wrath?

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. In a sense, 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."

And the crowds would ask him: "What, then, shall we do?"

In reply he would say to them: "Let the man that has two undergarments

Also, those in military service would ask him: "What shall we do?" And he said to them: "Do not harass anybody or accuse anybody falsely, but be satisfied with your provisions."
Luke 3: 18-26

18 Then after John had heard that Herod the tetrarch had been haciendo buenas noticias to the people, he was arresting good news to the people. 19 And afterward Herod the tetrarch, having heard things of John, perceived that he was a righteous and holy man, and he cared for him. 20 But when Herod heard that John had been arrested and imprisoned by Herodias, he was afraid and took care of it. 21 Now it came to pass when John was in prison, Herod put a guard on the prison gate and had John put in jail. 22 And when John was in prison, it occurred that Herod, being a friend of John, and being in love with him, would not arrest him. 23 But when Herod heard that John was a righteous and holy man, he was afraid of him. 24 So when Herod heard that John was saying things against him, he was afraid and took care of it. 25 When Herod heard that John had been saying good things to him, he was afraid and took care of it. 26 Then John sent a message to Herodias, the wife of Herod the tetrarch, who had put him in jail. 27 And John sent a message to Herodias, the wife of Herod the tetrarch, who had put him in jail. 28 Then John sent a message to Herodias, the wife of Herod the tetrarch, who had put him in jail. 29 And John sent a message to Herodias, the wife of Herod the tetrarch, who had put him in jail.
Now Jesus, full of holy spirit, was turned away from the Jordan, and he was led about by the spirit in the wilderness 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. At this the Devil said to him: “If you are a son of God, tell this stone to become a loaf of bread.” But Jesus replied to him: “It is written, ‘Man must not live by bread alone.’”

So he brought him up and showed him all the kingdoms of the inhabited earth in an instant of time; 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 whom ever I wish I give it. You, therefore, if you do an act of worship before me, it will all be yours.” In reply Jesus said to him: “It is written, ‘It is Jehovah who your God you shall worship and to him alone you shall render sacred service.’”

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; it has been written ‘he will give his angels a charge concerning you, to preserve you,’ and ‘They will carry you on their hands, that you may at no time strike your foot against a stone.’” In answer Jesus said to him: “It is said, ‘You must not put Jehovah your God to the test.’” So the Devil, having concluded all the temptation, retired from him until another convenient time.

Now Jesus returned in the power of the spirit into Galilee. And good talk concerning him spread out through all the surrounding country. Also, he began to teach in their synagogues, being held in honor by all. And he came to Nazareth, where he had been reared; and, according to the
devout service.
elosous autou en tis hemeras ton sabbaton custom to him in the day of the sabbaths eis tin sunegeugyin, kai anestei into the synagogue, and he stood up anomagnwoni. 17 kai epeidh to read. And was given upon [hand] autou biblion ton propherous 'Ihsoi, kai to him scroll of a prophet Isaiah, and and anoudias to biblion eueden ton topon opened the scroll he found the place ou ein gevagamwov 18 Pneum6a where it was having been written Spirit. Kuriou epi eme, ou eiwenkev of Lord upon me, of which on account eirisa me evanggeliasasthai pttouchis, he anointed me to declare good news to (poor) oteostaka ev epiruzai aixamalatois he has sent me off to preach to captives eferow kai tufalois anabalewv, letting go off and to blind (ones) looking again, aposteilei tpsastamwov en ofsevai, to send off (ones) having been crushed in release, 19 kuruzei anaita Kuriou dekton, 20 kai to preach year of Lord acceptable. And pttaza to biblion apostoious having rolled up the scroll having given back to ton uposterei ekadsen auton ai ston subordinate he sat down; and of all the ofhaloom en tin sunegeugyin hasan eyes in the synagogue were atenedontes autous, 21 praste de looking intently to him. He started but legen proos autous sti Simeon to be saying toward them that Today peptlhrastai he graffu auton en tois wosin has been fulfilled the scripture this in the ears you, of you.

22 kai pantes emarturooun autou kai And all were witnessing to him and evamawv ev ton tois logous ton were wondering upon the words of the charitos ton ekptreomwv en ek graciounas tois proceeding forth out of tis mouth of him, and were saying: Not oude estin 'Iosiphe autous; 23 kai ei tois giving the Healer, as it is not? son is of Joseph this (one)? And he said pros autous Panteios ereite moi tin pro parabolh tautin 'Iatrous, theraitevoun cure sestatov; osa itouswmen yourself; as many (things) as we heard

gevomena eis tin Kapharwcaoi poihtes having happened into the Ca'pernaum do you kai dokein eis tin patridio sou. 24 ei tou also here in the father [place] of you. He said de 'Amen legw umin sti oúdeis propheris he said Amen I am saying to you that no one prophet dekton estin en tin patridio autou acceptable is in the father [place] of him.

25 epi alhthia de legw umin, pollai Upon truth but I am saying to you, many chraisen ex tais hemeras 'Ilesov en tin days of Elijah in the 'Israel, wste ekkleisihto o ouranos esti Israel, where was shut up the heaven years tris kai mygas esti, os de egheneto limos for three years and six months, as occurred famine megas esti pssaoi tin gin, 26 kai proes being great upon all the earth, and toward oúdeimai auton epemeptis 'Ilesos ei m eis of none of them was sent Elijah if not into Sarpefa tis Sidowias pross gnwika khrasamag. Zarephath of the Sidon toward woman widow.

27 kai pollai lepouri hasan en tin 'Israel And many were in the Israel esti Eliosioi ton propherous, kai oúdeis upon Elisha the prophet, and no one auton ekabarti, ei m naaiai o Zuros were filled all of anger in the synagouge tois akousontes touta, 29 kai and synagouge hearing the things, and anastasontes ezbasalon auton en tis mouth of them, and were saying: This is a son of Joseph, is it not?

23 At this he said midost auton - etopogeta, he but having gone through through them: "No doubt you will apply this illustration to me. 'Physician, cure your- self; the things we heard as happening in Ca'pernaum do also exist here in your home territory.'” 24 But he said: "Truly I tell you that no prophet is accepted in his own 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 Sid'on 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 synagogue 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 head-long. 30 But he went through the midst of them and continued on his way.
And he went down into Capernaum city tīs Γαλιλαίας. Kai ēn diadoiskai of the Galilee. And he was teaching autōs ēn tois sabbathais 32 kai in them the sabbaths; and ἐξεπλήσσοντα ἐπὶ τῇ διδασχῇ autōτον, were being astonished upon the teaching of him, ὅτι εἶ ἐξουσία ἐν ὁ λόγος autōtou, because in authority was the word of him. 33 Kai ēn tēi synagogēi ἦν ἄνθρωπος ἤχων And in the synagogue was man having πνεύμα δαιμονίου ἄκαθαρτον, kai anékraxen spirit of demon unclean, and he shouted φωνὴ μεγάλῃ 34 Ἕν τῇ γῆ ἦν κινεῖν parents to voice great. "What to us and σοί, Ἰησοῦ Ναζαρηνε, ἤλθες ἀπολέσσει to you, Jesus Nazarene? Came you to destroy ἡμᾶς; οἶδα σὲ τῆς εἰ, ὅ υπας I have known you who you are, the ἄγιος τοῦ θεοῦ. 35 Kai ἐπέτισσεν autōτον Holy (One) of the God. And gave rebuke to it ὁ Ἰησοῦς λέγων Φιλιμόθητι καὶ ξεμέθη αὐτῷ the Jesus saying Be muzzled and come out from autōtou. Kai dīνων autōtō 36 kai ἐγένοτα him. And having thrown him the δαιμονίον εἰς τὸ μέσον ἐξελήλυθαν ἀπ' autōtou demon into the midst came out from him μηδὲν βλάπταν autōtou. 36 kai ἐγένοτα nothing having hurt him. And came to be ἄθαμος ἐπὶ πάντας, καὶ astonishment upon all, and συνελάλουν πρὸς ἀλλήλους λέγοντες they were conversing toward one another saying ὅτι ὁ λόγος autōtou ὅτι εἶ ἐξουσία καὶ What the word this because in authority and δυναμεῖ ἐπιτάσσει τοὺς ἄκαθαρτος power he gives orders to the unclean πνεύματος, καὶ ἐξέρχονται; 37 Kai spirits, and they come out. And ἐξεπορεύοται ἄρχος περὶ autōtou elias was going its way out resound about him into πάντα τῶν τῆς περικόρου. every place of the surrounding country. 38 Ἄνασται δὲ ἀπὸ τῆς συναγωγῆς Having stood up but from the synagogue εἶδον τινὰν Σίμωνος, πνευματικὸς he entered into the house of Simon. Mother-in-law δὲ τοῦ Σίμωνος ἦν ψυχομομένη but of the Simon was being held together 31 And he went down to Ca-pernaum, a city of Gal-il-ea. And he was teaching them on the sabbath; 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 of Nazareth? 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 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 up 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 hearing about 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.
On an occasion when the crowd was pressing close upon him and listening to his word, he was standing beside the lake of Gen·nes·a·ret. 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 toward 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. And this much, were being broken through but the nets. 6 And they motioned to the partners to give assistance to them; and they came, and they filled both the boats as and to be sinking. 8 Seeing this, Simon Peter said: Having seen Simon Peter, the apostle, who was a son of one of the fishermen, and his brother Andrew, who was also a son of one of the fishermen, 9 the Lord said to Simon: "Do not be afraid, Simon! From now on you will be catching men alive." 10 Simon Peter replied: "Lord, if you want me to, I will come out behind you on the boat and take care of the网。 11 And Simon Peter said: "Lord, where will you have me land the boats upon the earth? 12 And the Lord commanded: "Go out and catch me a large net in the middle of the sea. 13 And Simon Peter said: "Lord, you know that I am a son of one of the fishermen, and this much, were being broken through but the nets. 14 And the Lord said to Simon Peter: "Be not afraid, Simon! From now on you will be catching men alive. And so, stretching out his hand, he touched him, saying: "I want to. Be made clean." And immediately the leprosy vanished from him. 15 And he gave the man orders to tell nobody: "But go off and show yourself to the priest, and make an offering in connection with your cleansing,
293 and speaking blasphemies? Who is able to forgive sins except God alone?"
22 But Jesus, discerning their reasons, said in answer to them: "What are you reasoning out in your hearts? Which (thing) 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 Now after these things he went out and beheld a tax collector named Levi sitting at the tax office, and he said to him, "Follow me." And leaving everything behind he rose up and went following him. 28 And many tax collectors and sinners were following him.

29 And his disciples said to him, "What are we following you for, if the sinners and tax collectors are following you also?"

30 And Jesus answered, " Those who are healthy need not the doctor, but those who are sick. Therefore I have come to call not righteous persons, but sinners to repentance."
εἶπαν Τί ποιεῖτε; διʼ οὐκ ἔέστησιν ἦτοι γιγαντίων; 3 καὶ ἀποκριθὲς τοῦ σάββατος; καὶ ἀπέστησεν τοῖς σάββασιν; 4 καὶ ἀπέτυχεν ἦν διὰ τὸν Ἰησοῦν ὃν δέδοθεν τὸν θεοῦ. Νικόλαος Περὶ τῆς Κύριος Ἐστιν τῷ σάββαστι ὁ θεὸς τῶν προσευχῶν τὸν τοὺς τοῦ στόχου τοῦ σάββατος. ὁ θεὸς τὸν τοὺς τοῦ προσευχῶν τὸν τοὺς τοῦ στόχου τοῦ σάββατος. ὁ θεὸς τὸν τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὐς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοὺς τοῦ προδρόμων τοreff
Luke 6: 18-23

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.

22 "Happy are you when men hate you, and whenever they separate you and reproach you and cast out your name as wicked for the sake of the Son of man.

Rejoice in that day and leap for joy, because your reward is great in heaven: according to the sayings of these prophets so were doing 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.

26 "Woe, wherever 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, to bless those cursing you, to pray for those who are insulting you. To him that strikes you on your cheek, offer the other also; and from him that takes away your outer garment, do not withhold even the undergarment.
LUKE 6: 30—36

 Give to everyone asking you be giving, and from the one taking your things away do not ask [them] back.

 Also, just as you want men to do to you, do the same way to them.

 And if you love those loving you, of what credit is it to you? Even the sinners love those loving them. 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. 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. The contrary, continue to love your enemies and to do good to 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.

 Continue becoming merciful, just as your Father is merciful.

 LUKE 6: 37—42

 Morever, 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. Practice giving, and people will give to you. They will pour into your laps a fine measure, pressed down, shaken together, and overflowing.

 Having been shaken [together] overflowing they will give into the bosom of you; what measure you measure into the bosom of you, it will be measured in return to you.

 He said but also parable to them: "A blind man cannot guide a blind man, can he? Both will stumble into a pit, will they not? A pupil is not above his teacher, but everyone that is perfectly instructed will be like his teacher.

 Why but you see the straw that is in your brother's eye, but do not observe the rafter that is in your own eye?

 How can you say to your brother, 'Brother, allow me to extract the straw that is in your eye,' while you yourself..."
are not looking at the rafter in that eye of yours? Hypocrite! First extract the rafter 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 abundance of the heart his mouth speaks.

46 "Why, then, do you call me 'Lord, Lord!' but do not do the things I say? Everyone who comes to me and hears my words and does them, I shall show to them the king.

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 foundation upon the rock-mass. Consequently, when a flood arose, the river dashed against that house, but was not strong enough to shake it, because of its being well built. 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 became the breaking up of the house that great."

7 "Epeidh eplhrousan patata ta pragmata, Since he completed all the sayings he spoke to them, 3 to those of which we have entered into the ears of the people, 2 he entered into Capernaum. Of centurion there was 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 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." So Jesus started off with them. But when
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.

For that reason I did not consider myself worthy to come to you. But say the word, and let my servant be healed.

For I too am a man under authority, having soldiers under me, and I say to this one, ‘Be on your way!’ and he goes on his way, and to another, ‘Come!’ and he comes, and to my slave, ‘Do this!’”

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.”

And those that had been sent, on getting back to the house, found the slave in good health.

Closely following this he traveled to a city called Na’in, and his disciples and a great crowd were traveling with him. 12 As he got near the gate of the city, why, look!

EXEGESIS

LUKE 7:13–20

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, the (ones) but the bier was not raised 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: “Great is this 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


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Luke 7: 21-26

Like a ὑμῖν, καὶ περισσότερον

I am saying to you, and (one) more abundant

prophet. 27 οὔτος ἦστιν περί οὗ

This (one) is about whom

τοῦ οὗ ἐγέρθηκα. 27. I am sending forth the

Look! I am sending off the

αὐγελῶν μου πρὸς τροπότοι σου, διὸν

messengers of me before face of you, who

κατασκευάζει τὴν ὄνως σου ἐμπροσθῶς σου.

will prepare the way of you in front of you.

28 λέγω υμῖν, μείζον ἐν γεννήτοις

I am saying to you, greater (ones) generated

γυναικῶν Ἰακώβου οὐδὲς ἐξ οὗν ὃ ἐδείξατο

women of John no one is; the but

μικρότερον ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζον

smaller one in the kingdom of the God greater

ἑτοῖν. — 29. Kai tis ὣς ὅ λας
de him. — And all the people

ἄκουσαν καὶ οἱ τελῶναι ἐδικαιοῦσαν τὸν

hearing also the tax collectors justified the

θεόν, βαπτισθέντες τὸ βάπτισμα

the God, having been baptized the baptism

Ἰακώβου 30 ὃ τοῦ θεοῦ Φαρισαίοι καὶ οἱ

Iacobus 30 of which the God Pharisees and the ones

ὅτι τὴν θεοῦ ἑθέτον πρὸς

versed law the counsel of the God disregarded

εἰς ἑαυτοῦς, μὴ βαπτισθέντες ὑπ' ἑαυτοῖς,

they not having been baptized by

αὐτοῦ. — him. —

30: With whom, therefore, shall I compare

31. Ti huos ómioi tōn

the men of this generation, and whom

τοῖς ἀδερφόποις τῆς

are like they? 32 They are like young children

γενεᾶς ταύτης, καὶ

sitting in a marketplace and crying out to one another,

τίνι εἶδον ὅμοιοι; 32 ὅμοιοι εἰσὶν

and who say, We played the flute for you,

γενεαῖς τοῖς ἐν ἄγορας καθημένοις

but you did not dance; we walled,

ἡλιστιμένους ὄμοιοι καὶ οὐκ ὄρχησαν.

you did not weep.

Ἄργησαμεν ὃμοιοι καὶ οὐκ ὄρχησαμεν.

We played the flute to you and not you danced.

ἔρημος τοὺς ἐν ἁγώνα καθημένοις

but you did weep.

οἱ ἀδερφοὶ ταύτης, καὶ αὐτοὶ διὰ τὸν

We played the flute to you and not you danced.

θαλάττησαν ὃμοιοι καὶ οὐκ ἔχουσαν.

You did weep because of John the Baptist not eating bread

μήτε πίνοντες, μήτε ἔχοντες.

nor drinking wine, and you are saying

Δαμιάνου εἶχεν.

Demons he is having; has come the Son
LUKE 7: 35—40

eating and drinking, but you say, ‘Look! A man glutinous 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, sinner, and having accurately known that he is lying down in the house of the Pharisee, and having brought a perfumed oil, 38 and taking a position behind him, she started to be wiping the feet of him and to her. She was wiping off, and she was kissing down the feet of him and was greasing to the perfumed oil. 39 Having seen but the Pharisee the (one) having called him said in himself saying: This one if he was the 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 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 denarii, but the other for fifty. 42 When they did not have anything with which to pay back, he freely forgave them. 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.” 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 your house; you gave me no water for my feet. But this woman wet my feet with her tears and wiped them 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
LUKE 7: 48—8: 5

she loved much; but little

48 is being let go off. He is little in love. He said
d σε αυτήν 'Αφεντικα σου αυτήν

49 and started the (ones) lying up together

And still there was nothing to say in themselves Who is this who

καὶ άματίς διέφευριν; 50 εἶπεν δὲ

50 is talking, he is saying, the saved. The faith of you has saved

σε πορεύους εἰς εἰρήνην,

you; he was going your way into peace.

8 Shortly afterwards he went journeying from city to city

καὶ αὐτός διώδειν κατά πόλιν

and he went journeying through down town city

καὶ κόμην κηρύσσων καὶ εὐσυγγελίζοντος

and village preaching and declaring as good news

τὴν βασιλείαν τοῦ Θεοῦ, καὶ οἱ δώδεκα

the kingdom of the God, and the twelve

οὖν αὐτός, 2 καὶ γυναίκες τινες αἱ

and with women, some who

καὶ γυναῖκες τινες αἱ

were serving some, who had been cured from spirits

πονηρῶν καὶ σαθηναίων, Μαρία ἡ

wicked and of sicknesses, Mary the (one)

καλουμένη Μαγδαληνή, ἀφ᾽ ὧς δειμνίων

called Magdalene, from whom demons

ἐπτά ἐξεληθήσει, 3 καὶ Ἰωάννα γυνὴ Χουζᾶ

seven had gone out, and Joanna woman of Chuzu

ἐπηρεῖται Ἰησοῦς καὶ Ζουσάννα καὶ

and Jesus and Susanna and

αὐτοῖς ἐξεληθήσει, αὐτίνες διήκονον

to them, out of the (things) belonging

αὐταῖς.

4 Since this one stood out among the crowd much and

συνήκτος δὲ ὄχλῳ πολλῷ καὶ

Collecting together but of crowd much and

κατὰ πόλιν

of the (ones) according to city

ἐπιπορευουμένοις πρὸς αὐτὸν ἔπειν δὲ

through going their way up, he said through

παραβολὴς 5 ἔθελεν ὁ σπείρων τοῦ

parable Went the (one) sowing of the

σπείρα τοῦ σπόρου. αὐτοῦ, καὶ ἐν τῷ

parable sowing the thing sown of him. And in the

σπείρων αὐτῶν δὲ μὲν ἔπειπεν

to be sowing him which once indeed fell

παρὰ τὴν ὄδαν, καὶ κατεπατήθη καὶ

to the way, and was trampled down and

ὁ πατὴρ τοῦ οὐρανοῦ κατέφαγεν αὐτό.

the birds of heaven ate it down.

6 καὶ ἔτερον κατέπεσεν ἐπὶ τὴν

And different (one) fell down upon the

πετράν, καὶ φυεῖν ἐξεραΐνθη

pebbles, and the dried up

ἀλάς, 

and having sprouted it was dried up

διὰ τὸ μὴ ἐχεῖν ικμᾶς,

through the not to be having moisture.

7 καὶ ἔτερον ἐπεσεν ἐν μέσῳ τῶν

And different (one) fell in midst of the

ἀκοὐλίων, καὶ κυμβωτίζει χεῖρις

thorns, and grown up together the

καὶ ἔτερον, καὶ ἔτερον

and the he fell and choked it off. And different (one)

ἐπέσες εἰς τὴν γῆν τὴν ἀγαθὴν, καὶ

fell into the earth the good, and

φυεῖν ἐποίησεν καρπὸν

the dried up sprouted it made fruit

καταταλογίσας. 

fruit hundredfold. These (things) saying

ἔφευς ὁ ἔχον ὄντα

he was sounding The (one) having ears

ἀκουόντων ἢ ἄκουσεν,

to be hearing let him be hearing.

9 Επιρρότον δὲ αὐτὸν οἱ

Were inquiring upon but him the

μαθηταὶ αὐτοῦ τις αὕτη ἐτή

disciples of him what this would be

ὁ παραβολής. 10 ὁ δὲ εἶπεν

parable. The (one) but said

διὰ τοῦτο ἦν δεδοκιμασθεὶς γινόμενα τὰ

It has been given to know the

μυστήρια τῆς βασιλείας τοῦ Θεοῦ, τοῖς

mysteries of the kingdom of the God, to the

ἀλόιτοι εἰς παραβολάσεις, ἵνα

leftover (ones) in parables, in order that

βλέποντες μὴ βλέπων καὶ ἀκούοντες

looking not they may be looking and hearing

καὶ συνώνισιν. 11 ἐστιν δὲ

not they may be comprehending. Is but

αὕτη ἤ παραβολή. ὁ ἄστορος 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.

Some other fell upon the rock-mass, and, after sprouting, it dried up

because of not having moisture. Some other fell among the thorns, and

the thorns that grew up with it choked it off.

Some other fell upon the soil 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 hear, 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
LUKE 8: 13—17

tēn ὁδὸν εἰσὶν οἱ ἀκούσαντες, εἶτα the way are the (ones) having heard, then ἐρχεῖται ὁ διάβολος καὶ αἱρεῖ 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 ἔτι τῆς πέτρας οἱ δὲ καὶ ἀκούσαντες upon the rock-mass who whenever they might hear μετὰ χαρᾶς δεχόνται τὸν λόγον, καὶ οὐδὲν with joy are receiving the word, and these δίδασκαν οὐκ ἔχουσιν, οἱ πρὸς καρπὸν root not are having, who toward season πιστεύσαντες καὶ ἐν καρπῷ πειρασμοῦ are believing and in season of testing ἀφίστανται. 14 τὸ δὲ εἰς τὰς ἁγιὰς stand off. The (one) but into the thorns τησὺν, οὐτοὶ εἰσίν οἱ ἀκούσαντες, having fallen, these are the (ones) having heard, καὶ ὑπὸ μερίμνας καὶ πλοῦτον καὶ ἴδιουν καὶ ἰδίους καὶ ἰδίων and by anxieties and riches and pleasures τοῦ βίου πορευόμενοι of the living their way καὶ οὐκ are being checked together and not συντηροῦται. 15 τὸ ὄν τῇ are bearing to perfection. The (one) but in the καλὴ γῆ, οὐτοὶ εἰσίν οἱ οἰκίσκεις ἐν καρδία καλὴ 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 ὑπομονῆς ηὐσῶσιν. 16 Οὕτως δὲ λύγουν ἄμας καὶ πλατείᾳ No one but lamp having lighted is covering αὐτὸν σκέω ἡ υπόκατα κῆπος it to vessel or underworld bed τίθησιν, ἀλλ' ἔπι λυγυρίας τίθησιν, is putting, but upon lampstand he is putting, ἵνα οἱ ἐπιστρέφομενοι in order that the (ones) going their way in βλέπωσι τὸ φῶς. 17 οὐ γὰρ έστιν may be looking at the light. Not for is κρυπτὸν δὲ οὐ φανερῶν γεννήσεται, hidden (thing) which not manifest will become, οὐδὲ ἀπόκρυπτον δὲ 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.

LUKE 8: 18—24

γνωσθῇ καὶ εἰς φανερῶν should be known and into what is manifest ἔκθη. 18 Βλέπτετε οὖν πῶς should be Be you looking at therefore how ἀκούσετε: καὶ ἂν γὰρ ἔχει, you are hearing: who likely for may be having, δοθήσεται αὐτῶ τοῦ, καὶ δὲ ἀκουσίτε δοθήσεται αὐτῷ, καὶ δὲ ἀκούσῃ they are hearing; who likely for may be having, also which he thinks to be having ἐχεῖν, καὶ ὁ δοκεῖ ἐχεῖν δοθήσεται will be lifted up from him. 19 Παρειγένετο δὲ πρὸς αὐτὸν ἢ came to be alongside but toward him ἡ came to be alongside but toward him μήτρα καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ the mother and the brothers of him, and not ἰδώνων συντεχνεῖν αὐτῷ διὰ τῶν the brothers of him and the brothers of them were able to meet with him through the ὄλον. 20 ἀπηγγέλθη δὲ αὐτῷ ἡ the heard was reported back to him: The μητέρα σου καὶ οἱ ἀδελφοί σου εὐστατικά mother of you and the brothers of you have stood ἐξω θείων θελητικόν υπήρξειν ἐκροτήθης σε. 21 δὲ δὲ outside to see willing you. The (one) but ἀποκριθήσεται εἰς τὸ πρὸς αὐτοὺς Μήτρα hearing answered said toward them Mother μου καὶ ἀδελφόν μου οὐτοὶ ἐκεῖνοι ἐστίν of me and brothers of me these are the (ones) τοῦ λόγου τοῦ θεοῦ ἀκούσαντες καὶ ποιοῦντες, the word of the God hearing and doing. 22 'Εγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ It occurred but in one of the days and αὐτός ἐνέβας εἰς πλοῖον καὶ οἱ αὐτοὶ αὐτοὺς αὐτῶν εἶχεν εἰς τὴν λίμνην, καὶ stepped in into boat and the disciples αὐτῶν, καὶ ἐπήνευσαν πλοῖον καὶ οἱ they were led up. Sailing but of them ἀνεῖχθησαν. 23 πλεούσων δὲ αὐτῶν ἐφ' αὐτῶν stepped up into the other side of the lake, and ἀνήγγελθαν. 24 προσεθήκαν δὲ ἐφ' αὐτῶν And descended violent storm of wind εἰς τὴν λίμνην, καὶ ἔκυκλωσαν ἐνέβας was made to be sail. Now as they set sail. 23 But as they were sailing he fell asleep. Now a violent wind storm 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,

epetimisen to oinevo kai to kloudai gave rebuke to the wind and to the raging

tou vikatos, kai epitsastontai, kai egenvo of the water, and they subsided, and came to be
galhnti. 25 Etein de autous Poi ni calm. He said but to them Where the

tis th logon: Phorhedentes de faith of you? Having been made fearful but

exousiasan, lagonites pro o allaous Tis they wondered, saying to another Who

soo oita estin di kai tous oinevo really this is because also to the winds

epetstasei kai to vikatoi, kai he is giving orders and to the water, and

utakououn autou; they are obeying him?

'26 Koi kai kalemiasan eis tis xwras And they sailed down into the county


tou Gerasseni, hteis estin of the Gerassenes, which is

anitera tis Galilias.

27 Exelathontai de autou esti tis To one having gone out but to him upon the

yin uphthstes aner tis ek tis earth met up with male person some out of the

paleis ekou daisinias kai xarwes city (one) having demons; and to time

iavou ou eyndoustho luostic, kai en sufficient not put on outer garment, and

oikes ouk emeven all en tais mnasiston. house not he was staying but in the tombs.

'28 Idoon de ton Iesou anaarkaseas Having seen but the Jesus having cried aloud

prostaseis autou kai phoni megali he fell toward him and to voice great

ei to Ti emoi kai soi, 'Iesou uie to said What to me and to you, Jesus Son of the

theou tou uristou; deomai sou, mi me God of the Most High? I beg of you, not me

basteasisthe. 29 paraghelen gar to you should torment; he was ordering for to the

pneumati to akathartos exelthen atopo tis spirit the unclean to come out from the

antrhopou. tolois ghar khow, Time times

souprastakei It had snatched away with

exedemeto he was being bound

and

letters being guarded, and breaking through

ta desmeia helastanta atopo the bonds he was being driven from

to tou daimonion eis tis tais erismos, the demon into the lonely (places).

30 Epetwrthesen de auton o Iesous Tis Inquired upon but him the Jesus What

soi onoma estin; o de egine legw, you name is? The (one) but said Legion,
di eisthelen daimonia pollla eis auton because entered demons many into him.

31 kai parakealouv auton iwa mi And they were entreating him in order that not

epsilon autous eis tiv thn abasin they should give orders to them into the abyss.

32 'Hv de ekai agela xwron to go off. Was but there herd of pigs

ekanov basomemenv en to sufficient feeding itself in the

orei kai parakealouv auton iwa mi mountain; and they entreated him in order that

ethtepthe eis the autous ekineus to give permission to them into those (ones)

eselthenei kai eseterthein autous to enter; and he gave permission to them.

33 Exelathonta de tis daimonia atopo Having gone out but the demons from the

antrhopou exelthen eis tous xoiros, and man entered into the pigs, and

dromion e kavtha tou krumion eis the wind down the precipice into

hena kai apetpetgh. 34 Idontes de the lake and was drowned. Having seen but

ol baskoumen tis the (ones) feeding the thing having happened

ygevnous kai apaggeilei eis tiv the poul and eis reared back into the city and into

tous agrous, the fields.

35 Exelthovn de idioi to They came out but to see the (thing)

egoynous kai plhnon prous tis happening happened and they came toward the

Iesou, kai euroun kathimenoin ton enthronon Jesus, and found sitting the man

de, ou tis daimonia exelthen from whom the demons came out

imastumeno kai sworonojta parak 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 entreat ing 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 Je

sus and found the man from whom the demons came out, clothed and in his
sound mind, sitting at
38. Those who had seen it reported to them how the demon-possessed man had been made well. 39. So all the multitude from the surrounding country of the Gadarenes 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 him, 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, because he had an only-begotten daughter about twelve years old and she was dying.

42. 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, having come from behind 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 are 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 confessed that she had not escaped notice. 48. He said, "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
Luke 8:50—9:3

He said to them: "Carry nothing for the trip, neither staff nor food pouch, nor bread nor silver money; neither have two undergarments. But wherever you enter into a house, stay there and leave from there. And wherever people do not receive you, going out of that city shake the dust off your feet for a witness against them." Then starting out they went through the territory from village to village, declaring the good news and performing cures everywhere.

Now Herod the district ruler heard of all the things happening, 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 Elia had appeared, but by still others that a certain one of the ancient prophets had risen. 9 Herod said: "John I beheaded; Who, then, is this about whom I am hearing such things?" So he was seeking to see him.

And when the apostles returned they recounted to him as many (things) as they did.
Kai paralabdon autous upexorphresen kai gynasteke to relikiemik to ylithke nuc autov me galas. 

With that he took them and with drew to privacy into a city called Bethsa’ida. 11 But the crowds, getting to know him, followed him. And he received 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.” 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 them and broke them up and gave them to the disciples to set before the crowds. And the crowds, eating 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, E-li’jah,* 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 the 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 he will be raised up.”

19* Elia, Jth,15,21; meaning “My God is Jah.”
anyone wants to come after me, let him disown himself and pick up his tor-

ture stake day after day and follow me continually. 24 For who-

soever wants to save his soul will lose it, but whoever loses his soul for my sake is the one that will save it. 25 Really, what does a man benefit himself if he gains the world whole but loses his own soul or suffers damage? 26 For whoever becomes 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 truly, there are some 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 and went up into the cloud. 29 And as he was praying the appearance of his face became different and the apparel
37 'Εγένετο δὲ τῇ ἐβίβασε. It happened but to the of consequence
ἡμέρα καταλήφθησαν αὐτῶν ἀπὸ τοῦ day having come down of them from the
ὄρους συνήθησαν αὐτῶν ἀλ χιονοπόλεις. 38 καὶ mountain met up with him crowd much. And
ιδοὺ ἀπὸ τοῦ ἀλχιοπόλεις look! male person from the crowd called out
λέγων Διδάσκαλε, δέομαι σοι ἐπιθέμεροι saying Teacher, I am begging of you to look at
ἐπὶ τὸν ὦν μου, ὥστε μονογνήσει μοι upon the son of me, because only-begotten to me
ἐστίν, καὶ ἰδοὺ πνεύμα λαμβάνει αὐτῶν, is, and look! spirit is receiving him,
καὶ ἐξεύρην κράζει, καὶ στερεσάει αὐτῶν καὶ suddenly he cries out, and convulses him
μετὰ ἠφόρου καὶ μόλις ἀποχωρεῖ ἀπείρωι with foam and scarcely it is getting away from
ἀντὶτρησιν αὐτῶν 40 καὶ ἐξεύρη τῶν him bruising him; and I begged of the
μαθητῶν σου ἵνα ἐκβάλλων disciples of you in order that they should throw out
αὐτῷ, καὶ οὐκ ἤλυσθησαν, it, and not they proved able.
38 41 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ο Having answered but the Jesus said O
γενέα ἄπιστος καὶ διεστραμμένη, generation faithless and having been perverted,
ἐγες πότε ἔστωμα πρὸς ύλᾶς καὶ until when shall I be toward you and
ἀνέστησαν ύμῶν; προσάγαγε ὦν δὲ τὸν shall I hold up of you? Lead toward here
τὸν σου. 42 ἔτερ δὲ προσερχομένου αὐτοῦ son of you. Yet but coming toward of him
ἔρρεθεν τοῖς ἄνθρωποις καὶ broke him the of demon and
συνεστάλοις ἐπετίμησε δὲ ὁ Ἰησοῦς convened together: gave rebuke but the Jesus
τῷ πνεύματι τῷ ἐκάθεντο, καὶ ἴσαστο τὸν to the spirit the unclean, and he healed the
παιδί καὶ ἀπέδοκεν αὐτῷ τὸ πατρὶ αὐτῶν, boy and gave back him to the father of him.
43 ἐξελθοῦσα πτερός ἐπὶ They were being astounded but all upon
τῇ μεγαλείητῳ τοῦ θεοῦ, the majestic power of the God.
Πάντων δὲ θαυμαστῶν 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! spirit is taking 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 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 him 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 he is not
Luke 9:50–58

50 And he said, “I must be on my way. For I was called for this purpose and sent for this mission.

51 But Jesus said to him, “Do not keep saying that. For the Son of Man has come not to be served but to serve, and to give his life as a ransom for many.”

52 As he was going out one day, his disciples said to him, “Look, we have driven out demons in your name. But a man with a spirit named Beelzebul排斥s us out. Is this a good sign or a bad sign?”

53 To test them, Jesus said, “Have you said this of yourselves, or by the help of my Father who is in heaven?”

54 “But if I drive them out by the help of my Father, then the kingdom of God has come to you.”

55 They watched him closely and followed him around. And from all the cities, he preached the word of life.


59 Then he said to another: “Be my follower.” He answered, “I will follow you wherever you go.”

60 But Jesus said to him, “Let the dead bury their dead, but you go and tell people about 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 is plentiful, but the workers are few. Therefore beg the Master of the harvest to send workers into his harvest. Be you going under; look! I am sending you forth as lambs among wolves.”
LUKE 10: 4—11

λύκων. 4 μὴ βαστάζετε βαλλαντίνων, μὴ of wolves. Not be you carrying purse, nor περίαν, μὴ ύποδημάτα, καὶ μηδένα pouch, nor sandals, and no one κατὰ τὴν οδόν οὐστάσισθε. 5 εἰς ἥν down the way you should greet. Into what δὲ ἀν εἰσελθῆτε οἴκιαν πρῶτον but likely you might enter house first λέγετε Διήνυσε τῷ οἴκῳ τούτῳ. 6 καὶ be you saying Peace to the house this. And ἔδωκει ἴδιον ἐξίδοντες, ἐπηρεασθῆται if ever there may be son of peace, will repose itself ἐπὶ αὐτῶν ἐξίδοντες εἰ δὲ μήγε, upon him the peace of you; if but not indeed, ἐφ' υἱός ἀνακακώμεις. 7 εἰ αὐτῇ δὲ τῇ upon you it will bend again. In this but the οἰκία μὲν, ἐσθιοῦτες καὶ πίνοντες house be you staying, eating and drinking τάν παρ' αὐτῶν, δίζος γὰρ ὁ the (things) beside them, worthy for the ἔργατος τοῦ μισθοῦ αὐτοῦ. μὴ worker of the reward of him. Not μεταβαίνετε δὲ οἰκίας εἰς οἰκίαν. be you going across out of house into house. 8 καὶ εἰς ἢν ἄν πολίν εἰσέρχεσθε And into what likely city you may be entering καὶ δέχονται υἱός, ἐσθιοῦτες καὶ and they may be receiving you, be you eating τὰ παρατηθέμενα υἱόν, 9 καὶ the (things) being put alongside to you, and ἐρασίστες τούς ἐν αὐτῇ ἀδερφοίς, οἷοι be you curing the (ones) in it, sick, and λέγετε αὐτοῖς "Ἡγγίκας ἐφ' υἱός be you saying to them Has drawn near upon you ἢ βασιλεία τοῦ θεοῦ. 10 εἰς ἦν δὲ the kingdom of the God. Into what but ἄν πολίν εἰσέλθητε καὶ μὴ likely city you might enter and not δέχονται υἱόν, ἐσθιοῦτες καὶ εἰς they may be receiving you, having come out into τὰς πλεῖστας αὐτῆς ἐπίπτει 11 καὶ τὸν the broad ways of it say you And the κοινότον τὸν κολληθέντα ἢμιν ἐκ τῆς dust the (one) having stuck to us out of the πόλεως υἱόν εἰς τὰς πόδας ἀπομακρύνεται city of you into the feet we are wiping off ὑμῖν πλὴν τούτο γινώσκετε διήτε υἱόν τού to you; besides this be you knowing that ἡγγίκας ἢ 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, 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.'

LUKE 10: 12—19

12 λέγει υἱὸν ὑμῶν ὅτι Σαρδώνιος ἐν τῇ ημέρᾳ I am saying to you that to Sodom in the day ἔκειν ἄνεκτότερον ἔσται ἢ τῇ πόλει that more endurable it will be than to the city ἔκειν_. that.

13 Οἱ δὲ σοὶ, Ἡρῴδεις; σοὶ τοι, Woe to you, Chorazin! Woe to you, Bethsaida; because if in Tyre and Sidon ἐγένομεν εἰ δύναμεις αἱ took place the powerful works the (ones) γενόμεναι ἐν ὑμῖν, πάλιν ἐν ἐν having taken place in you, long ago likely in sackcloth and ashes sitting καὶ στροφοὶ καθήμενοι; meteuneōν. 14 καὶ εἰς καὶ βασιλείαν they became repentant. Besides to Tyre καὶ Σιδώνιον ἐν οἴκῳ ἐσται ἐν τῇ and to Sidon more endurable it will be in the κρίσει ἦν υἱόν. 15 Καὶ σὺ, Καραφαρανα, judgment than to you. And you, Caeremon, μὴ ἔχεις ὄνουμα ὑμολήψις; μὴ ἔχεις οὐρανοῦ μη until heaven will you be exalted? ἐξ ὑμῶν καταβάσθη. Until the Hades you will come down.

16 ὁ ἀκόουνς υἱόν ἔμοι ἀκούει, The (one) hearing of you is of me hearing, καὶ ὁ ἀδετῶν υἱὸς ἐμὲ καὶ the (one) disregarding you me ἀδετεί, ὁ δὲ ἐμὲ ἀδετῶν, he is disregarding; the (one) but me disregarding ἄνθρωπον ἡσυχισμάτων me ἀδετεί, ὁ δὲ ἐμὲ ἀδετῶν, he is disregarding; the (one) but me disregarding ἄνθρωπον ἡσυχισματικῶς ἐγενέσθαι, is disregarding the (one) having sent off me.

17 ὑπεστρέφεται δὲ οἱ ἐρωμένοι δῶρο Retuned but the seventy-two μετὰ χαρὰς λέγοντες Κύριε, καὶ τὰς δαιμόνια with joy saying Lord, also the demons ὑποτάσσεται ἤμιν ἐν τῷ ὄνοματι subjecting themselves to us by the σου. εἰτεν δὲ αὐτοῖς Ἐθέσασαν δώρο you. I gave it to them He gave it to them ὁ τὸν Σατανᾶν ὡς ἀστραπήν ἐκ τοῦ οὐρανοῦ the Satan as lightning from the heaven πετοῦντος. 19 ἵδον δέδωκα καὶ ὑμῖν τὴν having fallen. Look! I have given to you the ἀξιόθυσις τοῦ πατεῖν ἐπάνω ὄφειος και authority of the to be trampling on top of serpents ἡδεσ, Ἡβαζα, She'ol, Jt-λθ. 18 And you, Faerun, will you perhaps be exalted to heaven? Down to Ha'des you will come!

19 "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
kai skopitán, kai eπi pássan tìn dýsumin
and scorpions, and upon all the power
tòv éghroú, kai oudeú úmē ou mé
t of the enemy, and nothing you not not
ágkleí. 20 plín en touto mē
will hurt. Besides in this (thing) not
chárete và tà pneúmata úmē
you rejoicing that the spirits to you
upótástei, chárete và ótì tò
taxing themselves, be you rejoicing but that
dóymata úmē éngýrapa Ïai tois
the names of you have been inscribed in the
úmavos. 21 'En autì tì Ïain
in the holy
hora tou hagiallústata tò pneúmata tò aúthi
he became exultant to the spirit the holy
ekai éthene 'Egklologómaí osoi, pásset
and said I am confessing out to you, Father
kúrie tòv úmavos kai tìs gynías, autì
the Lord of heaven and of the earth, because
áptekumbáei tòta và pòsoi sevofon
you carefully hid these (things) from wise (ones)
ànd và sunetan, và áptekumbásei tòta
and comprehending (ones), and you revealed them
hptios kai, ó pòtq, autì oútois
to babies; yes, the Father, because thus
etvokia égyeneto emprosdeon sou
to well-thinking it came to be in front of you.
22 Pánta moin parëdédhe upò tò
All (things) to me were given over by the
patró kai oúdeis ginwóskei tíz eisow
Father of me, and no one is knowing who is
ó ulos éi mé ò patrò kai tìs eisow
the Son if not the Father, and who is
ò patrò éi mé ó ulos kai ó an
the Father if not the Son and to whom likely
búlltai ó ulos ápolkaúthai.
may be wishing the Son to reveal.
23 Kai stragueris pòs tòv tos mabatós
And having turned toward the disciples
kot' idias ein tòn Makárioi ois
according to private [spot] he said Happy the
ò blasténtes ois aúthi el tòv (ones)
o looking at what (things)
ó blasténtes. 24 léa gær úmi dòti
you are looking at.
I am saying for to you that
pallí prosfrífi kai matelés hbelías
many prophets and kings desired to see
ò và méi ò blasténtes kai óuk
what (things) you are looking at and not
nd 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
intelligent ones, and have revealed them to babies. Yes, O Fa ther,
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

23 Kai idou vnomikos tis
see them, and to hear the things you are hearing but did not hear them."
25 Kai idou vnomikos tis
and look one versed in the law some
ánete ékpeirazan autòn légon Dídaskale,
stood up and testing him saying Teacher,
'ti poiousas cói anwión klhrwomíhena;
having done life everlasting shall I inherit?
28 ó dè èpíven próso autòn 'En tò
The (one) but said toward him in the
vúma tò gýgrapha; tòcs
law that has been written. How
fanyíasteis; 27 ó dè èpíven krítheis
are you reading? The (one) but having answered
etan 'Agantíthes Kýrion tòv theòn sou
saw You shall love Lord the God of you
ék dhras kardías sou kai èn dhrá tì
ex whole heart of you and in whole the
psuch sou kai èn dhrá tì loychi sou
soul of you and in whole the strength of you
kai èn dhrá tì diadocho sou, kai tò
and in whole the mind of you, and the
plhrion sou òs saswton. 28 èpíven de
neighbor of you as yourself. He said but
autò 'O períchésis tôn tòto proiz
and you will live. 29 O dè èlalos dikaiósw sou
The (one) but willing to justify himself
èpíven pròs tòn 'I'sou kai tìs eisow
saw toward the Jesus And who is of me
plhrion; 30 èpíven pròs tòn 'I'sou kai tìs eisow
saw toward the Jesus And who is of me
plhrion; 30 ùpolaíbain dé 'I'sou kai tìs eisow
everything to neighbor. Having taken under the Jesus said
'Aníwthos tis katebainen apó
A man some was going down from
'ireseulhmí eis 'I'sreih kai òstatás
Jerusalem to Jericho and fell among robbers,
periphteson, òi kai ekduatous autòn kai
and fell about, who also having stripped him and
plhras èpíven àmpelos òfrestes
blows putting upon them went off having let go off
úmban. 31 kata tòz sunkarion dé
According to coincidence but
ìeis tis katebainen én tì ðì
some was going down in the way

27 Jehovah, J-10,12-18,21; the Lord, KBA.

...and having seen him

33 having seen went along by opposite side.

34 Samaritan but some making his way came

35 and pittily, and having come toward

36 he bound down the wounds of his pouring

37 and down and he took care of him.

38 and that likely you might spend toward

39 and the house. And to the (one) but was

40 was a certain Sa-mar-i-tan

41 having stood upon but said Lord,

42 you are anxious and you are being disturbed about

43 And the next day he took out two denarii-

44 or of one; Mary for the good part

45 which not will be lifted up from her.

46 who seems to you to have become

47 but said The (one) having done

48 of the (one) having fallen into the robbers?

49 but everyone of those three neighbors seems to you to have become

50 of him. Said but to him the

51 He said: The one that acted mercifully toward

52 as he ceased, and everyone of the disciples of him toward

53 and being and doing the same yourself.

54 either to them. "Whenever you pray, say,

55 let the name be sanctified. Let your kingdom come.

56 Give us our bread
for the day according to the day's requirement. And forgive 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 friend, and will go his way toward another 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 same friend of his from inside says in reply, 'Out 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 anything 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 finds, and to everyone knocking it will be opened. 11 Indeed, which fish among you, when 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, he will give him a scorpion? 13 Therefore, if you, although being wicked, know how to give good gifts to your children, how much more will the Father in heaven give holy spirit to those asking him?" 14 Later he was expelling a demon. After the demon came out, the dumb man spoke. And the crowds marveled. But certain ones of them said: "He expels the demons by means of Be-el'zebub 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 kingdom divided against itself comes to desolation, and house divided against itself falls. So if Satan is divided against himself, how will his kingdom stand? Because you say I expel the demons by means of Be-el'zebub.
Luke 11:19—26

19 If it is by means of Be-el'zebub I expel the demons, by what do you say that I expel them? Because of this they will be judges of you. 20 So when the strong man is fully guarding his house, his house is undisturbed.

21 "So when the strong man guardeth his house, his house is safeguarded; his house is undisturbed. But when someone stronger than he is comes against him and overcomes him, he takes away the full armament in which he was trusting, and he divides out the things he has despised him of. 22 Then he who is not using me is scattering. 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.'

Luke 11:27—32

27 And it happened in the to be saying him: "They have lifted up someone voice over you. 28 Indeed therefore happy the (ones) hearing the word of God and keeping it!" 29 When the crowds were mingling 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 Jonah. 30 For just as Jonah became a sign to the Ninevites, 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 out of the ends of the earth to hear the wisdom of Solomôn, but, look! something more than Solomôn is here. 32 The men of Ninevites will stand up in the judgment with this generation and
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, he puts it not in a vault nor under the lampstand, but upon the lampstand. 34 The lamp of the body is the eye of you. When the 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 hands for 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 The voice of one crying in the wilderness: 'Make straight the way of the Lord,' saying, "He sent me to you." 41 Besides the things being inside give you leprous spots, and you bring all things clean and make it est. 42 And you say to him: "But you come to Pharisees, because you give to 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 Pharisees, because you love the front seats in the synagogues and the greetings in the market places! 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 to a certain one of those versed in the Law said to him: "Teacher, 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 yourselves do not touch the loads with one of your fingers!
47 Woe to you, because you build the memorial tombs of the prophets, but your fathers killed them. 48 Woe to you, because you build the memorial tombs of the prophets, but your ancestors killed them. 49 And you pay tithe of mint and dill and cumin, but you leave out justice and love and faithfulness. 50 And you have not followed the commandments of your God; you do only what the prophets said.

12 And as for the kingdom of heaven, what is it? For it is like a man casting seed into the ground. 13 He撒s the word to them, and they become as seed in the ground, and some they do not understand, and others they understand. 14 And as the seed grows, some of it is thinned out by birds. 15 And he who has ears to hear, let him hear.

54 "Woe to you, because you reason about things that are not righteous, and you sit in judgment of others, and you do not have the same righteousness that your fathers had! 55 Woe to you, because you are more righteous than the prophets of old! 56 Woe to you, because you are more righteous than the Pharisees! 57 Woe to you, because you are more righteous than the scribes! 58 Woe to you, because you have made yourselves fearful of the one after the other.
LUKE 12: 6—11

...thou art the child of the King, the son of a king. 6 Thy kingdom is not of this world: if it were, thy kinsmen and friends 7 would receive thee with gladness: but now is thy kingdom not of this world. 8 I say unto thee, Wherever ye tread the foot of the enemy, there shall the sword be laid up for thee. 9 For I will set a sword in their heart, and send them into the world, and I will say to them, Go ye, and make disciples of all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 10 And the kingdom of heaven shall be delivered to them, and I will say to the Father, Father, give unto them the kingdom they have asked for. 11 And he said, The kingdom of heaven is come near, repent ye, and believe in the gospel. 12 For the kingdom of heaven is come near unto you. 13 And Jesus came and said to them, Peace be to you. And he broke bread and gave them to eat. 14 And he said to them, The kingdom of heaven is come near unto you. 15 And he said to them, Why doth the Son of Man have power to forgive sins? 16 And he said to them, Go ye, and make disciples of all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 17 And the kingdom of heaven shall be delivered to them, and I will say to the Father, Father, give unto them the kingdom they have asked for. 18 And he said, The kingdom of heaven is come near, repent ye, and believe in the gospel. 19 And Jesus came and said to them, Peace be to you. And he broke bread and gave them to eat. 20 And he said to them, Why doth the Son of Man have power to forgive sins? 21 And he said to them, Go ye, and make disciples of all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 22 And the kingdom of heaven shall be delivered to them, and I will say to the Father, Father, give unto them the kingdom they have asked for. 23 And he said, The kingdom of heaven is come near, repent ye, and believe in the gospel. 24 And Jesus came and said to them, Peace be to you. And he broke bread and gave them to eat. 25 And he said to them, Why doth the Son of Man have power to forgive sins? 26 And he said to them, Go ye, and make disciples of all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 27 And the kingdom of heaven shall be delivered to them, and I will say to the Father, Father, give unto them the kingdom they have asked for. 28 And he said, The kingdom of heaven is come near, repent ye, and believe in the gospel. 29 And Jesus came and said to them, Peace be to you. And he broke bread and gave them to eat. 30 And he said to them, Why doth the Son of Man have power to forgive sins? 31 And he said to them, Go ye, and make disciples of all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 32 And the kingdom of heaven shall be delivered to them, and I will say to the Father, Father, give unto them the kingdom they have asked for. 33 And he said, The kingdom of heaven is come near, repent ye, and believe in the gospel. 34 And Jesus came and said to them, Peace be to you. And he broke bread and gave them to eat. 35 And he said to them, Why doth the Son of Man have power to forgive sins? 36 And he said to them, Go ye, and make disciples of all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 37 And the kingdom of heaven shall be delivered to them, and I will say to the Father, Father, give unto them the kingdom they have asked for. 38 And he said, The kingdom of heaven is come near, repent ye, and believe in the gospel. 39 And Jesus came and said to them, Peace be to you. And he broke bread and gave them to eat. 40 And he said to them, Why doth the Son of Man have power to forgive sins? 41 And he said to them, Go ye, and make disciples of all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 42 And the kingdom of heaven shall be delivered to them, and I will say to the Father, Father, give unto them the kingdom they have asked for. 43 And he said, The kingdom of heaven is come near, repent ye, and believe in the gospel. 44 And Jesus came and said to them, Peace be to you. And he broke bread and gave them to eat. 45 And he said to them, Why doth the Son of Man have power to forgive sins? 46 And he said to them, Go ye, and make disciples of all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 47 And the kingdom of heaven shall be delivered to them, and I will say to the Father, Father, give unto them the kingdom they have asked for. 48 And he said, The kingdom of heaven is come near, repent ye, and believe in the gospel.
20 But God said to him, ‘Unreasonable one, this night they are demanding your soul from you. Why, then, is he afraid to be the one to store up treasure for himself and 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 worth more than clothing. 24 Mark well that the ravens neither sow nor reap, and they have neither barn nor storehouse, and yet God feeds them. Of how much more value are you than birds? 25 Who of you by being anxious can add one cubit to his life span? 26 If therefore not but least (things) you are able, think not to worry about the things (you) are anxious. 27 Consider you down the lilies how they grow; not it is toiling not but it is spinning; I am saying not to you, not but Solomon in all his glory was arrayed as one of these. If but in the glory of the heavens, why is he afraid to be the one to store up treasure for himself and not rich toward God.’

21 Oūtōs you prepared, to whom will be? Thus the θεοί πληκτών, God being rich.

22 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, He said but toward the disciples of him Ἰδίᾳ τούτῳ λέγω ὑμῖν, μὴ Μεριμνᾶτε τῇ φυσί, τῇ φάγητε, be you anxious to the soul what you should eat, μηδὲ τῷ σώματι ὑμῶν, τῷ nor to the body of what you will wear. The σῶμα τοῦ αὐτοῦ, soul more ἐξίσον τῆς τροφῆς καὶ τῶν σώματος τοῦ is of the nourishment and the body of the αὐτοῦ, and τῶν πετεινῶν, of the birds, 24 καθαροστήσατε τοὺς κόρακας what is put on. Consider you down the the raven διτι οὐκ εἰσπέρασαν οὐδὲ βρεισινοῖ, that not they are sowing nor they are reaping, οἰς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη, to which ones not is barn nor storehouse, καὶ ὁ θεὸς τρέφει αὐτοὺς πάνω and the God is nourishing them; to how much μᾶλλον ύμεῖς διαφεβεῖ τάν πετεινῶν, rather you are differing of the birds. 25 τίς δὲ έξ ὑμῶν μεριμνῶν δύναται Who but out of you being anxious is able ἐπὶ τὴν ἁλίκιαν αὐτοῦ προσεῖναι τίχων, upon the life-span of him to add cubit? 26 εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, If therefore not but least (things) you are able, τί περὶ τῶν λοιπῶν μεριμνᾶτε; what about the leftover (things) you are anxious? 27 καθαροστήσατε τὰ κρίνα πάνω Consider you down the lilies how αὐξάνειν οὐ οὐκ ἐξεργάζεσθαι, it is growing; not it is toiling not but οὐδὲ λέγει δὲ ὑμῖν, οὐδὲ it is spinning; I am saying but to you, not but Σαλωμῶν ἐν τάσι τῇ δόξῃ αὐτοῦ Solomon in all the glory of him perieξάλετο ὡς ἐν τοῖς, 28 εἰ δὲ ἐν was thrown about as one of these. If but in the κήρυκτῳ δύναται σημεῖον καὶ field the vegetation being today and αὐριον εἰς κλίσαν δαλλάκων ὁ θεὸς tomorrow into oven being thrown the God of the δύναται αἰφνιδίας, έπορευτῇ μᾶλλον ύμᾶς, thus is clothing, how much rather you, ἀλλοτριότητι, 29 καὶ υμεῖς μὴ ἐξεργάζετε with little faith. And you not being seek τὸ φάγητε καὶ τὶ πίπτε, καὶ what you might eat and what you might drink, καὶ μὴ μετεστροφήσεσθε, 30 ταῦτα γὰρ not be you in suspense, these (things) for πάντα τὰ ἐθνών τοῦ κόσμου all the nations of the world ἐπιτίθενται, ὑμῖν δὲ οὐ πατήρ are seeking upon, of you but the Father οδεῖν οὐ χρῆτε τοῦτον has known that you are having need of these (things); 31 πλὴν ἐξεργάζεται οὖν πατήρ ὑμῶν besides be you seeking the kingdom αὐτοῦ, καὶ ταύτα προσεῖναι υἱῶν shall from of him, and these (things) will be added to you. 32 Μὴ φοβοῦ, ΤΟ ΜΙΚΡΟΝ ΠΑΙΟΝΙΟΝ, Not be you fearing, the little flock, οὐκ ἔσται δὲ ὑμῶν, ἐὰν διαφεβεῖς because thought well of the Father of you δοῦναι υἱὸν τῆς βασιλείας. 33 Πλησίαστε give to you the kingdom. Sell you τὰ ὑπάρχοντα υἱῶν καὶ δότε the belongings of you and give you ἑλέμοναν ποιήσατε ἑαυτοῖς δαλάκων gifts of mercy; make to selves purses μὴ παλαιούμενον, θησαυροῦ ἐνεκεκλησίαν not becoming old, treasure never falling ἐν τοῖς ὑμώροις, ὅπου κλέπτης σφυρεῖεν in the heavens, where thief not οὐκ ἐγγίζῃ οὐδὲ σφύρεις, 34 ὅπου is getting near nor moth is consuming; where ἐγγίζει οὐδὲ σφύρεις, 34 ὅπου νεκρεῖς is the treasure of you, there also ἡ καρδία υἱῶν ἑσται, the heart of you will be. 35 Ἐστιν τινὰς μικρὰς αἱ ὁμοίως, Let be of you the lains περιεξόμεναι καὶ οἱ λύκοι καμίαμεν, having been girded and the lamps burning, καὶ υμεῖς δυοικόντες αἰνητοῖς προσεῖναι καὶ you like to men waiting for
Luke 12: 37—42

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 household head had known at what hour the thief would come, he would have kept watch 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.

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 to each one according to his abilities? 43 The master of the house, who is coming in appointed time to measure the amount of grain, will come and collect it from those who are unfaithful. 44 But the slave and the master of the house, whom I will put in charge of the door, will find me doing service. 45 Therefore, I tell you truthfully, he will set down him. If ever he 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 shall 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 it 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 much was not given, much will be sought for.
Luke 12: 49—56

much, they will demand more than usu-

...him.

49 Par 

the fire. I came to throw it on the earth.

and what more is there for me to wish

50 52

Baptism, but I am having to be baptized, and

the division. They will be far from the

...in one house having been divided,

...two and two against three. 53 They will be

...father against son and

...son and son against father, mother against

...daughter against daughter and daugh-

...daughter-in-law against [her] mother-

...daughters-in-law against [her] mother-

...daughters-in-law.

54 Then he went on to say also to the crowds. When you see a cloud rising

...western parts, at once you say, 'A storm is

...its coming,' and it turns out so. 55 And when you see that a south wind is blowing, you

...breeze,' and it occurs.

...six, you know how to ex-

...the outward appearance of earth and

...taxis against the justice of the judge.

58 Do you judge the righteous (things)?

...you are going under with the

...yourself of the dispute with him,

...never make a name for yourself before the judge, and the judge will deliver you to the

...the last small coin of very litt-

...to you, in order to reap. 13 At that very sea-

... omit these things? 3 No, indeed, I tell you; but, unless you repent,

...likewise you will be destroyed. 4 Or

...the tower in Siloam and killed them.
Luke 13:5—17

Do you think that they debters became paar the pantes tis atherwontopos tois Beside all the men the (ones) kataikeyontas Ierousalim; 5 ouchi, Not. legei ou, alla ean mi. I am saying to you, but if ever not metaxomatize pantes oswatos you should repent all similarly. apostolese, you will be destroyed.

6 Eilegen de tautia tis parabolh. He was saying but this the parable.

Ekeiv tis arxhias tis tavernas. Someone having been planted in the vineyard of him, kai ethen ekkyn karpten en auta kai he came looking for fruit in it and evhe exev. 7 eipen de proso tov not he found. He said but toward the autelourgyroun. "Iouda trity eti apo. Look! Three years from which eivai eti karpten en oti I am coming looking for fruit in ti sukia, tautia kai oux evrisko, the fig tree this and not I am finding:

ekkofo autyn eina ti kai taini cut out it; in order that what also the ghn kataarpe. 8 de eis ton earth it makes ineffective? The (one) but apostikeis legei auta Kure, akes, having answered is saying to him Lord, let go off auti kai touto to etos, eves dotou it this the year, until what time skai per auti kai bala koptria. I shall dig about it and I shall throw manure;

9 kai en deis poish karpten eli and if indeed it should make fruit into to melon — ei de mi, the being about (to be) — if but not indeed, ekkoimes auti, you shall cut out it.

10 Hn de didakson en mit twn He was but teaching in one of the synagogon en tois osseisai. 11 kai idou synagogas in the sabbath. And look! yunie pnevma exousa oswatos eti deka woman spirit having of weakness years ten do you imagine that they were proved greater debters than all the 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 having 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 this year, until

9 kai en deis poish karpten eli, and if indeed it should make fruit into to melon — eti de mi, the being about (to be) — if but not indeed, ekkoimes auti, you shall cut out it.

10 Now he was teaching in one of the synagogues on the sabbath. And look! a woman with a spirit of weakness for eight-

12 lido de autyn de Isous. Having seen but her the Jesus prosphefwnen eis ton kato kai etpe autyn Gwnai, pointed toward, and said to her Woman, apoloulseis tois osseisai. You have been released from of the weakness.

13 kai eipe to autyn tois keires tov of you, and he laid upon her the hands;

14 apekriethis was glorifying the God. Having answered de o archoiusagogos, dynamastin the ruler of the synagogue, being indignant oti to osseisai ekratuse bo because to the sabbath he cured the Isous, Eilegen to dylo oti Ei Jesus, he was saying to the crowd that Six hmerai eisin en ales dei days are in which it is necessary ergazei the in autai oux ergovin to be working; in them therefore coming.

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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 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 am saying will seek entrance, and 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.'" 25 Then he will say: "We ate and drank in front of you, and you taught in our broad ways." 26 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!' 27 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, when you see the prophets in the kingdom of God, and they will be outside. 28 And there will be weeping and gnashing of teeth, whenever you might see 'Abraham and 'Isaac and 'Jacob, and the prophets in the kingdom of God, will be outside." 29 And he was saying to them: "Pray to enter in through the narrow door, because many I am saying will seek entrance, and not be able, 25 when

30 And the hour came, when some of the Pharisees came up, saying: "Get out and be on your way from here, because Herod is willing..."
And he said to them: "Go and tell that: 'Look! I am casting out demons and accomplishing healing today and tomorrow, and the third day I shall be finished.' 

Nevertheless, I must go on my way today and tomorrow and the following day because it is not admissible for a prophet to be journeying, because not it is admissible for a prophet to be journeying outside Jerusalem.

Jerusalem, the killer of the prophets and stones of the house of you, which manner men them the of herself they didn't think of a way, and not had.

He was saying but toward the (ones) kephalmawh, παραβολῆς, ἐπέχου πῶς having been called parable, having upon how sage, τὰς πρωτοκλησίας ἐξέλεγοντο, the first reclining (place) they were choosing, λέγων πρὸς αὐτούς ὅταν saying toward them. Whenever κλῆσις ὑπὸ τίνος εἰς γάμους, μη κατασκολοφίας εἰς wedding festivities, not you should lie down into καταρτισμόν, µη πῶς the the first reclining (place), not at sometime ἐνετρόπως (one) more in honor of you may be κηρυκείας ὑπὸ αὐτοῦ, 9 καὶ ἔλθων having been called by him, and having come ὁ δὲ καὶ αὐτὸν καλέσας ἔρει the (one) you and him having called will say σοι. Δὸς τούτῳ τόπον, καὶ τότε give to you. Give you to this (one) place, and then ἰσχὺ μετὰ αἰώνιοιν τῶν ἐκχομάτων you might start with shame the last.
LUKE 14: 10—15

10 But whenever you are invited, go and recline in the lowest place, so that whenever the host may say to you, ‘Friend, go on up higher.’ Then you will have honor in front of all the guests. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.

11 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 your rich neighbors. Perhaps some of them who are invited will make a better show for you than you; and you would go and become the worse off.”

12 And he said to him: “Whoever has invited you to a dinner or evening meal, when you are invited, go and sit down at the table; then say to the host, ‘Sir, do not trouble yourself. You give me a place under the host’s footstool; I can eat my food there with company.’ But when you are invited, accept and sit down at the table; then say to the host, ‘Sir, I am unable to do so; I have other engagements. Here I am, you may serve me when I return.’ And he will say to you, ‘Youady, because you did not do what was right in the eyes of your fellow guest.’ And you will say, ‘I am unable, sir; I am going to be engaged in business.’ And he will say to you, ‘Friend, do what I say. This is the last time I am inviting you; after that you will no longer find me. For I am going to invite some other guests, and those poorer than you, and I will not have room for you at my table.’ You will then begin to be reproved by your fellow guest, saying, ‘Friend, why did you not invite me? All these things were prepared for you; and you did not know of them. But all your fellow guests were greedy and unfaithful. But where your greedy and unfaithful fellow guests are, there will be given to you an invitation. And when you are invited, accept it; for I am going to invite some other guests, and those poorer than you, and I will not have room for you at my table.”

LUKE 14: 16—21

16 And he said to him: “A certain man was spreading a grand evening meal, and he invited many. And they all in common started to beg off. The platoes éπην σπερ τότε επίτημι στοιχεῖον τοῦ δέιθνος καὶ τοῦ διατεθείσαν. Ὁ δὲ τὸ δείθνος επίτημι τῷ διατεθείσαν καὶ τῷ συνεκακείμενος τῶν ἀνθρώπων ὅσο γὰρ σῴζεται εἰ στοιχεῖον τῶν ἀνθρώπων τῶν δικαίων ἔπειτη τῶν ἀνθρώπων τῶν δικαίων. ὁ δὲ τὸ δείθνος καὶ τῷ συνεκακείμενος τῶν ἀνθρώπων τῶν δικαίων. ὁ δὲ τὸ δείθνος καὶ τῷ συνεκακείμενος τῶν ἀνθρώπων τῶν δικαίων. ὁ δὲ τὸ δείθνος καὶ τῷ συνεκακείμενος τῶν ἀνθρώπων τῶν δικαίων. ὁ δὲ τὸ δείθνος καὶ τῷ συνεκακείμενος τῶν ἀνθρώπων τῶν δικαίων.
22 And said the slave Lord, "Master, what you ordered, and yet place is.

23 And the master said to the slave, "Go out into the roads and the fenced-in places and compel them to come in, in order that those the (ones) having been called will taste of me the supper.

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. Whoever is not carrying his torture stake and coming behind me, he is not able to be of me disciple.

27 Tis yph, ex umon thelon purogh. Who for out of you, being willing, tower.

28 Tis yph, ex umon thelon purogh. Who for out of you, being willing, tower.

29 In order that not at sometime

30 Laying its foundation but not able to finish it, and all the lookers might start to ridicule him, saying that the man started to build 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—by 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 outside. Let him that has ears to listen, listen.

15 Now all the tax collectors and the sinners kept drawing near to him to hear...
Consequently both the Pharisees and the scribes kept muttering, saying: “This man welcomes sinners and eats with them.”

Then he spoke this illustration to them, saying: 4 “What man of you has one hundred sheep, losing one of them, will not leave the ninety-nine behind in the wilderness and go looking for the lost sheep until he finds it? 5 And when he finds it, he joyfully receives it among his friends and neighbors. 6 And when he gets home, he calls his friends and neighbors together, saying to them, ‘Rejoice with me, for I have found my sheep that was lost.’

7 I tell you that 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 drachmas coin, 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 finds it, she calls the women who are her friends and neighbors, 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 property of the share of wealth 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 carobs which the swine were eating and no one would give him [anything].

"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! I will rise and journey to my father and say 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.'"

So he rose and went to his father. While he was yet a long way off, his father saw him and was moved with pity, and ran and fell upon his neck and tenderly kissed him. 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.' But the father commanded the slaves, 'Quick!' Bring out the robe of my son; put a ring on his hand and sandals on his feet. And bring the fattened young bull, slaughter it, and let us eat and enjoy ourselves."

Luke 15:25-31

"Now his older son was in the field; and as he came and got near to the house, he heard a music and dancing. So he called one of the servants to him and inquired what these things meant. He said to him, 'Your brother has come, and your father has slaughtered the fattened young bull, because he got him back in good health.' But he became wrathful and was unwilling to go in. Then his father came out and began to entreat him. In reply he said to his father, 'Father, I am no longer worthy of being called your son. Make me as one of your hired men.' But the father said to his slaves, 'Bring the robe of my son; put a ring on his hand and sandals on his feet. And bring the fattened young bull, slaughter it, and let us eat and enjoy ourselves.'"
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 was my brother's death but came to life, and he was lost but 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. 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, I will lift up on the stewardship from me.'

16:1 Then he said to his master, I am unable to pay you back all the money I owe you. Said in himself the steward, what shall I do now? I am not strong enough to dig. 2 I will be humiliated. 3 I will take a house for myself, I will take houses for myself. 4 I will take a house for myself, I will take a house for myself. 5 I will take a house for myself, I will take a house for myself. 6 I will take a house for myself, I will take a house for myself. 7 I will take a house for myself, I will take a house for myself. 8 I will take a house for myself, I will take a house for myself. 9 I will take a house for myself, I will take a house for myself. 10 I will take a house for myself, I will take a house for myself. 11 I will take a house for myself, I will take a house for myself. 12 I will take a house for myself, I will take a house for myself. 13 I will take a house for myself, I will take a house for myself. 14 I will take a house for myself, I will take a house for myself. 15 I will take a house for myself, I will take a house for myself. 16 I will take a house for myself, I will take a house for myself. 17 I will take a house for myself, I will take a house for myself. 18 I will take a house for myself, I will take a house for myself. 19 I will take a house for myself, I will take a house for myself. 20 I will take a house for myself, I will take a house for myself. 21 I will take a house for myself, I will take a house for myself. 22 I will take a house for myself, I will take a house for myself. 23 I will take a house for myself, I will take a house for myself. 24 I will take a house for myself, I will take a house for myself. 25 I will take a house for myself, I will take a house for myself. 26 I will take a house for myself, I will take a house for myself.

8 System of things—inside (ai'-on'), NIV; ἀνω (o·lom·h·i), JRS.18.
LUKE 16: 13—18

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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; in sight of the men, the but God in sight of the men, the but God..."

LUKE 16: 19—24

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and he that marries a woman divorces from a husband commits adultery.

19 "But a certain man was rich, and he used to deck himself with purple and fine linen, enjoying himself from day to day with magnificence. 20 But a certain beggar named Lazarus was 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. 22 Now in course of time the beggar died and was carried off by the angels into the bosom of Abraham; 23 and he that married a woman divorces another commits adultery."

20, 23, 24 Laz’a-rus, nba; El-e-a’zar (meaning “God is helper”), J38, 23 Ha’des, nba; She’ol, J38, 24 In-fer’nu-s, vg.
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. Nevertheless, woe to the one through whom they come! 2 It would be of more advantage to him if a millstone were suspended from his neck and he were thrown into the sea than for him to stumble to 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 and 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 Who but out of you slave having
plowing or minding flock, who having come in
the field: he will say to him. Immediately
having come alongside you fall up, but not
he will say to him. Make ready what

7 "Who of you has there that has a slave
plowing or minding flock, who having come in
the field: he will say to him. Immediately
having come alongside you fall up, but not
he will say to him. Make ready what

15 eis de eis au
twv, they were cleansed. One but out of them,
having seen that he was healed, turned back, glorifying
God with a loud voice. And he fell upon face besides the feet
of him giving thanks to him; and he was
Samareitai. 17 o

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twv, they were cleansed. One but out of them,
having seen that he was healed, turned back, glorifying
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of him giving thanks to him; and he was
Samareitai. 17 o

11 Kai e

11 Kai e

12 Kato

12 Kato

13 Kai kai utwv

13 Kai kai utwv

14 Kai kai o

14 Kai kai o

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God with a loud voice. And he fell upon face besides the feet
of him giving thanks to him; and he was
Samareitai. 17 o
For even as the lightning, by its flaming, shines from one part under heaven, to another part under heaven, so the Son of man, 25 first, however, he must undergo many sufferings and be rejected by this generation. 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, they were marrying, they were buying and selling, they were planting and building. 28 Likewise, just as it occurred in the days of Lot: they were eating, they were drinking, they were buying and selling, they were planting and building. 29 But on the day that Lot came out of Sodom, it rained fire and sulphur from heaven and destroyed Sodom and Gomorrah and all the cities of the plain; 30 the very (things) it will be to that day when the Son of man is being revealed. 31 In that day he who is upon the housetop and the vessels of him in the 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 For even as the lightning, by its flaming, shines from one part under heaven, to another part under heaven, so the Son of man, 25 first, however, he must undergo many sufferings and be rejected by this generation. 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, they were marrying, they were buying and selling, they were planting and building. 28 Likewise, just as it occurred in the days of Lot: they were eating, they were drinking, they were buying and selling, they were planting and building. 29 But on the day that Lot came out of Sodom, it rained fire and sulphur from heaven and destroyed Sodom and Gomorrah and all the cities of the plain; 30 the very (things) it will be to that day when the Son of man is being revealed. 31 In that day he who is upon the housetop and the vessels of him in the 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
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, at any rate, because of this widow’s continuous 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 upon the earth?’

9 But he spoke this illustration also to some who trusted in themselves that they were righteous and considered nothing the rest as nothing:

10 “Two men went up into the temple to pray, the one a Pharisee and the other a tax collector. 11 The Pharisee stood and began to pray thus: ‘God, I thank you that I am not as other men: unrighteous, adulterers, etc. I fast twice a week, I give the tenth of all things I acquire.’ 12 But the tax collector standing at a distance was not willing even to raise his eyes upward, but kept beating his breast, saying, ‘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 humiliated, 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 belongs to suchlike ones.'
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: “If there is one thing lacking from you: Sell all the things you have and distribute to the poor, and you will have treasure in the heavens, and come be my follower.” 23 And he was follow him. The (one) but having heard these things became deeply grieved, and he was for rich very much.

24 Having seen him the Jesus said: “How difficult a thing it will be for those having money having into the kingdom of the God to make their way into the kingdom of God! 25 It is easier, in fact, for a camel to get through the eye of a 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, 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 the prophetic means of the prophetic sons of man will be completed. 32 For instance, he will be delivered up to men of the nations and will be made fun of.
he will be treated insolently and he will be spit in, and having scourged them they will kill him, and to 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 ‘Εγένετο δὲ ἐν τῷ ἐγγίζειν ἁμαρτιάς ἐκάθεν ἐν Ἰεριχω οἱ μαθηταὶ τῶν Ἰησοῦ ἦσαν πολίτες τῶν Ἰουδαίων. 36 ἠκούσας δὲ δούλου διαπερατώσας Ἀναστάς ἦσαν πεπερασμένοι, ἔσβησεν τὸν ἴππον τοὺς ἰησούς. 37 ἰησοῦς δὲ διέγειρεν αὐτούς ἵνα ὀδήγησιν τὸν λαόν. 38 καὶ οἱ ἀπότροποι λέγουσιν Εὐαγγελία των Χριστοῦ καὶ τῶν τεκνών αὐτῶν. 39 καὶ οἱ οἰκίαν τῆς Ναζαρετοῦ παρέχονται. 40 καὶ ἡ γυναῖκα τοῦ Ἰησοῦ, ἡ αὐτοτικὴς μαθήματος ἔλεγεν Κριός, οὐ παυτῆς αὐτοῦ καὶ ἀναλύοντι στός. 41 καὶ οἱ μαθηταὶ τῶν Ἰησοῦ ἦσαν πολίτες τῶν Ἰουδαίων. 42 καὶ οἱ οἰκίαν τῆς Ναζαρετοῦ παρέχονται. 43 καὶ οἱ ἀπότροποι λέγουσιν Εὐαγγελία των Χριστοῦ καὶ τῶν τεκνών αὐτῶν.
LUKE 19: 9–15

belongings, Lord, to the poor (ones)
and I am giving to the poor, and whatever
I extortion from anyone by false accusation
I am restoring fourfold.

This day salvation has come to this
house, because he also is a son of Abraham.
For the Son of man came to seek and
to save what was lost.

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.

Therefore he said:
“A certain man of noble birth traveled
to a distant land to secure kingly power
for himself and to return. Calling ten
slaves of his he gave them ten minas
and said toward them do you business
in which I am coming. The but
teilisai autous pros prokrateias fain sense
they sent off body of ambassadors behind him
saying Not we are willing this (one)
to become king over us.

Eventually when he got back after

LUKE 19: 16–23

having received the silver [money],
in order that he might know what
depetrizes, 

"Well done, good slave! Because in a very small matter you have proved yourself faithful, hold authority over ten cities.

He said to him, 'You and your master.'" And came and said the second saying The minas.

The minas, and the lord said to them, 'You are lights of five cities.' And the

Jesus said to him, 'Though you master.'

I was fearing for you because

and Deposit and you are reaping which you not you deposited and you are reaping which you not you deposited and you are reaping which you not you deposited and you are reaping which you not you deposited and you are reaping which you not you deposited and you are reaping which you not you deposited and you are reaping which you not you deposited and you are reaping which you not you deposited and you are reaping which you not you deposited and you are reaping which you not you deposited and you are reaping which you not you deposited and you are reaping which you not you deposited and you are reaping which you not you deposited and you are reaping which you not you deposited and you are reaping which you not you deposited and you are reaping which you not you deposited and you are reaping which you not you deposited and you are reaping which you not you deposited and you are reaping which you not you deposited and you are reaping which you not you deposited and you are reaping which 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not you deposited and you are reaping which you not you deposi...
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bank? Then on my arrival I would have collected it with interest.

24 "With that he said to those standing by, "Take the man from him and give it to him that has the ten minas." But they said to him, 'Lord, he has ten minas!'

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. Moreover, these enemies of mine, who did not want me to become king over them, slay them and throw them into the outer darkness, where their king is for ever and ever.

28 So, after he had said these things, he began to go on ahead, going up to Jerusalem.

29 And it occurred as he got near Bethphage and Bethany toward the mountain (the one called of Olives), he sent two of the disciples, 30 saying: "Go into the village, in which entering you will find a colt having been tied, upon which you may mount. And "I say to you, Why is it you are losing it? you must speak in this way, 'The Lord talks, and I having come together with his people, and I having been standing by, he said, "Arise, let's go out of the city, and to everything the ten minas, I gave.'—25 and to the (one) of the ten minas having;—and

εἶχεν δὲ καὶ τῶν πόλων ἔχουσαν οἱ κυρίοι αὐτῶν πρὸς αὐτοὺς καλόντας, διατιμάζοντας αὐτῶν τὰ μετὰ τῶν πολύτιτος ἐπετύχοντας αὐτῶν τὰς λατρείας αὐτῶν, καὶ ἔπειτα ἐπεμβαίνουσαν ἐπὶ τὸν πόλων ἐπεμβαίνουσαν ἐπὶ τὸν πολὺν ἐπεμβαίνουσαν ἐπὶ τὸν πολὺν ἐπεμβαίνουσαν ἐπὶ τὸν πολὺν ἐπεμβαίνουσαν ἐπὶ τὸν πολὺν ἐπεμβαίνουσαν ἐπὶ τὸν πολὺν ἐπεμβαίνουσαν ἐπὶ τὸν πολὺν ἐπεμβαίνουσαν ἐπὶ τὸν πολὺν ἐπεμβαίνουσαν ἐπὶ τὸν πολὺν ἐπεμβαίνουσαν ἐπὶ τὸν πολὺν ἐπεμβαίνουσαν ἐπὶ τὸν πολὺν ἐπεμβαί

38 As he moved along they kept spreading their outer garments on the road. 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, saying: "Blessed is the One coming as the King in Jehovah's name! Peace in heaven, and glory to the highest places!

39 How- ever, some of the Pharisees, among them the scribes, sent from the crowd, saying to him, Teacher, why do you do rebuke the disciples of you? And when the disciples answered him, he said, "I am saying to you, If ever the Lord needs it," So those who were sent forth departed and found it just as he said to them. But as they were loosing the colt, the owners of it said to them: "Why are you loosing the colt?" They said: "The Lord needs it." And they led it to Jesus, and they threw their outer garments upon the colt and set Jesus upon it.

41 And when he had come near, seeing the city, he wept over it. 42 And saying, If thou hadst known, even thou, how happiness is for thee! 43 Because thou knewest not, though it were done to thee in thine own days. 44 And when he had said these things, he cried with a loud voice, saying, Tachis, tachis, tachis! The stones shall cry out. 45 And he went into the temple, and cast out them that sold oxen, and sheep, and doves, and the changers of money sitting there. 46 And he taught, saying to them, It is written, My house shall be called a house of prayer: but ye have made it a den of thieves.

Luke 20:1–9

10 And he said to them, What think ye of Christ? Whom do the prophets say that Christ is? 11 And they said to him, The son of David. 12 He said to them, Then how is it written, "The stone which the builders rejected, the same is become the head of the corner"? 13 Whose also the prophets witness, that through his name shall all men inherit forgiveness of sins. 14 And all the publicans and sinners were choosing to come to hear him. 15 And the chief priests and the scribes were seeking a way to destroy him; and they spake not openly, for fear of the people. 16 And Jesus spoke this parable to them, saying, 17 Is it not said, What things soever a ruler of the house will do, he does them in his own household. 18 Therefore I say to you, The kingdom of God shall be taken away from you, and shall be given to a nation which shall bring forth the fruits thereof. 19 And he said, Who then shall open the doors of this house? 20 And they said to him, The master of the house will open it. 21 Then he said, The kingdom of God shall be taken by violence, and shall be [therefore] established by the force of men. 22 And all they that take the sword shall die by the sword. 23 In that night therefore, which is called Preparation, there was crucified a man named Joseph of Arimathea. 24 Who also was a faithful follower of Jesus, and yet was afraid of the Jews, because he desired that Jesus should not be crucified. 25 Then came Joseph and bought the body of Jesus, and laid it in a sepulcher in a rock. 26 And it was the Preparation, a Sabbath day. 27 And the multitudes that had come together to see the wonder were going away, every man to his own country.
Luke 20:10-16

And to appointed time he sent off toward the vineyard, in order that from the
fruit of the vineyard they will give to him; and he traveled abroad for considerable
time. 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.
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; they will respect him. 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, in order that we might catch
the vineyard.' And they killed them all; but when the owner of the vineyard
outside of the vineyard outside of them, they killed. What therefore will do to them,
the lord of the vineyard? He will come
and will destroy the farmers these,
and they will give the vineyard to others.

Luke 20:17-23

And they inquired upon him saying,
Teacher, we know that correctly you are saying
dia tis theoria and you are teaching and not you are accepting
(pious, all 'thetis theoria and
face, but upon truth the way of the
God you are teaching; is it lawful us
to Caesar? do the tax to Caesar to give tax to Caesar or not?'
23 But he detected their cunning

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 test his
hands on him in that very hour, but they feared the people;
for they perceived that he spoke this 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?'


and said to them: 24 “Show me a
dear-l-us. Whose image
and inscription does
it have?” They said:
“Caesar’s.” 25 He said
to them: “By all
means, then, try
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.

However, some of
the Sadducees, who
say there is no
resurrection, came up
and questioned him,
28 saying: “Teacher,
moses wrote to us, if ever
a person is dead, he
has a wife, and
one brother should die
having a wife, and
one brother should
die childless may be,
in that order
and should raise up
seed to the brother
childless.

Seven therefore brothers
were:
and the first taking
and the second and
the third brother
as-thus, but also the
seven not they had
and they died;
and the woman also
died. The
woman therefore in the resurrection of which

the dead and the living, for they are
all living to him.”
39 In response some of
the scribes said:
“Teacher, you spoke
right.” 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?

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;’

43 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 market places and the synagogues and the front seats in the synagogues and the first places of reclining in the suppers, 47 or the ones who devour the houses of the widows and to pretext long they are praying; 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, and he said: ‘I tell you truly, This widow, although poor, dropped in more than they all did. 4 For all these

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, dropped in gifts out of their surplus, but this [woman] out of her want dropped in all the means of living she had.’
11 and there will be great earthquakes, and in one place after another devastations and food shortages; and there will be fearful sights and from heaven great signs.

12 Before all these things will happen, people will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, being led off to kings and governors on account of my name. 13 It will turn out to you for a witness. Therefore settle it in your hearts not to rehearse beforehand how you are to make your defense, 14 for I will give you a mouth and wisdom which none of your opponents together will be able to resist or dispute. Moreover, you will be delivered up even by parents and brothers and relatives and friends, and they will put to death out of you,

17 and you will be hated by all on account of my name. You will be given before kings and tribes and nations,

18 and you will be the object of hatred by all people because of me. And you will be holy, for God will not approve of your enemies. 19 In the endurance of you you will acquire the

20 soul of you.

21 Furthermore, when you see Jerusalem surrounded by encamped armies, then know that the desolating of her has drawn near. Then the (ones) in the

22 rising up from the mountains, and those in the midst of her, and those in the valley, will be strong to go through the earth and will be strong to go through the earth; for those days are for meting out justice. 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 wraith upon this people; and they will fall by the edge of the sword and be led captive into all the nations; and Jerusalem will be trampled upon 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 faint out of fear and expectation of the things coming upon the inhabited earth; for the powers of the heavens will be shaken. 27 And then they will see the Son of
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 drunkenness and anxieties of life, and suddenly that day be instantly upon you. 35 as a snare; it will come in upon you suddenly as on a trap. 36 Keep awake, then, all the 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 who were coming 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 Is-car'il-os, who was numbered among the twelve; and he went out 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.
The day of the unleavened cakes now arrived, on which the passover victim must be sacrificed; and he dispatched Peter and John, saying: “Go and get the passover ready for us to eat.” They said to him: “Where do you want us to get [it] ready?” He said to them: “Look! When you enter into the city a man carrying an earthenware vessel of water will meet you.

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 me to 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: “This and the passover pass it on 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.”
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 sitting at the head as the servant of all.” 27 For which one is greater, the one reclining at the table or the one reclining at the table? 28 But I am in your midst as the one ministering.

29 “However, you are the ones that have stuck with me in my trials; 30 and I make a covenant with you, just as my Father has made a covenant with me, 31 that you may drink upon the table of me in the kingdom of me, and you may sit upon thrones of power, in the twelve tribes of Israel.”

31 “Simon, Simon, listen! Satan has demanded to have you, and they would make supplication against you; but 32 I, Simon, have made supplication for you, that your faith may not fail; 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 forth you without purse and without pouch and without 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 a food pouch; and let the one having no sword sell his outer garment and buy a sword. 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! two swords.” He said to them: “It is enough.” 39 On going out he went as cus-
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 had sat down together, Peter was sitting.
Luke 22: 56—64

56 Then Peter said: "And the Lord looked upon Peter, and Peter recalled the utterance of the Lord when he said to him: "Before a cock crow today you will disown me three times." And he went outside and wept bitterly.

57 Now the men that had him in custody began to make fun of him, hitting him: 64 and after covering him over they would ask and say: "Prophesy. Who is that that struck you?"

58 And they went on saying many other things in blasphemy against him.

59 At length when it became day, the assembly of older men of the body of elders of the people, chief priests, and scribes, gathered together, and they haled him into their Sanhedrin hall, saying: "If you are the Christ, tell us. But he said to them: "Even if I told you, you would not believe it at all. Moreover, if I questioned you, you would not answer at all. 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?"

60 The (ones) but said: "What yet we are having mardurias xreias; autai yar ikoousa of witness need? Very (ones) for we heard apd to stumato autou.

61 Of the mouth of him.

23 kaia koi autou, tou to plhrosi of them, led them upon the Pilate.

2 They started but to be accusing of him.

23 So the multitude of them rose, one and all, and led him to Pilate. Then they started to accuse him, saying: "This man we found subverting our nation and forbidding the paying of taxes to Caesar and saying he himself"
LUKE 23: 3—10

is Christ a king.
3 Now Pilate asked him the question: "Are you the king of the Jews?" In answer 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 Judaea, even starting out from Galilee to here."
6 On hearing that, Pilate asked whether the man was a Galilean or a Jew. 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.
7 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

LUKE 23: 11—19

him. 11 Then Herod together with his soldiers disgraced him, and he made fun of him by clothing him with a bright garment and sending him back to Pilate. 12 Both Herod and Pilate now began to make 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 Barabbas to us!" 19 (Which man) had been thrown into prison for a certain sedition occurring in

17* This verse is omitted in the Westcott and Hort Greek text.
LUKE 23: 20—27

20 Then Pilate called out to them again, saying, “Impale him! Impale him!” 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.” At this they began to urge, with loud voices, demanding that he be impaled; and their voices began to win out. So Pilate gave sentence for their demand to be met: he released the man who had been thrown into prison for sedition and murder and whom they were demanding, but he surrendered Jesus to their will.

21 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. 22 But there was following him a great multitude of the people and of women who kept beating themselves in grief and bewailing him. 23 Some of them were saying: “Daughters of Jerusalem, do not weep for me; besides upon us.) 20 Again Pilate called out to them, saying: “Impale him! Impale him!” 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.” At this they began to urge, with loud voices, demanding that he be impaled; and their voices began to win out. So Pilate gave sentence for their demand to be met: he released the man who had been thrown into prison for sedition and murder and whom they were demanding, but he surrendered Jesus to their will.

LUKE 23: 28—35

28 Then they will say to the mountains, ‘Fall upon us!’ and to the hills, ‘Cover us over!’ Because if they do these things when the tree is moist, what will occur when it is withered?” 29 But two other men, evildoers, were also being led to be executed with him. 30 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. 31 And they were 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
Luke 23:36—45

There was a darkness over all the earth until the ninth hour. 45 Then the sun left the sky, and the veil of the temple was split in the middle. 46 And when the centurion who was standing over against him saw what had happened, he praised God and said, "Truly this man was God's righteous one." 47 And all the crowds who had gathered for this spectacle, having come to see the things that had happened, began to return, beating their breasts. 48 Moreover, all those acquitted with him were waiting at a distance. 49 And, woman, who together had followed him from Galilee, 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 Arimathea, a city of the Jews, who was waiting for the kingdom of God. 52 This man went to Pilate and asked for the body of Jesus.

53 And having taken down the body of Jesus, 54 he wrapped it up in fine linen, and put it in a tomb which was cut in rock, where no man had yet lain. 55 Now it was the day of preparation, and the sabbath was beginning soon.

56 The women who had come with him out of Galilee followed along and took a look at the tomb, and how it was laid; and 57 and they went back to prepare spices and perfumed oils. And the indeed sabbath rested according to the commandment.


6 On the first day of the week, however, they went very early to the tomb, carrying 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, 5 look! two men in clothing standing among them. 6 They said: “Why are you looking for the living One among the dead? He is not here, but he was raised.” 7 And as they spoke to one another, 8 they remembered his sayings, 9 and they remembered the sayings of him, and 10 and all the sayings of those 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 seven miles distant from Galilee...
412 Jerusalem [and] named Em-ma’us,
and they were conversing with each other
about all the things that had come about.

413 Luke 24: 22—28
were hoping that this [man] was the one destined to del-
iver Israel; yes, and besides all these things, this makes
the third day since these things occurred.
22 Moreover, certain women 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 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 said, but they did not see
him.”
25 So he said to them: “O senseless ones and slow
in heart to believe on all things the prophets spoke! 26 Was it not neces-
sary 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 they
36 **Táu̇ta** δὲ αὐτῶν λαλοῦν ταῦτα. These (things) but of them speaking

37 οὕτως ἦν καὶ ἐν μέσῳ αὐτῶν [[καὶ λέγει αὐτοῖς Ἐρώτησά μεν] 37 περιοδέστες things he himself stood in their midst and said to them: "May you have peace." 37 But because they were terrified, and had been frighted, 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** you the hands of me and the feet you, because spirit flesh and bones δὲ ἔδειξεν αὐτοῖς ἵνα σήματα τοῖς πόδας. 40 And as he said to them he showed them the hands and the feet.

41 Ἐξεθα τις εἶπεν αὐτοῖς ἴδιος joy and wondering he said to them: "Are you having something eatable there?"

42 δὲ ἐπέτρεπαν αὐτὸν ἵνα ἴδῃ. 42 And they handed him a piece of broiled fish; 43 and he took it and ate it before their eyes.

44 οὐκ ὤντος τοῦ μέρους. 44 He said but toward them These the **things** 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
Psalm 45:46 says: "Song of Solomon. 46 Then he opened their minds to understand the Scriptures, and he said to them: ‘How could you have never understood all the Scriptures, and the things written about me by the prophets, 47 because it is necessary for the Son of Man to suffer and to rise from the dead? 48 You yourselves will see the Son of Man seated at the right hand of power and coming on the clouds of heaven.'"

KATA IΩΑΝΝΗ

ACCORDING TO JOHN

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 He was in the beginning with God. All things were made through him, and without him nothing was made that was made.

3 In him was life, and the life was the light of men.

4 And the light shines in the darkness, and the darkness did not overcome it.

5 There arose a man who was sent forth from God, whose name was John.

6 He came as a witness to bear witness to the light, that all might believe through him.

7 He came as a witness to bear witness to the light, that all might believe through him. He was not that light, but he was sent to bear witness about that light.

8 The true light that gives light to every man who believes was coming into the world.

1* "A god." In contrast with "the God." See Appendix under John 1:1.

2* This one was in the beginning with God. All things came into existence through him, and apart from him was nothing that came into existence.

3* What has come into existence by means of him was life, and the life was the light of men. And the light shines in the darkness, but the darkness did not overcome it.

4* "The Son of Man." See Matthew 3:1, footnote.

5* World = "κόσμος" (kos'mos), κύριος (o-lahm'), Ἰησοῦς (Iē-sōs'us).
tō kósmo ἦν, καὶ ὁ κόσμος δι’ τὸν οὐκ εἶχεν τὸν κόσμον. 11 Εἰς τὰ ἡλίους ἠλώθη, καὶ οἱ ἄνθρωποι τοῦ κόσμου εἶχαν τὴν διασκέδασιν τῆς καταφύσεως. 12 ὁ δὲ ἐξεστάθη συν τῷ κόσμῳ, ἐξέδωκεν τὰς καρδίας τῶν ἄνθρωπων.

As many as did receive him, he gave to them authority: children of God are become to the (ones) who believe: for they had existence in his name, who not before had the name of God, and were not born of blood, nor of the will of man, but of God—God were generated.

So the Word became flesh and was in the world, and the world was through him, and the world did not know him. 15 And the Word was made flesh: and住在 with us, and we saw his glory, the glory as of the only-begotten (one) beside the Father, full of undeserved kindness and truth.

The words: John is witnessing about the Father, who was before the world. 16 And of the Father he has given testimony, saying: 17 The Father, who is true, has given testimony to the only-begotten. 18 And the truth has come to be. God is a man

ēdōsken ἐπὶ πάντας μονογενὸς θεὸς has been at any time; only-begotten god came in to be the son of the bosom of the Father. 19 And this is the witness of the Father. 20 And he confessed and did not deny, but confessed: 21 And they said to him: ‘Who are you?’ And he said: ‘I am not the Christ.’ 22 And they asked him: ‘What then? Are you El’i-jah?’ And he said: ‘I am not.’ 23 And he said: ‘Are you The Prophet?’ And he answered: ‘No!’ 24 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?’ 25 And he said: ‘I am a voice of one crying out in the wilderness.’

Elijah, Jtt.18, 19; meaning ‘My God is Jah.’ 23b Jehovah, Jtt.14, 18, 30; The Lord, ΚΒΑ.
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 one before me is Babylon. 28 I am not worthy to untie. 29 These things took place in Bethany across the Jordan, where John was baptizing."

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, 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.

Again the next day John was standing with two of his disciples, 35 and as he looked at Jesus walking he said: "See, the Lamb of God!" 36 And the two disciples heard him speak, and they followed Jesus. 37 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), are you speaking to us or to others?" 38 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 And the brother of Simon Peter was one of the two that heard what John said and followed
41 And euriskeni auton prwtov ton to him; he is finding this (one) first the
326 The morrow he willed to go out into
327 He is finding Philip and
328 From Bethsaida,
329 Of Andrew and Peter;
330 He is finding Philip and
331 He is saying to him: "Am I a man who was written in
332 Philip found Nathan'a-el and said to him: "We have found the one of whom Moses, in the Law, and the Prophets have written, Jesus, the son of Joseph from Nazaret." 46 But Nathan'a-el said to him: "Can anything good come out of Nazaret?" Philip said to him: "Come and see." 47 Jesus saw Nathan'a-el coming toward him and he is saying to him: "Are you the one I spoke about?" 48 And Jesus said to him: "How does it come that you know me?"
6 Then they set there six stone water jars, according to the purification of the Jews, containing two at three. 7 Jesus said to them, "Fill the water jars with water." 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 the director of the feast tasted the water that had been turned into wine, and did not know what it was, though they had drawn the water out of the well, 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 kept the fine wine until now." 11 This did begin at Cana in Galilee, and he manifested his glory there. 12 After this, he went down into Capernaum, he and the mother of him and the brothers and the disciples of him, and there he remained not 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 changers sitting there. 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 of 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: "$ \text{John 2:13-19}\$
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 not need he was having 26 in order that anyone should bear witness about some also. 27 He was for knowing what was in the man.

3 Now there was a man of the Pharisees, Nicodemus, who was his name, a ruler of the Jews. This (one) came toward him night and he said to him Rabbi, we have known 28 from God you have come teacher;
has been born from the spirit.

9 In answer Nicodemus said to him: "How can these things come about?"

10 Then Jesus said to him: "Are you a teacher of Israel and do you not know these things?"

11 Most truly I say to you, What you do not know we speak and what we have seen we have seen in the world and what we have known, we are bearing witness of, and the witness we are being judged. 12 If we tell you earthly things, we told you, but if we tell you heavenly things, you do not believe." And no one has ascended into heaven except he who came from heaven, Moses and the man of heaven, and no one has ascended into heaven except he who came from heaven, and he that descended from heaven, the Son of man. And just as Moses lifted up the serpent in the wilderness, so the Son of man must be lifted up, 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 in him might not be destroyed but have everlasting life. If 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. He that exercises faith in him is not to be judged. He that does not exercise faith has not been judged already, for he has not exercised faith in the name of the only-begotten Son of God. 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 Judæa, and there he spent some time with them and did baptizing. 23 But John also was...
John 3:40-41

31 Therefore a dispute arose on the part of the disciples of John with a Jew concerning purification. So they came to John and said to him: “Rabbi, the man who was with you on the Jordan, to whom you have borne witness, see this one is baptizing and all (they) are coming toward him.”

32 In answer John said: “A man cannot receive a single thing unless it has been given him from heaven. 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 who 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

Having been sent forth, I am in front of that one. The one having the bride is the bridegroom is; the best friend of the bride, the one having stood and hearing his voice, rejoicing through the voice of the bridegroom. Therefore this joy of mine has been fulfilled.

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 the God remains upon him.

4 When, now, the Lord became aware that the Pharisees had heard that Jesus was making more disciples than John—2 although, indeed, Jesus himself did no baptizing but his disciples did—
3 He left JU-de’a and departed again for Gal’ilee. But it was necessary for him to go through Sam-ar-i’a. 5 Accordingly he came to a city of Sam-ar-i’a called Sy’char near the field that Jacob gave to Joseph his son. 6 In fact, Jacob’s fountain was there, and when Jesus was tired out from the journey, he sat down at the fountain just as he was. The hour was about the sixth. 7 A woman of Sam-ar-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 food-stuffs.) Therefore the Sam-ar-i’tan woman said to him: ‘How is it that you, despite being a Jew, ask me for a drink, when I am a Sam-ar-i’tan woman?’ (For Jews have no dealings with Sam-ar-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.”

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? You are not greater than our fore-father 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 But 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.’ For
and his wife, and now whom
you have had five husbands, and the
[man] you now have is not your husband.
This you have said truly." 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, it is the
place where persons ought to wor-
ship." 21 Jesus said to her: "Believe me,
woman, The hour is coming when neither
in this mountain nor in Jerusalem
will you worship the Father.
22 You worship what you do not know; we
worship what we know, because sal-
avation originates with the Jews. 23 Never-
theless, the hour is coming, and it is
now, when the true
worshippers will worship the
Father in spirit and to truth, and for the
same (one) 
worshiping him; the spirit God
and the (ones) worshipping him in
the (one) 
as it is necessary
be worshipping.
Is saying to him the woman
you say is coming, who is
is called Christ. Whene-
er that, one arrives,
ekeinos, mou, en mta, en auti, he will announce up to all things.
26 legei auti, "hyme ntmata, to propheta, is saying to her the Jesus I am,
27 zetitei, ti ti laleis, and upon this time came the disciples
autou, kai, eis, and they were wondering because with
an Sophia woman he was speaking; no one of course said
Tii, zetitei, ge, "what are you seeking?" or, "why are you speaking
meta authi, 28 afknein ouv tivn, let go off therefore the
water jar of her and went away into
the polin, kai legei tois anapthritos the
water jar and went off into the city
and told the men.
"Hither see, a man who said man whom
kai, epinomai, the (one) was not what this
is the Christ? 30 Exelthen ek
the city and were coming toward him.
31 ev to metaxu, einais, in the between were requesting him
auton, legeontas, "Rabbi, eige, the disciples are saying, Rabbi, eat.
32 o, eize, eysthe autous, the (one) but said to them, I food
Eho, eige in omous, I have to eat which you not have known.
33 exous oyn oui, o masaitai proz, they were saying therefore the disciples toward
autou, in the rice was brought to him to eat?
34 legei autous, "hyme ntmata, is saying to them the Jesus My food
este, is in order that I should do the will
autou to ergon, 35 ouv, ou, legei, of the (one) having sent me and I should finish
autou to ergon, not you are saying
"eti tetaumatos, estin kai, and the (one) of the (one) having sent me and I should finish
that 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 speak-
ing 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:
"Come here, see a
man who told me 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 not 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


John 4: 36-42

from the Galilean. After the two days he went out into the Galilee, he for his father’s (place) honor not has any honor. When he heard them his Galilean, ἐδεξάμενος therefore he came into the Galilee, received αὐτόν of Galilee, πάντα ἔφορας him the Galilean, all things having seen δόξα ἐποίησαν ἐν Ἰερουσαλήμ with as many (things) as he did in Jerusalem. 

In this respect, indeed, being 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 Samari’-tans 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 Samari’-tans 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 is for a certainty the savior of the world.” 43 After the two days he left there for Gali’-lee. 44 Jesus himself, however, bore witness that in his own home land a prophet has no honor. 45 When, therefore, he arrived in Gali’-lee, the Gal-i’-le’-ans 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 According he came again to Ca’a’nā of Gali’-lee, where he had turned the water into wine. Now there was a certain attendant of the king whose son was sick in Ca’per’-i-na’-um. 47 When this man heard that Jesus had come out of Jude’-a into Gali’-lee, 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
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 and said 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. And he went in and found the father that to that hour in which was said to him: The hour in which is living, and he believed he and his whole household believed. 54. And again he restored the household of the father. And immediately he became sound in health. 55. And he became sound in health, the man, and lifted up the cot of him and peripiteu or walking about. 56. And he entered and found the father, and said to him: "Your son lives." And he and his whole household believed. 57. And immediately he became sound in health, the man, and lifted up the cot of him and peripiteu or walking about. 58. "The very one that made me sound. In health said to me: "Pick up your cot and walk."" 59. The very one that made me sound. In health said to me: "Pick up your cot and walk."

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had been in his sickness 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 before 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,
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.

After these things Jesus found him in the temple and said to him: "See, you have become sound in health. Do not sin any more, in order that something worse does not happen to you." 15 The man went away and told the Jews it was Jesus who had 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.

Therefore, in answer, Jesus went on to say to them: "Most truly I say to you, The Son cannot do a single thing of himself nothing (16) even not something he may see the Father doing; what (things) he does he does in the name of the Father. 20 For the Father loves the Son and shows him all the things he himself does, and he will show him greater things 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 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 in 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 (ones) will hear the voice of the Son and come to life. 26 For as the Father has life in himself, even so he has given to the Son to have life in himself, 27 and he has given him the authority to judge, because he is the son of man. 28 Do not marvel at this; for the hour is coming when they who are dead will hear the voice of the Son of God, and those who believe in him will live. 29 For as the Father has life in himself, even so he has given to the Son to have life in himself. 30 And he has given him the authority to judge, because he is the son of man.
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 is he. 28 Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice 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, if you want to come to me that you may have 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 have known you. I 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 take the bonfire, the joy of his heart. 36 But I have the witness greater than that of John, for the 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; and you do not have his word remaining in you, because the very one whom he dispatched you do not believe.

38 "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 have known you.
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 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?"
Gather together the fragments that remain over, so that nothing is wasted.

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.

Hence when the men saw the signs he performed, they began to say: "This is a prophet coming into the world." Jesus therefore having known that they were about to come and take him, went to a mountain脱离了人间。”

When evening fell, his disciples went down to the sea, and

perish, and into the mountain he went alone.

As but evening occurred down went the

and having entered into them were coming

to the seashore of Capernaum. And darkness already had occurred and not yet

and they came toward them the Jesus, the sea of wind great

was being thoroughly roused. Having impelled

on as stades twenty-five; or

they are beholding the Jesus

and getting near the boat; and they became fearful. But

he said to them: "It is I; have no fear!" 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.

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; but boats from Tiberias arrived near the place where they ate the bread after the Lord had given thanks.

When therefore the crowd saw the

that neither was there nor his disciples, they boarded their little boats and came to Capernaum to look for Jesus.

So when they found him across the sea they said to him: "Rabbi, when did you get here?" Jesus answered them and said: "Most truly I say to you, You are looking for me, not because you see signs, but because..."
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 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 heaven.”
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, and he that exercises faith in me will never get thirsty at all. But I have said to you, You have even seen me and yet do not believe.
36 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 the heaven not I who I am doing the will of the Son; 39 but the Son is the one that sent me; 40 and who I am doing the will of the Father, that everyone who beholds the Son and believing in him may have life everlasting, and I shall resurrect him to the last day.”
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 not this 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 And Jesus answered, saying to them: “Stop murmuring among yourselves. No man can come to me unless the Father, who sent me, draws him; and I will resign him in the last day. 44 It is written in the Prophets, ‘And they will all be taught of God; everyone will be all taught (ones) of God; everyone learning is coming toward me. Not that the Father has seen anyone if not the (one) being beside of the God, this (one) being beside of the God, this (one) has seen the Father. Amen Amen I am saying, ‘They are believing in having life and giving life, everlasting.’”

And Jesus answered, saying to them: “Stop murmuring among yourselves. No man can come to me unless the Father, who sent me, draws him; and I will resign him in the last day. 44 It is written in the Prophets, ‘And they will all be taught of God; everyone will be all taught (ones) of God; everyone learning is coming toward me. Not that the Father has seen anyone if not the (one) being beside of the God, this (one) has seen the Father. Amen Amen I am saying, ‘They are believing in having life and giving life, everlasting.’”

45 Then murmuring therefore the Jews, saying to one another, “Is not this Jesus the son of Joseph, whose father and mother we know? How is it that now he says, ‘I have come down from heaven’?”

46 No one is able to come toward me unless the Father, who sent me, draws him; and I will resign him in the last day. 45 It is written in the Prophets, ‘And they will all be taught of God; everyone learning is coming toward me. Not that the Father has seen anyone if not the (one) being beside of the God, this (one) has seen the Father. Amen Amen I am saying, ‘They are believing in having life and giving life, everlasting.’”

47 “I am the bread that came down from heaven; and 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.”
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 is granted him by the Father."

66 Owing to this, many of his disciples went back 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, to whom shall we go? You have sayings of everlasting life; 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-lot; for this one was going to betray him, although one of the twelve.

7 Now after these things Jesus continued walking about in Galii-lee, for he did not want to walk about in Ju-de'a, because the Jews were seeking to kill him.
However, the festival of the Jews, the festival of tabernacles, was near. Therefore his brothers said to him: "Pass on over from here and go into Judea, in order that your disciples also may behold the works you do. For no one does anything in secret when himself seeking to be made known publicly. If you do these things, manifest yourself to the world." His brothers were, in fact, not exercising faith in him. Therefore Jesus said to them: "My due time is not yet present, but yours 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 into the festival, because my due time has not yet fully come." So after he told them these things, he remained in Galilee.

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 the Jews began looking for him at the festival and saying: "Where is that man?" 12 And there was a lot of sub judice 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"
456 John 7: 20—27

Mouσῆς ἔδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς Μωσῆς 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: “Answered the μὴ ἔχεις λέγειν ὅτι οὐδεὶς γινώσκει τὸν ἐχόμενον the fact that you have a demon. Who seeks to kill you?” 21 In answer Jesus said to them: “One deed I performed, and you are all wondering. 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

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πόθεν ἔστιν ὁ ἀπόρητος αὐτὸν; οὐδὲν may come no one is knowing wherefrom he is.

28 “Εἴρθησαν οὖν ἐν τῷ λεόντει διδάσκοντα έκρηκται o Ιησοῦς καὶ λέγετε Καὶ κόμης οῦδετε ήταν διδάκτιον and I say to you: ‘You know me and you have known

πόθεν εἴμι καὶ ὅτι έμαυτού ὥστε το αὐτόν, ὃς αὐτὸν καὶ λέγων εἴπη ηγονοῦνται ὁ Ἰησοῦς. I have come, but it is true the (one)

πέμψας με, ἢν ὑμεῖς ὥστε οἴδατε, οἴδατε Jesus had sent me, whom you not have known; 29 εἴδος ἄνοιϰτον, ὃτι παρ’ αὐτὸν ἔχων λαίμησε, ἢ ἤρθης ὑμεῖς οἴδατε, οἴδατε έστιν ἡ τιμίνας ὁ Ιησοῦς. I have known him, because beside of him εἰμι κάκεινδος οὸν ἄνεστείλαί με. I am and that (One) me sent forth.

30 Ἐξήντωνος οὖν αὐτὸν They were seeking therefore him

πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτὸν to get hold of, and no one imposed upon him

τὴν χειρα, ὅτι αὐτὸ ἐλήμαθεν ἢ ὄροι τοπού ὅτι έστιν διδάκτιον, δι’ τοῦ δέχοντα ἐλήμαθεν ἢ ὄροι, ἡν ἤταν ἔοικεν of not having yet had the hour αὐτοῦ. 31 Ἐκ τοῦ ὅπλου δὲ πολίον of out of the crowd but many

ἐπιστέασαν εἰς αὐτὸν, καὶ ἔλεγον believed into him, and they were saying 'Ο χριστὸς ὅταν ἔλθῃ μὴ 'Ο χριστὸς whenever he might come not πλέονα σημεία ποιήσει δὲν ὦτος πλέονα σημεία ποιήσει δὲν ὦτος more signs will do of which this (one) δοθεὶς ἦν.

32 Höκουσαν οἱ Φαρισαῖοι τοῦ ὃν ὄνομα the Pharisees heard the Pharisees of the crowd

γιγάντιον αὐτοῦ τοῦτο, καὶ γιγάντιον περὶ αὐτοῦ murmuring about him these things, and ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ συνετισμοί of the chief priests and the Pharisees οἱ συνετισμοὶ in subordinates in order that they might get hold of αὐτοῦ. 33 ἐπευπερίστατο ὁ Ιησοῦς Ἐτὶ αὐτόν. he sent forth the chief priests and the Pharisees πάρασπορος εἰς τούτον, ὃς πάρασπορος εἰς τούτον, ὃς χρόνον μικρὸν µεῖς ἐρμοσκότων εἰμι καὶ µεῖς ἐρμοσκότων εἰμι καὶ τίνι δέχομαι τίνι δέχομαι little with you I am and having sent I am going under toward the (one) 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 teaching and said: “Ye know me and you 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 representative 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 about 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
**JOHN 7: 34—41**

34 Ἴηπότετε με καὶ οὐχ εὑρήσετε "me. You will seek me and not you will find me, καὶ ὅπου εἰμὶ ἐγὼ ὦμεις οὐ δύνασθε "me, and where am I you are not able.

35 Εἶπον οὖν ὁ Ἰουδαῖοι "said Therefore the Jews πρὸς ἑαυτοὺς "to themselves: "Where is this [man] is about to be going that we will not find him?"

μὴ ἐν τῇ διασπορᾷ τῶν Ἑλλήνων "not into the dispersion of the Greeks ἔμελλε πορεύονται καὶ διδάσκαι τοὺς "he is about to go and to be teaching the "Ελλήνας ὅτι "that we will 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 am I you are not able.'

37 Εἰς τὴν ἐσχάτην ἡμέραν τής "In 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. He that puts faith in me, just as the Scripture has said, "Out from his inmost parts streams of living water will flow."

39 Τοῦτο δὲ εἶπεν τῷ "This: but he said about the πνεύματος οὐ "saying: "This is the spirit of which they were about to be receiving, οὐ πεστεύσαντες εἰς "for the (ones) having believed into him: not yet for ἑαυτὸν, δι᾽ Ἰησοῦς οὕτως ἐδοξάζη "Jesus not yet was glorified.

40 Ἐκ τοῦ ὄχλου οὐν ἀκούντων τῶν "Out of the crowd therefore having heard of the λόγων τούτων ἔγραψε "They were saying that when this (one) ἔστιν ἄλλως ὁ "This is truly the Prophet: others O ὁ προφήτης. 41 οἱ ἄλλοι ψωμίτες "These: they were saying that this (one) ἔστιν ὁ κριτὴς τῆς "This is for a certainty the Prophet." 42 ὁ Κρίτης "Others were saying: "This is the Christ." But some were saying: "The Christ is not actually coming out of Galilee, is he? 43 Has not the Scripture said that the Christ is coming from the offsprings of David, and from Bethel-lem the village where David used to be?" 44 Therefore a division over him developed among the crowd. Some of them, though, were wanting to get hold of him, but no one did lay [his] hands upon him.

45 Ἡλέον οὖν οἱ ὑπηρετοὶ πρὸς "Came therefore the subordinates toward τοὺς ἅρματος καὶ Φαρισαίους, καὶ ἔστεη "the chief priests and Pharisees, and said ἀρχιερεῖς οἱ θανάτους "Through what not you led ἀρχιερεῖς ἀπεκρίθησαν "Answered the subordinates Οὐδεὶς "No one spoke thus man.

46 Ἀπεκρίθησαν οὐν ἄρτος ἄρτος "They answered therefore to them: the Φαρισαίοι Μὴ "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 Νοικόδομος "Being accused: because Jesus had not yet been glorified. 51 Ἄν οὖν ἀρχιερεῖς "If ever not it should hear first beside of him
and come to know what he is doing, does it?"
52 In answer they said to him: "You are not also out of Galilee, are you? Search and see that out of the Galilean prophet, you not get up again.

8 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; your witness is not true.

52 *Also nbsy* omit verses 53 to chapter 8, verse 11, which read (with some correspondence in the various Greek texts and versions) as follows:

53 [[Kai ἐσαρκώθη ἐξ αὐτοῦ εἰς τὸν οἶκον αὐτοῦ, καὶ ἐπέστρεψαν ἐν τῇ οἰκίᾳ τοῦ Εἱλάου.]

8 Ἡσυχαῖς δὲ ἐποιήσατε τὸ "Ορος τῶν Χριστοῦ."
2 Ὄρος τῶν δὲ ἥτοι καὶ πάλιν τῶν Ἑλλήνων.
17 ὃς ἐστιν ὁ μέγας εἰς τὸν ἄνθρωπον πάντα ἐκ τῆς Ἰουδαίας.
13 ἔσταν ὑπὸ αὐτοῦ, καὶ ἐκεῖ οὖν ἐδίδηκαν αὐτοῖς. 3 Ἀγομάθων ἔσταται ὁ θεὸς, εἰς τὸν ἄνθρωπον, καὶ ἐπέστρεψαν ἐν τῇ οἰκίᾳ τοῦ Εἱλάου.]

So they went each one to his home.

8 But Jesus went to the Mount of Olives. 5 At daybreak, when the sun was rising, he again presented himself to the Pharisees, and all the people who had come to him, and he sat down and began to teach them. Now the scribes and the Pharisees brought a woman caught in adultery, and they were standing there, having heard were going out one day, he started writing in the earth. 9 But those who heard this began going out, one by one, starting with the older men, and he was left alone with the woman that was with child.

7 ἢ κρίσις ἡ ἐμὴ ἡλθεν ἐπὶ σαράντα, δι' αὐτοῦ ἔρχομαι ἡ τοῦ που ἔμεινες δὲ ὑπὸ τοῦ ποιητοῦ, 
8 ἢ κρίσις ἡ ἐμὴ ἡλθεν ἐπὶ σαράντα, δι' αὐτοῦ ἔρχομαι ἡ τοῦ ποιητοῦ.
17 And in the 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. 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.'

21 He said therefore to them again: 'I am going away, and you will seek me, and in the last day, you will see me, and yet you will die in your sin. Where I am going you cannot come.'

22 We were saying, therefore the Jews said to him: 'Where is your Father?' Jesus answered: 'You have neither me nor my Father. If you knew me, you would know my Father also.'

23 And he was saying 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. Therefore I said to you, and you did not believe that I am he, you will die in your sins.' 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 speak.'

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.
I heard from God. Abraham did not do this. 41 You do the works of the Father, 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 man slayer 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, 47 "I am free indeed, and I do not deal with man's works. 48,” They answered him: "We were not born from fornication; we have one Father, God." 49 He answered them: "If the Father had given you a Spirit of truth, you would have heard from the Father, and we would have heard nothing. You do not have a Spirit of truth, because the Father is not with you. When I go, I will ask the Father and He will give you another Advocate, the Spirit of truth. They will bear witness of me, but of you and your father you chose not to hear. 50 Abraham served God in the days of Isaac. 51 The Father and the Son have the same glory. 52 They answered him: "Are you your Father's son?” Jesus answered them: "Before Abraham was, I am. 53 "I came from above. 54 He answered them: “I have come from above, and you are from below. 55 They answered him: "Who are you?” Jesus answered them: "Whoever hears my word has eternal life. 56 But of the Father, and the Son, and the Holy Spirit. Amen.”

42, 43, 44 The lie, J. V. It. KBVg.
why is it you do not believe me? 47 He that is born of God does not err, for God the Father and the Word give the glory of life, and that which you do not believe, because you are not from God.

48 In answer to 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 Amen, Amen, 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.

53 Not you greater than you are of the father of us Abraham, who died, and the prophets, but you say, If anyone observes my word, he will never taste death at all.

54 I say to you, if anyone observes my word, he will never see death at all. 55 You are not greater than the prophet of us Abraham, who died, and the prophets.

56 And when they might have fallen on him, his disciples asked him: "Rabbi, who sinned, this man or his parents, that he was born blind?"

58a I have been = etv elw (a-gav-a -mi) after the a'orist, infinitive clause exv, 'Abraham vntsw, and hence properly rendered in the perfect tense. It is not the same as: sw (ko ohw, meaning "The Being" or "The I Am") at Exodus 3:14, LXX.
Jesus answered: "Neither this man sinned nor his parents, but it was for your sakes that the works of God might be made manifest on you. As long as the night is coming, when no man can work, 4 and as I am in the world, I am the light of the world." 5 Therefore the things spoken of are coming, and is coming, when no man is able to work. 6 The things having said, he spat on the ground and made clay out of the spittle, and he put upon him of the clay, and upon him of the clay 7 and gave him of the eyes, and he said to him: "How do you see?" 8 And he saw, and he went off, therefore, and he washed himself, and came back seeing. 9 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 The Pharisees said therefore to him: "How do you see?" 11 And he answered: The man called Jesus made a clay and smeared [it] on his 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 him 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 They are saying therefore to the blind man.
again: "What do you say about him, seeing that he opened your eyes?" The (one) but

24 "Εφώνησαν οὖν τὸν ἀνθρώπον ἐκ δευτέρου δεκατριών ημεστίων τὸν ἦν τυφλός καὶ εἶπαν αὐτῷ: Δός δὲξάν τὸν ἢμες οἴδαμεν ὅτι, ἦν οὗτος ὁ Ἰησοῦς οὐκ ἦν ὁ Θεός; εἴπαμεν, ἂν ὁ Θεός ἦν οὗτος, ἦν ἐμπροσθεν τοῦ θεοῦ. 25 ἀπεκρίθη αὐτοῖς Ἰησοῦς ἔκακος, ὅτι οὐκ ἦσαν διδάκτοι καὶ οὐκ ἦσαν διδάκτοι τοῦ θεοῦ ἢ τῆς γυναῖκος ἢ τῆς γυναῖκος ἢ τῆς γυναῖκος. 26 ἀπεκρίθης αὐτοῖς Ἰησοῦς ἔκακος, ὅτι οὐκ ἦσαν διδάκτοι καὶ οὐκ ἦσαν διδάκτοι τοῦ θεοῦ ἢ τῆς γυναῖκος ἢ τῆς γυναῖκος. 27 ἀπεκρίθης αὐτοῖς Ἰησοῦς ἔκακος, ὅτι οὐκ ἦσαν διδάκτοι καὶ οὐκ ἦσαν διδάκτοι τοῦ θεοῦ ἢ τῆς γυναῖκος ἢ τῆς γυναῖκος. 28 ἀπεκρίθης αὐτοῖς Ἰησοῦς ἔκακος, ὅτι οὐκ ἦσαν διδάκτοι καὶ οὐκ ἦσαν διδάκτοι τοῦ θεοῦ ἢ τῆς γυναῖκος ἢ τῆς γυναῖκος. 29 ἀπεκρίθης αὐτοῖς Ἰησοῦς ἔκακος, ὅτι οὐκ ἦσαν διδάκτοι καὶ οὐκ ἦσαν διδάκτοι τοῦ θεοῦ ἢ τῆς γυναῖκος ἢ τῆς γυναῖκος. 30 ἀπεκρίθης αὐτοῖς Ἰησοῦς ἔκακος, ὅτι οὐκ ἦσαν διδάκτοι καὶ οὐκ ἦσαν διδάκτοι τοῦ θεοῦ ἢ τῆς γυναῖκος ἢ τῆς γυναῖκος.

"He is of age. Question him." 31 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." 32 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." 33 Therefore they said to him: "What did he do to you? How did he open your eyes?" 34 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?" 35 At this they reviled him and said: "You are a disciple of [man], but we are disciples of Moses. 36 We know that God has spoken to Moses; but as for this [man], we do not know where he is from." 37 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. 38 We know that God does not listen to sinners, but
if anyone is God-fearing and does his will, he listens to this one. 32 From old it has never been heard that anyone opened the eyes of one born blind. 33 If this [man] was 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 when he found 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, that he 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."

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. 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 Therefore Jesus said again: "Most truly I say to you, I am the door of the sheep. All those that have come in me are thieves and robbers; 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 pasture. The thief does not come unless it is to steal and slay and destroy. I have come that they might have life and have it in abundance. I am the good shepherd; the good shepherd gives his life for the sheep. 12 The hired man, who is not the shepherd and who does not belong as his own, beholds the wolf coming and lets go off the sheep, and the wolf grabs them and kills them. 13 The good shepherd is the one who leaves his own life; and he is the one who takes the sheep. 14 I am the good shepherd, and I know my sheep, and my sheep know me, just as the Father knows me and I 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 takes 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 'It came to pass at the festival of dedication, which took place in Jerusalem. It was wintertime,' 23 and...
Jesus was walking in the temple in the colonnade of Solomon. 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 openly." 25 Jesus 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. But you do not believe, because you are not of the proverbs of my sheep. 27 My sheep listen to my voice, and I know them, and they follow me. 28 And I give eternal life to them, and they will never perish, no one will snatch them out of the hand of the Father. I and the Father are one." 29 One thing we are.

31 'Εφώστασαν τὰλιν λίθους οἱ Ἰουδαῖοι. 32 Ἡγέσθαι αὐτῶν ἦσαν Ἰησοῦς Παλλάς. 33 Ἁπεκρίθη ἀπὸ τῶν Ἰουδαίων. 34 Ἡγέσθαι αὐτοῖς ἦσαν οἱ Ἰουδαῖοι. 35 Ἡγέσθαι αὐτοῖς ἦσαν Ἰησοῦς. 36 Ἡγέσθαι ἦσαν οἱ Ἰουδαῖοι. 37 Ἡγέσθαι αὐτοῖς ἦσαν Ἰησοῦς. 38 Ἡγέσθαι αὐτοῖς ἦσαν οἱ Ἰουδαῖοι. 39 Ἡγέσθαι αὐτοῖς ἦσαν οἱ Ἰουδαῖοι. 40 Ἡγέσθαι αὐτοῖς ἦσαν οἱ Ἰουδαῖοι. 41 Ἡγέσθαι αὐτοῖς ἦσαν οἱ Ἰουδαῖοι. 42 Ἡγέσθαι αὐτοῖς ἦσαν οἱ Ἰουδαῖοι. 43 Ἡγέσθαι αὐτοῖς ἦσαν οἱ Ἰουδαῖοι. 44 Ἡγέσθαι αὐτοῖς ἦσαν οἱ Ἰουδαῖοι. 45 Ἡγέσθαι αὐτοῖς ἦσαν οἱ Ἰουδαῖοι. 46 Ἡγέσθαι αὐτοῖς ἦσαν οἱ Ἰουδαῖοι. 47 Ἡγέσθαι αὐτοῖς ἦσαν οἱ Ἰουδαῖοι. 48 Ἡγέσθαι αὐτοῖς ἦσαν οἱ Ἰουδαῖοι. 49 Ἡγέσθαι αὐτοῖς ἦσαν οἱ Ἰουδαῖοι. 50 Ἡγέσθαι αὐτοῖς ἦσαν οἱ Ἰουδαῖοι. 51 Ἡγέσθαι αὐτοῖς ἦσαν οἱ Ἰουδαῖοι. 52 Ἡγέσθαι αὐτοῖς ἦσαν οἱ Ἰουδαῖοι. 53 Ἡγέσθαι αὐτοῖς ἦσαν οἱ Ἰουδαῖοι. 54 Ἡγέσθαι αὐτοῖς ἦσαν οἱ Ἰουδαῖοι. 55 Ἡγέσθαι αὐτοῖς ἦσαν οἱ Ἰουδαῖοι. 56 Ἡγέσθαι αὐτοῖς ἦσαν οἱ Ἰουδαῖοι. 57 Ἡγέσθαι αὐτοῖς ἦσαν οἱ Ἰουδαῖοι. 58 Ἡγέσθαι αὐτοῖς ἦσαν οἱ Ἰουδαῖοι. 59 Ἡγέσθαι αὐτοῖς ἦσαν οἱ Ἰουδαῖοι. 60 Ἡγέσθαι αὐτοῖς ἦσαν οἱ Ἰουδαῖοι.
Now there was a certain man sick, Lazarus of Bethany, the village of Mary and Martha, her sister. 2 It was Mary that anointed the Lord with perfume, and Mary her sister, anointing him with perfume. 3 Then said his sisters to him, saying, Lord, see thou how he languisheth.

4. And Jesus answered, Is it expedient that this man should die, that I may see him again? 5 And Jesus answered, For this sake was the sickness sent, that the son of God might be glorified through it. 6 And now I am glad for you, not for the dead, but for you. 7 And when I said, It is expedient for you, that I may see him again; of me yet a little while, and then he that receiveth me receiveth me, and receiveth me, receiveth him that sent me. 8 So you send this man to me, and for what cause? 9 Now when Jesus spoke these words, he saith, Lazarus being sick, Lazarus is now dead. 10 Wherefore, when you heard that I am come, some of you came to me, 11 Now when Jesus spoke these words, he saith, Lazarus being sick, Lazarus is now dead. 12 And when Jesus heard it, he said, This sickness is not toward death, but for the glory of God, in order that the Son of God may be glorified through it. 13 And Jesus spoke these words, and he said, Lazarus is now dead. 14 And some of them said, Can it be true that he speaks to us, and Lazarus is now dead? 15 Then said his disciples, Then shall he not do anything for Lazarus. 16 And Jesus answered, The son of God is not yet come to the glory; but as he now speaks, he speaks of himself. 17 And after this, Jesus was shown to the great crowd, and he said, Let the dead be buried with burying. 18 And this he said in order that the Son of God might be glorified through it. 19 And Jesus said to them, I go to him. 20 Some of them said, Will he do anything for Lazarus, that Lazarus might not die? 21 Then said Jesus, Lazarus is now dead. 22 And some of them said, Lord, will he come to Lazarus, and Lazarus be revived? 23 And this he said in order that the Son of God might be glorified through it. 24 And Jesus said to them, Let the dead be buried with burying. 25 And some of them said, Will he do anything for Lazarus, that Lazarus might not die? 26 Then said Jesus, Lazarus is now dead. 27 And some of them said, Lord, will he come to Lazarus, and Lazarus be revived? 28 And this he said in order that the Son of God might be glorified through it. 29 And Jesus said to them, Let the dead be buried with burying. 30 And some of them said, Will he do anything for Lazarus, that Lazarus might not die? 31 Then said Jesus, Lazarus is now dead. 32 And some of them said, Lord, will he come to Lazarus, and Lazarus be revived? 33 And this he said in order that the Son of God might be glorified through it. 34 And Jesus said to them, Let the dead be buried with burying. 35 And some of them said, Will he do anything for Lazarus, that Lazarus might not die? 36 Then said Jesus, Lazarus is now dead. 37 And some of them said, Lord, will he come to Lazarus, and Lazarus be revived? 38 And this he said in order that the Son of God might be glorified through it. 39 And Jesus said to them, Let the dead be buried with burying. 40 And some of them said, Will he do anything for Lazarus, that Lazarus might not die? 41 Then said Jesus, Lazarus is now dead. 42 And some of them said, Lord, will he come to Lazarus, and Lazarus be revived? 43 And this he said in order that the Son of God might be glorified through it. 44 And Jesus said to them, Let the dead be buried with burying. 45 And some of them said, Will he do anything for Lazarus, that Lazarus might not die? 46 Then said Jesus, Lazarus is now dead. 47 And some of them said, Lord, will he come to Lazarus, and Lazarus be revived? 48 And this he said in order that the Son of God might be glorified through it. 49 And Jesus said to them, Let the dead be buried with burying.
14 At that time, therefore, Jesus said to them the Jesus
parthioi, Lázaros, death, and
I am rejoicing through you, in order that
you might believe, that not I was there; but
we let us be going toward him. Said
said Thomas, who was called The Twin, said
to the 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 Bethan-athy 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 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; and everyone that is living and exercises faith in me will never die at all. Do you believe this?" 26 She said to him: "Yes, Lord; I have believed that you are the Christ the Son of God, the One coming into the world." 27 And when she had said this, she went out and called Mary her sister, saying secretly: "The Teacher is present and is calling you." 28 The latter, when she heard this, went 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 in order that she might weep there. 32 And Mary,
when she arrived
where Jesus was and
caught sight of him,
fell at his feet, say-
ing 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 spir-
it and became trou-
bled; 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, af-
after groaning, ag-
ain came into 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
you not tell me that
if you would believe
you would see the
glory of God?"
41 Therefore they
took the stone away.
Now Jesus raised
his eyes 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, 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: "Lazarus,
come out!"
44 The [man] that had been
dead came out with
his feet and hands
bound with band-
ings, and his clo-
teness was wrapped
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 to Martha, said:
"See, this man who
believed in him did
put faith in him; 46 but
some of them went
off to the Pharise-
es and said to them:
"What things did
Jesus do?"
47 Meanwhile
the chief priests and
the Pharisees gathered
the Sanhedrin together
and began to say:

43. See verse 1, footnote.
JOHN 11: 48–54

What are we to do, because this man performs many signs? If we let him alone, all the people will believe in him, and the Romans and they will lift up us and the nation. One but some are reasoning out that it is bearing together, and that one man should die in behalf of the people and not for the whole nation. 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, and not for the nation only, but in order that the children of God who are scattered about he might also gather together in one. Therefore from that day on they took counsel to kill him.

Hence Jesus no longer walked about publicly among the Jews, but he departed from there to the country near the wilderness, into a city called Ephra-iam, and there he remained with the disciples. Now the passover was near, and many people went up out of the country to Jerusalem out of the country before the passover, in order that they might purify themselves. Therefore they went looking for Jesus and they said to one another as they stood around in the temple: "What is your opinion? That he, will not come to the festival at all?"

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.

Accordingly Jesus, six days before the passover, arrived at Bethany, where Laz'azarus was whom Jesus had raised up from death. Therefore they spread an evening meal for him there, and Martha was ministering, but Laz'azarus was one of those reclining at the table with him. Therefore, took a pound of perfumed oil, genuine nard, very costly, and she anointed the feet of Jesus and wiped off the hairs.
JOHN 12: 4—11

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12 The next day the great crowd that had come to the festival, on hearing that Jesus was coming into 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’za-ru’s out of the memorial tomb and raised him up from the dead kept bearing witness. 18 On this account the crowd, because they

JOHN 12: 12—18

12 And on the morrow the crowd much ἑλθον εἰς τὴν ἑορτὴν, the (one) having come into the festival, οἴκους εἰς ἱεροσόλυμα, ἐλαβον τὰ βασίλεια τῶν Ιουδαίων, and were believing into the Jesus.

13 ἐξαναπνέουν ἐξ τῶν ἀνωτέρων αὐτῶν, οἱ μελλόν οὐκ ἔπραπτο τρισκελεύοντα, and was given to poor (ones)?

14 ἐπετυχεν τοὺς ἑσπερέων ἐβαλεν αὐτῷ ἀλλὰ ἐπέτυγχεν τὸν θεον, but this not because about the poor (ones) it was concerning to him but because ἑκατοντάκις ἐγὼ καὶ τὸ γλαυκόσκομον ἐγὼν θεον he was and the money box having the (things) being thrown he was carrying.

15 ἀρχιερεῖς ἕξαν οἱ ἱεροσολυμίας, and was given to poor (ones) for always you are having with ἑαυτοῦ, ἐμὲ δὲ οὐ πάντα τῶν ἑξείτε, and me she might observe it; the ἐμὴ ἔμε ἑξείτε, hand, not always you are having.

16 ἔγνω οὖν ὁ δύολος πολλόν ἐκ ἔστιν, and Knew therefore the crowd much out of τῶν ἱεροσολυμίας, οἱ ἐκατοντάκις ἐγὼν, καὶ ἤλασαν not through the Jesus alone but in order that καὶ τὸν Λαζάρον ἤλασαν δὲ also the Lazarus they might see whom ἤγενεν ἐκ νεκρῶν, raised up he raised up out of dead (ones). Took counsel δὲ οἱ ἁγιερεῖς ἔξαν, and the chief priests in order that also the, Λαζάρον ἀποκριθηκεν, and they might kill, because many δι’ αὐτῶν ἔμεθαν τῶν they were going under of the
heard he had performed this sign, also met him. 19 Therefore the Pharisees said to 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 the one from Bethsaida of Galilee, and they were questioning him saying Lord, we want to come into your kingdom and be saved. 22 Then Philip came and told Andrew, and 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 Truly I say to you, unless a grain of wheat falls into the ground and dies, it remains just one; but if it dies, it bears much fruit. 25 He who loves his life will lose it, but he who hates his life for my sake will find it.”
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
disregards me and does not receive my sayings.

I have spoken what will judge him in the last day; because I have not spoken of my own impulse, but the Father himself that sent me gave me a commandment as to what to tell and what to speak. Therefore 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 Iscariot, 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 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."
JOHN 13: 21—27

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 Iscar'i-ot. 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 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.

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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 himself 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.

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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 not 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 my way to prepare 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. 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 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 so long a time, and yet you do not know me? The one who 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 the Father and the Father is in me? The words I say to you are not from myself, but from him who sends me. 11. Remember the word I said to you: 'Where I am going, you cannot come with me.' But I will come to you again and will take you to myself, so that where I am, you also may be with me. 12. Amen, amen I say to you, he who believes in me will also believe in him who sent me. 13. In that day you will ask me nothing. Truly, truly I say to you, whatever you ask the Father in my name, he will give you. 14. Until now you have asked nothing in my name. Ask and you will receive, that your joy may be full.

I will do this, in order that the Father may be glorified in connection with the Son. 16. And I will request the Father, and he will give you another helper, to be with you forever, the spirit of truth, which the world cannot receive, because it is yet to be born; it will not be born until I go to the Father. 17. And I will pray to the Father, and he will give you another helper, to be with you forever, the spirit of truth, which the world cannot receive, because it is yet to be born. 18. You are from below, I am from above; you are of this world, I am not of this world. 19. I testified before you that if I were not from above you would not have listened to me. 20. Among your brethren are men who will take away your life. But what I say to you is true that you may be justified. 21. And now I am going to him and you will see me no more. 22. Believe the Father; believe me that I am in the Father and the Father is in me; this is what I say to you. 23. In that day you will ask me nothing. Truly, truly I say to you, whatever you ask the Father in my name, he will give you.
22 Judas, not Jesus, 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 The one who does not love me does not observe my words; and the words that you are hearing are not mine, but belong to the Father who sent me.

25 While remaining with you I have spoken these things to you. 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. I leave you peace, I give you my peace. I do not give it to you the way that the world gives it. For this reason I said: "If I'm going away, I'm going away and if I'm coming, I'm coming back."

15 "I am the true vine, and my Father is the guardian. Every branch in me, not bearing fruit, he takes away, and every one bearing fruit he cleans, that it may bear more fruit. You are already clean because of the word that I have spoken to you. 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
remain in union with me. 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. 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 'Even if you should remain in me and the sayings of me in you should remain, which is the way to Blest things. But if ever you may be willing to ask me and request me, I will make you (in this thing) glorified in the Father of me, in order that you may be bearing fruit much and you should become my disciples. 9 'According as loved me the Father, also I love you. And if you remain in love the you should observe, you will remain in the love of mine, according as I of the Father the commandments I have observed and I remain in union with him in the love.

11 'These things I have spoken to you, that my joy may be in you and your joy may be made full. 12 "These things I have spoken to you, that my joy may be full. This is my commandment, to 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 may 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...
would be fond of what is its own. Now because you are not 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 also 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 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 These (things) I have spoken to you, in order that you might 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 who sent me, and yet not one of you asks me, 'Where are you going?' But because I have spoken these things to you, the grief has filled you of the heart. 6 If I tell you and you do them, I will ask the Father, and he will give you another Helper, that he may be with you forever— 7 the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he resides with you and will be in you. 8 I will not leave you asphans. I will come to you. 9 Yet a little while and you will see me no more; again a little while and you will see me. 10 At that time you will know me; because I am in the Father, and the Father in me, the Father will be glorified in me, and I in the Father. 11 If you have loved me, you will abide in my love, just as the Father also has loved me and I have abided in his love. 12 Yet a little while and the world will see me no more, but you will see me; because I am in the Father, and the Father will be glorified in me. 13 I have spoken these things to you, so that in me you may have peace. In the world you will have tribulation, but be of good cheer, I have overcome the world."
am going away. For if I do not go away, the helper will not come to you; but if I do go away, I will send him to you. 8 And when that one arrives, he will give the world, and the people who believe him, and the people who do not believe him, the right to judge those who have rejected me, and the people who do not believe him, 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 be left alone no longer; 11 then, concerning judgment, because the ruler of this world has been judged.

12 "I have many things to say to you, but you are not able to bear them at present. 13 But when the Spirit of truth comes, he will guide you into all truth, for he will not speak of his own, but whatever 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 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, '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'?" Hence they were saying, 'What does this mean that he says, 'a little while'? We do not know what he is talking about.' 18 Jesus knew they were wanting to question him, so he said to them, 'Are you inquiring among yourselves about this, because I said, 'In a little while you will not behold me, and, again, in a little while you will see me?' 19 Truly, truly, I say to you, a new hunger arises among you, 20 for you do not perform the works of God, but the works of God himself. 21 The work of God is this, that you believe in him who he has sent.'
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.

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17 Jesus spoke these things, and, raising 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

John 16:29-17:2

29 His disciples said: "See! Now you are speaking with plainness, and are uttering 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." Jesus answered them: "Do you believe at present? 32 Look! The hour is coming, and 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."
11 And I am not alone, for the Father is with me. And although the world doth not know me, 

12 Ye know me: for I dwell among you. 

13 And I will do whatsoever ye shall ask of me in my name, that the Father may be glorified in the Son. 

14 If ye ask anything in my name, I will do it. 

15 If ye love me, keep my commandments. 

16 And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever; 

17 Even the Spirit of truth; whom the world cannot receive, because it neither seeth him, nor knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 

18 I will not leave you comfortless; I will come to you. 

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. 

20 At that day ye shall know that I am in my Father, and ye in me, and I in you. 

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.
no part of the world, just as I am not part of the world. 17 Sanctify them by means of the truth; your word is truth. 18 And 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 the truth.

20 "I make request, not concerning these only, but also concerning those putting their faith in me through their word; 21 in order that they may all be one, just as Father, you and I 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 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 my 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 came out together with the disciples of the school of the winter torrent of Kidron 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
Upon him, went forth and said to them: "Whom are you looking for?"

They answered him: "Jesus the Nazarene."

He said to them: "I am He." Now Judas, his betrayer, was also standing among them.

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 Nazarene." 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."

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?"

Then the soldier and the military commander and the officers of the Jews seized Jesus and bound him, and they led him first to Annas, for he was father-in-law to Caiaphas, who was chief priest that year. 14 Caiaphas 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.

Now Simon Peter as well as another disciple was following Jesus. That disciple was known to the high priest, and the 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;
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, "If you are the Christ, tell us. If not, why did you say these things?"

23 The officer struck Peter and said, "Tell us if you are the Christ, the Son of the Living God." Peter replied, "I am, and you will see the Son of Man sitting at the right hand of the Power and coming on the clouds of heaven." The high priest then demanded of him, "Why did you declare me to be a descendant of David if you are not the Christ?"

24 Peter also was standing with them and warming himself.

25 Now Simon Peter was standing and warming himself. Then they said to him: "You are not also one of his disciples, are you?"
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 not of this world. If my kingdom were 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 of the side of the truth listens to my voice.”

38 Pilate said to him: “What is truth?”

19 Then therefore took the Pilate the Ἰησοῦν καὶ ἐκτίσθησαν. And the soldiers having braided a crown of thorns and put it on his head and arrayed him with a purple outer garment; 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...”
John 19:6-12

And there was a prepare, saying: "If you release this [man], you are not a friend of Caesar. Every man making himself a king speaks against Caesar." Then 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, Gabba-tha. Now it was preparation of the passover, and it was the sixth hour. And he said to the Jews: "See! Your king!" 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." At that time, therefore, he handed him over to them to be impaled. Then they took charge of Jesus. And, bearing the torture stake for himself, he went out to the so-called Skull Place, which is called Golgotha in Hebrew; and there they impaled him, and two other [men] with him, on this side and one on that, but Jesus in.

John 19:13-18

Sixth hour. And he said to the Jews: "See! Your king!" 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." At that time, therefore, he handed him over to them to be impaled. Then they took charge of Jesus. And, bearing the torture stake for himself, he went out to the so-called Skull Place, which is called Golgotha in Hebrew; and there they impaled him, and two other [men] with him, on this side and one on that, but Jesus in.

17* See Appendix under Matthew 10:38.
19 And Pilate wrote: ‘The King of the Jews.’

20 Therefore Pilate went out again to the Jews.
31 Then the Jews, since it was Preparation, in order that the bodies might not remain upon the sabbath, having been hidden but through the fear of the Jews, in order that they might be lifted off. Came therefore the soldiers to Pilate in order that they might be delivered to him; and they broke the legs and of the other [man] that had been impaled together to him; as they saw already him having died, not they broke his legs. Yet one of the soldiers jabbed his side with a spear, and immediately blood and water came out. 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. In fact, these things took place in order for the scripture to be fulfilled: “Not a bone of his will be crushed.” And, again, a different scripture says: “They will look to the One whom they pierced.”

38 Metá de táuta ἠρώτησεν τὸν Πιλάτην Ἰοσήφ ἀπὸ Ἀριμαθαίας, διὸ παρακαλεῖ. After but these things requested Pilate Joseph from Arimathea, being a disciple of the Jesus having been hidden but through the fear of the Jews. And he might lift off the body of the Jesus; and he permitted the Pilate. He came therefore and ἠρώτησεν τὸ σῶμα αὐτοῦ. He asked the body. Came but also Nicodemus, the one having come toward him, in order that the body of the Jesus and he ἔθανα σῶμα τοῦ Ἰησοῦ. They took therefore the body of the Jesus and they bound it to bandages with the spices, just the way the Jews have the custom of preparing for burial. 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 been laid. There, then, on account of the preparation of the Jews, they laid Jesus, because near was the memorial tomb, entomos of the Jews. 20 Tó de µία τῶν σαββάτων. On the first day [of the sabbaths] Mary Mag'da-le'ne came to the memorial tomb early, while there was still darkness, and she beheld the stone already taken away from the memorial tomb. Therefore she ran.
and came to Simon Peter and to the other disciples, 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."

Then Peter and the other disciple went out and started for the memorial tomb. Yes, the two together began to run; but the other disciple ran ahead of Peter with greater speed and reached the memorial tomb first.

And, stooping forward, he beheld the bandages lying, yet he did not go in. Then Simon Peter also came following him, and he entered into the memorial tomb. And he viewed the bandages lying, also the cloth that had been upon his head not lying with the bandages but separately rolled up in one place.

At that time, therefore, the other disciple who had reached the memorial tomb first also went in, and he saw and believed. For they did not yet discern the scripture that he must rise from the dead. And so the disciples went back to their homes.

Mary, however, kept standing outside near the memorial tomb, weeping. Then, while she was weeping, she stooped forward to look into the memorial tomb 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. 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."

After saying these things, she turned back and viewed Jesus standing, but she did not discern it was Jesus. Jesus said to her: "Woman, why are you weeping? Whom are you seeking? That (one) thinking that the gardener is she is saying to him Lord...

15 Mary said to him: "Lord!

Upon turning around, she said to him, in Hebrew: "Rabbōni!" (which means..."
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 to your Father, to God and to God.'" 18 Mary Magdalene came and brought the news to the disciples: "I have seen the Lord!" and that he said these things to her.

Therefore, when it was late on that day, the first of the week, and, although the doors were locked where the disciples gathered, 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, they stand forgiven by you; and 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 said to him: "We have seen the Lord!" But he said to them: "Unless I see his hands and the print of the nails and stifle 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:
20:30—21:3
"...because you have seen me and have believed?"

21:3—4
"...But already coming to be stood..."
tòν ὀφίρων δὲν ἐτίμαστε νῦν. the eating of fishes] of which you caught now.

11 ἀνέβη οὖν Σίμων Πέτρος καὶ Went up therefore Simon Peter and
ἐλίκουσεν τὸ δίκτυον εἰς τὴν γῆν μεστῶν he drew the net into the earth full
ἀρθὼν μεγάλον ἐκεῖνον πεντάκον of fishes great one hundred fifty-
τρίαν καὶ τοσοῦτον ἄντων ὡκ ἔσχισεν to three; and of so many being not was split the
tὸ δίκτυον. 12 λέγει αὐτῶι διὸ Ἰησοῦς Is saying to them, the Jesus
ην. Is saying to them the Jesus
Δεῦτε ἀριστήσαττε, ὀφείλετε ἑτὸν τῶν sit [fish] breakfast you. No one — was daring of the
disciples to search out him You who
εἰ; εἰσόδειν ἀτι ὁ κύριος ἐστιν, are you? having known that the Lord it is,
ἀποκαλεῖ Ιησοῦς καὶ λαμβάνει τόν Jesus is coming Jesus and he is taking the
ἀρτον καὶ δίδακαν αὐτῶι καὶ τὸ bread and he is giving to them, and the
eating [fish] likewise. This already
τρίτον ἐφανερώθη Ἰησοῦς τοῖς third [time] was manifested Jesus to the
μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν. disciples having been raised out of dead (ones).

15 ὁτε οὖν ἔριζαν λέγει Then when they were broadcasting as saying
τοῦ Σίμων Πέτρου ο Ιησοῦς Σίμων When therefore they were broadcasting as saying
Ἰωάννου, ἄγατος με πλέον τοῦτον Simon [son of John, are you loving me more of these?]
Hearing to Simon Peter: “Simon son of John, do you love me more than these?”
He is saying to him Yes, Lord, you have known
ὅτι φιλός σε λέγει, that I am having affection for you. He is saying
ἐρχεσθε τα ἄριστα σου. to him Be you feeding the young lambs of me.

16 As he is saying to him again second (time)
Σίμων Ἰωάννου, ἄγατος με Simon [son of John, are you loving me?
ἐρχεσθε τα ἄριστα σου, οὐ διδάσκας He is saying to him Yes, Lord, you have known
ὅτι φιλός σε λέγει, that I am having affection for you. He is saying
ἐρχεσθε τα ἄριστα σου. to him Be shepherding the little sheep of me.

17 λέγει αὐτῷ τό τρίτον λέγει Simon to him the third [time]
Ἰωάννου, Φιλέεις me; John, are you having affection for me?
ὁ δ Πέτρος οτι ἐπετεν αὐτῷ Was grieved the Peter because he said to him to
το τρίτον Φιλέεις the third [time] Are you having affection for me?
καὶ ἔφεκα αὐτῷ Κύριε, πάντα σου And he said to him Lord, all (things) you
οἶδας, σὺ γινώσκεις ὅτι have known, you are knowing that
σε λέγει αὐτῷ I am having affection for you. Is saying to him
Ἰωάννου θά νκες τα προβάτια μου. Jesus Be feeding the little sheep of me.

18 ἀνὴρ ἀνὴρ λέγει σου, ἄτε amen amen I am saying to you, when
Ἀμὴν ἀμὴν I am saying to you, when
恁 νωτερος, ἐξανυμνες σε αὐτον καὶ you younger, you were girding yourself and
περιπετείς δι' οὗ θέλεις δι' οὗ you were walking about where you willed; whenever
δι' ηγήσεις τεις but you should grow old, you will stretch out the
δι' ηγήσεις σου, καὶ ἀλλοι κόσμησε σε καὶ hands of you, and another will gird you and
οἴσει ὅπου οὐ θέλεις. 19 τούτο he will be where not you are willing. This
δε εἴπει σε μιαν πιο διεφθαρ σου but he said signifying to what sort of death
δοξάσει τον Θεόν καὶ τούτο εἰπὼν he will glorify the God. And this having said
he is saying to him Be following me.

19 ἐπιστραφεὶς ὁ Πέτρος Having turned about upon the Peter
βλέπει τὸν μαθητὴν διὰ ἧγα πο καὶ looking at the disciple whom Jesus used to love following
ἐστιν ἵππος ἡμῶν, δε καὶ οἰκεύσεν ἐν the one who at the evening meal had also leaned back upon
Ἰησοῦς ἁκολουθοῦτα, δε καὶ ἀνέπεκεν ἐν his breast and said:
Jesus following, who also fell upward in
το ἐπί το στήθος αὐτοῦ καὶ εἶπεν the supper of him and he said
το ἐπί το στήθος αὐτοῦ καὶ εἶπεν the supper of him and he said
Κύριε, τις ἔστιν ὁ παρακατοίκος σε; Lord, who is the (one) giving beside you?

20 ἐπιστραφεὶς ὁ Πέτρος This (one) therefore having seen the Peter
λέγει τῷ Κύριῳ Κύριε, αὐτός δε λέγει to the Lord, this (one) but
Is saying to the Jesus Lord, this (one) but
τι; 22 λέγει αὐτῷ ὁ Ἰησοῦς Ἐσθ what? Is saying to him the Jesus If ever
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 the disciple did 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 we have known that true of him the witness is.

25 “This is the disciple who has written these things, and we have known that true of him the witness is.”

1 The first account.

O Theophilos, I composed about all the things Jesus started both to do and to teach, 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 with 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
to get knowledge of the times or seasons which the Father has put in his own authority, 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 Judaea and Samaria and until the extreme of the earth. And these (things) having said, he was lifted up, and a cloud took from under him until he was out of sight.

And as gazings, they entered into the sky while he was on his way, also, look! two men in white garments stood alongside them, and they said: "Men of Galilee, why stand looking into the sky? This Jesus who was received from you into the sky will come thus in the same manner as you have beheld him going into the sky." Then they returned to Jerusalem from a mountain called the Mount of Olives, which is near Jerusalem, being a sabbath day's journey away. So when they had entered, they went up into the upper chamber.

They went up where they were remaining down, and Peter and John and James and Andrew, Philip and Thomas, Bartholomew, Matthew, James of Alphaeus and Simon the Zealot and Judas of James. 14 With one accord all these were persevering in prayer together with Mary and 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): "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, because he had been numbered among us and he obtained a share in this ministry. 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. And known where they were staying, Peter, as John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot, one, and Judas the son of James. 14 With one accord all these were persevering in prayer together with Mary and the mother of Jesus and with his brothers.

This was the one Jesus, the one referred to in the prophecy of the holy spirit through the mouth of David about Judas the one having become guide to the (ones) having taken with Jesus, because having been numbered down he was in us and obtained the lot of the service. 18 This one indeed therefore acquired a piece of ground out of wages of the unrighteousness, and headlong having become he burst with crash and was poured out his intestines.
26 So they cast lots over them, and the lot fell upon Math-"
began to wonder and say: “See here, all these are the (ones) speaking are Gal-i-le’ans, are they not? 8 And yet how is it that we are hearing each one of us, his own language in which we were born? 9 Par-thi’ans and Medes and Em’azites, and the (ones) inhabiting the Me-so-pot’a-mi-an, ‘Ioud’aian te kai Kap-pa’do’ci-a, Pont’us and the [district of] Asia, 10 Phry’gi-a and also Pam’phyl’i-a, Egypt kai tás mérm’é tis Lív’sis tís kata kai and the parts of the Libya the down on Kúr’i-án, kai oi énti’pé-móu’tóς ‘Rhó’máioi, Cy’rene, and the (ones) sojourning Romans, ‘Ioud’aian te kai prós-thi’o-úlou, 11 Krí’tes kai kai Rhé’min kai kai the (ones) inhabiting Cretans and Arabians, we are hearing speaking of them tais ‘Hmétéras gar’ gýl’lócharas tais the tongues the megál’ía tais the (ones) of the things of the God.

12 They were stood out of selves but and all and διηποροῦντο, ἄλλος πρὸς ἄλλον λέγοντες were perplexed, other toward other saying ἢ ήταν τοῦτο εἶναι. 13 Εἶπεν What is willing this to be? Different (ones) δὲ διασχεδίαζοντες ἔδειξαν ὅτι πλεῦκτοι but thoroughly joking were saying that Sweet wine had not been filled it were.

14 Σταθῆς δὲ ὁ Πέτρος σὺν Having stood but the Peter together with τοῖς ένδεξα ἔπεζε τὴν φωνήν αὐτοῦ and the eleven lifted up the voice of him and ἀπεκρίνετο αὐτοῖς ‘Ἀνδρέας Ἰουδαῖοι καὶ οἱ κατακοινώνες Ἰερουσαλήμ πάντες, the (ones) inhabiting Jerusalem all, τῶν ὕμων γνωστόν ἦσσω καὶ ἐνώτισατε this to you known let be and give ear to the µήτα µου. 15 οὐ γὰρ ὡς ὑμεῖς the sayings of me. Not for as you ὅπλον λάμβανετε ὑμῖν µεθύοντας, ἔστω γὰρ are supposing these are being drunk, it is for ὅρα τρίτη τῆς ἡµέρας, ἔστω τὸ τοῦ the third of the day, but this ἔστω τὸ τοῦ εἰρήμενον διὰ τοῦ is the (thing) having been said through the proφήτου Ιούλ’ι 17 Kai ἐσταῖ ἐν ταῖς prophet Joel. And it will be in the ἔσχατη τῆς ἡµέρας, λέγει ὁ θεὸς last days, is saying the God, ἐκέχου ἀπὸ τοῦ πνεύµατος µου ἐπὶ I shall pour out from the spirit of me upon πᾶσαν σάρκα, καὶ προφητεύομαι αὐτοὺς all flesh, and will prophesy the sons µᾶς καὶ αἱ θυγατέρες µᾶς, καὶ αἱ of you and the daughters of you, and, and οἱ νεανίσκοι µᾶς δόρας δώσωνται, καὶ οἱ young men of you visions will see, and the πρεσβύτεροι µᾶς ἑπτάντες ἐνυπνιασθῆσον old men of you dreams will dream; 18 kai ye épí tois doulous mou kai and in fact upon the slaves of me and ἐπὶ τός δούλους µου εἰς ταῖς ἡµέραις upon the female slaves of me in the days ἔκειναις ἐκεῖχεν ἀπὸ τοῦ πνεύµατος those I will pour out from the spirit of me, καὶ προφητεύομαι. 19 Καὶ δοῦσον I will prophesy. And I shall give ηταν εἰς µεν καὶ τεράτων in to the earth above and signs upon the earth below, blood and fire and smoke mist; 20 οἱ ἥλιος ἐκαθαρίζεται εἰς of the sun, the sun will be turned into blackness and the moon into blood before ἔλευθεν ἡµέραν Κυρίου τῇ µεγάλῃ and come to a day of Lord the great and ἐπιφάνεια. 21 Καὶ ἐσταῖ πᾶς ἐς ἐὰν illustration. And it will be everyone who if ever ἐπικαλέσται τοῦ ὄντων Κυρίου σωθήσεται should call upon the name of Lord he will be saved. And every one who calls on the name of Jehovah shall be saved.”

22 Ἐν Σαλέβειται, ἀκουσάτε τοὺς Israelites, hear ye the λόγον τούτους. Ἰσραήλ τὸν Ναζαρείου, words these. Jesus the Nazarene,
29 "Andres, ifnel, ines eiteyn metat
Male persons brothers, allow to say wit
parrosis, pro ymas peri tou patriarchou
outspoken toward you about the patriarch
Doxei, ote kai etelwstetin kai etepe
David, that and he deceased and he was buried
kai to mnima auton estin en hymn akri tis
and the tomb of him is in us until the
Himera tautis: 30 prepeis thes
prophet therefore
uparchoi, kai elidos oti dorko omiosen
those who othe to karpos tis orphos
being, and having known that to oath swore
kato auton katheto episthe twn thronon autou,
him to seat upon the throne of him,
31 proiodon elalhsei peri tis
having foreseen he spoke about the
anastasis tou christou oti outhe
resurrection of the Christ that neither
ektaleisis eis adon outhe h sarx autou
he was forsaken into hades nor the flesh of him
eiv diantharono. 32 toux toutou tois
he was resurrected of which all we
emoun martures. 33 tis
deixia are
witnesses. To the right (hand)
oyn tou theou omopisthe therefore of the
God having been put on high
there is epaggelei tou pneumatos tou agiou
and promise of the spirit the holy
labon paro tou patro autov eixe
having received beside of the Father he poured out
touto o thei kai baleste kai
this which you and you are looking at and
okute. 34 ou ydr Doxetiv anebai
are hearing. Not for David went up
eis tous ourofous, ligei de autous Eite
into the heavens, he is saying but he said
Kurios i kuri mou Kados e
Lord to the Lord of me Be sitting out of
deixia mou 35 eis dax en
right (parts) of me until likely I should put
tous exorphous sou upostodion twn podidw
the enemies of you footstool of the feet
sou. 36 astilados ou
of you. Certainly therefore let be knowing a certainty

25 Jehovah. JTh.11-18,20: the Lord. K(-ya.21)BA. 27 Ha'des. KBAJ21; She'ol. JTh.11-18,20.
30 God. KBA; Jehovah. JTh.18; Ha'des. KBAJ21; She'ol. JTh.11-18,20.
Now when they heard this they were stabbed to the heart, and they said to Peter and the rest of the apostles: “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 the 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 the Lord our God has called.” 40 And many other words he bore witness, and confirmed these words with his own mighty powers. 41 Indeed, faith in his name has been preached everywhere, and many believers have turned to the Lord, 42 and the number of the believing Christians was multiplied. And Peter and John continued to do good and to teach the teaching of the apostles and to share meals and to pray every day.
Acts 3:8-10

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that was called Beautiful, in order to ask gifts of mercy from those entering into the temple. 5 When he caught sight of Peter and John about to go into the temple he began requesting to get gifts of mercy. 6 But Peter, together with John, gazed at him and said: "Take a look at us." 7 So he fixed his attention upon them, expecting to get something from them. 8 However, Peter said: "Silver and gold I do not possess, but what I do have I give to you: In the name of Jesus Christ 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 ankle bones were made firm; 8 and, leaping up, he stood and was walking, and entered with them into the temple periptasthe, and daimones, and aion of the walking and leaping and praising the God. 9 And all the people got sight of him walking and praising God. 10 Moreover, they began to recognise him, that this was the man who used to sit for gifts of mercy at the Beautiful Gate of the temple, and they became filled with astonishment and ecstasy at what had happened to him.

Acts 3:11-16

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11 The Lord had this to say: "Men of Israel, why are you wondering at this, or why are you gazing at us as though by personal power or godly devotion we have made him walk? 12 The God of Abraham and of Isaac and of Jacob, the God of our forefathers, has glorified his Servant, Jesus, whom you delivered up and disowned before Pilate's face, when he had decided to release him. 13 You disowned that holy and righteous one, and you asked for a murderer, to be freely granted to you. whereas you killed the Chief Agent of life. But God raised him up from the dead, of which fact we are witnesses. 14 Consequently his name, by [our] faith in his name, has made this man strong whom you behold..."
548 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 proclaimer of restoration of all things of which things spoke the God through mouth of the Holy One of Israel. 21 Jesus, whom it is necessary to receive until times appointed, having been beforehand appointed to you Christ. 22 Moses, 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. 23 In fact, Moses said, Jehovah will raise up for you from among your brothers a prophet like me. You must listen to him according to all things as likely.

549 according to all the things he speaks to you. It will be but: 23 Henceforth let us speak to you as likely.

549 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 have made stand up the God the boy of him sent forth him blessing you in the apostleship to turn away wicked deeds of you.

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
ACTS 4: 4—10

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The next day, for it was already evening. Many of those who had listened to the speech believed, and the number of the male persons was about five thousand.

5 The next day there took place in Jerusalem the gathering together of their rulers and elders and scribes (also Annas the high priest and Caiaphas and John and Alexander and as many as were of the chief priest’s kinsfolk), and they stood in their midst and began to inquire: “By what power or in whose name did you do this?” Then Peter, filled with the Holy Spirit, said to them:

“Rulers of the people and elders, if we are this day being examined, on the basis of a good deed done to an alien man, as to by whom this man has been made well, let it be known to all of you and to all the people of Israel, that in the name of Jesus Christ the Nazarene, of whom you were put to death, whom the God raised up from the dead, by this one does this man stand here sound in front of you. This is the stone the one having been treated as nothing by you the builders, the (one) having come to be into the head of corner. And not is in other place no one the salvation, neither for name is there salvation, but the one salvation in men in which it is necessary to be saved.

13 Now when they beheld the outspokenness of Peter and John, and perceived that they were men unlettered and ordinary, they were wondering. And they began to recognize about them that they were used to be with Jesus; and as they were looking at the man that had been cured standing with them, they had nothing to say in rebuttal. So they commanded them to go outside the Sanhedrin hall, and they began consulting with one another, saying: “What shall we do to 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. Nevertheless, in order that it may not...
be spread abroad further among the people, let us tell them with threats not to speak any more upon the basis of this name to any man at all.” 18 With that they called them and charged them, not to make any utterance or to teach in the name of the Jesus. 19 But Peter and John said to them: “Whether it is right in the sight of God to listen to you rather than to God, judge you 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 upon the thing that was said. 22 After being released they went to their own and reported back as many things as they could. 23 After being released they went to their own people and reported what things the chief priests and the elders said. 24 And he who had had heard nothing before in mind lifted up his voice toward the God and they said:

**ACTS 4:25-30**

“Sovereign Lord, you are the One who made the heaven and the earth 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 meditated 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, and counsel predetermined to occur. 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
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 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 were placing beside the feet of the apostles; it being distributed but to each one.

36 Joseph of Arimathea, according as likely anyone need was having. Barrier was a native of Cypros; 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-nías by name, together with Saphira his wife, sold a field, 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. But Peter said: "An-nías, why has Satan emboldened you to play false to the holy spirit and to hold back secretly some of the price of the field? 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 the God."

On hearing these words An-nía's fell down and expired. And great fear came over all those hearing of it. But the younger men rose, wrapped him in cloths, and carried him out and buried him.
7 Now after an interval of about three hours his wife came in, not knowing what had happened. So 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 like-mindedly all in the Colonnade of Solomon; of the but levite, one of the Levites, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Levite, a Leve
27 agasóntes de aútous éstis Ön. Having led them they made stand in the temple and they were teaching.

28 leugan Parágeleis chief priest saying To charge, "We positively ordered you not to keep teaching upon the basis of this name, and yet, look! you have filled the Jerusalem of the teaching of you, and you are determined to bring the blood of this man upon us." 29 In answer Peter and the apostoloi thj aπo tov dèn, μαλλον ἡ αὐτῶν. 

26 ànyxh by the high priest and those with him arrived, they called together the San'he-drin and the assembly of older men of the sons of Israel, and they sent out to the jail to have them brought. 27 But when the officers got there they did not find them in the prison. So they returned and made a report, 28 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." 29 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. 30 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." 31 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.
Gamaliel, law teacher, honored to all the people, when he commanded outside the camp and the council said, "We get you and the man who spoke thus to us. You are out of the way. But if it is of God, you will be able to overthrow them."

If, therefore, you granted their petition, you would be their helper against the God. You would be found guilty of aiding a cause of evil. Now, if this is not so, you will be found guilty of the men who are speaking against the name of the Lord.

The apostles therefore left you and went forth and went through the house and were speaking in the name of the Lord and were released.

The ones of course therefore went forth and were going to the Sanhedrin, rejoicing before them that God had made them worthy to be dishonored and to be put to death and to be degraded and disdained by the Christ of God.

And now every day in the temple and in house to house they were continuing without letup teaching and decreeing good news about the Christ Jesus.
devote ourselves to prayer and to the ministry of the word, 5
and to the service of the word
prosperously. 5 and that verse 6 we shall persevere. And pleased the
λόγου ἐνώτιον παπτός τοῦ πληθύνοντος καὶ
word in sight of all the multitude, and
ἐξελέγοντο Κέραν, ἄδεη πλὴρης
they selected Stephen, male person full
πίστες καὶ πνεύματα ἁγίου, καὶ Φίλιππον
of faith and of spirit holy, and Philip
καὶ Φρόχορον καὶ Νικάνωρ καὶ Τίμωνα καὶ
and Prochorus and Nikanor and Timon and
Παρμένιαν καὶ Νικόλαον προσήκοντον
Parmenas and Nicolas proserenye
Ἀντιοχία, 6 ούς ἔστησαν ἐνώτιον
Antiochian, whom they made stand in sight
τῶν ἄρσητόν των, καὶ προσεβάζοντο
of the apostles, and having prayed
ἐπέθηκαν αὐτοῖς τάς χείρας.
they put upon them the hands.

7 Consequently the word of God went on growing, and the number of the disciples was multiplied very much in Jerusalem, and a great crowd of priests began to be obedient to the faith.

8 Καὶ ὁ λόγος τοῦ θεοῦ ἦσαν, καὶ
And the word of the Lord was growing,
καὶ ἐπελθόντος ἵνα ἔφελον τῶν μαθητῶν
and multiplying the number of the disciples ἐν Ἰερουσαλήμ ἀνθρώπων, πολὺς ἡ ἐκλογὴ
in Jerusalem very much, and many and crowd
τῶν ἑρευνών ὑπὲρ τοῦ τιμήθη
of the priests were hearing submissively to the
πίστες.
faith.

9 Ἡνίων τίτας δὲ πληροῦσας χάριτος καὶ
Stephen but full of grace and
καὶ Πρόκορον καὶ Νικάνωρ καὶ Τίμωνα καὶ
power was doing portents and signs great
τοὺς ἀρσήτων τοῦ λαοῦ
in the people. Stood up but some ones
ὁ χώρον ἄνδικην τοῦ τιμήθη
of the (ones) out of the synagogue the (one)
λησμονῶν Ἀπερρίπτων καὶ ποιηθήκας καὶ
lemonens Libertins and Korhinoes and
καὶ οἱ Ἀποκρινθῆναι καὶ τοὺς ἀπὸ Κιλικίαν καὶ
being said of Libertins and of Cynians and
Ἀλεξάνδρους καὶ τῶν ἀπὸ Κιλικίας καὶ
Alexander and of the (ones) of Cilicia and
Ἀσίας συνευνόσως τῷ Σεβάνῳ, 10 καὶ
Asia seeking together with the Stephen, and
οὐκ ἤγγειλεν ἀνατινάζει τῇ
not they were strong enough to withstand to the
σοφίᾳ καὶ τῷ πνεύματι ἠ
wisdom and to the spirit which he was speaking. Then they thrust under
ἐλάληι. 11 τότε ὑπέβαλλαν
he was speaking. Then they thrust under

12 ἐδούνυσαν διʼ ἀκατάκτητον αὐτοῦ
they carried away him whom they carried away
λαλούσιν βλασφεμής εἰς Μωϋσην
speaking blasphemous sayings against Moses
καὶ τοῖς θεοί τῶν ἔργων καὶ τοῖς γραμματείσι,
and to the signs and to the scribes,
καὶ συνέκτισαν αὐτὸν καὶ
and having taken him they used to match him
καὶ ἤγγισαν εἰς τοὺς συνεχισμοὺς,
and they led him into the Sanhedrin,
καὶ ἤγγισαν τοῖς μάρτυρες τοὺς φιλεῖς.
and they had witnesses false saying.

13 ἐδούνυσαν ἢν ἀνθρώπος οὗτος ὁ παρέας
they made stand and witnesses false saying. The man this not is ceasing
λαλοῦσιν κατὰ τοῦ τόπου τούτου τοῦ ἄγιον
speaking sayings down on the holy
τοῦ συνεχισμοῦ καὶ τοῦ νόμου,
place and the Law,
14 ἀκηκόαμεν τοῦ θεοῦ, 15 ἀκηκόαμεν ἡμῖν,
this and the Law, we have heard

cαὶ ἐξελέγαμεν ἡμῖν καὶ ἤγγισαν ἡμῖν
and we have heard

15 καὶ ἐπέστησαν εἰς αὐτοῦ πάντες
and having gazed into him all
cειλισθήκαμεν εἰς τὸν συνεχισμὸν εἰς
those sitting in the Sanhedrin they saw
τὸ πρόσωπον αὐτοῦ ὑπὸ τὸ ἀγαθον ἔγγειλον;
this man if him as face of angel.

7 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 Mes-ω-πο-τάμι, before he took up residence in Ha-ran, 3 and he said to him, 'Go out from your land and from your relatives and
come on into the land I shall show you.
4 Then he went out from the land of the Chal-deans and took up residence in Haran.
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 inheritance in it, nor 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 *She'chem*, Jn.24:12; "Sy'cherm," KJV.
17 "Just as the time was approaching for the fulfillment of the promise that God had made to Abraham, the people of Egypt grew and multiplied in Egypt, 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. 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 forty years was being fulfilled, it came into his heart to make an inspection of his brothers, the sons of Israel. And having seen their oppression, and the hardships they endured, he defended and executed vengeance for the one being abused.

25 He was of the opinion but to comprehend the Egyptian, as I say, you are brothers. Why do you treat each other unjustly? 27 The (one) but treating unjustly the neighbor, and the appointed 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'lan, 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..."
of 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 wrong treatment of my people who are in Egypt, and I have heard their groaning and have come down to deliver them. And now come, I will send you off to Egypt! 35 This Moses, whom they disliked, saying, 'Who appointed you ruler and judge?' this man God sent off as both ruler and deliverer by the hand of the angel that appeared 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 desolate place for forty years.

37 "This is the Moses that said to the sons of Israel, 'God will raise up for you a prophet like me.'" 38 This is of 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 wrong treatment of my people who are in Egypt, and I have heard their groaning and have come down to deliver them. And now come, I will send you off to Egypt! 35 This Moses, whom they disliked, saying, 'Who appointed you ruler and judge?' this man God sent off as both ruler and deliverer by the hand of the angel that appeared 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 desolate place for forty years.

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44 “Our forefathers had the tent of witness in the wilderness, just as he gave orders when speaking to Moses to make it according to the pattern he had seen.

45 And our forefathers, who succeeded to it, also brought it into the land possessed by the nations, whom God thrust out from before our forefathers.

46 He found favor in the sight of God and asked for [the privilege of] providing a habitation for the God of Jacob. However, Solomon built a house for him.

47 Nevertheless, the Most High does not dwell in houses made with hands, just as the prophet says,

48 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? My hand made all these things, did it not?"

51 Obstinate men and uncircumcised in hearts and ears, you are always resisting 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 murderers you have now become.

53 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, and he said: “Look! I behold the heavens opened up and the Son of man standing at God’s right hand.”
Acts 7:59—8:4

Having been dispersed, they did not remain scattered, but went to others. 5 The Philippians, declaring good news about the kingdom of God and of the name of Jesus!

Acts 8:5—12

Philip, for one, went down to the city of Samaria 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 healed.

8 Now in the city there was a certain man named Simon, who, prior to this, had been practicing magical arts and amazing the nation of Samaria; saying he himself was somebody great. 9 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." 10 So they would pay attention to him because of his having amazed them for quite a while by his magical arts. 11 But when they believed Philip, who was declaring the good news of the kingdom of God and of the name of Jesus.
of Jesus Christ, they were being baptized

13 Simon also believed, and having been baptized he was persevering

14 Having heard, but the in Jerusalem

15 Peter and John, who

16 Not yet but for it was upon no one of them

17 Then they were putting the hands upon

18 Having seen but the Simon that through

19 Giving you also to me the

20 Peter said to him: 26 Philip saying: "Rise and go to the south upon the way that

24 Jehovah, J^1^1^8; God, J^1^1^1^1^V^S^S^V^J^; the Lord, J^1^1^1^1^1^; the Lord, J^1^1^1^1^; God, J^1^1^1^1^; the Lord's, J^1^1^1^1^1^; Jehovah's, J^1^1^1^1^1^1^; the Lord's, J^1^1^1^1^1^1^1^; the Lord's, J^1^1^1^1^1^1^1^; Jehovah's, J^1^1^1^1^1^1^1^; the Lord's, J^1^1^1^1^1^1^1^.
runs down from Jerusalem to Gaza. (This is a desert road.) 27 With that he rose and went, and, look! an Ethiopian eunuch, a man in power under Candace queen of the Ethiopians, 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 Philip ran alongside 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."

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 someone else?" 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 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. 38 When they had come up out of the water, Jehovah's Spirit quickly led Philip away, and the eunuch did not see him any more, for he kept going on his way rejoicing. 40 But Philip was found to be in Ashdod, and he went through the territory and kept on declaring the good news to all the cities all the way from Caesarea until the to come into Caesarea.
But Saul, still breathing threat and murder against the disciples of the Lord, went to the high priest 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.

Now as he was traveling he approached Damascus, when suddenly a light from heaven fell upon him, and he fell to the ground and heard a voice say to him: “Saul, Saul, why are you persecuting me?”

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.” 7Now the men that were journeying with him were standing speechless, hearing indeed of a voice, but not beholding any man.

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. And for three days he did not see anything, and he neither ate nor drank.

There was in Damascus a certain disciple named Ananias, and the Lord said to him in a vision: “Go to the street called Straight, and at the house of Judas look for a man named Saul, from Tarsus. For, look! He is praying, and he heard Ananias answered: “Lord, I have heard from many about this man, how many injurious things he did to your holy ones in Jerusalem. And here he has authority beside of the high priest to bind all the (ones) who have been caught up.”

And the Lord said to him: “Be on your way, because this man is a chosen vessel to me to bear my name to the nations as well as to kings and the sons of Israel.”
Acts 9: 17—22

17 'Aπήλθεν δὲ ἀνανίας καὶ ἦσανθεν εἰς τὴν οἰκίαν, καὶ ἔπεισεν he 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." And immediately there fell from his eyes what looked like scales, and he recovered sight; and he rose and was baptized, and having stood up, he was baptized, and having received food, he was strengthened within.

Acts 9: 23—29

23 Τότε δὲ ἐπληρώθη τὸ ἡμέρας Αδαμασκὸς, οὐκ ο=endDN-κοτος ημέρης οὐκ αὐτῶν, ἐν γυναικί οὐκ αὐτῶν, τῆς σκιάς, διά τοῦ τείχους of the day and of night so that he might take up; having taken but the μαθηταὶ αὐτῶν νυκτὸς of the disciples of him of night through the wall καθισκόντων αὐτῶν καλασάνες ἐν φυτείᾳ, they set down him having lowered in basket.

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 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...
It occurred but Peter traversing
dia pantón katalthei kai pró eis to
through all (parts) to come down and toward the
ágyous tois katoikontas Lydda.
holy (ones) the (ones) inhabiting Lydda.

And he rose immediately: 35 And all those who
inhabited Lydda and the [plain of]
Shar'ón saw him, and these turned to
the Lord.

32 But in Jop'pa there was a certain disciple named Tabi'
theca, which was translated
legete Dorkas: aut' en plérēs egrag
was full of works
agathôn kai eilemousoin ón épotei,
good and gifts of mercy of which she was doing.

37 Egeveta de en taías hēmeras ekeinais
It occurred but in the days those
thelousan aut' en aposthein laousantes
having fallen sick her to die; having washed
ex othikan en utherw. 38 Egyous de
but they put in upper room. Near but
ous Lýssas tis ípote aut' eginithe
being of Lydda to the Joppa the disciples
akousantos sti Pètrois estin eis aut' aut' they sent off
tó parakaloures Mí dikhis entreature
two male persons toward him
Nei ou should be motionless
dielw heios hwm. 39 Anastasias
to come through until to us; having stood up
δe Pètrois soumlanai autw aut' de
but Peter went with them; whom

29: Literally, "the Hellenists." Jv reads "the Grecian Jews." 31: Je
hovah, Je9,12,13,14,18,20 the Lord, MBA. 35: Shar'on, Je18, Sa'ron, MBA.
Now in Caesarea there was a certain man named Cornelius, an army officer of the Italian band, as it was called, 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 raised her up, and she called the holy ones and the widows who had been living there. 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 housestop 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,
Acts 10: 15—21

Lord, because never I ate everything common and unclean. And voice again the God cleansed you not be you making common. This but occurred three times, and immediately was taken up the vessel into the heaven.

Acts 10: 17  
As but in himself was being thoroughly perplexed the Peter what he might be the vision which he saw. Look! the male persons the (ones) having been sent off by the Cornelius having thoroughly questioned the house of the Simon stood upon the gate. 18 And they called out and inquired whether Simon who was summoned 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 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 Joppa went with him. 24 On the day after that he entered into Caesarea; Cornelius, of course, was expecting them and had called together the relatives of him and his friends. As but had dispatched them. 25 He raised him up, saying: "Rise; I myself am also a man." 27 And as he conversed with him he entered, and he is finding

21: Three, NAGSy; two, B.

22: Was given divine instructions, KBA; was given a command of Jehovah, JM.
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 exception, 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 and I heard within you the prayer and the gifts of mercy of you were remembered in sight of the Lord. 32 Send, therefore, into Joppa and call Simon who is named Peter; he is being surnamed Peter; this one is treated as stranger in house and call Simon, who is named Peter, and send therefore into Joppa and call for Simon, who is named 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 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 the good news of peace through Jesus Christ: this is of all (them) you heard and eye-witnessed have preached. 37 You know the subject that was talked about throughout the whole of Judea, starting from Galilee after the baptism which was preached by John, Jesus the (one) from Nazareth, how God anointed him to spirits holy and 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
him to become mani-
fest, 41 not to all the
people, but to wit-
nesses appointed be-
forehand by God. 42
And 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
bearing witness,
letting go of sins to
receive
through the name of
him everyone the
piety of all the
believing into him.
44 "When 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 him speaking
with tongues and glorifying
God. Then Peter respon-
ded: 47 "Can anyone
forbid water so that
these might not be
baptized who have
received the holy spirit
through the name of
Jesus Christ to be
baptized. Then they requested him to remain for some
days.
11 "Now the apostles
and the brothers that
were in Jue-da
heard that people of
the nations also had
received the word of
God. 2 So when Peter
came up to Jerusalem,
the [supporters] of
circumcision began to
contend with him,
saying that he had gone
into the house of
men that were not
circumcised and had
eaten with them. 3 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
large 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,
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 the Holy Spirit." If therefore, God gave the same free gift to them as He also did to us who have believed upon the Lord Jesus Christ, for who I was I should be able to hinder the God?

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."

Consequently those who had been scattered by the tribulation that arose over Stephen went through as far as Phœnicia and Cypros and Antioch, but speaking the word to no one except to Jews only.

However, out of them there were some men of Cypros and Cyprian that came to Antioch and began talking to the Greek-speaking people, declaring the good news of the Lord Jesus. Furthermore, the hand of Jehovah was with them, and a great number that became believers.
22 The accounts 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; 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 turned to the Lord.

12 About that particular time Her-od the king had triumphed his hands to mistreating some of those of the congregation.

12 Down that but the appointed time Her-od the king had triumphed 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 unleavened 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 pass-over. 5 Consequently Peter was being kept in the prison; but prayer but prayer for him was being carried on intensely by the congregation.
Now when Herod was about to produce him, that night Peter Peter was sleeping bound with two chains between two soldiers, and guards before the door were keeping the prison. 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. 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." 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. 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 him. And Peter, coming to himself, said: "Now I actually know that Jehovah sent his angel forth and delivered me out of the hand of Herod and from all that the people of the Jews were expecting."

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. When he knocked at the door of the gateway, a servant girl named Rhoda came to attend to the call, 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. They said to her: "You are mad." But she kept on strongly asserting it was so. They began to say: "It is his angel." But Peter remained there knocking. When they opened, they saw him and were astonished. But he motioned to them with his hand to be silent.
He thoroughly related to them how the Lord had led forth out of the prison, as he said, 'Apagélyaste, 'Iakóbaí kai tous deóleous toj

18 Well, when it became day, there was no little stir among the soldiers over what really had become of Peter. 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 Ju-dea to Caes-a-re'a and spent some time there.

20 Now he was in a fighting mood against the people of Tyre and Sidonians; like-mindedly but they were alongside

21 To order but day the 'Hrodos having clothed himself
kingly having sat down upon the DNA kai avkoriai tis leon's honoros

22 Then they fasted and prayed and laid their hands upon the public address. 23 In turn the assembled people began shouting: "A god's voice, and told them in derision how Jehovah brought him out of the prison, and he said: "Report these things to James and to the brothers."

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 Barnabas and Saul, after having fully carried out the relief ministration in Jerusalem, they returned to Antioch down the road, being multiplied.

13 In the middle of them, they were prophets and teachers in the local congregation, Bar'n-a-bas as well as Sym'e-on who was called Ni'ger, and Lucius of Cy-ri-ne, and Man' a-en who was educated with Herod the tetrarch.

21 For the apostles in Antioch were prostrating themselves before the kingdom (country). To order but day the Herodos having clothed himself kingly having sat down upon the DNA kai avkoriai tis leon's honoros

22 Then they fasted and prayed and laid their hands upon the public address. 23 In turn the assembled people began shouting: "A god's voice, and not a man's!"
4 Accordingly these men, sent out by the holy spirit, went down to Seleucia, and from there they sailed away to Cyprus. And when they got to be in Salamis, 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 Paphos, they met up with a certain man, a sorcerer, a false prophet, a Jew whose name was Bar-Jesus, who was together with the proconsul Sergius Paulus, a most sensible man. This (one) having called toward himself Barnabas and Saul and sought to hear the word of the God. But Elymas the sorcerer, (that is, in fact, is the way his name is translated) began opposing them, seeking to turn the proconsul away from the faith. Saul, who is also Paul, becoming filled with holy spirit, looked at him intently 10 and said: “You man full of every sort of fraud and envy, son of the Devil, you enemy of all righteousness, do not you cease distorting the right ways of the Lord the people of Jehovah?"
Acts 13:17—23

and having moved downward to the hand said

“Andrew, the Israelites and the [ones]

foibomeni tôn theon, àkúswaste. 17 ‘O theos

fearing the God, hear you. The God

tou laou tauto ‘Iωσίαλ εξέλεξατο tous

of the people this Israel chose the

πατέρας ἡμῶν, καὶ τῶν λαῶν ὑψωσεν σημεῖον

fathers of us, and the people put high up in

τῇ παροικίᾳ εἰς γῆν Αἰγύπτου, καϊ μετὰ

the wilderness and brought them out of it with

βασιλίου ὕψηλον ἔξωγαν αὐτοὺς ἐξ

an uplifted arm. 18 And for a period of

και ὡς τεσσαράκοντατε χρόνων

about forty years he put up with their

ἐπετρέφοντο αυτοὺς ἐν τῇ ἐρήμῳ,

manners of them in the desolate [place]

καθελῶν ἔσων ἐπτὰ ἐν γῇ

having taken down seven nations in seven in

Χαναάν ἐκτελεσθονες τῇ γῆς

Canaan, he assigned as inheritance the east

αὐτοὺς τὸ ἔτος τεσσαράκονταται

of them as to years four hundred and

πεντήκοντα. fifty.

And after these [things] he gave judges until

Σαμουήλ

Samuel.

And from there

ἐδέξατο βασιλέα, καὶ ἔδοξεν αὐτοῖς ὅ

they asked for, and he gave to them the

θεός τὸν Σαουλ ὑόν Κείς, ἄνδρα ἐκ

God the Saul son of Kish, male person out of

φυλῆς Βενιαμίν, ἔτη τεσσαράκοντατά

tribe of Benjamin, years forty;

καὶ μεταστάσες αὐτὸν ἤγειρεν τὸν

and having set across him he raised up the

Δαυὶδ αὐτοίς εἰς βασιλέα, δ καὶ ἔξω

them to king, to whom also

David to them, Edoen. 21 And after

said, having borne witness I found David

tōν τοῦ ἱεσαμύνου, ἀνδρα χατά

the [son] of Jesse, male person according to

τὴν καρδίαν μου, δὲ ποιεῖτε πάντα τὰ

the heart of me, who will do all the

θελήματά μου. 23 τοῦτο ὅ θεος

things willed of me. Of this (one) the God

ἀπὸ τοῦ σπέρματος κατ’ ἐπαγγελίαν

from the seed according to promise

καὶ κατασκέψας τῇ χειρί εἶπεν

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

manners 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. 21 And after these [things] he gave judges until

Samuel. 22 And from then on they demanded a king, and

God gave them Saul son of Kish, a man of the tribe of Ben-

jamin, 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 Jesse, 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

Acts 13:24—31

has brought to Israel a savior, Jesus, 24 after

in the advance of the entry of that

One, had preached publicly to all the people of Israel

the baptism of those who

rejoiced. 25 So, was fulfilling his course, he would say,

‘What do you suppose I am? I am not he. But, look! one is coming after me

who is mighty, powerful, and I am not worthy to

unto.’

26 ‘Men, brothers,

you sons of the stock of Abraham and those

[A] 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
ACTS 13: 32—39

who had gone up with him from Galilee 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 through his resurrection; 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 of 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, whom the God raised up not he saw corruption.

38 Knowing that he is being announcing down, and

ACTS 13: 40—45

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 entreatement for these matters to be spoken to them on the following sabbath. 43 So after the synagogue assembly was dissolved, many of the Jews and of the proselytes who worshiped [God] followed Paul and Barnabas, who, in speaking to them, they were persuading them to be remaining toward 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
Paul, being spoken boldly and the Paul and the
Barnabas they said. So it was necessary for
prison-laden a day to the church's word the
first to be spoken the word of the God; the
first, to put away and not worthy
knew, and not worthy
you are judging selves of the everlasting life,
the Lord and the nations; thus
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.'

When those of the nations heard this, they began to rejoice and to glorify the word of Jehovah, and all those who were rightly disposed for everlasting life became believers. 49 Furthermore, the word of Jehovah went on being carried throughout the whole country. 50 But the Jews stirred up the reputable women who worshiped [God] and the principal men of the city, and they raised up a persecution against Paul and Barnabas and they threw out the boundaries of the city and they raised up the boundaries against them and they went
out of the boundaries of them. The but having shaken out the
knew that the disciples continued to be filled with joy and holy spirit.

Now in I-corinthium they entered together into the synagogues of the Jews and spoke in such a manner that a great multitude of both Jews and Greeks became believers. But the Jews that did not believe stirred up and wrongly influenced the souls of the people of the nations against the brothers. 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. However, the multitude of the city was split, and some were for the Jews but others for the apostles. 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, they, on being informed of it, fled to the cities of Lycaonia, Lystra, and Derbe and the country round about; and they went on declaring good news.
8 Now in Lystra 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 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 Lycaonian tongue: "The gods have become like humans and have come down to us!" 12 And they went calling Barnabas and Zeus, but Paul Heræus, since he was the ἁγιομένος of the λέγοντες. 13 The priests of Zeus, whose temple was before the city, brought bulls and garlands to the gates and were desiring to offer sacrifices with the crowds. 14 However, when the apostles Barnabas and Paul heard of it, they ripped their outer garments and leaped out into the crowd, crying out and saying: "Men, why are you doing these things? We are not gods making an offering to you, we are not doing any harm to you, but are declaring good news to you from the Lord's own people which the foolish are turning into things vain, saying that these are gods that made heaven and earth and all things; 16 and the people of this nation have been continually unrighteous and ungodly. 17 And they restrained the crowds of the not to be sacrificing to them. 18 And by saying these things they severely restrained the crowds from sacrificing to them. 19 But the Jews came out and set them against Barnabas and Paul, and stoned Paul, draging him outside the city, and the men dragged him outside the city, and the men pushed him into the streets and he was dead. 20 When the disciples surrounded him, he rose up and entered into the city. And on the next day he left with Barnabas for Derbe, and after declaring the good news to that city.
and making quite a few disciples, they returned to Lystra and to Iconium, 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 to office for them in the congregation, and offering prayer with fasting, they committed them to Jehovah in whom they had become believers. 24 And they went through Pisidia, and came into Pamphylia, 25 and having spoken in Perga the word of the Apocalypse, they stepped down into Attalia, 26 and from there they sailed off into Antioch, from where they had been having been given aside to the undeserved kindness of the God into the work which they fulfilled. 27 Having come to be alongside but and having led together the eclesia, they were recounting as many (things) as did the God with them and that he had opened up the nations to the door of faith.

28 So they spent not a little time with the disciples.

15 And certain men came down from Ju-de'a and began to teach the brothers: "Unless you get circumcision according to the custom of Moses, you cannot be saved." 2 But when there had occurred no little dispersion and disputing by Paul and Bar-nabas with them, they arranged for Paul and Bar-nabas and some others of them to go up to the apostles and older men in Jerusalem regarding this dispute. 3 Accordingly, after being conducted part way by the congregation, these men continued on their way through both Phoe-nici-a and Samari-a, relating in detail the conversion of people of the nations, and they were causing great joy to all the brothers. 4 On arrival 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
of the sect of the Pharisees, that had believed rose up from their seats and said: “It is necessary to circumscribe 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: “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; and God, who knows the heart, bore witness to them giving the spirit to those who were chosen beforehand, that the holy spirit as to us, and nothing else.

8 And God, having purified their hearts by faith, distinguished between us and them, to the truth having purified the hearts of us, and not of them.

9 Now therefore why are you testing the God, putting to yoke upon the neck of the disciples which neither the fathers of us nor we were strong enough to carry? But through the undeserved kindness of the Lord Jesus Christ we are believing to be saved down which manner kindne, also those.

12 And that the entire multitude became silent, and they began to listen to Barnabas and Paul relating the many signs and portents that God did through them among the nations.

13 After they quit speaking, James answered, saying: “Brothers, hear me. Syme’s 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 build the booth of David that is fallen down; and I shall rebuild its ruins and erect it again, 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, known from of old.

19 Hence my decision is not to trouble those from the nations who are turning to God;
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 Barnabas, namely, Judas who was called Barsabas and Silas, leading men among the brothers; 23 and by their hand they wrote:

"The apostles and the older brothers to those brothers in Antioch and Syria and Cilicia 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 you together with our beloved Barnabas 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 yourselves free from things sacrificed to idols and from blood and from things strangled and from fornication. If you carefully keep yourselves 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.
34—35 However, Paul and Barnabas 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 Barnabas: "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." For his part, Barnabas was determined to take along also John, who was called Mark. 37 But Paul did not think it proper to be taking this one along with them, seeing that he had departed from them in Paphos and had not along with them in the work, not having gone with them into the work, not to be separating him from another, the and Barnabas, 38 Paul, being called Mark; but Paul thinking worthy, the one, having stood off from them, Paul having selected Silas from Paphos and had not gone with them into the Mark to sail out to Cyprus. Paul but having selected Silas and having taken along the Mark to sail out to Cyprus, Paul but having selected Silas and he went out having been given beside to the undeserved kindness of the Lord by the brothers, he was going through but the undeserved kindness of the Lord by the brothers. 41 But he went through the undeserved kindness of the Lord by the brothers.
they made efforts to go into Bl-thyn'-a, but the spirit of Jesus did not permit them. So they passed Mys'-ia by and came down to Tro-as. 8 And during the night a vision appeared to Paul: a certain Mac-e-do'-nian man was standing and entreat- ing and saying: "Step over into Mac-e-do'-n-i-a and help us." 9 Now as soon as he had seen the vision, we sought to go forth into Mac-e-do'-n-i-a, drawing the conclusion that God had summoned us to declare the good news to them.

10 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 Nea'-pol-i-s, 12 from there to Phil-i'-p'i, which is the principal city of the district of Mac-e-do'-n-i-a. We continued in this city, spending some days. 13 And on the sabbath day we went forth outside the gate beside river, where we were speaking 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 Ly-d'i-a, a seller of purple, of the city of Thy-a-ti'ra.

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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.
Well, when her masters saw that their hope of gain had left them, they laid hold of Paul and Silas and dragged them into the market place to the rulers, and, leading them up to the civil magistrates, they said: “These men are disturbing our city very much, they are Jews, and they are publishing customs that it is not lawful for us to take up or practice, seeing we are Romans.” 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. As they fell short of inflicting many stripes upon them, they threw them into prison, ordering the jailer to keep them securely. Because he got such an order, he threw them into the inner prison and made their feet fast in the stocks.

But about the middle of the night Paul and Silas were praying and praising God with song, and the prisoners were hearing them. Suddenly a great earthquake occurred, so that the foundations of the jail were shaken. Moreover, all the doors were instantly opened, and the bonds of all were loosened. 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. But Paul called out with a loud voice, saying: “Do not hurt yourself, for we are all here!” So he asked for lights and leaped in and, seizing Paul and Silas, falling down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul and Silas, and having had forward, he fell down before Paul andSilas.
Acts 16:34-40

And he brought them into his house and set a table before them, and rejoiced greatly with all his household because he had believed in God.

Acts 17:1-5

They now journeyed through Amphipolis and the Apollonia, where there was a synagogue of the Jews. So according to Paul's custom he went inside to them, and for three sabbaths he reasoned with them from the Scriptures, 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, the Jesus whom I am publishing to you.”

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.

But the Jews, getting jealous, took into their company certain wicked men of the market-place 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
to the rabble. 6 When they did not find them they dragged Jason and certain brothers to the city rulers, crying out: "These men that have overthrown the inhabited earth are present here also. 7 And Jason 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 Jason and the others they let them go.

10 Immediately by night the brothers sent both Paul and Silas out to Berea, and these, upon arriving, went into the synagogue of the Jews. 11 Now the latter were more noble-minded than those in Thessalonica, who 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 women of the city, also of male persons. 13 And the word of God was published also in Berea; for Paul 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 Timothy 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 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 market place with those who happened to be on hand. 18 But certain ones of both the Epicurean and the Stoic philosophers took to conversing with him controversially,
tives δέλεον Τι ον θελεις ὃ some were saying, What likely would will the
σπερμολόγος ὁπότος λέγειν; οι δὲ, seed picker this to be saying? The (ones) but,
ἐξένεν δαιμονίων δοκεῖ καταγγελεῖν Of foreign demons he is seeming publisher
eἰναι ὃ τὸν Ἰσραηλ καὶ τὴν to be; because the Jesus and the
ἀναστασιν εὐγγελιζεται. resurrection he was declaring as good news.
19 ἐπιλαβόμενοι δὲ αὐτοῦ ἐπὶ τὸν Having taken hold but of him upon the
Ἀρείου Πάγου ήγαγον, λάνωντες ἄριστα Arean Pagos they led, saying Are we able
χαίρων τὴν και αὐτὴ ὅ υτο σου to know what the new this the by you
καλλομεν διδαχῇ; 20 ενίζοντα being spoken teaching? Being strange (things)
τίναι εἰς ὑποχρείας εἰς τὰς ἀκοὐς γὰρ some for you are importing into the hearings
ὑμῶν βουλομένα γιὰν γνωρίσαι of us; we are wishing therefore to know
τίνα θέλει τούτα εἶναι. what (things) is willing these (things) to be.
21 Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιθεμοῦντες Athenians all and the sojourning
πολίτες ἐν τῷ οὐδὲν ἐπερνοῦν ἐξω the foreigners into no different
ηὐκάριαν τὸ ἔγγελον they had leisure time than to be saying
τι ὅ ἐκοῦσεν τι κανόνετερον, something or to be hearing something newer.
22 στοιχίσεις δὲ Παῦλος ἐν μέσῳ τοῦ Having stood but Paul in middle of the
Ἀρείου Πάγου ἔριθεν Arean Pagos he said
"Ανδρεῖος Ἀθηναίοι, κατὰ πάντα ὡς Male persons Athenians, down all (things) as
δεισδαιμονετέρως ύμᾶς θεωρῶ more-dreadpng you? I am beholding;
23 διερχόμενος γάρ καὶ ἀναχειρώνας going through for and beholding up the
τῇ σπέρματι ὅμοιον εὑρον καὶ βοῦν ἐν objects of veneration of you I found also altar in ο ἐπεγεγράμτο Ἔγνωστο Θεό, which it had been written upon Unknown God.
δὲ οὖν ἄγνοους εὐσεβεῖται, Which therefore being ignorant you are venerating.
24 ὁ τοῦτο ἐγὼ καταγγέλλω υμίν. 24 ὁ this (thing) I am announcing down to you. The
θεὸς ὁ ποιήσας τὸν κόσμον καὶ having made the world and
πάντα τὰ ἐν αὐτῷ, ὅμοιον ὑφοῦνον all the (things) in it, this (One) of heaven
καὶ γῆς ὑπάρχων υἱῶν υἱὸν ἐν and of earth existing Lord not in
χειροποτίστις καὶ χειροποτίστις handmadе divine habitations is inhabiting
26 κυρίων anāθροτινων nor by hands human
καὶ ἑπιτεθεὶς προσδοκεῖται προδοκονομός τινος, is being attended to having further need of anything,
τοὺς διὸς πᾶσι ἑως καὶ ποινήν καὶ given to all life and breath and
τὰ πᾶν ἐποίησε τὰ ἔξω καὶ the (things) all; he made and out of one [man] every nation of
ἐνός πᾶν ἐνος ἀνθρώπων ἁνοικοκείν ἐπὶ every nation of men to be dwelling upon
ποιμαντος προαυτὸς τῆς γῆς, ὅρισες: all face of the earth, having defined
27 ζητεῖν τὸν θεὸν οὐ καὶ οὐρον γιὰ theek to seeking the God if really in fact
ψηλαφηκὼν σεβομεν καὶ εὐροῖον, they might grope for him and really find him,
καὶ γε τὰ μακρὰ ἄπο ἐνός ἐκδυπτὸς, although, in fact not far off from each one of us. 28 For
καὶ ἔνας ὑμῶν ὑπάρχοντα. 28 ἐν αὐτῷ γὰρ we are living and we are moving and we are, as
καὶ τινὲς τῶν καὶ ὑμᾶς ποιήτων εἰρήκατο also some of the down you poets have said
To the γὰρ καί γένος ἐστίν. Of the (one) for also race we are.
29 οἵρος ὁ ποιμαντος τοῦ θεοῦ υοκ Race therefore existing of the God not
ὅτι we are living and we are moving and we are, as
διδομένος νομίζεις χρυσοῦ ἐν ἀργυρῷ ἢ our being to being opneing to gold or to silver or
λίθῳ, χαράγματα τέχνης καὶ stone, to sculptured (thing) of art and
ἀνθημένους ἀνθρώπος, τὸ θεῖον εἰς contrivance of man, the divine (being) to be
dομον. 30 τοὺς μὲν οὖν χρόνον τῆς like. The indeed therefore times of the
the times of such ignorance, yet now he is telling mankind 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 resurrection 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, but some men joined themselves to him and became believers, 34 among whom also were Di-o-ny-sus'1, a judge of the court of the Are-oph-gus, and a woman named Da-ma-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-li-a, a native of Pontus who had recently come from Italy, and Pris-ci-la his wife, because of the fact that Clau-di-us had ordered all the Jews to depart from Rome. So he went to

sūs ito, 3 and di-ax to òmōte-lon en vai

me the Paul Not

them 3 and on account of being of the same trade he stayed at their home, and they worked for them, 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 Mac-e-do-ni-a, 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 Titus 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 were baptized. 9 Moreover, by night the Lord said to Paul through a vision: "Have no
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 there a year and six months, teaching in them the word of the Lord.

12 Now while Galli’o was proconsul of Acha’ia, the Jews rose up with one accord against Paul and led him to the judgment seat, saying: “Contrary to the law this person leads men to another persuasion in worshiping God.” 13 But as Paul was going to open his mouth, Galli’o 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’the’nes, the presiding officer of the synagogue, 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 "O de Paulos, 

19 Having further remained days sufficient to the 

20 and those that left down in that place, he but 

21 That he will return to you again, if Jehovah will, he shall bend back toward the 

22 and having come down into Castra’rea. 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 Ga-la’ti’a and Phrygi’a, strengthening all the disciples.

21 Jehovah, Jēhovah; God, nB′AVgsyr.
24 Now a certain Jew named A-poll-los, a native of Alexandria, an eloquent man, arrived in Eph-é-sus; and he was well versed in the Scriptures. 25 This [man] had been orally instructed in the way of John the Baptist 26 and as he was aglow with the spirit, he went speaking and teaching with correctness the things about the coming of the holy spirit, but being acquainted with only the baptism of John, he said and into what therefore baptized? The (ones) but said into the baptism of repentance, to the people saying into the (one) coming after him in order that they should believe, this is into the Jesus. 27 Further, because he was desiring to go across into A-cha-ia, 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 A-poll-los was in Corinth, Paul went through the inland people and came down to Eph-é-sus, and found some disciples; 2 and he said to them: “Did you receive holy spirit when you believed?” 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 Je-su.” 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. 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
ACTS 19: 10—16

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 had practiced the casting out of demons also undertook to name the name of the Lord Jesus over those having the wicked spirits, saying: "I solemnly charge you by Jesus whom Paul preaches."

14 Now there were seven sons of a certain Sceva, 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, and separated the disciples from them, daily giving talks in the school, and teaching in the school of Tyrannus. 17 This became known to all, both the Jews and the Greeks that dwelt in Ephesus; and a fear fell upon them all, and the name of the Lord Jesus went 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 completed, Paul purposed in his spirit that, after going through Macedonia and Achaia, he would journey to Jerusalem, saying: "After I get there I must also see Rome." 22 So he dispatched to Macedonia and Achaia two of those who ministered to him, Timothy and...
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 Arte-mis furnished the craftsmen no little gain; 25 and he gathered them and those who worked at such things said: "Men, you well know that not only out of this the craftsman and business we have our living, 26 but also of the [district of] Asia this Paul has persuaded a considerable crowd and turned them to another opinion, saying that the one who 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 Arte-mis 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."

28 Having heard but and having become full of anger they were crying out saying Great is Art-e-mis of the E-phe-sians! 29 So the city became filled with confusion, and with one accord they rushed into the theater, shouting forcibly along with them Ga-ius and Ar-is-tar-chus, Mac-e-di-an-ns, traveling companions of Paul. 30 Paul, because he was willing to go inside to the people, but the disciples would not permit him. 31 Even some of the commissioners of the tribunes and guards, 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:
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 Macedonia. After going through those parts and encouraging the ones there with many a word, he came into Greece. 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 Macedonia. There were accompanying him Sopater the son of Pyrrhus of Epirus, Aristarchus and Secundus, Gaius of Derbe, and Timothy, and from the Thessalonians, Aristarchus and Secundus, Gaius of Derbe, and Timothy, and from the [district of] Asia Tychicus and Trophimus. These went on and were waiting for us in Troas; but we put out to sea from Philippi after the days of unfermented cakes, and we came as a sort of food to them into the Troas until days of fifteen, where we spent through five days; and there we spent seven days.

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;
Acts 20: 8—14

And he prolonged his speech until midnight. And there was a great stir about the doors until the 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 asleep on Paul's speaking, 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: “Sosie 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 was 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 Assos, 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 Assos, we took him aboard and went to Mitylene;

Acts 20: 15—20

15 and, sailing away from there the succeeding day, we arrived opposite Chios, and the next day we reached at Samos, and on the following day we arrived at Miletus. 16 For Paul had decided to sail past Ephesus, 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 Miletus he sent to Ephesus 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 lowness 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. But I thoroughly bore witness both to Jews and to Greeks about repentance toward God and faith in our Lord Jesus. And now I, having been bound to the spirit, I am journeying to Jerusalem, although not knowing the things that will happen to me, except that the Lord will show me. 22 And now, look! Having been bound in the spirit, I am going to Jerusalem, the things (in any case) will happen to me, as the Lord has said, ‘And he has chosen to show his light to the Gentiles through me, and for a testimony to the people of Israel.’

23. Therefore, keep awake, and bear in mind that for three years, night and day, I did not stop proclaiming this message, and those things I have said were not done to you in vain. 24 For I have not seen any of you, except you, of whom I received the good news of the undeserved kindness of our Lord Jesus Christ.

25. And now, look! I know that all of you, among whom I was preaching the kingdom, will see me no more. 26 Hence I call you to witness this very day that I am not lying, nor do I speak according to the spirit of man. 27 For I am bearing witness to you the word of the undeserved kindness of our God, 28 so that you and all men will know that that which the Holy Spirit has spoken was true through me, and through you, and all the ones who hear me.

29. Therefore, bear witness to yourselves and to all the flock, among which the Holy Spirit has given you the gift of Overseers, to shepherd the God’s congregation, which He purchased with the blood of His own Son. 30 And know that after my going away oppressive wolves will come into you and will not speak with tenderness, but with 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 stop proclaiming this message, and those things I have said were not done to you in vain. 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. I have coveted no man’s silver or gold or apparel. 33 You yourselves know that these hands have attended to the needs of me and of those with me. 35 I have
36 And when he had said these things, he knelt 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 into Cos, but on the next [day] to Rhodes, and from there to Patara. 2 And when we had found a boat that was crossing to Phœnicia, we went aboard and sailed away. 3 After coming in sight of the island of Cyprinus we left it behind on the left side and sailed on to Syria, and landed at Tyre, for there the boat was to unload its cargo. 4 By a search we found the disciples and remained there 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 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
had four daughters, virgins, that prophesied. 10 But while we were remaining quite a number of days, a certain prophet named Aga-bus came down from Ju-de'a, and 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 entreat- ing 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 Jerusalem.

16 But some of the disciples from Caesa-re'a also went with us, to bring us to the man at whose home we were to be entertained, a certain Mna'son of Cy-prus, an early disciple. 17 When we got into Jerusalem, the brothers received us gladly. 18 But on the next day Paul went in with us to James; and all the older men were present. 19 And he greeted them and began talking 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..."
ACTS 21: 23—27

Thus therefore do this which (thing) to you we are saying: are to us four males four four having from every nation or tribe, having taken along and clean themselves ceremonially with them and spend upon them in order that they will have the hair cut, and whatever you decide or will, all that have been taught by echo down about you nothing is it, but sojourners and sojourners and four Greeks and Jews in the city of Alexandria. About but of the believing nations in Greece we sent out having judged to be guarding themselves and the idols and sacrifice they are and in them and in them, and blood and (thing) strangled and fornication.

Then the Paul having taken along the men and the next day together with 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.

Now when the seven days were about to be concluded, the Jews from Asia beholding him in the temple began to throw all the crowd into confusion, and

they laid their hands upon him, crying out: "Men of Israel, help! This is the man who 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." For they had previously seen Trophimus the Ephesian in the city with him, but they were imagining Paul had brought him into the temple. 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. And while they were seeking to kill him, information came up to the commander of the band that all Jerusalem was in confusion; 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.
Then having come near the chiliarch
laid hold of him and he commanded to be bound
and was inquiring who he might be and what he is having done;

others but another something
were sounding upon in the crowd; not being able
de αὐτοῦ γυναῖς οἱ ἄνδρες διά τοῦ
but of him to know the steady thing through the
through the violence of the crowd;

was for the multitude of the people
screaming: Lift up him.

The being about and to be led in into the
the Paul is saying to the
It is lawful to me to say something
πρὸς σέ; ὅ δὲ ἔφη Ἑλληνικῷ
Am I allowed to say something to you? The (one) but said in Greek

Not really you are the
Egyptian the (one) before these the days
καὶ ἐξεγαγὼν εἰς τὴν
having stirred up sedition and having led out into the

Egyptian those tetrarchiæs anéras
desolate [place] the four thousand male persons

The (one) before these the days
καὶ ἔξηκεν ἅπαν τῶν ἁμαρτῶν
having stirred up sedition and having led out into the

καὶ ἔξηκεν ἅπαν τῶν ἁμαρτῶν
having stirred up sedition and having led out into the

That Paul said:
I am, in fact, a Jew, of Tarsus in Cilicia, a citizen of no obscure city.

So I beg you, permit me to speak to the people. 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:

"Men, brothers and fathers, hear my defense to you now." (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 Ga-ma'lli-el, instructed according to the strictness of the ancestral Law, being zealous for God just as all of you are this day. And I persecuted this Way to the death, binding and hanging over to prisons both men and women, 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...
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, and I fell to the ground and heard a voice say to me, 'Saul, Saul, why are you persecuting me?' I answered, 'Who are you, Lord?' And he said to me, 'I am Jesus the Nazarene, whom you are persecuting.' Now the men that were with me beheld, indeed, the light but did not hear the voice of the one speaking to me. 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.' 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.

11 And I said to myself, 'Why am I here? What is going to happen to me?'

12 'Ananias, come, that what you have heard from the mouth of God I may speak. But when I tasted of the good things you have heard about me, I came into Damascus.'
imprison and flag in one synagogue after another those believing upon you; 20 and when the blood of Stephen your witness was 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 about the outer garments and dust lifting into the air, 24 the officers of the chilarch commanded the chilarch to be led into him into the encampment, to be closely examined; 25 as he was being closely examined, they said to scourges to be being closely examined, having said to scourges to be being closely examined, in order that he might know fully through which cause they were suffering against him this way. 26 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 uncondemned?” 27 Well, when the army officer heard this, he went to the military commander and made report, saying: “What are you intending to do? Why, this man is a Roman.” 28 So the military commander approached and said to him: “Tell me, Are you a Roman?” He said: “Yes.” 29 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 been before God with a perfectly clear conscience
Acts 23:2—8

2 θεῶν άρχή των τις ημέρας. 2 δὲ τις God until this the but day. The but

ἀρχιερεύς Ἀνάνιας ἐπέταξαν τὸν chief priest Ananias ordered to the ones

παρεστώτων αὐτῷ τούτων αὐτῷ τὸ having stood beside him to be striking of him the stoma. 3 τότε ὁ Παύλος πρὸς αὐτὸν mouth. Then the Paul toward him εἶπεν: τούτων σὲ μέλεις ὅ θεός, τοῖς said To be striking you is about the God, wall κεκοιμισένην: καὶ σὺ κἀκεῖνος κρίνων having been whitened; and you are sitting judging με κατὰ τόν νόμον, καὶ me according to the Law, and παρανόμων κελεύεις me acting contrary to Law you are commanding me τυπτεοθαί; 4 οὶ δὲ The ones but παρεστώτες εἶπαν Τὸν ἀρχιερέα του having stood beside said The chief priest of the theοῦ λοιδορεῖς; 5 ἔθη το ὁ Παύλος God you are reviling? Said and the Paul Οὐκ ἦδεν, ἀνελάφοι, ὅτι ἐστὶν ἀρχιερεύς. Not I had known, brothers, that he is chief priest; γέγραπται γὰρ ὅτι ἄρχοντα τοῦ λαοῦ it was written for that of the people it has not οὐκ ἔρεις κακῶς, you not you will say badly. 6 Ἐγὼς δὲ ὁ Παύλος ὅτι το ὅν Having known but the Paul that the one μέρος ἐστὶν Σαδδουκαίων το δὲ ἔτερον part is Sadducees but the different Φαρισαίων ἔκραζεν ἐν τῷ συνεδρίῳ of Pharisees he was crying out in the Sanhedrin ἀνδρεῖς ἀδελφοί, ἐγὼ Φαρισαῖος εἰμί, υἱὸς Male persons brothers, I Pharisee I am, son Φαρισαίων περί ἔλεγκτο καὶ ἀναστάσεως of Pharisees about hope and resurrection νεκρών κρίνομαι. 7 τότε δὲ of dead (ones) I am being judged. This but αὐτῶν λαλούντων ἕγενε τοὺς στάτικας τῶν of him speaking there occurring standing of the Pharisees and Sadducees, and was split the plēθος. 8 Σαδδουκαίων γὰρ λέγουσιν μὴ Sadducees for are saying not εἶναι ἁνάστασιν μήτε ἀγγέλους μήτε πνεύμα, to be resurrection nor angel nor spirit, Φαρισαῖοι δὲ ὀμολογοῦσιν τὰ ἁμάρτητα. Pharisees but are confessing the both (things). down to this day.”

2 At this the high priest An-a-ni-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, 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?” 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 Pharisees, 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 dissension 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.

Acts 23:9—14

9 ἐγένετο δὲ κραυγή μεγάλη, καὶ Occurred but outcry great, and ἀναστάτες τίνις τῶν γραμματέων τοῦ having stood up some of the scribes of the μέρος τῶν Φαρισαίων didemághto-part of the Pharisees were fighting through ἄνευν αὐτῶν κακῶν εὐρίσκομεν ἐν τῷ λεγόντως the Angel oúdein kakon euériskomev eν τo λεγοντως Nothing bad we are finding in the ἄνθρωπον τούτων. Εἰ δὲ πνεῦμα ἔλλησεν αὐτόν man this; if but spirit spoke to him ἡ ἀγγέλος. 10 Πολλαις δὲ γινομένης οἱ angels—of much but occurring στάσεως φθειρεῖς ὁ χαίρεις μὴ of standing having feared the chill the οὐχὶ shal be drawn in two the Paul by them ἔκλειψεν το στρατεύμα καταβαίνει he commanded the soldier band having come down ὅταν αὐτῶν ἐκ μέσου αὐτῶν, to snatch him out of middle of them, ἄγενε ἐν τῇ παρεμβολῇ. to be leading into the encampment.

11 Τῇ δὲ ἐπιστολῇ νυκτί To the but succeeding night ἐπιστάται αὐτῷ ὁ Κύριος εἶπεν standing upon him the Lord said Θάρσε, ὦ γὰρ διεισάρτωρ. Take courage, as for you gave thorough witness to the things about me into Jerusalem thus διεισάρτωρ, you it is necessary also into Rome to bear witness.

12 Γενομένης δὲ ἡμέρας ποιήσαντες Having occurred but of day having made συστροφὴν οἱ Ιουδαῖοι ανεθεμάτισαν turning together the Jews bound under curse ἔστωυς λέγοντας μήτε φαγεῖν μήτε πεινάεις τοις ίουσσαν saying neither to eat nor to drink οὐκ οὕτως αποκτείνων τὸν Παύλον, until which they should kill the Paul. 13 ἦσαν δὲ πλείους πεποίηκατον Were but more (ones) forty οἱ ταύτην τὴν συνεχίζαν this the swearing together ποιήσαμεν having made: 14 οίτινες προσεκλάθησαν to the ones this the swearing together τοις ἀρχιερεύσαι καὶ to the chief priests τοῖς πρεσβυτέροις and the old men εἶπαν, Ἀναθέματι ανεθεμάτισαμεν ἑαυτοῦ to us they said To curse we cursed selves

So there broke out a loud screaming, and some of the scribes of the party led the Pharisees rose and began contending fiercely, saying: “We find nothing wrong in this man; but if a spirit or 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 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 oathbound conspiracy; and they went to the chief priests and the older men and said: “We have solemnly bound ourselves with a curse
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 to report to me?” 20 He said: “The Jews have agreed to request you to bring Paul down to the Sanhedrin tomorrow as though intending to learn something more accurate about him. 21 Above all, 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 should take him up, and now they are ready, waiting for the promise from you.” 22 Therefore the military commander let the young man go after ordering him: “Do not blab to anyone that you have made these things clear to me.” 23 And he summoned certain of the army officers and said: “Get two hundred soldiers ready to march clear to Caesarea, also seventy horsemen and two hundred spearmen, at the third hour of the night. 24 Also, provide beasts of burden that they may have Paul ride and convey him safely to Felix the...
23:25—32

And he wrote a letter having this form:

26 "Claudius Lydias, to his excellency, Governor Felix:
Greetings! This man was seized by the Jews and was about to be done with by them, but I came suddenly with a force of soldiers and rescued him, because I learned he was a Roman. 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 of 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 permitted the horsemen to go on with him, 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 praetorium of the palace of Herod.

23:33—24:4

4 In order that but not upon more you might be, I entreat to hear you of us and your Excellency Felix, with the greatest thankfulness. 4 But that I may not hinder you any further, I beseech you to hear us
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, one who also tried to profane the temple and whom we seized.

9 With that the Jews also joined in the attack, asserting that these things so were. 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 nor causing a mob to rush together, either in

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briefly in your kindliness. 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, one who also tried to profane the temple and whom we seized.

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"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 nor causing a mob to rush together, either in

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the 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 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 those 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] Asia, 19 who ought to be present before you and to accuse me if they might have anything against me. 20 Or, let these men here say for themselves what wrong they found
as I stood before the Sanhedrin, 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 chiliarch 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, he was hoping for money to be given him by the Caesareans in order to save his own life. 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 Hencelet 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."
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 heavy charges of blame bringing against 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 wrong-doer and have committed anything deserving of death, I do not beg off from 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 And when some days had passed, A-grip'pa the king and Ber-nice came in Caes-a-re'a 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 Jeru-sa-lém 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..."
In his defense concerning the complaint. 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 concern 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 up on such occasion to Caesar.”

22 Here Aripippa said to Festus: “I myself would also like to hear the man.” “Tomorrow,” he said, “you shall hear him.”

23 Therefore, on the next day, Aripippa and Bernice 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 Aripippa and all you men who are present with us, you are holding this man concerning whom all the multitude of the Jews have appealed 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 Aripippa, in order that, after the judicial examination having 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.”

19 i.e., "service of their God", Acts 17:22, footnote.
26 A-grip'pa said to Paul: "You are permitted to speak in my behalf. 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. And yet now for the hope of the promise that was made by God to our forefathers 6 I stand called to judgment; 7 whereas our twelve tribes are hoping to attain to the fulfillment of this promise by intensely 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..."
ACTS 26:14—20

journying with me. If And when we had been 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 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 the resurrection of dead (ones) light is about to happen on this earth among these 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 madness!" But Paul said: "I am not going mad, Your Excellency Festus, but I am uttering sayings of truth and of soundness of mind. In reality,
As it was judged for us to sail away, we proceeded to hand both Paul and certain other prisoners over to an army officer named Julius of the band of Augustus. 20 Going aboard a boat: from Adramyttium that was about to sail to places along the coast of the district of Asia, we set sail, being with us Aris-tarchus a Macedonian of Thessalonica; 21 and next to the different day we were led down into Sidon, 22 and on the following day the ship’s captain and owners received Paul having used him permitted toward the friends having gone of care to obtain. 23 And from there having been led up the King, toward whom I am speaking. 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 each other, saying: “This man practices nothing deserving death or bonds.” 32 Moreover, A-grip’pa said to Festus: “This man could have been released if he had not appealed to Caesar.”
8 and coasting along it with difficulty we came to a certain place called Fair Havens, near which was the city La-
sea.

9 As considerable time had passed and by now it was hazardous to navigate because even the fast [of stormy
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 unarmed pilot and the ship owner rather than the things said by Paul. 11 Now as the harbor was inconvenient for wintering, the majority advised setting sail from there, to see if we could somehow make it to Phoenix to winter. 12 The harbor of Cretan 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,

14 After not much but thrust down on it of the wind having given upon the the

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 Cauda, 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 Syrtis, 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
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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: ‘Fear not, 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 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;
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, and broke it and started eating. So they all became cheerful and themselves began taking some food.
36 Now, all together, we souls in the boat were about two hundred and seventy-six.
37 When they had been satisfied with food, they proceeded to lighten the boat by throwing the wheat overboard into the sea.
38 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.
39 So, cutting away the anchors, they let them fall into the sea, at the same time loosing the lashings of the rudder and, after hoisting the foresail

And when we had made it to safety, then we learned that the island was called Malta. 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 to the wind, they made for the beach.
41 When they lighted upon a shoal washed ashore 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. At this it became the determination of the soldiers to kill the prisoners, that no one might swim away and escape.
42 But the army officers 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, 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.
dias the vuvos. 3 sustrpesontos de tou through the cold. Having collected but of the Paulu phugyoun ti plhodo kai Paul of dry sticks some multitude and ephthengos esti ti thrn, echi pada apo having impund upon the fire, a viper from ths thermon exeizhiva kathie the heat having come out fastened self down tis chreis autou. 4 de ei haini oI of the hand of him. As but saw the baobbaroi krematomevo to thron ekei ti barbarians hanging the wild beast out of the chreis autou, pros alhloous elenov, the hand of him, toward one another they were saying Pantaos phaleus estin de anforatos, By all means murderer, and the man oito de diatwoxeta ek tis this whom having been saved out of the thalassias o dike xa en ouk eiasen, sea the justice to be living not permitted.

5 o mev oin apotinase to The indeed therefore having shaken off the thron eis to thum epitheven oudeon kacw, wild beast into the fire he suffered nothing bad; 6 de psestekous auton the (ones) but were expecting him melaien titastramboi kai katastiteinein to be about to be swelling or to be falling down aphno nekroin. eite polu de auton suddenly dead. Upon much but of them prosoekoton kai thewrounta moude expecting and beholding nothing atoton eis auton gyoumevos, out of place into him occurring. 7 metabalomevos elenov auton having thrust themselves around they were saying him elias theo, be god.

7 En de toiis peri ton topou ekinoi In but the parts about the place that uptrixen xorria to preto ths was pieces of ground to the first man of the nysos anomyti Pothilo, de anadezoumenos island to name Publius, who having received up himas hemeris treis filhroforos us days three friendly-mindedly exivisev. 8 egweto de ton the father of the Pothilo 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 neighborhood of that place the principal man of the island, named Publius, had lands, and he received us hospitably and entertained us benevolently three days. But it happened that the father of Publius was lying down distressed with fever and 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 Putelo’s on the second day. 14 Here we found brothers and were entertained 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 Market Place of Ap'pius.
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: “Brothers, although I had done nothing contrary to the people or the customs of our fathers, 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 entered to see and speak to you, to see and speak toward the chain which this I have around me.” 21 They said to him:

“Neither have we received letters concerning you from Ju-dea, nor has any one 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 this regard us it is known to us that everywhere it is being said against.

23 Having arranged but to him day and 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...’
By hearing, you will hear but by no means understand; and looking, you will look but by no means see. For the heart of this people has grown un receptive, 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.

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 —

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, preaching the kingdom of God to them and teaching the things concerning the Lord Jesus Christ with the greatest freeness of speech, without hindrance.
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 apostleship into obedience of faith in all the nations over whom we received undeserved kindness and apostleship and peace from God, Father of us and of Lord Jesus Christ.

8 First of all, I give thanks to my God through Jesus Christ concerning all of you,
because your faith is talked about throughout the whole world. 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, begging that if at all possible I may now at least be prospered in the will of God so as to come to you. 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 toward you, and I was hindered until the deëro, ina tina kapron sýxh hither, in order that some fruit I might have kai én umin kathos kai en tois loiptois also in you according as also in the leftover elèvnes. 14 "Ellhíni te kai barbánarois, nations. To Greeks and and to barbarians, to wise (ones) and and senseless (ones) ὅψελετης εἰμί; 15 οὕτω τὸ κατ' ἐμέ ἐμε δεbiteor I am; thus the according to the me πρόθυμον καὶ ὑμῖν τοῖς ἑρεμον eager (ness) also to you the (ones) in Rome εὐαγγελίσατο. 16 οὐ γὰρ to declare good news. Not for ἐπισταγχοματι τὸ εὐαγγελίον, δύναμις I am being ashamed of the good news; it is, in fact, God's power for salvation to everyone having faith, to the Jew first and also to the Greek; 17 for 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 has made it manifest to them. 20 For his invisible attributes are clearly seen from the world's creation on, because they are perceived by the things made, even his eternal power and Godship, so that they are inexusable; 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
the image of corruptible 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, who exchanged the truth of God for a lie, and rendered sacred service to the creation beside the One having created, who is blessed forever. Amen.

25 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; and likewise even the males left the natural 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.

26 And just as they did not approve of holding God in accurate knowledge, God gave them up to a disapproved mental state, to do the things not fitting, 29 filled as they were with all unrighteousness, wickedness, covetousness, injustice, being full of envy, murder, strife, deceit, malicious disposition, being whisperers, backbiters, haters of God, insolent, haughty, self-assuming, inventors of injurious things, disobedient to parents, without understanding, false to agreements, having no natural affection, merciless. 30 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 You are counting for this, O man, the things the (one) judging (the ones) the such (things) performing and (one) doing, that you will flee out of the judgment of the God?

4 Or of the riches of the kindness of him and of the anoxiai and of the makrothимiai of the Christiston to the you are desiring, not knowing that the kindness of the Christiston to the you is metanoian to the kind (quality) of the God into repentance you give; 5 but according to the hardness of you and unrepentant heart you are treasuring up to yourself wrath in day of wrath and of revelation of righteous judgment of the God, who will pay back to each (one)

6 and every 7 according to the works of him; to the (ones) meν and καθ' ὑπομονήν ἔργου ἀγαθοῦ indeed according to endurance of work good δόξαν καὶ τίμιαν καὶ ἀρδευσίαν ἢ τουξίων glory and honor and incorruptibility seeking ζωὴν αἰωνίων 8 τοῖσι δὲ ἐξ ὕποψεις life everlasting; to the (ones) but out of the contentiousness and (ones) disobeying to the αἰώνιον πεπιθυμεῖν ἢ τῇ ἀδίκῳ truth obeying but to the unrighteousness ὅργῃ καὶ υμὸς, 9 θλίψει καὶ στενοχωρία, wrath and anger, tribulation and distress, ἐτὶ πάσαν ψυχήν ἀνθρώπου to every soul of man of the (one)

κατεργασθέντων τὸ χάριν, 'Ιουδαίων τε working down the bad (thing), of Jew and Πρίτον καὶ 'Ελλήνων; 10 δόξα δὲ καὶ τίμια καὶ Glory but and honor και εἰρήνη παντὶ of the 'Εργαζόμενον and peace to everyone the (one) working τὸ ἀγαθόν, 'Ιουδαίων τε πρότον καὶ the good (thing), to Jew and first and 11 οὐ γὰρ ἔστιν προσωποποιήσις to Greek; not for is acceptance of face παρά τῷ θεῷ. 12 οσοὶ γὰρ ἀνόμοις ἢμαρτον, As many as for without law they sinned, ἀνόμοις καὶ ἀπολύονται καὶ without law also they will be destroying selves; and οὐ δίνου εἰς νόμος ἢμαρτον, διὰ νόμου as many as in law they sinned, through law κρίθησαν. 13 οὐ γὰρ ὁ θεὸς ἠκοροται καὶ the hearers they will be judged; not for the hearers νόμου δίκαιον παρὰ τῷ θεῷ, ἡ δὲν law righteous (ones) beside the God, but νόμου δικαιοθήσονται the doers of law will be justified.

14 διὰ τὴν γὰρ ἐνυπάρχει τὰ μὴ νόμον whenever for nations the (ones) not law ἐχοντας φύσει τὸ τοῦ νόμου having to nature the (things) of the law ποιοῦσιν, οὕτω νόμον μὴ ἔχοντες they may be doing, these law not having εὐθύς εἰσίν νόμος; 15 οὕτως to selves they are law; who ἐνεκεκυρίωτα τὸ ἔργον τοῦ νόμου showing within the work of the law γραφπτὸν ἐν ταῖς καρδίαις αὐτῶν, written in the hearts of them, συμμαρτυρούσας αὐτῶν τῆς συμμαρτυρούσας their bearing witness together of the αὐτῶν ἡ και λογισμῶν κατηγοροῦντας and one another of the αὐτῶν καὶ μεταξὺ ἄλλων τῶν κατηγοροῦντας conscience and between one another of the λογισμῶν κατηγοροῦντας and recollections accusing or also ἀπολογουμένων, 16 ἐν ἡ ἡμέρα κρίνειν defending selves, in which day is judging τὸ κρίσιμα τῶν ἀνθρώπων the God the hidden (things) of the men κατὰ τὸ εὐαγγελίον μου διὰ according to the good news of me through Χριστὸν Ἰησοῦν, Christ Jesus.

17 Εἰ δὲ σὺ 'Ιουδαίοις ἐπονομάζῃ καὶ If but you Jew are being named and ἐπαναστάθη νόμο καὶ καθώσις being raised up upon law and you are boasting ἐν τῷ Θεῷ καὶ γινώσκεις in God and you are knowing the will and δοκίμαζες, ὑμεῖς διαφέρονται the things excellent.
because you are orally instructed out of the Law; and you are persuaded that you are a guide of blind (ones), while you are the ones who are in darkness, 20 a corrector of unreasonable (ones), teacher of babes, having the form of knowledge and of the truth in the Law— you, therefore teaching different (ones) yourself not are you teaching? The (one) teaching not are you committing adultery? 22 are you robbing temples? Who in law are you robbing temples? Are you boasting, through the transgression of the Law the temple of God? 24 The one who is commending to the temple of God? 23 For the name of God is being blasphemed in the nations, according 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 uncircumcision. If ever therefore, an uncircumcised person keeps the righteous requirements of the Law, his uncircumcision will be counted as circumcision, will not be accounted the uncircumcised (person) that is such by nature will, by carrying out the Law, judge you with its written code and circumcision are a transgressor of law. For he is not a Jew who is one on the outside, nor is circumcision that which is on the outside, 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.

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? 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 prove righteously in your words and might win when you are being judged.”
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! Now, however, 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”?

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.

14 But now apart from law God’s righteousness has been made manifest, as it is borne witness to by the Law and the Prophets; 15 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 and it is as a free gift that they are being declared righteous by his undeserved kindness through the release by ransom of the in Christ Jesus, whom set forth the God propitiatory through faith in the of his blood into showing within of the righteousness of him through the letting go beside the of the having previously occurred sins.

26 In the showing within of the righteousness of him in the appointed time, into the to be him righteous and justifying the (one) out of faith of 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 also of nations, if even eis the one God, who will justify circumcision out of the people of, and of those circumcision at the faith and uncircumcision of faith. 30 And for the of, we are making ineffective. Law therefore we are establishing.
10 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? 11 Not in circumcision, but in uncircumcision. 11 And he received a sign, namely, circumcision, as a seal of the righteousness by the faith which 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 he was justified, but through the promise of God which was given to him in the Spirit. 14 For if those who tend to the laws are under the law, so shall they be of the world, but those who by faith are not under the law are of Christ. 15 For what reason the promise of the Lord is that he made promise through Abraham to the heir of the promise, who was to be Abraham’s son, that he would be the heir of the promise. 16 In reality the Law produces wrath, but where there is no Law, neither is there any transgression.
Romans 4:22—5:5

Paul says, 22 διό καὶ ἐλογίσθη to do. Through which also it was reckoned 

cατό τε εἰς δικαιοσύνην. to him into righteousness. 

23 Ὅτι ἐγέρθη δὲ ἐκ αὐτοῦ. Not it was written, but through him 

μόνον ὑπὲρ σαρκὸς αὐτοῦ, ἀλλὰ only that it was reckoned to him, but 

καὶ διὰ Ἰησοῦν ὑμᾶς ὑπὲρ ἐν αὐτοῖς also through us to whom it is about 

λογίζεσθαι, τοῖς πιστεύουσιν to be reckoned, to the (ones) believing 

ἐπὶ τὸν ἐγέρθη Ἰησοῦν τὸν upon the (one) having raised up Jesus the 

κύριον ἡμῶν ἐκ νεκρῶν, 25 ὡς 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 δικαιώσεων and he was raised up through the justification 

ἡμῶν, of us.

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, and 5 the hope does not lead to disappointment; because the love of God has been poured out into our hearts.

Romans 5:6—12

πενήματος ἁγίου τοῦ through the holy spirit, which was 

δοθέντος ἡμῖν, having been given to us;

6 εἰ γε Ἰησοῦς ἤταν ἡμῶν ἀσθενῶς if in fact Christ being of us weak 

ἐξακολουθεῖ υἱῷ θεοῦ, and according to appointed time over 

ἀσθενῶν ἀπέθανεν. 7 μόλις irreverential (ones) he died. With difficulty 

γὰρ ὑπὲρ δικαιοσύνης τις ἀποκτάνεται for over of righteous (one) anyone will die; 

ὑπὲρ γὰρ τοῦ ἀγαθοῦ τὰξα τις καὶ over the good (one) swiftly anyone also 

tολμᾶ ἀποτανθέναι 8 συνήθεσιν δὲ τὴν is putting together but the 

εἰσέπεσαν ἐν ἡμῖν ἦσαν διὰ τοῦ of himself love into us the God because 

ἐπὶ ἁμαρτήματος ἡμῶν Ἰησοῦς ἐπὶ over of sinners being of us Christ over 

ἡμῶν ἀπέθανεν. 9 πολλοὶ δὲν μᾶλλον us died. To much therefore rather 

dισκληρινεῖς νῦν ἐν τῷ σώματι αὐτοῦ having been justified now in the blood of him 

καταλαγήσεως δι' αὐτοῦ ἀπὸ τῆς ὁряγίας, we will be saved through him from the wrath.

10 εἰ γὰρ ἔχοι ὑπὲρ χάσεως καταλαγὴς, if for enemies being we were reconciled 

τὸ γὰρ διὰ τοῦ βασιλέως τοῦ ὀλόγου to the God through the death of the Son 

κατασκευάσας καταλαγής of him, to much rather having been reconciled 

καταλαγήσεως εἰς τῷ γούστῳ αὐτοῦ. 11 εἰ we shall be saved in the life of him; not 

καὶ καυχόμεθα εἰν τῷ γεωργίῳ, but, but also (ones) boasting in the God 

δι' αὐτοῦ ἡμῶν Ἰησοῦς Χριστοῦ, through whom now the reconciliation we received.

12 Διὰ τούτου ἡ ἡμέρα ἡ ἁμαρτίας has been poured out in the hearts of us 

παντες ἐν τῷ κόσμῳ man the sin into the world 

εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας entered and through the sin the 

ἐκαθιστᾶτο καὶ οὐκ ἔχει πάντως ἁμαρτήματος entered the sin through the sin, and thus into all men 

διὰ τοῦ ἁμαρτών διῆλθεν ἐφ' τὰς pantes death went through upon which all 

death spread to all men because they had
all sinned. For until the Law sin was in the world, but sin is not charged against anyone when there is no law.

14 Nevertheless, death reigned from Adam to Moses even over those who had not sinned after the likeness of the transgression of Adam, who bears a resemblance to him that was to come. 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 than many. 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. If by the trespass of the one [man] death reigned through the one, much more will those who receive the abundance of the undeserved kindness and of the free gift of righteousness...
were baptized into Christ Jesus were baptized into his death; 4 Therefore we were buried with him through our baptism 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 because 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.

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 once for all time; but [the life] that he lives, he lives with reference to God. 11 Likewise also you: reckon yourselves to be 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 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 be to God that though you were slaves of sin you obeyed; 18 having been freed but from sin, you were given beside type of teaching.
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 uncleanliness and with unrighteousness in view, 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 as long as he lives? 2 For instance, a married woman is bound by law to her husband, while he is alive; but if his 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 became 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 as much as time he is living? The for subject to male person woman to the living as even as you an fit, katharerges to the male person, she has been annull

7. Be slaves, ἡ ΒΑ; be servants to Jehovah, Ἰα.
of spirit and not to oldness of writing. 7 Then this we say: The Law is holy, not void of sin. What therefore shall we say? The Law is a tutor to lead us unto Christ, that we may be justified by faith. 8 Nevertheless we understand that the law is good if one use it lawfully. 9 But sin, taking occasion by the commandment, which was unto life, brought death unto all: for that which is lawful, I shall do. 10 Sin, therefore, took occasion by the commandment, and sin multiplies. 11 Moreover, sin, taking occasion by the commandment, was crucified. 12 Therefore, it is no more sin, but sin is dead, because the commandment of death was made perfect through righteousness. 13 Therefore the law is holy, and the commandment is holy and righteouse, and good.
23 And being made a slave to the flesh of life in Christ Jesus, I have set you free from the law of sin and death. For the law of the spirit of life in Christ Jesus has made me a slave to the flesh of the spirit.

8 Therefore those in union with Christ Jesus have no condemnation. 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. 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 concern sin, condemned sin in the flesh, 4 in order 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.
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 “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 vanity, not by its own will but through him that subjected it, on the basis of hope that creation itself will be set free from enslavement to corruption and have the glorious freedom of the children of God. 21 For we know that all the creation is groaning together and suffering together, 22 waiting eagerly for its redemption when it will be set free from slavery.

19 For we know that the creation itself will also be set free from enslavement to corruption and have the glorious freedom of the children of God. 20 For we know that all creation keeps on groaning together and being in pain together until now. 21 Not only that, but we ourselves also who have the first fruits, namely, the spirit, we ourselves groan within ourselves, while we are earnestly waiting for adoption as sons, the release from our bodies by ransom. 22 In hope of having been delivered from the present age and the coming of the sons of God. 23 Not but that, namely, the spirit, 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, not by works, but by hope; but hope that is seen is not hope, for when a man sees a thing, does he hope for it? 25 But if hope for what we do not see, we keep on waiting for it with endurance.
28 Now we know that God makes all his works co-operate 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 first-born 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 justified; and those whom he justified are the ones he also glorified.

31 What, then, shall we say to these things? If the God over us, who is not spared, but over us all he gave beside him, how not also together with him? Who will bring accusation against the One who judges the world? Who are the [ones] judging us? God is the [one] justifying; Christ Jesus the [one] judging down.

9 I am telling the truth in Christ; I am not lying, since my conscience bears witness with me in the holy spirit, 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.

35 Who will separate us from the love of the Christ? Will tribulation or distress or persecution or famine or nakedness or danger or sword? As it has been written, "We are being put to death all day long, we have been accounted as sheep for slaughter," but in these things all will be victorious through the one having loved us. I have been persuaded for that neither death nor life nor angels nor death, nor rulers, nor things being out of the created things, neither height nor depth nor any other creation will be able to separate us from the love of the Christ which is in Christ Jesus our Lord.
and the glory and the covenants and the placing of law and the sacred service and the promises, of whom the fathers, and out of whom Christ the thing according to flesh, the one being upon all (things), God the blessed ages eis toun aonous amyn.

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 Rebekah 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, but upon the One who calls, it was said: "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 whom I will have mercy, and I will show compassion to whom I will 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 Pharaoh: "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 "Ereies, you say to me therefore Why yet mefetei; is he laying blame? To the for expressed will autou tis atheteine; 20 do adoropes, of him who has withstood his express will? O man, you have been preserved."
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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 out of the same lump one vessel for an honorable use, another for a dishonorable use? 22 If then, God, although having the will to demonstrate his wrath and to make his power known, tolerated with much long-suffering of vessels made 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 Hosea: ‘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.’”

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Moreover, Isaiah cries out concerning Israel: “Although the number of the sons of Israel may be as the sand of the sea, the remnant that will be saved. For Jehovah will make an accounting on the earth, concluding and cutting short, it will be cut short.” Also, just as Isaiah had said aforesaid: “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 Go-mor’rah.”

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.

For what reason? Because he pursued it, not by faith, but as by works; they stumbled on the stone of stumbling; as it is written: “Look! I am laying in Zion a stone of stumbling and a rock-mass of offense, but that rests his faith on it will not come to disappoiment.”

10 Brothers, the good will of my heart and my supplication to God
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ROMANS 10: 2—9

1 For I am bearing witness for them that zeal for the true God are not having, but according to the accurate knowledge, being ignorant of the to the righteousness of God, the Law seeking to make stand, to the righteousness of God not they were subjected; end the Law Christ into righteousness to every the believing.

2 For Moses writes that the man that has done the righteousness of the Law will live by it. 6 And the righteousness resulting from faith speaks in this manner: “Do not say in your heart, ‘Who will ascend into heaven?’ This is Christ our Lord, who ascended up from the dead.”

3 For it is the word of faith which we are preaching. That if ever you should confess the believing in the mouth of you that Lord "Jesus," and exercise faith in your 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.

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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 them calling upon him. For “everyone who calls on the name of Jehovah” will be saved.”

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 by us?”

17 So faith follows the thing heard. In turn the thing heard is through...
ROMANS 10: 18—11: 3

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the word about Christ." 18 Nevertheless I ask, They did not fail to hear, did they? On the contrary, 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 is saying, 'I will incite wild beasts 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. Not pushed from self the God of the people of him whom God foreknew. Or have you not known in Elijah ti ti legei a garphi, a epistrofias what is saying the Scripture, as he is happening on the God of the people of Israel? Lord.

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tous proforfias sou aptekiteinas, ta the prophets of you they killed, the kratekamvas, kagadoi for they dug down, and I upellefiathen monos, kai zetousin for they were left under alone, and they are seeking the psyxh mou. 4 alla ti ligei auton soul of me. But what is saying to him, o chrismatismoi; Kattelion enastato the divine pronouncement? I left down to myself epetakiasoiv anadras, ointites oik seven thousand male persons, who not ekumov giwai tis Vasil. 5 otiou osoi bent knee to the Baal. Thus therefore kai en tov vyn kairopo laima also in the now appointed time something left over kate ekojoun charitos according to choosing of undeserved kindness yegosv. 6 ei de xartis has come to be; if but undeserved kindness, oukete ei xartis not yet out of works, since the xartis not yet is becoming xartis. undeserved kindness.

7 Tis voron; di what therefore? which (thing) epizetei Israil, touta oik is seeking upon Israel, this not epitueven, h de ekojoun epitueven he happened upon, the but choosing happened upon; ol de losoi epiorganizetai the but leftover (ones) were made callous, 8 katheter according to which (things) even yegerattau xedwven autous o theos it has been written Gave to them the God pneuma katanvneos, phalamos tov to spirit of deep sleep, eyes of the not blatein kai osta tou mi oikeo, kai the not to be hearing, eis tis thymia hymer. 9 kai daveid until the today. And David legei genhitoi di trpaite auton eis is saying Let become the tale of them into pegovia kai eis thiron kai eis skavdalov kai 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 remain for myself, [men] who have not bent the knee to Baal." 5 In this way, therefore, at the present season also a remnant has turned up according to 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; 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..."
Romans 11:10-17

eis antapódóma autòs, 10 skotishtíasavan into retribution to them, let be darkened
ol árfulmou autòs tou mi-bléstein, kai the eyes of them of the not to be looking, and
ton nóvou autòs diak pánstos súnkampan. the back of them through all [time] bend together.

11 Légo ouv, mi építaisan I am saying therefore, not they stumbled

 iwa péstasa; mi génoita; in order that they might fall? Not may it occur;
ália tò autòs parastímati h sotería but to the of them falling beside the salvation
tois éthsev, eis tò parakalíwasa autoùs, to the nations, into the to incite them to jealousy. to autòs.

12 ei de to parástoma autòs ploutòs If but the falling beside of them riches

cósmou kai to ëpíttma autòs ploutòs of world and the decrease of them riches
édwòn, pós to plêròma of nations, to how much rather the fullness
autòs, of them.

13 Guv de légo tois éthsev. ef' To you but I am saying to the nations. Upon
doseu mén ouv eimi egw édwn as much as indeed therefore am I of nations
apóstolos, tin diakovian mou dôxázia, apostle, the service of me I glorify,

14 ei parakalíwasa mou tin ñardia if somehow I might incite of me the flesh
kai soûs tivnas ex autòn. 15 ei and I might save some out of them.

15 gia h apostolh autòn katalalgèi for the throwing off of them reconciliation
cósmou tis h próstolhmi el mi lóh world, what the toward receiving if not life
ék nekron. 16 ei de h apóklym out of dead [ones]? If but the firstfruits
agías, kai to ñarima kai el h ñiça ágias, holy, also the lump; and if the root holy,

kai ol klados, also the branches.

17 Ei de tines tòw klados exékkladosán. If but some of the branches were broken out,
ou de ñerílasseis òw exékentriqíthi you but field olive tree being you were grafted in
en autòs kai súkinnvounos tin rínis in them and taking in common with of the root
tíz tòpitos tis élaias égou 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] first fruits 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,
For I do not want you, brothers, to be ignorant of this mystery, which is the called out from the Gentiles.

For this Israel has come into fullness, in which all the Gentiles of the nations have come in, and thus all Israel will be saved; according as it is written:

"He will save his people and their sins.

28 For just as many as were led by the Spirit of God, those are the sons of God.

29 But as many as are led by the Spirit of God, these are the sons of God.

30 For the Spirit of God searches all things, even the deep things of God, to know them.

31 But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually discerned.

32 For who knows the thoughts of a man except the spirit of the man which is in him? Even so the Lord knows the thoughts of the wise man is for the fear of the Lord.

12 Consequently I entreat you, by the compassion of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service with power.

13 For I know your disposition, that as I write to you, not the letter is the thing which is to be praised, but the spirit is the thing which is to be praised.

14 For the letter kills, but the spirit gives life.

15 For the very words which I write to you, they are not mine. But the Holy Spirit who is in me.

16 For who knows the things of God except the spirit of God? But we have the mind of Christ.

17 Therefore if any man be in Christ, he is a new creature; old things have passed away, behold, all things are become new.

18 And all things are of God, who reconciled us to himself through Christ, and gave to us the ministry of reconciliation.

19 For he made known to us through his Spirit the glory of his riches of wisdom and knowledge.

20 For I do not want you, brothers, to be ignorant of this mystery, which is the fullness of the Gentiles.

21 For this Israel has come into fullness, in which all the Gentiles of the nations have come in, and thus all Israel will be saved; according as it is written:

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25 But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually discerned.

26 For who knows the thoughts of a man except the spirit of the man which is in him? Even so the Lord knows the thoughts of the wise man is for the fear of the Lord.

27 For we know not many things except as God reveals them to us.

28 For he who searches the hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

29 For God intercedes for us; and he who searches the hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.
Romans 12: 4—11

4 φρονείν, ἀλλὰ φρονείν, εἰς τὸ to be minded, but to be minded, into the σωφρονείν, ἐκκάθιστος ὡς ὁ θεὸς to be being sober-minded, to each (one) as the God ἐμείρισεν μέτρον πίστεως, apportioned measure of faith.

4 καθάπερ γὰρ ἐν εἷς According to which (things) even for in εἰνί σώματι πολλά μέλη ἔχομεν, εἰς one body many members we are having, the ἐς μέλη πάντα ὧν τὴν σῶμι ἔχει but members all not the very is having πράξειν, 5 οὕτως οἱ πολλοὶ οὐ σώματι performance, thus the many one body ἔστω ἐν Χριστῷ, τὸ δὲ καθʼ εἰς we are in Christ, the but downward one ἀλλήλων μελή. 6 ἔχοντες δὲ one another members. Having but χαρίσματα κατὰ τὴν χάριν graces according to the undeserved kindness τὴν δοθείσην ἦμιν διάφορα, the (one) having been given to us differing (gifts), εἴτε προφητείαν κατὰ τὴν ἀναλογίαν whether prophecy according to the proportion τῆς πίστεως, 7 εἴτε διακονίαν ἐν τῷ of the faith, whether service in the διακονία, εἴτε ὁ διάδεσκων ἐν τῇ service, whether the (one) teaching in the διδασκαλία, 8 εἴτε ὁ παρακάλων teaching, whether the (one) encouraging ἐν τῷ παρακάλεσθε, ὁ μεταδοτὸς ἐν the encouragement, the (one) imparting in ἀπλότητι, ὁ προϊστάμενος ἐν σπουδῇ, simplicity, the (one) standing before in speedup, ὁ ἐλεών ἐν ἠλαρότητι, the (one) showing mercy in cheerfulness.

9 ἡ ἀγάπη ἀνυπόκριτος, ἀποστυγνοῦται The love unhypocritical. Abhorring τὸ πανηγῦρον, κολλάμενοι τῷ the (thing) wicked, gluing selves to the (thing) ἀγαθόν: 10 τῇ φιλαδέλφεια εἰς good; to the brotherly affection into ἀλλήλων φιλόστοργος, τῇ τῷ one another tenderly affection, to the honor ἀλλήλων προσφεύγοντες, 11 τῇ στομῷ one another going before, to the speedup μὴ ὁχυρῷ, τὸ πνεῦμα ἐξετάζειν, τὸ not slothful, to the spirit boiling; to the 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 prophesied (to us); 7 or a ministry, [let us be] at this ministry or be teacheth, [let him be] at his teaching; 8 or he that exhorteth, [let him be] at his exhortation; that he 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, clinging 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.
ROMANS 12: 21—13: 5

13 Let every soul be in subjection to the superior authorities, for there is no authority except by God; the existing authorities being placed in their relative positions by God. Therefore he who opposes the authority has taken a stand against the government of God; those who have taken a stand against it will receive judgment to themselves. 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 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; to him who calls [for] fear, such fear; to him who calls [for] honor, such honor.

8 Do not you people be owing anybody a single thing, except to love one another; for he that loves his fellow man 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 other such 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...
As in day:
13 As in the day;

6 the (one) having the light;

3 weapons of the light:

7 mind the day.

13 weapons of the light;

4 the (one) being mindful;

6 As in the day:

7 and to bed and drunkenness;

4 with the Lord.

6 mind the day.

7 to serve the Lord.

4 our lips.

9 with the Lord.

4 mind the day.

7 the Lord;

6 and the (one) being mindful;

7 to serve the Lord.

4 mind the day;

6 As in the day;

7 to serve the Lord.

4 mind the day;

6 and the (one) being mindful;

7 to serve the Lord.

4 mind the day;

6 and the (one) being mindful;

7 to serve the Lord.

4 mind the day;

6 and the (one) being mindful;

7 to serve the Lord.
13. Therefore let us not be judges over one another, but 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 defined before himself; only when a man considers something to be defined, to him it is defined. 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. Let not therefore, let the good you do be spoken of with injury to you. 17. For the kingdom of God does not mean eating and drinking, but righteousness and peace and joy in the Holy Spirit. 18. For he who in this regard slaves for Christ is acceptable to Him and has approval with God.

19. So then, let us pursue the things making for peace and the things that are building up one another. 20. Not that anyone may think that he is wise, but to the one who is wise, we shall show him wisdom, but to the one who is foolish we shall show foolishness. 21. Since it is written, ‘A slave cannot serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.”

22. And we are strong through the anointing given us. 23. He has not given us a spirit of fear, but of power and love and discipline, so do not be afraid.
Romans 15:6-13

...the endurance and the comfort... may he give you the very thing to be mingling... in one another according to Christ Jesus. In order that... may be glorifying the God and Father of our Lord Jesus Christ.

Therefore welcome one another, just as the Lord also welcomed us, with glory to God in view. For I say that Christ actually became a minister of those... to beounding you in the hope of power...

Romans 15:14-19

Therefore I have cause for exulting in Christ Jesus when it comes to things pertaining to God. 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, in power of signs and portents, with the power of holy spirit; so that...
Romans 15:20—27

40 From Jerusalem and in a circuit as far as Illyricum I have thoroughly preached the good news about the Christ. In this way, indeed, I made 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; 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. 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 25 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 part way there by you after I have first in some measure been satisfied with your company. 26 But now I am about to journey to Jerusalem, and from there to the holy (ones) of the Judean and the Macedonian service of the (one) into Jerusalem. 27 For those in Macedonia, Achaia and the poor (ones) of the holy (ones) of the (one) have been pleased to do so, and yet they were debtors to us; for if the nations have shared in their spiritual things, they also owe it to minister publicly to these things for the fleshly benefit. 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 full of the blessing of Christ. I shall come.

30 I am entreating you, brothers, through our Lord Jesus Christ and through the love of the spirit, to exert yourselves together with me in the prayers over me toward the God, in order that I might be drawn to self from the unbelievers in Ju-dea, and that my ministry which is for Jerusalem may prove acceptable to the holy (ones), so that when I get to you with joy by God’s will I shall be refreshed together with you. 31 May the God who gives peace be with all of you. Amen.

16 I am putting together but to you Phoebe the sister of us, being also servant of the church that is in Cenchreae.
10 Greet A·pelles, the approved one in Christ. Greet those from the household of A·ris·to·bo·lus.
11 Greet He·ro·di·on my relative. Greet those from the household of Na·ric·sus who are in [the] Lord. 12 Greet Try·pha·e·na and Try·pho·sa [women] who are working hard in [the] Lord. Greet Poor·si the loved [woman], who labored in Lord.

13 Greet Ru·fus the chosen one in Lord, and his broth·er and mine. 14 Greet A·syn·cri·tus, Phle·gon, Her·mes, Pat·ro·bas, and the broth·ers with them.

15 Greet Phil·o·lo·gus and Ju·lia, Ne·re·us and his broth·ers and the sister of him, and O·lym·pas, and the (ones) together with them.

16 Greet one another in holy. Are greeting all the ecclesi·as, all of the Christ.

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
25 To the (one) but being powerful you
are slaves, not of our Lord Christ,
because of their own bellies; and by smooth talk and
delusive words they seduce the hearts of those who have no
intelligence of the (one) everlastings, having been kept silent
for (one) having been made manifest but now
dia te γραφας προφητικων κατενα
through and scriptures prophetic according to
ἐπισταγὴν του Αιωνίου θεου τοις ὑπακοινοι
the command of the everlasting God to obedience
πιστεως εἰς πάντα τὰ ἔθη
for faith into all the nations
γνωρισθεσσαι
27 and to alone
ος θεος διὰ Ἰησου Χριστου δικαιοσυνη τῆς
wise God through Jesus Christ to whom
ἡ δικαιοσυνη τῶν αἰωνίων ἠμῶν.
the glory into the ages; amen.

21 Timothy my fellow worker greets you, and so do Lucius and Jason,
and Sosipater the relatives of me.

22 I, Ter-tius, who have done the writing of this letter, greet you in [the] Lord.

23 Ga’ius, my host and that of all the congregation, greets you. Eras’tus the
city steward greets you, and so does Quartus his brother.
Paul, called to be an apostle of Jesus Christ through the will of God and Socthenes 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.

May you have undeserved kindness and peace from God our Father and [the] Lord Jesus Christ.

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 enriched 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 of the Lord Jesus Christ.

I am giving thanks that none of you ἐβαπτίστησα ἐμὲ μὴ Χριστοῦ καὶ Γαίαν, I baptized if not Crispus and Gaius,

but I see a matter that someone should say that you ἐβαπτίστησα δὲ καὶ τὸν Στεφάνα οὗκοιν, I baptized but also the household of Stephanas,

everything left over (thing) not I have 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.

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 Ga'ius, 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...
I baptized anybody else. 17 For Christ dispatched me, not to go baptizing, but to go declaring the good news, not with wisdom of word, but in order that not might be made empty the stake of the Christ.

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 shew aside.”

20 Where is the wise man? Where is the scribe? Where is the debater of the system of things? Did not God make 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; but we are preaching 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.
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. For I decided not to know anything among you except Jesus Christ, and him I impeded. And I came to you in weakness and in fear and with much trembling; and my speech and what I preached were not with persuasive words of wisdom but with a demonstration of spirit 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 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 rulers of this system of things came to know, for if they had known it, they would not have impeded the glorious Lord. But just as it is written: "Eye has not seen and ear has not heard, neither have these been conceived in the heart of man the things that God has prepared for those who love him." 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. 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 spiritual [words].
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 understands all things, and himself is not examined by any man. For "who has come to know the mind of Jehovah," that he may instruct him?

16 And so, brothers, 3 I was not able to speak to you as to spiritual men, but 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, you are not fleshly and are not walking as men do. 4 For when one says: "I belong to Paul," and another says: "I belong to Apollos," what then is Paul? or Apollos? men are you?

5 What, then, is Apollos? Yes, what is Paul? Ministers through whom you became believers, even as the Lord granted each one.

6 But 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.

16 Jehovah, 12, 14, 15, 16; the Lord, KBA; God, 9, Syg, 12, 16; the Lord, EBID.
1 Corinthians 3:15–22

15 Even so the work of the Spirit of God is burned up, he will suffer loss, but himself will be saved, thus but as through fire.

16 Ought ye not to know that the habitation of the divine God dwells in you? If anyone says, "Who is the Lord?" or, "Where is the habitation of the Lord?"

17 The habitation of the God is corrupting, and will corrupt this (one) the God; the for his habitation of the God is holy, which is in you, which (ones) are you.

18 Myself I am not seducing myself, if anyone among you thinks he is wise in the knowledge of God. In order that he may become wise, the for wisdom of the world is foolishness beside the wisdom of God.

19 For it is written: “He catches the wise in their own cunning.”

20 And again: “Jehovah knows that the reasons of the wise may be fute.”

21 Hence let no one be boasting in men; for all things belong to you. Whether Paul or Apollos or Cephas or the world or life or death: whether (things) having stood in whether shall be burned, he will suffer loss, but himself will be saved, thus but as through fire.

22 But let us account ourselves to be wise, whether Paul or Apollos or Cephas or the world or life or death. Why? because you included a reward, 15 even so the work of the Spirit of God is burned up, he will suffer loss, but himself will be saved, thus but as through fire.
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 differ from another? Indeed, what do you have that you did not receive? But if 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 not? 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 apostles last because we were the first to become free of death due to the theater we became to the world and to angels and to men. We are fools through Christ, you, but discreet (ones) in Christ; 10 who is wise, is wise, and who is strong, is strong, you are good, you are strong. 11 We are foolish because of Christ, but you are discreet in Christ; we are weak, but you are strong.

14 O. you are 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 the power of God. 20 For the kingdom of God [lies] not in speech, but in power.
5 Actually fornication is reported among you, and such fornication which not-in-but in uncleaned (cakes) of wickedness, and in uncleaned (cakes) of uncleanliness and lying.

2 And you said to each other, "The best way to keep the Sabbath is by not eating anything that might be taken away from our midst? 3 And if you are indeed going to keep the Sabbath, the work of this having performed?"

3 "Well, I was present, the man who has worked in such a way as this, that in the name of our Lord Jesus, when you are gathered together, also my spirit with the power of our Lord Jesus, 5 paradosinai to tois tois tois to the Satan els blethron tis sarcois, iva to into 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 Clean away the old leaven, that you may be a new lump, according as you are free from fermentation. For, indeed, we passed over the passover of our Lord Jesus Christ for the passage of our life was sacrificed.

8 And may we be keeping festival, not in leaven, but in uncleanliness and wickedness, and with unfermented cakes of sincerity and of truth.

9 In my letter I wrote you to quit mixing in company with fornicators, 10 not letting; but entirely with the fornicators of this world or the greedy persons and extortioners or idolaters.

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 associating 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."

10 Oh, if you have not known that little leaven ferments the whole lump? 7 Or you have known that little leaven ferments the whole lump? 7 Clean away the old leaven, so that you may be a new lump, according as you are free from fermentation. For, indeed, we are members of the body of Christ, so that what is sacrificed has been sacrificed.

8 Consequently let us keep the festival, not with old leaven, but with new leaven.
1 Corinthians 6:4—10

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
therefore judging places if ever you may be having, who looked down upon in the
being treated as nothing in the congregation that
you put in as judges?
5 I am speaking to move you to shame. Is it true that there is no one wise
among you that shall be able to judge between his brother,
6 but brother goes to court with brother, and that before un-
believers?
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 are 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,

1 Corinthians 6:11—18

11 And these (things) are to be inherited. 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 in the spirit of the God of us.
12 All things to me is being lawful, but not all things are being lawful for me; but I shall be brought under authority by anyone.
13 The things eaten to the cavity, and the cavity to the things eaten; the but God also
taught me and taught me to katephore this, and these (things) will make ineffective.
14 The body not to the fornication, but to the kurió, and the kurió to the Lord, and the Lord to the body; the body and the kurió to the kurió and the body to the Lord both the Lord raised up and us
exergei diá tés dhimaéous tautó, he will raise up out through the power of him.
15 Ouk oideste òti tás sómatas Not have you known that the bodies
úmén meli Xristou éstiv, òras of you members of Christ is? Having lifted up
therefore the members of the Christ shall I make
méras meli; me genoito. Not may it occur. Or not

16 Hó oikos of harlot members. Not may it occur. Or not
oideste òti ó kollwménes

17 ó deis he, the two into flesh one. The (one)
de kollwménes tó kurió en pneúmá but making self stick to the Lord one spirit
éstiv. 18 Hó oideste òti tás puréias pán

18 Be ye fleeing from the fornication; every
not snatchers kingdom of God
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,
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19 ἦ περιτομὴ let him be being circumcised. The circumcicion does not mean a thing, and uncircumcision means not a thing, but observance of commandments (doeis). 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 use your 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 free man is a slave of Christ. 23 You were bought with a price; stop becoming slaves of men. What ever 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
virgin [person] married, such one would commit no sin. How- ever, those who do not will have tribulation in their flesh. But I am sparing you.

Moreover, this I say, brothers, the appointed time having been placed together is;

to the leftover (thing) in order that also the (ones)

having women as not having they may be.

And the (ones) weeping as not weeping,

rejoicing as not rejoicing,

not abusing; is going behind the

fashion of the world this. I am willing

day (for) your anxious.

The unmarried (one) is being anxious for the (things)

to the Lord, how he should please to the Lord;

having married, how he should please to the woman, and

is being anxious for the (things) of the world,

pure, to the公斤aki, 34 and how he should please to the woman, 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 husband. 35 But this I am saying for your personal advantage, not that I may cast aspersion upon you, but to make you to that which is becoming and that which means constant attendance upon the Lord without distraction.

36 But if anyone thinks he is beholding improperly upon the virgin of him is he offending? If ever she is overflowed by the world, and thus it is owing

giving, δε γείσατε, δε γινείται. 37 δε

not is he sinning; let them be marrying. Who

he is watching, 36 to the κεραυνος αυτος εδράσει, μι

he he has been in the heart of him settled, not

having necessity, authority but he is having about

the own will, and this he has judged

to the rightness of himself

the own will, to be observing the of himself

the being placed together, the (thing) of himself

the herself, the (one) not

the marriage better he will do.

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.
I certainly think I also have God's spirit.

8 Now concerning foods offered to idols: we know we have all knowledge, knowledge puffs up, but love builds up. 2If anyone thinks he has acquired knowledge of something, he does not yet know [it] just as he ought to know [it]. 3But if anyone loves God, this one is known by him. 4Now concerning the eating of foods offered to idols, we know that an idol is nothing in the world, and that there is nothing that is profane or clean.

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," 6there 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 through him.

7 Nevertheless, there is not this knowledge in all persons; but some, being accustomed until now to the idol as sacrificed to idols, are eating, and the conscience of these weak beings is defiled. 8But food will not...
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 Barnabas 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 herders 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 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 bull God is caring for? Or is it also for our sakes he says it? 10 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 of the to be partaking. 11 If we have sown spiritual things to you, is it something great? if we have sown spiritual things to you, is it something great? 12 If others of the fleshly things we shall reap. If others of the fleshly things we shall reap. 13 You know that the ones the sacred things are eating, the (ones) to the altar. 14 Also the Lord ordained that ones to the eucharist ordered to the (ones) of the good news. 15 I but not have used to nothing to be living. 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 What, then, is my reward? Thus be you running in order that you might receive down. Everyone he that competes for the race in good news 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. 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 within law of Christ, in order that I shall gain the (ones) of Christ. 22 And to the Greeks I became Greek, Ika tōv kerdōs tōv Christou, in order that I shall gain the (ones) of Christ. 23 But I do all things, to the end that I may become a sharer of it with [others].

Do you not know that the runners in a race all run, but only one receives the 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 browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somewhere.

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 were 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. Nevertheless, on most of them God did not express his approval, for they were laid low in the wilderness.
6. These (things) but types of us they occurred, eis to μή εἰσαι ἡμᾶς ἐπιθυμήσιν, into the, not to be us desirers ἐκαθός, ἀκάθις κάκεινοι of bad (things), according as also those ἐπεθυμήσιν. 7 μηδέ εἰδωλολατρεία desired. Neither idolaters γίνεσθαι, καθός τίνες αὐτῶν be you becoming, according as some of them δοτινερ γέγονατί ἔκαθοσ ο ἡ λοις as-even it has been written Sat down the people φαγεῖν καὶ πίνειν, καὶ οἴστιςαν to eat and to drink, and they saying; they stood upon ταξεῖαν. 8 μηδέ to be playing. Neither ἔρωμεν, καθός τίνες αὐτῶν may we be committing fornication, according as τίνες αὐτῶν ἔπορεμεναι, καὶ ἐπέφασαν some of them committed fornication, and they fell μία ἡμέρα εἰκοσὶ τρεῖς χιλίας. 9 μηδέ to one day twenty-three thousand. Neither εἴς πρὶς εἶσαν, καθός may we be testing out the Lord, according as τίνες αὐτῶν ἔπερασαν, καὶ ὑπὸ τῶν ὄρων some of them tested, and by the serpents ἀπαύγανται. 10 μηδέ they were destroying selves. ήγούσετε, καθότερο be you murmuring, according to which (things) even τίνες αὐτῶν ἐγόγγυσαν, καὶ ἄπολον some of them murmured, and they destroyed selves ὑπὸ τοῦ ὀδόρεμου. 11 ταύτα δὲ by the destroyer. These (things) but τυπικὸς συνεβάλειν ἐκεῖνος, ἐγράφη typically was stepping to those, it was written διὸ πρὸς νουθεσίν ἡμῶν, εἰς οὓς δὲ but toward pointing mind in us, into which the τελί τῶν αἰώνων κατήνθηκεν ends of the ages has attained down.

12 ἦστε δ' ὁ δοκῶν ἐστάναι As-and the (one) thinking to stand ἄλληπτο γῇ μὴ πέμπτα. let him be looking not he should fall. 13 Πειρασμός υμᾶς οὐκ ἔλημεν eι μὴ. Temptation you not has taken if not ἀνθρώπινος πιστός δὲ ο θεός, δὲ οὐκ pertaining to man: faithful but the God, who not ἔσται ύμᾶς πειρασθήσατι υπὲρ which you are able, but he will make together with το πειρασμό καὶ τὴν ἐκάθος the temptation also the stepping out of the δύνασθαι ὑπενεγκείν. to be able to bear under.

14 Διότερ, ἀγγατητοί μου, be you fleeting from the idolatry, ἐν through which even, (ones) loved of me, φεύγετε ἀπὸ τῆς εἰδωλολατρίας. As φρονήμασις λέγω κρίνετε ὑμεῖς to discreet (ones) I say; you judge δὲ φημι. 16 ὅ το στήμαν τῆς εὐλογίας what I say. The cup of the blessing ἐν εὐλογοῦμεν οὕτως κωνονία εὐς τὸν which we are blessing, not sharing is it of the σώματο τοῦ Χριστοῦ. τὸν ἅρων ἔν blood of the Christ. The loaf which κλώμεν, οὕτως κωνονία τοῦ σώματος we are breaking, not sharing of the body τοῦ Χριστοῦ ἔσται; 17 δι᾽ εἰς ἅρων, of the Christ it is. Because one loaf, ἐν οὐκ οἱ πολλοί ἐσμεν, ο γὰρ πάντες one body the many we are, the for (all) ἐκ τοῦ ἕνως ἅρων μετέχομεν. out of the one loaf we are partaking.

18 ἔλεβετε τὸν Ἰσραήλ κατὰ Be you looking at the Israel according to σάρκα οὐκ ἔλεβετε τὰς θυσίας flesh; not the (ones) eating the sacrifices κωνονία τοῦ θυσιαστηρίου εἰσίν; 19 τί sharers of the altar are they? What ὅν φημι; δι᾽ εἰδωλολατρῶν ὅ σεi? That thing sacrificed to idol τί ἐστιν, ὅ δὲ εἰδωλολᾶτριν τί ἐστιν; anything is, or that idol anything is? 20 ὅλλο δὲ τὸ θεού τὰ But that what (things) are sacrificing the ἐπὶ, δαιμόνιοι καὶ οὖ θεοὶ εἰς nations, to demons and not to God θεοὺς, οὐ θεού δὲ ύμᾶς they are sacrificing, not I am willing but τοῖς δαιμονίοις τῶν δαιμονίων γίνεσθαι. sharers of the demons to be becoming.

21 οὐ δύνασθε ποτίριον Κυρίου Not you are able cup of Lord let you be tempted before 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, not to God; and I do not want you to become sharers with the demons. 21 You cannot be drinking the cup of Jehovah's
1 CORINTHIANS 10: 22—29

“He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And if thy brother shall offend against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear, take with one or two more, that every word may be backed by the two or three witnesses; for he that is against one or two is to be judged. And if he refuse to hear them, tell it unto the church; but if he refuse to hear the church, take him unto the elders of the church; and they shall admonish him; and if they refuse to hear them, tell it unto the church; and if they refuse to hear the church, let it be done unto him, according to the tares of the field.”

1 CORINTHIANS 11: 1—16

“Be ye followers of me, even as I also am of Christ. 2 Now I commend you because all things are ready with you, and that ye lack nothing; but God hath prepared us all things together, even unto this very day, that he might be glorified in Christ.”

For why should it be that my freedom is judged by another person’s conscience? 30 If I am partaking with thanks, why am I to be spoken of as bringing confusion over that for which I give thanks? 31 Therefore, whether you are eating or drinking or doing anything else, do all things for the glory of God. 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 be saved.

11 Become imitators of me, even as I am of Christ.

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1 Corinthians 11:5-13

For a man ought not to have his head covered, as he is God's image and glory. But woman ought to have her head covered, because of the angels. 11 Besides, it is not becoming for a woman to wear clothing of men's style; for it is not fitting for her to wear clothing of men's style. And neither is it becoming for a woman to have her head uncovered. 12 For it is written, “He will clothe the woman with garments.” 13 And it is not fitting for a woman to wear clothing of men's style; for it is not fitting for her to wear clothing of men's style.}

1 Corinthians 11:14-23

For as I have allowed you, so have I allowed you. 14 In order that the married man may not be troubled for his wife, and the unmarried woman may not be troubled for marriage. 15 For the married woman is bound by law to her husband, and the man is bound by law to his wife. 16 And the woman is bound by law to her husband, and the man is bound by law to his wife. 17 For the man itself was not created for the woman, but the woman for the man. 18 For the man was not created for the woman, but the woman for the man. 19 For the man was not created for the woman, but the woman for the man. 20 For the man was not created for the woman, but the woman for the man. 21 For the man was not created for the woman, but the woman for the man. 22 For the man was not created for the woman, but the woman for the man. 23 For the man was not created for the woman, but the woman for the man.
and so you despise the congregation of God and make those who have nothing ashamed?

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 of bread and, after giving thanks, broke it and said: "This means my body which is in your behalf. Keep doing this in remembrance of me." 24 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." 25 For as often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord until he comes.

26 Therefore, whoever eats the loaf or drinks the cup of the Lord unworthily will be guilty respecting the body and the blood of the Lord. 27 Consequentially, let any party member eat of the loaf and drink of the cup. 28 For a man should eat and drink judgment against himself if he does not discern the body. 29 For he who eats and drinks eats and drinks judgment against himself if he does not discern the body. 30 On the other hand, we are judged through the body. Through this in which many weak and sickly, and quite a few are sleeping [in death]. 31 But if we discern what we ourselves are, we should not be judged. 32 However, when we are judged, we are disciplined by Jehovah, 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, and 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 nations, you were being led away to the idols voiceless just as

23a The Lord, NFA, Jehovah, J14.

28b Jehovah, J13, 18, 18; the Lord, NFA.
CORINTHIANS 12: 12—21

For just as the body is one and has many members, and all the members of the body are many, but one body, so is also the Christ. For truly by one spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all made to drink one spirit.

And if the ear should say: “Because I am not an eye, I am not part of the body,” it is not for this reason no part of the body. If the whole body were an eye, where would the sense of hearing be? If all were hearing, where would the smelling be? But now God has set the members in the body, each one of them, just as he pleased.

If they were all one member, where would the body be? Now there are many members, but one body. 21The eye cannot...
eipetin tē cheirē āriān sōu oúk ēkou, to say to the hand. Need of you not, I am having, ἡ τάλαν ἢ ἴσιν ἄνοιξι ποιαν ἀφαίρεσιν οὐ oúk ēkou. 22 Alla tōllo kálmav tās not I am having; but to much rather the δοκούμα ἡ tō sēmáttos ἀνθρώπoterai seeming members of the body weaker υπάρχειν ἀνάκατά ἐστιν, 23 kai to be existing necessary (ones) is, and ἡ δοκούμα ἡ tōs amýsitera which (ones) we are thinking more dishonorable εἶναι τῷ sēmáttos, τοῦτος tās to be of the body, to these honor περισσότεραν περιτείμενεν, kai tā more abundant we are putting around, and the ἀπάθημα ἡ tō sēmáttos evoschomósmon uncomely (things) of us comeliness περισσότεραν ēxen, 24 tā ἀπερισκόμεν εἶναι, the but more abundant is having, the but εὐσκήρων oú chrēsēn ēxen. Alla comely (things) of us not need is having. But ὁ θεός συνεκτέρασεν tō sōma, tō the God mixed together the body, to the (one) ὑπερτυχημένα περισσότεραν δους tēn coming more abundant having given honor, 25 ἵνα μὴ ἢ σχίσμα ἐν τῷ in order that not may be split in the sōmati, alla tō aútō ὑπὲρ ἀλλάζων body, but the very over one another μεταμορφώσει tō sēmáttos. 26 Kai eite should be anxious the members. And whether πάσχει ἐν μέλος, συνάπαχε is suffering, suffering together, all the members; whether is being glorified μέλος, συναχαίρει pānta tā sēmáttos. 27 Πάντα tā sēmáttos, eite doxázēte all the members: whether is being glorified μέλος, συναχαίρει pānta tā sēmáttos. 27 Now you are Christ’s body, and members individual. 28 And God has set the respective ones in the congregation, first, apostles, second prophets, third diakonoi, eite pānta tā sēmáttos, and teachers, thereupon powers, thereupon χαρίσματα ἰαμάτων, antilhpēmēnes, ἐπείτα graces, gifts of healings, helps, kuberevēseis, γένη γλωσσῶν. 29 μὴ πάντες stearings, kinds of tongues. Not all (ones) ἀποστολοὶ, μὴ πάντες προφήται, μὴ apostles. Not all (ones) prophets. Not πάντες παρῆκαστο, μὴ πάντες διδασκαλοὶ, μὴ pānta tā sēmáttos, not all (ones) teachers. Not all (ones) powers. πάντες φαθομένοι, μὴ pānta tā sēmáttos, not all (ones) to tongues λαλοῦνται, μὴ pāntes dierimnéoun, not all (ones) are speaking. Not all (ones) are translating. 31 Ἰησοῦς, δε τὰς ἱεράς, and the greater. And yet according to over-cast δεν ὡς δείκνυμι, way to you I am showing. 31 Ἐὰν ταῖς γλώσσαις τῶν ἄνθρωπων If ever to the tongues of the men λαλῶ καὶ τῶν ἄγγελον, ἄγα stencil I may be speaking and of the angels, love δὲ μὴ ἢ, γέγονα χαλκός but not I may be having, I have become copper ἢ κύμβαλον ἀλαλάζων. 2 Kōn sounding or cymbal clanging. And if ever ἐχον προφητείαν καὶ εἰδο με may be having prophecy and I should know tā μυστηρία πάντα καὶ πάσαν tēn gnavi, the mysteries all and all the knowledge, καὶ ἦχον πάσαν tēn πίστιν and if ever I may be having all the faith ὅτε ἡ ἡ μεθοδονείν, ἄγαγνην δὲ and as and mountains to be transposing, love but μὴ ἢ, oúdein eīmī. 3 Kōn not I may be having, nothing I am. And if ever ὅμοιος πάντα τῇ ὑπάρχοντα I should morsel out in food all the belongings, μου, καὶ tēn paradoσi tō sōma ἐμοῦ, and if ever I should give beside the body μου, ἧνα κοινωνίαν ἄγαγνην δὲ μὴ oúdein ἄφεθήσεται. 4 Ἐὰν it is kind, the love not is being jealous, not ἐχον, oúdein ἀφεθήσεται. 5 ὡστε it is bragging, not it is being puffed up, not.
behave indecently, does not look for its own interests, does not become provoked.

It does not keep account of the injury.

It does not rejoice over unrighteousness, but rejoices with the truth.

It bears all things, believes all things, hopes all things, endures all things.

Love never fails. But whether there are [gifts of] prophesy- ing, they will be done away with; whether there are tongues, they will cease; whether knowledge, will be done away with. 9 For we now have knowledge in part, prophesying in part; 10 but when that which is perfect comes, then knowledge will be done away with. 11 When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man, I ceased to be a child; for I have become a man, have made in- effective the things of the child.

Now we see in a hazy outline by means of a mirror, but then it will be face to face. Therefore, if I now know as I know, I shall know accurately as I am accurately known, now, however, there remain
As it is, the inanimate things give sound, whether a flute or a horn; unless it makes an interval to the tones, how will it be known what is being played upon the flute or on the horn? For truly, if the trumpet sounds without a distinct call, who will get ready for battle? 9 In the same way also, unless you through the tongue utter speech clearly 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] 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 church. 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 me [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] spirit, but I will also speak 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 [the 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 praise 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 Nevertheless, in a congregation I would rather speak five words with my mind, that I might also instruct others verbally, 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 they will hear into me, but my mind is unfruitful. 22 Consequently tongues are for a sign, not to the
1 Corinthians 14:23-28

...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 revelation, another has a tongue, another has an interpretation. Let all things take place for building up. 27 And if one 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 translation, 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.
1 CORINTHIANS 14: 37—15: 6

37 If anyone thinks he is a prophet, or if he is a spirit, or if anyone purports to be or has prophesied, or has the gift of prophecy, or if anyone spake in the wisdom of the Spirit, or if anyone is speaking in tongues, let him acknowledge the things that I am writing to you, because they are the Lord's commandment. For if anyone is ignorant, he continues ignorant.

38 Consequently, my brothers, keep zealously seeking the prophesying, and yet do not forbid the speaking in tongues.

39 Brethren, be zealous for the good things you seek, and let us be speaking to one another, and let us be forbidding tongues; all (things) but well-behaved and good, I would have you speaking, not only to yourselves, but also to others.

40 But let all things take place decently and by arrangement, so that he who speaks in a tongue may interpret it, that the brother who speaks in prophecy may explain it.

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, and which also you alongside received, in which also I staked, 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, and that he has been raised up to the third day according to the Scriptures; 5 and that he appeared to Cephas, and then to the twelve. 6 After that he appeared to two of them, one thousand 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 last of all of them 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 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,
1 CORINTHIANS 15:15–23

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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 it is necessary for him to be not to be raised up. 16 For if not to be raised up, neither has Christ been raised up; 17 but Christ has been raised up; 18 and Christ has been raised up, vain the faith of you. 19 In fact, also, those who fell asleep in Christ have not been raised up, yea, you are yet in your sins. 20 This is because Christ destroyed all men except those who have fallen asleep in Christ, having been hoping we are only, more pitiable (ones) of all men. 21 Now, 22 Hence, now Christ has been raised, up from the dead, the firstfruits of those who have fallen asleep (in death). 23 For since death is through a man, resurrection of the dead is also through a man. 24 But just as in Adam all are dying, so also in the Christ all will be made alive. 25 But each one in his own rank: Christ the firstfruits, afterward those who belong to the Christ during his presence.

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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, 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 in.
Christ Jesus our Lord. 32 If, like men, I fought with wild beasts in Ephesus, of what good is it to me? If the dead (ones) are not being 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.

Nevertheless, someone will say: "How are the dead to be raised up? Yes, with what sort of body are they coming?" 36 Senseless (one), you say, to the dead going to be you are sowing, not the body, the one you which you are sowing, not it is being made alive. 37 And if ever not it should die; and which you are sowing, not the body, the one you are sowing, not it is being made alive. 38 As it is now written: 39 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; 39 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 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.

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
1 CORINTHIANS 15: 50—57

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 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 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 And when this shall happen, then shall the saying take place that is written: “Death is swallowed up forever.”

55 “Death, where is your victory? Death, where is your sting?”

56 The sting of death is sin, and the power of sin is the law.

57 But thanks to the one giving us the victory through the Lord Jesus Christ!

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 Now concerning the collection that is for the holy ones, just as I gave orders to the congregations of Galatia, I do that way also yourselves. 2 Every first day of the week let each of you at his own house set something aside in store as he may be prospering, so that when I arrive collections will not take place then.

3 But when I get there, whatever men you approve of by letters, these I shall send to carry your kind gift to Jerusalem.

4 However, if it is fitting for me to go there also, they will go there with me.

5 But I shall come to you when I have gone through Macedonia, I should come through, Macedonia and perhaps I shall stay or
1 Cor. 16: 7-13

10 I shall pass the winter, in order that you may conduct me part way to where I may be going. 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 Pentecost, for I have stood up great and working within, and (ones) lying opposed many.

Now if Timothy arrives, see that he becomes free of fear among you, for he is performing the work of Jehovah, even as I am. But no one, therefore, look down upon him. Conduct him part way in peace, that he may get here to me, for I am awaiting for him with the brothers.

12 Now concerning Apollos our brother, many things I entreated him in order that he should come toward you with the brothers; and altogether not it was his will in order that now he should come, he will come but whenever he might have opportunity.

13 Be you keeping awake, be you standing in the 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 household of Stephanas is the first fruits 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 co-operating and laboring. 17 But I rejoice over the presence of Stephanas and Fortu-natus and A-cha'ianus, 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 congregations of Asia send you their greetings. Aqul-a and Prisca together with the congregation that is in their house greet you heartily in [the] Lord. 20 All the brothers greet you. Greet one another with a holy kiss.

21 [Here is] my greeting, Paul's, in my own hand.
1 Corinthians 16:22—2 Corinthians 1:4

22 If anyone has no affection for the Lord, let him be accursed. 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.

2 Corinthians 1:5—10

5 For just as the sufferings for the Christ abound in us, so the comfort we get also abounds through the Christ. 6 Whether our suffering is, 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.

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
2 CORINTHIANS 1:11—15

he drew toward self and
he will draw toward self, into whom we have hoped
dt kai eti d' ev
that also yet he will draw toward self,
11 syneprougountes, kai u'mo'w uter homo'
couperating under also of you over us

ti deis, ina ek pollon
to the supplication, in order that out of many
prosupton to eli u'mas charisma di
faces the into us gracious gift through
pollon eukaristias uper u'mon.
many (ones) might be thanked over us.

12 'H yar kau'giasis u'mon avtis estin, to
The for boasting of us this is, the
martrumion tis suvneidiseos u'mon, d'ti en
witness of the conscience of us, that in
agiothi kai elikriini tou theou, kai ouk en
holiness and sincerity of the God, and not in
sofia sarkikia all' en xarit
wisdom fleshly but in undeserved kindness
theou, anastrefmen en to kosma,
of God, we were turned back in the world,
perissoteroi d' en pro's u'mon: 13 ou yar
more abundantly but toward you; not for
allassa graffomen u'mon all' h
other (things) we are writing to you but than

allassa graffomen u'mon all' h
other (things) we are writing to you but than
what (things) you are reading or also

etignooste, epi'zoo d' eti es' you are recognizing, I am hoping but that until
telo mou' etignoosthe, 14 kathos kai
end you will recognize, according as also
etignoste: u'mas ap'd merous, d'ti kau'giasis
you recognized us from part, that boasting
u'mon es'men kathater kai
of you we are according to which (things) even also
umeis u'mon en to' u'mera tou kuriou u'mon
of you in the day of the Lord of us

'Isou.
of Jesus.

15 Kai taunti ti potei'dhsei
And to this to the confidence
epoulomen proteron pro's u'mas elthein,
I was wishing formerly toward you to come,

ina deuteran charan sghthei,
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 given to us through
tom [prayerful] faces.

12 For the thing we boast of is this, to
which our conscience bears witness, that
with holiness and godly 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
you recognize; and which I hope you will continue 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,
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; for I do not want to come to you in sorrow, but to make you rejoice, just as I did when I came to you before.

For this is what I decided to do, not to come to you in sorrow. I did not mean to make you sad, but to find you joyful, just as I had promised when I promised to see you again.

I had promised to come to you with a word of rebuke, but now I wish to comfort you.

5 For anyone has caused sorrow: if it is I, I am the one who bears the responsibility. If it is you, I am not the one who bears it. Is it because I am to you an enemy because I reprove you?

6 My brothers and sisters in Corinth, be rejoicing, having confidence in all of you. I will come to you with joy, filled with confidence, and I will make you rejoice. I will not cause sorrow.

6 This rebuke given by the majority is sufficient for such a man. If so, that, on the contrary, you should kindly forgive and comfort [him], that somehow such a man may not be swallowed up by his thinking overly sad. Therefore I exhort you to confirm your love for him.

7 For to this end also I write to ascertain the proof of your love, 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 overthrown by Satan, for we are not ignorant of his designs.

12 When I arrived in Troas, I went to the Troas to theesuselvus of the Christ, and of doors having been opened to me in the Lord, not even to the spirit of me to me, having been opened up in Lord, not even to me Titus, the brother of me, having set self off to them. I went out into Macedonia.

13 But thanks be to God who always leads us in a triumphal procession in company with the Christ.
2 Corinthians 2:15-3:3

and makes the odor of the knowledge of him not in tablets stony but in tablets of heart.

4 And the confidence such we are having toward the Christ toward the God. Not that we of ourselves are adequately qualified to reckon anything as issuing from ourselves, but our service is adequately qualified issues from God, 6 who has indeed adequately qualified us to be ministers of a new covenant, not 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 administering condemnation was glorious, much more does the administering of righteousness abound with glory.

10 In fact, even that which has been made glorious has been stripped of glory in this respect, because of the glory that excels it. For if
That which was to be done away with was brought in with glory, much more would that which remains be with glory.

Therefore, as we have such a hope, we are using great freedom of speech, and not as when Moses 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. But their mental perceptions 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. In fact, down till today whenever Moses is read, a veil lies upon their hearts. But when there is a turning to Jehovah, the veil is taken away. Now Jehovah is the Spirit, and where the spirit of Jehovah is, there is freedom. 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 glory, exactly as done by Jehovah [the] Spirit.

That is why, since we have this ministry according to the mercy that was shown us, we do not give up; 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. If, now, the good news we declare is in fact veiled, it is veiled among those who are perishing, 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. For we are preaching, not ourselves, but Christ Jesus as Lord, and ourselves as your slaves for Jesus’ sake.
illuminate them with the glorious knowledge of God 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. We are pressed in every way, but not cramped beyond movement; we are perplexed, but not absolutely with no way out; we are persecuted, but not left in the lurch; we are thrown down, but not destroyed. 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. 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 And as the death in us is working within, the but life in you.

13 Therefore as the apostle Paul said, having the very spirit of the faith, according to the (thing) having been written: I believed, therefore I spoke, therefore I spoke, also we are believing, through which we speak, knowing that 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 undeserved 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 who is outside is wasting away, certainly the man who is inside is being renewed from day to day. For though the tribulation is momentary and light, it works out for us a glory that is of more and more surpassing 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 we are groaning, the dwelling house of us the (one) out of heaven we do indeed groan.
2 Corinthians 5: 3–10

The text is not entirely legible due to the quality of the image. However, it appears to be a page from the New Testament, possibly discussing themes of faith, identity, and the Christian's relationship with the body and the spirit. The text is in Greek and contains verses that speak to the idea of living for Christ, being transformed, and walking in the Spirit.

2 Corinthians 5: 11–15

The text continues discussing these themes, possibly addressing the importance of being present and living for Christ, especially concerning the judgment seat of the Christ, and the fear of the Lord, which leads to a desire to persuade others for the sake of their souls. The text ends with the idea of being again in the presence of Christ, possibly referring to the afterlife and the hope of being reconciled to God.
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 now come into existence. 18 But all things are from God, who reconciled us to himself through Christ and having given us to the diakonos of the reconciliation, 19 the one who is the service of the reconciliation, was in Christ world reconciling to himself, not rejoining to them the falls beside them, and having put in us the word of the reconciliation.

20 And the Christ therefore we are ambassadors of the God entreat them through us. As such we are supplicating, Christ, as the diakonos of the God, the one who is the service of the reconciliation, is made, in order that we might become diakonos of the God in him.

6 Working together with him, we also are 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, 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, by beatings, by prisons, by labors, by sleepless nights, by times without food, by purity, by knowledge, by long-suffering, by kindness, by holy spirit, by love free from hypocrisy, by truthful speech, by God's power; through the weapons of righteousness on the right hand and on the left, through glory and dishonor, through reproach and dishonor, through threats and through the sword, of which as errants and truth, (as being unknown) and (as being recognized), (as being recognized), (as dying and not being put to death, as being put to death) and (as being put to death) and (as being put to death) and (as being put to death), (as being put to death) and (as being put to death).
having nothing and yet possessing all things.

11 Our mouth has been opened to you, Corinthians, our heart has widened out. You are not crammed for room within us, but you are cramped for room in your own tender affections. So, as a recompense in return—I speak as to children—you, too, widen out.

14 I shall write further to you, but I am saying, not being differently yoked. Not be you becoming being differently yoked to unbelievers; what for holding with righteouness and to lawlessness, or what harmony of Christ toward Beliar, or what portion to faithful (one) with unbeliever; what but putting down together the temple of God with idols? We are a temple of a living God; just as God said: “I shall reside among them and walk among them, and they will be my people.”

17 Therefore get out from among them, and separate yourselves, says Jehovah.

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. 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. I have great freedom 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. But...
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 longings, 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,) now I rejoice, not because you were just saddened, but because you were saddened into repentance; 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!

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 we 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 abundantly 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 Now we let you know, brothers, about the undeserved kindness of God that has been bestowed upon the congregations of Macedonia, to which a great test under affliction their abundance of joy and deep poverty manifested the riches of their generosity. And 3 therefore, I testify, beyond their actual ability this was, 4 while they of their own accord kept giving us with much generosity. And 5 therefore, I say, encourage us Titus in order that according to what things even the proverbs of the Holy One say, the to end put under the of the to be having. 12 For the fore-spiritualized is lying before, if according to what if ever one may have well acceptable toward, not according to what not one is having. Not for in order that to others any thing, faith and word and knowledge and to all speed up and to the of that coming behind, in this the undeserved kindness.

8:11 And in this I render an opinion: for this matter is of benefit to you, seeing that already a year ago you flourished 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 equalization of surplus just now might offset their deficiency, in order that their surplus might also come to offset your deficiency,
2 CORINTHIANS 8: 15—21

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, because he has indeed responded to the encouragement, but, being very earnest, he is going forth of his own accord to you. 17 But we are sending along with him the brother whose praise in connection with the good news has spread through all the congregations. 18 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. 19 Thus we are avoiding having any man find fault with us in connection with this liberal contribution to be administered by us. 20 For we “make honest provision, not only in the sight of Jehovah, but also in the sight of men.”

22 Moreover, we are sending with them our brother whom we have often proved in many things, and now much more earnest due to his great confidence in you. 23 Whether over Titus, share my men and all of us, and into us as co-workers, or brothers of us, apostles of the congregations, glory of Christ, and the demonstration of the love of God, and of us of our love of you, and of us of our love of you, and of us of our love of you, and of us of our love of you.

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 for which I am boasting to the Macedonians that Achaia parakaleo to the Macedonians, that Achaia 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. 4 Otherwise, in some way, if Macedonians should come with me and find you not ready,
κατασκευάζομεν ἡμεῖς, ἵνα μὴ we should be shamed down we, in order that not ἕποι ὑμῶν, ἐν τῇ ὑποστάσει ταύτη, we may be saying you, in the sub-standing this.

5 Ἀναγκαίως οὖν ἤγγισάμεν παρακαλέσαι Necessary therefore I considered to encourage τῶν ἀδελφῶν ἵνα προέβλεπον the brothers in order that they should go before εἰς ὑμᾶς καὶ προκαταρτίσον ἑαυτόν into you and they should get adjusted before the προεπεκτελεμένη εὐλογία ὑμῶν, previously having been promised the blessing of you, ταύτην έκτοιμήν εἰσὶν ὑμᾶς ὡς εὐλογίας καὶ this ready to be 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, the righteousness of him is remaining into the age; the free gift.

10 Αὐτὸς ἐστιν ἐγὼ Παῦλος παρακαλῶ "Paul, entreat you by the kindness of the Christ, lowly though I am in appearance among you, whereas when absent I am bold toward you. 2 Indeed I beg
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 appointed to us by measure, making it reach even as far as you. 14 Really we are not overstretched 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
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.

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 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].

I am reckoning for nothing to have come behind the utterance of apostles; if but also I might be put high up, because free gift of the of the you eunuchs, eunuchism, use, and I am doing, and I shall do, but I will cut off the one willing orphans, kind orphans, in order that I might cut off the orphans from the slopes of the Achaia. 11 is known.

I do not love you; God knows who I am. 12 What but I am doing, and I shall do, but I will cut off the one willing: the one willing orphans, kind orphans, in order that I might cut off the orphans from the slopes of the Achaia.
2 CORINTHIANS 11: 13-20

Being found equal to us in the office of which they boast, for they are boasting they might be found so also. 13 As for those who 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 no great thing 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 reasonableness, in this coarseness peculiar to boasting. 18 Since many are boasting according to the flesh, I too will boast.

21 But I say this to [our] dishonor, as though our position had been weak.

But if anyone else acts bold in something—I am talking to men—no, 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 abundantly, in prisons more abundantly, in stripes to 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 stone, three times I experienced shipwreck, a night and day I have done; 26 dangers from ravens, 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 Apart from the things that are external kind, there is what rushes in on me from day to day, the
anxiety for all the congregations. 29 Who is weak, and I am not weak? Who is not increased? 30 If I boast spiritually, I am not a sinner, but I am weak. Who has sinned? 31 If I boast in the things of this world, I shall boast; the God who has called me to this is known. 32 My philosophy has been accepted by the faithful. 33 In Damascus, the king was guarding the city of Damascus. 34 And through window in pleaded basket I was lowered through the wall and I freed my hands from his自治。 12 To be boasting, it is binding; not bearing with me, and the fruit of my labor I have known. 13 The Lord had said to me: 14 The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 15 The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 16 The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 17 The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 18 The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 19 The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, 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2 CORINTHIANS 12: 11—16

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 [you] 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 divine powers. What for is it which you made less over the leftover ecclesias, if not that very I not I lay torpid down on of you? Graciously forgive you to me the unrighteousness this.

14 Third time this in readiness I am having to come toward you, and not I will lie torpid down on, not for I am seeking the things of you but you, not for is owing the children to the parents. 15 I am having to come toward you, and not I will lie torpid down on, not for I am seeking the children to the parents.

2 CORINTHIANS 12: 17—21

17 I pressed weight down on you; but all-working to deceit you I took. Not you sent to me the apostles I did not take advantage of you. 18 I encouraged Titus and I sent off together the brother of me, not Titus. 19 Long ago you thought to me that to you I was making defense. Down in front of God in Christ we are speaking. For all things, I am saying for not somehow having come of what sort I am willing I should find you, and not I should be found to you (one) of what sort not you, not I am willing, not somehow strife, jealousy, anger, contentions, backbitings, whisperings, usies, which I am thinking was to be to you not as you could wish. But, still, instead there should somehow be strife, jealousy, cases of anger, contentions, backbitings, whisperings, cases of being puffed up, disorders. I am saying for not somehow having come of me of the God of me toward you, and I am mighty over all those of me formerly sinned and not having repented upon the uncleanness and fornication and lose conduct to which they performed.
13 This is the third time I am coming to you. At the mouth of two witnesses or of three witnesses every matter must be established. 2 For I have said previously that, if I come again to you, 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, testing your own selves to see if you are in the faith. If you do not recognize that Jesus Christ is in union with you? Unless you are not recognized by you?

6 I hope not, but you will know that we are not recognized, not disapproved.

7 Now we pray to God that you may do nothing wrong, not in order that we ourselves may appear approved, but that 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 when we are weak but you are powerful; and for this we are praying, you 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 which 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 in holy kiss. 13 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.
1 Paul, an apostle, neither from men nor through man, but through Jesus Christ and God the Father, who raised him up from the dead, 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:

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.

8 All alike had the hope and expectation of the gospel of Christ. But also if ever we or an angel 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. 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 If 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; neither for neither did I receive it from man, nor was I taught it, but through revelation of Jesus Christ.

13 You, of course, heard about my conduct formerly in Judaisms, that to the point of excess I kept on persecuting the congregation of God and devastating it, and I was making greater progress in Judaisms than I had of my own age in my race, as I was far more zealous for the
15 "But when God, who separated me from my mother’s womb and called me through His undeserved kindness, had called me through the undeserved kindness of my fathers, 16 I went up to Jerusalem after three years, there to visit the high priest, 17 and I was in the court of the temple, 18 concerning the tradition of the law. 19 I saw no other of the apostles but James, the brother of the Lord. 20 I saw no other of the apostles except James the brother of the Lord. 21 After that I went into the regions of Syria and Cilicia, being unknown to the churches of the Gentiles, 22 but I was unknown even to the churches of the Jews. 23 Only, I did nothing in private, but only publicly, and they did not believe me. 24 I was laying waste, 24 and they were glorifying me in me. 25 It was not I who persecuted them, but they persecuted me. 26 I was persecuting them, thinking that I was doing God a service. 27 But then I went to Jerusalem, and there, after four years, I went up to Jerusalem to visit the high priest. 28 I was not with the others, but I was seen by them. 29 But of the Gentiles, who had been brought to the Lord at Jerusalem, not a few on my own initiative, but to the ones seeming not to be, I received with open arms. 30 After that, I went into Damascus, and again I turned away and into Arabia. 31 Then a year later I went up to Jerusalem, to visit Cephas, and I remained with him fifteen days. 32 But I saw no other of the apostles except James the brother of the Lord. 33 But I was not with the others, but I was seen by them. 34 After that, I went into the regions of Syria and Cilicia, being unknown to the churches of the Gentiles, but I was unknown even to the churches of the Jews. 35 Only, I did nothing in private, but only publicly, and they did not believe me. 36 I was laying waste, and they were glorifying me in me. 37 It was not I who persecuted them, but they persecuted me. 38 I was persecuting them, thinking that I was doing God a service. 39 But then I went to Jerusalem, and there, after four years, I went up to Jerusalem to visit the high priest. 40 I was not with the others, but I was seen by them. 41 But of the Gentiles, who had been brought to the Lord at Jerusalem, not a few on my own initiative, but to the ones seeming not to be, I received with open arms.
does not go by a man's outward appearance—to me, in fact, those outstanding men imparted nothing new. But, on the contrary, when they saw that I had entrusted to me the good news for those who are uncircumcised—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 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 I 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

...
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 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 freed himself for me. 21 I do not show aside the undeserved kindness of God; for if righteousness is through law, Christ actually died for nothing.

3 'O anáptusi Galaítai, tîs òmás eβáskan, O senseless Galatians, who you bewitched, to whom according to eyes Jesus Christ was written before Life was put on stake. This only I am willing to learn from you: out of work the spirit you received or out of hearing piestos; 3 ouswos anáptusi estí, of faith? Thus senseless (ones) you are? Enkæimeno to pνεuμa, Having begun in spirit, now sarx to flesh, are you being brought to end upon? 4 tosoauta épíastein eikí; if so many (things) you suffered in vain? If ye kai eikí, 5 o oun, in fact also in vain. The (one) therefore Epitóyngwv òmín to pνεuμa kai supplying upon to your spirit and énergwv dunameis en òmín ex érgwv working within powers in you out of works vómu ou ákoiis pístewos; 6 kathos of law or out of hearing of faith. According as

6* Jehovah, Jr.* (as at Romans 4:3); God, PârâBAl, tâV Vâg Syr.

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 Ἐστὶ γὰρ ἐκ ἐργῶν νόμου εἰσίν. As many as for out of works of law they are under curse they are, it has been written γὰρ διὸ 'Επικατάρατος πᾶς ἐκ νόμου τοῦ νόμου ποιήσαι αὐτὰ. 11 διὸ δὲ Λαός ὁ νόμος οὐκ ἔχει παρά τοῦ νόμου νῦν εἰσὶν ἐκ νόμου εἰσίν, 12 δὲ νόμος οὐκ ἔχει παρά τοῦ νόμου τῆς θεοῦ δίκαιος, διότι Ο θεὸς δίκαιος ἐκ νόμου τοῦ νόμου τῆς θεοῦ δίκαιος. 13 Ἐπεξεργάσασθαι τὸ κατάρα, εἶπε τὸ κατάρα, εἶπες τῷ παρά τῷ νόμῳ νῦν οὐκ ἔχει νόμου ἐκ νόμου νῦν οὐκ ἔχει νόμου κατάρα. 14 ἔχει παρά τῷ νόμῳ νῦν οὐκ ἔχει νόμου κατάρα. 15 ἔχει παρά τῷ νόμῳ νῦν οὐκ ἔχει νόμου κατάρα. 16 ἔχει παρά τῷ νόμῳ νῦν οὐκ ἔχει νόμου κατάρα. 17 ἔχει παρά τῷ νόμῳ νῦν οὐκ ἔχει νόμου κατάρα. 18 ἔχει παρά τῷ νόμῳ νῦν οὐκ ἔχει νόμου κατάρα. 19 ἔχει παρά τῷ νόμῳ νῦν οὐκ ἔχει νόμου κατάρα. 20 ἔχει παρά τῷ νόμῳ νῦν οὐκ ἔχει νόμου κατάρα. 21 ἔχει παρά τῷ νόμῳ νῦν οὐκ ἔχει νόμου κατάρα.
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 Abra-
ham 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 illu-
dration: 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 your seed," but 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:

23 Before the but to come the faith
upon you, according to the promise,
was kept under watch.

24 And the law was revealed, the
promises which we have become
Christ, in order that the faith might be revealed;
faith, we are no longer under a tutor.
You are all, in fact, sons of God through your faith in Christ Jesus. For all of you who were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; for you are all one in Christ Jesus. 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 he is, 2 but under men in charge he is and being, but under men in charge he is and oikonomous, house administrators, until the ἡμέρας παρατρέχειν καὶ μηνας Days you are observing beside and months καὶ καπρικοὺς καὶ έναντίους καὶ appointed times and years, 11 φοβομιθαι ύμας μή ποις εἰκά I am fearing for you not somehow in vain κεκοιμησα εἰς ύμας. I have labored into you.

12 Γίγνεσθαι ὡς ἠγάμως, διὶ καγὼς ως Be becoming as I, because I also as ὑμῖς, ἄνθρωπον, δέομαι ὑμᾶς ὅταν you are supplanting of you. Nothing με ἣδη τεις: 13 ὅταν you treated unrighteously, but that you known διὶ διὶ διαθήκης τῆς σαρκᾶς but through weakness of the flesh ἐμφανίσεσθαι ύμῶν τῷ πρότερον, I declared good news to you the thing, former, καὶ τον περισσῶν ὑμῶν ἐν τῇ σαρκί and the testing of you in the flesh μου ὅτι ἐξουσιάσεσθαι ὑμῶν of me not you treated as nothing but release by purchase those sins law, that we, in turn, might receive the adoption as sons.

6 Ὅτι δὲ ἐστε υἱοί, ἐκπεπτωτέθηνε But because you are sons, sent off out ὁ θεὸς τῷ πνεύμα του υἱοῦ αὐτοῦ of the hearts of the God, crying out Abba the πάτερ. 7 ὡστε ὅλοις ἐς δοῦλοι ἄλλας Father. As-and not yet you are slave but μοῖς ἐς δοῦλοι καὶ κληρονόμος δια θεοῦ, son; if but son, also heir through God.

8 Nevertheless, when you did not know God, then it was that you were slaves to those who by nature are not gods. But now that you have come to know God, how is it that you turning back again upon the ἀσθένη καὶ πτωχὰ στοιχεῖα, αἷς weak and poor elementary things, to which τὰ πάλιν ἀνωθεν δουλεύσατε θελετε; again from up above to slave you are willing? 10 ἡμέρας παρατρέχειν καὶ μῆνας Days you are observing beside and months καὶ καπρικοὺς καὶ έναντίους καὶ appointed times and years, 11 φοβομιθαι ύμας μή ποις εἰκά I am fearing for you not somehow in vain κεκοιμησα εἰς ύμας. I have labored into you.

12 Γίγνεσθαι ὡς ἠγάμως, διὶ καγὼς ως Be becoming as I, because I also as ὑμῖς, ἄνθρωπον, δέομαι ὑμᾶς ὅταν you are supplanting of you. Nothing με ἣδη τεις: 13 ὅταν you treated unrighteously, but that you known διὶ διὶ διαθήκης τῆς σαρκᾶς but through weakness of the flesh ἐμφανίσεσθαι ύμῶν τῷ πρότερον, I declared good news to you the thing, former, καὶ τον περισσῶν ὑμῶν ἐν τῇ σαρκί and the testing of you in the flesh μου ὅτι ἐξουσιάσετε ὑμῶν of me not you treated as nothing but
Galatians 4:15-23

15 And I will make you... through the free woman.

16 As it is written, the eyes of the Lord are... you.

17 They are being zealous over you... but not for you.

18 But I was willing... and to alter the voice.

19 Tell me, you who want to be under law... Do you not hear the Law?

20 Abraham... he took and... in a different way.

21 For example, it is written that Abraham... not of the flesh.

22 But the one by the servant girl was actually... the manner of flesh, the other.

Galatians 4:24-30

24 These things stand as a symbolic drama... as Isaac is promised.

25 For it is written... as Isaac is promised.

26 For in Isaac shall your seed be called.

27 For this is He... and the promise is the same as Isaac was.
the free woman." 31 Wherefore, brothers, we are children, not of a servant girl but of the free woman. 5 For such freedom Christ set us free. Therefore stand fast, and do not let yourself 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 Jesus' neither circumcision is of any value nor is un-circumcision, but faith operating through love [ls].

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 10 I am confident in Jehovah concerning you. 11b See Appendix under Matthew 10:38. 12 Would even get themselves emasculated, F66 NBAD; would be cut off from before the eyes of Jehovah.
Galatians 5:18-26

18. If we live by the Spirit, let us also walk by the Spirit. 19. Let us not become detestable by passing over to other ways. 20. Let us not become the servants of the flesh; 21. For the flesh desires evil against the Spirit, and the Spirit desires good against the flesh; these are in opposition to each other, so that what we desire to do right we do not do, and what we do not desire we do. 22. But if we are led by the Spirit, we are not governed by the law. 23. For the whole law is summarily fulfilled in one word, the word “You shall love your neighbor as yourself.” 24. But if anyone does not love his neighbor, he has not fulfilled the law. 25. So if you do not do what is right but only what is evil, you are sinning against your own soul.

Galatians 6:1-9

1. Brethren, even though a man takes some false step before he is aware of it, you who have spiritual qualifications try to restore such a man in a spirit of mildness, as you each keep an eye on yourself, for fear you also may be tempted. 2. So each of you should carry his own load, 3. And you should not become weary on the way of service of the Lord. 4. Brethren, if anyone among you is in a false step, let him be restored in a spirit of mildness, so that you may carry one another in bearing one another's burdens, and so that you may fulfill the law of Christ.

5. For each one will carry his own load. 6. Moreover, let anyone who is being orally taught the word share 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 sows, 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.
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 in order that they may have cause to boast for you 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 anything, but a new creation [is something].

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.

19 Paul, an apostle of Christ Jesus through God’s will, to the holy ones who are in Ephesus and faithful ones in union with Christ:

20 May you have undeserved kindness to you and peace from God our Father and [the] Lord Jesus Christ.

21 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 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 appointed times, namely, to gather all things together again in the Christ, the things in the heavens and the things in the earth. [Yes,] in him, 11 in union with whom we are also assigned-as heirs, in that we were foreordained according to the purpose of him who 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 also, since I have heard of the faith you have in the Lord Jesus and toward all the holy ones, 16 I 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 accurate knowledge; 18 the eyes of your heart having been enlightened, that you may know...
what is the hope to which he called us, in the rich of the glory of the inheritance of the saints in the holy one, 19 and in the surpassing greatness of his power over us, 20 believing to the operation within the strength of his might, which he has worked in Christ for us, having raised him up out of dead (ones), and having seated in right [hand] of him in the highest places over all of every government and of authority and power, and of dominion and of every name, 21 far above every government and authority and power and dominion and of every name, 22 him being named only in the name of him, but also in the name of him being about (to be), 23 under the feet of him, and him he gave head over all things to the congregation, which is his body, the fulness of him who fills all things in all.

Furthermore, [it is] you [God made alive] though you were dead in your trespasses and sins, 2 in which you walked at one time walked 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— and he raised us up together and seated us together in the heavenly places in union with Christ Jesus, 7 in order 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 System of things—aion (ai-on'), KBA; ἡμέρα (doir, meaning “period, age, generation”), οὐδεὶς (min-haq', meaning “custom”), Ἰησοῦς (Ih-sus). 2 World—Kosmos (kos'mos), KBA; ἔφαντο (o-lahtm), Ἰησοῦς.
By this undeserved kindness, indeed, you have been saved through faith; and this is 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.

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 “circumcision” made in the flesh with hands— 12 that you were at that particular time without Christ, having been alienated from the covenant of promise, the hope of the Gentiles. 13 But now in union with Christ Jesus you are all citizen of the promise, the sons of God, being part of the household of God.

For we are partakers of Christ, being built up with him into the temple of God, being part of his body, of his flesh, and of his bones. 21 In union with him the whole building, being harmoniously joined, together, is growing into a holy temple for Jehovah, into a dwelling place of God to inhabit by spirit.
On account of this, 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 the secret was previously in brief. 4 In the face of this, 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 all the holy ones, less than the least of all, this undeserved kindness was revealed that I should declare to the nations the good news about the unfathomable riches of the Christ, so that the nations, according to the free gift of the undeserved kindness of God that was given me with you in view, might be made known 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. 12 Now, Christ Jesus the Lord of us, in whom we made known the dispensation, and proffering and communicating we are having the outspokenness and leading toward to be beholding badly within in the tribulations of me of you, which is glory of you.

Of this thanks. I am bending the knees of me toward the Father, out of whom you are every family in heaven and on earth, and is being named, in order that he may grant you according to the riches of the glory of his power mightily 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;
that you may be rooted and established on the foundation, in order that you may be thoroughly able to grasp mentally all that is written, and to know and the surpassing love of Christ, which surpasses knowledge, that you may have the fullness of God.

20 To the one but being able over all things to do, over-beyond abundantly of what we are requesting or needing, as we request according to his power which is operating 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 forever and ever. Amen.

4 I, therefore, the prisoner of [the] Lord, entreat you to walk worthily of the calling with which you were called, with complete lowliness of mind and mildness, with long-suffering, putting up with one another in love, earnestly endeavoring to observe the oneness of the spirit in the uniting bond of peace.

11 And he gave some as apostles, some as prophets, some as evangelizers, some as shepherds and teachers, 12 for the training of the holy ones, for the building up of the body of the Christ, 13 until we all attain to the oneness in the faith and in the
17. This, therefore, I say and bear witness: in the Lord, not ye but you, for those being in the body of the Lord, not you, but you, are walking as those walking in the body of the Lord, that is, not in the flesh, but in the spirit of the Lord. 18. Therefore, I say to you, that you are walking in the body of the Lord, not you, but you, are walking as those walking in the body of the Lord, that is, not in the flesh, but in the spirit of the Lord. 19. Therefore, I say to you, that you are walking in the body of the Lord, not you, but you, are walking as those walking in the body of the Lord, that is, not in the flesh, but in the spirit of the Lord. 20. Therefore, I say to you, that you are walking in the body of the Lord, not you, but you, are walking as those walking in the body of the Lord, that is, not in the flesh, but in the spirit of the Lord. 21. Therefore, I say to you, that you are walking in the body of the Lord, not you, but you, are walking as those walking in the body of the Lord, that is, not in the flesh, but in the spirit of the Lord. 22. Therefore, I say to you, that you are walking in the body of the Lord, not you, but you, are walking as those walking in the body of the Lord, that is, not in the flesh, but in the spirit of the Lord. 23. Therefore, I say to you, that you are walking in the body of the Lord, not you, but you, are walking as those walking in the body of the Lord, that is, not in the flesh, but in the spirit of the Lord. 24. Therefore, I say to you, that you are walking in the body of the Lord, not you, but you, are walking as those walking in the body of the Lord, that is, not in the flesh, but in the spirit of the Lord. 25. Therefore, I say to you, that you are walking in the body of the Lord, not you, but you, are walking as those walking in the body of the Lord, that is, not in the flesh, but in the spirit of the Lord. 26. Therefore, I say to you, that you are walking in the body of the Lord, not you, but you, are walking as those walking in the body of the Lord, that is, not in the flesh, but in the spirit of the Lord. 27. Therefore, I say to you, that you are walking in the body of the Lord, not you, but you, are walking as those walking in the body of the Lord, that is, not in the flesh, but in the spirit of the Lord. 28. Therefore, I say to you, that you are walking in the body of the Lord, not you, but you, are walking as those walking in the body of the Lord, that is, not in the flesh, but in the spirit of the Lord.

20. *Therefore, I say to you, that you are walking in the body of the Lord, not you, but you, are walking as those walking in the body of the Lord, that is, not in the flesh, but in the spirit of the Lord.*
 Ephesians 4: 29—5: 2

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. 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. 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 railing and abusive speech be taken away from you along with all iniquities. 32 Be becoming but into one another kind, with humility, with meekness to forgive to yourselves and to others. 33 Therefore, become imitators of God, as beloved children, and go on walking in love, just as the Christ also loved you and delivered himself up for you as an offering and sacrifice to God for a sweet-smelling odor.

Ephesians 5: 5—13

3 Let fornication and uncleanness of every sort or greediness not even be mentioned among you, as it behits holy people; neither shameful conduct nor foolish talking nor obscene jesting, things which also 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—who is 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 be companions 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
all the things that are being reprieved are made manifest by the light, for everything that is being made manifest is light. Through which he says: Awake, O sleeper, and arise from the dead, and Christ will shine upon you. So keep strict watch that how you walk is not as unwise, but as wise [persons].

On this account cease becoming unreasonable, but go on perceiving what the will of Jehovah is. Also do not be getting drunk with wine, in which there is debauchery, but keep getting filled with spirit, speaking to yourselves with psalms and praises to God and spiritual songs, singing and accommodating yourselves with music in Zion hearts to Jehovah, in the name of our Lord Jesus Christ, making thanks always for all things to our God and Father.

Be in subject to one another in fear of Christ. Let wives be in subject to their husbands as to the Lord, because a husband is head of his wife as the Christ also is head of the congregation, he being a Savior of [this] body. In fact, as the congregation is in subject to the Christ, so let wives also be in subject to their husbands in everything. The male persons, be loving the women, according as also the Christ loved the ecclesia and himself paraded upon himself, in order that it may be holy and unblemished.

In this way husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself, for sometimes the of himself flesh he hated, others received and held him, but he nourishes out and he is cherishing it, according as also, the Christ the ecclesia, because members we are of the body of him. Instead of this will leave down the anger of his father and the mother and
proskolllthsetai pro tis gynaika autou, he will be closely stuck toward the woman of him, kai eisounoi eis dio eis sarka miaan. 32 to kai will be into the flesh one. The

33 plign kai umies ois kath' ena Besides also you the according to one

34 epistatos tis eustou gynaikaoutos to the of himself woman thus

35 agastata ws eustou, de yuni let him being loving as himself, but the woman

36 tis tekna, upakouete tais guneis The children, be you obeying to the parents

2 tis patere sou kai tis mptera, Be honoring the father of you and the mother.

3 hina euy soi ginetai kai in order that well to you it might occur and

4 hina makropoioin epit tis yon. 4a Kai if you will be long-winning upon the

5 ol doulo, upakouete tais kata The slaves, be you obeying to the according to

6 patres kuriws metaxi phous kai tropon em flees to lords with fear and trembling in

7 agapei ten karbidaus, hina ws tis simplicity of the heart of you as to the

8 kata dephamoloudaniws ws Christ, not according to eye-slavery as

9 anthrropoiaco alws olas douloi Christou men pleasers but as slaves of Christ

10 kunw kai ouk anvrwptos, eisidates eti Lord and not to men, having known that

11 apos tois poihtis dunamatos, eti each one, if ever anything he might do good,

12 kai ois whether slave or freeman. And the

13 kuriws, tais oukai poihteis proes lords, the (things) be you doing toward

14 eisidates eti kai autwn kai umis deo having known that also of them and you of the

15 kuriws estin eu ouranos, kai proswapolwma the Lord is in heavens, and receiving of face

16 ouk estin par autou. not is beside him.

10 Touts Of the

11 evanomoushte en kurw kai en te you being empowered in Lord and in

12 epistathtis tis enaulos autou. the might of the strength him.

13 evanomoushte enon tis panopolias The panoply of the

14 kuriws prois to donyms euchai umes stigmia prods God toward the to be able you to stand toward

15 theou kai ouk autw proo thn the crafty acts of the Devil; because

16 ouk estin hymn tai path proo aima kai sarka, is to us the wrestling toward blood and flesh,

17 all proo tas arxas, proo tas but toward the governments, toward the

18 exousias, proo tas kosmokratorias tois authorizes, toward the world-mighty ones of the

19 skootos toutos, proo tas pneumatikas darkness this, toward the spiritual (things)

20 tis panopolias en tois euaporiai the wickedness in the heavenly (places)

21 de touto anavlabete tis panopolias Through this take you up the panoply

22 theou, hina deis thein deity of God, in order that you might be able

23 autonntigke en tis hemera tis panopolias and to stand against in the day the wicked

24 apanta katerygiasmenoi stin Synag., all (things) having worked down to stand.

4a Jehovah, Jn.; the Lord, KBAv.

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 world authorities, against the spiritual (things) of 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 Stand firm, therefore, with your loins girded about with truth, and having on the breastplate of righteousness, and having put on the feet of the readiness of the good news of the peace.

21 In order that you may also know about my affairs, as to how I am doing, Tychi'cus, a beloved brother and faithful minister in [the] Lord, will make everything known to you.

23 The undeserved kindness with all the (ones), loving the Lord Jesus Christ in incorruptness.
8 For God is my witness how I am yearning for all of you in such tender affection as Christ Jesus has. 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 blameless and not be stumbling others up to the day of Christ, 11 and may be filled with righteousness 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 prison bonds have become public knowledge in association with Christ among all the prae-tor-i-an 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 good will. 16 The latter
mēn eis ἀγάπης, εἰδότες ὅτι εἰς indeed out of love, having known that into ἀπολογίαν τοῦ εὐαγγελίου κέιμαι, defense of the good news I am lying,

17 ὁ δὲ εἰς ἔρθεις τῶν the (ones) but out of contentiousness the

χριστοῦ καταγγέλλουσιν, ὀχῦ ἄγνωστος, Christ they are announcing down, not purely

ὁμοίως θλίψιν ἐγείρειν τοῖς supposing tribulation to be raising up to the

διέσχομαι μοι. 18 τί γὰρ, ἐπάνω ὅτι bonds of me. What for? Besides that

πάντως ὡς, εἶτε προφῆται εἴτε to every manner whether to pretend or

ἀλήθεια, Χριστός καταγγέλλεται, καὶ ἐν truth, Christ is being announced down, and in

tοῦτῳ χαίρω ἄλλα καὶ χαρόνσιμος; this I am rejoicing; but also I shall rejoice,

19 εἰς γὰρ ὅτι τοῦτο μοι I have known for that this to me

ἀποβάλλεται εἰς σωτηρίαν διὰ τῆς will step off into salvation through the of you

ὑμῶν συνείδησις καὶ εἰπηγορίας τοῦ πνεύματος supplication and supply of the spirit

τῆς Ἰησοῦ Χριστοῦ, 20 κατὰ tīn of Jesus Christ, according to the

ἐποκαραδοκίαν καὶ ἐπίθεσιν μοι ὅτι unmerited expectation and hope of me that in

οὐδὲν αἰσχυνόμενος, ὅπερ ἐν πάσῃ nothing I shall be shamed, but in all

παραρτήσεις γιὰ πάντα μοι καὶ γιὰ openness as also new always in

μεγάλαις καὶ ἐν τῷ σώματι will be magnified Christ in the body

μοι, εἰτε δίᾳ ἔκβλεψις εἰτε δία of me, whether through life or through

ἀνάπτεσιν. death.

21 Ἕμων γὰρ τὸ ζῆν ἦν Χριστὸς To me for the to be living Christ

καὶ τὸ ἀποθάνειν κέρδος. 22 εἰ δὲ τὸ and the to die gain. But if the

ἐν σαρκί, τοῦτο ἦν καρπός to be living in flesh, this to me frutification

ἔργον, — καὶ τὶ αἰρησμοῦ οὐ work and — what and what I shall select not

γνωρίζων; 23 συνέχεισι 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 freedom 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 fruitification of my work — and yet which thing to select I do not know. 23 I am under pressure from these two things, but what I do desire is the releasing and the being with Christ, for this to be sure, is better. 24 However, for me to remain in the flesh is more necessary on your account. And this will I know, to have been confident that I have known that μεν καὶ ἐπηγορίας τοῦ μποροῦν to all have been confident, and I shall remain and I shall remain alongside to all υμῶν εἰς τὴν υμῶν προκοπήν. 

cαθαρὰς τῆς πίστεως, 26 ἵνα the joy of the faith, in order that the καύχησις ὑμῶν περισσεύει ἐν ἐκφοβίζων of you may be abounding in Christ Ἰησοῦ ἐν ἐμοί δίδα τῆς ἐμῆς παρασκευής Jesus in me through the my presence again with you.

27 Μόνον ἐξισορροπεῖς τοῦ εὐαγγελίου Τοι, Only worthily of the good news of the Χριστοῦ πολιτιστεύεσθε, ἵνα Christ be ye beholding as citizens, in order that εἰτε ἐκλογὴ γενεὸν ἡμῶν ὅτι whether having come and having seen you εἰτε ἀπὸν ἀκούω τὰ or being absent I may be hearing the (things) περὶ ὑμῶν, ὅτι στίκετε ἐν εἰνὶ per ὑμῶν, ὅτι στίκετε ἐν εἰσὶν you, that you are standing in one πνεύματι, μὴ ψυχὴ συναφοῦς τῇ spirit, to one soul stretching side to side πίστει τοῦ εὐαγγελίου, 28 καὶ μὴ of the faith of the good news, and not μικρὸν ὑπὸ τῶν being frightened in nothing by the ἀντικείμενον ἢς ὂτι ἐστίν αὐτοῖς (ones) lying against which is to them ἑωδεισὶς ἐπαλλαγῆς, ὑμῶν δὲ showing within of destruction, of you but σωτηρίας, καὶ ὅτῳ ἀπὸ θεοῦ, 29 ὅτι σωτηρίας, and of salvation, and this from God, because ὑμῖν ἐκδικηθή λατρεύοντες τῷ ὑπὲρ Χριστοῦ, to you. It was graciously given the over Christ,
Philippians 1:30—2:8

Philippians 2:9—16

οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν ἄλλα
not only the into him to be believing but
καὶ τὸ ὑπὲρ αὐτοῦ πάσογειν, 30 τὸν
also the over him to be suffering. 30 the
cαὶ τὴν χάριν καὶ τὴν θαυμάσιαν, 2
and the grace and the wonder
καὶ τὸν σταυρόν θέλειν, 8 καὶ τῇ
and the cross to want, 8 and the
cαὶ τὴν τιμήν ἡμῶν, 9 τὸν
and the honor of us, 9 the

1 If, then, there is any encouragement in Christ, any consolation of love, 2 any sharing of affection and of compassions, 3 if any con- 4 pending, any great taxing, anything at all that is the 5 joy of the one or the comfort of the other, 6 whatever holds the 7 world or 8 world is not yours, but you are the world and the world is yours. 9 To you 10 joy and peace in every good occasion, in the name that is above all other names, 10 so that in the name of Jesus every knee should bow of those in heaven and of earth, and of the ones under the earth, 11 and every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

12 And now, dearly beloved, full of faith, full of love, full of patience, full of the patience of the Lord in the Lord Jesus Christ into the glory of God the Father.

13 Consequently, my beloved, in the way that you have always obeyed, not during my presence only, but also in my absence, keep working out your own salvation with fear and trembling. 14 For it is God who is working within you both to will and to work within you both to be willing and to be working within you the good things of God.

15 And now, dearly beloved, full of faith, full of love, full of patience, full of the patience of the Lord in the Lord Jesus Christ into the glory of God the Father.

16 And now, dearly beloved, full of faith, full of love, full of patience, full of the patience of the Lord in the Lord Jesus Christ into the glory of God the Father.

8 See Appendix under Matthew 10:38.
PHILIPPIANS 2: 17—25

in Christ's day, that I did not run in vain or work hard in
17 Notwithstanding, even if I was being poured out like
my sacrifice and public work of the - faith
may be well of soul having known the (things)
quickly to send to you, in order that also I
may be equal-souled who genuinely the (things) about
you he will care, the all for
the (things) of themselves they are seeking, not
the (things) of Christ Jesus. The but
dominate of you that is care and
father he enslaved with me in infancy into the
eusygelos, 23 Too for you, you that know, this that as father
child together with me he enslaved into the
eusygelos, 23 Too for you, you that know, this that as father
child together with me he enslaved into the
eusygelos, 23 Too for you, you that know, this that as father
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child together with me he enslaved into the
eusygelos, 23 Too for you, you that know, this that as father
child together with me he enslaved into the

PHILIPPIANS 2: 26—3: 3

and private servant for my need, 26 since he is longing to see me,
I am being poured out like a drink offering upon
the sacrifice and public work of the - faith
you heard he had fallen sick. 27 Yes, indeed, he fell sick nearly to the
point of death; but God had mercy on him, not only on him, but also on me, that I should not get
grief upon grief. 28 Therefore with the very great distress I am sending him, that on seeing him you may rejoin again and I may be the more free from grief. 29 Therefore I sent him in order that having seen him again you might rejoice and I less saddened be. 30 Receive you toward therefore him in the Lord with all joy, and the through the work of the Lord until death he came near, having thrown self besides to the soul, 31 the one in honor be you having, because of the toward me public work.

3 Finally, my brothers, continue rejoining 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 dogs, look out for the workers of injury, look out for those who mutilate the flesh. 3 For I am those, the real circumcison, who are rendering sacred service and
καυχόμενοι ἐν Χριστῷ Ἰησοῦ ὦ καὶ οὐκ ἐν σαρκὶ boasting in Christ Jesus and not in flesh πεποίηθες, 4 κατε χρω ἔχων having been confident, and even I having πεποίηθα καὶ ἐν σαρκὶ confidence also in flesh.

Εἰ τις δοκεῖ ἄλλος πεποίηθαι: If any thinks other to have been confident ἐν σαρκί, ἐγὼ μᾶλλον, 5 περιτομή in flesh, I rather; to circumcision ὁκτάμηνος, ἐκ γένους Ἰσραήλ, φυλής, eighth day (one), out of race of Israel, of tribe Βενιαμίν, Ἐβραῖος ἔστε Ἐβραίος, of Benjamin, Hebrew out of Hebrews,

κατὰ νόμον Φαρισαίος, 6 κατά according to law Pharisee, according to ζήλος διώκων τὴν ἐκκλησίαν, κατά zeal persecuting the ecclesia, according to δικαιοσύνην τὴν ἐν νόμῳ γενόμενος righteousness the in law having come to be σιμωνιτός. Α' ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂν ἂ
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 re- 

8 The Lord is my portion, a lever, a brother, a true, as many (things) as serious, as many (things) as 

9 This thing which 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 reasonableness.
18a God, kBAvgSy; Jehovah, Jw.8.

18 However, I have

23 The undeserved kindness of the Lord Jesus Christ be with the spirit you [show].

21 'Aστάσσασθε πάντα ἄγιον ἐν Χριστῷ. Greet you every holy one in Christ Jesus. They are greeting you the together with us of our households of Caesar, send you their greetings.

14 Nevertheless, you acted well in becoming sharers with me in my tribulation. 15 In fact, you Philippians, also know that at [the] start of declaring the good news, when I went from Macedonia, not one to me I was acting well in becoming sharers with me in my tribulation. 16 And receiving if not you alone, because I was acting well in becoming sharers with me in my tribulation. 17 But not that I am the need to me you sent. Not that I am seeking upon the gift, but that I am seeking upon the fruitage, the becoming more elc logon uim. 18 And you have from but thinking in my behalf, to which you were really giving thought, but you lacked opportuni-

12 I oida kai to be; I have known and to being made slowly, I have known also to be being made slowly, and

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.

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TOWARD COLOSSIANS

1 Paul, an apostle of Christ Jesus through God's will, and Timothy [our] brother, to the holy ones and faithful brothers in Christ;

2 who have been made kind and grateful to you and peace from the undeserved kindness of our God.

3 We thank God the Father of our Lord Jesus Christ always when we pray for you, since we heard of your faith in connection with Christ Jesus and the love you have for all the holy ones. Because of the hope that is being reserved for you in heaven. This hope has been heard before in the word of the good news of the one being alongside everyone, as also in all the world.

4 You have been heard and you accurately knew the undeserved kindness of God in truth. That is what you have learned from Epaphras the beloved fellow slave, who is a faithful minister of the Christ on our behalf, who also disclosed to us your love in a spiritual way.

5 That is also why, from the day we heard [of it], have not ceased praying for you and asking that you may be filled with the knowledge of his will in all wisdom and spiritual discernment.

6 In order to walk worthy 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, being made powerful with all power to the extent of his glorious might so as to endure fully and be long-suffering with joy, thank the Father who rendered you suitable for your participation in the inheritance of the holy ones in the light.

7 He delivered us from the authority of the darkness and transferred us into the kingdom of his Son, by means of whom we have our release by ransom, the forgiveness of our sins.

* Jehovah, fs (to agree with 1 Thessalonians 2:12); God, Vg; the Lord, KJV.
COLOSSIANS 1: 16—21

21 Indeed, you who were once alienated and enemies because your minds were on the works that were

22 but he reconciled in the body of the flesh of him through the

23 if in fact you are remaining upon to the faith having been founded and settled and not

24 Now I am rejoicing in the sufferings of Christ and the tribulations of the Christ which is the congregation. 25 I became a minister 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 the

COLOSSIANS 1: 22—27

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, of the (one) servant.

24 Now I am rejoicing in the sufferings of Christ and the tribulations of the Christ which is the congregation. 25 I became a minister 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 the

20 See Appendix under Matthew 10:38.
It is Christ in union with you, the hope of the [His] glory. 28 He is the one we are publishing, adorning 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 as many as have not seen the face of me 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 in order that no one you may be deluding in persuasive saying. If for even to the flesh I am absent, but to the pneuma you are with me, rejoicing and beholding our 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, being rooted and being built up in him and being stabilized in the faith, just as you were taught, overflow ing 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 the body of the flesh, by 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.
In the operation of God, who raised him up from the dead. 13 Furthermore, though you were dead in your trespasses and in the uncircumcision of your flesh, [God] made you alive together with him. He kindly forgave us all our trespasses 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 which (things) is shadow of the (things) of old, the image of the (things) of heaven, of which God is the (things) of the (things). 18 Now let him be deuding from the Christ. 19 Of God, he is not holding fast to the head, to the one from whom all the body is 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 for 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.
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 In 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, iniquity, 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, and clothe yourselves with the new [personality], which through 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, citizen, slave, free man, but all things in Christ.

12 Accordingly, as God's chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, long-suffering. 13 Continue putting on with one another and forgiving one another, and giving everyone else whatever good there is to each other, just as Christ also has forgiven you for you, so do you also. 14 But, besides all these things, clothe yourselves with love, for it is a perfect bond of the peace of the Christ.

15 Also, let the peace of the Christ control 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 gratefulness, 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.
COLOSSIANS 3:18—25

18 Be subjecting all your hearts to one another, loving one another. 
   
19 And be subjecting your own hearts and minds to one another, 
   
20 making many your children. 

21 And be subjecting your hearts to your fathers. 
   
22 And be subjecting your hearts to your own fathers. 
   
23 And be subjecting your hearts to one another. 
   
24 And be subjecting your hearts to the Lord. 
   
25 And be subjecting your hearts to the Lord. 

COLOSSIANS 4:1—9

4 You masters, keep your slaves, keeping all their needs, 
   
5 and having known that the Lord is your Master in heaven. 
   
6 Be persevering in prayer, remaining awake in it with thanksgiving, 
   
7 and in prayer always, praying at the same time also about your children, 
   
8 in order that the Lord may open up to us the door of the word, 
   
9 and also bringing forth the mystery of the Lord, through which also 
   
10 I have been bound, in order that I might manifest it as it is binding me to speak. 
   
11 In wisdom be you walking about toward the (ones) outside, the appointed time 
   
12 and in gracefulness, to salt having been seasoned, 
   
13 to know how it is binding you to one to each (one). 
   
14 And be answering, 
   
15 That the (things) according to me all, 
   
16 knowing the Lord, will make known to you Tychicus the beloved 
   
17 brother and faithful servant and fellow slave in [the Lord], will make known to you. 
   
18 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 Onesimus the slave, knowing that you also have a Master in heaven.

piistw kai agapisth adelphi, de estin eis faithul and beloved brother, who is out of
ymon pantas ymen gnarismouin you; all things to you they will make known
ta dexe, the things here.
10 Apostastei omis Aristarchos ho faithful and beloved brother, who is from
souskhamolotos mou, kai Markos ho among you. All the
fellow captive of me, and Mark the things here they will
anepikos Varvaxa, peri ou elabete make known to you.
epimargyri, eis apa omis commands, if ever he might come toward you
dexeis auton, 11 kai horeous ho accept him, and Jesus the (one)
epi twn omis being said Justus, the (ones) being out
peirameis, autous mou synergetai eis assembly of those
koinonia mou, kai ginovonpei in God, and became
the assembly of me, and serve himself in the
koinonia mou, kai ginovonpei in God, and became
omous to me consolation. Is greeting you
Epaphras the (one) out of you, slave
Christou horeous, pantote aganivoidenos better of Christ Jesus, always struggling over
ymon en taia prasseuxis, iva of you in the prayers, in order that
you might stand perfect and having been fully borne
en panti theleitai ton theou, in all will of the God.
13 marwroth gar autw die I am bearing witness for to him that
exei polun ponon uper umon kai he is having much pain over you and
touw en Laodikeya kai touw en are of those at Laodicea and the (ones) in
Ierap Polei. Hierapolis.
14 Apostastei omis Luke the healer
is greeting you Luke the healer
h kathagiai kai Demas. kai apostasaste the
loved and Demas. Greet you
toous eu Laodikeya adelphous kai Nymphas
kai twn kai oikon autis ekklisia
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 Ar-is-tar-chus my fellow captive sends you his greetings, and so does Mark the
souskhamolotos mou, kai Markos ho fellow captive of me, and Mark the
command, if ever he might come toward you.
11 And Jesus who is called Justus, these being of those circumstances. Only these are my fellow workers
for the kingdom of God, and these very ones have become a strengthening aid to me.
12 Epaphras the (one) out of you, slave of Christ Jesus, always struggling over
you in your prayers, in order that
you might stand perfect and having been fully borne
in all will of the God.
13 I am bearing witness for to him that
he is having much pain over you and
are of those in Laodicea and the (ones) in
Hierapolis.
14 Luke the beloved physician sends you his greetings, and so does De'mas.
15 Give my greetings to the brothers at Laodicea and to Nympha and to the congregation
at her house.

COLOSSIANS 4:10–15

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 La-
odicea. 17 Also, tell Ar-chip'pus: "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.

TOWARD THESAULONIANS 1

1 Paulos kai Silvanos kai Timtheos kai Paul and Silvanus and Timothy
Tychikos to the church of Thessalonians in God
patri kai kuriou Iorho Christou. Father and to Lord Jesus Christ;
chiros umon kai eirhisis, undeserved kindness to you and peace.

2 We are giving thanks to God always.
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

COLOSSIANS 1:3

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 Archipus: "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
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TOWARD THESAULONIANS 1

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our prayers, 3 for we bear incessantly in mind your
faithful work and your loving labor and
1 Thessalonians 1: 4—9

[Your] endurance due to [your] hope in our Lord Jesus Christ before our God and Father. For we know, brothers loved by God, his choosing of you, 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; and you became imitators of us and of the Lord, seeing that you accepted the word under much tribulation with joy of holy spirit, so that you came to be an example to all the believers in Macedonia and in Achaia.

2 The fact is, not only has the word of Jehovah himself sounded forth from you in Macedonia and Achaia, but in every place the faith of you, the (one) toward the God has gone out, as-and not need to be having us to be speaking anything; they for about us[

2: 6 To be sure, you yourselves know, brothers, how our visit to you has not been without results, but how, after we had first suffered and been insolently treated (just as you know) in Philippi, we mustered up boldness by means of our God to speak to you the good news of God with a great deal of struggling. For the exhortation we give does not arise from error or from uncleanliness or with deceit, 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! Neither
have we been seeking glory from men, no, either from you or from others, because we became gentle in the midst of you, as when a nursing mother cherishes her own children. 6 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. 7 Certainly you bear in mind, brothers, our labor and toil. It was with working day and night, so as not to put an expense burden upon any one of you, that we preached the good news of God to you: 8 You are witnesses, God is also, how loyal and righteous and blameless we proved to be to you believers. 9 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, 10 as each one of you as father children of himself encouraging you, and consoling and bearing witness, 11 to the to be walking about you worthy of the God the (one) calling you into the kingdom and glory.
1 THESALONIANS 2:18–3:5

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 Athens; 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 to see your faces with great desire. 6 For this reason we wanted to come to you, yes, I Paul, both once and a second time, but Satan cut across our path. 7 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? 8 You certainly are our glory and joy.

1 THESALONIANS 3:6–12

6 Right now but having come of Timothy toward you, we sent Timothy and having given new good news of the things concerning you, and that you continue having good remembrance of us always yearning to see you in the same way, indeed, as we also do you. That is why, brothers, we have been comforted over you in all our necessity and tribulation through the faithfulness you show, because now we live if you stand firm in the Lord, 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 Lord, 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,
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 to be loving 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 sanctification and honor, 5 not in covetous sexual appetite such as also those nations which do not know God; 6 that no one go to the point of harming and encroaching 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 being needing anything.

13a See 5:23, footnotes.
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 through Jesus God will bring with him. 15 For this is what we tell you by Jehovah's word, that we who live amongst those who are in darkness, in order that the day may come when the Son of God 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 stand up first. 16 Then we who live amongst the living the ones called to that time and our meeting with the Lord in the air; and thus we shall always be with [the] Lord. 18 Consequently keep comforting one another in the hope of salvation; because not put us to the left over (ones) not having hope. 19 For if our faith is that Jesus died and rose again, so too those who have fallen asleep through Jesus God will bring with him. 15 For this is what we tell you by Jehovah's word, that we who live amongst those who are in darkness, in order that the day may come when the Son of God 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 stand up first. 16 Then we who live amongst the living the ones called to that time and our meeting with the Lord in the air; and thus we shall always be with [the] Lord. 18 Consequently keep comforting one another in the hope of salvation; because not put us to the left over (ones) not having hope.

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 as 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 Hence, let us not sleep as do the rest, 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 our minds on the breastplate of faith and love and as a helmet the hope of salvation; 9 because God assigned us, not
to wrath, but to
5. 10—15
the acquiring of sal-
vation through our
Lord Jesus Christ.
6. He died for us,
7. that, whether we
8. stay awake or are
9. asleep, we should
10. live together with
11. him. Therefore
12. keep comforting
13. one another and
14. building one up
15. one another, just
16. as you are in fact
doing.
17. Now we request
18. you, brothers,
19. to have regard for
20. those who are
21. working hard among
22. you and presiding
23. over in [the] Lord
24. and admonishing
25. you; 13 and to give
26. them more than
27. ordinary consideration
28. in love because
29. of their work. Be
30. peaceable in yourselves.
31. On the other
32. hand, we exhort
33. you, brothers, ad-
34. monish the disorder-
35. ly, speak consolingly
36. to the depressed souls,
37. support the weak,
38. be long-suffering to-
39. ward all. 15 See that
40. no one renders in-
41. jury for injury to
42. anyone else, but al-
43. ways pursue what
44. is good toward one
45. another and to all
46. others.
16 Always be rejoic-
17. ing. 18 In connection
18. with everything
19. give thanks. For this
20. is the will of God
21. in union with Christ
22. respecting you.
23. Do not put out
24. the fire of the spir-
25. it. 20 Do not treat
26. prophecies with con-
27. tempt. 21 Make sure
28. of all things; hold
29. fast to what is fine.
30. 22 Abstain from every
31. form of wickedness.
32. May the very
33. God of peace san-
34. tify you completely.
35. And sound in every
36. respect may the spir-
37. it and soul and body
38. of you [brothers] be
39. preserved in a blame-
40. less manner at the
41. presence of our Lord
42. Jesus Christ. 24 He
43. who is calling you
44. is faithful, and he
45. will also do it.
25 Brothers, con-
26. tinue in prayer for us.
27 Greet all the broth-
28. ers with a holy kiss.
29 I am putting you
30. under the solemn ob-
31. igation by the Lord for
32. this letter to be read to all the
33. brothers.
34. The undeserved kindness of our Lord
35. Jesus Christ be with you.
36. 23 Presence = παρουσία (par-ou-st'ıa). See Appendix under 1 Corinthians 16:17. 27 The Lord, NKAVg; Jehovah, Jn.19,26,28.
ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ

TOWARD THESSALONIANS 2

1 Παύλος καὶ Σιλουανός καὶ Τιμόθεος τῷ ἐκκλησίᾳ τῆς Θεσσαλονίκης εὐχαριστοῦμεν ἐν τῷ Θεῷ

2 εἰς ὑμᾶς ἐν τῷ Θεῷ. Ἐν τῷ Θεῷ ἡμῖν εἰς ὑμᾶς, καὶ θαυμᾷ ὑμᾶς ὡς εὐχαριστοῦμεν ἐν τῷ Θεῷ.

3 εὐχαριστοῦμεν τὸν Θεόν ἐν τῷ Θεῷ ἐν τῷ ἐκκλησίας τῆς Θεσσαλονίκης ἐν τῷ Θεῷ.

4 ἐν τῷ Θεῷ ἡμῖν καὶ ἐν τῷ ἐκκλησίᾳ, καὶ ἐν τῷ Θεῷ ἐν τῷ ἐκκλησίᾳ τῆς Θεσσαλονίκης.

5 καὶ ἐν τῷ Θεῷ ἐν τῷ ἐκκλησίας τῆς Θεσσαλονίκης. Ἐν τῷ Θεῷ ἡμῖν καὶ ἐν τῷ ἐκκλησίᾳ, καὶ ἐν τῷ Θεῷ ἐν τῷ ἐκκλησίᾳ τῆς Θεσσαλονίκης.

6 ἐν τῷ Θεῷ ἐν τῷ ἐκκλησίᾳ τῆς Θεσσαλονίκης. Ἐν τῷ Θεῷ ἡμῖν καὶ ἐν τῷ ἐκκλησίᾳ, καὶ ἐν τῷ Θεῷ ἐν τῷ ἐκκλησίᾳ τῆς Θεσσαλονίκης.
2 Thessalonians 2:1-6

2. However, brothers, respecting the presence of our Lord Jesus Christ and our being gathered together to him, we request of you not to be quickly shaken from your reason nor to be excited either through an inspired message 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 above everyone over whom he 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? And so now you know the thing that acts as a restraint, with a view to his being revealed in the appointed time; the mystery already is working within of the man of lawlessness; only the (one) holding down just right now until out of midst might come to be.

6. And then will be revealed the lawless one, whom the Lord Jesus will take up to the mouth of him and will make ineffective to the manifestation of the man of lawlessness, 9 of whom is the presence of him, of whom is the presence according to working within of the Satan in all power and to signs and to ports of lie and in every seduction of unrighteousness to the (ones) perverting, destroying themselves, instead of which (things) they may be judged all of the (ones) not having believed to the truth but having thought well to the unrighteousness.

13. We are obligated to thank The God always for you, brothers loved by Jehovah, because in his own due time. 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 spirit of his mouth and bring to nothing by the manifestation of his presence. But the lawless one's presence is according to the operation of Satan with every powerful work and lying signs and portents and with every unrighteous deception for those who are perishing, as a retribution because they did not accept the love of the truth that they might be saved. So that is why God lets an operation of error go to them, that they may get to believing the lie, in order that they might be judged all of the (ones) not having believed to the truth but having thought well to the unrighteousness.

9a. See Appendix under 1 Corinthians 16:17. 13b. Jehovah, Jsh; the Lord, kBAVg.
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 of our Lord Jesus Christ. 15 So, then, brothers, stand firm and maintain your hold on the traditions that you were taught, whether through word or through letter of us. 16 A true faith in our Lord Jesus Christ, who is the Son of God, and the Father of our Lord Jesus Christ. 17 For it is in undeserved kindness, through faith, that we have peace with God and are able to fix our faith firmly in every good work and word.

3 Finally, brothers, carry on in prayer for us, that the word of Jehovah may spread rapidly and be glorified, just as 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 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 which you received from us. 7 For you yourselves know how it is binding to be imitating us, because we did not behave disorderly among you or did we eat food from anyone free. To the contrary, by labor and all night and day we were working so as not to impose an expensive burden upon any one of you. 8 Nor that we do not have authority, but in order that we might offer ourselves as an example to you to imitate us. 9 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." 10 For we hear
2 Thessalonians 3:12—18

Paul, an apostle of Christ Jesus under command of God our Savior and of Christ Jesus, our hope, 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 Ephesus when I was about to go my way into Mac-e-do-n-i-a, so I do now, that you might command certain ones not to teach different doctrine, 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, wanting to be teachers of law, but not perceiving either the things they are saying...
8 Now we know that the Law is good, provided one handles it lawfully. 9 The knowledge of this fact, that the Law is promulgated, not for a righteous man, but for persons lawless and unrighteous, lacking loving-kindness, and profane, murderers of fathers and murderers of mothers, manslayers, fornicators, men who lie with males, men who are contaminated, to catchers of male persons by the foot, to liars, to sorcerers, and to Anyone who does not know the law is not guilty. 10 In the kingdom of the ages, the incorruptible, invisible, only God, honor and glory into the ages of the ages: amen.

18 This mandate I commit to you, child, Thimothy, 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 Hymeneus and Alexander belong to these, and I have handed them over to Satan that they may be taught by discipline not to blaspheme.

or the things about which they are making strong assertions.

8 Now we know that the Law is good, provided one handles it lawfully. 9 The knowledge of this fact, that the Law is promulgated, not for a righteous man, but for persons lawless and unrighteous, lacking loving-kindness, and profane, murderers of fathers and murderers of mothers, manslayers, fornicators, men who lie with males, men who are contaminated, to catchers of male persons by the foot, to liars, to sorcerers, and to Anyone who does not know the law is not guilty. 10 In the kingdom of the ages, the incorruptible, invisible, only God, honor and glory into the ages of the ages: amen.

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<th>Page 2:1-9</th>
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<td>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, 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, who gave himself a corresponding ransom for all—this is what is to be witnessed to at its own particular times.</td>
<td>9 I therefore desire that in every place the men carry on prayer, lifting up loyal hands, apart from wrath and debates. Likewise I desire the women to adorns themselves in well-arranged dress, with modesty and soundness of mind, not with styles of hair braiding and gold or pearls or costly garb, 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. 14 For Adam was formed first, then Eve. 15 However, she will be kept safe through childbirth, provided they continue in faith and love and sanctification along with soundness of mind.</td>
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<td>3 That statement is faithful. 4 If any man is reaching out for an office of overseer, he is desirous of a fine work. 5 The overseer should therefore be irreproachable, a husband of one wife, moderate in habits, sound in mind, orderly, hospitable, qualified to teach. 3 not a drunken waster, not</td>
<td>10 Professing to reverence God, professing fear of Jehovah, Jw.</td>
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a smiter, but reasonable, not belligerent, not a lover of money, being 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 slanderers, moderate in habits, faithful in all things.

12 Let ministerial servants be husbands of one wife, preserving in a fine manner over children 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, I 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 admirably great: He was made manifest in flesh, was declared righteous in spirit, appeared to angels, was preached 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,
commanding to abstain from foods which God created to be partaken of with thanksgiving by those who have faith and accurately know the truth. The reason for this is that every creation of God is fine, and nothing is to be rejected if it is received with thanksgiving. For it is sanctified through God's word and prayer over it.

6 By giving these advices to the brethren, you will be a fine minister of Christ Jesus, nourished with the words of the faith and of the fine teaching.

7 Do not follow the false stories which violate what is holy and which old women tell. On the other hand, be training yourself with godly devotion, afraid for the sake of life of the one now and of the one

8 Faithful the word and托尼ς ἰδίως, ἐδύνασθαίναι ἑρωτικὸν καὶ τῆς ἀνθρώπου, καὶ πάντων ἀνθρώπων, μᾶλλον παντων. of all men, mostly of faithful (ones).
1 TIMOTHY 5:5—10

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. If a woman who is actually a widow and has been left alone has hoped upon the hope and confidence which is in the living God and has been supported by your good works, 6 she is worthy of double wages and will live with dignity, because she has provided for those in need, and has helped bring others to faith. 7 If a man has a younger widows, let them manage their household, and practice good works and be Subjected to no disgrace. 8 If a man has widows who are at least sixty years old, let them receive an adequate livelihood from their own resources, so that they will not be a burden to any, but will promote the Lord’s work by helping in teaching those who are younger. 9 Let widows be chosen out of the congregation only if they have a reputation for good works, have been faithful in their husbands, 10 and are respected by the church. If anyone chooses them, they should be taught the holy scriptures and the traditions. 11 Let the elders who direct the church give an example by good works, so that the people may follow their example, 12 for the prophecy says, "A man is to be honored if he is faithful in what is small." 13 For even some of those who have been considered reliable in the faith have deserted the faith. 14 But women appointed for this, if they have a reputation for good works, will be blessed; 15 if they have brought up children, managed their household, and are respected. 16 Those who have never married may be taken up into the Lord’s work with more fervor and devoted to old men, when they are strangers in a strange land, and let the elders who direct the church give them a good word of assurance. 17 Let the elders who direct the church give an example by good works, so that the people may follow their example, 18 for the prophecy says, "A man is to be honored if he is faithful in what is small." 19 For even some of those who have been considered reliable in the faith have deserted the faith.
For the scripture says: “You must not muzzle a bull when it threshes out the grain”; also: “The workman is worthy of his wages.” Do not admit an accusation against an old man, except only on the evidence of two or three witnesses. Reprove before all onlookers persons who practice sin, that the rest also may have fear. I solemnly charge you before God and Christ Jesus and the chosen angels, in order that these things which you must guard from prejudgment, nothing being laid upon you by prejudgment, nothing being laid upon you by you sharing in sins of others; preserve yourself chaste. Do not drink water any longer, but use a little wine for the sake of your stomach and your frequent cases of sickness. The sins of some men are publicly manifest, leading directly to judgment, but as for other men [their sins] also become manifest later. In the same way also the fine works are publicly manifest and those that are otherwise cannot be kept hid.

As many as are under yoke slaves, the lords of all honor worthy of respect, let them be considered, in order that not the name of the Lord our God and the teaching of faith may be blasphemed. The (ones) but faithful ones, having masters not let them be thinking down, because brothers they are; but rather do yourselves, let them be slaying, because faithful they are and loved by the (ones) of the working well.

I, as one teaching these things and giving these exhortations. 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, he is puffed up [with pride], not understanding anything, but being mentally diseased over questions and debates about words. From these things spring envy, strife, abusive speeches, wicked suspicions, violent disputes about trifles on the part of men corrupted in mind and despised.

2 Because those partaking of the good of Jehovah on earth, Jn. 3. With godly devotion, KABVg; with fear of Jehovah, Jn.
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 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 stubbed 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 which you offered the
Toward Timothy 2

1 Paul, an apostle of Christ Jesus through God's will.
   2 According to the promise of life in Christ Jesus to Timothy
   3 a beloved child;
   4 May there be undeserved kindness, mercy, peace from God
   5 Father and Christ Jesus of the Lord;
   6 ήμων of us.

1 Χάρις ἐγὼ τῷ θεῷ, δὲ
2 Thanks I am having to the God, to whom
3 λατρεύω ἀπὸ προγόνων
4 I am rendering sacred service from progenitors
5 εἰς καθάρα συνείδησιν, ὡς ἀδίκαλεπτῶν in clean conscience, as unceasing
6 ἔχω τὴν περὶ σοῦ μνεῖαν ἐν ταῖς
7 I am having the about you remembrance in the
8 δεότα εἰς τοῦ θεοῦ, καὶ ἦμεξας suplications of me, of night and of day
9 ἐποθούσας σε Ἰδειν, μεμνήμενος
10 longing you to see, having been reminded
11 σου τῶν δεκατριῶν, ἰδαὶ χάρισ
12 of you of the times, in order that of joy
13 ηλικίας 5 ως αναγγελίαν λαβὼν
14 I might be filled under-reminder having taken
15 τις ἐν σοὶ Οὐκομοῦτον πίστεως, ὅτι of the in you unhypocritical faith, which
16 ἔφυκεν πρὸ τοῦ ἐν τῇ μάχῃ σου dwelt in first in the grandmother of you
17 λαβών καὶ τῇ τουτού ἐκείνης, Lois and to the mother of you Eunice,
18 πετειαίου δὲ ὡς καὶ ἐν σοί.
19 I have been confident but that also in you.

6 δὲ ἐν αὐτίναι ἀναμνήσθω
7 Through which cause I am reminding up
8 σε τὸ χάρισμα you to be making alive (as) fire again the gracious gift
9 τοῦ θεοῦ, δὲ ἔστω ἐν σοι διὰ τῆς of the God, which in is you through the
10 ἐπιθέσεως τῶν χειρῶν μου' 7 oν γὰρ putting upon of the hands of me; not for
11 ἐπεκεῖν ἡμῖν ὁ θεὸς πνεύμα δειλίας, gave to us the God spirit of cowardice,
12 ἀλλὰ δυνάμεως καὶ σωφρονίσμου. 8 μὴ oύν of soundness of mind.
13 Therefore do not become ashamed of the witness about
14 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 kindness. This was given
2 Timothy 1:10–16

us in connection with Christ Jesus before times long past, but now it has been made clearly evident through the manifestation of our Savior, Christ Jesus, who has abolished death and has shed its victory upon the good news, for which I was appointed a preacher and apostle and teacher.

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. Keep holding the pattern of healthful words that you heard from me, with faith and love that are in Christ Jesus. This fine trust guard through the holy spirit which is dwelling within us.

You know this, that all the men in the [district of] Asia have turned away from me. Phe-gelus and Hermes are of that number. May he give mercy to the household of Onesiphorus, because he often brought me refreshment, and he did not become ashamed of my chains. On the contrary, when he happened to be in Rome, he diligently looked for me and found me. 18 May the Lord grant mercy to the household of Onesiphorus, because he often brought me refreshment, and he did not become ashamed of my chains.

2 Timothy 1:17–2:7

You therefore, child of me, be empowering in the undeserved kindness that is in connection with Christ Jesus, and the things you heard beside of me through many witnesses, these things parabolize pistoic antherxites, oitines give you beside to faithful men, who ikanoi, episthesis kai eteires sufficient (ones) will be also different (ones) didexiai. 3 Synkkakopasthous ois kalois to teach. Suffer you bad with as fine strefteus, Christo, Ieous. 4 Oudeis, soldier of Christ Jesus. No one strefteus, doing military service is involving himself to the to the (one) of the living things performed, in order that the to the (one) strefteus, having enrolled as soldier eva, if ever but also deilakhs, may be acting as athlete anyone, not strefteus, he is being crowned if ever not lawfully deilakhs, of the kopiawna xerograph he should act as athlete; the laboring farmer deilakhs, it is binding first of the fruits metelaiabain. 7 Nosti, to be partaking. Be you seeing mentally what
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

9 I am suffering bad until 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 promised.

11 Faithful is the saying: Certainly if we died together, we shall also live together;

12 if we shall deny, also that one (will deny us);

13 if we are unfaithful, that (one) faithful

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 overthrows those listening.

15 Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, straightly cutting the word of the truth.

16 The but empty voicing

17 and their will strike before of irreverence, and the word of them as gangrene pasture

18 they have occurred, and they are turning up the tynon of some (ones) faith.

19 And know that you

20 In great but house not is only

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.
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, unhumble, disloyal,

318:2 having no natural affection, not open to any agreement, slanderous, without self-control, fierce, without love of goodness, betrayers, forward-falling, making themselves chasing, having been made to smoke up, fond of pleasures, having denied; and these holding up under bad, in midstness instructing, putting selves thoroughly against, not sometimes may be given to them the God reparation into accurate knowledge of truth, and they might sober up out of the of the Devil's power, having been caught alive, being led through knowledge of truth.

2 The Lord, KAVg; Jehovah, Jn. 24th The Lord, KAVg; Jehovah, Jn. 26:10

318:2 having been corrupted down the mind, disapproved of upon the faith. Not prokólmousin éti píleoun, ò ýáro will they strike forward upon more, the for ánnoia aútōn ékkhlos of them outwardly evident. 

318:3 otis kai ô ekéinon égénetai. 

318:10 You have followed alongside of me to the leading, to the purpose, to the teaching, my course of life, my purpose,
my faith, my longsuffering, my love, my endurance, my sufferings, the sort of things that happened to me in Antioch, in Iconium, in Lysa, the sort of persecutions I bore under; and out of patience I endured, 12 and all the ones I did for the Lord. And patience, being willing to be living in Christ Jesus reverentially well in Christ Jesus they will be persecuted; wicked but men will strike upon the word, making and being made to err.

14 You, however, continue in the things that you learned and were persuaded to believe, and that from the sacred writings you have known, being able you have known, the ones to make wise into salvation through faith. 15 For you have been taught to be disciplined in righteousness in Christ Jesus; all Scripture is inspired of God, and beneficial for teaching, for reproof, for disciplining in righteousness, for disciplining, for disciplining in righteousness, 17 that the man of God may be fully competent, completely equipped for every good work.
I have observed the faith. 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, not only to me, but also to all who love his manifestation.

Do your utmost to come to me shortly. For Demas has forsaken me because he loved the present system of things, and he has gone to Tissaphena. Crescens to Galatia, Titus to Dalmatia. Luke alone is with me. Take Mark and bring him with you, for he is useful to me for ministering. But I have sent Tychicus off to Ephesus. When you come, bring the cloak I left at Troas with Carpus, and the scrolls, especially the parchments. Alexander the coppersmith did me many injuries—Jehovah will repay him according to his deeds—and you too be on guard against him, for he resisted our words to an excessive degree.

In my first defense no one came to my side, but they all proceeded to forsake me—may it not be put to their account! But the Lord stood near me and infused power into me, that through me the preaching might be fully accomplished and the nations might hear it; and I was delivered from the lion's mouth. 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.

10 The grace of our Lord Jesus Christ be with you. 

Jehovah, J.t.8,12,16-18; the Lord, KJV.
Toward Titus

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 instruction, 2 upon the basis of which I have formed my preaching which was entrusted to me according to enjoining the teaching of faith shared in common:

May there be undeserved kindness and peace from God and Christ Jesus of the Savior, of us to Titus, a genuine child according to a faith shared in common:

May there be undeserved kindness and peace from God and Christ Jesus of the Savior, 4 Titus, a genuine child according to a faith shared in common:

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.

But an overseer must be free from accusation as God's steward, not self-willed, not prone to wrath, not a brawler, not a drunkard, not greedy of dishonest gain, 8 but hospitable, a lover of goodness, sound in mind, righteous, holy, self-controlled, 9 holding firmly to the teaching of the faith, as respects his [art of] teaching, that he may be able both to exhorts by the teaching that is healthful and to reprove those who contradict.

10 For there are many unruly men, profane 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: "Cre'tans are always liars, injurious wild beasts, unemployed gluttons."

This witness is true. For this cause keep on reproving them with severity, that they may be healthy in the faith,
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.

3 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, not slanderous, neither enslaved to a lot of wine, teachers of what is good; 4 that they may recall the young women 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 Likewise keep on exhorting the younger men to be sound in mind, 7 in all things showing yourself an example of fine works; showing uncorruption in your teaching, seriousness, 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, well-pleasing to be, not antilegontes, 10 and not permitting, nor setting apart for selves, but passing piety, endecisimous, agathin, all faith showing for selves within good. 11 For the undeserved kindness of God which brings salvation to all sorts of men has been manifested, 12 instructing us to repudiate godlessness 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
Titus 2:14-3:5

3:1-6

3:7-11

Titus 2:14-3:5

God and of [the] Savior of us, Christ Jesus. 14 who gave himself over us in order that he might loose by ransom from all lawlessness and clean 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 obedient to governments, as rulers, as if they were serving Christ. 

5 Pray for all, good men, and for those who are in authority.

7 In order that having been justified by faith in that (one) undeserved kindness heirs, we might become according to hope of life everlasting.

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; knowing that such a man has been turned out of the way and is sinning, he is self-condemned.
12 When I send Artemas or Tychicus toward you or Tychicus, speed up to come toward me, for winter.  
Sosas, the lawyer and Apollo, speedily send you forward, in order that nothing to them may be lacking.

13 Zenas, the lawyer and \textit{\textgamma\textalpha\textomicron\textomicron\textomicron\textomicron\omicron\nu}, to winter. Zenas, the lawyer and Apollonios, the one who.speeds up to come toward me, for there is where I have decided to winter.

14 Let them be learning but also the our (ones) necessary needs, in order that they may not be deficient.

15 "And so I send you greetings. Give my greetings to those who have affection for us in the faith. May the undeserved kindness be with all of you people."

1 Paul, a prisoner for the sake of Christ Jesus, and Timothy, our brother, to Philemon the loved one, and to all the holy ones in your house:

1 Paul, a prisoner for the sake of Christ Jesus, and Timothy, our most loved brother, to Philemon the loved one, and to all the fellowship, and to Archippus the 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 our Lord Jesus Christ.

4 I am giving thanks to the God of me and mine for the love which you have toward the Lord Jesus Christ and to all the holy ones; in order that the sharing of your faith may go into action by your acknowledgment of every good thing among us as related to Christ.

7 For I got much joy and comfort over your love, because the tender affections of the holy ones have been refreshed through you, brother.
8 Or this very reason, though I have great freedom 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, the sometime to you a slave now free, 11 who was formerly useless to you but now useful to you and to me, 12 whom I sent to you again, him that I might refresh you of the bowels of Christ, 13 whom I wished toward myself to hold him back, in order that over me he may be in place of you of which you 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 was parted from you toward hour in order that everlasting life may be, according to the necessity of the good (thing) of you. 16 For this very reason, though I have great freedom 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, the sometime to you a slave now free, 11 who was formerly useless to you but now useful to you and to me, 12 whom I sent to you again, him that I might refresh you of the bowels of Christ, 13 whom I wished toward myself to hold him back, in order that over me he may be in place of you of which you 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 was parted from you toward hour in order that everlasting life may be, according to the necessity of the good (thing) of you.
PROS EBAIOUS

TOWARD HEBREWS

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 in our own tongue through his appointed heralds of the coming of his Son. 3 He is the reflection of his glory and the exact representation of his 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 the heavens. 4 Therefore he has become more magnificent than 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”? But to me he said: “And I will be to you a Father, and you shall be to me a son.” 6 It was fitting that he be made so greatly superior to the angels who are, you very well know, angels. 7 For to which of the angels did he say: “Sit at my right hand, until I make your enemies your footstool”? 8 And indeed the angels are a mere breath of the word of God. 9 But with reference to the Son: “God is your throne forever, and your kingdom is the scepter of uprightness.” 10 You loved righteousness and hated lawlessness. That is why God, your God, anointed you with [the] oil of exultation more than your partners. 11 They themselves will perish, but you yourself are to remain continually; and just like an outer garment they will all grow old, and you will wrap them up just as a cloak, 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 make you judge over enemies”?

HEBREWS 1: 7—13
let all God’s angels worship him.”
as a stool for your feet? 14 Are they not all spirits for public service, sent forth through the ones, being about to inherit salvation? 2 That is why it is necessary for us to pay more 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 disobedience received a just retribution in harmony with justice; 3 how shall we escape if we have neglected a salvation of such great a thing 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 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 subject under his feet. For in that he subject all things to him God left nothing that is not subject to him. Now, though, we do not yet see all things in subject 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 sufferings. 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."
From which, brothers, holy, of calling out from 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 was as an attendant was faithful in all the house of that one as a testify of all the things that were to be spoken after wards. 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 free ness 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 mak ing 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..."
For this reason I became disgusted with this generation and said, "They always go astray in their hearts, and they themselves have not known the ways of God." 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, while it is being said: "Today if you hear, 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 carcasses fell in the wilderness? 18 But to whom did he swear not to 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; 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."
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 disobedience, 7 he again marks off a certain day by saying after so much time, according as 8 is written before, Today, Today! as it has been said above: "Today if you will hear his voice, do not harden your hearts." 9 For if Joshua had led them into the place of rest, God would not afterward have spoken of another day. 10 So there remains a sabbath resting for the people of God. 11 For the man that has entered into [God's] rest has also himself rested from his own works, as far as God did from his own.

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.

8 Je-hosh'u-a, Jn.14; Jesus, PwBAvg; Je-shu'-bar-Nun (Jesus son of Nun), Syr.
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 himself glory himself 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.” Just as he says also in another place: “You are a priest forever according to the manner of Mel-chi’s-edek.”

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. Although he was a Son, he learned obedience from the things he suffered; and after he had been made perfect he became responsible for everlasting salvation.

8 Concerning him we have much to say, and hard to be explained, since you have become dull in your hearing. 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 precepts of God; and you have become such as need milk, not solid food. For everyone who partakes of milk is acquainted with the word of righteousness, for he is a babe. But solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong.

11 Concerning him, 2 For the (one) partaking of milk is untaught of word of righteousness, life, babe; for he is a babe.

12 Therefore, through which having let go off the of the beginning of the Christ word upon the teleiōtta fereōdian, ὧτε γὰρ πάντα perfection may we be borne on, not again

13 being thrown down for selves of repentance, ἀπὸ νεκρῶν ἐργον, καὶ πίπτομεν ἐπὶ θεόν, of baptisms teaching putting upon of hands,

14 baptismal mortality, καὶ κρίματος of resurrection of dead (ones) and of judgment

15 and τούτῳ ποιημένων ἐπάνω everlasting; And this we shall do, if ever even

16 and may permit the God.
For it is impossible as regards those who have once for all been enlightened, and who have tasted the heavenly gift, and who have become partakers of holy spirit, and fine gifts of the Son of God, saying powers and of being about (to come) and making to show for earth. For the one drinking the it was coming, and the one bearing out the fruit and bearing out the fruit of which (earth) the end into burning. 9 However, in your case, beloved ones, we are convinced of better things and it is in speaking in this way. 10 For God is not righteous so as to forget you 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...
and firm, and it enters in within the curtain. 20 Where a forerunner has entered in on our behalf, Jesus, who has become a high priest according to the manner of Melchizedek forever.

7 For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him 2 and to whom Abraham sacrificed a tenth from all things, first by translation, "King of Righteousness," and is then also king of Salem, that is, "King of Peace." 3 In being fatherless, motherless, without genealogy, having neither a beginning of days nor of life, and having been made from but to the Son of the God, he remains a priest perpetually.

4 Behold, therefore, 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 Levi who receive their priesthood office have a commandment to collect tithes from the people according to the law, that is, from their brethren, even if these have been promised 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 been promised. 7 Now without any dispute, the less is blessed by the greater. 8 And in the one case it is men who are living, 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 Melchizedek 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 Melchizedek and not said to be according to that 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,
HEBREWS 7: 14—21

from which no one has officiated at the altar. 14 For it is quite plain, as our Lord has sprung up out of age, according to so much also of better

diak
erchetai, Oi Ierous eis to

ta will change his concern. You priest into the

aiwsa, 22 kata tosoauto kai ke

kovenent has become pledge Jesus. And

to the (ones) indeed more (ones) are having become

lepseis dii to the (one) being prevented

paremven tis

to be remaining beside; the (one) being prevented

of remaining his into the age

aparastropon 

undesirable, he is taking the priesthood;

25 dein kai aiphein eis to

from which and to being saved into the

pontes dunatai tou prophorhmein

completely he is able the (ones) being toward

di aouton to the theo, pantote eis

through him to the God, always living into

to the the to be interceding over them.

26 Toiooutes ygr hmn kai epirive

Such (one) for us also was beingfit

archieres, oikos, akakos, diounvov,

chief priest, loyal, non-bad, undefiled,

kai eis agorntos tou ton amartolan, kai

having been separated from the sinners, and

yphlartos ton ouravan genymenos,

higher of the heavens having become;

27 de ouk ekei kath hmeran

who not is having according to day

andagky, wste pro archarieis, proteron

necessity, as-every the chief priests, formerly

uteri ton idion amartian thuras

over the own sins sacrifices

anapherein, epiteitaton ton

to be bearing up, thereupon of the (ones) of the

laou, touto ygr etoines epistaphe

people; this for he did upon one time

eautov anegekas 28 o nomos ygr

himself having borne up; the Law for

aichrwtov kai polisthun archarieis lexonta,

men is setting down chief priests having

21* Jehovah, Jtt, 11—20; The Lord, kRAvGSy*.
weakness, but the force 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, 2a. public servant of the holy place, which Jehovah put up, and not man.

3 Every high priest is appointed to offer both gifts and sacrifices; wherefore it was necessary for this one also to have something to offer. If now, he were upon earth, he would not be a priest, being appointed to offer 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 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 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.”

8a Jehovah, Jt.8.12-13,19,20; the Lord, KBAVs; God, Syr.

9a Jehovah, Jt.8.12-13,19,20; the Lord, KBAVsSyr.
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 any more.'"

9 For its part, then, the former [covenant] used to have ordinances of sacred service and [its] holy place upon this earth. For there was constructed a first tent [compartment] in which were the lampstand and the table and the setting forth of the loaves, which is being said Holy [Place]; and 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 the tent was the tent [compartment] called "the Most Holy." 4 This had a golden censer and the ark of the covenant having been covered about from every [place] to gold, in which was the golden jar

11 Jehovah, J's, 8:11-18, 20; the Lord, KJV, GSy. 1 Upon this earth, J's, 18; or, "belonging to this world."
and drinks and various banquets. They were legal requirements pertaining to the flesh and were imposed until the appointed time. When Christ came as a high priest of the good things that have come to pass through the greater and more perfect covenant, not made by the hand, but is not of this creation, he entered, not with the blood of goats and of young bulls, but with his own blood, once for all. He entered the holy place once, obtained an everlasting redemption, and also the blood of goats and of bulls and the ashes of a heifer sprinkled on in the tabernacle. Having been made common, it is sanctifying toward the flesh. The priest, who through the spirit everlasting himself stood toward the God, it will cleanse the conscience of us from dead works into the new covenant: to be rendering sacred service to God. And through this of covenant new mediator he is, so that of death having occurred into release by ransom of the upon the first promise of the everlasting inheritance. Wherefore for the death of the [human] covenanter needs to be furnished. For a covenant is valid for the [human] covenanter living. Consequently neither was the former [covenant] inaugurated without blood. 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 and all the people, saying: “This is the blood of the covenant. The blood of the covenant of which he enjoined toward the God: and the tent but also the vessels of the public work to the blood likewise.” And nearly in blood is occurring letting go off. Therefore it was necessary that the typical representations
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. 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. 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, once prospanothekeis, eis to polloan anvegekein amartias, ek deuterou to bear up sins, out of second time; xoris amartias, dorphesetai, apart from sin he will be made visible tois auton aptekdechomenos eis to (ones) him earnestly looking for him for [their] salvation.

10 For since the Law has a shadow of the good things to come, the [very] substance of the things, [men] cannot 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 any more. 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 blood 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 he
10.  And every priest taketh his station from day to day to render public service and to offer the same sacrifices, as these are at no time able to take sins away completely. 11. But this [man] offered one sacrifice for sins per perpetually and sat down at the right hand of God, 12. from then on awaiting until his enemies should be placed as a stool for his feet. 13. For it is by one [sacrificial] offering that he has made those who are being sanctified perfect perpetually. 14. Moreover, the holy spirit also bears witness to us, for after it has said: 15. This is the covenant that I shall make with them after those days, says Jehovah. 16. I will put my laws in their hearts, and in their minds I shall write them.
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 the undeserved kindness having contemptuously outraged.

30 We have known for the (one) having said

31 Come vengeance, I will pay in return; and again Will judge Lord the people of him.

32 'Awakumήνσκετε δε τας πρότερον Be remembering again but the formerly

33 ὑμέρας, ἐν αἷς ἡμῖν ζώνοιτε ἐν οἷς ἡμῶν ἑπεριστήμησατο πολλὴν days, in which having been enlightened much amplein ύπερειμέναστε παθημάτων, 33 τούτου you endured of sufferings, this

30a 'I will recompense,' says the Lord, ASy and Textus Receptus; 'I will recompense,' says Jehovah, Jt.4.11-14,18. 30b Jehovah, Jt.4.11-14,18; The Lord, NAVySy.

32 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 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 he was considered righteous, and through his gifts he was blessed by God. Cain, being jealous of his brother, killed him.

5 By faith Enoch was transferred to heaven, not seeing death, for he was considered righteous. He was transferred to heaven without death because of his faith. It is said of him, "Enoch was not, because God had taken him." (Gen. 5:24)

6 By faith Isaac received the promise of inheritance and the city of Abraham, as he was considering that the nations were not his, but that of the father of all those who believe, as spoken of by God: "As many as were numbered were considered born to him." (Rom. 4:13)

7 By faith Noah, after receiving a warning of things not yet seen, showed godly fear and constructed an ark for the saving of his household, as God had commanded. Through him, salvation was prepared for the world.

8 By faith Abraham obeyed when he was called to go out into a place which he was about to receive for an inheritance, and without seeing the place to which he was going.

9 By faith he was considered righteous, and even those who believed him did not receive the place where he was going.

10 By faith the citizens of the city of promise, Isaac and Jacob, were received into heavenly places, having dwelt with Isaac and Jacob, as said by the Lord, "You shall receive the city of promise as a heritage, and dwell in the tents together, which I have prepared for you in the land of the promise." (Rom. 4:13-14)

11 By faith Sarah, being a widow of eighty years, received power to conceive seed, even when she was past the age limit, and became a mother of nations, as said by the Lord: "I will make you into a nation, and your offspring shall be many." (Rom. 4:18)

12 By faith Moses was born, and was hidden in the house of his father for three months, being known to his mother for forty years. He was also found by his mother when he was forty years old, and she knew that he was a prophet of God.

13 By faith the apostles were slain, and their testimony was confirmed with their death, and the word of God continued to increase and spread among the Gentiles. (Acts 13:49)

14 By faith the righteous are current and are accounted righteous, as David also said concerning him, "You saw the troubles of my soul; You knew all my (my) reproach. You have heard my cry. Fear not my reproach." (Ps. 31:21-23)

15 By faith the promise was confirmed to Abraham, and he was considered righteous by faith, as it is written, "Abraham believed God, and it was accounted to him as righteousness." (Rom. 4:3)

16 By faith the world, he became an heir of the righteousness that is according to faith.
21 Pistei 'Iakob ophthnymou ekastou tovwn 11:14—20
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promises, but they saw them afar off and welcomed them and publicly declared that they were strangers and temporary residents in the land. For those who say such things give evidence that they are earnestly seeking a place of their own. And yet, if they had indeed kept remembering that [place] from which they had gone forth, they would have had opportunity to return. 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 Pistei kai tov 'Iakob kai tov 'Isaou, the Jacob and the Esau.

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, rather selecting for self to be badly treated together to 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 spilling of the
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, not perishing with those who disbelieved, 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 Gide'on, Barak, Samson, Jephthah, David, and Samuel and the prophets, 33 who through faith, being opposed to kingdoms, as also of the world, were made to rulers, and to inheritors of the earth, and, by faith, having obtained promises, 34 by faith the days of fire, by faith, they were made for the inheritance of the world, by faith, they became strong in war, 35 of those belonging to another, received women out of the dead (ones) of them;
...as we look intently at the Chief Agent and Perfeeter of our faith, Jesus. For the joy that was set before him he endured the torture stake, despising shame, and has sat down at the right hand of the throne of God. Indeed consider closely the one who has endured such talk by sinners against their own interests, that you may not get tired and give out in your souls.

4. Out of méchos ámatos blood. Not as yet ántikatástite prós tìn ámati you stood down against the sin ántatagmónov, 5 kai ἐκλήθη the struggling against, and you have forgotten of the paraklítosas, ἵνα ὑμῖν ὁ υἱός encouragement, which to you as to sons διαλέγεται. Υἱός, μη ὑμῖν υἱός is saying itself through, Son of me, not being belittled ταπέινους, Κύριο, μη δὲ ἐκλώ ὑπ' τοῦ δοκεῖ χαράς unhappily 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 be little [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 ὑμᾶς enduing. 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 partners, you are really illegitimate children, and not have become all, really bastards and not...

10. 9 εἴτε τοὺς μὲν τῆς sons you are. There (upon) the indeed of the sarxos ἡμῶν πατέρας εἴχομεν πατείστας flesh of us fathers we were having discipliners καὶ ἐνετρέπομεθα. οὐ πολὺ μᾶλλον καὶ ἐνετρέπομεθα we were turning ourselves in; not much rather ὑποταγήσαμεν τῷ πατρί τῶν shall we be subjected to the Father of the πνεύματων καὶ ἔργοις; 10 oi 

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
may spring up and cause trouble and that many may not be de-
filed by it; 16 that there may be no for-
cnicator nor anyone not ap-
preciating sacred things, like Esaú, who 
in exchange for one meal gave away his 
rights as first-born. 17 For you know that 
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 aside 
with fire, and a dark cloud and thick dark-
ness 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 com-
mand was not bearable to them: "And if a 
beast touches the mountain, it must be 
stoned." 21 Also, the display was so fear-
some 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.

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23 Those who have been enrolled in 
the heavens, and to judge to God 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 
be away from him who is speaking. For 
if they did not escape 
who begged off from 
him who was giving 
divine warning upon 
earth, much much 
shall we not if we 
from heaven.

26 those of whom the voice 
shook the earth shokc 
shook.

27 Then, now but 
the earth shoke

28 But shall set in com-
motion not only the earth

29 But the heaven.
The but 

28 Through 

29 Now, the 

29 Therefore, seeing that we are to 
receive a kingdom that cannot be shaken, let 
us continue to have
undeserved kindness, through which we may render God sacred service with godly fear and awe. 29 For our God is also a consuming fire.

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 deceit, for God will judge fornicators and adulterers. 5 Let [you] 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?”

Remember those who are taking the lead among you, who have spoken the word of God to you, and as you contemplate how [their]
15 Then may we be bearing up through sacrifice of praise to God, through all (time) to the God, this is 16 the name of the Lord. Of the but doing well and of sharing not for you forgetting, to such for sacrifices is well pleased the Lord.

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. But I exhort you more especially to do this, that I may be restored to you the sooner.

20 The but God of the peace, the (one) having led up out of dead (ones) the shepherd of the sheep the great (one) in blood of an everlasting covenant, our Lord through the one to come.

Jesus, may he adjust down you in every thing into the God a sacrifice of praise that is, the fruit of lips which make public declaration to his name. Moreover, do not forget the doing of good and the sharing of things with others, for with such sacrifices God is well pleased.

I am encouraging but you, brothers, letting hold selves up of the word of the encouragement, and for through short (words) be you knowing the brother as the one having been loosed from, with whom if ever more quickly he may be coming.

I shall see you. 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.

The undeserved kindness with all of you.
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, knowing that the proof of your faith is working endurance. But let endurance have its work complete, that you may be complete and sound in all respects, not lacking in anything.

3 So, if any one of you is lacking in wisdom, let him keep asking God, for he gives generously to all and without reproaching; and it will be given him.

4 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. In fact, let not that man suppose that he will receive anything

7a Jehovah, Jh,15,16,16-18; the Lord, kBAGSy. 7b Jehovah, Jh,16,16; God, Vgsy; the Lord, CsaJ. (Merk's Greek Text No. 6); he, kBA.
16 Do not be misled, my beloved brothers. Every good gift and every perfect present is from above, from the Father of the [celestial] lights, with him there is not a variation of the turning of the shadow. Because he willed it, he brought us forth by the word of truth, for us to be certain first fruits of his creatures.

19 Know this, my beloved brothers. Every man must be swift about hearing, slow about speaking, slow about wrath; for man’s wrath does not work out God’s righteousness. 20 Hence put away all filthiness and that superfluous thing, moral 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 a man looking at his natural face in a mirror. For if he goes and immediately forgets what sort of man he is. 25 But he who peers into the perfect law that be- longs 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 anyone seems to himself to be a formal worshiper and yet does not bridge 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 You as 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 splendid clothing enters into a gathering of you, but a poor [man] in filthy clothing also enters, 3 yet you look with favor upon...
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. 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. 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 necessaries for [their] body, of what benefit is it? 17 Thus, too, faith, if it does not have works, is dead in itself.
your faith apart from the works, and I shall show you my faith by my works." 19 You believe that one God is; Finely the faith is apart from the works ineffective is.

21 Abraham the father of us not out of works was justified, having borne up Isaac the 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." 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 Rahab the harlot declared righteous by works, after she had received the messengers hospitably and sent them out by another way? 26 Indeed, as the faith is apart from the works, 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 all [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 afame and it is set afame by Gehenna.
Is not the wisdom that comes down from above, but is [the] earthly, animal, demonic. 16 For where jealousy and contention 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 in peace, 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 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羡慕ing 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 enmity with the world is enmity.
James 4:5-11

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κρίνεις, οὐκ εἶ ποιητής νόμου
you are judging, not a doer of law

 Jamaic 4:12—5:2

1019

κρίτης, δὲ δυνάμενος σώοι καὶ
doer of law, and judge,

Jehovah, Jt.6,13,14,16-18; the Lord, nBAVgSy.

1020

διὸ δοκεῖτε ὅτι
be able to save and destroy.

Jehovah, Jt.6,13,14,16-18; the Lord, nBAVgSy.

15. Come, now, you rich [men], weep, howling over your riches that are coming upon you. 2 Your riches have rotted, and your outer garments

Jehovah, Jt.6,13,14,16-18; the Lord, nBAVgSy.
9 μη στενώσετε, ἄδελφοι, κατ' ἡμᾶς. Not you be groaning, brothers, down on

2 9 Αλλά, μη μὴ κρίθητε: one another, in order that not you might be judged:

10 ὅταν ἐξουσιαστεῖτε, ἅβετε, has been standing. Example take you,

9 μη στενώσετε, ἄδελφοι, κατ', tēs kexopoulosias kai tēs, brothers, of the suffering of bad and of the

10 ὅταν ἐξουσιαστεῖτε, ἅβετε, the wages of the workers the (ones)

9 μη στενώσετε, ἄδελφοι, κατ', tēs kexopoulosias kai tēs, brothers, of the suffering of bad and of the

4* Jehovah Tz*ba-oth’, Jt.8,12,14,17,18; the Lord of Sab’a-oth, #BAVgsSy *

10 ὅταν ἐξουσιαστεῖτε, ἅβετε, the wages of the workers the (ones)

11* Jehovah, Jt.8,12,14,16-18; the Lord, #BAVgsSy. **Jehovah, Jt.8,12,14,16-18; the Lord, #BAVgsSy.**

9 μη στενώσετε, ἄδελφοι, κατ'. Not you be groaning, brothers, down on

10 ὅταν ἐξουσιαστεῖτε, ἅβετε, has been standing. Example take you,

9 μη στενώσετε, ἄδελφοι, κατ'. Not you be groaning, brothers, down on

10 ὅταν ἐξουσιαστεῖτε, ἅβετε, has been standing. Example take you,
1 Peter, an apostle of Jesus Christ, to the \( \text{περισσότεροι} \) \( \text{παρενήγματα} \) \( \text{διασποράς} \) \( \text{ἐνοχοὺς} \) \( \text{Χριστοῦ} \);

1 Therefore openly confess your sins to one another and pray for one another, that you may be forgiven. A righteous man's supplication, when it is at work, has much force. E-lijah 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. And he prayed again, and the heaven gave rain and the land put forth its fruit.

2 My brothers, if anyone among you is misled from the truth and another turns him back; 3 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.

4 Peter, an apostle of Jesus Christ, to the temporary residents scattered about in Pontus, Galatia, Asia, and Bithynia, according to the foreknowledge of God the Father, in sanctification of spirit, eis ὑπακοὴν, καὶ ἀντίστοιχον ὀνόματος Ἰησοῦ into obedience and sprinkling of blood of Jesus Christ;

χάρις, ὑμῖν καὶ εἰρήνη, πληθυνθείη, may it be multiplied.

3 Eulogetoús ὁ θεός καὶ πατὴρ τοῦ Blessed the God and Father of the κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, Lorp of us, Jesus Christ, the (one) κατά τὸ πολὺ σουτοῦ ἔλεος according to the much of his mercy ἐναγείνων ἡμᾶς ἐν ἑλπίδα Δόξας having generated again us into hope living δι' ἐναστάσεως Ἰησοῦ Χριστοῦ ἐκ through resurrection of Jesus Christ out of νεκρῶν, 4 eis κληρονομίαν ἀφαρτασμένων, inheritance incorruptible καὶ ἀμάκροντος, τετερμασμένος, καὶ καὶ ἀμαρται, undeveloped 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. In which τους ἐν δυνάμει in heavens into you the (ones) in power θεοῦ, φρονομοῦσι διά πίστεως God being kept under watch through faith εἰς σωτηρίαν ἐτοιμήν ἀποκαλυφθήναι into salvation ready to be revealed εἰς καὶ ἐκχέοντος. 6 εἰν ὁ in appointed time last. In which ἀναλύεσθαι, ἀλλὰ προτὶ ἐλαῦσθε, little while right now if
It must be, you have been grieved by various trials, in order that the tested quality of your faith, of much greater value than gold that perisheth though it is 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.

Concerning this very salvation a diligent inquiry and a careful search were made by the prophets who prophesied about the undeserved kindness.

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 Christ of their sufferings and the after these things.

It was revealed to them that, not to themselves they were ministering the things that have now been announced to you through those who have declared the good news to you with holy spirit sent forth from heaven. Into these very things angels are desiring to peer.

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. As children, quit being fashion yourselves with the desires you formerly had in your ignorance, 15 but, in accordance with the Holy One who called you, do you also become holy yourselves in all [your] conduct, because it is written: “You must be holy, because I am holy.”

Furthermore, if you are calling up on the Father who judges impartially according to each one’s work, conduct yourselves with fear during the time of your alien residence.

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 But it was with precious blood, like that of an unblemished and spotless lamb, even Christ's.
20 True, he was foreknown before the foundation of the world, but he was made manifest at the end of the times through the one 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 un hypocrisy brotherly affection, of heart.

23 For you have been given a new birth, not by corruptible, but by incorruptible, through living God and enduring God. For "all flesh is 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 into your ears.

25* Jehovah, J�8,13,14,16-18,20; the Lord, κβΑVg; our God, ὑμᾶς. you.
of offense.” These are stumbling because they are disobedient to the word, and when they were put, you were chosen, royal priesthood, nation holy, people into holy sacrifices of the (one) out of darkness you having called eis to the theosastous autou phis; 10 oi into the wonderful light of him; who protre used not people now but people of God, oie ouk hleynovin wv de the (ones) not having shown mercy now but elpenves. (ones) shown mercy.

11 Agapetois, parakalw, agapietois, parakalw, Loving (ones), I am encouraging as paarikous kai parapatidous dwellers beside and alien residents apterchousi tan parikovn epistimwn, being having selves from the fleshy desires, aitines stratevouin kata tis which are being military service against the psukhes. 12 tin anastrophin umon en tois sou; the conduct of you in the evheves euntes kalh, ina, en nations having fine, in order that, in what (thing) they are speaking down on you. as kapostoihoi, ek tov kalh egrwn doers of bad, out of the fine works epistpenteinous dozassai ton theon en having eyes upon they might glorify the God in hemera episkopis, day of inspection.

13 Ypostageite pasa anbropotiv. Be you subjected to every belonging to man kitse diak ton kurion eite baxilei os creation through the Lord; whether to king as uperechontai, 14 eite hgemovin os to (one) being superior, or to governors as autou peumepenos eis ekdikisiv through him being sent into vengeance.

1029

15 dei ouxas estin to thlema tis theou, because thus is the will of the God, agapostoiyntas filioin tin ton evphronu (ones) doing good to muzzle the of the senseless anapronon anagwistan 16 as elxevoroi, kai men ignorance, as free (ones), and mhn ouk epitkalimwv evxontas tis kakias tin not as covering upon having of the badness the elxevoroi, all as theou doulou. 17 pantas freedom, but as of God slaves. All timhaste, tin adelphostita anagpati, ton theon honor you, the brotherhood be you loving, the God beveidh, ton basileia timate, by you fearing, the king be you honoring.

18 Oi olkeivai upostassomenoi en The house (servants) subjecting selves in poufis tois deisptosis, ou monon tois all fear to the masters, not only to the anagwisis kai epitkeivn ala kai tois good (ones) and to yielding (ones) but also to the skolios. 19 touto to haris eic crossed (ones). This for graciousness if dian nveidh thn theon uporeivei through conscience of God is bearing under tis luptas pascovn dolikas: 20 tisou someone griefs suffering unjustly; of what sort gar klados eic amartanwv kai for thing called out if sinning and kolaiwmwv ouk upomenev; all being hit with fist you will be remaining under? But ei anagastoiyntas kai pasonvontes doing good and suffering upomenevite, touto haris you will be remaining under, this graciousness parado thw.

21 eis touto gar eklikhete, ote Into this for you were called, because kai Christos estavn uper umon, uma also Christ suffered over you, to you ypolimatovn yporagwmon ina leaving under-underwriting in order that epakoloubhste tois ixevn autou, you might follow upon the footsteps of him; 22 de amartian ouk epoivsen odev who sin not did nor euveth doulos en to stamati autou 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 moral badness, but as slaves of God. 17 Honor [men] of all sorts, have love for the, the whole association of brothers, be in fear of God, have honor for the king.

18 Let house servants 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 follow his steps closely. 22 He committed sin, nor was deception found in his mouth.
23 When he was being reviled, he did not go reviling in return, suffering, not as though he was being threatened. For even if they for a moment suffer for doing wrong, they have a just cause in that. But if for doing good, and in so far as they suffer, then God is with them.

24 As for you, beloved, do not be surprised at the fiery trial you may come to experience as though unusual, but rather rejoice even so as to count it fortunate, because you are to have the glory of God. For God said,

25 "You have been tested, and you have endured. You have been made as a royal sanctuary. Therefore enter in the holy place."

26 And the angels of the Mighty One are in your midst, and they are sent to you, and they are spies of your salvation. For you are given to the Lord, and His angels are delivered to you in your behalf. Therefore, you have the right to the glory of God. And you have the right to the glory of God.

27 For there is nothing that is unclean in this world, unless it is defiled by the will of man. For it is the will of God that you should be holy, as He is holy.

28 For it is He who has given you the sound mind, the right hearing, the clear sight, the sharp tongue, the perfect conscience, the true heart, the rich spirit, the pure soul, and the wise mind. For He has given you all these things, and He has given you the right to be holy, as He is holy.

29 For God has given you the right to be holy, as He is holy. And He has given you the right to be holy, as He is holy. For it is the will of God that you should be holy, as He is holy.

30 For there is nothing that is unclean in this world, unless it is defiled by the will of man. For it is the will of God that you should be holy, as He is holy.
13 Indeed, who is it that will harm you if you become zealous for what is good? 14 But if even he who should suffer for the sake of righteousness, you are happy. However, the object of their fear do not fear you not but rather, 15 if you are agitated, Lord but the Christ. 16 Sanctify the Lord in your hearts, always ready to make a defense before everyone that demands of you a reason for the hope that is in you, but doing so together with a mild temper and deep respect.

17 Christ conduct. Better for Christ to conduct. 18 Have you the will of them, πάσαν ἡ κακοποιώτατα, God, to be suffering than (ones) doing bad. 19 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. 20 In this [state] also he went his way and preached to the spirits in prison, 21 and 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.

22 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 to the end that he may live the remainder of his days as a witness to God the Last Man among the wicked nations, having gone beyond the time of the ungodly nations, to give way to those in the present world. For the time that has passed by is sufficient for what we have worked out, the will of the nations when you proceeded in deeds of loose conduct, lusts, excesses with wine, revelries, drinking matches, and idolatries. Therefore 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. But these people will render an account to the one ready to judge those living and those dead. 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 be judged according 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. Above all things, have intense love for one another, because love covers a multitude of sins.

8 And do good deeds to all, especially to those who belong to the household of faith; 9 loving kindness to strangers; 10 each other, according as you have opportunity. 11 And let each of you be given grace as God has given you; 12 in all things showing forth the excellence of God in the name of Christ. 13 And do not be drunk with wine, in which is dissipation, but in the Holy Spirit.
1 Peter 4:17—5:4

17 For it is the appointed time of the end of the world. Therefore 
be serious-minded, disbelieving of the apostles, the false 
ones, and disbelieving of the of the God 
that created the heaven and the earth.
18 For the time is coming when 
true and real, not just by name, but 
by action, the Lord will be judge of 
all men, both of the living and of 
the dead.
19 So let us be 
ready to answer those who 
say, "Where is the promise of 
this new age?"

5:5—11

5 Therefore, to the old men among 
you I give this exhortation, for I 
too am an old man like them and a 
woman, the suffering of the suffering 
of the Christ, a sharer even of the 
glory that is to be revealed.
5:6 Not only 
the suffering of the Christ, 
but also the suffering of the 
believers and the 
alienated. The 
believers and 
the suffering of the 
Christ, a 
sharer even of the 
glory that is to be revealed.
5:7 Not only 
the suffering of the 
Christ, but also the 
suffering of the 
believers and the 
alienated.
5:8 Not only 
the suffering of the 
Christ, but also the 
suffering of the 
believers and the 
alienated.
5:9 Not only 
the suffering of the 
Christ, but also the 
suffering of the 
believers and the 
alienated.
5:10 Not only 
the suffering of the 
Christ, but also the 
suffering of the 
believers and the 
alienated.
5:11 Not only 
the suffering of the 
Christ, but also the 
suffering of the 
believers and the 
alienated.
12 Through Silvanus to you of the faithful 
doctor, 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 the 
God; into which stand you. Is greeting 
yours in Babylon 
Simeon and Mark the son 
joined, sends you 
her greetings, and so does Mark my son. 
Greet one another in 
love.

Eirin, peace to you all, in Christ.
13 I am reckoning, through few words, 
to the faithful, 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 the 
God; into which stand you. Is greeting 
yours in Babylon 
Simeon and Mark the son 
joined, sends you 
her greetings, and so does Mark my son. 
Greet one another in 
love.

Eirin, peace to you all, in Christ.

1 Simon Peter, a slave and apostle of Jesus Christ, to 
those who have obtained a faith, held 
equal in privilege with ours, by the righteousness of 
our God and of Savior 
Jesus Christ;

2 may be multiplied in accurate knowledge of the 
God and of Jesus the Lord of us, as

1 “Of our God and the Savior Jesus Christ”: to agree with the 
distinction between God and Jesus in the next verse (2). “Of our God and 
of our Savior Jesus the Messiah.” JBL 18.

3 His divine power, kia; God by his power, JVT; Jehovah by his 
power, JVT.

5 Yes, for this very reason, by your con- 
tributing in response to the 
earnest effort, supply to [your] 
virtue knowledge, 6 to [your] knowledge 
self-control, in [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 flow over, 
they will prevent you from being either in 
active or unfruitful 
regarding the accurate knowledge of our Lord 
Jesus Christ.
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 Through which I shall be disposed every one of you,

13 and it is in the being beside truth. Righteous but not so, even if it appears

14 to be remanding about these (things), and even

15 eidoθa kai ἐστηριγμένου (ones) having known and having been firmly fixed

16 in the tabernacle, to be thoroughly raising up

17 this tabernacle, to rouse you up by way of reminding you,

18 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.

19 Then I shall speed up and cause to have you, after the

20 time this (thing) my exodus the of these (things) mention

21 not for to will of man was borne

22 prophecy, that prophecy springs from any private interpretation. 2 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 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 enter in among you, bringing destructive sects, and the destruction of the master, denying him, and will even convince the owner that they belong to him, bringing speedy destruction upon themselves. 

2 Therefore, 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 God is not slow, and the destruction of them is not slumbering. 

4 Indeed, if God did not hold them back from punishing the angels that sinned, by throwing them into Tartarus, he delivered them to pits of gloom, not he spared, but to pits of gloom having cast into Tartarus, he gave beside into, 

5 being kept, and of archaic world not he spared, but eighth (one)

6 of righteousness, safe with seven others when he brought a deluge upon a world of ungodly people, and by reducing the cities of Sodom and Gomorrah, to ashes he condemned them, setting a pattern for ungodly persons of things to come.

6* Tar' tasus, Vg; the lowest places, Syb. See Appendix under 2 Peter 2:4.
They consider luxurious living in the daytime a pleasure. They are not of those who blemishes, indulging with unrestrained delight in their deceptive teachings. They have eyes full of adultery and unable to resist from sin, and they entice unsteady souls. They have a heart trained in covetousness. They are accursed children. Abandoning the straight path, they have been misled. They have followed the path of Balaam, who loved the reward of wrongdoing. 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.

These are fountains without water, and mists driven by a violent storm, and for them the blackness of darkness has been reserved. 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. While they are promising them freedom, they themselves are existing as slaves of corruption. For whoever is overcome by another is enslaved by this one. Certainly if, after having escaped from the world by an accurate knowledge of the Lord and Savior Jesus Christ, they get involved again with these things and are overthrown, the final condition has become worse for them than the first. 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. The saying of the true proverb: “The dog has returned to its own vomit, and the sow that was bathed in rolling to the mire.”

Beloved ones, this is now the second letter I am writing to you, in which, as in my first one, I am arousing your clear thinking faculties by way of a reminder, that you should remember the sayings previously spoken by the holy prophets and the commandment of the Lord and Savior through your apostles. For you know this first,
ėι ἐλεύθερον ἔτ' ἐσχάτον τῶν ἡμερῶν that in the last days will come upon last (ones) of the days ἐν ἐνεπιγραμματίζον ἐπισκάπτεσται κατὰ in playing sport players in sport according to τὰς ἱδίας ἐπιθυμίας αὐτῶν παρευρεομένους the own desires of them going their way 4 καὶ λέγουσιν ἧν ἐστὶν ἢ ἐπαγγελία and saying Where is the promise τῆς παρουσίας αὐτοῦ ἄφ' ἢ μὲν ἡ ἁμαρτία of the presence of him from [day] for of the fathers fell asleep, all things thus διεκμένει ὡς ἠρέχες κτέσεως, is remaining through from beginning of creation. 5 λαυδιάνει γὰρ αὐτῶς τούτως is lying hidden to for them this ἔλεγον τὸν οὕτων ἂν ἐπιτελαῖ (them) being willing that heavens were out of old καὶ γὰρ ἐξ οὗτος καὶ διὰ οὗτος καὶ earth out of water and through water συνεστῶσα τὸ τοῦ θεοῦ λόγον, having stood together to the of the God to word, 6 διὰ δὲ διὰ τὸ τότε κόσμος through which (things) the then world ὑπάτη κατακλυσθείς ἀπέκλεισεν. 7 οἱ ὁ τοιούτων water having been deluged was destroyed; the δὲ ὁ οὐρανὸς καὶ ἡ γῆ τῷ αὐτῷ λόγῳ but now heavens and the earth to the very word τεθυσαυρισμένων εἰσίν τοις περι τιρωμένοι have been treasured up they are to fire being kept εἰς ἡμέραν κρίσεως καὶ ἀποτίμησες into day of Judgment and of destruction τῶν τοις ἀνθρώπων of the irreverential men.

8 Ἔν δὲ τούτο μὴ μὴ λανθανεῖται υἱός, ἄγαστον, ὅτι let it be lying hidden to you you, loved (ones), that μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη καὶ one day beside Lord as thousand years and χίλια ἔτη ὡς ἡμέρας μία. 9 οὐ βραδεύεις thousand years as one day. Not is being slow Κύριος τῆς ἐπαγγελίας ὡς τινες Lord of the promise, as some (ones) βραδεύεται ἡγούμενα, ἀλλὰ slowness they are considering, but μακροθυμεῖ εἰς υἱός, μὴ θαλαμεύοντο is being long in spirit into you, not wishing

10 τίνος ἀπολεῖται ἢ ἂ μᾶς πάντας εἰς any (ones) to be destroyed but all (ones) into μετέξοντον χορησάται. 10 Ἡ ἐξ ἐγκατατομής repentance to allow space for. Will come out ἡμέρα Κυρίου ὡς κλέπτης, ἐν ὁ οὐράριοι day of Lord as thief, in which the heavens ὑδροῦντο παρευρεόμενοι, στοιχεῖα δὲ being with hissing noise will go beside, elements but καυσώμενα λυθήσεται καὶ γὰρ καὶ being intensely hot will be loosed, and earth and τὰ ἐν αὐτῇ ἔργα οὐράριον will be found. the in it works will be found.

11 Τούτων οὖσα πάντων λυμέων Of these (things) thus of all being loosed ποισάζουσι δεῖ ὑπάρχειν what sort of [men] it is binding to be existing ήμισι ἐν ἵππαις ἀναστροφικὸς καὶ [men] in holy (acts of) conduct and εὐθυεξίης, 12 προσδοκόωντας καὶ well-reverential (deeds), awaiting and στενότους τὴν παρουσία τῆς τοῦ θεοῦ speeding up the presence of the of the God ήμέρας, δι' ἂν οὐρανοὶ τυφωμένοι day, through which heavens being on fire λυθήσονται καὶ στοιχεῖα καυσώμενα will be loosed and elements being intensely hot τῆκεται. 13 καὶ τοὺς δὲ οὐρανοὺς καὶ is being melted; new but heavens and γῆν καὶ τοῦτο τὸ ἐπάγγελμα αὐτοῦ earth new according to the promise of him προσδοκοῦμεν, ἐν ὃς δίκαιον we are awaiting, in which (ones) righteousness κατοικεῖ. is dwelling.

14 Δίῳ, ἄγαστοι, τούτῳ Through which, loved (ones), these (things) προσδοκόωντες στενότατον ἀσκοῦντες and awaiting speed you up spotted (ones) and ἀμιαμηροῦτο αὐτῶν εὐφημίας ἐν εἰρήνῃ, unblemished (ones) to him to be found in peace, 15 καὶ τῆς τοῦ κυρίου ἡμῶν μακροθυμίας καὶ the of the Lord of us longness of spirit σωτηρίας ἥγεσις, καθὼς καὶ σωτηρία be you considering, according as also the ἄγαστος ἡμῶν ἐξελευθερεύσας Πάυλος γένος κατά loved of us brother Paul according to 4 See Appendix under 1 Corinthians 16:17. 8b Jehovah, Jt.8.13.16.18; the Lord, kBAVgsy. 9b Jehovah, Jt.8.13.16.18; the Lord, kBAVgsy. 9b Jehovah, Jt.8.13.16.18; the Lord, kBAVgsy. 10b Jehovah’s, Jt.8.13.16.18; the Lord’s, kBAVgsy. 12b See Appendix under 1 Corinthians 16:17. 12b Jehovah, Jt.8.17; the Lord, CVgs.c.e; God, kBASyb.J14.
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.

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 we have heard we are reporting back also you, in order that also you sharing

exhite μεθ' ἡμῶν καὶ ἡ κοινωνία you may be having with us; and the sharing

δὲ ἡ ἡμετέρα μετὰ τοῦ πατρός καὶ μετὰ but the our with the Father and with

tου ὑιοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. 4 καὶ the Son of him of Jesus Christ; and

tαυτὰ γράφουμεν ἡμεῖς ἵνα these (things) we are writing we in order that

ἡ χάρα ἡμῶν ἢ πεπληρωμένη, the joy of us may be having been fulfilled.

5 Καὶ ἔστιν αὕτη ἡ ἀγγελία ἡμῶν And is this the message which

ἀκούσαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλαμεν we have heard from him and we are announcing

ὑμῖν, ὅτι ὁ θεὸς φῶς ἔστιν καὶ σκότος to you, that the God light is and darkness

οὐκ ἔστιν ἐν αὐτῷ οὐδεμία. 6 Ἐὰν is not in him none. If ever

ἔστωμεν ὃτι κοινωνίαν ἔχουμεν μετ' we should say that sharing we are having with
1 John 1: 7—2: 2

John 1: 7—2: 2

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1 John 2: 3—10

문서의 내용을 자연스럽게 읽는 형식으로 제공합니다.

1. **1 John 1: 7—2: 2**
   - **주제**: 신앙과 진리의 중요성
   - **내용**: 이는 하느님의 자녀들이 진리에 입각하여 그들을 통해 전하는 것을 의미한다. 진실이 진실을 가리키고, 진실로 이루어진것에 말한다. 

2. **1 John 2: 3—10**
   - **주제**: 신앙의 진실성
   - **내용**: 이는 하느님의 자녀들이 진리에 입각하여 그들을 통해 전하는 것을 의미한다. 진실이 진실을 가리키고, 진실로 이루어진것에 말한다. 

3. **주요 개념**: 진리, 진실, 신앙, 하느님의 자녀
1 John 2: 11—16

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 you sins have been forgiven you for the sake of his name. 13 I am writing you, fathers, because you have known the (one) from the beginning. I am writing you, sons, 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.

14 I wrote to you, young children, because you have come to know the Father. 14 I wrote to 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; because all the (thing) in the world, the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world.

17 Furthermore, 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 having anointing—

1 John 2: 17—22

He that is the liar 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 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 And as the promise which he promised to us, the life everlasting.

26 These things I write to you about the union with the Son and in union with the Father. 27 And as for you, the anointing that you received from him remains in you, and you do not need the anointing that anyone may be teaching you; but as the one who teaches you the lawlessness, and sin, and sin is lawlessness. 28 So now, little children, remain in union with him, that when he is made manifest you may have openness or 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 the righteousness he has been generated from the Father.

3 See what sort of love the Father has given us, so that we should be called children of God; and such 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 whoever is made manifest we shall be like him, because we shall see him just as he is. 3 Everyone who has this hope set upon him purifies himself just as that one is pure.
1 John 3:8-14

8 He who carries on sin originates with the Devil, because the Devil has been sinning from the beginning. 9 Everyone who has been born from God does not carry on sin, because God's 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; not as Cain who originated with the wicked one and was himself wicked; heicides, and thanklessly does he who originates with the wicked one hate his brother? Because his works were wicked, but those of his brother [were] righteous.

1 John 3:15-21

15 Everyone who hates his brother is a murderer, and you know that a murderer 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 compassion upon him, in what way does the love of God remain in him? 18 Little children, let us love, neither in word nor 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 freedom of speech.
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, but every inspired expression that does not confess Jesus does not originate with God. Furthermore, this is the [spirit] of the antichrist's [inspired expression] which you have heard that it is coming, and now in the world it is already. 3 You have learned of the Son of 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.

8, 7 16, 7 "Agete, agatome, allelous, Loved ones, may we be loving one another, and to every spirit, because the love of the God is, and to the one loving out of the God is, because he that does not love has not come to know God, 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 love is from God. 9 By this the love of God was manifested to us, that we love, not that we are loved, but that we love.
1 John 4: 11—17

11 "Beloved ones, if this is how God loved us, then we are ourselves under obligation to love one another.

12 No time has elapsed since the Son of God has been sent to us. We are saying that he is in us and his love is in us. We are saying that we believe the love of God is having its effect in us.

13 By this we gain confidence to say that we are in union with him and he in union with us, because he has imparted his spirit to us. In addition, we ourselves have been made perfect and are bearing witness that the Father has sent forth his Son as Savior of the world.

14 Whoever makes the confession that Jesus is the Son of God, God remains in union with such one and he in union with God. And we ourselves have come to know and have believed the love of God.

15 The God love is, and the (one) believing that Jesus is the Son of God, God remains in union with the (one) believing the love of God and the (one) believing that Jesus is the Son of God. God remains in union with the (one) believing the love of God.

16 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.

By this we gain the knowledge that we are loving the children of God, when we are loving God and doing his commandments.
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 trust in the 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 borne witness concerning the Son of God. 11 And this is the witness, 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 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 for us.
1 John 5:17-21

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 as 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
The children of your sister, the chosen one, send you their greetings.

Of John 3

1. The older man to Gaius, the beloved, whom I truly love.

2. Beloved one, I pray that in all things you may be prospering and having good health, just as your soul is prospering.

3. For I rejoiced very much when brothers came and bore witness to the truth you hold, just as you go on walking in the truth.

4. No greater cause for thankfulness do I have than these things, that I should be hearing that my children go on walking in the truth.

5. Beloved one, you are doing a faithful work in whatever you do for the brothers, and strangers at that, who have borne witness to your love before the congregation. These you will please send on their way in a manner worthy of God.

13. 'Αστοδέται σε τα τέκνα της
Is greeting you the children of the
άδελφης σου της ἐκλεκτής,
sister of you of the chosen (one).

13. The children of your sister, the chosen one, send you their greetings.

11. Vg adds: "Look! I have told you beforehand so that you may not be confused in the day of the Lord." Jr add: "(Look! I have told you beforehand that you may not be ashamed in Jehovah's day.)"
For it was in behalf of [his] name that they went forth, not taking anything from the people of the nations. We, therefore, are under obligation to receive such persons hospitably, that we may become fellow workers in the truth.

I wrote something to the congregation, but Did not receive anything from the first place among them, does not receive anything from us with respect. That is why, if I come, I will call to remembrance his works which he goes on doing, changing 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.

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. De-meritri has had witness borne to him by many and by very the truth; and he has done good work, and you have known that the witness we give is true.
5 I desire to remind you, despite your knowing all things once for all time, that Jehovah,* although he did not save 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 into judgment of great day to bonds ever-being kept the of selves beginning but forsook their own dwelling place into judgment of 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 Likewise indeed-to you, also these men too indulging in dreams, are defiling the flesh, and disregarding lordship and everlasting Justification having unbecome.

9 O Macedonia, O Media, O Michael the archangel, when to the undeserved kindness of our God into an excuse for loose conduct and provoking to anger our only Owner and Lord, Jesus Christ.

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 Baal 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 autumn time, but fruitless, having died—twice, having been uprooted; 13 wild waves of the sea that foam up their own causes for shame; stars wandering of selves shameful things, at these [ones] fate was fixed.

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*Jehovah, Jt 7:8, 11-14, 16-18; the Lord, NC; God, Syh; Jesus, BAVg.
for which the blackness of darkness stands reserved forever.

14 Yes, the seventh man [in line] from Adam, Enoch, prophesied also regarding them, when he said: "Look! Jehovah came with his holy myriads, 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 ridickers, proceeding according to their own desires for ungodly things."

19 These are the ones that make separations, animalistic, 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 into everlasting life. And which (ones) indeed be you showing mercy to out of fire, 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 To the (one) but being able to guard you despairs and stirs you up in the sight of the glory of him unblemished in exultation 25 the Lord of us glory greatness might and authority before all the ages; amen.

14 Jehovah, Jn.7,8,13,14,28-32; the Lord, SBAVgsy.
Revelation of John

1 A revelation by Jesus Christ, which God gave to his slave to show the things that must shortly take place. And he sent forth his angel and presented it in signs through him to his slave John, who bore witness to the word of God and the testimony of Jesus Christ, and all the things he saw.

2 The testimony of Jesus is true, and the words of prophecy are true; for both of them will come to pass.

3 John to the seven ecclesiastical assemblies in the district of Asia:

4 "Unwished, undesired kindness and peace from the One who is and who was and who is coming," and from the seven spirits which in sight of the throne of him, and from Jesus Christ, the faithful witness, the first-born of the dead, and the ruler of the kings of the earth.

5 "A revelation by Jesus Christ, which God gave to his slave to show the things that must shortly take place. And he sent forth his angel and presented it in signs through him to his slave John, who bore witness to the word of God and the testimony of Jesus Christ, and all the things he saw.

6 John to the seven ecclesiastical assemblies in the district of Asia:

7 "The testimony of Jesus is true, and the words of prophecy are true; for both of them will come to pass.

8 "The revelation of Jesus Christ, which God gave to his slave to show the things that must shortly take place. And he sent forth his angel and presented it in signs through him to his slave John, who bore witness to the word of God and the testimony of Jesus Christ, and all the things he saw."
and he put the right [hand] of him upon me, and said: "Do not be fearful. I am the First and the Last, and the living one; and I became dead, but, look! I am alive forever and ever, and I have the keys of death and of Hades," therefore write down the things you saw, and the things that are and the things that will take place after these. 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 Ephē'sus write: These are the things that he says who holds the seven stars in his right hand, 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
eires, autous, phuedes, 3 kai upomoumata, you found them false, and endurance
exhes, kai exostatasas duo, to you are having, and you carried through, the
dynamis mou, kai ou kekostikes, name of me, and not you have labored.
4 Allan ekh kath sou eti tis
But I am having down on you that the
daghtina su, tis protan afikes,
you found them liars.
3 You are also showing 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 of you the first you let go off.
5 Mepimounes sou, son podi
Be you keeping in mind therefore from where
pisteuves, kai metanomoun kai tis prota, you have fallen, and repent and the first
erga poioun, I di, mhi, ergomai ston
works do; if but not, I am coming to you,
kai kivno tis, tis luyagias sou ek tou
and I shall move the lamplstand of you out of the
stou autes, etai, mhi metanomh
place of it, if ever not you should repent.
6 Allan touto, ekh, eti, mises,
But this now you are having that you are hating
tis erga tis Nikolaitan, de kagco,
the works of the Nicolaitans, which [works] also I
miso. 7 'O ekhous oux akousato,
I am hating. The one having ear let him hear
eti to peneuma legi etai ekklisias,
what the spirit is saying to the ecclesias.
To the (one) conquering I shall give to him to eat
ek tou zulois tis zoes, etai estin en
out of the wood of the life, which is in
paradise eu theou.
8 Kai to avgelio tis en symvra,
And to the angel of the congregation in Smyrna
ekklisia grafo
of ecclesia write The (but things) is saying
prio kai o eschatos, de exenev:
the first and the last, who came to be
vekro kai ekson. 9 Oida sou tin
dead (one) and he lived, I have known of you the
plausia kai tin poutotheia,
thieves and the poverty, but rich
et, kai tin blaspheian ek tis
you are, and the blasphemy out of the (ones)
egialontan 'ioudaious einai euatous, kai ouk
saying Jews to be themselves, and not
they are, but synagogia of the Satan.
10 Mhi phoreu
Do not be afraid of the things you are about to suffer, Look! The
melleis
The Devil will keep on throwing some of you into prison in order that
pasegein, idou mellei blelio bo
you may be having trouble, and you may be having
theibodos es wmos eis filakia
able to throw the
sis, 11 O ekhous oux akousato
The (one) having ear let him hear
ti to peneuma legi etai
what the spirit is saying to the
ekklisias, 'O
ecclesias. The (one) conquering not
nikhe evo to theo sto deutero
should be treated unrighteously out of the death.

diakosion.

12 Kai to avgelio tis en Perigamoom
And to the angel of the congregation in Pergamum
ekklisia grafo
of ecclesia write The (but things) is saying
etai to peneuma legi etai ekklisia
what the spirit says to the congregations: To him
the (one) having the long sword the two-edged sword
thn deisian 13 Oida tou
the sharp I have known where
katoikeis eti ou o theos tou Sotana,
you are dwelling, where the throne of the
kai krisies to the daimon mous, kai ouk
and you are holding the name of me, and not
etisai thn pustan mou etai en tais theses
you denied the faith of me and in the days
Antipas, de mous mou, de tiostos
of Antipas, the witness of me, the faithful (one)
of me, who was killed beside you, where the
Sotana katoikei.
Satan is dwelling.
14 Allan ekh kath sou sola,
But I am having down on you few (things),
etai ekh eski krostitantas tin
that you are having there (ones) holding
mous tis de nacham
the teaching of Balaam, who was teaching to the Balak

7a Paradise, KAVgSy ג11-13,18; garden, ג15,16.
to put a stumbling block before the sons of Israel, to eat things sacrificed to idols and to commit fornication; thus you are having to eat (things) sacrificed to idols and to commit fornication, 15 so you, also, those holding fast the teaching of the sect of Nic o-las likewise. 16 Therefore repent; but not so as to set yourself apart, or to become unclean, or to publish yourself, or to make your mouth a weapon of reproach. 17 Let the one who has an ear hear what the spirit is saying to the congregations: To him who conquers I shall give some of the hidden manna, and I shall 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 Thyatira, write: These are the things that the Son of God says, who has his eyes like a fiery flame, and his feet like fine copper, 19 I know your deeds, and your love and faith and service and patience, and your deeds of late are more than those formerly. 20 But I have known of you the works, and the agony of those who are in Thyatira, as many as are not. 21 And I know your deeds, and your faith and service and patience, and your patience of late is more than those formerly. 22 Nevertheless, I do hold [this] against you that you tolerate that woman Jezebel, who calls herself a prophetess, and she is teaching and seducing my slaves to commit fornication and to eat things sacrificed to idols. 23 And I gave her time to repent, but she did not repent of her fornication. 24 Look! I am about to throw her into a sickbed, and those committing adultery with her into great tribulation, unless they repent of their deeds. 25 And if you will not repent, I shall strike her with the sword; and to you, all of you, I shall give the works of the one conquering and the one observing until the end.
I will give authority over the nations, and he shall shepherd 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, 1 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; if ever therefore you repent, and keep my judgments, 4 I shall not come as a thief, and you will not know at all at what hour I shall come upon you.

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 who overcomes will receive, that he may eat of the tree of life, which is in the midst of the paradise of God. 6 And he who is not vigilant and watches not the hour in which he will come upon him, 7 I shall come as a thief, and you shall not know at all at what hour I shall come upon you.

7 And to the angel of the congregation in Philadelphia write: These are the things that 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 known of you the works, look! 9 See, I am coming soon. Hold fast what you have, that no one may take your crown. 10 He who overcomes will be clothed in white garments and I will not remove his name from the book of life, and I will confess his name before my Father and before his angels.
11 12 The (one) conquering I shall make him a pillar in the temple of my God, and he will by no means go out [from it] any more, 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 congregation in La-ô-di-cea write: These are the things that the Amen says, the faithful and true witness, the beginning of the creation of the God.

15 I shall make them in order that they will come and proskynêô̂uin énô̂stos tôn podion and they will do obedience in sight of the feet of you, and they should know that I loved you.

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 miserable and pitiable and poor and naked, I advise you to buy from me gold refined by fire that may become rich, and white outer garments to put on yourself, and eyesalve to rub in your eyes that you may see. 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...
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, 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. 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 older persons sitting: 5 having had thrown among them to outer garments leaves, and upon the heads of them stedcphus crowns golden. And out of the throne 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. 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.
that lives forever and ever, 10 the twenty-four older persons 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 with seven seals. 2 And I saw a strong angel proclaiming with a loud voice: "Who is worthy to open the scroll and lose 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 its contents. 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 one of the older persons says to me: "Stop weeping. Look! Conquered the Lion the one of the tribe of Judah, the root of David, and anointed the book to open up the little book and the seven seals of it. 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 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 upon the throne. 8 And when he took the book, the four living creatures and ten elders fell prostrate 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 And you made them to be a kingdom and priests to our God, and they are reigning upon 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 of the number of them which were myriads of myriads, and thousands of thousands, 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.”

12 And every creature that is in heaven and on earth and under the earth and on the sea, and all the things in them, I heard 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 saying: “Amen!” and the elders fell down and worshiped.
living creature say: “Come!” And I saw, and, look! a pale horse; and the one seated upon it had the name Death. And Hades was closely following him. And authority was given him over the fourth part of the earth, to kill with a long sword and with a famine and in famine and in death and under the wild beasts of the earth.

And when he opened the fifth seal, I saw under the altar the souls of those who had been slain, having been slaughtered and written in the book of life, waiting for the time of their being brought up to be avenged. And one of the elders said to me, “Weep not, see, the Lamb is sitting on the throne, and his book was opened. And there stood another, having seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. And he had in his right hand a sharp reed like a staff. And there was a voice from the throne, saying, “Take the reed from the one’s hand and give it to the one.” And the one took the reed from the one’s hand and gave it to the one, and he took it to the elders. And they gave the reed to the one, who took it to the elders. And they gave each of them a white robe. And he said, “Come, you who are blessed in the sight of God, and enter the city of the living.” And their number was twelve, just as the number of the elders. And he said, “These are the ones who were not defiled by human flesh, but were faithful to the Lamb until death, and have received their reward. For in the sight of the Lamb, they had not defiled themselves with human flesh. And they washed their robes and made them white in the blood of the Lamb.

And I saw, and, look! a pale horse. And the one seated upon it was named Death, and Hades followed with him. And authority was given him over the fourth part of the earth, to kill with a sword, with famine, and with death, and with hell, and with the wild beasts of the earth. And there were given to him a sword, a sharp reed like a staff. And one of the elders said to me, “Weep not, see, the Lamb is sitting on the throne, and his book was opened. And there stood another, having seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. And he had in his right hand a sharp reed like a staff. And there was a voice from the throne, saying, “Take the reed from the one’s hand and give it to the one.” And the one took the reed from the one’s hand and gave it to the one, and he took it to the elders. And they gave the reed to the one, who took it to the elders. And they gave each of them a white robe. And he said, “Come, you who are blessed in the sight of God, and enter the city of the living.” And their number was twelve, just as the number of the elders. And he said, “These are the ones who were not defiled by human flesh, but were faithful to the Lamb until death, and have received their reward. For in the sight of the Lamb, they had not defiled themselves with human flesh. And they washed their robes and made them white in the blood of the Lamb. And it was told them in order that they would rest up yet time. And he said, “These are the ones who were not defiled by human flesh, but were faithful to the Lamb until death, and have received their reward. For in the sight of the Lamb, they had not defiled themselves with human flesh. And they washed their robes and made them white in the blood of the Lamb. And it was told them in order that they would rest up yet time. And he said, “These are the ones who were not defiled by human flesh, but were faithful to the Lamb until death, and have received their reward. For in the sight of the Lamb, they had not defiled themselves with human flesh. And they washed their robes and made them white in the blood of the Lamb. And it was told them in order that they would rest up yet time. And he said, “These are the ones who were not defiled by human flesh, but were faithful to the Lamb until death, and have received their reward. For in the sight of the Lamb, they had not defiled themselves with human flesh. And they washed their robes and made them white in the blood of the Lamb. And it was told them in order that they would rest up yet time. And he said, “These are the ones who were not defiled by human flesh, but were faithful to the Lamb until death, and have received their reward. For in the sight of the Lamb, they had not defiled themselves with human flesh. And they washed their robes and made them white in the blood of the Lamb. And it was told them in order that they would rest up yet time. And he said, “These are the ones who were not defiled by human flesh, but were faithful to the Lamb until death, and have received their reward. For in the sight of the Lamb, they had not defiled themselves with human flesh. And they washed their robes and made them white in the blood of the Lamb. And it was told them in order that they would rest up yet time. And he said, “These are the ones who were not defiled by human flesh, but were faithful to the Lamb until death, and have received their reward. For in the sight of the Lamb, they had not defiled themselves with human flesh. And they washed their robes and made them white in the blood of the Lamb. And it was told them in order that they would rest up yet time. And he said, “These are the ones who were not defiled by human flesh, but were faithful to the Lamb until death, and have received their reward. For in the sight of the Lamb, they had not defiled themselves with human flesh. And they washed their robes and made them white in the blood of the Lamb. And it was told them in order that they would rest up yet time.

8 Ha’des, ΗΑ; She’ol, Jt6,6,14,18; Shi’ul, Sy*.

12 And I saw when he opened the sixth seal, and a great earthquake occurred; and the sun became black like sackcloth of hair, and the moon became black, and the stars of heaven fell to the earth, as when a fig tree is shaken by a strong wind casts its unripe figs. And the heaven departed as a scroll that is being rolled up, and every mountain and island were removed from their places. And the kings of the earth and the top-ranking ones and the mighty captains and every commander of army and every slave and every free person hid themselves in the caves and in the rock-masses of the mountains. And they kept saying to the mountains and to the rock-masses: “Fall over us and hide us from the face of the one who sits on the throne and from the wrath of Lamb, 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
8 of the tribe of Zebu-lun twelve thousand;
out of the tribe of Joseph twelve thousand;
out of the tribe of Benjamin twelve thousand.

And I saw another angel ascending from the sun-rising, having a seal of [the] living God; and he cried with a loud voice to the four angels, who were to harm the earth and the sea,

9 who should be treated unrighteously, until we might seal the slaves of our God in their foreheads.

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 of the tribe of Judah twelve thousand sealed;
out of the tribe of Reuben twelve thousand; and
6 of the tribe of Asher twelve thousand;
7 of the tribe of Naphta-li twelve thousand;
8 of the tribe of Manasseh twelve thousand;
9 of the tribe of Simeon twelve thousand;
10 of the tribe of Levi twelve thousand;
11 of the tribe of Issa-char twelve thousand;

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, saying: "Amen! The blessing and the glory and the wisdom and the thanksgiving and the honor and the power and the strength [be] to our God forever and ever. Amen."
13 And in response one of the older persons said to me: “These who are dressed in the white robes, who are they and where did they come from?” 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 Not they will hunger yet not, nor thirst, nor shall fall upon them, for his angel who shepherds them, and guides them upon life fountains of waters; and will wipe out every tear out of their eyes. 17 And when he opened the seventh seal, a silence occurred in heaven for about a half hour. And I saw the seven angels of the seven trumpets preparing themselves in order that they might trumpet. 18 And another angel 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 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 earthshaking. 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 hall 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,
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 became the third part of the sea blood, and died the third part of the creatures of the sea in the sea, and the third part of the boats were corrupted through.

9 And the fifth angel trumpeted, and I saw a star from heaven fallen to the earth, and was given to him the key of the bottomless pit, and he opened up the pit of the abyss, and smoke came up out of the pit as smoke of a great furnace, and the sun was darkened, also the air, by the smoke of the pit.

10 And the seventh angel trumpeted, and it was heard, saying, “It is now time that the judgment of the great harlot, who sits on many waters, and of herdaughter cities — in other words, seven great women — is poured out into the bosom of the lake of fire.”

11 And the seventh angel poured out the waters of the lake of fire upon the land, and they became fire and brimstone fire, and fire and brimstone fire was poured upon the earth.

12 The seventh angel poured out his vial upon the earth, and it brought a terrible plague upon the earth, a terrible plague of sores, and the whole earth burned with fire.

13 And the seventh angel poured out his vial upon the a厉害, and there were plagues of death throughout the earth, and there was for a third part of the men killed by the plagues of death.

14 And the stars fell from heaven to the earth as a great fire, and the earth was scorched by the fire from the stars, and the sun was darkened by the smoke of the stars.

15 And the seventh angel poured out his vial upon the sun, and it was given to him to scorch the men with fire.

16 And the sun gave forth his power upon the men, and they were scorched by the fire.

17 And the third part of the men were killed by the fire of the stars falling from heaven, and the rest of the men were scorched by the sun.

18 And the seven angels poured out their vials upon men, and the end of all things was near.
5 And it was granted to 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, but they had hair as women’s hair. And their teeth were as those of lions; 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. 8 Also, they have tails and stings like scorpions; and in their tails is their authority to hurt the men five months. 9 They have over them a king, the angel of the abyss. In Hebrew his name is A-bad’don, but in Greek he has the name A’pol-lýon.

10 The one woe is past. Look! Two more woes are coming after these things.

11 And the sixth angel blew his trumpet, and I heard one voice out of the horns of the golden altar that is before God, 12 saying to the sixth angel, “Unto the four angels that are bound at the great river Eu’phra’tes.” 13 And the four angels were untied, who had been prepared for the hour and day and month and year, to kill a third of the men.

14 And the number of the armies of cavalry was two myriads of myriads; and I heard the number of them. 15 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 breastplates; and the heads of the horses were as heads of lions, and out of their mouths fire and smoke and sulphur issued forth. 16 By these three plagues these were killed the third part of the men.
19 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; 20 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 his face was as the sun, and his feet as fiery pillars; and he had in his hand a little scroll opened up. And he set his right foot upon the earth, but his left one upon the sea, 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 And 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." 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,
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.”

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.” 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 bitter of you the cavity, but in your mouth it will be sweet as honey.” 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. And they said to me: “You must prophesy again with regard to peoples and nations and tongues and kings.”

And a reed like a rod was given me as he said: “Get up and measure
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. And their corpses will be on the broad way of the great city, which is in a spiritual sense called Sodom and Egypt, where their Lord was also impaled. 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 of life from God entered into them, and they stood upon the feet of them, and fell down upon their faces, and fear great fell upon the ones beholding them; and they heard of voice of angels, saying to them:
12 "And behold, 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 trumpet, and loud voices occurred in heaven, saying: "The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign over the ages of the ages."
16 And the twenty-four elders who were seated before God upon their thrones fell upon their faces and worshiped God, saying: "We thank you, Jehovah. God, the Almighty, the one who is and who was, because you have taken"
and a great sign was seen in heaven, a woman arrayed with the sun, and the moon was under her feet, and upon her head was a crown of twelve stars, and 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,

5 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. 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: Michel and his angels battled against the dragon, and the dragon and his angels battled against the dragon, and did not prevail, neither was there a place found for them any longer in heaven. So down the great dragon was hurled, the original serpent,
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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. And I heard a loud voice in heaven saying:

"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! And they conquered him because of the blood of the Lamb and because of the word of the witness of them, and they did not love their souls even in the face of death. 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 male child. But the two wings of the great eagle were given to 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. And I saw a wild beast ascending out of the sea, with ten horns and seven heads, and upon its horns ten
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 slain to death, but its death-stroke was healed, and all the earth followed the wild beast with admiration. 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 to it, and authority to act forty-two months was given it. 6 And it opened its mouth in blasphemies against the earth and the ones in it dwelling

11 And I saw an other 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, 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 And it misleads those who dwell on the earth, because of the signs of the wicked beast, which was given to it to do in sight of man, to dwell upon the earth through the signs which 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 who is having the blow of the madmen and the blind, 15 and it made up in the image of the beast, in order that also should speak the image of the wild beast, so that the image 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, and in order that nobody might be able to buy or to sell except a person having the mark of the Beast, the number of their name. 17 And they shall build up the image of the beast upon the hand of the right or upon the forehead of the small and the great, and in order that not anyone may be able to buy or to sell except a person having the mark of the Beast, the number of its name. 18 *The wisdom comes in: Let the one that has intelligence calculate the number of the beast, number for of man it is; and the 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 older persons; 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 first fruits to God and to the Lamb, 5 and no falsehood was found in their mouths; they are without blemish.
6 And I saw another angel flying in midheaven, and he had everlasting good news to declare. He was glad tidings to those who were on earth and upon the nations. They rejoiced and sang in the glory of God. The earth and sea and their fountains of waters rejoiced, for they had made the heavens and the earth and their fruits. And the voice of God said, "The hour of judgment has come, and the nations will be judged."

8 And another, a second angel, followed, saying, "She has fallen! Babylon the great has fallen, and she is drunk with the blood of the nations."

9 And another angel followed, saying, "The time has come for judgment. The nations will drink the wine of the anger of God."
Revelation 15:2–6

2 And I saw what appeared to be a sea of glass mingled with fire, and those who had 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 the Lord. And they were singing the song of Moses the slave of God and the song of the Lamb singing:

Megála kai thumáma tás érga sou, Great and wonderful are your works, o you, córie, o theós, o pantokrátōr émasía Lord, the God, the Almighty, rhímastrí kai ànthrōpias o idous sou, the basileús and true are your ways, the King of the ages; who not should fear, Lord, kai doúste to ónoma sou, oti mónos kai to méνo kai to ónoma sou, oti mónos kai to méνo kai to ánthrōpias o idous sou, oti mónos kai to méνo kai to ánthrōpias o idous sou, oti mónos kai to méνo kai to ánthrōpias o idous sou, oti mónos kai to méνo kai to ánthrōpias o idous sou, oti mónos kai to méνo kai to ánthrōpias o idous sou, oti mónos kai to méνo kai to ánthrōpias o idous sou, oti mónos kai to méνo kai to ánthrōpias o idous sou, oti mónos kai to méνo kai to ánthrōpias o idous sou, oti mónos kai to méνo kai to ánthrōpias o idous sou, oti mónos kai to méνo kai to ánthrōpias o idous sou, oti mónos kai to méνo kai to ánthrōpias o idous sou, oti mónos kai to méνo kai to ánthrōpias o idous sou, oti mónos kai to méνo kai to ánthrōpias o idous sou, oti mónos kai to méνo kai to ánthrōpias o idous sou, oti mónos kai to méνo kai to ánthrōpias o idous sou, oti mónos kai to méνo kai to ánthrōpias o idous sou, oti mónos kai to méνo kai to ánthrōpias o idous sou, oti mónos kai to méνo kai to ánthrōpias o idous sou, oti mónos kai to méνo kai to ánthrōpias o idous sou, oti mónos kai to méνo kai to ánthrōpias o idous sou, oti mónos kai to méνo kai to ánthrōpias o idous sou, oti mónos kai to méνo kai to ánthrōpias o idous sou, oti mónos kai to méνo kai to ánthrōpias o idous sou, oti mónos kai to méνo kai to ánthrōpias o idous sou, oti mónos kai to méνo kai to ánthrōpias o idous sou, oti mónos kai to méνo kai to ánthrōpias o idous sou, oti mónos kai to mé

Revelation 14:16–15:1

16 And the one seated on the cloud thrust his sickle in the earth, and the earth was reaped.

17 And another angel emerged from the altar, having a sharp sickle, saying:

'Put your sharp sickle in and gather the clusters of the vine of the earth,' because its grapes have become ripe.'

18 And the angel thrust his sickle into the earth and gathered in the vine of the earth, and he hurled it into the great wine press of the anger of God. 20 And the wine press was trodden outside the city, and blood came out of the wine press as high up as the bridles of the horses, for a distance of a thousand and six hundred furlongs.

15 And I saw in heaven another sign, great and wonderful, seven angels with seven plagues. These are the last, because by

Revelation 11:19

19 And I saw one of the elders writing something standing on the sea.

20 And he said to me, 'Brother, what is it you see?' So I said to him, 'I do not know; please tell me.'

21 And he said to me, 'You are an observer, for you will have great joy in the reign of God.' And I said to him, 'You must tell me.' And he said to me, 'The secret is this: the seven angels that are going to be boiled in the seven plagues.'

22 And I said to him, 'How will you boil the seven angels in the seven plagues?' And he said to me, 'It is because the seven plagues have come of heaven, and they are being boiled in the seven plagues.'

3 And I heard what seemed to be a voice from the throne saying, 'Give the holy spirit to the seven angels of the seven churches because of their great distress.'
and girded about their breasts with golden girdles. 7 And one of the four living creatures gave the seven bowls 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 no one was able to enter into the sanctuary 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 it became blood as of a dead man, and every soul of life died, the things in the sea.

4 And the third one poured out his bowl into the rivers and into 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, 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 saying, “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 scourch 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

5a You, NCAVgSyh; You, O Lord, Textus Receptus; You, Jehovah, Jh18,14,14,14. 7a Jehovah, Jh18,14,14,14; Lord, NCAVgSyh.
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and they began to gnaw their tongues for [their] pain, 11 but they blasphemed the God of heaven for their pains and for their ulcer, and they did not repent of their works.

12 And the sixth one poured out his bowl upon the great river Eu·phra·tes, 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 beast and out of the mouth of the false prophet, 14 and 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 into the war of the day of the Great of the Whole World.

15 The one who had the rod like a staff, 16 I am coming as a thief. Happy is the one who stays awake and keeps his outer garments, 17 and may be walking about and people look upon his shamefulness."

16 And they gathered them together to the place that is called in Hebrew Har·Ma·ged·don.

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. And a great hall with every stone about the weight of a talent descended out of heaven upon the men; and the land was unfruitful.

16a Or, “Ar·ma·ged·don”;

17, 18; meaning "Mountain of Me·gid·do."
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 Spirit to a vast and empty plain. And I saw 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 stones and pearls, 5 and the lamb that she sat upon was golden in the hand of her being full. 6 And the dragon, that old serpent, who is the devil and Satan, who is deception, deceived the earth and the inhabitants thereof. 7 And I saw a woman sitting on the throne, the mother of the harlots and of the beasts of the earth, who sat on the earth drunk with the wine of her fornication.

8 And I heard another voice from heaven, saying, “Be deafened to the woman!”

9 And I heard a voice from the throne saying, “Give thanksgiving to God, for he has given to the woman the spirit of prophecy!”

10 And I saw a great and white cloud, and on the cloud there sat a throne, and he who sat on the throne was filled with glory. 11 And he who sat on the throne said, “I am the Alpha and the Omega, the beginning and the end. To him who is hungry give to eat, and to him who is thirsty, give to drink, for the one who overcomes, to him I will give the hidden treasures of David.

12 And another angel, who had a golden vial, said, “Drink the wine of the wrath of God.”

13 And I said, “Not now, but I will wait until you tell me.”

14 The angel said to me, “You do not know what you are asking!”

15 And I said, “Tell me, what is it?”

16 The angel said to me, “You must prophesy again about many nations, peoples, tongues, and kings.”
12 “And the ten horns which you saw are ten kings who have not yet received a kingdom, but receive authority as kings for one hour with the wild beast. 13 These are those who have received their authority from the dragon, and from the beast; and they give their power and authority to the beast. 14 Therefore they give their power and authority to the beast, and the beast will give them the power and authority. And they will give their power and authority to the wild beast. 15 And they will give their power and authority to the wild beast, and the beast will give them the power and authority. And they will give their power and authority to the wild beast. 16 And they will give their power and authority to the wild beast, and the beast will give them the power and authority. And they will give their power and authority to the wild beast. 17 And they will give their power and authority to the wild beast, and the beast will give them the power and authority. And they will give their power and authority to the wild beast. 18 And they will give their power and authority to the wild beast, and the beast will give them the power and authority. And they will give their power and authority to the wild beast. 19 And they will give their power and authority to the wild beast, and the beast will give them the power and authority. And they will give their power and authority to the wild beast. 20 And they will give their power and authority to the wild beast, and the beast will give them the power and authority. And they will give their power and authority to the wild beast. 21 And they will give their power and authority to the wild beast, and the beast will give them the power and authority. And they will give their power and authority to the wild beast. 22 And they will give their power and authority to the wild beast, and the beast will give them the power and authority. And they will give their power and authority to the wild beast. 23 And they will give their power and authority to the wild beast, and the beast will give them the power and authority. And they will give their power and authority to the wild beast. 24 And they will give their power and authority to the wild beast, and the beast will give them the power and authority. And they will give their power and authority to the wild beast. 25 And they will give their power and authority to the wild beast, and the beast will give them the power and authority. And they will give their power and authority to the wild beast. 26 And they will give their power and authority to the wild beast, and the beast will give them the power and authority. And they will give their power and authority to the wild beast. 27 And they will give their power and authority to the wild beast, and the beast will give them the power and authority. And they will give their power and authority to the wild beast. 28 And they will give their power and authority to the wild beast, and the beast will give them the power and authority. And they will give their power and authority to the wild beast. 29 And they will give their power and authority to the wild beast, and the beast will give them the power and authority. And they will give their power and authority to the wild beast. 30 And they will give their power and authority to the wild beast, and the beast will give them the power and authority. And they will give their power and authority to the wild beast. 31 And they will give their power and authority to the wild beast, and the beast will give them the power and authority. And they will give their power and authority to the wild beast.
lăb̠t̠e: 5 ὧτι ἐκκλήθησαν you should receive; because were glued together αὐτῶς ἀναρτά τι ἄχρι τοῦ ωρανοῦ, καὶ of her the sins until the heaven, and ἐμμυνήσαν ὧ τὸς τὰ ἀδίκημα αὐτῆς, called to the God the unjust acts of her.

6 ἀπόθε χως καὶ αὐτή ἀπέδωκεν Give you back to her as also she gave back, καὶ διπλάσατο τὰ διπλά κατὰ and double you the double (things) according to τὰ ἐργά αὐτῆς ἐν τῷ ποτηρίῳ δὲ the works of her; in the cup to which ἐκσέρασεν κεράσατο αὐτή διπλῶν she mingled mingle you to her double (thing); 7 διὰ ἐδόθησαν αὐτῆς καὶ as many (things) as she glorified herself and ἐστραπήσαν, τοσοῦτῳ ἄτοιται lived unreined in luxury, so much give you to her βασανίματι καὶ πένθος ὧ τὴν torment and mourning. Because in the καρδία αὐτῆς λέγει ὅτι κάθοιμι heart of she she is saying that I am sitting Βασάλασσα, καὶ κίνησιν εἰμί, καὶ πένθος queen, and widow not I am, and mourning οὐ µὴ ἰδεῖ 8 διὰ τούτῳ ἐν µία διὰ through this in one ἡμέρα ἠέραν αἱ πληγαὶ αὐτῆς, δάναισαν day will come the plagues of her, death καὶ πένθος καὶ λίμος καὶ to burn and mourning and famine, and in fire κατακαυδήσεται ὅτι ἵγρος Κύριός she will be burned down; because strong Lord ὁ θεὸς ὁ κρίνας αὐτήν. And 9 καὶ κλασοῦσιν and they will weep and κόψονται ἔτερ αὐτῆς ὧν they will strike themselves upon the the βασαλατις τῆς γῆς ὑπὲρ ὑμῶν, καὶ στρατιωσάται of the earth the (ones) with her ἑπορευόμενες καὶ she having committed fortification and στρατιωσάται, διὰ having unreined in luxury, whenever κλέπονται τῶν κατανόν τις καὶ τις, αὐτῆς, ἀπὸ 10 ἀπὸ μακρὰν the, from long [way] off her plagues. 5 For her sins have massed together clean 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 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 And the traveling merchants of the earth are weeping and mourning over her, οὐκεῖ, 12 γάρ και αὐτῶν οὐδεὶς ἀγρόφαι as the full (stock) of them no one is buying καὶ λίθοι τιμίω καὶ μαγειρικοῖ καὶ of stone and of precious and of pearls and βυσσινίω καὶ πορφύρας καὶ σιρικοῦ καὶ of fine linen and of purple and of silk and κοκκίνω καὶ τῶν έξω θύιων καὶ τῶν of scarlet, and every wood thine and every σκέδους έξαπέντυν καὶ τῶν σκέδων έκ vessel made of ivory and every vessel out of έξουλο τιμωτάτου καὶ χαλκοῦ καὶ στήρου wood most precious and of copper and of iron καὶ μαρμάρου, 13 καὶ κινάκωμαι καὶ άδομον and of marble, and cinnabar and amomum καὶ θυμίαμα καὶ μύρου καὶ λίθου and incenses and perfumed oil and frankincense καὶ οἴνου καὶ έλαίου καὶ σεμίδαι καὶ καὶ wine and olive oil and fine flour and σῖτον καὶ κτίτω καὶ πρόβατα, καὶ and wheat and acquired (animals) and sheep, and κέππου καὶ ἔθνου καὶ συμάτων καὶ ψυχαῖς of horses and of coaches and of bodies, and souls άνθρωπων, 14 καὶ οἵ ἐπικεφαλάσιος σοῦ τῆς of men. And the juicy fruit of you of the ἐπιθυμίας τῆς ψυχῆς ἀπήλλεν ἀπὸ σου, desire of the soul it went off from you, καὶ πάντα τὰς λιπαρὰς καὶ τὰς and all the fatty (things) and the λαμπρὰ ἀπελοῦσα ἀπὸ σου, and bright (things) destroyed itself from you, and οὐκεῖ, οὐ µὴ αὐτὰ εὑρήσονταν, not yet not not them they will find.

8 a Jehovah, Jn16,18,14,18,16,18; the Lord, κατά, but omitted by AVg.
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, 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, because in one hour such great riches have been devastated.'

And every ship captain and every man that voyages anywhere, and all those who make a living by the sea, stood at a distance and cried out as they looked at the smoke from the burning of her and said, 'What city is like the great city?'

And they threw dust upon their heads and cried out, weeping and mourning, saying, 'Woe, woe, woe, the city of the megalh, en elplouton parntes, en great, in which became rich all the ones.

19 Eutharion eti authe, oucarne, Be you well-minded upon her, heaven, kai ol thgoroi kai ol apodotoi kai ol and the holy (ones) and the apostles and the prophetai, eti ekriven o theos to krima prophets, because judged the God the judgment oymas ex aytis, of you out of her.

21 Kai thread ein aghgelos ierouslamos lithon And lifted up one angel strong stone megyan, kai erpale ein tis as belonging to mill great, and he threw into the thelassan legon ouhcos orhumati thlistera sea saying Thus on rush will be thrown Babyloun en megaly polis, kai ou mh Babylon the great city, and not with euvebithi tis. 22 Kai phwv katharodon she should be found yet. And voice of harpers and mouzikov kai aulitov kai soliptov and of musicians and of flutists and of trumpeters ou mh akousboi en soi eti, kai pas not should be heard in you yet, and every tektis totis tekhn Eis mh euvebithi arturic of every art not should be found en soi eti, kai phwv milou ou mh in you yet, and voice of mill not not akousboi en soi eti, 23 Kai phwv ouk hronoun ol ouk ouk should be heard in you yet, and light of lamp ou mh fasha en soi eti, kai phwv not should shine in you yet, and voice nomiou kai mophs ou mh akousboi of bridegroom and of bride not should be heard en soi eti eti o emporoi sou in you yet; because the traveling merchants of you were the greatest men of the earth, because by the parakais sou elplumithsan panta ta druggery of you were made to err all the etha, 24 Kai en authe ometa prophetai kai nations, and in her blood of prophets and agion euvebithi kai panton tov of holy (ones) was found and of all the (ones) esphragmenou eti tis god, having been slaughtered upon the earth.

19 Meta taautos hekousa dos fainh After these things I heard as voice megalh thloul polou en to oourano great of crowd much in the heaven leagontov .Alhlaoulai: stathria kai h of (ones) saying Halleluia; the salvation and the doxa kai h dynami tov theou hymn, glory and the power of the God of us, of

1* To our God, NACVagSy; to the Lord our God, Textus Receptus and some cursive MSS.; to Jehovah our God, J,7,8,13,14,19.
2 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 voice of thunderous 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.”

8 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.” 9 And right away for the second time they said: “Praise Jah, you people! And the smoke from her goes on ascending forever and ever.”

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14 As for the four living creatures and the twenty-four elders, they fell down before the throne, and worshiped God, 15 saying: “You are worthy to receive glory and honor and power, because you have created all things and because you have chosen your servant David to be king of Israel.” 16 And I said: “Jah, you are worthy to receive glory and honor and power, because you have created all things and because you have chosen your servant David to be king of Israel.” 17 And I fell in front of the feet of the one who spoke to me saying: “Do not weep, Jah’s servant, because the witness of Jesus is true in the spirit of prophecy.” 18 And I saw the heaven opened, and look! a white horse and one sitting upon it having name having been written which no one knows if not he, and being called and true (one), and is called King of kings and Lord of lords.

19 And I saw the ghost that is going forth from the woman’s mouth, which you called spirit of unrighteousness, and which turned the world after you, upon the heads of the kings of the earth and of the entire world, and of the kings of the nations, and of the princes, and of the mighty, and of the rich, and of the seers, and of the wise, and of all who were arrayed with armor, and who were riding horses, having name having been written which no one knows if not he, and being called and true (one), and is called King of kings and Lord of lords.
sprinkled with blood, and the name he is called is The Word of God. And I saw the wild beast and 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 proceeds a sharp long sword, that he may strike the nations with it, and he will shepherd them in staff made of iron; and he treads the wine press of the anger of the wrath of God the Almighty. 16 And he has an outer garment and 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 and of small ones and great.”

19 And I saw an angel coming down out of heaven with the key of the abyss and a great chain in his hand. And he seized the dragon, the original serpent, who is the Devil and Satan, and bound him 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 any more 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 to 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 the wild beast not the image of it and not.

5 The leftover (ones) of the dead (ones) not by the resurrection. This is the resurrection the first. Happy the righteous and the holy (one) 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 they will reign with him for the thousand years.

7 Now as soon as the thousand years have been ended, Satan will be let loose out of his prison, and he will go out to mislead the nations in the four corners of the earth, Gog and Magog, to gather them together for the war. The number of these is as the sand of the sea. 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.

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.
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. 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. And death and Hades were hurled into the lake of fire. This means the second death, the lake of fire. 15 And if anyone not eunuch in life is found 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. 21 And I saw also the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

13. 14 Ha’des, ΚΑ; In-fer-us, Vg (in-fer’us, Vg^c); Shi-ul’, Sy^a; Shi’ol, Jt,8,11-16,19-18.
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 spirit to a great and lofty mountain, and he showed me the holy city, Jerusalem, coming down out of heaven from God, and having the glory of God; the splendor of it like to the stone most precious, as to a jasper stone shining crystal-clear.

11 It had a great and lofty wall, and had twelve gates, and at the gates twelve angels, and names were written which were those of the twelve tribes of the sons of Israel. 12 The twelve gates were named, having been inscribed which were the names of the twelve tribes of the sons of Israel: 13 The first, Simeon; the second, Joseph; the third, Levi; the fourth, Judah; the fifth, Issachar; the sixth, Zebulun; the seventh, Dan; the eighth, Naphtali; the ninth, Gad; the tenth, Asher; the eleventh, Benjamin; the twelfth, Ephraim.

14 And the wall of the city had twelve foundation stones, having foundation stones.
chrys'o-prase, the eleventh hyacinth, the
dodekaschos, the eleventh (one) hyacinth, the
dodekaschos, the twelfth (one) amethyst; and the twelve
gates twelve pearls; each one of the gates was made of
of the gates was out of one pearl; and the twelve
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 and his
divine habitation of it is, and the Lamb and his
and the city has no need of the
sun nor of the moon to shine upon it, for the
light of God shall light it up, and its
lamp was the Lamb. And the
nations will walk by means of
of its light, and the kings of the earth will bring their glory
into it. And its gates will not be
closed at all day, for night will not exist there. And
they will bring the glory and the honor of the nations into
it. But anything not sacred and anyone
carrying a disguise and trickery will
not enter into it because it is common to all.
22a Jehovah, Jn 8:1-6; the Lord, KJVgsb.
22b Jehovah, Jn 8:1-6; the Lord, KJVgsb.
shortly take place. 7 And, look! I am coming quickly. Happily 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. 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." And he tells me: "Do not seal up the words of the prophecy of this scroll, for the appointed time is near. 11 But he tells me: "Look! I am coming quickly, and the reward I give is with me, to give back to each one as his work is. 13 I am the Alpha and the Omega, the first one and the last one, and the Omega, the first (one) and the last (one), 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. Outside are the dogs and those who practice spiritism and the fornicators and the murderers and the idolaters and everyone liking and doing lie. 16 'I am, Jesus, sent the angel of me marvellingly umyra toa esp toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa toa
APPENDIX


give the words of the 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, with the holy ones.

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, with the holy ones.

Jesus Christ with the holy (ones).

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Matthew 1:1 — "history"

The evident meaning of the Greek word (genēsia) here is history. In Matthew 1:1 it occurs in the very same context as in the Greek Septuagint Version of Genesis 2:4 and 5:1, namely, διαλογικὸς γενεαίς (biblos genēsaios).

At Genesis 2:4 the expression could not refer to the genealogies of the heavens and the earth, because those inanimate creations could not of themselves generate anything. The French Bible (1618) by Catholic Canon A. Crampon and the Spanish Bible version (1947) by the Jesuit priest J. M. Bover and Prof. Canterra Burgos render the original Hebrew expression at Genesis 2:4 as "history," making the text read: "This is the story of the heavens and the earth." That statement there is not an introduction to what follows, but is the conclusion to the preceding account of creation. At Genesis 5:1 the Crampon Bible version is consistent in rendering the same original expression as a "book of the history" by making the verse read: "This is the book of the history of Adam." Again it is evident that this statement is a conclusion to the preceding narrative from Genesis 2:5 down to this verse. The Roman Catholic Confraternity's English Bible version at Genesis 2:4, and the footnote, in part, says: "Story: or history." Darby's version reads: "histories."

The Greek word genēsia (Hebrew, te'idōth) occurs also in the plural number, and evidently means history, at nine other places in the book of Genesis (Septuagint version), namely, at Genesis 6:9: 10:1; 11:10; 27: 25:12; 19: 36:1, 9; 37:2. The last of these verses has puzzled many Bible translators because they thought it introduced a genealogy to follow. But, instead, it serves as a conclusion to the story that precedes, from Genesis 36:9 to this verse; and again the Crampon Bible version renders the Hebrew original (genēsia, LXX) as history, so that the verse reads: "This is the history of Jacob." The Bover-Cantera Spanish Bible version here renders the word "histoire," but, under a misunderstanding and without warrant, it inserts words to make the verse read: "This is the story of the family of Jacob." Evidently because the rest of Genesis tells of Joseph and his brothers.

However, the foregoing shows the correctness of our rendering of the Greek expression at Matthew 1:1 as "the book of the history." It is true that a genealogy at once follows, but it is not of a generation list of Christ; it is a part of the line of his forefathers, only from Abraham onward, and especially so because Matthew 1:1 calls Jesus "son of David, son of Abraham." But in those ancient times a history revolved around those connected in a genealogy or those introduced by such a genealogy. Thus the genealogy was an important part of the history given and was in some cases put at the beginning of the history. (See 1 Chronicles, chapters 1 to 9.) So it is in the case of the "book of the history of Jesus Christ."

Matthew 1:20 — "Jehovah's"

Below we give a concordance of all places in the New World Translation of the Christian Greek Scriptures where the name "Jehovah" occurs in the main text and also where it occurs in the lower marginal reading alone:

Matthew (18 times)
1:20 J's angel appeared to him
1:22 which was spoken by J

John (5 times)
1:23 Make the way of J straight
6:45 will all be taught by J

Romans (19 times)
4:3 Abraham exercised faith in J
4:8 is the man whose sin J will
9:28 J will make an accounting
9:29 Unless J of hosts had left
APPENDIX

15:3 you are working, J God
15:4 not really fear you, J
15:16 'Yes, J God, 'J
15:18 J God who judged her is
16:9 J our God, the Almighty, is its
22:5 J God will shed light
22:6 J God of the inspired
JAH

Revelation (4 times)
19:1 They said: "Praise J, you"
22:3 if they said: "Praise J, you"
22:9 "Amen! Praise J, you people!"
22:16 They said: "Praise J, you"

Not in the main text, but only in the lower margin (72 times)
Matthew 13:43 5:10 2:10 Hebrews
Mark 14:25 Philippians 4:7 9:20
11:10 19:23 4:1 4:8 10:30a
1:9 22:17 4:5 5:8 3:1
2:11 26:7 4:10 6:2 3:1
2:29 Romans 6:3 5:3
2:38 Colossians 6:6
1 Thessalonians 2 Timothy 2:12 2 Peter
4:18b 10:17 2 Peter
4:14b 3:15
John 15:9
5:4 1 Corinthians 4:16 1:18a
5:8 10:28 4:17a 2:14
5:20 11:23 4:17b 1:11
7:30 Galatians 2:24 11:19
7:37 2:6 1 Timothy Titus
10:22 3:20 2:2 12:19
Matthew 2:20 — "soul"

Throughout our translation we have consistently rendered the Greek word psiché (Hebrew nephesh) as 'soul.' It will be found that this rendering makes sense in each case. This uniform rendering of psiché by the same English word in all cases proves very enlightening as to how the ancients used that word, how the inspired writers understood that word and what properties they ascribed to it. Below we give a list of our renderings of the 102 occurrences of the word psiché (nephesh, soul), grouping them under several headings to show the various ideas attached to the word.

The creature soul is mortal, destructible
Matthew 10:28 can destroy both soul and body in Gehenna.
26:38 My soul is deeply grieved, even to death.
Mark 3:4 to save or to destroy a soul?
14:34 ‘My soul is deeply grieved, even to death.
Luke 6:9 to save or to destroy a soul?
17:33 his soul safe for himself would not lose it, but whoever loses it will preserve it alive.
John 12:25 He that is fond of his soul destroys it.

Acts 3:23 any soul that does not listen to that Prophet will be completely destroyed
Romans 11:3 They are hunting for my soul.
Hebrews 10:39 to destruction, but the kind
that have faith to the preserving alive of the soul.

James
5:20 will save his soul from death

Revelation
8:9 creatures that are in the sea which have souls died, 12:11 their souls even despite the danger of death. 16:3 every living soul died, yes, the things in the sea.

Life as an intelligent person, whether present or future

Matthew
6:25 Stop being anxious about your soul
6:25 Does not the soul mean more than food?
10:30 He that finds his soul will lose it.
10:30 he that loses his soul for my sake will find it.
11:29 You will find refreshment for your soul.
16:25 whoever wants to save his soul will lose it;
16:25 whoever loses his soul for my sake will find it.
16:26 if he gains the whole world and forfeits his soul?
16:26 what will a man give in exchange for his soul?
20:28 to give his soul a ransom in exchange for many. 22:37 love Jehovah your God with your whole heart and with your whole soul

Mark
8:35 whoever wants to save his soul will lose it;
8:35 whoever loses his soul for the sake of me and the good news will save his soul.
8:36 to gain the whole world and to forfeit his soul?
8:37 What, really, would a man give in exchange for his soul?
10:45 to give his soul a ransom in exchange for many.
12:30 love Jehovah your God with your whole heart and with your whole soul

Luke
1:46 “My soul magnifies Jehovah;
2:35 sword will be run through the soul of you
9:24 whoever wants to save his soul will lose it;
9:24 whoever loses his soul for my sake is the one that will save it.
10:27 love Jehovah your God with your whole heart and with your whole soul
12:19 “I will say to my soul:
12:19 “Soul, you have many good things laid up
12:20 they are demanding your soul from you.
12:22 Quit being anxious about your soul;
12:23 the soul is worth more than food.
14:26 his own soul, he cannot be my disciple.
21:19 on your part you will acquire your souls.

John
10:11 the right shepherd surrenders his soul
10:15 I surrender my soul in behalf of the sheep.
10:17 I surrender my soul, in order that I may receive it again.
10:24 are you to keep our souls in suspense.
12:25 he that hates his soul in this world will safeguard it for everlasting life.
12:27 Now my soul is troubled, 13:37 I will surrender my soul in behalf of his friends.

Acts
4:32 those who had believed had one heart and soul.
14:2 wrongly influenced the souls of people.
14:22 strengthening the souls of the disciples.
15:24 with threats trying to subvert your souls.
15:26 men that have delivered up their souls.
20:10 his soul is in him.
20:24 I do not make my soul as any account as dear.
27:10 great loss not only of the cargo and the boat but also of our souls.
27:22 not a soul of you will be lost,

Romans
2:9 distress, upon the soul of every man who
16:4 who have risked their own necks for my soul,
2 Corinthians
1:23 call upon God as a witness against my own soul
12:15 be completely spent for your souls.

Ephesians
6:8 doing the will of God whole-souled.

Philippians
1:27 with one soul fighting side by side.
2:30 near to death, exposing his soul to danger.

Colossians
3:23 work at it whole-souled as to Jehovah,

1 Thessalonians
2:8 impart to you, not only the good news of God, but also our own souls.

Hebrews
10:38 my soul has no pleasure in him.

Soul delivered from Hades (Sheol, “hell”)

Acts
2:27 you will not forsake my soul in Hades.

Soul, a living person or creature

Acts
2:41 about three thousand souls were added.
2:43 fear began to fall upon every soul.
7:14 to the number of seventy-five souls.
27:37 we souls in the boat were about two hundred

Romans
13:1 let every soul be in subjection to the

1 Corinthians
15:45 “The first man Adam became a living soul.”

1 Peter
3:20 a few people, that is, eight souls, were.
2 Peter
2:14 they entice unsteady souls.

Soul distinguished from spirit

1 Thessalonians
5:23 may the spirit and soul and body of you

Hebrews
4:12 even to the dividing of the soul and spirit, [Note Philippians 1:27, cited above: “in one spirit, with one soul fighting side by side’].

Matthew 5:22 — “Gehenna”

(Piteva, Greek; Gehenna, Latin; יִסְכָּה, Gei-Hin-nom, Hebrew)

The name means “valley of Hinnom” for it is the Greek form of the Hebrew Gei-Hin-nom. (Joshua 18:16, LXX) It occurs 12 times in the Christian Greek Scriptures, and we transiterate it that many times
APPENDIX

Matthew 10:38 — "torture stake"

This is the expression used in connection with the execution of Jesus at Calvary. There is no evidence that the Greek word [stau'] meaning posture of the cross is the pagans used as a religious symbol for many centuries before Christ to denote the sun-god.

The text states, "stau'] mean merely an upright stake or pale, or a pile such as is used for a foundation. The verb stau'] means to cause to fix or to place to form a stockade or palisade, and this is the word used when the mob called for Jesus to be impaled. The verb stau'] means to cause to fix or to place a stake or stau'] on a pole or stake, to impale, and the Greek author Lucian used the verb stau'] to indicate that word. In the Christian Greek Scriptures a stau'] occurs but once, at Hebrews 6:6. The root verb stau'] occurs more than 40 times, and we have rendered it "impaled," with the footnote: "Or, 'fasten on a stake on or at any angle. There is no proof to the contrary. The apostles Peter and Paul also use the word [xylon] to refer to the torture instrument upon which Jesus was nailed, and this argues that it was an upright stake with a cross beam, for that is what [xylon] in this special sense means. (Acts 5:30; 10:39; 13:29; Galatians 3:13; 1 Peter 2:24) At Ezra 6:11 we find [xylon] in the Greek Septuagint (1 Esdras 6:31), and there it is spoken of as a beam or that the executioner placed on a stake."

The fact that stau'] is translated cru'z in the Latin version furnishes no argument against this. Any authoritative Latin dictionary will confirm the bill of the Latin examiner that the basic meaning of cru'z is a cross, a frame, or the frame of some instrument of execution on which criminals were hung. The word cru'z is used of the stake. Such a single stake for impalement of a criminal was called cru'z simplicis, and the method of impalement of the crucifixion of Jesus is illustrated by the Roman Catholic scholar, Justus Lipsius, of the 17th century. We present here with a photographic copy of his illustration on page 647, column 2, of his book De Cruce Liber Primus. This is the manner in which Jesus was impaled.

... a tradition from the days of Emperor Constantine proves nothing. Says that monthly publication for the Roman Catholic clergy, The Ecclesiastical Review, of September, 1920, No. 3, of Baltimore, Maryland, page 275: "It may be safely asserted that after the edict of Milan, A.D. 312, was the cross used as the permanent sign of our Redemption. De Rossi positively states that no monogram of Christ, discovered in the catacombs or other places, can be contemporaneous with the year 312. Even after that epoch-making year, the church, then free and triumphant, centered itself with having a simple monogram of Christ; the Greek letter chi vertically crossed by a rho, and horizontally crossed by a sigma. From the oldest crucifix mentioned as an object of public worship is the one venerated in the Church of Narbonne in southern France, as early as the 6th century."

Rather than consider the torture stake upon which Jesus was impaled a relic to be worshipped, the Christians like Simon Peter would consider it to be an abominable
thing. At Galatians 3:13 the apostle Paul quotes from Deuteronomy 21:22, 23, which reads: "If any man have committed a sin deserving death, and if he be put to death by being hanged upon a stake, his corpse must not remain all night upon the stake; you must be sure to bury him the same day, for an impaled man is under God's curse."— Moffatt; An Amer. Trans.

Hence the Jewish Christians held as accursed and hateful the stake upon which Jesus had been executed. Says the celebrated Jewish author, Moses Maimonides, of the 12th century: "They never hang a man upon a tree which clings to the soil by roots; but upon a stake which so-and-so was hanged. So the stake with which anyone has been hanged is a sword, with which the one killed has been killed; and the cloth or material with which anyone has been strangled; all these things are buried along with those who perished. (I. Casaubon's Exercitationes, c. 16, An. 34, No. 134) Says Kalinski in Vaticinia Observationibus Illustrata, page 342: "Consequently since a man hanged was the oldest instrument of punishment with crucifixion; and because of its very simplicity it has maintained itself in this form alongside its somewhat more artificial double down to the end. After submitting much proof, Fulda concludes: "Jesus died on a simple death-stake: In support of this there speak (a) the custom usage of this means of execution in the Orient, (b) the history itself of Jesus' crucifixion, and (c) the expressions of the early church fathers."—Pages 356, 359.

The account is therefore completely lacking that Jesus Christ was crucified on two pieces of timber placed at a right angle. We refer to the account of God's written Word by inserting the pagan cross into the inspired Scriptures, but render σταυρός and στῦλον according to the simplest meanings.

Since Jesus used σταυρός to represent the suffering and shame of his followers (Matthew 24), we have translated σταυρός as 'torture stake' to distinguish from στῦλος which indicated 'stake' or, in the footnotes, 'tree', as at Acts 5:30. This is revolutionary translation in the New Testament, but it is the purest one. The purest of time and further archaeological discoveries will be certain to prove that the cross is in the religious tradition to prove that Jesus died on more than a single stake.

Matthew 11:23 — "Hades" (ᾍδες, Greek; Ḥérou, Hebrew; Shi'ul, Syriac; infernus, Latin)

This word we have transiterated from the Greek into the English for the ten times it occurs. (Matthew 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27; 31; Revelation 1:18; 6:8; 20:13, 14). It literally means "a place chosen for the ungodly and unclean place." Peter's use of it at Acts 2:27, 31 shows it is the equivalent of the Hebrew word She'ol, which occurs 60 times in the Hebrew Scriptures and is applied to the common grave of mankind. With good reason that, according to the context, this word by its meaning may be derived She'ol means either "the hollow place" or "resting-place." In the common Greek manuscripts of the New Testament, an unclean place or place hollowed out for their burial. The corresponding Latin word in'fernus (sometimes in'ferus) means "that which lies beneath; the lower region," and it fits the Hebrew term. The inspired Scriptures these words are always set in a context of words never with life and the living. In fact, Revelation 20:13: "Death and Hades gave up those dead who were sealed and wrote in the book of life. In themselves the words contain no thought or hint of pleasure of pain; which fact bests the Biblical description of the dead. Even the ancient Greeks used Hades to mean "the grave" as well as "death," is proved by the phrase of Luke 18:22 (footnote c). It is in this sense that the inspired Bible writers used the word.

Matthew 28:1 — "After the Sabbath" (ἐβατ δὲ αἰώνιαν, Greek)

Although the Greek word ἐβατ (o-passive) serves in an adversative way at Mark 11:19 and 13:35, it functions here as a preposition and is followed by the genitive case of the subject, which is itself an adverbial phrase "after," the way we have translated it. Says A Manual Grammar of the Greek New Testament by L. C. M. D. Dana and J. R. M. Mantey (1943 edition), on page 97, first paragraph: "In addition there are many adverbial prepositions, which have unwittingly termed 'improper' prepositions, that function in each passage as an adverb and in another as a preposition. A list of them is as follows:..."  

Concordance of the Greek New Testament and Light of Historical Research, by A. T. Robeck, Reprint of 1947. On page 97, first paragraph: "ἐβατ..." [ἐβατ ἑως...]. This word seems to be another variation of διὰ... and occurs in the ancient Greek as well as in conjunction with the genitive (Thuc. 4:...).  

Dr. S. G. Green's Handbook to the Grammar of the Greek Testament (1912) is one work that refers to this word as a prepositional adverb in an improper preposition; but in the vocabulary (page 81) it gives "after" as one meaning for ἐβατ at Matthew 28:1.

We cannot claim to be the first to render the sentence in John 1:1, "and the word was a god." We find an early publication reads that way, namely The Revised Standard Version. In our English translators insert the indefinite article "a" before the predicate noun. John 1:19, 24; 6:70; 10:24, 25; 10:33; 12:45: We cannot insert the indefinite article before the predicate noun in such terms, no objection against the construction of the Greek. But there is the King James Version, An American Translation, Moffatt's translation, the Revised Standard Version, the Greek New Testament (1948, Roman Catholic), F. A. Spencer's translation (1946, Roman Catholic), etc. all translate it, not, "he was God", but: "he was a god". With equal justification from the Greek text of the inspired Scriptures we have rendered John 1:1: "And the Word was a god.".

Acts 20:28 — "with the blood of his own [Son]"

(διὰ τοῦ αἵματος τοῦ Ἰδίου, Greek)

Grammatically, this passage could be translated as, in the King James Version and Douay Version, "with his own blood." In such case the clause changed meaning, but the punctuation and the word "his own" could be understood after "for his own." He purchased his own blood. That has been a difficult thought with many. That is doubtless why in the Syriac Version (Nestorian manuscripts, with important marginal readings of the Kilkarian version) have their texts read, "the Lord," instead of "the congregation of God." The Peshitta Syriac Version reads: "the congregation of the Messiah [or, of Christ]." When the text reads that way, it furnishes no difficulty for the reading, "his own." However, ΝΒγ read "God" (articulate), and the ordinary translation would mean to say "God's blood." The two troublesome Greek words


Let our readers contrast the predicate of John 4:24 with its anarthrous "spirit" against that of 2 Corinthians 3:17 with its emphatic "spirit," and note the second one is anarthrous. Also contrast Isaiah 46:9 and 45:22 with their anarthrous "God" against Ezekiel 28:1, 2, 9 and Hosea 11:9 with their anarthrous "God." Romans 9:5 — "God who is over all be blest forever. Amen."

(ὁ ὃς εἰς πάνταν, ὃς ἐνοχύνεται εἰς τῶν ἀνώνυμας ἀμήν, —Greek)

The King James Version, at Romans 9:5, reads, in part: "Christ came, who is over all, God blessed for ever." Amen. J. H. Moulton also takes as an allusion to the reference to the Christ mentioned in the same verse and says: "The crucial passages, Romans 9:5 and Hebrews 11:23, are of the same type and, with whom I agree, though the argument that 'He who is God over all things' should be used in addition to 'παντὶ' ἐνοχύνεται (in the Greek) or 'παντὶ' ἐνοχύνεται might perhaps be met by applying the idioms noted above for Acts, with a different nuance. Θεός may still be an epithet as in the second person 'παντὶ' ἐνοχύνεται without making ἐνοχύνεται the consciousness of Exodus 3:14 (where 'ο ὃς ἐνοχύνεται, LXX) might be in point. It is in any case a rather daring interpretation making the reference to Christ probable."


Dr. Robertson comments on Moulton's position at Romans 9:5 and says: "As is well known, the difficulty here is a matter of exegesis and not grammar. The word 'He who is God over everything' will be made according to his theology. But it may be said in brief that the natural way to take ὃς ἐνοχύνεται 'God over all things' is to lay ὃς ἐνοχύνεται with ἀμήν, 'God of the Greeks' transliteration of 'Son' in brackets after the τοῦ to read: "the congregation of God, which he purchased with the blood of his own [Son]."

1 Corinthians 16:17 — "presence"

(παρουσία, parouchia, Greek; praesentia, Latin Vulgate)

The tendency of many translators is to recognize the "coming" or "arrival." But throughout the occurrences of the Greek word παρουσία (parouchia,a) from its first occurrence in Mark 1:21 to its last occurrence at 1 John 2:28, we have consistently rendered it "presence." From the comparison of the parouchia of 1Cor., the parousia of Matthew 2:29-37, it is very evident that the meaning of the word is as we have rendered it. And from the contrast that is made between the presence and the absence of the apostle both at 2 Corinthians 10:10, 11 and at Philippians 2:12, the meaning of parouchia is so plain that it is beyond dispute by other translators. It is true, as shown by Adolph Deissmann, that Matthew 2:29-37 is not in the text of the best manuscripts, but the second-century A.D. one of the Eastern parochia of the New Testament, of the Parousia of Matthew 2:29-37, is so plain that it is beyond dispute by the best manuscripts. It is very evident that the meaning of the Greek word is as we have rendered it. And from the contrast that is made between the presence and the absence of the apostle both at 2 Corinthians 10:10, 11 and Philippians 2:12, the meaning of parouchia is so plain that it is beyond dispute by other translators. It is true, as shown by Adolph Deissmann, that Matthew 2:29-37 is not in the text of the best manuscripts, but the second-century A.D. one of the Eastern parochia of the New Testament, of the Parousia of Matthew 2:29-37, is so plain that it is beyond dispute by the best manuscripts.
Christ and others. To prove what a word means the Scriptural context is more decisive than any outside papyrus usage of the word in a technical way.

For the quick reference by our readers we list below the 24 occurrences of para ou sth as rendered in our version:

Matthew
24:3 what will be the sign of your presence
24:27 so the presence of the Son of man will be.
24:37 so the presence of the Son of man will be.
24:39 so the presence of the Son of man will be.

1 Corinthians
15:23 those who belong to Christ during his presence.
16:17 I rejoice over the presence of Stephanas and
2 Corinthians
7:6 comforted us by the presence of Titus;
7:7 yet not alone by his presence, but also
10:10 but his presence in person is weak and
Philippians
1:26 by reason of me through my presence again with you.

Philippians 1:23 — "the releasing"
(τα ανάλυσε, Greek)
The verb a-na-lýsai is used as a verbal noun here. It occurs only once more in the Christian Greek Scriptures, and that is in the context of Christ's return. The related noun (a-na-lýs) occurs but once, at 2 Timothy 4:6, where the apostle says: "The due time for my releasing is imminent." At Luke 12:26 we have rendered the verb "returns" because it refers to the breaking away from the act of Jesus making his return, when the dead in Christ will rise first, according to the apostle's own interpretation of the context. In the use of the term "releasing" or "departing," but as "releasing." The reason is that the word may convey two thoughts, the apostle's own releasing being with Christ at his return and also the Lord's releasing himself from the heavenly restraints and returning as he promised.

In no way is the apostle here saying that immediately at his death he
2:12 not during my presence only, but now much more
1 Thessalonians
2:19 before our Lord Jesus at his presence,
3:13 at the presence of our Lord Jesus with all his
4:15 living who survive to the presence
5:23 blameless at the presence of our Lord Jesus Christ.
2 Thessalonians
2:1 respecting the presence of our Lord Jesus Christ
2:8 to nothing by the manifestation of his presence,
2:9 But the lawless one's presence is according to the
James
5:7 brothers, until the presence of the Lord. Look!
5:8 because the presence of the Lord has drawn close.

2 Peter
1:16 the power and presence of our Lord Jesus Christ
3:4 where is this promised presence of his?
3:12 close in mind the presence of the day of Jehovah
1 John
2:28 not be shamed away from him at his presence.

On this passage of the Greek text Moultan's Grammar, volume 1, page 84, says: "We must now, however, be careful of the problem of Titus 2:13, for we must use grammarians, leave the matter of interpretation, and then the Grammar cites five papyri which attest the translation "our great God and Saviour" as current among Greek Christians. But these papyri are all of the late date of the 7th century, hence not at all decisive on the problem. The formula which Moultan then quotes in the Greek shows a departure from the inspired Scriptures, for it speaks of such a thing as the "mother of god, etc."" The New Scottish edition reads: in the name of the Lord and Master Jesus Christ our God and Saviour, together with the holy mother of god, etc." Moultan's Grammar continues: "A curious echo is found in the Ptolemaic formula applied to the deified kings of this Hellenistic period (24th century B.C.), the great beneficent god and agreeable [titular] savior. [our translation] The phrase here is, of course, applied to only one person. One is not surprised to find that P. Wendland, at the end of his suggestive paper on οὐράριος [Sav-ior] and οὐράνιος LX in 2 Peter 1:1. Familiarity with the everlasting apocrypha that affords itself in the papyri and inscriptions of Ptolemaic and later times lends still support to Wendland's contention that Christians, from the latter part of the 1st century A.D. onward, deliberately annexed for their Divine Messiah the divinity which had been opulently arrogated to themselves by some of the worst of men. The Greek of Titus 2:13 is against any suggestion that his consecrated people borrowed or annexed anything from the impious and godless, who apostatized from their human rulers. Although the statements at John 1:1, 18 and the Word was a god, and, 'the only begotten god,' would allow for it, yet, grammatically, we render the "great God" as separate from 'our Savior Christ Jesus' at Titus 2:13. According to the Greek text both versions in its text renders the passage: the "appearing of the glory of our great God and Saviour Christ," yet its footnote reads: "Or of the great God and our Savior, J. B. Rotherham's The Em-phasis possesses the passage here: 'forthshining of the glory of the great God and our Saviour Christ Jesus. Moafft's Bible translation renders it similarly: "the appearance of the glory of the great God and of our Saviour Christ. This agrees, too, with their translation of Titus 1:1 and 2 Peter 1:1. Among others agreeing with our rendering of Titus 2:13 are the German publication Das Neue Testament by F. W. H. (Roman Catholic priest, 1947); the French publication La Sainte Bible by Louis and Alfred Desplaces, 1927; and the Spanish publication Sagrada Biblia by Nacar y Colunga (Roman Catholic, 1944).

Hebrews 9:16 — "a covenant"
(διαθήκη [di-thē'kē], Greek; b'rit'ch, Hebrew; testamentum, Latin Vulgate)
The Vocabulary of the Greek Testament by J. H. Moultan and G. Milligan (2d edition, 1915) says, on page 195: In papyri and inscriptions the word means testament, will, with absolute unanimity, and such frequency that illustration is superfluous. And they note the special 'Hebraic' flavour about the word means testament, will, with absolute unanimity, and such frequency that illustration is superfluous. And they note the special 'Hebraic' flavour about the
use of [di'-a-thē'kē] for covenant is excluded by the isolated but absolutely parallel instances (Birds 439), where compact is the unmistakable meaning. This paradigm is enogenous to the Hebrew, where [di'-a-thē'kē] is properly an arrangement made by one party with plenary power, which the other party could not alter. A will is simply the most conspicuous example of such an arrangement, which is absolutely monopowerful in its plenitude, which is why its meaning is not affected.

The Greek word [di'-a-thē'kē] as covenant shows we have not capitulated to the thought of its being a change of meaning from covenant to will or testament in the mind of his readers. There is nothing in Hebrew or Greek to support that change of meaning. In ten preliminary places (Hebrews 7:22; 8:6, 8, 9, 10; 9:4, 15, 15) the writer of Hebrews does not use [di'-a-thē'kē] as representing a change of meaning from covenant. The term [di'-a-thē'kē] is used in the old Hebrew sense, even quoting from Jeremiah 31:31-34 and referring to the writer thereon to a covenant. The Hebrew text of this verse shows that [di'-a-thē'kē] is the same as the Hebrew word the Greek Septuagint uses [di'-a-thē'kē] for the ancient Hebrew [b-y'w], meaning covenant, as evidencing the rendering of Hebrews 9:16, 17 verse 20 quotes from Exodus 24:6-8, where a covenant is unmistakably spoken of.

We note, therefore, that [tā-ta-rōs] was reputed to be a place for conflagration, not human souls, but Titan spirits, and that it was a place of darkness and of abasement. The word occurs in the pre-Christian Greek Septuagint Version (LXX) of the Scriptures. At Job 40:15 (BAC, LXX) we read concerning the monster Leviathan, and states the man has gone up to a steep mountain, he causes joy to the quadrupeds in the deep. In Job 41:22, 23 (BAC, LXX) we read concerning the sea monster, le-vi-a-than: "He makes the deep boil like a brazen caldron, and he regards the sea as a pot of ointment, and as the pot of the oil..." (The Vulgate) the word for Abyssus, the tā-ta-rōs of the abyss, as a captive: he reckons the deep as his range."

The use of tā-ta-rōs in these verses makes it plain that the word was given an entirely new meaning, the "lowest part" of the abyss. Therefore it denotes a place or position of abasement. The inspired Scriptures do not consign any human soul or human spirit there only the "angels that sinned"—namely, spirit creatures. Their being cast into tā-ta-rōs denotes the deepest abasement while they are still alive, this in punishment for their sin of rebellion against God.

The apostle Peter associates darkness with their low condition, saying further: God "delivered them to pits of darkness" (Footnote to verse 4). Peter's use of the verb [tā-ta-rōs] meaning "cast into tā-ta-rōs" does not signify that these "sinned" were cast into the pagan mythical tā-ta-rōs, but that they were subdued by Almighty God from their heavenly place and privileges and were delivered over to dense mental darkness concerning God's 2:3; 4:3). The use of [tā-ta-rōs] with its dark outlook to their own eternal destiny, which the Scriptures show is everlasting destruction with the devil and his angels.

In the inspired Scriptures, therefore, tā-ta-rōs bears no relationship to Hades, which corresponds with the common grave, in which human souls are dead. The fallen angels and the dead human souls are not associated together in tā-ta-rōs as a place of eternal conscious torment of creations. Technically, therefore, tā-ta-rōs will pass away when the Son of Man returns and the apostles shall reign with the angels present occupying that low, dark place or position.

1 John 5:7, 8 — "Three Witness Bearers"

"For there are three witness bearers, the spirit and the water, and the blood, and the three are in agreement."

This rendering is according to the Greek texts of Westcott and Hort, and the Authorized Version, and provides an interpretation of the word [tā-ta-rōs] along with the Latin Vulgate, the Septuagint and the New Testament. The words are omitted by RBAS, RS, and the Latin New Testament according to the edition of St. Jerome, by Wordsworth and White, edition of 1911.

"[tā-ta-rōs] is included in the Greek verb [tā-ta-rōš], and so in rendering the verb we have used the phrase, "by throwing them into tā-ta-rōs." In the ancient poet Homer's Iliad