













*The New Greek-English Interlinear New Testament*

GREEK-ENGLISH

Interlinear

New Testament

A new and unique translation of the Greek New Testament  
by the Hellenic Society of the Holy Scriptures  
with  
The New English Bible and the Revised Standard Version

Translated by the Hellenic Society of the Holy Scriptures  
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# The New

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# GREEK-ENGLISH

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A new interlinear translation of the *Greek New Testament*  
United Bible Societies' Third, Corrected Edition  
with  
The New Revised Standard Version, New Testament

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Translators: Robert K. Brown and Philip W. Comfort  
Editor: J. D. Douglas

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New Testament

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# CONTENTS

vii	Introduction to <i>The New Greek-English Interlinear New Testament</i>
xiii	Introduction to The New Revised Standard Version, New Testament
1	MATTHEW
119	MARK
193	LUKE
317	JOHN
409	ACTS
531	ROMANS
579	1 CORINTHIANS
623	2 CORINTHIANS
653	GALATIANS
669	EPHESIANS
685	PHILIPPIANS
697	COLOSSIANS
709	1 THESSALONIANS
719	2 THESSALONIANS
725	1 TIMOTHY
737	2 TIMOTHY
747	TITUS
753	PHILEMON
757	HEBREWS
795	JAMES
807	1 PETER
821	2 PETER
829	1 JOHN
843	2 JOHN
845	3 JOHN
847	JUDE
851	REVELATION





# Introduction to *The New Greek-English Interlinear New Testament*

ROBERT K. BROWN AND PHILIP W. COMFORT

New Testament Greek students all over the world recognize the superior quality of two editions of the Greek New Testament: the *Greek New Testament*, published by the United Bible Societies, and *Novum Testamentum Graece*, edited by Eberhard and Erwin Nestle, followed by Kurt Aland. These two volumes represent the best in modern textual scholarship. In the 1970s a group of international scholars, each an expert in Greek and textual criticism, worked together to produce a unified edition of these two texts. This unified edition was first displayed in the United Bible Societies' third edition of the *Greek New Testament* (1975), followed by the twenty-sixth edition of *Novum Testamentum Graece* (1979). Both editions share the same wording in the text; the two, however, differ as to punctuation, paragraph breaks, spelling (in some instances), and the critical apparatus. The United Bible Societies published a corrected edition of the *Greek New Testament* in 1983. This is the Greek text in this book.

This Greek text, with an accompanying English interlinear translation, is now made accessible to even more readers of the New Testament. Very few people learn Greek well enough to read the Greek New Testament unaided; so all Greek students (and former Greek students) can benefit from an accurate interlinear translation of the Greek New Testament. An interlinear translation also helps those who, though having very little knowledge of Greek, want the most basic, word-for-word, literal translation of the Greek text. The interlinear translation in this book should provide all such students and readers with a reliable, fresh rendering in modern English. The student can be assured that the translators used the best lexical sources in preparing this translation. The English translation of many Greek words and phrases (including idioms) very often agrees with definitions and renderings found in the second edition of *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, edited by Bauer, Arndt, Gingrich, and Danker.

It is difficult to translate one language into another on a word-for-word basis because each language has its own syntax, grammatical constructions, and idioms that are difficult—if not impossible—to replicate literally in another language. To compensate for this difficulty, we have created special symbols and procedures for rendering certain Greek grammatical constructions and idioms that cannot be translated smoothly into English on a word-for-word basis.

The following is a concise list of some of the more commonly occurring special cases. It is, of course, impossible within the confines of an introduction to be comprehensive, particularly in regard to idioms of the Greek New Testament (which occur with some regularity). For further clarifications, the reader is encouraged to consult the standard Greek grammars, lexicons, and reference works.

## Procedures and Symbols in the English Translation

1. Paragraph breaks are indicated by an indent in both the English and Greek lines of a couplet. (Please do not confuse this with the frequent indent of the English line due to the presence of the chapter and verse number in the Greek line beginning at the left margin.)
2. ~ shows an inversion of the Greek order into English.
3. Superior numbering (<sup>1</sup>, <sup>2</sup>, <sup>3</sup> etc.) indicates English word order.
4. ( ) indicates alternative rendering—immediately following the previous word or words.
5. [ ] indicates a supplied translation that is not found in the Greek text but is required by the context.
6. You° and your° indicates “you” and “your” plural.
7. - (the short dash) under a Greek word (frequently with definite articles) indicates that it was not necessary to translate that particular word or particle into English.

## Symbols in the Greek Text

1. ⌌ ⌍ indicate the beginning and ending of a textual variant; the variant readings will be shown at the bottom of the page (see John 1:18).
2. ⌎ indicates a textual addition will be shown at the bottom of the page (see John 5:3).
3. [ ] (single brackets) indicate that the enclosed words’ presence in the text is disputed.
4. [[ ]] (double brackets) indicate that the enclosed words are generally regarded as later additions to the text but have been retained because of their evident antiquity and their importance in the textual tradition.

## Textual Notes

The textual notes for the Greek text are of two types: (1) those that provide Scripture references for portions of the Old Testament cited in the New Testament text (indicated in the Greek text by italics), and (2) those that provide significant variant readings (designated “var.”) of the Greek text. Each note includes a listing of various English translations that followed one particular variant reading over the other(s). The list also shows which translations noted a particular variant reading in the margin. In the Old Testament references, LXX is an abbreviation for the Septuagint.

## Grammatical/Syntactical Constructions

### 1. Genitives

#### a. genitive absolute:

Ἀναχωρησάντων δὲ αὐτῶν  
NOW [AFTER] THEY DEPARTED  
(Matt. 2:13)

#### b. objective genitive:

ὅτι δικαιωθῶμεν ἐκ πίστεως Χριστοῦ  
THAT WE MIGHT BE JUSTIFIED BY FAITH OF(IN) CHRIST  
(Gal. 2:16)

#### c. subjective genitive:

ἡ ἐπιθυμία τῆς σαρκὸς  
THE LUST OF THE FLESH  
(1 John 2:16)



## d. genitive of comparison:

ἰσχυρότερός μού ἐστίν  
STRONGER THAN ME IS  
(Matt. 3:11)

## 2. Possessives

## a. possessive pronouns:

ἐν τῇ καρδίᾳ αὐτῶν  
IN THE HEART OF THEM  
(Luke 1:66)

## b. plural possessives:

ὑμῶν  
your<sup>o</sup> (when preceding the noun it modifies, otherwise, of you<sup>o</sup>)

## c. possessive articles used before nouns indicating body parts:

καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ  
AND HAVING STRETCHED OUT THE (HIS) HAND HE TOUCHED HIM  
(Matt. 8:3)

## d. dative of possession:

ὄνομα αὐτῷ Ἰωάννης  
NAME TO HIM JOHN  
(John 1:6)

## 3. Particles

## a. postpositive particles:

τέξεται δὲ υἱόν  
AND~SHE WILL BEAR A SON,  
(Matt. 1:21)

## b. negative particles adjacent to a verb:

οὐ δύναται πόλις κρυβῆναι  
A CITY~IS NOT ABLE TO BE HIDDEN  
(Matt. 5:14)

## c. μὴ at the beginning of a question expecting a negative answer:

μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ,  
<sup>3</sup>[SURELY] NOT <sup>1</sup>YOU <sup>4</sup>GREATER (THAN) <sup>2</sup>ARE THE FATHER OF US, JACOB,  
(John 4:12)

## d. ὅτι is not translated when it introduces direct speech or a quotation.

## 4. Plurals

- a. Some nouns are singular in form but collective/plural in thought. Many of these cases have been translated into the natural English idiom without indicating their actual grammatical form. Frequently, however, the form required in natural English idiom is supplied in parentheses immediately after the correct grammatical form.

τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνευμά ἐστιν καὶ ζωή ἐστιν.  
THE WORDS WHICH I HAVE SPOKEN TO YOU<sup>o</sup> IS(ARE)~SPIRIT AND IS(ARE)~LIFE.  
(John 6:63)

- b. A few English words that can convey a plural meaning in a singular form are left in the singular form when translating a Greek plural, such as, bread, lightning, fish, and incense.

## 5. Infinitives

- a. the articular infinitive in the genitive case expressing purpose or result:

μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.  
 3<sup>rd</sup> IS ABOUT 1<sup>st</sup> FOR 2<sup>nd</sup> HEROD TO SEEK THE CHILD - TO KILL IT.  
 (Matt. 2:13)

- b. accusative as the subject of the infinitive:

εἰς τὸ εἶναι αὐτὸν πατέρα  
 FOR - HIM~TO BE A FATHER  
 (Rom. 4:11)

- c. ἐν τῷ used in the temporal sense with the infinitive:

ἐν τῷ ὑποστρέφειν αὐτοὺς  
 WHEN THEY~RETURNED  
 (Luke 2:43)

- d. the infinitive translated as the main verb (rare):

Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην  
 AND~AFTER - 2<sup>nd</sup> WAS IMPRISONED - 1<sup>st</sup> JOHN  
 (Mark 1:14)

6. *Verbs requiring their object to complete their sense are often treated as a unit:*

σκανδαλίζει σε  
 CAUSES YOU TO SIN  
 (Matt. 5:29)

## Some Common Idioms

1. οὐ μὴ  
NEVER
2. ἵνα μὴ  
LEST
3. μὴ γένοιτο  
MAY IT NOT BE
4. δεῖ  
IT IS NECESSARY
5. Διὰ τοῦτο  
THEREFORE
6. καθ' ἡμέραν  
DAILY
7. τοῦτ' ἔστιν  
THAT IS
8. διὰ παντὸς  
ALWAYS
9. ἐπὶ τὸ αὐτό  
TOGETHER

## Transliterations

A number of Hebrew and Aramaic words carried over into the Greek language have been transliterated rather than translated, such as “Abba” (see Gal. 4:6), “amen” (see Eph. 3:21), “Maranatha” (see 1 Cor. 16:22), and “raca” (see Matt. 5:22). Also, measurements, weights, and currency have been transliterated rather than translated, such as “stadia” (see John 11:18), “talents” (see Matt. 25:15), and “denarius” (see Matt. 18:28).

VERBS AND PARTICIPLES

Tense and Voice

We have attempted to translate verbs and participles within the strict tense guidelines listed below. However, conditional sentences, idiomatic phrases, and at times the very context of the passage, demand a less rigid approach. The paradigm below could give the impression that tense for Greek verbs and participles is primarily temporal. Therefore, it must be said that “tense” in Greek indicates kind of action more than time of action. An aorist participle, for example, may not indicate some action done in the past; rather, it could designate a present action done at a point in time. The aorist participle may function as a participle of attendant circumstance without reflecting the temporal sense at all (which is reflected in the main verb). Thus, the aorist reflects a kind of action (called “punctiliar”—referring to a point in time) more than an action done in the past.

A Paradigm of English Renderings for Greek Verbs

	ACTIVE	PASSIVE
PLUPERFECT	I had loved	I had been loved
PERFECT	I have loved	I have been loved
IMPERFECT	I was loving	I was being loved
AORIST	I loved	I was loved
PRESENT	I love/am loving	I am loved/am being loved
FUTURE	I will love	I will be loved

Note: The middle voice can rarely be distinguished from the passive voice in an English translation. Occasionally the middle voice can be seen in the use of reflexive pronouns, as in the translation of περιβεβλημένη, “having clothed herself with” (Rev. 18:16).

Mood

Subjunctive

We have used “might” or “may” whenever possible to indicate the presence of the subjunctive mood. But this was not always possible, particularly with conditional sentences (which automatically convey the subjunctive mood). Occasionally, “could” or “should” was used to indicate the subjunctive mood, especially in exhortations (technically called the “hortatory subjunctive”).

Optative

The optative mood is primarily used in conjunction with certain temporal or conditional clauses; it is also used to express a wish. It is less assured in tone than the subjunctive and fairly rare in the New Testament.

Imperative

It is very difficult to make a distinction in an English translation between the tenses in the imperative mood. The only distinctive feature we have employed is the use of “constantly” or “continually” for the present imperative where such an addition seemed particularly appropriate to the context.



A Paradigm of English Renderings for Greek Participles

	ACTIVE	PASSIVE
PERFECT	having loved	having been loved
AORIST	having loved	having been loved
PRESENT	loving	being loved

Noteworthy constructions involving the participle

1. Participles with the article:

τοῖς πιστεύουσιν  
TO THE ONES BELIEVING  
(John 1:12)

2. Adjectival participle:

ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ  
BY THE <sup>2</sup>TEACHING - <sup>1</sup>HEALTHY  
(Titus 1:9)

3. Periphrastic constructions:

Periphrastic constructions consist of a main verb (usually εἰμί) followed by a participle which together form a singular verbal construction. The main verb adds only grammatical information; it does not convey semantic information.

English Equivalents of Periphrastic Constructions

1. Present

present of εἰμί + present participle

2. Imperfect

imperfect of εἰμί + present participle

3. Future

future of εἰμί + present participle

4. Perfect

present of εἰμί + perfect participle

5. Pluperfect

imperfect of εἰμί + perfect participle

6. Future perfect

future of εἰμί + perfect participle

We, the translators, enjoyed working with one another and with the editor, J. D. Douglas, on this book. Our labor will be rewarded if this *New Greek-English Interlinear New Testament* provides greater accessibility to the original language of the New Testament, encourages further study of the Greek text and enhances fuller knowledge of God’s Word and his Son, Jesus Christ.

# Introduction to The New Revised Standard Version, New Testament TO THE READER

This preface is addressed to you by the Committee of translators, who wish to explain, as briefly as possible, the origin and character of our work. The publication of our revision is yet another step in the long, continual process of making the Bible available in the form of the English language that is most widely current in our day. To summarize in a single sentence: the New Revised Standard Version of the Bible is an authorized revision of the Revised Standard Version, published in 1952, which was a revision of the American Standard Version, published in 1901, which, in turn, embodied earlier revisions of the King James Version, published in 1611.

The need for issuing a revision of the Revised Standard Version of the Bible arises from three circumstances: (a) the acquisition of still older biblical manuscripts, (b) further investigation of linguistic features of the text, and (c) changes in preferred English usage. Consequently, in 1974 the Policies Committee of the Revised Standard Version, which is a standing committee of the National Council of the Churches of Christ in the U.S.A., authorized the preparation of a revision of the entire RSV Bible.

For the New Testament the Committee has based its work on the most recent edition of the *Greek New Testament*, prepared by an interconfessional and international committee and published by the United Bible Societies (1966; 3rd ed. corrected, 1983; information concerning changes to be introduced into the critical apparatus of the forthcoming 4th edition was available to the Committee). As in that edition, double brackets are used to enclose a few passages that are generally regarded to be later additions to the text, but which we have retained because of their evident antiquity and their importance in the textual tradition. Only in very rare instances have we replaced the text or the punctuation of the Bible Societies' edition by an alternative that seemed to us to be superior. Here and there in the footnotes the phrase, "Other ancient authorities read," identifies alternative readings preserved by Greek manuscripts and early versions. Alternative renderings of the text are indicated by the word "Or."

As for the style of English adopted for the present revision, among the mandates given to the Committee in 1980 by the Division of Education and Ministry of the National Council of Churches of Christ (which now holds the copyright of the RSV Bible) was the directive to continue in the tradition of the King James Bible, but to introduce such changes as are warranted on the basis of accuracy, clarity, euphony, and current English usage. Within the constraints set by the original texts and by the mandates of the Division, the Committee has followed the maxim, "As literal as possible, as free as necessary." As a consequence,

the New Revised Standard Version (NRSV) remains essentially a literal translation. Paraphrastic renderings have been adopted only sparingly, and then chiefly to compensate for a deficiency in the English language—the lack of a common gender third person singular pronoun.

During the almost half a century since the publication of the RSV, many in the churches have become sensitive to the danger of linguistic sexism arising from the inherent bias of the English language toward the masculine gender, a bias that in the case of the Bible has often restricted or obscured the meaning of the original text. The mandates from the Division specified that, in references to men and women, masculine oriented language should be eliminated as far as this can be done without altering passages that reflect the historical situation of ancient patriarchal culture. As can be appreciated, more than once the Committee found that the several mandates stood in tension and even in conflict. The various concerns had to be balanced case by case in order to provide a faithful and acceptable rendering without using contrived English. In the vast majority of cases, however, inclusiveness has been attained by introducing plural forms when this does not distort the meaning of the passage. Of course, in narrative and in parable no attempt was made to generalize the sex of individual persons.

It will be seen that in prayers addressed to God the archaic second person singular pronouns (*thee, thou, thine*) and verb forms (*art, hast, hadst*) are no longer used. Although some readers may regret this change, it should be pointed out that in the original languages neither the Old Testament nor the New makes any linguistic distinction between addressing a human being and addressing the Deity. Furthermore, in the tradition of the King James Bible one will not expect to find the use of capital letters for pronouns that refer to the Deity—such capitalization is an unnecessary innovation that has only recently been introduced into a few English translations of the Bible. Finally, we have left to the discretion of the licensed publishers such matters as section headings, cross-references, and clues to the pronunciation of proper names.

This new version seeks to preserve all that is best in the English Bible as it has been known and used through the years. It is intended for use in public reading and congregational worship, as well as in private study, instruction, and meditation. We have resisted the temptation to introduce terms and phrases that merely reflect current moods, and have tried to put the message of the Scriptures in simple, enduring words and expressions that are worthy to stand in the great tradition of the King James Bible and its predecessors. It is the hope and prayer of the translators that this version may continue to hold a large place in congregation life and to speak to all readers, young and old alike, helping them to understand and believe and respond to its message.

For the Committee,  
Bruce M. Metzger



# THE GOSPEL ACCORDING TO MATTHEW

## CHAPTER 1

### KATA ΜΑΘΘΑΙΟΝ

ACCORDING TO MATTHEW

**1.1** Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυδ  
A RECORD OF [THE] GENEALOGY OF JESUS CHRIST SON OF DAVID

υἱοῦ Ἀβραάμ.  
SON OF ABRAHAM.

**1.2** Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαὰκ δὲ  
ABRAHAM FATHERED - ISAAC, AND~ISAAC

ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν  
FATHERED - JACOB, AND~JACOB FATHERED - JUDAH

καὶ τοὺς ἀδελφοὺς αὐτοῦ, **1.3** Ἰούδας δὲ ἐγέννησεν τὸν  
AND THE BROTHERS OF HIM, AND~JUDAH FATHERED -

Φάρες καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φάρες δὲ  
PEREZ AND - ZERAH BY - TAMAR, AND~PEREZ

ἐγέννησεν τὸν Ἑσρὼμ, Ἑσρὼμ δὲ ἐγέννησεν τὸν  
FATHERED - HEZRON, AND~HEZRON FATHERED -

Ἀράμ, **1.4** Ἀρὰμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ,  
ARAM, AND~ARAM FATHERED - AMMINADAB,

Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσών δὲ  
AND~AMMINADAB FATHERED - NASHON, AND~NASHON

ἐγέννησεν τὸν Σαλμών, **1.5** Σαλμών δὲ ἐγέννησεν τὸν  
FATHERED - SALMON, AND~SALMON FATHERED -

Βόες ἐκ τῆς Ῥαχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβῆδ ἐκ  
BOAZ BY - RAHAB, AND~BOAZ FATHERED - OBED BY

τῆς Ῥούθ, Ἰωβῆδ δὲ ἐγέννησεν τὸν Ἰεσσαί,  
- RUTH, AND~OBED FATHERED - JESSE,

**1.6** Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα.  
AND~JESSE FATHERED - DAVID THE KING.

Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ  
AND~DAVID FATHERED - SOLOMON BY THE [WIFE] -

Οὐρίου, **1.7** Σολομών δὲ ἐγέννησεν τὸν Ῥοβοάμ,  
OF URIAH, AND~SOLOMON FATHERED - REHOBOAM,

Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν  
AND REHOBOAM FATHERED - ABIJAH, AND~ABIJAH FATHERED

τὸν Ἀσάφ, **1.8** Ἀσὰφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ,  
- ASAPH, AND~ASAPH FATHERED - JEHOSEPHAT,

Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ  
AND~JEHOSEPHAT FATHERED - JORAM, AND~JORAM

ἐγέννησεν τὸν Ὀζιάν, **1.9** Ὀζίας δὲ ἐγέννησεν τὸν  
FATHERED - UZZIAH, AND~UZZIAH FATHERED -

An account of the genealogy<sup>a</sup> of Jesus the Messiah,<sup>b</sup> the son of David, the son of Abraham.

2 Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers,<sup>3</sup> and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Aram,<sup>4</sup> and Aram the father of Aminadab, and Aminadab the father of Nahshon, and Nahshon the father of Salmon,<sup>5</sup> and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse,<sup>6</sup> and Jesse the father of King David.

And David was the father of Solomon by the wife of Uriah,<sup>7</sup> and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph,<sup>c</sup> and Asaph<sup>c</sup> the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah,<sup>9</sup> and Uzziah the father of

<sup>a</sup>Or birth

<sup>b</sup>Or Jesus Christ

<sup>c</sup>Other ancient authorities read Asa

Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah,<sup>10</sup> and Hezekiah the father of Manasseh, and Manasseh the father of Amos,<sup>d</sup> and Amos<sup>d</sup> the father of Josiah,<sup>11</sup> and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

12 And after the deportation to Babylon: Jechoniah was the father of Salathiel, and Salathiel the father of Zerubbabel,<sup>13</sup> and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor,<sup>14</sup> and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud,<sup>15</sup> and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob,<sup>16</sup> and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called the Messiah.<sup>e</sup>

17 So all the generations from Abraham to David are fourteen generations; and from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah,<sup>e</sup> fourteen generations.

18 Now the birth of Jesus the Messiah<sup>f</sup> took place in this way.

<sup>d</sup> Other ancient authorities read *Amon*

<sup>e</sup> Or *the Christ*

<sup>f</sup> Or *Jesus Christ*

Ἰωαθάμ, Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχάζ δὲ  
JOTHAM, AND~JOTHAM FATHERED - AHAZ, AND~AHAZ  
ἐγέννησεν τὸν Ἐζεκίαν, 1.10 Ἐζεκίας δὲ ἐγέννησεν τὸν  
FATHERED - HEZEKIAH, AND~HEZEKIAH FATHERED -  
Μανασσῇ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμώς δὲ  
MANASSEH. AND~MANASSEH FATHERED - AMON, AND~AMON  
ἐγέννησεν τὸν Ἰωσίαν, 1.11 Ἰωσίας δὲ ἐγέννησεν τὸν  
FATHERED - JOSIAH, AND~JOSIAH FATHERED -  
Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς  
JECONIAH AND THE BROTHERS OF HIM AT THE  
μετοικεσίας Βαβυλῶνος.  
DEPORTATION TO BABYLON.

1.12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας  
AND~AFTER THE DEPORTATION TO BABYLON, JECONIAH

ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιήλ δὲ ἐγέννησεν τὸν  
FATHERED - SHEALTIEL, AND~SHEALTIEL FATHERED -

Ζοροβαβέλ, 1.13 Ζοροβαβέλ δὲ ἐγέννησεν τὸν Ἀβιούδ,  
ZERUBBABEL, AND~ZERUBBABEL FATHERED - ABIUD,

Ἀβιούδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακίμ δὲ  
AND~ABIUD FATHERED - ELIAKIM, AND~ELIAKIM

ἐγέννησεν τὸν Ἀζώρ, 1.14 Ἀζώρ δὲ ἐγέννησεν τὸν  
FATHERED - AZOR, AND~AZOR FATHERED -

Σαδώκ, Σαδώκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχίμ δὲ  
ZADOK, AND~ZADOK FATHERED - ACHIM, AND~ACHIM

ἐγέννησεν τὸν Ἐλιούδ, 1.15 Ἐλιούδ δὲ ἐγέννησεν τὸν  
FATHERED - ELIUD, AND~ELIUD FATHERED -

Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν,  
ELEAZAR, AND~ELEAZAR FATHERED - MATTHAN,

Ματθάν δὲ ἐγέννησεν τὸν Ἰακώβ, 1.16 Ἰακώβ δὲ  
AND~MATTHAN FATHERED - JACOB, AND~JACOB

ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς  
FATHERED - JOSEPH, THE HUSBAND OF MARY, FROM WHOM

ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.  
WAS BORN JESUS THE ONE BEING CALLED CHRIST.

1.17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως  
THUS~ALL THE GENERATIONS FROM ABRAHAM TO

Δαυὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυὶδ ἕως τῆς  
DAVID [WERE] FOURTEEN~GENERATIONS, AND FROM DAVID TO THE

μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ  
DEPORTATION TO BABYLON, FOURTEEN~GENERATIONS, AND FROM

τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ  
THE DEPORTATION TO BABYLON TO THE CHRIST,

γενεαὶ δεκατέσσαρες.  
FOURTEEN~GENERATIONS.

1.18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν.  
- NOW OF JESUS CHRIST THE BIRTH WAS~THUS.

1:18 text: KJV ASV RSV NASB NIV TEV NJB NRSV. var. Χριστου Ἰησου (Christ Jesus): none. var. Ἰησου (Jesus): none. var. Χριστου (Christ): NEB.

μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ,  
BEING ENGAGED THE MOTHER OF HIM MARY TO JOSEPH,

πρὶν ἢ συνελθεῖν αὐτοὺς εὑρέθη ἐν γαστρὶ ἔχουσα  
BEFORE THEY-CAME TOGETHER SHE WAS FOUND PREGNANT

ἐκ πνεύματος ἁγίου. **1.19** Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς,  
BY [THE] HOLY-SPIRIT. NOW-JOSEPH, THE HUSBAND OF HER,

δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη  
BEING-RIGHTEOUS AND NOT WISHING TO DISGRACE-HER, DECIDED

λάθρα ἀπολύσαι αὐτήν. **1.20** ταῦτα δὲ  
SECRETLY TO DIVORCE HER. <sup>3</sup>[ON] THESE THINGS <sup>1</sup>NOW

αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ  
<sup>2</sup>[WHILE] HE WAS THINKING, BEHOLD AN ANGEL OF [THE] LORD IN A DREAM

ἐφάνη αὐτῷ λέγων, Ἰωσήφ υἱὸς Δαβὶδ, μὴ φοβηθῆς  
APPEARED TO HIM SAYING, JOSEPH, SON OF DAVID DO NOT BE AFRAID

παραλαβεῖν Μαρίαν τὴν γυναῖκά σου· τὸ γὰρ ἐν  
TO TAKE MARY [TO BE] THE WIFE OF YOU; FOR-THE [CHILD] IN

αὐτῇ γεννηθὲν ἐκ πνεύματος ἑστίν ἅγιον.  
HER HAVING BEEN CONCEIVED <sup>2</sup>FROM <sup>4</sup>SPIRIT <sup>1</sup>IS <sup>3</sup>[THE] HOLY.

**1.21** τέξεται δὲ ἑῷον, καὶ καλέσεις τὸ ὄνομα αὐτοῦ  
AND-SHE WILL BEAR A SON, AND YOU WILL CALL THE NAME OF HIM

Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν  
JESUS, FOR-HE WILL SAVE THE PEOPLE OF HIM FROM THE

ἁμαρτιῶν αὐτῶν. **1.22** Τοῦτο δὲ ὅλον γέγονεν ἵνα  
SINS OF THEM. NOW-THIS ALL OCCURRED THAT

πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ  
MIGHT BE FULFILLED THE [THING] SPOKEN BY [THE] LORD THROUGH THE

προφήτου λέγοντος,  
PROPHET SAYING,

**1.23** Ἴδου ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται  
BEHOLD THE VIRGIN WILL BE PREGNANT AND SHE WILL BEAR

υἷον,  
A SON,

καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ,  
AND THEY WILL CALL THE NAME OF HIM IMMANUEL,

ὃ ἑστίν μεθερμηνευσμένον. Μεθ' ἡμῶν ὁ θεός.  
WHICH HAVING BEEN INTERPRETED MEANS <sup>2</sup>WITH <sup>3</sup>US - <sup>1</sup>GOD.

**1.24** ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὥς  
THEN-RISING UP - JOSEPH FROM - SLEEP HE DID AS

προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν  
COMMANDED HIM THE ANGEL OF [THE] LORD AND HE TOOK

τὴν γυναῖκα αὐτοῦ, **1.25** καὶ οὐκ ἐγίνωσκεν αὐτήν  
THE WIFE OF HIM, AND HE DID NOT KNOW HER

ἕως οὗ ἔτεκεν ἑῷον· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ  
UNTIL SHE BORE A SON; AND HE CALLED THE NAME OF HIM

Ἰησοῦν.  
JESUS.

When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit. <sup>19</sup>Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to dismiss her quietly. <sup>20</sup>But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. <sup>21</sup>She will bear a son, and you are to name him Jesus, for he will save his people from their sins." <sup>22</sup>All this took place to fulfill what had been spoken by the Lord through the prophet:

<sup>23</sup>"Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel," which means, "God is with us." <sup>24</sup>When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife, <sup>25</sup>but had no marital relations with her until she had borne a son;<sup>8</sup> and he named him Jesus.

<sup>8</sup> Other ancient authorities read *her firstborn son*



## CHAPTER 2

In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men<sup>h</sup> from the East came to Jerusalem, <sup>2</sup>asking, “Where is the child who has been born king of the Jews? For we observed his star at its rising,<sup>i</sup> and have come to pay him homage.” <sup>3</sup>When King Herod heard this, he was frightened, and all Jerusalem with him; <sup>4</sup>and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah<sup>j</sup> was to be born. <sup>5</sup>They told him, “In Bethlehem of Judea; for so it has been written by the prophet:

<sup>6</sup> “And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who is to shepherd<sup>k</sup> my people Israel.”

<sup>7</sup> Then Herod secretly called for the wise men<sup>h</sup> and learned from them the exact time when the star had appeared. <sup>8</sup> Then he sent them to Bethlehem, saying, “Go and search diligently for the child; and when you have found him, bring me word so that I may also go

<sup>h</sup> Or astrologers; Gk magi

<sup>i</sup> Or in the East

<sup>j</sup> Or the Christ

<sup>k</sup> Or rule

**2.1** Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς  
- NOW JESUS HAVING BEEN BORN IN BETHLEHEM -

Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ  
OF JUDEA IN [THE] DAYS OF HEROD THE KING, BEHOLD

μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα  
MAGI FROM [THE] EAST ARRIVED IN JERUSALEM

**2.2** λέγοντες, Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν  
SAYING, WHERE IS THE ONE HAVING BEEN BORN KING OF THE

Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ  
JEWS? FOR-WE SAW HIS - STAR IN THE

ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.  
EAST AND WE CAME TO WORSHIP HIM.

**2.3** ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης ἐταράχθη καὶ  
NOW-HAVING HEARD [THIS] - KING HEROD WAS TROUBLED AND

πᾶσα Ἱεροσόλυμα μετ’ αὐτοῦ, **2.4** καὶ συναγαγὼν  
ALL JERUSALEM WITH HIM, AND HAVING ASSEMBLED

πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ  
ALL THE CHIEF PRIESTS AND SCRIBES OF THE PEOPLE

ἐπυνθάνετο παρ’ αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται.  
HE INQUIRED FROM THEM WHERE THE CHRIST IS BEING BORN.

**2.5** οἱ δὲ εἶπαν αὐτῷ, Ἐν Βηθλέεμ τῆς Ἰουδαίας·  
AND-THEY SAID TO HIM, IN BETHLEHEM - OF JUDEA;

οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου·  
FOR~THUS IT HAS BEEN WRITTEN THROUGH THE PROPHET:

**2.6** Καὶ σύ Βηθλέεμ, γῆ Ἰούδα,  
AND YOU BETHLEHEM, [IN THE] LAND OF JUDAH,

οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν  
BY NO MEANS LEAST ARE YOU AMONG THE RULERS

Ἰούδα·  
OF JUDAH.

ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος,  
<sup>2</sup>FROM <sup>3</sup>YOU <sup>1</sup>FOR WILL COME A RULER,

ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.  
WHO WILL SHEPHERD THE PEOPLE OF ME - ISRAEL.

**2.7** Τότε Ἡρώδης λάθρᾳ καλέσας τοὺς μάγους  
THEN HEROD SECRETLY HAVING CALLED THE MAGI

ἠκρίβωσεν παρ’ αὐτῶν τὸν χρόνον τοῦ φαινομένου  
ASCERTAINED FROM THEM THE TIME OF THE APPEARING

ἀστέρος, **2.8** καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν,  
OF [THE] STAR, AND HAVING SENT THEM TO BETHLEHEM HE SAID,

Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου·  
GOING INQUIRE CAREFULLY CONCERNING THE CHILD;

ἐπ’ ἃν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὥπως καὶ γὰρ ἐλθῶν  
AND~WHEN YOU FIND [HIM], REPORT TO ME, SO THAT I ALSO COMING

προσκυνήσω αὐτῷ. 2.9 οἱ δὲ ἀκούσαντες τοῦ βασιλέως  
MAY WORSHIP HIM. SO~THEY, HAVING LISTENED TO THE KING,

ἐπορεύθησαν καὶ ἰδοὺ ὁ ἀστήρ, ὃν εἶδον ἐν τῇ  
DEPARTED AND BEHOLD THE STAR, WHICH THEY SAW IN THE

ἀνατολῇ, προῆγεν αὐτοὺς, ἕως ἐλθὼν ἐστάθη  
EAST, WENT BEFORE THEM, UNTIL HAVING COME IT STOOD

ἐπάνω οὗ ἦν τὸ παιδίον. 2.10 ἰδόντες δὲ τὸν  
OVER [THE PLACE] WHERE <sup>3</sup>WAS <sup>1</sup>THE <sup>2</sup>CHILD. AND~SEEING THE

ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα. 2.11 καὶ  
STAR, THEY REJOICED <sup>3</sup>JOY <sup>2</sup>GREAT <sup>1</sup>[WITH] EXCEEDING. AND

ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ  
COMING INTO THE HOUSE THEY SAW THE CHILD WITH

Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν  
MARY THE MOTHER OF HIM, AND FALLING DOWN, THEY WORSHIPED

αὐτῷ καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν  
HIM AND HAVING OPENED THE TREASURES OF THEM,

προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ  
THEY OFFERED TO HIM GIFTS, GOLD AND FRANKINCENSE AND

σμύρναν. 2.12 καὶ χρηματισθέντες κατ' ὄναρ μὴ  
MYRRH. AND HAVING BEEN WARNED IN A DREAM NOT

ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν  
TO RETURN TO HEROD, <sup>2</sup>BY <sup>3</sup>ANOTHER <sup>4</sup>WAY. <sup>1</sup>THEY DEPARTED

εἰς τὴν χώραν αὐτῶν.  
TO THE COUNTRY OF THEM.

2.13 Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος κυρίου  
NOW [AFTER] THEY DEPARTED, BEHOLD AN ANGEL OF [THE] LORD

φαίνεται κατ' ὄναρ τῷ Ἰωσήφ λέγων, Ἐγερθεῖς  
APPEARED IN A DREAM - TO JOSEPH SAYING, RISING UP

παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ  
TAKE THE CHILD AND THE MOTHER OF HIM AND

φεύγε εἰς Αἴγυπτον καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοι.  
FLEE TO EGYPT AND REMAIN THERE UNTIL I TELL YOU;

μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι  
<sup>3</sup>IS ABOUT <sup>1</sup>FOR <sup>2</sup>HEROD TO SEEK THE CHILD - TO KILL

αὐτό. 2.14 ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ  
IT. - SO HAVING ARISEN, HE TOOK THE CHILD AND

τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς  
THE MOTHER OF HIM DURING [THE] NIGHT AND DEPARTED FOR

Αἴγυπτον, 2.15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου.  
EGYPT, AND HE WAS THERE UNTIL THE DEATH OF HEROD;

ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ  
IN ORDER THAT MIGHT BE FULFILLED THE [THING] SPOKEN BY [THE] LORD THROUGH

τοῦ προφήτου λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν  
THE PROPHET SAYING, OUT OF EGYPT I CALLED THE

υἱόν μου.  
SON OF ME.

2:15 Hos. 11:1

and pay him homage.”

<sup>9</sup>When they had heard the king, they set out; and there, ahead of them, went the star that they had seen at its rising,<sup>4</sup> until it stopped over the place where the child was.<sup>10</sup> When they saw that the star had stopped,<sup>m</sup> they were overwhelmed with joy.

<sup>11</sup>On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh.<sup>12</sup> And having been warned in a dream not to return to Herod, they left for their own country by another road.

<sup>13</sup>Now after they had left, an angel of the Lord appeared to Joseph in a dream and said, “Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him.”<sup>14</sup> Then Joseph<sup>n</sup> got up, took the child and his mother by night, and went to Egypt,<sup>15</sup> and remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet, “Out of Egypt I have called my son.”

<sup>l</sup>Or in the East  
<sup>m</sup>Gk saw the star  
<sup>n</sup>Gk he

16 When Herod saw that he had been tricked by the wise men,<sup>o</sup> he was infuriated, and he sent and killed all the children in and around Bethlehem who were two years old or under, according to the time that he had learned from the wise men.<sup>o</sup> <sup>17</sup>Then was fulfilled what had been spoken through the prophet Jeremiah:

<sup>18</sup>“A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they are no more.”

19 When Herod died, an angel of the Lord suddenly appeared in a dream to Joseph in Egypt and said, <sup>20</sup>“Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child’s life are dead.” <sup>21</sup>Then Joseph<sup>o</sup> got up, took the child and his mother, and went to the land of Israel. <sup>22</sup>But when he heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go there. And after being warned in a dream, he went away to the district of Galilee.

<sup>o</sup> Or astrologers; Gk magi  
<sup>p</sup> Gk he

**2.16** Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων  
THEN HEROD, SEEING THAT HE WAS DECEIVED BY THE MAGI,

ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνέκλειν πάντας τοὺς  
WAS ENRAGED GREATLY, AND HAVING SENT [ORDERS] HE KILLED ALL THE

παῖδας τοὺς ἐν Βηθλέεμ καὶ ἐν πᾶσι τοῖς ὀρίοις  
MALE CHILDREN - IN BETHLEHEM AND IN ALL THE DISTRICTS

αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν  
OF IT FROM TWO YEARS OLD AND UNDER, ACCORDING TO THE

χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. **2.17** τότε  
TIME WHICH HE ASCERTAINED FROM THE MAGI. THEN

ἐπληρώθη τὸ ῥῆθὲν διὰ Ἰερεμίου τοῦ προφήτου  
WAS FULFILLED THE [THING] SPOKEN THROUGH JEREMIAH THE PROPHET

λέγοντος,  
SAYING,

**2.18** Φωνὴ ἐν Ῥαμὰ ἠκούσθη,  
A VOICE IN RAMAH WAS HEARD,

κλαυθμὸς καὶ ὀδυρμὸς πολὺς·  
<sup>2</sup>WEEPING - <sup>3</sup>AND <sup>4</sup>MOURNING <sup>1</sup>GREAT;

Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς,  
RACHEL WEeping [FOR] THE CHILDREN OF HER,

καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι  
AND SHE WOULD NOT BE COMFORTED, BECAUSE

οὐκ εἰσίν.  
THEY ARE NOT.

**2.19** Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ ἄγγελος  
NOW~HAVING DIED - HEROD, BEHOLD AN ANGEL

κυρίου φαίνεται κατ’ ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ  
OF [THE] LORD APPEARED IN A DREAM - TO JOSEPH IN EGYPT

**2.20** λέγων, Ἐγερθεῖς παράλαβε τὸ παιδίον καὶ τὴν  
SAYING, RISING UP TAKE THE CHILD AND THE

μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραὴλ·  
MOTHER OF HIM AND GO INTO [THE] LAND OF ISRAEL.

τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ  
FOR~HAVE DIED THE ONES SEEKING THE LIFE OF THE

παιδίου. **2.21** ὁ δὲ ἐγερθεῖς παρέλαβεν τὸ παιδίον  
CHILD. - SO HAVING ARISEN HE TOOK THE CHILD

καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν  
AND THE MOTHER OF HIM AND ENTERED INTO [THE] LAND

Ἰσραὴλ. **2.22** ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεῦει  
OF ISRAEL. BUT~HAVING HEARD THAT ARCHELAUS IS (WAS) REIGNING [OVER]

τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου  
- JUDEA INSTEAD OF THE FATHER OF HIM, HEROD,

ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ’ ὄναρ  
HE WAS AFRAID TO GO~THERE. AND~HAVING BEEN WARNED IN A DREAM,

ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας,  
HE DEPARTED INTO THE DISTRICTS - OF GALILEE,

**2.23** καὶ ἔλθων κατώκησεν εἰς πόλιν λεγομένην  
AND HAVING COME HE SETTLED IN [THE] CITY CALLED

Ναζαρέτ· ὅπως πληρωθῇ τὸ ῥῆθὲν διὰ  
NAZARETH; SO THAT MIGHT BE FULFILLED THE [THING] SPOKEN THROUGH

τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται.  
THE PROPHETS - A NAZARENE HE WILL BE CALLED.

<sup>23</sup>There he made his home in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, "He will be called a Nazorean."

## CHAPTER 3

**3.1** Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται  
NOW~IN - THOSE~DAYS COMES

Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς  
JOHN THE BAPTIST PREACHING IN THE WILDERNESS -

Ἰουδαίας **3.2** [καὶ] λέγων, Μετανοεῖτε· ἡγγικεν γὰρ ἡ  
OF JUDEA - SAYING, REPENT; FOR~HAS COME NEAR THE

βασιλεία τῶν οὐρανῶν. **3.3** οὗτος γὰρ ἐστὶν ὁ  
KINGDOM OF THE HEAVENS. FOR~THIS IS THE ONE

ῥῆθεις διὰ Ἡσαΐου τοῦ προφήτου λέγοντος,  
SPOKEN [OF] THROUGH ISAIAH THE PROPHET SAYING,

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ·  
A VOICE SHOUTING IN THE WILDERNESS:

Ἑτοιμάσατε τὴν ὁδὸν κυρίου,  
PREPARE THE WAY OF [THE] LORD,

εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.  
MAKE~STRAIGHT THE PATHS OF HIM.

**3.4** Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ  
<sup>3</sup>HIMSELF 'NOW - <sup>2</sup>JOHN HAD THE CLOTHING OF HIM FROM

τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν  
[THE] HAIRS OF A CAMEL AND A LEATHER~BELT AROUND THE WAIST

αὐτοῦ, ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον.  
OF HIM, AND~THE FOOD OF HIM~WAS LOCUSTS AND WILD~HONEY.

**3.5** τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα  
THEN WENT OUT TO HIM JERUSALEM AND ALL

ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου,  
- JUDEA AND ALL THE REGION AROUND THE JORDAN,

**3.6** καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ'  
AND THEY WERE BAPTIZED IN THE JORDAN RIVER BY

αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.  
HIM CONFESSING THE SINS OF THEM.

**3.7** Ἴδων δὲ πολλοὺς τῶν Φαρισαίων καὶ  
AND~SEEING MANY OF THE PHARISEES AND

Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ  
SADDUCEES COMING TO THE BAPTISM OF HIM

εἶπεν αὐτοῖς, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν  
HE SAID TO THEM, CHILDREN OF VIPERS, WHO WARNED YOU"

In those days John the Baptist appeared in the wilderness of Judea, proclaiming, <sup>24</sup>"Repent, for the kingdom of heaven has come near."<sup>25</sup> This is the one of whom the prophet Isaiah spoke when he said,

"The voice of one crying out in the wilderness:

"Prepare the way of the Lord, make his paths straight."

<sup>4</sup>Now John wore clothing of camel's hair with a leather belt around his waist, and his food was locusts and wild honey. <sup>5</sup>Then the people of Jerusalem and all Judea were going out to him, and all the region along the Jordan, <sup>6</sup>and they were baptized by him in the river Jordan, confessing their sins.

<sup>7</sup>But when he saw many Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers! Who warned you

<sup>9</sup>Or is at hand



to flee from the wrath to come? <sup>8</sup>Bear fruit worthy of repentance. <sup>9</sup>Do not presume to say to yourselves, 'We have Abraham as our ancestor'; for I tell you, God is able from these stones to raise up children to Abraham. <sup>10</sup>Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.

<sup>11</sup> "I baptize you with water for repentance, but one who is more powerful than I is coming after me; I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire. <sup>12</sup>His winnowing fork is in his hand, and he will clear his threshing floor and will gather his wheat into the granary; but the chaff he will burn with unquenchable fire."

<sup>13</sup> Then Jesus came from Galilee to John at the Jordan, to be baptized by him.

<sup>14</sup>John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" <sup>15</sup>But Jesus answered him, "Let it be so now; for it is proper for us in this way to fulfill all righteousness." Then he consented.

<sup>r</sup>Or in

φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; **3.8** ποιήσατε οὖν  
TO FLEE FROM THE COMING WRATH? THEREFORE~PRODUCE

καρπὸν ἄξιον τῆς μετανοίας **3.9** καὶ μὴ δόξετε λέγειν  
FRUIT WORTHY - OF REPENTANCE AND DO NOT THINK TO SAY

ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ.  
WITHIN YOURSELVES, [AS OUR] FATHER WE HAVE - ABRAHAM.

λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν  
FOR~I SAY TO YOU\* THAT IS ABLE - GOD FROM -

λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ.  
THESE~STONES TO RAISE UP CHILDREN - TO ABRAHAM.

**3.10** ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων  
AND~ALREADY THE AXE AT THE ROOT OF THE TREES

κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν  
IS LAID; THEREFORE~EVERY TREE NOT PRODUCING GOOD~FRUIT

ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. **3.11** ἐγὼ μὲν  
IS CUT DOWN AND INTO [THE] FIRE IS THROWN. I -

ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν, ὁ δὲ  
BAPTIZE~YOU\* WITH WATER [LEADING] TO REPENTANCE, BUT~THE ONE

ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ  
AFTER ME COMING STRONGER THAN ME IS, OF WHOM

οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς  
I AM NOT WORTHY THE SANDALS TO REMOVE. HE

ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ **3.12** οὗ  
WILL BAPTIZE~YOU\* WITH [THE] HOLY~SPIRIT AND FIRE; OF WHOM

τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεῖ  
THE WINNOWING SHOVEL [IS] IN THE HAND OF HIM AND HE WILL CLEAN OUT

τὴν ἄλωνα αὐτοῦ καὶ συνάξει τὸν σίτον αὐτοῦ εἰς  
THE THRESHING OF HIM AND HE WILL GATHER THE WHEAT OF HIM INTO

τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει  
THE BARN, BUT~THE CHAFF HE WILL CONSUME

πυρὶ ἀσβέστω.

WITH AN INEXTINGUISHABLE~FIRE.

**3.13** Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας  
THEN COMES - JESUS FROM - GALILEE

ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι  
TO THE JORDAN TO - JOHN - TO BE BAPTIZED

ὑπ' αὐτοῦ. **3.14** ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων,  
BY HIM. - BUT JOHN TRIED TO PREVENT HIM SAYING,

Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ  
I HAVE~NEED BY YOU TO BE BAPTIZED, AND [YET] YOU COME

πρὸς με; **3.15** ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς  
TO ME? BUT~ANSWERING - JESUS SAID TO

αὐτόν, Ἄφες ἄρτι, οὕτως γὰρ πρέπον ἐστὶν ἡμῖν  
HIM, PERMIT [IT] NOW, FOR~THUS IT IS~PROPER FOR US

πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφήσιν αὐτόν.  
TO FULFILL ALL RIGHTEOUSNESS. THEN HE PERMITS HIM.

**3.16** βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ  
AND~HAVING BEEN BAPTIZED, - JESUS IMMEDIATELY CAME UP FROM THE

ὑδατος· καὶ ἰδοὺ ἠνεώχθησαν [αὐτῷ] οἱ οὐρανοί,  
WATER. AND .. BEHOLD WERE OPENED TO HIM : THE HEAVENS,

καὶ εἶδεν [τὸ] πνεῦμα [τοῦ] θεοῦ καταβαῖνον ὡσεὶ  
AND HE SAW THE SPIRIT - OF GOD DESCENDING LIKE

περιστερὰν [καὶ] ἐρχόμενον ἐπ’ αὐτόν· **3.17** καὶ ἰδοὺ  
A DOVE AND COMING UPON HIM. AND BEHOLD

φωνῇ ἐκ τῶν οὐρανῶν λέγουσα, Οὗτός ἐστιν ὁ  
A VOICE [CAME] OUT OF THE HEAVENS SAYING, THIS IS THE

υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.  
SON OF ME THE BELOVED, IN WHOM I AM WELL PLEASED.

**3:16** text: KJV ASV RSV Vmg TEV NJBmg NRSV. omit: ASVmg RSV NASB NIV NEB NJB.

<sup>16</sup>And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. <sup>17</sup>And a voice from heaven said, “This is my Son, the Beloved,<sup>s</sup> with whom I am well pleased.”

<sup>s</sup>Or *my beloved Son*

## CHAPTER 4

**4.1** Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ  
THEN - JESUS WAS LED UP INTO THE WILDERNESS BY THE

πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου. **4.2** καὶ  
SPIRIT TO BE TEMPTED BY THE DEVIL. AND

νηστεύσας ἡμέρας τεσσεράκοντα καὶ  
HAVING FASTED FORTY~DAYS AND

νύκτας τεσσεράκοντα, ὕστερον ἐπείνασεν. **4.3** Καὶ  
FORTY~NIGHTS, AFTERWARDS HE HUNGERED. AND

προσελθὼν ὁ πειράζων εἶπεν αὐτῷ, Εἰ  
HAVING APPROACHED, THE ONE TEMPTING SAID TO HIM, IF

υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι σὺτοι  
YOU ARE~[THE] SON - OF GOD, SPEAK THAT - THESE~STONES

ἄρτοι γένωνται. **4.4** ὁ δὲ ἀποκριθεὶς εἶπεν,  
MAY BECOME~BREAD. BUT~THE ONE HAVING ANSWERED SAID,

Γέγραπται,  
IT HAS BEEN WRITTEN,

Οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος,  
NOT BY BREAD ALONE WILL LIVE - MAN,

ἀλλ’ ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ  
BUT BY EVERY WORD PROCEEDING

διὰ στόματος θεοῦ.  
THROUGH THE MOUTH OF GOD.

**4.5** Τότε παραλαμβάνει αὐτόν ὁ διάβολος εἰς τὴν  
THEN TAKES HIM THE DEVIL TO THE

ἁγίαν πόλιν καὶ ἔστησεν αὐτόν ἐπὶ τὸ πτερύγιον τοῦ  
HOLY CITY AND SET HIM UPON THE PINNACLE OF THE

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. <sup>2</sup>He fasted forty days and forty nights, and afterwards he was famished. <sup>3</sup>The tempter came and said to him, “If you are the Son of God, command these stones to become loaves of bread.” <sup>4</sup>But he answered, “It is written,

‘One does not live by bread alone, but by every word that comes from the mouth of God.’”

<sup>5</sup> Then the devil took him to the holy city and placed him on the pinnacle of the

temple, <sup>6</sup>saying to him, "If you are the Son of God, throw yourself down; for it is written,

'He will command his angels concerning you,'  
and 'On their hands they will bear you up,

so that you will not dash your foot against a stone.'"

<sup>7</sup>Jesus said to him, "Again it is written, 'Do not put the Lord your God to the test.'"

<sup>8</sup>Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; <sup>9</sup>and he said to him, "All these I will give you, if you will fall down and worship me." <sup>10</sup>Jesus said to him, "Away with you, Satan! for it is written, 'Worship the Lord your God,

and serve only him.'"

<sup>11</sup>Then the devil left him, and suddenly angels came and waited on him.

<sup>12</sup>Now when Jesus' heard that John had been arrested, he withdrew to Galilee. <sup>13</sup>He left Nazareth and made his home in Capernaum by the sea, in the territory of Zebulun and Naphtali, <sup>14</sup>so that what had been spoken through the prophet Isaiah might be fulfilled:

<sup>1</sup>Gk he

ἱεροῦ, **4.6** καὶ λέγει αὐτῷ, Εἰ υἱὸς εἶ τοῦ θεοῦ,  
TEMPLE, AND SAYS TO HIM, IF YOU ARE-[THE] SON - OF GOD,

βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι  
THROW YOURSELF DOWN. FOR-IT HAS BEEN WRITTEN -

Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σου  
THE ANGELS OF HIM HE WILL COMMAND CONCERNING YOU

καὶ ἐπὶ χειρῶν ἁρουσίν σε,  
AND UPON [THEIR] HANDS THEY WILL LIFT UP YOU,

μήποτε προσκώψης πρὸς λίθον τὸν πόδα σου.  
LEST YOU STRIKE AGAINST A STONE THE FOOT OF YOU.

**4.7** ἔφη αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπται,  
SAID TO HIM - JESUS, AGAIN IT HAS BEEN WRITTEN,

Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου. **4.8** Πάλιν  
DO NOT TEMPT [THE] LORD THE GOD OF YOU. AGAIN

παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλόν  
TAKES HIM THE DEVIL TO <sup>3</sup>MOUNTAIN <sup>2</sup>HIGH

λίαν καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ  
<sup>1</sup>A VERY AND SHOWS TO HIM ALL THE KINGDOMS OF THE

κόσμου καὶ τὴν δόξαν αὐτῶν **4.9** καὶ εἶπεν αὐτῷ,  
WORLD AND THE GLORY OF THEM AND HE SAID TO HIM,

Ταῦτά σοι πάντα δώσω, ἐὰν πεσὼν  
<sup>3</sup>THESE THINGS <sup>4</sup>TO YOU <sup>2</sup>ALL <sup>1</sup>I WILL GIVE, IF FALLING DOWN

προσκυνήσης μοι. **4.10** τότε λέγει αὐτῷ ὁ Ἰησοῦς,  
YOU MAY WORSHIP ME. THEN SAYS TO HIM - JESUS,

Ὕπαγε, Σατανᾶ· γέγραπται γάρ,  
GO AWAY, SATAN, FOR-IT HAS BEEN WRITTEN,

Κύριον τὸν θεόν σου προσκυνήσεις  
[THE] LORD THE GOD OF YOU YOU SHALL WORSHIP

καὶ αὐτῷ μόνῃ λατρεύσεις.  
AND HIM ALONE YOU SHALL SERVE.

**4.11** Τότε ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ  
THEN LEAVES HIM THE DEVIL, AND BEHOLD

ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.  
ANGELS CAME AND SERVED HIM.

**4.12** Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν  
NOW-HAVING HEARD THAT JOHN WAS ARRESTED HE DEPARTED

εἰς τὴν Γαλιλαίαν. **4.13** καὶ καταλιπὼν τὴν Ναζαρά  
INTO - GALILEE. AND HAVING LEFT BEHIND - NAZARETH,

ἐλθὼν κατώκησεν εἰς Καφαρναοὺμ τὴν  
HAVING COME HE SETTLED IN CAPERNAUM -

παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλίμ.  
BESIDE THE SEA IN [THE] DISTRICTS OF ZEBULUN AND NAPHTALI,

**4.14** ὥνα πληρωθῇ τὸ ῥήθην διὰ Ἰσαίου τοῦ  
SO THAT MIGHT BE FULFILLED THE [THING] SPOKEN THROUGH ISAIAH THE

προφήτου λέγοντος,  
PROPHET SAYING,

**4:6** Ps. 91:11-12 **4:7** Deut. 6:16 **4:10** Deut. 6:13

**4.15** Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλίμ,

LAND OF ZEBULUN AND LAND OF NAPHTALI,

ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου,

ROAD TO THE SEA, BEYOND THE JORDAN,

Γαλιλαία τῶν ἐθνῶν,

GALILEE OF THE GENTILES,

**4.16** ὁ λαὸς ὁ καθήμενος ἐν σκότει

THE PEOPLE - SITTING IN DARKNESS

φῶς εἶδεν μέγα,

<sup>3</sup>LIGHT <sup>1</sup>SAW <sup>2</sup>A GREAT,

καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ

AND TO THE ONES SITTING IN [THE] LAND AND SHADOW

θανάτου

OF DEATH,

φῶς ἀνέτειλεν αὐτοῖς.

A LIGHT ROSE UP AMONG THEM.

**4.17** Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ

FROM THEN BEGAN - JESUS TO PREACH AND

λέγειν, Μετανοεῖτε· ἥγγικεν γὰρ ἡ βασιλεία τῶν

TO SAY, REPENT, FOR~IS NEAR THE KINGDOM OF THE

οὐρανῶν.

HEAVENS.

**4.18** Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας

AND~WALKING BESIDE THE SEA, - OF GALILEE

εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον

HE SAW TWO BROTHERS, SIMON, THE ONE BEING CALLED PETER,

καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας

AND ANDREW THE BROTHER OF HIM, CASTING

ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς.

A NET INTO THE SEA; FOR~THEY WERE FISHERMEN.

**4.19** καὶ λέγει αὐτοῖς, Δεῦτε ὀπίσω μου, καὶ ποιήσω

AND HE SAYS TO THEM, COME FOLLOW ME, AND I WILL MAKE

ὑμᾶς ἀλιεῖς ἀνθρώπων. **4.20** οἱ δὲ εὐθέως ἀφέντες τὰ

YOU\* FISHERMEN OF MEN. - AND IMMEDIATELY LEAVING THE

δίκτυα ἠκολούθησαν αὐτῷ. **4.21** Καὶ προβὰς ἐκεῖθεν

NETS THEY FOLLOWED HIM. AND HAVING GONE ON FROM THERE

εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ

HE SAW TWO~OTHER BROTHERS, JAMES THE [SON] -

Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ

OF ZEBEDEE AND JOHN THE BROTHER OF HIM, IN THE

πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας

BOAT WITH ZEBEDEE THE FATHER OF THEM, REPAIRING

τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς.

THE NETS OF THEM, AND HE CALLED THEM.

<sup>15</sup>“Land of Zebulun, land of Naphtali,

on the road by the sea, across the Jordan, Galilee of the

Gentiles—

<sup>16</sup>the people who sat in darkness

have seen a great light,

and for those who sat in

the region and

shadow of death

light has dawned.”

<sup>17</sup>From that time Jesus began

to proclaim, “Repent, for

the kingdom of heaven has

come near.”<sup>u</sup>

18 As he walked by the

Sea of Galilee, he saw two

brothers, Simon, who is

called Peter, and Andrew his

brother, casting a net into the

sea—for they were

fishermen. <sup>19</sup>And he said to

them, “Follow me, and I

will make you fish for

people.” <sup>20</sup>Immediately they

left their nets and followed

him. <sup>21</sup>As he went from

there, he saw two other

brothers, James son of

Zebedee and his brother

John, in the boat with their

father Zebedee, mending

their nets, and he

called them.

<sup>u</sup> Or *is at hand*



<sup>22</sup>Immediately they left the boat and their father, and followed him.

<sup>23</sup>Jesus<sup>v</sup> went throughout Galilee, teaching in their synagogues and proclaiming the good news<sup>w</sup> of the kingdom and curing every disease and every sickness among the people. <sup>24</sup>So his fame spread throughout all Syria, and they brought to him all the sick, those who were afflicted with various diseases and pains, demoniacs, epileptics, and paralytics, and he cured them. <sup>25</sup>And great crowds followed him from Galilee, the Decapolis, Jerusalem, Judea, and from beyond the Jordan.

<sup>v</sup> Gk. *He*

<sup>w</sup> Gk. *gospel*

**4.22** οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα  
- AND IMMEDIATELY LEAVING THE BOAT AND THE FATHER

αὐτῶν ἠκολούθησαν αὐτῷ.  
OF THEM THEY FOLLOWED HIM.

**4.23** Καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ διδάσκων ἐν  
AND HE WENT ABOUT IN ALL - GALILEE TEACHING IN

ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον  
THE SYNAGOGUES OF THEM AND PREACHING THE GOOD NEWS

τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ  
OF THE KINGDOM AND HEALING EVERY DISEASE AND

πᾶσαν μαλακίαν ἐν τῷ λαῷ. **4.24** καὶ ἀπήλθεν ἡ  
EVERY ILLNESS AMONG THE PEOPLE. AND WENT OUT THE

ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν  
REPORT OF HIM INTO ALL - SYRIA; AND THEY BROUGHT

αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις  
TO HIM ALL THE ONES HAVING-ILLNESS VARIOUS DISEASES

καὶ βασάνοις συνεχομένους [καὶ] δαιμονιζομένους καὶ  
AND SUFFERING FROM~TORMENTS AND BEING DEMON-POSSESSED AND

σεληνιαζομένους καὶ παραλυτικούς, καὶ ἔθεράπευσεν  
EPILEPTICS AND PARALYTICS, AND HE HEALED

αὐτούς. **4.25** καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ  
THEM. AND FOLLOWED HIM MANY~CROWDS FROM

τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ  
- GALILEE AND DECAPOLIS AND JERUSALEM AND

Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.  
JUDEA AND BEYOND THE JORDAN.

## CHAPTER 5

When Jesus<sup>x</sup> saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. <sup>2</sup>Then he began to speak, and taught them, saying:

<sup>3</sup>“Blessed are the poor in spirit, for theirs is the kingdom of heaven.

<sup>4</sup>“Blessed are those who mourn, for they will be comforted.

<sup>x</sup> Gk. *he*

**5.1** Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος, καὶ  
AND~HAVING SEEN THE CROWDS HE WENT UP TO THE MOUNTAIN, AND

καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ·  
[WHEN] HE SAT DOWN CAME TO HIM THE DISCIPLES OF HIM.

**5.2** καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτούς  
AND OPENING THE MOUTH OF HIM HE TAUGHT THEM

λέγων,  
SAYING,

**5.3** Μακάριοι οἱ πτωχοὶ τῷ πνεύματι,  
BLESSED [ARE] THE POOR - IN SPIRIT,

ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.  
FOR THEIRS IS THE KINGDOM OF THE HEAVENS.

**5.4** μακάριοι οἱ πενθοῦντες,  
BLESSED [ARE] THE ONES MOURNING,

ὅτι αὐτοὶ παρακληθήσονται.  
FOR THEY WILL BE COMFORTED.

**5.5** μακάριοι οἱ πραεῖς,  
BLESSED [ARE] THE HUMBLE,

ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.  
FOR THEY WILL INHERIT THE EARTH.

**5.6** μακάριοι οἱ πεινῶντες καὶ διψῶντες τῇ  
BLESSED [ARE] THE ONES HUNGERING AND THIRSTING -

δικαιοσύνην,  
[FOR] RIGHTEOUSNESS,

ὅτι αὐτοὶ χορτασθήσονται.  
FOR THEY WILL BE SATISFIED.

**5.7** μακάριοι οἱ ἐλεήμονες,  
BLESSED [ARE] THE MERCIFUL,

ὅτι αὐτοὶ ἐλεηθήσονται.  
FOR THEY WILL BE SHOWN MERCY.

**5.8** μακάριοι οἱ καθαροὶ τῇ καρδίᾳ,  
BLESSED [ARE] THE PURE - IN HEART,

ὅτι αὐτοὶ τὸν θεὸν ὄψονται.  
FOR THEY - WILL SEE-GOD.

**5.9** μακάριοι οἱ εἰρηνοποιοί,  
BLESSED [ARE] THE PEACEMAKERS,

ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.  
FOR THEY SONS OF GOD WILL BE CALLED.

**5.10** μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης,  
BLESSED [ARE] THE ONES BEING PERSECUTED BECAUSE OF RIGHTEOUSNESS,

ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.  
FOR THEIRS IS THE KINGDOM OF THE HEAVENS.

**5.11** μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ  
BLESSED ARE YOU\* WHEN THEY REPROACH YOU\* AND

διώξωσιν καὶ εἰπώσιν πᾶν πονηρὸν καθ' ὑμῶν  
PERSECUTE [YOU\*] AND SPEAK ALL [KINDS OF] EVIL AGAINST YOU\*

[ψευδόμενοι] ἕνεκεν ἐμοῦ. **5.12** χαίrete καὶ  
TELLING LIES BECAUSE OF ME. REJOICE AND

ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς  
BE GLAD, FOR THE REWARD OF YOU\* [IS] GREAT IN THE

οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς  
HEAVENS. FOR~THUS THEY PERSECUTED THE PROPHETS -

πρὸ ὑμῶν.  
BEFORE YOU\*.

**5.13** Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας  
YOU\* ARE THE SALT OF THE EARTH. BUT-IF THE SALT

μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν  
BECOMES TASTELESS, IN WHAT WAY WILL IT BECOME SALTY [AGAIN]? FOR NOTHING

ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι  
IT IS GOOD [ANY] LONGER EXCEPT HAVING BEEN THROWN OUT TO BE TRAMPLED UPON

ὑπὸ τῶν ἀνθρώπων. **5.14** Ὑμεῖς ἐστε τὸ φῶς τοῦ  
BY - MEN. YOU\* ARE THE LIGHT OF THE

κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους  
WORLD. A CITY~IS NOT ABLE TO BE HIDDEN ON A MOUNTAIN

5 "Blessed are the meek,  
for they will inherit the earth.

6 "Blessed are those who  
hunger and thirst for righ-  
teousness, for they will be  
filled.

7 "Blessed are the  
merciful, for they will  
receive mercy.

8 "Blessed are the pure in  
heart, for they will see God.

9 "Blessed are the  
peacemakers, for they will  
be called children of God.

10 "Blessed are those who  
are persecuted for righteous-  
ness' sake, for theirs is the  
kingdom of heaven.

11 "Blessed are you when  
people revile you and  
persecute you and utter all  
kinds of evil against you  
falsely\* on my account.  
12 Rejoice and be glad, for  
your reward is great in  
heaven, for in the same way  
they persecuted the prophets  
who were before you.

13 "You are the salt of the  
earth; but if salt has lost its  
taste, how can its saltiness be  
restored? It is no longer good  
for anything, but is thrown  
out and trampled under foot.

14 "You are the light of  
the world. A city built on a  
hill cannot be hid.

\* Other ancient authorities lack *falsely*

<sup>15</sup>No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. <sup>16</sup>In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

<sup>17</sup>“Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill.

<sup>18</sup>For truly I tell you, until heaven and earth pass away, not one letter,<sup>2</sup> not one stroke of a letter, will pass from the law until all is accomplished. <sup>19</sup>Therefore, whoever breaks<sup>a</sup> one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven. <sup>20</sup>For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

<sup>21</sup>“You have heard that it was said to those of ancient times, ‘You shall not murder’; and ‘whoever murders shall be liable to judgment.’ <sup>22</sup>But I say to you that if you are angry with a brother or sister,<sup>b</sup> you will be liable to judgment;

<sup>2</sup>Gk *one iota*

<sup>a</sup>Or *annuls*

<sup>b</sup>Gk *a brother*; other ancient authorities add *without cause*

κειμένη· 5.15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν  
LYING; NOR DO THEY LIGHT A LAMP AND PLACE

αὐτὸν ὑπὸ τὸν μόδιον ἀλλ’ ἐπὶ τὴν λυχνίαν, καὶ  
IT UNDER THE GRAIN BUCKET, BUT UPON THE LAMPSTAND, AND

λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. 5.16 οὕτως λαμψάτω  
IT LIGHTS ALL THE ONES IN THE HOUSE. THUS LET SHINE

τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὥπως ἴδωσιν  
THE LIGHT OF YOU\* BEFORE - MEN, SO THAT THEY MAY SEE

ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν  
YOUR\* THE GOOD WORKS AND GLORIFY THE FATHER OF YOU\*

τὸν ἐν τοῖς οὐρανοῖς.  
- IN THE HEAVENS.

5.17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ  
DO NOT THINK THAT I CAME TO ABOLISH THE LAW OR

τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι.  
THE PROPHETS. I DID NOT COME TO ABOLISH, BUT TO FULFILL.

5.18 ἀμὴν γὰρ λέγω ὑμῖν· ἕως ἂν παρέλθῃ ὁ οὐρανὸς  
FOR~TRULY I SAY TO YOU\*, UNTIL MAY PASS AWAY - HEAVEN

καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ  
AND - EARTH, ONE~LETTER OR ONE STROKE MAY IN NO WAY PASS FROM

τοῦ νόμου, ἕως ἂν πάντα γένηται. 5.19 ὃς ἐὰν οὖν  
THE LAW, UNTIL EVERYTHING TAKES PLACE. THEREFORE~WHOEVER

λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ  
BREAKS ONE - <sup>3</sup>COMMANDMENTS <sup>1</sup>OF THESE - <sup>2</sup>LEAST AND

διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν  
TEACHES THUS - [TO] MEN, HE WILL BE CALLED~LEAST IN

τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ’ ἂν ποιήσῃ καὶ  
THE KINGDOM OF THE HEAVENS. BUT~WHOEVER PRACTICES AND

διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ  
TEACHES [THEM], THIS ONE WILL BE CALLED~GREAT IN THE KINGDOM

τῶν οὐρανῶν. 5.20 λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ  
OF THE HEAVENS. FOR~I SAY TO YOU\* THAT UNLESS

περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν  
EXCEEDS YOUR\* - RIGHTEOUSNESS BEYOND [THAT] OF THE

γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν  
SCRIBES AND PHARISEES, YOU\* MAY NEVER ENTER INTO THE

βασιλείαν τῶν οὐρανῶν.  
KINGDOM OF THE HEAVENS.

5.21 Ἦκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις,  
YOU\* HEARD THAT IT WAS SAID TO THE ANCIENTS,

Οὐ φονεύσεις· ὃς δ’ ἂν φονεύσῃ, ἐνοχὸς ἔσται τῇ  
YOU\* SHALL NOT MURDER; AND WHOEVER MIGHT MURDER, WILL BE~SUBJECT -

κρίσει. 5.22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος  
TO JUDGMENT. BUT~I SAY TO YOU\* - EVERYONE BEING ANGRY

τῷ ἀδελφῷ αὐτοῦ<sup>†</sup> ἐνοχὸς ἔσται τῇ κρίσει·  
WITH THE BROTHER OF HIM WILL BE~SUBJECT - TO JUDGMENT.

5:21 Exod. 20:13; Deut. 5:17 5:22 text: ASV RSV NASB NIV NEB TEV NJB NRSV. add *εὐκ* (without cause); KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NRSVmg.

ὅς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά,  
 AND-WHOEVER MIGHT SAY TO THE BROTHER OF HIM, RACA,  
 ἔνοχος ἔσται τῷ συνεδρίῳ· ὅς δ' ἂν εἴπῃ, Μωρέ,  
 WILL BE-SUBJECT TO THE SANHEDRIN; AND WHOEVER MIGHT SAY, FOOL,  
 ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. **5.23** ἐὰν οὖν  
 WILL BE-SUBJECT TO THE GEHENNA(HELL) - OF FIRE. THEREFORE-IF

προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κακέι  
 YOU MIGHT BRING THE GIFT OF YOU TO THE ALTAR AND THERE  
 μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ,  
 YOU REMEMBER THAT THE BROTHER OF YOU HAS SOMETHING AGAINST YOU,

**5.24** ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ  
 LEAVE THERE THE GIFT OF YOU BEFORE THE

θυσιαστηρίου καὶ ὑπάγε πρῶτον διαλλάγηθι τῷ  
 ALTAR AND GO FIRST[AND] BE RECONCILED TO THE  
 ἀδελφῷ σου, καὶ τότε ἔλθων πρόσφερε τὸ δῶρόν σου.  
 BROTHER OF YOU, AND THEN COMING OFFER THE GIFT OF YOU.

**5.25** ἴσθι εὖνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου  
 BE WELL-DISPOSED TO THE OPPONENT OF YOU QUICKLY, WHILE

εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ, μήποτε σε παραδῷ ὁ  
 YOU ARE WITH HIM ON THE ROAD, LEST <sup>4</sup>YOU <sup>3</sup>MIGHT DELIVER <sup>1</sup>THE

ἀντίδικος τῷ κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρέτῃ καὶ  
<sup>2</sup>OPPONENT TO THE JUDGE AND THE JUDGE, TO THE OFFICIAL, AND

εἰς φυλακὴν βληθήσῃ· **5.26** ἀμὴν λέγω σοι,  
 INTO PRISON YOU MAY BE THROWN. TRULY I SAY TO YOU,

οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν ἔσχατον  
 YOU MAY NEVER COME OUT [FROM] THERE UNTIL YOU REPAY THE LAST

κοδράντην.  
 PENNY.

**5.27** Ἦκούσατε ὅτι ἐρρέθη, Οὐ μοιχεύσεις.  
 YOU<sup>a</sup> HAVE HEARD THAT IT WAS SAID, YOU<sup>a</sup> SHALL NOT COMMIT ADULTERY.

**5.28** ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα  
 BUT-I SAY TO YOU<sup>a</sup> THAT EVERYONE - LOOKING [UPON] A WOMAN

πρὸς τὸ ἐπιθυμήσαι αὐτήν ἤδη ἐμοίχευσεν  
 WITH A VIEW - TO DESIRE HER HAS COMMITTED ADULTERY~ALREADY

αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. **5.29** εἰ δὲ ὁ ὀφθαλμός  
 [WITH] HER IN THE HEART OF HIM. AND-IF THE <sup>2</sup>EYE

σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε  
<sup>3</sup>OF YOU - <sup>1</sup>RIGHT CAUSES YOU TO SIN, TEAR OUT IT AND THROW [IT]

ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν  
 FROM YOU. FOR-IT IS BETTER FOR YOU THAT BE LOST ONE OF THE

μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς  
 MEMBERS OF YOU AND NOT [THE] WHOLE - BODY OF YOU BE THROWN INTO

γέενναν. **5.30** καὶ εἰ ἡ δεξιὰ σου χεῖρ  
 GEHENNA(HELL). AND IF THE RIGHT HAND-OF YOU

σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ·  
 CAUSES YOU TO SIN, CUT OFF IT AND THROW [IT] FROM YOU.

**5:27** Exod. 20:14; Deut. 5:18

and if you insult<sup>c</sup> a brother or sister,<sup>d</sup> you will be liable to the council; and if you say, 'You fool,' you will be liable to the hell<sup>e</sup> of fire. <sup>23</sup>So when you are offering your gift at the altar, if you remember that your brother or sister<sup>f</sup> has something against you, <sup>24</sup>leave your gift there before the altar and go; first be reconciled to your brother or sister,<sup>f</sup> and then come and offer your gift. <sup>25</sup>Come to terms quickly with your accuser while you are on the way to court<sup>g</sup> with him, or your accuser may hand you over to the judge, and the judge to the guard, and you will be thrown into prison. <sup>26</sup>Truly I tell you, you will never get out until you have paid the last penny.

<sup>27</sup> "You have heard that it was said, 'You shall not commit adultery.' <sup>28</sup>But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart. <sup>29</sup>If your right eye causes you to sin, tear it out and throw it away; it is better for you to lose one of your members than for your whole body to be thrown into hell. <sup>30</sup>And if your right hand causes you to sin, cut it off and throw it

<sup>c</sup> Gk. say Raca to (an obscure term of abuse)

<sup>d</sup> Gk. a brother

<sup>e</sup> Gk. Gehenna

<sup>f</sup> Gk. your brother

<sup>g</sup> Gk. lacks to court

<sup>h</sup> Gk. Gehenna



away; it is better for you to lose one of your members than for your whole body to go into hell.<sup>h</sup>

31 "It was also said, 'Whoever divorces his wife, let him give her a certificate of divorce.'<sup>32</sup> But I say to you that anyone who divorces his wife, except on the ground of unchastity, causes her to commit adultery; and whoever marries a divorced woman commits adultery.

33 "Again, you have heard that it was said to those of ancient times, 'You shall not swear falsely, but carry out the vows you have made to the Lord.'<sup>34</sup> But I say to you, Do not swear at all, either by heaven, for it is the throne of God,<sup>35</sup> or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King.<sup>36</sup> And do not swear by your head, for you cannot make one hair white or black.<sup>37</sup> Let your word be 'Yes, Yes' or 'No, No'; anything more than this comes from the evil one.<sup>i</sup>

38 "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.'

<sup>39</sup> But I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also;<sup>40</sup> and if anyone wants

συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου  
FOR-IT IS BETTER FOR YOU THAT BELOST ONE OF THE MEMBERS OF YOU

καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.  
AND NOT [THE] WHOLE - BODY OF YOU INTO GEHENNA(HELL) MAY GO.

**5.31** Ἐρρέθη δέ, Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,  
AND-IT WAS SAID, WHOEVER DIVORCES THE WIFE OF HIM,

δότω αὐτῇ ἀποστάσιον. **5.32** ἐγὼ δὲ λέγω ὑμῖν  
LET HIM GIVE TO HER A CERTIFICATE OF DIVORCE. BUT~I SAY TO YOU\*

ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς  
THAT EVERYONE - DIVORCING THE WIFE OF HIM EXCEPT [FOR]

λόγον πορνείας ποιεῖ αὐτὴν μοιχευθῆναι, καὶ  
[THE] MATTER OF FORNICATION, MAKES HER TO COMMIT ADULTERY, AND

ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾷται.  
WHOEVER MARRIES~A DIVORCED WOMAN COMMITS ADULTERY.

**5.33** Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις,  
AGAIN, YOU\* HAVE HEARD THAT IT WAS SAID TO THE ANCIENTS,

Οὐκ ἐπιорκῆσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς  
YOU SHALL NOT BREAK YOUR VOWS, BUT~YOU SHALL REPAY TO THE LORD THE

ὅρκους σου. **5.34** ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως·  
VOWS OF YOU. BUT~I SAY TO YOU\* DO NOT SWEAR AT ALL,

μητέ ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ,  
NEITHER BY - HEAVEN, FOR IT IS~[THE] THRONE - OF GOD,

**5.35** μητέ ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν  
NOR BY - EARTH, FOR IT IS~[THE] FOOTSTOOL OF THE FEET

αὐτοῦ, μητέ εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ  
OF HIM, NOR BY JERUSALEM, FOR IT IS~[THE] CITY OF THE

μεγάλου βασιλέως, **5.36** μητέ ἐν τῇ κεφαλῇ σου  
GREAT KING, NOR BY THE HEAD OF YOU

ὁμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ  
SWEAR, FOR YOU ARE NOT ABLE ONE HAIR WHITE TO MAKE OR

μέλαιναν. **5.37** ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὐ  
BLACK. BUT~LET THE WORD OF YOU\* [BE] YES, YES [OR], NO,

οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.  
NO. - BUT BEYOND THESE FROM - EVIL IS.

**5.38** Ἦκούσατε ὅτι ἐρρέθη, Ὁφθαλμὸν ἀντὶ  
YOU\* HAVE HEARD THAT IT WAS SAID, AN EYE FOR

ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος. **5.39** ἐγὼ δὲ λέγω  
AN EYE AND A TOOTH FOR A TOOTH. BUT~I SAY

ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις  
TO YOU\* NOT TO OPPOSE THE EVIL ONE, BUT WHOEVER

σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα [σου], στρέψον  
HITS [YOU] ON THE RIGHT CHEEK OF YOU, TURN

αὐτῷ καὶ τὴν ἄλλην· **5.40** καὶ τῷ θέλοντί  
TO HIM ALSO THE OTHER; AND TO THE ONE WISHING

**5:31** Deut. 24:1 **5:33** Lev. 19:12; Num. 30:2 **5:38** Exod. 21:24; Lev. 24:20; Deut. 19:21

<sup>h</sup> Gk. Gehenna

<sup>i</sup> Or evil

σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἅφες αὐτῷ  
TO SUE~YOU AND THE SHIRT OF YOU TO TAKE, GIVE TO HIM

καὶ τὸ ἱμάτιον· 5.41 καὶ ὅστις σε ἀγγαρεύσει  
ALSO THE(YOUR) COAT. AND WHOEVER WILL FORCE~YOU [TO GO]

μίλιον ἓν, ὑπάγε μετ' αὐτοῦ δύο. 5.42 τῷ  
ONE~MILE, GO WITH HIM TWO. [FROM] THE ONE

αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ  
ASKING YOU [TO] GIVE, AND THE ONE WISHING FROM YOU

δανίσασθαι μὴ ἀποστραφῆς.  
TO BORROW DO NOT TURN AWAY.

5.43 Ἰκούσατε ὅτι ἔρρέθη, Ἀγαπήσεις τὸν πλησίον  
YOU HAVE HEARD THAT IT WAS SAID, YOU SHALL LOVE THE NEIGHBOR

σου καὶ μισήσεις τὸν ἐχθρόν σου. 5.44 ἐγὼ δὲ λέγω  
OF YOU AND YOU SHALL HATE THE ENEMY OF YOU. BUT~I SAY

ὑμῖν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε  
TO YOU\*, LOVE THE ENEMIES OF YOU\* AND PRAY

ὑπὲρ τῶν διωκόντων ὑμᾶς, 5.45 ὅπως γένησθε  
FOR THE ONES PERSECUTING YOU\*, SO THAT YOU\* MAY BECOME

υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον  
SONS OF THE FATHER OF YOU\* - IN [THE] HEAVENS, FOR THE SUN

αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ  
OF HIM HE MAKES TO RISE UPON EVIL AND GOOD AND

βρέχει ἐπὶ δικαίους καὶ ἀδίκους. 5.46 ἐὰν γὰρ  
RAINS UPON [THE] JUST AND UNJUST. FOR~IF

ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν  
YOU\* LOVE THE ONES LOVING YOU\*, WHAT REWARD

ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;  
DO YOU\* HAVE? 2NOT 3EVEN 4THE 5TAX-COLLECTORS 6THE 7SAME 1DO?

5.47 καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον,  
AND IF YOU\* GREET THE BROTHERS OF YOU\* ONLY,

τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ  
WHAT EXTRAORDINARY [THING] ARE YOU\* DOING? 2NOT 3EVEN 4THE 5GENTILES 6THE

αὐτὸ ποιοῦσιν; 5.48 Ὑπερβαλεῖτε ὑμεῖς τέλειοι ὡς ὁ  
7SAME 1DO? THEREFORE~WILL BE, YOU\* PERFECT AS THE

πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.  
2FATHER 3OF YOU\* - 1HEAVENLY IS~PERFECT.

5:43 Lev. 19:18 5:44a text: ASV RSV NASB NIV NEB TEV NJB NRSV. add εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦσιν ὑμᾶς (bless the ones cursing you, do good to the ones hating you) [see Luke 6:27-28]: KJV NIVmg NEBmg NJBmg. 5:44b text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. προσεύχεσθε ὑπὲρ τῶν ἐπηρεάζοντων ὑμᾶς καὶ διωκόντων ὑμᾶς (pray for the ones treating you spitefully and persecuting you) [see Luke 26:7-8]: KJV NEBmg NJBmg.

to sue you and take your coat, give your cloak as well; <sup>41</sup>and if anyone forces you to go one mile, go also the second mile. <sup>42</sup>Give to everyone who begs from you, and do not refuse anyone who wants to borrow from you.

<sup>43</sup>“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ <sup>44</sup>But I say to you, Love your enemies and pray for those who persecute you, <sup>45</sup>so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. <sup>46</sup>For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? <sup>47</sup>And if you greet only your brothers and sisters, what more are you doing than others? Do not even the Gentiles do the same? <sup>48</sup>Be perfect, therefore, as your heavenly Father is perfect.

<sup>j</sup>Gk your brothers

## CHAPTER 6

"Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven.

2 "So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward.<sup>k</sup> 3 But when you give alms, do not let your left hand know what your right hand is doing, 4 so that your alms may be done in secret; and your Father who sees in secret will reward you.<sup>k</sup>

5 "And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. 6 But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.<sup>k</sup>

<sup>k</sup> Other ancient authorities add *openly*

**6.1** Προσέχετε [δὲ] τὴν δικαιοσύνην ὑμῶν μὴ  
BUT~BE CAREFUL THE RIGHTEOUSNESS OF YOU\* NOT

ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ  
TO DEMONSTRATE BEFORE - MEN WITH THE AIM -

θεαθῆναι αὐτοῖς· εἰ δὲ μὴ γε, μισθὸν οὐκ ἔχετε παρὰ  
TO BE SEEN BY THEM; OTHERWISE, YOU\* HAVE NO~REWARD WITH

τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.  
THE FATHER OF YOU\* - IN THE HEAVENS.

**6.2** Ὅταν οὖν ποιῇς ἐλεημοσύνην,  
THEREFORE,~WHENEVER YOU DO(GIVE) ALMS,

μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ  
DO NOT SOUND A TRUMPET BEFORE YOU, AS THE HYPOCRITES

ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις,  
DO IN THE SYNAGOGUES AND IN THE STREETS,

ὥπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω  
SO THAT THEY MAY BE GLORIFIED BY - MEN. TRULY I SAY

ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. **6.3** σοὺ δὲ  
TO YOU\*, THEY HAVE THE REWARD OF THEM. BUT~YOU

ποιούντος ἐλεημοσύνην μὴ γνῶτω ἡ ἀριστερά σου  
DOING(GIVING) ALMS DO NOT LET KNOW THE LEFT[HAND] OF YOU

τί ποιεῖ ἡ δεξιὰ σου, **6.4** ὥπως ἡ σου ἡ  
WHAT DOES THE RIGHT[HAND] OF YOU, SO THAT 3MAY BE 1YOUR -

ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ  
2ALMS IN - SECRET. AND THE FATHER OF YOU THE ONE

βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι<sup>†</sup>.  
SEEING IN - SECRET WILL REPAY YOU.

**6.5** Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ  
AND WHENEVER YOU\* PRAY, DO NOT BE AS THE

ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν  
HYPOCRITES, FOR THEY LOVE IN THE SYNAGOGUES AND ON

ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες  
THE CORNERS OF THE STREETS HAVING BEEN STANDING

προσεύχεσθαι, ὥπως φανῶσιν τοῖς ἀνθρώποις· ἀμὴν  
TO PRAY, SO THAT THEY MAY BE SEEN - BY MEN. TRULY

λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. **6.6** σὺ δὲ  
I SAY TO YOU\*, THEY HAVE THE REWARD OF THEM. 3YOU 1BUT

ὅταν προσεύχῃ, εἰσέλθε εἰς τὸ ταμεῖόν σου καὶ  
2WHENEVER PRAY, ENTER INTO THE HIDDEN ROOM OF YOU AND

κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου  
HAVING SHUT THE DOOR OF YOU PRAY TO THE FATHER OF YOU

τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ  
THE ONE IN - SECRET. AND THE FATHER OF YOU THE ONE

βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι<sup>†</sup>.  
SEEING IN - SECRET WILL REPAY YOU.

**6:4, 6** text: ASV RSV NASB NIV NEB TEV NJB NRSV. add ἐν τῷ φανερῷ (openly): KJV NEBmg.

**6.7** Προσευχόμενοι δὲ μὴ βατταλογήσητε ὥσπερ οἱ  
BUT~PRAYING DO NOT BABBLE AS THE

ἐθνικοί, δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν  
GENTILES, FOR~THEY THINK THAT IN THE WORDINESS OF THEM

εἰσακουσθήσονται. **6.8** μὴ οὖν ὁμοιωθήτε αὐτοῖς·  
THEY WILL BE HEARD. THEREFORE~DO NOT BE LIKE THEM.

οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὧν χρεῖαν ἔχετε πρὸ  
FOR~KNOWS THE FATHER OF YOU\* OF WHAT THINGS YOU\* HAVE~NEED BEFORE

τοῦ ὑμᾶς αἰτῆσαι αὐτόν. **6.9** Οὕτως οὖν προσεύχεσθε  
- YOU\* ASK HIM. THEREFORE~THUS PRAY

ὑμεῖς·  
YOU\*:

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·  
FATHER OF US THE ONE IN THE HEAVENS,

ἁγιασθήτω τὸ ὄνομά σου·  
LET BE REVERED THE NAME OF YOU,

**6.10** ἐλθέτω ἡ βασιλεία σου·  
LET COME THE KINGDOM OF YOU,

γενηθήτω τὸ θέλημά σου,  
LET BE DONE THE WILL OF YOU,

ὥς ἐν οὐρανῷ καὶ ἐπὶ γῆς·  
AS IN HEAVEN ALSO ON EARTH.

**6.11** τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν  
THE <sup>2</sup>BREAD <sup>3</sup>OF US - <sup>1</sup>DAILY GIVE TO US

σήμερον·  
TODAY.

**6.12** καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,  
AND FORGIVE US THE DEBTS OF US,

ὥς καὶ ἡμεῖς ἀφήκαμεν τοῖς  
AS ALSO WE HAVE FORGIVEN THE

ὀφειλέταις ἡμῶν·  
DEBTORS OF US.

**6.13** καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν,  
AND DO NOT BRING US INTO TEMPTATION,

ἀλλὰ ρύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ<sup>†</sup>.  
BUT RESCUE US FROM THE EVIL ONE.

**6.14** Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ  
FOR~IF YOU\* FORGIVE - MEN THE

παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν  
TRESPASSES OF THEM, WILL FORGIVE ALSO YOU\* THE <sup>2</sup>FATHER <sup>3</sup>OF YOU\*

ὁ οὐράνιος· **6.15** ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις,  
- <sup>1</sup>HEAVENLY, BUT~IF YOU\* DO NOT FORGIVE - MEN,

οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.  
NEITHER THE FATHER OF YOU\* WILL FORGIVE THE TRESPASSES OF YOU\*.

**6:13** text: ASV RSV NIV NEB TEV NJB NRSV. add οτι σου εστιν η βασιλεια και η δυναμις και η δοξα εις τους αιωνας, αμην (because yours is the kingdom and the power and the glory forever. amen) [see 1 Chron. 29:11-13]: KJV ASVmg RSVmg NASB NIVmg NEBmg TEVmg NJBmg NRSVmg.

7 "When you are praying, do not heap up empty phrases as the Gentiles do; for they think that they will be heard because of their many words. <sup>8</sup>Do not be like them, for your Father knows what you need before you ask him.

9 "Pray then in this way: Our Father in heaven, hallowed be your name.

<sup>10</sup> Your kingdom come. Your will be done, on earth as it is in heaven.

<sup>11</sup> Give us this day our daily bread.<sup>1</sup>

<sup>12</sup> And forgive us our debts, as we also have forgiven our debtors.

<sup>13</sup> And do not bring us to the time of trial,<sup>m</sup> but rescue us from the evil one.<sup>n</sup>

<sup>14</sup>For if you forgive others their trespasses, your heavenly Father will also forgive you; <sup>15</sup>but if you do not forgive others, neither will your Father forgive your trespasses.

<sup>1</sup>Or our bread for tomorrow

<sup>m</sup>Or us into temptation

<sup>n</sup>Or from evil. Other ancient authorities add, in some form, For the kingdom and the power and the glory are yours forever. Amen.



16 "And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward.

<sup>17</sup>But when you fast, put oil on your head and wash your face, <sup>18</sup>so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you.<sup>o</sup>

19 "Do not store up for yourselves treasures on earth, where moth and rust<sup>p</sup> consume and where thieves break in and steal; <sup>20</sup>but store up for yourselves treasures in heaven, where neither moth nor rust<sup>p</sup> consumes and where thieves do not break in and steal. <sup>21</sup>For where your treasure is, there your heart will be also.

22 "The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light; <sup>23</sup>but if your eye is unhealthy, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

24 "No one can serve two masters; for a slave will either hate the one and love

<sup>o</sup> Other ancient authorities add *openly*  
<sup>p</sup> Gk *eating*

**6.16** Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ  
AND-WHENEVER YOU\* FAST, DO NOT BE AS THE

ὑποκριταὶ σκυθρωποί, ἀφανίζουνσιν γὰρ τὰ πρόσωπα  
GLOOMY-HYPOCRITES, FOR-THEY DISFIGURE THE FACES

αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες·  
OF THEM SO THAT THEY MAY APPEAR - TO MEN [AS] ONES FASTING.

ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.  
TRULY I SAY TO YOU\*, THEY HAVE THE REWARD OF THEM.

**6.17** σὺ δὲ νηστεύων ἀλειψαί σου τὴν κεφαλὴν καὶ τὸ  
BUT-YOU FASTING ANOINT OF YOU THE HEAD AND THE

πρόσωπόν σου νίψαι, **6.18** ὅπως μὴ φανῇς τοῖς  
FACE OF YOU WASH, SO THAT YOU MAY NOT APPEAR -

ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρὶ σου τῷ ἐν  
TO MEN [AS] ONES FASTING BUT TO THE FATHER OF YOU THE ONE IN

τῷ κρυφαίῳ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ·  
- SECRET. AND THE FATHER OF YOU THE ONE SEEING IN -

κρυφαίῳ ἀποδώσει σοι.  
SECRET WILL REPAY YOU.

**6.19** Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς,  
DO NOT STORE UP FOR YOU\* TREASURES UPON THE EARTH,

ὅπου σῆς καὶ βρώσις ἀφανίζει καὶ ὅπου κλέπτει  
WHERE MOTH AND RUST DESTROY AND WHERE THIEVES

διορύσσουσιν καὶ κλέπτουσιν· **6.20** θησαυρίζετε δὲ  
BREAK IN AND STEAL. BUT-STORE UP

ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε  
FOR YOU\* TREASURES IN HEAVEN, WHERE NEITHER MOTH NOR

βρώσις ἀφανίζει καὶ ὅπου κλέπτει οὐ διορύσσουσιν  
RUST DESTROYS AND WHERE THIEVES DO NOT BREAK IN

οὐδὲ κλέπτουσιν· **6.21** ὅπου γὰρ ἐστὶν ὁ θησαυρός  
NOR STEAL. FOR-WHERE IS THE TREASURE

σου, ἐκεῖ ἔσται καὶ ἡ καρδία σου.  
OF YOU, THERE WILL BE ALSO THE HEART OF YOU.

**6.22** Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν  
THE LAMP OF THE BODY IS THE EYE. IF

οὖν ἢ ὁ ὀφθαλμός σου ἀπλούς, ὅλον τὸ σῶμά σου  
THEREFORE IS THE EYE OF YOU HEALTHY, THE-WHOLE BODY OF YOU

φωτεινὸν ἔσται· **6.23** ἐὰν δὲ ὁ ὀφθαλμός σου  
WILL BE~SHINING. BUT-IF THE EYE OF YOU

πονηρὸς ἢ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ  
IS~EVIL, THE-WHOLE BODY OF YOU WILL BE~DARKNESS. IF

οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος  
THEREFORE THE LIGHT - IN YOU IS~DARKNESS, <sup>2</sup>THE <sup>3</sup>DARKNESS

πόσον.

<sup>1</sup>HOW GREAT [IS].

**6.24** Οὐδεὶς δύναται δυσὶ κυρίοις δουλεῖν· ἢ γὰρ  
NO ONE IS ABLE TWO MASTERS TO SERVE. FOR-EITHER

τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς  
THE ONE HE WILL HATE AND THE OTHER HE WILL LOVE, OR ONE

ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε  
HE WILL HOLD TO AND THE OTHER 'HE WILL DESPISE. YOU' ARE NOT ABLE

θεῷ δουλεύειν καὶ μαμμωνᾷ.  
TO SERVE~GOD AND MAMMON.

**6.25** Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ  
THEREFORE I SAY TO YOU, DO NOT BE ANXIOUS [ABOUT] THE LIFE

ὑμῶν τί φάγητε [ἢ τί πίητε], μηδὲ τῷ  
OF YOU\* WHAT YOU MIGHT EAT OR WHAT YOU\* MIGHT DRINK, NOR FOR THE

σώματι ὑμῶν τί ἐνδύσῃσθε. οὐχὶ ἡ ψυχὴ πλεον  
BODY OF YOU\* WHAT YOU\* MIGHT PUT ON. <sup>2</sup>NOT - <sup>3</sup>LIFE <sup>4</sup>MORE THAN

ἔστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;  
<sup>1</sup>IS - FOOD AND THE BODY [MORE THAN] - CLOTHING?

**6.26** ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι  
LOOK TO THE BIRDS - OF HEAVEN FOR

οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς  
THEY DO NOT SOW NOR REAP NOR GATHER INTO

ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει  
BARNES, AND THE <sup>2</sup>FATHER <sup>3</sup>OF YOU\* - <sup>1</sup>HEAVENLY FEEDS

αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;  
THEM. <sup>3</sup>NOT <sup>2</sup>YOURSELVES <sup>4</sup>MORE <sup>1</sup>'ARE YOU\*' WORTH [THAN] THEY?

**6.27** τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ  
AND~WHO AMONG YOU\* BEING ANXIOUS IS ABLE TO ADD TO

τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; **6.28** καὶ περὶ  
THE LIFE SPAN OF HIM ONE~CUBIT? AND CONCERNING

ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ  
CLOTHING WHY BE ANXIOUS? OBSERVE THE LILIES OF THE

ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπῶσιν οὐδὲ νήθουσιν·  
FIELD HOW THEY GROW. THEY DO NOT LABOR NOR SPIN.

**6.29** λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ  
BUT~I SAY TO YOU\* THAT NOT [EVEN] SOLOMON IN ALL THE

δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. **6.30** εἰ δὲ τὸν  
GLORY OF HIM WAS CLOTHED AS ONE OF THESE. AND~IF THE

χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς  
GRASS OF THE FIELD TODAY BEING AND TOMORROW INTO

κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιένυσιν,  
AN OVEN BEING THROWN - GOD THUS CLOTHES,

οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;  
[WILL HE] NOT MUCH MORE [CLOTHE] YOU\*, ONES OF LITTLE FAITH?

**6.31** μὴ οὖν μεριμνήσητε λέγοντες, Τί φάγωμεν; ἢ,  
THEREFORE~DO NOT BE ANXIOUS SAYING, WHAT MIGHT WE EAT? OR,

Τί πίωμεν; ἢ, Τί περιβαλώμεθα;  
WHAT MIGHT WE DRINK? OR, WHAT MIGHT WE CLOTHE OURSELVES [WITH]?

**6.32** πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν·  
FOR~ALL THESE THINGS THE GENTILES STRIVE FOR.

οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρήζετε  
FOR~HAS KNOWN THE <sup>2</sup>FATHER <sup>3</sup>OF YOU\* - <sup>1</sup>HEAVENLY THAT YOU\* NEED

τούτων ἀπάντων. **6.33** ζητεῖτε δὲ πρῶτον τὴν βασιλείαν  
ALL~THESE THINGS. BUT~SEEK FIRST THE KINGDOM

the other, or be devoted to the one and despise the other. You cannot serve God and wealth.<sup>9</sup>

<sup>25</sup> "Therefore I tell you, do not worry about your life, what you will eat or what you will drink,<sup>7</sup> or about your body, what you will wear. Is not life more than food, and the body more than clothing?<sup>26</sup> Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?"

<sup>27</sup> And can any of you by worrying add a single hour to your span of life?<sup>28</sup> And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin,<sup>29</sup> yet I tell you, even Solomon in all his glory was not clothed like one of these.

<sup>30</sup> But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith?

<sup>31</sup> Therefore do not worry, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear?'

<sup>32</sup> For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. <sup>33</sup> But strive first for the kingdom

<sup>9</sup> Gk. *mammon*

<sup>7</sup> Other ancient authorities lack or *what you will drink*

<sup>5</sup> Or. *add one cubit to your height*

of God<sup>†</sup> and his<sup>‡</sup> righteousness, and all these things will be given to you as well.

34 "So do not worry about tomorrow, for tomorrow will bring worries of its own. Today's trouble is enough for today.

<sup>†</sup>Other ancient authorities lack of God

<sup>‡</sup>Or its

[τοῦ θεοῦ] καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ  
- OF GOD AND THE RIGHTEOUSNESS OF HIM, AND

ταῦτα πάντα προστεθήσεται ὑμῖν.  
ALL~THESE THINGS WILL BE ADDED TO YOU<sup>†</sup>.

**6.34** μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἢ γὰρ αὔριον  
THEREFORE~DO NOT BE ANXIOUS FOR - TOMORROW, - FOR TOMORROW

μεριμνήσει ἑαυτῆς· ἄρκετον τῇ ἡμέρᾳ ἡ κακία  
WILL BE ANXIOUS FOR ITSELF. SUFFICIENT FOR THE DAY [IS] THE EVIL

αὐτῆς.  
OF IT.

## CHAPTER 7

"Do not judge, so that you may not be judged. <sup>2</sup>For with the judgment you make you will be judged, and the measure you give will be the measure you get. <sup>3</sup>Why do you see the speck in your neighbor's<sup>v</sup> eye, but do not notice the log in your own eye? <sup>4</sup>Or how can you say to your neighbor,<sup>w</sup> 'Let me take the speck out of your eye,' while the log is in your own eye? <sup>5</sup>You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor's<sup>v</sup> eye.

6 "Do not give what is holy to dogs; and do not throw your pearls before swine, or they will trample them under foot and turn and maul you.

7 "Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you. <sup>8</sup>For everyone who asks receives, and everyone who searches finds, and for everyone who knocks,

<sup>v</sup>Gk. brother's

<sup>w</sup>Gk. brother

**7.1** Μὴ κρίνετε, ἵνα μὴ κριθῆτε· **7.2** ἐν ᾧ γὰρ  
DO NOT JUDGE LEST YOU<sup>†</sup> BE JUDGED. <sup>2</sup>WITH <sup>3</sup>WHAT <sup>1</sup>FOR

κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρω  
JUDGMENT YOU<sup>†</sup> JUDGE YOU<sup>†</sup> WILL BE JUDGED, AND WITH WHAT MEASURE

μετρεῖτε μετρηθήσεται ὑμῖν. **7.3** τί δὲ βλέπετε τὸ  
YOU<sup>†</sup> MEASURE IT WILL BE MEASURED TO YOU<sup>†</sup>. AND~WHY DO YOU SEE THE

κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ  
SPECK - IN THE EYE OF THE BROTHER OF YOU, BUT~THE

ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; **7.4** ἢ πῶς  
<sup>2</sup>IN - <sup>3</sup>YOUR <sup>4</sup>EYE <sup>1</sup>BEAM YOU DO NOT CONSIDER? OR HOW

ἐρεῖς τῷ ἀδελφῷ σου, Ἰαφες ἐβάλω τὸ κάρφος  
WILL YOU SAY TO THE BROTHER OF YOU, LET [ME] TAKE OUT THE SPECK

ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ  
FROM THE EYE OF YOU, AND BEHOLD THE BEAM [IS] IN THE

ὀφθαλμῷ σου; **7.5** ὑποκριτά, ἐκβαλε πρῶτον ἐκ τοῦ  
EYE OF YOU? HYPOCRITE, FIRST~TAKE OUT FROM THE

ὀφθαλμοῦ σου τὴν δοκὸν καὶ τότε διαβλέψεις  
EYE OF YOU THE BEAM AND THEN YOU WILL SEE CLEARLY [ENOUGH]

ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ  
TO TAKE OUT THE SPECK FROM THE EYE OF THE BROTHER

σου. **7.6** Μὴ δώτε τὸ ἅγιον τοῖς κυσὶν μηδὲ βάλητε  
OF YOU. DO NOT GIVE - HOLY THINGS - TO DOGS, NOR THROW

τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε  
THE PEARLS OF YOU<sup>†</sup> BEFORE THE PIGS, LEST

καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ  
THEY WILL TRAMPLE THEM WITH THE FEET OF THEM AND

στραφέντες ῥήξωσιν ὑμᾶς.  
HAVING TURNED, THEY WILL TEAR [INTO PIECES] YOU<sup>†</sup>.

**7.7** Αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ  
ASK AND IT WILL BE GIVEN TO YOU<sup>†</sup>, SEEK AND

εὕρήσετε, κρούετε καὶ ἀνοιγήσεται ὑμῖν· **7.8** πᾶς γὰρ  
YOU<sup>†</sup> WILL FIND, KNOCK AND IT WILL BE OPENED TO YOU<sup>†</sup>. FOR~EVERYONE

ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ  
- ASKING RECEIVES AND THE ONE SEEKING FINDS AND TO THE ONE

κρούονται ἀνοιγήσεται. **7.9** ἢ τίς ἐστὶν ἐξ ὑμῶν  
KNOCKING IT WILL BE OPENED. OR <sup>1</sup>WHAT <sup>2</sup>IS THERE <sup>3</sup>AMONG <sup>4</sup>YOU<sup>5</sup>

ἄνθρωπος, ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ  
<sup>2</sup>MAN, WHOM WILL ASK THE SON OF HIM [FOR] BREAD, [SURELY] NOT

λίθον ἐπιδώσει αὐτῷ; **7.10** ἢ καὶ ἰχθὺν αἰτήσῃ,  
A STONE WILL HE GIVE TO HIM? OR [IF] ALSO [FOR] A FISH HE ASKS,

μὴ ὄφιν ἐπιδώσει αὐτῷ; **7.11** εἰ οὖν ὑμεῖς  
[SURELY] NOT A SNAKE WILL HE GIVE TO HIM? IF THEREFORE YOU<sup>6</sup>

πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς  
BEING~EVIL KNOW GOOD~GIFTS TO GIVE TO THE

τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν  
CHILDREN OF YOU<sup>7</sup>, HOW MUCH MORE THE FATHER OF YOU<sup>8</sup>, THE ONE IN

τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτουσιν αὐτόν.  
THE HEAVENS, WILL GIVE GOOD THINGS TO THE ONES ASKING HIM.

**7.12** Πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν  
THEREFORE~EVERYTHING THAT YOU<sup>9</sup> WISH THAT <sup>2</sup>DO <sup>3</sup>FOR YOU<sup>4</sup>

οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς·  
- <sup>1</sup>MEN, THUS ALSO YOU<sup>5</sup> DO FOR THEM.

οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.  
FOR~THIS IS THE LAW AND THE PROPHETS.

**7.13** Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεία  
ENTER THROUGH THE NARROW GATE, FOR WIDE [IS]

ἡ πύλη· καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν  
THE GATE AND BROAD [IS] THE WAY - LEADING TO -

ἀπώλειαν καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι'  
DESTRUCTION AND MANY ARE THE ONES ENTERING THROUGH

αὐτῆς· **7.14** τί στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ  
IT, HOW NARROW [IS] THE GATE AND CONSTRICTED THE

ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν καὶ ὀλίγοι εἰσιν  
ROAD - LEADING TO - LIFE AND FEW ARE

οἱ εὐρίσκοντες αὐτήν.  
THE ONES FINDING IT.

**7.15** Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες  
BEWARE OF - FALSE PROPHETS, WHO

ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἔσωθεν δέ  
COME TO YOU<sup>6</sup> IN CLOTHING OF SHEEP, BUT~WITHIN

εἰσιν λύκοι ἄρπαγες. **7.16** ἀπὸ τῶν καρπῶν αὐτῶν  
ARE RAVENOUS~WOLVES. BY THE FRUITS OF THEM

ἐπιγνώσεσθε αὐτούς. μῆτι συλλέγουσιν ἀπὸ ἀκανθῶν  
YOU<sup>7</sup> WILL KNOW THEM. <sup>2</sup>ARE NOT GATHERED <sup>3</sup>FROM <sup>4</sup>THORNS

σταφυλὰς ἢ ἀπὸ τριβόλων σῖκα; **7.17** οὕτως πᾶν  
<sup>1</sup>[SURELY] GRAPES <sup>2</sup>OR <sup>3</sup>FROM <sup>4</sup>THISTLES <sup>5</sup>FIGS? SO EVERY

δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν  
GOOD~TREE GOOD~FRUITS PRODUCES, BUT~THE ROTTEN

δένδρον καρποὺς πονηροὺς ποιεῖ. **7.18** οὐ δύναται  
TREE BAD~FRUIT PRODUCES, IS NOT ABLE

the door will be opened. <sup>9</sup>Is there anyone among you who, if your child asks for bread, will give a stone? <sup>10</sup>Or if the child asks for a fish, will give a snake? <sup>11</sup>If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him!

<sup>12</sup>“In everything do to others as you would have them do to you; for this is the law and the prophets.

<sup>13</sup>“Enter through the narrow gate; for the gate is wide and the road is easy<sup>a</sup> that leads to destruction, and there are many who take it. <sup>14</sup>For the gate is narrow and the road is hard that leads to life, and there are few who find it.

<sup>15</sup>“Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. <sup>16</sup>You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? <sup>17</sup>In the same way, every good tree bears good fruit, but the bad tree bears bad fruit. <sup>18</sup>A good tree cannot

<sup>a</sup>Other ancient authorities read for the road is wide and easy



bear bad fruit, nor can a bad tree bear good fruit. <sup>19</sup>Every tree that does not bear good fruit is cut down and thrown into the fire. <sup>20</sup>Thus you will know them by their fruits.

<sup>21</sup>“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. <sup>22</sup>On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name?’ <sup>23</sup>Then I will declare to them, ‘I never knew you; go away from me, you evildoers.’

<sup>24</sup>“Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock. <sup>25</sup>The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on rock. <sup>26</sup>And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand.

δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν οὐδὲ  
A GOOD~TREE BAD~FRUIT TO PRODUCE NOR [IS]

δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. **7.19** πᾶν  
A ROTTEN~TREE [ABLE] GOOD~FRUIT TO PRODUCE. EVERY

δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς  
TREE NOT PRODUCING GOOD~FRUIT IS CUT OFF AND INTO

πῦρ βάλλεται. **7.20** ἄρα γε ἀπὸ τῶν καρπῶν αὐτῶν  
[THE] FIRE IS THROWN. THEREFORE, BY THE FRUITS OF THEM

ἐπιγνώσεσθε αὐτοὺς.  
YOU\* WILL KNOW THEM.

**7.21** Οὐ πᾶς ὁ λέγων μοι, Κύριε κύριε,  
NOT ALL THE ONES SAYING TO ME, LORD, LORD,

εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ’  
WILL ENTER INTO THE KINGDOM OF THE HEAVENS, BUT

ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς  
THE ONE DOING THE WILL OF THE FATHER OF ME, THE ONE IN THE

οὐρανοῖς. **7.22** πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ  
HEAVENS. MANY WILL SAY TO ME ON THAT -

ἡμέρᾳ, Κύριε κύριε, σὺ τῷ σῷ ὀνόματι  
DAY, LORD, LORD, NOT - IN YOUR NAME

ἐπροφητεύσαμεν, καὶ τῷ σῷ ὀνόματι  
DID WE PROPHECY AND - IN YOUR NAME

δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι  
CAST OUT~DEMONS, AND - IN YOUR NAME

δυνάμεις πολλὰς ἐποιήσαμεν; **7.23** καὶ τότε ὁμολογήσω  
MANY~MIGHTY WORKS PERFORM? AND THEN I WILL DECLARE

αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ’  
TO THEM - I NEVER KNEW YOU\*. DEPART FROM

ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.  
ME THE ONES WORKING - LAWLESSNESS.

**7.24** Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους  
THEREFORE, ~EVERYONE WHO HEARS OF ME - THESE~WORDS

καὶ ποιεῖ αὐτοὺς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις  
AND DOES THEM, WILL BE COMPARED TO A WISE~MAN, WHO

ῥυκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν·  
BUILT HIS - HOUSE UPON THE ROCK.

**7.25** καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ  
AND CAME DOWN THE RAIN AND CAME THE RIVERS AND

ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ,  
BLEW THE WINDS AND BEAT AGAINST - THAT~HOUSE,

καὶ οὐκ ἔπεσεν, τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.  
AND IT DID NOT FALL, FOR~IT HAD BEEN FOUNDED UPON THE ROCK.

**7.26** καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ  
AND EVERYONE - HEARING OF ME - THESE~WORDS AND

μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις  
NOT DOING THEM WILL BE COMPARED TO A FOOLISH~MAN, WHO

ῥυκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον·  
BUILT HIS - HOUSE UPON THE SAND.

**7.27** καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ  
 AND CAME DOWN THE RAIN AND CAME THE RIVERS AND  
 ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ,  
 BLEW THE WINDS AND BEAT AGAINST - THAT~HOUSE,  
 καὶ ἔπεσεν καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.  
 AND IT FELL AND WAS THE FALL OF IT GREAT.

**7.28** Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς  
 AND IT CAME ABOUT WHEN FINISHED - JESUS -  
 λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ  
 THESE~WORDS, WERE AMAZED THE CROWDS AT THE TEACHING  
 αὐτοῦ· **7.29** ἦν γὰρ διδάσκων αὐτοὺς ὡς  
 OF HIM. FOR~HE WAS TEACHING THEM AS  
 ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.  
 HAVING~AUTHORITY AND NOT AS THE SCRIBES OF THEM.

<sup>27</sup>The rain fell, and the floods came, and the winds blew and beat against that house, and it fell—and great was its fall!”

<sup>28</sup>Now when Jesus had finished saying these things, the crowds were astounded at his teaching, <sup>29</sup>for he taught them as one having authority, and not as their scribes.

## CHAPTER 8

**8.1** Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους ἠκολούθησαν  
 AND~[WHEN] HE CAME DOWN FROM THE MOUNTAIN FOLLOWED  
 αὐτῷ ὄχλοι πολλοί. **8.2** καὶ ἰδοὺ λεπρὸς προσελθὼν  
 HIM MANY~CROWDS. AND BEHOLD A LEPER HAVING APPROACHED  
 προσεκύνει αὐτῷ λέγων, Κύριε, ἐὰν θέλῃς δύνασαι  
 WORSHIPED HIM SAYING, LORD, IF YOU ARE WILLING YOU ARE ABLE  
 με καθαρίσαι. **8.3** καὶ ἐκτείνας τὴν χεῖρα  
 TO CLEANSE~ME. AND HAVING STRETCHED OUT THE (HIS) HAND  
 ἥψατο αὐτοῦ λέγων, Θέλω, καθαρίσθητι καὶ  
 HE TOUCHED HIM SAYING, I AM WILLING, BE CLEANSED. AND  
 εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. **8.4** καὶ λέγει  
 IMMEDIATELY WAS CLEANSED HIS - LEPROSY. AND SAYS  
 αὐτῷ ὁ Ἰησοῦς, Ὅρα μηδεὶς εἶπῃς, ἀλλὰ ὑπάγε  
 TO HIM - JESUS, SEE [THAT] YOU TELL~NO ONE, BUT GO [AND]  
 σεαυτὸν δείξον τῷ ἱερεὶ καὶ προσένεγκον τὸ δῶρον  
 SHOW~YOURSELF TO THE PRIEST AND OFFER THE GIFT  
 ὃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.  
 WHICH MOSES~COMMANDED, FOR A TESTIMONY TO THEM.

**8.5** Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ προσῆλθεν  
 NOW~[WHEN] HE ENTERED INTO CAPERNAUM, APPROACHED  
 αὐτῷ ἐκατόνταρχος παρακαλῶν αὐτὸν **8.6** καὶ λέγων,  
 HIM A CENTURION BEGGING HIM AND SAYING,  
 Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ  
 LORD, THE CHILD OF ME HAS BEEN BEDRIDDEN IN THE HOUSE  
 παραλυτικός, δεινῶς βασανιζόμενος. **8.7** καὶ λέγει αὐτῷ,  
 PARALYZED, BEING TORTURED~TERRIBLY. AND HE SAYS TO HIM,  
 Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. **8.8** καὶ ἀποκριθεὶς ὁ  
 I COMING WILL HEAL HIM. AND HAVING ANSWERED THE  
 ἐκατόνταρχος ἔφη, Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου  
 CENTURION SAID, LORD, I AM NOT WORTHY THAT OF ME

When Jesus<sup>y</sup> had come down from the mountain, great crowds followed him; <sup>2</sup>and there was a leper<sup>z</sup> who came to him and knelt before him, saying, “Lord, if you choose, you can make me clean.” <sup>3</sup>He stretched out his hand and touched him, saying, “I do choose. Be made clean!” Immediately his leprosy<sup>z</sup> was cleansed. <sup>4</sup>Then Jesus said to him, “See that you say nothing to anyone; but go, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them.”

<sup>5</sup>When he entered Capernaum, a centurion came to him, appealing to him <sup>6</sup>and saying, “Lord, my servant is lying at home paralyzed, in terrible distress.” <sup>7</sup>And he said to him, “I will come and cure him.”

<sup>8</sup>The centurion answered, “Lord, I am not worthy

<sup>y</sup> Gk. he

<sup>z</sup> The terms leper and leprosy can refer to several diseases

to have you come under my roof; but only speak the word, and my servant will be healed. <sup>9</sup>For I also am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and the slave does it." <sup>10</sup>When Jesus heard him, he was amazed and said to those who followed him, "Truly I tell you, in no one<sup>a</sup> in Israel have I found such faith. <sup>11</sup>I tell you, many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven, <sup>12</sup>while the heirs of the kingdom will be thrown into the outer darkness, where there will be weeping and gnashing of teeth." <sup>13</sup>And to the centurion Jesus said, "Go; let it be done for you according to your faith." And the servant was healed in that hour.

<sup>14</sup> When Jesus entered Peter's house, he saw his mother-in-law lying in bed with a fever; <sup>15</sup>he touched her hand, and the fever left her, and she got up and began to serve him. <sup>16</sup>That evening they brought to him many who were possessed with demons; and he cast out the spirits

<sup>a</sup> Other ancient authorities read *Truly I tell you, not even*

ὑπὸ τὴν στέγην εἰσέλθης, ἀλλὰ μόνον εἰπὲ λόγῳ,  
'UNDER THE ROOF YOU MIGHT COME, BUT ONLY SAY IN A WORD,

καὶ ἰαθήσεται ὁ παῖς μου. 8.9 καὶ γὰρ ἐγὼ  
AND WILL BE HEALED THE CHILD OF ME. FOR-ALSO I

ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν  
AM-A MAN UNDER AUTHORITY, HAVING UNDER MYSELF

στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται,  
SOLDIERS, AND I SAY TO THIS ONE, GO, AND HE GOES,

καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου,  
AND TO ANOTHER, COME, AND HE COMES, AND TO THE SLAVE OF ME,

Ποίησον τοῦτο, καὶ ποιεῖ. 8.10 ἀκούσας δὲ ὁ  
DO THIS, AND HE DOES [IT]. AND-HAVING HEARD [THIS] -

Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν,  
JESUS MARVELED AND SAID TO THE ONES FOLLOWING,

Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς τοσαύτην πίστιν ἐν  
TRULY I SAY TO YOU\*, WITH NO ONE SUCH GREAT FAITH IN

τῷ Ἰσραὴλ εὑρον. 8.11 λέγω δὲ ὑμῖν ὅτι πολλοὶ  
- ISRAEL I HAVE FOUND. AND-I SAY TO YOU\* THAT MANY

ἀπὸ ἀνατολῶν καὶ δυσμῶν ἔξουσιν καὶ ἀνακλιθήσονται  
FROM EAST AND WEST WILL COME AND WILL RECLINE AT TABLE

μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ  
WITH ABRAHAM AND ISAAC AND JACOB IN THE KINGDOM

τῶν οὐρανῶν, 8.12 οἱ δὲ υἱοὶ τῆς βασιλείας  
OF THE HEAVENS, BUT~THE SONS OF THE KINGDOM

ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται  
WILL BE THROWN OUT INTO THE DARKNESS - EXTREME. THERE WILL BE

ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 8.13 καὶ  
- WEEPING AND - GRINDING OF THE TEETH. AND

εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ, Ὑπαγε, ὡς  
SAID - JESUS TO THE CENTURION, GO, AS

ἐπίστευσας γεννηθήτω σοι. καὶ ἰάθη ὁ παῖς  
YOU BELIEVED LET IT BE FOR YOU. AND WAS HEALED THE CHILD

[αὐτοῦ] ἐν τῇ ὥρᾳ ἐκέκινη.  
OF HIM AT - THAT-HOUR.

8.14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν  
AND COMING - JESUS INTO THE HOUSE OF PETER, HE SAW

τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν·  
THE MOTHER-IN-LAW OF HIM HAVING BEEN BEDRIDDEN AND FEVER-STRICKEN.

8.15 καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν  
AND HE TOUCHED THE HAND OF HER, AND LEFT HER

ὁ πυρετός, καὶ ἠγέρθη καὶ διηκόνει αὐτῷ.  
THE FEVER, AND SHE AROSE AND WAS SERVING HIM.

8.16 Ὁψίας δὲ γενομένης προσήνεγκαν αὐτῷ  
AND-[WHEN] EVENING HAD COME THEY BROUGHT TO HIM

δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα  
MANY-DEMON-POSSESSED [PEOPLE]. AND HE CAST OUT THE SPIRITS

8:10 text: ASVmg RSVmg NASB NIV TEV NJB NRSV. var. οὐδε ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον (not even in Israel I found such faith) [see Luke 7:9]: KJV ASV RSV NASBmg NEB NRSVmg.

λόγῳ καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν,  
WITH A WORD, AND ALL THE ONES ILLNESS HAVING HE HEALED.

**8.17** ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ  
THUS WAS FULFILLED THE [THING] SPOKEN THROUGH ISAIAH THE

προφήτου λέγοντος,  
PROPHET SAYING,

Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν  
HE THE WEAKNESSES OF US TOOK

καὶ τὰς νόσους ἐβάστασεν.  
AND THE DISEASES [OF US] HE REMOVED.

**8.18** Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ αὐτὸν ἐκέλευσεν  
<sup>3</sup>SEEING 'AND - <sup>2</sup>JESUS A CROWD AROUND HIM COMMANDED

ἀπελθεῖν εἰς τὸ πέραν. **8.19** καὶ προσελθὼν εἰς  
TO GO TO THE OTHER SIDE, AND HAVING APPROACHED ONE

γραμματεὺς εἶπεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι  
SCRIBE SAID TO HIM, TEACHER, I WILL FOLLOW YOU

ὅπου ἂν ἀπέρχῃ. **8.20** καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ  
WHEREVER YOU GO. AND SAYS TO HIM - JESUS, THE

ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ  
FOXES HAVE~HOLES AND THE BIRDS - OF HEAVEN,

κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει  
NESTS, BUT~THE SON OF MAN DOES NOT HAVE [A PLACE]

ποῦ τὴν κεφαλὴν κλίνει. **8.21** ἕτερος δὲ τῶν μαθητῶν  
WHERE THE [HIS] HEAD HE MAY LAY. AND~ANOTHER OF THE DISCIPLES

[αὐτοῦ] εἶπεν αὐτῷ, Κύριε, ἐπίτρεψόν μοι πρῶτον  
OF HIM SAID TO HIM, LORD, ALLOW ME FIRST

ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. **8.22** ὁ δὲ  
TO GO AND BURY THE FATHER OF ME. - BUT

Ἰησοῦς λέγει αὐτῷ, Ἀκολούθει μοι καὶ ἄφες τοὺς  
JESUS SAYS TO HIM, FOLLOW ME AND PERMIT THE

νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.  
DEAD TO BURY THE DEAD~OF THEMSELVES.

**8.23** Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν  
AND HE~HAVING EMBARKED INTO THE BOAT, FOLLOWED

αὐτῷ οἱ μαθηταὶ αὐτοῦ. **8.24** καὶ ἰδοὺ σεισμὸς μέγας  
HIM THE DISCIPLES OF HIM. AND BEHOLD A GREAT~STORM

ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον  
CAME ABOUT ON THE LAKE, SO THAT THE BOAT

καλύπτεσθαι ὑπὸ τῶν κυμάτων, αὐτὸς δὲ ἐκάθευδεν.  
[WAS ABOUT] TO BE COVERED BY THE WAVES, BUT~HE WAS SLEEPING.

**8.25** καὶ προσελθόντες ἤγειραν αὐτὸν λέγοντες, Κύριε,  
AND HAVING APPROACHED THEY AROUSED HIM SAYING, LORD,

σώσον, ἀπολλύμεθα. **8.26** καὶ λέγει αὐτοῖς, Τί  
SAVE [US], WE ARE PERISHING. AND HE SAYS TO THEM, WHY

δειλοί ἐστε, ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησεν  
ARE YOU~FEARFUL, ONES OF LITTLE FAITH? THEN ARISING HE REBUKED

with a word, and cured all who were sick. <sup>17</sup>This was to fulfill what had been spoken through the prophet Isaiah, "He took our infirmities and bore our diseases."

<sup>18</sup>Now when Jesus saw great crowds around him, he gave orders to go over to the other side. <sup>19</sup>A scribe then approached and said, "Teacher, I will follow you wherever you go." <sup>20</sup>And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head." <sup>21</sup>Another of his disciples said to him, "Lord, first let me go and bury my father." <sup>22</sup>But Jesus said to him, "Follow me, and let the dead bury their own dead."

<sup>23</sup>And when he got into the boat, his disciples followed him. <sup>24</sup>A wind-storm arose on the sea, so great that the boat was being swamped by the waves; but he was asleep. <sup>25</sup>And they went and woke him up, saying, "Lord, save us! We are perishing!" <sup>26</sup>And he said to them, "Why are you afraid, you of little faith?" Then he got up and rebuked



the winds and the sea; and there was a dead calm.

<sup>27</sup>They were amazed, saying, "What sort of man is this, that even the winds and the sea obey him?"

<sup>28</sup>When he came to the other side, to the country of the Gadarenes,<sup>b</sup> two demoniacs coming out of the tombs met him. They were so fierce that no one could pass that way. <sup>29</sup>Suddenly they shouted, "What have you to do with us, Son of God? Have you come here to torment us before the time?" <sup>30</sup>Now a large herd of swine was feeding at some distance from them. <sup>31</sup>The demons begged him, "If you cast us out, send us into the herd of swine." <sup>32</sup>And he said to them, "Go!" So they came out and entered the swine; and suddenly, the whole herd rushed down the steep bank into the sea and perished in the water. <sup>33</sup>The swineherds ran off, and on going into the town, they told the whole story about what had happened to the demoniacs. <sup>34</sup>Then the whole town came out to meet Jesus; and when they saw him, they begged him to leave their neighborhood.

<sup>b</sup> Other ancient authorities read *Gergesenes*; others, *Gerasenes*

τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο  
THE WINDS AND THE LAKE, AND THERE WAS

γαλήνῃ μεγάλῃ. 8.27 οἱ δὲ ἄνθρωποι ἐθαύμασαν  
GREAT~CALM. AND~THE MEN WERE AMAZED

λέγοντες, Ποταπὸς ἐστὶν οὗτος ὅτι καὶ οἱ ἄνεμοι  
SAYING, OF WHAT SORT IS THIS [MAN] THAT EVEN THE WINDS

καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν;  
AND THE LAKE OBEY~HIM?

8.28 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν  
AND HE~HAVING COME TO THE OTHER SIDE TO THE COUNTRY

τῶν Γαδαρηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι  
OF THE GADARENES, MET HIM TWO DEMON-POSSESSED [MEN]

ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε  
OUT OF THE TOMBS COMING OUT [WHO WERE] VERY~DANGEROUS, SO THAT

μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.  
SOME~WERE NOT ABLE TO PASS BY THROUGH - THAT~WAY.

8.29 καὶ ἰδοὺ ἔκραξαν λέγοντες, Τί ἡμῖν καὶ σοί,  
AND BEHOLD THEY CALLED OUT SAYING, WHAT TO US AND TO YOU,

υἱὲ τοῦ θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι  
SON - OF GOD? HAVE YOU COME HERE BEFORE [THE] TIME TO TORTURE

ἡμᾶς; 8.30 ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη  
US? NOW~THERE WAS FAR AWAY FROM THEM A HERD

χοίρων πολλῶν βοσκομένη. 8.31 οἱ δὲ δαίμονες  
OF MANY~PIGS FEEDING. AND~THE DEMONS

παρεκάλουν αὐτὸν λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς,  
BEGGED HIM SAYING, IF YOU CAST OUT US,

ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων. 8.32 καὶ  
SEND US INTO THE HERD - OF PIGS. AND

εἶπεν αὐτοῖς, Ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπήλθον  
HE SAID TO THEM, GO AWAY. SO~THE ONES COMING OUT WENT AWAY

εἰς τοὺς χοίρους· καὶ ἰδοὺ ὥρμησεν πᾶσα ἡ ἀγέλη  
INTO THE PIGS. AND BEHOLD RUSHED ALL THE HERD

κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν καὶ ἀπέθανον ἐν  
DOWN THE BANK INTO THE LAKE AND THEY DIED IN

τοῖς ὕδασιν. 8.33 οἱ δὲ βόσκοντες ἐφυγον, καὶ  
THE WATERS. BUT~THE ONES FEEDING FLED, AND

ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ  
HAVING GONE AWAY INTO THE CITY, THEY REPORTED EVERYTHING AND

τὰ τῶν δαιμονιζομένων. 8.34 καὶ ἰδοὺ πᾶσα  
THE [THINGS] OF THE ONES DEMON-POSSESSED. AND BEHOLD ALL

ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ, καὶ  
THE CITY CAME OUT TO MEET - WITH JESUS, AND

ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν  
SEEING HIM THEY BEGGED THAT HE MIGHT PASS OVER FROM THE

ὁρίων αὐτῶν.  
BOUNDARIES OF THEM.

8:28 text [see Mark 5:1; Luke 8:26]: ASV RSV NASB NIV NEB TEV NJB NRSV. var. Γεργεσηνων (Gergesenes) KJV RSVmg NIVmg NJBmg NRSVmg. var. Γερασσηνων (Gerasenes): RSVmg NIVmg NJBmg NRSVmg.

## CHAPTER 9

**9.1** Καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν καὶ ἦλθεν  
AND HAVING EMBARKED INTO A BOAT HE CROSSED OVER AND CAME

εἰς τὴν ἰδίαν πόλιν. **9.2** καὶ ἰδοὺ προσέφερον αὐτῷ  
INTO THE(HIS) OWN CITY. AND BEHOLD THEY BROUGHT TO HIM

παραλυτικὸν ἐπὶ κλίνης βεβλημένον. καὶ ἰδὼν ὁ  
A PARALYTIC UPON A STRETCHER LYING. AND HAVING SEEN -

Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ,  
JESUS THE FAITH OF THEM, HE SAID TO THE PARALYTIC,

Θάρσει, τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι. **9.3** καὶ  
CHEER UP, CHILD, ARE FORGIVEN OF YOU THE SINS. AND

ἰδοὺ τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς, Οὗτος  
BEHOLD SOME OF THE SCRIBES SAID AMONG THEMSELVES, THIS ONE

βλασφημεῖ. **9.4** καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις  
BLASPHEMES. AND HAVING SEEN - JESUS THE THOUGHTS

αὐτῶν εἶπεν, Ἵνατί ἐνθυμείσθε πονηρὰ ἐν ταῖς  
OF THEM SAID, WHY ARE YOU\* THINKING EVIL IN THE

καρδίαις ὑμῶν; **9.5** τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν,  
HEARTS OF YOU\*? FOR WHICH IS EASIER TO SAY,

Ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἐγείρε καὶ  
ARE FORGIVEN OF YOU THE SINS, OR TO SAY, RISE UP AND

περιπάτει; **9.6** ἵνα δὲ εἰδήτε ὅτι ἐξουσίαν ἔχει  
WALK? BUT IN ORDER THAT YOU\* MAY KNOW THAT AUTHORITY HAS

ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι  
THE SON - OF MAN ON - EARTH TO FORGIVE

ἁμαρτίας—τότε λέγει τῷ παραλυτικῷ, Ἐγερθεὶς ἄρον  
SINS—THEN HE SAID TO THE PARALYTIC, RISING UP, TAKE

σου τὴν κλίνην καὶ ὑπάγε εἰς τὸν οἶκόν σου.  
OF YOU THE STRETCHER AND GO TO THE HOUSE OF YOU.

**9.7** καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.  
AND RISING UP HE WENT AWAY TO THE HOUSE OF HIM.

**9.8** ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν  
AND HAVING SEEN [THIS], THE CROWDS WERE AFRAID AND GLORIFIED

τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς  
- GOD, THE ONE HAVING GIVEN SUCH AUTHORITY -

ἀνθρώποις.  
TO MEN.

**9.9** Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον  
AND GOING AWAY - JESUS FROM THERE SAW A MAN

καθήμενον ἐπὶ τὸ τελώνιον, Μαθθαῖον λεγόμενον, καὶ  
SITTING IN THE TAX OFFICE, BEING CALLED MATTHEW, AND

λέγει αὐτῷ, Ἀκολουθεῖ μοι. καὶ ἀναστὰς ἠκολούθησεν  
HE SAYS TO HIM, FOLLOW ME. AND RISING HE FOLLOWED

αὐτῷ. **9.10** Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν  
HIM. AND IT CAME ABOUT [WHILE] HE WAS RECLINING AT TABLE IN

τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ  
THE HOUSE, AND BEHOLD MANY TAX COLLECTORS AND SINNERS

And after getting into a boat he crossed the sea and came to his own town.

2 And just then some people were carrying a paralyzed man lying on a bed. When Jesus saw their faith, he said to the paralytic, "Take heart, son; your sins are forgiven."<sup>3</sup> Then some of the scribes said to themselves, "This man is blaspheming."<sup>4</sup> But Jesus, perceiving their thoughts, said, "Why do you think evil in your hearts?<sup>5</sup> For which is easier, to say, 'Your sins are forgiven,' or to say, 'Stand up and walk'?"<sup>6</sup> But so that you may know that the Son of Man has authority on earth to forgive sins"—he then said to the paralytic—"Stand up, take your bed and go to your home."<sup>7</sup> And he stood up and went to his home.<sup>8</sup> When the crowds saw it, they were filled with awe, and they glorified God, who had given such authority to human beings.

9 As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, "Follow me." And he got up and followed him.

10 And as he sat at dinner<sup>c</sup> in the house, many tax collectors and sinners

<sup>c</sup> Gk reclined

came and were sitting<sup>d</sup> with him and his disciples.

<sup>11</sup>When the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"

<sup>12</sup>But when he heard this, he said, "Those who are well have no need of a physician, but those who are sick. <sup>13</sup>Go and learn what this means, 'I desire mercy, not sacrifice.' For I have come to call not the righteous but sinners."

<sup>14</sup>Then the disciples of John came to him, saying, "Why do we and the Pharisees fast often,<sup>e</sup> but your disciples do not fast?" <sup>15</sup>And Jesus said to them, "The wedding guests cannot mourn as long as the bridegroom is with them, can they? The days will come when the bridegroom is taken away from them, and then they will fast. <sup>16</sup>No one sews a piece of unshrunk cloth on an old cloak, for the patch pulls away from the cloak, and a worse tear is made.

<sup>17</sup>Neither is new wine put into old wineskins; otherwise, the skins burst, and the wine is spilled, and the skins are destroyed; but new wine is put

<sup>d</sup> Gk. were reclining

<sup>e</sup> Other ancient authorities lack often

ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς  
HAVING COME RECLINED AT TABLE WITH - JESUS AND WITH THE DISCIPLES

αὐτοῦ. **9.11** καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς  
OF HIM. AND HAVING SEEN [THIS] THE PHARISEES WERE SAYING TO THE

μαθηταῖς αὐτοῦ, Διὰ τί μετὰ τῶν τελωνῶν καὶ  
DISCIPLES OF HIM, WHY WITH - TAX COLLECTORS AND

ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; **9.12** ὁ δὲ  
SINNERS EATS THE TEACHER OF YOU? BUT~THE ONE

ἀκούσας εἶπεν, Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες  
HAVING HEARD SAID, NO NEED HAVE THE ONES BEING STRONG

ἱατροῦ ἀλλ' οἱ κακῶς ἔχοντες. **9.13** πορευθέντες δὲ  
OF A PHYSICIAN BUT THE ONES HAVING~ILLNESS. BUT~GOING

μάθετε τί ἐστίν, Ἐλεος θέλω καὶ οὐ  
LEARN WHAT IS [THE MEANING OF THIS], I DESIRE~MERCY AND NOT

θυσίαν· σὺ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ  
SACRIFICE. FOR~I HAVE NOT COME TO CALL [THE] RIGHTEOUS, BUT

ἁμαρτωλοὺς.  
SINNERS.

**9.14** Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου  
THEN APPROACHED HIM THE DISCIPLES OF JOHN

λέγοντες, Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν  
SAYING, WHY [DO] WE AND THE PHARISEES FAST

[πολλά], οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν; **9.15** καὶ  
OFTEN, BUT~THE DISCIPLES OF YOU DO NOT FAST? AND

εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ  
SAID TO THEM - JESUS, <sup>3</sup>ARE NOT ABLE [SURELY] THE

υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν  
<sup>2</sup>SONS[RELATIVES] FOR THE BRIDEGROOM TO MOURN AS LONG AS WITH THEM

ἐστίν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ  
IS THE BRIDEGROOM? BUT~WILL COME DAYS WHEN IS TAKEN AWAY

ἅπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν.  
FROM THEM THE BRIDEGROOM, AND THEN THEY WILL FAST.

**9.16** οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ  
BUT~NO ONE SEWS A PATCH OF UNSHRUNK~CLOTH ON

ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ  
AN OLD~GARMENT. FOR~IT TAKES AWAY THE FULLNESS OF IT FROM

τοῦ ἱματίου καὶ χειρόν σχίσμα γίνεται. **9.17** οὐδὲ  
THE GARMENT, AND A WORSE TEAR RESULTS. NO ONE

βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς·  
PUTS NEW~WINE INTO OLD~WINESKINS.

εἰ δὲ μή γε, ῥήγνυνται οἱ ἀσκοὶ καὶ ὁ οἶνος  
OTHERWISE, ARE TORN THE WINESKINS AND THE WINE

ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται· ἀλλὰ βάλλουσιν  
IS POURED OUT AND THE WINESKINS ARE RUINED. BUT THEY POUR

οἶνον νέον εἰς ἀσκούς καινούς, καὶ ἀμφότεροι  
NEW WINE INTO FRESH-WINESKINS, AND BOTH

συντηροῦνται.

ARE PRESERVED.

**9.18** Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων εἰς  
[WHILE] HE WAS SPEAKING~THESE THINGS TO THEM BEHOLD ONE~RULER

ἐλθὼν προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου  
COMING WORSHIPED HIM SAYING - THE DAUGHTER OF ME

ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου  
DIED~JUST NOW; BUT COMING LAY THE HAND OF YOU

ἐπ' αὐτήν, καὶ ζήσεται. **9.19** καὶ ἐγερθεὶς ὁ Ἰησοῦς  
UPON HER, AND SHE WILL LIVE. AND HAVING ARISEN - JESUS

ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. **9.20** Καὶ  
FOLLOWED HIM ALSO THE DISCIPLES OF HIM. AND

ἰδοὺ γυνὴ αἱμορροοῦσα δώδεκα ἔτη προσελθοῦσα  
BEHOLD A WOMAN HEMORRHAGING TWELVE YEARS HAVING APPROACHED

ὀπίσθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ·  
BEHIND TOUCHED THE EDGE OF THE GARMENT OF HIM.

**9.21** ἔλεγεν γὰρ ἐν ἑαυτῇ, Ἐὰν μόνον ἄψωμαι τοῦ  
FOR~SHE WAS SAYING TO HERSELF, IF ONLY I MIGHT TOUCH THE

ἱματίου αὐτοῦ σωθήσομαι. **9.22** ὁ δὲ Ἰησοῦς στραφεὶς  
GARMENT OF HIM I WILL BE HEALED. - AND JESUS TURNING

καὶ ἰδὼν αὐτὴν εἶπεν, Θάρσει, θύγατερ· ἡ πίστις  
AND SEEING HER SAID, CHEER UP, DAUGHTER; THE FAITH

σου σέσωκέν σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς  
OF YOU HAS HEALED YOU. AND WAS HEALED THE WOMAN FROM -

ώρας ἐκείνης. **9.23** Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν  
THAT~HOUR. AND HAVING COME - JESUS INTO THE

οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς αὐλητὰς καὶ  
HOUSE OF THE RULER AND HAVING SEEN THE FLUTE PLAYERS AND

τὸν ὄχλον θορυβούμενον **9.24** ἔλεγεν, Ἀναχωρεῖτε,  
THE DISORDERLY~CROWD HE WAS SAYING, GO AWAY,

οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει. καὶ  
FOR~NOT DIED THE GIRL BUT SHE SLEEPS. AND

κατεγέλων αὐτοῦ. **9.25** ὅτε δὲ ἐξεβλήθη ὁ ὄχλος  
THEY WERE RIDICULING HIM. BUT~WHEN WAS PUT OUT THE CROWD,

εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ  
HAVING ENTERED HE GRASPED THE HAND OF HER, AND WAS RAISED THE

κοράσιον. **9.26** καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν  
GIRL. AND WENT OUT - THIS~REPORT INTO ALL -

γῆν ἐκείνην.

THAT~REGION.

**9.27** Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ ἠκολούθησαν  
AND <sup>2</sup>GOING AWAY <sup>3</sup>FROM THERE - <sup>1</sup>JESUS FOLLOWED

[αὐτῷ] δύο τυφλοὶ κρᾶζοντες καὶ λέγοντες, Ἐλέησον  
HIM TWO BLIND [MEN] CRYING OUT AND SAYING, HAVE MERCY

into fresh wineskins, and so both are preserved."

18 While he was saying these things to them, suddenly a leader of the synagogue/ came in and knelt before him, saying, "My daughter has just died; but come and lay your hand on her, and she will live."

19 And Jesus got up and followed him, with his disciples. 20 Then suddenly a woman who had been suffering from hemorrhages for twelve years came up behind him and touched the fringe of his cloak, 21 for she said to herself, "If I only touch his cloak, I will be made well." 22 Jesus turned, and seeing her he said, "Take heart, daughter; your faith has made you well."

And instantly the woman was made well. 23 When Jesus came to the leader's house and saw the flute players and the crowd making a commotion, 24 he said, "Go away; for the girl is not dead but sleeping."

And they laughed at him. 25 But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. 26 And the report of this spread throughout that district.

27 As Jesus went on from there, two blind men followed him, crying loudly, "Have mercy

<sup>f</sup> Gk lacks of the synagogue



on us, Son of David!"

<sup>28</sup>When he entered the house, the blind men came to him; and Jesus said to them, "Do you believe that I am able to do this?" They said to him, "Yes, Lord."

<sup>29</sup>Then he touched their eyes and said, "According to your faith let it be done to you."

<sup>30</sup>And their eyes were opened. Then Jesus sternly ordered them, "See that no one knows of this."<sup>31</sup>But they went away and spread the news about him throughout that district.

<sup>32</sup>After they had gone away, a demoniac who was mute was brought to him.

<sup>33</sup>And when the demon had been cast out, the one who had been mute spoke; and the crowds were amazed and said, "Never has anything like this been seen in Israel."<sup>34</sup>But the Pharisees said, "By the ruler of the demons he casts out the demons."<sup>35</sup> Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. <sup>36</sup>When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. <sup>37</sup>Then he said to his disciples, "The harvest is plentiful, but the laborers are few;

<sup>R</sup> Other ancient authorities lack this verse

ἡμᾶς, υἱὸς Δαυίδ. 9.28 ἐλθόντι δὲ εἰς τὴν οἰκίαν  
[ON] US, SON OF DAVID. AND~HAVING COME INTO THE HOUSE,

προσῆλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ  
APPROACHED HIM THE BLIND [MEN], AND SAYS TO THEM -

Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι;  
JESUS, DO YOU BELIEVE THAT I AM ABLE TO DO~THIS?

λέγουσιν αὐτῷ, Ναὶ κύριε. 9.29 τότε ἥψατο τῶν  
THEY SAY TO HIM, YES, LORD. THEN HE TOUCHED THE

ὀφθαλμῶν αὐτῶν λέγων, Κατὰ τὴν πίστιν ὑμῶν  
EYES OF THEM SAYING, ACCORDING TO THE FAITH OF YOU\*

γενηθήτω ὑμῖν. 9.30 καὶ ἠνεῴχθησαν αὐτῶν οἱ  
LET IT BE DONE TO YOU\*. AND WERE OPENED THEIR -

ὀφθαλμοί. καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων,  
EYES. AND STERNLY WARNED THEM - JESUS SAYING,

Ῥατὲ μηδεὶς γινωσκέτω. 9.31 οἱ δὲ ἐξεληθόντες  
TAKE CARE, LET NO ONE KNOW. BUT~THE ONES HAVING GONE OUT

διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.  
MADE HIM KNOWN IN <sup>2</sup>ENTIRE - <sup>3</sup>REGION <sup>1</sup>THAT.

9.32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ  
AND~THEY GOING OUT, BEHOLD THEY BROUGHT TO HIM

ἄνθρωπον κωφὸν δαιμονιζόμενον. 9.33 καὶ ἐκβλήθεντος  
A MUTE~MAN BEING DEMON~POSSESSED. AND CASTING OUT

τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν  
THE DEMONS, SPOKE THE MUTE [MAN]. AND WERE AMAZED

οἱ ὄχλοι λέγοντες, Οὐδέποτε ἐφάνη οὕτως ἐν τῷ  
THE CROWDS SAYING, NEVER HAPPENED THUS IN -

Ἰσραὴλ. 9.34 οἱ δὲ Φαρισαῖοι ἔλεγον, Ἐν τῷ  
ISRAEL. BUT~THE PHARISEES WERE SAYING, BY THE

ἄρχοντι τῶν δαιμονίων ἐβάλλει τὰ δαιμόνια.<sup>†</sup>  
RULER OF THE DEMONS HE CASTS OUT - DEMONS.

9.35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας  
AND WENT ABOUT - JESUS [THROUGH] <sup>2</sup>THE <sup>3</sup>CITIES <sup>1</sup>ALL

καὶ τὰς κώμας διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν  
AND THE VILLAGES TEACHING IN THE SYNAGOGUES OF THEM

καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ  
AND PREACHING THE GOOD NEWS OF THE KINGDOM AND

θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.  
HEALING EVERY DISEASE AND EVERY ILLNESS.

9.36 Ἴδων δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν,  
AND~HAVING SEEN THE CROWDS, HE FELT SYMPATHY FOR THEM,

ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὥσεί πρόβατα  
FOR THEY WERE DISTRESSED AND WEARY AS SHEEP

μὴ ἔχοντα ποιμένα. 9.37 τότε λέγει τοῖς μαθηταῖς  
NOT HAVING A SHEPHERD. THEN HE SAYS TO THE DISCIPLES

αὐτοῦ, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι  
OF HIM, INDEED~THE HARVEST [IS] GREAT, BUT~THE WORKERS [ARE] FEW.

9:34 text: KJV ASV RSV NASB NIV NEBmg TEV NJB NRSV. omit: RSVmg NEB NJBmg NRSVmg.

**9.38** δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως  
THEREFORE-ASK THE LORD OF THE HARVEST SO THAT

ἐκβάλλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.  
HE MAY SEND OUT WORKERS INTO THE HARVEST OF HIM.

<sup>38</sup>therefore ask the Lord of the harvest to send out laborers into his harvest."

## CHAPTER 10

**10.1** Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς  
AND SUMMONING THE TWELVE DISCIPLES

αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων  
OF HIM, HE GAVE TO THEM AUTHORITY [OVER] UNCLEAN-SPIRITS

ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ  
SO AS TO CAST OUT THEM AND TO HEAL EVERY DISEASE AND

πᾶσαν μαλακίαν. **10.2** Τῶν δὲ δώδεκα ἀποστόλων τὰ  
EVERY ILLNESS. NOW-OF THE TWELVE APOSTLES THE

ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος  
NAMES ARE THESE: FIRST, SIMON, THE ONE BEING CALLED

Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, καὶ Ἰάκωβος  
PETER AND ANDREW THE BROTHER OF HIM, AND JAMES

ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ,  
THE [SON] - OF ZEBEDEE AND JOHN THE BROTHER OF HIM,

**10.3** Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ  
PHILIP AND BARTHOLOMEW, THOMAS AND

Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου  
MATTHEW, THE TAX COLLECTOR, JAMES THE [SON] - OF ALPHEUS

καὶ Θαδδαῖος, **10.4** Σίμων ὁ Καναναῖος καὶ Ἰούδας ὁ  
AND THADDAEUS, SIMON THE CANANAEAN AND JUDAS -

Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.  
ISCARIOT THE ONE ALSO BETRAYING HIM.

**10.5** Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς  
THESE - TWELVE <sup>2</sup>SENT OUT - <sup>1</sup>JESUS

παραγγείλας αὐτοῖς λέγων, Εἰς ὁδὸν ἐθνῶν  
COMMANDING THEM SAYING, IN [THE] WAY OF THE GENTILES

μὴ ἀπέλθῃτε καὶ εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθῃτε·  
DO NOT GO AND INTO A CITY OF SAMARITANS DO NOT ENTER.

**10.6** πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ  
BUT-GO INSTEAD TO - <sup>3</sup>SHEEP <sup>1</sup>THE

ἀπολωλότα οἴκου Ἰσραὴλ. **10.7** πορευόμενοι δὲ  
<sup>2</sup>LOST OF [THE] HOUSE OF ISRAEL. AND-[WHILE] GOING

κηρύσσετε λέγοντες ὅτι Ἦγγικεν ἡ βασιλεία τῶν  
PREACH SAYING - IS NEAR THE KINGDOM OF THE

οὐρανῶν. **10.8** ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε,  
HEAVENS. HEAL-[THE] AILING, RAISE-[THE] DEAD,

λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν  
CLEANSE-[THE] LEPROS, CAST OUT-DEMONS. FREELY

ἐλάβετε, δωρεὰν δότε. **10.9** Μὴ κτήσῃσθε χρυσὸν μηδὲ  
YOU<sup>2</sup> RECEIVED, FREELY GIVE. DO NOT ACQUIRE GOLD, NOR

Then Jesus<sup>4</sup> summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. <sup>2</sup>These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; <sup>3</sup>Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; <sup>4</sup>Simon the Cananaean, and Judas Iscariot, the one who betrayed him.

<sup>5</sup> These twelve Jesus sent out with the following instructions: "Go nowhere among the Gentiles, and enter no town of the Samaritans, <sup>6</sup>but go rather to the lost sheep of the house of Israel. <sup>7</sup>As you go, proclaim the good news, 'The kingdom of heaven has come near.' <sup>8</sup>Cure the sick, raise the dead, cleanse the lepers, <sup>k</sup>cast out demons. You received without payment; give without payment. <sup>9</sup>Take no gold, or

<sup>h</sup> Gk. he

<sup>i</sup> Other ancient authorities read *Lebbaeus*, or *Lebbaeus called Thaddaeus*

<sup>j</sup> Or: is at hand

<sup>k</sup> The terms *leper* and *leprosy* can refer to several diseases

silver, or copper in your belts, <sup>10</sup>no bag for your journey, or two tunics, or sandals, or a staff; for laborers deserve their food. <sup>11</sup>Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. <sup>12</sup>As you enter the house, greet it. <sup>13</sup>If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. <sup>14</sup>If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. <sup>15</sup>Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town.

<sup>16</sup>"See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves. <sup>17</sup>Beware of them, for they will hand you over to councils and flog you in their synagogues; <sup>18</sup>and you will be dragged before governors and kings because of me, as a testimony to them and the Gentiles. <sup>19</sup>When they hand you over, do not worry about how you are to speak or what you are to say;

ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, **10.10** μὴ  
SILVER NOR COPPER IN THE BELTS OF YOU\*, NOR  
πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα  
A KNAPSACK FOR [THE] ROAD NOR TWO SHIRTS NOR SANDALS,  
μηδὲ ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς  
NOR A STAFF. FOR~[IS] WORTHY THE WORKER OF THE FOOD  
αὐτοῦ. **10.11** εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθῃτε,  
OF HIM. AND~INTO WHICHEVER CITY OR VILLAGE YOU\* ENTER,  
ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κακεῖ μέινετε  
INQUIRE WHO IN IT IS~WORTHY. AND THERE REMAIN  
ἕως ἂν ἐξέλθῃτε. **10.12** εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν  
UNTIL YOU\* LEAVE. AND~ENTERING INTO THE HOUSE,  
ἀσπάσασθε αὐτήν· **10.13** καὶ ἐὰν μὲν ᾗ ἡ οἰκία  
GREET IT. AND IF INDEED <sup>3</sup>IS <sup>1</sup>THE <sup>2</sup>HOUSE  
ἄξια, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν, ἐὰν δὲ μὴ ᾗ  
WORTHY, LET COME THE PEACE OF YOU\* UPON IT; BUT~IF IT IS NOT  
ἄξια, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.  
WORTHY, THE PEACE OF YOU\* TO YOU\* LET RETURN.  
**10.14** καὶ ὅς ἂν μὴ δέξῃται ὑμᾶς μηδὲ ἀκούσῃ τοὺς  
AND WHOEVER DOES NOT RECEIVE YOU\* NOR LISTEN TO THE  
λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς  
WORDS OF YOU\*, GOING OUT OUTSIDE OF THE HOUSE OR -  
πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν  
THAT~CITY, SHAKE OFF THE DUST OF THE FEET  
ὑμῶν. **10.15** ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται  
OF YOU\*. TRULY I SAY TO YOU\*, IT WILL BE~MORE TOLERABLE  
γῆ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως  
[FOR THE] LAND OF SODOM AND GOMORRAH ON [THE] DAY OF JUDGMENT  
ἢ τῇ πόλει ἐκείνῃ.  
THAN - [FOR] THAT~CITY.  
**10.16** Ἴδού ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν  
BEHOLD I SEND YOU\* AS SHEEP IN  
μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις  
[THE] MIDST OF WOLVES. THEREFORE~BE WISE AS - SERPENTS  
καὶ ἀκέραιοι ὡς αἱ περιστεραί. **10.17** προσέχετε δὲ  
AND INNOCENT AS - DOVES. AND~BEWARE  
ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς  
OF - MEN. FOR~THEY WILL DELIVER UP YOU\* TO  
συνέδρια καὶ ἐν ταῖς συναγωγαῖς αὐτῶν  
[THE] COUNCILS, AND IN THE SYNAGOGUES OF THEM  
μαστιγώσουσιν ὑμᾶς· **10.18** καὶ ἐπὶ ἡγεμόνας δὲ καὶ  
THEY WILL SCOURGE YOU\*, AND BEFORE GOVERNORS AND ALSO  
βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον  
KINGS YOU\* WILL BE LED FOR [THE] SAKE OF ME AS A TESTIMONY  
αὐτοῖς καὶ τοῖς ἔθνεσιν. **10.19** ὅταν δὲ παραδώσιν  
TO THEM AND TO THE GENTILES. BUT~WHEN THEY DELIVER UP  
ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε·  
YOU\*, DO NOT BE ANXIOUS [ABOUT] HOW OR WHAT YOU\* MAY SAY,

δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε·  
FOR~IT WILL BE GIVEN TO YOU\* IN THAT - HOUR WHAT YOU\* MAY SAY.

**10.20** οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ  
FOR~NOT YOU\* ARE THE ONES SPEAKING BUT THE

πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.  
SPIRIT OF THE FATHER OF YOU\* [WILL BE] THE ONE SPEAKING IN YOU\*.

**10.21** παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ  
<sup>1</sup>WILL DELIVER UP <sup>1</sup>AND <sup>2</sup>BROTHER BROTHER TO DEATH AND

πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα  
A FATHER [WILL DELIVER UP HIS] CHILD, AND CHILDREN~WILL RISE UP

ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς. **10.22** καὶ  
AGAINST [THEIR] PARENTS AND PUT TO DEATH THEM. AND

ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομα  
YOU\* WILL BE HATED BY ALL ON ACCOUNT OF THE NAME

μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.  
OF ME. BUT~THE ONE HAVING ENDURED TO [THE] END, THIS ONE WILL BE SAVED.

**10.23** ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ,  
AND~WHEN THEY PERSECUTE YOU\* IN - THIS~CITY,

φεύγετε εἰς τὴν ἑτέραν· ἀμὴν γὰρ λέγω ὑμῖν,  
FLEE TO - ANOTHER. FOR~TRULY I SAY TO YOU\*,

οὐ μὴ τελέσῃτε τὰς πόλεις τοῦ Ἰσραὴλ  
YOU\* WILL BY NO MEANS FINISH [GOING THROUGH] THE CITIES - OF ISRAEL

ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.  
UNTIL COMES THE SON - OF MAN.

**10.24** Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ  
A DISCIPLE~IS NOT ABOVE THE TEACHER NEITHER [IS]

δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. **10.25** ἀρκετὸν τῷ  
A SLAVE ABOVE THE MASTER OF HIM. [IT IS] ENOUGH FOR THE

μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ καὶ  
DISCIPLE THAT HE BE LIKE THE TEACHER OF HIM AND

ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν  
[FOR] THE SLAVE [TO BE] LIKE THE MASTER OF HIM. IF THE

οἰκοδεσπότην Βεελζεβούλ ἐπεκάλεσαν, πόσῳ μᾶλλον  
HOUSE MASTER THEY CALLED~BEELZEBUL, HOW MUCH MORE

τοὺς οἰκιακοὺς αὐτοῦ.  
THE MEMBERS OF THE HOUSEHOLD OF HIM.

**10.26** Μὴ οὖν φοβηθῇτε αὐτούς· οὐδὲν γάρ  
THEREFORE,~DO NOT BE AFRAID OF THEM. FOR~NOTHING

ἔστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται καὶ  
HAS BEEN VEILED WHICH WILL NOT BE REVEALED, AND [NOTHING]

κρυπτὸν ὃ οὐ γνωσθήσεται. **10.27** ὃ λέγω ὑμῖν ἐν  
HIDDEN WHICH WILL NOT BE MADE KNOWN. WHAT I SAY TO YOU\* IN

τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτί, καὶ ὃ εἰς τὸ οὖς  
THE DARKNESS SPEAK IN THE LIGHT, AND WHAT IN YOUR EAR

ἀκούετε κηρύξατε ἐπὶ τῶν δωματίων. **10.28** καὶ  
YOU\* HEAR PREACH ON THE HOUSETOPS. AND

μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ  
DO NOT BE AFRAID OF THE ONES KILLING THE BODY, BUT~THE

for what you are to say will be given to you at that time; <sup>20</sup>for it is not you who speak, but the Spirit of your Father speaking through you.

<sup>21</sup>Brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death; <sup>22</sup>and you will be hated by all because of my name. But the one who endures to the end will be saved. <sup>23</sup>When they persecute you in one town, flee to the next; for truly I tell you, you will not have gone through all the towns of Israel before the Son of Man comes.

<sup>24</sup>“A disciple is not above the teacher, nor a slave above the master; <sup>25</sup>it is enough for the disciple to be like the teacher, and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household!

<sup>26</sup>“So have no fear of them; for nothing is covered up that will not be uncovered, and nothing secret that will not become known. <sup>27</sup>What I say to you in the dark, tell in the light; and what you hear whispered, proclaim from the house-tops. <sup>28</sup>Do not fear those who kill the body but



cannot kill the soul; rather fear him who can destroy both soul and body in hell.<sup>1</sup>

<sup>29</sup>Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father.

<sup>30</sup>And even the hairs of your head are all counted. <sup>31</sup>So do not be afraid; you are of more value than many sparrows.

<sup>32</sup>“Everyone therefore who acknowledges me before others, I also will acknowledge before my Father in heaven; <sup>33</sup>but whoever denies me before others, I also will deny before my Father in heaven.

<sup>34</sup>“Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword.

<sup>35</sup>For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law;

<sup>36</sup>and one’s foes will be members of one’s own household.

<sup>37</sup>Whoever loves father or mother more than me

<sup>1</sup>Gk. *Gehenna*

ψυχὴν μὴ δυναμένων ἀποκτείνει· φοβείσθε δὲ μᾶλλον  
SOUL NOT BEING ABLE TO KILL. BUT~FEAR INSTEAD

τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν  
THE ONE BEING ABLE BOTH SOUL AND BODY TO DESTROY IN

γεέννη. **10.29** οὐχὶ δύο στρουθία ἄσσαρίου πωλεῖται;  
GEHENNA(HELL). ARE NOT TWO SPARROWS SOLD~FOR A PENNY?

καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν  
AND ONE OF THEM WILL NOT FALL ON THE EARTH

ἄνευ τοῦ πατρὸς ὑμῶν. **10.30** ὑμῶν δὲ καὶ  
WITHOUT [THE KNOWLEDGE OF] THE FATHER OF YOU\*. AND~OF YOU\* EVEN

αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσίν.  
THE HAIRS OF THE HEAD ALL NUMBERED ARE.

**10.31** μὴ οὖν φοβείσθε· πολλῶν στρουθίων διαφέρετε  
THEREFORE, ~DO NOT BE AFRAID. <sup>3</sup>THAN MANY <sup>4</sup>SPARROWS <sup>2</sup>ARE WORTH MORE

ὑμεῖς.  
\*YOU\*.

**10.32** Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ  
THEREFORE~EVERYONE WHO CONFESSES - ME

ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐν αὐτῷ  
BEFORE - MEN, I ALSO~WILL CONFESS - HIM

ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν [τοῖς] οὐρανοῖς·  
BEFORE THE FATHER OF ME, THE ONE IN THE HEAVENS.

**10.33** ὅστις δ’ ἂν ἀρνήσῃται με ἔμπροσθεν τῶν  
AND~WHOEVER WILL DENY ME BEFORE -

ἀνθρώπων, ἀρνήσομαι καὶ ἐν αὐτῷ ἔμπροσθεν τοῦ  
MEN, I ALSO~WILL DENY HIM BEFORE THE

πατρὸς μου τοῦ ἐν [τοῖς] οὐρανοῖς.  
FATHER OF ME, THE ONE IN THE HEAVENS.

**10.34** Μὴ νομίσῃτε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν  
DO NOT THINK THAT I CAME TO BRING PEACE ON THE

γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν.  
EARTH. I HAVE NOT COME TO BRING PEACE BUT A SWORD.

**10.35** ἦλθον γὰρ διχάσαι  
FOR~I CAME TO DIVIDE

ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ  
A MAN AGAINST THE FATHER OF HIM,

καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς  
AND A DAUGHTER AGAINST THE MOTHER OF HER,

καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς,  
AND A BRIDE AGAINST THE MOTHER-IN-LAW OF HER,

**10.36** καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ  
AND [THE] ENEMIES OF THE MAN [WILL BE] THE

οἰκιακοὶ αὐτοῦ.  
MEMBERS OF THE HOUSEHOLD OF HIM.

**10.37** Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ  
THE ONE LOVING A FATHER OR MOTHER MORE THAN ME

οὐκ ἔστιν μου ἄξιος, καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα  
IS NOT WORTHY-OF ME, AND THE ONE LOVING A SON OR A DAUGHTER

ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· **10.38** καὶ ὃς  
MORE THAN ME IS NOT WORTHY-OF ME. AND [THE ONE] WHO

οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω  
DOES NOT TAKE UP THE CROSS OF HIM AND FOLLOW AFTER

μου, οὐκ ἔστιν μου ἄξιος. **10.39** ὁ εὕρων τὴν  
ME, IS NOT WORTHY-OF ME. THE ONE HAVING FOUND THE

ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν  
LIFE OF HIM WILL LOSE IT, AND THE ONE HAVING LOST THE

ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὕρήσει αὐτήν.  
LIFE OF HIM BECAUSE OF ME WILL FIND IT.

**10.40** Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ  
THE ONE RECEIVING YOU\*, RECEIVES-ME AND THE ONE

ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με.  
RECEIVING-ME RECEIVES THE ONE HAVING SENT ME.

**10.41** ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου  
THE ONE RECEIVING A PROPHET IN [THE] NAME OF A PROPHET

μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος  
[THE] REWARD OF A PROPHET WILL RECEIVE, AND THE ONE RECEIVING

δικαίον εἰς ὄνομα δικαίου μισθὸν  
A RIGHTEOUS PERSON IN [THE] NAME OF A RIGHTEOUS PERSON [THE] REWARD

δικαίου λήμψεται. **10.42** καὶ ὃς ἂν ποτίσῃ ἕνα  
OF A RIGHTEOUS PERSON WILL RECEIVE. AND WHOEVER GIVES TO DRINK ONE

τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα  
- OF THESE~LITTLE ONES A CUP OF COLD WATER ONLY IN [THE] NAME

μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν  
OF A DISCIPLE, TRULY I SAY TO YOU\*, HE WILL BY NO MEANS LOSE THE REWARD

αὐτοῦ.  
OF HIM.

is not worthy of me; and whoever loves son or daughter more than me is not worthy of me; <sup>38</sup>and whoever does not take up the cross and follow me is not worthy of me. <sup>39</sup>Those who find their life will lose it, and those who lose their life for my sake will find it.

<sup>40</sup> "Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. <sup>41</sup>Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward; and whoever welcomes a righteous person in the name of a righteous person will receive the reward of the righteous; <sup>42</sup>and whoever gives even a cup of cold water to one of these little ones in the name of a disciple—truly I tell you, none of these will lose their reward."

## CHAPTER 11

**11.1** Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσω  
AND IT CAME ABOUT WHEN FINISHED - JESUS GIVING ORDERS

τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ  
TO THE TWELVE DISCIPLES OF HIM, HE MOVED ON FROM THERE -

διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.  
TO TEACH AND TO PREACH IN THE CITIES OF THEM.

**11.2** Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ  
- NOW JOHN HAVING HEARD IN THE PRISON THE

ἔργα τοῦ Χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ  
WORKS OF THE CHRIST HAVING SENT BY WAY OF THE DISCIPLES OF HIM

**11.3** εἶπεν αὐτῷ, Σὺ εἶ ὁ ἐρχόμενος ἢ  
SAID TO HIM, ARE~YOU THE ONE COMING OR

ἕτερον προσδοκῶμεν; **11.4** καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
SHOULD WE EXPECT~ANOTHER? AND ANSWERING - JESUS

Now when Jesus had finished instructing his twelve disciples, he went on from there to teach and proclaim his message in their cities.

<sup>2</sup> When John heard in prison what the Messiah<sup>m</sup> was doing, he sent word by his<sup>n</sup> disciples <sup>3</sup>and said to him, "Are you the one who is to come, or are we to wait for another?" <sup>4</sup>Jesus answered

<sup>m</sup> Or the Christ

<sup>n</sup> Other ancient authorities read two of his

them, "Go and tell John what you hear and see: <sup>5</sup>the blind receive their sight, the lame walk, the lepers<sup>o</sup> are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them. <sup>6</sup>And blessed is anyone who takes no offense at me."

<sup>7</sup> As they went away, Jesus began to speak to the crowds about John: "What did you go out into the wilderness to look at? A reed shaken by the wind? <sup>8</sup>What then did you go out to see? Someone<sup>p</sup> dressed in soft robes? Look, those who wear soft robes are in royal palaces. <sup>9</sup>What then did you go out to see? A prophet?<sup>q</sup> Yes, I tell you, and more than a prophet. <sup>10</sup>This is the one about whom it is written,

'See, I am sending my messenger ahead of you,

who will prepare your way before you.'

<sup>11</sup> Truly I tell you, among those born of women no one has arisen greater than John the Baptist; yet the least in the kingdom of heaven is greater than he. <sup>12</sup>From the days of John the Baptist until now the kingdom of heaven

<sup>o</sup> The terms *leper* and *leprosy* can refer to several diseases

<sup>p</sup> Or *Why then did you go out? To see someone*

<sup>q</sup> Other ancient authorities read *Why then did you go out? To see a prophet?*

εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ  
SAID TO THEM, GOING REPORT TO JOHN WHAT

ἀκούετε καὶ βλέπετε· 11.5 τυφλοὶ ἀναβλέπουσιν καὶ  
YOU<sup>a</sup> HEAR AND SEE. [THE] BLIND RECEIVE SIGHT AND

χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ  
[THE] CRIPPLED WALK, LEPERS ARE CLEANSED AND

κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ  
[THE] DEAF HEAR, AND [THE] DEAD ARE RAISED AND [THE] POOR

εὐαγγελίζονται· 11.6 καὶ μακάριός ἐστιν ὃς ἐάν  
ARE EVANGELIZED. AND BLESSED IS WHOEVER

μὴ σκανδαλισθῇ ἐν ἐμοί. 11.7 Τούτων δὲ πορευομένων  
DOES NOT TAKE OFFENSE AT ME. AND-[AS] THESE ONES WERE LEAVING,

ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου,  
BEGAN - JESUS TO SAY TO THE CROWDS CONCERNING JOHN,

Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον  
WHAT DID YOU<sup>a</sup> GO OUT INTO THE WILDERNESS TO SEE? A REED

ὑπὸ ἀνέμου σαλευόμενον; 11.8 ἀλλὰ τί ἐξήλθατε  
BY [THE] WIND BEING SHAKEN? BUT WHAT DID YOU<sup>a</sup> GO OUT

ιδεῖν; ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον; ἰδοὺ  
TO SEE? A MAN IN SOFT CLOTHES DRESSED? BEHOLD

οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν  
THE ONES - WEARING~SOFT CLOTHES IN THE HOUSES -

βασιλέων εἰσίν. 11.9 ἀλλὰ τί ἐξήλθατε ἰδεῖν;  
OF KINGS ARE. BUT WHAT DID YOU<sup>a</sup> GO OUT TO SEE?

προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον  
A PROPHET? YES, I TELL YOU<sup>a</sup>, AND [ONE] GREATER THAN

προφήτου. 11.10 οὗτός ἐστιν περὶ οὗ γέγραπται,  
A PROPHET. THIS IS [HE] ABOUT WHOM IT HAS BEEN WRITTEN,

Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ  
BEHOLD I SEND THE MESSENGER OF ME BEFORE

προσώπου σου,  
[THE] FACE OF YOU,

ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν  
WHO WILL PREPARE THE WAY OF YOU IN FRONT OF

σου.  
YOU.

11.11 ἀμὴν λέγω ὑμῖν· οὐκ ἐγήγερται ἐν  
TRULY I SAY TO YOU<sup>a</sup>, THERE HAS NOT ARISEN AMONG [THOSE]

γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ·  
BORN OF WOMEN [ONE] GREATER THAN JOHN THE BAPTIST.

ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων  
BUT~THE LEAST IMPORTANT IN THE KINGDOM OF THE HEAVENS GREATER THAN

αὐτοῦ ἐστιν. 11.12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ  
HIM IS. AND~FROM THE DAYS OF JOHN THE

βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν  
BAPTIST UNTIL NOW, THE KINGDOM OF THE HEAVENS

βιάζεται· καὶ βιασταὶ ἀρπάζουσιν αὐτήν.  
IS FORCIBLY ENTERED, AND VIOLENT MEN SEIZE IT.

**11.13** πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως  
FOR-ALL THE PROPHETS AND THE LAW UNTIL

Ἰωάννου ἐπροφήτευσαν· **11.14** καὶ εἰ θέλετε  
JOHN PROPHESED. AND IF YOU<sup>o</sup> ARE WILLING

δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι.  
TO ACCEPT [IT], HE IS ELIJAH, THE ONE ABOUT TO COME.

**11.15** ὁ ἔχων ὦτα ἀκουέτω.  
THE ONE HAVING EARS, LET THAT ONE HEAR.

**11.16** Τίτι δὲ ὁμοιώσω τὴν γενεὰν ταύτην;  
BUT~TO WHAT WILL I COMPARE - THIS~GENERATION?

ὁμοία ἐστὶν παιδίῳ καθήμενῳ ἐν ταῖς ἀγοραῖς  
IT IS~LIKE CHILDREN SITTING IN THE MARKETPLACES

ἃ προσφωνοῦντα τοῖς ἑτέροις **11.17** λέγουσιν,  
WHO, CALLING TO THE OTHERS SAY,

Ἠψάλσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε,  
WE PLAYED THE FLUTE FOR YOU<sup>o</sup> AND YOU<sup>o</sup> DID NOT DANCE;

ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε.  
WE SANG A DIRGE AND YOU<sup>o</sup> DID NOT MOURN.

**11.18** ἦλθεν γὰρ Ἰωάννης μῆτε ἐσθίειν μῆτε πίνων,  
FOR~CAME JOHN NEITHER EATING NOR DRINKING,

καὶ λέγουσιν, Δαιμόνιον ἔχει. **11.19** ἦλθεν ὁ υἱὸς τοῦ  
AND THEY SAY, HE HAS~A DEMON. CAME THE SON -

ἀνθρώπου ἐσθίειν καὶ πίνων, καὶ λέγουσιν, Ἴδου  
OF MAN EATING AND DRINKING, AND THEY SAY, BEHOLD

ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος  
A MAN GLUTTONOUS AND WINE-DRINKING, A FRIEND~OF TAX COLLECTORS

καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν  
AND SINNERS. AND IS JUSTIFIED - WISDOM BY THE

ἔργων<sup>τ</sup> αὐτῆς.  
WORKS OF HER.

**11.20** Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς  
THEN HE BEGAN TO REPROACH THE CITIES IN WHICH

ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι  
WERE PERFORMED THE MAJORITY [OF THE] MIRACLES OF HIM, BECAUSE

οὐ μετενόησαν· **11.21** Οὐαὶ σοι, Χοραζὶν, οὐαὶ σοι,  
THEY DID NOT REPENT. WOE TO YOU, CHORAZIN, WOE TO YOU,

Βηθσαιδὰ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ  
BETHSAIDA. FOR IF IN TYRE AND SIDON WERE PERFORMED THE

δυνάμεις αἱ γενομένης ἐν ὑμῖν, πάλαι ἂν ἐν  
MIRACLES, THE ONES HAVING BEEN PERFORMED AMONG YOU<sup>o</sup>, LONG AGO - IN

σάκκῳ καὶ σποδῷ μετενόησαν. **11.22** πλὴν  
SACKCLOTH AND ASHES THEY WOULD HAVE REPENTED. NEVERTHELESS,

λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν  
I SAY YOU<sup>o</sup>, FOR TYRE AND SIDON IT WILL BE~MORE BEARABLE IN

has suffered violence,<sup>τ</sup> and the violent take it by force.

<sup>13</sup>For all the prophets and the law prophesied until John came;<sup>14</sup> and if you are willing to accept it, he is Elijah who is to come. <sup>15</sup>Let anyone with ears<sup>τ</sup> listen!

<sup>16</sup>“But to what will I compare this generation? It is like children sitting in the marketplaces and calling to one another,

<sup>17</sup>“We played the flute for you, and you did not dance;

we wailed, and you did not mourn.”

<sup>18</sup>For John came neither eating nor drinking, and they say, ‘He has a demon’; <sup>19</sup>the Son of Man came eating and drinking, and they say, ‘Look, a glutton and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is vindicated by her deeds.”<sup>τ</sup>

<sup>20</sup>Then he began to reproach the cities in which most of his deeds of power had been done, because they did not repent. <sup>21</sup>“Woe to you, Chorazin! Woe to you, Bethsaida! For if the deeds of power done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. <sup>22</sup>But I tell you, on the day of judgment it will be more tolerable for Tyre and Sidon

<sup>τ</sup> Or has been coming violently

<sup>5</sup> Other ancient authorities add to hear  
<sup>1</sup> Other ancient authorities read children



than for you. <sup>23</sup>And you, Capernaum,

will you be exalted to heaven?

No, you will be brought down to Hades.

For if the deeds of power done in you had been done in Sodom, it would have remained until this day.

<sup>24</sup>But I tell you that on the day of judgment it will be more tolerable for the land of Sodom than for you."

<sup>25</sup>At that time Jesus said, "I thank<sup>u</sup> you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants;<sup>26</sup> yes, Father, for such was your gracious will.<sup>v</sup> <sup>27</sup>All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

<sup>28</sup>"Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. <sup>29</sup>Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. <sup>30</sup>For my yoke is easy, and my burden is light."

<sup>u</sup> Or praise

<sup>v</sup> Or for so it was well-pleasing in your sight

ἡμέρᾳ κρίσεως ἢ ὑμῖν. **11.23** καὶ σύ, Καφαρναούμ, [THE] DAY OF JUDGMENT THAN FOR YOU". AND YOU, CAPERNAUM,

μη ἕως οὐρανοῦ ὑψωθήσῃ; <sup>2</sup>NOT <sup>4</sup>AS FAR AS <sup>5</sup>HEAVEN <sup>1</sup>WERE YOU <sup>3</sup>LIFTED UP?

ἕως ᾗδου καταβήσῃ· AS FAR AS HADES YOU WILL BE BROUGHT DOWN.

ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ FOR IF IN SODOM HAD BEEN PERFORMED THE MIRACLES, THE ONES

γενόμεναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς HAVING BEING PERFORMED AMONG YOU, IT WOULD HAVE REMAINED - UNTIL -

σήμερον. **11.24** πλὴν λέγω ὑμῖν ὅτι γῆ TODAY. NEVERTHELESS, I SAY TO YOU\*, THAT FOR [THE] LAND

Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ OF SODOM IT WILL BE~MORE TOLERABLE IN [THE] DAY OF JUDGMENT THAN

σοί. FOR YOU.

**11.25** Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς AT THAT - TIME HAVING ANSWERED - JESUS

εἶπεν, Ἐξομολογοῦμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ SAID, I PRAISE YOU, FATHER, LORD - OF HEAVEN

καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ AND - EARTH, BECAUSE YOU HID THESE THINGS FROM [THE] WISE AND

συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις· **11.26** ναὶ ὁ INTELLIGENT AND REVEALED THEM TO INFANTS. YES, -

πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου. FATHER, FOR THUS IT WAS~PLEASING BEFORE YOU.

**11.27** Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου, καὶ ALL THINGS WERE GIVEN~TO ME BY THE FATHER OF ME, AND

οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν NO ONE KNOWS THE SON EXCEPT THE FATHER, NOR THE

πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ FATHER [DOES] ANYONE KNOW EXCEPT THE SON AND

ὃς ἂν βούληται ὁ υἱὸς ἀποκαλύψαι. [THOSE] TO WHOM IF <sup>3</sup>WISHES <sup>1</sup>THE <sup>2</sup>SON TO REVEAL.

**11.28** Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ COME TO ME ALL THE ONES BECOMING WEARY AND

πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. **11.29** ἄρατε τὸν BEING BURDENED, AND I WILL GIVE REST TO YOU\*. TAKE UP THE

ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι YOKE OF ME UPON YOU\* AND LEARN FROM ME, FOR

πραῦς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὕρήσετε I AM~HUMBLE AND LOWLY IN HEART, AND YOU\* WILL FIND

ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν· **11.30** ὁ γὰρ ζυγὸς μου REST FOR THE SOULS OF YOU\*. FOR~THE YOKE OF ME [IS]

χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν. EASY AND THE LOAD OF ME IS~LIGHT.

## CHAPTER 12

**12.1** Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς  
 AT THAT - TIME WENT - JESUS ON THE  
 σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ  
 SABBATH THROUGH THE GRAINFIELDS. AND~THE DISCIPLES OF HIM  
 ἐπείνασαν καὶ ἤρξαντο τίλλειν στάχυν καὶ  
 HUNGERED AND THEY BEGAN TO PICK [THE] HEADS OF WHEAT AND  
 ἐσθίειν. **12.2** οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ,  
 TO EAT [THEM]. BUT~THE PHARISEES, SEEING [THIS] SAID TO HIM,  
 Ἴδὼν οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν  
 BEHOLD THE DISCIPLES OF YOU ARE DOING WHAT IS NOT PERMITTED TO DO  
 ἐν σαββάτῳ. **12.3** ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε τί  
 ON [THE] SABBATH. BUT~HE SAID TO THEM, HAVE YOU\* NOT READ WHAT  
 ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν καὶ οἱ μετ' αὐτοῦ,  
 DAVID~DID WHEN HE HUNGERED AND THE ONES WITH HIM,  
**12.4** πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς  
 HOW HE ENTERED INTO THE HOUSE - OF GOD AND THE  
 ἄρτους τῆς προθέσεως ἔφαγον, ὃ οὐκ ἔξδν ἦν  
 BREAD OF THE PRESENTATION ATE, WHICH WAS~NOT PERMISSIBLE  
 αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ εἰ μὴ τοῖς  
 FOR HIM TO EAT NOR FOR THE ONES WITH HIM, EXCEPT FOR THE  
 ἱερεῦσιν μόνοις; **12.5** ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι  
 PRIESTS ALONE? OR HAVE YOU\* NOT READ IN THE LAW THAT  
 τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον  
 ON THE SABBATHS THE PRIESTS IN THE TEMPLE THE SABBATH  
 βεβηλοῦσιν καὶ ἀναίτιοι εἰσιν; **12.6** λέγω δὲ ὑμῖν ὅτι  
 DESECRATE AND INNOCENT ARE? BUT~I SAY TO YOU\* THAT  
 τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε. **12.7** εἰ δὲ  
<sup>2</sup>THE <sup>3</sup>TEMPLE <sup>1</sup>[SOMETHING] GREATER THAN IS HERE. BUT~IF  
 ἐγνώκετε τί ἐστίν, Ἔλεος θέλω καὶ οὐ θυσίαν,  
 YOU HAD KNOWN WHAT THIS MEANS, I DESIRE~MERCY AND NOT SACRIFICE,  
 οὐκ ἂν κατεδικάσατε τοὺς ἀναίτιους. **12.8** κύριος γάρ  
 YOU\* WOULD NOT HAVE CONDEMNED THE INNOCENT. <sup>6</sup>LORD <sup>1</sup>FOR  
 ἐστίν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.  
<sup>9</sup>IS <sup>7</sup>OF THE <sup>8</sup>SABBATH <sup>2</sup>THE <sup>3</sup>SON - <sup>4</sup>OF MAN.  
**12.9** Καὶ μεταβὰς ἐκείθεν ἦλθεν εἰς τὴν συναγωγὴν  
 AND HAVING GONE FROM THERE HE CAME INTO THE SYNAGOGUE  
 αὐτῶν· **12.10** καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν.  
 OF THEM. AND BEHOLD A MAN <sup>3</sup>HAND <sup>1</sup>HAVING <sup>2</sup>A WITHERED.  
 καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Εἰ ἔξεστιν τοῖς  
 AND THEY QUESTIONED HIM ASKING, IF IT IS PERMISSIBLE ON THE  
 σάββασιν θεραπεύσαι; ἵνα κατηγορήσωσιν αὐτοῦ.  
 SABBATHS TO HEAL? IN ORDER THAT THEY MIGHT ACCUSE HIM.  
**12.11** ὁ δὲ εἶπεν αὐτοῖς, Τίς ἐσται ἐξ ὑμῶν  
 BUT~HE SAID TO THEM, WHAT <sup>2</sup>WILL THERE BE <sup>3</sup>AMONG <sup>4</sup>YOU\*

At that time Jesus went through the grainfields on the sabbath; his disciples were hungry, and they began to pluck heads of grain and to eat. <sup>2</sup>When the Pharisees saw it, they said to him, "Look, your disciples are doing what is not lawful to do on the sabbath." <sup>3</sup>He said to them, "Have you not read what David did when he and his companions were hungry? <sup>4</sup>He entered the house of God and ate the bread of the Presence, which it was not lawful for him or his companions to eat, but only for the priests. <sup>5</sup>Or have you not read in the law that on the sabbath the priests in the temple break the sabbath and yet are guiltless? <sup>6</sup>I tell you, something greater than the temple is here. <sup>7</sup>But if you had known what this means, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless. <sup>8</sup>For the Son of Man is lord of the sabbath." <sup>9</sup>He left that place and entered their synagogue; <sup>10</sup>a man was there with a withered hand, and they asked him, "Is it lawful to cure on the sabbath?" so that they might accuse him. <sup>11</sup>He said to them, "Suppose one

of you has only one sheep and it falls into a pit on the sabbath; will you not lay hold of it and lift it out?

<sup>12</sup>How much more valuable is a human being than a sheep! So it is lawful to do good on the sabbath."

<sup>13</sup>Then he said to the man, "Stretch out your hand." He stretched it out, and it was restored, as sound as the other. <sup>14</sup>But the Pharisees went out and conspired against him, how to destroy him.

<sup>15</sup>When Jesus became aware of this, he departed. Many crowds<sup>w</sup> followed him, and he cured all of them, <sup>16</sup>and he ordered them not to make him known.

<sup>17</sup>This was to fulfill what had been spoken through the prophet Isaiah:

<sup>18</sup>"Here is my servant,  
whom I have  
chosen,  
my beloved, with  
whom my soul is  
well pleased.  
I will put my Spirit upon  
him,  
and he will proclaim  
justice to the  
Gentiles.

<sup>19</sup>He will not wrangle or  
cry aloud,

<sup>w</sup> Other ancient authorities lack  
crowds

ἄνθρωπος ὃς ἔξει πρόβατον ἓν καὶ ἐὰν  
1MAN WHO WILL HAVE ONE~SHEEP, AND IF

ἐμπίεση τοῦτο τοῖς σάββασιν εἰς βόθυνον,  
THIS ONE~FALLS ON THE SABBATHS INTO A PIT,

οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ;  
WILL NOT TAKE HOLD OF IT AND RAISE [IT] UP?

**12.12** πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου.  
THEREFORE,~HOW MUCH MORE VALUABLE IS A MAN THAN A SHEEP.

ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν.  
FOR THIS REASON IT IS PERMISSIBLE ON THE SABBATHS TO DO~GOOD.

**12.13** τότε λέγει τῷ ἀνθρώπῳ, Ἐκτεινόν σου τὴν χεῖρα.  
THEN HE SAYS TO THE MAN, STRETCH OUT YOUR - HAND.

καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ὑγιὴς ὡς ἡ  
AND HE STRETCHED [IT] OUT AND IT WAS RESTORED HEALTHY AS THE

ἄλλη. **12.14** ἐξελθόντες δὲ οἱ Φαρισαῖοι  
OTHER. AND~HAVING GONE THE PHARISEES

συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως  
TOOK~COUNSEL AGAINST HIM SO THAT

αὐτὸν ἀπολέσωσιν.  
THEY MIGHT DESTROY~HIM.

**12.15** Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν.  
- BUT JESUS KNOWING [THIS] DEPARTED FROM THERE.

καὶ ἠκολούθησαν αὐτῷ [ὄχλοι] πολλοί, καὶ  
AND FOLLOWED HIM MANY~CROWDS AND

ἔθεράπευσεν αὐτοὺς πάντας **12.16** καὶ ἐπετίμησεν  
HE HEALED THEM ALL AND HE WARNED

αὐτοῖς ἵνα μὴ φανερόν αὐτὸν ποιήσωσιν, **12.17** ἵνα  
THEM THAT 2NOT 3MANIFEST 4HIM 1THEY SHOULD MAKE, THAT

πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου  
MIGHT BE FULFILLED THE THING SPOKEN THROUGH ISAIAH THE PROPHET

λέγοντος,  
SAYING,

**12.18** Ἴδου ὁ παῖς μου ὃν ἠρέτισα,  
BEHOLD THE SERVANT OF ME WHOM I CHOSE,

ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ  
THE BELOVED OF ME IN WHOM WAS WELL PLEASED THE

ψυχὴ μου.  
SOUL OF ME.

θήσω τὸ πνεῦμά μου ἐπ' αὐτόν,  
I WILL PUT THE SPIRIT OF ME UPON HIM,

καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.  
AND JUDGMENT TO THE NATIONS HE WILL PROCLAIM.

**12.19** οὐκ ἐρίσει οὐδὲ κραυγάζει,  
HE WILL NOT QUARREL NOR SHOUT,

οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν  
NOR WILL HEAR ANYONE IN THE STREETS THE  
φωνὴν αὐτοῦ.  
VOICE OF HIM.

**12.20** κάλαμον συντετριμμένον οὐ κατεάξει  
A REED BEING CRUSHED HE WILL NOT BREAK

καὶ λίνον τυφόμενον οὐ σβέσει,  
AND A SMOKING~LAMP WICK HE WILL NOT EXTINGUISH,

ὥς ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν.  
UNTIL HE LEADS <sup>2</sup>TO <sup>3</sup>VICTORY - <sup>1</sup>JUSTICE.

**12.21** καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἑλπιούσιν.  
AND IN THE NAME OF HIM [THE] GENTILES WILL HOPE.

**12.22** Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος  
THEN WAS BROUGHT TO HIM A DEMON-POSSESSED [MAN WHO WAS]

τυφλὸς καὶ κωφός, καὶ ἔθεράπευσεν αὐτόν, ὥστε τὸν  
BLIND AND MUTE, AND HE HEALED HIM, SO THAT THE

κωφὸν λαλεῖν καὶ βλέπειν. **12.23** καὶ ἐξίσταντο  
MUTE [MAN WAS ABLE] TO SPEAK AND TO SEE. AND WERE AMAZED

πάντες οἱ ὄχλοι καὶ ἔλεγον, Μῆτι οὗτός ἐστιν ὁ  
ALL THE CROWDS AND THEY WERE SAYING, SURELY THIS ONE IS [NOT] THE

υἱὸς Δαυίδ; **12.24** οἱ δὲ Φαρισαῖοι ἀκούσαντες  
SON OF DAVID [IS HE? BUT~THE PHARISEES HAVING HEARD [THIS]

εἶπον, Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ  
SAID, THIS ONE DOES NOT CAST OUT - DEMONS EXCEPT BY -

Βεελζεβούλ ἄρχοντι τῶν δαιμονίων. **12.25** εἰδὼς δὲ τὰς  
BEELZEBUL, [THE] RULER OF THE DEMONS. BUT~KNOWING THE

ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, Πᾶσα βασιλεία  
THOUGHTS OF THEM HE SAID TO THEM, EVERY KINGDOM

μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται καὶ πᾶσα πόλις  
HAVING BEEN DIVIDED AGAINST ITSELF IS LAID WASTE, AND EVERY CITY

ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται.  
OR HOUSE HAVING BEEN DIVIDED AGAINST ITSELF WILL NOT STAND.

**12.26** καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ'  
AND IF - SATAN - CASTS OUT~SATAN, AGAINST

ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία  
HIMSELF HE IS DIVIDED. HOW THEREFORE WILL STAND THE KINGDOM

αὐτοῦ; **12.27** καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ  
OF HIM? AND IF I BY BEELZEBUL CAST OUT THE

δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;  
DEMONS, <sup>3</sup>[DO] THE <sup>4</sup>SONS <sup>5</sup>OF YOU <sup>1</sup>BY <sup>2</sup>WHOM CAST [THEM] OUT?

διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν. **12.28** εἰ δὲ ἐν  
THEREFORE, THEY WILL BE~JUDGES OF YOU. BUT~IF BY

πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν  
[THE] SPIRIT OF GOD I CAST OUT THE DEMONS, THEN HAS ARRIVED

ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. **12.29** ἢ πῶς δύναται  
UPON YOU\* THE KINGDOM - OF GOD. OR HOW IS ABLE

nor will anyone hear  
his voice in the  
streets.

<sup>20</sup> He will not break a  
bruised reed  
or quench a smoldering  
wick

until he brings justice to  
victory.

<sup>21</sup> And in his name the  
Gentiles will hope."

<sup>22</sup> Then they brought to  
him a demoniac who was  
blind and mute; and he cured  
him, so that the one who had  
been mute could speak and  
see. <sup>23</sup> All the crowds were  
amazed and said, "Can this  
be the Son of David?" <sup>24</sup> But  
when the Pharisees heard it,  
they said, "It is only by  
Beelzebul, the ruler of the  
demons, that this fellow  
casts out the demons." <sup>25</sup> He  
knew what they were  
thinking and said to them,  
"Every kingdom divided  
against itself is laid waste,  
and no city or house divided  
against itself will stand. <sup>26</sup> If  
Satan casts out Satan, he is  
divided against himself; how  
then will his kingdom stand?  
<sup>27</sup> If I cast out demons by  
Beelzebul, by whom do  
your own exorcists<sup>x</sup> cast  
them out? Therefore they  
will be your judges. <sup>28</sup> But if  
it is by the Spirit of God that  
I cast out demons, then the  
kingdom of God has come  
to you. <sup>29</sup> Or how can one

<sup>x</sup> Gk sons



enter a strong man's house and plunder his property, without first tying up the strong man? Then indeed the house can be plundered.

<sup>30</sup>Whoever is not with me is against me, and whoever does not gather with me scatters. <sup>31</sup>Therefore I tell you, people will be forgiven for every sin and blasphemy, but blasphemy against the Spirit will not be forgiven.

<sup>32</sup>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.

<sup>33</sup>“Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad; for the tree is known by its fruit. <sup>34</sup>You brood of vipers! How can you speak good things, when you are evil? For out of the abundance of the heart the mouth speaks. <sup>35</sup>The good person brings good things out of a good treasure, and the evil person brings evil things out of an evil treasure. <sup>36</sup>I tell you, on the day of judgment you will have to give an account for every careless word you utter; <sup>37</sup>for by your words

τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ  
SOMEONE TO ENTER INTO THE HOUSE OF THE STRONG ONE AND THE

σκεύη αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον δέσῃ τὸν  
FURNISHINGS OF HIM STEAL, UNLESS FIRST HE BINDS THE

ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.  
STRONG ONE? AND THEN THE HOUSE OF HIM HE WILL PLUNDER.

**12.30** ὁ μὴ ὄν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ  
THE ONE NOT BEING WITH ME AGAINST ME IS, AND

ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. **12.31** Διὰ τοῦτο  
THE ONE NOT GATHERING WITH ME SCATTERS. THEREFORE,

λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία  
I SAY TO YOU\*, EVERY SIN AND BLASPHEMY

ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος  
WILL BE FORGIVEN - MEN, - BUT <sup>2</sup>THE <sup>3</sup>SPIRIT

βλασφημία οὐκ ἀφεθήσεται. **12.32** καὶ ὃς ἐὰν εἴπῃ  
<sup>1</sup>BLASPHEMY [AGAINST] WILL NOT BE FORGIVEN. AND WHOEVER SPEAKS

λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ.  
A WORD AGAINST THE SON - OF MAN, IT WILL BE FORGIVEN HIM.

ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου,  
BUT-WHOEVER SPEAKS AGAINST - <sup>3</sup>SPIRIT <sup>1</sup>THE <sup>2</sup>HOLY,

οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν  
IT WILL NOT BE FORGIVEN HIM NEITHER IN THIS - AGE NOR IN

τῷ μέλλοντι.  
THE ONE COMING.

**12.33** Ἡ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν  
EITHER MAKE THE TREE GOOD AND THE

καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον  
FRUIT OF IT [WILL BE] GOOD, OR MAKE THE TREE

σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ  
ROTTEN AND THE FRUIT OF IT [WILL BE] ROTTEN. FOR-BY THE

καρποῦ τὸ δένδρον γινώσκεται. **12.34** γεννήματα  
FRUIT THE TREE IS KNOWN. [YOU\*] OFFSPRING

ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες;  
OF VIPERS, HOW ARE YOU\* ABLE TO SPEAK-GOOD BEING-EVIL?

ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα  
FOR-OUT OF THE ABUNDANCE OF THE HEART THE MOUTH

λαλεῖ. **12.35** ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ  
SPEAKS. THE GOOD MAN OUT OF THE GOOD

θησαυροῦ ἐκβάλλει ἀγαθὰ, καὶ ὁ πονηρὸς ἄνθρωπος  
TREASURE BRINGS FORTH GOOD, AND THE EVIL MAN

ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.  
OUT OF THE EVIL TREASURE BRINGS FORTH EVIL.

**12.36** λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ  
BUT-I SAY TO YOU\* THAT EVERY CARELESS-WORD WHICH

λαλήσουσιν οἱ ἄνθρωποι ἀποδώσουσιν περὶ αὐτοῦ  
SPEAK - MEN THEY WILL GIVE CONCERNING IT

λόγον ἐν ἡμέρᾳ κρίσεως· **12.37** ἐκ γὰρ τῶν λόγων  
AN ACCOUNT ON [THE] DAY OF JUDGMENT; FOR-BY THE WORDS

σου δικαιοθήση, καὶ ἐκ τῶν λόγων σου  
OF YOU YOU WILL BE JUSTIFIED, AND BY THE WORDS OF YOU

καταδικασθήση.  
YOU WILL BE CONDEMNED.

**12.38** Τότε ἀπεκρίθησαν αὐτῷ τινες τῶν γραμματέων  
THEN ANSWERED HIM SOME OF THE SCRIBES

καὶ Φαρισαίων λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ  
AND PHARISEES SAYING, TEACHER, WE DESIRE FROM YOU

σημεῖον ἰδεῖν. **12.39** ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς,  
TO SEE-A SIGN. - BUT HAVING ANSWERED HE SAID TO THEM,

Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ  
A GENERATION EVIL AND ADULTEROUS SEEKS-A SIGN, AND

σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ  
A SIGN WILL NOT BE GIVEN TO IT EXCEPT THE SIGN OF JONAH

τοῦ προφήτου. **12.40** ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ  
THE PROPHET. FOR-JUST AS JONAH-WAS IN THE BELLY

τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως  
OF THE SEA MONSTER THREE DAYS AND THREE NIGHTS, SO

ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς  
WILL BE THE SON - OF MAN IN THE HEART OF THE EARTH

τρεῖς ἡμέρας καὶ τρεῖς νύκτας. **12.41** ἄνδρες Νινευίται  
THREE DAYS AND THREE NIGHTS. [THE] MEN OF NINEVEH

ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ  
WILL STAND UP AT THE JUDGMENT WITH - THIS-GENERATION AND

κατακρινοῦσιν αὐτήν, ὅτι μετενόησαν εἰς τὸ κήρυγμα  
THEY WILL CONDEMN IT, FOR THEY REPENTED AT THE PREACHING

Ἰωνᾶ, καὶ ἰδοὺ πλείον **Ἰωνᾶ ὧδε.**  
OF JONAH, AND BEHOLD [SOMETHING] MUCH GREATER THAN JONAH [IS] HERE.

**12.42** βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει  
[THE] QUEEN OF [THE] SOUTH WILL BE RAISED AT THE JUDGMENT

μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν, ὅτι  
WITH - THIS-GENERATION AND WILL CONDEMN IT, FOR

ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν  
SHE CAME FROM THE ENDS OF THE EARTH TO LISTEN TO THE WISDOM

Σολομῶνος, καὶ ἰδοὺ πλείον **Σολομῶνος**  
OF SOLOMON AND BEHOLD [SOMETHING] MUCH GREATER THAN SOLOMON [IS]

ὧδε.  
HERE.

**12.43** Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ  
NOW-WHEN THE UNCLEAN SPIRIT GOES OUT FROM THE

ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν  
MAN, IT GOES THROUGH DRY PLACES SEEKING

ἀνάπανσιν καὶ οὐχ εὕρισκει. **12.44** τότε λέγει, Εἰς τὸν  
A RESTING PLACE AND IT DOES NOT FIND [ONE]. THEN IT SAYS, INTO THE

οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον· καὶ ἐλθὼν  
HOUSE OF ME I WILL RETURN FROM WHERE I CAME OUT. AND HAVING COME

you will be justified, and by your words you will be condemned."

38 Then some of the scribes and Pharisees said to him, "Teacher, we wish to see a sign from you." 39 But he answered them, "An evil and adulterous generation asks for a sign, but no sign will be given to it except the sign of the prophet Jonah.

40 For just as Jonah was three days and three nights in the belly of the sea monster, so for three days and three nights the Son of Man will be in the heart of the earth. 41 The people of Nineveh will rise up at the judgment with this generation and condemn it, because they repented at the proclamation of Jonah, and see, something greater than Jonah is here! 42 The queen of the South will rise up at the judgment with this generation and condemn it, because she came from the ends of the earth to listen to the wisdom of Solomon, and see, something greater than Solomon is here!

43 "When the unclean spirit has gone out of a person, it wanders through waterless regions looking for a resting place, but it finds none. 44 Then it says, 'I will return to my house from which I came.'

When it comes,

6 // Luke 11:31

it finds it empty, swept, and put in order.<sup>45</sup> Then it goes and brings along seven other spirits more evil than itself, and they enter and live there; and the last state of that person is worse than the first. So will it be also with this evil generation.”

46 While he was still speaking to the crowds, his mother and his brothers were standing outside, wanting to speak to him.<sup>47</sup> Someone told him, “Look, your mother and your brothers are standing outside, wanting to speak to you.”<sup>48</sup> But to the one who had told him this, Jesus<sup>2</sup> replied, “Who is my mother, and who are my brothers?”<sup>49</sup> And pointing to his disciples, he said, “Here are my mother and my brothers!”<sup>50</sup> For whoever does the will of my Father in heaven is my brother and sister and mother.”

<sup>47</sup> Other ancient authorities lack verse 47

<sup>2</sup> Gk *he*

εὕρισκει σχολάζοντα σεσαρωμένον καὶ  
IT FINDS [THE HOUSE] STANDING EMPTY HAVING BEEN SWEEPED AND

κεκοσμημένον. 12.45 τότε πορεύεται καὶ  
HAVING BEEN PUT IN ORDER. THEN IT GOES AND

παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα  
TAKES ALONG WITH ITSELF SEVEN OTHER SPIRITS

πονηρότερα ἑαυτοῦ καὶ εἰσελθόντα κατοικεῖ  
MORE EVIL THAN ITSELF AND HAVING ENTERED [THE HOUSE] IT SETS UP RESIDENCE

ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου  
THERE. AND BECOMES THE LAST [STATE] - OF THAT~MAN

χείρονα τῶν πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ  
WORSE THAN THE FIRST. THUS IT WILL BE AS WELL - <sup>3</sup>GENERATION

ταύτῃ τῇ πονηρᾷ.  
<sup>1</sup>WITH THIS - <sup>2</sup>EVIL.

12.46 Ἐπὶ αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ  
WHILE HE WAS STILL SPEAKING TO THE CROWDS BEHOLD THE MOTHER

καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω ζητοῦντες  
AND THE BROTHERS OF HIM STOOD OUTSIDE SEEKING

αὐτῷ λαλῆσαι. 12.47 [εἶπεν δέ τις αὐτῷ, Ἴδου ἡ  
TO SPEAK~WITH HIM. AND~SAID SOMEONE TO HIM, BEHOLD THE

μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἔξω ἐστήκασιν  
MOTHER OF YOU AND THE BROTHERS OF YOU HAVE STOOD~OUTSIDE

ζητοῦντές σοι λαλῆσαι.] 12.48 ὁ δὲ ἀποκριθεὶς εἶπεν  
SEEKING TO SPEAK~WITH YOU. - AND HAVING ANSWERED HE SAID

τῷ λέγοντι αὐτῷ, Τίς ἐστίν ἡ μήτηρ μου καὶ  
TO THE ONE SPEAKING WITH HIM, WHO IS THE MOTHER OF ME AND

τίνες εἰσιν οἱ ἀδελφοὶ μου; 12.49 καὶ ἐκτείνας τὴν  
WHO ARE THE BROTHERS OF ME? AND STRETCHING OUT THE

χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν, Ἴδου ἡ  
HAND OF HIM UPON THE DISCIPLES OF HIM HE SAID, BEHOLD THE

μήτηρ μου καὶ οἱ ἀδελφοὶ μου. 12.50 ὅστις γὰρ ἂν  
MOTHER OF ME AND THE BROTHERS OF ME. FOR~WHOEVER

ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς  
DOES THE WILL OF THE FATHER OF ME, THE ONE IN [THE] HEAVENS,

αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.  
HE MY BROTHER AND SISTER AND MOTHER IS.

12:47 text: KJV ASV RSVmg NASB NIV NEB TEV NJBmg NRSV. omit: ASVmg RSV NIVmg TEVmg NJB NRSVmg.

## CHAPTER 13

That same day Jesus went out of the house and sat beside the sea.<sup>2</sup> Such

13.1 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς τῆς  
ON - THAT~DAY HAVING GONE OUT - JESUS OF THE

οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν· 13.2 καὶ  
HOUSE, HE SAT BESIDE THE LAKE. AND

συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς  
GATHERED TOGETHER TO HIM MANY~CROWDS, SO THAT HE INTO

πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν  
A BOAT GOT IN TO SIT DOWN, AND THE~ENTIRE CROWD ALONG THE

αἰγιαλὸν εἰστήκει. **13.3** καὶ ἐλάλησεν αὐτοῖς πολλὰ  
SHORE STOOD. AND HE TOLD THEM MANY THINGS

ἐν παραβολαῖς λέγων, Ἴδου ἐξῆλθεν ὁ σπείρων τοῦ  
IN PARABLES SAYING, BEHOLD WENT OUT THE SOWER -

σπείρειν. **13.4** καὶ ἐν τῷ σπείρειν αὐτὸν ἃ  
TO SOW [SEEDS]. AND WHILE HE SOWED THIS ONE

μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἐλθόντα τὰ  
ON THE ONE HAND FELL ALONG THE ROAD, AND HAVING COME THE

πετεινὰ κατέφαγεν αὐτά. **13.5** ἄλλα δὲ ἔπεσεν ἐπὶ τὰ  
BIRDS DEVoured THEM. BUT~OTHERS FELL UPON THE

πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως  
ROCKY PLACES WHERE IT DOES NOT HAVE MUCH~SOIL, AND IMMEDIATELY

ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς.  
IT SPANG UP ON ACCOUNT OF THE NOT HAVING DEPTH OF SOIL.

**13.6** ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ  
AND~[THE] SUN HAVING ARISEN IT WAS SCORCHED AND BECAUSE

μὴ ἔχειν ῥίζαν ἐξηράνθη. **13.7** ἄλλα δὲ ἔπεσεν ἐπὶ  
IT DID NOT HAVE A ROOT IT WITHERED. AND~OTHERS FELL AMONG

τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἔπνιξαν  
THE THORNS, AND GREW UP THE THORNS AND CHOKED

αὐτά. **13.8** ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν  
THEM. BUT~OTHERS FELL ON THE 'EARTH - 'GOOD

καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατόν, ὃ δὲ ἐξήκοντα,  
AND THEY YIELDED FRUIT, THE ONE ONE HUNDRED, THE OTHER SIXTY,

ὃ δὲ τριάκοντα. **13.9** ὃ ἔχων ὦτα ἀκούτω.  
THE OTHER THIRTY. THE ONE HAVING EARS LET THAT ONE HEAR.

**13.10** Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ,  
AND APPROACHING THE DISCIPLES SAID TO HIM,

Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; **13.11** ὃ δὲ  
WHY IN PARABLES ARE YOU SPEAKING TO THEM? - AND

ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅτι ὑμῖν δέδοται  
HAVING ANSWERED HE SAID TO THEM, BECAUSE TO YOU\* IT HAS BEEN GRANTED

γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν,  
TO KNOW THE MYSTERIES OF THE KINGDOM OF THE HEAVENS,

ἐκείνοις δὲ οὐ δέδοται. **13.12** ὅστις γὰρ ἔχει,  
BUT~TO THOSE IT HAS NOT BEEN GRANTED. FOR~WHOEVER HAS,

δοθήσεται αὐτῷ καὶ περισσευθήσεται ὅστις δὲ  
[MORE] WILL BE GIVEN TO HIM AND HE WILL HAVE AN ABUNDANCE. BUT~WHOEVER

οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.  
DOES NOT HAVE, EVEN WHAT HE HAS WILL BE TAKEN FROM HIM.

**13.13** διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι  
FOR THIS REASON IN PARABLES I AM SPEAKING~TO THEM, FOR

βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν  
[WHILE] SEEING THEY DO NOT SEE AND [WHILE] HEARING THEY DO NOT HEAR

great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. <sup>3</sup>And he told them many things in parables, saying: "Listen! A sower went out to sow. <sup>4</sup>And as he sowed, some seeds fell on the path, and the birds came and ate them up. <sup>5</sup>Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. <sup>6</sup>And when the sun rose, they were scorched; and since they had no root, they withered away. <sup>7</sup>Other seeds fell among thorns, and the thorns grew up and choked them. <sup>8</sup>Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. <sup>9</sup>Let anyone with ears<sup>a</sup> listen!"

<sup>10</sup> Then the disciples came and asked him, "Why do you speak to them in parables?" <sup>11</sup>He answered, "To you it has been given to know the secrets<sup>b</sup> of the kingdom of heaven, but to them it has not been given. <sup>12</sup>For to those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. <sup>13</sup>The reason I speak to them in parables is that "seeing they do not perceive, and hearing they do not listen,

<sup>a</sup> Other ancient authorities add *to hear*

<sup>b</sup> Or *mysteries*



nor do they understand.’

<sup>14</sup>With them indeed is fulfilled the prophecy of Isaiah that says:

‘You will indeed listen,  
but never  
understand,  
and you will indeed  
look, but never  
perceive.

<sup>15</sup>For this people’s heart  
has grown dull,  
and their ears are hard  
of hearing,  
and they have shut  
their eyes;  
so that they might not  
look with their  
eyes,  
and listen with their  
ears,  
and understand with their  
heart and turn—  
and I would heal  
them.’

<sup>16</sup>But blessed are your eyes,  
for they see, and your ears,  
for they hear. <sup>17</sup>Truly I tell  
you, many prophets and  
righteous people longed to  
see what you see, but did not  
see it, and to hear what you  
hear, but did not hear it.

<sup>18</sup>“Hear then the parable  
of the sower. <sup>19</sup>When  
anyone hears the word of the  
kingdom and does not  
understand it, the evil one  
comes and snatches away  
what is sown in the heart;  
this is what was sown on the  
path. <sup>20</sup>As for what was  
sown on rocky ground, this  
is the one who hears the  
word and immediately

οὐδὲ συνίουσιν, **13.14** καὶ ἀναπληροῦνται αὐτοῖς ἡ  
NOR DO THEY UNDERSTAND, AND IS FULFILLED IN THEM THE

προφητεία Ἡσαίου ἡ λέγουσα,  
PROPHECY OF ISAIAH - SAYING,

Ἄκοῃ ἀκούσετε καὶ οὐ μὴ συνήτε,  
IN HEARING YOU WILL HEAR AND BY NO MEANS UNDERSTAND,

καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.  
AND [WHILE] SEEING YOU WILL SEE AND BY NO MEANS PERCEIVE.

**13.15** ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου,  
FOR HAS BEEN MADE DULL THE HEART - OF THIS PEOPLE,

καὶ τοῖς ὠσὶν βαρέως ἤκουσαν  
AND WITH [THEIR] EARS THEY HEAR WITH DIFFICULTY

καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν,  
AND THE EYES OF THEM ARE CLOSED,

μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς  
LEST THEY SEE WITH THE [THEIR] EYES

καὶ τοῖς ὠσὶν ἀκούσωσιν  
AND WITH THE [THEIR] EARS THEY HEAR

καὶ τῇ καρδίᾳ συνώσιν καὶ ἐπιστρέψωσιν  
AND WITH THE HEART THEY UNDERSTAND AND THEY TURN

καὶ ἰάσομαι αὐτούς.  
AND I WILL HEAL THEM.

**13.16** ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν  
BUT OF YOU ARE BLESSED THE EYES FOR THEY SEE

καὶ τὰ ὦτα ὑμῶν ὅτι ἀκούουσιν. **13.17** ἀμὴν γὰρ λέγω  
AND THE EARS OF YOU FOR THEY HEAR. FOR TRULY I SAY

ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν  
TO YOU THAT MANY PROPHETS AND RIGHTEOUS ONES DESIRED

ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ  
TO SEE WHAT YOU SEE AND THEY DID NOT SEE [IT], AND TO HEAR WHAT

ἀκούετε καὶ οὐκ ἤκουσαν.  
YOU HEAR AND THEY DID NOT HEAR [IT].

**13.18** Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ  
YOU THEREFORE LISTEN TO THE PARABLE OF THE

σπείραντος. **13.19** παντὸς ἀκούοντος τὸν λόγον τῆς  
SOWER. [WHEN] ANYONE HEARING THE WORD OF THE

βασιλείας καὶ μὴ συνιέντος ἔρχεται ὁ πονηρὸς καὶ  
KINGDOM AND NOT UNDERSTANDING [IT], COMES THE EVIL ONE AND

ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ,  
SEIZES THE [THING] HAVING BEEN SOWN IN THE HEART OF HIM,

οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς.  
THIS ONE IS [LIKE] THE [SEED] ALONG THE PATH BEING SOWN.

**13.20** ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν  
AND THE [SEED] UPON THE ROCKY PLACES BEING SOWN, THIS ONE IS [LIKE]

ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς  
THE ONE THE WORD LISTENING TO AND IMMEDIATELY WITH JOY

**13:14-15** Isa. 6:9-10 LXX

λαμβάνων αὐτόν, **13.21** οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ  
RECEIVING IT, BUT-HE HAS NO ROOT IN HIMSELF,

ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ  
BUT IS-TRANSITORY, BUT-[WHEN] COMING TRIBULATION OR

διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται.  
PERSECUTION ON ACCOUNT OF THE WORD, IMMEDIATELY HE FALLS AWAY.

**13.22** ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν  
AND-THE[SEED] AMONG THE THORNS BEING SOWN, THIS ONE IS

ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος  
THE ONE THE WORD LISTENING TO, AND THE ANXIETY OF THE AGE

καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον καὶ  
AND THE DECEIT - OF RICHES CHOKE THE WORD AND

ἄκαρπος γίνεται. **13.23** ὁ δὲ ἐπὶ τὴν καλὴν γῆν  
IT BECOMES-UNFRUITFUL. BUT-THE[SEED] UPON THE GOOD SOIL

σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ  
BEING SOWN, THIS ONE IS THE ONE THE WORD LISTENING TO AND

συνιείς, ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὁ μὲν  
UNDERSTANDING [IT], WHO INDEED BEARS FRUIT AND THE ONE-PRODUCES

ἑκατόν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα.  
A HUNDRED, THE OTHER SIXTY, THE OTHER THIRTY.

**13.24** Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων,  
ANOTHER PARABLE HE PLACED BEFORE THEM SAYING,

Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ  
IS LIKE THE KINGDOM OF THE HEAVENS A MAN

σπείραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ.  
HAVING SOWN GOOD SEED IN THE FIELD OF HIM.

**13.25** ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ  
BUT-WHILE SLEPT THE MEN CAME OF HIM

ὁ ἐχθρὸς καὶ ἐπείσπειρεν ζιζάνια ἀνὰ μέσον τοῦ  
THE ENEMY AND SOWED AFTERWARD WEEDS IN THE MIDST OF THE

σίτου καὶ ἀπῆλθεν. **13.26** ὅτε δὲ ἐβλάστησεν ὁ  
WHEAT AND WENT AWAY. AND-WHEN SPROUTED THE

χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ  
GRASS AND IT PRODUCED-FRUIT, THEN APPEARED ALSO THE

ζιζάνια. **13.27** προσελθόντες δὲ οἱ δούλοι τοῦ  
WEEDS. AND-HAVING APPROACHED THE SLAVES OF THE

οἰκοδεσπότου εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα  
MASTER OF THE HOUSE SAID TO HIM, LORD, NOT GOOD SEED

ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει  
DID YOU SOW IN YOUR FIELD? THEN-FROM WHERE HAVE

ζιζάνια; **13.28** ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄνθρωπος  
[THE] WEEDS [COME]? AND-HE SAID TO THEM, AN ENEMY MAN

τοῦτο ἐποίησεν. οἱ δὲ δούλοι λέγουσιν αὐτῷ, Θέλεις  
DID-THIS. SO-THE SLAVES SAY TO HIM, DO YOU WANT

οὖν ἀπελθόντες συλλέξωμεν αὐτά; **13.29** ὁ δὲ φησιν,  
THEN [AS] WE GO [THAT] WE COLLECT THEM? BUT-HE SAID,

Οὐ, μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσῃτε ἅμα  
NO, LEST [WHILE] GATHERING THE WEEDS YOU UPROOT TOGETHER

receives it with joy;<sup>21</sup> yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away.<sup>22</sup> As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing.<sup>23</sup> But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.”

<sup>24</sup> He put before them another parable: “The kingdom of heaven may be compared to someone who sowed good seed in his field; <sup>25</sup> but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. <sup>26</sup> So when the plants came up and bore grain, then the weeds appeared as well. <sup>27</sup> And the slaves of the householder came and said to him, ‘Master, did you not sow good seed in your field? Where, then, did these weeds come from?’ <sup>28</sup> He answered, ‘An enemy has done this.’ The slaves said to him, ‘Then do you want us to go and gather them?’ <sup>29</sup> But he replied, ‘No; for in gathering the weeds you would uproot

<sup>c</sup> Gk stumbles

the wheat along with them.

<sup>30</sup>Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.”

31 He put before them another parable: “The kingdom of heaven is like a mustard seed that someone took and sowed in his field; <sup>32</sup>it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.”

33 He told them another parable: “The kingdom of heaven is like yeast that a woman took and mixed in with <sup>d</sup>three measures of flour until all of it was leavened.”

34 Jesus told the crowds all these things in parables; without a parable he told them nothing. <sup>35</sup>This was to fulfill what had been spoken through the prophet:<sup>e</sup>

“I will open my mouth to speak in parables;

<sup>d</sup> Gk *hid in*

<sup>e</sup> Other ancient authorities read the prophet Isaiah

αὐτοῖς τὸν σῖτον. **13.30** ἄφετε συναυξάνεσθαι ἀμφότερα  
WITH THEM THE WHEAT. PERMIT TO GROW TOGETHER BOTH

ἕως τοῦ θερισμοῦ, καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ  
UNTIL THE HARVEST, AND AT [THE] TIME OF THE HARVEST I WILL SAY

τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια καὶ  
TO THE REAPERS, COLLECT FIRST THE WEEDS AND

δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά,  
TIE THEM INTO BUNDLES IN ORDER TO BURN THEM,

τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.  
BUT~THE WHEAT GATHER INTO THE STOREHOUSE OF ME.

**13.31** Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων,  
ANOTHER PARABLE HE PLACED BEFORE THEM SAYING,

Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν  
<sup>1</sup>LIKE <sup>2</sup>IS <sup>3</sup>THE <sup>4</sup>KINGDOM <sup>5</sup>OF THE <sup>6</sup>HEAVENS

κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ  
A MUSTARD~SEED, WHICH TAKING A MAN PLANTED IN THE

ἀγρῷ αὐτοῦ. **13.32** ὃ μικρότερον μὲν ἐστὶν πάντων  
FIELD OF HIM, WHICH <sup>3</sup>SMALLER THAN <sup>2</sup>INDEED <sup>1</sup>IS ALL

τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ μείζον τῶν  
OF THE SEEDS, BUT~WHEN IT GROWS, LARGER THAN THE

λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἐλθεῖν  
GARDEN VEGETABLES IT IS AND IT BECOMES A TREE, SO THAT TO COME

τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς  
THE BIRDS - OF HEAVEN AND TO LIVE IN THE

κλάδοις αὐτοῦ.  
BRANCHES OF IT.

**13.33** Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς Ὅμοία  
ANOTHER PARABLE HE PLACED BEFORE THEM: <sup>1</sup>LIKE

ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμη, ἣν λαβούσα  
<sup>1</sup>IS <sup>2</sup>THE <sup>3</sup>KINGDOM <sup>4</sup>OF THE <sup>5</sup>HEAVENS LEAVEN, WHICH HAVING TAKEN

γυνὴ ἐνέκρυπεν εἰς ἀλεύρου σάτα τρία ἕως οὗ  
A WOMAN HID IN <sup>3</sup>OF WHEAT FLOUR <sup>2</sup>MEASURES <sup>1</sup>THREE UNTIL

ἐζυμώθη ὅλον.  
IT LEAVENED [THE] WHOLE.

**13.34** Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν  
ALL~THESE THINGS SPOKE - JESUS IN

παραβολαῖς τοῖς ὄχλοις καὶ χωρὶς παραβολῆς  
PARABLES TO THE CROWDS AND APART FROM PARABLES

οὐδὲν ἐλάλει αὐτοῖς, **13.35** ὅπως πληρωθῇ τὸ  
HE DID NOT SPEAK TO THEM, SO THAT MIGHT BE FULFILLED THE [THING]

ῥηθὲν διὰ τοῦ προφήτου λέγοντος,  
SPOKEN THROUGH THE PROPHET SAYING,

Ἄνοιξω ἐν παραβολαῖς τὸ στόμα μου,  
I WILL OPEN WITH PARABLES THE MOUTH OF ME,

**13:35a** text: KJV ASV RSV NASB NIV NEBmg TEV NJB NRSV. add Ἡσαίου (Isaiah): RSVmg NEB NRSVmg.

ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς  
I WILL UTTER THINGS HAVING BEEN HIDDEN FROM [THE] FOUNDATION  
[κόσμου].  
OF [THE] WORLD.

I will proclaim what  
has been hidden  
from the foundation  
of the world.<sup>7</sup>

**13.36** Τότε ἀφείς τοὺς ὄχλους ἦλθεν εἰς τὴν  
THEN HAVING SENT AWAY THE CROWDS HE CAME INTO THE  
οἰκίαν. καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ  
HOUSE. AND APPROACHED HIM THE DISCIPLES OF HIM  
λέγοντες, Διασάφησον ἡμῖν τὴν παραβολὴν τῶν  
SAYING, EXPLAIN TO US THE PARABLE OF THE  
ζιζανίων τοῦ ἀγροῦ. **13.37** ὁ δὲ ἀποκριθεὶς εἶπεν,  
WEEDS OF THE FIELD. AND~HE HAVING ANSWERED SAID,  
Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ  
THE ONE SOWING THE GOOD SEED IS THE SON -  
ἀνθρώπου, **13.38** ὁ δὲ ἀγρὸς ἐστὶν ὁ κόσμος, τὸ δὲ  
OF MAN, AND~THE FIELD IS THE WORLD, AND~THE  
καλὸν σπέρμα οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας·  
GOOD SEED THESE ARE THE SONS OF THE KINGDOM.  
τὰ δὲ ζιζάνιά εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, **13.39** ὁ δὲ  
BUT~THE WEEDS ARE THE SONS OF THE EVIL [ONE], AND~THE  
ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος, ὁ δὲ  
ENEMY—THE ONE HAVING SOWN THEM—IS THE DEVIL, AND~THE  
θερισμὸς συντέλεια αἰῶνός ἐστιν, οἱ δὲ θερισταὶ  
HARVEST [THE] END OF [THE] AGE IS, AND~THE REAPERS  
ἄγγελοι εἰσιν. **13.40** ὥσπερ οὖν συλλέγεται τὰ  
ARE~ANGELS. THEREFORE,~JUST AS ARE GATHERED TOGETHER THE  
ζιζάνια καὶ πυρὶ [κατα]καίεται, οὕτως ἔσται ἐν τῇ  
WEEDS - TO BE CONSUMED~BY FIRE, SO ALSO IT WILL BE AT THE  
συντελείᾳ τοῦ αἰῶνος· **13.41** ἀποστελεῖ ὁ υἱὸς τοῦ  
END OF THE AGE. WILL SEND OUT THE SON -  
ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν  
OF MAN THE ANGELS OF HIM, AND THEY WILL GATHER TOGETHER  
ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ  
FROM THE KINGDOM OF HIM ALL THE OFFENSIVE THINGS AND  
τοὺς ποιῶντας τὴν ἀνομίαν **13.42** καὶ βαλοῦσιν  
THE ONES PRACTICING - LAWLESSNESS AND THEY WILL THROW  
αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται  
THEM INTO THE FURNACE - OF FIRE. IN THAT PLACE THERE WILL BE  
ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. **13.43** Τότε  
- WEEPING AND - GRINDING OF THE TEETH. THEN  
οἱ δίκαιοι ἐκλάμπουσιν ὥς ὁ ἥλιος ἐν τῇ  
THE RIGHTEOUS ONES WILL SHINE AS THE SUN IN THE  
βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὁ ἔχων ὦτα  
KINGDOM OF THE FATHER OF THEM. THE ONE HAVING EARS  
ἀκουέτω.  
LET THAT ONE HEAR.

36 Then he left the  
crowds and went into the  
house. And his disciples  
approached him, saying,  
“Explain to us the parable of  
the weeds of the field.”<sup>37</sup> He  
answered, “The one who  
sows the good seed is the  
Son of Man;<sup>38</sup> the field is the  
world, and the good seed are  
the children of the kingdom;  
the weeds are the children  
of the evil one,<sup>39</sup> and the  
enemy who sowed them is  
the devil; the harvest is the  
end of the age, and the  
reapers are angels.<sup>40</sup> Just as  
the weeds are collected and  
burned up with fire, so will it  
be at the end of the age.  
<sup>41</sup>The Son of Man will send  
his angels, and they will  
collect out of his kingdom all  
causes of sin and all  
evildoers,<sup>42</sup> and they will  
throw them into the furnace  
of fire, where there will be  
weeping and gnashing of  
teeth.<sup>43</sup> Then the righteous  
will shine like the sun in the  
kingdom of their Father. Let  
anyone with ears<sup>8</sup> listen!

<sup>7</sup> Other ancient authorities lack of the  
world

<sup>8</sup> Other ancient authorities add to hear



44 "The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field.

45 "Again, the kingdom of heaven is like a merchant in search of fine pearls; <sup>46</sup>on finding one pearl of great value, he went and sold all that he had and bought it.

47 "Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; <sup>48</sup>when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. <sup>49</sup>So it will be at the end of the age. The angels will come out and separate the evil from the righteous <sup>50</sup>and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.

51 "Have you understood all this?" They answered, "Yes." <sup>52</sup>And he said to them, "Therefore every scribe who has been trained for the kingdom of heaven

**13.44** Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν  
6LIKE 5IS 1THE 2KINGDOM 3OF THE 4HEAVENS

θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὕρων  
A HAVING BEEN HIDDEN~TREASURE IN THE FIELD, WHICH HAVING FOUND  
 ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει  
A MAN HID, AND FROM THE JOY OF HIM GOES AWAY

καὶ πωλεῖ πάντα ὅσα ἔχει καὶ ἀγοράζει τὸν  
AND SELLS EVERYTHING WHICH HE HAS AND BUYS  
 ἀγρὸν ἐκεῖνον.  
THAT~FIELD.

**13.45** Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν  
AGAIN 6LIKE 5IS 1THE 2KINGDOM 3OF THE 4HEAVENS

ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας·  
A MERCHANT~MAN SEEKING FINE PEARLS.

**13.46** εὕρων δὲ ἓνα πολύτιμον μαργαρίτην  
AND~HAVING FOUND ONE VALUABLE PEARL,

ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν καὶ ἡγόρασεν  
HAVING GONE AWAY SOLD EVERYTHING WHICH HE HAD AND BOUGHT  
 αὐτόν.  
IT.

**13.47** Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν  
AGAIN 6LIKE 5IS 1THE 2KINGDOM 3OF THE 4HEAVENS

σαγῆνι βληθείσῃ εἰς τὴν θάλασσαν καὶ ἐκ παντὸς  
A NET HAVING BEEN CAST INTO THE LAKE AND FROM EVERY

γένους συναγαγούσῃ· **13.48** ἣν ὅτε ἐπληρώθη  
KIND IT GATHERED, WHICH WHEN IT WAS FILLED

ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες  
HAVING BEEN PULLED UP ON THE SHORE AND HAVING SAT DOWN

συνέλεξαν τὰ καλὰ εἰς ἄγγη, τὰ δὲ σαπρὰ  
THEY COLLECTED THE GOOD THINGS INTO A CONTAINER, AND~THE ROTTEN THINGS

ἔξω ἔβαλον· **13.49** οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ  
THEY THREW~OUT, THUS IT WILL BE AT THE END OF THE

αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς  
AGE. WILL GO OUT THE ANGELS AND THEY WILL SEPARATE THE

πονηροὺς ἐκ μέσου τῶν δικαίων· **13.50** καὶ  
EVIL[ONES] FROM AMONG THE RIGHTEOUS[ONES] AND

βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός·  
THEY WILL THROW THEM INTO THE FURNACE - OF FIRE.

ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν  
IN THAT PLACE THERE WILL BE - WEeping AND - GRINDING OF THE

ὀδόντων.  
TEETH.

**13.51** Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ, Ναί.  
DID YOU~ UNDERSTAND ALL~THESE THINGS? THEY SAY TO HIM, YES.

**13.52** ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς  
SO~HE SAID TO THEM, THEREFORE EVERY SCRIBE

μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν  
HAVING BECOME A DISCIPLE OF THE KINGDOM OF THE HEAVENS

ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ  
IS~LIKE A MAN [WHO IS] A HOUSE MASTER, WHO TAKES OUT OF

τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.  
THE TREASURE OF HIM NEW AND OLD.

**13.53** Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς  
AND IT CAME ABOUT WHEN FINISHED - JESUS

παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν. **13.54** καὶ  
THESE~PARABLES, [THAT] HE WENT AWAY FROM THERE. AND

ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν  
HAVING COME INTO THE HOMETOWN OF HIM HE TAUGHT THEM IN

τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ  
THE SYNAGOGUE OF THEM, SO AS TO BE AMAZED THEM AND

λέγειν, Πόθεν τοῦτω ἡ σοφία αὕτη καὶ αἱ  
TO SAY, FROM WHERE [DID IT COME] TO THIS ONE - THIS~WISDOM AND THE

δυνάμεις; **13.55** οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός;  
MIRACLES? IS THIS NOT THE - CARPENTER'S SON?

οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ καὶ οἱ ἀδελφοί  
[IS] NOT THE MOTHER OF HIM CALLED MARY AND THE BROTHERS

αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας;  
OF HIM JAMES AND JOSEPH AND SIMON AND JUDAS?

**13.56** καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς  
AND THE SISTERS OF HIM NOT ALL WITH US

εἰσιν; πόθεν οὖν τοῦτω ταῦτα πάντα;  
ARE? FROM WHERE THEREFORE [CAME] TO THIS ONE ALL~THESE THINGS?

**13.57** καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς  
AND THEY WERE TAKING OFFENSE AT HIM. - BUT JESUS

εἶπεν αὐτοῖς, Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ  
SAID TO THEM, A PROPHET~IS NOT DISHONORED EXCEPT IN HIS

πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. **13.58** καὶ  
HOMETOWN AND IN THE HOUSE OF HIM. AND

οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν  
HE DID NOT PERFORM IN THAT PLACE MANY~MIRACLES BECAUSE OF THE

ἀπιστίαν αὐτῶν.  
UNBELIEF OF THEM.

is like the master of a household who brings out of his treasure what is new and what is old.”<sup>53</sup> When Jesus had finished these parables, he left that place.

<sup>54</sup> He came to his hometown and began to teach the people<sup>h</sup> in their synagogue, so that they were astounded and said, “Where did this man get this wisdom and these deeds of power?<sup>55</sup> Is not this the carpenter’s son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas?<sup>56</sup> And are not all his sisters with us? Where then did this man get all this?”<sup>57</sup> And they took offense at him. But Jesus said to them, “Prophets are not without honor except in their own country and in their own house.”<sup>58</sup> And he did not do many deeds of power there, because of their unbelief.

<sup>h</sup> Gk them

## CHAPTER 14

**14.1** Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ  
AT THAT - TIME HEARD HEROD THE

τετραάρχης τὴν ἀκοὴν Ἰησοῦ, **14.2** καὶ εἶπεν τοῖς  
TETRARCH THE REPORT OF JESUS, AND HE SAID TO THE

παισὶν αὐτοῦ, Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής.  
SERVANTS OF HIM, THIS ONE IS JOHN THE BAPTIST.

αὐτὸς ἡγέρθη ἀπὸ τῶν νεκρῶν καὶ διὰ τοῦτο αἱ  
HE HAS RISEN FROM THE DEAD AND FOR THIS REASON THE

δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. **14.3** Ὁ γὰρ Ἡρώδης  
POWERS ARE WORKING IN HIM. - FOR HEROD

At that time Herod the ruler<sup>i</sup> heard reports about Jesus; <sup>2</sup>and he said to his servants, “This is John the Baptist; he has been raised from the dead, and for this reason these powers are at work in him.” <sup>3</sup>For Herod

<sup>i</sup> Gk tetrarch

had arrested John, bound him, and put him in prison on account of Herodias, his brother Philip's wife,<sup>j</sup> <sup>4</sup>because John had been telling him, "It is not lawful for you to have her."

<sup>5</sup>Though Herod<sup>k</sup> wanted to put him to death, he feared the crowd, because they regarded him as a prophet. <sup>6</sup>But when Herod's birthday came, the daughter of Herodias danced before the company, and she pleased Herod <sup>7</sup>so much that he promised on oath to grant her whatever she might ask. <sup>8</sup>Prompted by her mother, she said, "Give me the head of John the Baptist here on a platter." <sup>9</sup>The king was grieved, yet out of regard for his oaths and for the guests, he commanded it to be given; <sup>10</sup>he sent and had John beheaded in the prison. <sup>11</sup>The head was brought on a platter and given to the girl, who brought it to her mother. <sup>12</sup>His disciples came and took the body and buried it; then they went and told Jesus.

<sup>13</sup>Now when Jesus heard this, he withdrew from there in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. <sup>14</sup>When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick.

<sup>j</sup>Other ancient authorities read *his brother's wife*  
<sup>k</sup>Gk. *he*

κρατήσας τὸν Ἰωάννην ἔδησεν [αὐτὸν] καὶ ἐν φυλακῇ  
HAVING ARRESTED - JOHN BOUND HIM AND IN PRISON

ἀπέθετο διὰ Ἑρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ  
HE PUT [HIM] AWAY BECAUSE HERODIAS THE WIFE OF PHILIP, THE

ἀδελφοῦ αὐτοῦ· 14.4 ἔλεγεν γὰρ ὁ Ἰωάννης αὐτῷ,  
BROTHER OF HIM. FOR-WAS SAYING - JOHN TO HIM,

Οὐκ ἔξεστίν σοι ἔχειν αὐτήν. 14.5 καὶ θέλων  
IT IS NOT PERMISSIBLE FOR YOU TO HAVE HER. AND [ALTHOUGH] DESIRING

αὐτὸν ἀποκτείνειν ἐφοβήθη τὸν ὄχλον, ὅτι ὥς  
TO KILL ~HIM, HE FEARED THE CROWD, BECAUSE AS

προφῆτην αὐτὸν εἶχον. 14.6 γενεσίῳ δὲ  
A PROPHET THEY CONSIDERED ~HIM. NOW-AT THE BIRTHDAY CELEBRATION

γενομένῳ τοῦ Ἑρῳδοῦ ὠρχήσατο ἡ θυγάτηρ τῆς  
IT CAME ABOUT [THAT] - OF HEROD DANCED THE DAUGHTER -

Ἑρωδιάδος ἐν τῷ μέσῳ καὶ ἤρεσεν τῷ Ἑρῳδῇ,  
OF HERODIAS IN THE MIDST [OF THEM] AND IT PLEASED - HEROD,

14.7 ὅθεν μεθ' ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἔαν  
THEREFORE WITH AN OATH HE PROMISED TO GIVE ~TO HER WHATEVER

αἰτήσεται. 14.8 ἡ δὲ προβιβασθείσα ὑπὸ τῆς μητρὸς  
SHE WISHED. SO ~SHE HAVING BEEN PROMPTED BY THE MOTHER

αὐτῆς, Δός μοι, φησὶν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν  
OF HER, GIVE TO ME, SHE SAID, HERE UPON A PLATTER THE HEAD

Ἰωάννου τοῦ βαπτιστοῦ. 14.9 καὶ λυπηθεὶς ὁ  
OF JOHN THE BAPTIST. AND [ALTHOUGH] GRIEVING THE

βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς  
KING ON ACCOUNT OF THE OATHS AND THE

συνανακειμένους ἐκέλευσεν δοθῆναι, 14.10 καὶ πέμψας  
FELLOW GUESTS HE COMMANDED [IT] TO BE GIVEN, AND HAVING SENT

ἀπεκεφάλισεν [τὸν] Ἰωάννην ἐν τῇ φυλακῇ. 14.11 καὶ  
HE BEHEADED - JOHN IN - PRISON. AND

ἤνεχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη  
WAS BROUGHT THE HEAD OF HIM UPON A PLATTER AND IT WAS GIVEN

τῷ κορασίῳ, καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς. 14.12 καὶ  
TO THE GIRL, AND SHE GAVE [IT] TO THE MOTHER OF HER. AND

προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ πτώμα καὶ  
HAVING APPROACHED THE DISCIPLES OF HIM THEY CARRIED THE CORPSE AND

ἔθαψαν αὐτό[ν] καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.  
BURIED HIM AND HAVING COME THEY REPORTED [IT] - TO JESUS.

14.13 Ἀκούσας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν  
AND ~HAVING HEARD [THIS] - JESUS WITHDREW FROM THERE

ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν· καὶ  
IN A BOAT TO A DESOLATE PLACE BY HIMSELF. AND

ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ περὶ ἀπὸ τῶν  
HAVING HEARD [THIS] THE CROWDS FOLLOWED HIM BY LAND FROM THE

πόλεων. 14.14 καὶ ἐξελθὼν εἶδεν πολλὸν ὄχλον καὶ  
CITIES. AND HAVING GONE OUT HE SAW A GREAT CROWD AND

ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν τοὺς  
HE FELT COMPASSION FOR THEM AND HEALED

ἀρρώστους αὐτῶν. **14.15** ὥσας δὲ γενομένης προσήλθον  
THEIR~SICK. NOW~[WHEN] EVENING HAVING COME, CAME

αὐτῷ οἱ μαθηταὶ λέγοντες, Ἔρημός ἐστιν ὁ τόπος  
TO HIM THE DISCIPLES SAYING, DESOLATE IS THE PLACE

καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους,  
AND THE HOUR HAS PASSED~ALREADY. DISMISS THE CROWDS,

ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς  
SO THAT HAVING GONE OUT INTO THE VILLAGES THEY MAY BUY FOR THEMSELVES

βρώματα. **14.16** ὁ δὲ [Ἰησοῦς] εἶπεν αὐτοῖς,  
FOOD. - BUT JESUS SAID TO THEM,

Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν, δότε αὐτοῖς  
THEY HAVE NO NEED TO GO OUT, GIVE TO THEM

ὁμεῖς φαγεῖν. **14.17** οἱ δὲ λέγουσιν αὐτῷ,  
YOURSELVES [SOMETHING] TO EAT. BUT~THEY SAY TO HIM,

Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.  
WE DO NOT HAVE HERE EXCEPT FIVE LOAVES AND TWO FISH.

**14.18** ὁ δὲ εἶπεν, Φέρετέ μοι ὧδε αὐτούς. **14.19** καὶ  
BUT~HE SAID, BRING <sup>3</sup>TO ME <sup>2</sup>HERE <sup>1</sup>THEM. AND

κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου,  
HAVING COMMANDED THE CROWDS TO RECLINE ON THE GRASS,

λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας,  
[AND] HAVING TAKEN THE FIVE LOAVES AND THE TWO FISH,

ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ  
[AND] HAVING LOOKED UP TO - HEAVEN HE BLESSED [THEM] AND

κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ  
HAVING BROKEN [THEM] HE GAVE TO THE DISCIPLES THE LOAVES, AND~THE

μαθηταὶ τοῖς ὄχλοις. **14.20** καὶ ἔφαγον πάντες  
DISCIPLES [GAVE THEM] TO THE CROWDS. AND EVERYONE~ATE

καὶ ἐχορτάσθησαν, καὶ ἦραν τὸ περισσεῦον τῶν  
AND THEY WERE SATISFIED, AND THEY CARRIED UP THE LEFTOVERS OF THE

κλασμάτων δώδεκα κοφίνους πλήρεις. **14.21** οἱ δὲ  
FRAGMENTS, TWELVE BASKETS FULL. AND~THE ONES

ἐσθίοντες ἦσαν ἄνδρες ὥσπερ πεντακισχίλιοι χωρὶς  
EATING WERE MEN ABOUT FIVE THOUSAND APART FROM

γυναικῶν καὶ παιδίων.  
[THE] WOMEN AND CHILDREN.

**14.22** Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι  
AND IMMEDIATELY HE COMPELLED THE DISCIPLES TO ENTER

εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν,  
INTO THE BOAT AND TO GO BEFORE HIM TO THE OTHER SIDE,

ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. **14.23** καὶ ἀπολύσας  
UNTIL HE MIGHT SEND AWAY THE CROWDS. AND HAVING SENT AWAY

τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν  
THE CROWDS HE WENT UP TO THE MOUNTAIN BY HIMSELF

προσεύξασθαι. ὥσας δὲ γενομένης μόνος ἦν ἐκεῖ.  
TO PRAY. NOW~[WHEN] EVENING HAVING COME HE WAS~ALONE THERE.

**14.24** τὸ δὲ πλοῖον ἦδη σταδίους πολλοὺς ἀπὸ τῆς  
NOW~THE BOAT BY THIS TIME MANY~STADIA FROM THE

<sup>15</sup>When it was evening, the disciples came to him and said, "This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves." <sup>16</sup>Jesus said to them, "They need not go away; you give them something to eat." <sup>17</sup>They replied, "We have nothing here but five loaves and two fish." <sup>18</sup>And he said, "Bring them here to me." <sup>19</sup>Then he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. <sup>20</sup>And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. <sup>21</sup>And those who ate were about five thousand men, besides women and children.

<sup>22</sup>Immediately he made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. <sup>23</sup>And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, <sup>24</sup>but by this time the boat, battered by the waves, was far from the



land,<sup>l</sup> for the wind was against them. <sup>25</sup>And early in the morning he came walking toward them on the sea. <sup>26</sup>But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out in fear. <sup>27</sup>But immediately Jesus spoke to them and said, "Take heart, it is I; do not be afraid."

<sup>28</sup>Peter answered him, "Lord, if it is you, command me to come to you on the water." <sup>29</sup>He said, "Come." So Peter got out of the boat, started walking on the water, and came toward Jesus. <sup>30</sup>But when he noticed the strong wind,<sup>m</sup> he became frightened, and beginning to sink, he cried out, "Lord, save me!" <sup>31</sup>Jesus immediately reached out his hand and caught him, saying to him, "You of little faith, why did you doubt?" <sup>32</sup>When they got into the boat, the wind ceased. <sup>33</sup>And those in the boat worshiped him, saying, "Truly you are the Son of God."

<sup>34</sup>When they had crossed over, they came to land at Gennesaret. <sup>35</sup>After the people of that place recognized him, they sent word throughout the region and brought all

<sup>l</sup> Other ancient authorities read was out on the sea

<sup>m</sup> Other ancient authorities read the wind

γῆς ἀπείχεν βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ  
LAND WAS DISTANT, BEING TOSSED BY THE WAVES, FOR~WAS

ἐναντίος ὁ ἄνεμος. 14.25 τετάρτη δὲ φυλακὴ τῆς  
CONTRARY THE WIND. NOW~IN [THE] FOURTH WATCH OF THE

νυκτὸς ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν  
NIGHT HE CAME TOWARDS THEM WALKING ON THE

θάλασσαν. 14.26 οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς  
LAKE. BUT~THE DISCIPLES HAVING SEEN HIM ON THE

θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι  
LAKE WALKING ABOUT WERE TROUBLED SAYING -

Φάντασμά ἐστιν, καὶ ἀπὸ τοῦ φόβου ἔκραξαν.  
IT IS~AN APPARITION, AND FROM - FEAR THEY CRIED OUT.

14.27 εὐθὺς δὲ ἐλάλησεν [ὁ Ἰησοῦς] αὐτοῖς λέγων,  
AND~IMMEDIATELY SPOKE - JESUS TO THEM SAYING,

Θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε.  
HAVE COURAGE, I AM [HERE]. DO NOT BE AFRAID.

14.28 ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ  
AND~HAVING ANSWERED HIM - PETER SAID, LORD, IF

σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σὲ ἐπὶ τὰ ὕδατα.  
IT IS [REALLY]~YOU, COMMAND ME TO COME TO YOU ON THE WATERS.

14.29 ὁ δὲ εἶπεν, Ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ  
- AND HE SAID, COME. AND HAVING GONE DOWN FROM THE

πλοίου [ὁ] Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ  
BOAT - PETER WALKED ON THE WATERS AND

ἦλθεν πρὸς τὸν Ἰησοῦν. 14.30 βλέπων δὲ τὸν  
HE CAME TOWARDS - JESUS. AND~SEEING THE

ἄνεμον [ἰσχυρὸν] ἐφοβήθη καὶ ἀρξάμενος  
STRONG~WIND HE WAS AFRAID AND HAVING BEGUN

καταποντίζεσθαι ἔκραξεν λέγων, Κύριε, σῶσόν με.  
TO SINK HE CRIED OUT SAYING, LORD, SAVE ME.

14.31 εὐθὺς δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα  
AND~IMMEDIATELY - JESUS, HAVING STRETCHED OUT THE(HIS) HAND,

ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ, Ὁλιγόπιστε, εἰς τί  
TOOK HOLD OF HIM AND HE SAYS TO HIM, ONE OF LITTLE FAITH, WHY

ἐδίστασας; 14.32 καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον  
DID YOU DOUBT? AND AS THEY~WERE GOING UP INTO THE BOAT,

ἐκόπασεν ὁ ἄνεμος. 14.33 οἱ δὲ ἐν τῷ πλοίῳ  
CEASED THE WIND. AND~THE ONES IN THE BOAT

προσεκύνησαν αὐτῷ λέγοντες, Ἀληθῶς θεοῦ υἱὸς εἶ.  
WORSHIPED HIM SAYING, TRULY GOD'S SON YOU ARE.

14.34 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν εἰς  
AND HAVING CROSSED OVER THEY CAME ONTO THE LAND AT

Γεννησαρέτ. 14.35 καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες  
GENNESARET. AND HAVING RECOGNIZED HIM, THE MEN

τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν  
- OF THAT~AREA SENT INTO ALL -

περίχωρον ἐκείνην καὶ προσήνεγκαν αὐτῷ πάντας  
THAT~REGION AROUND AND THEY BROUGHT TO HIM ALL

τοὺς κακῶς ἔχοντας **14.36** καὶ παρεκάλουν αὐτὸν ἵνα  
 THE ONES HAVING~ILLNESS AND THEY WERE APPEALING TO HIM THAT  
 μόνον ἅψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ·  
 THEY MIGHT TOUCH~ONLY THE FRINGE OF THE GARMENT OF HIM.  
 καὶ ὅσοι ἥψαντο διεσώθησαν.  
 AND AS MANY AS HE TOUCHED THEY WERE CURED.

who were sick to him,<sup>36</sup> and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.

## CHAPTER 15

**15.1** Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων  
 THEN APPROACHES - JESUS FROM JERUSALEM

Φαρισαῖοι καὶ γραμματεῖς λέγοντες, **15.2** Διὰ τί οἱ  
 PHARISEES AND SCRIBES SAYING, WHY [DO] THE

μαθηταί σου παραβαίνουνσιν τὴν παράδοσιν τῶν  
 DISCIPLES OF YOU TRANSGRESS THE TRADITION OF THE

πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας [αὐτῶν]  
 ELDERS? FOR~THEY DO NOT WASH THE HANDS OF THEM

ὅταν ἄρτον ἐσθίωσιν. **15.3** ὁ δὲ ἀποκριθεὶς εἶπεν  
 WHEN THEY EAT~BREAD. BUT~HE HAVING ANSWERED SAID

αὐτοῖς, Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν  
 TO THEM, WHY [DO] ALSO YOU\* TRANSGRESS THE COMMANDMENT

τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; **15.4** ὁ γὰρ  
 - OF GOD ON ACCOUNT OF THE TRADITION OF YOU\* - FOR

θεὸς εἶπεν, Τίμα τὸν πατέρα καὶ τὴν μητέρα,  
 GOD SAID, HONOR THE(YOUR) FATHER AND~ THE(YOUR) MOTHER,

καί, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτω  
 AND, THE ONE SPEAKING EVIL OF FATHER OR MOTHER BY DEATH

τελευτάτω. **15.5** ὑμεῖς δὲ λέγετε, Ὃς ἂν εὔπη τῷ  
 LET HIM DIE. BUT~YOU\* SAY, WHOEVER SAYS TO THE(HIS)

πατρὶ ἢ τῇ μητρί, Δῶρον ὃ ἐάν ἐξ ἐμοῦ  
 FATHER OR THE(HIS) MOTHER, [IT IS] A GIFT, WHATEVER FROM ME

ὠφελήθῃ, **15.6** οὐ μὴ τιμήσει τὸν πατέρα  
 YOU MIGHT HAVE BENEFITED FROM, BY NO MEANS DOES HE HONOR THE FATHER

αὐτοῦ· καὶ ἡκυρώσατε τὸν λόγον τοῦ θεοῦ  
 OF HIM. AND YOU\* NULLIFY THE WORD - OF GOD

διὰ τὴν παράδοσιν ὑμῶν. **15.7** ὑποκριταί, καλῶς  
 ON ACCOUNT OF THE TRADITION OF YOU\*. HYPOCRITES, WELL

ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων,  
 PROPHESED CONCERNING YOU\* ISAIAH SAYING,

**15.8** Ὁ λαὸς οὗτος τοῖς χεῖλεσιν με τιμᾷ,  
 - THIS~PEOPLE WITH THE(THEIR) LIPS HONOR~ME,

ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·  
 BUT~THE HEART OF THEM FAR IS AWAY FROM ME

**15.9** μάτην δὲ σέβονται με  
 AND~IN VAIN DO THEY WORSHIP ME

Then Pharisees and scribes came to Jesus from Jerusalem and said, <sup>2</sup>“Why do your disciples break the tradition of the elders? For they do not wash their hands before they eat.” <sup>3</sup>He answered them, “And why do you break the commandment of God for the sake of your tradition? <sup>4</sup>For God said, “Honor your father and your mother,” and, “Whoever speaks evil of father or mother must surely die.” <sup>5</sup>But you say that whoever tells father or mother, “Whatever support you might have had from me is given to God,” then that person need not honor the father.<sup>6</sup> So, for the sake of your tradition, you make void the word<sup>7</sup> of God. <sup>7</sup>You hypocrites! Isaiah prophesied rightly about you when he said:

<sup>8</sup> “This people honors me with their lips, but their hearts are far from me;

<sup>9</sup> in vain do they worship me,

<sup>7</sup> Other ancient authorities read *commanded, saying*

<sup>8</sup> Or *is an offering*

<sup>9</sup> Other ancient authorities add *or the mother*

<sup>9</sup> Other ancient authorities read *law; others, commandment*

**15.4a** Exod. 20:12; Deut. 5:16 **15.4b** Exod. 21:17 **15.6a** text: ASV RSV NASBmg NIV TEV NRSV. add η την μητερα αυτου (or his mother): KJV ASVmg NASB NIVmg NEB TEVmg NJB NRSVmg. **15.6b** text [see Mark 7:13]: ASV RSV NASB NJB (TEV) NRSV. var. τον νομον (the law): ASVmg RSVmg NASBmg NEB NRSVmg. var. την εντολην (the commandment): KJV. **15.8-9** Isa. 29:13 LXX

teaching human  
precepts as  
doctrines.”

10 Then he called the crowd to him and said to them, “Listen and understand: <sup>11</sup>it is not what goes into the mouth that defiles a person, but it is what comes out of the mouth that defiles.” <sup>12</sup>Then the disciples approached and said to him, “Do you know that the Pharisees took offense when they heard what you said?” <sup>13</sup>He answered, “Every plant that my heavenly Father has not planted will be uprooted. <sup>14</sup>Let them alone; they are blind guides of the blind.” And if one blind person guides another, both will fall into a pit.” <sup>15</sup>But Peter said to him, “Explain this parable to us.” <sup>16</sup>Then he said, “Are you also still without understanding? <sup>17</sup>Do you not see that whatever goes into the mouth enters the stomach, and goes out into the sewer?” <sup>18</sup>But what comes out of the mouth proceeds from the heart, and this is what defiles. <sup>19</sup>For out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. <sup>20</sup>These are what defile a person, but to eat with unwashed

<sup>7</sup> Other ancient authorities lack of the blind

διδάσκοντες διδασκαλίας ἐντάλματα  
TEACHING [AS] TEACHINGS COMMANDMENTS

ἀνθρώπων.  
OF MEN.

15.10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς,  
AND HAVING SUMMONED THE CROWD HE SAID TO THEM,

Ἄκούετε καὶ συνίετε· 15.11 οὐ τὸ εἰσερχόμενον  
LISTEN AND UNDERSTAND. [IT IS] NOT THE THING ENTERING

εἰς τὸ στόμα κοινῷ τὸν ἄνθρωπον, ἀλλὰ τὸ  
INTO THE MOUTH [WHICH] DEFILES THE MAN, BUT THE THING

ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινῷ τὸν  
GOING OUT FROM THE MOUTH THIS DEFILES THE

ἄνθρωπον. 15.12 Τότε προσελθόντες οἱ μαθηταὶ  
MAN. THEN HAVING APPROACHED THE DISCIPLES

λέγουσιν αὐτῷ, Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες  
SAY TO HIM, DO YOU KNOW THAT THE PHARISEES HAVING HEARD

τὸν λόγον ἐσκανδαλίσθησαν; 15.13 ὁ δὲ ἀποκριθεὶς  
THE WORD HAVE TAKEN OFFENSE? BUT-HE HAVING ANSWERED

εἶπεν, Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατὴρ μου  
SAID, EVERY PLANT WHICH DID NOT PLANT THE <sup>2</sup>FATHER <sup>3</sup>OF ME

ὁ οὐράνιος ἐκριζωθήσεται. 15.14 ἄφετε αὐτοὺς·  
- <sup>1</sup>HEAVENLY WILL BE UPROOTED. LEAVE THEM.

τυφλοὶ εἰσιν ὁδηγοὶ [τυφλῶν]· τυφλὸς δὲ τυφλὸν ἐὰν  
THEY ARE-BLIND GUIDES OF [THE] BLIND. <sup>3</sup>[THE] BLIND <sup>1</sup>AND <sup>5</sup>[THE] BLIND <sup>2</sup>IF

ὁδηγῇ, ἀμφοτέροι ἐκ βόθυνον πεσοῦνται.  
<sup>4</sup>LEAD, BOTH INTO A PIT WILL FALL.

15.15 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον  
AND-HAVING ANSWERED - PETER SAID TO HIM, EXPLAIN

ἡμῖν τὴν παραβολὴν [ταύτην]. 15.16 ὁ δὲ εἶπεν, Ἀκμὴν  
TO US - THIS-PARABLE. AND-HE SAID, STILL

καὶ ὑμεῖς ἀσύνετοί ἐστε; 15.17 οὐ νοεῖτε ὅτι  
ALSO YOU<sup>7</sup> WITHOUT UNDERSTANDING ARE? DO YOU<sup>7</sup> NOT KNOW THAT

πάν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν  
EVERY THING [WHICH] ENTERING INTO THE MOUTH INTO THE

κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται;  
STOMACH GOES AND INTO A LATRINE PASSES?

15.18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς  
BUT-THE THINGS COMING OUT FROM THE MOUTH FROM THE

καρδίας ἐξέρχεται, κάκεῖνα κοινῷ τὸν ἄνθρωπον.  
HEART COME OUT, AND THAT DEFILES THE MAN.

15.19 ἐκ γὰρ τῆς καρδίας ἐξέρχονται  
FOR-OUT OF THE HEART COMES FORTH

διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνείαι,  
EVIL-THOUGHTS, MURDERS, ADULTERIES, FORNICATIONS,

κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. 15.20 ταῦτά  
THEFTS, FALSE TESTIMONIES, [AND] BLASPHEMIES. THESE

ἐστὶν τὰ κοινούντα τὸν ἄνθρωπον, τὸ δὲ ἀνίπτους  
ARE THE THINGS DEFILING THE MAN, - BUT WITH UNWASHED

χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.

HANDS TO EAT DOES NOT DEFILE THE MAN.

**15.21** Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς  
AND HAVING GONE OUT FROM THERE - JESUS WITHDREW INTO

τὰ μέρη Τύρου καὶ Σιδῶνος. **15.22** καὶ ἰδοὺ  
THE DISTRICTS OF TYRE AND SIDON. AND BEHOLD

γυνὴ Χαναanaία ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα  
A CANAANITE-WOMAN FROM - THOSE-BORDERS HAVING COME OUT

ἔκραζεν λέγουσα, Ἐλέησόν με, κύριε υἱὸς Δαβὶδ·  
WAS CRYING OUT SAYING, HAVE MERCY ON ME, LORD, SON OF DAVID.

ἡ θυγάτηρ μου κακῶς δαιμονίζεται. **15.23** ὁ δὲ  
THE DAUGHTER OF ME SEVERELY IS DEMON-POSSESSED. BUT-HE

οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ  
DID NOT ANSWER HER A WORD. AND HAVING APPROACHED THE

μαθηταὶ αὐτοῦ ἠρώτουν αὐτὸν λέγοντες, Ἀπόλυσον  
DISCIPLES OF HIM WERE ASKING HIM SAYING, SEND AWAY

αὐτήν, ὅτι κράζει ὀπίσθεν ἡμῶν. **15.24** ὁ δὲ  
HER, FOR SHE CRIES OUT AFTER US. BUT-HE

ἀποκριθεὶς εἶπεν, Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ  
HAVING ANSWERED SAID, I WAS NOT SENT EXCEPT TO THE

πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. **15.25** ἡ δὲ  
SHEEP - LOST OF [THE] HOUSE OF ISRAEL. BUT-SHE

ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα, Κύριε, βοήθει μοι.  
HAVING COME WAS WORSHIPING HIM SAYING, LORD, HELP ME.

**15.26** ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἔστιν καλὸν λαβεῖν  
BUT-HE HAVING ANSWERED SAID, IT IS NOT GOOD TO TAKE

τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις.  
THE BREAD OF THE CHILDREN AND TO THROW [IT] TO THE DOGS.

**15.27** ἡ δὲ εἶπεν, Ναὶ κύριε, καὶ γὰρ τὰ κυνάρια  
BUT-SHE SAID, YES LORD, FOR-EVEN THE DOGS

ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς  
EAT FROM THE CRUMBS - FALLING FROM THE

τραπέζης τῶν κυρίων αὐτῶν. **15.28** τότε ἀποκριθεὶς ὁ  
TABLE OF THE MASTERS OF THEM. THEN HAVING ANSWERED -

Ἰησοῦς εἶπεν αὐτῇ, ὦ γύναι, μεγάλη σου ἡ πίστις·  
JESUS SAID TO HER, O WOMAN, GREAT [IS] YOUR - FAITH.

γενηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ  
LET IT BE DONE FOR YOU AS YOU DESIRE. AND WAS HEALED THE DAUGHTER

αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.  
OF HER FROM - THAT-HOUR.

**15.29** Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ  
AND HAVING PASSED OVER FROM THERE - JESUS CAME BESIDE

τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ  
THE LAKE - OF GALILEE, AND HAVING GONE UP TO THE

ὄρος ἐκάθητο ἐκεῖ. **15.30** καὶ προσῆλθον αὐτῷ  
MOUNTAIN HE WAS SITTING THERE. AND APPROACHED HIM

ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλοὺς, τυφλοὺς,  
GREAT-CROWDS HAVING WITH THEM LAME, BLIND,

hands does not defile."

21 Jesus left that place and went away to the district of Tyre and Sidon. 22 Just then a Canaanite woman from that region came out and started shouting, "Have mercy on me, Lord, Son of David; my daughter is tormented by a demon." 23 But he did not answer her at all. And his disciples came and urged him, saying, "Send her away, for she keeps shouting after us." 24 He answered, "I was sent only to the lost sheep of the house of Israel."

25 But she came and knelt before him, saying, "Lord, help me." 26 He answered, "It is not fair to take the children's food and throw it to the dogs." 27 She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." 28 Then Jesus answered her, "Woman, great is your faith! Let it be done for you as you wish." And her daughter was healed instantly.

29 After Jesus had left that place, he passed along the Sea of Galilee, and he went up the mountain, where he sat down. 30 Great crowds came to him, bringing with them the lame, the maimed, the blind,



the mute, and many others. They put them at his feet, and he cured them,<sup>31</sup> so that the crowd was amazed when they saw the mute speaking, the maimed whole, the lame walking, and the blind seeing. And they praised the God of Israel.

32 Then Jesus called his disciples to him and said, "I have compassion for the crowd, because they have been with me now for three days and have nothing to eat; and I do not want to send them away hungry, for they might faint on the way."<sup>33</sup> The disciples said to him, "Where are we to get enough bread in the desert to feed so great a crowd?"<sup>34</sup> Jesus asked them, "How many loaves have you?" They said, "Seven, and a few small fish."<sup>35</sup> Then ordering the crowd to sit down on the ground,<sup>36</sup> he took the seven loaves and the fish; and after giving thanks he broke them and gave them to the disciples, and the disciples gave them to the crowds.<sup>37</sup> And all of them ate and were filled; and they took up the broken pieces left over, seven baskets full.<sup>38</sup> Those who had eaten were four thousand men, besides women and children.

κυλλούς, κωφούς, καὶ ἑτέρους πολλούς καὶ ἔρριψαν  
CRIPPLED, MUTE, AND MANY-OTHERS AND THEY LAID

αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἑθεράπευσεν  
THEM AT THE FEET OF HIM, AND HE HEALED

αὐτούς· 15.31 ὥστε τὸν ὄχλον θαυμάσαι βλέποντας  
THEM, SO AS THE CROWD TO AMAZE SEEING

κωφούς λαλοῦντας, κυλλούς ὑγιείς καὶ χωλοὺς  
MUTES SPEAKING, CRIPPLES HEALTHY AND LAME

περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν  
WALKING AROUND AND BLIND SEEING. AND THEY GLORIFIED

τὸν θεὸν Ἰσραήλ.  
THE GOD OF ISRAEL.

15.32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς  
- AND JESUS HAVING SUMMONED THE DISCIPLES

αὐτοῦ εἶπεν, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη  
OF HIM SAID, I FEEL COMPASSION FOR THE CROWD, FOR ALREADY

ἡμέραι τρεῖς προσμένουσιν μοι καὶ οὐκ ἔχουσιν  
THREE-DAYS THEY REMAIN WITH ME AND THEY DO NOT HAVE

τί φάγωσιν· καὶ ἀπολῦσαι αὐτοὺς νήστεις  
ANYTHING THEY MAY EAT. AND TO SEND AWAY THEM HUNGRY

οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. 15.33 καὶ  
I DO NOT WISH, LEST THEY BECOME WEARY ON THE WAY. AND

λέγουσιν αὐτῷ οἱ μαθηταί, Πόθεν ἡμῖν ἐν  
SAY TO HIM THE DISCIPLES, FROM WHERE [IS THERE TO COME] TO US IN

ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι  
[THE] WILDERNESS SO MANY-LOAVES SO AS TO FEED

ὄχλον τοσοῦτον; 15.34 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς,  
SUCH A GREAT-CROWD? AND SAYS TO THEM - JESUS,

Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν, Ἑπτὰ καὶ  
HOW MANY LOAVES DO YOU HAVE? - AND THEY SAID, SEVEN AND

ὀλίγα ἰχθύδια. 15.35 καὶ παραγγείλας τῷ ὄχλῳ  
A FEW FISH. AND HAVING GIVEN ORDERS TO THE CROWD

ἀναπεσεῖν ἐπὶ τὴν γῆν 15.36 ἔλαβεν τοὺς ἑπτὰ  
TO RECLINE ON THE GROUND, HE TOOK THE SEVEN

ἄρτους καὶ τοὺς ἰχθῦας καὶ εὐχαριστήσας ἔκλασεν  
LOAVES AND THE FISH AND HAVING GIVEN THANKS HE BROKE [THEM]

καὶ ἐδίδου τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς  
AND GAVE [THEM] TO THE DISCIPLES, AND-THE DISCIPLES [GAVE THEM] TO THE

ὄχλοις. 15.37 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν.  
CROWDS. AND EVERYONE-ATE AND THEY WERE SATISFIED

καὶ τὸ περισσεῦον τῶν κλασμάτων ἦσαν ἑπτὰ  
AND THE LEFTOVERS OF THE FRAGMENTS WERE SEVEN

σπυρίδας πλήρεις. 15.38 οἱ δὲ ἐσθίοντες ἦσαν  
BASKETS FULL. AND-THE ONES EATING WERE

τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδιῶν.  
FOUR THOUSAND MEN APART FROM [THE] WOMEN AND CHILDREN.

**15.39** Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ  
AND HAVING SENT AWAY THE CROWDS HE ENTERED INTO THE  
πλοῖον καὶ ἦλθεν εἰς τὰ ὅρια Μαγαδάν.  
BOAT AND CAME INTO THE BORDERS OF MAGADAN.

<sup>39</sup>After sending away the crowds, he got into the boat and went to the region of Magadan.<sup>5</sup>

<sup>5</sup>Other ancient authorities read *Magdala or Magdalan*

## CHAPTER 16

**16.1** Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ  
AND HAVING APPROACHED THE PHARISEES AND  
Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον  
SADDUCEES TESTING ASKED HIM A SIGN  
ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς. **16.2** ὁ δὲ  
FROM - HEAVEN TO SHOW THEM. BUT~HE  
ἀποκριθεὶς εἶπεν αὐτοῖς, "[Ὁψίας γενομένης λέγετε,  
HAVING ANSWERED SAID TO THEM, [WHEN] EVENING HAVING COME YOU" SAY,  
Εὐδία, πυρράζει γὰρ ὁ οὐρανός· **16.3** καὶ πρωτῆ,  
FAIR WEATHER, FOR~IS FIERY RED THE SKY. AND IN THE MORNING,  
Σήμερον χειμῶν, πυρράζει γὰρ στυγνάζων ὁ  
TODAY STORMY WEATHER, FOR~IS FIERY RED BEING OVERCAST THE  
οὐρανός. τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε  
SKY. THE - APPEARANCE OF THE SKY YOU" KNOW [ENOUGH]  
διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;]"  
TO DISTINGUISH, BUT THE SIGNS OF THE TIMES CAN'T YOU" MAKE OUT?

**16.4** Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ,  
A GENERATION EVIL AND ADULTEROUS DEMANDS~A SIGN,  
καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον  
AND A SIGN WILL NOT BE GIVEN TO IT EXCEPT THE SIGN

The Pharisees and Sadducees came, and to test Jesus<sup>1</sup> they asked him to show them a sign from heaven. <sup>2</sup>He answered them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' <sup>3</sup>And in the morning, 'It will be stormy today, for the sky is red and threatening.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times."<sup>4</sup>An evil and adulterous generation asks for a sign, but no sign will be given to it except the sign of Jonah." Then he left them and went away.

<sup>5</sup>When the disciples reached the other side, they had forgotten to bring any bread. <sup>6</sup>Jesus said to them, "Watch out, and beware of the yeast of the Pharisees and Sadducees." <sup>7</sup>They said to one another, "It is because we have brought no bread." <sup>8</sup>And becoming aware of it, Jesus said, "You of little faith, why are you talking about having no bread? <sup>9</sup>Do you still not perceive?"

<sup>1</sup>Gk him

<sup>4</sup>Other ancient authorities lack <sup>2</sup>When it is . . . of the times

Ἰωνά. καὶ καταλιπὼν αὐτοὺς ἀπήλθεν.  
OF JONAH. AND HAVING LEFT THEM HE WENT AWAY.

**16.5** Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν  
AND HAVING COME THE DISCIPLES TO THE OTHER SIDE,  
ἐπελάθοντο ἄρτους λαβεῖν. **16.6** ὁ δὲ Ἰησοῦς εἶπεν  
THEY FORGOT TO TAKE~LOAVES. - BUT JESUS SAID  
αὐτοῖς, Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν  
TO THEM, TAKE CARE AND BEWARE OF THE LEAVEN OF THE  
Φαρισαίων καὶ Σαδδουκαίων. **16.7** οἱ δὲ διελογίζοντο  
PHARISEES AND THE SADDUCEES. BUT~THEY WERE REASONING  
ἐν ἑαυτοῖς λέγοντες ὅτι Ἄρτους οὐκ ἐλάβομεν.  
AMONG THEMSELVES SAYING - WE DID NOT TAKE~BREAD.

**16.8** γνοὺς δὲ ὁ Ἰησοῦς εἶπεν, Τί  
BUT~HAVING KNOWN [THEIR THOUGHTS] - JESUS SAID, WHY  
διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι  
ARE YOU" REASONING AMONG YOURSELVES, ONES OF LITTLE FAITH, [SAYING] -  
ἄρτους οὐκ ἔχετε; **16.9** οὐπω νοεῖτε, οὐδὲ  
YOU" HAVE NO~BREAD? DO YOU" NOT YET UNDERSTAND, NOR

**16:2b-3** text: KJV ASV RSV NASB NIV NEBmg TEV NJB NRSV. omit: ASVmg RSVmg NASBmg NIVmg NEB TEVmg NJBmg NRSVmg.

Do you not remember the five loaves for the five thousand, and how many baskets you gathered? <sup>10</sup>Or the seven loaves for the four thousand, and how many baskets you gathered?

<sup>11</sup>How could you fail to perceive that I was not speaking about bread? Beware of the yeast of the Pharisees and Sadducees!" <sup>12</sup>Then they understood that he had not told them to beware of the yeast of bread, but of the teaching of the Pharisees and Sadducees.

<sup>13</sup>Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" <sup>14</sup>And they said, "Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets." <sup>15</sup>He said to them, "But who do you say that I am?" <sup>16</sup>Simon Peter answered, "You are the Messiah,<sup>v</sup> the Son of the living God." <sup>17</sup>And Jesus answered him, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. <sup>18</sup>And I tell you, you are Peter,<sup>w</sup> and on this rock<sup>x</sup> I will build my church, and the gates of Hades will not prevail against it. <sup>19</sup>I will give you the keys of the kingdom of

<sup>v</sup> Or, the Christ

<sup>w</sup> Gk. Petros

<sup>x</sup> Gk. petra

μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων  
REMEMBER THE FIVE LOAVES OF THE FIVE THOUSAND

καὶ πόσους κοφίνους ἐλάβετε; **16.10** οὐδὲ τοὺς ἑπτὰ  
AND HOW MANY BASKETS YOU\* TOOK [UP]? NOR THE SEVEN

ἄρτους τῶν τετρακισχιλίων καὶ πόσας σπυρίδας  
LOAVES OF THE FOUR THOUSAND AND HOW MANY BASKETS

ἐλάβετε; **16.11** πῶς οὐ νοεῖτε ὅτι οὐ περὶ  
YOU\* TOOK [UP]? HOW CAN YOU\* NOT UNDERSTAND THAT NOT CONCERNING

ἄρτων εἶπον ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν  
LOAVES I SPOKE TO YOU\*? BUT~BEWARE OF THE LEAVEN OF THE

Φαρισαίων καὶ Σαδδουκαίων. **16.12** τότε συνήκαν  
PHARISEES AND SADDUCEES. THEN THEY UNDERSTOOD

ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης τῶν ἄρτων  
THAT HE DID NOT SAY TO BEWARE OF THE LEAVEN OF THE LOAVES,

ἀλλὰ ἀπὸ τῆς διδασχῆς τῶν Φαρισαίων καὶ  
BUT OF THE TEACHING OF THE PHARISEES AND

Σαδδουκαίων.  
SADDUCEES.

**16.13** Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας  
AND~HAVING COME - JESUS INTO THE REGION OF CAESAREA

τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων,  
- PHILIPPI HE WAS QUESTIONING THE DISCIPLES OF HIM SAYING,

Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ  
WHOM SAY THE MEN TO BE THE SON -

ἀνθρώπου; **16.14** οἱ δὲ εἶπαν, Οἱ μὲν Ἰωάννην  
OF MAN? - AND THEY SAID, SOME[SAY] - JOHN

τὸν βαπτιστὴν, ἄλλοι δὲ Ἠλίαν, ἕτεροι δὲ Ἰερεμίαν ἢ  
THE BAPTIST, BUT~OTHERS ELIJAH, AND~OTHERS JEREMIAH OR

ένα τῶν προφητῶν. **16.15** λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα  
ONE OF THE PROPHETS. HE SAYS TO THEM, BUT~YOU\* WHO

με λέγετε εἶναι; **16.16** ἀποκριθεὶς δὲ Σίμων Πέτρος  
DO YOU\* CONSIDER~ME TO BE? AND~HAVING ANSWERED SIMON PETER

εἶπεν, Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.  
SAID, YOU ARE THE CHRIST, THE SON - <sup>3</sup>GOD <sup>1</sup>OF THE <sup>2</sup>LIVING.

**16.17** ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος  
AND~HAVING ANSWERED - JESUS SAID TO HIM, BLESSED

εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα  
ARE YOU, SIMON BAR-JONA, FOR FLESH AND BLOOD

οὐκ ἀπεκάλυψεν σοι ἀλλ' ὁ πατὴρ μου ὁ ἐν τοῖς  
DID NOT REVEAL [THIS] TO YOU BUT THE FATHER OF ME THE ONE IN THE

οὐρανοῖς. **16.18** καὶ γὰρ ἐγὼ σοι λέγω ὅτι σὺ εἶ Πέτρος,  
HEAVENS. AND~I ALSO SAY~TO YOU THAT YOU ARE PETER (ROCK),

καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν  
AND UPON THIS - ROCK I WILL BUILD OF ME THE

ἐκκλησίαν καὶ πύλαι ᾗδου οὐ κατισχύουσιν αὐτῆς.  
CHURCH AND [THE] GATES OF HADES WILL NOT OVERCOME IT.

**16.19** δώσω σοι τὰς κλείδας τῆς βασιλείας τῶν  
I WILL GIVE TO YOU THE KEYS OF THE KINGDOM OF THE



οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς  
 HEAVENS, AND WHATEVER YOU MAY HAVE BOUND UPON THE EARTH  
 ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν  
 IT WILL HAVE BEEN BOUND IN THE HEAVENS, AND WHATEVER  
 λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς  
 YOU MAY HAVE ABOLISHED UPON THE EARTH IT WILL HAVE BEEN ABOLISHED IN THE  
 οὐρανοῖς. **16.20** τότε διεστείλατο τοῖς μαθηταῖς ἵνα  
 HEAVENS. THEN HE GAVE ORDERS TO THE DISCIPLES THAT  
 μηδεὶ εἰπωσιν ὅτι αὐτός ἐστιν ὁ Χριστός.  
 THEY SHOULD TELL NO ONE THAT HE IS THE CHRIST.

**16.21** Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς  
 FROM THAT POINT BEGAN - JESUS TO EXPLAIN TO THE  
 μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα  
 DISCIPLES OF HIM THAT IT IS NECESSARY FOR HIM TO JERUSALEM  
 ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ  
 TO GO AND TO SUFFER MANY THINGS FROM THE ELDERS AND  
 ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ  
 CHIEF PRIESTS AND SCRIBES AND TO BE KILLED AND  
 τῇ τρίτῃ ἡμέρᾳ ἔγερθῆναι. **16.22** καὶ προσλαβόμενος  
 ON THE THIRD DAY TO BE RAISED. AND HAVING TAKEN

αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων,  
 HIM [ASIDE] - PETER BEGAN TO REBUKE HIM SAYING,  
 Ὕψω σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο.  
 MAY [GOD] BE GRACIOUS TO YOU, LORD. WILL NEVER HAPPEN TO YOU THIS.

**16.23** ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ, Ὑπαγε  
 BUT HE HAVING TURNED AROUND SAID - TO PETER, GET

ὀπίσω μου, Σατανᾶ· σκάνδαλον εἶ ἐμοῦ, ὅτι  
 BEHIND ME, SATAN. YOU ARE A STUMBLING BLOCK TO ME, FOR

οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν  
 YOU ARE NOT THINKING THE THINGS - OF GOD BUT THE THINGS -

ἀνθρώπων. **16.24** Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς  
 OF MEN. THEN - JESUS SAID TO THE DISCIPLES

αὐτοῦ, Εἴ τις θέλει ὀπίσω μου ἐλθεῖν,  
 OF HIM, IF SOMEONE WISHES AFTER ME TO COME,

ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ  
 LET HIM DENY HIMSELF AND TAKE UP THE CROSS OF HIM

καὶ ἀκολουθεῖτω μοι. **16.25** ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν  
 AND LET [HIM] FOLLOW ME. FOR WHOEVER DESIRES THE SOUL

αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν  
 OF HIM TO SAVE WILL LOSE IT. BUT WHOEVER LOSES THE

ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὕρήσει αὐτήν. **16.26** τί γὰρ  
 SOUL OF HIM ON ACCOUNT OF ME WILL FIND IT. FOR WHAT

ὠφεληθήσεται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ  
 WILL BE BENEFITED A MAN IF THE WHOLE WORLD HE ACQUIRES

τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ· ἢ τί δώσει ἄνθρωπος  
 BUT THE SOUL OF HIM HE FORFEITS? OR WHAT WILL GIVE A MAN

ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; **16.27** μέλλει γὰρ ὁ υἱὸς  
 IN EXCHANGE FOR THE SOUL OF HIM? FOR IS ABOUT THE SON

heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." <sup>20</sup>Then he sternly ordered the disciples not to tell anyone that he was<sup>21</sup> the Messiah.<sup>2</sup>

21 From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. <sup>22</sup>And Peter took him aside and began to rebuke him, saying, "God forbid it, Lord! This must never happen to you." <sup>23</sup>But he turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things."

24 Then Jesus told his disciples, "If any want to become my followers, let them deny themselves and take up their cross and follow me. <sup>25</sup>For those who want to save their life will lose it, and those who lose their life for my sake will find it. <sup>26</sup>For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life?

27 "For the Son of Man is

<sup>1</sup> Other ancient authorities add *Jesus*

<sup>2</sup> Or *the Christ*



to come with his angels in the glory of his Father, and then he will repay everyone for what has been done.  
<sup>28</sup>Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom."

τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ  
 - OF MAN TO COME IN THE GLORY OF THE FATHER OF HIM  
 μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἑκάστῳ  
 WITH THE ANGELS OF HIM, AND THEN HE WILL RECOMPENSE EACH ONE  
 κατὰ τὴν πράξιν αὐτοῦ. **16.28** ἀμὴν λέγω ὑμῖν ὅτι  
 ACCORDING TO THE ACTIONS OF HIM. TRULY I SAY TO YOU\* THAT  
 εἰσὶν τινες τῶν ὧδε ἐστῶτων οἵτινες οὐ μὴ γεύσονται  
 THERE ARE SOME OF THE ONES STANDING~HERE WHO WILL IN NO WAY TASTE  
 θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου  
 DEATH UNTIL THEY SEE THE SON - OF MAN  
 ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.  
 COMING WITH THE KINGDOM OF HIM.

## CHAPTER 17

Six days later, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. <sup>2</sup>And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white. <sup>3</sup>Suddenly there appeared to them Moses and Elijah, talking with him. <sup>4</sup>Then Peter said to Jesus, "Lord, it is good for us to be here; if you wish, I<sup>a</sup> will make three dwellings<sup>b</sup> here, one for you, one for Moses, and one for Elijah." <sup>5</sup>While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, "This is my Son, the Beloved;<sup>c</sup> with him I am well pleased; listen to him!" <sup>6</sup>When the disciples heard this, they fell to the ground and were overcome by fear. <sup>7</sup>But Jesus came and

<sup>a</sup> Other ancient authorities read we

<sup>b</sup> Or tents

<sup>c</sup> Or my beloved Son

**17.1** Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν  
 AND AFTER SIX~DAYS TOOK - JESUS -  
 Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ  
 PETER AND JAMES AND JOHN THE BROTHER OF HIM  
 καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.  
 AND HE BRINGS UP THEM TO A HIGH~MOUNTAIN PRIVATELY.  
**17.2** καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν  
 AND HE WAS TRANSFIGURED BEFORE THEM, AND SHONE  
 τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ  
 THE FACE OF HIM LIKE THE SUN, AND~THE GARMENTS OF HIM  
 ἐγένετο λευκὰ ὡς τὸ φῶς. **17.3** καὶ ἰδοὺ ὥφθη αὐτοῖς  
 BECAME BRILLIANT AS THE LIGHT. AND BEHOLD APPEARED TO THEM  
 Μωϋσῆς καὶ Ἠλίας συλλαλοῦντες μετ' αὐτοῦ.  
 MOSES AND ELIJAH TALKING WITH HIM.  
**17.4** ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ, Κύριε,  
 AND~HAVING ANSWERED - PETER SAID - TO JESUS, LORD,  
 καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε  
 IT IS~GOOD FOR US TO BE~HERE. IF YOU WISH, I WILL MAKE HERE  
 τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεὶ μίαν καὶ  
 THREE TENTS, ONE~FOR YOU AND ONE~FOR MOSES AND  
 Ἠλίᾳ μίαν. **17.5** ἔτι αὐτοῦ λαλοῦντος ἰδοὺ  
 ONE~FOR ELIJAH. WHILE HE IS SPEAKING BEHOLD  
 νεφέλῃ φωτεινῇ ἐπεσκίασεν αὐτοὺς, καὶ ἰδοὺ φωνὴ ἐκ  
 A SHINING~CLOUD OVERSHADOWED THEM, AND BEHOLD A VOICE FROM  
 τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ υἱὸς μου ὁ  
 THE CLOUD SPEAKING, THIS IS THE SON OF ME, THE  
 ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ. **17.6** καὶ  
 BELOVED, IN WHOM I AM WELL PLEASED. LISTEN TO HIM. AND  
 ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν  
 HAVING HEARD [THIS] THE DISCIPLES FELL UPON [THE] FACE[S] OF THEM  
 καὶ ἐφοβήθησαν σφόδρα. **17.7** καὶ προσῆλθεν ὁ Ἰησοῦς  
 AND THEY WERE TERRIFIED GREATLY. AND APPROACHED - JESUS

καὶ ἀψάμενος αὐτῶν εἶπεν, Ἐγέρθητε καὶ μὴ φοβεῖσθε.  
AND HAVING TOUCHED THEM HE SAID, ARISE AND DO NOT BE AFRAID.

**17.8** ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον  
AND~HAVING LIFTED THE EYES OF THEM THEY SAW~NO ONE

εἰ μὴ αὐτὸν Ἰησοῦν μόνον.  
EXCEPT JESUS~HIMSELF ONLY.

**17.9** Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους  
AND [AS] THEY~[WERE] COMING DOWN FROM THE MOUNTAIN  
ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων, Μηδενὶ εἶπτε τὸ  
COMMANDED THEM - JESUS SAYING, TELL~NO ONE THE

ὄραμα ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν  
VISION UNTIL THE SON - OF MAN FROM [THE] DEAD

ἐγερθῇ. **17.10** καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ  
HAS BEEN RAISED. AND ASKED HIM THE DISCIPLES

λέγοντες, Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι  
SAYING, WHY THEREFORE [DO] THE SCRIBES SAY THAT

Ἦλιαν δεῖ ἐλθεῖν πρῶτον; **17.11** ὁ δὲ ἀποκριθεὶς  
IT IS NECESSARY~FOR ELIJAH TO COME FIRST? AND~HE HAVING ANSWERED

εἶπεν, Ἦλιὰς μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα·  
SAID, ELIJAH INDEED IS COMING AND WILL RESTORE ALL THINGS.

**17.12** λέγω δὲ ὑμῖν ὅτι Ἦλιὰς ἤδη ἦλθεν, καὶ  
BUT~I SAY TO YOU\* THAT ELIJAH ALREADY CAME, AND

οὐκ ἐπέγνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα  
THEY DID NOT RECOGNIZE HIM BUT DID WITH HIM WHATEVER

ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει  
THEY WISHED. THUS ALSO THE SON - OF MAN IS ABOUT

πάσχειν ὑπ' αὐτῶν. **17.13** τότε συνήκαν οἱ μαθηταὶ ὅτι  
TO SUFFER BY THEM. THEN UNDERSTOOD THE DISCIPLES THAT

περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.  
ABOUT JOHN THE BAPTIST HE SPOKE TO THEM.

**17.14** Καὶ ἐλθόντων πρὸς τὸν ὄχλον προσήλθεν αὐτῷ  
AND HAVING COME TO THE CROWD, CAME TO HIM

ἄνθρωπος γονυπετῶν αὐτὸν **17.15** καὶ λέγων, Κύριε,  
A MAN KNEELING DOWN [BEFORE] HIM AND SAYING, LORD,

ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ  
HAVE MERCY ON MY - SON, FOR HE IS AN EPILEPTIC AND

κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ  
SUFFERS~TERIBLY. FOR~OFTEN HE FALLS INTO THE FIRE AND

πολλάκις εἰς τὸ ὕδωρ. **17.16** καὶ προσήνεγκα αὐτὸν  
OFTEN INTO THE WATER. AND I BROUGHT HIM

τοῖς μαθηταῖς σου, καὶ οὐκ ἡδυνήθησαν  
TO THE DISCIPLES OF YOU, AND THEY WERE NOT ABLE

αὐτὸν θεραπεῦσαι. **17.17** ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν,  
TO HEAL~HIM. AND~HAVING ANSWERED - JESUS SAID

Ἵνα γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ'·  
O \*GENERATION 'FAITHLESS 'AND 'DEPRAVED, HOW LONG WITH

ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι  
YOU° WILL I BE? HOW LONG WILL I ENDURE YOU°? BRING TO ME

touched them, saying, "Get up and do not be afraid."

<sup>8</sup>And when they looked up, they saw no one except Jesus himself alone.

<sup>9</sup>As they were coming down the mountain, Jesus ordered them, "Tell no one about the vision until after the Son of Man has been raised from the dead."

<sup>10</sup>And the disciples asked him, "Why, then, do the scribes say that Elijah must come first?" <sup>11</sup>He replied, "Elijah is indeed coming and will restore all things; <sup>12</sup>but I tell you that Elijah has already come, and they did not recognize him, but they did to him whatever they pleased. So also the Son of Man is about to suffer at their hands." <sup>13</sup>Then the disciples understood that he was speaking to them about John the Baptist.

<sup>14</sup>When they came to the crowd, a man came to him, knelt before him, <sup>15</sup>and said, "Lord, have mercy on my son, for he is an epileptic and he suffers terribly; he often falls into the fire and often into the water. <sup>16</sup>And I brought him to your disciples, but they could not cure him." <sup>17</sup>Jesus answered, "You faithless and perverse generation, how much longer must I be with you? How much longer must I put up with you? Bring him

here to me.”<sup>18</sup> And Jesus rebuked the demon,<sup>d</sup> and it<sup>e</sup> came out of him, and the boy was cured instantly.<sup>19</sup> Then the disciples came to Jesus privately and said, “Why could we not cast it out?”<sup>20</sup> He said to them, “Because of your little faith. For truly I tell you, if you have faith the size of a<sup>f</sup> mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you.”<sup>g</sup>

22 As they were gathering<sup>h</sup> in Galilee, Jesus said to them, “The Son of Man is going to be betrayed into human hands,<sup>23</sup> and they will kill him, and on the third day he will be raised.” And they were greatly distressed.

24 When they reached Capernaum, the collectors of the temple tax<sup>i</sup> came to Peter and said, “Does your teacher not pay the temple tax?”<sup>25</sup> He said, “Yes, he does.” And when he came home, Jesus spoke of it first, asking, “What do you think, Simon? From whom do kings of the earth take toll or tribute? From their children or from others?”<sup>26</sup> When Peter<sup>j</sup> said, “From others,” Jesus said to him, “Then

<sup>d</sup> Gk. it or him

<sup>e</sup> Gk. the demon

<sup>f</sup> Gk. faith as a grain of

<sup>g</sup> Other ancient authorities add verse 21, But this kind does not come out except by prayer and fasting

<sup>h</sup> Other ancient authorities read living

<sup>i</sup> Gk. didrachma

<sup>j</sup> Gk. he

αὐτὸν ὥδε. **17.18** καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς καὶ  
HIM HERE. AND REBUKED IT - JESUS AND  
ἐξῆλθεν ἀπ’ αὐτοῦ τὸ δαιμόνιον καὶ ἔθεραπεύθη ὁ  
CAME OUT FROM HIM THE DEMON AND WAS HEALED THE  
παῖς ἀπὸ τῆς ὥρας ἐκείνης. **17.19** Τότε προσελθόντες  
CHILD FROM - THAT~HOUR. THEN HAVING APPROACHED  
οἱ μαθηταὶ τῷ Ἰησοῦ κατ’ ἰδίαν εἶπον, Διὰ τί ἡμεῖς  
THE DISCIPLES - TO JESUS PRIVATELY THEY SAID, WHY [WERE] WE  
οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; **17.20** ὁ δὲ λέγει  
NOT ABLE TO CAST OUT IT? AND-HE SAYS  
αὐτοῖς, Διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ  
TO THEM, ON ACCOUNT OF THE LITTLE FAITH OF YOU\*. FOR~TRULY  
λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως,  
I SAY TO YOU\*, IF YOU\* HAVE FAITH LIKE A MUSTARD~SEED,  
ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβα ἔνθεν ἐκεῖ, καὶ  
YOU\* WILL SAY - TO THIS~MOUNTAIN, MOVE FROM THERE, AND  
μεταβήσεται· καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν<sup>†</sup>.  
IT WILL BE MOVED. AND NOTHING WILL BE IMPOSSIBLE FOR YOU\*.  
**17.22** Συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν  
AND-[AFTER] COMING TOGETHER THEY IN - GALILEE, SAID  
αὐτοῖς ὁ Ἰησοῦς, Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου  
TO THEM - JESUS, IS ABOUT THE SON - OF MAN  
παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, **17.23** καὶ  
TO BE BETRAYED INTO [THE] HANDS OF MEN, AND  
ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.  
THEY WILL KILL HIM, AND ON THE THIRD DAY HE WILL BE RAISED.  
καὶ ἐλνπήθησαν σφόδρα.  
AND THEY GRIEVED GREATLY.  
**17.24** Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσῆλθον  
AND~HAVING COME THEY INTO CAPERNAUM, APPROACHED  
οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ  
THE ONES THE TWO-DRACHMA PIECE RECEIVING - TO PETER AND  
εἶπαν, Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ [τὰ]  
THEY SAID, THE TEACHER OF YOU\*, DOES HE NOT PAY THE  
δίδραχμα; **17.25** λέγει, Ναί. καὶ ἐλθόντα εἰς  
TWO-DRACHMA PIECE [TAX]? HE SAYS, YES. AND HAVING COME INTO  
τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων, Τί  
THE HOUSE ANTICIPATED HIM - JESUS SAYING, WHAT  
σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ  
SEEMS [RIGHT]~TO YOU, SIMON? THE KINGS OF THE EARTH, FROM  
τίνων λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν  
WHOM DO THEY RECEIVE A TAX OR [THE] POLL TAX? FROM THE SONS  
αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων; **17.26** εἰπόντος δέ, Ἄπὸ  
OF THEM OR FROM - STRANGERS? AND~HAVING SPOKEN, FROM  
τῶν ἀλλοτρίων, ἔφη αὐτῷ ὁ Ἰησοῦς, Ἄρα γε ἐλεύθεροί  
THE STRANGERS, SAID TO HIM - JESUS, THEN EXEMPT

**17:20** text: ASV RSV NASB NIV NEB TEV NJB NRSV. add v. 21 τοῦτο δε το γενοσ οικ εκπορευεται ει μη εν προσευχη και νηστεια (but this kind does not come out except by prayer and fasting) [see Mark 9:29]: KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg.



εἰσιν οἱ υἱοί. 17.27 ἵνα δὲ μὴ σκανδαλίσωμεν  
 ARE THE SONS. BUT-IN ORDER THAT WE MAY NOT OFFEND  
 αὐτούς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκιστρον καὶ  
 THEM, HAVING GONE TO [THE] LAKE CAST A FISHHOOK AND  
 τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας τὸ  
 THE <sup>2</sup>HAVING COME UP <sup>3</sup>FIRST <sup>1</sup>FISH TAKE, AND HAVING OPENED THE  
 στόμα αὐτοῦ εὕρήσεις στατήρα· ἐκείνον λαβὼν δὸς  
 MOUTH OF IT YOU WILL FIND A STATER. HAVING TAKEN~THAT GIVE  
 αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.  
 TO THEM ON BEHALF OF ME AND YOU.

the children are free.

<sup>27</sup>However, so that we do not give offense to them, go to the sea and cast a hook; take the first fish that comes up; and when you open its mouth, you will find a coin;<sup>k</sup> take that and give it to them for you and me."

## CHAPTER 18

18.1 Ἐν ἐκείνῃ τῇ ὥρᾳ προσήλθον οἱ μαθηταὶ τῷ  
 AT THAT - HOUR APPROACHED THE DISCIPLES -  
 Ἰησοῦ λέγοντες, Τίς ἄρα μείζων ἐστὶν ἐν τῇ  
 TO JESUS SAYING, WHO THEN IS-GREATEST IN THE  
 βασιλείᾳ τῶν οὐρανῶν; 18.2 καὶ προσκαλεσάμενος  
 KINGDOM OF THE HEAVENS? AND HAVING CALLED  
 παιδίον ἐστήσεν αὐτὸ ἐν μέσῳ αὐτῶν 18.3 καὶ εἶπεν,  
 A CHILD HE SET HIM IN [THE] MIDST OF THEM AND SAID,  
 Ἄμην λέγω ὑμῖν, ἐὰν μὴ στραφῇτε καὶ γέννησθε ὡς  
 TRULY I SAY TO YOU\*, UNLESS YOU\* CHANGE AND YOU\* BECOME LIKE  
 τὰ παιδιά, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν  
 - CHILDREN, YOU\* WILL NEVER ENTER INTO THE KINGDOM OF THE  
 οὐρανῶν. 18.4 ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ  
 HEAVENS. THEREFORE-WHOEVER WILL HUMBLE HIMSELF LIKE -  
 παιδίον τούτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ  
 THIS~CHILD, THIS ONE IS THE GREATEST IN THE KINGDOM  
 τῶν οὐρανῶν. 18.5 καὶ ὃς ἐὰν δέξηται ἐν παιδίῳ τοιοῦτο  
 OF THE HEAVENS. AND WHOEVER MAY RECEIVE ONE SUCH~CHILD  
 ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.  
 IN THE NAME OF ME, RECEIVES~ME.

18.6 Ὃς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν  
 AND-WHOEVER CAUSES TO FALL ONE - OF THESE~LITTLE ONES -  
 πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ  
 BELIEVING IN ME, IT IS BETTER FOR HIM THAT BE HUNG  
 μύλος ὀνικὸς· περὶ τὸν τράχηλον αὐτοῦ καὶ  
 [THE] MILLSTONE OF A DONKEY AROUND THE NECK OF HIM AND  
 καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.  
 HE BE DROWNED IN THE DEPTH OF THE SEA.  
 18.7 οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων·  
 WOE TO THE WORLD BECAUSE OF THE OFFENSES.

ἀνάγκη γὰρ ἔλθῃν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ  
 FOR~[IT IS] NECESSARY TO COME THE OFFENSES, BUT WOE TO THE  
 ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον ἔρχεται.  
 MAN THROUGH WHOM THE OFFENSE COMES.

At that time the disciples came to Jesus and asked, "Who is the greatest in the kingdom of heaven?" <sup>2</sup>He called a child, whom he put among them, <sup>3</sup>and said, "Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven. <sup>4</sup>Whoever becomes humble like this child is the greatest in the kingdom of heaven. <sup>5</sup>Whoever welcomes one such child in my name welcomes me.

<sup>6</sup>"If any of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone were fastened around your neck and you were drowned in the depth of the sea. <sup>7</sup>Woe to the world because of stumbling blocks! Occasions for stumbling are bound to come, but woe to the one by whom the stumbling block comes!

<sup>k</sup> Gk. *stater*; the stater was worth two didrachmas



8 "If your hand or your foot causes you to stumble, cut it off and throw it away; it is better for you to enter life maimed or lame than to have two hands or two feet and to be thrown into the eternal fire. <sup>9</sup>And if your eye causes you to stumble, tear it out and throw it away; it is better for you to enter life with one eye than to have two eyes and to be thrown into the hell<sup>l</sup> of fire.

10 "Take care that you do not despise one of these little ones; for, I tell you, in heaven their angels continually see the face of my Father in heaven."<sup>m</sup>  
<sup>12</sup>What do you think? If a shepherd has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray?  
<sup>13</sup>And if he finds it, truly I tell you, he rejoices over it more than over the ninety-nine that never went astray.  
<sup>14</sup>So it is not the will of your<sup>n</sup> Father in heaven that one of these little ones should be lost.

15 "If another member of the church<sup>o</sup> sins against you,<sup>p</sup>

<sup>l</sup> Gk *Gehenna*

<sup>m</sup> Other ancient authorities add verse 11, *For the Son of Man came to save the lost*

<sup>n</sup> Other ancient authorities read *my*

<sup>o</sup> Gk *If your brother*

<sup>p</sup> Other ancient authorities lack *against you*

18.8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε,  
 AND~IF THE HAND OF YOU OR THE FOOT OF YOU CAUSES YOU TO FALL

ἐκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ ἐστὶν  
 CUT OFF IT AND THROW [IT] FROM YOU. BETTER FOR YOU IT IS

εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλὸν ἢ δύο  
 TO ENTER INTO - LIFE CRIPPLED OR LAME THAN TWO

χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ  
 HANDS OR TWO FEET HAVING TO BE THROWN INTO THE FIRE -

αἰώνιον. 18.9 καὶ εἰ ὁ ὀφθαλμὸς σου σκανδαλίζει σε,  
 ETERNAL. AND IF THE EYE OF YOU CAUSES YOU TO FALL,

ἐξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ ἐστὶν  
 TAKE OUT IT AND THROW [IT] FROM YOU. BETTER FOR YOU IT IS

μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν ἢ δύο  
 ONE-EYED INTO - LIFE TO ENTER THAN TWO

ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ  
 EYES HAVING TO BE CAST INTO THE GEHENNA(HELL) -

πυρός.  
 OF FIRE.

18.10 Ὁρᾶτε μὴ καταφρονήσητε ἑνὸς τῶν  
 SEE [TO IT THAT] YOU\* DO NOT LOOK DOWN UPON ONE -

μικρῶν τούτων· λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν  
 OF THESE~LITTLE ONES. FOR~I SAY TO YOU\* THAT THE ANGELS OF THEM

ἐν οὐρανοῖς διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ  
 IN [THE] HEAVENS CONTINUALLY SEE THE FACE OF THE

πατρός μου τοῦ ἐν οὐρανοῖς<sup>τ</sup>. 18.12 Τί ὑμῖν δοκεῖ;  
 FATHER OF ME, THE ONE IN [THE] HEAVENS. WHAT SEEMS [RIGHT]~TO YOU\*?

ἐὰν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα  
 IF BELONGED TO ANY MAN ONE HUNDRED SHEEP

καὶ πλανηθῇ ἐν ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ  
 AND WANDERED ONE OF THEM, WILL HE NOT LEAVE THE

ἐνενήκοντα ἑννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶς ζητεῖ  
 NINETY-NINE ON THE HILLSIDES AND HAVING GONE SEEK

τὸ πλανώμενον; 18.13 καὶ ἐὰν γένηται εὐρεῖν αὐτό,  
 THE ONE HAVING WANDERED? AND IF HE HAPPENS TO FIND IT,

ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ  
 TRULY I SAY TO YOU\* THAT HE REJOICES OVER IT MORE THAN

ἐπὶ τοῖς ἐνενήκοντα ἑννέα τοῖς μὴ πεπλανημένοις.  
 OVER THE NINETY-NINE WHICH HAVE NOT BEEN WANDERING.

18.14 οὕτως οὐκ ἐστὶν θέλημα ἔμπροσθεν τοῦ πατρὸς  
 THUS IT IS NOT [THE] WILL BEFORE THE FATHER

ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται ἓν τῶν  
 OF YOU\* THE ONE IN [THE] HEAVENS THAT SHOULD PERISH ONE -

μικρῶν τούτων.  
 OF THESE~LITTLE ONES.

18.15 Ἐὰν δὲ ἁμαρτήσῃ [εἰς σὲ] ὁ ἀδελφός σου,  
 AND~IF SINS AGAINST YOU THE BROTHER OF YOU,

18:10 text: ASV RSV NASBmg NIV NEB TEV NJB NRSV. add v. 11 ἡλθεν γὰρ ο υιος το ανθρωπου σωσαι το απολωλος (for the Son of Man came to save the lost) [see Luke 19:10]: KJV ASVmg RSVmg NASB NIVmg NEBmg TEVmg NJBmg NRSVmg.

ὑπάγε ἐλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου.  
GO [AND] REPROVE HIM BETWEEN YOU AND HE ALONE.

ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου·  
IF HE HEARS-YOU, YOU GAINED THE BROTHER OF YOU.

**18.16** ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἓτι ἓνα  
BUT~IF HE DOES NOT LISTEN, TAKE WITH YOU STILL ONE

ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν  
OR TWO, THAT BY [THE] MOUTH OF TWO WITNESSES OR THREE

σταθῇ πᾶν ῥῆμα· **18.17** ἐὰν δὲ παρακούσῃ  
MAY BE ESTABLISHED EVERY WORD. BUT~IF HE REFUSES TO HEAR

αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας  
THEM, SPEAK TO THE CHURCH. AND~IF EVEN THE CHURCH

παρακούσῃ, ἔστω σοι ὡς περὶ ὁ ἐθνικὸς καὶ ὁ  
HE REFUSES TO HEAR, LET HIM BE TO YOU AS THE GENTILE AND THE

τελώνης.  
TAX COLLECTOR.

**18.18** Ἀμὴν λέγω ὑμῖν· ὅσα ἐὰν δήσητε ἐπὶ τῆς  
TRULY I SAY TO YOU\*: WHATEVER YOU\* BIND ON THE

γῆς ἔσται δεδεμένα ἐν οὐρανῷ, καὶ ὅσα ἐὰν λύσῃτε  
EARTH WILL HAVE BEEN BOUND IN HEAVEN, AND WHATEVER YOU\* ABOLISH

ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ. **18.19** Πάλιν  
UPON THE EARTH WILL HAVE BEEN ABOLISHED IN HEAVEN. AGAIN

[Ἀμὴν] λέγω ὑμῖν ὅτι ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν  
TRULY I SAY TO YOU\* THAT IF TWO <sup>3</sup>WILL BE IN AGREEMENT <sup>1</sup>OF <sup>2</sup>YOU\*

ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν  
UPON THE EARTH CONCERNING EVERY MATTER WHATEVER

αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρός μου  
THEY WILL ASK, IT WILL BE DONE FOR THEM BY THE FATHER OF ME

τοῦ ἐν οὐρανοῖς. **18.20** οὗ γάρ εἰσιν δύο ἢ τρεῖς  
THE ONE IN [THE] HEAVENS. FOR~WHERE THERE ARE TWO OR THREE

συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ  
HAVING BEEN GATHERED IN - MY NAME, THERE I AM IN [THE] MIDST

αὐτῶν.  
OF THEM.

**18.21** Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ, Κύριε,  
THEN HAVING APPROACHED - PETER SAID TO HIM, LORD,

ποσάκις ἁμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ  
HOW OFTEN WILL SIN AGAINST ME THE BROTHER OF ME AND

ἀφήσω αὐτῷ; ἕως ἐπτάκις; **18.22** λέγει αὐτῷ ὁ  
I WILL FORGIVE HIM? AS MANY AS SEVEN TIMES? SAYS TO HIM -

Ἰησοῦς, Οὐ λέγω σοι ἕως ἐπτάκις ἀλλὰ ἕως  
JESUS, I DO NOT SAY TO YOU AS MANY AS SEVEN BUT AS MANY AS

ἑβδομηκοντάκις ἑπτὰ. **18.23** Διὰ τοῦτο ὁμοιώθη ἡ  
SEVENTY TIMES SEVEN. THEREFORE, <sup>5</sup>IS LIKE <sup>1</sup>THE

βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησεν  
<sup>2</sup>KINGDOM <sup>3</sup>OF THE <sup>4</sup>HEAVENS A MAN, A KING, WHO WISHED

go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one.<sup>4</sup> <sup>16</sup>But if you are not listened to, take one or two others along with you, so that every word may be confirmed by the evidence of two or three witnesses. <sup>17</sup>If the member refuses to listen to them, tell it to the church; and if the offender refuses to listen even to the church, let such a one be to you as a Gentile and a tax collector. <sup>18</sup>Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. <sup>19</sup>Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. <sup>20</sup>For where two or three are gathered in my name, I am there among them."

<sup>21</sup> Then Peter came and said to him, "Lord, if another member of the church<sup>5</sup> sins against me, how often should I forgive? As many as seven times?"

<sup>22</sup> Jesus said to him, "Not seven times, but, I tell you, seventy-seven<sup>3</sup> times."

<sup>23</sup> "For this reason the kingdom of heaven may be compared to a king who wished

<sup>4</sup> Gk. the brother

<sup>5</sup> Gk. if my brother

<sup>3</sup> Or seventy times seven

to settle accounts with his slaves. <sup>24</sup>When he began the reckoning, one who owed him ten thousand talents<sup>1</sup> was brought to him; <sup>25</sup>and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. <sup>26</sup>So the slave fell on his knees before him, saying, 'Have patience with me, and I will pay you everything.' <sup>27</sup>And out of pity for him, the lord of that slave released him and forgave him the debt. <sup>28</sup>But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii;<sup>2</sup> and seizing him by the throat, he said, 'Pay what you owe.' <sup>29</sup>Then his fellow slave fell down and pleaded with him, 'Have patience with me, and I will pay you.' <sup>30</sup>But he refused; then he went and threw him into prison until he would pay the debt. <sup>31</sup>When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. <sup>32</sup>Then his lord summoned him and said to him, 'You wicked slave! I forgave you all that debt because you pleaded with me. <sup>33</sup>Should you not have had mercy on

<sup>1</sup> A talent was worth more than fifteen years' wages of a laborer

<sup>2</sup> The denarius was the usual day's wage for a laborer

συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ.  
TO SETTLE ACCOUNTS WITH THE SLAVES OF HIM.

**18.24** ἀρξαμένου δὲ αὐτοῦ συναίρειν προσηνήχθη  
AND~HAVING BEGUN HE TO SETTLE [ACCOUNTS] WAS BROUGHT

αὐτῷ εἰς ὀφειλέτης μυρίων ταλάντων.  
TO HIM ONE DEBTOR OF TEN THOUSAND TALENTS.

**18.25** μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν  
BUT~NOT HAVING HIM TO REPAY COMMANDED HIM

ὁ κύριος πρᾶθῆναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα  
THE LORD TO BE SOLD AND THE WIFE AND THE CHILDREN

καὶ πάντα ὅσα ἔχει, καὶ ἀποδοθῆναι.  
AND EVERYTHING WHICH HE HAS, AND TO BE REPAID.

**18.26** πεσὼν οὖν ὁ δούλος προσεκύνει αὐτῷ λέγων,  
THEREFORE~FALLING THE SLAVE DID HOMAGE BEFORE HIM SAYING,

Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι.  
HAVE PATIENCE WITH ME AND EVERYTHING I WILL PAY BACK TO YOU.

**18.27** σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου  
AND~HAVING HAD COMPASSION THE LORD - OF THAT~SLAVE

ἀπέλυσεν αὐτὸν καὶ τὸ δάνειον ἀφήκεν αὐτῷ.  
PARDONED HIM AND THE LOAN FORGAVE HIM.

**18.28** ἐξελθὼν δὲ ὁ δοῦλος ἐκείνος εὔρεν ἕνα τῶν  
AND~HAVING GONE OUT - THAT~SLAVE FOUND ONE OF THE

συνδούλων αὐτοῦ, ὃς ὠφείλεν αὐτῷ ἑκατὸν δηνάρια,  
FELLOW SLAVES OF HIM, WHO OWED HIM ONE HUNDRED DENARII,

καὶ κρατήσας αὐτὸν ἔπνιγεν λέγων, Ἀπόδος εἰ  
AND HAVING SEIZED HIM WAS CHOKING [HIM] SAYING, REPAY IF

τι ὀφείλεις. **18.29** πεσὼν οὖν ὁ σύνδουλος  
YOU OWE [ME]~SOMETHING. THEREFORE~HAVING FALLEN THE FELLOW SLAVE

αὐτοῦ παρεκάλει αὐτὸν λέγων, Μακροθύμησον ἐπ'  
OF HIM BEGGED HIM SAYING, HAVE PATIENCE WITH

ἐμοί, καὶ ἀποδώσω σοι. **18.30** ὁ δὲ οὐκ ἤθελεν ἀλλὰ  
ME, AND I WILL REPAY YOU. BUT~HE WAS NOT WILLING BUT

ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως ἀποδοῦ  
HAVING LEFT HE THREW HIM INTO PRISON UNTIL HE SHOULD REPAY

τὸ ὀφειλόμενον. **18.31** ἰδόντες οὖν οἱ σύνδουλοι  
THAT WHICH IS OWING. THEREFORE~HAVING SEEN THE FELLOW SLAVES

αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα καὶ  
OF HIM THE THINGS HAVING TAKEN PLACE THEY GRIEVED GREATLY AND

ἐλθόντες διεσάφησαν τῷ κυρίῳ ἐαυτῶν πάντα τὰ  
HAVING COME THEY REPORTED TO THE LORD OF THEM ALL THE THINGS

γενόμενα. **18.32** τότε προσκαλεσάμενος αὐτὸν ὁ  
HAVING TAKEN PLACE. THEN HAVING CALLED HIM THE

κύριος αὐτοῦ λέγει αὐτῷ, Δούλε πονηρέ, πᾶσαν τὴν  
LORD OF HIM SAYS TO HIM, WICKED~SLAVE, ALL -

ὀφειλὴν ἐκείνην ἀφήκᾰ σοι, ἐπεὶ παρεκάλεσάς με.  
THAT~DEBT I FORGAVE YOU, BECAUSE YOU BEGGED ME.

**18.33** οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν  
WAS IT NOT NECESSARY ALSO FOR YOU TO HAVE MERCY UPON THE

σύνδουλόν σου, ὡς καὶ γὰρ σὲ ἤλῃσα; **18.34** καὶ  
 FELLOW SLAVE OF YOU AS I ALSO HAD MERCY~ON YOU? AND  
 ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς  
 HAVING BEEN ANGRY THE LORD OF HIM HANDED OVER HIM TO THE  
 βασανισταῖς ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον.  
 JAILERS UNTIL HE SHOULD REPAY EVERYTHING - OWING.  
**18.35** Οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος ποιήσει  
 THUS ALSO THE <sup>2</sup>FATHER <sup>3</sup>OF ME - <sup>1</sup>HEAVENLY WILL DO  
 ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ  
 TO YOU\*, UNLESS YOU\* FORGIVE EACH ONE THE BROTHER OF HIM FROM  
 τῶν καρδιῶν ὑμῶν.  
 THE HEARTS OF YOU\*.

your fellow slave, as I had mercy on you?" <sup>34</sup>And in anger his lord handed him over to be tortured until he would pay his entire debt. <sup>35</sup>So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister\* from your heart."

<sup>v</sup>Gk brother

## CHAPTER 19

**19.1** Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς  
 AND IT CAME TO PASS WHEN FINISHED - JESUS -  
 λόγους τούτους, μετήρην ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν  
 THESE~WORDS, HE DEPARTED FROM - GALILEE AND CAME  
 εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου.  
 INTO THE REGIONS - OF JUDEA BEYOND THE JORDAN.  
**19.2** καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ  
 AND FOLLOWED HIM A GREAT~CROWD, AND  
 ἐθεράπευσεν αὐτοὺς ἐκεῖ.  
 HE HEALED THEM THERE.  
**19.3** Καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες  
 AND APPROACHED HIM [THE] PHARISEES TEMPTING  
 αὐτὸν καὶ λέγοντες, Εἰ ἔξεστιν ἀνθρώπῳ ἀπολύσαι  
 HIM AND SAYING, IF IT IS PERMISSIBLE FOR A MAN TO DIVORCE  
 τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; **19.4** ὁ δὲ  
 THE WIFE OF HIM FOR [ANY AND] EVERY REASON? BUT~HE  
 ἀποκριθεὶς εἶπεν, Οὐκ ἀνέγνωτε ὅτι ὁ κτίσας  
 HAVING ANSWERED SAID, HAVE YOU\* NOT READ THAT THE ONE HAVING CREATED  
 ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς;  
 FROM [THE] BEGINNING MALE AND FEMALE MADE THEM?  
**19.5** καὶ εἶπεν, Ἔνεκα τούτου καταλείψει ἄνθρωπος  
 AND HE SAID, BECAUSE OF THIS A MAN~WILL LEAVE  
 τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ  
 THE(HIS) FATHER AND THE(HIS) MOTHER AND WILL BE JOINED TO THE  
 γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σὰρκα μίαν.  
 WIFE OF HIM, AND WILL BE THE TWO - ONE~FLESH.  
**19.6** ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία.  
 SO THEY ARE~NO LONGER TWO BUT ONE~FLESH.  
 ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω.  
 THEREFORE~WHATEVER - GOD JOINED TOGETHER A MAN LET NOT DIVIDE.

When Jesus had finished saying these things, he left Galilee and went to the region of Judea beyond the Jordan. <sup>2</sup>Large crowds followed him, and he cured them there.

<sup>3</sup>Some Pharisees came to him, and to test him they asked, "Is it lawful for a man to divorce his wife for any cause?" <sup>4</sup>He answered, "Have you not read that the one who made them at the beginning 'made them male and female,' <sup>5</sup>and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'?" <sup>6</sup>So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate."



<sup>7</sup>They said to him, “Why then did Moses command us to give a certificate of dismissal and to divorce her?” <sup>8</sup>He said to them, “It was because you were so hard-hearted that Moses allowed you to divorce your wives, but from the beginning it was not so. <sup>9</sup>And I say to you, whoever divorces his wife, except for unchastity, and marries another commits adultery.”<sup>10</sup>

<sup>10</sup>His disciples said to him, “If such is the case of a man with his wife, it is better not to marry.” <sup>11</sup>But he said to them, “Not everyone can accept this teaching, but only those to whom it is given. <sup>12</sup>For there are eunuchs who have been so from birth, and there are eunuchs who have been made eunuchs by others, and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let anyone accept this who can.”

<sup>13</sup>Then little children were being brought to him in order that he might lay his hands on them and pray. The disciples spoke sternly to those who brought them; <sup>14</sup>but Jesus said, “Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of heaven belongs.”

<sup>10</sup>Other ancient authorities read *except on the ground of unchastity, causes her to commit adultery*; others add at the end of the verse and *he who marries a divorced woman commits adultery*

**19.7** λέγουσιν αὐτῷ, Τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι  
THEY SAY TO HIM, WHY THEN DID COMMAND~MOSES TO GIVE  
βιβλίον ἀποστασίον καὶ ἀπολῦσαι [αὐτήν]; **19.8** λέγει  
A CERTIFICATE OF DIVORCE AND TO SEND AWAY HER? HE SAYS

αὐτοῖς ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν  
TO THEM THAT MOSES BECAUSE OF THE HARDNESS OF HEART OF YOU\*

ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν, ἀπ’  
PERMITTED YOU TO DIVORCE THE WIVES OF YOU\*, FROM

ἀρχῆς δὲ οὐ γέγονεν οὕτως. **19.9** λέγω δὲ ὑμῖν  
THE BEGINNING HOWEVER IT WAS NOT THUS. BUT~I SAY TO YOU\*

ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ  
THAT WHOEVER DIVORCES THE WIFE OF HIM NOT BASED ON

πορνείᾳ ἢ καὶ γαμήσῃ ἄλλην μοιχᾶται ὁ.  
FORNICATION AND MARRIES ANOTHER COMMITS ADULTERY.

**19.10** λέγουσιν αὐτῷ οἱ μαθηταὶ [αὐτοῦ], Εἰ οὕτως  
SAY TO HIM THE DISCIPLES OF HIM, IF THUS

ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός,  
IS THE CASE OF THE MAN WITH THE WIFE,

οὐ συμφέρει γαμήσαι. **19.11** ὁ δὲ εἶπεν αὐτοῖς, Οὐ  
IT IS NOT ADVANTAGEOUS TO MARRY. BUT~HE SAID TO THEM, NOT

πάντες χωροῦσιν τὸν λόγον [τοῦτον] ἄλλ’ οἷς  
EVERYONE IS ABLE TO COMPREHEND - THIS~WORD BUT [THOSE] TO WHOM

δέδοται. **19.12** εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ  
IT HAS BEEN GIVEN. FOR~THERE ARE EUNUCHS WHO FROM

κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν  
[THE] WOMB OF [THEIR] MOTHER WERE BORN THUS, AND THERE ARE

εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ  
EUNUCHS WHO WERE MADE EUNUCHS BY - MEN, AND

εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσαν ἑαυτοὺς διὰ  
THERE ARE EUNUCHS WHO MAKE EUNUCHS OF THEMSELVES ON ACCOUNT

τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος  
OF THE KINGDOM OF THE HEAVENS. THE ONE BEING ABLE

χωρεῖν χωρεῖτω.  
TO COMPREHEND [THIS] LET HIM COMPREHEND.

**19.13** Τότε προσηνήχθησαν αὐτῷ παῖδια ἵνα τὰς  
THEN WAS BROUGHT TO HIM CHILDREN THAT THE(HIS)

χεῖρας ἐπιθή αὐτοῖς καὶ προσεύξεται· οἱ δὲ  
HANDS HE MIGHT PUT ON THEM AND TO PRAY. HOWEVER~THE

μαθηταὶ ἐπετίμησαν αὐτοῖς. **19.14** ὁ δὲ Ἰησοῦς εἶπεν,  
DISCIPLES REBUKED THEM. - BUT JESUS SAID,

Ἄφετε τὰ παῖδια καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς  
PERMIT THE CHILDREN AND DO NOT FORBID THEM TO COME TO

με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.  
ME, - FOR OF SUCH ONES IS THE KINGDOM OF THE HEAVENS.

**19:7** Deut. 24:1 **19:9a** text: all. add *ποιεῖ αὐτὴν μοιχευθῆναι* (makes her commit adultery): ASVmg RSVmg NASBmg NRSVmg. **19:9b** text: ASVmg RSV NASB NIV NEB TEV NJB. var. *καὶ οὐ* ἀπολελυμένην γαμῶν [γαμήσας] in some MSS] *μοιχεύεται* (and the one marrying a divorced woman commits adultery): KJV ASV RSVmg NASBmg NEBmg NRSVmg.

**19.15** καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς ἐπορεύθη  
AND HAVING PLACED THE(HIS) HANDS ON THEM HE DEPARTED

ἐκεῖθεν.

FROM THERE.

**19.16** Καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν,  
AND BEHOLD ONE HAVING APPROACHED TO HIM SAID,

Διδάσκαλε, τί ἀγαθὸν ποιήσω ἵνα σχῶ  
TEACHER, WHAT GOOD MAY I DO THAT I MAY HAVE

ζωὴν αἰώνιον; **19.17** ὁ δὲ εἶπεν αὐτῷ, Τί με ἐρωτᾷς  
ETERNAL~LIFE? AND~HE SAID TO HIM, WHY DO YOU ASK~ME

περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός· εἰ δὲ θέλεις  
ABOUT THE GOOD? ONE IS - GOOD. BUT~IF YOU WISH

εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολάς.  
INTO - LIFE TO ENTER, KEEP THE COMMANDMENTS.

**19.18** λέγει αὐτῷ, Ποίας; ὁ δὲ Ἰησοῦς εἶπεν, Τὸ  
HE SAYS TO HIM, WHICH? - AND JESUS SAID, -

Οὐ φονεύσεις, Οὐ μοιχεύσεις, Οὐ κλέψεις,  
YOU SHALL NOT MURDER, YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT STEAL,

Οὐ ψευδομαρτυρήσεις, **19.19** Τίμα τὸν πατέρα καὶ  
YOU SHALL NOT BEAR FALSE WITNESS, HONOR THE(YOUR) FATHER AND

τὴν μητέρα, καί, Ἀγαπήσεις τὸν πλησίον σου ὡς  
THE(YOUR) MOTHER, AND, YOU SHALL LOVE THE NEIGHBOR OF YOU AS

σεαυτόν. **19.20** λέγει αὐτῷ ὁ νεανίσκος, Πάντα  
YOURSELF. SAYS TO HIM THE YOUNG MAN, ALL

ταῦτα ἐφύλαξα· τί ἔτι ὑστερῶ; **19.21** ἔφη αὐτῷ  
THESE THINGS I FOLLOWED. WHAT STILL AM I LACKING? SAID TO HIM

ὁ Ἰησοῦς, Εἰ θέλεις τέλειος εἶναι, ὑπάγε πώλησόν σου  
- JESUS, IF YOU WISH TO BE~PERFECT, GO (AND) SELL YOUR

τὰ ὑπάρχοντα καὶ δός [τοῖς] πτωχοῖς, καὶ ἕξεις  
- POSSESSIONS AND GIVE TO THE POOR, AND YOU WILL HAVE

θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.  
TREASURE IN [THE] HEAVENS, AND COME FOLLOW ME.

**19.22** ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπήλθεν  
BUT~HAVING HEARD 3THE 4YOUNG MAN 1THE 2WORD WENT AWAY

λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.  
GRIEVING, FOR~HE WAS HAVING MANY~POSSESSIONS.

**19.23** Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ,  
- AND JESUS SAID TO THE DISCIPLES OF HIM,

Ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται  
TRULY I SAY TO YOU\* THAT A RICH PERSON WITH DIFFICULTY WILL ENTER

εἰς τὴν βασιλείαν τῶν οὐρανῶν. **19.24** πάλιν δὲ λέγω  
INTO THE KINGDOM OF THE HEAVENS. AND~AGAIN I SAY

ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος  
TO YOU\*, IT IS~EASIER [FOR] A CAMEL THROUGH [THE] EYE

ράφιδος διελθεῖν ἢ πλούσιον εἰσελθεῖν εἰς τὴν  
OF A NEEDLE TO GO THROUGH THAN [FOR] A RICH PERSON TO ENTER INTO THE

<sup>15</sup>And he laid his hands on them and went on his way.

<sup>16</sup>Then someone came to him and said, "Teacher, what good deed must I do to have eternal life?" <sup>17</sup>And he said to him, "Why do you ask me about what is good? There is only one who is good. If you wish to enter into life, keep the commandments." <sup>18</sup>He said to him, "Which ones?" And Jesus said, "You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; <sup>19</sup>Honor your father and mother; also, You shall love your neighbor as yourself." <sup>20</sup>The young man said to him, "I have kept all these;<sup>x</sup> what do I still lack?"

<sup>21</sup>Jesus said to him, "If you wish to be perfect, go, sell your possessions, and give the money<sup>y</sup> to the poor, and you will have treasure in heaven; then come, follow me." <sup>22</sup>When the young man heard this word, he went away grieving, for he had many possessions.

<sup>23</sup>Then Jesus said to his disciples, "Truly I tell you, it will be hard for a rich person to enter the kingdom of heaven. <sup>24</sup>Again I tell you, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the

<sup>x</sup> Other ancient authorities add *from my youth*

<sup>y</sup> Gk. *lacks the money*

kingdom of God.”<sup>25</sup>When the disciples heard this, they were greatly astounded and said, “Then who can be saved?”<sup>26</sup>But Jesus looked at them and said, “For mortals it is impossible, but for God all things are possible.”

27 Then Peter said in reply, “Look, we have left everything and followed you. What then will we have?”<sup>28</sup>Jesus said to them, “Truly I tell you, at the renewal of all things, when the Son of Man is seated on the throne of his glory, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.”<sup>29</sup>And everyone who has left houses or brothers or sisters or father or mother or children or fields, for my name’s sake, will receive a hundredfold,<sup>2</sup> and will inherit eternal life.<sup>30</sup>But many who are first will be last, and the last will be first.

βασίλειαν τοῦ θεοῦ. 19.25 ἀκούσαντες δὲ οἱ μαθηταὶ  
KINGDOM - OF GOD. AND~HAVING HEARD [THIS] THE DISCIPLES  
ἐξεπλήσσοντο σφόδρα λέγοντες, Τίς ἄρα δύναται  
WERE AMAZED GREATLY SAYING, WHO THEN IS ABLE  
σωθῆναι; 19.26 ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν  
TO BE SAVED? AND~HAVING LOOKED UPON [THEM] - JESUS SAID  
αὐτοῖς, Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ  
TO THEM, WITH MEN THIS IS~IMPOSSIBLE, BUT~WITH  
θεῷ πάντα δυνατά. 19.27 Τότε ἀποκριθεὶς ὁ  
GOD ALL THINGS [ARE] POSSIBLE. THEN HAVING ANSWERED -  
Πέτρος εἶπεν αὐτῷ, Ἴδου ἡμεῖς ἀφήκαμεν πάντα  
PETER SAID TO HIM, BEHOLD WE LEFT EVERYTHING  
καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν; 19.28 ὁ  
AND FOLLOWED YOU. WHAT THEN WILL BE TO US? -  
δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς  
AND JESUS SAID TO THEM, TRULY I SAY TO YOU\* THAT YOU\*  
οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ, ὅταν  
THE ONES HAVING FOLLOWED ME, IN THE NEW WORLD, WHEN  
καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης  
SITS THE SON - OF MAN UPON [THE] THRONE OF GLORY  
αὐτοῦ, καθήσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνων  
OF HIM, WILL SIT ALSO YOU\* UPON TWELVE THRONES  
κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. 19.29 καὶ  
JUDGING THE TWELVE TRIBES - OF ISRAEL. AND  
πᾶς ὅστις ἀφήκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ  
ANYONE WHO LEFT HOME OR BROTHERS OR SISTERS OR  
πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ  
FATHER OR MOTHER OR CHILDREN OR LANDS ON ACCOUNT OF THE  
ὀνόματός μου, ἑκατονταπλασίονα λήμψεται καὶ ζωὴν  
NAME OF ME, WILL RECEIVE~A HUNDRED TIMES AND LIFE  
αἰώνιον κληρονομήσει. 19.30 Πολλοὶ δὲ ἔσονται πρῶτοι  
ETERNAL WILL INHERIT. AND~MANY [WHO ARE] FIRST~WILL BE  
ἔσχατοι καὶ ἔσχατοι πρῶτοι.  
LAST AND [THE] LAST FIRST.

## CHAPTER 20

“For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard.<sup>2</sup>After agreeing with the laborers for the usual daily wage,<sup>a</sup> he sent them into his vineyard.

<sup>a</sup>Gk. a denarius

20.1 Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν  
?LIKE 1FOR 2IS 3THE 4KINGDOM 5OF THE 6HEAVENS  
ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἄμα πρῶτῃ  
A MAN A MASTER OF THE HOUSE, WHO WENT OUT EARLY IN THE MORNING  
μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.  
TO HIRE WORKERS FOR THE VINEYARD OF HIM.  
20.2 συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου  
AND~HAVING AGREED WITH THE WORKERS FOR A DENARIUS  
τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα  
[FOR] THE DAY, HE SENT THEM INTO THE VINEYARD

αὐτοῦ. **20.3** καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν  
OF HIM. AND HAVING GONE OUT AROUND [THE] THIRD HOUR HE SAW  
ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς **20.4** καὶ  
OTHERS HAVING STOOD IN THE MARKETPLACE IDLE, AND  
ἐκείνοις εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα,  
TO THOSE HE SAID, GO ALSO YOU\* INTO THE VINEYARD,  
καὶ ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν. **20.5** οἱ  
AND WHATEVER MAY BE [CONSIDERED] RIGHT I WILL GIVE TO YOU\*.  
δὲ ἀπῆλθον. πάλιν [δὲ] ἐξελθὼν περὶ ἕκτην καὶ  
AND THEY LEFT. AND~AGAIN HAVING GONE OUT AROUND [THE] SIXTH AND  
ἐνάτην ὥραν ἐποίησεν ὡσαύτως. **20.6** περὶ δὲ τὴν  
[THE] NINTH HOUR HE DID LIKEWISE. AND~AROUND THE  
ἐνδεκάτην ἐξελθὼν εὗρεν ἄλλους ἐστῶτας καὶ λέγει  
ELEVENTH [HOUR] HAVING GONE OUT HE FOUND OTHERS HAVING STOOD AND HE SAYS  
αὐτοῖς, Τί ὥδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;  
TO THEM, WHY HAVE YOU\* BEEN STANDING~HERE ALL THE DAY IDLE?  
**20.7** λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο.  
THEY SAY TO HIM, BECAUSE NO ONE HIRED~US.  
λέγει αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα.  
HE SAYS TO THEM, GO ALSO YOU\* INTO THE VINEYARD.  
**20.8** ὁψίας δὲ γενομένης λέγει ὁ κύριος τοῦ  
AND~[WHEN] EVENING HAVING COME SAYS THE OWNER OF THE  
ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας  
VINEYARD TO THE FOREMAN OF HIM, CALL THE WORKERS  
καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἀρχάμενος ἀπὸ τῶν  
AND GIVE TO THEM THE WAGE HAVING BEGUN WITH THE  
ἐσχάτων ἕως τῶν πρώτων. **20.9** καὶ ἐλθόντες οἱ  
LAST ONES UNTIL THE FIRST. AND HAVING COME THE ONES  
περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἅνα δηνάριον.  
AROUND THE ELEVENTH HOUR THEY RECEIVED EACH A DENARIUS.  
**20.10** καὶ ἐλθόντες οἱ πρώτοι ἐνόμισαν ὅτι  
AND HAVING COME THE FIRST ONES THEY THOUGHT THAT  
πλεῖον λήμψονται· καὶ ἔλαβον [τὸ] ἅνα δηνάριον  
THEY WOULD RECEIVE~A LARGER SUM; AND THEY RECEIVED - EACH A DENARIUS  
καὶ αὐτοί. **20.11** λαβόντες δὲ  
ALSO THEMSELVES. AND~HAVING RECEIVED [THE DENARIUS]  
ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου **20.12** λέγοντες,  
THEY WERE COMPLAINING AGAINST THE HOUSE MASTER SAYING,  
Οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους  
THESE - LAST ONES ONE HOUR WORKED, AND EQUAL  
ἡμῖν αὐτοὺς ἐποίησας τοῖς βαστάσασιν τὸ βάρος τῆς  
TO US YOU MADE~THEM, THE ONES HAVING ENDURED THE BURDEN OF THE  
ἡμέρας καὶ τὸν καύσωνα. **20.13** ὁ δὲ ἀποκριθεὶς ἐνὶ  
DAY AND THE HEAT. BUT~HE HAVING ANSWERED ONE  
αὐτῶν εἶπεν, Ἐταίρε, οὐκ ἀδικῶ σε· σὺ χι  
OF THEM SAID, FRIEND, I AM NOT CHEATING YOU. [DID YOU] NOT  
δηναρίου συμφώνησάς μοι; **20.14** ἄρρον τὸ  
FOR A DENARIUS MAKE AN AGREEMENT WITH ME? TAKE THE [DENARIUS WHICH IS]

<sup>3</sup>When he went out about nine o'clock, he saw others standing idle in the marketplace; <sup>4</sup>and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.' So they went. <sup>5</sup>When he went out again about noon and about three o'clock, he did the same. <sup>6</sup>And about five o'clock he went out and found others standing around; and he said to them, 'Why are you standing here idle all day?' <sup>7</sup>They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' <sup>8</sup>When evening came, the owner of the vineyard said to his manager, 'Call the laborers and give them their pay, beginning with the last and then going to the first.' <sup>9</sup>When those hired about five o'clock came, each of them received the usual daily wage.<sup>b</sup> <sup>10</sup>Now when the first came, they thought they would receive more; but each of them also received the usual daily wage.<sup>b</sup> <sup>11</sup>And when they received it, they grumbled against the landowner, <sup>12</sup>saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' <sup>13</sup>But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for the usual daily wage?' <sup>14</sup>Take what

<sup>b</sup> Gk a denarius



belongs to you and go; I choose to give to this last the same as I give to you.<sup>15</sup> Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?<sup>c</sup>  
<sup>16</sup>So the last will be first, and the first will be last.”<sup>d</sup>

17 While Jesus was going up to Jerusalem, he took the twelve disciples aside by themselves, and said to them on the way,<sup>18</sup> “See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death;<sup>19</sup> then they will hand him over to the Gentiles to be mocked and flogged and crucified; and on the third day he will be raised.”

20 Then the mother of the sons of Zebedee came to him with her sons, and kneeling before him, she asked a favor of him.<sup>21</sup> And he said to her, “What do you want?” She said to him, “Declare that these two sons of mine will sit, one at your right hand and one at your left, in your kingdom.”

<sup>22</sup>But Jesus answered, “You do not know what you are asking. Are you able to drink the cup that I am about to drink?”<sup>e</sup> They said to him, “We are able.”<sup>23</sup> He said to them, “You will indeed drink my cup, but to sit at my right hand and at my left, this is not mine to grant, but it is for those for whom

σὸν καὶ ὑπάγε. θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς  
 YOURS AND GO. BUT~I WISH TO THIS - LAST ONE TO GIVE AS

καὶ σοί· 20.15 [ἦ] οὐκ ἔξεστίν μοι ὃ θέλω  
 ALSO [I GAVE] TO YOU. OR IS IT NOT PERMISSIBLE FOR ME WHAT I WISH

ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός  
 TO DO WITH THE THINGS [WHICH ARE] MINE? OR THE EYE

σου πονηρός ἐστίν ὅτι ἐγὼ ἀγαθός εἰμι; 20.16 Οὕτως  
 OF YOU ENVIOUS IS THAT I AM~GOOD? THUS

ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.  
 WILL BE THE LAST ONES FIRST AND THE FIRST ONES LAST.

20.17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα  
 AND GOING UP - JESUS TO JERUSALEM

παρέλαβεν τοὺς δώδεκα [μαθητὰς] κατ' ἰδίαν καὶ ἐν  
 HE TOOK THE TWELVE DISCIPLES PRIVATELY AND ON

τῇ ὁδῷ εἶπεν αὐτοῖς, 20.18 Ἴδου ἀναβαίνομεν εἰς  
 THE WAY HE SAID TO THEM, BEHOLD WE ARE GOING UP TO

Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται  
 JERUSALEM, AND THE SON - OF MAN WILL BE HANDED OVER

τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινούσιν  
 TO THE CHIEF PRIESTS AND SCRIBES, AND THEY WILL CONDEMN

αὐτὸν θανάτῳ 20.19 καὶ παραδώσουσιν αὐτὸν τοῖς  
 HIM TO DEATH AND THEY WILL HAND OVER HIM TO THE

ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ  
 GENTILES IN ORDER TO MOCK AND TO WHIP AND

σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.  
 TO CRUCIFY, AND ON THE THIRD DAY HE WILL BE RAISED.

20.20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν  
 THEN APPROACHED HIM THE MOTHER OF THE SONS

Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς προσκυνούσα καὶ  
 OF ZEBEDEE ALONG WITH THE SONS OF HER WORSHIPPING AND

αἰτούσά τι ἀπ' αὐτοῦ. 20.21 ὁ δὲ εἶπεν αὐτῇ, Τί  
 REQUESTING SOMETHING FROM HIM. AND~HE SAID TO HER, WHAT

θέλεις; λέγει αὐτῷ, Εἰπέ ἵνα καθίσωσιν οὗτοι οἱ  
 DO YOU~WISH? SHE SAYS TO HIM, SAY THAT THESE~MAY SIT THE

δύο υἱοὶ μου εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ εὐωνύμων  
 TWO SONS OF ME ONE ON [THE] RIGHT OF YOU AND ONE ON [THE] LEFT

σου ἐν τῇ βασιλείᾳ σου. 20.22 ἀποκριθεὶς δὲ ὁ  
 OF YOU IN THE KINGDOM OF YOU. AND~HAVING ANSWERED -

Ἰησοῦς εἶπεν, Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε  
 JESUS SAID, YOU~DO NOT KNOW WHAT YOU~ARE ASKING. ARE YOU~ABLE

πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν  
 TO DRINK THE CUP WHICH I AM ABOUT TO DRINK? THEY SAY

αὐτῷ, Δυνάμεθα. 20.23 λέγει αὐτοῖς, Τὸ μὲν ποτήριόν  
 TO HIM, WE ARE ABLE. HE SAYS TO THEM, INDEED~THE CUP

μου πίεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ  
 OF ME YOU~WILL DRINK, - BUT TO SIT ON [THE] RIGHT OF ME AND ON

εὐωνύμων οὐκ ἔστιν ἐμὸν [τούτο] δοῦναι, ἀλλ' οἷς  
 [THE] LEFT IT IS NOT MINE TO GRANT~THIS, BUT FOR WHOM

<sup>c</sup> Gk. *is your eye evil because I am good?*

<sup>d</sup> Other ancient authorities add *for many are called but few are chosen*

<sup>e</sup> Other ancient authorities add *or to be baptized with the baptism that I am baptized with?*

ἡτοίμασται ὑπὸ τοῦ πατρός μου. **20.24** Καὶ  
 IT HAS BEEN PREPARED BY THE FATHER OF ME. AND  
 ἀκούσαντες οἱ δέκα ἡγανάκτησαν περὶ τῶν δύο  
 HAVING HEARD [THIS] THE TEN WERE INDIGNANT ABOUT THE TWO  
 ἀδελφῶν. **20.25** ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς  
 BROTHERS. - BUT JESUS HAVING SUMMONED THEM  
 εἶπεν, Οἶδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν  
 SAID, YOU' KNOW THAT THE RULERS OF THE GENTILES  
 κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν  
 LORD IT OVER THEM AND THE GREAT ONES EXERCISE AUTHORITY OVER  
 αὐτῶν. **20.26** οὐχ οὕτως ἔσται ἐν ὑμῖν, ἀλλ' ὅς ἐάν  
 THEM. NOT THUS WILL IT BE AMONG YOU, BUT WHOEVER  
 θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος,  
 WISHES AMONG YOU TO BECOME GREAT WILL BE [THE] SERVANT OF YOU,  
**20.27** καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται  
 AND WHOEVER WISHES AMONG YOU TO BE FIRST WILL BE  
 ὑμῶν δοῦλος. **20.28** ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου  
 [THE] SLAVE OF YOU. JUST AS THE SON OF MAN  
 οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι  
 DID NOT COME TO BE SERVED BUT TO SERVE AND TO GIVE  
 τὴν ψυχὴν ἑαυτοῦ λύτρον ἀντὶ πολλῶν.  
 THE LIFE OF HIM [AS] A RANSOM FOR MANY.  
**20.29** Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱερικῶ  
 AND [AS] THEY [WERE] GOING OUT FROM JERICHO  
 ἡκολούθησεν αὐτῷ ὄχλος πολὺς. **20.30** καὶ ἰδοὺ δύο  
 FOLLOWED HIM A GREAT CROWD. AND BEHOLD TWO  
 τυφλοὶ καθημένοι παρὰ τὴν ὁδὸν ἀκούσαντες ὅτι  
 BLIND MEN SITTING BESIDE THE ROAD, HAVING HEARD THAT  
 Ἰησοῦς παράγει, ἔκραξαν λέγοντες, Ἐλέησον ἡμᾶς,  
 JESUS IS PASSING BY, CRIED OUT SAYING, HAVE MERCY ON US,  
 [κύριε], υἱὸς Δαβὶδ. **20.31** ὁ δὲ ὄχλος ἐπετίμησεν  
 LORD, SON OF DAVID. BUT THE CROWD REBUKED  
 αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μείζον ἐκραξαν  
 THEM THAT THEY MIGHT BE SILENT. BUT THEY CRIED OUT MORE  
 λέγοντες, Ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαβὶδ. **20.32** καὶ  
 SAYING, HAVE MERCY ON US, LORD, SON OF DAVID. AND  
 σταῖς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν, Τί  
 HAVING STOOD - JESUS CALLED THEM AND SAID, WHAT  
 θέλετε ποιῆσω ὑμῖν; **20.33** λέγουσιν αὐτῷ,  
 DO YOU WISH [THAT] I SHOULD DO FOR YOU? THEY SAY TO HIM,  
 Κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν.  
 LORD, THAT MAY BE OPENED THE EYES OF US.  
**20.34** σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν  
 AND HAVING BEEN FILLED WITH COMPASSION - JESUS TOUCHED THE  
 ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ  
 EYES OF THEM, AND IMMEDIATELY THEY SAW AGAIN AND  
 ἡκολούθησαν αὐτῷ.  
 THEY FOLLOWED HIM.

it has been prepared by my Father.”

24 When the ten heard it, they were angry with the two brothers. 25 But Jesus called them to him and said, “You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. 26 It will not be so among you; but whoever wishes to be great among you must be your servant, 27 and whoever wishes to be first among you must be your slave; 28 just as the Son of Man came not to be served but to serve, and to give his life a ransom for many.”

29 As they were leaving Jericho, a large crowd followed him. 30 There were two blind men sitting by the roadside. When they heard that Jesus was passing by, they shouted, “Lord, have mercy on us, Son of David!” 31 The crowd sternly ordered them to be quiet; but they shouted even more loudly, “Have mercy on us, Lord, Son of David!” 32 Jesus stood still and called them, saying, “What do you want me to do for you?” 33 They said to him, “Lord, let our eyes be opened.” 34 Moved with compassion, Jesus touched their eyes. Immediately they regained their sight and followed him.

<sup>f</sup> Other ancient authorities lack *Lord*

## CHAPTER 21

When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, <sup>2</sup>saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. <sup>3</sup>If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately."<sup>4</sup> This took place to fulfill what had been spoken through the prophet, saying,

<sup>5</sup> "Tell the daughter of Zion,  
Look, your king is  
coming to you,  
humble, and mounted  
on a donkey,  
and on a colt, the foal  
of a donkey."

<sup>6</sup>The disciples went and did as Jesus had directed them; <sup>7</sup>they brought the donkey and the colt, and put their cloaks on them, and he sat on them. <sup>8</sup>A very large crowd<sup>h</sup> spread their cloaks on the road, and others cut branches from the trees and spread them on the road. <sup>9</sup>The crowds

<sup>8</sup> Or 'The Lord needs them and will send them back immediately.'

<sup>h</sup> Or Most of the crowd

**21.1** Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον  
AND WHEN THEY CAME NEAR TO JERUSALEM AND CAME

εἰς Βηθφαγὴ εἰς τὸ ὄρος τῶν Ἐλαιῶν, τότε Ἰησοῦς  
TO BETHPHEGE, TO THE MOUNT - OF OLIVES, THEN JESUS

ἀπέστειλεν δύο μαθητὰς **21.2** λέγων αὐτοῖς, Πορεύεσθε  
SENT TWO DISCIPLES SAYING TO THEM, GO

εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως  
INTO THE VILLAGE - OPPOSITE YOU', AND IMMEDIATELY

εὕρήσετε ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς·  
YOU' WILL FIND A DONKEY HAVING BEEN TIED AND A COLT WITH HER;

λύσαντες ἀγάγετέ μοι. **21.3** καὶ εἰάν τις  
HAVING UNTIED [THEM] BRING [THEM] TO ME. AND IF ANYONE

ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι ὁ κύριος αὐτῶν χρειάν  
SHOULD SAY~TO YOU' ANYTHING, YOU' SAY, - THE LORD <sup>3</sup>OF THEM <sup>2</sup>NEED

ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς. **21.4** Τοῦτο δὲ  
'HAS. AND~IMMEDIATELY HE WILL SEND THEM. AND~THIS

γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ  
TOOK PLACE IN ORDER THAT MIGHT BE FULFILLED THE [THING] SPOKEN THROUGH THE

προφήτου λέγοντος,  
PROPHET SAYING,

**21.5** Εἰπατε τῇ θυγατρὶ Σιών,  
TELL THE DAUGHTER OF ZION,

Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι  
BEHOLD THE KING OF YOU COMES TO YOU

πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον  
HUMBLE AND HAVING MOUNTED ON A DONKEY

καὶ ἐπὶ πῶλον υἱὸν ὑπόζυγιον.  
AND UPON A COLT [THE] FOAL OF A DONKEY.

**21.6** πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς  
AND~HAVING GONE THE DISCIPLES AND HAVING DONE JUST AS

συνέταξεν αὐτοῖς ὁ Ἰησοῦς **21.7** ἤγαγον τὴν ὄνον καὶ  
COMMANDED THEM - JESUS THEY BROUGHT THE DONKEY AND

τὸν πῶλον καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια,  
THE COLT AND THEY PUT UPON THEM THE(THEIR) GARMENTS,

καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. **21.8** ὁ δὲ πλείστος  
AND HE SAT ON THEM. AND~THE VERY LARGE

ὄχλος ἔστρωσαν ἐαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ,  
CROWD SPREAD OUT THEIR - GARMENTS ON THE ROAD,

ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ  
AND~OTHERS WERE CUTTING BRANCHES FROM THE TREES AND

ἐστρώννον ἐν τῇ ὁδῷ. **21.9** οἱ δὲ ὄχλοι οἱ  
WERE SPREADING [THEM] OUT ON THE ROAD. AND~THE CROWDS THE ONES

**21:5** Isa. 62:11; Zech. 9:9

προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον  
GOING BEFORE HIM AND THE ONES FOLLOWING WERE CRYING OUT

λέγοντες,  
SAYING,

Ὁσαννὰ τῷ υἱῷ Δαβίδ·  
HOSANNA TO THE SON OF DAVID;

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι  
HAVING BEEN BLESSED [IS] THE ONE COMING IN [THE] NAME

κυρίου·  
OF [THE] LORD;

Ὁσαννὰ ἐν τοῖς ὑψίστοις.  
HOSANNA IN THE HIGHEST.

**21.10** καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη  
AND HE-HAVING ENTERED INTO JERUSALEM, WAS STIRRED

πάσα ἡ πόλις λέγουσα, Τίς ἐστὶν οὗτος; **21.11** οἱ δὲ  
ALL THE CITY SAYING, WHO IS THIS? AND~THE

ὄχλοι ἔλεγον, Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ  
CROWDS WERE SAYING, THIS IS THE PROPHET JESUS - FROM

Ναζαρεθ τῆς Γαλιλαίας.  
NAZARETH - OF GALILEE.

**21.12** Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν καὶ  
AND JESUS~ENTERED INTO THE TEMPLE AND

ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν  
THREW OUT ALL THE ONES SELLING AND BUYING IN

τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν  
THE TEMPLE, AND THE TABLES OF THE MONEY-CHANGERS

κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς  
HE OVERTURNED AND THE CHAIRS OF THE ONES SELLING THE

περιστεράς, **21.13** καὶ λέγει αὐτοῖς, Γέγραπται,  
DOVES, AND HE SAYS TO THEM, IT HAS BEEN WRITTEN,

Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται,  
THE HOUSE OF ME A HOUSE OF PRAYER IS TO BE CALLED,

ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον ληστῶν.  
BUT~YOU\* ARE MAKING~IT A DEN OF ROBBERS.

**21.14** Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ  
AND APPROACHED HIM BLIND PERSONS AND LAME PERSONS

ἐν τῷ ἱερῷ, καὶ ἔθεράπευσεν αὐτούς. **21.15** ἰδόντες δὲ  
IN THE TEMPLE, AND HE HEALED THEM. BUT~HAVING SEEN

οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ  
THE CHIEF PRIESTS AND THE SCRIBES THE WONDERS WHICH

ἐποίησεν καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ  
HE PERFORMED AND THE CHILDREN - CRYING OUT IN THE

ἱερῷ καὶ λέγοντας, Ὁσαννὰ τῷ υἱῷ Δαβίδ,  
TEMPLE AND SAYING, HOSANNA TO THE SON OF DAVID,

ἡγανάκτησαν **21.16** καὶ εἶπαν αὐτῷ, Ἀκούεις τί  
THEY WERE INDIGNANT AND THEY SAID TO HIM, DO YOU HEAR WHAT

that went ahead of him and  
that followed were shouting,  
“Hosanna to the Son of  
David!

Blessed is the one who  
comes in the name  
of the Lord!

Hosanna in the highest  
heaven!”

<sup>10</sup>When he entered  
Jerusalem, the whole city  
was in turmoil, asking,  
“Who is this?” <sup>11</sup>The crowds  
were saying, “This is the  
prophet Jesus from Nazareth  
in Galilee.”

<sup>12</sup>Then Jesus entered the  
temple<sup>i</sup> and drove out all  
who were selling and buying  
in the temple, and he  
overturned the tables of the  
money changers and the  
seats of those who sold  
doves. <sup>13</sup>He said to them, “It  
is written,

“My house shall be called  
a house of prayer”;  
but you are making it a  
den of robbers.”

<sup>14</sup>The blind and the lame  
came to him in the temple,  
and he cured them. <sup>15</sup>But  
when the chief priests and  
the scribes saw the amazing  
things that he did, and heard  
the children crying out in the  
temple, “Hosanna to the Son  
of David,” they became  
angry <sup>16</sup>and said to him,  
“Do you hear what

<sup>i</sup> Other ancient authorities add of God  
<sup>j</sup> Gk. lacks heard



these are saying?" Jesus said to them, "Yes; have you never read,

'Out of the mouths of infants and nursing babies

you have prepared praise for yourself'?"

<sup>17</sup>He left them, went out of the city to Bethany, and spent the night there.

<sup>18</sup>In the morning, when he returned to the city, he was hungry. <sup>19</sup>And seeing a fig tree by the side of the road, he went to it and found nothing at all on it but leaves. Then he said to it, "May no fruit ever come from you again!" And the fig tree withered at once.

<sup>20</sup>When the disciples saw it, they were amazed, saying, "How did the fig tree wither at once?" <sup>21</sup>Jesus answered them, "Truly I tell you, if you have faith and do not doubt, not only will you do what has been done to the fig tree, but even if you say to this mountain, 'Be lifted up and thrown into the sea,' it will be done. <sup>22</sup>Whatever you ask for in prayer with faith, you will receive."

<sup>23</sup>When he entered the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority are you doing these things, and who gave you this authority?" <sup>24</sup>Jesus said to them, "I will also ask you

οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί.  
THESE ONES ARE SAYING? - AND JESUS SAYS TO THEM, YES.

οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ  
HAVE YOU? NEVER READ - OUT OF [THE] MOUTH OF CHILDREN AND

θηλαζόντων κατηρτίσω αἶνον; 21.17 Καὶ  
NURSING BABIES YOU PREPARED FOR YOURSELF PRAISE? AND

καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς  
HAVING LEFT THEM HE WENT OUT OF THE CITY TO

Βηθανίαν καὶ ἡλίσθη ἐκεῖ.  
BETHANY AND SPENT THE NIGHT THERE.

21.18 Πρῶτὶ δὲ ἐπανάγων εἰς τὴν πόλιν ἐπείνασεν.  
NOW~EARLY GOING UP INTO THE CITY HE HUNGRED.

21.19 καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ'  
AND HAVING SEEN ONE~FIG TREE ON THE WAY HE WENT UP TO

αὐτὴν καὶ οὐδὲν εὑρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ  
IT AND FOUND NOTHING ON IT EXCEPT LEAVES ONLY, AND

λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν  
HE SAYS TO IT, NO LONGER FROM YOU MAY THERE BE~FRUIT TO THE

αἰῶνα. καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ. 21.20 καὶ  
AGE. AND WAS WITHERED AT ONCE THE FIG TREE. AND

ιδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες, Πῶς  
HAVING SEEN [THIS] THE DISCIPLES WERE AMAZED SAYING, HOW [DID]

παραχρῆμα ἐξηράνθη ἡ συκὴ; 21.21 ἀποκριθεὶς δὲ ὁ  
INSTANTLY WITHER THE FIG TREE? AND~HAVING ANSWERED -

Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε  
JESUS SAID TO THEM, TRULY I SAY TO YOU, IF YOU~HAVE

πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον  
FAITH AND DO NOT DOUBT, NOT ONLY

τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ  
THE [THING WHICH HAS BEEN DONE TO] THE FIG TREE WILL YOU~DO, BUT ALSO IF

τῷ ὄρει τούτῳ εἶπητε, Ἐρθητι καὶ βλήθητι εἰς τὴν  
- TO THIS~MOUNTAIN YOU~SAY, BE LIFTED UP AND THROWN INTO THE

θάλασσαν, γενήσεται· 21.22 καὶ πάντα ὅσα ἂν  
SEA, [AND] IT WILL HAPPEN. AND ALL THINGS WHATEVER

αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήψετε.  
YOU~MAY ASK IN - PRAYER BELIEVING YOU~WILL RECEIVE.

21.23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσήλθον αὐτῷ  
AND [AFTER] HE HAD GONE INTO THE TEMPLE, <sup>9</sup>APPROACHED <sup>9</sup>HIM

διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ  
<sup>10</sup>[WHILE HE WAS] TEACHING <sup>1</sup>THE <sup>2</sup>CHIEF PRIESTS <sup>3</sup>AND <sup>4</sup>THE <sup>5</sup>ELDERS <sup>6</sup>OF THE

λαοῦ λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ  
<sup>7</sup>PEOPLE SAYING, BY WHAT AUTHORITY DO YOU~DO~THESE THINGS? AND

τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην; 21.24 ἀποκριθεὶς δὲ  
WHO GAVE~TO YOU - THIS~AUTHORITY? AND~HAVING ANSWERED

ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς καγάρ  
- JESUS SAID TO THEM, <sup>2</sup>WILL ASK <sup>3</sup>YOU~ <sup>1</sup>ALSO

λόγον ἓνα, ὃν ἂν εἴπητέ μοι καὶ γὰρ ὑμῖν ἐρῶ ἐν  
ONE~QUESTION, WHICH IF YOU\* TELL ME I ALSO WILL TELL~YOU\* BY

ποιᾶ ἐξουσίᾳ ταῦτα ποιῶ. 21.25 τὸ βάπτισμα τὸ  
WHAT AUTHORITY I DO~THESE THINGS. THE BAPTISM -

Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων;  
OF JOHN FROM WHERE WAS IT? FROM HEAVEN OR FROM MEN?

οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες, Ἐὰν  
AND~THEY WERE DISCUSSING [IT] AMONG THEMSELVES SAYING, IF

εἰπώμεν, Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, Διὰ τί οὖν  
WE SAY, FROM HEAVEN, HE WILL SAY TO US, WHY THEN

οὐκ ἐπιστεύσατε αὐτῷ; 21.26 ἂν δὲ εἰπώμεν, Ἐξ  
DID YOU\* NOT BELIEVE HIM? BUT~IF WE SAY, FROM

ἀνθρώπων, φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς  
MEN, WE FEAR THE CROWD, FOR~EVERYONE AS

προφῆτην ἔχουσιν τὸν Ἰωάννην. 21.27 καὶ  
A PROPHET CONSIDERS - JOHN. AND

ἀποκριθέντες τῷ Ἰησοῦ εἶπαν, Οὐκ οἶδαμεν. ἔφη  
HAVING ANSWERED - JESUS THEY SAID, WE DO NOT KNOW. SAID

αὐτοῖς καὶ αὐτός, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ  
TO THEM ALSO HE, NEITHER I TELL YOU\* BY WHAT

ἐξουσίᾳ ταῦτα ποιῶ.  
AUTHORITY I DO~THESE THINGS.

21.28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο.  
AND~WHAT DOES IT SEEM~TO YOU? A MAN HAD TWO~CHILDREN.

καὶ προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνον, ὑπάγε  
AND HAVING APPROACHED THE FIRST HE SAID, CHILD, GO

σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι. 21.29 ὁ δὲ  
TODAY [AND] WORK IN THE VINEYARD. BUT~HE

ἀποκριθεὶς εἶπεν, Οὐ θέλω, ὕστερον δὲ  
HAVING ANSWERED SAID, I DO NOT WANT TO, BUT~LATER

μεταμεληθεὶς ἀπήλθεν. 21.30 προσελθὼν δὲ τῷ  
HAVING CHANGED HIS MIND HE WENT. AND~HAVING APPROACHED THE

ἐτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγώ,  
OTHER HE SPOKE SIMILARLY. AND~HE HAVING ANSWERED SAID, I [WILL GO],

κύριε, καὶ οὐκ ἀπήλθεν. 21.31 τίς ἐκ τῶν δύο  
LORD, AND HE DID NOT GO. WHICH OF THE TWO

εἰποῖσεν τὸ θέλημα τοῦ πατρός; λέγουσιν, Ὁ  
DID THE WILL OF THE(THEIR) FATHER? THEY SAY, THE

πρώτος. λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν ὅτι  
FIRST. SAYS TO THEM - JESUS, TRULY I SAY TO YOU\*, THAT

οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς  
THE TAX-COLLECTORS AND THE PROSTITUTES ARE GOING AHEAD OF YOU\* INTO

τὴν βασιλείαν τοῦ θεοῦ. 21.32 ἦλθεν γὰρ Ἰωάννης  
THE KINGDOM - OF GOD. FOR~CAME JOHN

πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε  
TO YOU\* IN [THE] WAY OF RIGHTEOUSNESS, AND YOU\* DID NOT BELIEVE

one question; if you tell me the answer, then I will also tell you by what authority I do these things. <sup>25</sup>Did the baptism of John come from heaven, or was it of human origin?" And they argued with one another, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?'" <sup>26</sup>But if we say, 'Of human origin,' we are afraid of the crowd; for all regard John as a prophet." <sup>27</sup>So they answered Jesus, "We do not know." And he said to them, "Neither will I tell you by what authority I am doing these things.

<sup>28</sup>"What do you think? A man had two sons; he went to the first and said, 'Son, go and work in the vineyard today.' <sup>29</sup>He answered, 'I will not'; but later he changed his mind and went. <sup>30</sup>The father<sup>k</sup> went to the second and said the same; and he answered, 'I go, sir'; but he did not go. <sup>31</sup>Which of the two did the will of his father?" They said, "The first." Jesus said to them, "Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you.

<sup>32</sup>For John came to you in the way of righteousness and you did not believe

<sup>k</sup> Gk He

him, but the tax collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him.

33 "Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. <sup>34</sup>When the harvest time had come, he sent his slaves to the tenants to collect his produce. <sup>35</sup>But the tenants seized his slaves and beat one, killed another, and stoned another. <sup>36</sup>Again he sent other slaves, more than the first; and they treated them in the same way. <sup>37</sup>Finally he sent his son to them, saying, 'They will respect my son.' <sup>38</sup>But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and get his inheritance.' <sup>39</sup>So they seized him, threw him out of the vineyard, and killed him. <sup>40</sup>Now when the owner of the vineyard comes, what will he do to those tenants?" <sup>41</sup>They said to him, "He will put those wretches to a miserable death, and lease the vineyard to other tenants who

αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν  
HIM, BUT~THE TAX-COLLECTORS AND THE PROSTITUTES BELIEVED

αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὕστερον  
IN HIM. BUT~YOU HAVING SEEN DID NOT REPENT LATER

τοῦ πιστεῦσαι αὐτῷ.  
- TO BELIEVE IN HIM.

**21.33** Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος ἦν  
²ANOTHER ³PARABLE ¹LISTEN TO. THERE WAS~A MAN,

οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν  
A HOUSE MASTER WHO PLANTED A VINEYARD AND A FENCE

αὐτῷ περιέθηκεν καὶ ὥρυξεν ἐν αὐτῷ ληνὸν καὶ  
HE PUT AROUND~IT AND DUG IN IT A WINE PRESS AND

ῥοδοδόμησεν πύργον καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ  
BUILT A TOWER AND LEASED IT TO FARMERS AND

ἀπεδήμησεν. **21.34** ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν  
DEPARTED. AND~WHEN CAME NEAR THE TIME OF THE

καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς  
FRUITS, HE SENT THE SLAVES OF HIM TO THE

γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ. **21.35** καὶ  
FARMERS TO RECEIVE THE FRUITS OF IT. AND

λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν  
³HAVING TAKEN ¹THE ²FARMERS THE SLAVES OF HIM, THIS ONE

ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν.  
THEY BEAT, ANOTHER THEY KILLED, AND ANOTHER THEY STONED.

**21.36** πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν  
AGAIN HE SENT OTHER SLAVES MORE THAN THE

πρῶτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως.  
FIRST ONES, AND THEY DID TO THEM SIMILARLY.

**21.37** ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ  
AND~FINALLY HE SENT TO THEM THE SON OF HIM

λέγων, Ἐντραπήσονται τὸν υἱὸν μου. **21.38** οἱ δὲ  
SAYING, THEY WILL RESPECT THE SON OF ME. BUT~THE

γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὗτός  
FARMERS HAVING SEEN THE SON SAID AMONG THEMSELVES, THIS

ἐστὶν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ  
IS THE HEIR. COME LET US KILL HIM AND

σχῶμεν τὴν κληρονομίαν αὐτοῦ, **21.39** καὶ  
LET US TAKE POSSESSION OF THE INHERITANCE OF HIM, AND

λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ  
HAVING TAKEN HIM THEY THREW HIM OUT OF THE VINEYARD AND

ἀπέκτειναν. **21.40** ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ  
KILLED [HIM]. THEREFORE~WHEN CAME THE LORD OF THE

ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;  
VINEYARD, WHAT WILL HE DO - TO THOSE~FARMERS?

**21.41** λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτούς  
THEY SAY TO HIM, [THOSE] EVILDOERS HE WILL BRING THEM TO A TERRIBLE END

καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες  
AND THE VINEYARD HE WILL LEASE TO OTHER FARMERS, WHO

ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.  
WILL GIVE BACK TO HIM THE FRUITS IN - THEIR~SEASONS.

**21.42** λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν  
SAYS TO THEM - JESUS, HAVE YOU\* NEVER READ IN

ταῖς γραφαῖς,  
THE SCRIPTURES,

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,  
[THE] STONE WHICH <sup>3</sup>REJECTED <sup>1</sup>THE ONES <sup>2</sup>BUILDING,

οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·  
THIS ONE BECAME - HEAD OF [THE] CORNER.

παρὰ κυρίου ἐγένετο αὕτη  
FROM [THE] LORD CAME ABOUT THIS

καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;  
AND IT IS MARVELOUS IN OUR~EYES?

**21.43** διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν  
FOR THIS REASON I SAY TO YOU\* - WILL BE TAKEN FROM YOU\*

ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι  
THE KINGDOM - OF GOD AND IT WILL BE GIVEN TO A NATION PRODUCING

τοὺς καρποὺς αὐτῆς. <sup>1</sup>[21.44 Καὶ ὁ πεσὼν ἐπὶ  
THE FRUIT OF IT. AND THE ONE HAVING FALLEN ON

τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ  
- THIS~STONE WILL BE CRUSHED. AND~ON WHOMEVER IT FALLS

λικμήσει αὐτόν.]<sup>†</sup>  
IT WILL CRUSH HIM.

**21.45** Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι  
AND HAVING HEARD THE CHIEF~PRIESTS AND THE PHARISEES

τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν  
THE PARABLES OF HIM THEY UNDERSTOOD THAT ABOUT THEM

λέγει· **21.46** καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν  
HE SPOKE. AND SEEKING TO ARREST~HIM THEY WERE AFRAID

τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον.  
OF THE CROWDS, SINCE AS A PROPHET THEY CONSIDERED~HIM.

**21:42** Ps. 118:22-23 **21:44** text [see Luke 20:18]: KJV ASV RSVmg NASB NIV NEBmg TEVmg NJBmg NRSV. omit: ASVmg RSV NIVmg NEB TEV NJB NRSVmg.

will give him the produce at the harvest time."

42 Jesus said to them, "Have you never read in the scriptures:

"The stone that the builders rejected has become the cornerstone;<sup>1</sup> this was the Lord's doing, and it is amazing in our eyes?"

<sup>43</sup>Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom.<sup>m 44</sup>The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls."<sup>n</sup>

45 When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. <sup>46</sup>They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.

<sup>1</sup> Or keystone

<sup>m</sup> Gk the fruits of it

<sup>n</sup> Other ancient authorities lack verse 44

## CHAPTER 22

**22.1** Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν  
AND HAVING ANSWERED - JESUS AGAIN SPOKE IN

παραβολαῖς αὐτοῖς λέγων, **22.2** Ὡμοιώθη ἡ βασιλεία  
PARABLES TO THEM SAYING, <sup>3</sup>IS LIKE <sup>1</sup>THE <sup>2</sup>KINGDOM

τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν  
<sup>3</sup>OF THE <sup>4</sup>HEAVENS A MAN, A KING, WHO PREPARED

γάμου τῷ υἱῷ αὐτοῦ. **22.3** καὶ ἀπέστειλεν τοὺς  
A WEDDING FEAST FOR THE SON OF HIM. AND HE SENT OUT THE

δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς  
SLAVES OF HIM TO CALL THE ONES HAVING BEEN INVITED TO THE

Once more Jesus spoke to them in parables, saying:

<sup>2</sup>"The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. <sup>3</sup>He sent his slaves to call those who had been invited to the



wedding banquet, but they would not come. <sup>4</sup>Again he sent other slaves, saying, 'Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet.' <sup>5</sup>But they made light of it and went away, one to his farm, another to his business, <sup>6</sup>while the rest seized his slaves, mistreated them, and killed them. <sup>7</sup>The king was enraged. He sent his troops, destroyed those murderers, and burned their city. <sup>8</sup>Then he said to his slaves, 'The wedding is ready, but those invited were not worthy. <sup>9</sup>Go therefore into the main streets, and invite everyone you find to the wedding banquet.' <sup>10</sup>Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests.

<sup>11</sup> "But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, <sup>12</sup>and he said to him, 'Friend, how did you get in here without a wedding robe?' And he was speechless. <sup>13</sup>Then the king said to the attendants, 'Bind him hand and foot, and throw him into the outer darkness, where there will

γάμους, καὶ οὐκ ἤθελον ἐλθεῖν. **22.4** πάλιν  
WEDDING FEAST, AND THEY DID NOT WANT TO COME. AGAIN

ἀπέστειλεν ἄλλους δούλους λέγων, Εἴπατε τοῖς  
HE SENT OUT OTHER SLAVES SAYING, TELL THE ONES

κεκλημένοις, Ἴδου τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί  
HAVING BEEN INVITED, BEHOLD THE DINNER OF ME I HAVE PREPARED, THE BULLS

μου καὶ τὰ σιτιστὰ τεθυμένα καὶ πάντα  
OF ME AND THE FATTENED CATTLE HAVE BEEN SLAUGHTERED AND EVERYTHING

έτοιμα· δεῦτε εἰς τοὺς γάμους. **22.5** οἱ δὲ  
IS READY, COME TO THE WEDDING FEAST. BUT-THEY

ἀμελήσαντες ἀπήλθον, ὃς μὲν εἰς τὸν ἴδιον ἀγρόν,  
HAVING PAID NO ATTENTION LEFT, THE ONE TO HIS OWN FIELD,

ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ· **22.6** οἱ δὲ λοιποὶ  
THE OTHER TO THE BUSINESS OF HIM. AND-THE OTHERS

κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ  
HAVING CALLED THE SLAVES OF HIM, MISTREATED AND

ἀπέκτειναν. **22.7** ὁ δὲ βασιλεὺς ὠργίσθη καὶ πέμψας  
KILLED [THEM]. SO-THE KING WAS ANGRY AND HAVING SENT

τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους  
THE ARMIES OF HIM, HE DESTROYED - THOSE-MURDERERS

καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν. **22.8** τότε λέγει τοῖς  
AND THE CITY OF THEM HE BURNED. THEN HE SAYS TO THE

δούλοις αὐτοῦ, Ὁ μὲν γάμος ἑτοιμός ἐστιν, οἱ δὲ  
SLAVES OF HIM, THE - WEDDING FEAST IS-READY, BUT-THE ONES

κεκλημένοι οὐκ ἦσαν ἄξιοι· **22.9** πορεύεσθε οὖν ἐπὶ  
HAVING BEEN INVITED WERE NOT WORTHY. GO THEREFORE TO

τὰς διεξόδους τῶν ὁδῶν καὶ ὅσους ἂν εὑρήτε καλέσατε  
THE CROSSINGS OF THE STREETS AND WHOEVER YOU\* FIND INVITE

εἰς τοὺς γάμους. **22.10** καὶ ἐξεληθόντες οἱ  
TO THE WEDDING FEAST. AND HAVING GONE OUT -

δούλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας  
THOSE-SLAVES TO THE ROADWAYS, THEY GATHERED TOGETHER EVERYONE

οὓς εὔρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη  
WHOM THEY FOUND, BOTH-BAD AND GOOD. AND WAS FILLED

ὁ γάμος ἀνακειμένων. **22.11** εἰσελθὼν δὲ ὁ  
THE WEDDING FEAST [WITH] GUESTS. AND-HAVING ENTERED THE

βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ  
KING TO SEE THE ONES RECLINING AT TABLE HE SAW THERE

ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου, **22.12** καὶ  
A MAN NOT HAVING BEEN CLOTHED WITH WEDDING-GARMENTS, AND

λέγει αὐτῷ, Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων  
HE SAYS TO HIM, FRIEND, HOW DID YOU ENTER HERE NOT HAVING

ἔνδυμα γάμου; ὁ δὲ ἐφίμωθη. **22.13** τότε ὁ βασιλεὺς  
WEDDING-GARMENTS? BUT-HE WAS SPEECHLESS. THEN THE KING

εἶπεν τοῖς διακόνοις, Δήσαντες αὐτοῦ πόδας καὶ χεῖρας  
SAID TO THE SERVANTS, HAVING BOUND HIM FEET AND HANDS

ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται  
THROW OUT HIM INTO THE \*DARKNESS - \*OUTER. THERE WILL BE

ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.  
- WEeping AND - GRINDING OF THE TEETH.

**22.14** πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.  
FOR~MANY ARE CALLED, BUT~FEW CHOSEN.

**22.15** Τότε πορευθέντες οἱ Φαρισαῖοι  
THEN HAVING DEPARTED THE PHARISEES

συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν  
TOOK~COUNSEL TOGETHER SO THAT FOR HIM THEY MIGHT SET A TRAP IN

λόγῳ. **22.16** καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς  
A STATEMENT. AND THEY ARE SENDING TO HIM THE DISCIPLES

αὐτῶν μετὰ τῶν Ἑρῳδιανῶν λέγοντες, Διδάσκαλε,  
OF THEM WITH THE HERODIANS SAYING, TEACHER,

οἶδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν  
WE KNOW THAT YOU ARE~GOOD AND THE WAY - OF GOD IN

ἀληθείᾳ διδάσκεις καὶ οὐ μέλει σοι περὶ οὐδενός·  
TRUTH YOU TEACH, AND IT IS NOT A CONCERN TO YOU ABOUT ANYBODY,

οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, **22.17** εἰπέ οὖν  
FOR~YOU DO NOT LOOK INTO [THE] FACE OF MEN. THEREFORE~TELL

ἡμῖν τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον  
US WHAT TO YOU SEEMS RIGHT. IS IT PERMISSIBLE TO GIVE POLL TAX

Καίσαρι ἢ οὐ; **22.18** γνοὺς δὲ ὁ Ἰησοῦς τὴν  
TO CAESAR OR NOT? BUT~HAVING KNOWN - JESUS THE

πονηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑποκριταί;  
EVIL OF THEM HE SAID, WHY DO YOU\* TEST~ME, HYPOCRITES?

**22.19** ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κῆνσου. οἱ δὲ  
SHOW ME THE COIN OF THE POLL TAX. AND~THEY

προσήνεγκαν αὐτῷ δηνάριον. **22.20** καὶ λέγει αὐτοῖς,  
BROUGHT TO HIM A DENARIUS. AND HE SAYS TO THEM,

Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; **22.21** λέγουσιν  
WHOSE - IMAGE [IS] THIS AND THE INSCRIPTION? THEY SAY

αὐτῷ, Καίσαρος. τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν  
TO HIM, CAESAR'S. THEN HE SAYS TO THEM, GIVE THEREFORE

τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ  
THE THINGS OF CAESAR'S TO CAESAR AND THE THINGS - OF GOD -

θεῷ. **22.22** καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες  
TO GOD. AND HAVING HEARD [THIS] THEY WERE AMAZED, AND HAVING LEFT

αὐτὸν ἀπῆλθαν.  
HIM THEY WENT AWAY.

**22.23** Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ  
ON THAT - DAY APPROACHED HIM

Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ  
SADDUCEES, SAYING NOT TO BE A RESURRECTION, AND

ἐπηρώτησαν αὐτὸν **22.24** λέγοντες, Διδάσκαλε, Μωϋσῆς  
THEY QUESTIONED HIM SAYING, TEACHER, MOSES

εἶπεν, Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα,  
SAID, IF SOMEONE DIES NOT HAVING CHILDREN,

be weeping and gnashing of teeth.' <sup>14</sup>For many are called, but few are chosen."

15 Then the Pharisees went and plotted to entrap him in what he said. <sup>16</sup>So they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one; for you do not regard people with partiality. <sup>17</sup>Tell us, then, what you think. Is it lawful to pay taxes to the emperor, or not?" <sup>18</sup>But Jesus, aware of their malice, said, "Why are you putting me to the test, you hypocrites? <sup>19</sup>Show me the coin used for the tax." And they brought him a denarius. <sup>20</sup>Then he said to them, "Whose head is this, and whose title?" <sup>21</sup>They answered, "The emperor's." Then he said to them, "Give therefore to the emperor the things that are the emperor's, and to God the things that are God's." <sup>22</sup>When they heard this, they were amazed; and they left him and went away.

23 The same day some Sadducees came to him, saying there is no resurrection;<sup>o</sup> and they asked him a question, saying, <sup>24</sup>"Teacher, Moses said, 'If a man dies childless,

<sup>o</sup> Other ancient authorities read *who say that there is no resurrection*

his brother shall marry the widow, and raise up children for his brother.<sup>25</sup> Now there were seven brothers among us; the first married, and died childless, leaving the widow to his brother.<sup>26</sup> The second did the same, so also the third, down to the seventh.<sup>27</sup> Last of all, the woman herself died.<sup>28</sup> In the resurrection, then, whose wife of the seven will she be? For all of them had married her."

29 Jesus answered them, "You are wrong, because you know neither the scriptures nor the power of God.<sup>30</sup> For in the resurrection they neither marry nor are given in marriage, but are like angels<sup>p</sup> in heaven.<sup>31</sup> And as for the resurrection of the dead, have you not read what was said to you by God,<sup>32</sup> 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? He is God not of the dead, but of the living."<sup>33</sup> And when the crowd heard it, they were astounded at his teaching.

34 When the Pharisees heard that he had silenced the Sadducees, they gathered together,<sup>35</sup> and one of them, a lawyer, asked him a question to test him.<sup>36</sup> "Teacher, which commandment in the law is the greatest?"

<sup>p</sup> Other ancient authorities add *of God*

ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ  
SHALL MARRY THE BROTHER OF HIM THE WIFE OF HIM

καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.  
AND RAISE UP OFFSPRING FOR THE BROTHER OF HIM.

22.25 ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ  
NOW~THERE WERE WITH US SEVEN BROTHERS. AND THE

πρῶτος γήμας ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα  
FIRST HAVING MARRIED DIED, AND NOT HAVING OFFSPRING

ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ·  
LEFT THE WIFE OF HIM TO THE BROTHER OF HIM.

22.26 ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος ἕως τῶν  
LIKEWISE ALSO THE SECOND AND THE THIRD UP TO THE

ἑπτὰ. 22.27 ὕστερον δὲ πάντων ἀπέθανεν ἡ γυνή.  
SEVENTH. AND~LAST OF ALL DIED THE WOMAN.

22.28 ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἑπτὰ ἔσται  
IN THE RESURRECTION THEREFORE WHICH OF THE SEVEN WILL SHE BE

γυνή; πάντες γὰρ ἔσχον αὐτήν· 22.29 ἀποκριθεὶς δὲ  
[THE] WIFE? FOR~ALL HAD HER. AND~HAVING ANSWERED

ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε μὴ εἰδότες τὰς  
- JESUS SAID TO THEM, YOU' ARE MISTAKEN NOT HAVING KNOWN THE

γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ· 22.30 ἐν γὰρ τῇ  
SCRIPTURES NOR THE POWER - OF GOD. FOR~IN THE

ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' ὡς  
RESURRECTION NEITHER THEY MARRY NOR ARE GIVEN IN MARRIAGE, BUT LIKE

ἄγγελοι ἐν τῷ οὐρανῷ εἰσιν. 22.31 περὶ δὲ τῆς  
ANGELS IN - HEAVEN THEY ARE. BUT~CONCERNING THE

ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν  
RESURRECTION OF THE DEAD HAVE YOU' NOT READ THE THING SPOKEN

ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος, 22.32 Ἐγὼ εἰμι ὁ θεὸς  
TO YOU' BY - GOD SAYING, I AM THE GOD

Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ;  
OF ABRAHAM AND THE GOD OF ISAAC AND THE GOD OF JACOB?

οὐκ ἔστιν [ὁ] θεὸς νεκρῶν ἀλλὰ ζώντων.  
?IS NOT - 'GOD OF THE DEAD ONES BUT OF THE LIVING ONES.

22.33 καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ  
AND HAVING HEARD [THIS] THE CROWDS WERE BEING AMAZED AT THE

διδασχῇ αὐτοῦ.  
TEACHING OF HIM.

22.34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς  
BUT~THE PHARISEES HAVING HEARD THAT HE SILENCED THE

Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό, 22.35 καὶ  
SADDUCEES, ASSEMBLED TOGETHER, AND

ἐπηρώτησεν εἷς ἐξ αὐτῶν [νομικὸς] πειράζων αὐτόν,  
?QUESTIONED [HIM] 'ONE ?OF ?THEM, ?A LAWYER, TESTING HIM.

22.36 Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;  
TEACHER, WHICH COMMANDMENT [IS] GREAT IN THE LAW?

22:32 Exod. 3:6, 15

**22.37** ὁ δὲ ἔφη αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου  
AND~HE SAID TO HIM, YOU SHALL LOVE [THE] LORD THE GOD OF YOU

ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ  
WITH ALL THE HEART OF YOU AND WITH ALL THE SOUL OF YOU AND

ἐν ὅλῃ τῇ διανοίᾳ σου· **22.38** αὕτη ἐστὶν ἡ  
WITH ALL THE UNDERSTANDING OF YOU. THIS IS THE

μεγάλη καὶ πρώτη ἐντολή. **22.39** δευτέρα δὲ  
GREAT AND FIRST COMMANDMENT. AND~[THE] SECOND [IS]

ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.  
LIKE IT, LOVE THE NEIGHBOR OF YOU AS YOURSELF.

**22.40** ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος  
ON THESE - TWO COMMANDMENTS [THE] ENTIRE - LAW

κρέμαται καὶ οἱ προφῆται.  
HANGS AND THE PROPHETS.

**22.41** Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν  
AND~HAVING BEEN ASSEMBLED THE PHARISEES, <sup>2</sup>QUESTIONED

αὐτοὺς ὁ Ἰησοῦς **22.42** λέγων, Τί ὑμῖν δοκεῖ περὶ  
<sup>3</sup>THEM - <sup>1</sup>JESUS SAYING, WHAT SEEMS RIGHT~TO YOU" CONCERNING

τοῦ Χριστοῦ; τίνας υἱὸς ἐστίν; λέγουσιν αὐτῷ, Τοῦ  
THE CHRIST? WHOSE SON IS HE? THEY SAY TO HIM, THE [SON]

Δαυίδ. **22.43** λέγει αὐτοῖς, Πῶς οὖν Δαυὶδ ἐν  
OF DAVID. HE SAYS TO THEM, HOW THEN [CAN] DAVID IN

πνεύματι καλεῖ αὐτὸν κύριον λέγων,  
[THE] SPIRIT CALL HIM LORD SAYING,

**22.44** Εἶπεν κύριος τῷ κυρίῳ μου,  
[THE] LORD~SAID - TO MY~LORD,

Κάθου ἐκ δεξιῶν μου,  
SIT ON [THE] RIGHT OF ME,

ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν  
UNTIL I PUT THE ENEMIES OF YOU UNDER THE

ποδῶν σου;  
FEET OF YOU?

**22.45** εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς  
THEREFORE~IF DAVID CALLS HIM LORD, HOW [THE] SON

αὐτοῦ ἐστίν; **22.46** καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ  
OF HIM IS HE? AND NO ONE WAS ABLE TO ANSWER HIM

λόγον οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας  
A WORD NOR DID ANYONE~DARE FROM THAT - DAY

ἐπερωτῆσαι αὐτὸν οὐκέτι.  
TO ASK HIM ANY MORE [QUESTIONS].

**22:37** Deut. 6:5 **22:39** Lev. 19:18 **22:44** Ps. 110:1

<sup>37</sup>He said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." <sup>38</sup>This is the greatest and first commandment. <sup>39</sup>And a second is like it: "You shall love your neighbor as yourself." <sup>40</sup>On these two commandments hang all the law and the prophets."

<sup>41</sup>Now while the Pharisees were gathered together, Jesus asked them this question: <sup>42</sup>"What do you think of the Messiah?<sup>9</sup> Whose son is he?" They said to him, "The son of David." <sup>43</sup>He said to them, "How is it then that David by the Spirit<sup>r</sup> calls him Lord, saying,

<sup>44</sup>"The Lord said to my Lord,

"Sit at my right hand, until I put your enemies under your feet?"<sup>?</sup>

<sup>45</sup>If David thus calls him Lord, how can he be his son?" <sup>46</sup>No one was able to give him an answer, nor from that day did anyone dare to ask him any more questions.

<sup>9</sup>Or Christ  
<sup>r</sup>Gk in spirit



## CHAPTER 23

Then Jesus said to the crowds and to his disciples, <sup>2</sup>“The scribes and the Pharisees sit on Moses’ seat; <sup>3</sup>therefore, do whatever they teach you and follow it; but do not do as they do, for they do not practice what they teach. <sup>4</sup>They tie up heavy burdens, hard to bear,<sup>5</sup> and lay them on the shoulders of others; but they themselves are unwilling to lift a finger to move them. <sup>5</sup>They do all their deeds to be seen by others; for they make their phylacteries broad and their fringes long. <sup>6</sup>They love to have the place of honor at banquets and the best seats in the synagogues, <sup>7</sup>and to be greeted with respect in the marketplaces, and to have people call them rabbi. <sup>8</sup>But you are not to be called rabbi, for you have one teacher, and you are all students. <sup>9</sup>And call no one your father on earth, for you have one Father—the one in heaven. <sup>10</sup>Nor are you to be called instructors, for you have one instructor, for you have one Father—the one in heaven. <sup>11</sup>The greatest among you will be your servant. <sup>12</sup>All who exalt themselves will be humbled, and all who humble themselves will be exalted.

<sup>5</sup> Other ancient authorities lack *hard to bear*

<sup>1</sup> Gk *brothers*

<sup>u</sup> Or *the Christ*

**23.1** Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς  
THEN - JESUS SPOKE TO THE CROWDS AND TO THE  
μαθηταῖς αὐτοῦ **23.2** λέγων, Ἐπὶ τῆς Μωϋσέως καθέδρας  
DISCIPLES OF HIM SAYING, UPON THE SEAT-OF MOSES  
ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.  
SAT THE SCRIBES AND THE PHARISEES.  
**23.3** πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε  
THEREFORE~EVERYTHING WHATEVER THEY MAY TELL YOU\* DO  
καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε.  
AND KEEP, BUT~ACCORDING TO THE WORKS OF THEM DO NOT DO.  
λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. **23.4** δεσμεύουσιν δὲ  
FOR~THEY SAY AND DO NOT DO. AND~THEY TIE UP  
φορτία βαρέα [καὶ δυσβάστακτα] καὶ ἐπιτιθέασιν ἐπὶ  
LOADS HEAVY AND HARD TO BEAR AND THEY PLACE[THEM] UPON  
τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ  
THE SHOULDERS - OF MEN, BUT~THEY WITH THE FINGER  
αὐτῶν οὐ θέλουσιν κινῆσαι αὐτά. **23.5** πάντα δὲ τὰ  
OF THEM ARE NOT WILLING TO MOVE THEM. AND~ALL THE  
ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις·  
WORKS OF THEM THEY DO IN ORDER TO BE SEEN - BY MEN.  
πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ  
FOR~THEY ENLARGE THE PHYLACTERIES OF THEM AND  
μεγαλύνουσιν τὰ κράσπεδα, **23.6** φιλοῦσιν δὲ τὴν  
MAKE LARGE THE TASSELS, AND~THEY LOVE THE  
πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας  
PLACES OF HONOR AT THE BANQUETS AND THE SEATS OF HONOR  
ἐν ταῖς συναγωγαῖς **23.7** καὶ τοὺς ἀσπασμούς ἐν ταῖς  
IN THE SYNAGOGUES AND THE GREETINGS IN THE  
ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, Ῥαββί.  
MARKET PLACES AND TO BE CALLED BY - MEN, RABBI.  
**23.8** ὑμεῖς δὲ μὴ κληθῆτε, Ῥαββί· εἷς γὰρ ἐστὶν ὑμῶν  
BUT~YOU\* ARE NOT TO BE CALLED, RABBI, FOR~ONE IS YOUR\*  
ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. **23.9** καὶ  
- TEACHER, AND~ALL [OF] YOU\* ARE~BROTHERS. AND  
πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς, εἷς γὰρ ἐστὶν  
FATHER DO NOT CALL [ANYONE] YOUR\* ON - EARTH, FOR~ONE IS  
ὑμῶν ὁ πατὴρ ὁ οὐράνιος. **23.10** μηδὲ κληθῆτε  
YOUR\* - FATHER - HEAVENLY. NEITHER BE CALLED  
καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἐστὶν εἷς ὁ Χριστός.  
TEACHERS, FOR [THE] TEACHER OF YOU\* IS ONE—THE CHRIST.  
**23.11** ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος.  
AND~THE GREATEST OF YOU\* WILL BE OF YOU\* [THE] SERVANT.  
**23.12** ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται καὶ  
BUT~WHOEVER WILL LIFT UP HIMSELF WILL BE HUMBLEDED AND  
ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.  
WHOEVER WILL HUMBLE HIMSELF WILL BE LIFTED UP.

**23.13** Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι  
BUT~WOE TO YOU\*, SCRIBES AND PHARISEES,

ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν  
HYPOCRITES, FOR YOU\* SHUT THE KINGDOM OF THE HEAVENS '

ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε  
IN FRONT OF - MEN. FOR~YOU\* DO NOT ENTER

οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.<sup>†</sup>  
NOR THE ONES ENTERING DO YOU\* PERMIT TO ENTER.

**23.15** Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,  
WOE TO YOU\*, SCRIBES AND PHARISEES, HYPOCRITES,

ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι  
FOR YOU\* TRAVEL ABOUT THE SEA AND THE DRY [LAND] TO MAKE

ἓνα προσήλυτον, καὶ ὅταν γένηται ποιεῖτε αὐτὸν  
ONE PROSELYTE, AND WHEN HE BECOMES [ONE] YOU\* MAKE HIM

υἱὸν γεέννης διπλοτέρου ὑμῶν.  
A SON OF GEHENNA(HELL) TWICE AS MUCH AS YOU\*.

**23.16** Οὐαὶ ὑμῖν, ὀδηγοὶ τυφλοὶ οἱ λέγοντες,  
WOE TO YOU\*, BLIND~LEADERS, THE ONES SAYING,

ᾧ ὅς ἂν ὁμώσει ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὅς δ' ἂν  
WHOEVER SWEARS BY THE TEMPLE, IT IS~WORTHLESS; BUT~WHOEVER

ὁμώσει ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. **23.17** μωροὶ  
SWEARS BY THE GOLD OF THE TEMPLE, HE IS OBLIGATED. FOOLS

καὶ τυφλοί, τίς γὰρ μείζων ἐστίν, ὁ χρυσοῦς ἢ ὁ ναὸς  
AND BLIND MEN, FOR~WHICH IS~GREATER, THE GOLD OR THE TEMPLE

ὁ ἀγιάσας τὸν χρυσόν; **23.18** καί, ᾧ ὅς ἂν ὁμώσει ἐν  
- HAVING SANCTIFIED THE GOLD? AND WHOEVER SWEARS BY

τῷ θυσιαστηρίῳ, οὐδὲν ἐστίν· ὅς δ' ἂν ὁμώσει ἐν τῷ  
THE ALTAR, IT IS~WORTHLESS; BUT~WHOEVER SWEARS BY THE

δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. **23.19** τυφλοί,  
GIFT - UPON IT, HE IS OBLIGATED. BLIND MEN,

τί γὰρ μείζον, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ  
FOR~WHICH [IS] GREATER, THE GIFT OR THE ALTAR -

ἀγιάζον τὸ δῶρον; **23.20** ὁ οὖν ὁμώσας ἐν τῷ  
SANCTIFYING THE GIFT? THEREFORE~THE ONE HAVING SWORN BY THE

θυσιαστηρίῳ ὁμνυεῖ ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω  
ALTAR SWEARS BY IT AND ON EVERYTHING - UPON

αὐτοῦ· **23.21** καὶ ὁ ὁμώσας ἐν τῷ ναῷ ὁμνυεῖ ἐν  
IT. AND THE ONE HAVING SWORN BY THE TEMPLE SWEARS BY

αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν, **23.22** καὶ ὁ  
IT AND BY THE ONE INHABITING IT, AND THE ONE

ὁμώσας ἐν τῷ οὐρανῷ ὁμνυεῖ ἐν τῷ θρόνῳ τοῦ θεοῦ  
HAVING SWORN BY - HEAVEN SWEARS BY THE THRONE - OF GOD

καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.  
AND BY THE ONE SITTING UPON IT.

**23:13** text: ASV RSV NASBmg NIV NEB TEV NJB NRSV. add v. 14 Οὐαὶ δεῦνιν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, οἱ κατεστεινότες τὰς οἰκίας τῶν χηρῶν καὶ προφασίαι μακρὰ προσευχομένοι· διὰ τοῦτο ληψέσθε περισσοτέρον κρῖμα (Woe to you, scribes and Pharisees, hypocrites, because you devour widows' houses and for a pretense make long prayers; therefore, you will receive the greater judgment) [see Mark 12:40; Luke 20:47]: KJV ASVmg RSVmg NASB NIVmg NEBmg TEVmg NJBmg NRSVmg.

13 "But woe to you, scribes and Pharisees, hypocrites! For you lock people out of the kingdom of heaven. For you do not go in yourselves, and when others are going in, you stop them."

15 Woe to you, scribes and Pharisees, hypocrites! For you cross sea and land to make a single convert, and you make the new convert twice as much a child of hell<sup>16</sup> as yourselves.

16 "Woe to you, blind guides, who say, 'Whoever swears by the sanctuary is bound by nothing, but whoever swears by the gold of the sanctuary is bound by the oath.'<sup>17</sup> You blind fools! For which is greater, the gold or the sanctuary that has made the gold sacred?<sup>18</sup> And you say, 'Whoever swears by the altar is bound by nothing, but whoever swears by the gift that is on the altar is bound by the oath.'<sup>19</sup> How blind you are! For which is greater, the gift or the altar that makes the gift sacred?<sup>20</sup> So whoever swears by the altar, swears by it and by everything on it;<sup>21</sup> and whoever swears by the sanctuary, swears by it and by the one who dwells in it;<sup>22</sup> and whoever swears by heaven, swears by the throne of God and by the one who is seated upon it.

<sup>16</sup> Other authorities add here (or after verse 12) verse 14, Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses and for the sake of appearance you make long prayers; therefore you will receive the greater condemnation.

<sup>17</sup> Gk Gehenna

23 "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practiced without neglecting the others. <sup>24</sup>You blind guides! You strain out a gnat but swallow a camel!

25 "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of greed and self-indulgence. <sup>26</sup>You blind Pharisee! First clean the inside of the cup,\* so that the outside also may become clean.

27 "Woe to you, scribes and Pharisees, hypocrites! For you are like white-washed tombs, which on the outside look beautiful, but inside they are full of the bones of the dead and of all kinds of filth. <sup>28</sup>So you also on the outside look righteous to others, but inside you are full of hypocrisy and lawlessness.

29 "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the graves of the righteous, <sup>30</sup>and you say, 'If we had lived in the days of our ancestors,

\* Other ancient authorities add *and of the plate*

**23.23** Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,  
WOE TO YOU\*, SCRIBES AND PHARISEES, HYPOCRITES,

ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ  
FOR YOU\* TITHE THE MINT AND THE DILL AND THE

κύμινον καὶ ἀφήκατε τὰ βαρύτερα τοῦ  
CUMIN AND YOU\* HAVE NEGLECTED THE MORE IMPORTANT [THINGS] OF THE

νόμον, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν·  
LAW, - JUSTICE AND - MERCY AND - FAITH.

ταῦτα [δὲ] ἔδει ποιῆσαι κάκεῖνα μὴ ἀφιέναι.  
BUT~THESE THINGS IT WAS NECESSARY TO DO AND THOSE NOT TO NEGLECT.

**23.24** ὁδηγοὶ τυφλοί, οἱ διυλίζοντες τὸν κώνωπα,  
BLIND~LEADERS, THE ONES FILTERING OUT THE GNAT,

τὴν δὲ κάμηλον καταπίνοντες.  
BUT~THE CAMEL SWALLOWING.

**23.25** Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,  
WOE TO YOU\*, SCRIBES AND PHARISEES, HYPOCRITES,

ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς  
FOR YOU\* CLEANSE THE OUTSIDE OF THE CUP AND THE

παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ  
DISH, BUT~INSIDE THEY ARE FULL OF GREED AND

ἀκρασίας. **23.26** Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ  
SELF~INDULGENCE. BLIND~PHARISEE, FIRST~CLEANSE THE

ἐντὸς τοῦ ποτηρίου, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ  
INSIDE OF THE CUP, THAT MAY BE ALSO THE OUTSIDE OF IT

καθαρόν.  
CLEAN.

**23.27** Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,  
WOE TO YOU\*, SCRIBES AND PHARISEES, HYPOCRITES,

ὅτι παρομοιάζετε τάφοις κεκονιameνοις, οἵτινες  
FOR YOU\* ARE LIKE GRAVES HAVING BEEN WHITEWASHED, WHICH

ἔξωθεν μὲν φαίνονται ὠραῖοι, ἔσωθεν δὲ γέμουσιν  
ON THE OUTSIDE INDEED APPEAR BEAUTIFUL, BUT~ON THE INSIDE ARE FULL

ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. **23.28** οὕτως  
OF [THE] BONES OF DEAD PERSONS AND EVERY KIND OF IMPURITY. THUS

καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις  
ALSO YOU\* ON THE OUTSIDE INDEED APPEAR - TO MEN

δίκαιοι, ἔσωθεν δὲ ἐστε μεστοὶ ὑποκρίσεως καὶ  
RIGHTEOUS, BUT~ON THE INSIDE YOU\* ARE FULL OF HYPOCRISY AND

ἀνομίας.  
LAWLESSNESS.

**23.29** Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,  
WOE TO YOU\*, SCRIBES AND PHARISEES HYPOCRITES,

ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ  
FOR YOU\* BUILD THE GRAVES OF THE PROPHETS AND

κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, **23.30** καὶ λέγετε,  
DECORATE THE MONUMENTS OF THE RIGHTEOUS ONES, AND YOU\* SAY,

Εἰ ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν,  
IF WE WERE IN THE DAYS OF THE FATHERS OF US,

οὐκ ἂν ἦμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν  
WE WOULD NOT HAVE BEEN PARTNERS~WITH THEM IN THE BLOOD OF THE

προφητῶν. **23.31** ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι  
PROPHETS. THEREFORE YOU\* TESTIFY TO YOURSELVES THAT

υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφῆτας.  
YOU\* ARE~[THE] SONS OF THE ONES HAVING MURDERED THE PROPHETS.

**23.32** καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων  
AND YOU\* FILL THE MEASURE OF THE FATHERS

ὑμῶν. **23.33** ὄφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε  
OF YOU\*. SNAKES, OFFSPRING OF VIPERS, HOW [CAN] YOU ESCAPE

ἀπὸ τῆς κρίσεως τῆς γεέννης; **23.34** διὰ τοῦτο ἰδοὺ  
FROM THE JUDGMENT - OF GEHENNA(HELL)? FOR THIS REASON BEHOLD

ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφῆτας καὶ σοφοὺς καὶ  
I SEND TO YOU\* PROPHETS AND WISE MEN AND

γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε καὶ  
SCRIBES. OF THEM YOU\* WILL KILL AND YOU\* WILL CRUCIFY AND

ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ  
OF THEM YOU\* WILL WHIP IN THE SYNAGOGUES OF YOU\* AND

διώξετε ἀπὸ πόλεως εἰς πόλιν· **23.35** ὅπως  
YOU\* WILL DRIVE [THEM] OUT FROM CITY TO CITY. SO

ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυννόμενον ἐπὶ  
CAME UPON YOU\* ALL [THE] RIGHTEOUS~BLOOD BEING SHED UPON

τῆς γῆς ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου ἕως τοῦ  
THE EARTH FROM THE BLOOD OF ABEL THE RIGHTEOUS TO THE

αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε  
BLOOD OF ZECHARIAH SON OF BARACHIAH, WHOM YOU\* MURDERED

μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. **23.36** ἀμὴν  
BETWEEN THE TEMPLE AND THE ALTAR. TRULY

λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην.  
I SAY TO YOU\*, WILL COME ALL~THESE THINGS UPON - THIS~GENERATION.

**23.37** Ἱερουσαλὴμ Ἱερουσαλὴμ, ἣ ἀποκτείνουσα  
JERUSALEM JERUSALEM, THE ONE KILLING

τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους  
THE PROPHETS AND STONING THE ONES HAVING BEEN SENT

πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα  
TO HER, HOW OFTEN I WANTED TO GATHER THE CHILDREN

σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς  
OF YOU, IN THE SAME WAY A HEN GATHERS THE YOUNG ONES OF HER

ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. **23.38** ἰδοὺ  
UNDER THE(HER) WINGS, AND YOU\* WERE NOT WILLING. BEHOLD

ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἑρήμος·. **23.39** λέγω γὰρ  
IS LEFT TO YOU\* THE HOUSE OF YOU\* DESOLATE. FOR~I SAY

ὑμῖν, οὐ μὴ με ἴδῃτε ἀπ' ἄρτι ἕως ἂν εἴπητε,  
TO YOU\*, BY NO MEANS [WILL] YOU\* SEE~ME FROM NOW UNTIL YOU\* SAY,

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.  
HAVING BEEN BLESSED [IS] THE ONE COMING IN [THE] NAME OF [THE] LORD.

we would not have taken part with them in shedding the blood of the prophets.'

<sup>31</sup>Thus you testify against yourselves that you are descendants of those who murdered the prophets.

<sup>32</sup>Fill up, then, the measure of your ancestors. <sup>33</sup>You snakes, you brood of vipers! How can you escape being sentenced to hell?

<sup>34</sup>Therefore I send you prophets, sages, and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and pursue from town to town, <sup>35</sup>so that upon you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar.

<sup>36</sup>Truly I tell you, all this will come upon this generation.

<sup>37</sup> 'Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! <sup>38</sup>See, your house is left to you, desolate. <sup>39</sup>For I tell you, you will not see me again until you say, 'Blessed is the one who comes in the name of the Lord.'

<sup>31</sup> Gk. Gehenna

<sup>32</sup> Other ancient authorities lack desolate



## CHAPTER 24

As Jesus came out of the temple and was going away, his disciples came to point out to him the buildings of the temple. <sup>2</sup>Then he asked them, "You see all these, do you not? Truly I tell you, not one stone will be left here upon another; all will be thrown down."

<sup>3</sup>When he was sitting on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will this be, and what will be the sign of your coming and of the end of the age?" <sup>4</sup>Jesus answered them, "Beware that no one leads you astray. <sup>5</sup>For many will come in my name, saying, 'I am the Messiah!' <sup>a</sup>and they will lead many astray. <sup>6</sup>And you will hear of wars and rumors of wars; see that you are not alarmed; for this must take place, but the end is not yet. <sup>7</sup>For nation will rise against nation, and kingdom against kingdom, and there will be famines<sup>b</sup> and earthquakes in various places: <sup>8</sup>all this is but the beginning of the birth pangs.

<sup>9</sup>"Then they will hand you over to be tortured and will put you to death, and you will be hated by all nations because of my name. <sup>10</sup>Then many will fall away,<sup>c</sup> and they will betray one another

<sup>a</sup>Or the Christ

<sup>b</sup>Other ancient authorities add and pestilences

<sup>c</sup>Or stumble

**24.1** Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ  
AND HAVING GONE OUT - JESUS FROM THE TEMPLE

ἐπορεύετο, καὶ προσήλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι  
HE WENT, AND APPROACHED THE DISCIPLES OF HIM TO SHOW

αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. **24.2** ὁ δὲ ἀποκριθεὶς  
HIM THE BUILDINGS OF THE TEMPLE. BUT-HE HAVING ANSWERED

εἶπεν αὐτοῖς, Οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω  
SAID TO THEM, DO YOU NOT SEE ALL-THESE THINGS? TRULY I SAY

ὕμιν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς  
TO YOU", BY NO MEANS WILL BE LEFT HERE A STONE UPON A STONE WHICH

οὐ καταλυθήσεται.  
WILL NOT BE DEMOLISHED.

**24.3** Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν Ἐλαιῶν  
AND-(WHILE) HE WAS SITTING ON THE MOUNT - OF OLIVES

προσήλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες, Εἰπέ  
APPROACHED HIM THE DISCIPLES PRIVATELY SAYING, TELL

ἡμῖν πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον τῆς  
US WHEN THESE THINGS WILL BE AND WHAT THE SIGN -

σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος; **24.4** καὶ  
OF YOUR COMING AND OF (THE) CLOSING OF THE AGE? AND

ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε  
HAVING ANSWERED - JESUS SAID TO THEM, SEE TO IT (THAT)

μὴ τις ὑμᾶς πλανήσῃ· **24.5** πολλοὶ γὰρ ἐλεύσονται  
SOMEONE-[(DOES) NOT] DECEIVE-YOU", FOR-MANY WILL COME

ἐπὶ τῷ ὀνόματί μου λέγοντες, Ἐγώ εἰμι ὁ Χριστός,  
IN THE NAME OF ME SAYING, I AM THE CHRIST,

καὶ πολλοὺς πλανήσουσιν. **24.6** μελλήσετε δὲ ἀκούειν  
AND THEY WILL DECEIVE-MANY. BUT-YOU ARE ABOUT TO HEAR

πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε μὴ θροεῖσθε·  
OF WARS AND RUMORS OF WARS SEE TO IT (THAT) YOU ARE NOT ALARMED.

δεῖ γὰρ γενέσθαι, ἀλλ' οὐπω ἐστὶν τὸ τέλος.  
FOR-IT IS NECESSARY (FOR THIS) TO HAPPEN, BUT IT IS-NOT YET THE END.

**24.7** ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία  
FOR-WILL BE RAISED UP NATION AGAINST NATION AND KINGDOM

ἐπὶ βασιλείαν καὶ ἔσονται λιμοὶ καὶ σεισμοὶ  
AGAINST KINGDOM AND THERE WILL BE FAMINES AND EARTHQUAKES

κατὰ τόπους· **24.8** πάντα δὲ ταῦτα ἀρχῇ  
IN PLACE AFTER PLACE. BUT-ALL THESE THINGS (ARE) (THE) BEGINNING

ὧδινων. **24.9** τότε παραδώσουσιν ὑμᾶς εἰς θλῖψιν καὶ  
OF BIRTH PAINS. THEN THEY WILL HAND OVER YOU TO AFFLICTION AND

ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων  
THEY WILL KILL YOU, AND YOU WILL BE HATED BY ALL

τῶν ἐθνῶν διὰ τὸ ὄνομά μου. **24.10** καὶ τότε  
THE NATIONS ON ACCOUNT OF THE NAME OF ME. AND THEN

σκαριδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν  
MANY-WILL BE LED INTO SIN AND OTHERS THEY WILL HAND OVER

καὶ μισήσουσιν ἀλλήλους· **24.11** καὶ πολλοὶ  
AND THEY WILL HATE OTHERS. AND MANY

ψευδοπροφήται ἐγερθήσονται καὶ πλανήσουσιν πολλούς·  
FALSE PROPHETS WILL ARISE AND THEY WILL DECEIVE MANY.

**24.12** καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν  
AND BECAUSE OF THE INCREASED - LAWLESSNESS

ψυχγήσεται ἡ ἀγάπη τῶν πολλῶν. **24.13** ὁ δὲ  
WILL BECOME COLD THE LOVE - OF MANY. BUT~THE ONE

ὑπομείνας εἰς τέλος οὗτος σωθήσεται. **24.14** καὶ  
HAVING ENDURED TO [THE] END, THIS ONE WILL BE SAVED. AND

κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν  
WILL BE ANNOUNCED THIS - GOOD NEWS OF THE KINGDOM IN

ὅλη τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν,  
ALL THE WORLD AS A TESTIMONY TO ALL THE NATIONS,

καὶ τότε ἔξει τὸ τέλος.  
AND THEN WILL COME THE END.

**24.15** Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως  
THEREFORE~WHEN YOU\* SEE THE ABOMINATION - OF DESOLATION

τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἑστὸς ἐν  
THE THING SPOKEN THROUGH DANIEL THE PROPHET, HAVING STOOD IN

τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοεῖτω, **24.16** τότε  
[THE] HOLY~PLACE, THE ONE READING LET HIM UNDERSTAND, THEN

οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,  
THE ONES IN - JUDEA LET THEM FLEE TO THE MOUNTAINS,

**24.17** ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἄραι  
THE ONE UPON THE ROOF LET HIM NOT COME DOWN TO CARRY AWAY

τὰ ἐκ τῆς οἰκίας αὐτοῦ, **24.18** καὶ ὁ ἐν τῷ  
THE THINGS FROM THE HOUSE OF HIM, AND THE ONE IN THE

ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὸ ἱμάτιον  
FIELD DO NOT LET HIM TURN BACK BEHIND TO CARRY AWAY THE GARMENT

αὐτοῦ. **24.19** οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ  
OF HIM. BUT~WOE TO THE ONES [WHO ARE] PREGNANT AND

ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.  
THE ONES WITH NURSING BABIES IN THOSE - DAYS.

**24.20** προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν  
BUT~PRAY THAT MAY NOT BE THE ESCAPE OF YOU\*

χειμῶνος μηδὲ σαββάτῳ. **24.21** ἔσται γὰρ τότε  
IN WINTER NOR ON [THE] SABBATH. FOR~WILL BE THEN

θλίψις μεγάλη οἷα οὐ γέγονεν ἀπ' ἀρχῆς  
GREAT~TRIBULATION SUCH AS HAS NOT BEEN FROM [THE] BEGINNING

κόσμου ἕως τοῦ νῦν οὐδ' οὐ μὴ γένηται.  
OF [THE] WORLD UNTIL - NOW NOR WILL IT BY ANY MEANS HAPPEN AGAIN.

**24.22** καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι,  
AND IF WERE NOT CUT SHORT - THOSE~DAYS

οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς  
NOT WOULD BE SAVED ALL FLESH. BUT~ON ACCOUNT OF THE CHOSEN ONES

κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι. **24.23** τότε εἰάν  
WILL BE CUT SHORT - THOSE~DAYS. THEN IF

and hate one another. <sup>11</sup>And many false prophets will arise and lead many astray.

<sup>12</sup>And because of the increase of lawlessness, the love of many will grow cold. <sup>13</sup>But the one who endures to the end will be saved. <sup>14</sup>And this good news<sup>d</sup> of the kingdom will be proclaimed throughout the world, as a testimony to all the nations; and then the end will come.

<sup>15</sup>“So when you see the desolating sacrilege standing in the holy place, as was spoken of by the prophet Daniel (let the reader understand), <sup>16</sup>then those in Judea must flee to the mountains; <sup>17</sup>the one on the housetop must not go down to take what is in the house; <sup>18</sup>the one in the field must not turn back to get a coat. <sup>19</sup>Woe to those who are pregnant and to those who are nursing infants in those days! <sup>20</sup>Pray that your flight may not be in winter or on a sabbath. <sup>21</sup>For at that time there will be great suffering, such as has not been from the beginning of the world until now, no, and never will be. <sup>22</sup>And if those days had not been cut short, no one would be saved; but for the sake of the elect those days will be cut short. <sup>23</sup>Then if

<sup>d</sup>Or gospel

anyone says to you, 'Look! Here is the Messiah!'<sup>e</sup> or 'There he is!'—do not believe it. <sup>24</sup>For false messiahs<sup>f</sup> and false prophets will appear and produce great signs and omens, to lead astray, if possible, even the elect. <sup>25</sup>Take note, I have told you beforehand. <sup>26</sup>So, if they say to you, 'Look! He is in the wilderness,' do not go out. If they say, 'Look! He is in the inner rooms,' do not believe it. <sup>27</sup>For as the lightning comes from the east and flashes as far as the west, so will be the coming of the Son of Man. <sup>28</sup>Wherever the corpse is, there the vultures will gather.

<sup>29</sup>“Immediately after the suffering of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of heaven will be shaken.

<sup>30</sup>Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see 'the Son of Man coming on the clouds of heaven' with power and great glory. <sup>31</sup>And he will send out his angels with a loud trumpet call, and they

<sup>e</sup>Or the Christ  
<sup>f</sup>Or christs

τις ὑμῖν εἶπη, Ἴδου ὧδε ὁ Χριστός, ἢ, Ὡδε,  
SOMEONE SAYS-TO YOU\*, BEHOLD HERE [IS] THE CHRIST, OR, HERE,  
μὴ πιστεύσητε· **24.24** ἐγερθήσονται γὰρ ψευδοχριστοὶ  
DO NOT BELIEVE [THEM]. FOR~WILL ARISE FALSE CHRISTS  
καὶ ψευδοπροφῆται καὶ δώσουσιν σημεῖα μεγάλα καὶ  
AND FALSE PROPHETS AND THEY WILL GIVE GREAT~SIGNS AND  
τέρατα ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς.  
WONDERS SO AS TO DECEIVE, IF POSSIBLE, EVEN THE CHOSEN ONES.  
**24.25** ἰδοὺ προεῖρηκα ὑμῖν. **24.26** ἐὰν οὖν  
BEHOLD I HAVE TOLD BEFOREHAND YOU\*. IF THEREFORE  
εἵπωσιν ὑμῖν, Ἴδου ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθῃτε·  
THEY SAY TO YOU\*, BEHOLD IN THE DESERT HE IS, DO NOT GO OUT [THERE].  
Ἴδου ἐν τοῖς ταμείοις, μὴ πιστεύσητε· **24.27** ὥσπερ γὰρ  
BEHOLD IN THE INNER ROOMS, DO NOT BELIEVE [THEM]. FOR~AS  
ἡ ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται  
THE LIGHTNING GOES OUT FROM [THE] EAST AND SHINES  
ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ  
AS FAR AS [THE] WEST, THUS WILL BE THE COMING OF THE SON -  
ἀνθρώπου· **24.28** ὅπου ἐὰν ᾖ τὸ πτώμα, ἐκεῖ  
OF MAN. WHEREVER MAY BE THE CORPSE, THERE  
συναχθήσονται οἱ ἀετοί.  
WILL BE GATHERED TOGETHER THE VULTURES.  
**24.29** Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν  
AND~IMMEDIATELY AFTER THE TRIBULATION -  
ἡμερῶν ἐκείνων  
OF THOSE~DAYS  
ὁ ἥλιος σκοτισθήσεται,  
THE SUN WILL BE DARKENED,  
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,  
AND THE MOON WILL NOT GIVE THE LIGHT OF IT,  
καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ,  
AND THE STARS WILL FALL FROM - HEAVEN,  
καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.  
AND THE POWERS OF THE HEAVENS WILL BE SHAKEN.  
**24.30** καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ  
AND THEN WILL APPEAR THE SIGN OF THE SON -  
ἀνθρώπου ἐν οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ  
OF MAN IN HEAVEN, AND THEN WILL MOURN ALL THE  
φυλαὶ τῆς γῆς καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου  
TRIBES OF THE EARTH AND THEY WILL SEE THE SON - OF MAN  
ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως  
COMING ON THE CLOUDS - OF HEAVEN WITH POWER  
καὶ δόξης πολλῆς· **24.31** καὶ ἀποστελεῖ τοὺς ἀγγέλους  
AND GREAT~GLORY. AND HE WILL SEND THE ANGELS  
αὐτοῦ μετὰ σάλπιγγος μεγάλης, καὶ ἐπισυναῶσιν  
OF HIM WITH A LOUD~TRUMPET CALL, AND THEY WILL GATHER TOGETHER

τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ’  
THE CHOSEN ONES OF HIM FROM THE FOUR WINDS FROM

ἄκρων οὐρανῶν ἕως [τῶν] ἄκρων αὐτῶν.  
[ONE] END OF [THE] HEAVENS TO THE [OTHER] END OF IT.

**24.32** Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν  
AND-FROM THE FIG TREE LEARN THE PARABLE: WHEN

ἡδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ  
ALREADY THE BRANCH OF IT HAS BECOME TENDER AND -

φύλλα ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος·  
IT SPROUTS-LEAVES, YOU KNOW THAT [IS] NEAR - SUMMER.

**24.33** οὕτως καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα  
THUS ALSO YOU, WHEN YOU SEE ALL THESE THINGS

γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. **24.34** ἀμὴν  
YOU KNOW THAT IT IS-NEAR AT [THE] DOORS. TRULY

λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν  
I SAY TO YOU - WILL BY NO MEANS PASS AWAY - THIS-GENERATION UNTIL

πάντα ταῦτα γένηται. **24.35** ὁ οὐρανὸς καὶ ἡ γῆ  
ALL THESE THINGS COME ABOUT. - HEAVEN AND - EARTH

παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.  
WILL PASS AWAY, BUT-THE WORDS OF ME WILL BY NO MEANS PASS AWAY.

**24.36** Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς  
BUT-CONCERNING - THAT-DAY AND HOUR NO ONE

οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱὸς,<sup>8</sup>  
KNOWS, NEITHER THE ANGELS OF THE HEAVENS NOR THE SON,

εἰ μὴ ὁ πατὴρ μόνος. **24.37** ὥσπερ γὰρ αἱ ἡμέραι  
EXCEPT THE FATHER ALONE. FOR-AS IN THE DAYS

τοῦ Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ  
- OF NOAH, THUS WILL BE THE COMING OF THE SON -

ἀνθρώπου. **24.38** ὥς γὰρ ἦσαν ἐν ταῖς  
OF MAN. FOR-AS THEY WERE IN -

ἡμέραις [ἐκείναις] ταῖς πρὸ τοῦ κατακλυσμοῦ  
THOSE-DAYS - BEFORE THE FLOOD

τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες,  
EATING AND DRINKING, AND-MARRYING AND BEING GIVEN IN MARRIAGE,

ἄχρι ἧς ἡμέρας εἰσήλθεν Νῶε εἰς τὴν κιβωτόν,  
UNTIL [THE] DAY [WHEN] ENTERED NOAH INTO THE ARK,

**24.39** καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ κατακλυσμὸς καὶ  
AND THEY DID NOT KNOW UNTIL CAME THE FLOOD AND

ἦρεν ἅπαντας, οὕτως ἔσται [καὶ] ἡ παρουσία τοῦ  
TOOK AWAY EVERYTHING, THUS WILL BE ALSO THE COMING OF THE

υἱοῦ τοῦ ἀνθρώπου. **24.40** τότε δύο ἔσονται ἐν τῷ  
SON - OF MAN. THEN TWO MEN WILL BE IN THE

ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται·  
FIELD, ONE IS TAKEN AND ONE IS LEFT.

**24.41** δύο ἀλθήουσαι ἐν τῷ μύλῳ, μία  
TWO WOMEN ARE GRINDING IN THE MILL HOUSE, ONE

will gather his elect from the four winds, from one end of heaven to the other.

32 "From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near.

33 So also, when you see all these things, you know that he<sup>8</sup> is near, at the very gates.

34 Truly I tell you, this generation will not pass away until all these things have taken place. 35 Heaven and earth will pass away, but my words will not pass away.

36 "But about that day and hour no one knows, neither the angels of heaven, nor the Son,<sup>8</sup> but only the Father. 37 For as the days of Noah were, so will be the coming of the Son of Man.

38 For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark, 39 and they knew nothing until the flood came and swept them all away, so too will be the coming of the Son of Man. 40 Then two will be in the field; one will be taken and one will be left.

41 Two women will be grinding meal together; one

<sup>8</sup> Or it

<sup>h</sup> Other ancient authorities lack *nor the Son*



will be taken and one will be left. <sup>42</sup>Keep awake therefore, for you do not know on what day<sup>i</sup> your Lord is coming. <sup>43</sup>But understand this: if the owner of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. <sup>44</sup>Therefore you also must be ready, for the Son of Man is coming at an unexpected hour.

<sup>45</sup>“Who then is the faithful and wise slave, whom his master has put in charge of his household, to give the other slaves/ their allowance of food at the proper time?” <sup>46</sup>Blessed is that slave whom his master will find at work when he arrives. <sup>47</sup>Truly I tell you, he will put that one in charge of all his possessions. <sup>48</sup>But if that wicked slave says to himself, ‘My master is delayed,’ <sup>49</sup>and he begins to beat his fellow slaves, and eats and drinks with drunkards, <sup>50</sup>the master of that slave will come on a day when he does not expect him and at an hour that he does not know. <sup>51</sup>He will cut him in pieces<sup>k</sup> and put him with the hypocrites, where there will be weeping and gnashing of teeth.

<sup>i</sup> Other ancient authorities read *at what hour*

<sup>j</sup> Gk. *to give them*

<sup>k</sup> Or *cut him off*

παραλαμβάνεται καὶ μία ἀφίεται. **24.42** γρηγορεῖτε οὖν,  
IS TAKEN AND ONE IS LEFT. SO~BE ON GUARD,

ὅτι οὐκ οἴδατε ποῖα ἡμέρα ὁ κύριος ὑμῶν  
BECAUSE YOU\* DO NOT KNOW ON WHICH DAY THE LORD OF YOU\*

ἔρχεται. **24.43** ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ᾗδει ὁ  
COMES. AND~THAT YOU\* KNOW SO THAT IF HAD KNOWN THE

οἰκοδεσπότης ποῖα φυλακῇ ὁ κλέπτης ἔρχεται,  
HOUSE MASTER IN WHICH WATCH THE THIEF IS COMING,

ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν διορυχθῆναι τὴν  
HE WOULD HAVE STAYED AWAKE AND WOULD NOT HAVE ALLOWED TO BE DUG THROUGH THE

οἰκίαν αὐτοῦ. **24.44** διὰ τοῦτο καὶ ὑμεῖς γίνεσθε  
HOUSE OF HIM. FOR THIS REASON ALSO YOU\* BE

ἔτοιμοι, ὅτι ᾗ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ  
READY, FOR <sup>2</sup>WHEN <sup>3</sup>YOU\* DO NOT THINK <sup>1</sup>IN [THE] HOUR THE SON -

ἀνθρώπου ἔρχεται.  
OF MAN COMES.

**24.45** Τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος  
WHO THEN IS THE FAITHFUL SLAVE AND WISE

ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας  
WHOM APPOINTED THE MASTER OVER THE SLAVE OF THE HOUSEHOLD

αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ;  
OF HIM - TO GIVE TO THEM - FOOD AT [THE] PROPER TIME?

**24.46** μακάριος ὁ δούλος ἐκεῖνος ὃν ἐλθὼν ὁ  
BLESSED [IS] - THAT~SLAVE WHOM [WHEN] HAVING COME THE

κύριος αὐτοῦ εὕρησει οὕτως ποιούντα· **24.47** ἀμὲν λέγω  
MASTER OF HIM FINDS SO DOING. TRULY I SAY

ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει  
TO YOU\* THAT OVER ALL THE POSSESSIONS OF HIM HE WILL APPOINT

αὐτόν. **24.48** ἐὰν δὲ εἴπῃ ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ  
HIM. BUT~IF <sup>4</sup>SAYS - <sup>2</sup>WICKED <sup>3</sup>SLAVE <sup>1</sup>THAT IN THE

καρδίᾳ αὐτοῦ, Χρονίζει μου ὁ κύριος, **24.49** καὶ ἄρξηται  
HEART OF HIM, IS LINGERING MY - MASTER, AND HE BEGINS

τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίη δὲ καὶ πίνει μετὰ  
TO BEAT THE FELLOW SLAVES OF HIM, AND~HE EATS AND DRINKS WITH

τῶν μεθύντων, **24.50** ἥξει ὁ κύριος τοῦ  
THE ONES BEING DRUNK, WILL COME THE MASTER -

δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ  
OF THAT~SLAVE ON A DAY WHICH HE DOES NOT EXPECT AND AT AN HOUR

ᾗ οὐ γινώσκει, **24.51** καὶ διχοτομήσει αὐτὸν καὶ τὸ  
WHICH HE DOES NOT KNOW, AND HE WILL CUT IN TWO HIM AND THE

μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ  
PORTION OF HIM WITH THE HYPOCRITES HE WILL PUT. THERE WILL BE -

κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.  
WEeping AND - GRINDING OF THE TEETH.

**25.1** Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν  
THEN WILL BE COMPARED THE KINGDOM OF THE HEAVENS

δέκα παρθένοις, αἵτινες λαβούσαι τὰς λαμπάδας  
TO TEN VIRGINS, WHO HAVING TAKEN THE LAMPS

ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου.  
OF THEM WENT OUT TO MEET THE BRIDEGROOM.

**25.2** πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε  
NOW~FIVE OF THEM WERE FOOLISH AND FIVE [WERE]

φρόνιμοι. **25.3** αἱ γὰρ μωραὶ λαβούσαι τὰς λαμπάδας  
WISE. FOR~THE FOOLISH HAVING TAKEN - LAMPS

αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον. **25.4** αἱ δὲ  
OF THEM DID NOT TAKE WITH THEM OIL. BUT~THE

φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν  
WISE ONES TOOK OIL IN - CONTAINERS WITH THE

λαμπάδων ἑαυτῶν. **25.5** χρονίζοντος δὲ τοῦ νυμφίου  
LAMPS OF THEM. NOW~BEING DELAYED THE BRIDEGROOM,

ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον.  
ALL [OF THE VIRGINS]~BECAME DROWSY AND WERE SLEEPING.

**25.6** μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἴδου ὁ νυμφίος,  
AND~AT MIDNIGHT THERE WAS~A SHOUT, BEHOLD THE BRIDEGROOM,

ἐξέρχεσθε εἰς ἀπάντησιν [αὐτοῦ]. **25.7** τότε ἠγέρθησαν  
GO OUT TO MEET HIM. THEN AWAKENED

πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς  
ALL - THOSE~VIRGINS AND THEY TRIMMED THE

λαμπάδας ἑαυτῶν. **25.8** αἱ δὲ μωραὶ ταῖς φρονίμοις  
LAMPS OF THEM. BUT~THE FOOLISH TO THE WISE

εἶπαν, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ  
SAID, GIVE US FROM THE OIL OF YOU\*, FOR THE

λαμπάδες ἡμῶν σβέννυνται. **25.9** ἀπεκρίθησαν δὲ αἱ  
LAMPS OF US ARE GOING OUT. BUT~ANSWERED THE

φρόνιμοι λέγουσαι, Μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ  
WISE ONES SAYING, PERHAPS THERE MIGHT NOT BE ENOUGH FOR US AND

ὑμῖν\* πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ  
FOR YOU\*. INSTEAD~GO TO THE ONES SELLING AND

ἀγοράσατε ἑαυταῖς. **25.10** ἀπερχομένων δὲ αὐτῶν  
BUY FOR YOURSELVES. AND~[AS] THEY WERE GOING AWAY

ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἑτοιμοὶ  
TO BUY, CAME THE BRIDEGROOM, AND THE ONES PREPARED

εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους καὶ  
ENTERED WITH HIM INTO THE WEDDING CELEBRATION AND

ἐκλείσθη ἡ θύρα. **25.11** ὕστερον δὲ ἔρχονται καὶ αἱ  
WAS SHUT THE DOOR. AND~LATER COME ALSO THE

λοιπαὶ παρθένοι λέγουσαι, Κύριε κύριε, ἄνοιξον  
OTHER VIRGINS SAYING, LORD, LORD, OPEN [THE DOOR]

ἡμῖν. **25.12** ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν,  
FOR US. BUT~HE HAVING ANSWERED SAID, TRULY I SAY TO YOU\*,

"Then the kingdom of heaven will be like this. Ten bridesmaids took their lamps and went to meet the bridegroom.<sup>m</sup> Five of them were foolish, and five were wise. When the foolish took their lamps, they took no oil with them; but the wise took flasks of oil with their lamps. As the bridegroom was delayed, all of them became drowsy and slept. But at midnight there was a shout, 'Look! Here is the bridegroom! Come out to meet him.' Then all those bridesmaids got up and trimmed their lamps. The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise replied, 'No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.' And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet; and the door was shut. Later the other bridesmaids came also, saying, 'Lord, lord, open to us.' But he replied, 'Truly I tell you,

<sup>l</sup> Gk. *virgins*

<sup>m</sup> Other ancient authorities add and the bride

I do not know you.' <sup>13</sup>Keep awake therefore, for you know neither the day nor the hour."

<sup>14</sup> "For it is as if a man, going on a journey, summoned his slaves and entrusted his property to them; <sup>15</sup>to one he gave five talents,<sup>a</sup> to another two, to another one, to each according to his ability. Then he went away. <sup>16</sup>The one who had received the five talents went off at once and traded with them, and made five more talents. <sup>17</sup>In the same way, the one who had the two talents made two more talents. <sup>18</sup>But the one who had received the one talent went off and dug a hole in the ground and hid his master's money. <sup>19</sup>After a long time the master of those slaves came and settled accounts with them. <sup>20</sup>Then the one who had received the five talents came forward, bringing five more talents, saying, 'Master, you handed over to me five talents; see, I have made five more talents.' <sup>21</sup>His master said to him, 'Well done, good and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.' <sup>22</sup>And the one with the two talents also came forward, saying, 'Master, you handed over to me two talents; see, I have made two more talents.' <sup>23</sup>His master said to him, 'Well done, good

<sup>a</sup> Other ancient authorities add in which the Son of Man is coming

<sup>a</sup> A talent was worth more than fifteen years' wages of a laborer

οὐκ οἶδα ὑμᾶς. **25.13** Γρηγορεῖτε οὖν, ὅτι  
I DO NOT KNOW YOU". BE ON THE ALERT THEREFORE, FOR

οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.  
YOU DO NOT KNOW THE DAY NOR THE HOUR.

**25.14** Ὡσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν  
FOR-AS A MAN GOING ON A JOURNEY CALLED

τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ  
TO HIS OWN SLAVES AND HANDED OVER TO THEM THE

ὑπάρχοντα αὐτοῦ, **25.15** καὶ ᾧ μὲν ἔδωκεν πέντε  
POSSESSIONS OF HIM, AND TO THIS ONE HE GAVE FIVE

τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν, ἐκάστῳ κατὰ  
TALENTS, AND~TO THIS ONE TWO, AND~TO THIS ONE ONE, EACH ACCORDING TO

τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν. εὐθέως  
- HIS OWN ABILITY, AND WENT ON [HIS] JOURNEY. IMMEDIATELY

**25.16** πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν  
HAVING GONE THE ONE THE FIVE TALENTS HAVING RECEIVED

ἡργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα πέντε.  
WORKED WITH THEM AND GAINED FIVE~OTHERS.

**25.17** ὡσαύτως ὁ τὰ δύο ἐκέρδησεν  
LIKEWISE THE ONE [HAVING RECEIVED] THE TWO GAINED

ἄλλα δύο. **25.18** ὁ δὲ τὸ ἐν λαβὼν  
TWO~OTHERS. BUT~THE ONE THE ONE [TALENT] HAVING RECEIVED,

ἀπελθὼν ὥρυξεν γῆν καὶ ἔκρυψεν τὸ ἀργύριον  
HAVING GONE OUT DUG IN [THE] GROUND AND HID THE MONEY

τοῦ κυρίου αὐτοῦ. **25.19** μετὰ δὲ πολὺν χρόνον ἔρχεται  
OF THE MASTER OF HIM. AND~AFTER MUCH TIME COMES

ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ'  
THE MASTER - OF THOSE~SLAVES AND SETTLES ACCOUNTS WITH

αὐτῶν. **25.20** καὶ προσελθὼν ὁ τὰ πέντε τάλαντα  
THEM. AND HAVING APPROACHED THE ONE THE FIVE TALENTS

λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων,  
HAVING RECEIVED BROUGHT FIVE~MORE TALENTS SAYING,

Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε ἄλλα πέντε  
MASTER, FIVE TALENTS YOU GAVE~TO ME. SEE, FIVE~MORE

τάλαντα ἐκέρδησα. **25.21** ἔφη αὐτῷ ὁ κύριος αὐτοῦ,  
TALENTS I GAINED. SAID TO HIM THE MASTER OF HIM,

Εὖ, δούλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς  
WELL DONE, SLAVE GOOD AND FAITHFUL, OVER A FEW THINGS YOU WERE

πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν  
FAITHFUL, OVER MANY THINGS I WILL APPOINT~YOU. ENTER INTO THE

χαρὰν τοῦ κυρίου σου. **25.22** προσελθὼν [δὲ] καὶ  
JOY OF THE MASTER OF YOU. AND~HAVING APPROACHED ALSO

ὁ τὰ δύο τάλαντα εἶπεν, Κύριε, δύο τάλαντα  
THE ONE THE TWO TALENTS [HAVING RECEIVED] SAID, MASTER, TWO TALENTS

μοι παρέδωκας· ἴδε ἄλλα δύο τάλαντα ἐκέρδησα.  
YOU GAVE~TO ME. SEE, TWO~MORE TALENTS I GAINED.

**25.23** ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δούλε ἀγαθὲ  
SAID TO HIM THE MASTER OF HIM, WELL DONE, SLAVE GOOD



καὶ πιστέ, ἐπὶ ὀλίγα ἧς πιστός, ἐπὶ πολλῶν  
AND FAITHFUL, OVER A FEW THINGS YOU WERE FAITHFUL, OVER MANY THINGS

σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου  
I WILL APPOINT~YOU. ENTER INTO THE JOY OF THE MASTER

σου. **25.24** προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον  
OF YOU. AND~HAVING APPROACHED ALSO THE ONE THE ONE TALENT

εἰληφὼς εἶπεν, Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ  
HAVING RECEIVED SAID, MASTER, I KNEW THAT~YOU ARE~A HARD

ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων  
MAN, REAPING WHERE YOU DID NOT SOW AND GATHERING

ὅθεν οὐ διεσκόρπισας, **25.25** καὶ φοβηθεῖς  
FROM WHICH YOU DID NOT SCATTER, AND HAVING BEEN AFRAID [AND]

ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἶδε  
HAVING GONE AWAY I HID THE TALENT OF YOU IN THE GROUND. SEE,

ἔχεις τὸ σόν. **25.26** ἀποκριθεὶς δὲ ὁ κύριος  
YOU HAVE THAT WHICH [IS] YOURS. AND~HAVING ANSWERED, THE MASTER

αὐτοῦ εἶπεν· αὐτῷ, Πονηρὲ δούλε καὶ ὀκνηρῆ,  
OF HIM SAID TO HIM, WICKED SLAVE AND LAZY,

ᾗδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω  
[SO] YOU KNEW THAT I REAP WHERE I DID NOT SOW AND I GATHER

ὅθεν οὐ διεσκόρπισα; **25.27** ἔδει σε οὖν  
FROM WHICH I DID NOT SCATTER? IT WAS NECESSARY FOR YOU THEN

βαλεῖν τὰ ἀργύριά μου τοῖς τραπεζίταις, καὶ  
TO DEPOSIT THE MONEY OF ME WITH THE BANKERS, AND

ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν  
HAVING COME I WOULD HAVE RECEIVED BACK THAT WHICH [WAS] MINE WITH

τόκῳ. **25.28** ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ  
INTEREST. TAKE THEREFORE FROM HIM THE TALENT AND

δότε τῷ ἔχοντι τὰ δέκα τάλαντα· **25.29** τῷ γὰρ  
GIVE [IT] TO THE ONE HAVING THE TEN TALENTS. FOR~TO

ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται,  
EVERYONE~HAVING IT WILL BE GIVEN AND HE WILL HAVE AN ABUNDANCE,

τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ'  
BUT~FROM THE ONE NOT HAVING EVEN WHAT HE HAS WILL BE TAKEN FROM

αὐτοῦ. **25.30** καὶ τὸν ἀχρεῖον δούλον ἐκβάλετε εἰς τὸ  
HIM. AND THE USELESS SLAVE THROW INTO THE

σκοτός τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ  
DARKNESS - OUTER. THERE WILL BE - WEeping AND -

βρυγμὸς τῶν ὀδόντων.  
GRINDING OF THE TEETH.

**25.31** Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ  
AND~WHEN COMES THE SON - OF MAN IN THE GLORY

αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε καθίσει  
OF HIM AND ALL THE ANGELS WITH HIM, THEN HE WILL SIT

ἐπὶ θρόνον δόξης αὐτοῦ· **25.32** καὶ συναχθήσονται  
UPON [THE] THRONE OF GLORY OF HIM. AND WILL BE ASSEMBLED

ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει  
BEFORE HIM ALL THE NATIONS, AND HE WILL SEPARATE

and trustworthy slave; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master.'

<sup>24</sup>Then the one who had received the one talent also came forward, saying, 'Master, I knew that you were a harsh man, reaping where you did not sow, and gathering where you did not scatter seed; <sup>25</sup>so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' <sup>26</sup>But his master replied, 'You wicked and lazy slave! You knew, did you, that I reap where I did not sow, and gather where I did not scatter?' <sup>27</sup>Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. <sup>28</sup>So take the talent from him, and give it to the one with the ten talents. <sup>29</sup>For to all those who have, more will be given, and they will have an abundance; but from those who have nothing, even what they have will be taken away. <sup>30</sup>As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.'

<sup>31</sup>"When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. <sup>32</sup>All the nations will be gathered before him, and he will separate



people one from another as a shepherd separates the sheep from the goats,<sup>33</sup> and he will put the sheep at his right hand and the goats at the left.<sup>34</sup> Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world;<sup>35</sup> for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me,<sup>36</sup> I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.' <sup>37</sup> Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink?' <sup>38</sup> And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing?' <sup>39</sup> And when was it that we saw you sick or in prison and visited you?' <sup>40</sup> And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family,<sup>P</sup> you did it to me.' <sup>41</sup> Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels;<sup>42</sup> for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink,

<sup>P</sup> Gk. *these my brothers*

αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ  
THEM FROM EACH OTHER, AS THE SHEPHERD SEPARATES THE  
πρόβατα ἀπὸ τῶν ἐρίφων, **25.33** καὶ στήσει τὰ μὲν  
SHEEP FROM THE GOATS, AND HE WILL PUT THE -  
πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων.  
SHEEP ON [THE] RIGHT OF HIM, BUT-THE GOATS ON [THE] LEFT.  
**25.34** τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ,  
THEN WILL SAY THE KING TO THE ONES ON [THE] RIGHT OF HIM,  
Δεῦτε οἱ εὐλογημένοι τοῦ πατρὸς μου,  
COME THE ONES HAVING BEEN BLESSED OF THE FATHER OF ME,  
κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ  
INHERIT THE HAVING BEEN PREPARED FOR YOU\* KINGDOM FROM  
καταβολῆς κόσμου. **25.35** ἐπειάσα γὰρ καὶ ἐδώκατέ  
[THE] FOUNDATION OF [THE] WORLD. FOR-I HUNGRED AND YOU\* GAVE  
μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἤμην  
TO ME TO EAT, I THIRSTED AND YOU\* GAVE DRINK TO ME, I WAS-A STRANGER  
καὶ συνηγάγετέ με, **25.36** γυμνὸς καὶ περιεβάλετέ με,  
AND YOU\* INVITED IN ME, NAKED AND YOU\* CLOTHED ME,  
ἡσθένησα καὶ ἐπεσκέψασθέ με, ἐν φυλακῇ ἤμην καὶ  
I WAS SICK AND YOU\* VISITED ME, IN PRISON I WAS AND  
ἦλθατε πρὸς με. **25.37** τότε ἀποκριθήσονται αὐτῷ οἱ  
YOU\* CAME TO ME. THEN ANSWERED HIM THE  
δίκαιοι λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα  
RIGHTEOUS ONES SAYING, MASTER, WHEN DID WE SEE-YOU HUNGERING  
καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν;  
AND WE FED [YOU], OR THIRSTING AND WE GAVE [YOU] DRINK?  
**25.38** πότε δέ σε εἶδομεν ξένον καὶ συνηγάγομεν, ἢ  
AND-WHEN DID WE SEE-YOU A STRANGER AND INVITE [YOU] IN, OR  
γυμνὸν καὶ περιεβάλομεν; **25.39** πότε δέ σε εἶδομεν  
NAKED AND WE CLOTHED [YOU]? AND-WHEN DID WE SEE-YOU  
ἀσθενοῦντα ἢ ἐν φυλακῇ καὶ ἦλθομεν πρὸς σε;  
HAVING SICKNESS OR IN PRISON AND WE CAME TO YOU?  
**25.40** καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν  
AND HAVING ANSWERED THE KING WILL SAY TO THEM, TRULY  
λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν  
I SAY TO YOU\*, IN AS MUCH AS YOU\* DID [IT] TO ONE OF THESE OF THE  
ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.  
BROTHERS OF ME THE LEAST, YOU\* DID [IT]-TO ME.  
**25.41** Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων,  
THEN HE WILL SAY ALSO TO THE ONES ON [THE] LEFT [OF HIM],  
Πορεύεσθε ἀπ' ἐμοῦ [οἱ] κατηραμένοι εἰς τὸ πῦρ τὸ  
GO FROM ME THE ONES HAVING BEEN CURSED INTO THE FIRE -  
αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς  
ETERNAL - HAVING BEEN PREPARED FOR THE DEVIL AND THE  
ἁγγέλοις αὐτοῦ. **25.42** ἐπειάσα γὰρ καὶ οὐκ ἐδώκατέ  
ANGELS OF HIM. FOR-I HUNGRED AND YOU\* DID NOT GIVE  
μοι φαγεῖν, ἐδίψησα καὶ οὐκ ἐποτίσατέ με,  
TO ME TO EAT, I THIRSTED AND YOU\* DID NOT GIVE DRINK TO ME,

**25.43** ξένος ἤμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ  
I WAS~A STRANGER AND YOU\* DID NOT INVITE IN ME, NAKED AND

οὐ περιεβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ  
YOU\* DID NOT CLOTHE ME, SICK AND IN PRISON AND

οὐκ ἐπεσκέψασθέ με. **25.44** τότε ἀποκριθήσονται καὶ  
YOU\* DID NOT VISIT ME. THEN WILL ANSWER ALSO

αὐτοὶ λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα ἢ  
THEY SAYING, LORD, WHEN DID WE SEE~YOU HUNGERING OR

διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ  
THIRSTING OR A STRANGER OR NAKED OR SICK OR IN PRISON

καὶ οὐ διηκονήσαμεν σοι; **25.45** τότε ἀποκριθήσεται  
AND WE DID NOT HELP YOU? THEN HE WILL ANSWER

αὐτοῖς λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον  
THEM SAYING, TRULY I SAY TO YOU\*, IN AS MUCH AS

οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ  
YOU\* DID NOT DO [IT] FOR ONE OF THESE THE LEAST ONES, NEITHER FOR ME

ἐποιήσατε. **25.46** καὶ ἀπελεύσονται οὗτοι εἰς  
DID YOU\* DO [IT]. AND WILL GO AWAY THESE INTO

κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.  
ETERNAL~PUNISHMENT, BUT~THE RIGHTEOUS ONES INTO ETERNAL~LIFE.

<sup>43</sup>I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.'

<sup>44</sup>Then they also will answer, 'Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?' <sup>45</sup>Then he will answer them, 'Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.'

<sup>46</sup>And these will go away into eternal punishment, but the righteous into eternal life."

## CHAPTER 26

**26.1** Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας  
AND IT CAME ABOUT WHEN FINISHED - JESUS ALL

τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ,  
- THESE~WORDS, HE SAID TO THE DISCIPLES OF HIM,

**26.2** Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται,  
YOU\* KNOW THAT AFTER TWO DAYS THE PASSOVER TAKES PLACE,

καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται  
AND THE SON - OF MAN IS HANDED OVER

εἰς τὸ σταυρωθῆναι. **26.3** Τότε συνήχθησαν οἱ ἀρχιερεῖς  
TO BE CRUCIFIED. THEN WERE ASSEMBLED THE CHIEF PRIESTS

καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ  
AND THE ELDERS OF THE PEOPLE IN THE PALACE OF THE

ἀρχιερέως τοῦ λεγομένου Καϊάφα **26.4** καὶ  
HIGH PRIEST, THE ONE BEING CALLED CAIAPHAS, AND

συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν  
THEY TOOK COUNSEL TOGETHER THAT - JESUS BY A TRAP THEY MIGHT ARREST

καὶ ἀποκτείνωσιν· **26.5** ἔλεγον δέ, Μὴ ἐν τῇ  
AND MIGHT KILL. BUT~THEY WERE SAYING, NOT DURING THE

ἐορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.  
FEAST, LEST A DISTURBANCE OCCURS AMONG THE PEOPLE.

**26.6** Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ  
- AND JESUS BEING IN BETHANY IN [THE] HOUSE

Σίμωνος τοῦ λεπροῦ, **26.7** προσήλθεν αὐτῷ γυνή  
OF SIMON THE LEPER, APPROACHED HIM A WOMAN

When Jesus had finished saying all these things, he said to his disciples, <sup>24</sup>You know that after two days the Passover is coming, and the Son of Man will be handed over to be crucified."

<sup>3</sup> Then the chief priests and the elders of the people gathered in the palace of the high priest, who was called Caiaphas, <sup>4</sup>and they conspired to arrest Jesus by stealth and kill him. <sup>5</sup>But they said, "Not during the festival, or there may be a riot among the people."

<sup>6</sup> Now while Jesus was at Bethany in the house of Simon the leper, <sup>7</sup>a woman came to him

<sup>9</sup>The terms *leper* and *leprosy* can refer to several diseases

with an alabaster jar of very costly ointment, and she poured it on his head as he sat at the table. <sup>8</sup>But when the disciples saw it, they were angry and said, “Why this waste?” <sup>9</sup>For this ointment could have been sold for a large sum, and the money given to the poor.” <sup>10</sup>But Jesus, aware of this, said to them, “Why do you trouble the woman? She has performed a good service for me. <sup>11</sup>For you always have the poor with you, but you will not always have me. <sup>12</sup>By pouring this ointment on my body she has prepared me for burial. <sup>13</sup>Truly I tell you, wherever this good news<sup>r</sup> is proclaimed in the whole world, what she has done will be told in remembrance of her.”

<sup>14</sup>Then one of the twelve, who was called Judas Iscariot, went to the chief priests <sup>15</sup>and said, “What will you give me if I betray him to you?” They paid him thirty pieces of silver. <sup>16</sup>And from that moment he began to look for an opportunity to betray him.

<sup>17</sup>On the first day of Unleavened Bread the disciples came to Jesus, saying, “Where do you want us to make the preparations for you to eat the Passover?” <sup>18</sup>He said, “Go into the city to a certain man, and say to him, ‘The Teacher says,

<sup>r</sup>Or *gospel*

έχουσα ἀλάβαστρον μύρου βαρυτίμου καὶ κατέχεεν  
HAVING AN ALABASTER [FLASK] OF EXPENSIVE~OINTMENT AND SHE POURED [IT] OUT

ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένον.  
UPON THE HEAD OF HIM RECLINING AT THE TABLE.

**26.8** ἰδόντες δὲ οἱ μαθηταὶ ἡγανάκτησαν λέγοντες,  
AND~HAVING SEEN [THIS] THE DISCIPLES WERE ANGRY SAYING,

Εἰς τί ἡ ἀπώλεια αὐτῆς; **26.9** ἐδύνατο γὰρ  
FOR WHAT - THIS~WASTE? FOR~IT WOULD HAVE BEEN POSSIBLE

τοῦτο πρᾶθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς.  
TO SELL~THIS FOR MUCH AND TO GIVE [IT] TO [THE] POOR.

**26.10** γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί  
AND~HAVING KNOWN [THIS] - JESUS SAID TO THEM, WHY

κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν  
ARE YOU<sup>r</sup> CAUSING~TROUBLE FOR THE WOMAN? <sup>3</sup>WORK <sup>1</sup>FOR <sup>2</sup>A GOOD

ἤργασατο εἰς ἐμέ· **26.11** πάντοτε γὰρ τοὺς πτωχοὺς  
SHE DOES TO ME. FOR~ALWAYS THE POOR

ἔχετε μεθ’ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε·  
YOU<sup>r</sup> HAVE WITH YOURSELVES, BUT~ME NOT ALWAYS DO YOU<sup>r</sup> HAVE.

**26.12** βαλοῦσα γὰρ αὐτῇ τὸ μύρον τοῦτο ἐπὶ τοῦ  
<sup>3</sup>HAVING PUT <sup>1</sup>FOR <sup>2</sup>THIS WOMAN - THIS~OINTMENT UPON THE

σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.  
BODY OF ME IN ORDER TO PREPARE FOR BURIAL ME SHE DID [IT].

**26.13** ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ  
TRULY, I SAY TO YOU<sup>r</sup>, WHEREVER IS PREACHED -

εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται  
THIS~GOOD NEWS IN [THE] WHOLE - WORLD, IT WILL BE SPOKEN

καὶ ὁ ἐποίησεν αὐτῇ εἰς μνημόσυνον αὐτῆς.  
ALSO WHAT THIS WOMAN~DID IN MEMORY OF HER.

**26.14** Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος  
THEN HAVING GONE ONE OF THE TWELVE, THE ONE BEING CALLED

Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς **26.15** εἶπεν,  
JUDAS ISCARIOT, TO THE CHIEF PRIESTS SAID,

Τί θέλετέ μοι δοῦναι, καγὼ ὑμῖν παραδώσω αὐτόν;  
WHAT ARE YOU<sup>r</sup> WILLING TO GIVE~ME, AND I TO YOU<sup>r</sup> WILL HAND OVER HIM?

οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. **26.16** καὶ  
AND~THEY WEIGHED OUT FOR HIM THIRTY PIECES OF SILVER. AND

ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.  
FROM THEN [ON] HE WAS SEEKING AN OPPORTUNITY THAT HE MIGHT HAND OVER~HIM.

**26.17** Τῇ δὲ πρώτῃ τῶν ἀζύμων  
BUT~ON THE FIRST [DAY] OF THE [FEAST] OF UNLEAVENED BREAD

προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Ποῦ  
APPROACHED THE DISCIPLES TO JESUS SAYING, WHERE

θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;  
DO YOU WISH WE SHOULD PREPARE FOR YOU TO EAT THE PASSOVER?

**26.18** ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν πόλιν πρὸς  
AND~HE SAID, GO INTO THE CITY TO

τὸν δεῖνα καὶ εἶπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ  
SUCH A ONE AND SAY TO HIM, THE TEACHER SAYS, THE



καιρός μου ἐγγύς ἐστιν, πρὸς σὲ ποιῶ τὸ πάσχα  
TIME OF ME IS~NEAR, WITH YOU I AM MAKING THE PASSOVER  
μετὰ τῶν μαθητῶν μου. 26.19 καὶ ἐποίησαν οἱ  
WITH THE DISCIPLES OF ME. AND DID THE  
μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς καὶ  
DISCIPLES AS COMMANDED THEM - JESUS AND  
ἡτοίμασαν τὸ πάσχα. 26.20 Ὁψίας δὲ γενομένης  
THEY PREPARED THE PASSOVER MEAL. AND~(WHEN) EVENING CAME  
ἀνέκειτο μετὰ τῶν δώδεκα. 26.21 καὶ  
HE WAS RECLINING AT TABLE WITH THE TWELVE. AND  
ἐσθιόντων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ  
[AS] THEY~WERE EATING HE SAID, TRULY I SAY TO YOU\* THAT ONE OF  
ὑμῶν παραδώσει με. 26.22 καὶ λυπούμενοι σφόδρα  
YOU\* WILL BETRAY ME. AND GRIEVING GREATLY  
ἤρξαντο λέγειν αὐτῷ εἷς ἕκαστος, Μήτι ἐγώ εἰμι,  
THEY BEGAN TO SAY TO HIM EACH~ONE, SURELY NOT I AM [THE ONE],  
κύριε; 26.23 ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας  
LORD? BUT~HE HAVING ANSWERED SAID, THE ONE HAVING DIPPED  
μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ οὗτός  
WITH ME THE HAND IN THE BOWL THIS ONE  
με παραδώσει. 26.24 ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει  
WILL BETRAY~ME. INDEED~THE SON - OF MAN IS GOING  
καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ  
JUST AS IT HAS BEEN WRITTEN CONCERNING HIM, BUT~WOE -  
ἀνθρώπῳ ἐκεῖνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου  
TO THAT~MAN THROUGH WHOM THE SON - OF MAN  
παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη  
IS BETRAYED. IT WOULD HAVE BEEN~BETTER FOR HIM IF HAD NOT BEEN BORN  
ὁ ἄνθρωπος ἐκεῖνος. 26.25 ἀποκριθεὶς δὲ Ἰούδας ὁ  
- THAT~MAN. AND~HAVING ANSWERED JUDAS THE ONE  
παραδιδούς αὐτὸν εἶπεν, Μήτι ἐγώ εἰμι, ῥαββί;  
BETRAYING HIM SAID, SURELY NOT I AM [THE ONE], RABBI?  
λέγει αὐτῷ, Σὺ εἶπας.  
HE SAYS TO HIM, YOU HAVE SAID [IT].  
26.26 Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον  
AND~[AS] THEY WERE EATING, <sup>2</sup>HAVING TAKEN - <sup>1</sup>JESUS BREAD  
καὶ εὐλογήσας ἔκλασεν καὶ δούς τοῖς μαθηταῖς  
AND HAVING GIVEN THANKS HE BROKE [IT] AND GIVING [IT] TO THE DISCIPLES [AND]  
εἶπεν, Λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά μου.  
SAID, TAKE [AND] EAT, THIS IS THE BODY OF ME.  
26.27 καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας ἔδωκεν  
AND HAVING TAKEN [THE] CUP AND HAVING GIVEN THANKS HE GAVE  
αὐτοῖς λέγων, Πίετε ἐξ αὐτοῦ πάντες,  
TO THEM SAYING, DRINK FROM IT ALL [OF YOU\*],  
26.28 τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης  
FOR~THIS IS THE BLOOD OF ME OF THE COVENANT

My time is near; I will keep the Passover at your house with my disciples.”<sup>19</sup>So the disciples did as Jesus had directed them, and they prepared the Passover meal.

20 When it was evening, he took his place with the twelve;<sup>21</sup>and while they were eating, he said, “Truly I tell you, one of you will betray me.”<sup>22</sup>And they became greatly distressed and began to say to him one after another, “Surely not I, Lord?”<sup>23</sup>He answered, “The one who has dipped his hand into the bowl with me will betray me.”<sup>24</sup>The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.”<sup>25</sup>Judas, who betrayed him, said, “Surely not I, Rabbi?” He replied, “You have said so.”

26 While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, “Take, eat; this is my body.”<sup>27</sup>Then he took a cup, and after giving thanks he gave it to them, saying, “Drink from it, all of you;<sup>28</sup>for this is my blood of the covenant,

<sup>5</sup> Other ancient authorities add *disciples*

<sup>1</sup> Other ancient authorities add *new*



which is poured out for many for the forgiveness of sins. <sup>29</sup>I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

30 When they had sung the hymn, they went out to the Mount of Olives.

31 Then Jesus said to them, "You will all become deserters because of me this night; it is written,

'I will strike the shepherd,  
and the sheep of the flock will be scattered.'

<sup>32</sup>But after I am raised up, I will go ahead of you to Galilee." <sup>33</sup>Peter said to him, "Though all become deserters because of you, I will never desert you."

<sup>34</sup>Jesus said to him, "Truly I tell you, this very night, before the cock crows, you will deny me three times."

<sup>35</sup>Peter said to him, "Even though I must die with you, I will not deny you." And so said all the disciples.

36 Then Jesus went with them to a place called Gethsemane; and he said to his disciples,

τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν  
THAT WHICH FOR MANY IS BEING SHED FOR FORGIVENESS

ἁμαρτιῶν. **26.29** λέγω δὲ ὑμῖν, οὐ μὴ πῖω ἀπ' ὅφ' ἁμαρτιῶν.  
AND~I SAY TO YOU\*, I WILL BY NO MEANS DRINK FROM

ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς  
NOW [ON] OF THIS - FRUIT OF THE VINE UNTIL -

ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν  
THAT~DAY WHEN I DRINK~IT WITH YOU\* NEW IN

τῇ βασιλείᾳ τοῦ πατρὸς μου. **26.30** Καὶ ὑμνήσαντες  
THE KINGDOM OF THE FATHER OF ME. AND HAVING SUNG A HYMN

ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.  
THEY WENT OUT TO THE MOUNT - OF OLIVES.

**26.31** Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς  
THEN SAYS TO THEM - JESUS, ALL OF YOU\*

σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ.  
WILL BE OFFENDED AT ME DURING - THIS~NIGHT,

γέγραπται γάρ,  
FOR~IT HAS BEEN WRITTEN,

Πατάξω τὸν ποιμένα,  
I WILL STRIKE DOWN THE SHEPHERD,

καὶ διασκορπισθήσονται τὰ πρόβατα τῆς  
AND WILL BE SCATTERED THE SHEEP OF THE

ποίμνης.  
FLOCK.

**26.32** μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς  
BUT~AFTER I AM RAISED I WILL GO AHEAD OF YOU\* TO

τὴν Γαλιλαίαν. **26.33** ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν  
- GALILEE. AND~HAVING ANSWERED - PETER SAID

αὐτῷ, Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ  
TO HIM, IF EVERYONE WILL BE OFFENDED AT YOU, I

οὐδέποτε σκανδαλισθήσομαι. **26.34** ἔφη αὐτῷ ὁ  
NEVER WILL BE OFFENDED. SAID TO HIM -

Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ  
JESUS, TRULY I SAY TO YOU THAT DURING THIS - NIGHT

πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ με.  
BEFORE A COCK CROWS THREE TIMES YOU WILL DENY ME.

**26.35** λέγει αὐτῷ ὁ Πέτρος, Κὰν δέῃ με σὺν  
SAYS TO HIM - PETER, EVEN IF IT IS NECESSARY FOR ME WITH

σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. ὁμοίως καὶ  
YOU TO DIE, BY NO MEANS WILL I DENY~YOU. LIKEWISE ALSO

πάντες οἱ μαθηταὶ εἶπαν.  
ALL THE DISCIPLES SPOKE.

**26.36** Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον  
THEN COMES WITH THEM - JESUS TO A PLACE

λεγόμενον Γεθσημανὶ καὶ λέγει τοῖς μαθηταῖς,  
BEING CALLED GETHSEMANE AND HE SAYS TO THE DISCIPLES,

**26:31** Zech. 13:7

Καθίσατε αὐτοῦ ἕως [οὗ] ἀπελθὼν ἐκεῖ προσεύξωμαι.  
SIT HERE UNTIL HAVING LEFT THERE I MAY PRAY.

**26.37** καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς  
AND HAVING TAKEN - PETER AND THE TWO SONS

Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. **26.38** τότε  
OF ZEBEDEE HE BEGAN TO BE GRIEVED AND TO BE DISTRESSED. THEN

λέγει αὐτοῖς, Περίλυντός ἐστιν ἡ ψυχὴ μου ἕως  
HE SAYS TO THEM, VERY SAD IS THE SOUL OF ME TO THE POINT OF

θανάτου· μέινετε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ.  
DEATH. REMAIN HERE AND KEEP AWAKE WITH ME.

**26.39** καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ  
AND HAVING GONE FORWARD A LITTLE HE FELL UPON

πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, Πάτερ μου,  
HIS FACE PRAYING AND SAYING, FATHER OF ME,

εἰ δυνατόν ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ  
IF IT IS POSSIBLE, LET PASS FROM ME -

ποτήριον τοῦτο· πλὴν οὐχ ὥς ἐγὼ θέλω ἀλλ' ὥς  
THIS CUP. BUT NOT AS I WISH BUT AS

σύ. **26.40** καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ  
YOU [WISH]. AND HE COMES TO THE DISCIPLES AND

εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ,  
HE FINDS THEM SLEEPING, AND HE SAYS - TO PETER,

Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ'  
SO WERE YOU NOT STRONG ENOUGH [FOR] ONE HOUR TO BE AWAKE WITH

ἐμοῦ; **26.41** γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ  
ME? STAY AWAKE AND PRAY, LEST

εἰσέλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον  
YOU ENTER INTO TEMPTATION. INDEED THE SPIRIT [IS] READY

ἡ δὲ σαρκὶς ἀσθενής. **26.42** πάλιν ἐκ δευτέρου  
BUT THE FLESH [IS] WEAK. AGAIN FOR A SECOND [TIME]

ἀπελθὼν προσηύξατο λέγων, Πάτερ μου, εἰ  
HAVING LEFT HE PRAYED SAYING, FATHER OF ME, IF

οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πίνω,  
IT IS NOT POSSIBLE [FOR] THIS TO PASS AWAY EXCEPT I DRINK IT,

γενηθήτω τὸ θέλημά σου. **26.43** καὶ ἐλθὼν πάλιν  
LET BE DONE THE WILL OF YOU. AND HAVING COME AGAIN

εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ  
HE FOUND THEM SLEEPING, FOR WERE OF THEM THE

ὀφθαλμοὶ βεβαρημένοι. **26.44** καὶ ἀφεὶς αὐτοὺς  
EYES HAVING BEEN WEIGHED DOWN. AND HAVING LEFT THEM

πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν  
AGAIN [AND] HAVING GONE AWAY HE WAS PRAYING FOR [THE] THIRD [TIME] THE

αὐτὸν λόγον εἰπὼν πάλιν. **26.45** τότε ἔρχεται πρὸς  
SAME THING HAVING SAID AGAIN. THEN HE COMES TO

τοὺς μαθητὰς καὶ λέγει αὐτοῖς, Καθεύδετε [τὸ]  
THE DISCIPLES AND HE SAYS TO THEM, SLEEP -

λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ ἤγγικεν ἡ ὥρα καὶ  
FROM NOW ON AND REST. BEHOLD HAS DRAWN NEAR THE HOUR AND

"Sit here while I go over there and pray." <sup>37</sup>He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated.

<sup>38</sup>Then he said to them, "I am deeply grieved, even to death; remain here, and stay awake with me." <sup>39</sup>And going a little farther, he threw himself on the ground and prayed, "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want." <sup>40</sup>Then he came to the disciples and found them sleeping; and he said to Peter, "So, could you not stay awake with me one hour? <sup>41</sup>Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." <sup>42</sup>Again he went away for the second time and prayed, "My Father, if this cannot pass unless I drink it, your will be done." <sup>43</sup>Again he came and found them sleeping, for their eyes were heavy. <sup>44</sup>So leaving them again, he went away and prayed for the third time, saying the same words. <sup>45</sup>Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? See, the hour is at hand, and

<sup>44</sup>Or into temptation

the Son of Man is betrayed into the hands of sinners.

<sup>46</sup>Get up, let us be going. See, my betrayer is at hand."

<sup>47</sup>While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. <sup>48</sup>Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him." <sup>49</sup>At once he came up to Jesus and said, "Greetings, Rabbi!" and kissed him. <sup>50</sup>Jesus said to him, "Friend, do what you are here to do." Then they came and laid hands on Jesus and arrested him. <sup>51</sup>Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. <sup>52</sup>Then Jesus said to him, "Put your sword back into its place; for all who take the sword will perish by the sword. <sup>53</sup>Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? <sup>54</sup>But how then would the scriptures be fulfilled, which say

ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς χεῖρας  
THE SON - OF MAN IS BEING BETRAYED INTO [THE] HANDS

ἀμαρτωλῶν. **26.46** ἐγείρεσθε ἄγωμεν· ἰδοὺ ἡγγικεν  
OF SINNERS. RISE UP [AND] LET US GO. BEHOLD HAS DRAWN NEAR

ὁ παραδιδούς με.  
THE ONE BETRAYING ME.

**26.47** Καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας εἰς τῶν  
AND YET [WHILE] HE [WAS] SPEAKING, BEHOLD JUDAS ONE OF THE

δώδεκα ἦλθεν καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ  
TWELVE CAME AND WITH HIM A GREAT~CROWD WITH

μαχαίρων καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ  
SWORDS AND CLUBS FROM THE CHIEF PRIESTS AND

πρεσβυτέρων τοῦ λαοῦ. **26.48** ὁ δὲ παραδιδούς  
ELDERS OF THE PEOPLE. AND~THE ONE BETRAYING

αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων, Ὅν ἂν φιλήσω  
HIM GAVE THEM A SIGN SAYING, WHOMEVER I MAY KISS

αὐτός ἐστιν, κρατήσατε αὐτόν. **26.49** καὶ εὐθέως  
HE IS [THE ONE], ARREST HIM. AND IMMEDIATELY

προσελθὼν τῷ Ἰησοῦ εἶπεν, Χαῖρε, ῥαββί, καὶ  
HAVING APPROACHED - JESUS HE SAID, HELLO, RABBI, AND

κατεφίλησεν αὐτόν. **26.50** ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ,  
HE KISSED HIM. - AND JESUS SAID TO HIM,

Ἐταῖρε, ἐφ' ᾧ πάρεي. τότε προσελθόντες  
FRIEND, [DO THAT] FOR WHICH YOU ARE COMING. THEN HAVING APPROACHED

ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ  
THEY LAID THE[THEIR] HANDS ON - JESUS AND

ἐκράτησαν αὐτόν. **26.51** καὶ ἰδοὺ εἰς τῶν μετὰ  
THEY ARRESTED HIM. AND BEHOLD ONE OF THE ONES WITH

Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν  
JESUS HAVING STRETCHED OUT THE[THE] HAND DREW THE

μάχαιραν αὐτοῦ καὶ πατάξας τὸν δοῦλον τοῦ  
SWORD OF HIM AND HAVING STRUCK THE SERVANT OF THE

ἀρχιερέως ἀφείλεν αὐτοῦ τὸ ὠτίον. **26.52** τότε λέγει  
HIGH PRIEST HE CUT OFF OF HIM THE EAR. THEN SAYS

αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψον τὴν μάχαιράν σου εἰς  
TO HIM - JESUS, RETURN THE SWORD OF YOU INTO

τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες  
THE PLACE OF IT, FOR~ALL THE ONES HAVING TAKEN

μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται. **26.53** ἢ δοκεῖς  
[THE] SWORD BY [THE] SWORD WILL DIE. OR DO YOU THINK

ὅτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ  
THAT I AM NOT ABLE TO CALL UPON THE FATHER OF ME, AND

παραστήσει μοι ἄρτι πλείω δώδεκα λεγιῶνας ἀγγέλων;  
HE WILL PROVIDE ME NOW MORE THAN TWELVE LEGIONS OF ANGELS?

**26.54** πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως  
HOW THEN MAY BE FULFILLED THE SCRIPTURES THAT [SAY] THUS

δεῖ γενέσθαι; 26.55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ  
IT IS NECESSARY TO HAPPEN? AT THAT - TIME SAID -

Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ ληστὴν ἐξήλθατε  
JESUS TO THE CROWDS, AS AGAINST A REVOLUTIONARY HAVE YOU? COME OUT

μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν  
WITH SWORDS AND CLUBS TO ARREST ME? DAILY

ἐν τῷ ἱερῷ ἐκαθεζόμεν διδάσκων καὶ οὐκ ἐκρατήσατέ  
IN THE TEMPLE I WAS SITTING TEACHING AND YOU? DID NOT ARREST

με. 26.56 τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ  
ME. BUT-THIS ALL HAPPENED THAT MIGHT BE FULFILLED THE

γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες  
SCRIPTURES OF THE PROPHETS. THEN THE DISCIPLES ALL

ἀφέντες αὐτὸν ἔφυγον.  
HAVING LEFT HIM FLED.

26.57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον  
BUT-THE ONES HAVING ARRESTED - JESUS LED (HIM) AWAY

πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς  
TO CAIAPHAS THE HIGH PRIEST, WHERE THE SCRIBES

καὶ οἱ πρεσβύτεροι συνήχθησαν. 26.58 ὁ δὲ Πέτρος  
AND THE ELDERS WERE GATHERED TOGETHER. - AND PETER

ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ  
WAS FOLLOWING HIM FROM FAR AWAY AS FAR AS THE COURTYARD OF THE

ἀρχιερέως καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν  
HIGH PRIEST AND HAVING ENTERED INSIDE HE WAS SITTING DOWN WITH THE

ὑπηρετῶν ἰδεῖν τὸ τέλος. 26.59 οἱ δὲ ἀρχιερεῖς καὶ τὸ  
SERVANTS TO SEE THE OUTCOME. AND-THE CHIEF PRIESTS AND THE

συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ  
SANHEDRIN ALL WERE SEEKING FALSE WITNESS AGAINST -

Ἰησοῦ ὅπως αὐτὸν θανατώσωσιν, 26.60 καὶ  
JESUS SO THAT HIM THEY MIGHT PUT TO DEATH, AND

οὐχ εὑρον πολλῶν προσελθόντων ψευδομαρτύρων.  
THEY DID NOT FIND MANY FALSE WITNESSES-HAVING APPROACHED.

ὑστερον δὲ προσελθόντες δύο 26.61 εἶπαν, Οὗτος ἔφη,  
BUT-LATER HAVING APPROACHED TWO SAID, THIS ONE SAID,

Δύναμαι καταλύσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν  
I AM ABLE TO DESTROY THE TEMPLE - OF GOD AND WITHIN THREE

ἡμερῶν οἰκοδομήσαι. 26.62 καὶ ἀναστὰς ὁ ἀρχιερεὺς  
DAYS TO BUILD [IT]. AND HAVING ARISEN THE HIGH PRIEST

εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνη τί οὗτοί  
SAID TO HIM, DO YOU ANSWER-NOTHING WHAT THESE MEN

σου καταμαρτυροῦσιν; 26.63 ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ  
TESTIFY AGAINST-YOU? - BUT JESUS WAS SILENT. AND

ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ θεοῦ  
THE HIGH PRIEST SAID TO HIM, I ADJURE YOU BY - GOD

τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς  
THE ONE LIVING THAT TO US YOU TELL IF YOU ARE THE CHRIST,

it must happen in this way?"

<sup>55</sup>At that hour Jesus said to the crowds, "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me.

<sup>56</sup>But all this has taken place, so that the scriptures of the prophets may be fulfilled." Then all the disciples deserted him and fled.

<sup>57</sup>Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered.

<sup>58</sup>But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end.

<sup>59</sup>Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death,<sup>60</sup>but they found none, though many false witnesses came forward. At last two came forward<sup>61</sup>and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'"<sup>62</sup>The high priest stood up and said, "Have you no answer? What is it that they testify against you?"<sup>63</sup>But Jesus was silent. Then the high priest said to him, "I put you under oath before the living God, tell us if you are the Messiah,"

<sup>v</sup>Or Christ



the Son of God.”<sup>64</sup> Jesus said to him, “You have said so. But I tell you,

From now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.”

<sup>65</sup>Then the high priest tore his clothes and said, “He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. <sup>66</sup>What is your verdict?” They answered, “He deserves death.” <sup>67</sup>Then they spat in his face and struck him; and some slapped him, <sup>68</sup>saying, “Prophecy to us, you Messiah!” Who is it that struck you?”

<sup>69</sup>Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, “You also were with Jesus the Galilean.” <sup>70</sup>But he denied it before all of them, saying, “I do not know what you are talking about.”

<sup>71</sup>When he went out to the porch, another servant-girl saw him, and she said to the bystanders, “This man was with Jesus of Nazareth.”<sup>x</sup>

<sup>72</sup>Again he denied it with an oath, “I do not know the man.” <sup>73</sup>After a little while the bystanders came up and said to Peter, “Certainly you are also one of them, for your accent

<sup>w</sup> Or Christ

<sup>x</sup> Gk the Nazorean

ὁ υἱὸς τοῦ θεοῦ. **26.64** λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ  
THE SON - OF GOD. SAYS TO HIM - JESUS, YOU

εἶπας. πλὴν λέγω ὑμῖν,  
SAID [IT]. BUT I SAY TO YOU\*,

ἀπ’ ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου  
FROM NOW ON YOU\* WILL SEE THE SON - OF MAN

καθήμενον ἐκ δεξιῶν τῆς δυνάμεως  
SITTING AT [THE] RIGHT [HAND] OF THE POWER

καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.  
AND COMING UPON THE CLOUDS - OF HEAVEN.

**26.65** τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ  
THEN THE HIGH PRIEST TORE THE GARMENTS OF HIM

λέγων, Ἐβλασφήμησεν· τί ἔτι χρεῖαν ἔχομεν  
SAYING, HE HAS BLASPHEMED. WHAT FURTHER NEED DO WE HAVE

μαρτύρων; ἴδε νῦν ἠκούσατε τὴν βλασφημίαν·  
OF WITNESSES? SEE, NOW YOU\* HAVE HEARD THE BLASPHEMY.

**26.66** τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπαν,  
WHAT DOES [IT] SEEM-TO YOU\*? AND-THEY HAVING ANSWERED SAID,

Ἔνοχος θανάτου ἐστίν. **26.67** Τότε ἐνέπτυσαν εἰς τὸ  
DESERVING OF DEATH HE IS. THEN THEY SPAT INTO THE

πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν, οἱ δὲ  
FACE OF HIM AND THEY STRUCK HIM, AND-THEY

ἐράπισαν **26.68** λέγοντες, Προφήτευσον ἡμῖν, Χριστέ,  
SLAPPED [HIM] SAYING, PROPHECY TO US, CHRIST,

τίς ἐστίν ὁ παῖσας σε;  
WHO IS THE ONE HAVING HIT YOU?

**26.69** Ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ·  
- NOW PETER WAS SITTING OUTSIDE IN THE COURTYARD.

καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα, Καὶ σὺ  
AND APPROACHED HIM ONE MAID SAYING, AND YOU

ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. **26.70** ὁ δὲ ἡρνήσατο  
WERE WITH JESUS - OF GALILEE. BUT-HE DENIED [IT]

ἐμπροσθεν πάντων λέγων, Οὐκ οἶδα τί λέγεις.  
BEFORE EVERYONE SAYING, I DO NOT KNOW WHAT YOU ARE SAYING.

**26.71** ἐξελθόντα δὲ εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη  
AND~HAVING GONE OUT TO THE GATE SAW HIM ANOTHER

καὶ λέγει τοῖς ἐκεῖ, Οὗτος ἦν μετὰ Ἰησοῦ τοῦ  
AND SHE SAYS TO THE ONES THERE, THIS ONE WAS WITH JESUS -

Ναζωραίου. **26.72** καὶ πάλιν ἡρνήσατο μετὰ ὅρκου ὅτι  
OF NAZARETH. AND AGAIN HE DENIED [IT] WITH AN OATH -

Οὐκ οἶδα τὸν ἄνθρωπον. **26.73** μετὰ μικρὸν δὲ  
I DO NOT KNOW THE MAN. <sup>2</sup>AFTER <sup>3</sup>A LITTLE [WHILE] <sup>1</sup>AND

προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς  
HAVING APPROACHED THE ONES HAVING STOOD SAID - TO PETER, TRULY

καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δῆλόν σε  
ALSO YOU OF THEM ARE, FOR~EVEN THE ACCENT OF YOU <sup>3</sup>MANIFEST <sup>2</sup>YOU

**26:64a** Ps. 110:1 **26:64b** Dan. 7:13

**ποιεῖ.** **26.74** τότε ἤρξατο καταθεματίζειν καὶ  
 'MAKES. THEN HE BEGAN TO CURSE AND  
 ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθέως  
 TO SWEAR [SAYING] - I DO NOT KNOW THE MAN. AND IMMEDIATELY  
 ἀλέκτωρ ἐφώνησεν. **26.75** καὶ ἐμνήσθη ὁ Πέτρος τοῦ  
 A COCK CROWED. AND REMEMBERED - PETER THE  
 ῥήματος Ἰησοῦ εἰρηκότος ὅτι Πρὶν ἀλέκτορα φωνῆσαι  
 WORD OF JESUS HAVING SPOKEN - BEFORE A COCK CROWS  
 τρίς ἀπαρνήσῃ με· καὶ ἐξελθὼν ἔξω ἔκλαυσεν  
 THREE TIMES YOU WILL DENY ME. AND HAVING GONE OUTSIDE HE WEPT  
 πικρῶς.  
 BITTERLY.

betrays you.” <sup>74</sup>Then he began to curse, and he swore an oath, “I do not know the man!” At that moment the cock crowed. <sup>75</sup>Then Peter remembered what Jesus had said: “Before the cock crows, you will deny me three times.” And he went out and wept bitterly.

## CHAPTER 27

**27.1** Πρωῖας δὲ γενομένης συμβούλιον ἔλαβον πάντες  
 AND~[WHEN] EARLY MORNING CAME TOOK~COUNSEL TOGETHER ALL  
 οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ  
 THE CHIEF PRIESTS AND THE ELDERS OF THE PEOPLE AGAINST -  
 Ἰησοῦ ὥστε θανατῶσαι αὐτόν· **27.2** καὶ δήσαντες  
 JESUS SO AS TO PUT TO DEATH HIM. AND HAVING BOUND  
 αὐτὸν ἀπήγαγον καὶ παρέδωκαν Πιλάτῳ τῷ  
 HIM THEY LED [HIM] AWAY AND HANDED [HIM] OVER TO PILATE THE  
 ἡγεμόνι.  
 GOVERNOR.

When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. <sup>2</sup>They bound him, led him away, and handed him over to Pilate the governor.

**27.3** Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτὸν ὅτι  
 THEN HAVING SEEN JUDAS, THE ONE BETRAYING HIM, THAT  
 κατεκρίθη, μεταμεληθεὶς ἔστρεψεν τὰ τριάκοντα  
 HE WAS CONDEMNED [TO DIE], HAVING REPENTED HE RETURNED THE THIRTY  
 ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις  
 PIECES OF SILVER TO THE CHIEF PRIESTS AND [THE] ELDERS  
**27.4** λέγων, Ἥμαρτον παραδοὺς αἷμα ἀθῶν. οἱ δὲ  
 SAYING, I SINNED HAVING BETRAYED INNOCENT~BLOOD. BUT~THEY  
 εἶπαν, Τί πρὸς ἡμᾶς; σὺ ὄψῃ. **27.5** καὶ  
 SAID, WHAT [IS THAT] TO US? YOU SEE [TO IT]. AND  
 ῥίψας τὰ ἀργύρια εἰς τὸν ναὸν ἀνεχώρησεν, καὶ  
 HAVING THROWN THE SILVER [COINS] INTO THE TEMPLE HE DEPARTED, AND  
 ἀπελθὼν ἀπήγγατο. **27.6** οἱ δὲ ἀρχιερεῖς λαβόντες  
 HAVING GONE AWAY HE HANGED HIMSELF. BUT~THE CHIEF PRIESTS HAVING TAKEN  
 τὰ ἀργύρια εἶπαν, Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν  
 THE SILVER [COINS] SAID, IT IS NOT PERMISSIBLE TO PUT THESE INTO THE  
 κορβανᾶν, ἐπεὶ τιμὴ αἱματός ἐστιν.  
 TEMPLE TREASURY, SINCE [THE] PRICE OF BLOOD IT IS.

<sup>3</sup> When Judas, his betrayer, saw that Jesus<sup>3</sup> was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. <sup>4</sup>He said, “I have sinned by betraying innocent<sup>2</sup> blood.” But they said, “What is that to us? See to it yourself.” <sup>5</sup>Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. <sup>6</sup>But the chief priests, taking the pieces of silver, said, “It is not lawful to put them into the treasury, since they are blood money.” <sup>7</sup>After conferring together, they used them to buy the potter’s field as a place to bury foreigners.

<sup>3</sup> Gk. he

<sup>2</sup> Other ancient authorities read *righteous*

**27.7** συμβούλιον δὲ λαβόντες ἡγόρασαν ἐξ αὐτῶν τὸν  
 SO~HAVING TAKEN COUNSEL TOGETHER THEY BOUGHT WITH THEM THE  
 ἀγρὸν τοῦ κεραμέως εἰς ταφὴν τοῖς ξένοις.  
 FIELD OF THE POTTER FOR A BURIAL PLACE - FOR STRANGERS.

<sup>8</sup>For this reason that field has been called the Field of Blood to this day. <sup>9</sup>Then was fulfilled what had been spoken through the prophet Jeremiah,<sup>a</sup> “And they took<sup>b</sup> the thirty pieces of silver, the price of the one on whom a price had been set,<sup>c</sup> on whom some of the people of Israel had set a price,<sup>10</sup> and they gave<sup>d</sup> them for the potter’s field, as the Lord commanded me.”

<sup>11</sup>Now Jesus stood before the governor; and the governor asked him, “Are you the King of the Jews?” Jesus said, “You say so.” <sup>12</sup>But when he was accused by the chief priests and elders, he did not answer. <sup>13</sup>Then Pilate said to him, “Do you not hear how many accusations they make against you?” <sup>14</sup>But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

<sup>15</sup>Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. <sup>16</sup>At that time they had a notorious prisoner, called Jesus<sup>e</sup> Barabbas. <sup>17</sup>So after they had gathered, Pilate said to them, “Whom do you want me to release for you, Jesus<sup>e</sup> Barabbas or Jesus who is called the Messiah?<sup>f</sup>” <sup>18</sup>For he realized that it was

<sup>a</sup> Other ancient authorities read

<sup>a</sup> Zechariah or Isaiah

<sup>b</sup> Or I took

<sup>c</sup> Or the price of the precious One

<sup>d</sup> Other ancient authorities read I gave

<sup>e</sup> Other ancient authorities lack Jesus

<sup>f</sup> Or the Christ

**27.8** διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἀγρὸς Αἵματος  
THEREFORE WAS CALLED - THAT-FIELD [THE] FIELD OF BLOOD

ἕως τῆς σήμερον. **27.9** τότε ἐπληρώθη τὸ ῥηθὲν  
UP TO - TODAY. THEN WAS FULFILLED THE[THING] SPOKEN

διὰ Ἱερεμίου τοῦ προφήτου λέγοντος, Καὶ ἔλαβον  
THROUGH JEREMIAH THE PROPHET SAYING, AND THEY TOOK

τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου  
THE THIRTY PIECES OF SILVER, THE PRICE OF THE ONE HAVING BEEN VALUED

ὃν ἐτίμησαντο ἀπὸ υἱῶν Ἰσραὴλ, **27.10** καὶ ἔδωκαν  
WHICH THEY ESTIMATED FROM [THE] SONS OF ISRAEL, AND THEY GAVE

αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξεν  
THEM FOR THE FIELD OF THE POTTER, JUST AS COMMANDED

μοι κύριος.  
ME [THE] LORD.

**27.11** Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος·  
- NOW JESUS STOOD BEFORE THE GOVERNOR.

καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων, Σὺ εἶ ὁ  
AND ASKED HIM THE GOVERNOR SAYING, ARE YOU THE

βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη, Σὺ  
KING OF THE JEWS? - AND JESUS SAID, YOU

λέγεις. **27.12** καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ  
ARE SAYING [IT]. AND WHEN HE WAS ACCUSED BY

τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο.  
THE CHIEF PRIESTS AND ELDERS HE ANSWERED~NOTHING.

**27.13** τότε λέγει αὐτῷ ὁ Πιλάτος, Οὐκ ἀκούεις  
THEN SAYS TO HIM - PILATE, DO YOU NOT HEAR

πόσα σου καταμαρτυροῦσιν; **27.14** καὶ  
HOW MANY THINGS THEY TESTIFY AGAINST~YOU? AND

οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥήμα, ὥστε  
HE DID NOT ANSWER HIM WITH EVEN ONE WORD, SO AS

θαυμάζειν τὸν ἡγεμόνα λίαν.  
TO AMAZE THE GOVERNOR GREATLY.

**27.15** Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν  
AND~ACCORDING TO [THE] FESTIVAL WAS ACCUSTOMED THE GOVERNOR

ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον ὃν ἤθελον.  
TO RELEASE ONE <sup>2</sup>TO THE <sup>3</sup>CROWD <sup>1</sup>PRISONER WHOM[EVER] THEY WISHED.

**27.16** εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον  
AND~THEY HAD THEN A NOTORIOUS~PRISONER BEING CALLED

[Ἰησοῦν] Βαραββάν. **27.17** συνηγμένων οὖν  
JESUS BARABBAS. THEREFORE <sup>2</sup>[AS] WERE GATHERING

αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε  
THEY, SAID TO THEM - PILATE, WHOM DO YOU\* WISH [THAT]

ἀπολύσω ὑμῖν, [Ἰησοῦν τὸν] Βαραββάν ἢ Ἰησοῦν  
I MAY RELEASE TO YOU\*, JESUS - BARABBAS OR JESUS

τὸν λεγόμενον Χριστόν; **27.18** ἦδει γὰρ ὅτι διὰ  
THE ONE BEING CALLED CHRIST? FOR~HE HAD KNOWN THAT ON ACCOUNT

φθόνον παρέδωκαν αὐτόν. **27.19** Καθημένου δὲ αὐτοῦ  
OF ENVY THEY HANDED OVER HIM. AND~[WHILE] HE WAS SITTING

ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνή  
ON THE JUDGMENT SEAT SENT TO HIM THE WIFE

αὐτοῦ λέγουσα, Μηδὲν σοὶ καὶ τῷ  
OF HIM SAYING, [LET THERE BE] NOTHING [BETWEEN] YOU AND -

δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ  
THAT~RIGHTEOUS [MAN], FOR~MUCH I SUFFERED TODAY IN A DREAM

δι' αὐτόν. **27.20** Οἱ δὲ ἀρχιερεῖς καὶ οἱ  
ON ACCOUNT OF HIM. BUT~THE CHIEF PRIESTS AND THE

πρεσβύτεροι ἐπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν  
ELDERS PERSUADED THE CROWDS THAT THEY SHOULD ASK FOR -

Βαραββάν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.  
BARABBAS, - BUT JESUS THEY SHOULD DESTROY.

**27.21** ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα  
AND~HAVING ANSWERED, THE GOVERNOR SAID TO THEM, WHOM

θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν,  
DO YOU<sup>8</sup> WISH FROM THE TWO [THAT] I MAY RELEASE TO YOU? AND~THEY SAID,

Τὸν Βαραββάν. **27.22** λέγει αὐτοῖς ὁ Πιλάτος, Τί  
- BARABBAS. SAYS TO THEM - PILATE, WHAT

οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν;  
THEREFORE MAY I DO [WITH] JESUS THE ONE BEING CALLED CHRIST?

λέγουσιν πάντες, Σταυρωθήτω. **27.23** ὁ δὲ ἔφη, Τί  
SAYS EVERYONE, LET [HIM] BE CRUCIFIED. BUT~HE SAID, WHY

γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον  
WHAT EVIL THING HAS HE DONE? BUT~THEY WERE CRYING OUT~MORE

λέγοντες, Σταυρωθήτω. **27.24** ἰδὼν δὲ ὁ Πιλάτος ὅτι  
SAYING, LET [HIM] BE CRUCIFIED. AND~HAVING SEEN - PILATE THAT

οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται,  
NOTHING HE IS ACCOMPLISHING BUT RATHER AN UPROAR IS STARTING,

λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ  
HAVING TAKEN WATER HE WASHED THE(HIS) HANDS BEFORE THE

ὄχλου λέγων, Ἐγὼ εἰμι ἀπὸ τοῦ αἵματος τούτου.  
CROWD SAYING, I AM~INNOCENT OF THE BLOOD OF THIS [MAN].

ὑμεῖς ὀψεσθε. **27.25** καὶ ἀποκριθεὶς πᾶς ὁ λαὸς  
YOU WILL SEE [TO THAT]. AND HAVING ANSWERED ALL THE PEOPLE

εἶπεν, Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα  
SAID, THE BLOOD OF HIM [BE] UPON US AND UPON THE CHILDREN

ἡμῶν. **27.26** τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββάν, τὸν  
OF US. THEN HE RELEASED TO THEM - BARABBAS, -

δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.  
BUT JESUS HAVING SCOURGED HE HANDED OVER THAT HE MIGHT BE CRUCIFIED.

**27.27** Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες  
THEN THE SOLDIERS OF THE GOVERNOR HAVING TAKEN

τὸν Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ' αὐτόν  
- JESUS INTO THE PRAETORIUM GATHERED TOGETHER AGAINST HIM

ὅλην τὴν σπεῖραν. **27.28** καὶ ἐκδύσαντες αὐτόν  
[THE] ENTIRE - COHORT. AND HAVING STRIPPED HIM

out of jealousy that they had handed him over. <sup>19</sup>While he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him." <sup>20</sup>Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. <sup>21</sup>The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." <sup>22</sup>Pilate said to them, "Then what should I do with Jesus who is called the Messiah?"<sup>8</sup> All of them said, "Let him be crucified!" <sup>23</sup>Then he asked, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified!"

<sup>24</sup>So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." <sup>25</sup>Then the people as a whole answered, "His blood be on us and on our children!"

<sup>26</sup>So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

<sup>27</sup>Then the soldiers of the governor took Jesus into the governor's headquarters,<sup>i</sup> and they gathered the whole cohort around him. <sup>28</sup>They stripped him

<sup>8</sup> Or the Christ

<sup>h</sup> Other ancient authorities read this righteous blood, or this righteous man's blood

<sup>i</sup> Gk the praetorium



and put a scarlet robe on him,<sup>29</sup> and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, "Hail, King of the Jews!"<sup>30</sup> They spat on him, and took the reed and struck him on the head.<sup>31</sup> After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

32 As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross.<sup>33</sup> And when they came to a place called Golgotha (which means Place of a Skull),<sup>34</sup> they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it.<sup>35</sup> And when they had crucified him, they divided his clothes among themselves by casting lots;<sup>36</sup> then they sat down there and kept watch over him.<sup>37</sup> Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."

38 Then two bandits were crucified with him, one on his right and one on his left.<sup>39</sup> Those who passed by derided<sup>k</sup> him, shaking their heads

<sup>j</sup> Other ancient authorities add in order that what had been spoken through the prophet might be fulfilled, "They divided my clothes among themselves, and for my clothing they cast lots."

<sup>k</sup> Or blasphemed

χλαμύδα κοκκίνην περιέθηκαν αὐτῷ, 27.29 καὶ  
A SCARLET~ROBE THEY PLACED AROUND HIM, AND

πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς  
HAVING WOVEN A CROWN OF THORNS THEY PLACED [IT] UPON THE

κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ,  
HEAD OF HIM AND [PUT] A STAFF IN THE RIGHT [HAND] OF HIM,

καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ  
AND HAVING KNELT BEFORE HIM THEY RIDICULED HIM

λέγοντες, Χαῖρε, βασιλεῦ τῶν Ἰουδαίων, 27.30 καὶ  
SAYING, HAIL, KING OF THE JEWS, AND

ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ  
HAVING SPAT AT HIM THEY TOOK THE STAFF AND

ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. 27.31 καὶ ὅτε  
WERE STRIKING AT THE HEAD OF HIM. AND WHEN

ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ  
THEY RIDICLED HIM, THEY TOOK OFF HIS - SCARLET [ROBE] AND

ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ καὶ ἀπήγαγον  
DRESSED HIM IN THE GARMENTS OF HIM AND LED AWAY

αὐτὸν εἰς τὸ σταυρῶσαι.  
HIM TO BE CRUCIFIED.

27.32 Ἐξερχόμενοι δὲ εὑρον ἄνθρωπον Κυρηναῖον  
AND~COMING OUT THEY FOUND A MAN A CYRENIAN

ὀνόματι Σίμωνα, τοῦτον ἠγγάρευσαν ἵνα  
BY [THE] NAME OF SIMON, THIS [MAN] THEY PRESSED INTO SERVICE THAT

ἄρῃ τὸν σταυρὸν αὐτοῦ. 27.33 Καὶ ἐλθόντες εἰς  
HE MIGHT CARRY THE CROSS OF HIM. AND HAVING COME TO

τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶν Κρανίου Τόπος  
[THE] PLACE BEING CALLED GOLGOTHA, WHICH IS [THE] PLACE~OF [THE] SKULL

λεγόμενος, 27.34 ἔδωκαν αὐτῷ πίνειν οἶνον μετὰ χολῆς  
BEING CALLED, THEY GAVE TO HIM TO DRINK WINE WITH GALL

μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλησεν πίνειν.  
HAVING BEEN MIXED [IN]. AND TASTING [IT] HE DID NOT WISH TO DRINK.

27.35 σταυρώσαντες δὲ αὐτὸν διμερίσαντο τὰ ἱμάτια  
AND~HAVING CRUCIFIED HIM THEY DIVIDED THE GARMENTS

αὐτοῦ βάλλοντες κλῆρον, 27.36 καὶ καθήμενοι ἐτήρουν  
OF HIM CASTING A LOT, AND SITTING THEY GUARDED

αὐτὸν ἐκεῖ. 27.37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς  
HIM THERE. AND THEY PLACED ABOVE THE HEAD

αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· Οὗτός ἐστιν  
OF HIM THE CHARGE OF HIM HAVING BEEN WRITTEN: THIS IS

Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων. 27.38 Τότε  
JESUS THE KING OF THE JEWS. THEN

σταυροῦνται σὺν αὐτῷ δύο λησταί, εἰς ἐκ δεξιῶν καὶ  
WERE CRUCIFIED WITH HIM TWO THIEVES, ONE ON [THE] RIGHT AND

εἰς ἐξ εὐωνύμων. 27.39 Οἱ δὲ παραπορευόμενοι  
ONE ON [THE] LEFT. AND~THE ONES PASSING BY

ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν  
BLASPHEMED HIM SHAKING THE HEADS OF THEM

**27.40** καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν καὶ  
AND SAYING, THE ONE DESTROYING THE TEMPLE AND  
ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν, εἰ  
IN THREE DAYS [AND] BUILDING [IT], SAVE YOURSELF, IF  
υἱὸς εἶ τοῦ θεοῦ, [καὶ] κατὰβηθι ἀπὸ τοῦ σταυροῦ.  
YOU ARE~[THE] SON - OF GOD, AND COME DOWN FROM THE CROSS.

**27.41** ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ  
LIKEWISE ALSO THE CHIEF PRIESTS MOCKING WITH

τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον,  
THE SCRIBES AND ELDERS SAID,

**27.42** Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι·  
HE SAVED~OTHERS, [YET] HIMSELF HE IS NOT ABLE TO SAVE.

βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ τοῦ  
[SOME] KING OF ISRAEL HE IS, LET [HIM] COME DOWN NOW FROM THE

σταυροῦ καὶ πιστεύσομεν ἐπ' αὐτόν. **27.43** πέποιθεν  
CROSS AND WE WILL BELIEVE ON HIM. HE HAS TRUSTED

ἐπὶ τὸν θεόν, ῥυσάσθω νῦν εἰ θέλει αὐτόν·  
IN - GOD, LET HIM RESCUE NOW IF HE WANTS HIM.

εἶπεν γὰρ ὅτι Θεοῦ εἰμι υἱός. **27.44** τὸ δ' αὐτὸ  
FOR~HE SAID - OF GOD I AM [THE] SON. AND~THE SAME

καὶ οἱ λησταὶ οἱ συσταυρωθέντες σὺν αὐτῷ  
ALSO [SPOKE] THE THIEVES, THE ONES HAVING BEEN CRUCIFIED WITH HIM

ὠνείδιζον αὐτόν.  
THEY WERE REPROACHING HIM.

**27.45** Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν  
NOW~FROM [THE] SIXTH HOUR DARKNESS WAS OVER ALL

τὴν γῆν ἕως ὥρας ἐνάτης. **27.46** περὶ δὲ τὴν ἐνάτην  
THE LAND UNTIL [THE] NINTH~HOUR. AND~ABOUT THE NINTH

ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων, Ἡλι  
HOUR CRIED OUT - JESUS WITH A LOUD~VOICE SAYING, ELI,

ηλι λεμα σαβαχθανι; τοῦτ' ἔστιν, Θεέ μου θεέ μου,  
ELI LAMA SABACHTHANI? THIS MEANS, MY~GOD, MY~GOD,

ἵνατί με ἐγκατέλιπες; **27.47** τινὲς δὲ τῶν  
WHY HAVE YOU FORSAKEN~ME? AND~SOME OF THE ONES

ἐκεῖ ἐστηκότων ἀκούσαντες ἔλεγον ὅτι Ἥλιαν φωνεῖ  
HAVING STOOD~THERE [AND] HAVING LISTENED SAID - <sup>3</sup>ELIJAH <sup>2</sup>CALLS FOR

οὗτος. **27.48** καὶ εὐθέως δραμὼν εἰς ἐξ αὐτῶν καὶ  
THIS ONE. AND IMMEDIATELY RUNNING ONE OF THEM AND

λαβὼν σπόγγον πλήσας τε ὄξους καὶ  
HAVING TAKEN A SPONGE AND~HAVING FILLED [IT] WITH VINEGAR AND

περιθεὶς καλὰ μψ ἐπότιζεν αὐτόν. **27.49** οἱ δὲ  
HAVING PLACED [IT] ON A STICK HE GAVE TO DRINK HIM. BUT~THE

λοιποὶ ἔλεγον, Ἄφες ἰδῶμεν εἰ ἔρχεται Ἥλιος  
OTHERS SAID, LEAVE [HIM ALONE AND] LET US SEE IF ELIJAH~COMES

σώσων αὐτόν. **27.50** ὁ δὲ Ἰησοῦς πάλιν κράξας  
SAVING HIM. - AND JESUS AGAIN HAVING CRIED OUT

**27.46** Ps. 22:1 **27.49** text: all. add ἄλλος δὲ λαβὼν λογχὴν ἐνέξεν αὐτοῦ τὴν πλευρὰν, καὶ ἐξηλθεν  
υῶρ καὶ αἷμα (and another took his spear and pierced his side, and out came water and blood) [see John  
19:34]: ASVmg RSVmg NASBmg NRSVmg.

<sup>40</sup>and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." <sup>41</sup>In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, <sup>42</sup>"He saved others; he cannot save himself. / He is the King of Israel; let him come down from the cross now, and we will believe in him. <sup>43</sup>He trusts in God; let God deliver him now, if he wants to; for he said, 'I am God's Son.'" <sup>44</sup>The bandits who were crucified with him also taunted him in the same way.

<sup>45</sup>From noon on, darkness came over the whole land<sup>m</sup> until three in the afternoon. <sup>46</sup>And about three o'clock Jesus cried with a loud voice, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" <sup>47</sup>When some of the bystanders heard it, they said, "This man is calling for Elijah." <sup>48</sup>At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. <sup>49</sup>But the others said, "Wait, let us see whether Elijah will come to save him."<sup>n</sup> <sup>50</sup>Then Jesus cried again

<sup>l</sup> Or: *is he unable to save himself?*

<sup>m</sup> Or: *earth*

<sup>n</sup> Other ancient authorities add *And another took a spear and pierced his side, and out came water and blood*

with a loud voice and breathed his last.<sup>51</sup> At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split.<sup>52</sup> The tombs also were opened, and many bodies of the saints who had fallen asleep were raised.<sup>53</sup> After his resurrection they came out of the tombs and entered the holy city and appeared to many.<sup>54</sup> Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!"<sup>55</sup>

<sup>55</sup> Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him.<sup>56</sup> Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

<sup>57</sup> When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus.<sup>58</sup> He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him.<sup>59</sup> So Joseph took the body and wrapped it in a clean linen cloth<sup>60</sup> and laid it in his own new tomb, which he had hewn in the rock. He then rolled

<sup>51</sup> Or gave up his spirit

<sup>60</sup> Or a son of God

φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα. **27.51** Καὶ ἰδοὺ τὸ  
WITH A LOUD VOICE GAVE UP THE(HIS) SPIRIT. AND BEHOLD THE

καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἀπ' ἄνωθεν ἕως  
CURTAIN OF THE TEMPLE WAS TORN FROM ABOVE TO

κάτω εἰς δύο καὶ ἡ γῆ ἐσεισθη καὶ αἱ πέτραι  
BELOW IN TWO AND THE EARTH WAS SHAKEN AND THE ROCKS

ἐσχίσθησαν, **27.52** καὶ τὰ μνημεῖα ἀνεῴχθησαν καὶ  
WERE SPLIT, AND THE TOMBS WERE OPENED AND

πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθησαν,  
MANY BODIES OF THE SAINTS~HAVING FALLEN ASLEEP WERE RAISED,

**27.53** καὶ ἐξεληθόντες ἐκ τῶν μνημείων μετὰ τὴν  
AND HAVING GONE OUT FROM THE TOMBS AFTER THE

ἐγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ  
RESURRECTION OF HIM THEY ENTERED INTO THE HOLY CITY AND

ἐνεφανίσθησαν πολλοῖς. **27.54** Ὁ δὲ ἑκατόνταρχος καὶ  
THEY APPEARED TO MANY. AND~THE CENTURION AND

οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν  
THE ONES WITH HIM GUARDING - JESUS SEEING THE

σεισμόν καὶ τὰ γενόμενα ἐφοβήθησαν σφόδρα,  
EARTHQUAKE AND THE THINGS TAKING PLACE WERE AFRAID GREATLY,

λέγοντες, Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος. **27.55** Ἦσαν δὲ  
SAYING, TRULY GOD'S SON WAS THIS ONE. AND~THERE WERE

ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι,  
THERE MANY~WOMEN FROM A DISTANCE OBSERVING,

αἱ τινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας  
WHO FOLLOWED - JESUS FROM - GALILEE

διακονοῦσαι αὐτῷ. **27.56** ἐν αἷς ἦν Μαρία ἡ  
SERVING HIM. AMONG WHOM WAS MARY -

Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ  
MAGDALENE AND MARY THE - <sup>2</sup>OF JAMES <sup>3</sup>AND <sup>4</sup>JOSEPH

μήτηρ καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.  
<sup>1</sup>MOTHER AND THE MOTHER OF THE SONS OF ZEBEDEE.

**27.57** Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος  
NOW [WHEN] EVENING CAME, <sup>5</sup>CAME <sup>2</sup>MAN <sup>1</sup>A RICH

ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς  
<sup>3</sup>FROM <sup>4</sup>ARIMATHEA, BY NAME JOSEPH, WHO ALSO HIMSELF

ἐμαθητεύθη τῷ Ἰησοῦ. **27.58** οὗτος προσελθὼν τῷ  
WAS A DISCIPLE - OF JESUS. THIS ONE HAVING APPROACHED -

Πιλάτῳ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος  
PILATE ASKED FOR THE BODY - OF JESUS. THEN - PILATE

ἐκέλευσεν ἀποδοθῆναι. **27.59** καὶ λαβὼν τὸ σῶμα ὁ  
COMMANDED [IT] TO BE GIVEN. AND HAVING TAKEN THE BODY -

Ἰωσήφ ἐνετύλιξεν αὐτὸ [ἐν] σινδόνι καθαρᾷ **27.60** καὶ  
JOSEPH WRAPPED IT IN CLEAN~LINEN AND

ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ  
PLACED IT IN THE NEW TOMB~OF HIM WHICH

ἐλατόμησεν ἐν τῇ πέτρᾳ καὶ προσκυλίσας  
HE CUT IN THE ROCK AND HAVING ROLLED

λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπήλθεν.  
A LARGE~STONE [OVER] THE DOOR OF THE TOMB HE LEFT.

**27.61** ἦν δὲ ἐκεῖ Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη  
AND~WAS THERE MARY - MAGDALENE AND THE OTHER

Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.  
MARY SITTING OPPOSITE THE GRAVE.

**27.62** Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν  
NOW~ON THE NEXT DAY, WHICH IS AFTER THE

παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ  
PREPARATION [DAY], WERE GATHERED TOGETHER THE CHIEF PRIESTS AND THE

Φαρισαῖοι πρὸς Πιλάτον **27.63** λέγοντες, Κύριε,  
PHARISEES TO PILATE SAYING, SIR,

ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν,  
WE REMEMBERED THAT THAT - DECEIVER SAID WHILE LIVING,

Μετὰ τρεῖς ἡμέρας ἐγείρομαι. **27.64** κέλευσον οὖν  
AFTER THREE DAYS I WILL BE RAISED, THEREFORE~COMMAND

ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας,  
TO BE GUARDED THE GRAVE UNTIL THE THIRD DAY,

μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν  
LEST HAVING COME THE DISCIPLES OF HIM MIGHT STEAL IT

καὶ εἵπωσιν τῷ λαῷ, Ἐγέρθη ἀπὸ τῶν νεκρῶν,  
AND SAY TO THE PEOPLE, HE HAS BEEN RAISED FROM THE DEAD,

καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης.  
AND WILL BE THE LAST DECEPTION WORSE THAN THE FIRST.

**27.65** ἔφη αὐτοῖς ὁ Πιλάτος, Ἐχετε κουστῳδίαν·  
SAID TO THEM - PILATE, YOU HAVE A GUARD.

ὑπάγετε ἀσφαλίσασθε ὥς οἴδατε. **27.66** οἱ δὲ  
GO AWAY [AND] GUARD [IT] AS YOU KNOW. AND~THE ONES

πορευθέντες ἡσφάλισαντο τὸν τάφον σφραγίσαντες τὸν  
HAVING GONE GUARDED THE GRAVE HAVING SEALED THE

λίθον μετὰ τῆς κουστῳδίας.  
STONE WITH THE GUARD.

a great stone to the door of the tomb and went away.

<sup>61</sup>Mary Magdalene and the other Mary were there, sitting opposite the tomb.

<sup>62</sup>The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate <sup>63</sup>and said, "Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' <sup>64</sup>Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first."

<sup>65</sup>Pilate said to them, "You have a guard<sup>9</sup> of soldiers; go, make it as secure as you can."<sup>7</sup> <sup>66</sup>So they went with the guard and made the tomb secure by sealing the stone.

<sup>9</sup> Or Take a guard

<sup>7</sup> Gk you know how

## CHAPTER 28

**28.1** Ὁπὲρ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς  
NOW~AFTER [THE] SABBATH IN THE DAWNING TOWARDS

μίαν σαββάτων ἦλθεν Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ  
[THE] FIRST OF [THE] WEEK, CAME MARY - MAGDALENE AND THE

ἄλλη Μαρία θεωρῆσαι τὸν τάφον. **28.2** καὶ ἰδοὺ  
OTHER MARY TO LOOK AT THE GRAVE. AND BEHOLD

σεισμός ἐγένετο μέγας· ἄγγελος γὰρ κυρίου  
<sup>3</sup>EARTHQUAKE <sup>1</sup>THERE WAS <sup>2</sup>A GREAT. FOR~AN ANGEL OF [THE] LORD

καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισεν  
HAVING COME DOWN FROM HEAVEN AND HAVING APPROACHED ROLLED AWAY

τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ. **28.3** ἦν δὲ ἡ  
THE STONE AND WAS SITTING ABOVE IT. AND~WAS THE

After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb. <sup>2</sup>And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled back the stone and sat on it. <sup>3</sup>His



appearance was like lightning, and his clothing white as snow. <sup>4</sup>For fear of him the guards shook and became like dead men. <sup>5</sup>But the angel said to the women, "Do not be afraid; I know that you are looking for Jesus who was crucified. <sup>6</sup>He is not here; for he has been raised, as he said. Come, see the place where he lay. <sup>7</sup>Then go quickly and tell his disciples, 'He has been raised from the dead,' and indeed he is going ahead of you to Galilee; there you will see him.' This is my message for you." <sup>8</sup>So they left the tomb quickly with fear and great joy, and ran to tell his disciples. <sup>9</sup>Suddenly Jesus met them and said, "Greetings!" And they came to him, took hold of his feet, and worshiped him. <sup>10</sup>Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee; there they will see me."

11 While they were going, some of the guard went into the city and told the chief priests everything that had happened. <sup>12</sup>After the priests<sup>a</sup> had assembled with the elders, they devised a plan to give a large sum of money to the soldiers,

<sup>a</sup> Other ancient authorities read *the Lord*

<sup>b</sup> Other ancient authorities lack *from the dead*

<sup>c</sup> Gk *they*

εἶδεα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ  
APPEARANCE OF HIM LIKE LIGHTNING AND THE GARMENT OF HIM

λευκὸν ὡς χιῶν. 28.4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ  
WHITE AS SNOW. AND-FROM - FEAR OF HIM

ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς  
WERE SHAKEN THE ONES GUARDING AND THEY BECAME AS

νεκροί. 28.5 ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς  
DEAD [PERSONS]. BUT-HAVING ANSWERED THE ANGEL SAID TO THE

γυναῖξιν, Μὴ φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν  
WOMEN, YOU~DO NOT BE AFRAID FOR~I KNOW THAT JESUS,

τὸν ἐσταυρωμένον ζητεῖτε· 28.6 οὐκ ἔστιν ὧδε,  
THE ONE HAVING BEEN CRUCIFIED, YOU\* ARE SEEKING; HE IS NOT HERE,

ἡγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου  
FOR-HE WAS RAISED JUST AS HE SAID. COME SEE THE PLACE WHERE

ἔκειτο. 28.7 καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς  
HE WAS LYING. AND QUICKLY HAVING GONE TELL THE

μαθηταῖς αὐτοῦ ὅτι Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ  
DISCIPLES OF HIM, - HE WAS RAISED FROM THE DEAD, AND

ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ  
BEHOLD HE IS GOING AHEAD OF YOU\* TO - GALILEE, THERE

αὐτὸν ὄψεσθε· ἰδοὺ εἶπον ὑμῖν. 28.8 καὶ ἀπελθούσαι  
YOU\* WILL SEE-HIM. BEHOLD I TOLD YOU\*. AND HAVING DEPARTED

ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ  
QUICKLY FROM THE TOMB WITH FEAR AND

χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς  
GREAT-JOY THEY RAN TO REPORT TO THE DISCIPLES

αὐτοῦ. 28.9 καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων,  
OF HIM. AND BEHOLD JESUS MET THEM SAYING,

Χαίρετε. αἱ δὲ προσελθούσαι ἐκράτησαν αὐτοῦ τοὺς  
HELLO. AND-THEY HAVING APPROACHED GRASPED HIS -

πόδας καὶ προσεκύνησαν αὐτῷ. 28.10 τότε λέγει  
FEET AND THEY WORSHIPED HIM. THEN SAID

αὐταῖς ὁ Ἰησοῦς, Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγεῖλατε  
TO THEM - JESUS, DO NOT BE AFRAID. GO [AND] REPORT

τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν,  
TO THE BROTHERS OF ME THAT THEY MAY GO AWAY INTO - GALILEE,

καὶ ἐκεῖ με ὄψονται.  
AND THERE THEY WILL SEE~ME.

28.11 Πορευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς  
AND-[AS] THEY WERE GOING BEHOLD SOME OF THE

κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς  
GUARD HAVING COME INTO THE CITY REPORTED TO THE

ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. 28.12 καὶ  
CHIEF PRIESTS ALL THE THINGS HAVING HAPPENED. AND

συναχθέντες μετὰ τῶν πρεσβυτέρων συμβουλίον τε  
HAVING GATHERED TOGETHER WITH THE ELDERS <sup>3</sup>COUNSEL <sup>1</sup>AND

λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις  
<sup>2</sup>HAVING TAKEN, <sup>6</sup>SILVER <sup>5</sup>SUFFICIENT <sup>4</sup>THEY GAVE TO THE <sup>7</sup>SOLDIERS

**28.13** λέγοντες, Εἶπατε Οἱ μαθηταὶ αὐτοῦ νυκτὸς  
SAYING, SAY [THAT] THE DISCIPLES OF HIM DURING [THE] NIGHT

ἐλθόντες ἐκλεψαν αὐτὸν ἡμῶν κοιμωμένων. **28.14** καὶ  
HAVING COME STOLE HIM [WHILE] WE ARE(WERE) SLEEPING. AND

ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν  
IF THIS-IS HEARD BEFORE THE GOVERNOR, WE WILL PERSUADE

[αὐτὸν] καὶ ὑμᾶς ἀμερίμνους ποιήσομεν. **28.15** οἱ δὲ  
HIM AND YOU\* WE WILL KEEP~OUT OF TROUBLE. AND~THE ONES

λαβόντες τὰ ἀργύρια ἐποίησαν ὥς ἐδιδάχθησαν.  
HAVING RECEIVED THE SILVER DID AS THEY WERE TAUGHT.

Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίους μέχρι  
AND WAS MADE KNOWN - THIS-WORD AMONG [THE] JEWS UP TO

τῆς σήμερον [ἡμέρας].  
THE DAY~TODAY.

**28.16** Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν  
NOW~THE ELEVEN DISCIPLES WENT TO -

Γαλιλαίαν εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ  
GALILEE TO THE MOUNTAIN WHERE COMMANDED THEM -

Ἰησοῦς, **28.17** καὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δὲ  
JESUS, AND HAVING SEEN HIM THEY WORSHIPED [HIM], BUT~SOME

ἐδίστασαν. **28.18** καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν  
DOUBTED. AND HAVING APPROACHED - JESUS SPOKE

αὐτοῖς λέγων, Ἐδόθη μοι πάντα ἐξουσία ἐν οὐρανῷ  
TO THEM SAYING, WAS GIVEN TO ME ALL AUTHORITY IN HEAVEN

καὶ ἐπὶ [τῆς] γῆς. **28.19** πορευθέντες οὖν μαθητεύσατε  
AND ON THE EARTH. THEREFORE~HAVING GONE MAKE DISCIPLES

πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ  
OF ALL THE NATIONS, BAPTIZING THEM IN THE NAME OF THE

πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,  
FATHER AND THE SON AND THE HOLY SPIRIT,

**28.20** διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα  
TEACHING THEM TO KEEP ALL THINGS WHATSOEVER

ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι  
I COMMANDED YOU\*. AND BEHOLD I WITH YOU\* AM

πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.  
ALL THE DAYS UNTIL THE COMPLETION OF THE AGE.

<sup>13</sup>telling them, "You must say, 'His disciples came by night and stole him away while we were asleep.' <sup>14</sup>If this comes to the governor's ears, we will satisfy him and keep you out of trouble." <sup>15</sup>So they took the money and did as they were directed. And this story is still told among the Jews to this day.

<sup>16</sup>Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. <sup>17</sup>When they saw him, they worshiped him; but some doubted. <sup>18</sup>And Jesus came and said to them, "All authority in heaven and on earth has been given to me. <sup>19</sup>Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."<sup>v</sup>

<sup>v</sup>Other ancient authorities add *Amen*



# THE GOSPEL ACCORDING TO MARK

## CHAPTER 1

### KATA MAPKON

ACCORDING TO MARK

**1.1** Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ [υἱοῦ  
[THE] BEGINNING OF THE GOOD NEWS OF JESUS CHRIST [THE] SON  
θεοῦ].  
OF GOD.

**1.2** Καθὼς γέγραπται ἔν τῳ Ἡσαΐα τῷ προφήτῃ,  
JUST AS IT HAS BEEN WRITTEN IN - ISAIAH THE PROPHET,  
Ἴδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου  
BEHOLD I SEND THE MESSENGER OF ME BEFORE [THE] FACE  
σου,  
OF YOU,

ὃς κατασκευάσει τὴν ὁδὸν σου  
WHO WILL PREPARE THE WAY OF YOU;

**1.3** φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,  
A VOICE CRYING OUT IN THE WILDERNESS,

Ἑτοιμάσατε τὴν ὁδὸν κυρίου,  
PREPARE THE WAY OF [THE] LORD,

εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ,  
MAKE~STRAIGHT THE PATHS OF HIM,

**1.4** ἐγένετο Ἰωάννης [ὁ] βαπτίζων ἐν τῇ ἐρήμῳ καὶ  
JOHN~CAME - BAPTIZING IN THE WILDERNESS AND

κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν  
PREACHING A BAPTISM OF REPENTANCE FOR [THE] FORGIVENESS

ἁμαρτιῶν. **1.5** καὶ ἔξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ  
OF SINS. AND <sup>8</sup>WERE GOING OUT <sup>9</sup>TO <sup>10</sup>HIM <sup>11</sup>[THE] ENTIRE -

Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμίται πάντες, καὶ  
<sup>2</sup>JUDEAN <sup>3</sup>COUNTRY <sup>4</sup>AND <sup>5</sup>THE <sup>7</sup>JERUSALEMITES <sup>5</sup>ALL, AND

ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ  
THEY WERE BEING BAPTIZED BY HIM IN THE JORDAN RIVER,

ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. **1.6** καὶ ἦν ὁ  
CONFESSING THE SINS OF THEM. AND <sup>2</sup>HAD BEEN -

Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ  
<sup>1</sup>JOHN CLOTHED [IN] CAMEL~HAIRS AND

ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, καὶ ἐσθίων  
A LEATHER~BELT AROUND THE WAIST OF HIM, AND EATING

ἀκρίδας καὶ μέλι ἄγριον. **1.7** καὶ ἐκήρυσσεν λέγων,  
LOCUSTS AND WILD~HONEY. AND HE WAS PREACHING SAYING,

Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ  
<sup>3</sup>IS COMING <sup>4</sup>THE ONE <sup>5</sup>STRONGER <sup>6</sup>THAN ME, <sup>1</sup>AFTER <sup>2</sup>ME, OF WHOM

The beginning of the good news<sup>a</sup> of Jesus Christ, the Son of God.<sup>b</sup>

2 As it is written in the prophet Isaiah,<sup>c</sup>

"See, I am sending my messenger ahead of you,<sup>d</sup>

who will prepare your way;

<sup>3</sup> the voice of one crying out in the wilderness:

"Prepare the way of the Lord, make his paths straight,"<sup>e</sup>

<sup>4</sup>John the baptizer appeared<sup>e</sup> in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. <sup>5</sup>And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. <sup>6</sup>Now John was clothed with camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. <sup>7</sup>He proclaimed, "The one who is more powerful than I is coming after me;

<sup>a</sup> Or gospel

<sup>b</sup> Other ancient authorities lack the Son of God

<sup>c</sup> Other ancient authorities read in the prophets

<sup>d</sup> Gk before your face

<sup>e</sup> Other ancient authorities read John was baptizing



I am not worthy to stoop down and untie the thong of his sandals. <sup>8</sup>I have baptized you with/ water; but he will baptize you with/ the Holy Spirit.”

<sup>9</sup>In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. <sup>10</sup>And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. <sup>11</sup>And a voice came from heaven, “You are my Son, the Beloved; with you I am well pleased.”

<sup>12</sup>And the Spirit immediately drove him out into the wilderness. <sup>13</sup>He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him.

<sup>14</sup>Now after John was arrested, Jesus came to Galilee, proclaiming the good news<sup>h</sup> of God,<sup>i</sup> <sup>15</sup>and saying, “The time is fulfilled, and the kingdom of God has come near/ repent, and believe in the good news.”<sup>h</sup>

<sup>16</sup>As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the sea—for they were fishermen. <sup>17</sup>And Jesus said to them, “Follow

<sup>f</sup>Or in

<sup>g</sup>Or my beloved Son

<sup>h</sup>Or gospel

<sup>i</sup>Other ancient authorities read of the kingdom

<sup>j</sup>Or is at hand

οὐκ εἰμὶ ἱκανὸς κύψας λύσαι τὸν ἱμάντα τῶν  
I AM NOT QUALIFIED, STOOPING, TO UNTIE THE STRAP OF THE

ὑποδημάτων αὐτοῦ. **1.8** ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι,  
SANDALS OF HIM. I BAPTIZED YOU<sup>g</sup> IN WATER,

αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.  
BUT~HE WILL BAPTIZE YOU<sup>g</sup> IN [THE] HOLY~SPIRIT.

**1.9** Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις  
AND IT CAME ABOUT IN THOSE - DAYS [THAT]

ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας καὶ  
JESUS~CAME FROM NAZARETH - OF GALILEE AND

ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου. **1.10** καὶ  
WAS BAPTIZED IN THE JORDAN [RIVER] BY JOHN. AND

εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους  
IMMEDIATELY COMING UP OUT OF THE WATER HE SAW BEING OPENED

τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν  
THE HEAVENS AND THE SPIRIT AS A DOVE

καταβαίνον εἰς αὐτόν· **1.11** καὶ φωνὴ ἐγένετο ἐκ  
DESCENDING TOWARDS HIM. AND THERE WAS~A VOICE OUT OF

τῶν οὐρανῶν, Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ  
THE HEAVENS, YOU ARE THE SON OF ME, THE BELOVED, WITH YOU

εὐδόκησα.

I AM WELL PLEASED.

**1.12** Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν  
AND IMMEDIATELY THE SPIRIT DRIVES HIM OUT INTO THE

ἐρήμον. **1.13** καὶ ἦν ἐν τῇ ἐρήμῳ τεσσαράκοντα  
WILDERNESS. AND HE HAD BEEN <sup>4</sup>IN <sup>5</sup>THE <sup>6</sup>WILDERNESS <sup>7</sup>FORTY

ἡμέρας πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ  
<sup>8</sup>DAYS <sup>1</sup>TEMPTED - <sup>2</sup>BY - <sup>3</sup>SATAN, AND HE WAS AMONG

τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.  
- WILD BEASTS, AND THE ANGELS WERE MINSTERING TO HIM.

**1.14** Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ  
AND~AFTER - <sup>2</sup>WAS IMPRISONED - <sup>1</sup>JOHN <sup>4</sup>CAME -

Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον  
<sup>3</sup>JESUS TO - GALILEE PREACHING THE GOOD NEWS

τοῦ θεοῦ **1.15** καὶ λέγων ὅτι Πεπλήρωται ὁ καιρὸς  
- OF GOD AND SAYING - <sup>3</sup>HAS BEEN FULFILLED <sup>1</sup>THE <sup>2</sup>TIME

καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ  
AND HAS APPROACHED THE KINGDOM - OF GOD. REPENT AND

πιστεῦετε ἐν τῷ εὐαγγελίῳ.  
BELIEVE IN THE GOOD NEWS.

**1.16** Καὶ παράγων παρὰ τὴν θάλασσαν τῆς  
AND PASSING BY ALONGSIDE THE LAKE

Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν  
OF GALILEE HE SAW SIMON AND ANDREW, THE BROTHER

Σίμωνος ἀμφιβάλλοντας ἐν τῇ θαλάσῃ· ἦσαν γὰρ  
OF SIMON, CASTING [THEIR NETS] INTO THE LAKE; FOR~THEY WERE

ἁλιεῖς. **1.17** καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὀπίσω  
FISHERMEN. AND <sup>2</sup>SAID <sup>3</sup>TO THEM - <sup>1</sup>JESUS, COME AFTER

μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἁλιεῖς ἀνθρώπων.  
ME, AND I WILL MAKE YOU\* TO BECOME FISHERMEN OF MEN.

**1.18** καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν  
AND IMMEDIATELY LEAVING THE(THEIR) NETS THEY FOLLOWED

αὐτῷ. **1.19** Καὶ προβάς ὀλίγον εἶδεν Ἰάκωβον  
HIM. AND HAVING GONE ON A LITTLE, HE SAW JAMES

τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ  
THE [SON] - OF ZEBEDEE AND JOHN THE BROTHER OF HIM

καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ  
AND THEY [WERE] IN THE(THEIR) BOAT MENDING THE(THEIR)

δίκτυα, **1.20** καὶ εὐθὺς ἐκάλεσεν αὐτούς. καὶ  
NETS, AND IMMEDIATELY HE CALLED THEM. AND

ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαίον ἐν τῷ πλοίῳ  
LEAVING - THEIR-FATHER ZEBEDEE IN THE BOAT

μετὰ τῶν μισθωτῶν ἀπήλθον ὀπίσω αὐτοῦ.  
WITH THE HIRED SERVANTS [AND] DEPARTED AFTER HIM.

**1.21** Καὶ εἰσπορεύονται εἰς Καφαρναούμ· καὶ  
AND THEY ENTER INTO CAPERNAUM. AND

εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν  
IMMEDIATELY ON THE SABBATHS ENTERING INTO THE SYNAGOGUE

ἐδίδασκεν. **1.22** καὶ ἐξεπλήσσοντο ἐπὶ τῇ  
HE WAS TEACHING [THEM]. AND THEY WERE AMAZED AT -

διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὥς  
HIS-TEACHING; FOR-HE WAS TEACHING THEM AS

ἐξουσίαν ἔχων καὶ οὐχ ὥς οἱ γραμματεῖς. **1.23** καὶ  
[ONE] HAVING-AUTHORITY AND NOT AS THE SCRIBES. AND

εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν  
IMMEDIATELY THERE WAS IN - THEIR-SYNAGOGUE A MAN WITH

πνεύματι ἀκαθάρτῳ καὶ ἀνέκραξεν **1.24** λέγων, Τί ἡμῖν  
AN UNCLEAN-SPRIT AND HE CRIED OUT SAYING, WHAT TO US

καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς;  
AND TO YOU, JESUS [THE] NAZARENE? HAVE YOU COME TO DESTROY US?

οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. **1.25** καὶ  
I KNOW YOU, WHO YOU ARE, THE HOLY ONE - OF GOD. AND

ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων, Φιμώθητι καὶ  
REBUKED HIM - JESUS SAYING, BE QUIET AND

ἔξελθε ἐξ αὐτοῦ. **1.26** καὶ σπαράξαν αὐτὸν τὸ  
COME OUT OF HIM. AND \*HAVING CONVULSED \*HIM, †THE

πνεῦμα τὸ ἀκάθαρτον καὶ φωνήσαν φωνῇ μεγάλῃ  
\*SPIRIT - †UNCLEAN AND HAVING CRIED OUT WITH A LOUD-VOICE,

ἔξηλθεν ἐξ αὐτοῦ. **1.27** καὶ ἐθαμβήθησαν ἅπαντες ὥστε  
IT CAME OUT OF HIM. AND EVERYONE-WAS AMAZED SO AS

συζητεῖν πρὸς ἑαυτοὺς λέγοντας, Τί ἐστὶν τοῦτο;  
[TO BEGIN] TO DISCUSS WITH EACH OTHER SAYING, WHAT IS THIS?

διδαχῇ καινῇ κατ' ἐξουσίαν· καὶ τοῖς πνεύμασι τοῖς  
A NEW-TEACHING WITH AUTHORITY; - †THE †SPIRITS -

ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ. **1.28** καὶ  
\*UNCLEAN †HE COMMANDS AND THEY OBEY HIM. AND

me and I will make you fish for people.”<sup>18</sup> And immediately they left their nets and followed him. <sup>19</sup>As he went a little farther, he saw James son of Zebedee and his brother John, who were in their boat mending the nets. <sup>20</sup>Immediately he called them; and they left their father Zebedee in the boat with the hired men, and followed him.

<sup>21</sup> They went to Capernaum; and when the sabbath came, he entered the synagogue and taught. <sup>22</sup> They were astounded at his teaching, for he taught them as one having authority, and not as the scribes. <sup>23</sup> Just then there was in their synagogue a man with an unclean spirit, <sup>24</sup> and he cried out, “What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.” <sup>25</sup> But Jesus rebuked him, saying, “Be silent, and come out of him!” <sup>26</sup> And the unclean spirit, convulsing him and crying with a loud voice, came out of him. <sup>27</sup> They were all amazed, and they kept on asking one another, “What is this? A new teaching—with authority! He commands even the unclean spirits, and they obey him.” <sup>28</sup> At once

<sup>k</sup> Or A new teaching! With authority he

his fame began to spread throughout the surrounding region of Galilee.

29 As soon as they<sup>1</sup> left the synagogue, they entered the house of Simon and Andrew, with James and John. <sup>30</sup>Now Simon's mother-in-law was in bed with a fever, and they told him about her at once. <sup>31</sup>He came and took her by the hand and lifted her up. Then the fever left her, and she began to serve them.

32 That evening, at sundown, they brought to him all who were sick or possessed with demons. <sup>33</sup>And the whole city was gathered around the door. <sup>34</sup>And he cured many who were sick with various diseases, and cast out many demons; and he would not permit the demons to speak, because they knew him.

35 In the morning, while it was still very dark, he got up and went out to a deserted place, and there he prayed.

<sup>36</sup>And Simon and his companions hunted for him. <sup>37</sup>When they found him, they said to him, "Everyone is searching for you." <sup>38</sup>He answered, "Let us go on to the neighboring towns, so that I may proclaim the message there also; for that is what I came out to do."

<sup>39</sup>And he went throughout Galilee, proclaiming the message in their synagogues

<sup>1</sup>Other ancient authorities read *he*

ἐξῆλθεν ἡ ἀκοή αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην τὴν  
WENT OUT THE REPORT OF HIM IMMEDIATELY EVERYWHERE INTO ALL THE

περίχωρον τῆς Γαλιλαίας.  
SURROUNDING COUNTRYSIDE - OF GALILEE.

**1.29** Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες  
AND IMMEDIATELY OUT OF THE SYNAGOGUE COMING

ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ  
THEY WENT INTO THE HOUSE OF SIMON AND ANDREW WITH

Ἰακώβου καὶ Ἰωάννου. **1.30** ἡ δὲ πενθερὰ Σίμωνος  
JAMES AND JOHN. AND-THE MOTHER-IN-LAW OF SIMON

κατέκειτο πυρέσσουσα, καὶ εὐθὺς λέγουσιν αὐτῷ  
WAS LYING DOWN HAVING A FEVER, AND RIGHT AWAY THEY SPEAK TO HIM

περὶ αὐτῆς. **1.31** καὶ προσελθὼν ἤγειρεν αὐτὴν  
CONCERNING HER. AND HAVING APPROACHED, HE RAISED HER

κρατήσας τῆς χειρὸς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετός,  
TAKING [HER] BY THE HAND; AND LEFT HER THE FEVER,

καὶ διηκόνει αὐτοῖς. **1.32** Ὁψίας δὲ γενομένης, ὅτε  
AND SHE WAS SERVING THEM. AND-EVENING HAVING COME, WHEN

ἔδυν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς  
SET THE SUN, THEY WERE BRINGING TO HIM ALL THE ONES

κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους· **1.33** καὶ  
HAVING-ILLNESS AND THE ONES BEING DEMON-POSSESSED. AND

ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν.  
<sup>4</sup>WAS <sup>2</sup>WHOLE <sup>1</sup>THE <sup>3</sup>CITY GATHERED TOGETHER AT THE DOOR.

**1.34** καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις  
AND HE HEALED MANY HAVING-ILLNESS WITH VARIOUS

νόσοις καὶ δαιμόνια πολλὰ ἐξέβαλεν καὶ οὐκ ἤφιεν  
DISEASES AND MANY-DEMONS HE CAST OUT AND HE DID NOT PERMIT

λαλεῖν τὰ δαιμόνια, ὅτι ᾗδειςαν αὐτόν<sup>†</sup>.  
<sup>3</sup>TO SPEAK <sup>1</sup>THE <sup>2</sup>DEMONS, BECAUSE THEY HAD KNOWN HIM.

**1.35** Καὶ πρῶτῃ ἔννυχᾳ λίαν ἀναστὰς ἐξῆλθεν καὶ  
AND <sup>3</sup>EARLY <sup>4</sup>AT NIGHT <sup>2</sup>VERY <sup>1</sup>HAVING ARISEN, HE WENT OUT AND

ἀπῆλθεν εἰς ἔρημον τόπον κακεῖ προσήυχετο. **1.36** καὶ  
WENT AWAY TO A DESOLATE PLACE AND THERE HE WAS PRAYING. AND

κατεδίωξεν αὐτὸν Σίμων καὶ οἱ μετ' αὐτοῦ,  
SEARCHED [FOR] HIM SIMON AND THE ONES WITH HIM,

**1.37** καὶ εὗρον αὐτόν καὶ λέγουσιν αὐτῷ ὅτι Πάντες  
AND THEY FOUND HIM AND THEY SAY TO HIM - EVERYONE

ζητοῦσίν σε. **1.38** καὶ λέγει αὐτοῖς, Ἄγωμεν  
IS(ARE) LOOKING FOR YOU. AND HE SAYS TO THEM, LET US GO

ἄλλαχού εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ  
ELSEWHERE INTO THE NEIGHBORING VILLAGES, SO THAT ALSO THERE

κηρύξω εἰς τοῦτο γὰρ ἐξῆλθον. **1.39** καὶ ἦλθεν  
I MAY PREACH. <sup>3</sup>FOR <sup>4</sup>THIS [PURPOSE] <sup>1</sup>FOR <sup>2</sup>I CAME. AND HE CAME

κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην  
PREACHING IN THE SYNAGOGUES OF THEM IN [THE] WHOLE [REGION OF]

**1:34** text: all. add Χριστον ειναι (knew [him] to be Christ) [see Luke 4:41]: ASVmg NASBmg.

τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλον.

- GALILEE AND <sup>2</sup>THE <sup>3</sup>DEMONS <sup>1</sup>CASTING OUT.

**1.40** Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν

AND COMES TO HIM A LEPRER BEGGING

αὐτὸν [καὶ γονυπετῶν] καὶ λέγων αὐτῷ ὅτι Ἐὰν

HIM AND KNEELING DOWN AND SAYING TO HIM - IF

θέλης δύνασαι με καθαρίσαι. **1.41** καὶ

YOU ARE WILLING YOU ARE ABLE TO CLEANSE ~ME. AND

᾿σπλαγχνισθεὶς ἔκτεινας τὴν χεῖρα αὐτοῦ

BEING FILLED WITH COMPASSION [AND] STRETCHING OUT THE HAND OF HIM

ἥψατο καὶ λέγει αὐτῷ, Θέλω, καθαρίσθητι.

HE TOUCHED [THE MAN] AND SAYS TO HIM, I AM WILLING, BE CLEANSED.

**1.42** καὶ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ

AND IMMEDIATELY WENT AWAY FROM HIM THE LEPRER, AND

ἐκαθαρίσθη. **1.43** καὶ ἐμβριμησάμενος αὐτῷ εὐθὺς

HE WAS CLEANSED. AND HAVING STERNLY WARNED HIM, IMMEDIATELY

ἐξέβαλεν αὐτὸν **1.44** καὶ λέγει αὐτῷ, Ὅρα μηδενὶ

HE SENT OUT HIM AND HE SAYS TO HIM, SEE [THAT] TO NO ONE

μηδὲν εἴπῃς, ἀλλὰ ὑπάγε σεαυτὸν δείξον τῷ ἱερεῖ

YOU SAY ~NOTHING, BUT RATHER GO SHOW ~YOURSELF TO THE PRIEST

καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ᾧ

AND OFFER [THE SACRIFICES] FOR THE CLEANSING OF YOU WHICH

προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. **1.45** ὁ δὲ

MOSES ~COMMANDED, FOR A TESTIMONY TO THEM. BUT ~THE ONE

ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν

HAVING GONE OUT BEGAN TO PREACH MANY THINGS AND TO SPREAD

τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς

THE WORD, SO THAT <sup>3</sup>NO LONGER <sup>1</sup>HE <sup>2</sup>WAS ABLE OPENLY

εἰς πόλιν εἰσελθεῖν, ἀλλ' ἔξω ἐπ' ἐρήμοις τόποις

INTO [THE] CITY TO ENTER, BUT OUTSIDE IN DESOLATE PLACES

ἦν· καὶ ἦρχοντο πρὸς αὐτὸν πάντοθεν.

HE WAS. AND THEY WERE COMING TO HIM FROM EVERY DIRECTION.

**1.41** text: KJV ASV RSV NASB NIV NEBmg TEV NJB NRSV. var. οργισθεὶς (was angry): NEB TEVmg NRSVmg.

and casting out demons.

40 A leper<sup>m</sup> came to him begging him, and kneeling<sup>n</sup> he said to him, "If you choose, you can make me clean."<sup>o</sup> 41 Moved with pity,<sup>o</sup> Jesus<sup>p</sup> stretched out his hand and touched him, and said to him, "I do choose. Be made clean!"<sup>o</sup> 42 Immediately the leprosy<sup>m</sup> left him, and he was made clean. 43 After sternly warning him he sent him away at once,<sup>44</sup> saying to him, "See that you say nothing to anyone; but go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them."<sup>45</sup> But he went out and began to proclaim it freely, and to spread the word, so that Jesus<sup>p</sup> could no longer go into a town openly, but stayed out in the country; and people came to him from every quarter.

<sup>m</sup> The terms *leper* and *leprosy* can refer to several diseases

<sup>n</sup> Other ancient authorities lack kneeling

<sup>o</sup> Other ancient authorities read *anger*  
<sup>p</sup> Gk *he*

## CHAPTER 2

**2.1** Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι'

AND HAVING ENTERED AGAIN INTO CAPERNAUM AFTER [MANY]

ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν. **2.2** καὶ

DAYS, IT WAS HEARD THAT AT HOME HE IS. AND

συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ

MANY ~WERE GATHERED TOGETHER SO AS NO LONGER TO HAVE ROOM - -

πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον.

AT THE DOOR, AND HE WAS SPEAKING TO THEM THE WORD.

**2.3** καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν

AND THEY COME CARRYING TO HIM A PARALYTIC

When he returned to Capernaum after some days, it was reported that he was at home.<sup>2</sup> So many gathered around that there was no longer room for them, not even in front of the door; and he was speaking the word to them.<sup>3</sup> Then some people<sup>4</sup> came, bringing to him a paralyzed man,

<sup>4</sup> Gk *they*



carried by four of them.

<sup>4</sup>And when they could not bring him to Jesus because of the crowd, they removed the roof above him; and after having dug through it, they let down the mat on which the paralytic lay. <sup>5</sup>When Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven." <sup>6</sup>Now some of the scribes were sitting there, questioning in their hearts, <sup>7</sup>"Why does this fellow speak in this way? It is blasphemy! Who can forgive sins but God alone?" <sup>8</sup>At once Jesus perceived in his spirit that they were discussing these questions among themselves; and he said to them, "Why do you raise such questions in your hearts? <sup>9</sup>Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Stand up and take your mat and walk'?" <sup>10</sup>But so that you may know that the Son of Man has authority on earth to forgive sins"—he said to the paralytic—

"<sup>11</sup>I say to you, stand up, take your mat and go to your home."

<sup>12</sup>And he stood up, and immediately took the mat and went out before all of them; so that they were all amazed and glorified God, saying, "We have never seen anything like this!"

αἰρόμενον ὑπὸ τεσσάρων. **2.4** καὶ μὴ δυνάμενοι  
BEING CARRIED ALONG BY FOUR [MEN]. AND NOT BEING ABLE

προσενέγκαι αὐτῷ διὰ τὸν ὄχλον  
TO BRING [THE PARALYTIC] TO HIM ON ACCOUNT OF THE CROWD,

ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ  
THEY REMOVED THE ROOF WHERE HE WAS, AND

ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου ὁ  
HAVING MADE AN OPENING THEY LOWERED THE MATTRESS UPON WHICH THE

παραλυτικὸς κατέκειτο. **2.5** καὶ ἰδὼν ὁ Ἰησοῦς τὴν  
PARALYTIC WAS LYING. AND <sup>2</sup>HAVING SEEN - JESUS THE

πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, Τέκνον,  
FAITH OF THEM SAYS TO THE PARALYTIC, CHILD,

ἀφίενταί σου αἱ ἁμαρτίαι. **2.6** ἦσαν δέ τινες τῶν  
ARE FORGIVEN YOUR - SINS. AND~THERE WERE SOME OF THE

γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν  
SCRIBES SITTING~THERE AND THINKING ABOUT [THESE THINGS] IN

ταῖς καρδίαις αὐτῶν, **2.7** Τί οὗτος οὕτως λαλεῖ;  
THE HEARTS OF THEM, WHY [IS] THIS ONE SPEAKING~THUS?

βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ  
HE BLASPHEMES. WHO IS ABLE TO FORGIVE SINS EXCEPT

εἰς ὁ θεός; **2.8** καὶ εὐθὺς ἐπιγινούς ὁ Ἰησοῦς  
[THE] ONE, - GOD? AND IMMEDIATELY HAVING KNOWN - JESUS

τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν  
IN THE SPIRIT OF HIM THAT IN THIS MANNER THEY ARE DIALOGUING AMONG

ἑαυτοῖς λέγει αὐτοῖς, Τί ταῦτα διαλογίζεσθε ἐν  
THEMSELVES HE SAYS TO THEM, WHY ARE YOU<sup>2</sup> CONSIDERING~THESE THINGS IN

ταῖς καρδίαις ὑμῶν; **2.9** τί ἐστὶν εὐκοπώτερον, εἰπεῖν  
THE HEARTS OF YOU? WHICH IS EASIER, TO SAY

τῷ παραλυτικῷ, Ἀφίενταί σου αἱ ἁμαρτίαι, ἢ  
TO THE PARALYTIC, ARE FORGIVEN YOUR - SINS, OR

εἰπεῖν, Ἐγείρε καὶ ἄρον τὸν κράβαττόν σου καὶ  
TO SAY, STAND AND PICK UP THE MATTRESS OF YOU AND

περιπάτει; **2.10** ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει  
WALK? BUT~IN ORDER THAT YOU<sup>2</sup> MAY KNOW THAT HAS~AUTHORITY

ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς—  
THE SON - OF MAN TO FORGIVE SINS UPON - EARTH—

λέγει τῷ παραλυτικῷ, **2.11** Σοὶ λέγω, ἐγείρε ἄρον  
HE SAYS TO THE PARALYTIC, TO YOU I SAY, STAND, PICK UP

τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου.  
THE MATTRESS OF YOU AND GO TO THE HOME OF YOU

**2.12** καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον  
AND HE AROSE AND IMMEDIATELY TAKING THE MATTRESS

ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε ἐξίστασθαι πάντας  
WENT OUTSIDE IN FRONT OF EVERYONE, SO AS TO ASTONISH EVERYONE

καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι Οὕτως οὐδέποτε  
AND TO GLORIFY - GOD SAYING, - THUS NEVER

εἶδομεν.

HAVE WE SEEN.

**2.13** Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ  
AND HE WENT OUT AGAIN BESIDE THE LAKE; AND

πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν  
ALL THE CROWD WAS COMING TO HIM, AND HE WAS TEACHING

αὐτούς. **2.14** καὶ παράγων εἶδεν Λεὺν τὸν τοῦ  
THEM, AND PASSING BY HE SAW LEVI THE [SON] -

Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ,  
OF ALPHEUS SITTING IN THE TAX OFFICE, AND HE SAYS TO HIM,

Ἀκολουθεῖ μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.  
FOLLOW ME. AND RISING UP HE FOLLOWED HIM.

**2.15** Καὶ γίνεται κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ  
AND IT CAME TO PASS [THAT] HE RECLINED IN THE HOUSE

αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ  
OF HIM, AND MANY TAX COLLECTORS AND SINNERS

συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ·  
WERE RECLINING - WITH JESUS AND WITH THE DISCIPLES OF HIM.

ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ. **2.16** καὶ  
FOR-THERE WERE MANY AND THEY WERE FOLLOWING HIM. AND

οἱ γραμματεῖς τῶν Φαρισαίων ἰδόντες ὅτι ἐσθίει·  
THE SCRIBES OF THE PHARISEES SEEING THAT HE EATS

μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν ἔλεγον τοῖς  
WITH - SINNERS AND TAX COLLECTORS WERE SAYING TO THE

μαθηταῖς αὐτοῦ, Ὅτι μετὰ τῶν τελωνῶν καὶ  
DISCIPLES OF HIM - <sup>2</sup>WITH - <sup>3</sup>TAX COLLECTORS <sup>4</sup>AND

ἁμαρτωλῶν ἐσθίει; **2.17** καὶ ἀκούσας ὁ Ἰησοῦς  
<sup>5</sup>SINNERS <sup>1</sup>DOES HE EAT? AND HAVING HEARD [THIS] - JESUS

λέγει αὐτοῖς [ὅτι] Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες  
SAYS TO THEM - <sup>4</sup>NO NEED <sup>3</sup>HAVE <sup>1</sup>THE <sup>2</sup>STRONG ONES

ἱατροῦ ἀλλ' οἱ κακῶς ἔχοντες οὐκ ἦλθον  
OF A PHYSICIAN BUT RATHER THE ONES HAVING-ILLNESS. I DID NOT COME

καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς.  
TO CALL [THE] RIGHTEOUS BUT SINNERS.

**2.18** Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ  
AND CAME THE DISCIPLES OF JOHN AND THE

Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν  
PHARISEES FASTING. AND THEY COME AND SAY

αὐτῷ, Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ  
TO HIM, WHY [DO] THE DISCIPLES OF JOHN AND THE DISCIPLES

τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ  
OF THE PHARISEES FAST, - BUT YOUR DISCIPLES

οὐ νηστεύουσιν; **2.19** καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς,  
DO NOT FAST? AND SAID TO THEM - JESUS,

Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ  
<sup>5</sup>ARE NOT ABLE <sup>1</sup>[SURELY] THE <sup>2</sup>ATTENDANTS <sup>3</sup>OF THE <sup>4</sup>GROOM <sup>7</sup>WHILE <sup>8</sup>THE

νυμφίος μετ' αὐτῶν ἐστὶν νηστεύειν; ὅσον χρόνον  
<sup>9</sup>GROOM <sup>11</sup>WITH <sup>12</sup>THEM <sup>10</sup>IS <sup>6</sup>TO FAST? AS LONG AS

**2:16a** text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι (the scribes and the Pharisees); KJV ASVmg RSVmg NRSVmg. **2:16b** text [see Matt. 9:11]: ASV RSV NIV NEB TEV NJB NRSV. add καὶ πίνει (and drink); ASV RSVmg NASB NRSVmg.

13 Jesus<sup>r</sup> went out again beside the sea; the whole crowd gathered around him, and he taught them. <sup>14</sup>As he was walking along, he saw Levi son of Alphaeus sitting at the tax booth, and he said to him, "Follow me." And he got up and followed him.

<sup>15</sup>And as he sat at dinner<sup>r</sup> in Levi's<sup>s</sup> house, many tax collectors and sinners were also sitting<sup>u</sup> with Jesus and his disciples—for there were many who followed him. <sup>16</sup>When the scribes of the Pharisees saw that he was eating with sinners and tax collectors, they said to his disciples, "Why does he eat<sup>w</sup> with tax collectors and sinners?" <sup>17</sup>When Jesus heard this, he said to them, "Those who are well have no need of a physician, but those who are sick; I have come to call not the righteous but sinners."

<sup>18</sup>Now John's disciples and the Pharisees were fasting; and people<sup>x</sup> came and said to him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?" <sup>19</sup>Jesus said to them, "The wedding guests cannot fast while the bridegroom is with them, can they? As long as

<sup>r</sup> Gk. *He*

<sup>s</sup> Gk. *reclined*

<sup>t</sup> Gk. *his*

<sup>u</sup> Gk. *reclining*

<sup>v</sup> Other ancient authorities read *and*

<sup>w</sup> Other ancient authorities add *and drink*

<sup>x</sup> Gk. *they*

they have the bridegroom with them, they cannot fast.

<sup>20</sup>The days will come when the bridegroom is taken away from them, and then they will fast on that day.

<sup>21</sup>“No one sews a piece of unshrunk cloth on an old cloak; otherwise, the patch pulls away from it, the new from the old, and a worse tear is made. <sup>22</sup>And no one puts new wine into old wineskins; otherwise, the wine will burst the skins, and the wine is lost, and so are the skins; but one puts new wine into fresh wineskins.”<sup>y</sup>

<sup>23</sup>One sabbath he was going through the grainfields; and as they made their way his disciples began to pluck heads of grain.

<sup>24</sup>The Pharisees said to him, “Look, why are they doing what is not lawful on the sabbath?” <sup>25</sup>And he said to them, “Have you never read what David did when he and his companions were hungry and in need of food? <sup>26</sup>He entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions.” <sup>27</sup>Then he said to them, “The sabbath was made for humankind, and not humankind for the

<sup>y</sup> Other ancient authorities lack but one puts new wine into fresh wineskins

έχουσιν τὸν νυμφίον μετ' αὐτῶν οὐ δύνανται νηστεύειν.  
THEY HAVE THE GROOM WITH THEM THEY ARE NOT ABLE TO FAST.

**2.20** ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ  
BUT~WILL COME DAYS WHEN IS TAKEN AWAY FROM THEM THE

νυμφίος, καὶ τότε νηστεύουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.  
GROOM, AND THEN THEY WILL FAST IN THAT - DAY.

**2.21** Οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει  
NO ONE <sup>2A</sup>A PATCH <sup>4C</sup>CLOTH <sup>3OF</sup>OF UNSHRUNK <sup>1SEWS</sup>SEWS

ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἶρει τὸ πλήρωμα  
ON AN OLD~GARMENT; OTHERWISE, <sup>3WILL</sup>WILL PULL AWAY <sup>1THE</sup>THE <sup>2PATCH</sup>PATCH

ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ καὶ χεῖρον  
FROM IT, THE NEW FROM THE OLD AND A WORSE

σχίσμα γίνεται. **2.22** καὶ οὐδεὶς βάλλει οἶνον νέον εἰς  
TEAR RESULTS. AND NO ONE PUTS NEW~WINE INTO

ἄσκους παλαιοῦ· εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς  
OLD~WINESKINS; OTHERWISE, <sup>3WILL</sup>WILL TEAR <sup>1THE</sup>THE <sup>2WINE</sup>WINE THE

ἄσκους καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἄσκοί· ἀλλὰ  
WINESKINS AND THE WINE IS RUINED AND THE WINESKINS. INSTEAD,

οἶνον νέον εἰς ἄσκους καινοὺς.  
NEW~WINE [IS PUT] INTO NEW~WINESKINS.

**2.23** Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν  
AND IT CAME ABOUT [THAT] HE ON THE SABBATH(S)

παραπορεύεσθαι διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ  
WAS PASSING THROUGH THE GRAINFIELDS, AND THE DISCIPLES

αὐτοῦ ἤρξαντο ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυν.  
OF HIM BEGAN TO MAKE~[THEIR] WAY PICKING THE HEADS OF GRAIN.

**2.24** καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἴδε τί ποιοῦσιν  
AND THE PHARISEES SAID TO HIM, LOOK, WHY ARE THEY DOING

τοῖς σάββασιν ὃ οὐκ ἔξεστιν; **2.25** καὶ λέγει αὐτοῖς,  
ON THE SABBATHS WHAT IS NOT PERMITTED? AND HE SAYS TO THEM,

Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε  
HAVE YOU\* NEVER READ WHAT DAVID~DID WHEN

χρεῖαν ἔσχεν καὶ ἐπεινασεν αὐτὸς καὶ οἱ μετ'  
HE HAD~NEED AND HE WAS HUNGRY, HE AND THE ONES WITH

αὐτοῦ, **2.26** πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ  
HIM, HOW HE ENTERED INTO THE HOUSE - OF GOD

ἐπὶ Ἀβιαθὰρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς  
DURING [THE DAYS OF] ABIATHAR [THE] HIGH PRIEST AND THE LOAVES OF THE

προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς  
PRESENTATION HE ATE, WHICH IS NOT PERMITTED TO BE EATEN EXCEPT BY THE

ιερεῖς, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν;  
PRIESTS, AND HE GAVE [SOME] ALSO TO THE ONES WITH HIM BEING?

**2.27** καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν  
AND HE SAID TO THEM, THE SABBATH ON ACCOUNT OF -

ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ  
MAN WAS CREATED AND NOT - MAN ON ACCOUNT OF THE

σάββατον· 2.28 ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ  
SABBATH. SO THAT <sup>9</sup>LORD <sup>4</sup>IS <sup>1</sup>THE <sup>2</sup>SON -

sabbath;<sup>28</sup> so the Son of Man is lord even of the sabbath.”

ἀνθρώπου καὶ τοῦ σαββάτου.  
<sup>3</sup>OF MAN EVEN OF THE SABBATH.

## CHAPTER 3

3.1 Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν. καὶ  
AND HE ENTERED AGAIN INTO THE SYNAGOGUE. AND

ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα.  
THERE WAS THERE A MAN HAVING-A WITHERED - HAND.

3.2 καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασιν  
AND THEY WERE WATCHING HIM [TO SEE] IF ON THE SABBATHS

θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ.  
HE WILL HEAL HIM, IN ORDER THAT THEY MIGHT ACCUSE HIM.

3.3 καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν ξηρὰν χεῖρα  
AND HE SAYS TO THE MAN, THE ONE WITH THE WITHERED HAND

ἔχοντι, Ἐγείρε εἰς τὸ μέσον. 3.4 καὶ λέγει αὐτοῖς,  
HAVING, STAND UP IN THE MIDDLE. AND HE SAYS TO THEM,

Ἐξεστὶν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ  
IS IT PERMITTED ON THE SABBATHS TO DO~GOOD OR

κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτείνει; οἱ δὲ  
TO DO EVIL, TO RESTORE~LIFE OR TO DESTROY [IT]? BUT~THEY

ἔσιώπων. 3.5 καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς,  
WERE SILENT. AND HAVING LOOKED [AT] THEM WITH ANGER,

συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν  
BEING DEEPLY GRIEVED AT THE HARDNESS - OF THEIR~HEART

λέγει τῷ ἀνθρώπῳ, Ἐκτεινον τὴν χεῖρα. καὶ  
HE SAYS TO THE MAN, STRETCH OUT THE(YOUR) HAND. AND

ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.  
HE STRETCHED [IT] OUT AND WAS RESTORED THE HAND OF HIM.

3.6 καὶ ἐξεληθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν  
AND GOING OUT THE PHARISEES IMMEDIATELY WITH THE

Ἑρωδιανῶν συμβούλιον ἐδίδουν κατ' αὐτοῦ ὅπως  
HERODIANS HELD~CONSULTATION AGAINST HIM AS TO HOW

αὐτὸν ἀπολέσωσιν.  
THEY MIGHT DESTROY~HIM.

3.7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ  
AND - JESUS WITH THE DISCIPLES OF HIM

ἀνεχώρησεν πρὸς τὴν θάλασσαν, καὶ πολὺ πλῆθος ἀπὸ  
WENT AWAY TO THE LAKE, AND A GREAT MULTITUDE FROM

τῆς Γαλιλαίας [ἠκολούθησεν], καὶ ἀπὸ τῆς Ἰουδαίας  
- GALILEE FOLLOWED [HIM], ALSO FROM - JUDEA

3.8 καὶ ἀπὸ Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ  
AND FROM JERUSALEM AND FROM - IDUMEA AND

Again he entered the synagogue, and a man was there who had a withered hand. <sup>2</sup>They watched him to see whether he would cure him on the sabbath, so that they might accuse him. <sup>3</sup>And he said to the man who had the withered hand, “Come forward.” <sup>4</sup>Then he said to them, “Is it lawful to do good or to do harm on the sabbath, to save life or to kill?” But they were silent. <sup>5</sup>He looked around at them with anger; he was grieved at their hardness of heart and said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored. <sup>6</sup>The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him.

<sup>7</sup>Jesus departed with his disciples to the sea, and a great multitude from Galilee followed him; <sup>8</sup>hearing all that he was doing, they came to him in great numbers from Judea, Jerusalem, Idumea,



beyond the Jordan, and the region around Tyre and Sidon. <sup>9</sup>He told his disciples to have a boat ready for him because of the crowd, so that they would not crush him; <sup>10</sup>for he had cured many, so that all who had diseases pressed upon him to touch him. <sup>11</sup>Whenever the unclean spirits saw him, they fell down before him and shouted, "You are the Son of God!" <sup>12</sup>But he sternly ordered them not to make him known.

<sup>13</sup>He went up the mountain and called to him those whom he wanted, and they came to him. <sup>14</sup>And he appointed twelve, whom he also named apostles,<sup>2</sup> to be with him, and to be sent out to proclaim the message, <sup>15</sup>and to have authority to cast out demons. <sup>16</sup>So he appointed the twelve:<sup>a</sup> Simon (to whom he gave the name Peter); <sup>17</sup>James son of Zebedee and John the brother of James (to whom he gave the name Boanerges, that is, Sons of Thunder); <sup>18</sup>and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James son

<sup>2</sup> Other ancient authorities lack *whom he also named apostles*

<sup>a</sup> Other ancient authorities lack *So he appointed the twelve*

πέραν τοῦ Ἰορδάνου καὶ περὶ Τύρον καὶ Σιδῶνα  
ON THE OTHER SIDE OF THE JORDAN AND AROUND TYRE AND SIDON,

πλήθος πολὺ ἀκούοντες ὅσα ἐποίει  
A GREAT~MULTITUDE [FOLLOWED], HEARING EVERYTHING THAT HE WAS DOING,

ἦλθον πρὸς αὐτόν. 3.9 καὶ εἶπεν τοῖς μαθηταῖς  
THEY CAME TO HIM. AND HE SAID TO THE DISCIPLES

αὐτοῦ ἵνα πλοίαριον προσκαρτερῇ αὐτῷ διὰ τὸν  
OF HIM THAT A BOAT SHOULD STAND READY FOR HIM BECAUSE OF THE

ὄχλον ἵνα μὴ θλίβωσιν αὐτόν. 3.10 πολλοὺς γὰρ  
CROWD LEST THEY CROWD AROUND HIM. <sup>3</sup>MANY <sup>1</sup>FOR

ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἅψωνται  
<sup>2</sup>HE HEALED, SO AS TO FALL UPON HIM THAT HE MIGHT TOUCH

ὅσοι εἶχον μάστιγας. 3.11 καὶ τὰ πνεύματα τὰ  
AS MANY AS HAD AFFLICTIONS. AND THE <sup>2</sup>SPIRITS -

ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ  
<sup>1</sup>UNCLEAN, WHENEVER THEY SAW~HIM, WERE FALLING BEFORE HIM

καὶ ἔκραζον λέγοντες ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.  
AND WERE CRYING OUT SAYING - YOU ARE THE SON - OF GOD.

3.12 καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν  
AND <sup>3</sup>STERNLY <sup>1</sup>HE REBUKED <sup>2</sup>THEM LEST HIM

φανερὸν ποιήσωσιν.  
THEY SHOULD MAKE~MANIFEST.

3.13 Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ  
AND HE GOES UP TOWARD THE MOUNTAIN AND

προσκαλεῖται οὓς ἠθέλεν αὐτός, καὶ ἀπῆλθον πρὸς  
SUMMONS WHOM HE~WANTED, AND THEY CAME TO

αὐτόν. 3.14 καὶ ἐποίησεν δώδεκα [οὓς καὶ  
HIM. AND HE APPOINTED TWELVE WHOM ALSO

ἀποστόλους ὠνόμασεν] ἵνα ὧσιν μετ' αὐτοῦ καὶ  
HE DESIGNATED~APOSTLES THAT THEY MIGHT BE WITH HIM AND

ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν 3.15 καὶ ἔχειν  
THAT HE MIGHT SEND THEM TO PREACH AND TO HAVE

ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια. 3.16 [καὶ ἐποίησεν  
AUTHORITY TO CAST OUT - DEMONS. AND HE APPOINTED

τοὺς δώδεκα,] καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον,  
THE TWELVE, AND HE GAVE [THE] NAME - PETER~TO SIMON,

3.17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην  
AND JAMES THE [SON] - OF ZEBEDEE AND JOHN

τὸν ἀδελφὸν τοῦ Ἰακώβου καὶ ἐπέθηκεν αὐτοῖς  
THE BROTHER - OF JAMES AND HE GAVE TO THEM

ὄνομα[τα] Βοανηργές, ὃ ἐστὶν Υἱοὶ Βροντῆς.  
[THE] NAME[S] BOANERGES WHICH MEANS SONS OF THUNDER.

3.18 καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον  
AND ANDREW AND PHILIP AND BARTHOLOMEW

καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ  
AND MATTHEW AND THOMAS AND JAMES THE [SON] -

3:14 text [see Luke 6:13]: ASVmg RSVmg NASBmg NIV TEV NRSV. omit: KJV ASV RSV NASB NIVmg NEB NJB NRSVmg.

Ἀλφαίου καὶ Θαδδαίου καὶ Σίμονα τὸν Καναναῖον  
OF ALPHEUS AND THADDAEUS AND SIMON THE CANANAEAN

**3.19** καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.  
AND JUDAS ISCARIOT, WHO ALSO BETRAYED HIM.

**3.20** Καὶ ἔρχεται εἰς οἶκον· καὶ συνέρχεται πάλιν  
AND HE GOES INTO A HOUSE; AND ASSEMBLES AGAIN

[ὁ] ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν.  
THE CROWD, SO THAT THEY WERE NOT ABLE - TO EAT-BREAD.

**3.21** καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι  
AND HAVING HEARD [THIS] HIS-FAMILY WENT OUT TO TAKE HOLD OF

αὐτόν· ἔλεγον γὰρ ὅτι ἐξέστη. **3.22** καὶ οἱ  
HIM. FOR-THEY WERE SAYING - HE HAS LOST HIS MIND. AND THE

γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες  
SCRIBES, THE ONES FROM JERUSALEM HAVING COME DOWN

ἔλεγον ὅτι Βεελζεβούλ ἔχει καὶ ὅτι ἐν τῷ ἄρχοντι  
WERE SAYING - HE HAS-BEELZEBUL - FOR BY THE RULER

τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. **3.23** καὶ  
OF THE DEMONS HE CASTS OUT - DEMONS. AND

προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν  
HAVING CALLED THEM, IN PARABLES HE WAS SPEAKING

αὐτοῖς, Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν;  
TO THEM, HOW IS IT POSSIBLE [FOR] SATAN TO CAST OUT-SATAN?

**3.24** καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ,  
AND IF A KINGDOM AGAINST ITSELF IS DIVIDED,

οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη· **3.25** καὶ  
IT IS NOT POSSIBLE [FOR] TO STAND - KINGDOM THAT. AND

ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἡ  
IF A HOUSE AGAINST ITSELF IS DIVIDED, IT WILL NOT BE POSSIBLE [FOR] -

οἰκία ἐκείνη σταθῆναι. **3.26** καὶ εἰ ὁ Σατανᾶς ἀνέστη  
THAT-HOUSE TO STAND. AND IF - SATAN STOOD UP

ἐφ' ἑαυτὸν καὶ ἐμερίσθη, οὐ δύναται στήναι  
AGAINST HIMSELF AND WAS DIVIDED, IT IS NOT POSSIBLE [FOR HIM] TO STAND

ἀλλὰ τέλος ἔχει. **3.27** ἀλλ' οὐ δύναται οὐδεὶς εἰς τὴν  
BUT HE HAS-AN END. BUT NO ONE IS ABLE INTO THE

οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ  
HOUSE OF THE STRONG MAN HAVING ENTERED THE POSSESSIONS OF HIM

διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῇσῃ, καὶ τότε  
TO PLUNDER, UNLESS FIRST, THE STRONG MAN HE BINDS, AND THEN

τὴν οἰκίαν αὐτοῦ διαρπάσει. **3.28** Ἀμὴν λέγω ὑμῖν  
THE HOUSE OF HIM HE WILL PLUNDER. TRULY I SAY TO YOU

ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων  
THAT EVERYTHING WILL BE FORGIVEN THE SONS - OF MEN

τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι ὅσα ἐὰν  
THE SINS AND THE BLASPHEMIES WHATEVER

βλασφημήσωσιν· **3.29** ὃς δ' ἂν βλασφημήσῃ εἰς τὸ  
THEY MAY BLASPHEME. BUT-WHOEVER BLASPHEMES AGAINST THE

πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα,  
SPIRIT - HOLY, DOES NOT HAVE FORGIVENESS INTO THE AGE,

of Alphaeus, and Thad-  
daeus, and Simon the  
Cananaean, <sup>19</sup>and Judas  
Iscariot, who betrayed him.

Then he went home;  
<sup>20</sup>and the crowd came  
together again, so that they  
could not even eat. <sup>21</sup>When  
his family heard it, they  
went out to restrain him, for  
people were saying, "He has  
gone out of his mind."

<sup>22</sup>And the scribes who came  
down from Jerusalem said,  
"He has Beelzebul, and by  
the ruler of the demons he  
casts out demons." <sup>23</sup>And he  
called them to him, and  
spoke to them in parables,  
"How can Satan cast out  
Satan? <sup>24</sup>If a kingdom is  
divided against itself, that  
kingdom cannot stand.  
<sup>25</sup>And if a house is divided  
against itself, that house will  
not be able to stand. <sup>26</sup>And if  
Satan has risen up against  
himself and is divided, he  
cannot stand, but his end has  
come. <sup>27</sup>But no one can  
enter a strong man's house  
and plunder his property  
without first tying up the  
strong man; then indeed the  
house can be plundered.

<sup>28</sup>"Truly I tell you,  
people will be forgiven for  
their sins and whatever  
blasphemies they utter;  
<sup>29</sup>but whoever blasphemes  
against the Holy Spirit can  
never have forgiveness,

*Do not take into*

but is guilty of an eternal sin"—<sup>30</sup>for they had said, "He has an unclean spirit."

<sup>31</sup>Then his mother and his brothers came; and standing outside, they sent to him and called him. <sup>32</sup>A crowd was sitting around him; and they said to him, "Your mother and your brothers and sisters<sup>b</sup> are outside, asking for you." <sup>33</sup>And he replied, "Who are my mother and my brothers?" <sup>34</sup>And looking at those who sat around him, he said, "Here are my mother and my brothers! <sup>35</sup>Whoever does the will of God is my brother and sister and mother."

<sup>b</sup> Other ancient authorities lack and sisters

ἀλλὰ ἐνοχός ἐστιν αἰωνίου ἀμαρτήματος. **3.30** ὅτι  
BUT IS-GUILTY OF AN ETERNAL SIN. FOR

ἔλεγον, Πνεῦμα ἀκάθαρτον ἔχει.  
THEY WERE SAYING, <sup>3</sup>SPIRIT <sup>2</sup>AN UNCLEAN <sup>1</sup>HE HAS.

**3.31** Καὶ ἔρχεται ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ  
AND COMES THE MOTHER OF HIM AND THE BROTHERS

αὐτοῦ καὶ ἔξω στήκοντες ἀπέστειλαν πρὸς αὐτὸν  
OF HIM AND STANDING-OUTSIDE THEY SENT TO HIM

καλοῦντες αὐτόν. **3.32** καὶ ἐκάθητο περὶ αὐτὸν ὄχλος,  
CALLING HIM. AND WERE SITTING AROUND HIM A CROWD,

καὶ λέγουσιν αὐτῷ, Ἴδου ἡ μήτηρ σου καὶ οἱ  
AND THEY ARE SAYING TO HIM, BEHOLD THE MOTHER OF YOU AND THE

ἀδελφοί σου [καὶ αἱ ἀδελφαι σου] ἔξω  
BROTHERS OF YOU AND THE SISTERS OF YOU [ARE] OUTSIDE

ζητοῦσιν σε. **3.33** καὶ ἀποκριθεὶς αὐτοῖς λέγει, Τίς  
LOOKING FOR YOU. AND HAVING ANSWERED THEM HE SAYS, WHO

ἐστὶν ἡ μήτηρ μου καὶ οἱ ἀδελφοί [μου]; **3.34** καὶ  
IS THE MOTHER OF ME AND THE BROTHERS OF ME? AND

περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους  
HAVING LOOKED AROUND AT THE ONES AROUND HIM SITTING-IN A CIRCLE

λέγει, Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.  
HE SAYS, BEHOLD THE MOTHER OF ME AND THE BROTHERS OF ME.

**3.35** ὃς [γὰρ] ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος  
FOR-WHOEVER DOES THE WILL - OF GOD, THIS ONE

ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.  
[THE] BROTHER OF ME AND SISTER AND MOTHER IS.

**3:32** text: RSVmg NASBmg TEV NJB NRSV. omit [see Matt. 12:47; Luke 8:20]; KJV ASV RSV NASB NIV NEB NRSVmg.

# Luke 8:19-21

## CHAPTER 4

Again he began to teach beside the sea. Such a very large crowd gathered around him that he got into a boat on the sea and sat there, while the whole crowd was beside the sea on the land. <sup>2</sup>He began to teach them many things in parables, and in his teaching he said to them: <sup>3</sup>"Listen! A sower went out to sow. <sup>4</sup>And as he sowed, some seed fell on the path,

<sup>b</sup> Other ancient authorities lack and sisters

**4.1** Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν.  
AND AGAIN HE BEGAN TO TEACH BESIDE THE LAKE.

καὶ συναγεται πρὸς αὐτὸν ὄχλος πλείστος, ὥστε  
AND GATHERED TOGETHER TO HIM A HUGE-CROWD SO THAT

αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσῃ,  
HE INTO A BOAT HAVING GOTTEN IN TO SIT IN THE LAKE,

καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς  
AND ALL THE CROWD NEAR THE LAKE ON THE LAND

ἦσαν. **4.2** καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ  
WERE. AND HE WAS TEACHING THEM WITH MANY-PARABLES

καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδασκίᾳ αὐτοῦ, **4.3** Ἀκούετε.  
AND HE WAS SAYING TO THEM IN THE TEACHING OF HIM, LISTEN.

ἰδοὺ ἐξῆλθεν ὁ σπείρων σπείραι. **4.4** καὶ ἐγένετο  
BEHOLD WENT OUT THE ONE SOWING TO SOW [SEED]. AND IT CAME ABOUT

ἐν τῷ σπείρειν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν,  
WHILE - [HE WENT] TO SOW [THAT] SOME [SEED] FELL BESIDE THE ROAD,

καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό. **4.5** καὶ  
AND CAME THE BIRDS AND DEVoured IT. AND

ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν  
OTHER [SEED] FELL UPON THE ROCKY PLACE WHERE IT DID NOT HAVE

γῆν πολλήν, καὶ εὐθὺς ἐξανέτειλεν διὰ τὸ  
MUCH~SOIL, AND IMMEDIATELY IT SPRANG UP BECAUSE -

μὴ ἔχειν βάθος γῆς· **4.6** καὶ ὅτε ἀνέτειλεν ὁ ἥλιος  
IT DID NOT HAVE DEPTH OF SOIL. AND WHEN ROSE THE SUN

ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.  
IT WAS SCORCHED AND BECAUSE - IT DID NOT HAVE A ROOT IT WITHERED.

**4.7** καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ  
AND OTHER [SEED] FELL INTO THE THORN BUSHES, AND

ἀνέβησαν αἱ ἀκανθαὶ καὶ συνέπνιξαν αὐτό, καὶ  
CAME UP THE THORNS AND CHOKED IT, AND

καρπὸν οὐκ ἔδωκεν. **4.8** καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν  
FRUIT IT DID NOT GIVE. AND OTHERS FELL INTO THE <sup>2</sup>SOIL

τὴν καλὴν καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ  
- <sup>1</sup>GOOD AND IT WAS GIVING FRUIT RISING UP AND

αὐξανόμενα καὶ ἔφερεν ἓν τριάκοντα καὶ ἓν  
GROWING AND IT WAS BEARING [FRUIT], ONE THIRTY AND ONE

ἑξήκοντα καὶ ἓν ἑκατόν. **4.9** καὶ ἔλεγεν, Ὅς ἔχει  
SIXTY AND ONE ONE HUNDRED. AND HE WAS SAYING, WHO HAS

ὦτα ἀκούειν ἀκουέτω.  
EARS TO HEAR LET HIM HEAR.

**4.10** Καὶ ὅτε ἐγένετο κατὰ μόνας, ἠρώτων αὐτὸν  
AND WHEN HE WAS BY HIMSELF, WERE ASKING HIM

οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς  
THE ONES AROUND HIM WITH THE TWELVE THE [MEANING OF THE]

παραβολὰς. **4.11** καὶ ἔλεγεν αὐτοῖς, Ὑμῖν τὸ  
PARABLES. AND HE WAS SAYING TO THEM, TO YOU" THE

μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ·  
MYSTERY HAS BEEN GIVEN OF THE KINGDOM - OF GOD.

ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα  
BUT~TO THOSE - OUTSIDE <sup>3</sup>IN <sup>4</sup>PARABLES - <sup>1</sup>EVERYTHING

γίνεται, **4.12** ἵνα βλέποντες βλέπωσιν καὶ  
<sup>2</sup>REMAINS, IN ORDER THAT SEEING THEY MAY SEE AND

μὴ ἴδωσιν,  
THEY MAY NOT PERCEIVE,

καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιώσιν,  
AND HEARING THEY MAY HEAR AND THEY MAY NOT UNDERSTAND,

μήποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς.  
LEST THEY SHOULD TURN AND IT SHOULD BE FORGIVEN THEM.

**4.13** Καὶ λέγει αὐτοῖς, Οὐκ οἰδατε τὴν  
AND HE SAYS TO THEM, DO YOU" NOT KNOW [THE MEANING OF] -

παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς  
THIS~PARABLE, AND HOW ALL THE PARABLES

and the birds came and ate it up. <sup>5</sup>Other seed fell on rocky ground, where it did not have much soil, and it sprang up quickly, since it had no depth of soil. <sup>6</sup>And when the sun rose, it was scorched; and since it had no root, it withered away. <sup>7</sup>Other seed fell among thorns, and the thorns grew up and choked it, and it yielded no grain. <sup>8</sup>Other seed fell into good soil and brought forth grain, growing up and increasing and yielding thirty and sixty and a hundredfold." <sup>9</sup>And he said, "Let anyone with ears to hear listen!"

<sup>10</sup> When he was alone, those who were around him along with the twelve asked him about the parables.

<sup>11</sup> And he said to them, "To you has been given the secret<sup>c</sup> of the kingdom of God, but for those outside, everything comes in parables; <sup>12</sup>in order that 'they may indeed look, but not perceive, and may indeed listen, but not understand; so that they may not turn again and be forgiven.'"

<sup>13</sup> And he said to them, "Do you not understand this parable? Then how will you understand all

<sup>c</sup> Or *mystery*



the parables? <sup>14</sup>The sower sows the word. <sup>15</sup>These are the ones on the path where the word is sown: when they hear, Satan immediately comes and takes away the word that is sown in them. <sup>16</sup>And these are the ones sown on rocky ground: when they hear the word, they immediately receive it with joy. <sup>17</sup>But they have no root, and endure only for a while; then, when trouble or persecution arises on account of the word, immediately they fall away. <sup>18</sup>And others are those sown among the thorns: these are the ones who hear the word, <sup>19</sup>but the cares of the world, and the lure of wealth, and the desire for other things come in and choke the word, and it yields nothing. <sup>20</sup>And these are the ones sown on the good soil: they hear the word and accept it and bear fruit, thirty and sixty and a hundredfold."

21 He said to them, "Is a lamp brought in to be put under the bushel basket, or under the bed, and not on the lampstand? <sup>22</sup>For there is nothing hidden, except to be disclosed; nor is anything secret, except to come to light.

<sup>d</sup>Or stumble

γνώσεσθε;

WILL YOU\* COME TO KNOW?

4.14 ὁ

THE ONE SOWING

σπείρων τὸν λόγον σπείρει.

<sup>2</sup>THE <sup>3</sup>WORD <sup>1</sup>SOVS.

4.15 οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν ὅπου

AND~THESE ARE THE ONES BESIDE THE ROAD, WHERE

σπείρεται ὁ λόγος καὶ ὅταν ἀκούσωσιν, εὐθὺς

IS SOWN THE WORD, AND WHEN THEY HEAR [IT], IMMEDIATELY

ἔρχεται ὁ Σατανᾶς καὶ αἶρει τὸν λόγον τὸν

COMES - SATAN AND TAKES THE WORD -

ἐσπαρμένον εἰς αὐτούς.

HAVING BEEN SOWN IN THEM.

4.16 καὶ οὗτοί εἰσιν οἱ ἐπὶ

AND THESE ARE THE ONES · UPON

τὰ πετρώδη σπειρόμενοι, οἱ ὅταν ἀκούσωσιν τὸν

THE ROCKY PLACES BEING SOWN, WHO WHEN THEY HEAR THE

λόγον εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν,

WORD IMMEDIATELY WITH JOY RECEIVE IT,

4.17 καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ

AND THEY DO NOT HAVE A ROOT IN THEMSELVES BUT

πρόσκαιροί εἰσιν, εἴτα γενομένης θλίψεως ἢ διωγμοῦ

ARE~TRANSITORY, THEN [WHEN] TRIBULATION~COMES ABOUT OR PERSECUTION

διὰ τὸν λόγον εὐθὺς σκανδαλίζονται.

ON ACCOUNT OF THE WORD IMMEDIATELY THEY FALL AWAY.

4.18 καὶ

AND

ἄλλοι εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι·

OTHERS ARE THE ONES AMONG THE THORNS BEING SOWN.

οὗτοί εἰσιν οἱ τὸν λόγον ἀκούσαντες,

THESE ARE THE ONES THE WORD HAVING HEARD,

4.19 καὶ αἱ

AND THE

μέριμναι τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου καὶ

WORRIES OF THE AGE AND THE SEDUCTION - OF WEALTH AND

αἱ περὶ τὰ λοιπὰ ἐπιθυμῖαι εἰσπορευόμεναι

THE <sup>2</sup>FOR <sup>3</sup>THE <sup>4</sup>REMAINING THINGS <sup>1</sup>DESIRES COMING IN

συμπνίγουσιν τὸν λόγον καὶ ἄκαρπος γίνεται.

CHOKES THE WORD AND IT BECOMES~UNFRUITFUL.

4.20 καὶ ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν

AND THOSE ARE THE ONES UPON THE <sup>2</sup>SOIL - <sup>1</sup>GOOD

σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ

HAVING BEEN SOWN, WHO HEAR THE WORD AND

παραδέχονται καὶ καρποφοροῦσιν ἓν τριάκοντα καὶ ἓν

RECEIVE [IT] AND BEAR FRUIT ONE THIRTY AND ONE

ἑξήκοντα καὶ ἓν ἑκατόν.

SIXTY AND ONE ONE HUNDRED.

4.21 Καὶ ἔλεγεν αὐτοῖς, Μήτι ἔρχεται ὁ

AND HE WAS SAYING TO THEM, SURELY <sup>3</sup>IS [NOT] BROUGHT [OUT] <sup>1</sup>THE

λύχνος ἵνα ὑπὸ τὸν μῶδιον τεθῇ ἢ

<sup>2</sup>LAMP IN ORDER THAT UNDER THE MEASURING BUCKET IT MAY BE PLACED OR

ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ;

UNDER THE COUCH? NOR THAT UPON THE LAMPSTAND IT MAY BE PLACED?

4.22 οὐ γάρ ἐστιν κρυπτόν ἐὰν μὴ ἵνα φανερωθῇ,

FOR THERE IS NOT [ANYTHING] HIDDEN EXCEPT THAT IT MAY BE REVEALED

οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα ἔλθῃ εἰς

NOR HAS IT BECOME HIDDEN BUT THAT IT MAY COME INTO

φανερὸν. 4.23 εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω.  
[THE] OPEN. IF ANYONE HAS EARS TO HEAR LET HIM HEAR.

4.24 Καὶ ἔλεγεν αὐτοῖς, Βλέπετε τί ἀκούετε. ἐν  
AND HE WAS SAYING TO THEM, CONSIDER WHAT YOU<sup>1</sup> HEAR. BY

ὧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν καὶ  
WHAT MEASURE YOU<sup>2</sup> MEASURE IT WILL BE MEASURED TO YOU<sup>3</sup> AND

προστεθήσεται ὑμῖν. 4.25 ὃς γὰρ ἔχει, δοθήσεται  
IT WILL BE ADDED TO YOU<sup>4</sup>. FOR-WHO[EVER] HAS, IT WILL BE GIVEN

αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει  
TO HIM. AND WHO[EVER] DOES NOT HAVE, EVEN WHAT HE HAS

ἀρθήσεται ἀπ' αὐτοῦ.  
WILL BE TAKEN AWAY FROM HIM.

4.26 Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ  
AND HE WAS SAYING, THUS IS THE KINGDOM -

θεοῦ ὡς ἄνθρωπος βάλη τὸν σπόρον ἐπὶ τῆς γῆς  
OF GOD AS A MAN MIGHT THROW THE SEED UPON THE SOIL

4.27 καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν,  
AND HE MIGHT SLEEP AND RISE NIGHT AND DAY,

καὶ ὁ σπόρος βλαστᾷ καὶ μηκύνεται ὡς  
AND THE SEED SPROUTS AND GROWS UP IN SUCH A WAY SO THAT

οὐκ οἶδεν αὐτός. 4.28 αὐτομάτῃ ἡ γῆ καρποφορεῖ,  
HE DOES NOT KNOW IT. ON ITS OWN THE SOIL BEARS FRUIT,

πρῶτον χόρτον εἶτα στάχυν εἶτα πλήρη[ς] σῖτον ἐν  
FIRST GRASS THEN A HEAD OF GRAIN THEN FULL WHEAT IN

τῷ στάχυϊ. 4.29 ὅταν δὲ παραδοῖ ὁ καρπός, εὐθὺς  
THE HEAD. BUT-WHEN PERMITS THE CROP, IMMEDIATELY

ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.  
HE PUTS FORTH THE SICKLE, FOR <sup>3</sup>HAS COME <sup>1</sup>THE <sup>2</sup>HARVEST.

4.30 Καὶ ἔλεγεν, Πῶς ὁμοιώσωμεν τὴν βασιλείαν  
AND HE WAS SAYING, TO WHAT SHOULD WE COMPARE THE KINGDOM

τοῦ θεοῦ ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν;  
- OF GOD OR BY WHAT <sup>3</sup>IT <sup>1</sup>PARABLE <sup>2</sup>MAY WE PRESENT?

4.31 ὡς κόκκῳ σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς  
AS A MUSTARD-SEED, WHICH WHEN IT IS SOWN ON THE

γῆς, μικρότερον ὂν πάντων τῶν σπερμάτων τῶν ἐπὶ  
EARTH, BEING~SMALLER [THAN] ALL OF THE SEEDS - ON

τῆς γῆς, 4.32 καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται  
THE EARTH, AND WHEN IT IS SOWN, IT GROWS UP AND BECOMES

μεῖζον πάντων τῶν λαχάνων καὶ ποιεῖ  
GREATER [THAN] ALL OF THE VEGETABLES AND MAKES

κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιάν  
LARGE~BRANCHES, SO AS TO MAKE [IT] POSSIBLE [FOR] <sup>5</sup>UNDER <sup>6</sup>THE <sup>7</sup>SHADE

αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.  
<sup>8</sup>OF IT <sup>1</sup>THE <sup>2</sup>BIRDS - <sup>3</sup>OF HEAVEN <sup>4</sup>TO NEST.

4.33 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει  
AND <sup>2</sup>SIMILAR <sup>3</sup>PARABLES <sup>1</sup>WITH MANY HE WAS SPEAKING

αὐτοῖς τὸν λόγον καθὼς ἠδύναντο ἀκούειν  
TO THEM THE WORD AS THEY WERE ABLE TO HEAR.

<sup>23</sup>Let anyone with ears to hear listen!" <sup>24</sup>And he said to them, "Pay attention to what you hear; the measure you give will be the measure you get, and still more will be given you. <sup>25</sup>For to those who have, more will be given; and from those who have nothing, even what they have will be taken away."

<sup>26</sup>He also said, "The kingdom of God is as if someone would scatter seed on the ground, <sup>27</sup>and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. <sup>28</sup>The earth produces of itself, first the stalk, then the head, then the full grain in the head. <sup>29</sup>But when the grain is ripe, at once he goes in with his sickle, because the harvest has come."

<sup>30</sup>He also said, "With what can we compare the kingdom of God, or what parable will we use for it? <sup>31</sup>It is like a mustard seed, which, when sown upon the ground, is the smallest of all the seeds on earth; <sup>32</sup>yet when it is sown it grows up and becomes the greatest of all shrubs, and puts forth large branches, so that the birds of the air can make nests in its shade."

<sup>33</sup>With many such parables he spoke the word to them, as they were able to hear it;

<sup>34</sup>he did not speak to them except in parables, but he explained everything in private to his disciples.

<sup>35</sup>On that day, when evening had come, he said to them, "Let us go across to the other side."<sup>36</sup>And

leaving the crowd behind, they took him with them in the boat, just as he was.

Other boats were with him.

<sup>37</sup>A great windstorm arose, and the waves beat into the boat, so that the boat was already being swamped.

<sup>38</sup>But he was in the stern, asleep on the cushion; and they woke him up and said to him, "Teacher, do you not care that we are perishing?"

<sup>39</sup>He woke up and rebuked the wind, and said to the sea, "Peace! Be still!" Then the wind ceased, and there was a dead calm. <sup>40</sup>He said to them, "Why are you afraid? Have you still no faith?"

<sup>41</sup>And they were filled with great awe and said to one another, "Who then is this, that even the wind and the sea obey him?"

**4.34** χωρίς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς,  
BUT~APART FROM PARABLES HE WAS NOT SPEAKING TO THEM,  
κατ' ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλυεν  
PRIVATELY HOWEVER - TO [HIS] OWN DISCIPLES HE WAS EXPLAINING

πάντα.  
EVERYTHING.

**4.35** Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ  
AND HE SAYS TO THEM ON THAT - DAY

ὅσῃας γενομένης, Διέλθωμεν εἰς τὸ πέραν. **4.36** καὶ  
AS IT HAD BECOME~EVENING, LET US GO OVER TO THE OTHER SIDE. AND

ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν  
LEAVING THE CROWD THEY TAKE HIM AS HE WAS

ἐν τῷ πλοίῳ, καὶ ἄλλα πλοῖα ἦν μετ' αὐτοῦ.  
IN THE BOAT, AND OTHER BOATS WERE WITH HIM.

**4.37** καὶ γίνεται λαῖλαψ μεγάλη ἀνέμου καὶ τὰ  
AND THERE CAME ABOUT A FIERCE~GUST OF WIND AND THE

κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἤδη  
WAVES WERE BEATING AGAINST THE BOAT, SO THAT ALREADY

γεμίζεσθαι τὸ πλοῖον. **4.38** καὶ αὐτὸς ἦν ἐν τῇ  
TO BE FILLED THE BOAT. AND HE WAS IN THE

πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων. καὶ  
STERN ON THE CUSHION SLEEPING. AND

ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ, Διδάσκαλε,  
THEY ROUSE HIM AND THEY SAY TO HIM, TEACHER,

οὐ μέλει σοι ὅτι ἀπολλύμεθα; **4.39** καὶ  
DOES IT NOT MATTER TO YOU THAT WE ARE PERISHING? AND

διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ  
HAVING BEEN AROUSED HE REBUKED THE WIND AND HE SPOKE TO THE

θαλάσῃ, Σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος  
LAKE, BE STILL, BE SILENCED. AND DIED DOWN THE WIND

καὶ ἐγένετο γαλήνῃ μεγάλη. **4.40** καὶ εἶπεν αὐτοῖς,  
AND THERE WAS A GREAT~CALM. AND HE SAID TO THEM,

Τί δειλοί ἐστε; οὐπὼ ἔχετε πίστιν; **4.41** καὶ  
WHY ARE YOU\*~COWARDLY? DO YOU\* STILL NOT HAVE FAITH? AND

ἐφοβήθησαν φόβον μέγαν καὶ ἔλεγον πρὸς  
THEY WERE AFRAID WITH A TERRIBLE~FEAR AND THEY WERE SAYING TO

ἀλλήλους, Τίς ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ  
ONE ANOTHER, WHO THEN IS~THIS THAT EVEN THE WIND AND

ἡ θάλασσα ὑπακούει αὐτῷ;  
THE LAKE OBEY HIM?

## CHAPTER 5

**5.1** Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν  
AND THEY CAME TO THE OTHER SIDE OF THE LAKE TO THE

χώραν τῶν Γερασηνῶν. **5.2** καὶ ἐξεληθόντος αὐτοῦ ἐκ  
COUNTRY OF THE GERASENES. AND HE~HAVING COME OUT

τοῦ πλοίου εὐθὺς ὑπήντησεν αὐτῷ ἐκ τῶν  
OF THE BOAT IMMEDIATELY MET HIM OUT OF THE

μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, **5.3** ὃς  
TOMBS A MAN WITH AN UNCLEAN~SPIRIT, WHO

τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν, καὶ  
THE(HIS) DWELLING HAD AMONG THE TOMBS, AND

οὐδὲ ἀλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι  
NOT [EVEN] WITH A CHAIN ANY LONGER WAS ANY ONE ABLE TO BIND~HIM

**5.4** διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεισιν  
BECAUSE - HE OFTEN WITH SHACKLES AND CHAINS

δεδέσθαι καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις  
HAD BEEN BOUND AND HAD BEEN TORN APART BY HIM THE CHAINS

καὶ τὰς πέδας συντετρίφθαι, καὶ οὐδεὶς ἴσχυεν  
AND THE SHACKLES HAD BEEN SMASHED, AND NO ONE WAS STRONG [ENOUGH]

αὐτὸν δαμάσαι. **5.5** καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας  
TO SUBDU~HIM. AND CONSTANTLY NIGHT AND DAY

ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων  
AMONG THE TOMBS AND IN THE MOUNTAINS HE WAS CRYING OUT

καὶ κατακόπτων ἑαυτὸν λίθοις. **5.6** καὶ ἰδὼν τὸν  
AND BEATING HIMSELF WITH STONES. AND HAVING SEEN -

Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν  
JESUS FROM AFAR HE RAN AND BOWED DOWN BEFORE

αὐτῷ. **5.7** καὶ κράξας φωνῇ μεγάλῃ λέγει, Τί ἐμοὶ  
HIM AND HAVING CRIED OUT WITH A LOUD~VOICE HE SAYS, WHAT TO ME

καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὀρκίζω  
AND TO YOU, JESUS SON - OF GOD - MOST HIGH? I IMPLORE

σε τὸν θεόν, μή με βασανίσῃς. **5.8** ἔλεγεν γὰρ  
YOU - BY GOD, [DO] NOT TORTURE~ME. FOR~HE WAS SAYING

αὐτῷ, Ἐξέλθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ  
TO HIM, COME OUT, - <sup>2</sup>SPIRIT - <sup>1</sup>UNCLEAN FROM THE

ἀνθρώπου. **5.9** καὶ ἐπρώτα αὐτόν, Τί  
MAN. AND HE WAS QUESTIONING HIM, WHAT [IS]

ὄνομά σοι; καὶ λέγει αὐτῷ, Λεγιὼν ὄνομά μοι, ὅτι  
YOUR~NAME? AND HE SAYS TO HIM, LEGION [IS] MY~NAME, FOR

πολλοὶ ἐσμεν. **5.10** καὶ παρεκάλει αὐτὸν πολλὰ ἵνα  
WE ARE~MANY. AND HE WAS IMPLORING HIM GREATLY THAT

μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας.  
<sup>2</sup>NOT <sup>3</sup>THEM <sup>1</sup>HE SEND OUT OF THE COUNTRY.

They came to the other side of the sea, to the country of the Gerasenes.<sup>e</sup> <sup>2</sup>And when he had stepped out of the boat, immediately a man out of the tombs with an unclean spirit met him. <sup>3</sup>He lived among the tombs; and no one could restrain him any more, even with a chain; <sup>4</sup>for he had often been restrained with shackles and chains, but the chains he wrenched apart, and the shackles he broke in pieces; and no one had the strength to subdue him. <sup>5</sup>Night and day among the tombs and on the mountains he was always howling and bruising himself with stones. <sup>6</sup>When he saw Jesus from a distance, he ran and bowed down before him; <sup>7</sup>and he shouted at the top of his voice, "What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me." <sup>8</sup>For he had said to him, "Come out of the man, you unclean spirit!" <sup>9</sup>Then Jesus/asked him, "What is your name?" He replied, "My name is Legion; for we are many." <sup>10</sup>He begged him earnestly not to send them out of the country.

<sup>e</sup> Other ancient authorities read Gergesenes; others, Gadarenes  
<sup>f</sup> Gk he



<sup>11</sup>Now there on the hillside a great herd of swine was feeding; <sup>12</sup>and the unclean spirits<sup>g</sup> begged him, "Send us into the swine; let us enter them." <sup>13</sup>So he gave them permission. And the unclean spirits came out and entered the swine; and the herd, numbering about two thousand, rushed down the steep bank into the sea, and were drowned in the sea.

<sup>14</sup>The swineherds ran off and told it in the city and in the country. Then people came to see what it was that had happened. <sup>15</sup>They came to Jesus and saw the demoniac sitting there, clothed and in his right mind, the very man who had had the legion; and they were afraid. <sup>16</sup>Those who had seen what had happened to the demoniac and to the swine reported it. <sup>17</sup>Then they began to beg Jesus<sup>h</sup> to leave their neighborhood. <sup>18</sup>As he was getting into the boat, the man who had been possessed by demons begged him that he might be with him. <sup>19</sup>But Jesus<sup>i</sup> refused, and said to him, "Go home to your friends, and tell them how much the Lord has done for you, and what mercy he has shown you." <sup>20</sup>And he went away

<sup>g</sup> Gk. they

<sup>h</sup> Gk. him

<sup>i</sup> Gk. he

**5.11** Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων  
NOW~THERE WAS THERE NEAR THE MOUNTAIN <sup>2</sup>HERD <sup>3</sup>OFF PIGS

μεγάλη βοσκομένη· **5.12** καὶ παρεκάλεισαν αὐτὸν  
<sup>1A</sup>A GREAT FEEDING; AND THEY IMPLORED HIM

λέγοντες, Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς  
SAYING, SEND US INTO THE PIGS, SO THAT INTO

αὐτοὺς εἰσέλθωμεν. **5.13** καὶ ἐπέτρεψεν αὐτοῖς. καὶ  
THEM WE MAY ENTER. AND HE PERMITTED THEM. AND

ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς  
HAVING COME OUT, THE <sup>2</sup>SPIRITS - <sup>1</sup>UNCLEAN ENTERED INTO

τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ  
THE PIGS, AND RUSHED THE HERD DOWN THE

κρημνοῦ εἰς τὴν θάλασσαν, ὥς δισχίλιοι, καὶ  
SLOPE INTO THE LAKE, ABOUT TWO THOUSAND, AND

ἐπνίγοντο ἐν τῇ θαλάσῃ. **5.14** καὶ οἱ βόσκοντες  
WERE DROWNED IN THE LAKE. AND THE ONES FEEDING

αὐτοὺς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς  
THEM FLED AND REPORTED [IT] IN THE CITY AND IN

τοὺς ἀγροὺς· καὶ ἦλθον ἰδεῖν τί ἐστὶν τὸ  
THE FARMS. AND THEY CAME TO SEE WHAT IS THE [THING]

γεγονὸς **5.15** καὶ ἔρχονται πρὸς τὸν Ἰησοῦν  
HAVING COME TO PASS AND THEY COME TO - JESUS

καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον  
AND THEY SEE THE ONE BEING DEMON-POSSESSED SITTING

ἱματισμένον καὶ σωφρονούντα, τὸν ἐσχηκότα τὸν  
HAVING BEEN CLOTHED AND BEING OF SOUND MIND, THE ONE HAVING HAD THE

λεγιῶνα, καὶ ἐφοβήθησαν. **5.16** καὶ διηγήσαντο αὐτοῖς  
LEGION, AND THEY WERE AFRAID. AND THEY DESCRIBED TO THEM

οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ καὶ  
THE ONES HAVING SEEN HOW IT HAPPENED TO THE DEMON-POSSESSED [MAN] AND

περὶ τῶν χοίρων. **5.17** καὶ ἤρξαντο παρακαλεῖν  
ABOUT THE PIGS. AND THEY BEGAN TO IMPLORE

αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὀρίων αὐτῶν. **5.18** καὶ  
HIM TO LEAVE FROM THE REGION OF THEM. AND

ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον παρεκάλει αὐτὸν  
WHILE HE IS EMBARKING INTO THE BOAT, <sup>3</sup>WAS BEGGING <sup>4</sup>HIM

ὁ δαιμονισθεὶς ἵνα μετ' αὐτοῦ ᾗ.  
<sup>1</sup>THE ONE <sup>2</sup>HAVING BEEN DEMON-POSSESSED THAT WITH HIM HE MIGHT BE.

**5.19** καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ, Ὑπαγε  
AND HE DID NOT PERMIT HIM, BUT SAYS TO HIM, GO

εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς καὶ  
TO THE HOUSE OF YOU TO THE ONES [WHO ARE] YOURS AND

ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν  
REPORT TO THEM EVERYTHING THAT THE LORD HAS DONE~FOR YOU

καὶ ἠλέησέν σε. **5.20** καὶ ἀπῆλθεν καὶ ἤρξατο  
AND [THAT] HE HAD MERCY UPON YOU. AND HE LEFT AND BEGAN

κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ  
 TO PREACH IN THE DECAPOLIS EVERYTHING THAT <sup>2</sup>DID <sup>3</sup>FOR HIM  
 ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.  
 - <sup>1</sup>JESUS, AND EVERYONE WAS AMAZED.

**5.21** Καὶ διαπεράσαντος τοῦ Ἰησοῦ [ἐν τῷ πλοίῳ]  
 AND <sup>2</sup>HAVING CROSSED OVER - <sup>1</sup>JESUS IN THE BOAT  
 πάλιν εἰς τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ'  
 AGAIN TO THE OTHER SIDE WAS GATHERED TOGETHER A LARGE~CROWD TO  
 αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν. **5.22** καὶ ἔρχεται  
 HIM, AND HE WAS BESIDE THE LAKE. AND COMES  
 εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰαῖρος, καὶ ἰδὼν  
 ONE OF THE SYNAGOGUE LEADERS, BY NAME JAIRUS, AND HAVING SEEN  
 αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ **5.23** καὶ  
 HIM HE FALLS DOWN AT THE FEET OF HIM AND  
 παρακαλεῖ αὐτὸν πολλὰ λέγων ὅτι Τὸ θυγάτριόν μου  
 HE BEGS HIM EARNESTLY SAYING, - - MY~DAUGHTER  
 ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθήῃ τὰς χεῖρας  
 IS AT THE POINT OF DEATH, THAT HAVING COME YOU MAY PUT THE(YOUR) HAND  
 αὐτῇ ἵνα σωθῇ καὶ ζήσῃ. **5.24** καὶ ἀπήλθεν  
 ON HER THAT SHE MAY BE HEALED AND MAY LIVE. AND HE WENT  
 μετ' αὐτοῦ.  
 WITH HIM.

Καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς καὶ  
 AND WERE FOLLOWING HIM A LARGE~CROWD AND  
 συνέθλιβον αὐτόν. **5.25** καὶ γυνὴ οὖσα  
 THEY WERE PRESSING AGAINST HIM. AND [THERE WAS] A WOMAN BEING  
 ἐν ῥύσει αἵματος δώδεκα ἔτη **5.26** καὶ πολλὰ παθοῦσα  
 WITH A FLOW OF BLOOD TWELVE YEARS AND HAVING SUFFERED~MUCH  
 ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ' αὐτῆς  
 BY MANY PHYSICIANS AND HAVING SPENT - <sup>2</sup>WITH <sup>3</sup>HER  
 πάντα καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ  
 'EVERYTHING AND HAVING BENEFITED~NOTHING BUT RATHER INTO -  
 χεῖρον ἐλθοῦσα, **5.27** ἀκούσασα περὶ τοῦ Ἰησοῦ,  
 A WORSE [CONDITION] HAVING COME, HAVING HEARD ABOUT - JESUS,  
 ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπίσθεν ἥψατο τοῦ ἱματίου  
 HAVING COME IN THE CROWD BEHIND SHE TOUCHED THE GARMENT  
 αὐτοῦ. **5.28** ἔλεγεν γὰρ ὅτι Ἐὰν ἅψωμαι κἂν τῶν  
 OF HIM. FOR~SHE WAS SAYING - IF I MAY TOUCH EVEN THE  
 ἱματίων αὐτοῦ σωθήσομαι. **5.29** καὶ εὐθὺς ἐξηράνθη  
 GARMENTS OF HIM I WILL BE HEALED. AND IMMEDIATELY WAS DRIED UP  
 ἡ πηγὴ τοῦ αἵματος αὐτῆς καὶ ἔγνω τῷ  
 THE FOUNTAIN OF THE BLOOD OF HER AND SHE KNEW IN THE(HER)  
 σώματι ὅτι ἴσται ἀπὸ τῆς μάστιγος. **5.30** καὶ  
 BODY THAT SHE HAS BEEN CURED FROM THE TERRIBLE AFFLICTION. AND  
 εὐθὺς ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ  
 IMMEDIATELY - JESUS HAVING KNOWN WITHIN HIMSELF THE <sup>3</sup>FROM

and began to proclaim in the Decapolis how much Jesus had done for him; and everyone was amazed.

21 When Jesus had crossed again in the boat<sup>1</sup> to the other side, a great crowd gathered around him; and he was by the sea. 22 Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet<sup>23</sup> and begged him repeatedly, "My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live." 24 So he went with him.

And a large crowd followed him and pressed in on him. 25 Now there was a woman who had been suffering from hemorrhages for twelve years. 26 She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. 27 She had heard about Jesus, and came up behind him in the crowd and touched his cloak, 28 for she said, "If I but touch his clothes, I will be made well." 29 Immediately her hemorrhage stopped; and she felt in her body that she was healed of her disease. 30 Immediately aware that power had gone forth from

<sup>j</sup> Other ancient authorities lack in the boat

him, Jesus turned about in the crowd and said, "Who touched my clothes?"<sup>31</sup> And his disciples said to him, "You see the crowd pressing in on you; how can you say, 'Who touched me?'"<sup>32</sup> He looked all around to see who had done it.<sup>33</sup> But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth.<sup>34</sup> He said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease."

<sup>35</sup> While he was still speaking, some people came from the leader's house to say, "Your daughter is dead. Why trouble the teacher any further?"<sup>36</sup> But overhearing<sup>k</sup> what they said, Jesus said to the leader of the synagogue, "Do not fear, only believe."<sup>37</sup> He allowed no one to follow him except Peter, James, and John, the brother of James.<sup>38</sup> When they came to the house of the leader of the synagogue, he saw a commotion, people weeping and wailing loudly.<sup>39</sup> When he had entered, he said to them, "Why do you make a commotion and weep? The child is not dead but sleeping."<sup>40</sup> And they laughed at him. Then he put them all outside, and took the child's father and mother and those who were with

<sup>k</sup> Or *ignoring*; other ancient authorities read *hearing*

αὐτοῦ δύναμιν ἐξεληθούσαν ἐπιστραφεὶς ἐν τῷ ὄχλῳ  
<sup>4</sup>HIM <sup>1</sup>POWER <sup>2</sup>HAVING GONE OUT HAVING TURNED AROUND IN THE CROWD

ἔλεγεν, Τίς μου ἥψατο τῶν ἱματίων; 5.31 καὶ  
 HE WAS SAYING, WHO TOUCHED~MY - GARMENTS? AND

ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, Βλέπεις τὸν ὄχλον  
 WERE SAYING TO HIM THE DISCIPLES OF HIM, YOU SEE THE CROWD

συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἥψατο; 5.32 καὶ  
 PRESSING AGAINST YOU, AND YOU SAY, WHO TOUCHED~ME? AND

περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. 5.33 ἡ δὲ  
 HE WAS LOOKING AROUND TO SEE THE ONE HAVING DONE~THIS. NOW~THE

γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν  
 WOMAN WAS FEARING AND TREMBLING, HAVING KNOWN WHAT HAD HAPPENED

αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ  
 TO HER, SHE CAME AND FELL DOWN BEFORE HIM AND SAID TO HIM

πᾶσαν τὴν ἀλήθειαν. 5.34 ὁ δὲ εἶπεν αὐτῇ, Θυγάτηρ,  
<sup>2</sup>WHOLE <sup>1</sup>THE <sup>3</sup>TRUTH. - AND HE SAID TO HER, DAUGHTER,

ἡ πίστις σου σέσωκέν σε· ὑπάγε εἰς εἰρήνην καὶ  
 THE FAITH OF YOU HAS HEALED YOU. GO IN PEACE AND

ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου.  
 BE HEALED FROM THE AFFLICTION OF YOU.

5.35 Ἐπὶ αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ  
 WHILE HE WAS SPEAKING THEY COME FROM THE [HOUSE OF THE]

ἀρχισυναγώγου λέγοντες ὅτι Ἡ θυγάτηρ σου ἀπέθανεν·  
 SYNAGOGUE LEADER SAYING - - YOUR~DAUGHTER DIED.

τί ἔτι σκύλλεις τὸν διδάσκαλον; 5.36 ὁ δὲ Ἰησοῦς  
 WHY STILL ARE YOU BOTHERING THE TEACHER? - BUT JESUS

παρακούσας τὸν λόγον λαλούμενον λέγει τῷ  
 HAVING OVERHEARD THE WORD BEING SPOKEN SAYS TO THE

ἀρχισυναγῶγῃ, Μὴ φοβοῦ, μόνον πίστευε. 5.37 καὶ  
 SYNAGOGUE LEADER, DO NOT BE AFRAID, ONLY BELIEVE. AND

οὐκ ἀφῆκεν οὐδένα μετ' αὐτοῦ συνακολουθῆσαι εἰ μὴ  
 HE DID NOT PERMIT ANYONE <sup>2</sup>AFTER <sup>3</sup>HIM <sup>1</sup>TO FOLLOW EXCEPT

τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν  
 - PETER AND JAMES AND JOHN THE BROTHER

Ἰακώβου. 5.38 καὶ ἔρχονται εἰς τὸν οἶκον τοῦ  
 OF JAMES. AND THEY COME INTO THE HOUSE OF THE

ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλαίοντας καὶ  
 SYNAGOGUE LEADER, AND HE SEES AN UPROAR AND WEeping AND

ἀλαλάζοντας πολλὰ, 5.39 καὶ εἰσελθὼν λέγει αὐτοῖς,  
 LOUD WAILING, AND HAVING ENTERED HE SAYS TO THEM,

Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον  
 WHY ARE YOU\* DISTRESSED AND WEeping? THE CHILD

οὐκ ἀπέθανεν ἀλλὰ καθεύδει. 5.40 καὶ κατεγέλων  
 DID NOT DIE BUT IS SLEEPING. AND THEY WERE LAUGHING AT

αὐτοῦ. αὐτὸς δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν  
 HIM. BUT~HE HAVING PUT OUT EVERYONE TAKES THE

πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ'  
 FATHER OF THE CHILD AND THE MOTHER AND THE ONES WITH

αὐτοῦ καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον. **5.41** καὶ  
HIM, AND GOES INTO WHERE <sup>3</sup>WAS <sup>1</sup>THE <sup>2</sup>CHILD. AND

κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ, Ταλιθα  
HAVING GRASPED THE HAND OF THE CHILD HE SAYS TO HER, TALITHA

κουμ, ὃ ἐστὶν μεθερμηνεύμενον Τὸ κοράσιον, σοὶ  
KOUUM, WHICH BEING TRANSLATED MEANS - LITTLE GIRL, TO YOU

λέγω, ἔγειρε. **5.42** καὶ εὐθὺς ἀνέστη τὸ κοράσιον  
I SAY, ARISE. AND IMMEDIATELY AROSE THE LITTLE GIRL

καὶ περιεπάτει· ἦν γὰρ ἑτῶν δώδεκα. καὶ  
AND SHE WAS WALKING AROUND. FOR~SHE WAS TWELVE~YEARS OLD. AND

ἐξεστήσαν [εὐθὺς] ἐκστάσει μεγάλῃ. **5.43** καὶ  
IMMEDIATELY~THEY WERE AMAZED WITH GREAT~AMAZEMENT. AND

διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοίῃ τοῦτο,  
HE GAVE ORDERS TO THEM EARNESTLY THAT NO ONE SHOULD KNOW THIS,

καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.  
AND HE SAID TO GIVE HER [SOMETHING] TO EAT.

him, and went in where the child was. <sup>41</sup>He took her by the hand and said to her, "Talitha cum," which means, "Little girl, get up!" <sup>42</sup>And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement. <sup>43</sup>He strictly ordered them that no one should know this, and told them to give her something to eat.

## CHAPTER 6

**6.1** Καὶ ἐξῆλθεν ἐκείθεν καὶ ἔρχεται εἰς τὴν  
AND HE CAME OUT FROM THERE AND COMES INTO THE

πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ  
HOMETOWN OF HIM, AND FOLLOW HIM THE DISCIPLES

αὐτοῦ. **6.2** καὶ γενομένου σαββάτου ἤρξατο διδάσκειν  
OF HIM. AND HAVING BECOME [THE] SABBATH HE BEGAN TO TEACH

ἐν τῇ συναγωγῇ, καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο  
IN THE SYNAGOGUE, AND MANY LISTENING WERE AMAZED

λέγοντες, Πόθεν τοῦτω ταῦτα, καὶ τίς ἡ  
SAYING, FROM WHERE [DID] THIS ONE [LEARN] THESE THINGS, AND WHAT [IS] THE

σοφία ἢ δοθεῖσα τοῦτω, καὶ αἱ δυνάμεις τοιαῦται  
WISDOM - HAVING BEEN GIVEN TO THIS ONE, AND - SUCH~MIRACLES

διὰ τῶν χειρῶν αὐτοῦ γινόμεναι; **6.3** οὐχ οὗτός ἐστιν ὁ  
BY THE HANDS OF HIM COMING ABOUT? <sup>3</sup>NOT <sup>2</sup>THIS ONE <sup>1</sup>IS THE

τέκτων, ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ  
CARPENTER, THE SON - OF MARY, AND BROTHER OF JAMES AND

Ἰωσήτος καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ  
JOSES AND JUDAS AND SIMON? AND ARE NOT THE

ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο  
SISTERS OF HIM HERE WITH US? AND THEY WERE TAKING OFFENSE

ἐν αὐτῷ. **6.4** καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι  
AT HIM. AND WAS SAYING TO THEM - JESUS

Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ  
A PROPHET~IS NOT DISHONORED EXCEPT IN THE HOMETOWN OF HIM

καὶ ἐν τοῖς συγγενέσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ  
AND AMONG THE RELATIVES OF HIM AND IN THE HOUSE

αὐτοῦ. **6.5** καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν  
OF HIM. AND HE WAS NOT ABLE THERE TO DO ANY

He left that place and came to his hometown, and his disciples followed him. <sup>2</sup>On the sabbath he began to teach in the synagogue, and many who heard him were astounded. They said, "Where did this man get all this? What is this wisdom that has been given to him? What deeds of power are being done by his hands! <sup>3</sup>Is not this the carpenter, the son of Mary<sup>1</sup> and brother of James and Joses and Judas and Simon, and are not his sisters here with us?" And they took offense<sup>m</sup> at him. <sup>4</sup>Then Jesus said to them, "Prophets are not without honor, except in their hometown, and among their own kin, and in their own house."<sup>5</sup> And he could do no

<sup>1</sup> Other ancient authorities read *son of the carpenter and of Mary*  
<sup>m</sup> Or *stumbled*



deed of power there, except that he laid his hands on a few sick people and cured them. <sup>6</sup>And he was amazed at their unbelief.

Then he went about among the villages teaching. <sup>7</sup>He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. <sup>8</sup>He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; <sup>9</sup>but to wear sandals and not to put on two tunics. <sup>10</sup>He said to them, "Wherever you enter a house, stay there until you leave the place. <sup>11</sup>If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them." <sup>12</sup>So they went out and proclaimed that all should repent. <sup>13</sup>They cast out many demons, and anointed with oil many who were sick and cured them.

14 King Herod heard of it, for Jesus' name had become known. Some were<sup>n</sup> saying, "John the baptizer has been raised from the dead; and

<sup>n</sup> Gk *his*

<sup>o</sup> Other ancient authorities read *He was*

δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς  
MIRACLES, EXCEPT ON A FEW SICK PERSONS HAVING LAID ON THE(HIS)

χεῖρας ἐθεράπευσεν. 6.6 καὶ ἐθαύμαζεν διὰ τὴν  
HANDS HE HEALED [THEM]. AND HE WAS AMAZED ON ACCOUNT OF THE

ἀπιστίαν αὐτῶν.  
UNBELIEF OF THEM.

Καὶ περιήγεν τὰς κώμας κύκλῳ διδάσκων.  
AND HE WAS GOING AROUND THE VILLAGES IN A CIRCUIT TEACHING.

6.7 καὶ προσκαλεῖται τοὺς δώδεκα καὶ ἤρξατο  
AND HE SUMMONS THE TWELVE AND HE BEGAN

αὐτοὺς ἀποστέλλειν δύο· δύο καὶ ἐδίδου αὐτοῖς  
TO SEND THEM OUT TWO [BY] TWO AND HE WAS GIVING TO THEM

ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων, 6.8 καὶ  
AUTHORITY [OVER] THE <sup>2</sup>SPIRITS - <sup>1</sup>UNCLEAN, AND

παρήγγειλεν αὐτοῖς ἵνα μὴδὲν αἴρωσιν εἰς ὁδὸν  
HE GAVE ORDERS TO THEM THAT THEY SHOULD TAKE~NOTHING ON [THE] ROAD

εἰ μὴ ῥάβδον μόνον, μὴ ἄρτον, μὴ πήραν, μὴ  
EXCEPT A WALKING STICK ONLY, NOT BREAD, NOT A KNAPSACK, NOR [TO CARRY]

εἰς τὴν ζώνην χαλκόν, 6.9 ἀλλὰ ὑποδεδεμένους  
IN THE BELT COPPER [COINS], BUT HAVING HAD TIED ON

σανδάλια, καὶ μὴ ἐνδύσησθε δύο χιτῶνας. 6.10 καὶ  
SANDALS, AND DO NOT DRESS [WITH] TWO SHIRTS. AND

ἔλεγεν αὐτοῖς, Ὅπου ἔαν εἰσέλθῃτε εἰς οἰκίαν,  
HE WAS SAYING TO THEM, WHEREVER YOU\* ENTER INTO A HOUSE,

ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ἐκείθεν. 6.11 καὶ ὅς ἂν  
STAY~THERE UNTIL YOU\* LEAVE FROM THERE. AND WHATEVER

τόπος μὴ δέξηται ὑμᾶς μὴδὲ ἀκούσωσιν ὑμῶν,  
PLACE DOES NOT WELCOME YOU\* NOR LISTEN TO YOU\*,

ἐκπορευόμενοι ἐκείθεν ἐκτινάξατε τὸν χοῦν τὸν  
GOING OUT FROM THERE SHAKE OFF THE DUST -

ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς.  
UNDER THE FEET OF YOU\* FOR A TESTIMONY TO THEM.

6.12 Καὶ ἐξελθόντες ἐκήρυξαν ἵνα μετανοώσιν,  
AND HAVING GONE OUT THEY PREACHED THAT THEY SHOULD REPENT,

6.13 καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ  
AND MANY~DEMONS THEY WERE CASTING OUT, AND

ἡλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ  
THEY WERE ANOINTING WITH OIL MANY SICK PERSONS AND

ἐθεράπευον.  
THEY WERE HEALING [THEM].

6.14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερόν γὰρ  
AND <sup>3</sup>HEARD [THIS] - <sup>1</sup>KING <sup>2</sup>HEROD, <sup>9</sup>WELL KNOWN <sup>4</sup>FOR

ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ᾠέον<sup>7</sup> ὅτι Ἰωάννης  
<sup>8</sup>BECAME <sup>5</sup>THE <sup>6</sup>NAME <sup>7</sup>OF HIM, AND THEY WERE SAYING - JOHN

ὁ βαπτίζων ἐγήγερται ἐκ νεκρῶν καὶ  
THE ONE BAPTIZING HAS BEEN RASIED FROM AMONG [THE] DEAD AND

6:14 text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. ελεγεν (he was saying): KJV ASVmg RSVmg NIVmg NEBmg NJBmg NRSVmg.

διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.  
FOR THIS REASON ARE AT WORK - MIRACLES IN HIM.

**6.15** ἄλλοι δὲ ἔλεγον ὅτι Ἡλίας ἐστίν· ἄλλοι δὲ  
BUT~OTHERS WERE SAYING - IT IS~ELIJAH. AND~OTHERS

ἔλεγον ὅτι προφήτης ὡς εἷς τῶν προφητῶν.  
WERE SAYING - A PROPHET LIKE ONE OF THE [OLD] PROPHETS.

**6.16** ἀκούσας δὲ ὁ Ἡρώδης ἔλεγεν, Ὁν ἐγὼ  
AND~HAVING HEARD [THESE THINGS] - HEROD WAS SAYING, WHOM I

ἀπεκεφάλισα Ἰωάννην, οὗτος ἡγέρθη. **6.17** Αὐτὸς γὰρ  
BEHEADED JOHN, THIS ONE WAS RAISED. HIMSELF FOR

ὁ Ἡρώδης ἀποστείλας ἐκράτησεν τὸν Ἰωάννην καὶ  
- HEROD HAVING SENT ARRESTED - JOHN AND

ἔδησεν αὐτὸν ἐν φυλακῇ διὰ Ἡρωδιάδα τὴν  
BOUND HIM IN PRISON ON ACCOUNT OF HERODIAS THE

γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι  
WIFE OF PHILIP THE BROTHER OF HIM, FOR

αὐτὴν ἐγάμησεν· **6.18** ἔλεγεν γὰρ ὁ Ἰωάννης τῷ  
HE MARRIED~HER. FOR~WAS SAYING - JOHN -

Ἡρώδῃ ὅτι Οὐκ ἐξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ  
TO HEROD - IT IS NOT PERMISSIBLE FOR YOU TO HAVE THE WIFE OF THE

ἀδελφοῦ σου. **6.19** ἡ δὲ Ἡρωδιάς ἐνείχεν αὐτῷ  
BROTHER OF YOU. - AND HERODIAS BORE A GRUDGE AGAINST HIM

καὶ ἤθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο· **6.20** ὁ  
AND DESIRED TO KILL~HIM, AND SHE COULD NOT; -

γὰρ Ἡρώδης ἐφοβείτο τὸν Ἰωάννην, εἰδὼς αὐτὸν  
FOR HEROD FEARED - JOHN, HAVING KNOWN HIM [TO BE]

ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν, καὶ  
MAN A RIGHTEOUS AND HOLY, AND HE WAS PROTECTING HIM, AND

ἀκούσας αὐτοῦ πολλὰ ἠπόρει, καὶ ἡδέως  
HAVING HEARD HIM HE WAS DISTURBED~GREATLY, AND [YET] GLADLY

αὐτοῦ ἤκουεν. **6.21** Καὶ γενομένης ἡμέρας εὐκαίρου  
HE WAS LISTENING~TO HIM. AND HAVING COME ABOUT A SUITABLE~DAY

ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ  
WHEN HEROD ON THE BIRTHDAY CELEBRATIONS OF HIM

δείπνον ἐποίησεν τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς  
MADE~A DINNER FOR THE COURT NOBLES OF HIM AND THE

χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας,  
MILITARY COMMANDERS AND THE MOST PROMINENT PERSONS - OF GALILEE,

**6.22** καὶ εἰσελθούσης τῆς θυγατρὸς αὐτοῦ Ἡρωδιάδος·  
AND HAVING ENTERED THE DAUGHTER OF HIM, HERODIAS,

καὶ ὀρχησαμένης ἤρεσεν τῷ Ἡρώδῃ καὶ τοῖς  
AND HAVING DANCED SHE PLEASSED - HEROD AND THE ONES

συνανακειμένοις. εἶπεν ὁ βασιλεὺς τῷ κορασίῳ,  
RECLINING AT TABLE WITH [HIM]. SAID THE KING TO THE YOUNG GIRL,

Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοι· **6.23** καὶ  
ASK — ME WHATEVER YOU WISH AND I WILL GIVE [IT] TO YOU. AND

for this reason these powers are at work in him.”<sup>15</sup> But others said, “It is Elijah.” And others said, “It is a prophet, like one of the prophets of old.”<sup>16</sup> But when Herod heard of it, he said, “John, whom I beheaded, has been raised.”

<sup>17</sup> For Herod himself had sent men who arrested John, bound him, and put him in prison on account of Herodias, his brother Philip’s wife, because Herod<sup>17</sup> had married her.

<sup>18</sup> For John had been telling Herod, “It is not lawful for you to have your brother’s wife.”<sup>19</sup> And Herodias had a grudge against him, and wanted to kill him. But she could not,<sup>20</sup> for Herod feared John, knowing that he was a righteous and holy man, and he protected him. When he heard him, he was greatly perplexed;<sup>9</sup> and yet he liked to listen to him.

<sup>21</sup> But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and for the leaders of Galilee.

<sup>22</sup> When his daughter Herodias<sup>2</sup> came in and danced, she pleased Herod and his guests; and the king said to the girl, “Ask me for whatever you wish, and I will give it.”<sup>23</sup> And

<sup>15</sup> Gk he

<sup>9</sup> Other ancient authorities read he did many things

<sup>2</sup> Other ancient authorities read the daughter of Herodias herself

he solemnly swore to her, "Whatever you ask me, I will give you, even half of my kingdom."<sup>24</sup> She went out and said to her mother, "What should I ask for?" She replied, "The head of John the baptizer."<sup>25</sup> Immediately she rushed back to the king and requested, "I want you to give me at once the head of John the Baptist on a platter."<sup>26</sup> The king was deeply grieved; yet out of regard for his oaths and for the guests, he did not want to refuse her.<sup>27</sup> Immediately the king sent a soldier of the guard with orders to bring John's head. He went and beheaded him in the prison,<sup>28</sup> brought his head on a platter, and gave it to the girl. Then the girl gave it to her mother.<sup>29</sup> When his disciples heard about it, they came and took his body, and laid it in a tomb.

<sup>30</sup> The apostles gathered around Jesus, and told him all that they had done and taught.<sup>31</sup> He said to them, "Come away to a deserted place all by yourselves and rest a while." For many were coming and going, and they had no leisure even to eat.<sup>32</sup> And

<sup>3</sup> Gk *his*

ώμοσεν αὐτῇ [πολλά], Ὅτι ἐάν με αἰτήσης δώσω  
HE MADE A PROMISE TO HER SOLEMNLY, WHATEVER YOU ASK~ME I WILL GIVE

σοι ἕως ἡμίσεος τῆς βασιλείας μου. 6.24 καὶ  
TO YOU UPTO HALF OF THE KINGDOM OF ME. AND

ἐξελθούσα εἶπεν τῇ μητρὶ αὐτῆς, Τί αἰτήσωμαι; ἡ  
HAVING GONE OUT SHE SAID TO THE MOTHER OF HER, WHAT SHOULD I ASK [FOR]? -

δὲ εἶπεν, Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτίζοντος.  
AND SHE SAID, THE HEAD OF JOHN THE ONE BAPTIZING.

6.25 καὶ εἰσελθούσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν  
AND HAVING ENTERED IMMEDIATELY WITH HASTE TO THE

βασιλέα ᾗτήσατο λέγουσα, Θέλω ἵνα ἐξαυτῆς  
KING SHE MADE [HER] REQUEST SAYING, I DESIRE THAT AT ONCE

δῶς μοι ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ  
YOU MAY GIVE TO ME UPON A PLATTER THE HEAD OF JOHN THE

βαπτιστοῦ. 6.26 καὶ περίλυπος γενόμενος ὁ βασιλεὺς  
BAPTIST. AND HAVING BECOME VERY SAD, THE KING

διὰ τοὺς ὅρκους καὶ τοὺς ἀνακειμένους  
ON ACCOUNT OF THE PROMISE AND THE ONES RECLINING AT TABLE [WITH HIM]

οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν· 6.27 καὶ εὐθὺς  
HE DID NOT WANT TO REFUSE HER. AND IMMEDIATELY

ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν  
HAVING SENT THE KING AN EXECUTIONER HE COMMANDED

ἐνέγκαι τὴν κεφαλὴν αὐτοῦ. καὶ ἀπελθὼν  
TO BRING THE HEAD OF HIM. AND HAVING LEFT

ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ 6.28 καὶ ἤνεγκεν  
HE BEHEADED HIM IN THE PRISON AND HE BROUGHT

τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ  
THE HEAD OF HIM UPON A PLATTER AND GAVE IT TO THE

κορασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ  
YOUNG GIRL, AND THE YOUNG GIRL GAVE IT TO THE MOTHER

αὐτῆς. 6.29 καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον  
OF HER. AND HAVING HEARD [THIS] THE DISCIPLES OF HIM CAME

καὶ ἦραν τὸ πτώμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν  
AND CARRIED AWAY THE CORPSE OF HIM AND PLACED IT IN

μνημεῖον.  
A TOMB.

6.30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν  
AND GATHERED TOGETHER THE APOSTLES TO JESUS

καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα  
AND REPORTED TO HIM EVERYTHING WHICH THEY DID AND WHICH

ἐδίδαξαν. 6.31 καὶ λέγει αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ  
THEY TAUGHT. AND HE SAYS TO THEM, COME YOU\* YOURSELVES

κατ' ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον.  
PRIVATELY TO A DESOLATE PLACE AND REST A LITTLE.

ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες  
WERE FOR THE ONES COMING AND AND THE ONES GOING

πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν. 6.32 καὶ  
MANY, AND [DID] NOT TO EAT HAVE OPPORTUNITY. AND

ἀπῆλθον ἐν τῷ πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν.  
THEY DEPARTED IN THE BOAT TO A DESOLATE PLACE PRIVATELY.

**6.33** καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ  
AND <sup>2</sup>SAW <sup>3</sup>THEM <sup>4</sup>GOING <sup>5</sup>AND

ἐπέγνωσαν πολλοὶ καὶ πεζῇ ἀπὸ πασῶν τῶν  
<sup>6</sup>KNEW [WHERE THEY WERE GOING] <sup>1</sup>MANY AND ON FOOT FROM ALL OF THE

πόλεων συνέδραμον ἐκεῖ καὶ προῆλθον αὐτούς.  
TOWNS THEY RAN THERE AND THEY ARRIVED AHEAD OF THEM.

**6.34** καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ  
AND HAVING GOTTEN OUT [OF THE BOAT] HE SAW A LARGE CROWD AND

ἐσπλαγχνίσθη ἐπ' αὐτούς, ὅτι ἦσαν ὡς πρόβατα  
HE HAD COMPASSION ON THEM, FOR THEY WERE LIKE SHEEP

μὴ ἔχοντα ποιμένα, καὶ ἤρξατο διδάσκειν αὐτούς  
NOT HAVING A SHEPHERD, AND HE BEGAN TO TEACH THEM

πολλά. **6.35** Καὶ ἤδη ὥρας πολλῆς γενομένης  
MANY THINGS. AND ALREADY A LATE HOUR WAS COMING [AND]

προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι  
WAS APPROACHING HIM THE DISCIPLES OF HIM WERE SAYING -

Ἐρημός ἐστιν ὁ τόπος καὶ ἤδη ὥρα πολλή.  
DESOLATE IS THE PLACE AND ALREADY [IT IS] A LATE HOUR.

**6.36** ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς  
SEND AWAY THEM, IN ORDER THAT HAVING DEPARTED TO THE

κύκλῳ ἀγρῶν καὶ κώμας ἀγοράσωσιν ἑαυτοῖς τί  
SURROUNDING FARMS AND VILLAGES THEY MAY BUY FOR THEMSELVES WHAT

φάγωσιν. **6.37** ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε  
THEY MAY EAT. - BUT HAVING ANSWERED HE SAID TO THEM, GIVE

αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐτῷ,  
TO THEM YOURSELVES [SOMETHING] TO EAT. AND THEY SAY TO HIM,

Ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους  
HAVING DEPARTED MAY WE BUY FOR TWO HUNDRED-DENARI <sup>10</sup>LOAVES

καὶ δώσομεν αὐτοῖς φαγεῖν; **6.38** ὁ δὲ λέγει αὐτοῖς,  
AND WILL WE GIVE TO THEM TO EAT? - AND HE SAYS TO THEM,

Πόσους ἄρτους ἔχετε; ὑπάγετε ἴδετε. καὶ γινόντες  
HOW MANY LOAVES DO YOU HAVE? GO [AND] SEE. AND HAVING KNOWN

λέγουσιν, Πέντε, καὶ δύο ἰχθύας. **6.39** καὶ ἐπέταξεν  
THEY SAY, FIVE, AND TWO FISH. AND HE COMMANDED

αὐτοῖς ἀνακλίνειν πάντας συμπόσια συμπόσια ἐπὶ τῷ  
THEM TO LIE DOWN EVERYONE GROUP BY GROUP ON THE

χλωρῷ χόρτῳ. **6.40** καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ  
GREEN GRASS. AND THEY RECLINED GROUP BY GROUP

κατὰ ἑκατὸν καὶ κατὰ πεντήκοντα. **6.41** καὶ λαβὼν  
IN HUNDREDS AND IN FIFTIES. AND HAVING TAKEN

τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς  
THE FIVE LOAVES AND THE TWO FISH HAVING LOOKED UP TO

τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλασεν τοὺς ἄρτους  
- HEAVEN HE BLESSED AND BROKE THE LOAVES

καὶ ἐδίδου τοῖς μαθηταῖς [αὐτοῦ] ἵνα  
AND HE WAS GIVING [THEM] TO THE DISCIPLES OF HIM IN ORDER THAT

they went away in the boat to a deserted place by themselves. <sup>33</sup>Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. <sup>34</sup>As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things. <sup>35</sup>When it grew late, his disciples came to him and said, "This is a deserted place, and the hour is now very late; <sup>36</sup>send them away so that they may go into the surrounding country and villages and buy something for themselves to eat." <sup>37</sup>But he answered them, "You give them something to eat." They said to him, "Are we to go and buy two hundred denarii<sup>1</sup> worth of bread, and give it to them to eat?"

<sup>38</sup>And he said to them, "How many loaves have you? Go and see." When they had found out, they said, "Five, and two fish." <sup>39</sup>Then he ordered them to get all the people to sit down in groups on the green grass. <sup>40</sup>So they sat down in groups of hundreds and of fifties. <sup>41</sup>Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to his disciples to

<sup>1</sup>The denarius was the usual day's wage for a laborer



set before the people; and he divided the two fish among them all. <sup>42</sup>And all ate and were filled; <sup>43</sup>and they took up twelve baskets full of broken pieces and of the fish. <sup>44</sup>Those who had eaten the loaves numbered five thousand men.

<sup>45</sup>Immediately he made his disciples get into the boat and go on ahead to the other side, to Bethsaida, while he dismissed the crowd. <sup>46</sup>After saying farewell to them, he went up on the mountain to pray.

<sup>47</sup>When evening came, the boat was out on the sea, and he was alone on the land. <sup>48</sup>When he saw that they were straining at the oars against an adverse wind, he came towards them early in the morning, walking on the sea. He intended to pass them by. <sup>49</sup>But when they saw him walking on the sea, they thought it was a ghost and cried out; <sup>50</sup>for they all saw him and were terrified. But immediately he spoke to them and said, "Take heart, it is I; do not be afraid." <sup>51</sup>Then he got into the boat with them and the wind ceased. And they were utterly astounded, <sup>52</sup>for they did not understand about

παραιθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισεν  
THEY MIGHT SET BEFORE THEM, AND THE TWO FISH HE DIVIDED

πᾶσιν. **6.42** καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν,  
TO ALL. AND EVERYONE-ATE AND THEY WERE SATISFIED,

**6.43** καὶ ἦραν κλάσματα δώδεκα  
AND THEY PICKED UP FRAGMENTS TWELVE

κοφίνων πληρώματα καὶ ἀπὸ τῶν ἰχθύων. **6.44** καὶ  
FULL~BASKETS AND FROM THE FISH. AND

ἦσαν οἱ φαγόντες [τοὺς ἄρτους] πεντακισχίλιοι  
<sup>5</sup>WERE <sup>1</sup>THE ONES <sup>2</sup>HAVING EATEN <sup>3</sup>THE <sup>4</sup>LOAVES <sup>6</sup>FIVE THOUSAND

ἄνδρες.  
MEN.

**6.45** Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ  
AND IMMEDIATELY HE COMPELLED THE DISCIPLES OF HIM

ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν  
TO EMBARK INTO THE BOAT AND TO GO BEFORE [HIM] TO THE OTHER SIDE

πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον.  
TO BETHSAIDA, UNTIL HE DISMISSES THE CROWD.

**6.46** καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος  
AND HAVING SAID FAREWELL TO THEM HE DEPARTED TO THE MOUNTAIN

προσεύχασθαι. **6.47** καὶ ὀψίας γενομένης ἦν τὸ  
TO PRAY. AND EVENING HAVING COME <sup>3</sup>WAS <sup>1</sup>THE

πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος  
<sup>2</sup>BOAT IN [THE] MIDDLE OF THE LAKE, AND HE ALONE [WAS]

ἐπὶ τῆς γῆς. **6.48** καὶ ἰδὼν αὐτοὺς βασανιζομένους  
ON THE LAND. AND HAVING SEEN THEM STRAINING

ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς,  
IN THE ROWING, <sup>4</sup>WAS <sup>1</sup>FOR <sup>2</sup>THE <sup>3</sup>WIND AGAINST THEM,

περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς  
ABOUT [THE] FOURTH WATCH OF THE NIGHT HE COMES TO

αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης καὶ ἤθελεν  
THEM WALKING ON THE LAKE. AND HE WANTED

παρελθεῖν αὐτούς. **6.49** οἱ δὲ ἰδόντες αὐτὸν ἐπὶ τῆς  
TO GO BY THEM. - BUT HAVING SEEN HIM ON THE

θαλάσσης περιπατοῦντα ἔδοξαν ὅτι φάντασμα ἐστίν,  
LAKE WALKING THEY THOUGHT THAT IT IS~AN APPARITION,

καὶ ἀνέκραξαν· **6.50** πάντες γὰρ αὐτὸν εἶδον καὶ  
AND THEY CRIED OUT; FOR~EVERYONE SAW~HIM AND

ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ  
THEY WERE TERRIFIED. - AND IMMEDIATELY HE SPOKE WITH THEM, AND

λέγει αὐτοῖς, Θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε.  
HE SAYS TO THEM, HAVE COURAGE, I AM; DO NOT BE AFRAID.

**6.51** καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον καὶ  
AND HE WENT UP TO THEM IN THE BOAT - - AND

ἐκόπασεν ὁ ἄνεμος, καὶ λίαν [ἐκ περισσοῦ] ἐν  
DIED DOWN THE WIND, AND VERY MUCH EXCEEDINGLY IN

ἐαυτοῖς ἐξίσταντο· **6.52** οὐ γὰρ συνήκαν ἐπὶ  
THEMSELVES THEY WERE AMAZED. FOR~THEY DID NOT UNDERSTAND CONCERNING

τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ καρδία πεπωρωμένη.  
THE LOAVES, BUT <sup>3</sup>HAD BEEN THEIR - <sup>2</sup>HEART <sup>4</sup>HARDENED.

**6.53** Καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς  
AND HAVING CROSSED OVER ONTO THE LAND THEY CAME TO

Γεννησαρὲτ καὶ προσωρμίσθησαν. **6.54** καὶ  
GENNESARET AND ANCHORED [THERE]. AND

ἔξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθὺς ἐπιγνόντες  
THEY~HAVING COME OUT FROM THE BOAT, IMMEDIATELY HAVING RECOGNIZED

αὐτὸν **6.55** περιέδραμον ὅλην τὴν χώραν ἐκείνην καὶ  
HIM, THEY RAN AROUND <sup>2</sup>WHOLE - <sup>3</sup>REGION <sup>1</sup>THAT <sup>4</sup>AND

ἤρξαντο ἐπὶ τοῖς κραβάττοις τοὺς κακῶς ἔχοντας  
<sup>5</sup>THEY BEGAN <sup>7</sup>UPON: -- <sup>8</sup>MATTRESSES <sup>9</sup>THE ONES <sup>11</sup>ILLNESS <sup>10</sup>HAVING

περιφέρειν ὅπου ἤκουον ὅτι ἐστίν. **6.56** καὶ ὅπου ἂν  
<sup>6</sup>TO CARRY WHERE THEY HEARD THAT HE IS(WAS). AND WHEREVER

εἰσεπορεύετο εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγρούς, ἐν  
HE WAS ENTERING INTO VILLAGES OR INTO CITIES OR INTO COUNTRYSIDE, IN

ταῖς ἀγοραῖς ἐτίθεσαν τοὺς ἀσθενοῦντας καὶ  
THE MARKETPLACES THEY WERE PUTTING THE ONES HAVING SICKNESS AND

παρεκάλουν αὐτὸν ἵνα κὰν τοῦ κρασπέδου τοῦ  
THEY WERE BEGGING HIM THAT EVEN IF THE EDGE OF THE

ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤψαντο αὐτοῦ  
GARMENT OF HIM THEY MIGHT TOUCH. AND AS MANY AS TOUCHED HIM

ἐσώζοντο.  
THEY WERE BEING HEALED.

the loaves, but their hearts were hardened.

53 When they had crossed over, they came to land at Gennesaret and moored the boat. 54 When they got out of the boat, people at once recognized him, 55 and rushed about that whole region and began to bring the sick on mats to wherever they heard he was. 56 And wherever he went, into villages or cities or farms, they laid the sick in the marketplaces, and begged him that they might touch even the fringe of his cloak; and all who touched it were healed.

## CHAPTER 7

**7.1** Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ  
AND COMES TOGETHER TO HIM THE PHARISEES AND

τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων.  
SOME OF THE SCRIBES HAVING COME FROM JERUSALEM.

**7.2** καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι κοιναῖς  
AND HAVING SEEN SOME OF THE DISCIPLES OF HIM THAT WITH IMPURE

χερσίν, τοῦτ' ἐστίν ἀνίπτοις, ἐσθίουσιν τοὺς ἄρτους  
HANDS, THAT IS, UNWASHED, THEY ARE EATING THE LOAVES

**7.3** — οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι  
— FOR~THE PHARISEES AND ALL THE JEWS,

ἐὰν μὴ πυγμῇ νύψωνται τὰς χεῖρας οὐκ ἐσθίουσιν,  
UNLESS WITH A FIST THEY WASH THE( THEIR) HANDS THEY DO NOT EAT,

κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων, **7.4** καὶ  
HOLDING TO THE TRADITION OF THE ELDERS, AND

ἀπ' ἀγορᾶς ἐὰν μὴ ῥαπτίσωνται οὐκ ἐσθίουσιν,  
FROM [THE] MARKETPLACE UNLESS THEY WASH THEMSELVES THEY DO NOT EAT,

καὶ ἄλλα πολλά ἐστίν ἃ παρέλαβον κρατεῖν,  
AND MANY~OTHER THINGS THERE IS( ARE) WHICH THEY RECEIVED TO HOLD TO,

Now when the Pharisees and some of the scribes who had come from Jerusalem gathered around him, 2 they noticed that some of his disciples were eating with defiled hands, that is, without washing them. 3 (For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, 4 thus observing the tradition of the elders; 5 and they do not eat anything from the market unless they wash it; 6 and there are also many other traditions that they observe,

<sup>4</sup> Meaning of Gk uncertain

<sup>5</sup> Other ancient authorities read *and when they come from the marketplace, they do not eat unless they purify themselves*

the washing of cups, pots,  
and bronze kettles.”<sup>5</sup> So the  
Pharisees and the scribes  
asked him, “Why do your  
disciples not live<sup>a</sup> according  
to the tradition of the elders,  
but eat with defiled hands?”  
<sup>6</sup>He said to them, “Isaiah  
prophesied rightly about you  
hypocrites, as it is written,

‘This people honors me  
with their lips,  
but their hearts are far  
from me;

7 in vain do they worship  
me,  
teaching human  
precepts as  
doctrines.’

<sup>8</sup>You abandon the com-  
mandment of God and  
hold to human tradition.”

9 Then he said to them,  
“You have a fine way of  
rejecting the commandment  
of God in order to keep your  
tradition! <sup>10</sup>For Moses said,  
‘Honor your father and your  
mother’; and, ‘Whoever  
speaks evil of father or  
mother must surely die.’

<sup>11</sup>But you say that if anyone  
tells father or mother,  
‘Whatever support you  
might have had from me  
is Corban’ (that is, an  
offering to God)—  
<sup>12</sup>then you no longer permit  
doing anything for

<sup>w</sup> Other ancient authorities add *and  
beds*

<sup>x</sup> Gk *walk*

<sup>y</sup> Gk *lacks to God*

βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων [καὶ  
WASHING OF CUPS AND PITCHERS AND KETTLES AND

κλινῶν]— 7.5 καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι  
DINING COUCHES— AND QUESTION HIM THE PHARISEES

καὶ οἱ γραμματεῖς, Διὰ τί οὐ περιπατοῦσιν οἱ  
AND THE SCRIBES, WHY DO NOT WALK THE

μαθηταὶ σου κατὰ τὴν παράδοσιν τῶν  
DISCIPLES OF YOU ACCORDING TO THE TRADITION OF THE

πρεσβυτέρων, ἀλλὰ κοιναῖς χερσὶν ἐσθίουσιν τὸν  
ELDERS, BUT WITH IMPURE HANDS EAT THE

ἄρτον; 7.6 ὁ δὲ εἶπεν αὐτοῖς, Καλῶς ἐπροφήτευσεν  
BREAD? - AND HE SAID TO THEM, WELL PROPHESED

Ἰσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὥς γέγραπται  
ISAIAH CONCERNING YOU<sup>a</sup> - HYPOCRITES, AS IT HAS BEEN WRITTEN

[ὅτι]

Οὗτος ὁ λαὸς τοῖς χεῖλεσίν με τιμᾷ,  
THIS - PEOPLE WITH THE( THEIR) LIPS HONOR~ME,

ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ.  
BUT~THE HEART OF THEM IS REMOVED~FAR AWAY FROM ME.

7.7 μάτην δὲ σέβονται με  
AND~IN VAIN THEY WORSHIP ME

διδάσκοντες διδασκαλίας ἐντάλματα  
TEACHING [AS] TEACHINGS [THE] COMMANDMENTS

ἀνθρώπων.  
OF MEN.

7.8 ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε  
HAVING ABANDONED THE COMMANDMENT - OF GOD YOU<sup>a</sup> ARE HOLDING TO

τὴν παράδοσιν τῶν ἀνθρώπων. 7.9 Καὶ ἔλεγεν  
THE TRADITIONS - OF MEN. AND HE WAS SAYING

αὐτοῖς, Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ  
TO THEM, YOU<sup>a</sup> HAVE SET ASIDE~WELL ENOUGH THE COMMANDMENT -

θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν στήσητε.  
OF GOD, IN ORDER THAT THE TRADITIONS OF YOU<sup>a</sup> MIGHT STAND.

7.10 Μωϋσῆς γὰρ εἶπεν, Τίμα τὸν πατέρα σου καὶ τὴν  
FOR~MOSES SAID, HONOR THE FATHER OF YOU AND THE

μητέρα σου, καί, Ὁ κακολογῶν πατέρα ἢ μητέρα  
MOTHER OF YOU, AND, THE ONE REVILING FATHER OR MOTHER

θανάτῳ τελευτάτω. 7.11 ὑμεῖς δὲ λέγετε, Ἐὰν  
BY DEATH LET HIM DIE. BUT~YOU<sup>a</sup> SAY, IF

εἴπη ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβάν,  
A MAN~SAYS TO THE(HIS) FATHER OR TO THE(HIS) MOTHER, KORBAN

ὅ ἐστιν, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς,  
WHICH MEANS, GIFT, WHATEVER BY ME YOU MIGHT HAVE BENEFITED,

7.12 οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ  
NO LONGER DO YOU<sup>a</sup> PERMIT HIM TO DO~ANYTHING FOR THE(HIS)

7:4b text: ASVmg RSVmg NIVmg TEV NRSVmg. omit: ASV RSV NIV NEB TEVmg NRSV.

7:6-7 Isa. 29:13 LXX 7:10a Exod. 20:12; Deut. 5:16 7:10b Exod. 21:17

πατρι ἢ τῇ μητρί, 7.13 ἀκυροῦντες τὸν λόγον τοῦ  
FATHER OR THE(HIS) MOTHER, NULLIFYING THE WORD -

θεοῦ τῇ παραδόσει ὑμῶν ἣ παρεδώκατε· καὶ  
OF GOD BYTHE TRADITION OF YOU\* WHICH YOU\* RECEIVED. AND

παρόμοια τοιαῦτα πολλὰ ποιεῖτε.  
4SIMILAR THINGS 3SUCH 2MANY 1YOU\* DO.

7.14 Καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν  
AND HAVING SUMMONED AGAIN THE CROWD HE WAS SAYING

αὐτοῖς, ἹΑκούσατέ μου πάντες καὶ σύνετε.  
TO THEM, LISTEN TO ME EVERYONE AND UNDERSTAND.

7.15 οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον  
THERE IS~NOTHING OUTSIDE OF THE MAN ENTERING

εἰς αὐτὸν ὃ δύναται κοινῶσαι αὐτόν, ἀλλὰ τὰ  
INTO HIM WHICH IS ABLE TO DEFILE HIM, BUT THE THINGS

ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά ἐστιν τὰ  
FROM THE MAN COMING OUT ARE THE THINGS

κοινοῦντα τὸν ἄνθρωπον. 7.17 Καὶ ὅτε εἰσῆλθεν εἰς  
DEFILING THE MAN. AND WHEN HE ENTERED INTO

οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ  
A HOUSE FROM THE CROWD, WERE ASKING HIM THE DISCIPLES

αὐτοῦ τὴν παραβολήν. 7.18 καὶ λέγει αὐτοῖς, Οὕτως  
OF HIM [ABOUT] THE PARABLE. AND HE SAYS TO THEM, THUS

καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι  
ALSO 2YOU\* 3WITHOUT UNDERSTANDING 1ARE? DO YOU\* NOT UNDERSTAND THAT

πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον  
EVERYTHING OUTSIDE ENTERING INTO THE MAN

οὐ δύναται αὐτὸν κοινῶσαι 7.19 ὅτι οὐκ εἰσπορεύεται  
IS NOT ABLE TO DEFILE~HIM BECAUSE IT DOES NOT ENTER

αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς  
4OF HIM 1INTO 2THE 3HEART BUT INTO THE STOMACH, AND INTO

τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζων πάντα τὰ  
THE LATRINE GOES OUT, CLEANSING ALL -

βρώματα; 7.20 ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ  
FOODS? AND~HE WAS SAYING - THE THING OUT OF THE

ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινῶι τὸν ἄνθρωπον.  
MAN GOING OUT, THAT DEFILES THE MAN.

7.21 ἔσθωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ  
FOR~FROM WITHIN OUT OF THE HEART OF THE MAN THE

διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί,  
3THOUGHTS - 2EVIL 1COME FORTH, FORNICATIONS, THEFTS,

φόνου, 7.22 μοιχεῖαι, πλεονεξίαι, πονηρίαι, δόλος,  
MURDERS, ADULTERIES, GREEDINESSES, WICKEDNESSES, DECEIT,

ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία,  
LEWDNESS, AN EVIL~EYE, BLASPHEMY, PRIDE, [AND]

7.15 text: ASV RSV NASB NIV NEB TEV NJBmg NRSV. add v. 16 Εἰ τις ἔχει ὦτα ἀκοῦναι, ἀκουέτω (If any one has ears to hear, let him hear) [see Mark 4:9, 23]: KJV ASVmg RSVmg NIVmg NEBmg TEVmg NJB NRSVmg.

a father or mother, <sup>13</sup>thus making void the word of God through your tradition that you have handed on. And you do many things like this.”

14 Then he called the crowd again and said to them, “Listen to me, all of you, and understand: <sup>15</sup>there is nothing outside a person that by going in can defile, but the things that come out are what defile.”<sup>22</sup>

17 When he had left the crowd and entered the house, his disciples asked him about the parable. <sup>18</sup>He said to them, “Then do you also fail to understand? Do you not see that whatever goes into a person from outside cannot defile, <sup>19</sup>since it enters, not the heart but the stomach, and goes out into the sewer?” (Thus he declared all foods clean.)

<sup>20</sup>And he said, “It is what comes out of a person that defiles. <sup>21</sup>For it is from within, from the human heart, that evil intentions come: fornication, theft, murder, <sup>22</sup>adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride,

<sup>2</sup> Other ancient authorities add verse 16, “Let anyone with ears to hear listen”



folly.<sup>23</sup> All these evil things come from within, and they defile a person.”

24 From there he set out and went away to the region of Tyre.<sup>a</sup> He entered a house and did not want anyone to know he was there. Yet he could not escape notice,<sup>25</sup> but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. <sup>26</sup>Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. <sup>27</sup>He said to her, “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs.” <sup>28</sup>But she answered him, “Sir,<sup>b</sup> even the dogs under the table eat the children’s crumbs.” <sup>29</sup>Then he said to her, “For saying that, you may go—the demon has left your daughter.” <sup>30</sup>So she went home, found the child lying on the bed, and the demon gone.

31 Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee,

<sup>a</sup> Other ancient authorities add *and Sidon*

<sup>b</sup> Or *Lord*; other ancient authorities prefix *Yes*

ἀφροσύνη· 7.23 πάντα τὰ ταῦτα τὰ πονηρὰ ἔσωθεν  
FOOLISHNESS; ALL THESE - EVIL THINGS FROM WITHIN

ἐκπορεύεται καὶ κοινοὶ τὸν ἄνθρωπον.  
COMES FORTH AND DEFILES THE MAN.

7.24 Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὄρια  
AND~FROM THERE HAVING ARISEN HE DEPARTED TO THE DISTRICT

Τύρου· καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν  
OF TYRE. AND HAVING ENTERED INTO A HOUSE HE WANTED~NO ONE

γινῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν· 7.25 ἀλλ’  
TO KNOW, AND [YET] HE WAS NOT ABLE TO ESCAPE NOTICE. BUT

εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ  
IMMEDIATELY A WOMAN~HAVING HEARD ABOUT HIM, OF WHOM WAS HAVING THE

θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα  
DAUGHTER OF HER AN UNCLEAN~SPIRIT, HAVING COME

προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ· 7.26 ἡ δὲ γυνὴ  
SHE FELL DOWN AT THE FEET OF HIM. AND~THE WOMAN

ἦν Ἑλληνίς, Συροφονικίσσα τῷ γένει· καὶ  
WAS A GREEK, A SYROPHOENICIAN - BY RACE. AND

ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς  
SHE WAS ASKING HIM THAT THE DEMON HE MIGHT CAST OUT FROM THE

θυγατρὸς αὐτῆς.  
DAUGHTER OF HER.

7.27 καὶ ἔλεγεν αὐτῇ, Ὕφες πρῶτον χορτασθῆναι τὰ  
AND HE WAS SAYING TO HER, FIRST~ALLOW TO BE SATISFIED THE

τέκνα, οὐ γὰρ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν  
CHILDREN, NOT FOR IT IS GOOD TO TAKE THE BREAD OF THE

τέκνων καὶ τοῖς κυναρίοις βαλεῖν. 7.28 ἡ δὲ  
CHILDREN AND TO THE DOGS TO THROW [IT]. - BUT

ἀπεκρίθη καὶ λέγει αὐτῷ, Κύριε· καὶ τὰ κυνάρια  
SHE ANSWERED AND SAYS TO HIM, LORD, EVEN THE DOGS

ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν  
UNDER THE TABLE EAT FROM THE CRUMBS OF THE

παιδίων. 7.29 καὶ εἶπεν αὐτῇ, Διὰ τοῦτον τὸν  
CHILDREN. AND HE SAID TO HER, BECAUSE OF THIS -

λόγον ὕπαγε, ἐξεληλυθεν ἐκ τῆς θυγατρὸς σου τὸ  
WORD, GO, HAS GONE OUT FROM THE DAUGHTER OF YOU THE

δαιμόνιον. 7.30 καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς,  
DEMON. AND HAVING DEPARTED TO THE HOUSE OF HER

εὔρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ  
SHE FOUND THE CHILD HAVING BEEN LYING ON THE COUCH AND THE

δαιμόνιον ἐξεληλυθός.  
DEMON HAVING GONE OUT.

7.31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου  
AND AGAIN HAVING COME OUT FROM THE REGION OF TYRE,

ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας  
HE CAME THROUGH SIDON TO THE LAKE - OF GALILEE

7:24 text: ASVmg RSVmg NASB NIV NEB TEV NJB NRSV. add καὶ Σιδῶνος (and Sidon) [see Matt. 15:21]: KJV ASV RSV NASBmg NIVmg NJBmg NRSVmg.

ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. **7.32** καὶ φέρουσιν  
IN THE MIDST OF THE REGION OF DECAPOLIS. AND THEY BRING

αὐτῷ κωφὸν καὶ μογιλάλον καὶ  
TO HIM [A MAN WHO WAS] DEAF AND MUTE AND

παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν  
THEY BEG HIM THAT HE MIGHT PUT UPON HIM THE(HIS)

χείρα. **7.33** καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου  
HAND. AND HAVING TAKEN ASIDE HIM FROM THE CROWD

κατ' ἰδίαν ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα  
PRIVATELY HE PUT THE FINGERS OF HIM INTO THE EARS

αὐτοῦ καὶ πτύσας ἥψατο τῆς γλώσσης αὐτοῦ, **7.34** καὶ  
OF HIM AND HAVING SPIT HE TOUCHED THE TONGUE OF HIM, AND

ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν καὶ λέγει  
HAVING LOOKED UP TO - HEAVEN HE SIGHED AND SAYS

αὐτῷ, Εφφαθα, ὃ ἐστίν, Διανοίχθητι. **7.35** καὶ  
TO HIM EPHPHATHA, WHICH MEANS, BE OPENED. AND

[εὐθέως] ἡνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη  
IMMEDIATELY WAS OPENED HIS - EARS, AND WAS LOOSENED

ὁ δεσμὸς τῆς γλώσσης αὐτοῦ καὶ ἐλάλει  
THE BOND OF THE TONGUE OF HIM AND HE WAS SPEAKING

ὀρθῶς. **7.36** καὶ διεστείλατο αὐτοῖς ἵνα  
PROPERLY. AND HE WAS ORDERING THEM THAT

μηδενὶ λέγωσιν· ὅσον δὲ αὐτοῖς διεστέλλετο,  
THEY SHOULD TELL~NO ONE. BUT~AS MUCH AS HE ORDERED~THEM

αὐτοὶ μᾶλλον περισσώτερον ἐκήρυσσον. **7.37** καὶ  
THEY ALL THE MORE WERE PROCLAIMING [IT]. AND

ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες, Καλῶς πάντα  
THEY WERE AMAZED~BEYOND ALL MEASURE SAYING, <sup>3</sup>WELL <sup>2</sup>ALL THINGS

πεποίηκεν, καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ [τοὺς]  
HE HAS DONE, AND THE DEAF HE MAKES TO HEAR AND THE

ἀλάλους λαλεῖν.  
MUTE TO SPEAK.

in the region of the Decapolis. <sup>32</sup>They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. <sup>33</sup>He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. <sup>34</sup>Then looking up to heaven, he sighed and said to him, "Ephphatha," that is, "Be opened." <sup>35</sup>And immediately his ears were opened, his tongue was released, and he spoke plainly. <sup>36</sup>Then Jesus<sup>c</sup> ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. <sup>37</sup>They were astounded beyond measure, saying, "He has done everything well; he even makes the deaf to hear and the mute to speak."

<sup>c</sup> Gk he

## CHAPTER 8

**8.1** Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου  
IN THOSE - DAYS AGAIN A LARGE CROWD

ὄντος καὶ μὴ ἐχόντων τί φάγωσιν,  
BEING AND NOT HAVING ANYTHING THEY MIGHT EAT,

προσκαλεσάμενος τοὺς μαθητὰς λέγει αὐτοῖς,  
HAVING CALLED THE DISCIPLES HE SAYS TO THEM,

**8.2** Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη  
I HAVE COMPASSION ON THE CROWD, BECAUSE ALREADY

ἡμέραι τρεῖς προσμένουσιν μοι καὶ οὐκ ἔχουσιν  
THREE~DAYS THEY HAVE REMAINED WITH ME AND THEY DO NOT HAVE

τί φάγωσιν· **8.3** καὶ ἐὰν ἀπολύσω αὐτοὺς νήστες  
ANYTHING THEY MAY EAT. AND IF I SEND AWAY THEM HUNGRY

In those days when there was again a great crowd without anything to eat, he called his disciples and said to them, <sup>2a</sup>"I have compassion for the crowd, because they have been with me now for three days and have nothing to eat. <sup>3</sup>If I send them away hungry

to their homes, they will faint on the way—and some of them have come from a great distance.”<sup>4</sup> His disciples replied, “How can one feed these people with bread here in the desert?”

<sup>5</sup>He asked them, “How many loaves do you have?” They said, “Seven.”<sup>6</sup>Then he ordered the crowd to sit down on the ground; and he took the seven loaves, and after giving thanks he broke them and gave them to his disciples to distribute; and they distributed them to the crowd. They had also a few small fish; and after blessing them, he ordered that these too should be distributed. <sup>8</sup>They ate and were filled; and they took up the broken pieces left over, seven baskets full. <sup>9</sup>Now there were about four thousand people. And he sent them away. <sup>10</sup>And immediately he got into the boat with his disciples and went to the district of Dalmanutha.<sup>d</sup>

<sup>11</sup>The Pharisees came and began to argue with him, asking him for a sign from heaven, to test him. <sup>12</sup>And he sighed deeply in his spirit and said, “Why does this generation ask for a sign? Truly I tell you, no sign will be given to this generation.” <sup>13</sup>And he left, them, and getting into the boat again, he went across to the other side.

<sup>d</sup>Other ancient authorities read *Mageda* or *Magdala*.

εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ τινες  
TO [THE] HOUSE OF THEM, THEY WILL GIVE OUT ON THE WAY; AND SOME

αὐτῶν ἀπὸ μακρόθεν ἦκασιν. **8.4** καὶ ἀπεκρίθησαν  
OF THEM FROM FAR AWAY HAVE COME. AND ANSWERED

αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι Πόθεν τούτους  
HIM THE DISCIPLES OF HIM - FROM WHERE <sup>4</sup>THESE ONES

δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ’ ἐρημίας;  
<sup>1</sup>WILL BE ABLE <sup>2</sup>ANYONE <sup>3</sup>HERE <sup>4</sup>TO FEED <sup>5</sup>LOAVES IN A DESOLATE PLACE?

**8.5** καὶ ἠρώτα αὐτούς, Πόσους ἔχετε ἄρτους; οἱ δὲ  
AND HE WAS ASKING THEM, HOW MANY LOAVES-DO YOU HAVE? - AND

εἶπαν, Ἑπτὰ. **8.6** καὶ παραγγέλλει τῷ ὄχλῳ  
THEY SAID, SEVEN. AND HE GIVES ORDERS TO THE CROWD

ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ  
TO RECLINE ON THE GROUND. AND HAVING TAKEN THE SEVEN

ἄρτους εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς  
LOAVES [AND] HAVING GIVEN THANKS HE BROKE [THEM] AND WAS GIVING [THEM] TO THE

μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν, καὶ παρέθηκαν τῷ  
DISCIPLES OF HIM SO THAT THEY MIGHT SERVE, AND THEY SERVED THE

ὄχλῳ. **8.7** καὶ εἶχον ἰχθύδια ὀλίγα· καὶ  
CROWD. AND THEY WERE HAVING A FEW-FISH. AND

εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι.  
HAVING BLESSED THEM HE SAID ALSO THESE [ARE] TO BE SERVED.

**8.8** καὶ ἔφαγον καὶ ἐχορτάσθησαν, καὶ ἦραν  
AND THEY ATE AND WERE SATISFIED, AND THERE WAS

περισσεύματα κλασμάτων ἑπτὰ σπυρίδας.  
AN ABUNDANCE OF PIECES, SEVEN BASKETS [FULL].

**8.9** ἦσαν δὲ ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν  
AND-THERE WERE APPROXIMATELY FOUR THOUSAND [PEOPLE]. AND HE SENT AWAY

αὐτούς. **8.10** Καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον  
THEM. AND IMMEDIATELY HAVING EMBARKED INTO THE BOAT

μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη  
WITH THE DISCIPLES OF HIM HE CAME INTO THE REGION

Δαλμανουθά.  
OF DALMANUTHA.

**8.11** Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν  
AND CAME OUT THE PHARISEES AND THEY BEGAN TO ARGUE

αὐτῷ, ζητοῦντες παρ’ αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ,  
WITH HIM, SEEKING FROM HIM A SIGN FROM - HEAVEN,

πειράζοντες αὐτόν. **8.12** καὶ ἀναστενάξας τῷ  
TRYING HIM. AND HAVING SIGHED DEEPLY IN THE

πνεύματι αὐτοῦ λέγει, Τί ἢ γενεὰ αὕτη ζητεῖ  
SPIRIT OF HIM HE SAYS, WHY - <sup>3</sup>GENERATION <sup>2</sup>THIS <sup>1</sup>DOES SEEK

σημεῖον; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ  
A SIGN? TRULY I SAY TO YOU\*, IN NO WAY WILL BE GIVEN -

γενεᾷ ταύτῃ σημεῖον. **8.13** καὶ ἀφεῖς αὐτοὺς πάλιν  
TO THIS-GENERATION A SIGN. AND HAVING LEFT THEM AGAIN

ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν.  
HAVING EMBARKED HE DEPARTED TO THE OTHER SIDE.

**8.14** Καὶ ἐπελάθοντο λαβεῖν ἄρτους καὶ εἰ μὴ ἓνα  
AND THEY FORGOT TO TAKE LOAVES AND EXCEPT ONE

ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ.  
LOAF THEY DID NOT HAVE [ANYTHING] WITH THEMSELVES IN THE BOAT.

**8.15** καὶ διεστέλλετο αὐτοῖς λέγων, Ὁρᾶτε, βλέπετε  
AND HE WAS GIVING ORDERS TO THEM SAYING, TAKE CARE, BEWARE

ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου.  
OF THE LEAVEN OF THE PHARISEES AND THE LEAVEN OF HEROD.

**8.16** καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι  
AND THEY WERE ARGUING AMONG THEMSELVES -

ἄρτους οὐκ ἔχουσιν. **8.17** καὶ γνοὺς λέγει  
THEY DO NOT HAVE [ANY]~LOAVES. AND HAVING KNOWN [THIS] HE SAYS

αὐτοῖς, Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε;  
TO THEM, WHY ARE YOU~DISCUSSING THAT YOU~DO NOT HAVE~LOAVES?

οὐπω νοεῖτε οὐδὲ συνίετε;  
DO YOU~NOT YET UNDERSTAND NOR COMPREHEND?

πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν;  
HAVE YOU~HAVING BECOME HARDENED THE HEART OF YOU~?

**8.18** ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ ὦτα ἔχοντες  
HAVING~EYES DO YOU~NOT SEE AND HAVING~EARS

οὐκ ἀκούετε; καὶ οὐ μνημονεύετε, **8.19** ὅτε τοὺς πέντε  
DO YOU~NOT HEAR? AND DO YOU~NOT REMEMBER. WHEN THE FIVE

ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους  
LOAVES I BROKE FOR THE FIVE THOUSAND, HOW MANY

κοφίνους κλασμάτων πλήρεις ἦρατε; λέγουσιν  
BASKETS OF PIECES FULL YOU~PICKED UP? THEY SAY

αὐτῷ, Δώδεκα. **8.20** Ὅτε τοὺς ἑπτὰ εἰς τοὺς  
TO HIM, TWELVE. WHEN THE SEVEN FOR THE

τετρακισχιλίους, πόσων σπυρίδων πληρώματα  
FOUR THOUSAND, HOW MANY BASKETS FULL

κλασμάτων ἦρατε; καὶ λέγουσιν [αὐτῷ], Ἑπτὰ.  
OF PIECES YOU~PICKED UP? AND THEY SAY TO HIM, SEVEN.

**8.21** καὶ ἔλεγεν αὐτοῖς, Οὐπω συνίετε;  
AND HE WAS SAYING TO THEM, DO YOU~NOT YET COMPREHEND?

**8.22** Καὶ ἔρχονται εἰς Βηθσαϊδάν. καὶ φέρουσιν  
AND THEY COME TO BETHSAIDA. AND THEY BRING

αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα  
TO HIM A BLIND [MAN] AND THEY BEG HIM THAT

αὐτοῦ ἅψηται. **8.23** καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ  
HE MIGHT TOUCH~HIM. AND HAVING GRASPED THE HAND OF THE

τυφλοῦ ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης καὶ πύσας  
BLIND [MAN] HE TOOK HIM OUTSIDE THE VILLAGE AND HAVING SPIT

εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ  
IN THE EYES OF HIM, [AND] HAVING PUT THE(HIS) HANDS [ON] HIM

ἐπηρώτα αὐτόν, Εἴ τι βλέπεις; **8.24** καὶ  
HE WAS QUESTIONING HIM, IF YOU SEE~ANYTHING? AND

ἀναβλέψας ἔλεγεν, Βλέπω τοὺς ἀνθρώπους ὅτι ὥς  
HAVING LOOKED UP HE WAS SAYING, I SEE - MEN THAT AS

14 Now the disciples<sup>e</sup> had forgotten to bring any bread; and they had only one loaf with them in the boat. <sup>15</sup>And he cautioned them, saying, "Watch out—beware of the yeast of the Pharisees and the yeast of Herod."<sup>f</sup> <sup>16</sup>They said to one another, "It is because we have no bread."<sup>g</sup> <sup>17</sup>And becoming aware of it, Jesus said to them, "Why are you talking about having no bread? Do you still not perceive or understand? Are your hearts hardened?" <sup>18</sup>Do you have eyes, and fail to see? Do you have ears, and fail to hear? And do you not remember? <sup>19</sup>When I broke the five loaves for the five thousand, how many baskets full of broken pieces did you collect?" They said to him, "Twelve."<sup>h</sup> <sup>20</sup>And the seven for the four thousand, how many baskets full of broken pieces did you collect?" And they said to him, "Seven."<sup>i</sup> <sup>21</sup>Then he said to them, "Do you not yet understand?"

<sup>22</sup> They came to Bethsaida. Some people<sup>j</sup> brought a blind man to him and begged him to touch him. <sup>23</sup>He took the blind man by the hand and led him out of the village; and when he had put saliva on his eyes and laid his hands on him, he asked him, "Can you see anything?"<sup>k</sup> <sup>24</sup>And the man<sup>l</sup> looked up and said, "I can see people,

<sup>e</sup> Gk they

<sup>f</sup> Other ancient authorities read the Herodians

<sup>g</sup> Gk They

<sup>h</sup> Gk he



but they look like trees, walking.”<sup>25</sup> Then Jesus<sup>i</sup> laid his hands on his eyes again; and he looked intently and his sight was restored, and he saw everything clearly.<sup>26</sup> Then he sent him away to his home, saying, “Do not even go into the village.”<sup>j</sup>

<sup>27</sup> Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, “Who do people say that I am?”<sup>28</sup> And they answered him, “John the Baptist; and others, Elijah; and still others, one of the prophets.”<sup>29</sup> He asked them, “But who do you say that I am?” Peter answered him, “You are the Messiah.”<sup>k</sup>  
<sup>30</sup> And he sternly ordered them not to tell anyone about him.

<sup>31</sup> Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again.<sup>32</sup> He said all this quite openly. And Peter took him aside and began to rebuke him.<sup>33</sup> But turning and looking at his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are setting your mind

<sup>i</sup> Gk he

<sup>j</sup> Other ancient authorities add or tell anyone in the village

<sup>k</sup> Or the Christ

δένδρα ὁρῶ περιπατοῦντας. **8.25** εἶτα πάλιν ἐπέθηκεν  
TREES I SEE WALKING. THEN AGAIN HE PLACED

τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ  
THE(HIS) HANDS ON THE EYES OF HIM, AND

διέβλεπεν καὶ ἀπεκατέστη καὶ ἐνέβλεπεν  
HE OPENED HIS EYES AND HE WAS RESTORED AND HE WAS SEEING

τὴ λαυγῶς ἅπαντα. **8.26** καὶ ἀπέστειλεν αὐτὸν εἰς  
EVERYTHING~CLEARLY. AND HE SENT HIM TO

οἶκον αὐτοῦ λέγων, Μηδὲ εἰς τὴν κώμην εἰσέλθης.  
[THE] HOUSE OF HIM SAYING, NOT INTO THE VILLAGE YOU MAY GO.

**8.27** Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ  
AND WENT OUT - JESUS AND THE DISCIPLES OF HIM

εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου καὶ ἐν τῇ  
TO THE VILLAGES OF CAESAREA - OF PHILIP. AND ON THE

ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς,  
WAY HE WAS QUESTIONING THE DISCIPLES OF HIM SAYING TO THEM,

Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; **8.28** οἱ δὲ  
WHOM ME SAY - MEN TO BE? - AND

εἶπαν αὐτῷ λέγοντες [ὅτι] Ἰωάννην τὸν βαπτιστὴν,  
THEY SPOKE TO HIM SAYING - JOHN THE BAPTIST,

καὶ ἄλλοι, Ἡλίαν, ἄλλοι δὲ ὅτι εἰς τῶν προφητῶν.  
AND OTHERS, ELIJAH, BUT~OTHERS THAT ONE OF THE PROPHETS.

**8.29** καὶ αὐτὸς ἐπηρώτα αὐτοῦς, Ὑμεῖς δὲ τίνα  
AND HE QUESTIONED THEM, BUT~YOU~ WHOM

με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ, Σὺ  
DO YOU~ SAY~ME TO BE? HAVING ANSWERED - PETER SAYS TO HIM, YOU

εἶ ὁ Χριστός. **8.30** καὶ ἐπετίμησεν αὐτοῖς ἵνα  
ARE THE CHRIST. AND HE WARNED THEM THAT

μηδεὶν λέγωσιν περὶ αὐτοῦ.  
NO ONE THEY SHOULD TELL ABOUT HIM.

**8.31** Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ  
AND HE BEGAN TO TEACH THEM THAT IT IS NECESSARY [FOR]

τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ  
THE SON - OF MAN TO SUFFER~MANY THINGS AND

ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν  
TO BE REJECTED BY THE ELDERS AND THE

ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ  
CHIEF PRIESTS AND THE SCRIBES AND TO BE KILLED AND

μετὰ τρεῖς ἡμέρας ἀναστῆναι. **8.32** καὶ παρρησίᾳ τὸν  
AFTER THREE DAYS TO RISE. AND WITH PLAINNESS ~THE

λόγον ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν  
~WORD ~HE WAS SPEAKING. AND ~HAVING TAKEN ASIDE - ~PETER ~HIM

ἤρξατο ἐπιτιμᾶν αὐτῷ. **8.33** ὁ δὲ ἐπιστραφεὶς καὶ  
BEGAN TO REBUKE HIM. - AND HAVING TURNED AROUND AND

ιδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ  
HAVING SEEN THE DISCIPLES OF HIM HE REBUKED PETER AND

λέγει, Ὑπαγε ὀπίσω μου, Σατανᾶ, ὅτι οὐ φρονεῖς  
SAYS GO AWAY BEHIND ME, SATAN, BECAUSE YOU ARE NOT THINKING

νοεῖ. Λεγοῦ

τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. **8.34** Καὶ  
THE THINGS - OF GOD BUT THE THINGS - OF MEN. AND

προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς  
HAVING CALLED TOGETHER THE CROWD ALONG WITH THE DISCIPLES

αὐτοῦ εἶπεν αὐτοῖς, Εἴ τις θέλει ὀπίσω μου  
OF HIM HE SAID TO THEM, IF SOMEONE DESIRES AFTER ME

ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν  
TO FOLLOW, LET HIM DENY HIMSELF AND LET HIM TAKE UP THE

σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι. **8.35** ὃς γὰρ ἐάν  
CROSS OF HIM AND LET HIM FOLLOW ME. FOR-WHOEVER

θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν·  
DESIRES THE LIFE OF HIM TO SAVE HE WILL LOSE IT.

ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ  
BUT-WHOEVER LOSES THE LIFE OF HIM FOR THE SAKE OF ME AND

τοῦ εὐαγγελίου σώσει αὐτήν. **8.36** τί γὰρ ὠφελεῖ  
THE GOOD NEWS WILL SAVE IT. FOR-WHAT DOES IT BENEFIT

ἄνθρωπον κερδήσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι  
A MAN TO GAIN THE WHOLE-WORLD AND TO FORFEIT

τὴν ψυχὴν αὐτοῦ; **8.37** τί γὰρ δοί ἄνθρωπος  
THE LIFE OF HIM? FOR-WHAT MAY GIVE A MAN

ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; **8.38** ὃς γὰρ ἐάν  
IN EXCHANGE [FOR] THE LIFE OF HIM? FOR-WHOEVER

ἐπαισχυνθῇ με καὶ τοὺς ἐμούς λόγους ἐν τῇ γενεᾷ  
IS ASHAMED OF ME AND - MY WORDS IN - <sup>5</sup>GENERATION

ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ, καὶ ὁ υἱὸς τοῦ  
<sup>1</sup>THIS - <sup>2</sup>ADULTEROUS <sup>3</sup>AND <sup>4</sup>SINFUL, ALSO THE SON -

ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν, ὅταν ἔλθῃ ἐν τῇ  
OF MAN WILL BE ASHAMED OF HIM, WHEN HE COMES IN THE

δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.  
GLORY OF THE FATHER OF HIM WITH THE <sup>2</sup>ANGELS - <sup>1</sup>HOLY.

not on divine things but on human things.”

34 He called the crowd with his disciples, and said to them, “If any want to become my followers, let them deny themselves and take up their cross and follow me. <sup>35</sup>For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel,<sup>1</sup> will save it. <sup>36</sup>For what will it profit them to gain the whole world and forfeit their life? <sup>37</sup>Indeed, what can they give in return for their life?

<sup>38</sup>Those who are ashamed of me and of my words<sup>m</sup> in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.”

<sup>1</sup> Other ancient authorities read *lose their life for the sake of the gospel*

<sup>m</sup> Other ancient authorities read *and of mine*

## CHAPTER 9

**9.1** Καὶ ἔλεγεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι  
AND HE WAS SAYING TO THEM, TRULY I SAY TO YOU<sup>a</sup> THAT

εἰσὶν τινες ὧδε τῶν ἐστηκότων οἵτινες  
THERE ARE SOME HERE OF THE ONES HAVING STOOD WHO

οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν  
WILL BY NO MEANS TASTE DEATH UNTIL THEY SEE THE KINGDOM

τοῦ θεοῦ ἐληλυθῖαν ἐν δυνάμει.  
- OF GOD HAVING COME IN POWER.

**9.2** Καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν  
AND AFTER SIX-DAYS TAKES - JESUS -

Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην καὶ  
PETER AND - JAMES AND - JOHN AND

ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους.  
LEADS THEM TO A HIGH-MOUNTAIN PRIVATELY ALONE.

<sup>1</sup>And he said to them, “Truly I tell you, there are some standing here who will not taste death until they see that the kingdom of God has come with<sup>a</sup> power.”

2 Six days later, Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves.

<sup>a</sup> Or in

And he was transfigured before them,<sup>3</sup> and his clothes became dazzling white, such as no one<sup>o</sup> on earth could bleach them. <sup>4</sup>And there appeared to them Elijah with Moses, who were talking with Jesus.

<sup>5</sup>Then Peter said to Jesus, "Rabbi, it is good for us to be here; let us make three dwellings,<sup>p</sup> one for you, one for Moses, and one for Elijah." <sup>6</sup>He did not know what to say, for they were terrified. <sup>7</sup>Then a cloud overshadowed them, and from the cloud there came a voice, "This is my Son, the Beloved;<sup>q</sup> listen to him!" <sup>8</sup>Suddenly when they looked around, they saw no one with them any more, but only Jesus.

<sup>9</sup>As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead. <sup>10</sup>So they kept the matter to themselves, questioning what this rising from the dead could mean. <sup>11</sup>Then they asked him, "Why do the scribes say that Elijah must come first?" <sup>12</sup>He said to them, "Elijah is indeed coming first to restore all things. How then is it written about the Son of Man, that he is to go through many sufferings and

<sup>o</sup> Gk. no fuller

<sup>p</sup> Or: tents

<sup>q</sup> Or: my beloved Son

καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, **9.3** καὶ τὰ ἱμάτια  
AND HE WAS TRANSFIGURED BEFORE THEM, AND THE GARMENTS

αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν, οἷα  
OF HIM BECAME SHINING EXCEEDINGLY~WHITE OF SUCH A KIND

γναφεῖς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι.  
A BLEACHER ON - EARTH IS NOT ABLE THUS TO WHITEN.

**9.4** καὶ ὤφθη αὐτοῖς Ἠλίας σὺν Μωϋσεὶ καὶ  
AND APPEARED TO THEM ELIJAH ALONG WITH MOSES, AND

ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. **9.5** καὶ ἀποκριθεὶς ὁ  
THEY WERE TALKING WITH - JESUS, AND HAVING ANSWERED -

Πέτρος λέγει τῷ Ἰησοῦ, Ῥαββί, καλὸν ἐστὶν ἡμᾶς  
PETER SAYS - TO JESUS, RABBI, IT IS~GOOD [FOR] US

ὧδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ  
TO BE~HERE, AND LET US MAKE THREE TENTS, ONE~FOR YOU AND

Μωϋσεὶ μίαν καὶ Ἠλίᾳ μίαν. **9.6** οὐ γὰρ ᾔδει τί  
ONE~FOR MOSES AND ONE~FOR ELIJAH. FOR~HE HAD NOT KNOWN WHAT

ἀποκριθῆ ἔκφοβοι γὰρ ἐγένοντο. **9.7** καὶ ἐγένετο  
HE ANSWERED, <sup>3</sup>TERRIFIED <sup>1</sup>FOR <sup>2</sup>THEY WERE. AND THERE CAME

νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο φωνὴ ἐκ  
A CLOUD OVERSHADOWING THEM, AND THERE CAME A VOICE OUT FROM

τῆς νεφέλης. Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός,  
THE CLOUD, THIS IS THE SON OF ME THE BELOVED,

ἀκούετε αὐτοῦ. **9.8** καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι  
LISTEN TO HIM. AND SUDDENLY HAVING LOOKED AROUND NO LONGER

οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.  
ANYONE THEY SAW BUT - JESUS ALONE WITH THEMSELVES.

**9.9** Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους  
AND [AS] THEY WERE~COMING DOWN FROM THE MOUNTAIN

διεστείλατο αὐτοῖς ἵνα μηδεὶν ἃ εἶδον διηγήσωνται,  
HE GAVE ORDERS TO THEM THAT NO ONE WHAT THEY SAW THEY SHOULD TELL,

εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.  
EXCEPT WHEN THE SON - OF MAN FROM [THE] DEAD SHOULD ARISE.

**9.10** καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς  
AND THE WORD THEY KEPT TO THEMSELVES

συζητοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν ἀναστήναι.  
DISCUSSING WHAT <sup>4</sup>MEANS - <sup>2</sup>FROM <sup>3</sup>[THE] DEAD <sup>1</sup>TO RISE.

**9.11** καὶ ἐπηρώτων αὐτὸν λέγοντες, Ὅτι λέγουσιν  
AND THEY WERE QUESTIONING HIM SAYING, WHY SAY

οἱ γραμματεῖς ὅτι Ἠλίαν δεῖ ἔλθειν πρῶτον;  
THE SCRIBES THAT IT IS NECESSARY FOR~ELIJAH TO COME FIRST?

**9.12** ὁ δὲ ἔφη αὐτοῖς, Ἠλίας μὲν ἔλθων πρῶτον  
- AND HE SAID TO THEM, ELIJAH INDEED HAVING COME FIRST

ἀποκαθιστάνει πάντα· καὶ πῶς γέγραπται ἐπὶ  
RESTORES EVERYTHING. AND HOW HAS IT BEEN WRITTEN CONCERNING

τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθῃ καὶ  
THE SON - OF MAN THAT HE MUST SUFFER~MANY THINGS AND



ἐξουδενηθῇ; **9.13** ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἠλίας  
BE REJECTED? BUT I SAY TO YOU THAT INDEED ELIJAH

ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλον,  
HAS COME, AND THEY DID TO HIM WHATEVER THEY WERE DESIRING,

καθὼς γέγραπται ἐπ' αὐτόν.  
JUST AS IT HAS BEEN WRITTEN CONCERNING HIM.

**9.14** Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδον  
AND HAVING COME TO THE DISCIPLES THEY SAW

ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συζητοῦντας  
A GREAT-CROWD AROUND THEM AND [THE] SCRIBES ARGUING

πρὸς αὐτούς. **9.15** καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες  
WITH THEM. AND IMMEDIATELY ALL THE CROWD HAVING SEEN

αὐτὸν ἐξεθαμβήθησαν καὶ προστρέχοντες ἡσπάζοντο  
HIM WERE AMAZED AND RUNNING UP TO [HIM] THEY WERE GREETING

αὐτόν. **9.16** καὶ ἐπηρώτησεν αὐτούς, Τί συζητεῖτε  
HIM. AND HE QUESTIONED THEM, WHAT ARE YOU ARGUING

πρὸς αὐτούς; **9.17** καὶ ἀπεκριθὴ αὐτῷ εἰς ἐκ τοῦ  
WITH THEM? AND ANSWERED HIM ONE OF THE

ὄχλου, Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σέ,  
CROWD, TEACHER, I BROUGHT THE SON OF ME TO YOU,

ἔχοντα πνεῦμα ἄλαλον. **9.18** καὶ ὅπου ἐὰν  
HAVING A MUTE-SPRIT. AND WHEREVER

αὐτὸν καταλάβῃ ῥήσσει αὐτόν, καὶ ἀφρίζει  
IT SEIZES-HIM IT THROWS DOWN HIM, AND HE FOAMS AT THE MOUTH

καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται καὶ εἶπα  
AND GNASHES THE(HIS) TEETH AND HE BECOMES STIFF. AND I TOLD

τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ  
THE DISCIPLES OF YOU IN ORDER THAT IT THEY MIGHT CAST OUT, AND

οὐκ ἴσχυσαν. **9.19** ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει,  
THEY WERE NOT STRONG ENOUGH. - AND HAVING ANSWERED THEM HE SAYS,

ἽΩ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι;  
O FAITHLESS-GENERATION, HOW LONG WITH YOU I WILL I BE?

ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με.  
HOW LONG WILL I PUT UP WITH YOU? BRING HIM TO ME.

**9.20** καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν  
AND THEY BROUGHT HIM TO HIM. AND HAVING SEEN

αὐτὸν τὸ πνεῦμα εὐθὺς συνεσπάραξεν αὐτόν, καὶ  
HIM THE SPIRIT IMMEDIATELY CONVULSED HIM, AND

πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων.  
HAVING FALLEN ON THE GROUND HE WAS ROLLING AROUND FOAMING AT THE MOUTH.

**9.21** καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ, Πόσος  
AND HE QUESTIONED THE FATHER OF HIM, HOW LONG [IN]

χρόνος ἐστὶν ὥς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπεν,  
TIME IS IT WHILE THIS HAS HAPPENED TO HIM? - AND HE SAID,

Ἐκ παιδιᾶθεν. **9.22** καὶ πολλάκις καὶ εἰς πῦρ  
FROM CHILDHOOD. AND OFTEN ALSO INTO [THE] FIRE

be treated with contempt?

<sup>13</sup>But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written about him."

<sup>14</sup>When they came to the disciples, they saw a great crowd around them, and some scribes arguing with them. <sup>15</sup>When the whole crowd saw him, they were immediately overcome with awe, and they ran forward to greet him. <sup>16</sup>He asked them, "What are you arguing about with them?" <sup>17</sup>Someone from the crowd answered him, "Teacher, I brought you my son; he has a spirit that makes him unable to speak; <sup>18</sup>and whenever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, but they could not do so." <sup>19</sup>He answered them, "You faithless generation, how much longer must I be among you? How much longer must I put up with you? Bring him to me." <sup>20</sup>And they brought the boy to him. When the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. <sup>21</sup>Jesus asked the father, "How long has this been happening to him?" And he said, "From childhood. <sup>22</sup>It has often cast him into the fire

<sup>7</sup> Gk him

<sup>8</sup> Gk He



and into the water, to destroy him; but if you are able to do anything, have pity on us and help us.”<sup>23</sup> Jesus said to him, “If you are able!—All things can be done for the one who believes.”

<sup>24</sup>Immediately the father of the child cried out, “I believe; help my unbelief!”

<sup>25</sup>When Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, “You spirit that keeps this boy from speaking and hearing, I command you, come out of him, and never enter him again!”<sup>26</sup> After crying out and convulsing him terribly, it came out, and the boy was like a corpse, so that most of them said, “He is dead.”<sup>27</sup> But Jesus took him by the hand and lifted him up, and he was able to stand.<sup>28</sup> When he had entered the house, his disciples asked him privately, “Why could we not cast it out?”<sup>29</sup> He said to them, “This kind can come out only through prayer.”<sup>30</sup>

They went on from there and passed through Galilee. He did not want anyone to know it; <sup>31</sup>for he was teaching his disciples, saying to them, “The Son of Man is to be betrayed into human hands, and

<sup>1</sup> Other ancient authorities add *with tears*

<sup>u</sup> Other ancient authorities add *and fasting*

αὐτὸν ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν·  
IT THREW~HIM AND INTO [THE] WATERS THAT IT MIGHT DESTROY HIM.

ἀλλ’ εἴ τι δύνη, βοήθησον ἡμῖν σπλαγχνισθεὶς  
BUT IF YOU CAN DO~ANYTHING, HELP US HAVING COMPASSION

ἐφ’ ἡμᾶς. 9.23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τὸ εἰ  
UPON US. - AND JESUS SAID TO HIM, - IF

δύνη, πάντα δυνατὰ τῷ πιστεύοντι.  
YOU ARE ABLE, ALL THINGS ARE POSSIBLE FOR THE ONE BELIEVING.

9.24 εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου ἔλεγεν,  
HAVING CRIED OUT~IMMEDIATELY THE FATHER OF THE CHILD WAS SAYING,

Πιστεύω· βοήθει μου τῇ ἀπιστίᾳ. 9.25 ἰδὼν δὲ ὁ  
I BELIEVE. HELP MY - UNBELIEF. <sup>3</sup>HAVING SEEN <sup>1</sup>AND -

Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησεν τῷ  
<sup>2</sup>JESUS THAT A CROWD~IS RUNNING TOGETHER, COMMANDED THE

πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ, Τὸ ἄλαλον καὶ  
<sup>2</sup>SPIRIT - <sup>1</sup>UNCLEAN SAYING TO IT, - MUTE AND

κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ  
DEAF SPIRIT, I COMMAND YOU, COME OUT FROM HIM

καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. 9.26 καὶ κράξας  
AND NO MORE MAY YOU ENTER INTO HIM. AND HAVING CRIED OUT

καὶ πολλὰ σπαράξας ἐξῆλθεν· καὶ ἐγένετο ὡσεὶ  
AND HAVING CONVULSED [HIM]~GREATLY IT CAME OUT. AND HE WAS LIKE

νεκρός, ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν.  
A DEAD [PERSON], SO THAT - MANY [WERE LED] TO SAY THAT HE DIED.

9.27 ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν  
- BUT JESUS HAVING GRASPED THE HAND OF HIM LIFTED UP

αὐτόν, καὶ ἀνέστη. 9.28 καὶ εἰσελθόντος αὐτοῦ εἰς  
HIM, AND HE STOOD UP. AND HE~HAVING ENTERED INTO

οἶκον οἱ μαθηταὶ αὐτοῦ κατ’ ἰδίαν ἐπηρώτων αὐτόν,  
A HOUSE, THE DISCIPLES OF HIM PRIVATELY WERE QUESTIONING HIM,

“Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; 9.29 καὶ  
WHY WE WERE NOT ABLE TO CAST OUT IT? AND

εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται  
HE SAID TO THEM, THIS - KIND BY NOTHING IS ABLE

ἐξελθεῖν εἰ μὴ ἐν προσευχῇ.<sup>†</sup>  
TO BE CAST OUT EXCEPT BY PRAYER.

9.30 Κἀκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς  
AND FROM THERE HAVING GONE FORTH THEY WERE PASSING THROUGH -

Γαλιλαίας, καὶ οὐκ ἠθέλεν ἵνα τις γνῷ·  
GALILEE, AND HE DID NOT WANT THAT ANYONE SHOULD KNOW.

9.31 ἐδίδασκεν γὰρ τοὺς μαθητάς αὐτοῦ καὶ ἔλεγεν  
FOR~HE WAS TEACHING THE DISCIPLES OF HIM AND WAS SAYING

αὐτοῖς ὅτι Ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς  
TO THEM - THE SON - OF MAN IS BETRAYED INTO

χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ  
[THE] HANDS OF MEN, AND THEY WILL KILL HIM, AND

9.29 text: ASV RSV NASB NIV NEB TEV NJB NRSV. add καὶ νηστεία (and fasting): KJV ASVmg RSVmg NASBmg NIVmg NEBmg NJBmg NRSVmg.

ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται.  
HAVING BEEN KILLED, AFTER THREE DAYS HE WILL ARISE.

**9.32** οἱ δὲ ἡγνούουν τὸ ῥῆμα, καὶ ἐφοβούντο  
BUT~THEY WERE NOT UNDERSTANDING THE WORD, AND THEY WERE AFRAID

αὐτὸν ἐπερωτῆσαι.  
TO ASK~HIM.

**9.33** Καὶ ἦλθον εἰς Καφαρναούμ. καὶ ἐν τῇ οἰκίᾳ  
AND THEY CAME INTO CAPERNAUM. AND IN THE HOUSE

γενόμενος ἐπηρώτα αὐτούς, τί ἐν τῇ ὁδῷ  
BEING HE WAS QUESTIONING THEM, WHAT ON THE WAY

διελογίζεσθε; **9.34** οἱ δὲ ἐσίωπων· πρὸς ἀλλήλους  
WERE YOU\* ARGUING ABOUT? BUT~THEY WERE BEING SILENT, <sup>2</sup>WITH <sup>3</sup>ONE ANOTHER

γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων.  
\*FOR THEY ARGUED ON THE WAY [ABOUT] WHO [WAS] GREATER.

**9.35** καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει  
AND HAVING SAT DOWN HE CALLED THE TWELVE AND HE SAYS

αὐτοῖς, Εἴ τις θέλει πρῶτος εἶναι, ἔσται  
TO THEM, IF SOMEONE DESIRES TO BECOME~FIRST, HE WILL BE

πάντων ἔσχατος καὶ πάντων διάκονος. **9.36** καὶ  
LAST~OF ALL AND A SERVANT~OF ALL. AND

λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ  
HAVING TAKEN A CHILD HE SET HIM IN [THE] MIDDLE OF THEM AND

ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς, **9.37** Ὃς ἂν ᾖ ἐν τῶν  
HAVING TAKEN INTO HIS ARMS HIM HE SAID TO THEM, WHOEVER ONE -

τοιούτων παιδίων δέξεται ἐπὶ τῷ ὀνόματί μου,  
OF SUCH AS THESE CHILDREN RECEIVES IN THE NAME OF ME,

ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέχεται, οὐκ  
RECEIVES~ME. AND WHOEVER RECEIVES~ME, NOT [ONLY]

ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με.  
RECEIVES~ME BUT [ALSO] THE ONE HAVING SENT ME.

**9.38** Ἐφη αὐτῷ ὁ Ἰωάννης, Διδάσκαλε, εἶδομέν  
SAID TO HIM - JOHN, TEACHER, WE SAW

τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ  
SOMEONE IN THE NAME OF YOU CASTING OUT DEMONS, AND

ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν. **9.39** ὁ  
WE WERE PREVENTING HIM, BECAUSE HE WAS NOT FOLLOWING US. -

δὲ Ἰησοῦς εἶπεν, Μὴ κωλύετε αὐτόν. οὐδεὶς γὰρ ἔστιν  
BUT JESUS SAID, DO NOT PREVENT HIM. FOR~NO ONE THERE IS

ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ  
WHO WILL DO A MIGHTY WORK IN THE NAME OF ME AND

δυνήσεται ταχὺ κακολογῆσαί με· **9.40** ὃς γὰρ  
WILL BE ABLE QUICKLY TO SPEAK EVIL OF ME. FOR~WHOEVER

οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἔστιν.  
IS NOT AGAINST US, <sup>2</sup>FOR <sup>3</sup>US <sup>1</sup>IS.

**9.41** Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν  
FOR~WHOEVER GIVES TO DRINK YOU\* A CUP OF WATER IN

they will kill him, and three days after being killed, he will rise again." <sup>32</sup>But they did not understand what he was saying and were afraid to ask him.

<sup>33</sup>Then they came to Capernaum; and when he was in the house he asked them, "What were you arguing about on the way?" <sup>34</sup>But they were silent, for on the way they had argued with one another who was the greatest. <sup>35</sup>He sat down, called the twelve, and said to them, "Whoever wants to be first must be last of all and servant of all." <sup>36</sup>Then he took a little child and put it among them; and taking it in his arms, he said to them, <sup>37</sup>"Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me."

<sup>38</sup>John said to him, "Teacher, we saw someone" casting out demons in your name, and we tried to stop him, because he was not following us." <sup>39</sup>But Jesus said, "Do not stop him; for no one who does a deed of power in my name will be able soon afterward to speak evil of me. <sup>40</sup>Whoever is not against us is for us. <sup>41</sup>For truly I tell you, whoever gives you a cup of water to

<sup>1</sup> Other ancient authorities add *who does not follow us*

drink because you bear the name of Christ will by no means lose the reward.

42 "If any of you put a stumbling block before one of these little ones who believe in me,<sup>w</sup> it would be better for you if a great millstone were hung around your neck and you were thrown into the sea. <sup>43</sup>If your hand causes you to stumble, cut it off; it is better for you to enter life maimed than to have two hands and to go to hell,<sup>x</sup> to the unquenchable fire.<sup>y</sup> <sup>44</sup>And if your foot causes you to stumble, cut it off; it is better for you to enter life lame than to have two feet and to be thrown into hell.<sup>x, y</sup> <sup>47</sup>And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell,<sup>x</sup> <sup>48</sup>where their worm never dies, and the fire is never quenched.

49 "For everyone will be salted with fire.<sup>z</sup> <sup>50</sup>Salt is good; but if salt has lost its saltiness, how can you season it?<sup>a</sup> Have salt in yourselves, and be at peace with one another."

<sup>w</sup> Other ancient authorities lack in *me*  
<sup>x</sup> Gk *Gehenna*

<sup>y</sup> Verses 44 and 46 (which are identical with verse 48) are lacking in the best ancient authorities

<sup>z</sup> Other ancient authorities either add or substitute *and every sacrifice will be salted with salt*

<sup>a</sup> Or *how can you restore its saltiness?*

ὀνόματι ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν ὅτι  
[MY] NAME BECAUSE YOU\* ARE~CHRIST'S, TRULY I SAY TO YOU\* THAT

οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.  
HE WILL IN NO WAY LOSE THE REWARD OF HIM.

**9.42** Καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων  
AND WHOEVER CAUSES TO STUMBLE ONE - OF THESE~LITTLE ONES

τῶν πιστευόντων [εἰς ἐμέ], καλὸν ἐστὶν αὐτῷ μᾶλλον  
THE ONES BELIEVING IN ME, IT IS~BETTER FOR HIM RATHER

εἰ περίκειται μύλος ὀνικὸς περὶ τὸν τράχηλον  
IF HANGS AROUND A MILLSTONE OF A DONKEY AROUND THE NECK

αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν. **9.43** Καὶ ἐὰν  
OF HIM AND HE BE CAST INTO THE LAKE. AND IF

σκανδαλίξῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν·  
CAUSES YOU TO STUMBLE THE HAND OF YOU, CUT OFF IT;

καλὸν ἐστὶν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἢ  
IT IS~BETTER FOR YOU TO ENTER~CRIPPLED INTO - LIFE THAN

τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς  
THE TWO HANDS HAVING TO GO AWAY INTO - GEHENNA, INTO

τὸ πῦρ τὸ ἄσβεστον.<sup>†</sup> **9.45** καὶ ἐὰν ὁ πούς σου  
THE FIRE - INEXTINGUISHABLE. AND IF THE FOOT OF YOU

σκανδαλίξῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε  
CAUSES YOU TO STUMBLE CUT OFF IT; IT IS~BETTER FOR YOU

εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας  
TO ENTER INTO - LIFE LAME THAN THE TWO FEET

ἔχοντα βληθῆναι εἰς τὴν γέενναν.<sup>†</sup> **9.47** καὶ ἐὰν ὁ  
HAVING TO BE CAST INTO - GEHENNA. AND IF THE

ὀφθαλμός σου σκανδαλίξῃ σε, ἔκβαλε αὐτόν· καλὸν  
EYE OF YOU CAUSES YOU TO STUMBLE, TAKE OUT IT; BETTER

σέ ἐστὶν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν  
FOR YOU IT IS ONE EYED TO ENTER INTO THE KINGDOM

τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν  
- OF GOD THAN TWO EYES HAVING TO BE CAST INTO -

γέενναν, **9.48** ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ  
GEHENNA, WHERE THE WORM OF THEM DOES NOT DIE AND THE

πῦρ οὐ σβέννυται. **9.49** πᾶς γὰρ πυρὶ ἀλισθησεται.<sup>†</sup>  
FIRE IS NOT EXTINGUISHED. FOR~EVERYONE WITH FIRE WILL BE SALTED.

**9.50** Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἀναλον γένηται,  
GOOD - SALT [IS]. BUT~IF THE SALT BECOMES~UNSALTY,

ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλα καὶ  
BY WHAT [MEANS] WILL YOU\* SEASON~IT? HAVE IN YOURSELVES SALT AND

εἰρηνεύετε ἐν ἀλλήλοις.  
BE AT PEACE WITH ONE ANOTHER.

**9:43, 45** text: ASV RSV NASB NIV NEB TEV NJB NRSV. add vv. 44 and 46 [which are identical to Mark 9:48]: KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg. **9:49** text: ASV RSV NASB NIV NEB NJB NRSV. add *καὶ πᾶσα θυσία αἰὶ ἀλισθησεται* (and every sacrifice with salt will be salted) [see Lev. 2:13]: KJV RSVmg (TEV) NJBmg NRSVmg.

## CHAPTER 10

**10.1** Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς  
AND FROM THERE HAVING ARISEN HE COMES INTO THE REGION -  
Ἰουδαίας [καὶ] πέραν τοῦ Ἰορδάνου, καὶ  
OF JUDEA AND ON THE OTHER SIDE OF THE JORDAN, AND  
συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὥς  
COMES TOGETHER AGAIN CROWDS TO HIM, AND AS  
εἰώθει πάλιν ἐδίδασκεν αὐτούς. **10.2** καὶ  
HE WAS ACCUSTOMED AGAIN HE WAS TEACHING THEM. AND  
προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτὸν εἰ  
HAVING APPROACHED PHARISES, THEY WERE ASKING HIM IF  
ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες  
IT IS PERMISSIBLE FOR A HUSBAND TO DIVORCE-[HIS] WIFE, TESTING  
αὐτόν. **10.3** ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Τί ὑμῖν  
HIM. - BUT HAVING ANSWERED HE SAID TO THEM, WHAT [DID] YOU\*  
ἐνετείλατο Μωϋσῆς; **10.4** οἱ δὲ εἶπαν,  
COMMAND MOSES? AND THEY SAID,  
Ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου γράφαι καὶ  
MOSES-PERMITTED [A MAN] A CERTIFICATE OF DIVORCE TO WRITE AND  
ἀπολῦσαι. **10.5** ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Πρὸς  
TO DIVORCE [HIS WIFE]. - BUT JESUS SAID TO THEM, BECAUSE OF  
τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν  
THE HARDHEARTEDNESS OF YOU\* HE WROTE TO YOU\* -  
ἐντολὴν ταύτην. **10.6** ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν  
THIS-COMMANDMENT. BUT-FROM [THE] BEGINNING OF CREATION MALE  
καὶ θήλυ ἐποίησεν αὐτούς. **10.7** ἔνεκεν τούτου  
AND FEMALE HE MADE THEM. ON ACCOUNT OF THIS  
καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν  
A MAN-WILL LEAVE THE FATHER OF HIM AND THE  
μητέρα [καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα  
MOTHER AND HE WILL BE JOINED TO THE WIFE  
αὐτοῦ], **10.8** καὶ ἔσονται οἱ δύο εἰς σὰρκα μίαν\*  
OF HIM, AND WILL BE THE TWO - FLESH ONE.  
ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ.  
FOR THIS REASON THEY ARE-NO LONGER TWO BUT ONE FLESH.  
**10.9** ὃ οὖν ὁ θεὸς συνέζευξεν  
THEREFORE-WHAT - GOD JOINED TOGETHER,  
ἄνθρωπος μὴ χωριζέτω. **10.10** Καὶ εἰς τὴν οἰκίαν πάλιν  
DO NOT LET MAN SEPARATE. AND INTO THE HOUSE AGAIN  
οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν. **10.11** καὶ  
THE DISCIPLES ABOUT THIS WERE ASKING HIM. AND  
λέγει αὐτοῖς, Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ  
HE SAYS TO THEM, WHOEVER DIVORCES THE WIFE OF HIM AND  
γαμήσῃ ἄλλην μοιχᾶται ἐπ' αὐτήν. **10.12** καὶ ἐάν  
MARRIES ANOTHER COMMITS ADULTERY WITH HER. AND IF

He left that place and went to the region of Judea and<sup>b</sup> beyond the Jordan. And crowds again gathered around him; and, as was his custom, he again taught them.

2 Some Pharisees came, and to test him they asked, "Is it lawful for a man to divorce his wife?"<sup>3</sup> He answered them, "What did Moses command you?"<sup>4</sup> They said, "Moses allowed a man to write a certificate of dismissal and to divorce her."<sup>5</sup> But Jesus said to them, "Because of your hardness of heart he wrote this commandment for you. <sup>6</sup>But from the beginning of creation, 'God made them male and female.'<sup>7</sup> For this reason a man shall leave his father and mother and be joined to his wife,<sup>c</sup> and the two shall become one flesh.' So they are no longer two, but one flesh. <sup>9</sup>Therefore what God has joined together, let no one separate."

10 Then in the house the disciples asked him again about this matter. <sup>11</sup>He said to them, "Whoever divorces his wife and marries another commits adultery against her; <sup>12</sup>and if

<sup>b</sup> Other ancient authorities lack and

<sup>c</sup> Other ancient authorities lack and be joined to his wife



she divorces her husband and marries another, she commits adultery.”

13 People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. 14 But when Jesus saw this, he was indignant and said to them, “Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs.

15 Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.” 16 And he took them up in his arms, laid his hands on them, and blessed them.

17 As he was setting out on a journey, a man ran up and knelt before him, and asked him, “Good Teacher, what must I do to inherit eternal life?” 18 Jesus said to him, “Why do you call me good? No one is good but God alone. 19 You know the commandments: ‘You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honor your father and mother.’” 20 He said to him, “Teacher, I have kept all these since my youth.” 21 Jesus, looking at him, loved him and said, “You lack one thing; go, sell what

αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον  
SHE DIVORCES THE HUSBAND OF HER [AND] MARRIES ANOTHER

μοιχᾶται.

SHE COMMITS ADULTERY.

10.13 Καὶ προσέφερον αὐτῷ παιδιά ἵνα  
AND THEY BROUGHT TO HIM CHILDREN THAT

αὐτῶν ἅψεται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.  
HE MIGHT TOUCH~THEM. BUT~THE DISCIPLES REBUKED THEM.

10.14 ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν  
AND~HAVING SEEN [THIS] - JESUS BECAME ANGRY AND SAID

αὐτοῖς, ᾤψεται τὰ παιδιά ἔρχεσθαι πρὸς με,  
TO THEM, PERMIT THE CHILDREN TO COME TO ME,

μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ  
DO NOT HINDER THEM, - FOR OF SUCH AS THESE IS THE

βασιλεία τοῦ θεοῦ. 10.15 ἀμὴν λέγω ὑμῖν, ὃς ἂν  
KINGDOM - OF GOD. TRULY I SAY TO YOU\*, WHOEVER

μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον,  
DOES NOT RECEIVE THE KINGDOM - OF GOD AS A CHILD,

οὐ μὴ εἰσέλθῃ εἰς αὐτήν. 10.16 καὶ ἐναγκαλισάμενος  
MAY BY NO MEANS ENTER INTO IT. AND HAVING TAKEN INTO HIS ARMS

αὐτὰ κατευλόγει τιθεὶς τὰς χεῖρας ἐπ’ αὐτά.  
THEM, HE BLESSES PLACING THE(HIS) HANDS ON THEM.

10.17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν  
AND [AS] HE~GOING FORTH ON [THE] ROAD,

προσδραμὼν εἰς καὶ γονυπετήσας αὐτὸν ἐπηρώτα  
ONE~HAVING RUN AND HAVING KNELT BEFORE HIM WAS ASKING

αὐτόν, Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζῶν αἰώνιον  
HIM, GOOD~TEACHER, WHAT MAY I DO THAT LIFE ETERNAL

κληρονομήσω; 10.18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τί  
I MAY INHERIT? - AND JESUS SAID TO HIM, WHY

με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.  
DO YOU CALL~ME GOOD? NO ONE [IS] GOOD EXCEPT ONE - GOD.

10.19 τὰς ἐντολὰς οἶδας· Μὴ φονεύσης,  
2THE 3COMMANDMENTS 1YOU KNOW. DO NOT MURDER,

Μὴ μοιχεύσης, Μὴ κλέψῃς, Μὴ ψευδομαρτυρήσης,  
DO NOT COMMIT ADULTERY, DO NOT STEAL, DO NOT BEAR FALSE WITNESS,

Μὴ ἀποστερήσης, Τίμα τὸν πατέρα σου καὶ τὴν  
DO NOT DEFRAUD, HONOR THE FATHER OF YOU AND THE

μητέρα. 10.20 ὁ δὲ ἔφη αὐτῷ, Διδάσκαλε,  
MOTHER. - AND HE WAS SAYING TO HIM, TEACHER,

ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. 10.21 ὁ δὲ  
ALL~THESE THINGS I HAVE KEPT FROM MY~YOUTH. - AND

Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν  
JESUS HAVING LOOKED AT HIM LOVED HIM AND SAID

αὐτῷ, Ἐν σε ὑστερεῖ· ὕπαγε, ὅσα ἔχεις  
TO HIM, ONE THING YOU LACK; GO, AS MUCH AS YOU HAVE

πώλησον καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἔξεις  
SELL AND GIVE TO THE POOR, AND YOU WILL HAVE

θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολουθεῖ μοι.  
TREASURE IN HEAVEN, AND COME FOLLOW ME.

**10.22** ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν  
BUT~HE HAVING BECOME GLOOMY AT THE WORD HE LEFT

λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλὰ.  
GRIEVING. FOR~HE HAD MANY~POSSESSIONS.

**10.23** Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς  
AND HAVING LOOKED AROUND - JESUS SAYS TO THE

μαθηταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ  
DISCIPLES OF HIM, HOW DIFFICULTLY THE ONES -

χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ  
HAVING~RICHES INTO THE KINGDOM - OF GOD

εἰσελεύσονται. **10.24** οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ  
WILL ENTER. AND~THE DISCIPLES WERE AMAZED AT

τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς  
THE WORDS OF HIM. - BUT JESUS AGAIN HAVING ANSWERED

λέγει αὐτοῖς, Τέκνα, πῶς δύσκολόν ἐστιν<sup>τ</sup> εἰς τὴν  
SAYS TO THEM, CHILDREN, HOW DIFFICULT IT IS INTO THE

βασιλείαν τοῦ θεοῦ εἰσελθεῖν· **10.25** εὐκοπώτερόν ἐστιν  
KINGDOM - OF GOD TO ENTER. IT IS~EASIER [FOR]

κάμηλον διὰ [τῆς] τρυμαλιᾶς [τῆς] ῥαφίδος διελθεῖν  
A CAMEL THROUGH THE EYE OF THE NEEDLE TO GO

ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.  
THAN [FOR] A RICH PERSON INTO THE KINGDOM - OF GOD TO ENTER.

**10.26** οἱ δὲ περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς  
AND~THEY [EVEN] MORE WERE AMAZED, SAYING TO

ἑαυτοὺς, Καὶ τίς δύναται σωθῆναι; **10.27** ἐμβλέψας  
THEMSELVES, AND WHO IS ABLE TO BE SAVED? HAVING LOOKED AT

αὐτοῖς ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις ἀδύνατον,  
THEM - JESUS SAYS, WITH MEN [THIS IS] IMPOSSIBLE,

ἀλλ' οὐ παρὰ θεῷ· πάντα γὰρ δυνατὰ παρὰ τῷ  
BUT NOT WITH GOD. FOR~ALL THINGS ARE POSSIBLE WITH -

θεῷ. **10.28** Ἦρξατο λέγειν ὁ Πέτρος αὐτῷ, Ἰδοὺ  
GOD. <sup>2</sup>BEGAN <sup>3</sup>TO SAY - <sup>1</sup>PETER TO HIM, BEHOLD

ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν σοι.  
WE LEFT EVERYTHING AND HAVE FOLLOWED YOU.

**10.29** ἔφη ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστὶν ὃς  
<sup>2</sup>SAID - <sup>1</sup>JESUS, TRULY, I SAY TO YOU<sup>ο</sup>, THERE IS~NO ONE WHO

ἀφῆκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ μητέρα ἢ  
LEFT HOUSE OR BROTHERS OR SISTERS OR MOTHER OR

πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ  
FATHER OR CHILDREN OR FIELDS FOR THE SAKE OF ME AND

ἕνεκεν τοῦ εὐαγγελίου, **10.30** ἐὰν μὴ λάβῃ  
FOR THE SAKE OF THE GOOD NEWS, BUT RECEIVES

**10.24** text: ASVmg RSV NASB NIV NEB TEV NJB NRSV. add τοὺς πεποιθότας ἐπὶ χρημασιν (for those having trusted in riches); KJV ASV RSVmg NASBmg NIVmg NJBmg NRSVmg.

you own, and give the money<sup>d</sup> to the poor, and you will have treasure in heaven; then come, follow me."

<sup>22</sup>When he heard this, he was shocked and went away grieving, for he had many possessions.

<sup>23</sup> Then Jesus looked around and said to his disciples, "How hard it will be for those who have wealth to enter the kingdom of God!" <sup>24</sup>And the disciples were perplexed at these words. But Jesus said to them again, "Children, how hard it is<sup>e</sup> to enter the kingdom of God! <sup>25</sup>It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God!" <sup>26</sup>They were greatly astounded and said to one another,<sup>f</sup> "Then who can be saved?" <sup>27</sup>Jesus looked at them and said, "For mortals it is impossible, but not for God; for God all things are possible."

<sup>28</sup> Peter began to say to him, "Look, we have left everything and followed you." <sup>29</sup>Jesus said, "Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news,<sup>g</sup> who will not receive

<sup>d</sup> Gk lacks the money

<sup>e</sup> Other ancient authorities add for

those who trust in riches

<sup>f</sup> Other ancient authorities read to him

<sup>g</sup> Or gospel

→ 11 Luke 18:28-

a hundredfold now in this age—houses, brothers and sisters, mothers and children, and fields with persecutions—and in the age to come eternal life.

<sup>31</sup>But many who are first will be last, and the last will be first.”

32 They were on the road, going up to Jerusalem, and Jesus was walking ahead of them; they were amazed, and those who followed were afraid. He took the twelve aside again and began to tell them what was to happen to him, <sup>33</sup>saying, “See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death; then they will hand him over to the Gentiles; <sup>34</sup>they will mock him, and spit upon him, and flog him, and kill him; and after three days he will rise again.”

35 James and John, the sons of Zebedee, came forward to him and said to him, “Teacher, we want you to do for us whatever we ask of you.” <sup>36</sup>And he said to them, “What is it you want me to do for you?”

<sup>37</sup>And they said to him, “Grant us to sit, one at your right hand and one at your left, in your glory.”

<sup>38</sup>But Jesus said to them,

ἐκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ  
A HUNDREDFOLD NOW IN - THIS~AGE, HOUSES AND  
ἀδελφούς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ  
BROTHERS AND SISTERS AND MOTHERS AND CHILDREN AND  
ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ  
FIELDS WITH PERSECUTIONS, AND IN THE AGE THE ONE COMING,  
ζωὴν αἰώνιον. **10.31** πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι  
LIFE ETERNAL. AND~MANY FIRST~WILL BE LAST

καὶ [οἱ] ἔσχατοι πρῶτοι.  
AND THE LAST FIRST.

**10.32** Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς  
AND~THEY WERE ON THE ROAD GOING UP TO

Ἱεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ  
JERUSALEM, AND <sup>2</sup>WAS LEADING <sup>3</sup>THEM - <sup>4</sup>JESUS, AND

ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ  
THEY WERE ASTOUNDED, AND~THE ONES FOLLOWING WERE AFRAID. AND

παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν  
HAVING TAKEN AGAIN THE TWELVE HE BEGAN TO TELL~TO THEM

τὰ μέλλοντα αὐτῷ συμβαίνειν **10.33** ὅτι Ἰδοὺ  
THE THINGS ABOUT TO HAPPEN~TO HIM, - BEHOLD

ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ  
I GO UP TO JERUSALEM, AND THE SON -

ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς  
OF MAN WILL BE BETRAYED TO THE CHIEF PRIESTS AND THE

γραμματεῦσιν καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ  
SCRIBES AND THEY WILL CONDEMN HIM TO DEATH AND

παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν **10.34** καὶ  
WILL DELIVER HIM TO THE GENTILES AND

ἐμπαΐξουσιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ καὶ  
THEY WILL RIDICULE HIM AND SPIT ON HIM AND

μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν, καὶ μετὰ  
WHIP HIM AND WILL KILL [HIM], AND AFTER

τρεῖς ἡμέρας ἀναστήσεται.  
THREE DAYS HE WILL RISE AGAIN.

**10.35** Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ  
AND APPROACHED HIM JAMES AND

Ἰωάννης οἱ υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ,  
JOHN, THE SONS OF ZEBEDEE, SAYING TO HIM,

Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμέν σε ποιήσης  
TEACHER, WE WISH THAT WHATEVER WE MAY ASK YOU YOU MAY DO

ἡμῖν. **10.36** ὁ δὲ εἶπεν αὐτοῖς, Τί θέλετέ [με]  
FOR US. - AND HE SAID TO THEM, WHAT DO YOU~WISH ME[THAT]

ποιήσω ὑμῖν; **10.37** οἱ δὲ εἶπαν αὐτῷ, Δός ἡμῖν ἵνα  
I MAY DO FOR YOU? - AND THEY SAID TO HIM, GRANT TO US THAT

εἰς σου ἐκ δεξιῶν καὶ εἰς ἐξ ἀριστερῶν καθίσωμεν  
ONE ON~YOUR RIGHT AND ONE ON~[YOUR] LEFT WE MAY SIT

ἐν τῇ δόξῃ σου. **10.38** ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς,  
IN THE GLORY OF YOU. - BUT JESUS SAID TO THEM,

Οὐκ οἶδατε τί αἰτείσθε. δύνασθε πιεῖν τὸ ποτήριον  
YOU\* DO NOT KNOW WHAT YOU\* ASK. ARE YOU\* ABLE TO DRINK THE CUP

ὃ ἐγὼ πίνω ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι  
WHICH I DRINK OR THE BAPTISM WHICH I AM BAPTIZED

βαπτισθῆναι; **10.39** οἱ δὲ εἶπαν αὐτῷ, Δυνάμεθα. ὁ  
TO BE BAPTIZED [WITH]? - AND THEY SAID TO HIM, WE ARE ABLE. -

δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ ποτήριον ὃ ἐγὼ πίνω  
AND JESUS SAID TO THEM, THE CUP WHICH I DRINK

πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι  
YOU\* WILL DRINK AND THE BAPTISM WHICH I AM BAPTIZED [WITH]

βαπτισθήσεσθε, **10.40** τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ  
YOU\* WILL BE BAPTIZED [WITH] - BUT TO SIT ON MY~RIGHT OR

ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς  
ON [MY] LEFT IS NOT [FOR] ME TO GRANT, BUT FOR THE ONES

ἡτοίμασται. **10.41** Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο  
IT HAS BEEN PREPARED. AND HAVING HEARD THE TEN BECAME

ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. **10.42** καὶ  
ANGRY WITH JAMES AND JOHN. AND

προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς,  
HAVING SUMMONED THEM - JESUS SAYS TO THEM,

Οἶδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν  
YOU\* KNOW THAT THE ONES HAVING A REPUTATION TO RULE THE GENTILES

κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν  
LORD IT OVER THEM AND THE GREAT ONES OF THEM

κατεξουσιάζουσιν αὐτῶν. **10.43** οὐχ οὕτως δέ ἐστιν  
EXERCISE AUTHORITY OVER THEM. <sup>3</sup>NOT <sup>4</sup>SO <sup>1</sup>HOWEVER, <sup>2</sup>IT IS

ἐν ὑμῖν, ἀλλ' ὅς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν  
WITH YOU\*, BUT WHOEVER WISHES TO BECOME~GREAT AMONG YOU\*,

ἔσται ὑμῶν διάκονος, **10.44** καὶ ὅς ἂν θέλῃ ἐν  
HE MUST BE [THE] SERVANT~OF YOU\*, AND WHOEVER WISHES AMONG

ὑμῖν εἶναι πρῶτος ἔσται πάντων δούλος·  
YOU\* TO BE FIRST HE MUST BE [THE] SLAVE~CF ALL.

**10.45** καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν  
FOR~EVEN THE SON - OF MAN DID NOT COME

διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν  
TO BE SERVED BUT TO SERVE AND TO GIVE THE LIFE

αὐτοῦ λύτρον ἀντὶ πολλῶν.  
OF HIM [AS] A RANSOM ON BEHALF OF MANY.

**10.46** Καὶ ἔρχονται εἰς Ἱεριχῶ. καὶ  
AND THEY COME TO JERICO. AND

ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχῶ καὶ τῶν μαθητῶν  
HE~GOING FORTH FROM JERICO AND THE DISCIPLES

αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ υἱὸς Τιμαίου Βαρτιμαῖος,  
OF HIM AND A LARGE~CROWD, THE SON OF TIMAEUS BARTIMAEUS,

τυφλὸς προσαίτης, ἐκάθητο παρὰ τὴν ὁδόν.  
A BLIND BEGGAR, WAS SITTING DOWN BESIDE THE ROAD.

**10.47** καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός  
AND HAVING HEARD THAT JESUS THE NAZARENE

"You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?"

<sup>39</sup>They replied, "We are able." Then Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; <sup>40</sup>but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared."

<sup>41</sup>When the ten heard this, they began to be angry with James and John. <sup>42</sup>So Jesus called them and said to them, "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. <sup>43</sup>But it is not so among you; but whoever wishes to become great among you must be your servant, <sup>44</sup>and whoever wishes to be first among you must be slave of all. <sup>45</sup>For the Son of Man came not to be served but to serve, and to give his life a ransom for many."

<sup>46</sup>They came to Jericho. As he and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside. <sup>47</sup>When he heard that it was Jesus of Nazareth,



he began to shout out and say, "Jesus, Son of David, have mercy on me!"<sup>48</sup> Many sternly ordered him to be quiet, but he cried out even more loudly, "Son of David, have mercy on me!"<sup>49</sup> Jesus stood still and said, "Call him here." And they called the blind man, saying to him, "Take heart; get up, he is calling you."<sup>50</sup> So throwing off his cloak, he sprang up and came to Jesus.<sup>51</sup> Then Jesus said to him, "What do you want me to do for you?" The blind man said to him, "My teacher,<sup>h</sup> let me see again."<sup>52</sup> Jesus said to him, "Go; your faith has made you well." Immediately he regained his sight and followed him on the way.

<sup>h</sup> Aramaic *Rabbouni*

ἐστιν ἤρξατο κρᾶζειν καὶ λέγειν, Υἱὲ Δαυὶδ  
IS(WAS) [COMING] HE BEGAN TO CRY OUT AND TO SAY, SON OF DAVID

Ἰησοῦ, ἐλέησόν με. 10.48 καὶ ἐπετίμων αὐτῷ  
JESUS, HAVE MERCY ON ME. AND WERE REBUKING HIM

πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῶ μάλλον  
MANY THAT HE SHOULD BE SILENT. - BUT MUCH MORE

ἐκραζεν, Υἱὲ Δαυὶδ, ἐλέησόν με. 10.49 καὶ  
HE WAS CRYING OUT, SON OF DAVID, HAVE MERCY ON ME. AND

στὰς ὁ Ἰησοῦς εἶπεν, Φωνήσατε αὐτόν. καὶ  
HAVING STOOD - JESUS SAID, CALL HIM. AND

φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ, Θάρσει, ἔγειρε,  
THEY CALLED THE BLIND MAN SAYING TO HIM, BE CHEERFUL, STAND UP,

φωνεῖ σε. 10.50 ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον  
HE IS CALLING YOU. - AND HAVING TOSSED ASIDE THE GARMENT

αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν.  
OF HIM [AND] HAVING JUMPED UP HE CAME TO - JESUS.

10.51 καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν, Τί σοι  
AND HAVING ANSWERED HIM - JESUS SAID, WHAT FOR YOU

θέλεις ποιῆσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ,  
DO YOU WISH THAT I MAY DO? AND~THE BLIND MAN SAID TO HIM,

Ραββουνι, ἵνα ἀναβλέψω. 10.52 καὶ ὁ Ἰησοῦς εἶπεν  
RABBONI, THAT I MAY SEE. AND - JESUS SAID

αὐτῷ, Ὑπαγε, ἡ πίστις σου σέσωκέν σε. καὶ  
TO HIM, GO, THE FAITH OF YOU HAS RESTORED YOU. AND

εὐθὺς ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.  
IMMEDIATELY HE SAW AGAIN AND HE WAS FOLLOWING HIM ON THE ROAD.

## CHAPTER 11

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples<sup>2</sup> and said to them, "Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it.<sup>3</sup> If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it

11.1 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα εἰς  
AND WHEN THEY DRAW NEAR TO JERUSALEM TO

Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ Ὄρος τῶν Ἐλαιῶν,  
BETHPHAGE AND BETHANY TO THE MOUNT - OF OLIVES,

ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ 11.2 καὶ λέγει  
HE SENDS TWO OF THE DISCIPLES OF HIM AND HE SAYS

αὐτοῖς, Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν,  
TO THEM, GO INTO THE VILLAGE - OPPOSITE OF YOU,

καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὕρησете πῶλον  
AND IMMEDIATELY ENTERING INTO IT YOU<sup>2</sup> WILL FIND A COLT

δεδεμένον ἐφ' ὃν οὐδεὶς οὕπω ἀνθρώπων ἐκάθισεν·  
HAVING BEEN TIED, UPON WHICH NO ONE NOT YET OF MEN SAT.

λύσατε αὐτὸν καὶ φέρετε. 11.3 καὶ ἐάν τις  
UNTIE IT AND BRING [IT]. AND IF SOMEONE

ὑμῖν εἴπῃ, Τί ποιεῖτε τούτου; εἶπατε, Ὁ κύριος  
SAYS~TO YOU<sup>2</sup> WHY ARE YOU<sup>2</sup> DOING THIS? SAY, THE LORD

αὐτοῦ χρειάν ἔχει, καὶ εὐθὺς αὐτὸν ἀποστέλλει  
<sup>2</sup>OF IT <sup>2</sup>NEED <sup>1</sup>HAS, AND IMMEDIATELY HE SENDS~IT

πάλιν ὧδε. **11.4** καὶ ἀπήλθον καὶ εὑρον πῶλον  
 AGAIN HERE. AND THEY LEFT AND FOUND A COLT  
 δεδεμένον πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφοδου καὶ  
 HAVING BEEN TIED TO A DOOR OUT ON THE STREET AND  
 λύουσιν αὐτόν. **11.5** καὶ τινες τῶν ἐκεῖ ἐστηκότων  
 THEY UNTIE HIM. AND SOME OF THE ONES HAVING BEEN STANDING~THERE  
 ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντας τὸν πῶλον;  
 WERE SAYING TO THEM, WHAT ARE YOU DOING UNTYING THE COLT?  
**11.6** οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς,  
 - AND THEY SPOKE TO THEM JUST AS TOLD [THEM] - JESUS,  
 καὶ ἀφήκαν αὐτούς. **11.7** καὶ φέρουσιν τὸν πῶλον  
 AND THEY PERMITTED THEM. AND THEY BRING THE COLT  
 πρὸς τὸν Ἰησοῦν καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια  
 TO - JESUS AND THEY LAY UPON IT THE GARMENTS  
 αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτόν. **11.8** καὶ πολλοὶ τὰ  
 OF THEM, AND HE SAT UPON IT. AND MANY THE  
 ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ  
 GARMENTS OF THEM SPREAD ON THE ROAD, BUT~OTHERS  
 στιβάδας κόψαντες ἐκ τῶν ἀγρῶν. **11.9** καὶ οἱ  
 LEAFY BRANCHES HAVING CUT FROM THE FIELDS. AND THE ONES  
 προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον,  
 LEADING THE WAY AND THE ONES FOLLOWING WERE CRYING OUT,

Ἦσαννά·

HOSANNA!

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι  
 HAVING BEEN BLESSED THE ONE COMING IN [THE] NAME

κυρίου·  
 OF [THE] LORD.

**11.10** Εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ  
 HAVING BEEN BLESSED THE COMING KINGDOM OF THE  
 πατρὸς ἡμῶν Δαυίδ·  
 FATHER OF US DAVID.

Ἦσαννά ἐν τοῖς ὑψίστοις.  
 HOSANNA IN THE HIGHEST.

**11.11** Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ ἱερόν καὶ  
 AND HE ENTERED INTO JERUSALEM INTO THE TEMPLE AND  
 περιβλεψάμενος πάντα, ὀψίας ἤδη οὔσης τῆς ὥρας,  
 HAVING LOOKED AROUND EVERYWHERE, LATE NOW BEING THE HOUR,  
 ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.  
 HE WENT OUT TO BETHANY WITH THE TWELVE.

**11.12** Καὶ τῇ ἐπαύριον ἐξεληθόντων αὐτῶν ἀπὸ  
 AND ON THE NEXT DAY THEY~HAVING GONE OUT FROM

Βηθανίας ἐπείνασεν. **11.13** καὶ ἰδὼν συκὴν ἀπὸ  
 BETHANY, HE WAS HUNGRY. AND HAVING SEEN A FIG TREE FROM  
 μακρόθεν ἔχουσιν φύλλα ἦλθεν, εἰ ἄρα  
 A DISTANCE HAVING LEAVES HE CAME [TO SEE], WHETHER

back here immediately.”  
 4They went away and found a colt tied near a door, outside in the street. As they were untying it, 5some of the bystanders said to them, “What are you doing, untying the colt?” 6They told them what Jesus had said; and they allowed them to take it. 7Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. 8Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. 9Then those who went ahead and those who followed were shouting, “Hosanna!

Blessed is the one who comes in the name of the Lord!

10 Blessed is the coming kingdom of our ancestor David! Hosanna in the highest heaven!”

11 Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

12 On the following day, when they came from Bethany, he was hungry. 13 Seeing in the distance a fig tree in leaf, he went to see whether perhaps

he would find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. <sup>14</sup>He said to it, "May no one ever eat fruit from you again." And his disciples heard it.

<sup>15</sup> Then they came to Jerusalem. And he entered the temple and began to drive out those who were selling and those who were buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves; <sup>16</sup>and he would not allow anyone to carry anything through the temple. <sup>17</sup>He was teaching and saying, "Is it not written, 'My house shall be called a house of prayer for all the nations'?"

But you have made it a den of robbers."

<sup>18</sup> And when the chief priests and the scribes heard it, they kept looking for a way to kill him; for they were afraid of him, because the whole crowd was spellbound by his teaching. <sup>19</sup> And when evening came, Jesus and his disciples went out of the city.

<sup>20</sup> In the morning as they passed by, they saw the fig tree withered away to its roots. <sup>21</sup> Then Peter remembered and said to him, "Rabbi, look! The fig tree that

<sup>i</sup> Gk. *they*: other ancient authorities read *he*

τι εὕρήσει ἐν αὐτῇ, καὶ ἐλθὼν ἐπ' αὐτὴν  
HE MIGHT FIND~SOMETHING ON IT, AND HAVING COME UPON IT

οὐδὲν εἶρεν εἰ μὴ φύλλα· ὁ γὰρ καιρὸς οὐκ ἦν  
HE FOUND~NOTHING EXCEPT LEAVES. FOR~THE SEASON WAS NOT [FOR]

σύκων. **11.14** καὶ ἀποκριθεὶς εἶπεν αὐτῇ, Μηκέτι εἰς  
FIGS. AND HAVING ANSWERED HE SAID TO IT, NO LONGER INTO

τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ  
THE AGE FROM YOU NO ONE MAY EAT [THE]~FRUIT. AND

ἤκουον οἱ μαθηταὶ αὐτοῦ. **11.15** Καὶ ἔρχονται εἰς  
WERE LISTENING THE DISCIPLES OF HIM. AND THEY COME TO

Ἱεροσόλυμα. καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο  
JERUSALEM. AND HAVING ENTERED INTO THE TEMPLE, HE BEGAN

ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν  
TO DRIVE OUT THE ONES SELLING AND THE ONES BUYING IN

τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς  
THE TEMPLE, AND THE TABLES OF THE MONEY CHANGERS AND THE

καθέδρας τῶν πωλούντων τὰς περιστερὰς  
CHAIRS OF THE ONES SELLING THE DOVES

κατέστρεψεν, **11.16** καὶ οὐκ ἤφειεν ἵνα τις  
HE OVERTURNED, AND HE WAS NOT ALLOWING THAT ANYONE

διενέγκῃ σκευὸς διὰ τοῦ ἱεροῦ. **11.17** καὶ ἐδίδασκεν  
SHOULD CARRY THINGS THROUGH THE TEMPLE. AND HE WAS TEACHING

καὶ ἔλεγεν αὐτοῖς, Οὐ γέγραπται ὅτι  
AND HE WAS SAYING TO THEM, HAS IT NOT BEEN WRITTEN -

Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν  
THE HOUSE OF ME A HOUSE OF PRAYER WILL BE CALLED [FOR] ALL

τοῖς ἔθνεσιν;  
THE GENTILES?

ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον ληστῶν.  
BUT~YOU\* HAVE MADE IT A REFUGE OF ROBBERS.

**11.18** καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς  
AND HEARD [THIS] THE CHIEF PRIESTS AND THE SCRIBES

καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ  
AND THEY WERE SEEKING HOW THEY MIGHT DESTROY~HIM FOR~THEY WERE AFRAID

αὐτόν, πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ  
OF HIM, FOR~ALL THE CROWD WERE AMAZED AT THE TEACHING

αὐτοῦ. **11.19** Καὶ ὅταν ὥσπερ ἐγένετο, ἐξεπορεύοντο  
OF HIM. AND WHEN IT BECAME~LATE, THEY WERE GOING FORTH

ἔξω τῆς πόλεως.  
OUTSIDE THE CITY.

**11.20** Καὶ παραπορευόμενοι πρῶτ' εἶδον τὴν συκὴν  
AND PASSING BY EARLY THEY SAW THE FIG TREE

ἐξηραμμένην ἐκ ῥιζῶν. **11.21** καὶ ἀναμνησθεὶς ὁ  
HAVING BEEN WITHERED FROM [THE] ROOTS. AND HAVING REMEMBERED -

Πέτρος λέγει αὐτῷ, Ῥαββί, ἶδε ἡ συκὴ ἣν  
PETER SAYS TO HIM, RABBI, LOOK, THE FIG TREE WHICH

κατηράσω ἐξήρανται. **11.22** καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
YOU CURSED HAS BEEN WITHERED, AND HAVING ANSWERED - JESUS

λέγει αὐτοῖς, Ἔχετε πίστιν θεοῦ. **11.23** ἀμὴν λέγω  
SAYS TO THEM, HAVE FAITH IN GOD. TRULY I SAY

ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ, Ἄρθητι καὶ  
TO YOU\* THAT WHOEVER SAYS - TO THIS~MOUNTAIN, BE LIFTED UP AND

βληθήτι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ  
BETHROWN INTO THE SEA, AND DOES NOT WAVER IN THE

καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὃ λαλεῖ γίνεται,  
HEART OF HIM BUT BELIEVES THAT WHAT HE SAYS HAPPENS,

ἔσται αὐτῷ. **11.24** διὰ τοῦτο λέγω ὑμῖν, πάντα  
IT WILL BE [SO] FOR HIM. FOR THIS REASON I SAY TO YOU\*, EVERYTHING

ὅσα προσεύχεσθε καὶ αἰτείσθε, πιστεύετε ὅτι  
WHICH YOU\* PRAY AND ASK, BELIEVE THAT

ἐλάβετε, καὶ ἔσται ὑμῖν. **11.25** καὶ ὅταν  
YOU\* RECEIVED [IT], AND IT WILL BE [SO] FOR YOU\*. AND WHEN

στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ  
YOU\* STAND PRAYING, FORGIVE IF SOMETHING YOU\* HAVE AGAINST

τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς  
SOMEONE, IN ORDER THAT ALSO THE FATHER OF YOU\*, THE ONE IN THE

οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.<sup>†</sup>  
HEAVENS, MAY FORGIVE YOU\* THE TRANSGRESSIONS OF YOU.

**11.27** Καὶ ἔρχονται πάλιν εἰς Ἱερουσόλυμα. καὶ ἐν  
AND THEY COME AGAIN INTO JERUSALEM. AND IN

τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ  
THE TEMPLE [WHEN] HE~WALKING ABOUT, COME TO HIM THE

ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι  
CHIEF PRIESTS AND THE SCRIBES AND THE ELDERS

**11.28** καὶ ἔλεγον αὐτῷ, Ἐν ποίᾳ ἐξουσίᾳ  
AND THEY WERE SAYING TO HIM, BY WHAT KIND OF AUTHORITY

ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην  
DO YOU DO~THESE THINGS? OR WHO GAVE~TO YOU - THIS~AUTHORITY

ἵνα ταῦτα ποιῇς; **11.29** ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς,  
THAT YOU MAY DO~THESE THINGS? - BUT JESUS SAID TO THEM,

Ἐπερωτήσω ὑμᾶς ἓνα λόγον, καὶ ἀποκρίθητέ μοι  
I WILL ASK YOU\* ONE WORD(QUESTION), AND YOU\* ANSWER ME

καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.  
AND I WILL TELL YOU BY WHAT KIND OF AUTHORITY I DO~THESE THINGS.

**11.30** τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἢ ἢ  
THE BAPTISM - OF JOHN <sup>2</sup>FROM <sup>3</sup>HEAVEN <sup>1</sup>WAS IT OR

ἐξ ἀνθρώπων; ἀποκρίθητέ μοι. **11.31** καὶ  
FROM MEN? ANSWER ME. AND

διελογίζοντο πρὸς ἑαυτοὺς λέγοντες, Ἐὰν εἴπωμεν,  
THEY WERE DISCUSSING WITH THEMSELVES SAYING, IF WE SAY,

Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί [οὖν] οὐκ ἐπιστεύσατε  
FROM HEAVEN, HE WILL SAY, WHY THEN DID YOU\* NOT BELIEVE

**11:25** text: ASV RSV NASB NIV NEB TEV NJB NRSV. add v. 26 εἰ δε υμεις ουκ αφιετε, ουδε ο πατηρ υμων ο  
εν τοις ουρανοις αφησει τα παραπτωματα υμων (But if you do not forgive, neither will your Father in  
heaven forgive your trespasses): KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg.

you cursed has withered.”

<sup>22</sup>Jesus answered them,

“Have faith in God. <sup>23</sup>Truly I tell you, if you say to this mountain, ‘Be taken up and thrown into the sea,’ and if you do not doubt in your heart, but believe that what you say will come to pass, it will be done for you. <sup>24</sup>So I tell you, whatever you ask for in prayer, believe that you have received<sup>4</sup> it, and it will be yours.

<sup>25</sup> “Whenever you stand praying, forgive, if you have anything against anyone; so that your Father in heaven may also forgive you your trespasses.”<sup>†</sup>

<sup>27</sup> Again they came to Jerusalem. As he was walking in the temple, the chief priests, the scribes, and the elders came to him <sup>28</sup>and said, “By what authority are you doing these things? Who gave you this authority to do them?” <sup>29</sup>Jesus said to them, “I will ask you one question; answer me, and I will tell you by what authority I do these things. <sup>30</sup>Did the baptism of John come from heaven, or was it of human origin? Answer me.” <sup>31</sup>They argued with one another, “If we say, ‘From heaven,’ he will say, ‘Why then did you not believe

<sup>j</sup> Other ancient authorities read “If you have

<sup>k</sup> Other ancient authorities read are receiving

<sup>l</sup> Other ancient authorities add verse 26, “But if you do not forgive, neither will your Father in heaven forgive your trespasses.”



him?" <sup>32</sup>But shall we say, 'Of human origin?'—they were afraid of the crowd, for all regarded John as truly a prophet. <sup>33</sup>So they answered Jesus, "We do not know." And Jesus said to them, "Neither will I tell you by what authority I am doing these things."

αὐτῷ; **11.32** ἀλλὰ εἰπώμεν, Ἐξ ἀνθρώπων;—ἐφοβοῦντο  
HIM? BUT [IF] WE SAY FROM MEN?—THEY WERE AFRAID OF  
τὸν ὄχλον· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην  
THE CROWD. FOR~EVERONE WAS CONSIDERING - JOHN  
ὄντως ὅτι προφήτης ἦν. **11.33** καὶ ἀποκριθέντες τῷ  
REALLY THAT HE WAS~A PROPHET. AND HAVING ANSWERED -  
Ἰησοῦ λέγουσιν, Οὐκ οἶδαμεν. καὶ ὁ Ἰησοῦς λέγει  
JESUS THEY SAY, WE DO NOT KNOW. AND - JESUS SAYS  
αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ  
TO THEM, NEITHER I TELL YOU\* BY WHAT KIND OF AUTHORITY  
ταῦτα ποιῶ.  
I DO~THESE THINGS.

## CHAPTER 12

Then he began to speak to them in parables. "A man planted a vineyard, put a fence around it, dug a pit for the winepress, and built a watchtower; then he leased it to tenants and went to another country. <sup>2</sup>When the season came, he sent a slave to the tenants to collect from them his share of the produce of the vineyard. <sup>3</sup>But they seized him, and beat him, and sent him away empty-handed. <sup>4</sup>And again he sent another slave to them; this one they beat over the head and insulted. <sup>5</sup>Then he sent another, and that one they killed. And so it was with many others; some they beat, and others they killed. <sup>6</sup>He had still one other, a beloved son. Finally he sent him to them, saying, 'They will respect my son.' <sup>7</sup>But those tenants said to one another, 'This is the heir;

**12.1** Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν,  
AND HE BEGAN <sup>2</sup>TO THEM <sup>3</sup>IN <sup>4</sup>PARABLES <sup>1</sup>TO SPEAK,  
Ἀμπελῶνα ἄνθρωπος ἐφύτευσεν καὶ περιέθηκεν  
<sup>3</sup>A VINEYARD <sup>1</sup>A MAN <sup>2</sup>PLANTED AND HE PUT AROUND [IT]  
φραγμὸν καὶ ὥρυξεν ὑπολήνιον καὶ ὠκοδόμησεν πύργον  
A FENCE AND DUG A TROUGH AND BUILT A TOWER  
καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν.  
AND HE LEASED IT TO FARMERS AND HE WENT ON A JOURNEY.  
**12.2** καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ  
AND HE SENT TO THE FARMERS IN THE  
καιρῷ δοῦλον ἵνα παρὰ τῶν γεωργῶν  
SEASON [OF HARVEST] A SLAVE IN ORDER THAT FROM THE FARMERS  
λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος· **12.3** καὶ  
HE MIGHT RECEIVE FROM THE FRUITS OF THE VINEYARD. AND  
λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν.  
HAVING RECEIVED HIM THEY BEAT [HIM] AND SENT [HIM] AWAY EMPTY.  
**12.4** καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον·  
AND AGAIN HE SENT TO THEM ANOTHER SLAVE;  
καὶ ἐκεῖνος ἐκεφαλῶσαν καὶ ἠτίμασαν. **12.5** καὶ  
AND THAT ONE THEY STRUCK ON THE HEAD AND INSULTED. AND  
ἄλλον ἀπέστειλεν· καὶ ἐκεῖνος ἀπέκτειναν, καὶ πολλοὺς  
HE SENT~ANOTHER; AND THAT ONE THEY KILLED, AND MANY  
ἄλλους, οὓς μὲν δέροντες, οὓς δὲ ἀποκτεννόντες.  
OTHERS, SOME BEATING, AND~OTHERS KILLING.  
**12.6** ἔτι ἓνα εἶχεν υἱὸν ἀγαπητόν· ἀπέστειλεν αὐτὸν  
STILL HE HAD~ONE BELOVED~SON. HE SENT HIM  
ἔσχατον πρὸς αὐτοὺς λέγων ὅτι Ἐντραπήσονται τὸν  
FINALLY TO THEM SAYING - THEY WILL RESPECT THE  
υἱόν μου. **12.7** ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς  
SON OF ME. BUT~THOSE - FARMERS TO THEMSELVES  
εἶπαν ὅτι Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε  
SAID - THIS ONE IS THE HEIR. COME

ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία.  
LET US KILL HIM, AND <sup>4</sup>OURS <sup>3</sup>WILL BE <sup>1</sup>THE <sup>2</sup>INHERITANCE.

**12.8** καὶ λαβόντες ἀπέκτειναν αὐτόν καὶ ἐξέβαλον  
AND HAVING SEIZED [HIM] THEY KILLED HIM AND THREW OUT

αὐτὸν ἔξω τοῦ ἀμπελῶνος. **12.9** τί [οὖν] ποιήσει ὁ  
HIM OUTSIDE OF THE VINEYARD. WHAT THEN WILL DO THE

κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς  
MASTER OF THE VINEYARD? HE WILL COME AND DESTROY THE

γεωργούς καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.  
FARMERS AND WILL GIVE THE VINEYARD TO OTHERS.

**12.10** οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε,  
[HAVE YOU?] NOT - <sup>3</sup>SCRIPTURE <sup>2</sup>THIS <sup>1</sup>READ,

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,  
A STONE WHICH <sup>3</sup>REJECTED <sup>1</sup>THE ONES <sup>2</sup>BUILDING,

οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·  
THIS ONE HAS COME TO BE FOR [THE] CAPSTONE OF [THE] CORNER.

**12.11** παρὰ κυρίου ἐγένετο αὕτη  
FROM [THE] LORD THIS~CAME TO BE

καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;  
AND IT IS WONDERFUL IN [THE] EYES OF US?

**12.12** Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ  
AND THEY WERE SEEKING TO SEIZE~HIM, AND

ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς  
THEY WERE AFRAID OF THE CROWD, FOR~THEY KNEW THAT TO THEM

τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθον.  
THE PARABLE HE TOLD. AND LEAVING HIM THEY WENT AWAY.

**12.13** Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινὰς τῶν  
AND THEY SEND TO HIM SOME OF THE

Φαρισαίων καὶ τῶν Ἡρωδιανῶν ἵνα  
PHARISEES AND THE HERODIANS IN ORDER THAT

αὐτὸν ἀγρεύσωσιν λόγῳ. **12.14** καὶ ἐλθόντες λέγουσιν  
THEY MIGHT CATCH~HIM IN A WORD. AND HAVING COME THEY SAY

αὐτῷ, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ  
TO HIM, TEACHER, WE KNOW THAT YOU ARE~TRUTHFUL AND

οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς  
IT IS NOT A CONCERN TO YOU ABOUT ANYONE. FOR~YOU DO NOT LOOK AT

πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν  
[THE] FACE OF MEN, BUT RATHER ON THE BASIS OF TRUTH THE

ὁδὸν τοῦ θεοῦ διδάσκεις· ἔξεστιν δοῦναι κῆνσον  
WAY - OF GOD YOU TEACH. IS IT PERMISSIBLE TO GIVE A POLL TAX

Καίσαρι ἢ οὐ; δώμεν ἢ μὴ δώμεν; **12.15** ὁ δὲ  
TO CAESAR OR NOT? SHOULD WE GIVE OR SHOULD WE NOT GIVE? BUT~HE

εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, Τί  
HAVING SEEN THEIR - HYPOCRISY SAID TO THEM, WHY

με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω.  
ARE YOU~ TESTING~ME? BRING ME A DENARIUS THAT I MAY LOOK [AT IT].

**12:10-11** Ps. 118:22-23

come, let us kill him, and the inheritance will be ours.' <sup>8</sup>So they seized him, killed him, and threw him out of the vineyard. <sup>9</sup>What then will the owner of the vineyard do? He will come and destroy the tenants and give the vineyard to others. <sup>10</sup>Have you not read this scripture:

'The stone that the builders rejected has become the cornerstone';<sup>m</sup>

<sup>11</sup>this was the Lord's doing, and it is amazing in our eyes'?"

<sup>12</sup>When they realized that he had told this parable against them, they wanted to arrest him, but they feared the crowd. So they left him and went away.

<sup>13</sup>Then they sent to him some Pharisees and some Herodians to trap him in what he said. <sup>14</sup>And they came and said to him, "Teacher, we know that you are sincere, and show deference to no one; for you do not regard people with partiality, but teach the way of God in accordance with truth. Is it lawful to pay taxes to the emperor, or not?"

<sup>15</sup>Should we pay them, or should we not?" But knowing their hypocrisy, he said to them, "Why are you putting me to the test? Bring me a denarius and let me see it."

<sup>m</sup>Or *keystone*

<sup>16</sup>And they brought one. Then he said to them, "Whose head is this, and whose title?" They answered, "The emperor's." <sup>17</sup>Jesus said to them, "Give to the emperor the things that are the emperor's, and to God the things that are God's." And they were utterly amazed at him.

<sup>18</sup>Some Sadducees, who say there is no resurrection, came to him and asked him a question, saying,

<sup>19</sup>"Teacher, Moses wrote for us that 'if a man's brother dies, leaving a wife but no child, the man<sup>a</sup> shall marry the widow and raise up children for his brother.'

<sup>20</sup>There were seven brothers; the first married and, when he died, left no children; <sup>21</sup>and the second married her and died, leaving no children; and the third likewise; <sup>22</sup>none of the seven left children. Last of all the woman herself died. <sup>23</sup>In the resurrection<sup>c</sup> whose wife will she be? For the seven had married her."

<sup>24</sup>Jesus said to them, "Is not this the reason you are wrong, that you know neither the scriptures nor the power of God? <sup>25</sup>For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in

<sup>a</sup>Gk. *his brother*

<sup>c</sup>Other ancient authorities add *when they rise*

**12.16** οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς, Τίνος ἡ  
- AND THEY BROUGHT [ONE]. AND HE SAYS TO THEM, WHOSE -

εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ,  
IMAGE [IS] THIS AND [WHOSE] - INSCRIPTION? - AND THEY SAID TO HIM,

Καίσαρος. **12.17** ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὰ  
CAESAR'S. - AND JESUS SAID TO THEM, THE THINGS

Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ  
OF CAESAR GIVE TO CAESAR AND THE THINGS - OF GOD [GIVE]

τῷ θεῷ. καὶ ἐξεθαύμαζον ἐπ' αὐτῷ.  
- TO GOD. AND THEY WERE AMAZED AT HIM.

**12.18** Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες  
AND [THE] SADDUCEES~COME TO HIM, WHO

λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων  
SAY A RESURRECTION [IS] NOT TO BE, AND THEY WERE QUESTIONING

αὐτὸν λέγοντες, **12.19** Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν  
HIM SAYING, TEACHER, MOSES WROTE TO US

ὅτι εἰάν τις ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ  
THAT IF OF SOMEONE A BROTHER SHOULD DIE AND LEAVE BEHIND

γυναῖκα καὶ μὴ ἀφῇ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς  
A WIFE AND NOT LEAVE A CHILD, - <sup>4</sup>MAY TAKE <sup>1</sup>THE <sup>2</sup>BROTHER

αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ  
<sup>3</sup>OF HIM THE WIFE AND MAY RAISE UP A DESCENDANT FOR THE

ἀδελφῷ αὐτοῦ. **12.20** ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ  
BROTHER OF HIM. <sup>2</sup>SEVEN <sup>3</sup>BROTHERS <sup>1</sup>THERE WERE. AND THE

πρῶτος ἔλαβεν γυναῖκα καὶ ἀποθνήσκων οὐκ ἀφήκεν  
FIRST TOOK A WIFE AND DYING DID NOT LEAVE

σπέρμα· **12.21** καὶ ὁ δεύτερος ἔλαβεν αὐτὴν καὶ  
A DESCENDANT. AND THE SECOND TOOK HER AND

ἀπέθανεν μὴ καταλιπὼν σπέρμα· καὶ ὁ τρίτος  
HE DIED NOT HAVING LEFT BEHIND A DESCENDANT. AND THE THIRD

ὡσαύτως· **12.22** καὶ οἱ ἑπτὰ οὐκ ἀφήκαν σπέρμα.  
LIKEWISE. AND THE SEVEN DID NOT LEAVE A DESCENDANT.

ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν. **12.23** ἐν τῇ  
LAST OF ALL ALSO THE WOMAN DIED. IN THE

ἀναστάσει [ὅταν ἀναστῶσιν] τίνος αὐτῶν ἔσται  
RESURRECTION WHEN THEY ARE RAISED OF WHICH OF THEM WILL SHE BE

γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. **12.24** ἔφη  
[THE] WIFE? - FOR SEVEN HAD HER [AS] WIFE. SAID

αὐτοῖς ὁ Ἰησοῦς, Οὐ διὰ τοῦτο πλανᾶσθε  
TO THEM - JESUS, [IS IT] NOT FOR THIS REASON [THAT] YOU<sup>a</sup> ARE MISTAKEN

μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ;  
NOT HAVING KNOWN THE SCRIPTURES NOR THE POWER - OF GOD?

**12.25** ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν οὔτε γαμοῦσιν  
FOR~WHEN FROM [THE] DEAD THEY RISE THEY DO NOT MARRY

οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς  
NOR ARE THEY GIVEN IN MARRIAGE, BUT THEY ARE LIKE ANGELS IN THE

**12:19** Deut. 25:5 **12:23** text: KJV NASB NIVmg TEV NJB NRSVmg. omit: ASV RSV NASBmg NIV NEB NRSV.

οὐρανούς. 12.26 περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται  
HEAVENS. BUT~CONCERNING THE DEAD THAT THEY ARE RAISED

οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ βάτου  
HAVE YOU~NOT READ IN THE BOOK OF MOSES AT THE THORNBUSH

πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων, Ἐγὼ ὁ θεὸς Ἀβραὰμ  
HOW ~SPOKE ~TO HIM - ~GOD SAYING, I [AM] THE GOD OF ABRAHAM

καὶ [ὁ] θεὸς Ἰσαὰκ καὶ [ὁ] θεὸς Ἰακώβ;  
AND THE GOD OF ISAAC AND THE GOD OF JACOB?

12.27 οὐκ ἔστιν θεὸς νεκρῶν ἀλλὰ ζώντων  
HE IS NOT [THE] GOD OF DEAD [PERSONS] BUT OF LIVING [ONES].

πολὺ πλανᾶσθε.  
YOU ARE MISTAKEN~GREATLY.

12.28 Καὶ προσελθὼν εἰς τῶν γραμματέων ἀκούσας  
AND HAVING APPROACHED ONE OF THE SCRIBES HAVING HEARD

αὐτῶν συζητούντων, ἰδὼν ὅτι καλῶς ἀπεκρίθη αὐτοῖς  
THEM DEBATING, HAVING SEEN THAT ~WELL ~HE ANSWERED ~THEM

ἐπηρώτησεν αὐτόν, Ποία ἐστὶν ἐντολὴ πρώτη  
ASKED HIM, WHICH IS [THE] FIRST~COMMANDMENT

πάντων; 12.29 ἀπεκρίθη ὁ Ἰησοῦς ὅτι Πρώτη ἐστίν,  
OF ALL? ~ANSWERED - ~JESUS - [THE] FIRST IS,

Ἄκουε, Ἰσραήλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν,  
HEAR, [O] ISRAEL, [THE] LORD - GOD OF US, ONE~LORD IS,

12.30 καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης  
AND YOU~SHALL LOVE [THE] LORD THE GOD OF YOU FROM [THE] WHOLE

τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου  
OF THE HEART OF YOU AND FROM [THE] WHOLE OF THE SOUL OF YOU

καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης  
AND FROM [THE] WHOLE OF THE MIND OF YOU AND FROM [THE] WHOLE

τῆς ἰσχύος σου. 12.31 δευτέρα αὕτη, Ἀγαπήσεις τὸν  
OF THE STRENGTH OF YOU. [THE] SECOND [IS]~THIS, YOU~SHALL LOVE THE

πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη  
NEIGHBOR OF YOU AS YOURSELF. GREATER [THAN] THESE ~ANOTHER

ἐντολὴ οὐκ ἔστιν. 12.32 καὶ εἶπεν αὐτῷ ὁ  
~COMMANDMENT ~THERE IS NOT. AND SAID TO HIM THE

γραμματεὺς, Καλῶς, διδάσκαλε, ἐπ' ἀληθείας  
SCRIBE, WELL, TEACHER, ON THE BASIS OF TRUTH

εἶπες ὅτι εἷς ἐστίν καὶ οὐκ ἔστιν ἄλλος πλην αὐτοῦ  
YOU SAY THAT THERE IS~ONE AND THERE IS NOT ANOTHER EXCEPT HIM.

12.33 καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας  
AND - TO LOVE HIM FROM [THE] WHOLE OF THE HEART

καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς  
AND FROM [THE] WHOLE OF THE INTELLIGENCE AND FROM [THE] WHOLE OF THE

ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν  
STRENGTH AND - TO LOVE THE NEIGHBOR AS HIMSELF

περισσότερόν ἐστιν πάντων τῶν ὀλοκαυτωμάτων καὶ  
IS~GREATER [THAN] ALL OF THE BURNT OFFERINGS AND

heaven.<sup>26</sup> And as for the dead being raised, have you not read in the book of Moses, in the story about the bush, how God said to him, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'?<sup>27</sup> He is God not of the dead, but of the living; you are quite wrong."

28 One of the scribes came near and heard them disputing with one another, and seeing that he answered them well, he asked him, "Which commandment is the first of all?"<sup>29</sup> Jesus answered, "The first is, 'Hear, O Israel: the Lord our God, the Lord is one;'<sup>30</sup> you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength."<sup>31</sup> The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these."<sup>32</sup> Then the scribe said to him, "You are right, Teacher; you have truly said that 'he is one, and besides him there is no other';<sup>33</sup> and 'to love him with all the heart, and with all the understanding, and with all the strength,' and 'to love one's neighbor as oneself,'—this is much more important than all whole burnt offerings and



sacrifices.”<sup>34</sup> When Jesus saw that he answered wisely, he said to him, “You are not far from the kingdom of God.” After that no one dared to ask him any question.

<sup>35</sup> While Jesus was teaching in the temple, he said, “How can the scribes say that the Messiah<sup>P</sup> is the son of David? <sup>36</sup> David himself, by the Holy Spirit, declared,

‘The Lord said to my Lord,

“Sit at my right hand, until I put your enemies under your feet.”’

<sup>37</sup> David himself calls him Lord; so how can he be his son?” And the large crowd was listening to him with delight.

<sup>38</sup> As he taught, he said, “Beware of the scribes, who like to walk around in long robes, and to be greeted with respect in the marketplaces, <sup>39</sup> and to have the best seats in the synagogues and places of honor at banquets! <sup>40</sup> They devour widows’ houses and for the sake of appearance say long prayers. They will receive the greater condemnation.”

<sup>41</sup> He sat down opposite the treasury, and

<sup>P</sup> Or the Christ

θυσιῶν. **12.34** καὶ ὁ Ἰησοῦς ἰδὼν [αὐτὸν] ὅτι  
SACRIFICES. AND - JESUS HAVING SEEN HIM THAT

νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ, Οὐ μακρὰν εἶ ἀπὸ  
HE ANSWERED~WISELY SAID TO HIM, <sup>2</sup>NOT <sup>3</sup>FAR <sup>1</sup>YOU ARE FROM

τῆς βασιλείας τοῦ θεοῦ. καὶ οὐδεὶς οὐκέτι ἐτόλμα  
THE KINGDOM - OF GOD. AND NO ONE ANY LONGER WAS DARING

αὐτὸν ἐπερωτῆσαι.

TO QUESTION~HIM.

**12.35** Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν  
AND HAVING ANSWERED - JESUS WAS SAYING [WHEN] TEACHING IN

τῷ ἱερῷ. Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χριστὸς  
THE TEMPLE, HOW SAY THE SCRIBES THAT THE CHRIST

υἱὸς Δαυὶδ ἐστίν; **12.36** αὐτὸς Δαυὶδ εἶπεν ἐν τῷ  
[THE] SON OF DAVID IS? DAVID~HIMSELF SAID BY THE

πνεύματι τῷ ἁγίῳ,  
<sup>2</sup>SPIRIT - <sup>1</sup>HOLY,

Εἶπεν κύριος τῷ κυρίῳ μου,  
[THE] LORD~SAID TO THE LORD OF ME,

Κάθου ἐκ δεξιῶν μου,  
SIT AT [THE] RIGHT OF ME,

ἕως ἂν θῶ τοὺς ἐχθροὺς σου ὑποκάτω τῶν  
UNTIL I PUT THE ENEMIES OF YOU UNDER THE

ποδῶν σου.  
FEET OF YOU.

**12.37** αὐτὸς Δαυὶδ λέγει αὐτὸν κύριον, καὶ πῶθεν  
DAVID~HIMSELF CALLS HIM LORD, AND HOW

αὐτοῦ ἐστίν υἱός; καὶ [ὁ] πολὺς ὄχλος ἤκουεν  
IS~HE [HIS] SON? AND THE HUGE CROWD WAS LISTENING

αὐτοῦ ἡδέως.  
HIM GLADLY.

**12.38** Καὶ ἐν τῇ διδασκῇ αὐτοῦ ἔλεγεν, Βλέπετε  
AND IN THE TEACHING OF HIM HE WAS SAYING, BEWARE

ἀπὸ τῶν γραμματέων τῶν θελόντων ἐν στολαῖς  
OF THE SCRIBES, THE ONES DESIRING IN LONG ROBES

περιπατεῖν καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς **12.39** καὶ  
TO WALK ABOUT AND GREETINGS IN THE MARKETPLACES AND

πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας  
CHIEF SEATS IN THE SYNAGOGUES AND PLACES OF HONOR

ἐν τοῖς δεῖπνοις, **12.40** οἱ κατεσθίοντες τὰς οἰκίας  
AT THE BANQUETS, THE ONES DEVOURING THE HOUSES

τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι·  
OF THE WIDOWS AND FOR SHOW PRAYING~LONG [PRAYERS].

οὗτοι λήψονται περισσότερον κρίμα.  
THESE ONES WILL RECEIVE GREATER JUDGMENT.

**12.41** Καὶ καθίσας κατέναντι τοῦ γαζοφυλακίου  
AND HAVING SAT [DOWN] OPPOSITE THE TREASURY

**12:36** Ps. 110:1

11 Luke 21:1-4

έθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ  
HE WAS OBSERVING HOW THE CROWD THROWS COPPER [COINS] INTO THE  
γαζοφυλάκιον. καὶ πολλοὶ πλούσιοι ἔβαλλον  
TREASURY. AND MANY RICH PEOPLE WERE THROWING [IN]

πολλά· 12.42 καὶ ἐλθούσα μία χήρα πτωχὴ ἔβαλεν  
MUCH. AND HAVING COME ONE POOR~WIDOW, SHE THREW [IN]

λεπτὰ δύο, ὃ ἐστὶν κοδράντης. 12.43 καὶ  
TWO~LEPTAS, WHICH IS A KODRANTES. AND

προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν αὐτοῖς,  
HAVING SUMMONED THE DISCIPLES OF HIM HE SAID TO THEM,

Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλείον  
TRULY I SAY TO YOU THAT - <sup>3</sup>WIDOW THIS - <sup>2</sup>POOR <sup>5</sup>MORE [THAN]

πάντων ἔβαλεν τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον·  
<sup>6</sup>ALL <sup>4</sup>THREW [IN] THE ONES THROWING INTO THE TREASURY.

12.44 πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον,  
FOR~EVERYONE FROM THE ABOUNDING TO THEM THREW [IN],

αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα  
BUT~THIS [WIDOW] FROM THE NEED OF HER EVERYTHING AS MUCH AS

εἶχεν ἔβαλεν ὅλον τὸν βίον αὐτῆς.  
SHE HAD SHE PUT [IN] ALL THE LIVING OF HER.

watched the crowd putting money into the treasury. Many rich people put in large sums. <sup>42</sup>A poor widow came and put in two small copper coins, which are worth a penny. <sup>43</sup>Then he called his disciples and said to them, "Truly I tell you, this poor widow has put in more than all those who are contributing to the treasury. <sup>44</sup>For all of them have contributed out of their abundance; but she out of her poverty has put in everything she had, all she had to live on."

## CHAPTER 13

13.1 Καὶ ἐκπορευόμενου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει  
AND HE~GOING OUT FROM THE TEMPLE SAYS

αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ, Διδάσκαλε, ἴδε ποταποὶ  
TO HIM ONE OF THE DISCIPLES OF HIM, TEACHER, LOOK WHAT SORT OF

λίθοι καὶ ποταπαὶ οἰκοδομαί. 13.2 καὶ ὁ Ἰησοῦς  
STONES AND WHAT SORT OF BUILDINGS. AND - JESUS

εἶπεν αὐτῷ, Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς;  
SAID TO HIM, DO YOU SEE THESE - GREAT BUILDINGS?

οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς  
BY NO MEANS WILL BE LEFT HERE A STONE ON A STONE WHICH

οὐ μὴ καταλυθῇ.  
WILL NOT BE THROWN DOWN.

13.3 Καὶ καθημένου αὐτοῦ εἰς τὸ Ὄρος τῶν Ἐλαιῶν  
AND HE~SITTING ON THE MOUNT - OF OLIVES

κατέναντι τοῦ ἱεροῦ ἐπηρώτα αὐτὸν κατ' ἰδίαν  
OPPOSITE THE TEMPLE WERE QUESTIONING HIM PRIVATELY

Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας,  
PETER AND JAMES AND JOHN AND ANDREW,

13.4 Εἰπὸν ἡμῖν, πότε ταῦτα ἔσται καὶ τί τὸ  
TELL US WHEN THESE THINGS WILL BE AND WHAT [WILL BE] THE

σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα;  
SIGN WHEN <sup>3</sup>ARE ABOUT <sup>2</sup>THESE THINGS <sup>4</sup>TO BE COMPLETE <sup>1</sup>ALL?

13.5 ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς, Βλέπετε μὴ  
- AND JESUS BEGAN TO SAY TO THEM, BEWARE LEST

As he came out of the temple, one of his disciples said to him, "Look, Teacher, what large stones and what large buildings!" <sup>2</sup>Then Jesus asked him, "Do you see these great buildings? Not one stone will be left here upon another; all will be thrown down."

<sup>3</sup> When he was sitting on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, <sup>4</sup>"Tell us, when will this be, and what will be the sign that all these things are about to be accomplished?" <sup>5</sup>Then Jesus began to say to them, "Beware that

no one leads you astray. <sup>6</sup>Many will come in my name and say, 'I am he!'<sup>9</sup> and they will lead many astray. <sup>7</sup>When you hear of wars and rumors of wars, do not be alarmed; this must take place, but the end is still to come. <sup>8</sup>For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. This is but the beginning of the birth pangs.

<sup>9</sup> "As for yourselves, beware; for they will hand you over to councils; and you will be beaten in synagogues; and you will stand before governors and kings because of me, as a testimony to them. <sup>10</sup>And the good news<sup>9</sup> must first be proclaimed to all nations. <sup>11</sup>When they bring you to trial and hand you over, do not worry beforehand about what you are to say; but say whatever is given you at that time, for it is not you who speak, but the Holy Spirit. <sup>12</sup>Brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death; <sup>13</sup>and you will be hated by all because of my name. But the one who endures to the end will be saved.

<sup>14</sup> "But when you see the desolating sacrilege

<sup>9</sup> Gk. I am

<sup>9</sup> Gk. gospel

τις ὑμᾶς πλανήσῃ· 13.6 πολλοὶ ἐλεύσονται ἐπὶ τῷ  
SOMEONE DECEIVE~YOU<sup>9</sup>. MANY WILL COME IN THE

ὄνομάτι μου λέγοντες ὅτι Ἐγὼ εἰμι, καὶ  
NAME OF ME SAYING - I AM [HERE], AND

πολλοὺς πλανήσουσιν. 13.7 ὅταν δὲ ἀκούσῃτε πολέμους  
THEY WILL DECEIVE~MANY. BUT~WHEN YOU<sup>9</sup> HEAR OF WARS

καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε·  
AND REPORTS OF WARS, DO NOT BE TROUBLED.

δεῖ γενέσθαι, ἀλλ' οὐπω τὸ τέλος.  
IT IS NECESSARY [FOR THESE THINGS] TO OCCUR, BUT <sup>3</sup>NOT YET <sup>1</sup>THE <sup>2</sup>END [IS].

13.8 ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία  
<sup>3</sup>WILL BE RAISED <sup>1</sup>FOR <sup>2</sup>NATION AGAINST NATION AND KINGDOM

ἐπὶ βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους,  
AGAINST KINGDOM, THERE WILL BE EARTHQUAKES IN PLACE AFTER PLACE, [AND]

ἔσονται λιμοί· ἀρχὴ ὧδίνων ταῦτα.  
THERE WILL BE FAMINES. <sup>2</sup>[THE] BEGINNING <sup>3</sup>OF THE BIRTH PANGS <sup>1</sup>THESE THINGS [ARE].

13.9 βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώσουσιν ὑμᾶς  
<sup>3</sup>TAKE HEED <sup>1</sup>BUT <sup>2</sup>YOU<sup>9</sup> TO YOURSELVES. THEY WILL HAND OVER YOU<sup>9</sup>

εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ  
TO [THE] SANHEDRIN AND IN SYNAGOGUES YOU<sup>9</sup> WILL BE BEATEN AND

ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν  
BEFORE GOVERNORS AND KINGS YOU<sup>9</sup> WILL STAND FOR THE SAKE OF

ἐμοῦ εἰς μαρτύριον αὐτοῖς. 13.10 καὶ εἰς πάντα τὰ  
ME AS A TESTIMONY TO THEM. AND TO ALL THE

ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον.  
NATIONS FIRST IT IS NECESSARY [FOR] <sup>3</sup>TO BE PREACHED <sup>1</sup>THE <sup>2</sup>GOOD NEWS.

13.11 καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες,  
AND WHEN THEY LEAD YOU<sup>9</sup> HANDING [YOU<sup>9</sup>] OVER,

μὴ προμεριμνᾶτε τί λαλήσετε, ἀλλ' ὃ ἐὰν δοθῇ  
DO NOT BE WORRIED BEFOREHAND WHAT YOU<sup>9</sup> MIGHT SAY, BUT WHATEVER IS GIVEN

ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε· οὐ γὰρ ἐστε  
TO YOU<sup>9</sup> IN THAT - HOUR THIS YOU<sup>9</sup> SHALL SAY. FOR~YOU<sup>9</sup> ARE NOT

ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.  
YOURSELVES THE ONES SPEAKING BUT THE <sup>2</sup>SPIRIT - <sup>1</sup>HOLY.

13.12 καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ  
AND BROTHER~WILL HAND OVER BROTHER TO DEATH AND

πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς  
FATHER [HIS] CHILD, AND CHILDREN~WILL RISE UP AGAINST PARENTS

καὶ θανατώσουσιν αὐτούς· 13.13 αἱ ἔσεσθε μισούμενοι  
AND PUT TO DEATH THEM. AND YOU<sup>9</sup> WILL BE HATED

ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ ὑπομείνας  
BY EVERYONE BECAUSE OF THE NAME OF ME. BUT~THE ONE HAVING ENDURED

εἰς τέλος οὗτος σωθήσεται.  
TO [THE] END THIS ONE WILL BE SAVED.

13.14 Ὅταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως  
AND~WHEN YOU<sup>9</sup> SEE THE ABOMINATION - OF DESOLATION

ἐστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοεῖτω,  
 HAVING STOOD WHERE IT OUGHT NOT, THE ONE READING TAKE NOTE,  
 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,  
 THEN THE ONES IN - JUDEA LET THEM FLEE TO THE MOUNTAINS,  
**13.15** ὁ [δὲ] ἐπὶ τοῦ δώματος μὴ καταβάτω μηδὲ  
 AND-THE ONE ON THE ROOF LET HIM NOT COME DOWN NOR  
 εἰσελθάτω ἄραί τι ἐκ τῆς οἰκίας αὐτοῦ, **13.16** καὶ  
 LET HIM ENTER TO TAKE ANYTHING FROM THE HOUSE OF HIM, AND  
 ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω  
 THE ONE IN THE FIELD LET HIM NOT RETURN TO THE THINGS BEHIND  
 ἄραι τὸ ἱμάτιον αὐτοῦ. **13.17** οὐαὶ δὲ ταῖς  
 TO TAKE THE GARMENT OF HIM. AND-WOE TO THE ONES  
 ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις  
 PREGNANT AND THE ONES NURSING IN THOSE  
 ταῖς ἡμέραις. **13.18** προσεύχεσθε δὲ ἵνα μὴ γένηται  
 DAYS. BUT-PRAY THAT IT MAY NOT COME  
 χειμῶνος· **13.19** ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι  
 IN WINTER. <sup>4</sup>WILL BE <sup>1</sup>FOR - <sup>3</sup>DAYS <sup>2</sup>IN THOSE  
 θλίψις οἷα οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς  
 TRIBULATION OF SUCH A KIND AS-HAS NOT HAPPENED FROM [THE] BEGINNING  
 κτίσεως ἣν ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ  
 OF CREATION WHICH <sup>2</sup>CREATED - <sup>1</sup>GOD UNTIL - NOW AND  
 οὐ μὴ γένηται. **13.20** καὶ εἰ μὴ ἐκολόβωσεν κύριος τὰς  
 BY NO MEANS SHALL BE. AND UNLESS [THE] LORD~SHORTENS THE  
 ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ  
 DAYS, WOULD NOT BE SAVED ALL FLESH. BUT ON ACCOUNT OF  
 τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας.  
 THE CHOSEN WHOM HE CHOSE HE SHORTENED THE DAYS.  
**13.21** καὶ τότε ἐάν τις ὑμῖν εἴπῃ, Ἴδε ὧδε ὁ  
 AND THEN IF SOMEONE TO YOU\* SAYS, LOOK, HERE [IS] THE  
 Χριστός, Ἴδε ἐκεῖ, μὴ πιστεύετε· **13.22** ἐγερθήσονται  
 CHRIST, LOOK, THERE, DO NOT BELIEVE [THEM]. <sup>5</sup>WILL BE RAISED UP  
 γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσιν  
<sup>1</sup>FOR <sup>2</sup>FALSE CHRISTS <sup>3</sup>AND <sup>4</sup>FALSE PROPHETS AND THEY WILL PERFORM  
 σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν,  
 SIGNS AND WONDERS SO AS - TO DECEIVE, IF POSSIBLE,  
 τοὺς ἐκλεκτούς. **13.23** ὑμεῖς δὲ βλέπετε· προεῖρηκα  
 THE CHOSEN. BUT-YOU\* BEWARE. I HAVE FOREWARNED  
 ὑμῖν πάντα.  
 YOU\* [CONCERNING] ALL THINGS.  
**13.24** Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν  
 BUT IN THOSE - DAYS AFTER -  
 θλίψιν ἐκείνην  
 THAT~TRIBULATION  
 ὁ ἥλιος σκοτισθήσεται,  
 THE SUN WILL BE DARKENED,

set up where it ought not to be (let the reader understand), then those in Judea must flee to the mountains; <sup>15</sup>the one on the housetop must not go down or enter the house to take anything away; <sup>16</sup>the one in the field must not turn back to get a coat. <sup>17</sup>Woe to those who are pregnant and to those who are nursing infants in those days! <sup>18</sup>Pray that it may not be in winter. <sup>19</sup>For in those days there will be suffering, such as has not been from the beginning of the creation that God created until now, no, and never will be. <sup>20</sup>And if the Lord had not cut short those days, no one would be saved; but for the sake of the elect, whom he chose, he has cut short those days. <sup>21</sup>And if anyone says to you at that time, 'Look! Here is the Messiah!' <sup>5</sup>or 'Look! There he is!'—do not believe it. <sup>22</sup>False messiahs<sup>6</sup> and false prophets will appear and produce signs and omens, to lead astray, if possible, the elect. <sup>23</sup>But be alert; I have already told you everything.

<sup>24</sup> "But in those days, after that suffering, the sun will be darkened,

<sup>5</sup> Or the Christ

<sup>6</sup> Or christis



and the moon will not  
give its light,  
<sup>25</sup>and the stars will be  
falling from  
heaven,  
and the powers in the  
heavens will be  
shaken.

<sup>26</sup>Then they will see 'the Son  
of Man coming in clouds'  
with great power and glory.  
<sup>27</sup>Then he will send out the  
angels, and gather his elect  
from the four winds, from  
the ends of the earth to the  
ends of heaven.

<sup>28</sup>"From the fig tree learn  
its lesson: as soon as its  
branch becomes tender and  
puts forth its leaves, you  
know that summer is near.  
<sup>29</sup>So also, when you see  
these things taking place,  
you know that he<sup>u</sup> is near, at  
the very gates. <sup>30</sup>Truly I tell  
you, this generation will not  
pass away until all these  
things have taken place.

<sup>31</sup>Heaven and earth will pass  
away, but my words will not  
pass away.

<sup>32</sup>"But about that day or  
hour no one knows, neither  
the angels in heaven, nor the  
Son, but only the Father.

<sup>33</sup>Beware, keep alert;"

<sup>u</sup> Or *it*

<sup>v</sup> Other ancient authorities add *and  
pray*

καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,  
AND THE MOON WILL NOT GIVE THE LIGHT OF IT,

**13.25** καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ  
AND THE STARS WILL BE <sup>20</sup>OUT - <sup>30</sup>OF HEAVEN  
πίπτοντες,  
<sup>1</sup>FALLING,

καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς  
AND THE POWERS, THE ONES IN THE HEAVENS

σαλευθήσονται.  
WILL BE SHAKEN.

**13.26** καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου  
AND THEN YOU<sup>u</sup> WILL SEE THE SON - OF MAN

ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ  
COMING ON CLOUDS WITH GREAT~POWER AND

δόξης. **13.27** καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους καὶ  
GLORY. AND THEN HE WILL SEND THE ANGELS AND

ἐπισυνάξει τοὺς ἐκλεκτοὺς [αὐτοῦ] ἐκ τῶν  
HE WILL GATHER TOGETHER THE CHOSEN OF HIM FROM THE

τεσσάρων ἀνέμων ἀπ' ἄκρου γῆς ἕως ἄκρου  
FOUR WINDS FROM [THE] ENDS OF [THE] EARTH TO [THE] ENDS  
οὐρανοῦ.  
OF HEAVEN.

**13.28** Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν·  
AND~FROM THE FIG TREE LEARN THE PARABLE.

ὅταν ἡδῇ ὁ κλάδος αὐτῆς ἀπαλὸς γένηται καὶ  
WHEN BY THAT TIME THE BRANCH OF IT HAS BECOME~TENDER AND

ἐκφύη τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος  
IT PUTS FORTH THE LEAVES, YOU<sup>u</sup> KNOW THAT <sup>3</sup>NEAR - <sup>1</sup>SUMMER

ἐστίν· **13.29** οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα  
<sup>2</sup>IS. SO ALSO YOU<sup>u</sup>, WHEN YOU<sup>u</sup> SEE THESE THINGS

γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.  
HAPPENING, KNOW THAT IT IS~NEAR AT [THE] DOORS.

**13.30** ἀμὴν λέγω ὑμῖν ὅτι σὺ μὴ παρέλθῃ ἡ γενεὰ  
TRULY I SAY TO YOU<sup>u</sup> THAT <sup>3</sup>BY NO MEANS PASSES AWAY - <sup>2</sup>GENERATION

αὕτη μέχρις οὗ ταῦτα πάντα γένηται. **13.31** ὁ οὐρανὸς  
<sup>1</sup>THIS UNTIL ALL~THESE THINGS HAPPEN. - HEAVEN

καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου  
AND - EARTH WILL PASS AWAY, BUT~THE WORDS OF ME

οὐ μὴ παρελεύσονται.  
WILL BY NO MEANS PASS AWAY.

**13.32** Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας  
BUT~CONCERNING - THAT~DAY OR THE HOUR

οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ οὐδὲ ὁ  
NO ONE KNOWS, NEITHER THE ANGELS IN HEAVEN NOR THE

υἱὸς, εἰ μὴ ὁ πατήρ. **13.33** βλέπετε, ἀγρυπνεῖτε·  
SON, EXCEPT THE FATHER. BEWARE, BE AWAKE.

**13:26** Dan. 7:13 **13:33** text: ASVmg RSV NASB NIV NEB TEV NJB NRSV. add καὶ προσευχεσθε (and  
pray): KJV ASV RSVmg NIVmg NEBmg NRSVmg.

οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστίν. **13.34** ὥς  
FOR~YOU\* DO NOT KNOW WHEN THE TIME IS. AS

ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ καὶ  
A MAN HAVING LEFT~ON A JOURNEY [LEFT] THE HOUSE OF HIM AND

δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν ἐκάστῳ τὸ  
HAVING GIVEN TO THE SLAVES OF HIM - AUTHORITY, TO EACH THE

ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα  
WORK OF HIM AND TO THE DOORKEEPER HE COMMANDED THAT

γρηγορή. **13.35** γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ  
HE SHOULD BE ALERT. THEREFORE~YOU\* BE ALERT. FOR~YOU\* DO NOT KNOW

πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὀψὲ ἢ  
WHEN THE LORD OF THE HOUSE COMES, EITHER LATE IN THE DAY OR

μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωί, **13.36** μὴ  
MIDNIGHT OR [AT THE] CROWING OR EARLY, LEST

ἐλθὼν ἐξαίφνης εὑρή ὑμᾶς καθεύδοντας.  
HAVING COME SUDDENLY HE FINDS YOU\* SLEEPING.

**13.37** ὃ δὲ ὑμῖν λέγω πᾶσιν λέγω, γρηγορεῖτε.  
AND~WHAT I SAY~TO YOU\* I SAY~TO EVERYONE, BE ON THE ALERT.

for you do not know when the time will come. <sup>34</sup>It is like a man going on a journey, when he leaves home and puts his slaves in charge, each with his work, and commands the doorkeeper to be on the watch. <sup>35</sup>Therefore, keep awake—for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or at dawn, <sup>36</sup>or else he may find you asleep when he comes suddenly. <sup>37</sup>And what I say to you I say to all: Keep awake."

## CHAPTER 14

**14.1** Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα  
NOW~IT WAS THE PASSOVER AND THE [FEAST OF] UNLEAVENED BREAD

μετὰ δύο ἡμέρας. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ  
AFTER~TWO DAYS. AND WERE SEEKING THE CHIEF PRIESTS AND THE

γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες  
SCRIBES HOW HIM BY DECEIT HAVING SEIZED

ἀποκτείνωσιν· **14.2** ἐλεγον γάρ, Μὴ ἐν τῇ ἑορτῇ,  
THEY MIGHT KILL. FOR~THEY WERE SAYING, NOT AT THE FEAST,

μήποτε ἔσται θόρυβος τοῦ λαοῦ.  
LEST THERE WILL BE A DISTURBANCE OF THE PEOPLE.

**14.3** Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ  
AND HE~BEING IN BETHANY AT THE HOUSE

Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ ἦλθεν γυνή  
OF SIMON THE LEPER, HE~RECLINING, CAME A WOMAN

ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς  
HAVING AN ALABASTER [JAR] OF OINTMENT, PURE~NARD [WHICH WAS]

πολυτελοῦς, συντρίψασα τὴν ἀλάβαστρον κατέχευεν  
EXPENSIVE, HAVING BROKEN THE ALABASTER [JAR] SHE POURED [IT ON]

αὐτοῦ τῆς κεφαλῆς. **14.4** ἦσαν δὲ τινες ἀγανακτοῦντες  
HIS - HEAD. <sup>3</sup>WERE <sup>1</sup>NOW <sup>2</sup>SOME BEING ANGRY

πρὸς ἑαυτοὺς, εἰς τί ἡ ἀπώλεια αὕτη τοῦ  
WITH THEMSELVES, FOR WHAT [REASON HAS] - THIS~WASTE

μύρου γέγονεν; **14.5** ἠδύνατο γὰρ τοῦτο τὸ μύρον  
OF OINTMENT TAKEN PLACE? <sup>4</sup>WAS ABLE <sup>1</sup>FOR <sup>2</sup>THIS - <sup>3</sup>OINTMENT

πραθῆναι ἐπάνω δηνარიῶν τριακοσίων καὶ δοθῆναι  
TO BE SOLD [FOR] MORE THAN THREE HUNDRED~DENARII AND TO BE GIVEN

It was two days before the Passover and the festival of Unleavened Bread. The chief priests and the scribes were looking for a way to arrest Jesus<sup>w</sup> by stealth and kill him; <sup>2</sup>for they said, "Not during the festival, or there may be a riot among the people."

<sup>3</sup> While he was at Bethany in the house of Simon the leper,<sup>x</sup> as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. <sup>4</sup>But some were there who said to one another in anger, "Why was the ointment wasted in this way? <sup>5</sup>For this ointment could have been sold for more than three hundred denarii,<sup>y</sup> and the money

<sup>w</sup> Gk. him

<sup>x</sup> The terms leper and leprosy can refer to several diseases

<sup>y</sup> The denarius was the usual day's wage for a laborer

given to the poor.” And they scolded her. <sup>6</sup>But Jesus said, “Let her alone; why do you trouble her? She has performed a good service for me. <sup>7</sup>For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. <sup>8</sup>She has done what she could; she has anointed my body beforehand for its burial. <sup>9</sup>Truly I tell you, wherever the good news<sup>2</sup> is proclaimed in the whole world, what she has done will be told in remembrance of her.”

10 Then Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. <sup>11</sup>When they heard it, they were greatly pleased, and promised to give him money. So he began to look for an opportunity to betray him.

12 On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, “Where do you want us to go and make the preparations for you to eat the Passover?” <sup>13</sup>So he sent two of his disciples, saying to them, “Go into the city, and a man carrying a jar of water will meet you; follow him, <sup>14</sup>and wherever he enters, say to the owner of the house, ‘The Teacher asks, Where is my guest room where

<sup>2</sup>Or *gospel*

τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ. **14.6** ὁ δὲ  
TO THE POOR. AND THEY WERE REPROACHING HER. BUT

Ἰησοῦς εἶπεν, Ἵφεται αὐτὴν· τί αὐτῇ κόπους  
JESUS SAID, LEAVE HER [ALONE]. WHY <sup>2</sup>HER <sup>3</sup>TROUBLE

παρέχετε; καλὸν ἔργον ἡργάσατο ἐν ἐμοί.  
‘DO YOU’ CAUSE? A GOOD WORK SHE HAS PERFORMED ON ME.

**14.7** πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἑαυτῶν καὶ  
FOR~ALWAYS THE POOR YOU\* HAVE WITH YOURSELVES AND

ὅταν θέλητε δύνασθε αὐτοῖς εὖ ποιῆσαι, ἐμὲ δὲ οὐ  
WHEN YOU\* WISH YOU\* ARE ABLE FOR THEM TO DO~GOOD, BUT~ME NOT

πάντοτε ἔχετε. **14.8** ὃ ἔσχεν ἐποίησεν·  
ALWAYS DO YOU\* HAVE. WHAT SHE HAD SHE DID.

προέλαβεν μυρίσαι τὸ σῶμά μου εἰς τὸν  
SHE PREPARED AHEAD OF TIME TO ANOINT THE BODY OF ME FOR THE

ἐνταφιασμόν. **14.9** ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἔαν  
BURIAL. AND~TRULY I SAY TO YOU\*, WHEREVER

κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὃ  
IS PREACHED THE GOOD NEWS IN [THE] WHOLE - WORLD, ALSO WHAT

ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.  
THIS [WOMAN]~DID WILL BE SPOKEN IN MEMORY OF HER.

**14.10** Καὶ Ἰουδᾶς Ἰσκαριῶθ ὁ εἷς τῶν δώδεκα  
AND JUDAS ISCARIOT - ONE OF THE TWELVE

ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδοῖ  
WENT TO THE CHIEF PRIESTS IN ORDER THAT HE MIGHT BETRAY~HIM

αὐτοῖς. **14.11** οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ  
TO THEM. AND~THE ONES HAVING HEARD REJOICED AND

ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. καὶ ἐζήτει  
PROMISED <sup>2</sup>HIM <sup>3</sup>MONEY <sup>1</sup>TO GIVE. AND HE WAS SEEKING

πῶς αὐτὸν εὐκαίρως παραδοῖ.  
HOW <sup>2</sup>HIM <sup>3</sup>CONVENIENTLY <sup>1</sup>HE MIGHT BETRAY.

**14.12** Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων,  
AND ON THE FIRST DAY OF THE [FEAST OF] UNLEAVENED BREAD,

ὅτε τὸ πάσχα ἔθουν, λέγουσιν αὐτῷ οἱ  
WHEN THE PASSOVER [LAMB] WAS BEING SACRIFICED, SAY TO HIM THE

μαθηταὶ αὐτοῦ, Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν  
DISCIPLES OF HIM, WHERE DO YOU WISH HAVING GONE WE MAY PREPARE

ἵνα φάγῃς τὸ πάσχα; **14.13** καὶ ἀποστέλλει δύο  
THAT YOU MAY EAT THE PASSOVER [LAMB]? AND HE SENDS TWO

τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς  
OF THE DISCIPLES OF HIM AND HE SAYS TO THEM, GO INTO

τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον  
THE CITY, AND WILL MEET YOU\* A MAN <sup>2</sup>A JAR

ὑδατος βαστάζων· ἀκολουθήσατε αὐτῷ **14.14** καὶ  
<sup>3</sup>OF WATER <sup>1</sup>CARRYING; FOLLOW HIM AND

ὅπου ἔαν εἰσέλθῃ εἰπάτε τῷ οἰκοδεσπότῃ ὅτι Ὁ  
WHEREVER HE ENTERS TELL THE MASTER OF THE HOUSE THAT THE

διδάσκαλος λέγει, Ποῦ ἐστὶν τὸ κατὰ λυμά μου ὅπου  
TEACHER SAYS, WHERE IS THE GUEST ROOM OF ME WHERE

τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; **14.15** καὶ  
THE PASSOVER WITH THE DISCIPLES OF ME I MAY EAT? AND

αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον  
HE WILL SHOW-YOU\* A LARGE- UPSTAIRS ROOM HAVING BEEN FURNISHED [AND]

ἔτοιμον· καὶ ἐκεῖ ἐτοιμάσατε ἡμῖν. **14.16** καὶ  
READY. AND THERE PREPARE [THE MEAL] FOR US. AND

ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ  
WENT OUT THE DISCIPLES AND THEY CAME INTO THE CITY AND

εὑρον καθὼς εἶπεν αὐτοῖς καὶ ἡτοίμασαν τὸ  
FOUND [THINGS] JUST AS HE TOLD THEM AND THEY PREPARED THE

πάσχα. **14.17** Καὶ ὀφίας γενομένης ἔρχεται μετὰ  
PASSOVER [LAMB]. AND EVENING HAVING COME HE COMES WITH

τῶν δώδεκα. **14.18** καὶ ἀνακειμένων αὐτῶν καὶ  
THE TWELVE. AND THEY-RECLINING AND

ἐσθιόντων ὁ Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἷς  
EATING - JESUS SAID, TRULY I SAY TO YOU\* THAT ONE

ἐξ ὑμῶν παραδώσει με ὁ ἐσθίων μετ' ἐμοῦ.  
OF YOU\* WILL BETRAY ME THE ONE EATING WITH ME.

**14.19** ἤρξαντο λυπείσθαι καὶ λέγειν αὐτῷ εἷς κατὰ  
THEY BEGAN TO BE SORROWFUL AND TO SAY TO HIM ONE BY

εἷς, Μῆτι ἐγώ; **14.20** ὁ δὲ εἶπεν αὐτοῖς, Εἷς τῶν  
ONE, [SURELY] NOT I? - AND HE SAID TO THEM, ONE OF THE

δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρύβλιον.  
TWELVE, THE ONE DIPPING WITH ME INTO THE BOWL.

**14.21** ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς  
FOR THE - SON - OF MAN GOES JUST AS

γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ  
IT HAS BEEN WRITTEN CONCERNING HIM, BUT-WOE - TO THAT-MAN

δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται·  
THROUGH WHOM THE SON - OF MAN IS BETRAYED.

καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ  
[IT WOULD HAVE BEEN] BETTER FOR HIM IF HAD NOT BEEN BORN -

ἄνθρωπος ἐκείνος.  
THAT-MAN.

**14.22** Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον  
AND THEY-EATING HAVING TAKEN BREAD [AND]

εὐλογήσας ἐκλάσεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν,  
HAVING BLESSED [IT] HE BROKE [IT] AND GAVE [IT] TO THEM AND SAID,

Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου. **14.23** καὶ λαβὼν  
TAKE [IT] THIS IS THE BODY OF ME. AND HAVING TAKEN

ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ  
A CUP [AND] HAVING GIVEN THANKS HE GAVE [IT] TO THEM, AND DRANK OF

αὐτοῦ πάντες. **14.24** καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ  
IT EVERYONE. AND HE SAID TO THEM, THIS IS THE

αἷμά μου τῆς Διαθήκης τὸ ἐκχυννόμενον  
BLOOD OF ME OF THE COVENANT THE [BLOOD WHICH] IS BEING POURED OUT

I may eat the Passover with my disciples?" <sup>15</sup>He will show you a large room upstairs, furnished and ready. Make preparations for us there." <sup>16</sup>So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.

<sup>17</sup>When it was evening, he came with the twelve.

<sup>18</sup>And when they had taken their places and were eating, Jesus said, "Truly I tell you, one of you will betray me, one who is eating with me."

<sup>19</sup>They began to be distressed and to say to him one after another, "Surely, not I?" <sup>20</sup>He said to them, "It is one of the twelve, one who is dipping bread<sup>a</sup> into the bowl<sup>b</sup> with me. <sup>21</sup>For the Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born."

<sup>22</sup>While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, "Take; this is my body." <sup>23</sup>Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. <sup>24</sup>He said to them, "This is my blood of the<sup>c</sup> covenant, which is poured out

<sup>a</sup> Gk lacks bread

<sup>b</sup> Other ancient authorities read same bowl

<sup>c</sup> Other ancient authorities add new



for many.<sup>25</sup> Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.”

26 When they had sung the hymn, they went out to the Mount of Olives.<sup>27</sup> And Jesus said to them, “You will all become deserters; for it is written,

‘I will strike the shepherd,  
and the sheep will be scattered.’

<sup>28</sup>But after I am raised up, I will go before you to Galilee.”<sup>29</sup>Peter said to him, “Even though all become deserters, I will not.”<sup>30</sup>Jesus said to him, “Truly I tell you, this day, this very night, before the cock crows twice, you will deny me three times.”<sup>31</sup>But he said vehemently, “Even though I must die with you, I will not deny you.” And all of them said the same.

32 They went to a place called Gethsemane; and he said to his disciples, “Sit here while I pray.”<sup>33</sup>He took with him Peter and James and John, and began to be distressed and agitated.

ὑπὲρ πολλῶν. 14.25 ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι  
FOR MANY. TRULY I SAY TO YOU THAT NO LONGER

οὐ μὴ πῶς ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως  
WILL I BY ANY MEANS DRINK OF THE FRUIT OF THE VINE UNTIL

τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ  
- THAT-DAY WHEN I DRINK-IT NEW IN THE

βασιλείᾳ τοῦ θεοῦ. 14.26 Καὶ ὑμνήσαντες ἐξῆλθον  
KINGDOM - OF GOD. AND HAVING SUNG A HYMN THEY WENT OUT

εἰς τὸ ὄρος τῶν Ἐλαιῶν.  
TO THE MOUNT - OF OLIVES.

14.27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες  
AND SAYS TO THEM - JESUS - EVERY [ONE OF]

σκανδαλισθήσεσθε, ὅτι γέγραπται,  
YOU WILL FALL AWAY, FOR IT HAS BEEN WRITTEN,

Πατάξω τὸν ποιμένα,  
I WILL STRIKE DOWN THE SHEPHERD,

καὶ τὰ πρόβατα διασκορπισθήσονται.  
AND THE SHEEP WILL BE SCATTERED.

14.28 ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς  
BUT AFTER I-AM RAISED I WILL GO BEFORE YOU INTO

τὴν Γαλιλαίαν. 14.29 ὁ δὲ Πέτρος ἔφη αὐτῷ, Εἰ καὶ  
- GALILEE. - BUT PETER SAID TO HIM, EVEN-IF

πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. 14.30 καὶ  
EVERYONE WILL FALL AWAY, YET I [WILL] NOT. AND

λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι σὺ  
SAYS TO HIM - JESUS, TRULY I SAY TO YOU THAT YOU

σήμερον ταύτῃ τῇ νυκτὶ πρὶν ἢ δις ἀλέκτορα φωνῆσαι  
TODAY THIS - NIGHT BEFORE <sup>3</sup>TWICE <sup>1</sup>A ROOSTER <sup>2</sup>CROWS

τρὶς με ἀπαρνήσῃ. 14.31 ὁ δὲ ἐκπερισσῶς  
<sup>6</sup>THREE [TIMES] <sup>5</sup>ME <sup>4</sup>YOU WILL DENY. - BUT WITH GREAT EMPHASIS

ἐλόλει, Ἐὰν δέη με συναποθανεῖν σοι,  
HE WAS SAYING, IF IT IS NECESSARY [FOR] ME TO DIE FOR YOU,

οὐ μὴ σε ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες  
BY NO MEANS WILL I DENY-YOU. AND-LIKEWISE ALSO EVERYONE

ἔλεγον.  
SPOKE.

14.32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα  
AND THEY COME TO A PLACE OF WHICH THE NAME [WAS]

Γεθσημανὶ καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσατε  
GETHSEMANE AND HE SAYS TO THE DISCIPLES OF HIM, SIT DOWN

ὧδε ἕως προσεύξωμαι. 14.33 καὶ παραλαμβάνει τὸν  
HERE WHILE I PRAY. AND HE TAKES -

Πέτρον καὶ [τὸν] Ἰάκωβον καὶ [τὸν] Ἰωάννην μετ'  
PETER AND - JAMES AND - JOHN WITH

αὐτοῦ καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν  
HIM AND HE BEGAN TO BE DISTRESSED AND TO BE TROUBLED

**14.34** καὶ λέγει αὐτοῖς, Περὶ λυπὸς ἐστὶν ἡ ψυχὴ μου  
AND HE SAYS TO THEM, <sup>5</sup>VERY SAD <sup>4</sup>IS <sup>1</sup>THE <sup>2</sup>SOUL <sup>3</sup>OF ME

ἕως θανάτου· μέινετε ὧδε καὶ γρηγορεῖτε. **14.35** καὶ  
UNTO DEATH. REMAIN HERE AND STAY AWAKE. AND

προελθὼν μικρὸν ἐπιπτεν ἐπὶ τῆς γῆς καὶ  
HAVING GONE FORTH A LITTLE HE WAS FALLING ON THE GROUND AND

προσηύχετο ἵνα εἰ δυνατόν ἐστιν παρέλθῃ ἀπ' αὐτοῦ  
WAS PRAYING THAT IF IT IS~POSSIBLE <sup>3</sup>MIGHT PASS AWAY <sup>4</sup>FROM <sup>5</sup>HIM

ἡ ὥρα, **14.36** καὶ ἔλεγεν, Ἀββα ὁ πατήρ, πάντα  
<sup>1</sup>THE <sup>2</sup>HOURLY, AND HE WAS SAYING, ABBA - FATHER, ALL THINGS [ARE]

δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ·  
POSSIBLE FOR YOU. TAKE AWAY - THIS~CUP FROM ME.

ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ. **14.37** καὶ  
BUT NOT WHAT I WILL BUT WHAT YOU [WILL]. AND

ἔρχεται καὶ εὕρισκει αὐτοὺς καθεύδοντας, καὶ λέγει  
HE COMES AND FINDS THEM SLEEPING, AND HE SAYS

τῷ Πέτρῳ, Σίμων, καθεύδεις; οὐκ ἰσχυσας  
- TO PETER, SIMON, ARE YOU SLEEPING? WERE YOU NOT STRONG [ENOUGH]

μίαν ὥραν γρηγορήσαι; **14.38** γρηγορεῖτε καὶ  
<sup>2</sup>ONE <sup>3</sup>HOURLY <sup>1</sup>TO STAY AWAKE? STAY AWAKE AND

προσεύχεσθε, ἵνα μὴ ἔλθῃτε εἰς πειρασμόν· τὸ μὲν  
PRAY THAT YOU~ MAY NOT COME INTO TEMPTATION. INDEED~THE

πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής. **14.39** καὶ  
SPIRIT [IS] READY BUT~THE FLESH [IS] WEAK. AND

πάλιν ἀπελθὼν προσήγατο τὸν αὐτὸν λόγον  
AGAIN HAVING GONE AWAY HE PRAYED <sup>2</sup>THE <sup>3</sup>SAME <sup>4</sup>WORD

εἰπών. **14.40** καὶ πάλιν ἐλθὼν εὑρεν αὐτοὺς  
<sup>1</sup>HAVING SAID. AND AGAIN HAVING COME HE FOUND THEM

καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ  
SLEEPING, <sup>5</sup>WERE <sup>1</sup>FOR <sup>4</sup>OF THEM <sup>2</sup>THE <sup>3</sup>EYES

καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν  
FALLING SHUT AND THEY DID NOT KNOW WHAT THEY MIGHT ANSWER

αὐτῷ. **14.41** καὶ ἔρχεται τὸ τρίτον καὶ λέγει  
HIM. AND HE COMES - A THIRD [TIME] AND SAYS

αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει·  
TO THEM, SLEEP [FOR] THE REMAINDER AND REST. IT IS ENOUGH.

ἦλθεν ἡ ὥρα, ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ  
HAS COME THE HOUR, BEHOLD <sup>4</sup>IS BETRAYED <sup>1</sup>THE <sup>2</sup>SON -

ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν.  
<sup>3</sup>OF MAN INTO THE HANDS - OF SINNERS.

**14.42** ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ παραδιδούς με  
GET UP, - LET US GO. BEHOLD THE ONE BETRAYING ME

ἤγγικεν.  
HAS DRAWN NEAR.

**14.43** Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται  
AND IMMEDIATELY WHILE HE IS SPEAKING ARRIVES

Ἰούδας εἰς τῶν δώδεκα καὶ μετ' αὐτοῦ ὄχλος μετὰ  
JUDAS, ONE OF THE TWELVE, AND WITH HIM A CROWD WITH

<sup>34</sup>And he said to them, "I am deeply grieved, even to death; remain here, and keep awake."<sup>35</sup>And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him.<sup>36</sup>He said, "Abba,<sup>d</sup> Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want."<sup>37</sup>He came and found them sleeping; and he said to Peter, "Simon, are you asleep? Could you not keep awake one hour?"<sup>38</sup>Keep awake and pray that you may not come into the time of trial;<sup>e</sup> the spirit indeed is willing, but the flesh is weak."<sup>39</sup>And again he went away and prayed, saying the same words.<sup>40</sup>And once more he came and found them sleeping, for their eyes were very heavy; and they did not know what to say to him.<sup>41</sup>He came a third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners.<sup>42</sup>Get up, let us be going. See, my betrayer is at hand."

<sup>43</sup>Immediately, while he was still speaking, Judas, one of the twelve, arrived; and with him there was a crowd with

<sup>d</sup> Aramaic for Father

<sup>e</sup> Or into temptation

swords and clubs, from the chief priests, the scribes, and the elders. <sup>44</sup>Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him and lead him away under guard." <sup>45</sup>So when he came, he went up to him at once and said, "Rabbi!" and kissed him. <sup>46</sup>Then they laid hands on him and arrested him. <sup>47</sup>But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. <sup>48</sup>Then Jesus said to them, "Have you come out with swords and clubs to arrest me as though I were a bandit?" <sup>49</sup>Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled." <sup>50</sup>All of them deserted him and fled.

<sup>51</sup>A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, <sup>52</sup>but he left the linen cloth and ran off naked.

<sup>53</sup>They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled. <sup>54</sup>Peter

μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ τῶν  
SWORDS AND CLUBS WITH THE CHIEF PRIESTS AND THE  
γραμματέων καὶ τῶν πρεσβυτέρων. 14.44 δεδώκει δὲ  
SCRIBES AND THE ELDERS. <sup>54</sup>HAD GIVEN <sup>51</sup>NOW

ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς λέγων,  
<sup>52</sup>THE ONE <sup>53</sup>BETRAYING HIM A SIGNAL TO THEM SAYING,

Ὃν ἂν φιλήσω αὐτός ἐστιν, κρατήσατε αὐτὸν καὶ  
WHOMEVER I MAY KISS HE IS [THE ONE], SEIZE HIM, AND

ἀπάγετε ἀσφαλῶς. 14.45 καὶ ἐλθὼν εὐθὺς  
LEAD [HIM] AWAY UNDER GUARD. AND HAVING COME IMMEDIATELY

προσελθὼν αὐτῷ λέγει, Ῥαββί, καὶ κατεφίλησεν  
HAVING APPROACHED HIM HE SAYS, RABBI, AND HE KISSED

αὐτόν. 14.46 οἱ δὲ ἐπέβαλον τὰς χεῖρας αὐτῷ καὶ  
HIM. - AND THEY LAID ON THE[THEIR] HANDS ON HIM AND

ἐκράτησαν αὐτόν. 14.47 εἷς δέ [τις] τῶν  
ARRESTED HIM. <sup>53</sup>ONE <sup>51</sup>BUT <sup>52</sup>A CERTAIN OF THE ONES

παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν  
HAVING STOOD BY HAVING DRAWN THE SWORD, STRUCK THE

δούλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ ὠτάριον.  
SLAVE OF THE HIGH PRIEST AND CUT OFF HIS - EAR.

14.48 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ  
AND HAVING ANSWERED - JESUS SAID TO THEM, AS AGAINST

ληστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων  
A THIEF DO YOU\* COME OUT WITH SWORDS AND CLUBS

συλλαβεῖν με; 14.49 καθ' ἡμέραν ἡμην πρὸς ὑμᾶς ἐν  
TO SEIZE ME? EVERY DAY I WAS WITH YOU\* IN

τῷ ἱερῷ διδάσκων καὶ σὺκ ἐκρατήσατέ με· ἄλλ'  
THE TEMPLE TEACHING AND YOU\* DID NOT ARREST ME; BUT

ἵνα πληρωθῶσιν αἱ γραφαί. 14.50 καὶ ἀφέντες  
IN ORDER THAT <sup>53</sup>MIGHT BE FULFILLED <sup>51</sup>THE <sup>52</sup>SCRIPTURES. AND HAVING LEFT

αὐτὸν ἔφυγον πάντες.  
HIM EVERYONE~FLED.

14.51 Καὶ νεανίσκος τις συνηκολούθει αὐτῷ  
AND A CERTAIN~YOUNG MAN WAS FOLLOWING ALONG WITH HIM

περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ, καὶ  
HAVING BEEN CLOTHED WITH A LINEN GARMENT OVER [HIS] NAKED [BODY], AND

κρατοῦσιν αὐτόν. 14.52 ὁ δὲ καταλιπὼν τὴν σινδόνα  
THEY SEIZE HIM. BUT~HE HAVING LEFT BEHIND THE LINEN GARMENT

γυμνὸς ἔφυγεν.  
FLED~NAKED.

14.53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα,  
AND THEY LED AWAY - JESUS TO THE HIGH PRIEST,

καὶ συνέρχονται πάντες οἱ ἀρχιερεῖς καὶ οἱ  
AND GATHER TOGETHER ALL THE CHIEF PRIESTS AND THE

πρεσβύτεροι καὶ οἱ γραμματεῖς. 14.54 καὶ ὁ Πέτρος  
ELDERS AND THE SCRIBES. AND - PETER

ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν  
FROM A DISTANCE FOLLOWED HIM UNTIL INSIDE IN THE

αὐλὴν τοῦ ἀρχιερέως καὶ ἦν συγκαθήμενος μετὰ τῶν  
COURTYARD OF THE HIGH PRIEST AND HE WAS SITTING TOGETHER WITH THE

ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς.  
SERVANTS AND WARMING HIMSELF NEAR THE LIGHT [OF THE FIRE].

**14.55** οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν  
AND~THE CHIEF PRIESTS AND [THE] ENTIRE - COUNCIL WERE SEEKING

κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατώσαι  
AGAINST - JESUS A WITNESS IN ORDER TO - PUT TO DEATH

αὐτόν, καὶ οὐχ ἡύρισκον· **14.56** πολλοὶ γὰρ  
HIM, AND THEY WERE NOT FINDING [ANY]. FOR~MANY

ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι  
WERE TESTIFYING FALSELY AGAINST HIM, AND <sup>1</sup>IDENTICAL <sup>1</sup>THE <sup>2</sup>TESTIMONIES

οὐκ ἦσαν. **14.57** καὶ τινες ἀναστάντες ἐψευδομαρτύρουν  
<sup>3</sup>WERE NOT. AND SOME HAVING STOOD UP WERE TESTIFYING FALSELY

κατ' αὐτοῦ λέγοντες **14.58** ὅτι Ἡμεῖς ἠκούσαμεν αὐτοῦ  
AGAINST HIM SAYING - WE HEARD HIM

λέγοντος ὅτι Ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν  
SAYING - I WILL DESTROY - THIS~TEMPLE -

χειροποιήτον καὶ διὰ τριῶν ἡμερῶν ἄλλον  
MADE WITH HUMAN HANDS AND AFTER THREE DAYS ANOTHER

ἀχειροποιήτον οἰκοδομήσω **14.59** καὶ οὐδὲ οὕτως ἴση  
NOT MADE WITH HANDS I WILL BUILD AND <sup>6</sup>NOT <sup>1</sup>SO <sup>7</sup>IDENTICAL

ἦν ἡ μαρτυρία αὐτῶν. **14.60** καὶ ἀναστὰς ὁ  
<sup>5</sup>WAS <sup>2</sup>THE <sup>3</sup>TESTIMONY <sup>4</sup>OF THEM. AND HAVING STOOD UP THE

ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων,  
HIGH PRIEST IN [THE] MIDST QUESTIONED - JESUS SAYING,

Οὐκ ἀποκρίνη οὐδέν τί οὗτοί σου καταμαρτυροῦσιν;  
DO YOU NOT ANSWER ANYTHING [TO] WHAT THESE TESTIFY AGAINST~YOU?

**14.61** ὁ δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν. πάλιν  
- BUT HE WAS SILENT AND DID NOT ANSWER ANYTHING. AGAIN

ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν καὶ λέγει αὐτῷ, Σὺ εἶ  
THE HIGH PRIEST WAS QUESTIONING HIM AND HE SAYS TO HIM, ARE~YOU

ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ; **14.62** ὁ δὲ Ἰησοῦς  
THE CHRIST THE SON OF THE BLESSED ONE? - AND JESUS

εἶπεν, Ἐγὼ εἰμι,  
SAID I AM,

καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου  
AND YOU~WILL SEE THE SON - OF MAN

ἐκ δεξιῶν καθήμενον τῆς δυνάμεως  
<sup>2</sup>AT [THE] <sup>3</sup>RIGHT [HAND] <sup>1</sup>SITTING OF THE POWER

καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ  
AND COMING WITH THE CLOUDS -

οὐρανοῦ.  
OF HEAVEN.

had followed him at a distance, right into the courtyard of the high priest; and he was sitting with the guards, warming himself at the fire. <sup>55</sup>Now the chief priests and the whole council were looking for testimony against Jesus to put him to death; but they found none. <sup>56</sup>For many gave false testimony against him, and their testimony did not agree. <sup>57</sup>Some stood up and gave false testimony against him, saying, <sup>58</sup>“We heard him say, ‘I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.’” <sup>59</sup>But even on this point their testimony did not agree. <sup>60</sup>Then the high priest stood up before them and asked Jesus, “Have you no answer? What is it that they testify against you?” <sup>61</sup>But he was silent and did not answer. Again the high priest asked him, “Are you the Messiah, the Son of the Blessed One?” <sup>62</sup>Jesus said, “I am; and

‘you will see the Son of Man seated at the right hand of the Power,’ and ‘coming with the clouds of heaven.’”

<sup>f</sup>Or: the Christ



<sup>63</sup>Then the high priest tore his clothes and said, "Why do we still need witnesses?"

<sup>64</sup>You have heard his blasphemy! What is your decision?" All of them condemned him as deserving death. <sup>65</sup>Some began to spit on him, to blindfold him, and to strike him, saying to him, "Prophecy!" The guards also took him over and beat him.

<sup>66</sup>While Peter was below in the courtyard, one of the servant-girls of the high priest came by. <sup>67</sup>When she saw Peter warming himself, she stared at him and said, "You also were with Jesus, the man from Nazareth."

<sup>68</sup>But he denied it, saying, "I do not know or understand what you are talking about."

And he went out into the forecourt.<sup>g</sup> Then the cock crowed.<sup>h</sup> <sup>69</sup>And the servant-girl, on seeing him, began again to say to the bystanders, "This man is one of them." <sup>70</sup>But again he denied it. Then after a little while the bystanders again said to Peter, "Certainly you are one of them; for you are a Galilean." <sup>71</sup>But he began to curse, and he swore an oath, "I do not know this man you are talking about."

<sup>72</sup>At that moment the cock crowed for the second time. Then Peter remembered

<sup>g</sup> Or gateway

<sup>h</sup> Other ancient authorities lack Then the cock crowed

**14.63** ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ  
AND~THE HIGH PRIEST HAVING TORN THE TUNIC OF HIM

λέγει, Τί ἔτι χρεῖαν ἔχομεν μαρτύρων;  
SAYS, WHAT FURTHER NEED DO WE HAVE OF WITNESSES?

**14.64** ἠκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται;  
YOU<sup>2</sup> HEARD THE BLASPHEMY. HOW DOES IT SEEM~TO YOU<sup>2</sup>?

οἱ δὲ πάντες κατέκριναν αὐτὸν ἔνοχον εἶναι θανάτου.  
AND~THEY ALL CONDEMNED HIM TO BE~DESERVING OF DEATH.

**14.65** Καὶ ἤρξαντό τινες ἐμπύειν αὐτῷ καὶ  
AND SOME~BEGAN TO SPIT ON HIM AND

περικαλύπτειν αὐτοῦ τὸ πρόσωπον καὶ κολαφίζειν  
TO COVER HIS - FACE AND STRIKE

αὐτὸν καὶ λέγειν αὐτῷ, Προφήτευσον, καὶ οἱ  
HIM AND TO SAY TO HIM, PROPHECY, AND THE

ὑπηρέται ῥαπίσμασιν αὐτὸν ἔλαβον.  
SERVANTS <sup>3</sup>WITH SLAPS <sup>2</sup>HIM <sup>1</sup>RECEIVED.

**14.66** Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ  
AND <sup>2</sup>BEING - <sup>1</sup>PETER BELOW IN THE COURTYARD,

ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως **14.67** καὶ  
COMES ONE OF THE MAIDS OF THE HIGH PRIEST AND

ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ  
HAVING SEEN - PETER WARMING HIMSELF, HAVING LOOKED AT HIM

λέγει, Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ.  
SHE SAYS, YOU~ALSO <sup>2</sup>WITH <sup>4</sup>THE <sup>5</sup>NAZARENE <sup>1</sup>WERE - <sup>3</sup>JESUS.

**14.68** ὁ δὲ ἡρνήσατο λέγων, Οὔτε οἶδα οὔτε ἐπίσταμαι  
- BUT HE DENIED [IT] SAYING, I DO NOT KNOW NOR UNDERSTAND

σὺ τί λέγεις. καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον  
WHAT~YOU ARE SAYING. AND HE WENT OUT OUTSIDE INTO THE ENTRYWAY

Ἦ[καὶ ἀλέκτωρ ἐφώνησεν]. **14.69** καὶ ἡ παιδίσκη  
AND A ROOSTER CROWED. AND THE MAID

ἰδοῦσα αὐτὸν ἤρξατο πάλιν λέγειν τοῖς παρεστῶσιν  
HAVING SEEN HIM BEGAN AGAIN TO SAY TO THE ONES HAVING STOOD BY

ὅτι Οὗτος ἐξ αὐτῶν ἐστίν. **14.70** ὁ δὲ πάλιν  
- THIS ONE <sup>2</sup>OF <sup>3</sup>THEM <sup>1</sup>IS [ONE]. - BUT AGAIN

ἡρνεῖτο. καὶ μετὰ μικρὸν πάλιν οἱ  
HE WAS DENYING [IT]. AND AFTER A LITTLE [WHILE] AGAIN THE ONES

παρεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν  
HAVING STOOD BY WERE SAYING - TO PETER, TRULY <sup>2</sup>OF <sup>3</sup>THEM

εἶ, καὶ γὰρ Γαλιλαῖος εἶ. **14.71** ὁ δὲ ἤρξατο  
<sup>1</sup>YOU ARE [ONE], FOR~INDEED YOU ARE~A GALILEAN. - AND HE BEGAN

ἀναθεματίζειν καὶ ὀμνύναί ὅτι Οὐκ οἶδα τὸν  
TO CURSE AND TO SWEAR - I DO NOT KNOW -

ἄνθρωπον τούτου ὃν λέγετε. **14.72** καὶ εὐθὺς ἐκ  
THIS~MAN OF WHOM YOU<sup>2</sup> SPEAK. AND IMMEDIATELY FOR

δευτέρου ἀλέκτωρ ἐφώνησεν. καὶ ἀνεμνήσθη ὁ Πέτρος  
A SECOND TIME A ROOSTER CROWED. AND REMEMBERED - PETER

**14:68** text: KJV ASV RSVmg NASBmg NIVmg NEBmg TEV NJB NRSV. omit [see Matt. 26:71; Luke 22:57; John 18:25]: ASVmg RSV NASB NIV NEB TEVmg NRSVmg.

τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα  
 THE WORD AS SPOKE TO HIM - JESUS - BEFORE A ROOSTER  
 φωνῆσαι δις τρίς με ἀπαρνήσῃ· καὶ  
 CROWS TWICE, THREE [TIMES] YOU WILL DENY~ME. AND  
 ἐπιβαλὼν ἔκλαιεν.  
 HAVING BROKEN DOWN HE WAS CRYING.

that Jesus had said to him,  
 "Before the cock crows  
 twice, you will deny me  
 three times." And he broke  
 down and wept.

## CHAPTER 15

15.1 Καὶ εὐθὺς πρῶτῃ συμβούλιον ποιήσαντες οἱ  
 AND IMMEDIATELY EARLY HAVING PREPARED~A COUNCIL, THE  
 ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων  
 CHIEF PRIESTS WITH THE ELDERS AND SCRIBES  
 καὶ ὅλον τὸ συνέδριον, δέσαντες τὸν Ἰησοῦν  
 AND [THE] ENTIRE - COUNCIL, HAVING BOUND - JESUS  
 ἀπήνεγκαν καὶ παρέδωκαν Πιλάτῳ. 15.2 καὶ  
 THEY LED [HIM] AWAY AND HANDED [HIM] OVER TO PILATE. AND  
 ἐπηρώτησεν αὐτὸν ὁ Πιλάτος, Σὺ εἶ ὁ βασιλεὺς;  
<sup>2</sup>QUESTIONED <sup>3</sup>HIM - <sup>1</sup>PILATE, ARE~YOU THE KING  
 τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει,  
 OF THE JEWS? - AND HAVING ANSWERED HIM HE SAYS,  
 Σὺ λέγεις. 15.3 καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς  
 YOU SAY [SO]~YOURSELF. AND WERE ACCUSING HIM THE CHIEF PRIESTS  
 πολλά. 15.4 ὁ δὲ Πιλάτος πάλιν ἐπηρώτα αὐτὸν  
 [OF] MANY THINGS. - AND PILATE AGAIN QUESTIONED HIM  
 λέγων, Οὐκ ἀποκρίνη οὐδέν; ἵδε πόσα  
 SAYING, DO YOU NOT ANSWER ANYTHING? LOOK HOW MANY THINGS  
 σου κατηγοροῦσιν. 15.5 ὁ δὲ Ἰησοῦς οὐκέτι  
 THEY ACCUSE~YOU [OF]. - BUT JESUS NO LONGER  
 οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.  
 ANSWERED~ANYTHING, SO AS TO AMAZE - PILATE.  
 15.6 Κατὰ δὲ ἐορτὴν ἀπέλυνεν αὐτοῖς ἕνα  
 NOW~[AT] EVERY FESTIVAL HE WAS RELEASING TO THEM ONE  
 δέσμιον ὃν παρητούντο. 15.7 ἦν δὲ ὁ  
 PRISONER [FOR] WHOM THEY WERE BEGGING. NOW~THERE WAS THE ONE  
 λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν  
 BEING CALLED BARABBAS WITH THE FELLOW INSURRECTIONISTS  
 δεδεμένος οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν.  
 HAVING BEEN BOUND, WHO IN THE UPRISING HAD COMMITTED~MURDER.  
 15.8 καὶ ἀναβὰς ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς  
 AND HAVING GONE UP THE CROWD BEGAN TO ASK JUST AS  
 ἐποίει αὐτοῖς. 15.9 ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς  
 HE USED TO DO FOR THEM. - BUT PILATE ANSWERED THEM  
 λέγων, Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν  
 SAYING, DO YOU~WISH [THAT] I SHOULD RELEASE TO YOU~ THE KING OF THE

As soon as it was morning,  
 the chief priests held a  
 consultation with the elders  
 and scribes and the whole  
 council. They bound Jesus,  
 led him away, and handed  
 him over to Pilate. <sup>2</sup>Pilate  
 asked him, "Are you the  
 King of the Jews?" He  
 answered him, "You say  
 so." <sup>3</sup>Then the chief priests  
 accused him of many things.  
<sup>4</sup>Pilate asked him again,  
 "Have you no answer? See  
 how many charges they  
 bring against you." <sup>5</sup>But  
 Jesus made no further reply,  
 so that Pilate was amazed.

6 Now at the festival he  
 used to release a prisoner for  
 them, anyone for whom they  
 asked. <sup>7</sup>Now a man called  
 Barabbas was in prison  
 with the rebels who had  
 committed murder during  
 the insurrection. <sup>8</sup>So the  
 crowd came and began to  
 ask Pilate to do for them  
 according to his custom.  
<sup>9</sup>Then he answered them,  
 "Do you want me to release  
 for you the King of the

Jews?" <sup>10</sup>For he realized that it was out of jealousy that the chief priests had handed him over. <sup>11</sup>But the chief priests stirred up the crowd to have him release Barabbas for them instead. <sup>12</sup>Pilate spoke to them again, "Then what do you wish me to do<sup>i</sup> with the man you call<sup>j</sup> the King of the Jews?" <sup>13</sup>They shouted back, "Crucify him!" <sup>14</sup>Pilate asked them, "Why, what evil has he done?" But they shouted all the more, "Crucify him!" <sup>15</sup>So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

<sup>16</sup>Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters<sup>k</sup>); and they called together the whole cohort. <sup>17</sup>And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. <sup>18</sup>And they began saluting him, "Hail, King of the Jews!" <sup>19</sup>They struck his head with a reed, spat upon him, and knelt down in homage to him. <sup>20</sup>After mocking him, they stripped him of the purple cloak and put

<sup>i</sup> Other ancient authorities read *what should I do*

<sup>j</sup> Other ancient authorities lack *the man you call*

<sup>k</sup> Cf. *the praetorium*

Ἰουδαίων; **15.10** ἐγίνωσκειν γὰρ ὅτι διὰ φθόνον  
Jews? FOR~HE KNEW THAT BECAUSE OF ENVY

παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. **15.11** οἱ δὲ  
<sup>3</sup>HAD HANDED [HIM] OVER <sup>4</sup>TO HIM <sup>1</sup>THE <sup>2</sup>CHIEF PRIESTS. BUT~THE

ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν  
CHIEF PRIESTS INCITED THE CROWD THAT RATHER -

Βαραββᾶν ἀπολύσῃ αὐτοῖς. **15.12** ὁ δὲ Πιλάτος πάλιν  
HE SHOULD RELEASE~BARABBAS TO THEM. - BUT PILATE AGAIN

ἀποκριθεὶς ἔλεγεν αὐτοῖς, Τί οὖν [θέλετε]  
HAVING ANSWERED WAS SAYING TO THEM, WHAT THEN DO YOU<sup>2</sup> WISH [THAT]

ποιήσω [ὃν λέγετε] τὸν βασιλέα τῶν  
I SHOULD DO [WITH THE ONE] WHOM YOU<sup>2</sup> CALL THE KING OF THE

Ἰουδαίων; **15.13** οἱ δὲ πάλιν ἔκραξαν, Σταύρωσον  
Jews? - AND AGAIN THEY CRIED OUT, CRUCIFY

αὐτόν. **15.14** ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, Τί γὰρ  
HIM. - BUT PILATE WAS SAYING TO THEM, FOR~WHAT

ἐποίησεν κακόν; οἱ δὲ περισσῶς ἔκραξαν, Σταύρωσον  
EVIL~DID HE COMMIT? BUT~THEY ALL THE MORE CRIED OUT, CRUCIFY

αὐτόν. **15.15** ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ  
HIM. - SO PILATE, DESIRING <sup>2</sup>THE <sup>3</sup>CROWD

τὸ ἱκανὸν ποιῆσαι ἀπέλυσε αὐτοῖς τὸν Βαραββᾶν,  
<sup>1</sup>TO SATISFY RELEASED TO THEM - BARABBAS,

καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα  
AND HANDED OVER - JESUS HAVING SCOURGED [HIM] THAT

σταυρωθῇ.  
HE MIGHT BE CRUCIFIED.

**15.16** Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς  
AND~THE SOLDIERS LED AWAY HIM INTO THE

αὐλῆς, ὃ ἐστὶν πραιτώριον, καὶ συγκαλοῦσιν  
COURTYARD, WHICH IS [THE] PRAETORIUM, AND THEY CALL TOGETHER [THE]

ὅλην τὴν σπεῖραν. **15.17** καὶ ἐνδιδύσκουσιν αὐτόν  
WHOLE - COHORT. AND THEY CLOTHE HIM [IN]

πορφύραν καὶ περιτιθέασιν αὐτῷ πλέξαντες  
PURPLE AND PLACE UPON HIM HAVING BEEN WOVEN

ἀκάνθινον στέφανον· **15.18** καὶ ἤρξαντο ἀσπάεσθαι  
A THORNY CROWN. AND THEY BEGAN TO GREET

αὐτόν, Χαίρε, βασιλεῦ τῶν Ἰουδαίων· **15.19** καὶ  
HIM, HAIL, KING OF THE JEWS. AND

ἐτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ καὶ  
THEY WERE STRIKING HIM [ON] THE HEAD WITH A STAFF AND

ἐνέπνυν αὐτῷ καὶ τιθέντες τὰ γόνατα  
THEY WERE SPITTING ON HIM AND BENDING THE[THEIR] KNEES

προσεκύνουν αὐτῷ. **15.20** καὶ ὅτε ἐνέπαιξαν  
THEY WERE BOWING DOWN BEFORE HIM. AND WHEN THEY RIDICULED

αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν  
HIM, THEY STRIPPED HIM [OF] THE PURPLE AND CLOTHED

αὐτὸν τὰ ἱμάτια αὐτοῦ. καὶ ἐξάγουσιν αὐτὸν ἵνα  
HIM [IN] THE GARMENTS OF HIM. AND THEY LEAD OUT HIM THAT

σταυρώσωσιν αὐτόν.  
THEY MIGHT CRUCIFY HIM.

**15.21** Καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα  
AND THEY REQUISITION PASSING BY A CERTAIN SIMON,

Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα  
A CYRENIAN COMING FROM [THE] COUNTRYSIDE, THE FATHER

Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ τὸν  
OF ALEXANDER AND RUFUS, IN ORDER THAT HE MIGHT CARRY THE

σταυρὸν αὐτοῦ. **15.22** καὶ φέρουσιν αὐτὸν ἐπὶ τὸν  
CROSS OF HIM. AND THEY BRING HIM TO THE

Γολγοθᾶν τόπον, ὃ ἐστὶν μεθερμηνεύμενον  
<sup>2</sup>GOLGOTHA <sup>1</sup>PLACE [CALLED], WHICH MEANS BEING INTERPRETED

Κρανίου Τόπος. **15.23** καὶ ἐδίδουν αὐτῷ  
PLACE ~OF [THE] SKULL. AND THEY WERE GIVING TO HIM

ἐσμυρτισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν. **15.24** καὶ  
WINE ~HAVING BEEN MIXED WITH MYRRH. BUT ~THIS ONE DID NOT TAKE [IT]. AND

σταυροῦσιν αὐτόν  
THEY CRUCIFY HIM

καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ,  
AND DIVIDE THE GARMENTS OF HIM,

βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί  
CASTING A LOT FOR THEM, WHICH ~ONE

ἄρῃ.  
MIGHT TAKE [THEM].

**15.25** ἥν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν.  
NOW ~IT WAS [THE] THIRD ~HOUR AND THEY CRUCIFIED HIM.

**15.26** καὶ ἥν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ  
AND <sup>6</sup>HAD <sup>1</sup>THE <sup>2</sup>INSCRIPTION <sup>3</sup>OF THE <sup>4</sup>CHARGE [AGAINST] <sup>5</sup>HIM

ἐπιγεγραμμένη, Ὁ βασιλεὺς τῶν Ἰουδαίων. **15.27** Καὶ  
<sup>7</sup>BEEN WRITTEN OVER [HIM], THE KING OF THE JEWS. AND

σὺν αὐτῷ σταυροῦσιν δύο ληστές, ἓνα ἐκ δεξιῶν  
WITH HIM THEY CRUCIFY TWO THIEVES, ONE ON [THE] RIGHT

καὶ ἓνα ἐξ ἐωνύμων αὐτοῦ. **15.29** Καὶ οἱ  
AND ONE ON [THE] LEFT OF HIM. AND THE ONES

παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς  
PASSING BY WERE REVILING HIM SHAKING THE

κεφαλὰς αὐτῶν καὶ λέγοντες, Οὐὰ ὃ καταλύων τὸν  
HEADS OF THEM AND SAYING, HA! THE ONE DESTROYING THE

ναὸν καὶ οἰκοδομῶν ἐν τρισὶν ἡμέραις, **15.30** σῶσον  
TEMPLE AND BUILDING [IT] IN THREE DAYS, SAVE

σεαυτὸν καταβάς ἀπὸ τοῦ σταυροῦ. **15.31** ὁμοίως  
YOURSELF HAVING COME DOWN FROM THE CROSS. LIKEWISE

**15:27** text: ASV RSV NASB NIV NEB TEV NJB NRSV. add v. 28 καὶ ἐπληρώθη ἡ γραφή ἡ λεγούσα, Καὶ μετὰ ἀνομῶν ἐλογισθῇ (And the scripture was fulfilled which says, He was counted with the lawless ones—NIVmg) [see Luke 22:37; Isa. 53:12]; KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg.

his own clothes on him.  
Then they led him out to crucify him.

21 They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. 22 Then they brought Jesus<sup>4</sup> to the place called Golgotha (which means the place of a skull). 23 And they offered him wine mixed with myrrh; but he did not take it. 24 And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

25 It was nine o'clock in the morning when they crucified him. 26 The inscription of the charge against him read, "The King of the Jews." 27 And with him they crucified two bandits, one on his right and one on his left.<sup>m</sup> 29 Those who passed by derided<sup>n</sup> him, shaking their heads and saying, "Aha! You who would destroy the temple and build it in three days, 30 save yourself, and come down from the cross!"

<sup>31</sup>In the same way

<sup>l</sup>Gk him

<sup>m</sup>Other ancient authorities add verse 28, And the scripture was fulfilled that says, "And he was counted among the lawless."

<sup>n</sup>Or blasphemed



the chief priests, along with the scribes, were also mocking him among themselves and saying, "He saved others; he cannot save himself.<sup>32</sup> Let the Messiah,<sup>o</sup> the King of Israel, come down from the cross now, so that we may see and believe." Those who were crucified with him also taunted him.

33 When it was noon, darkness came over the whole land<sup>p</sup> until three in the afternoon.<sup>34</sup> At three o'clock Jesus cried out with a loud voice, "Eloi, Eloi, lema sabachthani?" which means, "My God, my God, why have you forsaken me?"<sup>q</sup> <sup>35</sup>When some of the bystanders heard it, they said, "Listen, he is calling for Elijah."<sup>36</sup> And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, "Wait, let us see whether Elijah will come to take him down."<sup>37</sup> Then Jesus gave a loud cry and breathed his last.<sup>38</sup> And the curtain of the temple was torn in two, from top to bottom.<sup>39</sup> Now when the centurion, who stood facing him, saw that in this way he<sup>r</sup> breathed his last, he said, "Truly this man was God's Son!"<sup>s</sup>

40 There were also women looking on from a distance; among them were Mary Magdalene, and Mary

<sup>o</sup> Or the Christ

<sup>p</sup> Or earth

<sup>q</sup> Other ancient authorities read *made me a reproach*

<sup>r</sup> Other ancient authorities add *cried out and*

<sup>s</sup> Or a son of God

καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ  
ALSO THE CHIEF PRIESTS MOCKING TO ONE ANOTHER WITH

τῶν γραμματέων ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν  
THE SCRIBES WERE SAYING, HE SAVED ~OTHERS, [BUT] HIMSELF

οὐ δύναται σῶσαι· 15.32 ὁ Χριστὸς ὁ βασιλεὺς  
HE IS NOT ABLE TO SAVE. THE CHRIST THE KING

Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα  
OF ISRAEL LET [HIM] COME DOWN NOW FROM THE CROSS, IN ORDER THAT

ἴδωμεν καὶ πιστεύσωμεν. καὶ οἱ συνεσταυρωμένοι  
WE MAY SEE AND BELIEVE. AND THE ONES HAVING BEEN CRUCIFIED

σὺν αὐτῷ ὠνείδιζον αὐτόν.  
WITH HIM WERE REPROACHING HIM.

15.33 Καὶ γενομένης ὥρας ἑκτῆς σκότος ἐγένετο  
AND HAVING BECOME [THE] SIXTH~HOUR IT BECAME~DARK

ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης. 15.34 καὶ  
OVER [THE] WHOLE - LAND UNTIL [THE] NINTH~HOUR. AND

τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, Ελωι  
AT THE NINTH HOUR CRIED OUT - JESUS IN A LOUD~VOICE, ELOI,

ελωι λεμα σαβαχθανι; ὃ ἔστιν μεθερμηνεύμενον  
ELOI LAMA SABACHTHANI? WHICH MEANS BEING INTERPRETED

Ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές με;  
- GOD OF ME - GOD OF ME, WHY DID YOU FORSAKE ME?

15.35 καὶ τινες τῶν παρεστηκότων ἀκούσαντες  
AND SOME OF THE ONES HAVING BEEN STANDING NEARBY HAVING HEARD

ἔλεγον, Ἴδε Ἡλίαν φωνεῖ. 15.36 δραμὼν δέ τις  
WERE SAYING, LOOK HE CALLS~FOR ELIJAH. <sup>1</sup>HAVING RUN <sup>2</sup>AND <sup>3</sup>SOMEONE

[καὶ] γεμίσας σπόγγον ὄξους περιθεῖς καλὰ μω  
AND HAVING FILLED A SPONGE WITH VINEGAR HAVING BEEN PLACED ON A STAFF

ἐπότιζεν αὐτόν λέγων, Ἄφετε ἴδωμεν εἰ  
HE GAVE DRINK TO HIM SAYING, LEAVE [HIM ALONE] LET US SEE IF

ἔρχεται Ἡλίας καθελεῖν αὐτόν. 15.37 ὁ δὲ Ἰησοῦς  
ELIJAH~COMES TO TAKE DOWN HIM. - AND JESUS,

ἀφείς φωνὴν μεγάλην ἐξέπνευσεν. 15.38 Καὶ τὸ  
HAVING UTTERED A LOUD~CRY EXPIRED. AND THE

καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπ' ἄνωθεν  
CURTAIN OF THE TEMPLE WAS TORN IN TWO FROM TOP

ἕως κάτω. 15.39 Ἰδὼν δὲ ὁ κεντυρίων ὁ  
TO BOTTOM. <sup>7</sup>HAVING SEEN <sup>1</sup>AND <sup>2</sup>THE <sup>3</sup>CENTURION -

παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως<sup>τ</sup> ἐξέπνευσεν  
<sup>4</sup>HAVING STOOD NEARBY <sup>5</sup>OPPOSITE <sup>6</sup>HIM THAT HE EXPIRED~THIS WAY

εἶπεν, Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν.  
SAID, TRULY, THIS - MAN <sup>2</sup>SON <sup>3</sup>OF GOD <sup>1</sup>WAS [THE].

15.40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι,  
AND~THERE WERE ALSO WOMEN FROM A DISTANCE LOOKING ON,

ἐν αἷς καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία  
AMONG WHOM [WERE] BOTH MARY - MAGDALENE AND MARY

ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσήτος μήτηρ καὶ  
 THE <sup>2</sup>OF JAMES <sup>3</sup>THE <sup>4</sup>YOUNGER <sup>5</sup>AND <sup>6</sup>OF Joses <sup>1</sup>MOTHER AND  
 Σαλώμη, 15.41 αἱ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν  
 SALOME, WHO WHEN HE WAS IN - GALILEE WERE FOLLOWING  
 αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ  
 HIM AND WERE SERVING HIM, AND MANY~OTHERS -  
 συναναβάσαι αὐτῷ εἰς Ἱεροσόλυμα.  
 HAVING GONE UP WITH HIM TO JERUSALEM.

15.42 Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν  
 AND ALREADY HAVING BECOME~EVENING, SINCE IT WAS [THE]  
 παρασκευῇ ὃ ἐστὶν προσάβατον, 15.43 ἐλθὼν  
 PREPARATION WHICH IS THE DAY BEFORE THE SABBATH, HAVING COME  
 Ἰωσήφ [ὁ] ἀπὸ Ἀριμαθαίας εὐσχήμων  
 JOSEPH THE ONE FROM ARIMATHEA, A PROMINENT

βουλευτῆς, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν  
 MEMBER OF THE COUNCIL, WHO ALSO HIMSELF WAS LOOKING FORWARD TO THE  
 βασιλείαν τοῦ θεοῦ, τολμήσας εἰσῆλθεν πρὸς τὸν  
 KINGDOM - OF GOD, HAVING BOLDNESS HE WENT IN TO -

Πιλάτον καὶ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. 15.44 ὁ δὲ  
 PILATE AND ASKED [FOR] THE BODY - OF JESUS. - AND

Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκεν καὶ  
 PILATE WAS AMAZED THAT HE HAD DIED~ALREADY AND

προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν  
 HAVING SUMMONED THE CENTURION HE QUESTIONED HIM [TO SEE]  
 εἰ πάλαι ἀπέθανεν· 15.45 καὶ γνοὺς ἀπὸ τοῦ  
 WHETHER HE DIED~ALREADY. AND HAVING FOUND OUT FROM THE

κεντυρίωνος ἐδωρήσατο τὸ πτώμα τῷ Ἰωσήφ.  
 CENTURION, HE GAVE THE CORPSE - TO JOSEPH.

15.46 καὶ ἀγοράσας σινδὸνα καθελὼν αὐτὸν  
 AND HAVING BOUGHT A LINEN CLOTH [AND] HAVING TAKEN DOWN HIM,

ἐνείλησεν τῇ σινδόνι καὶ ἔθηκεν αὐτὸν ἐν μνημείῳ  
 HE WRAPPED [HIM] IN THE LINEN CLOTH AND PLACED HIM IN A TOMB

ὃ ἦν λελατομημένον ἐκ πέτρας καὶ προσεκύλισεν  
 WHICH HAD BEEN CUT FROM ROCK AND HE ROLLED

λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. 15.47 ἡ δὲ  
 A STONE AGAINST THE ENTRANCE OF THE TOMB. - AND

Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσήτος  
 MARY - MAGDALENE AND MARY THE [MOTHER] OF Joses

ἐθεώρουν ποῦ τέθειται.  
 WERE OBSERVING WHERE HE HAS BEEN LAID.

the mother of James the younger and of Joses, and Salome. <sup>41</sup>These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

<sup>42</sup>When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, <sup>43</sup>Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. <sup>44</sup>Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time.

<sup>45</sup>When he learned from the centurion that he was dead, he granted the body to Joseph. <sup>46</sup>Then Joseph bought a linen cloth, and taking down the body,<sup>44</sup> wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. <sup>47</sup>Mary Magdalene and Mary the mother of Joses saw where the body<sup>44</sup> was laid.

<sup>44</sup> Gk he

<sup>44</sup> Gk it

## CHAPTER 16

When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him.<sup>2</sup> And very early on the first day of the week, when the sun had risen, they went to the tomb.<sup>3</sup> They had been saying to one another, "Who will roll away the stone for us from the entrance to the tomb?"

<sup>4</sup>When they looked up, they saw that the stone, which was very large, had already been rolled back.<sup>5</sup> As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed.<sup>6</sup> But he said to them, "Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him, just as he told you."<sup>7</sup> But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you."

<sup>8</sup>So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.<sup>v</sup>

<sup>v</sup> Some of the most ancient authorities bring the book to a close at the end of verse 8. One authority concludes the book with the shorter ending; others include the shorter ending and then continue with verses 9-20. In most authorities verses 9-20 follow immediately after verse 8, though in some of these authorities the passage is marked as being doubtful.

**16.1** Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ  
AND <sup>3</sup>HAVING PASSED <sup>1</sup>THE <sup>2</sup>SABBATH, MARY -

Μαγδαληνῇ καὶ Μαρία ἡ [τοῦ] Ἰακώβου καὶ  
MAGDALENE AND MARY, THE [MOTHER] - OF JAMES, AND

Σαλώμῃ ἡγόρασαν ἀρώματα ἵνα ἐλθοῦσαι  
SALOME BOUGHT SPICES IN ORDER THAT HAVING COME

ἀλείψωσιν αὐτόν. **16.2** καὶ λίαν πρῶτῃ τῇ μιᾷ  
THEY MIGHT ANOINT HIM. AND VERY EARLY ON THE FIRST [DAY]

τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον  
OF THE WEEK THEY COME UPON THE TOMB,

ἀνατείλαντος τοῦ ἡλίου. **16.3** καὶ ἔλεγον πρὸς  
HAVING ARISEN THE SUN. AND THEY WERE SAYING TO

ἑαυτάς, Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς  
THEMSELVES WHO WILL ROLL AWAY FOR US THE STONE FROM THE

θύρας τοῦ μνημείου; **16.4** καὶ ἀναβλέψασαι θεωροῦσιν  
ENTRANCE OF THE TOMB? AND HAVING LOOKED UP THEY SEE

ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα.  
THAT HAS BEEN ROLLED AWAY THE STONE. FOR~IT WAS EXTREMELY~LARGE.

**16.5** καὶ εἰσελθούσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον  
AND HAVING ENTERED INTO THE TOMB, THEY SAW A YOUNG MAN

καθήμενον ἐν τοῖς δεξιούσι περιβεβλημένον  
SITTING ON THE RIGHT HAVING BEEN CLOTHED [IN]

στολὴν λευκὴν, καὶ ἐξεθαμβήθησαν. **16.6** ὁ δὲ λέγει  
A WHITE~ROBE, AND THEY WERE UTTERLY AMAZED. - BUT HE SAYS

αὐταῖς, Μὴ ἐκθαμβείσθε· Ἰησοῦν ζητεῖτε τὸν  
TO THEM, DO NOT BE AMAZED. YOU\* SEEK~JESUS THE

Ναζαρηνὸν τὸν ἐσταυρωμένον· ἡγέρθη, οὐκ ἔστιν  
NAZARENE THE ONE HAVING BEEN CRUCIFIED. HE WAS RAISED, HE IS NOT

ᾧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. **16.7** ἀλλὰ  
HERE. LOOK, THE PLACE WHERE THEY LAID HIM. BUT

ὑπάγετε εἰπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ  
GO TELL THE DISCIPLES OF HIM AND - PETER

ὅτι Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ  
- HE GOES BEFORE YOU\* INTO - GALILEE. THERE

αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν. **16.8** καὶ ἐξελθοῦσαι  
YOU\* WILL SEE~HIM, JUST AS HE TOLD YOU\*. AND HAVING GONE OUT

ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς τρόμος  
THEY FLED FROM THE TOMB, <sup>5</sup>SEIZED <sup>1</sup>FOR <sup>6</sup>THEM <sup>2</sup>TREMBLING

καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν·  
<sup>3</sup>AND <sup>4</sup>AMAZEMENT. AND <sup>2</sup>NO ONE <sup>3</sup>NOTHING <sup>1</sup>THEY TOLD,

ἐφοβοῦντα γάρ.  
FOR~THEY WERE AFRAID.

THE SHORTER ENDING OF MARK

[[Πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν  
AND ALL THE THINGS HAVING BEEN TOLD [THEM] <sup>3</sup>TO THE ONES <sup>4</sup>WITH -  
Πέτρον συντόμως ἐξήγγειλαν. Μετὰ δὲ ταῦτα καὶ  
<sup>5</sup>PETER <sup>2</sup>BRIEFLY <sup>1</sup>THEY REPORTED. AND~AFTER THESE THINGS ALSO  
αὐτὸς ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως  
<sup>2</sup>HIMSELF - <sup>1</sup>JESUS FROM [THE] EAST AND AS FAR AS [THE] WEST  
ἐξᾠπείστειλεν δι’ αὐτῶν τὸ ἱερὸν καὶ ἀφθαρτον  
SENT OUT THROUGH THEM THE SACRED AND IMPERISHABLE  
κήρυγμα τῆς αἰωνίου σωτηρίας. ἀμήν.]]  
PROCLAMATION - OF ETERNAL SALVATION. AMEN.

THE LONGER ENDING OF MARK

[[16.9 Ἀναστὰς δὲ πρῶτῃ πρώτῃ σαββάτου  
AND~HAVING ARISEN EARLY ON [THE] FIRST [DAY OF THE] WEEK  
ἐφάνη πρῶτον Μαρίας τῇ Μαγδαληνῇ, παρ’ ἧς  
HE APPEARED FIRST TO MARY - MAGDALENE, FROM WHOM  
ἐκβεβλήκει ἑπτὰ δαιμόνια. 16.10 ἐκείνη πορευθεῖσα  
HE HAD CAST OUT SEVEN DEMONS. THAT ONE HAVING GONE  
ἀπήγγειλεν τοῖς μετ’ αὐτοῦ γενομένοις πενθοῦσι  
ANNOUNCED TO THE ONES <sup>2</sup>WITH <sup>3</sup>HIM <sup>1</sup>HAVING BEEN MOURNING  
καὶ κλαίουσιν. 16.11 καὶ ἐκεῖνοι ἀκούσαντες ὅτι ζῇ  
AND CRYING. AND THOSE HAVING HEARD THAT HE LIVES  
καὶ ἐθεάθη ὑπ’ αὐτῆς ἠπίστησαν.  
AND HE WAS SEEN BY HER, REFUSED TO BELIEVE.  
16.12 Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν  
AND~AFTER THESE THINGS, <sup>5</sup>TO TWO <sup>6</sup>OF <sup>7</sup>THEM <sup>8</sup>WALKING ALONG  
ἐφανερώθη ἐν ἑτέρᾳ μορφῇ πορευομένοις εἰς ἄγρον.  
<sup>1</sup>HE APPEARED <sup>2</sup>IN <sup>3</sup>ANOTHER <sup>4</sup>FORM GOING INTO [THE] COUNTRY.  
16.13 καὶ ἐκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς  
AND THOSE HAVING GONE REPORTED TO THE REST.  
οὐδὲ ἐκεῖνοι ἐπίστευσαν.  
NEITHER [DID] THOSE BELIEVE.  
16.14 Ὑστερον [δὲ] ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκά  
BUT~LATER <sup>5</sup>RECLINING AT TABLE <sup>4</sup>THEMSELVES <sup>2</sup>TO THE <sup>3</sup>ELEVEN  
ἐφανερώθη καὶ ὠνειδίσειεν τὴν ἀπιστίαν αὐτῶν καὶ  
<sup>1</sup>HE WAS REVEALED AND HE REPROACHED THE UNBELIEF OF THEM AND [THEIR]  
σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν  
HARDNESS OF HEART BECAUSE THE ONES HAVING SEEN HIM

The Shorter Ending of Mark is included in NEB, TEV, NASB and NRSV, and is noted in RSVmg and NJBmg. 16:9-20 The two earliest MSS (Codex Vaticanus and Codex Sinaiticus) stop at Mark 16:8; this is indicated (in some form or another) in ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg. Many MSS contain the text as printed above in 16:9-20; this portion is included in the text of all the translations. Some MSS contain a shorter ending to Mark, and one MS (the Freer Gospels) contains the longer ending of Mark with a major addition after 16:14, see NRSVmg for a rendering of this text (cf. NJBmg).

THE SHORTER ENDING OF MARK

[[And all that had been commanded them they told briefly to those around Peter. And afterward Jesus himself sent out through them, from east to west, the sacred and imperishable proclamation of eternal salvation.”]]

THE LONGER ENDING OF MARK

9 [[Now after he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. <sup>10</sup>She went out and told those who had been with him, while they were mourning and weeping. <sup>11</sup>But when they heard that he was alive and had been seen by her, they would not believe it.

12 After this he appeared in another form to two of them, as they were walking into the country. <sup>13</sup>And they went back and told the rest, but they did not believe them.

14 Later he appeared to the eleven themselves as they were sitting at the table; and he upbraided them for their lack of faith and stubbornness, because they

<sup>w</sup> Other ancient authorities add Amen



had not believed those who saw him after he had risen.<sup>x</sup>

<sup>15</sup>And he said to them, "Go into all the world and proclaim the good news<sup>y</sup> to the whole creation. <sup>16</sup>The one who believes and is baptized will be saved; but the one who does not believe will be condemned. <sup>17</sup>And these signs will accompany those who believe: by using my name they will cast out demons; they will speak in new tongues; <sup>18</sup>they will pick up snakes in their hands;<sup>z</sup> and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover."

<sup>19</sup>So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. <sup>20</sup>And they went out and proclaimed the good news everywhere, while the Lord worked with them and confirmed the message by the signs that accompanied it.<sup>a</sup> ]]

<sup>x</sup> Other ancient authorities add, in whole or in part, *And they excused themselves, saying, "This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things of the spirits. Therefore reveal your righteousness now!"—thus they spoke to Christ. And Christ replied to them, "The term of years of Satan's power has been fulfilled, but other terrible things draw near. And for those who have sinned I was handed over to death, that they may return to the truth and sin no more, that they may inherit the spiritual and imperishable glory of righteousness that is in heaven."*

<sup>y</sup> Or *gospel*

<sup>z</sup> Other ancient authorities lack in their hands

<sup>a</sup> Other ancient authorities add *Amen*

ἐγχερμένον οὐκ ἐπίστευσαν. **16.15** καὶ εἶπεν αὐτοῖς,  
HAVING BEEN RAISED THEY DID NOT BELIEVE. AND HE SAID TO THEM,

Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ  
HAVING GONE INTO <sup>2</sup>THE <sup>3</sup>WORLD <sup>1</sup>ALL PREACH THE

εὐαγγέλιον πάσῃ τῇ κτίσει. **16.16** ὁ πιστεύσας καὶ  
GOOD NEWS TO ALL - CREATION. THE ONE HAVING BELIEVED AND

βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας  
HAVING BEEN BAPTIZED WILL BE SAVED, BUT~THE ONE NOT HAVING BELIEVED

κατακριθήσεται. **16.17** σημεῖα δὲ τοῖς πιστεύουσιν  
WILL BE CONDEMNED. <sup>3</sup>SIGNS <sup>1</sup>AND <sup>5</sup>THE ONES <sup>6</sup>HAVING BELIEVED

ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου  
<sup>2</sup>THESE <sup>4</sup>WILL ACCOMPANY: IN THE NAME OF ME

δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς,  
THEY WILL CAST OUT~DEMONS, <sup>3</sup>TONGUES <sup>1</sup>THEY WILL SPEAK <sup>2</sup>WITH NEW,

**16.18** [καὶ ἐν ταῖς χερσὶν] ὅφεις ἀροῦσιν καὶ  
AND WITH THE(THEIR) HANDS THEY WILL PICK UP~SNAKES AND IF

θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάψῃ, ἐπὶ  
ANY~DEADLY POISON THEY DRINK IN NO WAY WILL IT HARM~THEM, UPON (THE)

ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν.  
SICK THEY WILL LAY~(THEIR) HANDS AND THEY WILL BE~HEALTHY.

**16.19** Ὁ μὲν οὖν κύριος Ἰησοῦς μετὰ τὸ λαλήσαι  
<sup>2</sup>THE - <sup>1</sup>THEN LORD JESUS AFTER - SPEAKING

αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ  
TO THEM WAS TAKEN UP INTO - HEAVEN AND SAT DOWN AT (THE)

δεξιῶν τοῦ θεοῦ. **16.20** ἐκεῖνοι δὲ ἐξεληθόντες  
RIGHT (HAND) - OF GOD. AND~THOSE HAVING GONE FORTH

ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργούντος καὶ  
PREACHED EVERYWHERE, (WHILE) THE LORD WORKING WITH (THEM) AND

τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων  
<sup>2</sup>THE <sup>3</sup>WORD <sup>1</sup>CONFIRMING THROUGH THE ACCOMPANYING

σημείων.]]  
SIGNS.

# THE GOSPEL ACCORDING TO LUKE

## CHAPTER 1

KATA ΛΟΥΚΑΝ  
ACCORDING TO LUKE

1.1 Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι  
SINCE MANY ATTEMPTED TO COMPILE

διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν  
A NARRATIVE ABOUT THE HAVING BEEN FULFILLED AMONG US

πραγμάτων, 1.2 καθὼς παρέδωκαν ἡμῖν οἱ  
EVENTS, JUST AS DELIVERED TO US THE ONES [WHO]

ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρεταὶ γενόμενοι  
FROM [THE] BEGINNING EYEWITNESSES AND SERVANTS HAVING BECOME

τοῦ λόγου, 1.3 ἔδοξε καμοὶ παρηκολουθηκότες  
OF THE WORD, IT SEEMED GOOD TO ME ALSO HAVING INVESTIGATED

ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι,  
FROM [THE] BEGINNING EVERYTHING CAREFULLY, IN AN ORDERLY WAY TO YOU TO WRITE,

κράτιστε Θεόφιλε, 1.4 ἵνα ἐπιγνῶς περὶ ὧν  
MOST NOBLE THEOPHILUS, THAT YOU MAY KNOW ABOUT WHICH

κατηχήθης λόγων τὴν ἀσφάλειαν.  
YOU WERE TAUGHT OF [THE] WORDS THE CERTAINTY.

1.5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς  
THERE WAS IN THE DAYS OF KING-HEROD

Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ  
OF JUDEA, A CERTAIN~PRIEST BY NAME ZECHARIAH, OF [THE]

ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων  
DIVISION OF ABIAH, AND [THE] WIFE TO HIM OF THE DAUGHTERS

Ἀαρὼν καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.  
OF AARON AND THE NAME OF HER [WAS] ELIZABETH.

1.6 ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ θεοῦ,  
AND~THEY WERE BOTH~RIGHTEOUS BEFORE GOD,

πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ  
WALKING IN ALL THE COMMANDMENTS AND

δικαιώμασιν τοῦ κυρίου ἄμεμπτοι. 1.7 καὶ οὐκ ἦν  
REGULATIONS OF THE LORD BLAMELESS. AND THERE WAS NOT

αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλισάβετ στεῖρα, καὶ  
TO THEM A CHILD, BECAUSE WAS - ELIZABETH BARREN, AND

ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.  
BOTH HAVING BEEN ADVANCED IN THE DAYS OF THEM WERE.

1.8 Ἐγένετο δὲ ἐν τῷ ἱερατεῦν αὐτὸν ἐν τῇ  
AND~IT CAME TO PASS IN HIS~PERFORMING OF DUTIES AS PRIEST IN THE

τάξει τῆς ἐφημερίας αὐτοῦ ἐναντι τοῦ θεοῦ,  
SUCCESSION OF THE DIVISION OF HIM BEFORE GOD,

Since many have undertaken to set down an orderly account of the events that have been fulfilled among us, <sup>2</sup>just as they were handed on to us by those who from the beginning were eye-witnesses and servants of the word, <sup>3</sup>I too decided, after investigating everything carefully from the very first, <sup>4</sup>to write an orderly account for you, most excellent Theophilus, <sup>4</sup>so that you may know the truth concerning the things about which you have been instructed.

5 In the days of King Herod of Judea, there was a priest named Zechariah, who belonged to the priestly order of Abijah. His wife was a descendant of Aaron, and her name was Elizabeth. <sup>6</sup>Both of them were righteous before God, living blamelessly according to all the commandments and regulations of the Lord. <sup>7</sup>But they had no children, because Elizabeth was barren, and both were getting on in years.

8 Once when he was serving as priest before God and his section was on duty,

<sup>a</sup>Or for a long time

He was chosen by lot, according to the custom of the priesthood, to enter the sanctuary of the Lord and offer incense. <sup>10</sup>Now at the time of the incense offering, the whole assembly of the people was praying outside. <sup>11</sup>Then there appeared to him an angel of the Lord, standing at the right side of the altar of incense. <sup>12</sup>When Zechariah saw him, he was terrified; and fear overwhelmed him. <sup>13</sup>But the angel said to him, "Do not be afraid, Zechariah, for your prayer has been heard. Your wife Elizabeth will bear you a son, and you will name him John. <sup>14</sup>You will have joy and gladness, and many will rejoice at his birth, <sup>15</sup>for he will be great in the sight of the Lord. He must never drink wine or strong drink; even before his birth he will be filled with the Holy Spirit. <sup>16</sup>He will turn many of the people of Israel to the Lord their God. <sup>17</sup>With the spirit and power of Elijah he will go before him, to turn the hearts of parents to their children, and the disobedient to the wisdom of the righteous, to make ready a people prepared for the Lord." <sup>18</sup>Zechariah said to the angel, "How will I know that this is so? For I am an old man, and my wife is getting on in years." <sup>19</sup>The

**1.9** κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ  
ACCORDING TO THE CUSTOM OF THE PRIESTLY OFFICE, HE WAS CHOSEN BY LOT -  
θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου, **1.10** καὶ  
TO BURN INCENSE HAVING ENTERED INTO THE TEMPLE OF THE LORD, AND  
πάν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω  
ALL THE MULTITUDE WERE OF THE PEOPLE PRAYING OUTSIDE  
τῇ ὥρᾳ τοῦ θυμιάματος. **1.11** ὥφθη δὲ αὐτῷ  
AT THE HOUR OF THE INCENSE OFFERING. AND THERE APPEARED TO HIM  
ἄγγελος κυρίου ἐστὼς ἐκ δεξιῶν τοῦ  
AN ANGEL OF [THE] LORD HAVING STOOD ON [THE] RIGHT SIDE OF THE  
θυσιαστηρίου τοῦ θυμιάματος. **1.12** καὶ ἐταράχθη  
ALTAR - OF INCENSE. AND WAS TERRIFIED  
Ζαχαρίας ἰδὼν καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.  
ZECHARIAH SEEING [THE ANGEL] AND FEAR FELL UPON HIM.  
**1.13** εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος, Μὴ φοβοῦ,  
BUT SAID TO HIM THE ANGEL, DO NOT BE AFRAID,  
Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ  
ZECHARIAH, FOR WAS HEARD THE PRAYER OF YOU, AND THE  
γυνή σου Ἐλισάβετ γεννήσει υἱὸν σοι καὶ καλέσεις  
WIFE OF YOU, ELIZABETH, WILL BEAR A SON TO YOU AND YOU WILL CALL  
τὸ ὄνομα αὐτοῦ Ἰωάννην. **1.14** καὶ ἔσται χαρά σοι  
THE NAME OF HIM JOHN. AND HE WILL BE A JOY TO YOU  
καὶ ἀγαλλίασις καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ  
AND GLADNESS, AND MANY AT THE BIRTH OF HIM  
χαρήσονται. **1.15** ἔσται γὰρ μέγας ἐνώπιον [τοῦ] κυρίου,  
WILL REJOICE. FOR HE WILL BE GREAT BEFORE THE LORD,  
καὶ οἶνον καὶ σίκερα οὐ μὴ πῖν, καὶ πνεύματος  
AND WINE AND STRONG DRINK IN NO WAY WILL HE DRINK, AND SPIRIT  
ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς  
[THE] HOLY HE WILL BE FILLED [WITH] WHILE IN [THE] WOMB OF [THE] MOTHER  
αὐτοῦ, **1.16** καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει  
OF HIM, AND MANY OF THE SONS OF ISRAEL HE WILL TURN BACK  
ἐπὶ κύριον τὸν θεὸν αὐτῶν. **1.17** καὶ αὐτὸς  
TO [THE] LORD THE GOD OF THEM. AND HE  
προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει  
WILL GO FORWARD BEFORE HIM IN [THE] SPIRIT AND POWER  
Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα  
OF ELIJAH, TO TURN BACK [THE] HEARTS OF [THE] FATHERS TO [THEIR] CHILDREN  
καὶ ἀπειθεὶς ἐν φρονήσει δικαίων, ἐτοιμάσαι  
AND [THE] DISOBEDIENT TO [THE] WISDOM OF [THE] RIGHTEOUS, TO PREPARE  
κυρίῳ λαὸν κατεσκευασμένον. **1.18** Καὶ  
FOR [THE] LORD A PEOPLE HAVING BEEN MADE READY. AND  
εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι  
ZECHARIAH SAID TO THE ANGEL, BY WHAT WILL I KNOW  
τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου  
THIS? FOR I AM OLD AND THE WIFE OF ME  
προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. **1.19** καὶ  
HAVING ADVANCED IN THE DAYS OF HER. AND

ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ, Ἐγώ εἰμι Γαβριήλ  
HAVING ANSWERED THE ANGEL SAID TO HIM, I AM GABRIEL

ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ καὶ ἀπεστάλην  
THE ONE HAVING STOOD BEFORE - GOD AND I WAS SENT

λαλήσαι πρὸς σὲ καὶ εὐαγγελίσασθαί σοι ταῦτα·  
TO SPEAK TO YOU AND TO ANNOUNCE THESE THINGS-TO YOU.

**1.20** καὶ ἰδοὺ ἔση σιωπῶν καὶ μὴ δυνάμενος  
AND LOOK, YOU WILL BE MUTE AND NOT BEING ABLE

λαλήσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν  
TO SPEAK UNTIL WHICH DAY THESE THINGS-HAPPEN, BECAUSE

οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται  
YOU DID NOT BELIEVE IN THE WORDS OF ME, WHICH WILL BE FULFILLED

εἰς τὸν καιρὸν αὐτῶν.  
IN THE TIME OF THEM.

**1.21** Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν καὶ  
AND WERE THE PEOPLE EXPECTING - ZECHARIAH AND

ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν.  
THEY WERE AMAZED AT - <sup>2</sup>DELAY <sup>3</sup>IN <sup>4</sup>THE <sup>5</sup>TEMPLE <sup>1</sup>HIS.

**1.22** ἐξελθὼν δὲ οὐκ ἐδύνατο λαλήσαι αὐτοῖς, καὶ  
AND-HAVING COME OUT HE WAS NOT ABLE TO SPEAK TO THEM, AND

ἐπέγνωσαν ὅτι ὅπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ  
THEY KNEW THAT HE HAS SEEN-A VISION IN THE TEMPLE. AND

αὐτὸς ἦν διανεύων αὐτοῖς καὶ διέμενεν κωφός.  
HE KEPT MOTIONING - TO THEM AND HE REMAINED MUTE.

**1.23** καὶ ἐγένετο ὥς ἐπλήσθησαν αἱ ἡμέραι τῆς  
AND IT CAME ABOUT AS WERE FULFILLED THE DAYS OF THE

λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.  
SERVICE OF HIM, HE WENT TO THE HOUSE OF HIM.

**1.24** Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ  
AND-AFTER THESE - DAYS BECAME PREGNANT ELIZABETH,

ἡ γυνὴ αὐτοῦ καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε  
THE WIFE OF HIM AND SHE WAS HIDING HERSELF [FOR] FIVE-MONTHS

λέγουσα **1.25** ὅτι Οὕτως μοι πεποίηκεν κύριος ἐν  
SAYING - THUS TO ME HAS DONE [THE] LORD IN

ἡμέραις αἷς ἐπέιδεν ἀφελεῖν ὄνειδός μου ἐν  
DAYS IN WHICH HE LOOKED WITH FAVOR TO TAKE AWAY MY-REPROACH AMONG

ἀνθρώποις.  
MEN.

**1.26** Ἐν δὲ τῷ μηνὶ τῷ ἑκτῷ ἀπεστάλη ὁ ἄγγελος  
NOW-IN THE <sup>2</sup>MONTH - <sup>1</sup>SIXTH, WAS SENT THE ANGEL

Γαβριήλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας  
GABRIEL FROM - GOD TO A CITY - OF GALILEE

ἣ ὄνομα Ναζαρεθ **1.27** πρὸς παρθένον  
TO WHICH [IS THE] NAME, NAZARETH, TO A VIRGIN

ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ ἐξ  
HAVING BEEN ENGAGED TO A MAN TO WHOM [IS THE] NAME JOSEPH OF

οἴκου Δαυὶδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ.  
[THE] HOUSE OF DAVID, AND THE NAME OF THE VIRGIN [WAS] MARY.

angel replied, "I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to bring you this good news. <sup>20</sup>But now, because you did not believe my words, which will be fulfilled in their time, you will become mute, unable to speak, until the day these things occur."

<sup>21</sup>Meanwhile the people were waiting for Zechariah, and wondered at his delay in the sanctuary. <sup>22</sup>When he did come out, he could not speak to them, and they realized that he had seen a vision in the sanctuary. He kept motioning to them and remained unable to speak. <sup>23</sup>When his time of service was ended, he went to his home.

<sup>24</sup>After those days his wife Elizabeth conceived, and for five months she remained in seclusion. She said, <sup>25</sup>"This is what the Lord has done for me when he looked favorably on me and took away the disgrace I have endured among my people."

<sup>26</sup>In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, <sup>27</sup>to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin's name was Mary.



<sup>28</sup>And he came to her and said, "Greetings, favored one! The Lord is with you."<sup>b</sup>

<sup>29</sup>But she was much perplexed by his words and pondered what sort of greeting this might be. <sup>30</sup>The angel said to her, "Do not be afraid, Mary, for you have found favor with God."

<sup>31</sup>And now, you will conceive in your womb and bear a son, and you will name him Jesus. <sup>32</sup>He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. <sup>33</sup>He will reign over the house of Jacob forever, and of his kingdom there will be no end." <sup>34</sup>Mary said to the angel, "How can this be, since I am a virgin?"<sup>c</sup> <sup>35</sup>The angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born<sup>d</sup> will be holy; he will be called Son of God. <sup>36</sup>And now, your relative Elizabeth in her old age has also conceived a son; and this is the sixth month for her who was said to be barren. <sup>37</sup>For nothing will be impossible with God." <sup>38</sup>Then Mary said, "Here am I, the servant of the Lord;

<sup>b</sup> Other ancient authorities add *Blessed are you among women*

<sup>c</sup> Gk. *I do not know a man*

<sup>d</sup> Other ancient authorities add *of you*

**1.28** καὶ εἰσελθὼν πρὸς αὐτὴν εἶπεν, Χαίρε,  
AND HAVING APPROACHED TOWARD HER HE SAID HAIL,

κεχαριτωμένη, ὁ κύριος μετὰ σοῦ.<sup>†</sup> **1.29** ἡ δὲ ἐπὶ  
[ONE] HAVING BEEN FAVORED, THE LORD [IS] WITH YOU. BUT-SHE AT

τῷ λόγῳ διεταράχθη καὶ διελογίζετο ποταπὸς  
THE MESSAGE WAS GREATLY PERPLEXED AND KEPT PONDERING OF WHAT SORT

εἴη ὁ ἀσπασμὸς οὗτος. **1.30** καὶ εἶπεν ὁ ἄγγελος  
MIGHT BE - THIS-GREETING. AND SAID THE ANGEL

αὐτῇ, Μὴ φοβοῦ, Μαριάμ, εὑρες γὰρ χάριν παρὰ τῷ  
TO HER, DO NOT FEAR, MARY, FOR-YOU FOUND FAVOR WITH -

θεῷ. **1.31** καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ  
GOD. AND BEHOLD YOU WILL CONCEIVE IN [YOUR] WOMB AND

τέξῃ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.  
WILL BEAR A SON AND YOU WILL CALL THE NAME OF HIM JESUS.

**1.32** οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου  
THIS ONE WILL BE GREAT AND [THE] SON OF [THE] MOST HIGH

κληθήσεται καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον  
HE WILL BE CALLED AND WILL GIVE HIM [THE] LORD - GOD, THE THRONE

Δαυὶδ τοῦ πατρὸς αὐτοῦ, **1.33** καὶ βασιλεύσει ἐπὶ τὸν  
OF DAVID THE FATHER OF HIM, AND HE WILL RULE OVER THE

οἶκον Ἰακώβ εἰς τοὺς αἰῶνας καὶ τῆς βασιλείας  
HOUSE OF JACOB INTO THE AGES AND OF THE KINGDOM

αὐτοῦ οὐκ ἔσται τέλος. **1.34** εἶπεν δὲ Μαριάμ πρὸς  
OF HIM THERE WILL NOT BE AN END. BUT-*SAID* 'MARY TO

τὸν ἄγγελον, Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα σὺ γινώσκω;  
THE ANGEL, HOW WILL BE THIS, SINCE I DO NOT KNOW-A MAN?

**1.35** καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ,  
AND ANSWERING THE ANGEL SAID TO HER,

Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ καὶ δύναμις  
[THE] HOLY-*SPRIT* WILL COME UPON YOU AND [THE] POWER

ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ  
OF [THE] MOST HIGH WILL OVERSHADOW YOU. THEREFORE ALSO THE ONE

γεννώμενον<sup>†</sup> ἅγιον κληθήσεται υἱὸς θεοῦ. **1.36** καὶ  
BEING BORN WILL BE CALLED-HOLY, [THE] SON OF GOD. AND

ἰδοὺ Ἑλισάβετ ἡ συγγενὴς σου καὶ αὐτὴ συνείληφεν  
BEHOLD ELIZABETH THE RELATIVE OF YOU ALSO SHE HAS CONCEIVED

υἱὸν ἐν γήρει αὐτῆς καὶ οὗτος μὴν ἕκτος ἐστίν  
A SON IN [THE] OLD AGE OF HER AND THIS MONTH IS-[THE] SIXTH

αὐτῇ τῇ καλουμένῃ στείρᾳ· **1.37** ὅτι  
[FOR] HER THE ONE BEING CALLED BARREN; BECAUSE

οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ῥήμα<sup>†</sup>.  
WILL NOT BE IMPOSSIBLE WITH - GOD EVERY WORD.

**1.38** εἶπεν δὲ Μαριάμ, Ἰδοὺ ἡ δούλη κυρίου·  
AND-*SAID* MARY, BEHOLD THE BONDMAN OF [THE] LORD;

**1:28** text: ASV RSV NASB NIV NEB TEV NJB NRSV. add εὐλογημένη σὺ ἐν γυναιξίν (blessed are you among women) [see Luke 1:42]: KJV ASVmg RSVmg NASBmg NJBmg NRSVmg. **1:35** text: ASV RSV NASB NIV NEB TEV NJB NRSV. add ἐκ σοῦ (of you): KJV ASVmg RSVmg NRSVmg. **1:37** text: ASV NEB NRSV. var. οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ῥήμα (with God nothing will be impossible): KJV RSV NASB NIV NEBmg TEV NJB.

γένοιτό μοι κατὰ τὸ ῥήμά σου. καὶ ἀπῆλθεν  
MAY IT BE DONE TO ME ACCORDING TO THE WORD OF YOU. AND DEPARTED  
ἀπ' αὐτῆς ὁ ἄγγελος.  
FROM HER THE ANGEL.

**1.39** Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις  
AND~HAVING ARISEN MARY IN - THESE~DAYS

ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς εἰς πόλιν  
TRAVELED INTO THE HILL COUNTRY WITH HASTE TO A CITY

Ἰούδα, **1.40** καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ  
OF JUDAH, AND SHE ENTERED INTO THE HOUSE OF ZECARIAH AND

ἡσπᾶσατο τὴν Ἑλισάβετ. **1.41** καὶ ἐγένετο ὡς  
GREETED - ELIZABETH. AND IT CAME ABOUT WHEN

ἤκουσεν τὸν ἄσπασμόν τῆς Μαρίας ἢ Ἑλισάβετ,  
<sup>2</sup>HEARD <sup>3</sup>THE <sup>4</sup>GREETING - <sup>5</sup>OF MARY, - <sup>1</sup>ELIZABETH,

ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ  
LEAPED THE BABY IN THE WOMB OF HER, AND

ἐπλήσθη πνεύματος ἁγίου ἢ Ἑλισάβετ, **1.42** καὶ  
WAS FILLED [WITH THE] HOLY~SPIRIT, - ELIZABETH, AND

ἀνεφώνησεν κραυγῇ μεγάλῃ καὶ εἶπεν, Εὐλογημένη  
SHE CRIED OUT WITH A LOUD~CRY AND SAID, HAVING BEEN BLESSED [ARE]

σὺ ἐν γυναιξίν καὶ εὐλογημένος ὁ καρπὸς τῆς  
YOU AMONG WOMEN AND HAVING BEEN BLESSED [IS] THE FRUIT OF THE

κοιλίας σου. **1.43** καὶ πόθεν μοι τοῦτο ἵνα  
WOMB OF YOU. AND WHY [HAS HAPPENED] THIS~TO ME THAT

ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ;  
SHOULD COME THE MOTHER OF THE LORD OF ME TO ME?

**1.44** ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἄσπασμοῦ  
FOR~BEHOLD WHEN CAME THE SOUND OF THE GREETING

σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ  
OF YOU INTO THE EARS OF ME, LEAPED WITH JOY THE

βρέφος ἐν τῇ κοιλίᾳ μου. **1.45** καὶ μακαρία ἡ  
BABY IN THE WOMB OF ME: AND BLESSED [IS] THE ONE

πιστεύσασα ὅτι ἔσται τελείωσις τοῖς  
HAVING BELIEVED THAT THERE WILL BE A FULFILLMENT TO THE THINGS

λελαλημένοις αὐτῇ παρὰ κυρίου.  
HAVING BEEN SPOKEN TO HER BY [THE] LORD.

**1.46** Καὶ εἶπεν Μαριὰμ,  
AND MARY~SAID,

**1.47** Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον,  
EXALTS THE SOUL OF ME, THE LORD,

καὶ ἡγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ  
AND REJOICED THE SPIRIT OF ME IN -

θεῷ τῷ σωτήρί μου,  
GOD THE SAVIOR OF ME,

**1.48** ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης  
FOR HE LOOKED UPON THE HUMBLE STATE OF THE BONDMAID

αὐτοῦ.  
OF HIM.

let it be with me according to your word." Then the angel departed from her.

39 In those days Mary set out and went with haste to a Judean town in the hill country, <sup>40</sup>where she entered the house of Zechariah and greeted Elizabeth. <sup>41</sup>When Elizabeth heard Mary's greeting, the child leaped in her womb. And Elizabeth was filled with the Holy Spirit <sup>42</sup>and exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb. <sup>43</sup>And why has this happened to me, that the mother of my Lord comes to me? <sup>44</sup>For as soon as I heard the sound of your greeting, the child in my womb leaped for joy. <sup>45</sup>And blessed is she who believed that there would be a fulfillment of what was spoken to her by the Lord."

46 And Mary<sup>f</sup> said, <sup>47</sup>"My soul magnifies the Lord, and my spirit rejoices in God my Savior, <sup>48</sup>for he has looked with favor on the lowliness of his servant.

<sup>e</sup> Or *believed, for there will be*  
<sup>f</sup> Other ancient authorities read *Elizabeth*

Surely, from now on all generations will call me blessed;

<sup>49</sup> for the Mighty One has done great things for me, and holy is his name.

<sup>50</sup> His mercy is for those who fear him from generation to generation.

<sup>51</sup> He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts.

<sup>52</sup> He has brought down the powerful from their thrones, and lifted up the lowly;

<sup>53</sup> he has filled the hungry with good things, and sent the rich away empty.

<sup>54</sup> He has helped his servant Israel, in remembrance of his mercy,

<sup>55</sup> according to the promise he made to our ancestors, to Abraham and to his descendants forever.”

<sup>56</sup> And Mary remained with her about three months and then returned to her home.

<sup>57</sup> Now the time came for Elizabeth to give birth, and she bore a son. <sup>58</sup> Her neighbors and relatives heard that the Lord had shown his great mercy to her, and

ἰδοὺ γὰρ ἀπὸ τοῦ νῦν  
FOR~BEHOLD FROM - NOW [ON]

μακαριοῦσίν με πᾶσαι αἱ γενεαί,  
WILL CONSIDER BLESSED ME, ALL - GENERATIONS,

**1.49** ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός.  
FOR DID TO ME GREAT THINGS THE MIGHTY ONE.

καὶ ἅγιον τὸ ὄνομα αὐτοῦ,  
AND HOLY [IS] THE NAME OF HIM,

**1.50** καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς  
AND THE MERCY OF HIM TO GENERATIONS AND GENERATIONS

τοῖς φοβουμένοις αὐτόν.  
TO THE ONES FEARING HIM.

**1.51** Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ,  
HE DID A MIGHTY DEED WITH [THE] ARM OF HIM,

διεσκόρπισεν ὑπερηφάνους διανοίᾳ  
HE SCATTERED [THE] PROUD IN [THE] THOUGHTS

καρδίας αὐτῶν.  
OF THEIR~HEART.

**1.52** καθεῖλεν δυνάστας ἀπὸ θρόνων  
HE BROUGHT DOWN RULERS FROM [THEIR] THRONES

καὶ ὑψωσεν ταπεινοὺς,  
AND LIFTED UP [THE] HUMBLE,

**1.53** πεινῶντας ἐνέπλησεν ἀγαθῶν  
[THE ONES] HUNGERING HE FILLED WITH GOOD THINGS

καὶ πλουτοῦντας ἐξαπέστειλεν κενούς.  
AND RICH [ONES] HE SENT AWAY EMPTY.

**1.54** ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ,  
HE HELPED ISRAEL HIS~SERVANT,

μνησθῆναι ἐλέους,  
TO REMEMBER MERCY,

**1.55** καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν,  
JUST AS HE SPOKE TO THE FATHERS OF US,

τῷ Ἀβραὰμ καὶ τῷ σπέρματι  
- TO ABRAHAM AND THE OFFSPRING

αὐτοῦ εἰς τὸν αἰῶνα.  
OF HIM INTO THE AGE.

**1.56** Ἐμείνεν δὲ Μαριάμ σὺν αὐτῇ ὥς μῆνας τρεῖς,  
AND~REMAINED MARY WITH HER ABOUT THREE~MONTHS,

καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.  
AND SHE RETURNED TO THE HOUSE OF HER.

**1.57** Τῇ δὲ Ἑλισάβετ ἐπλήσθη ὁ χρόνος τοῦ  
- NOW FOR ELIZABETH WAS FULFILLED THE TIME -

τεκεῖν αὐτήν καὶ ἐγέννησεν υἱόν. **1.58** καὶ ἤκουσαν  
[FOR] HER~TO GIVE BIRTH, AND SHE BORE A SON. AND HEARD

οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι  
THE NEIGHBORS AND THE RELATIVES OF HER THAT

ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ’ αὐτῆς καὶ  
[THE] LORD~GREATLY DEMONSTRATED THE MERCY OF HIM TO HER AND

συνέχαιρον αὐτῇ. **1.59** Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ  
THEY WERE REJOICING WITH HER. AND IT CAME ABOUT ON THE <sup>2</sup>DAY -

ὀγδόῃ ἤλθον περιτεμεῖν τὸ παιδίον καὶ ἐκάλουν  
<sup>1</sup>EIGHTH THEY CAME TO CIRCUMCISE THE CHILD AND THEY WERE CALLING

αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν.  
IT(HIM) BY THE NAME OF THE FATHER OF HIM, ZEPHARIAH.

**1.60** καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί,  
AND HAVING ANSWERED THE MOTHER OF HIM SAID, NO,

ἀλλὰ κληθήσεται Ἰωάννης. **1.61** καὶ εἶπαν πρὸς αὐτὴν  
BUT HE WILL BE CALLED JOHN. AND THEY SAID TO HER

ὅτι Οὐδεὶς ἐστὶν ἐκ τῆς συγγενείας σου ὃς καλεῖται  
- THERE IS~NO ONE FROM THE RELATIVES OF YOU WHO IS CALLED

τῷ ὀνόματι τούτῳ. **1.62** ἐνένευον δὲ τῷ πατρὶ  
- BY THIS~NAME. AND~THEY WERE MOTIONING TO THE FATHER

αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό. **1.63** καὶ  
OF HIM - WHATEVER HE MIGHT WISH IT(HIM)~TO BE CALLED. AND

αἰτήσας πινακίδιον ἔγραψεν λέγων, Ἰωάννης ἐστὶν  
HAVING ASKED [FOR] A TABLET HE WROTE SAYING, JOHN IS

ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες. **1.64** ἀνέψχθη δὲ  
[THE] NAME OF HIM. AND EVERYONE~WAS AMAZED. AND~WAS OPENED

τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ  
THE MOUTH OF HIM AT ONCE AND THE TONGUE OF HIM, AND

ἔλάλει εὐλογῶν τὸν θεόν. **1.65** καὶ ἐγένετο ἐπὶ  
HE WAS SPEAKING PRAISING - GOD. AND <sup>2</sup>CAME <sup>3</sup>UPON

πάντας φόβος τοὺς περιρικοῦντας αὐτούς, καὶ  
<sup>4</sup>ALL <sup>1</sup>FEAR THE ONES LIVING AROUND THEM, AND

ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας  
IN [THE] ENTIRE - MOUNTAIN COUNTRY - OF JUDEA

διελαλεῖτο πάντα τὰ ῥήματα ταῦτα, **1.66** καὶ  
EVERYONE~WAS TALKING ABOUT - THESE~MATTERS, AND

ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν  
<sup>5</sup>KEPT [THESE THINGS] <sup>1</sup>EVERYONE - <sup>2</sup>HAVING LISTENED IN THE HEART OF THEM,

λέγοντες, Τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ  
SAYING, WHAT THEN - <sup>3</sup>CHILD <sup>2</sup>THIS <sup>1</sup>WILL BE? FOR~INDEED

χεὶρ κυρίου ἦν μετ' αὐτοῦ.  
[THE] HAND OF [THE] LORD WAS WITH HIM.

**1.67** Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη  
AND ZEPHARIAH, THE FATHER OF HIM, WAS FILLED

πνεύματος ἁγίου καὶ ἐπροφῆτευσεν λέγων,  
[WITH THE] HOLY~SPIRIT AND PROPHESED, SAYING,

**1.68** Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ,  
BLESSED [IS] [THE] LORD, THE GOD - OF ISRAEL,

ὅτι ἐπεσκέψατο καὶ ἐποίησεν  
BECAUSE HE VISITED AND ACCOMPLISHED

λύτρωσιν τῷ λαῷ αὐτοῦ,  
REDEMPTION FOR THE PEOPLE OF HIM,

**1.69** καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν  
AND HE RAISED UP A HORN OF SALVATION FOR US

they rejoiced with her.

<sup>59</sup> On the eighth day they came to circumcise the child, and they were going to name him Zechariah after his father. <sup>60</sup>But his mother said, "No; he is to be called John." <sup>61</sup>They said to her, "None of your relatives has this name." <sup>62</sup>Then they began motioning to his father to find out what name he wanted to give him. <sup>63</sup>He asked for a writing tablet and wrote, "His name is John." And all of them were amazed. <sup>64</sup>Immediately his mouth was opened and his tongue freed, and he began to speak, praising God. <sup>65</sup>Fear came over all their neighbors, and all these things were talked about throughout the entire hill country of Judea. <sup>66</sup>All who heard them pondered them and said, "What then will this child become?" For, indeed, the hand of the Lord was with him.

<sup>67</sup> Then his father Zechariah was filled with the Holy Spirit and spoke this prophecy:

<sup>68</sup> "Blessed be the Lord God of Israel, for he has looked favorably on his people and redeemed them.

<sup>69</sup> He has raised up a mighty Savior<sup>8</sup> for us

<sup>8</sup> Gk a horn of salvation



- in the house of his  
servant David,  
<sup>70</sup>as he spoke through the  
mouth of his holy  
prophets from of  
old,  
<sup>71</sup>that we would be  
saved from our  
enemies and from  
the hand of all who  
hate us.  
<sup>72</sup>Thus he has shown the  
mercy promised to  
our ancestors,  
and has remembered  
his holy covenant,  
<sup>73</sup>the oath that he swore to  
our ancestor  
Abraham,  
to grant us  
<sup>74</sup>that we, being rescued  
from the hands of  
our enemies,  
might serve him  
without fear,  
<sup>75</sup>in holiness and  
righteousness  
before him all our days.  
<sup>76</sup>And you, child, will be  
called the prophet  
of the Most High;  
for you will go before  
the Lord to prepare  
his ways,  
<sup>77</sup>to give knowledge of  
salvation to his  
people  
by the forgiveness of  
their sins.  
<sup>78</sup>By the tender mercy of  
our God,  
the dawn from on high  
will break upon<sup>h</sup> us,  
<sup>h</sup> Other ancient authorities read has  
broken upon
- ἐν οἴκῳ Δαυὶδ παιδὸς αὐτοῦ,  
IN [THE] HOUSE OF DAVID, [THE] SERVANT OF HIM,  
**1.70** καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων  
JUST AS HE SPOKE THROUGH [THE] MOUTH OF THE HOLY  
ἀπ' αἰῶνος προφητῶν αὐτοῦ,  
FROM [THE] AGE PROPHETS OF HIM,  
**1.71** σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ  
SALVATION FROM OUR~ENEMIES AND FROM  
χειρὸς πάντων τῶν μισούντων ἡμᾶς,  
[THE] HAND OF ALL OF THE ONES HATING US,  
**1.72** ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν  
TO DEMONSTRATE MERCY TO THE FATHERS OF US  
καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,  
AND TO REMEMBER [THE] HOLY~COVENANT OF HIM,  
**1.73** ὄρκον ὃν ὤμοσεν πρὸς Ἀβραάμ τὸν πατέρα  
[THE] OATH WHICH HE SWORE TO ABRAHAM THE FATHER  
ἡμῶν,  
OF US,  
τοῦ δοῦναι ἡμῖν **1.74** ἀφόβως ἐκ χειρὸς  
- TO GRANT US, FEARLESSLY FROM [THE] HAND  
ἐχθρῶν ῥυσθέντας  
OF [OUR] ENEMIES, HAVING BEEN DELIVERED  
λατρεῖν αὐτῷ **1.75** ἐν ὁσιότητι καὶ δικαιοσύνῃ  
TO SERVE HIM IN HOLINESS AND RIGHTEOUSNESS  
ἐνώπιον αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν.  
BEFORE HIM ALL THE DAYS OF US.  
**1.76** Καὶ σὺ δέ, παιδίον, προφήτης ὑψίστου  
AND YOU ALSO, CHILD, A PROPHET OF [THE] MOST HIGH  
κληθήσῃ  
WILL BE CALLED;  
προπορεύσῃ γὰρ ἐνώπιον κυρίου  
FOR~YOU WILL GO BEFORE [THE] LORD  
ἐτοιμάσαι ὁδοὺς αὐτοῦ,  
TO PREPARE HIS~WAYS,  
**1.77** τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ  
- TO GIVE KNOWLEDGE OF SALVATION TO THE PEOPLE OF HIM  
ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,  
BY A FORGIVENESS OF [THE] SINS OF THEM  
**1.78** διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν,  
THROUGH [THE] TENDER MERCIES OF [THE] GOD OF US,  
ἐν οἷς ἑπισκέπεται ἡμᾶς ἀνατολὴ ἐξ  
BY WHICH WILL VISIT US [THE] RISING [SUN] FROM  
ὕψους,  
HEAVEN,

**1.79** ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ  
 TO APPEAR TO THE ONES <sup>2</sup>IN <sup>3</sup>DARKNESS <sup>4</sup>AND <sup>5</sup>IN [THE] SHADOW  
 θανάτου καθημένους,  
<sup>6</sup>OF DEATH <sup>1</sup>SITTING,  
 τοῦ κατευθύναι τοὺς πόδας ἡμῶν  
 - TO DIRECT THE FEET OF US  
 εἰς ὁδὸν εἰρήνης.  
 INTO [THE] WAY OF PEACE.

**1.80** Τὸ δὲ παιδίον ἡύξανεν καὶ ἐκραταιοῦτο  
 AND [THE] CHILD WAS GROWING AND WAS BEING STRENGTHENED

πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας  
 IN SPIRIT, AND HE WAS IN THE DESOLATE PLACES UNTIL [THE] DAY

ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.  
 OF [THE] MANIFESTATION OF HIM TO - ISRAEL.

<sup>79</sup> to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace."

**80** The child grew and became strong in spirit, and he was in the wilderness until the day he appeared publicly to Israel.

## CHAPTER 2

**2.1** Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις  
 AND~IT CAME ABOUT IN - THOSE~DAYS

ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου  
 [THAT] A DECREE~WAS SENT OUT FROM CAESAR AUGUSTUS

ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. **2.2** αὕτη  
 TO REGISTER ALL THE WORLD. THIS

ἀπογραφή πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας  
 CENSUS WAS~[THE] FIRST [TAKEN WHILE] <sup>2</sup>IS GOVERNING - <sup>3</sup>SYRIA

Κυρηνίου. **2.3** καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι,  
<sup>1</sup>QUIRINIUS. AND EVERYONE~WAS TRAVELING TO REGISTER,

ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν. **2.4** Ἀνέβη δὲ καὶ  
 EACH TO - HIS OWN CITY. NOW~WENT UP ALSO

Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέθ εἰς  
 JOSEPH FROM - GALILEE FROM [THE] CITY OF NAZARETH TO

τὴν Ἰουδαίαν εἰς πόλιν Δαυὶδ ἣτις καλεῖται Βηθλέεμ,  
 - JUDEA TO [THE] CITY OF DAVID WHICH IS CALLED BETHLEHEM,

διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυὶδ,  
 BECAUSE - HE~WAS OF [THE] HOUSE AND LINEAGE OF DAVID,

**2.5** ἀπογράψασθαι σὺν Μαριὰμ τῇ ἐμνηστευμένῃ  
 TO REGISTER WITH MARY, THE ONE HAVING BEEN ENGAGED

αὐτῷ, οὕσῃ ἐγκύῳ. **2.6** ἐγένετο δὲ ἐν τῷ  
 TO HIM, BEING PREGNANT. AND~IT CAME ABOUT WHILE -

εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ  
 THEY~WERE THERE WERE FULFILLED THE DAYS -

τεκεῖν αὐτήν, **2.7** καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν  
 [FOR] HER~TO BEAR, AND SHE BORE THE SON OF HER THE

πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν  
 FIRSTBORN, AND SHE WRAPPED IN CLOTHS HIM AND LAID

In those days a decree went out from Emperor Augustus that all the world should be registered. <sup>2</sup>This was the first registration and was taken while Quirinius was governor of Syria. <sup>3</sup>All went to their own towns to be registered. <sup>4</sup>Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David. <sup>5</sup>He went to be registered with Mary, to whom he was engaged and who was expecting a child. <sup>6</sup>While they were there, the time came for her to deliver her child. <sup>7</sup>And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid

him in a manger, because there was no place for them in the inn.

8 In that region there were shepherds living in the fields, keeping watch over their flock by night. <sup>9</sup>Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified.

<sup>10</sup>But the angel said to them, "Do not be afraid; for see—I am bringing you good news of great joy for all the people: <sup>11</sup>to you is born this day in the city of David a Savior, who is the Messiah,<sup>i</sup> the Lord. <sup>12</sup>This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger."

<sup>13</sup>And suddenly there was with the angel a multitude of the heavenly host,<sup>j</sup> praising God and saying,

<sup>14</sup>"Glory to God in the highest heaven,  
and on earth peace  
among those whom  
he favors!"<sup>k</sup>

15 When the angels had left them and gone into heaven, the shepherds said to one another, "Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us." <sup>16</sup>So they went with haste and found

<sup>i</sup> Or: the Christ

<sup>j</sup> Gk: army

<sup>k</sup> Other ancient authorities read peace, goodwill among people

αὐτὸν ἐν φάτῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ  
HIM IN A MANGER, BECAUSE THERE WAS NOT FOR THEM A PLACE IN THE  
καταλύματι.  
INN.

2.8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ  
AND SHEPHERDS WERE IN THE <sup>2</sup>REGION - <sup>1</sup>SAME  
ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς  
LIVING OUTSIDE AND KEEPING WATCH [DURING] THE NIGHT

ἐπὶ τὴν ποίμνην αὐτῶν. 2.9 καὶ ἄγγελος κυρίου  
OVER THE FLOCK OF THEM. AND AN ANGEL OF [THE] LORD

ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν  
APPEARED TO THEM AND [THE] GLORY OF [THE] LORD SHONE AROUND

αὐτοῦς, καὶ ἐφοβήθησαν φόβον μέγαν. 2.10 καὶ  
THEM, AND THEY WERE AFRAID [WITH] A GREAT-<sup>2</sup>FEAR. AND

εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε, ἰδοὺ γὰρ  
SAID TO THEM THE ANGEL, DO NOT BE AFRAID, FOR-BEHOLD

εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται παντὶ  
I ANNOUNCE GOOD NEWS TO YOU\* [OF] GREAT-<sup>2</sup>JOY WHICH WILL BE TO ALL

τῷ λαῷ, 2.11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὅς  
THE PEOPLE, BECAUSE WAS BORN TO YOU\* TODAY A SAVIOR, WHO

ἐστὶν Χριστὸς κύριος ἐν πόλει Δαβὶδ. 2.12 καὶ  
IS CHRIST [THE] LORD IN [THE] CITY OF DAVID. AND

τοῦτο ὑμῖν τὸ σημεῖον, εὐρήσετε βρέφος  
THIS [WILL BE] TO YOU\* THE SIGN, YOU\* WILL FIND AN INFANT

ἐσπαργανωμένον καὶ κείμενον ἐν φάτῃ. 2.13 καὶ  
HAVING BEEN WRAPPED IN CLOTHS AND LYING IN A MANGER. AND

ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος  
SUDDENLY THERE WAS WITH THE ANGEL A MULTITUDE

στρατιᾶς οὐρανίου αἰνούντων τὸν θεὸν καὶ λεγόντων,  
OF [THE] HEAVENLY-ARMY - PRAISING - GOD AND SAYING,

2.14 Δόξα ἐν ὑψίστοις θεῷ  
GLORY IN [THE] HIGHEST TO GOD

καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις  
AND ON EARTH PEACE AMONG MEN

εὐδοκίας.<sup>7</sup>  
OF GOODWILL.

2.15 Καὶ ἐγένετο ὥς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν  
AND IT CAME ABOUT WHEN DEPARTED FROM THEM TO -

οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς  
HEAVEN THE ANGELS, THE SHEPHERDS WERE SAYING TO

ἑαυτοῖς, Διέλθωμεν δὴ ἕως Βηθλέεμ καὶ ἴδωμεν τὸ  
ONE ANOTHER, LET US GO NOW UP TO BETHLEHEM AND LET US SEE -

ῥῆμα τοῦτο τὸ γεγονός ὃ ὁ κύριος ἐγνώρισεν  
THIS-THING - HAVING COME ABOUT WHICH THE LORD MADE KNOWN

ἡμῖν. 2.16 καὶ ἦλθαν σπεύσαντες καὶ ἀνεύραν τὴν  
TO US. AND THEY CAME HAVING MADE HASTE AND THEY FOUND -

2:14 text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. εἰς γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκία (peace on earth, good pleasure toward men); KJV ASVmg RSVmg NEBmg NJBmg NRSVmg.

τε Μαριὰμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον  
BOTH MARY AND - JOSEPH AND THE INFANT LYING

ἐν τῇ φάτνῃ· 2.17 ἰδόντες δὲ ἐγνώρισαν περὶ  
IN THE MANGER. AND~HAVING SEEN [THEM] THEY MADE KNOWN CONCERNING

τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ  
THE WORD - HAVING BEEN MADE KNOWN TO THEM ABOUT

παιδίου τούτου. 2.18 καὶ πάντες οἱ ἀκούσαντες  
THIS~CHILD. AND ALL THE ONES HAVING HEARD

ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων  
WERE AMAZED ABOUT THE THINGS HAVING BEEN SPOKEN BY THE SHEPHERDS

πρὸς αὐτούς· 2.19 ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ  
TO THEM. - BUT MARY WAS KEEPING [IN MIND]~ALL -

ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.  
THESE~THINGS PONDERING [THEM] IN THE HEART OF HER.

2.20 καὶ ὑπέστρεψαν οἱ ποιμένες δοξαζόντες καὶ  
AND RETURNED THE SHEPHERDS GLORIFYING AND

αἰνούντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον  
PRAISING - GOD FOR ALL WHICH THEY HEARD AND SAW

καθὼς ἐλαλήθη πρὸς αὐτούς.  
JUST AS WAS SPOKEN TO THEM.

2.21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ  
AND WHEN WERE COMPLETED EIGHT~DAYS, 1-

περιτεμεῖν αὐτὸν καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς,  
FOR HIM~TO BE CIRCUMCISED - WAS CALLED THE NAME OF HIM JESUS,

τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ  
THE [NAME] CALLED BY THE ANGEL BEFORE -

συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.  
HE~WAS CONCEIVED IN THE WOMB.

2.22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ  
AND WHEN WERE COMPLETED THE DAYS OF THE

καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσέως,  
PURIFICATION OF THEM ACCORDING TO THE LAW OF MOSES,

ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστῆσαι τῷ  
THEY BROUGHT HIM [UP] TO JERUSALEM TO PRESENT [HIM] TO THE

κυρίῳ, 2.23 καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι  
LORD, JUST AS IT HAS BEEN WRITTEN IN [THE] LAW OF [THE] LORD -

Πᾶν ἄρσεν διανοίγον μῆτραν ἅγιον τῷ κυρίῳ  
EVERY MALE OPENING [THE] WOMB HOLY TO THE LORD

κληθήσεται, 2.24 καὶ τοῦ δοῦναι θυσίαν κατὰ  
WILL BE CALLED, AND - TO OFFER A SACRIFICE ACCORDING TO

τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου, ζεύγος  
THE THING HAVING BEEN SAID IN THE LAW OF [THE] LORD, A PAIR

τρογόνων ἢ δύο νοσοῦς περιστερῶν.  
OF TURTLE DOVES OR TWO YOUNG PIGEONS.

2.25 Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλὴμ  
AND BEHOLD A MAN WAS IN JERUSALEM

Mary and Joseph, and the child lying in the manger.

<sup>17</sup>When they saw this, they made known what had been told them about this child; <sup>18</sup>and all who heard it were amazed at what the shepherds told them. <sup>19</sup>But Mary treasured all these words and pondered them in her heart. <sup>20</sup>The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.

<sup>21</sup>After eight days had passed, it was time to circumcise the child; and he was called Jesus, the name given by the angel before he was conceived in the womb.

<sup>22</sup>When the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord <sup>23</sup>(as it is written in the law of the Lord, "Every firstborn male shall be designated as holy to the Lord"), <sup>24</sup>and they offered a sacrifice according to what is stated in the law of the Lord, "a pair of turtledoves or two young pigeons."

<sup>25</sup>Now there was a man in Jerusalem



whose name was Simeon;<sup>1</sup> this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him.<sup>26</sup> It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah.<sup>m 27</sup> Guided by the Spirit, Simeon<sup>n</sup> came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law,<sup>28</sup> Simeon<sup>n</sup> took him in his arms and praised God, saying,

<sup>29</sup> "Master, now you are dismissing your servant<sup>p</sup> in peace, according to your word;

<sup>30</sup> for my eyes have seen your salvation,

<sup>31</sup> which you have prepared in the presence of all peoples,

<sup>32</sup> a light for revelation to the Gentiles and for glory to your people Israel."

<sup>33</sup> And the child's father and mother were amazed at what was being said about him.<sup>34</sup> Then Simeon<sup>1</sup> blessed them and said to his mother Mary, "This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed<sup>35</sup> so that the

<sup>1</sup> Gk. Symeon

<sup>m</sup> Or, the Lord's Christ

<sup>n</sup> Gk. In the Spirit, he

<sup>o</sup> Gk. he

<sup>p</sup> Gk. slave

ὄνομα Συμεὼν καὶ ὁ ἄνθρωπος οὗτος  
TO WHOM [WAS THE] NAME SIMEON AND - THIS~MAN [WAS]

δίκαιος καὶ εὐλαβὴς προσδεχόμενος παράκλησιν τοῦ  
RIGHTEOUS AND DEVOUT, WAITING FOR [THE] CONSOLATION -

Ἰσραὴλ, καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν· 2.26 καὶ  
OF ISRAEL, AND <sup>2</sup>SPIRIT <sup>3</sup>WAS <sup>1</sup>[THE] HOLY UPON HIM. AND

ἦν αὐτῷ κεκρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ  
IT HAD TO HIM BEEN REVEALED BY THE <sup>2</sup>SPIRIT -

ἁγίου μὴ ἰδεῖν θάνατον πρὶν [ἢ] ἂν ἴδῃ τὸν  
<sup>1</sup>HOLY [THAT HE WAS] NOT TO SEE DEATH UNTIL HE MIGHT SEE THE

Χριστὸν κυρίου. 2.27 καὶ ἦλθεν ἐν τῷ πνεύματι εἰς  
CHRIST OF [THE] LORD. AND HE CAME BY THE SPIRIT INTO

τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ  
THE TEMPLE. AND WHEN <sup>3</sup>BROUGHT IN <sup>1</sup>THE <sup>2</sup>PARENTS THE

παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ  
CHILD, JESUS - [FOR] THEM~TO DO ACCORDING TO THE THING

εἰθισμένον τοῦ νόμου περὶ αὐτοῦ 2.28 καὶ  
HAVING BEEN CUSTOMARY [IN] THE LAW CONCERNING HIM AND

αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν  
HE RECEIVED IT(HIM) IN THE(HIS) ARMS AND BLESSED

τὸν θεὸν καὶ εἶπεν,  
- GOD AND SAID,

2.29 Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα,  
NOW YOU DISMISS THE SERVANT OF YOU, MASTER,

κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ·  
ACCORDING TO THE WORD OF YOU IN PEACE;

2.30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου,  
BECAUSE SAW THE EYES OF ME THE SALVATION OF YOU,

2.31 ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν  
WHICH YOU PREPARED BEFORE [THE] FACE OF ALL THE

λαῶν,  
PEOPLE,

2.32 φῶς εἰς ἀποκάλυψιν ἐθνῶν  
A LIGHT FOR REVELATION [TO THE] GENTILES

καὶ δόξαν λαοῦ σου Ἰσραὴλ.  
AND GLORY OF YOUR~PEOPLE ISRAEL.

2.33 καὶ ἦν ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ  
AND WERE THE FATHER OF HIM AND THE MOTHER

θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.  
BEING AMAZED AT THE THINGS BEING SPOKEN ABOUT HIM.

2.34 καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς  
AND BLESSED THEM SIMEON AND SAID TO

Μαριὰμ τὴν μητέρα αὐτοῦ, Ἰδοὺ οὗτος κείμενος εἰς  
MARY THE MOTHER OF HIM, BEHOLD THIS ONE IS DESTINED FOR

πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς  
[THE] FALL AND RISING OF MANY IN - ISRAEL AND FOR

σημεῖον ἀντιλεγόμενον 2.35 —καὶ σοῦ [δὲ] αὐτῆς τῇ  
A SIGN BEING OPPOSED —AND <sup>5</sup>OF YOU <sup>7</sup>ALSO <sup>6</sup>YOURSELF <sup>3</sup>THE

ψυχὴν διελεύσεται ῥομφαία—, ὅπως ἂν ἀποκαλυφθῶσιν  
 'SOUL 'WILL PIERCE 'A SWORD—SO THAT MAY BE REVEALED

ἐκ πολλῶν καρδιῶν διαλογισμοί.  
 FROM MANY HEARTS [THE] THOUGHTS.

**2.36** Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ,  
 AND THERE WAS ANNA, A PROPHETESS, A DAUGHTER OF PHANUEL,

ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν  
 FROM [THE] TRIBE OF ASHER; THIS [WOMAN], HAVING BECOME ADVANCED IN

ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἑπτὰ ἀπὸ  
 MANY~DAYS, HAVING LIVED WITH [HER] HUSBAND SEVEN~YEARS FROM

τῆς παρθενίας αὐτῆς **2.37** καὶ αὕτη χήρα ἕως ἐτῶν  
 THE VIRGINITY OF HER AND SHE [WAS] A WIDOW UNTIL YEARS

ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ  
 EIGHTY~FOUR, WHO WAS NOT DEPARTING [FROM] THE TEMPLE,

νηστεύεισιν καὶ δεήσεσιν λατρεύουσα νύκτα καὶ ἡμέραν.  
 WITH FASTINGS AND PRAYERS SERVING NIGHT AND DAY.

**2.38** καὶ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ  
 AND AT THAT VERY HOUR HAVING STOOD NEARBY SHE WAS PRAISING

θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς  
 GOD AND SHE WAS SPEAKING ABOUT HIM TO ALL THE ONES

προσδεχομένοις λύτρωσιν Ἱερουσαλὴμ.  
 ANTICIPATING [THE] REDEMPTION OF JERUSALEM.

**2.39** Καὶ ὥς ἐτέλεσαν πάντα τὰ κατὰ τὸν  
 AND WHEN COMPLETED EVERYTHING - ACCORDING TO THE

νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς  
 LAW OF [THE] LORD, THEY RETURNED TO - GALILEE TO

πόλιν ἐαυτῶν Ναζαρέθ. **2.40** Τὸ δὲ παιδίον ἤϊξανεν  
 [THE] CITY OF THEM, NAZARETH. AND~THE CHILD WAS GROWING

καὶ ἐκραταιοῦτο πληρούμενον σοφίας, καὶ χάρις  
 AND WAS BEING STRENGTHENED, BEING FILLED WITH WISDOM, AND [THE] GRACE

θεοῦ ἦν ἐπ' αὐτό.  
 OF GOD WAS UPON IT(HIM).

**2.41** Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς  
 AND WERE TRAVELING THE PARENTS OF HIM EVERY YEAR TO

Ἱερουσαλὴμ τῇ ἐορτῇ τοῦ πάσχα. **2.42** καὶ ὅτε  
 JERUSALEM FOR THE FEAST OF THE PASSOVER. AND WHEN

ἐγένετο ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ  
 HE BECAME OF YEARS TWELVE, GOING UP [WITH] THEM ACCORDING TO

τὸ ἔθος τῆς ἐορτῆς **2.43** καὶ τελειωσάντων τὰς  
 THE CUSTOM OF THE FEAST AND HAVING FULFILLED THE

ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς  
 DAYS, WHEN THEY~RETURNED, REMAINED JESUS

ὁ παῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς  
 THE BOY IN JERUSALEM, AND DID NOT KNOW THE PARENTS

αὐτοῦ. **2.44** νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ  
 OF HIM. AND~HAVING SUPPOSED HIM TO BE IN THE CARAVAN

ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς  
 THEY WENT A JOURNEY~OF A DAY AND THEY WERE LOOKING FOR HIM AMONG THE

inner thoughts of many will be revealed—and a sword will pierce your own soul too."

36 There was also a prophet, Anna<sup>9</sup> the daughter of Phaniel, of the tribe of Asher. She was of a great age, having lived with her husband seven years after her marriage,<sup>37</sup> then as a widow to the age of eighty-four. She never left the temple but worshiped there with fasting and prayer night and day.<sup>38</sup> At that moment she came, and began to praise God and to speak about the child<sup>9</sup> to all who were looking for the redemption of Jerusalem.

39 When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth.<sup>40</sup> The child grew and became strong, filled with wisdom; and the favor of God was upon him.

41 Now every year his parents went to Jerusalem for the festival of the Passover.<sup>42</sup> And when he was twelve years old, they went up as usual for the festival.<sup>43</sup> When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it.<sup>44</sup> Assuming that he was in the group of travelers, they went a day's journey. Then they started to look for him among their

<sup>9</sup> Gk Hanna

<sup>9</sup> Gk him

relatives and friends.  
<sup>45</sup>When they did not find him, they returned to Jerusalem to search for him.  
<sup>46</sup>After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions.  
<sup>47</sup>And all who heard him were amazed at his understanding and his answers.  
<sup>48</sup>When his parents<sup>3</sup> saw him they were astonished; and his mother said to him, "Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety."  
<sup>49</sup>He said to them, "Why were you searching for me? Did you not know that I must be in my Father's house?"<sup>4</sup>  
<sup>50</sup>But they did not understand what he said to them.  
<sup>51</sup>Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart.

<sup>52</sup>And Jesus increased in wisdom and in years,<sup>4</sup> and in divine and human favor.

<sup>3</sup> Gk *they*

<sup>1</sup> Or *be about my Father's interests?*

<sup>4</sup> Or *in stature*

συγγενεῦσιν καὶ τοῖς γνωστοῖς, **2.45** καὶ μὴ  
 RELATIVES AND THE ACQUAINTANCES, AND NOT  
 εὐρόντες ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀναζητοῦντες  
 HAVING FOUND [HIM] THEY RETURNED TO JERUSALEM LOOKING FOR  
 αὐτόν. **2.46** καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον  
 HIM. AND IT CAME ABOUT AFTER THREE-DAYS THEY FOUND  
 αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν  
 HIM IN THE TEMPLE SITTING IN [THE] MIDST OF THE  
 διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα  
 TEACHERS AND LISTENING TO THEM AND QUESTIONING  
 αὐτούς· **2.47** ἐξίσταντο δὲ πάντες οἱ ἀκούοντες  
 THEM. AND WERE AMAZED ALL THE ONES LISTENING  
 αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.  
 TO HIM AT THE INTELLIGENCE AND THE ANSWERS OF HIM.  
**2.48** καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς  
 AND HAVING SEEN HIM THEY WERE ASTOUNDED, AND SAID TO  
 αὐτὸν ἡ μήτηρ αὐτοῦ, Τέκνον, τί ἐποίησας  
 HIM THE MOTHER OF HIM, SON, WHY DID YOU DO  
 ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ γὰρ ὀδυνώμενοι  
 THUS-TO US? BEHOLD THE FATHER OF YOU AND I BEING ANXIOUS  
 ἐζητοῦμέν σε. **2.49** καὶ εἶπεν πρὸς αὐτούς, Τί ὅτι  
 WERE LOOKING FOR YOU. AND HE SAID TO THEM, WHY [IS IT] THAT  
 ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ  
 YOU WERE LOOKING FOR ME? HAD YOU NOT KNOWN THAT IN THE THINGS OF THE  
 πατρός μου δεῖ εἶναι με; **2.50** καὶ αὐτοὶ  
 FATHER OF ME IT IS NECESSARY [FOR] ME-TO BE? AND THEY  
 οὐ συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. **2.51** καὶ  
 DID NOT UNDERSTAND THE WORD WHICH HE SPOKE TO THEM. AND  
 κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ καὶ  
 HE WENT DOWN WITH THEM AND THEY CAME TO NAZARETH AND  
 ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ  
 HE WAS BEING SUBJECT TO THEM. AND THE MOTHER OF HIM  
 διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς.  
 WAS TREASURING ALL THE MATTERS IN THE HEART OF HER.  
**2.52** Καὶ Ἰησοῦς προέκοπτεν [ἐν τῇ] σοφίᾳ καὶ ἡλικίᾳ  
 AND JESUS WAS INCREASING IN - WISDOM AND STATURE  
 καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις.  
 AND IN FAVOR WITH GOD AND MEN.

## CHAPTER 3

In the fifteenth year of the reign of Emperor Tiberius, when Pontius Pilate was governor of Judea, and Herod was ruler<sup>1</sup> of Galilee,

<sup>1</sup> Gk *tetrarch*

**3.1** Ἐν ἔτει δὲ πεντεκαιδεκάτῃ τῆς ἡγεμονίας  
<sup>2</sup>IN <sup>3</sup>[THE] YEAR <sup>1</sup>NOW FIFTEENTH OF THE REIGN  
 Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς  
 OF TIBERIUS CAESAR, [WHILE] GOVERNING PONTIUS PILATE -  
 Ἰουδαίας, καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου,  
 OF JUDEA, AND BEING TETRARCH - OF GALILEE [WAS] HEROD,

Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετρααρχοῦντος τῆς  
AND~PHILIP THE BROTHER OF HIM BEING TETRARCH

Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου  
2OF ITURAEA 3AND 4OF TRACHONITIS 5OF [THE] COUNTRY, AND LYSANIAS

τῆς Ἀβιληνῆς τετρααρχοῦντος, 3.2 ἐπὶ  
- OF ABILENE BEING TETRARCH, AT THE TIME OF

ἀρχιερέως Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα  
[THE] HIGH PRIEST[HOOD] OF ANNA AND CAIAPHAS, CAME [THE] WORD

θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ.  
OF GOD TO JOHN THE SON~OF ZECARIAH IN THE WILDERNESS.

3.3 καὶ ἦλθεν εἰς πᾶσαν [τὴν] περίχωρον τοῦ  
AND HE CAME TO ALL THE SURROUNDING REGION OF THE

Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς  
JORDAN PREACHING A BAPTISM OF REPENTANCE FOR

ἄφεσιν ἁμαρτιῶν, 3.4 ὥς γέγραπται ἐν βίβλῳ  
[THE] FORGIVENESS OF SINS, AS IT HAS BEEN WRITTEN IN [THE] BOOK

λόγων Ἡσαίου τοῦ προφήτου,  
OF [THE] WORDS OF ISAIAH THE PROPHET,

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,  
A VOICE CRYING IN THE WILDERNESS,

Ἑτοιμάσατε τὴν ὁδὸν κυρίου,  
PREPARE THE WAY OF [THE] LORD,

εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.  
MAKE~STRAIGHT THE PATHS OF HIM;

3.5 πᾶσα φάραγξ πληρωθήσεται  
EVERY VALLEY WILL BE FILLED IN

καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται,  
AND EVERY MOUNTAIN AND HILL WILL BE LEVELED OFF,

καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν  
AND WILL BE THE CROOKED [MADE] INTO STRAIGHT

καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας.  
AND THE ROUGH [PATHS MADE] INTO SMOOTH~ROADS;

3.6 καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.  
AND WILL SEE ALL FLESH THE SALVATION - OF GOD.

3.7 Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις  
THEREFORE~HE WAS SAYING TO THE CROWDS~COMING OUT

βαπτισθῆναι ὑπ' αὐτοῦ, Γεννήματα ἐχιδνῶν, τίς  
TO BE BAPTIZED BY HIM, CHILDREN OF VIPERS, WHO

ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;  
WARNED YOU\* TO FLEE FROM THE COMING WRATH?

3.8 ποιήσατε οὖν καρποὺς ἀγίους τῆς μετανοίας καὶ  
THEREFORE~PRODUCE FRUITS WORTHY - OF REPENTANCE AND

μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν  
DO NOT BEGIN TO SAY WITHIN YOURSELVES, WE HAVE~FATHER

Ἀβραάμ. λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν  
ABRAHAM. FOR~I SAY TO YOU\* THAT IS ABLE - GOD FROM -

and his brother Philip ruler<sup>w</sup> of the region of Ituraea and Trachonitis, and Lysanias ruler<sup>w</sup> of Abilene, <sup>2</sup>during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness. <sup>3</sup>He went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins, <sup>4</sup>as it is written in the book of the words of the prophet Isaiah,

"The voice of one crying out in the wilderness:

'Prepare the way of the Lord, make his paths straight.

<sup>5</sup> Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough ways made smooth;

<sup>6</sup> and all flesh shall see the salvation of God.'"

<sup>7</sup> John said to the crowds that came out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath to come?

<sup>8</sup>Bear fruits worthy of repentance. Do not begin to say to yourselves, 'We have Abraham as our ancestor'; for I tell you, God is able from

<sup>w</sup> Gk *tetrarch*



these stones to raise up children to Abraham.<sup>9</sup> Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.”

10 And the crowds asked him, “What then should we do?”<sup>11</sup> In reply he said to them, “Whoever has two coats must share with anyone who has none; and whoever has food must do likewise.”<sup>12</sup> Even tax collectors came to be baptized, and they asked him, “Teacher, what should we do?”<sup>13</sup> He said to them, “Collect no more than the amount prescribed for you.”<sup>14</sup> Soldiers also asked him, “And we, what should we do?” He said to them, “Do not extort money from anyone by threats or false accusation, and be satisfied with your wages.”

15 As the people were filled with expectation, and all were questioning in their hearts concerning John, whether he might be the Messiah,<sup>x</sup> <sup>16</sup> John answered all of them by saying, “I baptize you with water; but one who is more powerful than I is coming; I am not worthy to untie the thong of his sandals. He will baptize you with the Holy Spirit and fire.<sup>17</sup> His winnowing fork is in his hand, to clear his threshing floor

<sup>x</sup> Or the Christ

<sup>y</sup> Or in

λίθων τούτων ἐγείραι τέκνα τῷ Ἀβραάμ. 3.9 ἤδη δὲ  
THESE~STONES TO RAISE UP CHILDREN - TO ABRAHAM. AND~ALREADY

καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κείται.  
EVEN THE AX TO THE ROOT OF THE TREES IS LAID.

πάν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται  
THEREFORE~EVERY TREE NOT PRODUCING GOOD~FRUIT IS CUT DOWN

καὶ εἰς πῦρ βάλλεται. 3.10 Καὶ ἐπηρώτων αὐτὸν  
AND INTO [THE] FIRE IS THROWN. AND WERE QUESTIONING HIM

οἱ ὄχλοι λέγοντες, Τί οὖν ποιήσωμεν;  
THE CROWDS SAYING, WHAT THEN SHOULD WE DO?

3.11 ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς, Ὁ ἔχων δύο  
AND~HAVING ANSWERED HE WAS SAYING TO THEM, THE ONE HAVING TWO

χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων  
COATS LET HIM SHARE WITH THE ONE NOT HAVING [ONE], AND THE ONE HAVING

βρώματα ὁμοίως ποιείτω. 3.12 ἦλθον δὲ καὶ τελῶναι  
FOOD LET HIM DO~LIKEWISE. NOW~CAME ALSO TAX COLLECTORS

βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν, Διδάσκαλε, τί  
TO BE BAPTIZED AND THEY SAID TO HIM, TEACHER, WHAT

ποιήσωμεν; 3.13 ὁ δὲ εἶπεν πρὸς αὐτούς, Μηδὲν πλέον  
SHOULD WE DO? - AND HE SAID TO THEM, NOTHING MORE

παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε.  
THAN THE [AMOUNT] HAVING BEEN COMMANDED YOU\* COLLECT.

3.14 ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες,  
AND~WERE ASKING HIM ALSO SOLDIERS SAYING,

Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς,  
WHAT SHOULD DO ALSO WE? AND HE SAID TO THEM,

Μηδένα διασεῖσητε μηδὲ συκοφαντήσητε καὶ ἀρκείσθε  
EXTORT MONEY~[FROM] NO ONE NOR SLANDER AND BE SATISFIED

τοῖς ὀψωνίοις ὑμῶν.  
WITH THE WAGES OF YOU\*.

3.15 Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων  
AND~BEING EXPECTANT THE PEOPLE AND <sup>2</sup>WONDERING

πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ  
<sup>1</sup>EVERYONE IN THE HEARTS OF THEM CONCERNING -

Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός,  
JOHN, WHETHER PERHAPS HE MIGHT BE THE CHRIST,

3.16 ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης, Ἐγὼ μὲν  
<sup>2</sup>ANSWERED <sup>4</sup>SAYING <sup>3</sup>EVERYONE - <sup>1</sup>JOHN, I -

ὔδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός  
WITH WATER BAPTIZE YOU\*. BUT~IS COMING THE ONE STRONGER

μου, οὗ οὐκ εἰμὶ ἱκανὸς λύσαι τὸν ἱμάντα τῶν  
THAN ME(I), OF WHOM I AM NOT WORTHY TO UNTIE THE STRAP OF THE

ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν  
SANDALS OF HIM. HE WILL BAPTIZE~YOU\* WITH

πνεύματι ἁγίῳ καὶ πυρὶ. 3.17 οὗ τὸ πτύον  
[THE] HOLY~SPIRIT AND WITH FIRE; OF WHOM THE WINNOWING FORK [IS]

ἐν τῇ χειρὶ αὐτοῦ διακαθαῖραι τὴν ἄλωνα αὐτοῦ  
IN THE HAND OF HIM TO CLEAN OUT THE THRESHING FLOOR OF HIM

καὶ συναγαγεῖν τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ,  
AND TO GATHER THE WHEAT INTO THE BARN OF HIM,

τὸ δὲ ἄχρυν κατακαύσει πυρὶ ἀσβέστῳ.  
BUT-THE CHAFF HE WILL BURN UP WITH AN INEXTINGUISHABLE-FIRE.

**3.18** Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν  
[WITH] MANY - THEREFORE AND OTHER [WORDS] EXHORTING

εὐηγγελίζετο τὸν λαόν. **3.19** ὁ δὲ Ἡρώδης ὁ  
HE WAS PREACHING THE GOOD NEWS TO THE PEOPLE. - NOW HEROD THE

τετραάρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρῳδιάδος  
TETRARCH, BEING REPROVED BY HIM ABOUT HERODIAS,

τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων  
THE WIFE OF THE BROTHER OF HIM AND ABOUT ALL

ὧν ἐποίησεν πονηρῶν ὁ Ἡρώδης, **3.20** προσέθηκεν  
WHICH DID [THE] EVIL [THINGS] - HEROD, HE ADDED

καὶ τοῦτο ἐπὶ πᾶσιν [καὶ] κατέκλεισεν τὸν  
THIS-ALSO ON TOP OF EVERYTHING [ELSE] AND LOCKED UP -

Ἰωάννην ἐν φυλακῇ.  
JOHN IN PRISON.

**3.21** Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν  
AND-IT CAME ABOUT WHILE WERE BAPTIZED ALL THE

λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου  
PEOPLE ALSO JESUS HAVING BEEN BAPTIZED AND PRAYING,

ἀνεφωθῆναι τὸν οὐρανὸν **3.22** καὶ καταβῆναι τὸ πνεῦμα  
TO BE OPENED - HEAVEN AND TO DESCEND THE SPIRIT

τὸ ἅγιον σωματικῶς εἶδει ὡς περιστερὰν ἐπ' αὐτόν,  
- HOLY IN BODILY FORM AS A DOVE UPON HIM,

καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, Σὺ εἶ ὁ υἱὸς μου  
AND A VOICE OUT OF HEAVEN TO COME, YOU ARE THE SON OF ME,

ὁ ἀγαπητός, ἔν σοι εὐδόκησα.  
THE BELOVED [ONE], WITH YOU I AM WELL PLEASED.

**3.23** Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὥσεί  
AND HIMSELF WAS JESUS BEGINNING ABOUT

ἐτῶν τριάκοντα, ὢν υἱός, ὡς ἐνομίζετο, Ἰωσήφ  
THIRTY-YEARS [OF AGE], BEING [THE] SON, AS IT WAS BEING THOUGHT, OF JOSEPH,

τοῦ Ἡλὶ **3.24** τοῦ Μαθθαῖ τοῦ Λευὶ τοῦ  
THE [SON] OF HELI, THE [SON] OF MATTHAI, THE [SON] OF LEVI, THE

Μελχὶ τοῦ Ἰανναὶ τοῦ Ἰωσήφ **3.25** τοῦ  
[SON] OF MELCHI, THE [SON] OF JANNAI, THE [SON] OF JOSEPH, THE

Ματθαίου τοῦ Ἀμὼς τοῦ Ναοῦμ τοῦ Ἑσλὶ  
[SON] OF MATTATHIAS, THE [SON] OF AMOS, THE [SON] OF NAHUM, THE [SON] OF ESLI,

τοῦ Ναγγαὶ **3.26** τοῦ Μάαθ τοῦ Ματθαίου τοῦ  
THE [SON] OF NAGGAI, THE [SON] OF MAATH, THE [SON] OF MATTATHIAS, THE

Σεμεὶν τοῦ Ἰωσήφ τοῦ Ἰωδᾶ **3.27** τοῦ  
[SON] OF SEMEIN, THE [SON] OF JOSECH, THE [SON] OF JODA, THE

Ἰωανὰν τοῦ Ῥησᾶ τοῦ Ζοροβαβὲλ τοῦ  
[SON] OF JOANAN, THE [SON] OF RHESA, THE [SON] OF ZERUBBABEL, THE

**3:22** text [see Mark 1:11; Luke 9:35]: KJV ASV RSV NASB NIV NEB TEV NJBmg NRSV. var. εγω σημεριον γεγεννηκα σε (this day I have begotten you) [see Ps. 2:7]: RSVmg NEBmg NJB NRSVmg.

and to gather the wheat into his granary; but the chaff he will burn with unquenchable fire."

18 So, with many other exhortations, he proclaimed the good news to the people. 19 But Herod the ruler,<sup>2</sup> who had been rebuked by him because of Herodias, his brother's wife, and because of all the evil things that Herod had done,<sup>20</sup> added to them all by shutting up John in prison.

21 Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, "You are my Son, the Beloved;<sup>2</sup> with you I am well pleased."<sup>b</sup>

23 Jesus was about thirty years old when he began his work. He was the son (as was thought) of Joseph son of Heli,<sup>24</sup> son of Matthat, son of Levi, son of Melchi, son of Jannai, son of Joseph,<sup>25</sup> son of Mattathias, son of Amos, son of Nahum, son of Esli, son of Naggai,<sup>26</sup> son of Maath, son of Mattathias, son of Semein, son of Josech, son of Joda,<sup>27</sup> son of Joanan, son of Rhesa, son of Zerubbabel,

<sup>2</sup> Gk tetrarch

<sup>a</sup> Or my beloved Son

<sup>b</sup> Other ancient authorities read You are my Son, today I have begotten you

son of Shealtiel,<sup>c</sup> son of Neri,<sup>28</sup> son of Melchi, son of Addi, son of Cosam, son of Elmadam, son of Er,<sup>29</sup> son of Joshua, son of Eliezer, son of Jorim, son of Matthat, son of Levi,<sup>30</sup> son of Simeon, son of Judah, son of Joseph, son of Jonam, son of Eliakim,<sup>31</sup> son of Melea, son of Menna, son of Mattatha, son of Nathan, son of David,<sup>32</sup> son of Jesse, son of Obed, son of Boaz, son of Sala,<sup>d</sup> son of Nahshon,<sup>33</sup> son of Amminadab, son of Admin, son of Arni,<sup>e</sup> son of Hezron, son of Perez, son of Judah,<sup>34</sup> son of Jacob, son of Isaac,<sup>35</sup> son of Abraham, son of Terah, son of Nahor,<sup>35</sup> son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelah,<sup>36</sup> son of Cainan, son of Arphaxad, son of Shem, son of Noah, son of Lamech,<sup>37</sup> son of Methuselah, son of Enoch, son of Jared, son of Mahalaleel, son of Cainan,<sup>38</sup> son of Enos, son of Seth, son of Adam, son of God.

<sup>c</sup> Gk *Salathiel*

<sup>d</sup> Other ancient authorities read

*Salmon*

<sup>e</sup> Other ancient authorities read

*Aminadab, son of Aram;* others vary widely

Σαλαθιήλ τοῦ Νηρί 3.28 τοῦ Μελχὶ τοῦ  
[SON] OF SHEALTIEL, THE [SON] OF NERI, THE [SON] OF MELCHI, THE  
'Αδδὶ τοῦ Κωσάμ τοῦ Ἐλμαδάμ τοῦ Ἑρ  
[SON] OF ADDI, THE [SON] OF COSAM, THE [SON] OF ELMADAM, THE [SON] OF ER,  
3.29 τοῦ Ἰησοῦ τοῦ Ἐλιέζερ τοῦ Ἰωρίμ τοῦ  
THE [SON] OF JOSHUA, THE [SON] OF ELIEZER, THE [SON] OF JORIM, THE  
Μαθθατ τοῦ Λευὶ 3.30 τοῦ Συμεὼν τοῦ  
[SON] OF MATTHAT, THE [SON] OF LEVI, THE [SON] OF SIMEON, THE  
'Ιούδα τοῦ Ἰωσήφ τοῦ Ἰωνάμ τοῦ Ἐλιακίμ  
[SON] OF JUDAH, THE [SON] OF JOSEPH, THE [SON] OF JONAM, THE [SON] OF ELIAKIM,  
3.31 τοῦ Μελεὰ τοῦ Μεννὰ τοῦ Ματταθὰ τοῦ  
THE [SON] OF MELEA, THE [SON] OF MENNA, THE [SON] OF MATTATHA, THE  
Ναθάμ τοῦ Δαυὶδ 3.32 τοῦ Ἰεσσαὶ τοῦ  
[SON] OF NATHAN, THE [SON] OF DAVID, THE [SON] OF JESSE, THE  
'Ιωβῆδ τοῦ Βόος τοῦ Σαλὰ τοῦ Ναασσών  
[SON] OF OBED, THE [SON] OF BOAZ, THE [SON] OF SALA, THE [SON] OF NAHSHON,  
3.33 τοῦ Ἀμιναδάβ τοῦ Ἀδμὶν τοῦ Ἀρνὶ τοῦ  
THE [SON] OF AMMINADAB, THE [SON] OF ADMIN, THE [SON] OF ARNI, THE  
'Εσρώμ τοῦ Φάρες τοῦ Ἰούδα 3.34 τοῦ  
[SON] OF HEZRON, THE [SON] OF PEREZ, THE [SON] OF JUDAH, THE  
'Ιακῶβ τοῦ Ἰσαὰκ τοῦ Ἀβραὰμ τοῦ Θάρα  
[SON] OF JACOB, THE [SON] OF ISAAC, THE [SON] OF ABRAHAM, THE [SON] OF TERAH,  
τοῦ Ναχώρ 3.35 τοῦ Σερούχ τοῦ Ῥαγαὺ τοῦ  
THE [SON] OF NAHOR, THE [SON] OF SERUG, THE [SON] OF REU, THE  
Φάλεκ τοῦ Ἑβερ τοῦ Σαλὰ 3.36 τοῦ  
[SON] OF PELEG, THE [SON] OF EBER, THE [SON] OF SHELAH, THE  
Καὶνὰμ τοῦ Ἀρφαξαδ τοῦ Σὴμ τοῦ Νῶε  
[SON] OF CAINAN, THE [SON] OF ARPHAXAD, THE [SON] OF SHEM, THE [SON] OF NOAH,  
τοῦ Λάμεχ 3.37 τοῦ Μαθουσαλὰ τοῦ Ἐνὼχ τοῦ  
THE [SON] OF LAMECH, THE [SON] OF METHUSELAH, THE [SON] OF ENOCH, THE  
'Ιάρετ τοῦ Μαλελεήλ τοῦ Καὶνὰμ 3.38 τοῦ  
[SON] OF JARED, THE [SON] OF MAHALALEEL, THE [SON] OF CAINAN, THE  
'Ενὼς τοῦ Σὴθ τοῦ Ἀδὰμ τοῦ θεοῦ.  
[SON] OF ENOS, THE [SON] OF SETH, THE [SON] OF ADAM, THE [SON] OF GOD.

## CHAPTER 4

Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness,<sup>2</sup> where for forty days he was tempted by the devil. He ate nothing at all

4.1 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν  
NOW~JESUS, FULL OF [THE] HOLY~SPIRIT, RETURNED  
ἀπὸ τοῦ Ἰορδάνου καὶ ἤγετο ἐν τῷ πνεύματι ἐν  
FROM THE JORDAN AND WAS BEING LED BY THE SPIRIT IN  
τῇ ἐρήμῳ 4.2 ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ  
THE DESERT FORTY~DAYS BEING TEMPTED BY  
τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς  
THE DEVIL, AND HE DID NOT EAT ANYTHING IN -

ἡμέραις ἐκείναις καὶ συντελεσθαισὼν αὐτῶν  
THOSE~DAYS AND THEY(THE DAYS)~HAVING BEEN COMPLETED

ἐπεινασεν. 4.3 Εἶπεν δὲ αὐτῷ ὁ διάβολος, Εἰ  
HE HUNGERED. AND~SAID TO HIM THE DEVIL, IF

υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα  
YOU ARE~(THE) SON - OF GOD, TELL - THIS~STONE THAT

γένηται ἄρτος. 4.4 καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ  
IT MIGHT BECOME A LOAF(OF BREAD). AND ANSWERED TO HIM -

Ἰησοῦς, Γέγραπται ὅτι Οὐκ ἐπ' ἄρτι μόνῳ ζήσεται ὁ  
JESUS, IT HAS BEEN WRITTEN - NOT BY BREAD ALONE WILL LIVE -

ἄνθρωπος. 4.5 Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ  
MAN. AND HAVING LED UP HIM HE SHOWED TO HIM

πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμή  
ALL THE KINGDOMS OF THE WORLD IN A MOMENT

χρόνου 4.6 καὶ εἶπεν αὐτῷ ὁ διάβολος, Σοὶ δώσω  
OF TIME; AND SAID TO HIM THE DEVIL, TO YOU I WILL GIVE

τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν,  
- <sup>3</sup>AUTHORITY <sup>2</sup>THIS <sup>1</sup>ALL AND THE GLORY OF THEM,

ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἐὰν θέλω δίδωμι  
BECAUSE IT HAS BEEN GIVEN~TO ME AND TO WHOMEVER I DESIRE, I GIVE

αὐτήν· 4.7 σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ,  
IT. <sup>3</sup>YOU <sup>1</sup>THEREFORE <sup>2</sup>IF BOW DOWN IN WORSHIP BEFORE ME,

ἔσται σοῦ πάντα. 4.8 καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
WILL BE YOURS EVERYTHING. AND HAVING ANSWERED - JESUS

εἶπεν αὐτῷ, Γέγραπται,  
SAID TO HIM, IT HAS BEEN WRITTEN,

Κύριον τὸν θεόν σου προσκυνήσεις  
[THE] LORD THE GOD OF YOU YOU SHALL WORSHIP

καὶ αὐτῷ μόνῳ λατρεύσεις.  
AND HIM ALONE YOU SHALL SERVE.

4.9 Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ καὶ ἔστησεν  
AND~HE LED HIM TO JERUSALEM AND SET [HIM]

ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ καὶ εἶπεν αὐτῷ, Εἰ  
UPON THE PINNACLE OF THE TEMPLE AND SAID TO HIM, IF

υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω·  
YOU ARE~(THE) SON - OF GOD, THROW YOURSELF DOWN~FROM HERE;

4.10 γέγραπται γὰρ ὅτι  
FOR~IT HAS BEEN WRITTEN -

Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ  
TO THE ANGELS OF HIM HE WILL GIVE ORDERS CONCERNING YOU

τοῦ διαφυλάξαι σε,  
- TO PROTECT YOU,

4.11 καὶ ὅτι  
AND -

Ἐπὶ χειρῶν ἀρουσίν σε,  
UPON [THEIR] HANDS THEY WILL LIFT UP YOU,

during those days, and when they were over, he was famished. <sup>3</sup>The devil said to him, "If you are the Son of God, command this stone to become a loaf of bread." <sup>4</sup>Jesus answered him, "It is written, 'One does not live by bread alone.'"

<sup>5</sup>Then the devil led him up and showed him in an instant all the kingdoms of the world. <sup>6</sup>And the devil said to him, "To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please. <sup>7</sup>If you, then, will worship me, it will all be yours." <sup>8</sup>Jesus answered him, "It is written, 'Worship the Lord your God, and serve only him.'"

<sup>9</sup>Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down from here, <sup>10</sup>for it is written, 'He will command his angels concerning you, to protect you,'

<sup>11</sup>and 'On their hands they will bear you up,

<sup>f</sup>Gk he



so that you will not  
dash your foot  
against a stone.’”

<sup>12</sup>Jesus answered him, “It is  
said, ‘Do not put the Lord  
your God to the test.’”

<sup>13</sup>When the devil had  
finished every test, he  
departed from him until an  
opportune time.

<sup>14</sup>Then Jesus, filled with  
the power of the Spirit,  
returned to Galilee, and a  
report about him spread  
through all the surrounding  
country. <sup>15</sup>He began to teach  
in their synagogues and was  
praised by everyone.

<sup>16</sup>When he came to  
Nazareth, where he had  
been brought up, he went  
to the synagogue on the  
sabbath day, as was his  
custom. He stood up to  
read, <sup>17</sup>and the scroll of the  
prophet Isaiah was given to  
him. He unrolled the scroll  
and found the place where it  
was written:

<sup>18</sup>“The Spirit of the Lord is  
upon me,  
because he has  
anointed me  
to bring good news to  
the poor.  
He has sent me to  
proclaim release to  
the captives  
and recovery of sight to  
the blind,

μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα  
LEST YOU STRIKE AGAINST A STONE THE FOOT

σου.

OF YOU.

**4.12** καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι  
AND HAVING ANSWERED SAID TO HIM - JESUS -

Εἴρηται, Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.  
IT HAS BEEN SAID, YOU SHALL NOT PUT TO THE TEST [THE] LORD, THE GOD OF YOU.

**4.13** Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος  
AND HAVING COMPLETED EVERY TEMPTATION THE DEVIL

ἀπέστη ἀπ’ αὐτοῦ ἄχρι καιροῦ.  
WENT AWAY FROM HIM UNTIL [AN OPPORTUNE] TIME.

**4.14** Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ  
AND RETURNED - JESUS IN THE POWER OF THE

πνεύματος εἰς τὴν Γαλιλαίαν. καὶ φήμη ἐξῆλθεν  
SPIRIT TO - GALILEE. AND A REPORT WENT OUT

καθ’ ὅλης τῆς περιχώρου περὶ αὐτοῦ.  
THROUGHOUT ALL THE SURROUNDING COUNTRYSIDE ABOUT HIM.

**4.15** καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν  
AND HE WAS TEACHING IN THE SYNAGOGUES OF THEM

δοξαζόμενος ὑπὸ πάντων.  
BEING PRAISED BY ALL.

**4.16** Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν τεθραμμένος καὶ  
AND HE CAME TO NAZARETH, WHERE HE HAD BEEN BROUGHT UP AND

εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν  
HE ENTERED ACCORDING TO - HIS~CUSTOM ON THE DAY OF THE

σαββάτων εἰς τὴν συναγωγὴν καὶ ἀνέστη ἀναγνῶναι.  
SABBATH INTO THE SYNAGOGUE AND STOOD UP TO READ.

**4.17** καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἰσαΐου  
AND WAS GIVEN TO HIM [THE] BOOK OF THE PROPHET ISAIAH

καὶ ἀναπτύξας τὸ βιβλίον εὔρεν τὸν τόπον οὗ  
AND HAVING UNROLLED THE SCROLL HE FOUND THE PLACE WHERE

ἦν γεγραμμένον,  
IT HAD BEEN WRITTEN,

**4.18** Πνεῦμα κυρίου ἐπ’ ἐμέ  
[THE] SPIRIT OF [THE] LORD [IS] UPON ME

οὗ εἵνεκεν ἔχρισέν με  
ON ACCOUNT~OF WHICH HE ANOINTED ME

εὐαγγελίσασθαι πτωχοῖς,  
TO PREACH GOOD NEWS TO [THE] POOR,

ἀπέσταλκέν με, κηρύξαι αἰχμαλώτοις ἄφεσιν  
HE HAS SENT ME TO PREACH TO [THE] CAPTIVES RELEASE

καὶ τυφλοῖς ἀνάβλεψιν,  
AND TO [THE] BLIND [THE] RECOVERY OF SIGHT,

ἀποστέλλαι τεθραυσμένους ἐν  
TO SEND FORTH ONES HAVING BEEN OPPRESSED IN [TO]  
ἀφέσει,  
FREEDOM,

**4.19** κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.  
TO PREACH [THE] YEAR OF [THE] LORD'S FAVOR.

**4.20** καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ  
AND HAVING ROLLED UP THE SCROLL [AND] HAVING GIVEN [IT] BACK TO THE

ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ  
ATTENDANT HE SAT DOWN. AND <sup>3</sup>OF ALL <sup>1</sup>THE <sup>2</sup>EYES IN THE

συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ. **4.21** ἤρξατο δὲ  
SYNAGOGUE WERE FOCUSED ON HIM. AND ~HE BEGAN

λέγειν πρὸς αὐτοὺς ὅτι Σήμερον πεπλήρωται ἡ  
TO SPEAK TO THEM - TODAY HAS BEEN FULFILLED -

γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. **4.22** Καὶ πάντες  
THIS~SCRIPTURE IN THE EARS OF YOU. AND EVERYONE

ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις  
WAS SPEAKING WELL [OF] HIM AND THEY WERE AMAZED AT THE <sup>2</sup>WORDS

τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος  
- <sup>1</sup>GRACIOUS - COMING OUT FROM THE MOUTH

αὐτοῦ καὶ ἔλεγον, Οὐχὶ υἱὸς ἐστὶν Ἰωσήφ  
OF HIM AND THEY WERE SAYING, <sup>3</sup>NOT <sup>4</sup>[THE] SON <sup>1</sup>IS <sup>5</sup>OF JOSEPH

οὗτος; **4.23** καὶ εἶπεν πρὸς αὐτούς, Πάντως ἐρεῖτέ  
<sup>2</sup>THIS ONE? AND HE SAID TO THEM, NO DOUBT YOU<sup>2</sup> WILL SPEAK

μοι τὴν παραβολὴν ταύτην· Ἰατρί, θεράπευσον  
TO ME - THIS~PARABLE: PHYSICIAN, HEAL

σεαυτὸν· ὅσα ἠκούσαμεν γενόμενα εἰς τὴν  
YOURSELF. EVERYTHING WHICH WE HEARD HAVING HAPPENED IN -

Καφαρναοὺμ ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.  
CAPERNAUM DO ALSO HERE IN THE HOMETOWN OF YOU.

**4.24** εἶπεν δέ, Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης  
BUT~HE SAID, TRULY I SAY TO YOU<sup>2</sup> THAT NO PROPHET

δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. **4.25** ἐπ' ἀληθείας  
IS~WELCOME IN THE HOMETOWN OF HIM. <sup>2</sup>IN <sup>3</sup>TRUTH

δὲ λέγω ὑμῖν, πολλαὶ χήραι ἦσαν ἐν ταῖς ἡμέραις  
<sup>1</sup>AND I TELL YOU<sup>2</sup>, MANY WIDOWS WERE IN THE DAYS

Ἰησοῦ ἐν τῇ Ἰσραήλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ  
OF ELIJAH IN - ISRAEL, WHEN WAS SHUT UP - HEAVEN FOR

ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ  
THREE~YEARS AND SIX~MONTHS, WHEN OCCURRED A GREAT~FAMINE OVER

πᾶσαν τὴν γῆν, **4.26** καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη  
ALL THE LAND, AND TO NOT ONE OF THEM WAS SENT

Ἰηλίας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα  
ELIJAH EXCEPT TO ZAREPHATH - OF SIDON TO A WOMAN,

χήραν. **4.27** καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῇ Ἰσραήλ  
A WIDOW. AND MANY LEPERS WERE IN - ISRAEL

to let the oppressed  
go free,

<sup>19</sup>to proclaim the year of  
the Lord's favor."

<sup>20</sup>And he rolled up the scroll,  
gave it back to the attendant,  
and sat down. The eyes of all  
in the synagogue were fixed  
on him. <sup>21</sup>Then he began to  
say to them, "Today this  
scripture has been fulfilled in  
your hearing." <sup>22</sup>All spoke  
well of him and were  
amazed at the gracious  
words that came from his  
mouth. They said, "Is not  
this Joseph's son?" <sup>23</sup>He said  
to them, "Doubtless you will  
quote to me this proverb,  
'Doctor, cure yourself!' And  
you will say, 'Do here also in  
your hometown the things  
that we have heard you did at  
Capernaum.'" <sup>24</sup>And he  
said, "Truly I tell you, no  
prophet is accepted in the  
prophet's hometown. <sup>25</sup>But  
the truth is, there were many  
widows in Israel in the time  
of Elijah, when the heaven  
was shut up three years and  
six months, and there was a  
severe famine over all the  
land; <sup>26</sup>yet Elijah was sent to  
none of them except to a  
widow at Zarephath in  
Sidon. <sup>27</sup>There were also  
many lepers<sup>g</sup> in Israel

<sup>g</sup> The terms *leper* and *leprosy* can  
refer to several diseases

in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian."

<sup>28</sup>When they heard this, all in the synagogue were filled with rage. <sup>29</sup>They got up, drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff. <sup>30</sup>But he passed through the midst of them and went on his way.

<sup>31</sup>He went down to Capernaum, a city in Galilee, and was teaching them on the sabbath. <sup>32</sup>They were astounded at his teaching, because he spoke with authority. <sup>33</sup>In the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, <sup>34</sup>"Let us alone! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God." <sup>35</sup>But Jesus rebuked him, saying, "Be silent, and come out of him!" When the demon had thrown him down before them, he came out of him without having done him any harm. <sup>36</sup>They were all amazed and kept saying to one another, "What kind of utterance is this? For with authority and power he commands the unclean spirits, and out they come!"

ἐπὶ Ἑλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν  
DURING [THE TIME OF] ELISHA THE PROPHET, AND NOT ONE OF THEM

ἐκαθαρίσθη εἰ μὴ Ναϊμὰν ὁ Σύρος. 4.28 καὶ  
WAS CLEANSSED EXCEPT NAAMAN THE SYRIAN. AND

ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες  
ALL~WERE FILLED WITH ANGER IN THE SYNAGOGUE, HEARING

ταῦτα 4.29 καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς  
THESE THINGS AND HAVING ARISEN THEY DROVE OUT HIM OUTSIDE THE

πόλεως καὶ ἡγάγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους ἐφ'  
CITY AND THEY LED HIM UP TO [THE] TOP OF THE HILL UPON

οὗ ἡ πόλις ὠκοδόμητο αὐτῶν ὥστε κατακρημνίσαι  
WHICH THE CITY OF THEM~HAD BEEN BUILT IN ORDER TO THROW DOWN

αὐτόν· 4.30 αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν  
HIM. BUT~HE, HAVING GONE THROUGH [THE] MIDST OF THEM,

ἐπορεύετο.  
WAS WALKING AWAY.

4.31 Καὶ κατήλθεν εἰς Καφαρναοὺμ πόλιν τῆς  
AND HE WENT DOWN TO CAPERNAUM, A CITY -

Γαλιλαίας. καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς  
OF GALILEE. AND HE WAS TEACHING THEM ON THE

σάββασιν· 4.32 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ  
SABBATHS. AND THEY WERE AMAZED AT THE TEACHING

αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. 4.33 καὶ  
OF HIM, BECAUSE WITH AUTHORITY WAS THE WORD OF HIM. AND

ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα  
IN THE SYNAGOGUE THERE WAS A MAN HAVING A SPIRIT

δαιμονίου ἀκαθάρτου καὶ ἀνέκραξεν φωνῇ μεγάλῃ,  
OF AN UNCLEAN~DEMON AND HE CRIED OUT [WITH] A LOUD~VOICE,

4.34 Ἐὰ τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ;  
AH, WHAT [IS THIS] TO US AND TO YOU, JESUS OF NAZARETH?

ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος  
DID YOU COME TO DESTROY US? I KNOW WHO~YOU ARE, THE HOLY ONE

τοῦ θεοῦ. 4.35 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων,  
- OF GOD. AND REBUKED HIM - JESUS SAYING,

Φιμώθητι καὶ ἐξελθε ἀπ' αὐτοῦ. καὶ ῥίψαν  
BE SILENT AND COME OUT FROM HIM. AND <sup>3</sup>HAVING THROWN [DOWN]

αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ'  
<sup>4</sup>HIM <sup>1</sup>THE <sup>2</sup>DEMON INTO THE MIDST [OF THEM] HE CAME OUT FROM

αὐτοῦ μηδὲν βλάβαν αὐτόν. 4.36 καὶ ἐγένετο θάμβος  
HIM WITHOUT HAVING HARMED HIM. AND FEAR~CAME

ἐπὶ πάντας καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες,  
UPON EVERYONE AND THEY WERE TALKING TO ONE ANOTHER SAYING,

Τίς ὁ λόγος οὗτος ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει  
WHAT [IS] - THIS~WORD, FOR WITH AUTHORITY AND POWER

ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται;  
HE COMMANDS THE UNCLEAN SPIRITS AND THEY COME OUT?

**4.37** καὶ ἔξεπορεύετο ἡχος περὶ αὐτοῦ εἰς πάντα τόπον  
AND A REPORT~WAS GOING OUT ABOUT HIM INTO EVERY PLACE

τῆς περιχώρου.  
OF THE SURROUNDING REGION.

**4.38** Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν  
AND~HAVING ARISEN FROM THE SYNAGOGUE HE ENTERED INTO THE

οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος  
HOUSE OF SIMON. AND~[THE] MOTHER-IN-LAW - OF SIMON

ἦν συνεχομένη πυρετῷ μεγάλῳ καὶ ἠρώτησαν αὐτὸν  
WAS SUFFERING WITH A HIGH~FEVER AND THEY ASKED HIM

περὶ αὐτῆς. **4.39** καὶ ἐπιστὰς ἐπάνω αὐτῆς  
ABOUT HER. AND HAVING STOOD OVER HER,

ἐπετίμησεν τῷ πυρετῷ καὶ ἀφήκεν αὐτήν·  
HE REBUKED THE FEVER AND IT LEFT HER.

παραχρήμα δὲ ἀναστὰσα διηκόνει αὐτοῖς.  
AND~AT ONCE HAVING ARISEN SHE WAS SERVING THEM.

**4.40** Δύνοντας δὲ τοῦ ἡλίου ἅπαντες ὅσοι εἶχον  
AND~[WHILE] SETTING THE SUN, ALL WHO HAD

ἀσθενούντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς  
AILING ONES WITH VARIOUS~DISEASES, THEY BROUGHT THEM TO

αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεῖς  
HIM. AND~HE, [UPON] EACH~ONE OF THEM THE(HIS) HANDS LAYING,

ἐθεράπευεν αὐτούς. **4.41** ἐξήρχετο δὲ καὶ δαιμόνια  
HE WAS HEALING THEM. AND~WERE COMING OUT ALSO DEMONS

ἀπὸ πολλῶν κρ[αυγ]άζοντα καὶ λέγοντα ὅτι Σὺ εἶ ὁ  
FROM MANY CRYING OUT AND SAYING - YOU ARE THE

υἱὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ  
SON - OF GOD. AND REBUKING [THEM], HE WAS NOT ALLOWING THEM

λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι.  
TO SPEAK, BECAUSE THEY HAD KNOWN <sup>3</sup>THE <sup>4</sup>CHRIST <sup>1</sup>HIM <sup>2</sup>TO BE.

**4.42** Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς  
AND~HAVING COME DAY, HAVING GONE FORTH HE WENT OUT TO

ἔρημον τόπον· καὶ οἱ ὄχλοι ἐπεζήτουν αὐτὸν καὶ  
A DESOLATE PLACE. AND THE CROWDS WERE SEEKING HIM AND

ἦλθον ἕως αὐτοῦ καὶ κατεῖχον αὐτὸν τοῦ  
THEY CAME UP TO HIM AND THEY WERE HINDERING HIM [SO AS] -

μὴ πορεύεσθαι ἀπ' αὐτῶν. **4.43** ὁ δὲ εἶπεν  
NOT [TO ALLOW HIM] TO DEPART FROM THEM. - BUT HE SAID

πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἑτέραις πόλεσιν  
TO THEM - ALSO TO THE OTHER CITIES

εὐαγγελισασθαι με δεῖ τὴν βασιλείαν τοῦ  
<sup>3</sup>TO PREACH <sup>2</sup>[FOR] ME <sup>1</sup>IT IS NECESSARY THE KINGDOM -

θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην. **4.44** καὶ  
OF GOD, BECAUSE FOR THIS PURPOSE I WAS SENT. AND

ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.  
HE WAS PREACHING IN THE SYNAGOGUES - OF JUDEA.

<sup>37</sup>And a report about him began to reach every place in the region.

<sup>38</sup>After leaving the synagogue he entered Simon's house. Now Simon's mother-in-law was suffering from a high fever, and they asked him about her. <sup>39</sup>Then he stood over her and rebuked the fever, and it left her. Immediately she got up and began to serve them.

<sup>40</sup>As the sun was setting, all those who had any who were sick with various kinds of diseases brought them to him; and he laid his hands on each of them and cured them. <sup>41</sup>Demons also came out of many, shouting, "You are the Son of God!" But he rebuked them and would not allow them to speak, because they knew that he was the Messiah.<sup>h</sup>

<sup>42</sup>At daybreak he departed and went into a deserted place. And the crowds were looking for him; and when they reached him, they wanted to prevent him from leaving them.

<sup>43</sup>But he said to them, "I must proclaim the good news of the kingdom of God to the other cities also; for I was sent for this purpose."

<sup>44</sup>So he continued proclaiming the message in the synagogues of Judea.<sup>i</sup>

<sup>h</sup>Or: *the Christ*

<sup>i</sup>Other ancient authorities read *Galilee*



## CHAPTER 5

Once while Jesus<sup>1</sup> was standing beside the lake of Gennesaret, and the crowd was pressing in on him to hear the word of God,<sup>2</sup> he saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets.<sup>3</sup> He got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat.<sup>4</sup> When he had finished speaking, he said to Simon, "Put out into the deep water and let down your nets for a catch."<sup>5</sup> Simon answered, "Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets."

<sup>6</sup>When they had done this, they caught so many fish that their nets were beginning to break.<sup>7</sup> So they signaled their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink.<sup>8</sup> But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Go away from me, Lord, for I am a sinful man!"<sup>9</sup> For he and all who were with him were amazed at the catch of fish that they had taken;

<sup>1</sup> Gk he

**5.1** Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι  
NOW~IT CAME ABOUT [THAT] WHILE THE CROWD WAS PRESSING UPON

αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ καὶ αὐτὸς  
HIM AND LISTENING TO THE WORD - OF GOD, - HE

ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ, **5.2** καὶ  
HAD BEEN STANDING BESIDE THE LAKE OF GENNESARET, AND

εἶδεν δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ  
HE SAW TWO BOATS HAVING BEEN BESIDE THE LAKE. BUT~THE

ἀλιεῖς ἀπ' αὐτῶν ἀποβάντες ἐπλυνον τὰ δίκτυα.  
FISHERMEN FROM THEM HAVING GONE AWAY WERE WASHING THE NETS.

**5.3** ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν Σίμωνος,  
AND~EMBARKING INTO ONE OF THE BOATS, WHICH WAS SIMON'S,

ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον,  
HE ASKED HIM FROM THE LAND TO PUT OUT A LITTLE,

καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους.  
AND~HAVING SAT DOWN, FROM THE BOAT HE WAS TEACHING THE CROWDS.

**5.4** ὥς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα,  
AND~WHEN HE STOPPED SPEAKING, HE SAID TO - SIMON,

Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα  
PUT OUT INTO THE DEEP [WATER] AND LET DOWN THE NETS

ὑμῶν εἰς ἄγρην. **5.5** καὶ ἀποκριθεὶς Σίμων εἶπεν,  
OF YOU<sup>o</sup> FOR A CATCH. AND HAVING ANSWERED, SIMON SAID,

Ἐπιστάτα, δι' ὅλης νυκτὸς κοπιάσαντες  
MASTER, THROUGHOUT [THE] WHOLE NIGHT HAVING LABORED

οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου  
WE CAUGHT~NOTHING. BUT~ON ACCOUNT OF THE WORD OF YOU

χαλάσω τὰ δίκτυα. **5.6** καὶ τοῦτο ποιήσαντες  
I WILL LET DOWN THE NETS. AND HAVING DONE~THIS

συνέκλεισαν πλήθος ἰχθύων πολὺ, διερρήσσετο δὲ τὰ  
THEY ENCLOSED <sup>2</sup>MULTITUDE <sup>3</sup>OF FISH <sup>1</sup>A GREAT, AND~WERE BEING TORN THE

δίκτυα αὐτῶν. **5.7** καὶ κατένευσαν τοῖς μετόχοις ἐν  
NETS OF THEM. AND THEY SIGNALLED FOR THE PARTNERS IN

τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντος συλλαβεῖσθαι αὐτοῖς·  
THE OTHER BOAT [THAT] - HAVING COME TO HELP THEM.

καὶ ἦλθον καὶ ἐπλησαν ἀμφοτέρα τὰ πλοῖα ὥστε  
AND THEY CAME AND THEY FILLED BOTH - BOATS SO AS

βυθίζεσθαι αὐτά. **5.8** ἰδὼν δὲ Σίμων Πέτρος  
TO BE SINKING THEM. AND~HAVING SEEN [THIS], SIMON PETER

προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων, Ἐξέλθε ἀπ'  
FELL DOWN AT THE KNEES OF JESUS SAYING, DEPART FROM

ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι, κύριε. **5.9** θάμβος γὰρ  
ME, FOR A SINFUL~MAN I AM, LORD. FOR~ASTONISHMENT

περιέσχευ αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ  
SEIZED HIM AND ALL THE ONES WITH HIM

ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ὧν συνέλαβον,  
ON ACCOUNT OF THE CATCH - OF FISH WHICH THEY TOOK,

5.10 ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς  
AND~LIKEWISE ALSO JAMES AND JOHN [THE] SONS

Ζεβεδαίου, οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν  
OF ZEBEDEE, WHO WERE PARTNERS - WITH SIMON. AND <sup>2</sup>SAID

πρὸς τὸν Σίμονα ὁ Ἰησοῦς, Μὴ φοβοῦ· ἀπὸ τοῦ  
<sup>3</sup>TO - <sup>4</sup>SIMON - <sup>1</sup>JESUS, DO NOT BE AFRAID. FROM -

νῦν ἀνθρώπους ἔση ζωγρῶν. 5.11 καὶ καταγαγόντες τὰ  
NOW [ON] <sup>2</sup>MEN <sup>1</sup>YOU WILL CATCH. AND HAVING LEFT BEHIND THE

πλοῖα ἐπὶ τὴν γῆν ἀφέντες πάντα ἠκολούθησαν  
BOATS ON THE LAND [AND], HAVING LEFT EVERYTHING, THEY FOLLOWED

αὐτῷ.  
HIM.

5.12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν  
AND IT CAME ABOUT WHILE HE [WAS]~TO BE IN ONE OF THE

πόλεων καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας·  
CITIES AND BEHOLD [THERE WAS] A MAN FULL OF LEPROSY.

ἰδὼν δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον  
AND~HAVING SEEN - JESUS, HAVING FALLEN ON [HIS] FACE

ἐδεήθη αὐτοῦ λέγων, Κύριε, ἐὰν θέλῃς δύνασαι  
HE BEGGED HIM SAYING, LORD, IF YOU ARE WILLING YOU ARE ABLE

με καθαρίσαι. 5.13 καὶ ἐκτείνας τὴν χεῖρα  
TO CLEANSE~ME. AND HAVING STRETCHED OUT THE [HIS] HAND,

ἥψατο αὐτοῦ λέγων, Θέλω, καθαρίσθητι· καὶ  
HE TOUCHED HIM SAYING, I AM WILLING, BE CLEANSED. AND

εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. 5.14 καὶ αὐτὸς  
IMMEDIATELY THE LEPROSY DEPARTED FROM HIM. AND HE

παρήγγειλεν αὐτῷ μηδεὶν εἰπεῖν, ἀλλὰ ἀπελθὼν  
GAVE ORDERS TO HIM TO TELL~NO ONE, BUT HAVING DEPARTED

δείξον σεαυτὸν τῷ ἱερεὶ καὶ προσένεγκε περὶ τοῦ  
SHOW YOURSELF TO THE PRIEST AND MAKE AN OFFERING FOR THE

καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς, εἰς  
CLEANSING OF YOU AS MOSES~COMMANDED, FOR

μαρτύριον αὐτοῖς. 5.15 διήρχeto δὲ μᾶλλον ὁ λόγος  
A TESTIMONY TO THEM. BUT~HE WAS SPREADING [EVEN] MORE THE WORD

περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ  
ABOUT HIM, AND WERE ASSEMBLING MANY~CROWDS TO LISTEN AND

θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν. 5.16 αὐτὸς δὲ  
TO BE HEALED FROM THE SICKNESSES OF THEM. BUT~HE

ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.  
WAS WITHDRAWING IN THE WILDERNESS PLACES AND WAS PRAYING.

5.17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς  
AND IT CAME ABOUT ON ONE OF THE DAYS - HE

ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ  
WAS TEACHING, AND WERE SITTING DOWN PHARISEES AND

νομοδιδάσκαλοι οἱ ἦσαν ἐληλυθότες ἐκ πάσης κώμης  
TEACHERS OF THE LAW WHO HAD COME FROM EVERY VILLAGE

τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλὴμ καὶ  
- OF GALILEE AND JUDEA AND JERUSALEM. AND

<sup>10</sup>and so also were James and John, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, "Do not be afraid; from now on you will be catching people." <sup>11</sup>When they had brought their boats to shore, they left everything and followed him.

<sup>12</sup>Once, when he was in one of the cities, there was a man covered with leprosy.<sup>k</sup> When he saw Jesus, he bowed with his face to the ground and begged him, "Lord, if you choose, you can make me clean." <sup>13</sup>Then Jesus<sup>l</sup> stretched out his hand, touched him, and said, "I do choose. Be made clean." Immediately the leprosy<sup>k</sup> left him. <sup>14</sup>And he ordered him to tell no one. "Go," he said, "and show yourself to the priest, and, as Moses commanded, make an offering for your cleansing, for a testimony to them."

<sup>15</sup>But now more than ever the word about Jesus<sup>m</sup> spread abroad; many crowds would gather to hear him and to be cured of their diseases. <sup>16</sup>But he would withdraw to deserted places and pray.

<sup>17</sup>One day, while he was teaching, Pharisees and teachers of the law were sitting near by (they had come from every village of Galilee and Judea and from Jerusalem); and the

<sup>k</sup> The terms *leper* and *leprosy* can refer to several diseases

<sup>l</sup> Gk *he*

<sup>m</sup> Gk *him*

power of the Lord was with him to heal.<sup>n</sup> <sup>18</sup>Just then some men came, carrying a paralyzed man on a bed. They were trying to bring him in and lay him before Jesus;<sup>o</sup> <sup>19</sup>but finding no way to bring him in because of the crowd, they went up on the roof and let him down with his bed through the tiles into the middle of the crowd<sup>p</sup> in front of Jesus. <sup>20</sup>When he saw their faith, he said, “Friend,<sup>q</sup> your sins are forgiven you.” <sup>21</sup>Then the scribes and the Pharisees began to question, “Who is this who is speaking blasphemies? Who can forgive sins but God alone?” <sup>22</sup>When Jesus perceived their questionings, he answered them, “Why do you raise such questions in your hearts? <sup>23</sup>Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Stand up and walk’? <sup>24</sup>But so that you may know that the Son of Man has authority on earth to forgive sins”—he said to the one who was paralyzed—“I say to you, stand up and take your bed and go to your home.” <sup>25</sup>Immediately he stood up before them, took what he had been lying on, and went to his home, glorifying

<sup>n</sup> Other ancient authorities read *was present to heal them*

<sup>o</sup> Gk *him*

<sup>p</sup> Gk *into the midst*

<sup>q</sup> Gk *Man*

ἡ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν.<sup>7</sup> **5.18** καὶ  
[THE] POWER OF [THE] LORD WAS IN - HIM~TO CURE. AND  
ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς  
BEHOLD MEN CARRYING ON A PALLET A MAN WHO  
ἦν παραλελυμένος καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ  
HAD BEEN PARALYZED AND WERE SEEKING TO CARRY IN~HIM AND  
θεῖναι [αὐτόν] ἐνώπιον αὐτοῦ. **5.19** καὶ μὴ εὗρόντες  
TO PLACE HIM BEFORE HIM. AND NOT HAVING FOUND  
ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον,  
BY WHAT WAY THEY MIGHT CARRY HIM BECAUSE OF THE CROWD,  
ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθήκαν  
HAVING GONE UP ONTO THE ROOF, THROUGH THE TILES THEY LET DOWN  
αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ  
HIM WITH THE PALLET INTO THE MIDST IN FRONT OF -  
Ἰησοῦ. **5.20** καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν,  
JESUS. AND HAVING SEEN THE FAITH OF THEM HE SAID,  
Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. **5.21** καὶ  
MAN, HAVE BEEN FORGIVEN YOU THE SINS OF YOU. AND  
ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ  
BEGAN TO REASON THE SCRIBES AND THE  
Φαρισαῖοι λέγοντες, Τίς ἐστὶν οὗτος ὃς λαλεῖ  
PHARISEES SAYING, WHO IS THIS WHO IS SPEAKING  
βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ  
BLASPHEMIES? WHO IS ABLE TO FORGIVE~SINS EXCEPT  
μόνος ὁ θεός; **5.22** ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς  
<sup>2</sup>ALONE - <sup>1</sup>GOD? BUT~HAVING KNOWN - JESUS THE  
διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς, Τί  
THOUGHTS OF THEM, HAVING ANSWERED HE SAID TO THEM, WHY  
διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; **5.23** τί ἐστὶν  
ARE YOU\* REASONING IN THE HEARTS OF YOU\*? WHICH IS  
εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι  
EASIER, TO SAY, HAVE BEEN FORGIVEN YOU THE SINS  
σου, ἢ εἰπεῖν, Ἐγείρε καὶ περιπάτει; **5.24** ἵνα δὲ  
OF YOU, OR TO SAY GET UP AND WALK? BUT~IN ORDER THAT  
εἰδῇτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει  
YOU\* MAY KNOW THAT THE SON - OF MAN HAS~AUTHORITY  
ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας—εἶπεν τῷ  
ON - EARTH TO FORGIVE SINS—HE SAID TO THE ONE  
παραλελυμένῳ, Σοὶ λέγω, ἔγειρε καὶ ἄρας τὸ  
HAVING BEEN PARALYZED, TO YOU I SAY, GET UP AND HAVING PICKED UP THE  
κλινιδίόν σου πορεύου εἰς τὸν οἶκόν σου. **5.25** καὶ  
PALLET OF YOU [AND] GO TO THE HOUSE OF YOU. AND  
παραχρήμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ’  
AT ONCE HAVING ARISEN IN FRONT OF THEM, HAVING PICKED UP [THAT] UPON  
ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων  
WHICH HE WAS LYING, HE DEPARTED TO THE HOUSE OF HIM GLORIFYING

**5:17** text: ASV RSV NASB (NIV) (NEB) (TEV) NJB NRSV. var. δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς ([the] power of [the] Lord was [present] to heal them); KJV ASVmg RSVmg NRSVmg.



τὸν θεόν. **5.26** καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ  
- GOD. AND TERROR SEIZED EVERYONE AND

ἐδόξαζον τὸν θεὸν καὶ ἐπλήσθησαν φόβου  
THEY WERE GLORIFYING - GOD AND THEY WERE FILLED WITH FEAR

λέγοντες ὅτι Εἶδομεν παράδοξα σήμερον.  
SAYING, - WE SAW REMARKABLE THINGS TODAY.

**5.27** Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο  
AND AFTER THESE THINGS HE WENT OUT AND SAW

τελώνην ὀνόματι Λεὺιν καθήμενον ἐπὶ τὸ τελώνιον,  
A TAX COLLECTOR BY NAME LEVI SITTING IN THE TAX OFFICE,

καὶ εἶπεν αὐτῷ, Ἀκολουθεῖ μοι. **5.28** καὶ καταλιπὼν  
AND HE SAID TO HIM, FOLLOW ME. AND HAVING LEFT BEHIND

πάντα ἀναστὰς ἠκολούθει αὐτῷ. **5.29** Καὶ  
EVERYTHING [AND] HAVING ARISEN HE WAS FOLLOWING HIM. AND

ἐποίησεν δοχὴν μεγάλην Λεὺις αὐτῷ ἐν τῇ οἰκίᾳ  
ARRANGED A GREAT-BANQUET LEVI FOR HIM IN THE HOUSE

αὐτοῦ, καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων  
OF HIM, AND THERE WAS A GREAT-CROWD OF TAX COLLECTORS AND OTHERS

οἱ ἦσαν μετ' αὐτῶν κατακείμενοι. **5.30** καὶ ἐγόγγυζον  
WHO WERE WITH THEM RECLINING. AND WERE MURMURING

οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς  
THE PHARISEES AND THE SCRIBES OF THEM AGAINST THE

μαθητὰς αὐτοῦ λέγοντες, Διὰ τί μετὰ τῶν τελωνῶν  
DISCIPLES OF HIM SAYING, WHY WITH THE TAX COLLECTORS

καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; **5.31** καὶ  
AND SINNERS ARE YOU\* EATING AND DRINKING? AND

ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτοὺς, Οὐ χρεῖαν  
HAVING ANSWERED - JESUS SAID TO THEM, NO NEED

ἔχουσιν οἱ ὑγιαίνοντες ἱατροῦ ἀλλὰ οἱ  
HAVE THE ONES BEING HEALTHY OF A PHYSICIAN BUT THE ONES

κακῶς ἔχοντες. **5.32** οὐκ ἐλήλυθα καλεῖσαι δικαίους  
HAVING-ILLNESS. I HAVE NOT COME TO CALL [THE] RIGHTEOUS

ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.  
BUT SINNERS TO REPENTANCE.

**5.33** Οἱ δὲ εἶπαν πρὸς αὐτόν, Οἱ μαθηταὶ Ἰωάννου  
- BUT THEY SAID TO HIM, THE DISCIPLES OF JOHN

νηστεύουσιν πικρὰ καὶ δεήσεις ποιοῦνται ὁμοίως καὶ  
FAST OFTEN AND OFFER-PRAYERS LIKewise ALSO

οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ  
THE ONES OF THE PHARISEES, BUT-THE ONES TO YOU EAT AND

πίνουσιν. **5.34** ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτοὺς,  
DRINK. - BUT JESUS SAID TO THEM,

Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ  
YOU\* ARE NOT ABLE THE SONS OF THE WEDDING ATTENDANTS WHILE THE

νυμφίος μετ' αὐτῶν ἐστὶν ποιῆσαι νηστεύσαι;  
BRIDEGROOM <sup>2</sup>WITH <sup>3</sup>THEM <sup>1</sup>IS TO MAKE TO FAST [ARE YOU\*]?]

**5.35** ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν  
BUT-WILL COME DAYS, ALSO WHEN IS TAKEN AWAY FROM THEM

God. <sup>26</sup>Amazement seized all of them, and they glorified God and were filled with awe, saying, "We have seen strange things today."

<sup>27</sup> After this he went out and saw a tax collector named Levi, sitting at the tax booth; and he said to him, "Follow me." <sup>28</sup> And he got up, left everything, and followed him.

<sup>29</sup> Then Levi gave a great banquet for him in his house; and there was a large crowd of tax collectors and others sitting at the table with them. <sup>30</sup> The Pharisees and their scribes were complaining to his disciples, saying, "Why do you eat and drink with tax collectors and sinners?" <sup>31</sup> Jesus answered, "Those who are well have no need of a physician, but those who are sick; <sup>32</sup> I have come to call not the righteous but sinners to repentance."

<sup>33</sup> Then they said to him, "John's disciples, like the disciples of the Pharisees, frequently fast and pray, but your disciples eat and drink. <sup>34</sup> Jesus said to them, "You cannot make wedding guests fast while the bridegroom is with them, can you? <sup>35</sup> The days will come when the bridegroom will be taken away from them,

\* GK. reclining



and then they will fast in those days.”<sup>36</sup> He also told them a parable: “No one tears a piece from a new garment and sews it on an old garment; otherwise the new will be torn, and the piece from the new will not match the old.”<sup>37</sup> And no one puts new wine into old wineskins; otherwise the new wine will burst the skins and will be spilled, and the skins will be destroyed.<sup>38</sup> But new wine must be put into fresh wineskins.<sup>39</sup> And no one after drinking old wine desires new wine, but says, ‘The old is good.’”<sup>40</sup>

<sup>5</sup> Other ancient authorities read *better*; others lack verse 39

ὁ νυμφίος, τότε νηστεύουσιν ἐν ἐκείναις ταῖς  
THE BRIDEGROOM, THEN THEY WILL FAST IN THOSE -  
ἡμέραις. 5.36 Ἐλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς  
DAYS. NOW-HE WAS TELLING ALSO A PARABLE TO THEM:  
ὅτι Οὐδεὶς ἐπίβλημα ἀπὸ ἱματίου καινοῦ σχίσας  
- NO ONE A PATCH FROM A NEW-GARMENT HAVING TORN  
ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή γε, καὶ τὸ  
PUTS [IT] ON AN OLD-GARMENT. OTHERWISE, BOTH THE  
καινὸν σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ  
NEW WILL TEAR AND WITH THE OLD WILL NOT MATCH THE  
ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. 5.37 καὶ οὐδεὶς βάλλει  
PATCH - FROM THE NEW. AND NO ONE PUTS  
οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή γε, ῥήξει  
NEW-WINE INTO OLD-WINESKINS. OTHERWISE, <sup>4</sup>WILL BURST  
ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς καὶ αὐτὸς ἐκχυθήσεται  
THE WINE - NEW THE WINESKINS AND IT WILL BE SPILLED  
καὶ οἱ ἀσκοὶ ἀπολοῦνται· 5.38 ἀλλὰ οἶνον νέον εἰς  
AND THE WINESKINS WILL BE DESTROYED. RATHER, NEW-WINE INTO  
ἀσκοὺς καινοὺς βλητέον. 5.39 [καὶ] οὐδεὶς πιὼν  
NEW-WINESKINS MUST BE PUT. AND NO ONE HAVING DRUNK  
παλαιὸν θέλει νέον· λέγει γάρ, Ὁ παλαιὸς  
[THE] OLD DESIRES [THE] NEW. FOR-HE SAYS, THE OLD  
χρηστός ἐστιν.  
IS-GOOD [ENOUGH].

## CHAPTER 6

One sabbath<sup>1</sup> while Jesus<sup>2</sup> was going through the grainfields, his disciples plucked some heads of grain, rubbed them in their hands, and ate them.<sup>3</sup> But some of the Pharisees said, “Why are you doing what is not lawful<sup>4</sup> on the sabbath?”<sup>5</sup> Jesus answered, “Have you not read what David did when he and his companions were hungry?<sup>6</sup> He entered the house of God and took and ate the bread of the

<sup>1</sup> Other ancient authorities read *On the second first sabbath*

<sup>4</sup> Gk *he*

<sup>5</sup> Other ancient authorities add *to do*

6.1 Ἐγένετο δὲ ἐν ᾧ σαββάτῳ διαπορεύεσθαι αὐτὸν  
AND-IT CAME ABOUT ON [THE] SABBATH [THAT] HE-IS PASSING  
διὰ σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ  
THROUGH GRAIN FIELDS, AND WERE PLUCKING THE DISCIPLES OF HIM AND  
ἤσθιον τοὺς στάχνας ψάχοντες ταῖς χερσίν.  
EATING THE HEADS [OF GRAIN AND] RUBBING [THEM] IN THE [THEIR] HANDS.  
6.2 τινὲς δὲ τῶν Φαρισαίων εἶπαν, Τί ποιεῖτε ὃ  
NOW-SOME OF THE PHARISEES SAID, WHY ARE YOU<sup>4</sup> DOING WHAT  
οὐκ ἔξεστιν τοῖς σάββασι; 6.3 καὶ ἀποκριθεὶς πρὸς  
IS NOT PERMISSIBLE ON THE SABBATHS? AND HAVING ANSWERED TO  
αὐτοὺς εἶπεν ὁ Ἰησοῦς, Οὐδὲ τοῦτο ἀνέγνωτε ὃ  
THEM SAID - JESUS, <sup>2</sup>NOT <sup>3</sup>THIS ‘HAVE YOU’ READ WHAT  
ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ’  
DAVID-DID WHEN HE-WAS HUNGRY AND THE ONES WITH  
αὐτοῦ [ὄντες], 6.4 [ὥς] εἰσῆλθεν εἰς τὸν οἶκον τοῦ  
HIM BEING [HUNGRY], HOW HE ENTERED INTO THE HOUSE -  
θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν  
OF GOD AND THE LOAVES OF THE PRESENTATION HAVING TAKEN HE ATE

6:1 text: KJV ASVmg RSVmg NRSV. var. σαββατω δευτεροπρωτω (second-first sabbath—i.e., the second sabbath after the first): ASV RSV NASB NIV NEB TEV NJB NRSVmg.

καὶ ἔδωκεν τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν  
AND GAVE TO THE ONES WITH HIM, WHICH IS NOT PERMISSIBLE

φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς· 6.5 καὶ ἔλεγεν  
TO EAT EXCEPT ONLY THE PRIESTS? AND HE WAS SAYING

αὐτοῖς, Κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ  
TO THEM, LORD IS OF THE SABBATH THE SON -

ἀνθρώπου.  
OF MAN.

6.6 Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς  
AND~IT CAME ABOUT ON ANOTHER SABBATH (THAT) HE~ENTERED INTO

τὴν συναγωγὴν καὶ διδάσκειν. καὶ ἦν ἄνθρωπος  
THE SYNAGOGUE AND TAUGHT. AND THERE WAS A MAN

ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά.  
THERE ALSO THE HAND OF HIM THE RIGHT [ONE] WAS WITHERED.

6.7 παρετηροῦντο δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ  
NOW~WERE WATCHING HIM THE SCRIBES AND THE

Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύει, ἵνα  
PHARISEES IF ON THE SABBATH HE HEALS, IN ORDER THAT

εὔρωσιν κατηγορεῖν αὐτοῦ. 6.8 αὐτὸς δὲ ᾔδει  
THEY MIGHT FIND [SOMETHING] TO ACCUSE HIM. BUT~HE KNEW

τοὺς διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ τῷ  
THE THOUGHTS OF THEM, AND~SAID TO THE MAN -

ξηρὰν ἔχοντι τὴν χεῖρα, Ἐγείρε καὶ στήθι εἰς τὸ  
3WITHERED 4HAVING 2THE 4HAND, RISE AND STAND IN THE

μέσον· καὶ ἀναστὰς ἔστη. 6.9 εἶπεν δὲ ὁ Ἰησοῦς  
MIDST. AND HAVING ARISEN HE STOOD. AND~SAID - JESUS

πρὸς αὐτούς, Ἐπερωτῶ ὑμᾶς εἰ ἔξεστιν τῷ  
TO THEM, I ASK YOU\* WHETHER IT IS PERMISSIBLE ON THE

σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ  
SABBATH TO DO GOOD OR TO DO EVIL, TO SAVE~LIFE OR

ἀπολέσαι· 6.10 καὶ περιβλεψάμενος πάντας αὐτοὺς  
DESTROY [IT]? AND HAVING LOOKED AROUND [AT] ALL OF THEM

εἶπεν αὐτῷ, Ἐκτεινον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν  
HE SAID TO HIM, STRETCH OUT THE HAND OF YOU. - AND HE DID,

καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. 6.11 αὐτοὶ δὲ  
AND WAS RESTORED THE HAND OF HIM. BUT~THEY

ἐπλήσθησαν ἀνείας καὶ διελάλουν πρὸς ἀλλήλους  
WERE FILLED WITH FURY AND THEY WERE DISCUSSING WITH ONE ANOTHER

τί ἂν ποιῆσαιεν τῷ Ἰησοῦ.  
WHAT THEY MIGHT DO - TO JESUS.

6.12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις  
NOW~IT CAME ABOUT IN - THESE~DAYS

ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ  
[THAT] HE~WENT FORTH TO THE MOUNTAIN TO PRAY, AND

ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ.  
HE WAS SPENDING THE WHOLE NIGHT IN - PRAYER - TO GOD.

6.13 καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς  
AND WHEN DAY~CAME, HE SUMMONED THE

Presence, which it is not lawful for any but the priests to eat, and gave some to his companions?" <sup>5</sup>Then he said to them, "The Son of Man is lord of the sabbath."

6 On another sabbath he entered the synagogue and taught, and there was a man there whose right hand was withered. <sup>7</sup>The scribes and the Pharisees watched him to see whether he would cure on the sabbath, so that they might find an accusation against him. <sup>8</sup>Even though he knew what they were thinking, he said to the man who had the withered hand, "Come and stand here." He got up and stood there.

<sup>9</sup>Then Jesus said to them, "I ask you, is it lawful to do good or to do harm on the sabbath, to save life or to destroy it?" <sup>10</sup>After looking around at all of them, he said to him, "Stretch out your hand." He did so, and his hand was restored. <sup>11</sup>But they were filled with fury and discussed with one another what they might do to Jesus.

12 Now during those days he went out to the mountain to pray; and he spent the night in prayer to God.

<sup>13</sup>And when day came, he

called his disciples and chose twelve of them, whom he also named apostles:

<sup>14</sup>Simon, whom he named Peter, and his brother Andrew, and James, and John, and Philip, and Bartholomew, <sup>15</sup>and Matthew, and Thomas, and James son of Alphaeus, and Simon, who was called the Zealot, <sup>16</sup>and Judas son of James, and Judas Iscariot, who became a traitor.

<sup>17</sup>He came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon.

<sup>18</sup>They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. <sup>19</sup>And all in the crowd were trying to touch him, for power came out from him and healed all of them.

<sup>20</sup>Then he looked up at his disciples and said:

“Blessed are you who are poor,  
for yours is the  
kingdom of God.

<sup>21</sup>“Blessed are you who are hungry now,  
for you will be filled.

μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ’ αὐτῶν δώδεκα,  
DISCIPLES OF HIM, AND HAVING CHOSEN FROM THEM TWELVE,

οὓς καὶ ἀποστόλους ὠνόμασεν, **6.14** Σίμωνα δὲ καὶ  
WHOM ALSO HE NAMED~APOSTLES, SIMON, WHO ALSO

ὠνόμασεν Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ,  
HE CALLED PETER, AND ANDREW, THE BROTHER OF HIM,

καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον καὶ  
AND JAMES AND JOHN AND PHILIP AND

Βαρθολομαῖον **6.15** καὶ Μαθθαῖον καὶ Θωμᾶν καὶ  
BARTHOLOMEW AND MATTHEW AND THOMAS AND

Ἰάκωβον Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον  
JAMES, [THE SON OF] ALPHEAUS, AND SIMON, THE ONE BEING CALLED

Ζηλωτὴν **6.16** καὶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν  
A ZEALOT, AND JUDAS, [THE SON OF] JAMES, AND JUDAS

Ἰσκαριώθ, ὃς ἐγένετο προδότης.  
ISCARIOT, WHO BECAME A TRAITOR.

**6.17** Καὶ καταβὰς μετ’ αὐτῶν ἕστη ἐπὶ  
AND HAVING COME DOWN WITH THEM HE STOOD ON

τόπου πεδινοῦ, καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ  
A LEVEL~PLACE, AND A GREAT~CROWD OF DISCIPLES OF HIM, AND

πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ  
A GREAT~MULTITUDE OF THE PEOPLE FROM ALL - JUDEA AND

Ἰερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος,  
JERUSALEM AND THE COASTAL REGION OF TYRE AND SIDON,

**6.18** οἱ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν  
WHO CAME TO HEAR HIM AND TO BE HEALED FROM THE

νόσων αὐτῶν· καὶ οἱ ἐνοχλοῦμενοι ἀπὸ  
DISEASES OF THEM. AND THE ONES BEING TROUBLED BY

πνευμάτων ἀκαθάρτων ἐθεραπεύοντο, **6.19** καὶ πᾶς ὁ  
UNCLEAN~SPIRITS WERE BEING HEALED, AND ALL THE

ὄχλος ἐζήτουν ἅπτεσθαι αὐτοῦ, ὅτι δύναμις παρ’  
CROWD WERE SEEKING TO TOUCH HIM, BECAUSE POWER FROM

αὐτοῦ ἐξήρχετο καὶ ἰάτο πάντας.  
HIM WAS GOING OUT AND HE WAS HEALING EVERYONE.

**6.20** Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς  
AND HE HAVING LIFTED UP THE EYES OF HIM TO

τοὺς μαθητὰς αὐτοῦ ἔλεγεν,  
THE DISCIPLES OF HIM WAS SAYING,

Μακάριοι οἱ πτωχοί,  
BLESSED [ARE] THE POOR,

ὅτι ὑμετέρας ἐστὶν ἡ βασιλεία τοῦ θεοῦ.  
FOR YOURS IS THE KINGDOM - OF GOD.

**6.21** μακάριοι οἱ πεινῶντες νῦν,  
BLESSED [ARE] THE ONES HUNGERING NOW,

ὅτι χορτασθήσεσθε.  
FOR YOU\* WILL EAT YOUR FILL.

μακάριοι οἱ κλαίοντες νῦν,  
BLESSED [ARE] THE ONES WEeping NOW,

ὅτι γελάσετε.  
FOR YOU\* WILL LAUGH.

6.22 μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ  
BLESSED ARE YOU\* WHEN <sup>2</sup>HATE <sup>3</sup>YOU\* -

ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ  
<sup>1</sup>MEN AND WHEN THEY OSTRACIZE YOU\* AND

ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς  
THEY REPROACH [YOU\*] AND CAST OUT THE NAME OF YOU\* AS

πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου· 6.23 χάριτε ἐν  
EVIL BECAUSE OF THE SON - OF MAN. REJOICE IN

ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς  
THAT - DAY AND LEAP FOR JOY, FOR~BEHOLD THE REWARD

ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ  
OF YOU\* [IS] GREAT IN - HEAVEN. <sup>2</sup>ACCORDING TO <sup>3</sup>THE <sup>4</sup>SAME THINGS

γὰρ ἐποιοῦν τοῖς προφήταις οἱ πατέρες αὐτῶν.  
<sup>1</sup>FOR WERE DOING TO THE PROPHETS THE FATHERS OF THEM.

6.24 Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις,  
BUT WOE TO YOU\* THE RICH ONES,

ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.  
FOR YOU\* ARE RECEIVING IN FULL THE COMFORT OF YOU\*.

6.25 οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν,  
WOE TO YOU\*, THE ONES HAVING BEEN WELL FED NOW,

ὅτι πεινάσετε.  
FOR YOU\* WILL HUNGER.

οὐαί, οἱ γελῶντες νῦν,  
WOE, THE ONES LAUGHING NOW,

ὅτι πενθήσετε καὶ κλαύσετε.  
FOR YOU\* WILL MOURN AND WEEP.

6.26 οὐαὶ ὅταν ὑμᾶς καλῶς εἰπωσιν πάντες οἱ  
WOE WHEN WELL~OF YOU\* SPEAK ALL -

ἄνθρωποι· κατὰ τὰ αὐτὰ γὰρ ἐποιοῦν τοῖς  
MEN. <sup>2</sup>ACCORDING <sup>3</sup>TO THE <sup>4</sup>SAME THINGS <sup>1</sup>FOR WERE DOING TO THE

ψευδοπροφήταις οἱ πατέρες αὐτῶν.  
FALSE PROPHETS THE FATHERS OF THEM.

6.27 Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπάτε  
BUT TO YOU\* I SAY TO THE ONES LISTENING, LOVE

τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν  
THE ENEMIES OF YOU\*, DO~GOOD TO THE ONES HATING

ὑμᾶς, 6.28 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,  
YOU\*, BLESS THE ONES CURSING YOU\*,

προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς.  
PRAY FOR THE ONES MISTREATING YOU\*.

6.29 τῷ τύποντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ  
TO THE ONE HITTING YOU ON THE CHEEK, OFFER ALSO

“Blessed are you who  
weep now,  
for you will laugh.

22 “Blessed are you when  
people hate you, and when  
they exclude you, revile you,  
and defame you” on account  
of the Son of Man. <sup>23</sup>Rejoice  
in that day and leap for joy,  
for surely your reward is  
great in heaven; for that is  
what their ancestors did to  
the prophets.

<sup>24</sup> “But woe to you who  
are rich,  
for you have received  
your consolation.

<sup>25</sup> “Woe to you who are  
full now,  
for you will be hungry.  
“Woe to you who are  
laughing now,  
for you will mourn  
and weep.

<sup>26</sup> “Woe to you when all  
speak well of you, for that is  
what their ancestors did to  
the false prophets.

<sup>27</sup> “But I say to you that  
listen, Love your enemies,  
do good to those who hate  
you, <sup>28</sup>bless those who curse  
you, pray for those who  
abuse you. <sup>29</sup>If anyone  
strikes you on the cheek,

<sup>w</sup> Gk cast out your name as evil



offer the other also; and from anyone who takes away your coat do not withhold even your shirt.

<sup>30</sup>Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them again. <sup>31</sup>Do to others as you would have them do to you.

<sup>32</sup>"If you love those who love you, what credit is that to you? For even sinners love those who love them.

<sup>33</sup>If you do good to those who do good to you, what credit is that to you? For even sinners do the same.

<sup>34</sup>If you lend to those from whom you hope to receive, what credit is that to you?

Even sinners lend to sinners, to receive as much again.

<sup>35</sup>But love your enemies, do good, and lend, expecting nothing in return.<sup>x</sup> Your reward will be great, and you will be children of the Most High; for he is kind to the ungrateful and the wicked. <sup>36</sup>Be merciful, just as your Father is merciful.

<sup>37</sup>"Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven; <sup>38</sup>give, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap;

<sup>x</sup> Other ancient authorities read *despairing of no one*

τὴν ἄλλην, καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον  
THE OTHER, AND FROM THE ONE TAKING AWAY YOUR - COAT,

καὶ τὸν χιτῶνα μὴ κωλύσῃς. 6.30 παντὶ αἰτοῦντί  
ALSO THE SHIRT DO NOT WITHHOLD. TO EVERYONE ASKING

σε δίδου, καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ  
YOU, GIVE; AND FROM THE ONE TAKING AWAY YOUR-THINGS

μὴ ἀπαίτει. 6.31 καὶ καθὼς θέλετε ἵνα ποιῶσιν  
DO NOT DEMAND [THEM] BACK. AND JUST AS YOU WANT THAT MAY DO

ὑμῖν οἱ ἄνθρωποι ποιεῖτε αὐτοῖς ὁμοίως. 6.32 καὶ εἰ  
TO YOU\* - MEN, DO TO THEM SIMILARLY. AND IF

ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις  
YOU\* LOVE THE ONES LOVING YOU\*, WHAT KIND OF <sup>3</sup>TO YOU\* <sup>1</sup>CREDIT

ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας  
<sup>2</sup>IS [THAT]? FOR-EVEN THE SINNERS <sup>2</sup>THE ONES <sup>3</sup>LOVING

αὐτοὺς ἀγαπῶσιν. 6.33 καὶ [γὰρ] ἐὰν ἀγαθοποιήτε  
<sup>4</sup>THEM <sup>1</sup>LOVE. FOR-EVEN IF YOU\* DO GOOD

τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις  
TO THE ONES DOING GOOD TO YOU\*, WHAT KIND OF <sup>3</sup>TO YOU\* <sup>1</sup>CREDIT

ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν. 6.34 καὶ  
<sup>2</sup>IS [THAT]? EVEN - SINNERS THE SAME DO. AND

ἐὰν δανίσῃτε παρ' ὧν ἐλπίζετε λαβεῖν, ποία  
IF YOU\* LEND FROM WHOM YOU\* HOPE TO RECEIVE, WHAT KIND OF

ὑμῖν χάρις [ἐστίν]; καὶ ἁμαρτωλοὶ  
<sup>3</sup>TO YOU\* <sup>1</sup>CREDIT <sup>2</sup>IS [THAT]? EVEN SINNERS

ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν  
LEND~ TO SINNERS THAT THEY MAY RECEIVE IN RETURN

τὰ ἴσα. 6.35 πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ  
THE SAME AMOUNT. BUT LOVE THE ENEMIES OF YOU\* AND

ἀγαθοποιεῖτε καὶ δανίζετε μὴδὲν ἀπελπίζοντες· καὶ  
DO GOOD AND LOAN EXPECTING IN RETURN~NOTHING. AND

ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ  
WILL BE THE REWARD OF YOU\* GREAT, AND YOU\* WILL BE SONS

ὑψίστου, ὅτι αὐτὸς χρηστός ἐστίν ἐπὶ τοὺς  
OF [THE] MOST HIGH, BECAUSE HE IS~KIND TO THE

ἀχαρίστους καὶ πονηροὺς. 6.36 Γίνεσθε οἰκτίρμονες  
UNGRATEFUL AND EVIL [ONES]. BE COMPASSIONATE

καθὼς [καὶ] ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν.  
JUST AS ALSO THE FATHER OF YOU\* IS~COMPASSIONATE.

6.37 Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθήτε· καὶ  
AND DO NOT~JUDGE, AND BY NO MEANS MAY YOU\* BE JUDGED. AND

μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῇτε. ἀπολύετε,  
DO NOT CONDEMN, AND BY NO MEANS MAY YOU\* BE CONDEMNED. FORGIVE,

καὶ ἀπολυθήσεσθε· 6.38 δίδετε, καὶ δοθήσεται ὑμῖν·  
AND YOU\* WILL BE FORGIVEN. GIVE, AND IT WILL BE GIVEN TO YOU\*.

μέτρον καλὸν πεπιεσμένον σεσαλευμένον  
A GOOD~MEASURE HAVING BEEN PRESSED DOWN [AND] HAVING BEEN SHAKEN,

ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν·  
OVERFLOWING WILL BE PUT INTO THE LAP OF YOU\*.

ὥ γὰρ μέτρω μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.  
FOR~BY WHAT MEASURE YOU\* MEASURE IT WILL BE MEASURED IN RETURN TO YOU\*.

**6.39** Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς· Μήτι  
NOW~HE TOLD ALSO A PARABLE TO THEM. SURELY

δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέροι  
A BLIND PERSON~IS [NOT] ABLE TO LEAD~A BLIND PERSON? [WILL] NOT BOTH

εἰς βόθυνον ἔμπεσούνται; **6.40** οὐκ ἔστιν μαθητὴς ὑπὲρ  
INTO A PIT FALL IN? A PUPIL~IS NOT ABOVE

τὸν διδάσκαλον· κατηρτισμένος δὲ πᾶς ἔσται ὡς  
THE TEACHER. BUT~HAVING BEEN FULLY TRAINED EVERYONE WILL BE LIKE

ὁ διδάσκαλος αὐτοῦ. **6.41** Τί δὲ βλέπεις τὸ κάρφος τὸ  
THE TEACHER OF HIM. AND~WHY DO YOU SEE THE SPECK -

ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν  
IN THE EYE OF THE BROTHER OF YOU, BUT~THE LOG -

ἐν τῷ ἰδίῳ ὀφθαλμῷ σὺ κατανοεῖς; **6.42** πῶς δύνασαι  
IN YOUR OWN EYE YOU DO NOT NOTICE? HOW ARE YOU ABLE

λέγειν τῷ ἀδελφῷ σου, Ὁ ἀδελφέ, ἄφες ἐκβάλλω  
TO SAY TO THE BROTHER OF YOU, BROTHER, LET ME [THAT] I MAY REMOVE

τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν  
THE SPECK - IN THE EYE OF YOU, [WHILE] YOURSELF -

ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτά,  
IN THE EYE OF YOU, [THE] LOG NOT SEEING? HYPOCRITE,

ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ  
REMOVE FIRST THE LOG FROM THE EYE OF YOU, AND

τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ  
THEN YOU WILL SEE CLEARLY THE SPECK - IN THE EYE OF THE

ἀδελφοῦ σου ἐκβαλεῖν.  
BROTHER OF YOU TO TAKE OUT.

**6.43** Οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν  
\*NO \*FOR \*THERE IS \*TREE \*GOOD PRODUCING

καρπὸν σαπρὸν, οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν  
BAD~FRUIT, NOR AGAIN A BAD~TREE PRODUCING

καρπὸν καλόν. **6.44** ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου  
GOOD~FRUIT. FOR~EACH TREE BY ITS OWN

καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν  
FRUIT WILL BE KNOWN. FOR~NOT FROM THORNS DO THEY GATHER

σῦκα οὐδὲ ἐκ βάλτου σταφυλὴν τρυγῶσιν. **6.45** ὁ  
FIGS NOR FROM A THORN BUSH DO THEY PICK~GRAPES. THE

ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς  
GOOD MAN FROM THE GOOD STOREHOUSE OF THE

καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ  
HEART PRODUCES - GOOD, AND THE EVIL FROM -

πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος  
EVIL PRODUCES - EVIL. FOR~FROM [THE] ABUNDANCE

καρδίας λαλεῖ τὸ στόμα αὐτοῦ.  
OF [THE] HEART SPEAKS THE MOUTH OF HIM.

**6.46** Τί δέ με καλεῖτε, Κύριε κύριε, καὶ οὐ ποιεῖτε  
AND~WHY DO YOU\* CALL~ME, LORD LORD, AND [YET] YOU\* DO NOT DO

for the measure you give will be the measure you get back."

39 He also told them a parable: "Can a blind person guide a blind person? Will not both fall into a pit? 40 A disciple is not above the teacher, but everyone who is fully qualified will be like the teacher. 41 Why do you see the speck in your neighbor's<sup>y</sup> eye, but do not notice the log in your own eye? 42 Or how can you say to your neighbor,<sup>z</sup> 'Friend,<sup>z</sup> let me take out the speck in your eye,' when you yourself do not see the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor's<sup>y</sup> eye.

43 "No good tree bears bad fruit, nor again does a bad tree bear good fruit; 44 for each tree is known by its own fruit. Figs are not gathered from thorns, nor are grapes picked from a bramble bush. 45 The good person out of the good treasure of the heart produces good, and the evil person out of evil treasure produces evil; for it is out of the abundance of the heart that the mouth speaks.

46 "Why do you call me 'Lord, Lord,' and do not do

<sup>y</sup> Gk. brother's

<sup>z</sup> Gk. brother

what I tell you?<sup>47</sup> I will show you what someone is like who comes to me, hears my words, and acts on them.<sup>48</sup> That one is like a man building a house, who dug deeply and laid the foundation on rock; when a flood arose, the river burst against that house but could not shake it, because it had been well built.<sup>a</sup> But the one who hears and does not act is like a man who built a house on the ground without a foundation. When the river burst against it, immediately it fell, and great was the ruin of that house.”

<sup>a</sup> Other ancient authorities read *founded upon the rock*

ἂ λέγω; 6.47 πᾶς ὁ ἐρχόμενος πρὸς με καὶ  
WHAT I SAY? EVERYONE - COMING TO ME AND  
ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω  
HEARING MY - WORDS AND DOING THEM, I WILL SHOW  
ὑμῖν τίνι ἐστὶν ὁμοίος· 6.48 ὁμοίος ἐστὶν ἀνθρώπῳ  
YOU\* TO WHOM HE IS LIKENED. HE IS~LIKENED TO [THE] MAN  
οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ  
BUILDING A HOUSE WHO DUG AND WENT DOWN DEEP AND  
ἐθήκεν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρης δὲ  
LAID A FOUNDATION UPON THE ROCK. AND~A FLOOD  
γενομένης προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ,  
HAVING COME, <sup>3</sup>STRUCK AGAINST <sup>1</sup>THE <sup>2</sup>RIVER - THAT~HOUSE,  
καὶ οὐκ ἴσχυεν σαλεῦσαι αὐτὴν ἰδιὰ τὸ καλῶς  
AND IT WAS NOT STRONG [ENOUGH] TO SHAKE IT BECAUSE - WELL  
οἰκοδομησθαι αὐτήν· 6.49 ὁ δὲ ἀκούσας καὶ  
IT~TO HAVE BEEN BUILT: NOW~THE ONE HAVING HEARD AND  
μὴ ποιήσας ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν  
NOT HAVING DONE IS~LIKE A MAN HAVING BUILT A HOUSE  
ἐπὶ τὴν γῆν χωρὶς θεμελίου, ἣ προσέρηξεν ὁ  
UPON THE GROUND WITHOUT A FOUNDATION, WHICH <sup>3</sup>STRUCK AGAINST <sup>1</sup>THE  
ποταμός, καὶ εὐθὺς συνέπεσεν καὶ ἐγένετο τὸ  
<sup>2</sup>RIVER, AND IMMEDIATELY IT COLLAPSED AND WAS THE  
ῥήγμα τῆς οἰκίας ἐκείνης μέγα.  
RUIN - OF THAT~HOUSE GREAT.

6:48 text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. τεθεμελιωτο γαρ ἐπὶ τῇ πετρᾷ (for it was founded upon the rock): KJV RSVmg NRSVmg.

## CHAPTER 7

After Jesus<sup>b</sup> had finished all his sayings in the hearing of the people, he entered Capernaum. <sup>2</sup>A centurion there had a slave whom he valued highly, and who was ill and close to death. <sup>3</sup>When he heard about Jesus, he sent some Jewish elders to him, asking him to come and heal his slave. <sup>4</sup>When they came to Jesus, they appealed to him earnestly, saying, “He is worthy of having you do this for him,

<sup>b</sup> Gk *he*

7.1 Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς  
WHEN HE FINISHED ALL THE WORDS OF HIM IN  
τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ.  
THE EARS OF THE PEOPLE, HE ENTERED INTO CAPERNAUM.  
7.2 Ἐκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων  
<sup>4</sup>OF A CENTURION <sup>1</sup>NOW <sup>2</sup>A CERTAIN <sup>3</sup>SLAVE HAVING~AN ILLNESS  
ἤμελλεν τελευτᾶν, ὃς ἦν αὐτῷ ἐντιμος.  
WAS ABOUT TO DIE, WHO WAS BY HIM HIGHLY REGARDED.  
7.3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν  
AND~HAVING HEARD ABOUT - JESUS, HE SENT TO HIM  
πρεσβυτέρους τῶν Ἰουδαίων ἐρωτῶν αὐτὸν ὅπως  
ELDERS OF THE JEWS ASKING HIM THAT  
ἐλθὼν διασώσῃ τὸν δούλον αὐτοῦ. 7.4 οἱ δὲ  
HAVING COME HE MIGHT CURE THE SLAVE OF HIM. AND~THE ONES  
παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν  
HAVING COME TO - JESUS WERE BEGGING HIM  
σπουδαίως λέγοντες ὅτι Ἄξιός ἐστιν ᾧ παρέξῃ  
EARNESTLY SAYING - HE IS~WORTHY FOR WHOM YOU WILL GRANT



τοῦτο· **7.5** ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν  
 THIS. FOR-HE LOVES THE NATION OF US AND THE

συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν. **7.6** ὁ δὲ Ἰησοῦς  
 SYNAGOGUE HE BUILT FOR US. - AND JESUS

ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν  
 WAS GOING WITH THEM. NOW-BY THIS TIME HE NOT FAR

ἀπέχοντος ἀπὸ τῆς οἰκίας ἔπεμψεν φίλους ὁ  
 BEING FROM THE HOUSE, <sup>3</sup>SENT <sup>4</sup>FRIENDS <sup>1</sup>THE

ἑκατοντάρχης λέγων αὐτῷ, Κύριε, μὴ σκύλλου,  
<sup>2</sup>CENTURION SAYING TO HIM, LORD, DO NOT TROUBLE [YOURSELF],

οὐ γὰρ ἱκανὸς εἰμι ἵνα ὑπὸ τὴν στέγην μου  
 FOR-NOT WORTHY AM I THAT UNDER THE ROOF OF ME

εἰσέλθῃς· **7.7** διὸ οὐδὲ ἐμαυτὸν ἡξίωσα  
 YOU SHOULD ENTER. THEREFORE NOT MYSELF I CONSIDERED WORTHY

πρὸς σὲ ἔλθειν· ἀλλὰ εἶπε λόγῳ, καὶ ἰαθήτω ὁ  
 TO YOU TO COME. BUT SAY [THE] WORD, AND LET BE HEALED THE

παῖς μου. **7.8** καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ  
 SERVANT OF ME. FOR-ALSO I AM-A MAN UNDER

ἐξουσίαν τασσόμενος ἔχων ὑπ' ἐμαυτὸν στρατιώτας,  
 AUTHORITY BEING PLACED, HAVING UNDER MYSELF SOLDIERS,

καὶ λέγω τούτῳ, Πορεύητι, καὶ πορεύεται, καὶ  
 AND I SAY TO THIS ONE, GO, AND HE GOES, AND

ἄλλῳ, Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου,  
 TO ANOTHER, COME, AND HE COMES, AND TO THE SLAVE OF ME,

Ποίησον τοῦτο, καὶ ποιεῖ. **7.9** ἀκούσας δὲ ταῦτα  
 DO THIS, AND HE DOES [IT]. AND-HAVING HEARD THESE THINGS,

ὁ Ἰησοῦς ἐθαύμασεν αὐτὸν καὶ στραφεὶς τῷ  
 - JESUS WAS AMAZED [AT] HIM AND HAVING TURNED TO THE

ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν, Λέγω ὑμῖν, οὐδὲ ἐν  
<sup>2</sup>FOLLOWING <sup>3</sup>HIM <sup>1</sup>CROWD HE SAID, I SAY TO YOU, NOT IN

τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρόν. **7.10** καὶ  
 - ISRAEL SUCH GREAT FAITH HAVE I FOUND. AND

ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὑρόν  
 HAVING RETURNED TO THE HOUSE THE ONES HAVING BEEN SENT FOUND

τὸν δούλον ὑγιαίνοντα.  
 THE SLAVE BEING IN GOOD HEALTH.

**7.11** Καὶ ἐγένετο ἐν τῷ ἑξῆς ἐπορεύθη εἰς  
 AND IT CAME ABOUT ON THE NEXT DAY [THAT] HE PROCEEDED TO

πόλιν καλουμένην Ναὶν καὶ συνεπορεύοντο αὐτῷ οἱ  
 A CITY BEING CALLED NAIN AND WERE TRAVELING ALONG WITH HIM THE

μαθηταὶ αὐτοῦ καὶ ὄχλος πολὺς. **7.12** ὥς δὲ ἤγγισεν  
 DISCIPLES OF HIM AND A GREAT-CROWD. NOW-AS HE APPROACHED

τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκώς  
 THE GATE OF THE CITY, - BEHOLD WAS BEING CARRIED OUT HAVING DIED

μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ καὶ αὐτὴ ἦν χήρα,  
 [THE] ONLY SON TO THE MOTHER OF HIM AND SHE WAS A WIDOW,

καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ.  
 AND <sup>2</sup>CROWD <sup>3</sup>OF THE <sup>4</sup>CITY <sup>1</sup>A CONSIDERABLE WAS WITH HER.

<sup>5</sup>for he loves our people, and it is he who built our synagogue for us.” <sup>6</sup>And Jesus went with them, but when he was not far from the house, the centurion sent friends to say to him, “Lord, do not trouble yourself, for I am not worthy to have you come under my roof; <sup>7</sup>therefore I did not presume to come to you. But only speak the word, and let my servant be healed. <sup>8</sup>For I also am a man set under authority, with soldiers under me; and I say to one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my slave, ‘Do this,’ and the slave does it.” <sup>9</sup>When Jesus heard this he was amazed at him, and turning to the crowd that followed him, he said, “I tell you, not even in Israel have I found such faith.” <sup>10</sup>When those who had been sent returned to the house, they found the slave in good health.

<sup>11</sup> Soon afterwards<sup>c</sup> he went to a town called Nain, and his disciples and a large crowd went with him. <sup>12</sup>As he approached the gate of the town, a man who had died was being carried out. He was his mother’s only son, and she was a widow; and with her was a large crowd from the town.

<sup>c</sup> Other ancient authorities read *Next day*



<sup>13</sup>When the Lord saw her, he had compassion for her and said to her, "Do not weep."

<sup>14</sup>Then he came forward and touched the bier, and the bearers stood still. And he said, "Young man, I say to you, rise!" <sup>15</sup>The dead man sat up and began to speak, and Jesus<sup>d</sup> gave him to his mother. <sup>16</sup>Fear seized all of them; and they glorified God, saying, "A great prophet has risen among us!" and "God has looked favorably on his people!"

<sup>17</sup>This word about him spread throughout Judea and all the surrounding country.

18 The disciples of John reported all these things to him. So John summoned two of his disciples <sup>19</sup>and sent them to the Lord to ask, "Are you the one who is to come, or are we to wait for another?" <sup>20</sup>When the men had come to him, they said, "John the Baptist has sent us to you to ask, 'Are you the one who is to come, or are we to wait for another?'"

<sup>21</sup>Jesus<sup>e</sup> had just then cured many people of diseases, plagues, and evil spirits, and had given sight to many who were blind. <sup>22</sup>And he answered them, "Go and tell John what you have seen and heard: the blind receive their sight, the lame

<sup>d</sup>Gk he

<sup>e</sup>Gk He

**7.13** καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ, Μὴ κλαῖε. **7.14** καὶ προσελθὼν

AND HAVING SEEN HER, THE LORD HAD COMPASSION UPON HER AND SAID TO HER, DO NOT CRY. AND HAVING APPROACHED

ἥψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἕστησαν, καὶ εἶπεν, Νεανίσκε, σοὶ λέγω, ἐγέρθητι. **7.15** καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. **7.16** ἔλαβεν δὲ φόβος

HE TOUCHED THE COFFIN, AND~THE ONES CARRYING [THE COFFIN] STOOD [STILL], AND HE SAID, YOUNG MAN, TO YOU I SAY, GET UP. AND SAT UP THE DEAD MAN AND HE BEGAN TO SPEAK, AND HE GAVE HIM TO THE MOTHER OF HIM. <sup>3</sup>SEIZED <sup>1</sup>AND <sup>2</sup>FEAR

πάντας καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι Προφῆτης μέγας ἡγέρθη ἐν ἡμῖν καὶ ὅτι Ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. **7.17** καὶ ἐξῆλθεν

EVERYONE AND THEY WERE GLORIFYING - GOD SAYING, - A GREAT~PROPHET WAS RAISED UP AMONG US AND - <sup>2</sup>VISITED - <sup>1</sup>GOD THE PEOPLE OF HIM. AND WENT OUT

ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ.

IN ALL THE SURROUNDING COUNTRYSIDE.

**7.18** Καὶ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης **7.19** ἔπεμψεν πρὸς τὸν κύριον λέγων, Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον

AND REPORTED TO JOHN THE DISCIPLES OF HIM ABOUT ALL THESE THINGS. AND HAVING SUMMONED A CERTAIN~TWO OF THE DISCIPLES OF HIM, - JOHN SENT TO THE LORD SAYING, ARE~YOU THE ONE COMING OR FOR ANOTHER

προσδοκῶμεν; **7.20** παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν, Ἰωάννης ὁ βαπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σέ λέγων, Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον

SHOULD WE BE LOOKING? AND~HAVING COME TO HIM THE MEN SAID, JOHN THE BAPTIST SENT US TO YOU SAYING ARE~YOU THE ONE COMING OR FOR ANOTHER

προσδοκῶμεν; **7.21** ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν. **7.22** καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννη ἃ εἶδετε καὶ ἠκούσατε· τυφλοὶ ἀναβλέπουσιν, χωλοὶ

SHOULD WE BE LOOKING? IN THAT - HOUR HE HEALED MANY OF DISEASES AND AFFLICTIONS AND EVIL~SPIRITS AND TO MANY~BLIND [PERSONS] HE GRANTED TO SEE. AND HAVING ANSWERED HE SAID TO THEM,

ἔχουσιν ἀνάβλεπον, ἡμεῖς ἔχουμεν ἀνάβλεπον. **7.23** καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννη ἃ εἶδετε καὶ ἠκούσατε· τυφλοὶ ἀναβλέπουσιν, χωλοὶ

WE HAVE SIGHT. AND HAVING ANSWERED HE SAID TO THEM, HAVING GONE REPORT TO JOHN WHAT YOU SAW AND HEARD. BLIND [PERSONS] RECEIVE SIGHT, LAME [PERSONS]

ἀναβλέπουσιν, χωλοὶ ἔχουμεν ἀνάβλεπον. **7.24** καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννη ἃ εἶδετε καὶ ἠκούσατε· τυφλοὶ ἀναβλέπουσιν, χωλοὶ

WE HAVE SIGHT. AND HAVING ANSWERED HE SAID TO THEM, HAVING GONE REPORT TO JOHN WHAT YOU SAW AND HEARD. BLIND [PERSONS] RECEIVE SIGHT, LAME [PERSONS]

ἀναβλέπουσιν, χωλοὶ ἔχουμεν ἀνάβλεπον. **7.25** καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννη ἃ εἶδετε καὶ ἠκούσατε· τυφλοὶ ἀναβλέπουσιν, χωλοὶ

WE HAVE SIGHT. AND HAVING ANSWERED HE SAID TO THEM, HAVING GONE REPORT TO JOHN WHAT YOU SAW AND HEARD. BLIND [PERSONS] RECEIVE SIGHT, LAME [PERSONS]

ἀναβλέπουσιν, χωλοὶ ἔχουμεν ἀνάβλεπον. **7.26** καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννη ἃ εἶδετε καὶ ἠκούσατε· τυφλοὶ ἀναβλέπουσιν, χωλοὶ

WE HAVE SIGHT. AND HAVING ANSWERED HE SAID TO THEM, HAVING GONE REPORT TO JOHN WHAT YOU SAW AND HEARD. BLIND [PERSONS] RECEIVE SIGHT, LAME [PERSONS]

ἀναβλέπουσιν, χωλοὶ ἔχουμεν ἀνάβλεπον. **7.27** καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννη ἃ εἶδετε καὶ ἠκούσατε· τυφλοὶ ἀναβλέπουσιν, χωλοὶ

WE HAVE SIGHT. AND HAVING ANSWERED HE SAID TO THEM, HAVING GONE REPORT TO JOHN WHAT YOU SAW AND HEARD. BLIND [PERSONS] RECEIVE SIGHT, LAME [PERSONS]

ἀναβλέπουσιν, χωλοὶ ἔχουμεν ἀνάβλεπον. **7.28** καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννη ἃ εἶδετε καὶ ἠκούσατε· τυφλοὶ ἀναβλέπουσιν, χωλοὶ

WE HAVE SIGHT. AND HAVING ANSWERED HE SAID TO THEM, HAVING GONE REPORT TO JOHN WHAT YOU SAW AND HEARD. BLIND [PERSONS] RECEIVE SIGHT, LAME [PERSONS]

περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ  
WALK, LEPERS ARE CLEANSED AND DEAF [PERSONS]

ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ  
HEAR, DEAD [PERSONS] ARE RAISED, POOR PEOPLE

εὐαγγελίζονται· 7.23 καὶ μακάριός ἐστιν  
HAVE THE GOOD NEWS PREACHED [TO THEM]. AND BLESSED IS

ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. 7.24 Ἀπελθόντων δὲ  
WHOEVER DOES NOT TAKE OFFENSE AT ME. AND~[AS] WERE DEPARTING

τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους  
THE MESSENGERS OF JOHN, HE BEGAN TO SAY TO THE CROWDS

περὶ Ἰωάννου, τί ἐξήλθατε εἰς τὴν ἔρημον  
ABOUT JOHN, WHAT DID YOU\* GO OUT INTO THE WILDERNESS

θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;  
TO SEE? A REED BY [THE] WIND BEING SHAKEN?

7.25 ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς  
BUT WHAT DID YOU\* GO OUT TO SEE? A MAN IN SOFT

ἱματίοις ἡμφιεσμένον; ἰδοὺ οἱ ἐν  
CLOTHING HAVING BEEN DRESSED? BEHOLD THE ONES WITH

ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς  
GLORIOUS~APPAREL AND LIVING~IN LUXURY IN THE

βασιλείοις εἰσὶν. 7.26 ἀλλὰ τί ἐξήλθατε ἰδεῖν;  
PALACES ARE. BUT WHAT DID YOU\* GO OUT TO SEE?

προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον  
A PROPHET? YES, I SAY TO YOU\*, AND MORE

προφήτου. 7.27 οὗτός ἐστιν περὶ οὗ γέγραπται,  
[THAN] A PROPHET. THIS ONE IS HE ABOUT WHOM IT HAS BEEN WRITTEN,

Ἴδου ἀποστέλλω τὸν ἄγγελόν μου πρὸ  
BEHOLD I SEND THE MESSENGER OF ME BEFORE

προσώπου σου,  
YOUR~FACE,

ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν  
WHO WILL PREPARE THE WAY OF YOU IN FRONT OF

σου.  
YOU.

7.28 λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν  
I SAY TO YOU\*, <sup>6</sup>GREATER [THAN] <sup>1</sup>AMONG <sup>2</sup>[THOSE] BORN <sup>3</sup>OF WOMEN

Ἰωάννου οὐδεὶς ἐστίν· ὁ δὲ μικρότερος ἐν τῇ  
<sup>7</sup>JOHN <sup>4</sup>NO ONE <sup>5</sup>IS, BUT~THE ONE OF LEAST IMPORTANCE IN THE

βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν. 7.29 Καὶ  
KINGDOM - OF GOD GREATER [THAN] HIM IS. AND

πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν  
ALL THE PEOPLE HAVING LISTENED AND THE TAX COLLECTORS JUSTIFIED

τὸν θεὸν βαπτισθέντες τὸ βάπτισμα Ἰωάννου  
- GOD, HAVING BEEN BAPTIZED [WITH] THE BAPTISM OF JOHN.

7.30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν  
BUT~THE PHARISEES AND THE TEACHERS OF THE LAW THE PURPOSE

walk, the lepers<sup>c</sup> are cleansed, the deaf hear, the dead are raised, the poor have good news brought to them. <sup>23</sup>And blessed is anyone who takes no offense at me."

<sup>24</sup>When John's messengers had gone, Jesus<sup>a</sup> began to speak to the crowds about John:<sup>b</sup> "What did you go out into the wilderness to look at? A reed shaken by the wind? <sup>25</sup>What then did you go out to see? Someone<sup>c</sup> dressed in soft robes? Look, those who put on fine clothing and live in luxury are in royal palaces. <sup>26</sup>What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. <sup>27</sup>This is the one about whom it is written,

'See, I am sending my messenger ahead of you,

who will prepare your way before you.'

<sup>28</sup>I tell you, among those born of women no one is greater than John; yet the least in the kingdom of God is greater than he."<sup>29</sup>(And all the people who heard this, including the tax collectors, acknowledged the justice of God,<sup>d</sup> because they had been baptized with John's baptism. <sup>30</sup>But by refusing to be baptized by him, the Pharisees and the

<sup>f</sup>The terms *leper* and *leprosy* can refer to several diseases

<sup>g</sup>Gk *he*

<sup>h</sup>Gk *him*

<sup>i</sup>Or *Why then did you go out? To see someone*

<sup>j</sup>Or *praised God*

lawyers rejected God's purpose for themselves.)

31 "To what then will I compare the people of this generation, and what are they like? <sup>32</sup>They are like children sitting in the marketplace and calling to one another,

'We played the flute for you, and you did not dance; we wailed, and you did not weep.'

<sup>33</sup>For John the Baptist has come eating no bread and drinking no wine, and you say, 'He has a demon'; <sup>34</sup>the Son of Man has come eating and drinking, and you say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners!' <sup>35</sup>Nevertheless, wisdom is vindicated by all her children."

36 One of the Pharisees asked Jesus<sup>k</sup> to eat with him, and he went into the Pharisee's house and took his place at the table. <sup>37</sup>And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee's house, brought an alabaster jar of ointment.

<sup>38</sup>She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment.

<sup>k</sup> Gk him

τοῦ θεοῦ ἡθέτησαν εἰς ἑαυτοὺς μὴ βαπτισθέντες ὑπ' αὐτοῦ.  
- OF GOD THEY SET ASIDE FOR THEMSELVES NOT HAVING BEEN BAPTIZED BY HIM.

**7.31** Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς  
THEREFORE~TO WHAT WILL I COMPARE THE MEN

γενεᾶς ταύτης καὶ τίνι εἰσὶν ὅμοιοι; **7.32** ὅμοιοί εἰσιν  
OF THIS~GENERATION AND TO WHAT ARE THEY LIKE? THEY ARE~LIKE

παιδίοις τοῖς ἐν ἀγορᾷ καθήμενοις καὶ  
CHILDREN - IN [THE] MARKETPLACE SITTING AND

προσφωνοῦσιν ἀλλήλους ἃ λέγει,  
CALLING OUT TO ONE~ANOTHER WHO SAYS,

ἤψαλμεν ὑμῖν καὶ οὐκ ὥρχήσασθε,  
WE PLAYED THE FLUTE FOR YOU\* AND YOU\* DID NOT DANCE,

ἐθρήνησαμεν καὶ οὐκ ἐκλαύσατε.  
WE SANG A DIRGE AND YOU\* DID NOT WEEP.

**7.33** ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μὴ ἐσθίων  
FOR~HAS COME JOHN THE BAPTIST NOT EATING

ἄρτον μήτε πίνων οἶνον, καὶ λέγετε, Δαιμόνιον ἔχει.  
BREAD NOR DRINKING WINE, AND YOU\* SAY, HE HAS~A DEMON.

**7.34** ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων,  
HAS COME THE SON - OF MAN EATING AND DRINKING,

καὶ λέγετε, Ἴδού ἄνθρωπος φάγος καὶ οἰνοπότης,  
AND YOU\* SAY, BEHOLD A MAN [WHO IS] A GLUTTON AND A DRUNKARD,

φίλος τελωνῶν καὶ ἀμαρτωλῶν. **7.35** καὶ ἐδικαιώθη  
A FRIEND OF TAX COLLECTORS AND SINNERS. AND WAS(IS) JUSTIFIED

ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς.  
- WISDOM BY ALL OF THE CHILDREN OF HER.

**7.36** Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα  
<sup>5</sup>WAS ASKING <sup>1</sup>NOW <sup>2</sup>A CERTAIN ONE <sup>6</sup>HIM <sup>3</sup>OF THE <sup>4</sup>PHARISEES THAT

φάγῃ μετ' αὐτοῦ, καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ  
HE MIGHT EAT WITH HIM, AND HAVING ENTERED INTO THE HOUSE OF THE

Φαρισαίου κατεκλίθη. **7.37** καὶ ἰδοὺ γυνὴ ἥτις  
PHARISEE HE RECLINED AT TABLE. AND BEHOLD A WOMAN WHO

ἦν ἐν τῇ πόλει ἀμαρτωλὸς, καὶ ἐπιγνοῦσα ὅτι  
WAS IN THE CITY A SINNER, AND HAVING KNOWN THAT

κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα  
HE RECLINES AT TABLE IN THE HOUSE OF THE PHARISEE, HAVING BROUGHT

ἀλάβαστρον μύρου **7.38** καὶ στάσα ὀπίσω παρὰ  
AN ALABASTER [JAR] OF PERFUME AND HAVING STOOD BEHIND AT

τοὺς πόδας αὐτοῦ κλαίονσα τοῖς δάκρυσιν ἤρξατο  
THE FEET OF HIM CRYING, WITH THE TEARS SHE BEGAN

βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θριξὶν τῆς  
TO WET THE FEET OF HIM AND WITH THE HAIRS OF THE

κεφαλῆς αὐτῆς ἐξέμασεν καὶ κατεφίλει τοὺς πόδας  
HEAD OF HER SHE WAS WIPING AND WAS KISSING THE FEET

αὐτοῦ καὶ ἡλείφεν τῷ μύρῳ.  
OF HIM AND WAS ANOINTING [THEM] WITH THE PERFUME.



**7.39** ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν

BUT~HAVING SEEN [THIS] THE PHARISEE - HAVING INVITED HIM

εἶπεν ἐν ἑαυτῷ λέγων, Οὗτος εἰ ἦν προφήτης,

SPOKE WITHIN HIMSELF SAYING, IF~THIS ONE WAS A PROPHET,

ἐγίνωσκεν ἂν τις καὶ ποταπὴ ἡ γυνὴ ἣτις ἅπτεται

HE WOULD HAVE KNOWN WHO AND WHAT SORT OF - WOMAN WHO IS TOUCHING

αὐτοῦ, ὅτι ἁμαρτωλὸς ἐστίν. **7.40** καὶ ἀποκριθεὶς ὁ

HIM, BECAUSE SHE IS~A SINNER. AND~HAVING ANSWERED -

Ἰησοῦς εἶπεν πρὸς αὐτόν, Σίμων, ἔχω σοί τι

JESUS SAID TO HIM, SIMON, I HAVE TO YOU SOMETHING

εἰπεῖν. ὁ δέ, Διδάσκαλε, εἰπέ, φησίν. **7.41** δύο

TO SAY. AND~HE, TEACHER, SPEAK, HE SAYS. TWO [PERSONS]

χρεοφειλέται ἦσαν δανιστῇ τινι· ὁ εἰς ὠφείλειν

WERE~DEBTORS TO A CERTAIN~CREDITOR; THE ONE WAS OWING

δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα.

FIVE HUNDRED~DENarii, AND~THE OTHER FIFTY.

**7.42** μὴ ἔχόντων αὐτῶν ἀποδοῦναι

NOT HAVING OF THEMSELVES TO PAY,

ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν πλείον

HE FORGAVE~BOTH. THEREFORE~WHICH OF THEM <sup>3</sup>MORE

ἀγαπήσει αὐτόν; **7.43** ἀποκριθεὶς Σίμων εἶπεν,

<sup>1</sup>WILL LOVE <sup>2</sup>HIM? HAVING ANSWERED SIMON SAID,

Ἵπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ

I SUPPOSE - TO WHOM THE MORE HE FORGAVE. - AND

εἶπεν αὐτῷ, Ὁρθῶς ἔκρινας. **7.44** καὶ στραφεὶς πρὸς

HE SAID TO HIM, YOU JUDGED~CORRECTLY. AND HAVING TURNED TO

τὴν γυναῖκα τῷ Σίμωνι ἔφη, Βλέπεις ταύτην τὴν

THE WOMAN - HE SAID~TO SIMON, DO YOU SEE THIS -

γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ μοι ἐπὶ

WOMAN? I ENTERED INTO~YOUR - HOUSE, WATER FOR ME ON [MY]

πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξεν

FEET YOU DID NOT GIVE. BUT~SHE WITH THE(HER) TEARS WET

μου τοὺς πόδας καὶ ταῖς θριξίν αὐτῆς ἐξέμαξεν.

MY - FEET AND WITH THE HAIRS OF HER WIPED [THEM].

**7.45** φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς

A KISS TO ME YOU DID NOT GIVE. BUT~SHE, FROM [THE TIME] WHICH

εἰσῆλθον οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας.

I ENTERED DID NOT STOP KISSING MY - FEET.

**7.46** ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἠλειψας· αὕτη δὲ

WITH OIL THE HEAD OF ME YOU DID NOT ANOINT. BUT~SHE

μύρῳ ἠλειψεν τοὺς πόδας μου. **7.47** οὐ χάριν λέγω

WITH PERFUME ANOINTED THE FEET OF ME. FOR THIS REASON, I SAY

σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί,

TO YOU, HAVE BEEN FORGIVEN THE SINS OF HER [WHICH ARE] - MANY,

ὅτι ἠγάπησεν πολὺ· ᾧ δὲ ὀλίγον ἀφίεται,

FOR SHE LOVED MUCH. BUT~TO WHOM LITTLE IS FORGIVEN,

ὀλίγον ἀγαπᾷ. **7.48** εἶπεν δὲ αὐτῇ, Ἀφέωνται σου αἱ

HE LOVES~LITTLE. AND~HE SAID TO HER, HAVE BEEN FORGIVEN YOUR -

<sup>39</sup>Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have known who and what kind of woman this is who is touching him—that she is a sinner." <sup>40</sup>Jesus spoke up and said to him, "Simon, I have something to say to you." "Teacher," he replied, "Speak." <sup>41</sup>"A certain creditor had two debtors; one owed five hundred denarii,<sup>1</sup> and the other fifty. <sup>42</sup>When they could not pay, he canceled the debts for both of them. Now which of them will love him more?" <sup>43</sup>Simon answered, "I suppose the one for whom he canceled the greater debt." And Jesus<sup>m</sup> said to him, "You have judged rightly." <sup>44</sup>Then turning toward the woman, he said to Simon, "Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. <sup>45</sup>You gave me no kiss, but from the time I came in she has not stopped kissing my feet. <sup>46</sup>You did not anoint my head with oil, but she has anointed my feet with ointment. <sup>47</sup>Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little." <sup>48</sup>Then he said to her, "Your sins are forgiven."

<sup>1</sup>The denarius was the usual day's wage for a laborer

<sup>m</sup>Gk he



<sup>49</sup>But those who were at the table with him began to say among themselves, "Who is this who even forgives sins?" <sup>50</sup>And he said to the woman, "Your faith has saved you; go in peace."

ἁμαρτίαι. 7.49 καὶ ἤρξαντο οἱ συνανακείμενοι  
SINS. AND BEGAN THE ONES RECLINING WITH [HIM]

λέγειν ἐν ἑαυτοῖς, Τίς οὗτός ἐστιν ὃς καὶ  
TO SAY AMONG THEMSELVES, WHO IS-THIS WHO EVEN

ἁμαρτίας ἀφίησιν; 7.50 εἶπεν δὲ πρὸς τὴν γυναῖκα, Ἡ  
FORGIVES-SINS? AND-HE SAID TO THE WOMAN, THE

πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.  
FAITH OF YOU HAS SAVED YOU. GO IN PEACE.

## CHAPTER 8

Soon afterwards he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. The twelve were with him, <sup>2</sup>as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, <sup>3</sup>and Joanna, the wife of Herod's steward Chuza, and Susanna, and many others, who provided for them<sup>a</sup> out of their resources.

4 When a great crowd gathered and people from town after town came to him, he said in a parable: <sup>5</sup>"A sower went out to sow his seed; and as he sowed, some fell on the path and was trampled on, and the birds of the air ate it up. <sup>6</sup>Some fell on the rock; and as it grew up, it withered

<sup>a</sup> Other ancient authorities read *him*

8.1 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς  
AND IT CAME ABOUT AFTERWARDS [THAT] - HE

διώδευεν κατὰ πόλιν καὶ κώμην κηρύσσων καὶ  
WAS TRAVELING THROUGH EVERY CITY AND VILLAGE PREACHING AND

εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ καὶ οἱ  
PROCLAIMING THE GOOD NEWS [OF] THE KINGDOM - OF GOD AND THE

δώδεκα σὺν αὐτῷ, 8.2 καὶ γυναῖκές τινες αἱ  
TWELVE [WERE] WITH HIM, AND SOME-WOMEN WHO

ἦσαν τεθεραπευμένοι ἀπὸ πνευμάτων πονηρῶν καὶ  
HAD BEEN HEALED FROM EVIL-SPIRITS AND

ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνῇ, ἀφ'  
DISEASES, MARY THE ONE BEING CALLED MAGDALENE, FROM

ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, 8.3 καὶ Ἰωάννα γυνὴ  
WHOM SEVEN-DEMONS HAD GONE OUT, AND JOANNA [THE] WIFE

Χουζᾶ ἐπιτρόπου Ἡρώδου καὶ Σουσάννα καὶ  
OF CHUZA, [THE] STEWARD OF HEROD, AND SUSANNA, AND

ἕτεραι πολλαί, αἵτινες διηκόνουν αὐτοῖς ἐκ τῶν  
MANY-OTHERS, WHO WERE PROVIDING FOR THEM FROM THE

ὑπαρχόντων αὐταῖς.  
POSSESSIONS BELONGING TO THEM.

8.4 Συνιόντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ  
NOW-[WHEN] GATHERING A LARGE-CROWD AND THE ONES IN EVERY

πόλιν ἐπιπορευομένων πρὸς αὐτὸν εἶπεν διὰ  
CITY MAKING THEIR WAY TO HIM, HE SPOKE BY MEANS

παραβολῆς, 8.5 Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν  
OF A PARABLE, WENT OUT THE ONE SOWING - TO SOW THE

σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτὸν ὃ μὲν  
SEED OF HIM. AND WHILE HE-SOWS, SOME

ἔπεσεν παρὰ τὴν ὁδὸν καὶ κατεπατήθη, καὶ τὰ  
FELL BESIDE THE ROAD AND IT WAS TRAMPLED UPON, AND THE

πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. 8.6 καὶ ἕτερον  
BIRDS - OF HEAVEN DEVoured IT. AND OTHER(S)

κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φϋὲν ἐξηράνθη  
FELL DOWN UPON THE ROCK, AND HAVING GROWN UP, IT DRIED UP

8:3 text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. αὐτω (for him): KJV ASVmg RSVmg NRSVmg.

διὰ τὸ μὴ ἔχειν ἰκμάδα. 8.7 καὶ ἕτερον ἔπεσεν ἐν  
BECAUSE - IT HAS NO MOISTURE. AND OTHER(S) FELL IN

μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἄκανθαί  
[THE] MIDST - OF THORNS, AND HAVING GROWN UP WITH [IT] THE THORNS

ἀπέπνιξαν αὐτό. 8.8 καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν  
CHOKED IT. AND OTHER(S) FELL IN THE <sup>2</sup>SOIL

τὴν ἀγαθὴν καὶ φθὲν ἐποίησεν καρπὸν  
- <sup>1</sup>GOOD AND HAVING GROWN UP IT PRODUCED FRUIT

ἑκατονταπλασίονα. ταῦτα λέγων ἐφώνει, Ὁ  
A HUNDREDFOLD. SAYING~THESE THINGS, HE WAS CALLING OUT, THE ONE

ἔχων ὦτα ἀκούειν ἀκουέτω.  
HAVING EARS TO HEAR LET THAT ONE HEAR.

8.9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη  
NOW~WERE QUESTIONING HIM THE DISCIPLES OF HIM WHAT THIS

εἶη ἡ παραβολή. 8.10 ὁ δὲ εἶπεν, Ὑμῖν  
<sup>2</sup>MIGHT BE - <sup>1</sup>PARABLE. - AND HE SAID, TO YOU<sup>9</sup>

δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ  
IT HAS BEEN GRANTED TO KNOW THE MYSTERIES OF THE KINGDOM -

θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα  
OF GOD, BUT~TO THE OTHERS [I SPEAK] IN PARABLES, IN ORDER THAT

βλέποντες μὴ βλέπωσιν  
SEEING THEY MAY NOT SEE

καὶ ἀκούοντες μὴ συνιῶσιν.  
AND HEARING THEY MAY NOT UNDERSTAND.

8.11 Ἔστιν δὲ αὕτη ἡ παραβολή· Ὁ σπόρος  
<sup>3</sup>IS [THE MEANING OF] <sup>1</sup>NOW <sup>2</sup>THIS THE PARABLE. THE SEED

ἐστὶν ὁ λόγος τοῦ θεοῦ. 8.12 οἱ δὲ παρὰ τὴν ὁδὸν  
IS THE WORD - OF GOD. NOW~THE ONES BESIDE THE ROAD

εἰσιν οἱ ἀκούσαντες, εἶτα ἔρχεται ὁ διάβολος καὶ  
ARE THE ONES HAVING HEARD, THEN COMES THE DEVIL AND

αἵρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ  
TAKES AWAY THE WORD FROM THE HEART OF THEM, LEST

πιστεύσαντες σωθῶσιν. 8.13 οἱ δὲ ἐπὶ τῆς  
HAVING BELIEVED THEY MAY BE SAVED. NOW~THE ONES UPON THE

πέτρας οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν  
ROCK WHO WHEN THEY HEAR, WITH JOY THEY RECEIVE THE

λόγον, καὶ οὗτοι ρίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν  
WORD, AND THESE DO NOT HAVE~A ROOT, WHO FOR A WHILE

πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.  
BELIEVE AND IN A TIME OF TESTING THEY FALL AWAY.

8.14 τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν  
NOW~THE ONE IN THE THORNS HAVING FALLEN, THESE ARE

οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ  
THE ONES HAVING HEARD, AND BY [THE] ANXIETIES AND RICHES AND

ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ  
PLEASURES - OF LIFE [WHILE] GOING ALONG THEY ARE CHOKED AND

for lack of moisture. <sup>7</sup>Some fell among thorns, and the thorns grew with it and choked it. <sup>8</sup>Some fell into good soil, and when it grew, it produced a hundredfold." As he said this, he called out, "Let anyone with ears to hear listen!"

<sup>9</sup> Then his disciples asked him what this parable meant. <sup>10</sup>He said, "To you it has been given to know the secrets<sup>9</sup> of the kingdom of God; but to others I speak<sup>9</sup> in parables, so that

'looking they may not perceive,  
and listening they may not understand.'

<sup>11</sup> "Now the parable is this: The seed is the word of God. <sup>12</sup>The ones on the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. <sup>13</sup>The ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe only for a while and in a time of testing fall away. <sup>14</sup>As for what fell among the thorns, these are the ones who hear; but as they go on their way, they are choked by the cares and riches and pleasures of life, and their

<sup>9</sup> Or mysteries  
<sup>P</sup> Gk lacks I speak

fruit does not mature. <sup>15</sup>But as for that in the good soil, these are the ones who, when they hear the word, hold it fast in an honest and good heart, and bear fruit with patient endurance.

<sup>16</sup>“No one after lighting a lamp hides it under a jar, or puts it under a bed, but puts it on a lampstand, so that those who enter may see the light. <sup>17</sup>For nothing is hidden that will not be disclosed, nor is anything secret that will not become known and come to light. <sup>18</sup>Then pay attention to how you listen; for to those who have, more will be given; and from those who do not have, even what they seem to have will be taken away.”

<sup>19</sup>Then his mother and his brothers came to him, but they could not reach him because of the crowd. <sup>20</sup>And he was told, “Your mother and your brothers are standing outside, wanting to see you.” <sup>21</sup>But he said to them, “My mother and my brothers are those who hear the word of God and do it.”

<sup>22</sup>One day he got into a boat with his disciples, and he said to them, “Let us go across to the other side of the lake.” So they put out, <sup>23</sup>and while they were sailing

οὐ τελεσφοροῦσιν.  
DO NOT BRING FRUIT TO MATURITY.

8.15 τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί  
NOW~THE ONE IN THE GOOD SOIL, THESE

εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ  
ARE [THOSE] WHO WITH <sup>1</sup>HEART <sup>1</sup>AN HONEST <sup>2</sup>AND <sup>3</sup>GOOD

ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν  
HAVING HEARD, THE WORD RETAIN AND BEAR FRUIT

ἐν ὑπομονῇ.  
WITH PATIENCE.

8.16 Οὐδεὶς δὲ λύχνον ἄψας καλύπτει αὐτὸν σκεύει ἢ  
AND~NO ONE HAVING LIT~A LAMP COVERS IT WITH A JAR OR

ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν,  
UNDER A BED PLACES [IT], BUT ON A LAMPSTAND PLACES [IT],

ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς.  
IN ORDER THAT THE ONES ENTERING MAY SEE THE LIGHT.

8.17 οὐ γάρ ἐστιν κρυπτὸν ὃ οὐ φανερόν  
FOR~NOT [ANYTHING] IS HIDDEN WHICH NOT EVIDENT

γενήσεται οὐδὲ ἀπόκρυφον ὃ  
WILL BECOME, NOR [ANYTHING] SECRET WHICH

οὐ μὴ γνωσθῇ καὶ εἰς φανερόν ἔλθῃ.  
BY NO MEANS MAY BE MADE KNOWN AND TO LIGHT COME.

8.18 βλέπετε οὖν πῶς ἀκούετε· ὃς ἂν γὰρ ἔχῃ,  
THEREFORE,~BE CAREFUL HOW YOU\* LISTEN. FOR~WHOEVER HAS,

δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ  
IT WILL BE GIVEN TO HIM AND WHOEVER DOES NOT HAVE, EVEN WHAT HE SEEMS

ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.  
TO HAVE WILL BE TAKEN FROM HIM.

8.19 Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ  
AND~CAME TO HIM THE MOTHER AND THE

ἀδελφοὶ αὐτοῦ καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ  
BROTHERS OF HIM AND THEY WERE NOT ABLE TO JOIN HIM

διὰ τὸν ὄχλον. 8.20 ἀπηγγέλη δὲ αὐτῷ, Ἡ μήτηρ  
BECAUSE OF THE CROWD. AND~IT WAS ANNOUNCED TO HIM, THE MOTHER

σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω  
OF YOU AND THE BROTHERS OF YOU HAVE BEEN STANDING OUTSIDE

ἰδεῖν θέλοντές σε. 8.21 ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς  
WANTING~TO SEE YOU. - BUT HAVING ANSWERED HE SAID TO

αὐτοῦς, Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν  
THEM, [THE] MOTHER OF ME AND BROTHERS OF ME ARE~THESE

οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.  
THE ONES THE WORD - OF GOD HEARING AND DOING.

8.22 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς  
NOW~IT CAME ABOUT ON ONE OF THE DAYS [THAT] - HE

ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ καὶ εἶπεν  
EMBARKED INTO A BOAT AND THE DISCIPLES OF HIM AND HE SAID

πρὸς αὐτοῦς, Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης,  
TO THEM, LET US GO OVER TO THE OTHER SIDE OF THE LAKE,

καὶ ἀνήχθησαν. 8.23 πλεόντων δὲ αὐτῶν  
AND THEY SET OUT. <sup>3</sup>SAILING <sup>1</sup>AND [WHILE] <sup>2</sup>THEY,

ἀφύπνωσεν. καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν  
HE FELL ASLEEP. AND CAME DOWN A STORM OF WIND TO THE

λίμνην καὶ συνεπληροῦντο καὶ ἐκινδύνουν.  
LAKE AND THEY WERE BEING SWAMPED AND WERE IN DANGER.

**8.24** προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες,  
AND-HAVING APPROACHED, THEY WOKE HIM SAYING,

Ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ διεγερθεὶς  
MASTER, MASTER, WE ARE PERISHING. - AND HAVING BEEN AWAKENED

ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος·  
HE REBUKED THE WIND AND THE ROUGHNESS OF THE WATER.

καὶ ἐπαύσαντο καὶ ἐγένετο γαλήνη. **8.25** εἶπεν δὲ  
AND THEY CEASED AND IT BECAME CALM. AND-HE SAID

αὐτοῖς, Ποῦ ἡ πίστις ὑμῶν; φοβηθέντες δὲ  
TO THEM, WHERE [IS] THE FAITH OF YOU? AND-BEING AFRAID

ἐθαύμασαν λέγοντες πρὸς ἀλλήλους, Τίς ἄρα  
THEY WERE AMAZED SAYING TO ONE ANOTHER, WHO THEN

οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ  
IS-THIS THAT EVEN THE WINDS HE COMMANDS AND THE

ὕδατι, καὶ ὑπακούουσιν αὐτῷ;  
WATER, AND THEY OBEY HIM?

**8.26** Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν  
AND THEY SAILED DOWN TO THE COUNTRY OF THE

Γερασσηνῶν,<sup>9</sup> ἥτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας.  
GERASENES, WHICH IS OPPOSITE GALILEE.

**8.27** ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν  
AND-HAVING GONE OUT HIM UPON THE LAND MET [HIM]

ἄνθρωπος ἐκ τῆς πόλεως ἔχων δαιμόνια καὶ  
A CERTAIN-MAN FROM THE CITY HAVING DEMONS AND

χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον καὶ ἐν οἰκίᾳ  
FOR A CONSIDERABLE-TIME WAS NOT DRESSED [IN] CLOTHING AND IN A HOUSE

οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν. **8.28** ἰδὼν δὲ  
HE WAS NOT LIVING BUT AMONG THE TOMBS. AND-HAVING SEEN

τὸν Ἰησοῦν ἀνακράξας προσέπεσεν αὐτῷ καὶ  
- JESUS [AND] HAVING CRIED OUT, HE FELL DOWN BEFORE HIM AND

φωνῇ μεγάλῃ εἶπεν, Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ  
IN A LOUD-VOICE SAID, WHAT TO ME AND TO YOU, JESUS SON -

θεοῦ τοῦ ὑψίστου; δέομαί σου, μὴ με βασανίσῃς.  
OF GOD - MOST HIGH? I BEG YOU, DO NOT TORTURE-ME.

**8.29** παρήγγειλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ  
FOR-HE GAVE ORDERS TO THE SPIRIT - UNCLEAN

ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις  
TO COME OUT FROM THE MAN. FOR-MANY TIMES

συνηρπάκει αὐτὸν καὶ ἐδεσμεύετο ἀλύσειν καὶ  
IT HAD SEIZED HIM AND HAVING BEEN BOUND WITH CHAINS AND

πέδαις φυλασσόμενος καὶ διαρρήσων τὰ δεσμὰ  
SHACKLES BEING GUARDED AND BREAKING APART THE BONDS

**8.26** text [see Mark 5:1]: ASV RSV NASB NIV NEBmg TEV NJB NRSV. var. Γεργεσηνων (Gergesenes) [see Luke 8:26]. ASVmg RSVmg NIVmg NEB TEVmg NJBmg NRSVmg. var. Γαδαρηνων (Gadarenes) [see Matt. 8:28]: ASVmg RSVmg NIVmg NEBmg TEVmg NJBmg NRSVmg.

he fell asleep. A windstorm swept down on the lake, and the boat was filling with water, and they were in danger. <sup>24</sup>They went to him and woke him up, shouting, "Master, Master, we are perishing!" And he woke up and rebuked the wind and the raging waves; they ceased, and there was a calm. <sup>25</sup>He said to them, "Where is your faith?" They were afraid and amazed, and said to one another, "Who then is this, that he commands even the winds and the water, and they obey him?"

<sup>26</sup> Then they arrived at the country of the Gerasenes,<sup>9</sup> which is opposite Galilee. <sup>27</sup>As he stepped out on land, a man of the city who had demons met him. For a long time he had worn no clothes, and he did not live in a house but in the tombs. <sup>28</sup>When he saw Jesus, he fell down before him and shouted at the top of his voice, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me"—<sup>29</sup>for Jesus had commanded the unclean spirit to come out of the man. (For many times it had seized him; he was kept under guard and bound with chains and shackles, but he would break the bonds

<sup>9</sup> Other ancient authorities read Gadarenes; others, Gergesenes

<sup>9</sup> Other ancient authorities read a man of the city who had had demons for a long time met him. He wore

<sup>9</sup> Gk he



and be driven by the demon into the wilds.)<sup>30</sup> Jesus then asked him, "What is your name?" He said, "Legion"; for many demons had entered him.<sup>31</sup> They begged him not to order them to go back into the abyss.

32 Now there on the hillside a large herd of swine was feeding; and the demons begged Jesus<sup>a</sup> to let them enter these. So he gave them permission.<sup>33</sup> Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned.

34 When the swineherds saw what had happened, they ran off and told it in the city and in the country.

<sup>35</sup> Then people came out to see what had happened, and when they came to Jesus, they found the man from whom the demons had gone sitting at the feet of Jesus, clothed and in his right mind. And they were afraid.<sup>36</sup> Those who had seen it told them how the one who had been possessed by demons had been healed.<sup>37</sup> Then all the people of the surrounding country of the Gerasenes<sup>v</sup> asked Jesus<sup>a</sup> to leave them; for they were seized with great fear. So he got into the boat and returned.<sup>38</sup> The man from whom the demons had gone begged that he might be with him; but Jesus<sup>w</sup> sent him away,

<sup>f</sup> Gk they

<sup>a</sup> Gk him

<sup>v</sup> Other ancient authorities read Gadarenes; others, Gergesenes

<sup>w</sup> Gk he

ἤλαυνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους.  
HE WAS BEING DRIVEN BY THE DEMON INTO THE WILDERNESS PLACES.

**8.30** ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς, τί σοι ὄνομα  
AND~QUESTIONED HIM - JESUS, WHAT TO YOU A NAME

ἐστίν; ὁ δὲ εἶπεν, Λεγιών, ὅτι εἰσῆλθεν  
IS? - AND HE SAID, LEGION, BECAUSE ENTERED

δαιμόνια πολλὰ εἰς αὐτόν. **8.31** καὶ παρεκάλουν αὐτὸν  
MANY~DEMONS INTO HIM. AND THEY WERE BEGGING HIM

ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.  
LEST HE MIGHT COMMAND THEM INTO THE ABYSS TO DEPART.

**8.32** Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένη  
NOW~THERE WAS THERE A HERD OF MANY~PIGS FEEDING

ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ  
ON THE MOUNTAIN. AND THEY BEGGED HIM THAT HE MIGHT PERMIT

αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψε αὐτοῖς.  
THEM INTO THOSE TO ENTER. AND HE PERMITTED THEM.

**8.33** ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου  
AND~HAVING COME OUT THE DEMONS FROM THE MAN,

εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ  
THEY ENTERED INTO THE PIGS, AND RUSHED THE HERD DOWN

τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη.  
THE BANK INTO THE LAKE AND WERE DROWNED.

**8.34** ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονός  
AND~HAVING SEEN THE ONES FEEDING THE THING HAVING HAPPENED,

ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς  
THEY FLED AND REPORTED TO THE CITY AND TO THE

ἀγρούς. **8.35** ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός καὶ  
FARMS. AND~THEY WENT OUT TO SEE THE THING HAVING HAPPENED AND

ἦλθον πρὸς τὸν Ἰησοῦν καὶ εὗρον καθήμενον τὸν  
CAME TO - JESUS AND FOUND SITTING THE

ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν ἱματισμένον  
MAN FROM WHOM THE DEMONS DEPARTED HAVING BEEN DRESSED

καὶ σωφρονούντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ  
AND BEING OF SOUND MIND AT THE FEET - OF JESUS, AND

ἐφοβήθησαν. **8.36** ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες  
THEY WERE AFRAID. AND~REPORTED TO THEM THE ONES HAVING SEEN

πῶς ἐσώθη ὁ δαιμονισθεὶς. **8.37** καὶ ἠρώτησεν  
HOW WAS HEALED THE ONE HAVING BEEN DEMON POSSESSED. AND ASKED

αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν  
HIM ALL THE MULTITUDE OF THE SURROUNDING COUNTRY OF THE

Γερασηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ  
GERASENES TO DEPART FROM THEM, BECAUSE WITH GREAT~FEAR

συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον  
THEY WERE BEING SEIZED. SO~HE HAVING EMBARKED INTO A BOAT [AND]

ὑπέστρεψεν. **8.38** ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ  
RETURNED. AND~WAS BEGGING HIM THE MAN FROM WHOM

ἐξελθῆναι τὰ δαιμόνια εἶναι σὺν αὐτῷ· ἀπέλυσεν δὲ  
HAD GONE OUT THE DEMONS, TO BE WITH HIM. BUT~HE SENT AWAY

αὐτὸν λέγων, **8.39** Ὑπόστρεφε εἰς τὸν οἶκόν σου καὶ  
 HIM SAYING, RETURN TO THE HOUSE OF YOU AND  
 διηγοῦ ὅσα σοι ἐποίησεν ὁ θεός. καὶ ἀπῆλθεν  
 TELL WHAT FOR YOU DID - GOD. AND HE WENT AWAY  
 καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ  
 THROUGHOUT THE-WHOLE CITY PREACHING WHAT DID FOR HIM  
 ὁ Ἰησοῦς.  
 - JESUS.

**8.40** Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο  
 NOW-WHEN RETURNS - JESUS WELCOMED  
 αὐτὸν ὁ ὄχλος, ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.  
 HIM THE CROWD, FOR-THey WERE ALL EXPECTING HIM.

**8.41** καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα  
 AND BEHOLD THERE CAME A MAN TO WHOM [WAS GIVEN] (THE) NAME  
 Ἰάϊρος καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν,  
 JAIRUS AND THIS ONE RULER OF THE SYNAGOGUE WAS,

καὶ πεσὼν παρὰ τοὺς πόδας [τοῦ] Ἰησοῦ  
 AND HAVING FALLEN AT THE FEET - OF JESUS,  
 παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ,  
 HE WAS PLEADING [WITH] HIM TO ENTER INTO THE HOUSE OF HIM,

**8.42** ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὥς ἐτών  
 BECAUSE AN ONLY-DAUGHTER WAS TO HIM ABOUT OF YEARS

δώδεκα καὶ αὐτὴ ἀπέθνησκειν.  
 TWELVE AND SHE WAS DYING.

Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον  
 NOW-WHEN HE-GOES THE CROWDS WERE PRESSING AROUND  
 αὐτόν. **8.43** καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ  
 HIM. AND A WOMAN BEING WITH A FLOW OF BLOOD FOR  
 ἐτών δώδεκα, ἣτις [ἰατροῖς προσαναλώσασα ὅλον τὸν  
 TWELVE-YEARS, WHO (TO) PHYSICIANS HAVING SPENT ALL THE(HER)  
 βίον] οὐκ ἴσχυεν ἀπ' οὐδενὸς θεραπευθῆναι,  
 PROPERTY) WAS NOT ABLE FROM ANYONE TO BE HEALED,

**8.44** προσελθοῦσα ὀπίσθεν ἥψατο τοῦ κρασπέδου τοῦ  
 HAVING APPROACHED FROM BEHIND SHE TOUCHED THE HEM OF THE

ἱματίου αὐτοῦ καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ  
 GARMENT OF HIM AND IMMEDIATELY CAME TO AN END THE FLOW OF THE  
 αἵματος αὐτῆς. **8.45** καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ  
 BLOOD OF HER. AND SAID - JESUS, WHO [IS] THE ONE

ἀψάμενός μου; ἀρνούμενων δὲ πάντων εἶπεν ὁ  
 HAVING TOUCHED ME? AND-DENYING [IT] EVERYONE, <sup>2</sup>SAID -

Πέτρος, Ἐπιστάτα, οἱ ὄχλοι συνέχουσιν σε καὶ  
<sup>1</sup>PETER, MASTER, THE CROWDS SURROUND YOU AND

ἀποθλίβουσιν. **8.46** ὁ δὲ Ἰησοῦς εἶπεν, Ἦψατό μου  
 ARE PRESSING AGAINST [YOU]. - BUT JESUS SAID, <sup>2</sup>TOUCHED <sup>3</sup>ME

τις, ἐγὼ γὰρ ἔγνω δύναμιν ἐξεληλυθῆσαν ἀπ' ἐμοῦ.  
<sup>1</sup>SOMEONE, FOR-I KNEW POWER HAVING GONE OUT FROM ME.

**8:43** text: KJV ASV RSVmg NASBmg NIVmg NEBmg TEV NJBmg NRSV. omit: ASVmg RSV NASB NIV  
 NEB TEVmg NJB NRSVmg.

saying, <sup>39</sup>“Return to your home, and declare how much God has done for you.” So he went away, proclaiming throughout the city how much Jesus had done for him.

<sup>40</sup> Now when Jesus returned, the crowd welcomed him, for they were all waiting for him. <sup>41</sup> Just then there came a man named Jairus, a leader of the synagogue. He fell at Jesus’ feet and begged him to come to his house, <sup>42</sup> for he had an only daughter, about twelve years old, who was dying.

As he went, the crowds pressed in on him. <sup>43</sup> Now there was a woman who had been suffering from hemorrhages for twelve years; and though she had spent all she had on physicians, <sup>44</sup> no one could cure her. <sup>44</sup> She came up behind him and touched the fringe of his clothes, and immediately her hemorrhage stopped. <sup>45</sup> Then Jesus asked, “Who touched me?” When all denied it, Peter<sup>1</sup> said, “Master, the crowds surround you and press in on you.” <sup>46</sup> But Jesus said, “Someone touched me; for I noticed that power had gone out from me.”

<sup>2</sup> Other ancient authorities lack and had spent all she had on physicians.

<sup>3</sup> Other ancient authorities add and those who were with him

<sup>47</sup>When the woman saw that she could not remain hidden, she came trembling; and falling down before him, she declared in the presence of all the people why she had touched him, and how she had been immediately healed. <sup>48</sup>He said to her, "Daughter, your faith has made you well; go in peace."

<sup>49</sup>While he was still speaking, someone came from the leader's house to say, "Your daughter is dead; do not trouble the teacher any longer." <sup>50</sup>When Jesus heard this, he replied, "Do not fear. Only believe, and she will be saved." <sup>51</sup>When he came to the house, he did not allow anyone to enter with him, except Peter, John, and James, and the child's father and mother. <sup>52</sup>They were all weeping and wailing for her; but he said, "Do not weep; for she is not dead but sleeping." <sup>53</sup>And they laughed at him, knowing that she was dead. <sup>54</sup>But he took her by the hand and called out, "Child, get up!" <sup>55</sup>Her spirit returned, and she got up at once. Then he directed them to give her something to eat. <sup>56</sup>Her parents were astounded; but he ordered them to tell no one what had happened.

**8.47** ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν

<sup>4</sup>HAVING SEEN <sup>1</sup>AND <sup>2</sup>THE <sup>3</sup>WOMAN THAT SHE DID NOT ESCAPE NOTICE

τρέμουσα ἦλθεν καὶ προσπεσούσα αὐτῷ δι' ἣν  
CAME~TREMBLING AND HAVING FALLEN DOWN BEFORE HIM, FOR WHAT

αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ  
REASON SHE TOUCHED HIM SHE PROCLAIMED BEFORE ALL THE

λαοῦ καὶ ὥς ἰάθη παραχρῆμα. **8.48** ὁ δὲ εἶπεν  
PEOPLE AND HOW SHE WAS HEALED IMMEDIATELY. - AND HE SAID

αὐτῇ, Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· πορεύου  
TO HER, DAUGHTER, THE FAITH OF YOU HAS SAVED YOU. GO

εἰς εἰρήνην.  
IN PEACE.

**8.49** Ἐτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ  
[WHILE] STILL HE SPEAKING, COMES SOMEONE FROM

τοῦ ἀρχισυναγώγου λέγων ὅτι Τέθνηκεν ἡ θυγάτηρ  
THE SYNAGOGUE RULER SAYING - HAS DIED THE DAUGHTER

σου· μηκέτι σκύλλε τὸν διδάσκαλον. **8.50** ὁ δὲ  
OF YOU. NO LONGER TROUBLE THE TEACHER. - BUT

Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, Μὴ φοβοῦ, μόνον  
JESUS HAVING HEARD ANSWERED HIM, DO NOT BE AFRAID, ONLY

πίστευσον, καὶ σωθήσεται. **8.51** ἐλθὼν δὲ εἰς τὴν  
BELIEVE, AND SHE WILL BE HEALED. AND~HAVING COME INTO THE

οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ  
HOUSE HE DID NOT PERMIT ANYONE~TO ENTER WITH HIM EXCEPT

Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα  
PETER AND JOHN AND JAMES AND THE FATHER

τῆς παιδὸς καὶ τὴν μητέρα. **8.52** ἐκλαίον δὲ πάντες  
OF THE CHILD AND THE MOTHER. AND~WERE CRYING ALL

καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν, Μὴ κλαίετε,  
AND WERE MOURNING [FOR] HER. - BUT HE SAID, DO NOT CRY,

οὐ γὰρ ἀπέθανεν ἀλλὰ καθεύδει. **8.53** καὶ κατεγέλων  
FOR~SHE DID NOT DIE, BUT IS SLEEPING. AND THEY WERE RIDICULING

αὐτοῦ εἰδότες ὅτι ἀπέθανεν. **8.54** αὐτὸς δὲ κρατήσας  
HIM HAVING KNOWN THAT SHE DIED. BUT~HE HAVING TAKEN

τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων, Ἡ παῖς, ἔγειρε.  
THE HAND OF HER, CALLED OUT, SAYING, - CHILD, GET UP.

**8.55** καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς καὶ ἀνέστη  
AND RETURNED THE SPIRIT OF HER AND SHE GOT UP

παραχρῆμα καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν.  
IMMEDIATELY AND HE GAVE ORDERS TO BE GIVEN~TO HER [SOMETHING] TO EAT.

**8.56** καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ  
AND WERE AMAZED THE PARENTS OF HER. - BUT

παρήγγειλεν αὐτοῖς μηδεὶν εἰπεῖν τὸ γεγονός.  
HE INSTRUCTED THEM TO TELL~NO ONE THE THING HAVING HAPPENED.

## CHAPTER 9

**9.1** Συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς  
AND~HAVING CALLED TOGETHER THE TWELVE HE GAVE TO THEM  
δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ  
POWER AND AUTHORITY OVER ALL THE DEMONS AND  
νόσους θεραπεύειν **9.2** καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν  
TO HEAL~DISEASES AND HE SENT OUT THEM TO PREACH  
τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι [τοὺς ἀσθενεῖς],  
THE KINGDOM OF GOD AND TO HEAL THE SICK,  
**9.3** καὶ εἶπεν πρὸς αὐτούς, Μηδὲν αἴρετε εἰς τὴν ὁδόν,  
AND HE SAID TO THEM, TAKE~NOTHING FOR THE JOURNEY,  
μητέ ῥάβδον μητέ πήραν μητέ ἄρτον μητέ  
NEITHER WALKING STICK NOR BEGGAR'S BAG NOR BREAD NOR  
ἀργύριον, μητέ [ἀνὰ] δύο χιτῶνας ἔχειν. **9.4** καὶ εἰς  
SILVER, NOR EACH TWO SHIRTS TO HAVE. AND INTO  
ἣν ἂν οἰκίαν εἰσέλθῃτε, ἐκεῖ μένετε καὶ ἐκείθεν  
WHATEVER HOUSE YOU\* MAY ENTER, REMAIN~THERE AND FROM THERE  
ἐξέρχεσθε. **9.5** καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς,  
GO OUT. AND AS MANY AS DO NOT RECEIVE YOU\*,  
ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης τὸν κονιορτὸν ἀπὸ  
GOING OUT FROM THAT~CITY. THE DUST FROM  
τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ'  
THE FEET OF YOU\* SHAKE OFF FOR A TESTIMONY AGAINST  
αὐτοῦς. **9.6** ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς  
THEM. AND~GOING OUT THEY WERE GOING AROUND THROUGHOUT THE  
κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.  
VILLAGES PREACHING THE GOOD NEWS AND HEALING EVERYWHERE.  
**9.7** Ἦκουσεν δὲ Ἡρώδης ὁ τετραάρχης τὰ  
NOW~HEARD HEROD THE TETRARCH <sup>2</sup>THE THINGS  
γινόμενα πάντα καὶ διηπόρει διὰ τὸ λέγεσθαι  
<sup>3</sup>HAPPENING <sup>1</sup>ALL AND HE WAS PERPLEXED BECAUSE - IT WAS SAID  
ὑπὸ τινων ὅτι Ἰωάννης ἡγέρθη ἐκ νεκρῶν, **9.8** ὑπὸ  
BY SOME THAT JOHN WAS RAISED FROM [THE] DEAD, BY  
τινων δὲ ὅτι Ἠλίας ἐφάνη, ἄλλων δὲ ὅτι  
SOME ALSO THAT ELIJAH HAD APPEARED, BUT~OTHERS THAT  
προφῆτης τις τῶν ἀρχαίων ἀνέστη. **9.9** εἶπεν δὲ  
SOME~PROPHET OF THE ANCIENTS AROSE. BUT~SAID  
Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν  
HEROD, JOHN I BEHEADED. WHO THEN IS  
οὗτος περὶ οὗ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν  
THIS ABOUT WHOM I HEAR SUCH THINGS? AND HE WAS SEEKING TO SEE  
αὐτόν.  
HIM.

**9.10** Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο  
AND HAVING RETURNED THE APOSTLES TOLD

αὐτῷ ὅσα ἐποίησαν. καὶ παραλαβὼν αὐτοὺς  
HIM WHAT THINGS THEY DID. AND HAVING TAKEN THEM

Then Jesus<sup>2</sup> called the twelve together and gave them power and authority over all demons and to cure diseases,<sup>2</sup> and he sent them out to proclaim the kingdom of God and to heal.<sup>3</sup> He said to them, "Take nothing for your journey, no staff, nor bag, nor bread, nor money —not even an extra tunic.

<sup>4</sup>Whatever house you enter, stay there, and leave from there.<sup>5</sup> Wherever they do not welcome you, as you are leaving that town shake the dust off your feet as a testimony against them."<sup>6</sup> They departed and went through the villages, bringing the good news and curing diseases everywhere.

<sup>7</sup>Now Herod the ruler<sup>a</sup> heard about all that had taken place, and he was perplexed, because it was said by some that John had been raised from the dead,<sup>8</sup> by some that Elijah had appeared, and by others that one of the ancient prophets had arisen.<sup>9</sup> Herod said, "John I beheaded; but who is this about whom I hear such things?" And he tried to see him.

<sup>10</sup>On their return the apostles told Jesus<sup>b</sup> all they had done. He took them

<sup>2</sup> Gk he<sup>a</sup> Gk tetrarch<sup>b</sup> Gk him



with him and withdrew privately to a city called Bethsaida. <sup>11</sup>When the crowds found out about it, they followed him; and he welcomed them, and spoke to them about the kingdom of God, and healed those who needed to be cured.

<sup>12</sup>The day was drawing to a close, and the twelve came to him and said, "Send the crowd away, so that they may go into the surrounding villages and countryside, to lodge and get provisions; for we are here in a deserted place." <sup>13</sup>But he said to them, "You give them something to eat." They said, "We have no more than five loaves and two fish—unless we are to go and buy food for all these people."

<sup>14</sup>For there were about five thousand men. And he said to his disciples, "Make them sit down in groups of about fifty each." <sup>15</sup>They did so and made them all sit down.

<sup>16</sup>And taking the five loaves and the two fish, he looked up to heaven, and blessed and broke them, and gave them to the disciples to set before the crowd. <sup>17</sup>And all ate and were filled. What was left over was gathered up, twelve baskets of broken pieces.

<sup>18</sup>Once when Jesus<sup>c</sup> was

<sup>c</sup> Gk. he

ὑπεχώρησεν κατ' ἰδίαν εἰς πόλιν καλουμένην  
HE WITHDREW PRIVATELY TO A CITY BEING CALLED

Βηθσαϊδά. 9.11 οἱ δὲ ὄχλοι γνόντες  
BETHSAIDA. BUT~THE CROWDS HAVING REALIZED [THIS]

ἠκολούθησαν αὐτῷ· καὶ ἀποδεξάμενος αὐτοὺς  
FOLLOWED HIM. AND HAVING WELCOMED THEM

ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ  
HE WAS SPEAKING TO THEM ABOUT THE KINGDOM - OF GOD, AND

τοὺς χρεῖαν ἔχοντας θεραπείας ἰάτο. 9.12 Ἦ δὲ  
THE ONES HAVING~NEED OF HEALING HE WAS HEALING. NOW~THE

ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα  
DAY BEGAN TO DECLINE. AND~HAVING APPROACHED, THE TWELVE

εἶπαν αὐτῷ, Ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες  
SAID TO HIM, SEND AWAY THE CROWD, SO THAT HAVING GONE

εἰς τὰς κύκλῳ κώμας καὶ ἀγροὺς καταλύσωσιν καὶ  
INTO THE SURROUNDING VILLAGES AND FARMS, THEY MAY FIND LODGING AND

εὕρωσιν ἐπισιτισμόν, ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν.  
MAY FIND PROVISIONS, FOR HERE IN A DESOLATE PLACE WE ARE.

9.13 εἶπεν δὲ πρὸς αὐτούς, Δότε αὐτοῖς ὑμεῖς  
AND~HE SAID TO THEM, GIVE TO THEM YOURSELVES [SOMETHING]

φαγεῖν. οἱ δὲ εἶπαν, Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ  
TO EAT. - BUT THEY SAID, THERE ARE NOT TO US MORE THAN

ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μή τι πορευθέντες ἡμεῖς  
FIVE~LOAVES AND TWO~FISH, UNLESS HAVING GONE, WE

ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα.  
MAY BUY FOR ALL THE PEOPLE THIS FOOD.

9.14 ἦσαν γὰρ ὥσει ἄνδρες πεντακισχίλιοι. εἶπεν δὲ  
FOR~THERE WERE ABOUT FIVE THOUSAND~MEN. BUT~SAID

πρὸς τοὺς μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας  
TO THE DISCIPLES OF HIM, MAKE LIE DOWN THEM [IN] GROUPS

[ὥσει] ἀνὰ πεντήκοντα. 9.15 καὶ ἐποίησαν οὕτως καὶ  
ABOUT FIFTY~EACH. AND THEY DID SO AND

κατέκλιναν ἅπαντας. 9.16 λαβὼν δὲ τοὺς πέντε  
ALL~RECLINED. AND~HAVING TAKEN THE FIVE

ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν  
LOAVES AND THE TWO FISH [AND] HAVING LOOKED UP TO - HEAVEN

εὐλόγησεν αὐτοὺς καὶ κατέκλασεν καὶ ἐδίδου  
HE BLESSED THEM AND BROKE [THEM] AND WAS GIVING [THEM]

τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ. 9.17 καὶ ἔφαγον  
TO THE DISCIPLES TO SET BEFORE THE CROWD. AND THEY ATE

καὶ ἐχορτάσθησαν πάντες, καὶ ἦρθη τὸ  
AND ALL~WERE SATISFIED, AND WAS PICKED UP THE THINGS

περισσεύσαν αὐτοῖς κλασμάτων κόφινοι δώδεκα.  
HAVING BEEN LEFT OVER BY THEM, <sup>3</sup>OF FRAGMENTS <sup>2</sup>BASKETS <sup>1</sup>TWELVE.

9.18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον  
AND IT CAME ABOUT WHILE HE~IS PRAYING

κατὰ μόνας συνήσαν αὐτῷ οἱ μαθηταί, καὶ  
ALONE, WERE WITH HIM THE DISCIPLES, AND  
ἐπηρώτησεν αὐτοὺς λέγων, Τίνα με λέγουσιν οἱ  
HE QUESTIONED THEM SAYING, WHOM <sup>4</sup>ME <sup>3</sup>DECLARE <sup>1</sup>[DO] THE  
ὄχλοι εἶναι; 9.19 οἱ δὲ ἀποκριθέντες εἶπαν, Ἰωάννην  
<sup>2</sup>CROWDS TO BE? - AND HAVING ANSWERED THEY SAID, JOHN

τὸν βαπτιστὴν, ἄλλοι δὲ Ἠλίαν, ἄλλοι δὲ ὅτι  
THE BAPTIST, BUT~OTHERS ELIJAH, AND~OTHERS THAT  
προφῆτης τις τῶν ἀρχαίων ἀνέστη. 9.20 εἶπεν δὲ  
A CERTAIN~PROPHET OF THE ANCIENTS ROSE AGAIN. AND~HE SAID

αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ  
TO THEM, AND~YOU<sup>2</sup> WHOM DO YOU<sup>2</sup> DECLARE~ME TO BE? AND~PETER  
ἀποκριθεὶς εἶπεν, Τὸν Χριστὸν τοῦ θεοῦ.  
HAVING ANSWERED SAID, THE CHRIST - OF GOD.

9.21 Ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν  
- AND HAVING WARNED THEM HE GAVE ORDERS  
μηδενὶ λέγειν τοῦτο 9.22 εἰπὼν ὅτι Δεῖ τὸν  
TO TELL~NO ONE THIS HAVING SAID, - IT IS NECESSARY FOR THE  
υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι  
SON - OF MAN TO SUFFER~MUCH AND TO BE REJECTED

ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων  
BY THE ELDERS AND CHIEF PRIESTS AND SCRIBES  
καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγεγερθῆναι *passive*  
AND TO BE KILLED AND ON THE THIRD DAY TO BE RAISED.

9.23 Ἐλεγεν δὲ πρὸς πάντας, Εἴ τις θέλει ὀπίσω  
AND~HE WAS SAYING TO ALL, IF ANYONE WISHES AFTER  
μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν  
ME TO COME, LET HIM DENY HIMSELF AND LIFT UP THE  
σταυρὸν αὐτοῦ καθ' ἡμέραν καὶ ἀκολουθεῖτω μοι.  
CROSS OF HIM DAILY AND LET HIM FOLLOW ME.

9.24 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει  
FOR~WHOEVER WISHES THE LIFE OF HIM TO SAVE WILL LOSE  
αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν  
IT. BUT~WHOEVER LOSES THE LIFE OF HIM ON ACCOUNT OF

ἐμοῦ οὗτος σώσει αὐτήν. 9.25 τί γὰρ ὠφελεῖται  
ME THIS ONE WILL SAVE IT. FOR~WHAT PROFITS

ἄνθρωπος κερδήσας τὸν κόσμον ὅλον ἑαυτὸν δὲ  
A MAN HAVING GAINED THE WHOLE~WORLD, BUT~HIMSELF  
ἀπολέσας ἢ ζημιωθείς; 9.26 ὃς γὰρ ἂν ἐπαισχυνηθῇ με  
HAVING LOST OR HAVING FORFEIT? FOR~WHOEVER IS ASHAMED OF ME

καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου  
AND - MY WORDS, THIS ONE THE SON - OF MAN

ἐπαισχυνηθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ  
WILL BE ASHAMED OF, WHEN HE COMES IN THE GLORY OF HIM AND  
τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων. 9.27 λέγω δὲ  
OF THE FATHER AND OF THE HOLY ANGELS. BUT~I SAY

praying alone, with only the disciples near him, he asked them, "Who do the crowds say that I am?" <sup>19</sup>They answered, "John the Baptist; but others, Elijah; and still others, that one of the ancient prophets has arisen." <sup>20</sup>He said to them, "But who do you say that I am?" Peter answered, "The Messiah<sup>d</sup> of God."

<sup>21</sup>He sternly ordered and commanded them not to tell anyone, <sup>22</sup>saying, "The Son of Man must undergo great suffering, and be rejected by the elders, chief priests, and scribes, and be killed, and on the third day be raised."

<sup>23</sup>Then he said to them all, "If any want to become my followers, let them deny themselves and take up their cross daily and follow me."

<sup>24</sup>For those who want to save their life will lose it, and those who lose their life for my sake will save it. <sup>25</sup>What does it profit them if they gain the whole world, but lose or forfeit themselves?

<sup>26</sup>Those who are ashamed of me and of my words, of them the Son of Man will be ashamed when he comes in his glory and the glory of the Father and of the holy angels. <sup>27</sup>But truly I tell

<sup>d</sup>Or The Christ

you, there are some standing here who will not taste death before they see the kingdom of God.”

28 Now about eight days after these sayings Jesus<sup>e</sup> took with him Peter and John and James, and went up on the mountain to pray.

<sup>29</sup>And while he was praying, the appearance of his face changed, and his clothes became dazzling white.

<sup>30</sup>Suddenly they saw two men, Moses and Elijah, talking to him. <sup>31</sup>They appeared in glory and were speaking of his departure, which he was about to accomplish at Jerusalem.

<sup>32</sup>Now Peter and his companions were weighed down with sleep; but since they had stayed awake,<sup>f</sup> they saw his glory and the two men who stood with him. <sup>33</sup>Just as they were leaving him, Peter said to Jesus, “Master, it is good for us to be here; let us make three dwellings,<sup>g</sup> one for you, one for Moses, and one for Elijah”—not knowing what he said. <sup>34</sup>While he was saying this, a cloud came and overshadowed them; and they were terrified as they entered the cloud.

<sup>35</sup>Then from the cloud came

<sup>e</sup> Gk he

<sup>f</sup> Or but when they were fully awake

<sup>g</sup> Or tents

ὑμῖν ἀληθῶς, εἰσὶν τινες τῶν αὐτοῦ ἐστηκότων οἱ  
TO YOU\* TRULY, THERE ARE SOME OF THE ONES HERE HAVING STOOD WHO

οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν  
WILL BY NO MEANS TASTE DEATH UNTIL THEY SEE THE KINGDOM

τοῦ θεοῦ.

- OF GOD.

9.28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσπερ  
AND~IT CAME ABOUT AFTER - THESE~WORDS ABOUT

ἡμέραι ὀκτῶ [καὶ] παραλαβὼν Πέτρον καὶ Ἰωάννην  
EIGHT~DAYS AND HAVING TAKEN PETER AND JOHN

καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι.  
AND JAMES HE WENT UP TO THE MOUNTAIN TO PRAY.

9.29 καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ  
AND IT CAME ABOUT [THAT] WHILE HE~PRAYS, THE

εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ ὁ  
APPEARANCE OF THE FACE OF HIM [BECAME] DIFFERENT AND THE

ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων. 9.30 καὶ  
CLOTHING OF HIM [BECAME] DAZZLING~WHITE. AND

ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἷτινες ἦσαν  
BEHOLD TWO~MEN WERE CONVERSING WITH HIM, WHO WERE

Μωϋσῆς καὶ Ἠλίας, 9.31 οἱ ὁφθέντες ἐν δόξῃ  
MOSES AND ELIJAH, WHO HAVING APPEARED IN GLORY

ἔλεγον τὴν ἐξοδὸν αὐτοῦ, ἣν ἤμελλεν πληροῦν ἐν  
WERE SPEAKING OF THE EXODUS OF HIM, WHICH HE WAS ABOUT TO FULFILL IN

Ἱερουσαλὴμ. 9.32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ  
JERUSALEM. - BUT PETER AND THE ONES WITH HIM

ἦσαν βεβαρημένοι ὑπνῷ· διαγρηγορήσαντες δὲ εἶδον  
HAD BEEN WEIGHED DOWN WITH SLEEP. AND~HAVING AWAKENED FULLY THEY SAW

τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας  
THE GLORY OF HIM AND THE TWO MEN THE ONES HAVING STOOD

αὐτῷ. 9.33 καὶ ἐγένετο ἐν τῷ  
WITH HIM. AND IT CAME ABOUT [THAT] WHILE

διαχωρίζεσθαι αὐτοὺς ἀπ’ αὐτοῦ εἶπεν ὁ Πέτρος πρὸς  
THEY~PARTED FROM HIM SAID - PETER TO

τὸν Ἰησοῦν, Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι,  
- JESUS, MASTER, IT IS~GOOD FOR US TO BE~HERE,

καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοὶ καὶ μίαν  
- LET US MAKE THREE~TENTS, ONE FOR YOU AND ONE

Μωϋσεὶ καὶ μίαν Ἠλίᾳ, μὴ εἰδὼς ὃ λέγει.  
FOR MOSES AND ONE FOR ELIJAH, NOT HAVING KNOWN WHAT HE SAYS.

9.34 ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη  
AND~[WHILE] THESE THINGS HIM SAYING, A CLOUD~CAME

καὶ ἐπεσκίαζεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ  
AND WAS OVERSHADOWING THEM. AND~THEY WERE AFRAID WHILE

εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην. 9.35 καὶ φωνή  
THEY~ENTERED INTO THE CLOUD. AND A VOICE

ἐγένετο ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ υἱός  
CAME FROM THE CLOUD SAYING, THIS IS THE SON

μου ὁ ἐκλελεγμένος, αὐτοῦ ἀκούετε. 9.36 καὶ  
OF ME, THE ONE HAVING BEEN CHOSEN, LISTEN-TO HIM. AND

ἐν τῷ γενέσθαι τὴν φωνὴν εὑρέθη Ἰησοῦς μόνος.  
WHEN BECAME [SILENT] THE VOICE, WAS FOUND JESUS ALONE.

καὶ αὐτοὶ ἐσίγησαν καὶ οὐδεὶς ἀπήγγειλαν ἐν  
AND THEY WERE SILENT AND TO NO ONE REPORTED IN

ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν.  
THOSE - DAYS ANYTHING OF WHAT THEY HAVE SEEN.

9.37 Ἐγένετο δὲ τῇ ἑξῆς ἡμέρᾳ κατελθόντων  
AND-IT CAME ABOUT ON THE FOLLOWING DAY HAVING COME DOWN

αὐτῶν ἀπὸ τοῦ ὄρους συνήντησεν αὐτῷ ὄχλος πολὺς.  
THEM FROM THE MOUNTAIN MET HIM A LARGE-CROWD.

9.38 καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων,  
AND BEHOLD A MAN FROM THE CROWD CRIED OUT SAYING,

Διδάσκαλε, δέομαί σου ἐπιβλέψαι ἐπὶ τὸν υἱόν μου,  
TEACHER, I BEG YOU TO LOOK AT THE SON OF ME,

ὅτι μονογενὴς μοί ἐστιν, 9.39 καὶ ἰδοὺ πνεῦμα  
FOR AN ONLY CHILD TO ME HE IS, AND BEHOLD A SPIRIT

λαμβάνει αὐτόν καὶ ἐξαίφνης κρᾶζει καὶ  
SEIZES HIM AND SUDDENLY - CRIES OUT AND

σπαράσσει αὐτὸν μετὰ ἀφροῦ καὶ μόγις  
THROWS INTO A CONVULSION HIM WITH FOAM [AT THE MOUTH] AND HARDLY

ἀποχωρεῖ ἀπ' αὐτοῦ συντρίβον αὐτόν. 9.40 καὶ  
DEPARTS FROM HIM [AND] IT MAULS HIM. AND

ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, καὶ  
I BEGGED THE DISCIPLES OF YOU THAT THEY MIGHT CAST OUT IT, AND

οὐκ ἠδυνήθησαν. 9.41 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν,  
THEY WERE NOT ABLE. AND-HAVING ANSWERED - JESUS SAID,

Ἡ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε  
O UNBELIEVING-GENERATION AND HAVING BEEN PERVERTED, UNTIL WHEN

ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε  
WILL I BE WITH YOU\* AND WILL I PUT UP WITH YOU? BRING

ὧδε τὸν υἱόν σου. 9.42 ἔτι δὲ προσερχομένου αὐτοῦ  
HERE THE SON OF YOU. NOW-STILL APPROACHING HIM,

ἔρρηξεν αὐτόν τὸ δαιμόνιον καὶ συνεσπάραξεν·  
THREW DOWN HIM THE DEMON AND CONVULSED [HIM].

ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ  
3REBUKED 1AND - 2JESUS 4THE 6SPIRIT - 5UNCLEAN

καὶ ἰάσατο τὸν παῖδα καὶ ἀπέδωκεν αὐτόν τῷ  
AND HEALED THE CHILD AND HE RETURNED HIM TO THE

πατρὶ αὐτοῦ. 9.43 ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ  
FATHER OF HIM. AND-WERE AMAZED ALL AT THE

μεγαλειότητι τοῦ θεοῦ.  
GREATNESS - OF GOD.

9:35 text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. ο υἱος μου ο αγαπητος (my beloved Son) [see Mark 9:7; Luke 3:22] KJV ASVmg RSVmg NJBmg NRSVmg.

a voice that said, "This is my Son, my Chosen;<sup>h</sup> listen to him!"<sup>36</sup> When the voice had spoken, Jesus was found alone. And they kept silent and in those days told no one any of the things they had seen.

37 On the next day, when they had come down from the mountain, a great crowd met him. 38 Just then a man from the crowd shouted, "Teacher, I beg you to look at my son; he is my only child. 39 Suddenly a spirit seizes him, and all at once he shrieks. It convulses him until he foams at the mouth; it mauls him and will scarcely leave him. 40 I begged your disciples to cast it out, but they could not." 41 Jesus answered, "You faithless and perverse generation, how much longer must I be with you and bear with you? Bring your son here." 42 While he was coming, the demon dashed him to the ground in convulsions. But Jesus rebuked the unclean spirit, healed the boy, and gave him back to his father. 43 And all were astounded at the greatness of God.

<sup>h</sup> Other ancient authorities read my Beloved  
<sup>i</sup> Or it



While everyone was amazed at all that he was doing, he said to his disciples, <sup>44</sup>“Let these words sink into your ears: The Son of Man is going to be betrayed into human hands.” <sup>45</sup>But they did not understand this saying; its meaning was concealed from them, so that they could not perceive it. And they were afraid to ask him about this saying.

<sup>46</sup>An argument arose among them as to which one of them was the greatest. <sup>47</sup>But Jesus, aware of their inner thoughts, took a little child and put it by his side, <sup>48</sup>and said to them, “Whoever welcomes this child in my name welcomes me, and whoever welcomes me welcomes the one who sent me; for the least among all of you is the greatest.”

<sup>49</sup>John answered, “Master, we saw someone casting out demons in your name, and we tried to stop him, because he does not follow with us.” <sup>50</sup>But Jesus said to him, “Do not stop him; for whoever is not against you is for you.”

<sup>51</sup>When the days drew near for him to be taken up, he set his face to go to

Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει  
AND-[WHILE] ALL MARVELING AT EVERYTHING WHICH HE WAS DOING  
εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ, **9.44** Θέσθε ὑμεῖς εἰς  
HE SAID TO THE DISCIPLES OF HIM, ESTABLISH YOU<sup>o</sup> IN

τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ  
THE EARS OF YOU<sup>o</sup> - THESE~WORDS. FOR~THE SON -

ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.  
OF MAN IS ABOUT TO BE DELIVERED INTO [THE] HANDS OF MEN.

**9.45** οἱ δὲ ἡγνόουν τὸ ῥῆμα τοῦτο καὶ  
- BUT THEY WERE NOT UNDERSTANDING - THIS~WORD AND

ἦν παρακεκαλυμμένον ἀπ’ αὐτῶν ἵνα  
IT HAD BEEN HIDDEN FROM THEM IN ORDER THAT

μὴ αἰσθωνται αὐτό, καὶ ἐφοβούντο ἐρωτῆσαι αὐτὸν  
THEY MIGHT NOT UNDERSTAND IT, AND THEY WERE AFRAID TO ASK HIM

περὶ τοῦ ῥήματος τούτου.  
ABOUT - THIS~WORD.

**9.46** Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς  
NOW~AROSE AN ARGUMENT AMONG THEM, - WHO

ἂν εἴη μέζων αὐτῶν. **9.47** ὁ δὲ Ἰησοῦς εἰδὼς  
MIGHT BE [THE] GREATEST OF THEM. - AND JESUS HAVING PERCEIVED

τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος  
THE THOUGHT OF THE HEART OF THEM, HAVING TAKEN

παιδίον ἕστησεν αὐτὸ παρ’ ἑαυτῷ **9.48** καὶ εἶπεν  
A CHILD STOOD IT(HIM) BESIDE HIMSELF AND HE SAID

αὐτοῖς, Ὃς ἂν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ  
TO THEM, WHOEVER RECEIVES THIS - CHILD IN THE

ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέξηται,  
NAME OF ME, RECEIVES~ME. AND WHOEVER RECEIVES~ME,

δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος  
RECEIVES THE ONE HAVING SENT ME. FOR~THE LESSER

ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας.  
AMONG ALL OF YOU<sup>o</sup> BEING, THIS ONE IS GREAT.

**9.49** Ἀποκριθεὶς δὲ Ἰωάννης εἶπεν, Ἐπιστάτα,  
AND~HAVING ANSWERED JOHN SAID, MASTER,

εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα  
WE SAW SOMEONE IN THE NAME OF YOU CASTING OUT

δαιμόνια καὶ ἐκωλύομεν αὐτόν, ὅτι  
DEMONS AND WE WERE TRYING TO STOP HIM, BECAUSE

οὐκ ἀκολουθεῖ μεθ’ ἡμῶν. **9.50** εἶπεν δὲ πρὸς αὐτὸν ὁ  
HE IS NOT FOLLOWING WITH US. BUT~SAID TO HIM -

Ἰησοῦς, Μὴ κωλύετε· ὃς γὰρ οὐκ ἔστιν καθ’ ὑμῶν,  
JESUS, DO NOT STOP [HIM]. FOR~WHO[EVER] IS NOT AGAINST YOU<sup>o</sup>,

ὕπὲρ ὑμῶν ἐστιν.  
FOR YOU<sup>o</sup> IS.

**9.51** Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας  
AND~IT CAME ABOUT WHILE APPROACHES THE DAY

τῆς ἀναλήψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον  
OF THE ASCENSION OF HIM AND HE THE(HIS) FACE

ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ. 9.52 καὶ  
HE RESOLUTELY SET - TO GO TO JERUSALEM. AND

ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ  
HE SENT MESSENGERS BEFORE [THE] FACE OF HIM. AND

πορευθέντες εἰσῆλθον εἰς κώμην Σαμαριτῶν ὡς  
HAVING GONE THEY ENTERED INTO A VILLAGE OF SAMARITANS IN ORDER

ἐτοιμάσαι αὐτῷ. 9.53 καὶ οὐκ ἐδέξαντο αὐτόν,  
TO MAKE ARRANGEMENTS FOR HIM. AND THEY DID NOT RECEIVE HIM,

ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς  
BECAUSE THE FACE OF HIM WAS GOING TO

Ἱερουσαλήμ. 9.54 ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ  
JERUSALEM. AND~HAVING SEEN THE DISCIPLES, JAMES AND

Ἰωάννης εἶπαν, Κύριε, θέλεις εἰπώμεν πῦρ  
JOHN SAID, LORD, DO YOU WANT [THAT] WE SHOULD CALL FIRE

καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς<sup>†</sup>;  
TO COME DOWN FROM - HEAVEN - TO CONSUME THEM?

9.55 στραφεὶς δὲ ἐπετίμησεν αὐτοῖς.<sup>†</sup> 9.56 καὶ  
AND~HAVING TURNED HE REBUKED THEM. AND

ἐπορεύθησαν εἰς ἑτέραν κώμην.  
THEY WENT TO ANOTHER VILLAGE.

9.57 Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπεν  
AND [AS] THEY WERE GOING ON THE ROAD SAID

τις πρὸς αὐτόν, Ἀκολουθήσω σοι ὅπου ἐάν  
A CERTAIN ONE TO HIM, I WILL FOLLOW YOU WHEREVER

ἀπέρχῃ. 9.58 καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες  
YOU GO. AND SAID TO HIM - JESUS, THE FOXES

φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ  
HAVE~DENS AND THE BIRDS OF THE HEAVEN

κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει  
NESTS, BUT~THE SON - OF MAN DOES NOT HAVE [A PLACE]

ποῦ τὴν κεφαλὴν κλίνει. 9.59 Εἶπεν δὲ πρὸς  
WHERE THE[HIS] HEAD HE MAY LAY DOWN. AND~HE SAID TO

ἕτερον, Ἀκολουθεῖ μοι. ὁ δὲ εἶπεν, [Κύριε,] ἐπίτρεψόν  
ANOTHER, FOLLOW ME - BUT HE SAID, LORD, ALLOW

μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.  
ME HAVING GONE, FIRST TO BURY THE FATHER OF ME.

9.60 εἶπεν δὲ αὐτῷ, Ἄφες τοὺς νεκροὺς θάψαι τοὺς  
BUT~HE SAID TO HIM, LEAVE THE DEAD ONES TO BURY -

ἐαυτῶν νεκρούς, σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν  
THEIR DEAD ONES, BUT~YOU HAVING GONE PROCLAIM THE KINGDOM

τοῦ θεοῦ. 9.61 Εἶπεν δὲ καὶ ἕτερος, Ἀκολουθήσω σοι,  
- OF GOD. AND~SAID ALSO ANOTHER, I WILL FOLLOW YOU,

κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς  
LORD. BUT~FIRST ALLOW ME TO SAY GOOD-BYE TO THE ONES

9.54 text: ASV RSV NASB NIV NEB TEV NJB NRSV. add ὡς καὶ Ἠλίας ἐποίησεν (as also Elijah did): KJV ASVmg RSVmg NIVmg NEBmg TEVmg NJBmg NRSVmg. 9.55-56 text: ASV RSV NASB NIV NEB TEV NJB NRSV. add καὶ εἶπεν, Οὐκ οἰδατε οἶον πνεύματος ἐστέ υμεῖς; 56 ο γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἔλθεν ψυχὰς ἀνθρώπων ἀπολεσαι ἀλλὰ σῶσαι (And he said, You do not know what manner of spirit you are of; for the Son of Man came not to destroy men's lives but to save them): KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg.

Jerusalem.<sup>52</sup> And he sent messengers ahead of him. On their way they entered a village of the Samaritans to make ready for him;<sup>53</sup> but they did not receive him, because his face was set toward Jerusalem.<sup>54</sup> When his disciples James and John saw it, they said, "Lord, do you want us to command fire to come down from heaven and consume them?"<sup>55</sup> But he turned and rebuked them.<sup>56</sup> Then<sup>k</sup> they went on to another village.

57 As they were going along the road, someone said to him, "I will follow you wherever you go."<sup>58</sup> And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head."<sup>59</sup> To another he said, "Follow me." But he said, "Lord, first let me go and bury my father."<sup>60</sup> But Jesus<sup>l</sup> said to him, "Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God."<sup>61</sup> Another said, "I will follow you, Lord; but let me first say farewell to those

<sup>j</sup> Other ancient authorities add as Elijah did

<sup>k</sup> Other ancient authorities read rebuked them, and said, "You do not know what spirit you are of, <sup>56</sup>for the Son of Man has not come to destroy the lives of human beings but to save them." Then

<sup>l</sup> Gk he

at my home.”<sup>62</sup> Jesus said to him, “No one who puts a hand to the plow and looks back is fit for the kingdom of God.”

εἰς τὸν οἶκόν μου. 9.62 εἶπεν δὲ [πρὸς αὐτὸν] ὁ  
IN THE HOUSE OF ME. BUT~SAID TO HIM -  
Ἰησοῦς, Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα ἐπ’ ἄροτρον καὶ  
JESUS, NO ONE HAVING PUT THE(HIS) HAND UPON [THE] PLOW AND  
βλέπων εἰς τὰ ὀπίσω εὐθετὸς ἐστὶν τῇ βασιλείᾳ  
LOOKING TO THE THINGS BEHIND IS~FIT FOR THE KINGDOM  
τοῦ θεοῦ.  
OF GOD.

## CHAPTER 10

After this the Lord appointed seventy<sup>m</sup> others and sent them on ahead of him in pairs to every town and place where he himself intended to go. <sup>2</sup>He said to them, “The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest. <sup>3</sup>Go on your way. See, I am sending you out like lambs into the midst of wolves. <sup>4</sup>Carry no purse, no bag, no sandals; and greet no one on the road. <sup>5</sup>Whatever house you enter, first say, ‘Peace to this house!’ <sup>6</sup>And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. <sup>7</sup>Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house.

<sup>m</sup> Other ancient authorities read *seventy-two*

10.1 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος ἑτέρους  
AND~AFTER THESE THINGS, APPOINTED THE LORD OTHERS  
ἑβδομήκοντα [δύο] καὶ ἀπέστειλεν αὐτοὺς  
SEVENTY-TWO, AND HE SENT THEM  
ἀνὰ δύο [δύο] πρὸ προσώπου αὐτοῦ εἰς πᾶσαν  
TWO BY TWO BEFORE [THE] FACE OF HIM INTO EVERY  
πόλιν καὶ τόπον οὗ ἤμελλεν αὐτὸς ἔρχεσθαι.  
CITY AND PLACE WHERE HE~WAS ABOUT TO COME.  
10.2 ἔλεγεν δὲ πρὸς αὐτούς, Ὁ μὲν θερισμὸς πολὺς,  
AND~HE WAS SAYING TO THEM, INDEED~THE HARVEST [IS] PLENTIFUL,  
οἱ δὲ ἔργαται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ  
BUT~THE WORKERS FEW. THEREFORE~ASK THE LORD OF THE  
θερισμοῦ ὅπως ἔργατας ἐκβάλῃ εἰς τὸν θερισμὸν  
HARVEST THAT WORKERS HE MIGHT SEND OUT INTO THE HARVEST  
αὐτοῦ. 10.3 ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνας  
OF HIM. GO. BEHOLD I SEND YOU\* AS LAMBS  
ἐν μέσῳ λύκων. 10.4 μὴ βαστάζετε βαλλάντιον, μὴ  
IN [THE] MIDST OF WOLVES. DO NOT CARRY A PURSE, NOR  
πήραν, μὴ ὑποδήματα, καὶ μηδένα κατὰ τὴν ὁδὸν  
A BEGGAR’S BAG, NOR SANDALS, AND NO ONE ALONG THE WAY  
ἀσπάσησθε. 10.5 εἰς ἣν δ’ ἂν εἰσέλθῃτε οἰκίαν,  
GREET. <sup>2</sup>INTO <sup>3</sup>WHAT <sup>1</sup>AND <sup>4</sup>EVER HOUSE~YOU\* ENTER,  
πρῶτον λέγετε, Εἰρήνη τῷ οἴκῳ τούτῳ. 10.6 καὶ ἐὰν  
FIRST SAY, PEACE - TO THIS~HOUSE. AND IF  
ἐκεῖ ἢ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ’ αὐτὸν ἡ  
THERE THERE IS A SON OF PEACE, WILL REST UPON HIM THE  
εἰρήνη ὑμῶν· εἰ δὲ μή γε, ἐφ’ ὑμᾶς ἀνακάμψει. 10.7 ἐν  
PEACE OF YOU\*. OTHERWISE, ON YOU\* IT WILL RETURN. <sup>2</sup>IN  
αὐτῇ δὲ τῇ οἰκίᾳ μένετε ἐσθιόντες καὶ πίνοντες  
‘SAME <sup>1</sup>AND <sup>3</sup>THE HOUSE REMAIN EATING AND DRINKING  
τὰ παρ’ αὐτῶν· ἄξιός γάρ ὁ ἔργατης τοῦ μισθοῦ  
THE THINGS WITH THEM. FOR~WORTHY [IS] THE WORKER OF THE WAGE  
αὐτοῦ. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.  
OF HIM. DO NOT MOVE FROM HOUSE TO HOUSE.

10:1 text: ASVmg RSVmg NIV NEB TEV NJB NRSVmg. var. εβδομηκοντα (seventy) KJV ASV RSV NASB NIVmg NEBmg TEVmg NJBmg NRSV.

**10.8** καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται  
AND INTO WHICHEVER CITY YOU\* ENTER AND THEY RECEIVE

ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν **10.9** καὶ  
YOU\*, EAT THE THINGS BEING SET BEFORE YOU\* AND

θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς καὶ λέγετε  
HEAL THE ONES IN IT (WHO ARE) SICK AND SAY

αὐτοῖς, Ἥγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.  
TO THEM, HAS COME NEAR TO YOU\* THE KINGDOM - OF GOD.

**10.10** εἰς ἣν δ' ἂν πόλιν εἰσέλθῃτε καὶ  
2 INTO 3 WHAT 1 AND 4 EVER CITY YOU\* ENTER AND

μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς  
THEY DO NOT RECEIVE YOU\*, HAVING GONE OUT INTO THE STREETS OF IT

εἶπατε, **10.11** Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν  
SAY, EVEN THE DUST - HAVING CLUNG TO US

ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα  
FROM THE CITY OF YOU\* TO THE(OUR) FEET WE SHAKE OFF [AGAINST]

ὑμῖν· πλὴν τοῦτο γινώσκετε ὅτι ἥγγικεν ἡ βασιλεία  
YOU\*. BUT KNOW-THIS THAT HAS COME NEAR THE KINGDOM

τοῦ θεοῦ. **10.12** λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ  
- OF GOD. I SAY TO YOU\* THAT FOR SODOM IN -

ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ.  
THAT~DAY IT WILL BE~MORE BEARABLE THAN - WITH THAT~CITY.

**10.13** Οὐαὶ σοι, Χοραζὶν, οὐαὶ σοι, Βηθσαϊδὰ·  
WOE TO YOU, CHORAZIN, WOE TO YOU, BETHSAIDA

ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις  
BECAUSE IF IN TYRE AND SIDON HAD OCCURRED THE MIRACLES

αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ  
- HAVING HAPPENED IN YOU\*, LONG AGO - IN SACKCLOTH AND

σποδῷ καθήμενοι μετενόησαν. **10.14** πλὴν Τύρῳ  
ASHES SITTING THEY (WOULD HAVE) REPENTED. BUT FOR TYRE

καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν.  
AND SIDON IT WILL BE~MORE BEARABLE IN THE JUDGMENT THAN FOR YOU\*.

**10.15** καὶ σύ, Καφαρναούμ,  
AND YOU CAPERNAUM,

μὴ ἕως οὐρανοῦ ὑψωθήσῃ;  
SURELY NOT UP TO HEAVEN WILL YOU BE EXALTED?

ἕως τοῦ ᾗδου καταβήσῃ.  
TO - HADES YOU WILL COME DOWN.

**10.16** Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ  
THE ONE LISTENING TO YOU\*, LISTENS~TO ME, AND THE ONE

ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ  
REJECTING YOU REJECTS~ME. BUT~THE ONE REJECTING~ME, REJECTS

τὸν ἀποστείλαντά με.  
THE ONE HAVING SENT ME.

**10.17** Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα [δύο]<sup>7</sup> μετὰ  
AND~RETURNED THE SEVENTY-TWO WITH

<sup>8</sup>Whenever you enter a town and its people welcome you, eat what is set before you; <sup>9</sup>cure the sick who are there, and say to them, 'The kingdom of God has come near to you.'<sup>n</sup>

<sup>10</sup>But whenever you enter a town and they do not welcome you, go out into its streets and say, <sup>11</sup>'Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.'<sup>o 12</sup> tell you, on that day it will be more tolerable for Sodom than for that town.

<sup>13</sup>"Woe to you, Chorazin! Woe to you, Bethsaida! For if the deeds of power done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. <sup>14</sup>But at the judgment it will be more tolerable for Tyre and Sidon than for you. <sup>15</sup>And you, Capernaum,

will you be exalted to heaven?

No, you will be brought down to Hades.

<sup>16</sup>"Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me."

<sup>17</sup>The seventy<sup>p</sup> returned

<sup>n</sup> Or is at hand for you

<sup>o</sup> Or is at hand

<sup>p</sup> Other ancient authorities read seventy-two



with joy, saying, "Lord, in your name even the demons submit to us!"<sup>18</sup> He said to them, "I watched Satan fall from heaven like a flash of lightning.<sup>19</sup> See, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you.<sup>20</sup> Nevertheless, do not rejoice at this, that the spirits submit to you, but rejoice that your names are written in heaven."

21 At that same hour Jesus<sup>9</sup> rejoiced in the Holy Spirit<sup>r</sup> and said, "I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will.<sup>1</sup> 22 All things have been handed over to me by my Father; and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him."

23 Then turning to the disciples, Jesus<sup>9</sup> said to them privately, "Blessed are the eyes that see what you see!<sup>1</sup> 24 For I tell you that many prophets and kings desired to see what you see,

<sup>9</sup> Gk. he

<sup>r</sup> Other authorities read in the spirit

<sup>s</sup> Or praise

<sup>1</sup> Or, for so it was well-pleasing in your sight

χαρὰς λέγοντες, Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται  
JOY SAYING, LORD, EVEN THE DEMONS SUBMIT

ἡμῖν ἐν τῷ ὀνόματί σου. 10.18 εἶπεν δὲ αὐτοῖς,  
TO US IN THE NAME OF YOU. AND~HE SAID TO THEM,

Ἔθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ  
I WAS SEEING - SATAN LIKE LIGHTNING FROM - HEAVEN

πεσόντα. 10.19 ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ  
HAVING FALLEN. BEHOLD I HAVE GIVEN TO YOU\* THE AUTHORITY -

πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πάσαν  
TO WALK ON SNAKES AND SCORPIONS, AND ON ALL

τὴν δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς  
THE POWER OF THE ENEMY, AND NOTHING YOU\*

οὐ μὴ ἀδικήσῃ. 10.20 πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι  
BY ANY MEANS MAY INJURE. BUT IN THIS DO NOT REJOICE BECAUSE

τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ  
THE SPIRITS SUBMIT~TO YOU\*, BUT~REJOICE THAT THE

ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς οὐρανοῖς.  
NAMES OF YOU\* HAVE BEEN RECORDED IN THE HEAVENS.

10.21 Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο ἵ[ἐν] τῷ  
IN THE~SAME HOUR HE WAS FULL OF JOY BY THE

πνεύματι τῷ ἁγίῳ<sup>r</sup> καὶ εἶπεν, Ἐξομολογοῦμαί σοι,  
<sup>2</sup> SPIRIT - HOLY AND HE SAID, I PRAISE YOU,

πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας  
FATHER, LORD - OF HEAVEN AND - EARTH, THAT YOU CONCEALED

ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ  
THESE THINGS FROM [THE] WISE AND INTELLIGENT AND YOU REVEALED THEM

νηπίοις· ναι ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο  
TO YOUNG CHILDREN. YES, - FATHER, FOR THUS IT WAS~WELL~PLEASING

ἐμπροσθέν σου. 10.22 Πάντα μοι παρεδόθη ὑπὸ τοῦ  
BEFORE YOU. EVERYTHING WAS HANDED OVER~TO ME BY THE

πατρός μου, καὶ οὐδεὶς γινώσκει τίς ἐστίν ὁ υἱὸς  
FATHER OF ME, AND NO ONE KNOWS WHO IS THE SON

εἰ μὴ ὁ πατήρ, καὶ τίς ἐστίν ὁ πατήρ εἰ μὴ ὁ υἱὸς  
EXCEPT THE FATHER, AND WHO IS THE FATHER EXCEPT THE SON

καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. 10.23 Καὶ  
AND TO WHOMEVER WISHES THE SON TO REVEAL [HIM]. AND

στραφεῖς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν,  
HAVING TURNED TO THE DISCIPLES PRIVATELY HE SAID,

Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε.  
BLESSED [ARE] THE EYES - SEEING WHAT YOU\* SEE.

10.24 λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ  
FOR~I SAY TO YOU\* THAT MANY PROPHETS AND

βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ  
KINGS WANTED TO SEE WHAT YOU\* SEE AND

10:21 text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. ἐν τῷ πνεύματι (in the [his] spirit): KJV NEBmg TEVmg NRSVmg.

οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ  
THEY DID NOT SEE [THEM], AND TO HEAR WHAT YOU<sup>2</sup> HEAR AND

οὐκ ἤκουσαν.  
THEY DID NOT HEAR [THEM].

**10.25** Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν  
AND BEHOLD A CERTAIN~LAWYER STOOD UP TESTING HIM

λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον  
SAYING, TEACHER, WHAT HAVING DONE <sup>3</sup>LIFE <sup>2</sup>ETERNAL

κληρονομήσω; **10.26** ὁ δὲ εἶπεν πρὸς αὐτόν, Ἐν τῷ  
<sup>1</sup>WILL I INHERIT? - AND HE SAID TO HIM, IN THE

νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; **10.27** ὁ δὲ  
LAW WHAT HAS BEEN WRITTEN? HOW DO YOU READ [IT]? - AND

ἀποκριθεὶς εἶπεν, Ἀγαπήσεις κύριον τὸν θεόν σου  
HAVING ANSWERED HE SAID, YOU WILL LOVE [THE] LORD THE GOD OF YOU

ἐξ ὅλης [τῆς] καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ  
FROM ALL THE HEART OF YOU AND WITH ALL THE SOUL

σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ  
OF YOU AND WITH ALL THE STRENGTH OF YOU AND WITH ALL THE

διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν.  
MIND OF YOU, AND THE NEIGHBOR OF YOU AS YOURSELF.

**10.28** εἶπεν δὲ αὐτῷ, Ὅρθῶς ἀπεκρίθης· τοῦτο ποιεῖ  
AND~HE SAID TO HIM, YOU HAVE ANSWERED~CORRECTLY. DO~THIS

καὶ ζήσῃ. **10.29** ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν  
AND YOU WILL LIVE. - BUT WANTING TO JUSTIFY HIMSELF HE SAID

πρὸς τὸν Ἰησοῦν, Καὶ τίς ἐστίν μου πλησίον;  
TO - JESUS, AND WHO IS MY NEIGHBOR?

**10.30** ὑπολαβὼν ὁ Ἰησοῦς εἶπεν, Ἄνθρωπός τις  
HAVING REPLIED, - JESUS SAID, A CERTAIN~MAN

κατέβαιnen ἀπὸ Ἱερουσαλὴμ εἰς Ἰεριχὼ καὶ  
WAS COMING DOWN FROM JERUSALEM TO JERICO AND

λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ  
HE ENCOUNTERED~ROBBERS, WHO BOTH HAVING STRIPPED HIM AND

πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ.  
HAVING INFLICTED~BLOWS THEY WENT AWAY HAVING LEFT [HIM] HALF DEAD.

**10.31** κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαιnen ἐν τῇ  
<sup>2</sup>BY CHANCE <sup>1</sup>AND A CERTAIN~PRIEST WAS COMING DOWN BY -

ὁδῷ ἐκείνῃ καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν.  
THAT~WAY AND HAVING SEEN HIM HE PASSED BY ON THE OTHER SIDE.

**10.32** ὁμοίως δὲ καὶ Λευίτης [γενόμενος] κατὰ τὸν  
AND~LIKEWISE ALSO A LEVITE HAVING HAPPENED UPON THE

τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν.  
PLACE, HAVING COME AND HAVING SEEN, HE PASSED BY ON THE OTHER SIDE.

**10.33** Σαμαρίτης δέ τις ὁδεύων ἦλθεν κατ' αὐτὸν  
<sup>3</sup>SAMARITAN <sup>1</sup>BUT <sup>2</sup>A CERTAIN TRAVELING CAME UPON HIM

καὶ ἰδὼν ἐσπλαγχνίσθη,  
AND HAVING SEEN [HIM], HE WAS FILLED WITH COMPASSION,

but did not see it, and to hear what you hear, but did not hear it."

25 Just then a lawyer stood up to test Jesus. "Teacher," he said, "what must I do to inherit eternal life?" 26He said to him, "What is written in the law? What do you read there?" 27He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." 28And he said to him, "You have given the right answer; do this, and you will live."

29 But wanting to justify himself, he asked Jesus, "And who is my neighbor?" 30Jesus replied, "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. 31Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. 32So likewise a Levite, when he came to the place and saw him, passed by on the other side. 33But a Samaritan while traveling came near him; and when he saw him, he was moved with pity.

<sup>4</sup>Gk him

<sup>34</sup>He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. <sup>35</sup>The next day he took out two denarii,<sup>v</sup> gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you whatever more you spend.' <sup>36</sup>Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?" <sup>37</sup>He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise."

<sup>38</sup>Now as they went on their way, he entered a certain village, where a woman named Martha welcomed him into her home. <sup>39</sup>She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. <sup>40</sup>But Martha was distracted by her many tasks; so she came to him and asked, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me." <sup>41</sup>But the Lord answered her, "Martha, Martha, you are worried and distracted by many things; <sup>42</sup>there is need of only one thing." Mary has chosen the better part, which will not be taken away from her."

<sup>v</sup> The denarius was the usual day's wage for a laborer

<sup>w</sup> Other ancient authorities read few things are necessary, or only one

**10.34** καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ  
AND HAVING APPROACHED HE BANDAGED THE WOUNDS OF HIM  
ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιάσας δὲ αὐτὸν  
POURING OVER [THEM] OIL AND WINE, AND~HAVING PLACED HIM  
ἐπὶ τὸ ἴδιον κτήνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον  
UPON THE(HIS) OWN ANIMAL, HE BROUGHT HIM TO AN INN  
καὶ ἐπεμελήθη αὐτοῦ. **10.35** καὶ ἐπὶ τὴν αὔριον  
AND CARED FOR HIM. AND ON THE NEXT DAY  
ἐκβαλὼν ἔδωκεν δύο δηνάρια τῷ πανδοχεῖ καὶ  
HAVING TAKEN OUT, HE GAVE TWO DENARII TO THE INN KEEPER AND  
εἶπεν, Ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσῃς  
SAID, TAKE CARE OF HIM, AND WHATEVER YOU SPEND IN ADDITION  
ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. **10.36** τίς  
I, WHEN I~RETURN, WILL REPAY YOU. WHO  
τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ  
OF THESE - THREE A NEIGHBOR SEEMS TO YOU TO HAVE BECOME TO THE ONE  
ἐμπεσόντος εἰς τοὺς ληστάς; **10.37** ὁ δὲ εἶπεν, Ὁ  
HAVING FALLEN IN AMONG THE ROBBERS? - AND HE SAID, THE ONE  
ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ  
HAVING SHOWN - MERCY ON HIM. AND~SAID TO HIM -  
Ἰησοῦς, Πορεύου καὶ σὺ ποιεῖς ὁμοίως.  
JESUS, GO AND YOU DO LIKEWISE.  
**10.38** Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς εἰσῆλθεν εἰς  
AND~WHILE THEY~WENT HE ENTERED INTO  
κώμην τινά· γυνὴ δέ τις ὀνόματι Μάρθα  
A CERTAIN~VILLAGE. <sup>3</sup>WOMAN <sup>1</sup>AND <sup>2</sup>A CERTAIN BY[THE] NAME MARTHA  
ὑπεδέξατο αὐτόν. **10.39** καὶ τῇδε ἦν ἀδελφή  
RECEIVED HIM. AND TO THIS [WOMAN] WAS A SISTER  
καλουμένη Μαριάμ, [ἡ] καὶ παρακαθεσθεῖσα πρὸς  
BEING CALLED MARY, WHO ALSO HAVING SAT DOWN BESIDE AT  
τοὺς πόδας τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ.  
THE FEET OF THE LORD WAS LISTENING TO THE WORD OF HIM.  
**10.40** ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν  
- BUT MARTHA WAS BEING DISTRACTED ABOUT MUCH  
διακονίαν· ἐπιστᾶσα δὲ εἶπεν, Κύριε, οὐ μέλει  
SERVICE. AND~HAVING STOOD BY SHE SAID, LORD, IS IT OF NO CONCERN  
σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλειπεν  
TO YOU THAT THE SISTER OF ME <sup>3</sup>ALONE <sup>2</sup>ME <sup>1</sup>LEFT  
διακονεῖν; εἰπὲ οὖν αὐτῇ ἵνα μοι συναντιλάβηται.  
TO SERVE? SPEAK, THEN, TO HER THAT SHE MAY HELP~ME.  
**10.41** ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος, Μάρθα  
AND~HAVING ANSWERED SAID TO HER THE LORD, MARTHA,  
Μάρθα, μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά,  
MARTHA, YOU ARE WORRIED AND TROUBLED ABOUT MANY THINGS,  
**10.42** ἐνὸς δέ ἐστιν χρεία· Μαριάμ γὰρ τὴν ἀγαθὴν  
BUT~ONE IS NECESSARY. FOR~MARY THE GOOD  
μερίδα ἐξελέξατο ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς.  
PART CHOSE WHICH WILL NOT BE TAKEN AWAY FROM HER.

## CHAPTER 11

**11.1** Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ  
AND IT CAME ABOUT WHILE HE WAS IN A CERTAIN PLACE

προσευχόμενον, ὥς ἐπαύσατο, εἶπεν τις τῶν  
PRAYING, AS HE STOPPED, SAID A CERTAIN [ONE] OF THE

μαθητῶν αὐτοῦ πρὸς αὐτόν, Κύριε, δίδαξον ἡμᾶς  
DISCIPLES OF HIM TO HIM, LORD, TEACH US

προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδασκεν τοὺς  
TO PRAY, JUST AS ALSO JOHN TAUGHT THE

μαθητὰς αὐτοῦ. **11.2** εἶπεν δὲ αὐτοῖς, Ὅταν  
DISCIPLES OF HIM. AND HE SAID TO THEM, WHEN

προσεύχησθε λέγετε,  
YOU PRAY SAY,

Ἰᾶτερ,<sup>1</sup> ἁγιασθήτω τὸ ὄνομά σου  
FATHER, LET BE HELD IN REVERENCE THE NAME OF YOU.

Ἐλθέτω ἡ βασιλεία σου.<sup>2</sup>  
LET COME THE KINGDOM OF YOU.

**11.3** τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου  
THE <sup>2</sup>BREAD <sup>3</sup>OF US - <sup>1</sup>DAILY GIVE

ἡμῖν τὸ καθ' ἡμέραν  
TO US - EACH DAY.

**11.4** καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν,  
AND FORGIVE US THE SINS OF US,

καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ  
FOR-INDEED [WE] OURSELVES ARE FORGIVING EVERYONE

ὁφείλουσι ἡμῖν  
BEING INDEBTED TO US.

καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.<sup>3</sup>  
AND MAY YOU NOT LEAD US INTO TEMPTATION.

**11.5** Καὶ εἶπεν πρὸς αὐτοὺς, Τίς ἐξ ὑμῶν ἔξει  
AND HE SAID TO THEM, WHO AMONG YOU WILL HAVE

φίλον καὶ πορεύσεται πρὸς αὐτόν μεσονυκτίῳ καὶ  
A FRIEND AND WILL COME TO HIM AT MIDNIGHT AND

εἶπη αὐτῷ, Φίλε, χρήσόν μοι τρεῖς ἄρτους, **11.6** ἐπειδὴ  
SAY TO HIM, FRIEND, LEND TO ME THREE LOAVES, BECAUSE

φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με καὶ  
A FRIEND OF ME ARRIVED FROM A JOURNEY TO ME AND

οὐκ ἔχω ὃ παραθήσω αὐτῷ. **11.7** κακείνος ἔσωθεν  
I DO NOT HAVE WHAT I WILL SET BEFORE HIM. AND THAT ONE WITHIN

ἀποκριθεὶς εἶπη, Μὴ μοι κόπους πάρεχε· ἤδη ἡ  
HAVING ANSWERED MAY SAY, [DO] NOT <sup>2</sup>ME <sup>3</sup>TROUBLES <sup>1</sup>CAUSE. ALREADY THE

**11:2a** text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. πατερ ἡμῶν ο ἐν τοῖς οὐρανοῖς (our Father who is in heaven) [see Matt. 6:9] KJV ASVmg NASBmg NIVmg NEBmg NRSVmg. **11:2b** text: all. var. ἐλθέτω το πνευμα σου το αγιον εφ ημας και καθαρισατω ημας (your Holy Spirit come upon us and cleanse us) NIVmg NJBmg NRSVmg. var. εφ ημας ελθετω σου η βασιλεια (your kingdom come upon us); NIVmg. **11:2c** text: ASV RSV NASB NIV NEB TEV NJB NRSV. add γενηθητω το θελημα σου ως εν ουρανω και επι της γης (your will be done on earth as in heaven): KJV ASVmg NIVmg NEBmg NRSVmg. **11:4** text: ASV RSV NASB NIV NEB TEV NJB NRSV. add αλλα ρησαι ημας απο του πονηρου [see Matt. 6:13] (but deliver us from evil): KJV ASVmg NASBmg NIVmg NEBmg NRSVmg.

He was praying in a certain place, and after he had finished, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples."<sup>2</sup> He said to them, "When you pray, say: Father,<sup>1</sup> hallowed be your name.

Your kingdom come.<sup>3</sup>

<sup>3</sup> Give us each day our daily bread.<sup>2</sup>

<sup>4</sup> And forgive us our sins, for we ourselves forgive everyone indebted to us.

And do not bring us to the time of trial."<sup>a</sup>

<sup>5</sup> And he said to them,

"Suppose one of you has a friend, and you go to him at midnight and say to him, 'Friend, lend me three loaves of bread; for a friend of mine has arrived, and I have nothing to set before him.' <sup>7</sup> And he answers from within, 'Do not bother me; the door has already

<sup>a</sup> Other ancient authorities read *Our Father in heaven*

<sup>3</sup> A few ancient authorities read *Your Holy Spirit come upon us and cleanse us*. Other ancient authorities add *Your will be done, on earth as in heaven*

<sup>2</sup> Or *our bread for tomorrow*

<sup>4</sup> Or *us into temptation*. Other ancient authorities add *but rescue us from the evil one (or from evil)*



been locked, and my children are with me in bed; I cannot get up and give you anything.<sup>8</sup> Tell you, even though he will not get up and give him anything because he is his friend, at least because of his persistence he will get up and give him whatever he needs.

9 "So I say to you, Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you.<sup>10</sup> For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened.<sup>11</sup> Is there anyone among you who, if your child asks for<sup>a</sup> a fish, will give a snake instead of a fish?<sup>12</sup> Or if the child asks for an egg, will give a scorpion?<sup>13</sup> If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit<sup>c</sup> to those who ask him!"

14 Now he was casting out a demon that was mute; when the demon had gone out, the one who had been mute spoke, and the crowds were amazed.<sup>15</sup> But some of them said, "He casts out demons by Beelzebul, the ruler of the demons."

<sup>16</sup>Others, to test him, kept demanding from him a sign from heaven.<sup>17</sup> But he knew what they were thinking and said to them, "Every kingdom divided against

<sup>b</sup> Other ancient authorities add *bread, will give a stone; or if your child asks for*

<sup>c</sup> Other ancient authorities read *the Father give the Holy Spirit from heaven*

θύρα κέκλεισται καὶ τὰ παιδιά μου μετ' ἐμοῦ εἰς τὴν  
DOOR HAS BEEN SHUT AND THE CHILDREN OF ME WITH ME IN THE

κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.  
BED ARE. I AM NOT ABLE HAVING ARISEN TO GIVE TO YOU [ANYTHING].

11.8 λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ  
I SAY TO YOU\*, EVEN-IF HE WILL NOT GIVE TO HIM HAVING ARISEN BECAUSE

τὸ εἶναι φίλον αὐτοῦ, διὰ γε τὴν ἀναίδειαν αὐτοῦ  
- A FRIEND-HE IS OF HIM, YET-BECAUSE OF THE PERSISTENCE OF HIM

ἐγερθεὶς δώσει αὐτῷ ὅσων χρῆζει. 11.9 καὶ γὰρ  
HAVING ARISEN HE WILL GIVE TO HIM AS MUCH AS HE NEEDS. AND I

ὑμῖν λέγω, αἰτέιτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ  
TELL-YOU\*, ASK, AND IT WILL BE GIVEN TO YOU\*, SEEK, AND

εὕρησέτε, κρούετε καὶ ἀνοιγήσεται ὑμῖν· 11.10 πᾶς γὰρ  
YOU\* WILL FIND, KNOCK AND IT WILL BE OPENED TO YOU. FOR-EVERYONE

ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ  
- ASKING, RECEIVES AND THE ONE SEEKING, FINDS AND TO THE ONE

κρούοντι ἀνοίγ[η]σεται. 11.11 τίνα δὲ ἐξ ὑμῶν τὸν  
KNOCKING IT WILL BE OPENED. AND-WHAT <sup>2</sup>AMONG <sup>3</sup>YOU\* -

πατέρα αἰτήσῃ ὁ υἱὸς ἰχθύνη, καὶ ἀντὶ ἰχθύος  
FATHER [IS THERE] WILL ASK THE SON [FOR] A FISH, AND INSTEAD OF A FISH

ὄφιν αὐτῷ ἐπιδώσει; 11.12 ἢ καὶ αἰτήσῃ ὄνον,  
A SNAKE WILL GIVE-TO HIM? OR EVEN [IF] HE WILL ASK FOR AN EGG,

ἐπιδώσει αὐτῷ σκορπίον; 11.13 εἰ οὖν ὑμεῖς  
WILL HE GIVE TO HIM A SCORPION? IF THEREFORE YOU\*,

πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς  
BEING-EVIL ONES KNOW GOOD-GIFTS TO GIVE TO THE

τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ [ὁ] ἐξ οὐρανοῦ  
CHILDREN OF YOU\*, HOW MUCH MORE THE FATHER - FROM HEAVEN

δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν.  
WILL GIVE [THE] HOLY-SPIRIT TO THE ONES ASKING HIM.

11.14 Καὶ ἦν ἐκβάλλων δαιμόνιον [καὶ αὐτὸ ἦν]  
AND HE WAS CASTING OUT A DEMON AND IT WAS

κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος  
MUTE. AND-IT CAME TO PASS [WHEN] THE DEMON HAVING COME OUT

ἐλάλησεν ὁ κωφὸς καὶ ἐθαύμασαν οἱ ὄχλοι.  
SPOKE THE MUTE AND WERE AMAZED THE CROWDS.

11.15 τινὲς δὲ ἐξ αὐτῶν εἶπον, Ἐν Βεελζεβούλ τῷ  
BUT-SOME OF THEM SAID, BY BEELZEBUB THE

ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια·  
RULER OF THE DEMONS HE CASTS OUT THE DEMONS.

11.16 ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ  
AND-OTHERS TESTING [HIM], A SIGN FROM HEAVEN

ἐζήτουν παρ' αὐτοῦ. 11.17 αὐτὸς δὲ εἰδὼς αὐτῶν  
THEY WERE SEEKING FROM HIM. BUT-HE HAVING KNOWN THEIR

τὰ διανοήματα εἶπεν αὐτοῖς, Πᾶσα βασιλεία ἐφ'  
- THOUGHTS SAID TO THEM, EVERY KINGDOM AGAINST

11:11 text: ASVmg RSV NASB NIV NEB TEV NJB NRSV. add *ἂν ἂν μὴ λίθον ἐπιδώσει αὐτῷ*: ([if his son asks for] bread, he will not give him a stone, will he?) [see Matt. 7:9]: KJV ASV RSVmg NEBmg NJBmg NRSVmg.

ἐαυτὴν διαμερισθεῖσα ἐρημοῦται καὶ οἶκος ἐπὶ  
ITSELF HAVING BEEN DIVIDED IS LAID WASTE AND A HOUSE [DIVIDED] AGAINST

οἶκον πίπτει. **11.18** εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἐαυτὸν  
A HOUSE FALLS. AND~IF ALSO - SATAN AGAINST HIMSELF

διεμερίσθη, πῶς σταθῇσεται ἡ βασιλεία αὐτοῦ; ὅτι  
WAS DIVIDED, HOW WILL STAND THE KINGDOM OF HIM? BECAUSE

λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια.  
YOU SAY BY BEELZEBUB [THAT] I~CAST OUT THE DEMONS.

**11.19** εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ  
BUT~IF I BY BEELZEBUB CAST OUT THE DEMONS, THE

υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ  
SONS OF YOU BY WHOM DO THEY CAST [THEM] OUT? THEREFORE THEY

ὑμῶν κριταὶ ἔσονται. **11.20** εἰ δὲ ἐν δακτύλῳ θεοῦ [ἐγὼ]  
YOUR JUDGES WILL BE. BUT~IF BY [THE] FINGER OF GOD I

ἐκβάλλω τὰ δαιμόνια, ἄρα ἐφθασεν ἐφ' ὑμᾶς ἡ  
CAST OUT THE DEMONS, THEN CAME UPON YOU THE

βασιλεία τοῦ θεοῦ. **11.21** ὅταν ὁ ἰσχυρὸς  
KINGDOM - OF GOD. WHEN THE STRONG ONE

καθωπλισμένος φυλάσῃ τὴν ἐαυτοῦ αὐλήν, ἐν εἰρήνῃ  
HAVING BEEN WELL EQUIPPED, GUARDS THE PALACE~OF HIMSELF IN PEACE

ἐστὶν τὰ ὑπάρχοντα αὐτοῦ. **11.22** ἐπὰν δὲ ἰσχυρότερος  
IS[ARE] THE POSSESSIONS OF HIM. BUT~WHEN A STRONGER ONE

αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ  
[THAN] HIM HAVING COME OVERCOMES HIM, THE ARMOR OF HIM

αἶρει ἐφ' ἧ ἐπεποιθεῖ καὶ τὰ σκῦλα αὐτοῦ  
HE TAKES, ON WHICH HE HAD DEPENDED AND THE SPOILS OF HIM

διαδίδωσιν. **11.23** ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ  
HE DISTRIBUTES. THE ONE NOT BEING WITH ME AGAINST ME

ἐστίν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.  
IS, AND THE ONE NOT GATHERING WITH ME SCATTERS.

**11.24** Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ  
WHEN THE UNCLEAN SPIRIT GOES OUT FROM THE

ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν  
MAN IT GOES THROUGH WATERLESS PLACES SEEKING

ἀνάπανσιν καὶ μὴ εὐρίσκον· [τότε] λέγει, Ὑποστρέψω  
A RESTING PLACE AND NOT FINDING [ONE]. THEN IT SAYS, I WILL RETURN

εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον. **11.25** καὶ ἐλθὼν  
TO THE HOUSE OF ME FROM WHERE I CAME OUT. AND HAVING COME

εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον. **11.26** τότε  
IT FINDS [IT] HAVING BEEN SWEEPED AND HAVING BEEN PUT IN ORDER. THEN

πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα  
IT GOES AND TAKES OTHER SPIRITS

πονηρότερα ἐαυτοῦ ἐπτά καὶ εἰσελθόντα κατοικεῖ  
MORE EVIL THAN ITSELF, SEVEN, AND HAVING ENTERED IT DWELLS

ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου  
THERE. AND BECOMES THE LAST [CONDITION] - OF THAT~MAN

χείρονα τῶν πρώτων.  
WORSE [THAN] THE FIRST.

itself becomes a desert, and house falls on house. <sup>18</sup>If Satan also is divided against himself, how will his kingdom stand? —for you say that I cast out the demons by Beelzebul. <sup>19</sup>Now if I cast out the demons by Beelzebul, by whom do your exorcists<sup>d</sup> cast them out?

Therefore they will be your judges. <sup>20</sup>But if it is by the finger of God that I cast out the demons, then the kingdom of God has come to you. <sup>21</sup>When a strong man, fully armed, guards his castle, his property is safe. <sup>22</sup>But when one stronger than he attacks him and overpowers him, he takes away his armor in which he trusted and divides his plunder. <sup>23</sup>Whoever is not with me is against me, and whoever does not gather with me scatters.

<sup>24</sup>“When the unclean spirit has gone out of a person, it wanders through waterless regions looking for a resting place, but not finding any, it says, ‘I will return to my house from which I came.’ <sup>25</sup>When it comes, it finds it swept and put in order. <sup>26</sup>Then it goes and brings seven other spirits more evil than itself, and they enter and live there; and the last state of that person is worse than the first.”

<sup>d</sup> Gk. sons

27 While he was saying this, a woman in the crowd raised her voice and said to him, "Blessed is the womb that bore you and the breasts that nursed you!"<sup>28</sup> But he said, "Blessed rather are those who hear the word of God and obey it!"

29 When the crowds were increasing, he began to say, "This generation is an evil generation; it asks for a sign, but no sign will be given to it except the sign of Jonah.

<sup>30</sup>For just as Jonah became a sign to the people of Nineveh, so the Son of Man will be to this generation.

<sup>31</sup>The queen of the South will rise at the judgment with the people of this generation and condemn them, because she came from the ends of the earth to listen to the wisdom of Solomon, and see, something greater than Solomon is here!<sup>32</sup> The people of Nineveh will rise up at the judgment with this generation and condemn it, because they repented at the proclamation of Jonah, and see, something greater than Jonah is here!

33 "No one after lighting a lamp puts it in a cellar,<sup>e</sup> but on the lampstand so that those who enter may see the light. <sup>34</sup>Your eye is the lamp of your body.

<sup>e</sup> Other ancient authorities add or under the bushel basket

**11.27** Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα  
AND~IT CAME ABOUT WHILE HE~SAYS THESE THINGS,

ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν  
HAVING LIFTED UP A CERTAIN [HER] VOICE WOMAN FROM THE CROWD SAID

αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ  
TO HIM, BLESSED [IS] THE WOMB - HAVING CARRIED YOU AND

μαστοὶ οὓς ἐθήλασας. **11.28** αὐτὸς δὲ εἶπεν,  
[THE] BREASTS WHICH YOU SUCKED. BUT~HE SAID,

Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ  
ON THE CONTRARY BLESSED [ARE] THE ONES HEARING THE WORD -

θεοῦ καὶ φυλάσσοντες.  
OF GOD AND OBSERVING [IT].

**11.29** Τῶν δὲ ὄχλων ἐπαθροισομένων ἤρξατο λέγειν,  
AND~[AS] THE CROWDS ARE GATHERING EVEN MORE HE BEGAN TO SAY,

Ἡ γενεὰ αὕτη γενεὰ πονηρὰ ἐστίν· σημεῖον ζητεῖ,  
- THIS~GENERATION AN EVIL~GENERATION IS. IT IS SEEKING~A SIGN,

καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον  
AND A SIGN WILL NOT BE GIVEN TO IT EXCEPT THE SIGN

Ἰωνᾶ. **11.30** καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευίταις  
OF JONAH. FOR~JUST AS JONAH~BECAME TO THE NINEVITES

σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ  
A SIGN, SO WILL BE ALSO THE SON - OF MAN -

γενεᾷ ταύτῃ. **11.31** βασίλισσα νότου ἐγερθήσεται ἐν  
TO THIS~GENERATION. [THE] QUEEN OF [THE] SOUTH WILL BE RAISED AT

τῇ κρίσει [μετὰ τῶν ἀνδρῶν] τῆς γενεᾶς ταύτης καὶ  
THE JUDGMENT [WITH THE MEN] - OF THIS~GENERATION AND

κατακρινεῖ αὐτοὺς, ὅτι ἦλθεν ἐκ τῶν περάτων τῆς  
SHE WILL CONDEMN THEM, BECAUSE SHE CAME FROM THE ENDS OF THE

γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ  
EARTH TO HEAR THE WISDOM OF SOLOMON, AND BEHOLD [ONE]

πλείον Σολομῶνος ὧδε. **11.32** ἄνδρες Νινευίται  
GREATER [THAN] SOLOMON [IS] HERE. MEN, NINEVITES

ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ  
WILL STAND UP AT THE JUDGMENT WITH - THIS~GENERATION AND

κατακρινούσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ  
WILL CONDEMN IT. BECAUSE THEY REPENTED AT THE

κῆρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλείον Ἰωνᾶ ὧδε.  
PREACHING OF JONAH, AND BEHOLD [ONE] GREATER [THAN] JONAH [IS] HERE.

**11.33** Οὐδεὶς λύχνον ἄψας εἰς κρύπτην τίθησιν  
NO ONE HAVING LIT~A LAMP IN A HIDDEN PLACE PUTS [IT],

ἢ [οὐδὲ ὑπὸ τὸν μῶδιον]· ἀλλ' ἐπὶ τὴν λυχνίαν,  
NEITHER UNDER THE MEASURING BUCKET, BUT ON THE LAMPSTAND,

ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν.  
IN ORDER THAT THE ONES ENTERING THE LIGHT MAY SEE.

**11.34** ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμὸς σου.  
THE LAMP OF THE BODY IS THE EYE OF YOU.

**11:33** text [see Matt. 5:15; Mark 4:21]; KJV ASV RSV NASB NIV NEBmg TEV NJB NRSVmg. omit: NEB TEVmg NRSV.

11 Matt 12:42  
added by Luke

ὅταν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά  
WHEN THE EYE OF YOU IS~SOUND, THEN [THE] ENTIRE - BODY

σου φωτεινὸν ἐστίν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά  
OF YOU IS~FULL OF LIGHT. BUT~WHEN IT IS~SICK, THEN THE BODY

σου σκοτεινόν. **11.35** σκόπει οὖν μὴ τὸ φῶς τὸ  
OF YOU [IS] FULL OF DARKNESS. SEE TO IT THEN [THAT], NOT THE LIGHT -

ἐν σοὶ σκότος ἐστίν. **11.36** εἰ οὖν τὸ σῶμά σου  
IN YOU IS~DARKNESS. IF THEREFORE, THE 2BODY 3OF YOU [IS]

ὅλον φωτεινόν, μὴ ἔχον μέρος τι σκοτεινόν, ἔσται  
1WHOLE FULL OF LIGHT, NOT HAVING ANY~PART DARK, IT WILL BE

φωτεινὸν ὅλον· ὥς ὅταν ὁ λύχνος τῇ ἀστραπῇ  
ALL~FULL OF LIGHT AS WHEN THE LAMP WITH THE LIGHT

φωτίζει σε.  
SHINES ON YOU.

**11.37** Ἐν δὲ τῷ λαλήσαι ἐρωτᾷ αὐτὸν Φαρισαῖος  
NOW~WHILE [HE] SPOKE, ASKS HIM A PHARISEE

ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ  
THAT HE MIGHT HAVE A MEAL WITH HIM. AND~HAVING ENTERED

ἀνέπεσεν. **11.38** ὁ δὲ Φαρισαῖος ἰδὼν  
HE RECLINED [AT TABLE]. AND~THE PHARISEE, HAVING SEEN [THIS]

ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ  
WAS AMAZED THAT 2NOT 3FIRST 1HE DID WASH BEFORE THE

ἀρίστου. **11.39** εἶπεν δὲ ὁ κύριος πρὸς αὐτόν, Νῦν  
MEAL. BUT~SAID THE LORD TO HIM, NOW

ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ  
YOU\* - PHARISEES THE OUTSIDE OF THE CUP AND THE

πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς  
DISH YOU\* CLEAN, BUT~THE INSIDE OF YOU\* IS FULL OF GREED

καὶ πονηρίας. **11.40** ἄφρονες, οὐχ ὁ ποιήσας τὸ  
AND WICKEDNESS. FOOLS, [DID] NOT THE ONE HAVING MADE THE

ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν; **11.41** πλὴν τὰ  
OUTSIDE ALSO THE INSIDE MAKE? BUT THE THINGS

ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρά  
BEING INSIDE GIVE [AS] ALMS, AND BEHOLD EVERYTHING CLEAN

ὑμῖν ἐστίν. **11.42** ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις,  
TO YOU\* IS. BUT WOE TO YOU\* - PHARISEES,

ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πῆγανον καὶ  
BECAUSE YOU\* TITHE THE MINT AND THE RUE AND

πᾶν λάχανον καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν  
EVERY HERB AND YOU\* DISREGARD THE JUSTICE AND THE

ἀγάπην τοῦ θεοῦ· ταῦτα δὲ ἔδει ποιῆσαι  
LOVE - OF GOD. BUT~THESE THINGS IT WAS NECESSARY TO DO

κάκείνα μὴ παρῆναι. **11.43** οὐαὶ ὑμῖν τοῖς  
AND THOSE NOT TO DISREGARD. WOE TO YOU\* -

Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν  
PHARISEES, BECAUSE YOU\* LOVE THE PLACE OF HONOR IN

ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμούς ἐν ταῖς  
THE SYNAGOGUES AND THE GREETINGS IN THE

If your eye is healthy, your whole body is full of light; but if it is not healthy, your body is full of darkness.

<sup>35</sup>Therefore consider whether the light in you is not darkness. <sup>36</sup>If then your whole body is full of light, with no part of it in darkness, it will be as full of light as when a lamp gives you light with its rays."

<sup>37</sup> While he was speaking, a Pharisee invited him to dine with him; so he went in and took his place at the table. <sup>38</sup>The Pharisee was amazed to see that he did not first wash before dinner. <sup>39</sup>Then the Lord said to him, "Now you Pharisees clean the outside of the cup and of the dish, but inside you are full of greed and wickedness. <sup>40</sup>You fools! Did not the one who made the outside make the inside also? <sup>41</sup>So give for alms those things that are within; and see, everything will be clean for you.

<sup>42</sup> "But woe to you Pharisees! For you tithe mint and rue and herbs of all kinds, and neglect justice and the love of God; it is these you ought to have practiced, without neglecting the others. <sup>43</sup>Woe to you Pharisees! For you love to have the seat of honor in the synagogues and to be greeted with respect in the



marketplaces. <sup>44</sup>Woe to you! For you are like unmarked graves, and people walk over them without realizing it."

<sup>45</sup>One of the lawyers answered him, "Teacher, when you say these things, you insult us too." <sup>46</sup>And he said, "Woe also to you lawyers! For you load people with burdens hard to bear, and you yourselves do not lift a finger to ease them.

<sup>47</sup>Woe to you! For you build the tombs of the prophets whom your ancestors killed.

<sup>48</sup>So you are witnesses and approve of the deeds of your ancestors; for they killed them, and you build their tombs. <sup>49</sup>Therefore also the Wisdom of God said, 'I will send them prophets and apostles, some of whom they will kill and persecute,' <sup>50</sup>so that this generation may be charged with the blood of all the prophets shed since the foundation of the world, <sup>51</sup>from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary.

Yes, I tell you, it will be charged against this generation. <sup>52</sup>Woe to you lawyers! For you have taken away the key of knowledge; you did not enter yourselves, and you hindered those who were entering."

ἀγοραῖς. **11.44** οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ  
MARKETPLACES. WOE TO YOU\*, BECAUSE YOU\* ARE LIKE THE

μνημεῖα τὰ ἀδηλα, καὶ οἱ ἄνθρωποι [οἱ]  
<sup>2</sup>GRAVES - <sup>1</sup>UNMARKED, AND - MEN, THE ONES

περιπατοῦντες ἐπάνω οὐκ οἶδασιν.  
WALKING OVER HAVE NOT KNOWN [IT].

**11.45** Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ,  
AND~HAVING ANSWERED ONE OF THE LAWYERS SAYS TO HIM,

Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. **11.46** ὁ  
TEACHER, [BY] SAYING~THESE THINGS ALSO US YOU INSULT. -

δὲ εἶπεν, Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι  
BUT HE SAID, ALSO TO YOU\* - LAWYERS WOE, BECAUSE

φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ  
YOU\* BURDEN - MEN [WITH] LOADS DIFFICULT TO CARRY, AND

αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψάυετε τοῖς  
YOURSELVES [WITH] ONE OF THE FINGERS OF YOU\* YOU\* DO NOT TOUCH THE

φορτίοις. **11.47** οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ  
LOADS. WOE TO YOU\*, BECAUSE YOU\* BUILD THE

μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν  
MEMORIALS OF THE PROPHETS, BUT~THE FATHERS OF YOU\*

ἀπέκτειναν αὐτούς. **11.48** ἄρα μάρτυρές ἐστε καὶ  
KILLED THEM. THEREFORE, WITNESSES YOU\* ARE AND

συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι  
YOU\* ARE IN AGREEMENT WITH THE WORKS OF THE FATHERS OF YOU\*, BECAUSE

αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ  
THEY ON THE ONE HAND KILLED THEM BUT~YOU\*

οἰκοδομεῖτε. **11.49** διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ  
BUILD [THE MEMORIALS]. THEREFORE, ALSO THE WISDOM - OF GOD

εἶπεν, Ἀποστέλω εἰς αὐτοὺς προφῆτας καὶ ἀποστόλους,  
SAID, I WILL SEND TO THEM PROPHETS AND APOSTLES,

καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν, **11.50** ἵνα  
AND FROM THEM THEY WILL KILL AND PERSECUTE, THAT

ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ  
MAY BE REQUIRED THE BLOOD OF ALL THE PROPHETS -

ἐκκεχυμένον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς  
HAVING BEEN POURED OUT FROM [THE] CREATION OF [THE] WORLD, OF -

γενεᾶς ταύτης, **11.51** ἀπὸ αἵματος Ἀβελ ἕως αἵματος  
THIS~GENERATION, FROM [THE] BLOOD OF ABEL TO [THE] BLOOD

Ζαχαρίου τοῦ ἀπολομένου μεταξύ τοῦ θυσιαστηρίου  
OF ZECHARIAH, THE ONE HAVING PERISHED BETWEEN THE ALTAR

καὶ τοῦ οἴκου· ναὶ λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ  
AND THE HOUSE [OF GOD]; YES, I TELL TO YOU\*, IT WILL BE REQUIRED FROM

τῆς γενεᾶς ταύτης. **11.52** οὐαὶ ὑμῖν τοῖς νομικοῖς,  
- THIS~GENERATION. WOE TO YOU\* - LAWYERS,

ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ  
BECAUSE YOU\* TOOK THE KEY - OF KNOWLEDGE; YOURSELVES,

οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε.  
YOU\* DID NOT ENTER IN AND THE ONES ENTERING IN YOU\* HINDERED.

**11.53** Κάκειθιν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ  
AND FROM THERE HE~HAVING GONE FORTH, BEGAN THE

γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχριν καὶ  
SCRIBES AND THE PHARISEES TO BE HOSTILE~TERRIBLY AND

ἀποστοματίζουν αὐτὸν περὶ πλείονων, **11.54** ἐνεδρεύοντες  
TO QUESTION CLOSELY HIM ABOUT MANY THINGS, PLOTTING

αὐτὸν θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ.  
TO CATCH~HIM [IN] SOMETHING FROM THE MOUTH OF HIM.

53 When he went outside, the scribes and the Pharisees began to be very hostile toward him and to cross-examine him about many things,<sup>54</sup> lying in wait for him, to catch him in something he might say.

## CHAPTER 12

**12.1** Ἐν οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ ὄχλου,  
MEANWHILE, HAVING ASSEMBLED THE MYRIADS OF THE CROWD,

ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς  
SO AS TO TRAMPLE ON ONE ANOTHER, HE BEGAN TO SAY TO THE

μαθητὰς αὐτοῦ πρῶτον, Προσέχετε ἑαυτοῖς ἀπὸ τῆς  
DISCIPLES OF HIM FIRST, PAY ATTENTION TO YOURSELVES FROM THE

ζύμης, ἥτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων.  
LEAVEN, WHICH IS HYPOCRISY, OF THE PHARISEES.

**12.2** οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ  
AND~NOTHING HAVING BEEN CONCEALED IS WHICH

οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.  
WILL NOT BE REVEALED AND HIDDEN WHICH WILL NOT BE MADE KNOWN.

**12.3** ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτὶ  
SO THEN, WHAT THINGS IN THE DARKNESS YOU<sup>s</sup> SAID, IN THE LIGHT

ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς  
WILL BE HEARD, AND WHAT TO THE EAR YOU<sup>s</sup> SPOKE IN THE

ταμείοις κηρυχθήσεται ἐπὶ τῶν δωματίων.  
SECRET ROOMS, WILL BE PROCLAIMED ON THE HOUSETOPS.

**12.4** Λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβηθῆτε  
NOW~I SAY TO YOU<sup>s</sup>, THE FRIENDS OF ME, DO NOT BE AFRAID

ἀπὸ τῶν ἀποκτείνοντων τὸ σῶμα καὶ μετὰ ταῦτα  
OF THE ONES KILLING THE BODY AND AFTER THESE THINGS

μὴ ἐχόντων περισσώτερόν τι ποιῆσαι. **12.5** ὑποδείξω δὲ  
NOT HAVING ANYTHING~MORE TO DO. BUT~I WILL SHOW

ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ  
YOU<sup>s</sup> SOMEONE YOU<sup>s</sup> SHOULD FEAR; FEAR THE ONE AFTER THE [BODY]

ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν  
KILLING HAVING AUTHORITY TO THROW INTO -

γέενναν. ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε.  
GEHENNA (HELL). YES, I SAY TO YOU<sup>s</sup>, FEAR~THIS ONE.

**12.6** οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο;  
[ARE] NOT FIVE SPARROWS SOLD [FOR] TWO~ASSARION?

καὶ ἓξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ  
AND ONE OF THEM HAS NOT BEEN OVERLOOKED BEFORE -

θεοῦ. **12.7** ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν  
GOD. BUT EVEN THE HAIRS OF THE HEAD OF YOU<sup>s</sup>

Meanwhile, when the crowd gathered by the thousands, so that they trampled on one another, he began to speak first to his disciples, "Beware of the yeast of the Pharisees, that is, their hypocrisy. <sup>2</sup>Nothing is covered up that will not be uncovered, and nothing secret that will not become known. <sup>3</sup>Therefore whatever you have said in the dark will be heard in the light, and what you have whispered behind closed doors will be proclaimed from the housetops.

<sup>4</sup> "I tell you, my friends, do not fear those who kill the body, and after that can do nothing more. <sup>5</sup>But I will warn you whom to fear: fear him who, after he has killed, has authority<sup>f</sup> to cast into hell. <sup>6</sup>Yes, I tell you, fear him! <sup>6a</sup>Are not five sparrows sold for two pennies? Yet not one of them is forgotten in God's sight. <sup>7</sup>But even the hairs of your head

<sup>f</sup> Or power

<sup>8</sup> Gk Gehenna

are all counted. Do not be afraid; you are of more value than many sparrows.

8 “And I tell you, everyone who acknowledges me before others, the Son of Man also will acknowledge before the angels of God; <sup>9</sup>but whoever denies me before others will be denied before the angels of God. <sup>10</sup>And everyone who speaks a word against the Son of Man will be forgiven; but whoever blasphemes against the Holy Spirit will not be forgiven. <sup>11</sup>When they bring you before the synagogues, the rulers, and the authorities, do not worry about how<sup>h</sup> you are to defend yourselves or what you are to say; <sup>12</sup>for the Holy Spirit will teach you at that very hour what you ought to say.”

13 Someone in the crowd said to him, “Teacher, tell my brother to divide the family inheritance with me.” <sup>14</sup>But he said to him, “Friend, who set me to be a judge or arbitrator over you?” <sup>15</sup>And he said to them, “Take care! Be on your guard against all kinds of greed; for one’s life does not consist in the abundance of possessions.” <sup>16</sup>Then he told them a parable: “The land of

<sup>h</sup> Other ancient authorities add or what

πάσαι ἡρίθμηνται. μὴ φοβεῖσθε· πολλῶν στρουθίων  
ALL HAVE BEEN COUNTED. DO NOT BE AFRAID. <sup>2</sup>[THAN] MANY <sup>3</sup>SPARROWS

διαφέρετε.

<sup>1</sup>YOU<sup>2</sup> ARE WORTH MORE.

**12.8** Λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ  
AND~I SAY TO YOU<sup>2</sup>, EVERYONE WHOEVER CONFESSES - ME

ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου  
BEFORE - MEN, ALSO THE SON - OF MAN

ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ.  
WILL CONFESS - HIM BEFORE THE ANGELS - OF GOD.

**12.9** ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων  
BUT~THE ONE HAVING DENIED ME BEFORE - MEN

ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.  
WILL BE DENIED BEFORE THE ANGELS - OF GOD.

**12.10** καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ  
AND EVERYONE WHO WILL SAY A WORD AGAINST THE SON -

ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον  
OF MAN, IT WILL BE FORGIVEN HIM. BUT~THE ONE AGAINST THE HOLY

πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. **12.11** ὅταν δὲ  
SPIRIT HAVING BLASPHEMED WILL NOT BE FORGIVEN. AND~WHEN

εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς  
THEY BRING IN YOU<sup>2</sup> BEFORE THE SYNAGOGUES AND THE RULERS

καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε πῶς ἢ τί  
AND THE AUTHORITIES, DO NOT WORRY HOW OR WHAT

ἀπολογήσῃσθε ἢ τί εἶπητε· **12.12** τὸ γὰρ  
YOU<sup>2</sup> SHOULD SPEAK IN DEFENSE OR WHAT YOU<sup>2</sup> SHOULD SAY. FOR~THE

ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ  
HOLY SPIRIT WILL TEACH YOU<sup>2</sup> IN THE~SAME HOUR WHAT

δεῖ εἰπεῖν.  
IT IS NECESSARY TO SAY.

**12.13** Εἶπεν δὲ τις ἐκ τοῦ ὄχλου αὐτῷ,  
AND~SAID SOMEONE OUT OF THE CROWD TO HIM,

Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ’  
TEACHER, SPEAK TO THE BROTHER OF ME TO SHARE WITH

ἐμοῦ τὴν κληρονομίαν. **12.14** ὁ δὲ εἶπεν αὐτῷ,  
ME THE INHERITANCE. - BUT HE SAID TO HIM,

“Ἀνθρώπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ’  
MAN, WHO APPOINTED~ME A JUDGE OR ARBITRATOR OVER

ὑμᾶς; **12.15** εἶπεν δὲ πρὸς αὐτοῦς, Ὁρᾶτε καὶ  
YOU<sup>2</sup>? AND~HE SAID TO THEM, TAKE CARE AND

φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ  
BE ON GUARD FROM ALL GREEDINESS, BECAUSE <sup>5</sup>NOT <sup>6</sup>IN <sup>7</sup>THE

περισσεύειν τινὶ ἢ ζωῇ αὐτοῦ ἐστὶν ἐκ τῶν  
<sup>8</sup>ABOUND[ING] <sup>9</sup>TO ANYONE <sup>1</sup>THE <sup>2</sup>LIFE <sup>3</sup>OF HIM <sup>4</sup>IS FROM THE

ὑπαρχόντων αὐτῷ. **12.16** Εἶπεν δὲ παραβολὴν πρὸς  
POSSESSIONS [BELONGING] TO HIM. AND~HE SPOKE A PARABLE TO

αὐτοῦς λέγων, Ἀνθρώπου τινὸς πλουσίου  
THEM SAYING, <sup>5</sup>MAN <sup>3</sup>OF A CERTAIN <sup>4</sup>‘RICH

εὐφόρησεν ἡ χώρα. **12.17** καὶ διελογίζετο ἐν  
 \*PRODUCED A GOOD CROP †THE ‡FARM. AND HE WAS THINKING WITHIN  
 ἑαυτῷ λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ  
 HIMSELF SAYING, WHAT SHOULD I DO, BECAUSE I DO NOT HAVE [A PLACE] WHERE

συνάξω τοὺς καρπούς μου; **12.18** καὶ εἶπεν, Τοῦτο  
 I WILL GATHER THE FRUITS OF ME? AND HE SAID, THIS

ποιήσω, καθελῶ μου τὰς ἀποθήκας καὶ  
 I WILL DO, I WILL TEAR DOWN MY - BARNES AND

μείζονας οἰκοδομήσω καὶ συνάξω ἐκεῖ πάντα τὸν  
 I WILL BUILD ~LARGER ONES AND I WILL GATHER THERE ALL THE

σίτον καὶ τὰ ἀγαθὰ μου **12.19** καὶ ἐρῶ τῇ ψυχῇ  
 GRAIN AND THE GOODS OF ME AND I WILL SAY TO THE SOUL

μου, Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς  
 OF ME, SOUL, YOU HAVE MANY GOODS STORING UP FOR

ἔτη πολλὰ· ἀναπαύου, φάγε, πίε, εὐφραίνου.  
 MANY ~YEARS. REST, EAT, DRINK, [AND] BE MERRY.

**12.20** εἶπεν δὲ αὐτῷ ὁ θεός, Ὑφρων, ταύτῃ τῇ  
 BUT- SAID TO HIM - GOD, FOOLISH [MAN], [DURING] THIS -

νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σου· ἅ δὲ  
 NIGHT THE SOUL OF YOU THEY DEMAND FROM YOU. NOW- WHAT

ἡτοίμασας, τίνι ἔσται; **12.21** οὕτως ὁ  
 YOU PREPARED, TO WHOM WILL IT BE [GIVEN]? SUCH [IS] THE ONE

θησανρίζων ἑαυτῷ καὶ μὴ εἰς θεὸν πλουτῶν.  
 STORING UP FOR HIMSELF AND NOT TOWARD GOD BEING RICH.

**12.22** Εἶπεν δὲ πρὸς τοὺς μαθητὰς [αὐτοῦ], Διὰ τοῦτο  
 AND- HE SAID TO THE DISCIPLES OF HIM, THEREFORE,

λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε,  
 I SAY TO YOU\*: DO NOT WORRY FOR THE (YOUR) LIFE, WHAT YOU\* MAY EAT,

μηδὲ τῷ σώματι τί ἐνδύσῃσθε.  
 NOR FOR THE (YOUR) BODY WHAT YOU\* MAY CLOTHE YOURSELF WITH.

**12.23** ἡ γὰρ ψυχὴ πλείον ἐστιν τῆς τροφῆς καὶ τὸ  
 FOR- THE SOUL IS- MORE - [THAN] FOOD AND THE

σῶμα τοῦ ἐνδύματος. **12.24** κατανοήσατε τοὺς  
 BODY [MORE] - [THAN] CLOTHING. CONSIDER THE

κόρακας ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν, οἷς  
 RAVENS THAT THEY DO NOT SOW NOR REAP, TO WHICH

οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει  
 IS NOT A STOREROOM NOR A BARN, AND - GOD FEEDS

αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν  
 THEM. HOW MUCH MORE YOU\* ARE WORTH [THAN] THE

πετεινῶν. **12.25** τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται ἐπὶ  
 BIRDS. AND- WHO OF YOU\* [BY] WORRYING IS ABLE UPON

τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν; **12.26** εἰ οὖν οὐδὲ  
 THE LIFESPAN OF HIM TO ADD A CUBIT? IF THEN ?NOT

ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε;  
 \*A LITTLE THING [TO DO] \*YOU\* ARE ABLE, WHY ABOUT THE REST DO YOU\* WORRY?

**12.27** κατανοήσατε τὰ κρίνα πῶς αὐξάνει· οὐ κοπιᾷ  
 CONSIDER THE LILIES HOW IT GROWS. IT DOES NOT LABOR

a rich man produced abundantly. <sup>17</sup>And he thought to himself, 'What should I do, for I have no place to store my crops?' <sup>18</sup>Then he said, 'I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods. <sup>19</sup>And I will say to my soul, 'Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.' <sup>20</sup>But God said to him, 'You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?' <sup>21</sup>So it is with those who store up treasures for themselves but are not rich toward God."

<sup>22</sup>He said to his disciples, "Therefore I tell you, do not worry about your life, what you will eat, or about your body, what you will wear. <sup>23</sup>For life is more than food, and the body more than clothing. <sup>24</sup>Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! <sup>25</sup>And can any of you by worrying add a single hour to your span of life? <sup>26</sup>If then you are not able to do so small a thing as that, why do you worry about the rest? <sup>27</sup>Consider the lilies, how they grow: they neither toil

<sup>i</sup> Or: add a cubit to your stature



nor spin; yet I tell you, even Solomon in all his glory was not clothed like one of these.

<sup>28</sup>But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, how much more will he clothe you—you of little faith!

<sup>29</sup>And do not keep striving for what you are to eat and what you are to drink, and do not keep worrying. <sup>30</sup>For it is the nations of the world that strive after all these things, and your Father knows that you need them. <sup>31</sup>Instead, strive for his<sup>k</sup> kingdom, and these things will be given to you as well.

<sup>32</sup>“Do not be afraid, little flock, for it is your Father’s good pleasure to give you the kingdom. <sup>33</sup>Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. <sup>34</sup>For where your treasure is, there your heart will be also.

<sup>35</sup>“Be dressed for action and have your lamps lit; <sup>36</sup>be like those who are waiting for their master to return from the wedding banquet, so that they may open the door for him as soon as he comes and knocks.

<sup>37</sup>Blessed are those slaves

<sup>j</sup> Other ancient authorities read  
Consider the lilies; they neither  
spin nor weave

<sup>k</sup> Other ancient authorities read God’s

οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομών ἐν πάσῃ  
NOR SPIN. BUT~I SAY TO YOU\*, NOT [EVEN] SOLOMON IN ALL

τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. **12.28** εἰ δὲ  
THE GLORY OF HIM CLOTHED HIMSELF LIKE ONE OF THESE. AND~IF

ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον καὶ αὔριον εἰς  
IN A FIELD THE GRASS BEING TODAY AND TOMORROW INTO

κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέζει, πόσῳ  
AN OVEN BEING THROWN, - GOD THUS CLOTHES, HOW MUCH

μᾶλλον ὑμᾶς, ὀλιγόπιστοι. **12.29** καὶ ὑμεῖς  
MORE YOU\*, O YOU\* OF LITTLE FAITH. AND YOU\*

μὴ ζητεῖτε τί φάγητε καὶ τί πίητε καὶ  
DO NOT SEEK WHAT YOU\* MAY EAT AND WHAT YOU\* MAY DRINK AND

μὴ μετεωρίζεσθε· **12.30** ταῦτα γὰρ πάντα τὰ ἔθνη  
DO NOT BE ANXIOUS. FOR~THESE THINGS ALL THE NATIONS

τοῦ κόσμου ἐπιζητοῦσιν, ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι  
OF THE WORLD STRIVE FOR, BUT~YOUR\* - FATHER HAS KNOWN THAT

χρήζετε τούτων. **12.31** πλὴν ζητεῖτε τὴν βασιλείαν  
YOU\* NEED THESE THINGS. BUT SEEK THE KINGDOM

αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν.  
OF HIM, AND THESE THINGS WILL BE ADDED TO YOU\*.

**12.32** Μὴ φοβοῦ, τὸ μικρὸν ποῖμνιον, ὅτι εὐδόκησεν  
DO NOT FEAR, - LITTLE FLOCK, BECAUSE WAS WELL PLEASED

ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.  
THE FATHER OF YOU\* TO GIVE TO YOU\* THE KINGDOM.

**12.33** Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε  
SELL THE POSSESSIONS OF YOU\* AND GIVE

ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ  
TO CHARITY. MAKE FOR YOURSELVES PURSES NOT

παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς,  
BECOMING OLD AN INEXHAUSTIBLE~TREASURE IN THE HEAVENS,

ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σῆς διαφθείρει·  
WHERE A THIEF DOES NOT COME NEAR NOR A MOTH DESTROYS.

**12.34** ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ  
FOR~WHERE IS THE TREASURE OF YOU\*, THERE ALSO THE

καρδιά ὑμῶν ἔσται.  
HEART OF YOU\* WILL BE.

**12.35** Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ  
LET YOUR - WAISTS HAVING BEEN GIRDLED AND

οἱ λύχνοι καιόμενοι· **12.36** καὶ ὑμεῖς ὅμοιοι  
THE LAMPS BURNING. AND YOU\* [SHOULD BE] LIKE

ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν· πότε  
MEN WAITING FOR THE LORD OF THEMSELVES, WHEN

ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ  
HE RETURNS FROM THE WEDDING FEASTS, IN ORDER THAT HAVING COME AND

κρούσαντος εὐθέως ἀνοιξωσιν αὐτῷ.  
HAVING KNOCKED IMMEDIATELY THEY MAY OPEN [THE DOOR] FOR HIM.

**12.37** μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ  
BLESSED [ARE] - THOSE~SLAVES, WHOM HAVING COME THE

κύριος εὐρήσει γρηγορούντας· ἀμὴν λέγω ὑμῖν ὅτι  
LORD WILL FIND KEEPING WATCH. TRULY I SAY TO YOU\* THAT

περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν  
HE WILL DRESS HIMSELF AND MAKE TO RECLINE THEM AND HAVING COME BESIDE

διακονήσει αὐτοῖς. 12.38 καὶ ἐν τῇ δευτέρᾳ καὶ ἐν τῇ  
HE WILL SERVE THEM. AND IF IN THE SECOND AND IF IN THE

τρίτῃ φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως, μακάριοι εἰσιν  
THIRD WATCH HE COMES AND HE FINDS [IT] THUS, BLESSED ARE

ἐκεῖνοι. 12.39 τοῦτο δὲ γινώσκετε ὅτι εἰ ἤδει ὁ  
THOSE. BUT~THIS KNOW THAT IF HAD KNOWN THE

οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται,  
MASTER OF THE HOUSE IN WHAT HOUR THE THIEF COMES,

οὐκ ἂν ἀφῆκεν διорυχθῆναι τὸν οἶκον αὐτοῦ.  
HE WOULD NOT HAVE ALLOWED TO BE BROKEN INTO THE HOUSE OF HIM.

12.40 καὶ ὑμεῖς γίνεσθε ἑτοιμοι, ὅτι ἡ ὥρα  
AND YOU\* BE PREPARED, BECAUSE IN WHAT HOUR

οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.  
YOU\* DO NOT THINK, THE SON - OF MAN COMES.

12.41 Εἶπεν δὲ ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν  
AND~SAID - PETER, LORD, TO US -

παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας;  
THIS~PARABLE DO YOU SPEAK OR ALSO TO ALL?

12.42 καὶ εἶπεν ὁ κύριος, Τίς ἄρα ἐστὶν ὁ πιστὸς  
AND SAID THE LORD, WHO THEN IS THE FAITHFUL [AND]

οἰκονόμος ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ  
STEWARD - WISE, WHOM WILL APPOINT THE LORD OVER

τῆς θεραπέας αὐτοῦ τοῦ διδόναι ἐν καιρῷ [τὸ]  
THE SERVANTS OF HIM - TO GIVE IN [THE] PROPER TIME THE

σιτομέτριον; 12.43 μακάριος ὁ δοῦλος ἐκεῖνος, ὃν  
FOOD ALLOWANCE? BLESSED [IS] - THAT~SLAVE, WHOM

ἔλθων ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως.  
HAVING COME, THE LORD OF HIM WILL FIND DOING THUS.

12.44 ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς  
TRULY I SAY TO YOU\* THAT OVER ALL THE

ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. 12.45 ἐὰν δὲ εἴπῃ  
POSSESSIONS OF HIM HE WILL APPOINT HIM. BUT~IF SAYS

ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ  
- THAT~SLAVE IN THE HEART OF HIM, DELAYS THE

κύριός μου ἔρχεσθαι, καὶ ἄρξεται τύπειν τοὺς  
MASTER OF ME TO COME, AND HE BEGINS TO BEAT THE

παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν  
MEN SERVANTS AND THE WOMEN SERVANTS, BOTH~TO EAT AND TO DRINK

καὶ μεθύσκεσθαι, 12.46 ἡξεῖ ὁ κύριος τοῦ  
AND TO BECOME DRUNK, WILL COME THE LORD -

δοῦλου ἐκείνου ἐν ἡμέρᾳ ἧ ὃν προσδοκᾷ καὶ ἐν  
OF THAT~SLAVE ON A DAY WHICH HE DOES NOT EXPECT AND IN

ὥρᾳ ἧ ὃν οὐ γινώσκει, καὶ διχοτομήσει αὐτόν καὶ τὸ  
AN HOUR WHICH HE DOES NOT KNOW, AND WILL CUT IN PIECES HIM AND THE

whom the master finds alert when he comes; truly I tell you, he will fasten his belt and have them sit down to eat, and he will come and serve them. 38If he comes during the middle of the night, or near dawn, and finds them so, blessed are those slaves.

39 “But know this: if the owner of the house had known at what hour the thief was coming, he/ would not have let his house be broken into. 40You also must be ready, for the Son of Man is coming at an unexpected hour.”

41 Peter said, “Lord, are you telling this parable for us or for everyone?” 42And the Lord said, “Who then is the faithful and prudent manager whom his master will put in charge of his slaves, to give them their allowance of food at the proper time? 43Blessed is that slave whom his master will find at work when he arrives. 44Truly I tell you, he will put that one in charge of all his possessions. 45But if that slave says to himself, ‘My master is delayed in coming,’ and if he begins to beat the other slaves, men and women, and to eat and drink and get drunk, 46the master of that slave will come on a day when he does not expect him and at an hour that he does not know, and will cut him in pieces,”

<sup>1</sup> Other ancient authorities add *would have watched and*  
<sup>m</sup> Or *cut him off*

and put him with the unfaithful. <sup>47</sup>That slave who knew what his master wanted, but did not prepare himself or do what was wanted, will receive a severe beating.

<sup>48</sup>But the one who did not know and did what deserved a beating will receive a light beating. From everyone to whom much has been given, much will be required; and from the one to whom much has been entrusted, even more will be demanded.

<sup>49</sup>“I came to bring fire to the earth, and how I wish it were already kindled! <sup>50</sup>I have a baptism with which to be baptized, and what stress I am under until it is completed! <sup>51</sup>Do you think that I have come to bring peace to the earth? No, I tell you, but rather division! <sup>52</sup>From now on five in one household will be divided, three against two and two against three; <sup>53</sup>they will be divided:

father against son  
and son against father,  
mother against daughter  
and daughter against  
mother,  
mother-in-law against  
her daughter-in-law  
and daughter-in-law  
against mother-in-law.”

<sup>54</sup>He also said to the crowds, “When you see a cloud rising in the west, you immediately say,

μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.  
PORTION OF HIM WITH THE UNBELIEVERS WILL PUT [HIM].

**12.47** ἐκεῖνος δὲ ὁ δούλος ὁ γνοὺς τὸ θέλημα τοῦ  
AND~THAT - SLAVE - HAVING KNOWN THE WILL OF THE

κυρίου αὐτοῦ καὶ μὴ ἐτοιμάσας ἢ ποιήσας πρὸς  
LORD OF HIM AND NOT HAVING PREPARED OR HAVING DONE ACCORDING TO

τὸ θέλημα αὐτοῦ δαρήσεται πολλάς· **12.48** ὁ δὲ  
THE WILL OF HIM WILL BE BEATEN [WITH] MANY [BLOWS]. BUT~THE ONE

μὴ γνοὺς, ποιήσας δὲ ἄξια πληγῶν δαρήσεται  
NOT HAVING KNOWN BUT~HAVING DONE [THINGS] WORTHY OF BLOWS WILL BE BEATEN

ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ  
[WITH] FEW [BLOWS]. BUT~TO EVERYONE TO WHOM MUCH~WAS GIVEN, MUCH

ζητηθήσεται παρ’ αὐτοῦ, καὶ ᾧ παρέθεντο πολὺ,  
WILL BE REQUIRED FROM HIM, AND TO WHOM WAS ENTRUSTED MUCH,

περισσότερον αἰτήσουσιν αὐτόν.  
EVEN MORE THEY WILL ASK [FROM] HIM.

**12.49** Πῦρ ἤλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω  
FIRE I CAME TO THROW ON THE EARTH, AND HOW I WISH

εἰ ἤδη ἀνήφθη. **12.50** βάπτισμα δὲ ἔχω  
IF ALREADY IT WAS KINDLED. AND~[THE] BAPTISM I HAVE

βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ.  
TO BE BAPTIZED [WITH], AND HOW I AM DISTRESSED UNTIL IT IS COMPLETED.

**12.51** δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ  
DO YOU\* THINK THAT PEACE I CAME TO BRING ON THE

γῇ; οὐχί, λέγω ὑμῖν, ἀλλ’ ἡ διαμερισμὸν.  
EARTH? NO, I TELL YOU\*, BUT RATHER DIVISION.

**12.52** ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ  
FOR~THERE WILL BE FROM - NOW FIVE IN ONE HOUSE

διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ  
HAVING BEEN DIVIDED, THREE AGAINST TWO AND TWO AGAINST

τρισὶν,  
THREE,

**12.53** διαμερισθήσονται πατὴρ ἐπὶ υἱῷ  
WILL BE DIVIDED FATHER AGAINST SON

καὶ υἱὸς ἐπὶ πατρί,  
AND SON AGAINST FATHER,

μήτηρ ἐπὶ τὴν θυγατέρα  
MOTHER AGAINST THE DAUGHTER

καὶ θυγάτηρ ἐπὶ τὴν μητέρα,  
AND DAUGHTER AGAINST THE MOTHER,

πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς  
MOTHER-IN-LAW AGAINST THE DAUGHTER-IN-LAW OF HER

καὶ νύμφη ἐπὶ τὴν πενθεράν.  
AND DAUGHTER-IN-LAW AGAINST THE MOTHER-IN-LAW.

**12.54** Ἐλεγεν δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδῃτε [τὴν]  
AND~HE WAS SAYING ALSO TO THE CROWDS, WHEN YOU\* SEE THE

νεφέλην ἀνατέλλουσιν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι  
CLOUD RISING OVER [THE] WEST, IMMEDIATELY YOU\* SAY -

**Ὁμβρος ἔρχεται, καὶ γίνεται οὕτως· 12.55 καὶ**  
 A RAIN STORM IS COMING, AND IT HAPPENS THUS. AND

**ὅταν νότον πνέοντα, λέγετε ὅτι Καύσων ἔσται,**  
 WHEN [THERE IS] A SOUTH WIND BLOWING, YOU<sup>2</sup> SAY - IT WILL BE~HOT,

**καὶ γίνεται. 12.56 ὑποκριταί, τὸ πρόσωπον τῆς γῆς**  
 AND IT HAPPENS. HYPOCRITES, THE APPEARANCE OF THE EARTH

**καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν καιρὸν**  
 AND THE SKY YOU<sup>2</sup> KNOW [HOW] TO INTERPRET, - <sup>6</sup>TIME

**δὲ τοῦτον πῶς οὐκ οἴδατε δοκιμάζειν;**  
<sup>2</sup>THEN [THAT] <sup>5</sup>THIS <sup>1</sup>HOW [IS IT] <sup>3</sup>YOU<sup>2</sup> DO NOT KNOW [HOW] <sup>4</sup>TO INTERPRET?

**12.57 Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ**  
 AND~WHY ALSO FOR YOURSELVES DO YOU<sup>2</sup> NOT JUDGE [WHAT IS] -

**δίκαιον; 12.58 ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου**  
 RIGHT? FOR~AS YOU GO AWAY WITH THE OPPONENT

**σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν**  
 OF YOU TO A RULER, ON THE ROAD MAKE AN EFFORT

**ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε κατασύρῃ σε πρὸς**  
 TO RECEIVE A SETTLEMENT FROM HIM, LEST HE DRAG YOU TO

**τὸν κριτὴν, καὶ ὁ κριτής σε παραδώσει τῷ πράκτορι,**  
 THE JUDGE, AND THE JUDGE WILL HAND OVER~YOU TO THE POLICE OFFICER,

**καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακὴν. 12.59 λέγω**  
 AND THE POLICE OFFICER WILL THROW~YOU INTO JAIL. I SAY

**σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως καὶ τὸ ἔσχατον**  
 TO YOU, BY NO MEANS MAY COME OUT THAT ONE, UNTIL EVEN THE LAST

**λεπτὸν ἀποδώς.**  
 LEPTON YOU PAY BACK.

'It is going to rain'; and so it happens.<sup>55</sup> And when you see the south wind blowing, you say, 'There will be scorching heat'; and it happens.<sup>56</sup> You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?

<sup>57</sup> "And why do you not judge for yourselves what is right?" <sup>58</sup> Thus, when you go with your accuser before a magistrate, on the way make an effort to settle the case,<sup>59</sup> or you may be dragged before the judge, and the judge hand you over to the officer, and the officer throw you in prison. <sup>59</sup> I tell you, you will never get out until you have paid the very last penny."

<sup>59</sup> Gk. settle with him

## CHAPTER 13

**13.1 Παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ**  
 NOW~THERE WERE PRESENT SOME AT THE~SAME TIME

**ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ**  
 REPORTING TO HIM ABOUT THE GALILEANS WHOSE -

**αἷμα Πιλάτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν.**  
 BLOOD PILATE MIXED WITH THE SACRIFICES OF THEM.

**13.2 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Δοκεῖτε ὅτι οἱ**  
 AND HAVING ANSWERED HE SAID TO THEM, DO YOU<sup>2</sup> THINK THAT -

**Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς**  
 THESE~GALILEANS SINNERS ABOVE ALL THE

**Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν;**  
 GALILEANS WERE, BECAUSE THEY HAVE SUFFERED~THESE THINGS?

**13.3 οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήτε**  
 NO, I TELL TO YOU<sup>2</sup>, BUT UNLESS YOU<sup>2</sup> REPENT,

**πάντες ὁμοίως ἀπολείσθε. 13.4 ἡ ἐκεῖνοι οἱ δεκαοκτὼ**  
 LIKEWISE~ALL [OF] YOU<sup>2</sup> WILL PERISH. OR THOSE - EIGHTEEN

**ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ**  
 UPON WHOM FELL THE TOWER IN - SILOAM AND

At that very time there were some present who told him about the Galileans whose blood Pilate had mingled with their sacrifices.<sup>2</sup> He asked them, "Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans?"<sup>3</sup> No, I tell you; but unless you repent, you will all perish as they did.<sup>4</sup> Or those eighteen who were killed when the tower of Siloam fell on them—



do you think that they were worse offenders than all the others living in Jerusalem? <sup>5</sup>No, I tell you; but unless you repent, you will all perish just as they did."

6 Then he told this parable: "A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. <sup>7</sup>So he said to the gardener, 'See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?' <sup>8</sup>He replied, 'Sir, let it alone for one more year, until I dig around it and put manure on it. <sup>9</sup>If it bears fruit next year, well and good; but if not, you can cut it down.'"

10 Now he was teaching in one of the synagogues on the sabbath. <sup>11</sup>And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. <sup>12</sup>When Jesus saw her, he called her over and said, "Woman, you are set free from your ailment." <sup>13</sup>When he laid his hands on her, immediately she stood up straight and began praising God. <sup>14</sup>But the leader of the synagogue, indignant because Jesus had cured her on the sabbath, kept saying to

ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο  
IT KILLED THEM, DO YOU\* THINK THAT THEY WERE~SINNERS

παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας  
ABOVE ALL THE MEN - LIVING IN

Ἱερουσαλήμ; 13.5 οὐχί, λέγω ὑμῖν, ἀλλ'  
JERUSALEM? NO, I TELL YOU\*, BUT

ἐὰν μὴ μετανοήτε πάντες ὡσαύτως ἀπολείσθε.  
UNLESS YOU\* REPENT IN THE SAME WAY~ALL [OF] YOU\* WILL PERISH.

13.6 Ἐλεγεν δὲ ταύτην τὴν παραβολὴν· Συκὴν  
AND~HE WAS SPEAKING THIS - PARABLE. A FIG TREE

εἶχεν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ,  
HAD A CERTAIN MAN HAVING BEEN PLANTED IN THE VINEYARD OF HIM,

καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὗρεν.  
AND HE CAME SEEKING FRUIT ON IT AND HE DID NOT FIND [ANY].

13.7 εἶπεν δὲ πρὸς τὸν ἀμπελουργόν, Ἴδου τρία ἔτη  
SO~HE SAID TO THE GARDENER, BEHOLD THREE YEARS

ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ  
SINCE I COME SEEKING FRUIT ON - THIS~FIG TREE AND

οὐχ εὕρισκω· ἔκκοψον [οὖν] αὐτήν, ἵνα τί καὶ τὴν γῆν  
I DO NOT FIND [ANY]. THEREFORE~CUT DOWN IT, WHY EVEN THE SOIL

καταργεῖ; 13.8 ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε,  
IS IT USING UP? - BUT HAVING ANSWERED HE SAYS TO HIM, LORD,

ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ  
LEAVE IT ALSO THIS - YEAR, UNTIL I MAY DIG AROUND

αὐτὴν καὶ βάλω κόπρια, 13.9 κἂν μὲν ποιήσῃ  
IT AND MAY THROW MANURE [ON IT], AND IF INDEED IT PRODUCES

καρπὸν εἰς τὸ μέλλον· εἰ δὲ μὴ γε, ἐκκόψεις αὐτήν.  
FRUIT IN THE FUTURE; OTHERWISE, YOU WILL CUT DOWN IT.

13.10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς  
NOW~HE WAS TEACHING IN ONE OF THE SYNAGOGUES ON THE

σάββασιν. 13.11 καὶ ἰδοὺ γυνὴ πνεύμα ἔχουσα  
SABBATHS. AND BEHOLD A WOMAN HAVING~A SPIRIT

ἀσθενείας ἔτη δεκαοκτώ καὶ ἦν συγκύπτουσα καὶ  
OF ILLNESS EIGHTEEN~YEARS AND SHE WAS BEING BENT DOUBLE AND

μὴ δυναμένη ἀνακύβαι εἰς τὸ παντελές.  
NOT BEING ABLE TO STAND UPRIGHT COMPLETELY.

13.12 ἰδὼν δὲ αὐτήν ὁ Ἰησοῦς προσεφώνησεν καὶ  
AND~HAVING SEEN HER, - JESUS CALLED OUT AND

εἶπεν αὐτῇ, Γύναι, ἀπολέλυσαι τῆς ἀσθενείας  
SAID TO HER, WOMAN, YOU HAVE BEEN SET FREE FROM THE ILLNESS

σου, 13.13 καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ  
OF YOU, AND HE PLACED UPON HER THE(HIS) HANDS. AND

παραχρήμα ἀνωρθώθη καὶ ἐδόξαζεν τὸν θεόν.  
IMMEDIATELY SHE WAS RESTORED AND SHE WAS GLORIFYING - GOD.

13.14 ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι  
AND~HAVING ANSWERED THE SYNAGOGUE RULER, BEING INDIGNANT THAT

τῷ σαββάτῳ ἑθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ  
ON THE SABBATH <sup>2</sup>HEALED - <sup>1</sup>JESUS, HE WAS SAYING TO

ὄχλῳ ὅτι Ἐξ ἡμέραι εἰσὶν ἐν αἷς δεῖ  
THE CROWD - SIX DAYS THERE ARE IN WHICH IT IS NECESSARY

ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε  
TO WORK. ON THEM THEREFORE COMING, BE HEALED

καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. 13.15 ἀπεκρίθη δὲ  
AND NOT ON THE DAY OF THE SABBATH. AND~ANSWERED

αὐτῷ ὁ κύριος καὶ εἶπεν, Ὑποκριταί, ἕκαστος ὑμῶν  
HIM THE LORD AND SAID, HYPOCRITES, EACH OF YOU<sup>6</sup>

τῷ σαββάτῳ οὐ λύει τὸν βόυν αὐτοῦ ἢ τὸν ὄνον  
ON THE SABBATH DOES HE NOT UNTIE THE OX OF HIM OR THE DONKEY

ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει;  
FROM THE MANGER AND HAVING LED IT AWAY, IT DRINKS?

13.16 ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν, ἣν  
BUT~THIS ONE A DAUGHTER OF ABRAHAM BEING, WHOM

ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη,  
<sup>2</sup>BOUND - <sup>1</sup>SATAN BEHOLD TEN AND EIGHT YEARS,

οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου  
WAS IT NOT NECESSARY [FOR HER] TO BE SET FREE FROM - THIS~BOND

τῇ ἡμέρᾳ τοῦ σαββάτου; 13.17 καὶ ταῦτα λέγοντος  
ON THE DAY OF THE SABBATH? AND <sup>2</sup>[BY] SAYING~THESE THINGS

αὐτοῦ κατησχύνοντο πάντες οἱ ἀντικείμενοι  
<sup>1</sup>HE [BY], WERE BEING PUT TO SHAME ALL THE ONES BEING OPPOSED

αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς  
TO HIM, AND ALL THE CROWD WAS REJOICING OVER ALL THE

ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.  
GLORIOUS THINGS - BEING ACCOMPLISHED BY HIM.

13.18 Ἐλεγεν οὖν, Τίني ὁμοία ἐστὶν ἡ  
THEREFORE~HE WAS SAYING, TO WHAT COMPARISON IS THE

βασιλεία τοῦ θεοῦ καὶ τίني ὁμοιώσω αὐτήν;  
KINGDOM - OF GOD AND TO WHAT WILL I COMPARE IT?

13.19 ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν  
IT IS~LIKE A MUSTARD~SEED, WHICH HAVING TAKEN

ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ἡύξησεν καὶ  
A MAN THREW INTO A GARDEN OF HIMSELF, AND IT GREW AND

ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ  
BECAME - A TREE, AND THE BIRDS OF THE SKY

κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.  
NESTED IN THE BRANCHES OF IT.

13.20 Καὶ πάλιν εἶπεν, Τίني ὁμοιώσω τὴν  
AND AGAIN HE SAID, TO WHAT WILL I COMPARE THE

βασιλείαν τοῦ θεοῦ; 13.21 ὁμοία ἐστὶν ζύμῃ, ἣν  
KINGDOM - OF GOD? IT IS~LIKE LEAVEN, WHICH

λαβοῦσα γυνὴ [ἐν]έκρυψεν εἰς ἀλεύρου σάτα τρία  
A WOMAN~HAVING TAKEN, HID IN WHEAT FLOUR THREE~MEASURES

ἕως οὗ ἐζυμώθη ὅλον.  
UNTIL [THE] WHOLE [BATCH]~WAS LEAVENED.

13.22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας  
AND HE WAS TRAVELING THROUGHOUT CITIES AND VILLAGES

the crowd, "There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day." <sup>15</sup>But the Lord answered him and said, "You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? <sup>16</sup>And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?" <sup>17</sup>When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

<sup>18</sup>He said therefore, "What is the kingdom of God like? And to what should I compare it? <sup>19</sup>It is like a mustard seed that someone took and sowed in the garden; it grew and became a tree, and the birds of the air made nests in its branches."

<sup>20</sup>And again he said, "To what should I compare the kingdom of God? <sup>21</sup>It is like yeast that a woman took and mixed in with<sup>2</sup> three measures of flour until all of it was leavened."

<sup>22</sup>Jesus<sup>9</sup> went through one town and village after

<sup>9</sup> Gk hid in  
<sup>P</sup> Gk He

another, teaching as he made his way to Jerusalem.

<sup>23</sup>Someone asked him, "Lord, will only a few be saved?" He said to them, <sup>24</sup>"Strive to enter through the narrow door, for many, I tell you, will try to enter and will not be able. <sup>25</sup>When once the owner of the house has got up and shut the door, and you begin to stand outside and to knock at the door, saying, 'Lord, open to us,' then in reply he will say to you, 'I do not know where you come from.' <sup>26</sup>Then you will begin to say, 'We ate and drank with you, and you taught in our streets.' <sup>27</sup>But he will say, 'I do not know where you come from; go away from me, all you evildoers!' <sup>28</sup>There will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrown out. <sup>29</sup>Then people will come from east and west, from north and south, and will eat in the kingdom of God. <sup>30</sup>Indeed, some are last who will be first, and some are first who will be last."

<sup>31</sup>At that very hour some Pharisees came and said to him, "Get away from here, for Herod wants to kill you." <sup>32</sup>He said to them,

διδάσκων καὶ πορείαν ποιούμενος εἰς Ἱεροσόλυμα.  
TEACHING AND MAKING-[HIS] WAY TO JERUSALEM.

**13.23** εἶπεν δέ τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ  
AND~SAID SOMEONE TO HIM, LORD, IF FEW[ARE] THE ONES

σφζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς, **13.24** Ἀγωνίζεσθε  
BEING SAVED? - AND HE SAID TO THEM, STRIVE

εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί, λέγω  
TO ENTER THROUGH THE NARROW DOOR, BECAUSE MANY, I SAY

ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν.  
TO YOU, WILL SEEK TO ENTER AND THEY WILL NOT BE ABLE TO.

**13.25** ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ  
AFTER HAS ARISEN THE MASTER OF THE HOUSE AND HE CLOSSES

τὴν θύραν καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ κρούειν τὴν  
THE DOOR AND YOU BEGIN TO STAND~OUTSIDE AND TO KNOCK [ON] THE

θύραν λέγοντες, Κύριε, ἄνοιξον ἡμῖν, καὶ ἀποκριθεὶς  
DOOR SAYING, LORD, OPEN [UP] FOR US, AND HAVING ANSWERED

ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. **13.26** τότε  
HE WILL SAY TO YOU, I DO NOT KNOW YOU FROM WHERE YOU ARE. THEN

ἄρξεσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν,  
YOU WILL BEGIN TO SAY, WE ATE BEFORE YOU AND WE DRANK,

καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας· **13.27** καὶ  
AND IN THE STREETS OF US YOU TAUGHT. AND

ἐρεῖ λέγων ὑμῖν, Οὐκ οἶδα [ὑμᾶς] πόθεν ἐστέ·  
HE WILL SPEAK SAYING TO YOU, I DO NOT KNOW YOU FROM WHERE YOU ARE.

ἀπόστῃτε ἀπ' ἐμοῦ, πάντες ἐργάται ἀδικίας.  
GO AWAY FROM ME, ALL WORKERS OF UNRIGHTEOUSNESS.

**13.28** ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν  
THERE WILL BE - WEEPING AND - GNASHING OF THE

ὀδόντων, ὅταν ὀψήσῃς Ἀβραὰμ καὶ Ἰσαὰκ καὶ  
TEETH, WHEN YOU WILL SEE ABRAHAM AND ISAAC AND

Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ  
JACOB AND ALL THE PROPHETS IN THE KINGDOM -

θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. **13.29** καὶ  
OF GOD, BUT~YOU BEING THROWN OUT OUTSIDE. AND

ἔξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ  
THEY WILL COME FROM EAST AND WEST AND FROM NORTH

καὶ νότου καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ  
AND SOUTH AND THEY WILL RECLINE AT TABLE IN THE KINGDOM -

θεοῦ. **13.30** καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι  
OF GOD. AND BEHOLD THERE ARE LAST ONES WHO WILL BE FIRST

καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἔσχατοι.  
AND THERE ARE FIRST ONES WHO WILL BE LAST.

**13.31** Ἐν αὐτῇ τῇ ὥρᾳ προσήλθάν τινες Φαρισαῖοι  
IN THE~SAME HOUR APPROACHED SOME PHARISEES

λέγοντες αὐτῷ, Ἐξελθε καὶ πορεύου ἐντεῦθεν, ὅτι  
SAYING TO HIM, DEPART AND GO FROM HERE, BECAUSE

Ἡρώδης θέλει σε ἀποκτείνει. **13.32** καὶ εἶπεν αὐτοῖς,  
HEROD WANTS TO KILL~YOU. AND HE SAID TO THEM,



Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ ἐκβάλλω  
HAVING GONE TELL - THIS~FOX, BEHOLD I CAST OUT

δαίμονια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον καὶ  
DEMONS AND I PERFORM~HEALINGS TODAY AND TOMORROW AND

τῇ τρίτῃ τελειοῦμαι. 13.33 πλὴν δεῖ με  
ON THE THIRD [DAY] I WILL BE FINISHED. BUT IT IS NECESSARY FOR ME

σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι,  
TODAY AND TOMORROW AND THE ONE FOLLOWING TO TRAVEL,

ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω  
BECAUSE IT IS NOT POSSIBLE [FOR] A PROPHET TO DIE OUTSIDE

Ἰερουσαλὴμ. 13.34 Ἰερουσαλὴμ Ἰερουσαλὴμ, ἡ  
JERUSALEM. JERUSALEM, JERUSALEM, THE ONE

ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς  
KILLING THE PROPHETS AND STONING THE ONES

ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα  
HAVING BEEN SENT TO HER, HOW OFTEN I WANTED

ἐπισυνάξει τὰ τέκνα σου ὃν τρόπον ὄρνις τὴν  
TO GATHER THE CHILDREN OF YOU IN [THE] MANNER~WHICH A HEN -

ἐαυτῆς νοσσιᾶν ὑπὸ τὰς πτέρυγας, καὶ  
HER CHICKS [GATHERS] UNDER THE[HER] WINGS, AND

οὐκ ἠθέλησατε. 13.35 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος  
YOU\* WERE NOT WILLING. BEHOLD IS LEFT TO YOU\* THE HOUSE

ὑμῶν. λέγω [δὲ] ὑμῖν, οὐ μὴ ἴδητέ με ἕως  
OF YOU\*. BUT~I SAY TO YOU\*, YOU\* MAY BY NO MEANS SEE ME UNTIL

[ἥξει ὅτε] εἵπῃτε, Εὐλογημένος ὁ  
WILL COME [THE TIME] WHEN YOU\* MAY SAY, HAVING BEEN BLESSED [IS] THE ONE

ἐρχόμενος ἐν ὀνόματι κυρίου.  
COMING IN [THE] NAME OF [THE] LORD.

“Go and tell that fox for me.<sup>9</sup> Listen, I am casting out demons and performing cures today and tomorrow, and on the third day I finish my work.<sup>33</sup> Yet today, tomorrow, and the next day I must be on my way, because it is impossible for a prophet to be killed outside of Jerusalem.”<sup>34</sup> Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing!<sup>35</sup> See, your house is left to you. And I tell you, you will not see me until the time comes when<sup>9</sup> you say, ‘Blessed is the one who comes in the name of the Lord.’”

<sup>9</sup> Gk lacks for me

<sup>9</sup> Other ancient authorities lack the time comes when

## CHAPTER 14

14.1 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν  
AND IT CAME TO PASS WHILE HE~WENT INTO A HOUSE  
τινος τῶν ἀρχόντων [τῶν] Φαρισαίων σαββάτῳ  
OF A CERTAIN ONE OF THE LEADERS OF THE PHARISEES ON [THE] SABBATH

φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηροῦμενοι αὐτόν.  
TO EAT BREAD AND THEY WERE WATCHING CLOSELY HIM.

14.2 καὶ ἰδοὺ ἄνθρωπός τις ἦν ὑδρωπικός  
AND BEHOLD A CERTAIN~MAN WAS SUFFERING FROM DROPSY

ἐμπροσθεν αὐτοῦ. 14.3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν  
IN FRONT OF HIM. AND HAVING ANSWERED - JESUS SPOKE

πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων, Ἐξεστίν  
TO THE LAWYERS AND PHARISEES SAYING, IS IT PERMISSIBLE

τῷ σαββάτῳ θεραπεύσαι ἢ οὐ; 14.4 οἱ δὲ ἡσύχασαν.  
ON THE SABBATH TO HEAL OR NOT? - BUT THEY WERE SILENT.

On one occasion when Jesus<sup>9</sup> was going to the house of a leader of the Pharisees to eat a meal on the sabbath, they were watching him closely.<sup>2</sup> Just then, in front of him, there was a man who had dropsy.<sup>3</sup> And Jesus asked the lawyers and Pharisees, “Is it lawful to cure people on the sabbath, or not?”<sup>4</sup> But they

<sup>5</sup> Gk he



were silent. So Jesus<sup>7</sup> took him and healed him, and sent him away.<sup>8</sup> Then he said to them, "If one of you has a child<sup>9</sup> or an ox that has fallen into a well, will you not immediately pull it out on a sabbath day?"<sup>10</sup> And they could not reply to this.

7 When he noticed how the guests chose the places of honor, he told them a parable.<sup>8</sup> "When you are invited by someone to a wedding banquet, do not sit down at the place of honor, in case someone more distinguished than you has been invited by your host;<sup>9</sup> and the host who invited both of you may come and say to you, 'Give this person your place,' and then in disgrace you would start to take the lowest place.<sup>10</sup> But when you are invited, go and sit down at the lowest place, so that when your host comes, he may say to you, 'Friend, move up higher'; then you will be honored in the presence of all who sit at the table with you.<sup>11</sup> For all who exalt themselves will be humbled, and those who humble themselves will be exalted."

12 He said also to the one who had invited him, "When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, in case they may invite you in return,

<sup>7</sup> Gk *he*

<sup>9</sup> Other ancient authorities read *a donkey*

καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσεν.  
AND HAVING TAKEN HOLD [OF HIM] HE HEALED HIM AND SENT [HIM] AWAY.

14.5 καὶ πρὸς αὐτοὺς εἶπεν, Τίνος ὑμῶν υἱὸς ἢ  
AND TO THEM HE SAID, WHO OF YOU\* [HAVING] A SON OR

βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει  
AN OX INTO A WELL WILL FALL, AND NOT IMMEDIATELY WILL LIFT OUT

αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου; 14.6 καὶ οὐκ ἴσχυσαν  
HIM ON [THE] DAY OF THE SABBATH? AND THEY WERE NOT ABLE

ἀνταποκριθῆναι πρὸς ταῦτα.  
TO MAKE A REPLY AGAINST THESE THINGS.

14.7 Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους  
AND HE WAS SPEAKING TO THE ONES HAVING BEEN INVITED,

παραβολὴν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο,  
A PARABLE, NOTICING HOW THE PLACES OF HONOR THEY WERE CHOOSING,

λέγων πρὸς αὐτούς, 14.8 Ὅταν κληθῇς ὑπὸ τινος εἰς  
SAYING TO THEM, WHEN YOU ARE INVITED BY SOMEONE TO

γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν,  
WEDDING FESTIVITIES, YOU SHOULD NOT RECLINE AT TABLE IN THE PLACES OF HONOR,

μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ'  
LEST A MORE DISTINGUISHED [PERSON] [THAN] YOU MAY HAVE BEEN INVITED BY

αὐτοῦ, 14.9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας  
HIM AND HAVING COME THE ONE YOU AND HE HAVING INVITED

ἐρεῖ σοι, Δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ  
WILL SAY TO YOU, GIVE TO THIS ONE [YOUR] PLACE, AND THEN YOU WILL BEGIN

μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. 14.10 ἀλλ'  
WITH SHAME THE LAST PLACE TO OCCUPY. BUT

ὅταν κληθῇς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον  
WHEN YOU ARE INVITED HAVING GONE RECLINE IN THE LAST

τόπον, ἵνα ὅταν ἐλθῇ ὁ κεκληκὼς σε ἐρεῖ σοι,  
PLACE, SO THAT WHEN COMES THE ONE HAVING INVITED YOU HE WILL SAY TO YOU,

Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα  
FRIEND, GO UP TO A HIGHER [PLACE]; THEN WILL BE TO YOU GLORY

ἐνώπιον πάντων τῶν συνανακειμένων σοι. 14.11 ὅτι  
BEFORE ALL THE ONES RECLINING AT TABLE WITH YOU. BECAUSE

πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ  
EVERYONE - EXALTING HIMSELF WILL BE HUMBLD, AND THE ONE

ταπεινῶν ἑαυτὸν ὑψωθήσεται. 14.12 Ἐλεγεν δὲ καὶ  
HUMBLING HIMSELF WILL BE EXALTED. AND HE WAS SPEAKING ALSO

τῷ κεκληκῶτι αὐτόν, Ὅταν ποιῇς ἄριστον ἢ  
TO THE ONE HAVING INVITED HIM, WHEN YOU PREPARE A LUNCHEON OR

δείπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς  
A DINNER, DO NOT CALL THE FRIENDS OF YOU NOR THE

ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ  
BROTHERS OF YOU NOR THE ONES RELATED TO YOU NOR

γείτονας πλουσίους, μήποτε καὶ αὐτοὶ ἀντικαλέσωσιν  
RICH-NEIGHBORS, LEST ALSO THEY SHOULD INVITE IN RETURN

14:5 text: ASvmg RSV NASB NIV NEBmg TEV NJB NRSV. var. ονος η βους (a donkey or an ox): KJV ASV RSVmg NIVmg NJBmg NRSVmg.

σε καὶ γένηται ἀνταπόδομά σοι. **14.13** ἀλλ’  
YOU AND IT BECOME REPAYMENT TO YOU. BUT

ὅταν δοχὴν ποιῇς, κάλει πτωχοὺς, ἀναπείρους,  
WHEN YOU PREPARE~A BANQUET, INVITE [THE] POOR, [THE] CRIPPLED,

χωλοὺς, τυφλοὺς· **14.14** καὶ μακάριος ἔσῃ,  
[THE] LAME, [THE] BLIND; AND YOU WILL BE~BLESSED,

ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι,  
BECAUSE THEY DO NOT HAVE [THE MEANS] TO REPAY YOU,

ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν  
FOR~IT WILL BE REPAYED TO YOU IN THE RESURRECTION OF THE

δικαίων.  
RIGHTEOUS.

**14.15** Ἀκούσας δέ τις τῶν συνανακειμένων  
AND~HAVING HEARD <sup>2</sup>A CERTAIN ONE <sup>3</sup>OF THE ONES <sup>4</sup>RECLINING AT TABLE WITH HIM

ταῦτα εἶπεν αὐτῷ, Μακάριος ὅστις φάγεται ἄρτον  
‘THESE THINGS SAID TO HIM, BLESSED [IS HE] WHO WILL EAT BREAD

ἐν τῇ βασιλείᾳ τοῦ θεοῦ. **14.16** ὁ δὲ εἶπεν αὐτῷ,  
IN THE KINGDOM - OF GOD. - AND HE SAID TO HIM,

Ἄνθρωπός τις ἐποίει δείπνον μέγα, καὶ ἐκάλεσεν  
A CERTAIN~MAN WAS PREPARING A BIG~DINNER, AND HE INVITED

πολλοὺς **14.17** καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ τῇ  
MANY, AND HE SENT THE SLAVE OF HIM AT THE

ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις,  
HOUR OF THE DINNER TO SAY TO THE ONES HAVING BEEN INVITED,

Ἔρχεσθε, ὅτι ἤδη ἑτοιμὰ ἐστίν. **14.18** καὶ ἤρξαντο  
COME, BECAUSE NOW IT IS~READY. AND BEGAN

ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν  
UNANIMOUSLY ALL TO BE EXCUSED. THE FIRST SAID

αὐτῷ, Ἀγρὸν ἡγόρασα καὶ ἔχω ἀνάγκην ἐξελθῶν  
TO HIM, I BOUGHT~A FIELD AND I AM COMPELLED HAVING GONE OUT

ιδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον.  
TO SEE IT. I ASK YOU, HAVE ME HAVING BEEN EXCUSED.

**14.19** καὶ ἕτερος εἶπεν, Ζεῦγῃ βοῶν ἡγόρασα πέντε  
AND ANOTHER SAID, <sup>2</sup>PAIR <sup>3</sup>OF OXEN <sup>4</sup>I BOUGHT <sup>5</sup>FIVE

καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με  
AND I AM GOING TO EXAMINE THEM. I ASK YOU, HAVE ME

παρητημένον. **14.20** καὶ ἕτερος εἶπεν, Γυναίκα ἔγημα  
HAVING BEEN EXCUSED. AND ANOTHER SAID, I MARRIED~A WOMAN

καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. **14.21** καὶ  
AND THEREFORE I AM NOT ABLE TO COME. AND

παραγενόμενος ὁ δούλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ  
HAVING ARRIVED THE SLAVE REPORTED TO THE LORD OF HIM

ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ  
THESE THINGS. THEN HAVING BEEN ANGRY THE MASTER OF THE HOUSE SAID TO THE

δούλῳ αὐτοῦ, Ἐξέλθε ταχέως εἰς τὰς πλατείας καὶ  
SLAVE OF HIM, GO OUT QUICKLY INTO THE STREETS AND

ρύμας τῆς πόλεως καὶ τοὺς πτωχοὺς καὶ ἀναπείρους  
LANES OF THE CITY AND THE POOR AND [THE] CRIPPLED

and you would be repaid.

<sup>13</sup>But when you give a banquet, invite the poor, the crippled, the lame, and the blind. <sup>14</sup>And you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous.”

<sup>15</sup>One of the dinner guests, on hearing this, said to him, “Blessed is anyone who will eat bread in the kingdom of God!” <sup>16</sup>Then Jesus said to him, “Someone gave a great dinner and invited many. <sup>17</sup>At the time for the dinner he sent his slave to say to those who had been invited, ‘Come; for everything is ready now.’

<sup>18</sup>But they all alike began to make excuses. The first said to him, ‘I have bought a piece of land, and I must go out and see it; please accept my regrets.’ <sup>19</sup>Another said, ‘I have bought five yoke of oxen, and I am going to try them out; please accept my regrets.’ <sup>20</sup>Another said, ‘I have just been married, and therefore I cannot come.’

<sup>21</sup>So the slave returned and reported this to his master. Then the owner of the house became angry and said to his slave, ‘Go out at once into the streets and lanes of the town and bring in the poor,

<sup>v</sup> Gk he

the crippled, the blind, and the lame.’<sup>22</sup> And the slave said, ‘Sir, what you ordered has been done, and there is still room.’<sup>23</sup> Then the master said to the slave, ‘Go out into the roads and lanes, and compel people to come in, so that my house may be filled.’<sup>24</sup> For I tell you,<sup>w</sup> none of those who were invited will taste my dinner.’”

25 Now large crowds were traveling with him; and he turned and said to them,<sup>26</sup> “Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple.<sup>27</sup> Whoever does not carry the cross and follow me cannot be my disciple.<sup>28</sup> For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? <sup>29</sup>Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him,<sup>30</sup> saying, ‘This fellow began to build and was not able to finish.’<sup>31</sup> Or what king, going out to wage war against another king, will not sit down first and consider whether he is able with ten thousand

<sup>w</sup> The Greek word for you here is plural

καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε. **14.22** καὶ  
AND [THE] BLIND AND [THE] LAME BRING [THEM] IN HERE. AND

εἶπεν ὁ δούλος, Κύριε, γέγονεν ὃ ἐπέταξας, καὶ  
SAID THE SLAVE, LORD, HAS BEEN DONE WHAT YOU COMMANDED, AND  
ἔτι τόπος ἐστίν. **14.23** καὶ εἶπεν ὁ κύριος πρὸς τὸν  
STILL THERE IS-A PLACE. AND SAID THE LORD TO THE

δούλον, Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ  
SLAVE, GO OUT TO THE ROADWAYS AND FENCES AND

ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος·  
URGE [THEM] TO COME IN, IN ORDER THAT MAY BE FILLED MY - HOUSE.

**14.24** λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν  
FOR-I SAY TO YOU\* THAT NO ONE - OF THOSE-MEN -

κεκλημένων γεύσεται μου τοῦ δείπνου.  
HAVING BEEN INVITED WILL TASTE MY - DINNER.

**14.25** Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ  
AND~WERE ACCOMPANYING HIM A LARGE-CROWD, AND

στραφεὶς εἶπεν πρὸς αὐτούς, **14.26** Εἴ τις ἔρχεται  
HAVING TURNED HE SAID TO THEM, IF SOMEONE COMES

πρὸς με καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν  
TO ME AND DOES NOT HATE THE FATHER OF HIMSELF AND THE

μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς  
MOTHER AND THE WIFE AND THE CHILDREN AND THE

ἀδελφοὺς καὶ τὰς ἀδελφὰς ἔτι τε καὶ τὴν ψυχὴν  
BROTHERS AND THE SISTERS AND~IN ADDITION ALSO THE LIFE

ἑαυτοῦ, οὐ δύναται εἶναι μου μαθητής. **14.27** ὅστις  
OF HIMSELF, HE IS NOT ABLE TO BE MY DISCIPLE. WHOEVER

οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω  
DOES NOT CARRY THE CROSS OF HIMSELF AND COMES AFTER

μου, οὐ δύναται εἶναι μου μαθητής. **14.28** τίς γὰρ ἐξ  
ME, IS NOT ABLE TO BE MY DISCIPLE. FOR~WHO AMONG

ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον  
YOU\* WANTING TO BUILD~A TOWER [WILL] NOT FIRST

καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς  
HAVING SAT DOWN FIGURE OUT THE COST, IF HE HAS [ENOUGH] FOR

ἀπαρτισμόν; **14.29** ἵνα μήποτε θέντος αὐτοῦ θεμέλιον  
COMPLETION? LEST HAVING LAID HIS FOUNDATION

καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες  
AND NOT BEING ABLE TO FINISH [IT], EVERYONE - SEEING [IT]

ἄρξωνται αὐτῷ ἐμπαίζειν **14.30** λέγοντες ὅτι Οὗτος ὁ  
MAY BEGIN TO RIDICULE~HIM SAYING, - THIS -

ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυεν  
MAN BEGAN TO BUILD AND WAS NOT ABLE

ἐκτελέσαι. **14.31** ἢ τίς βασιλεὺς πορευόμενος ἐτέρῳ  
TO FINISH. OR WHAT KING GOING <sup>2</sup>ANOTHER

βασιλεῖ συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας  
<sup>3</sup>KING <sup>1</sup>TO ENGAGE IN BATTLE NOT HAVING SAT DOWN

πρῶτον βουλευσεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν  
FIRST WILL CONSIDER IF HE IS~ABLE WITH TEN THOUSAND

ὑπαντήσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ'  
TO MEET THE ONE WITH TWENTY THOUSAND HAVING COME AGAINST

αὐτόν; 14.32 εἰ δὲ μὴ γε, ἔτι αὐτοῦ πόρρω ὄντος  
HIM? OTHERWISE, WHILE HE BEING-FAR AWAY

πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην.  
HAVING SENT-AN AMBASSADOR HE ASKS THE [TERMS] FOR PEACE.

14.33 οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται  
SO THEN ALL OF YOU\* WHO DOES NOT RENOUNCE

πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναι μου  
ALL HIS POSSESSIONS IS NOT ABLE TO BE MY

μαθητῆς.  
DISCIPLE.

14.34 Καλὸν οὖν τὸ ἅλας· ἐὰν δὲ καὶ τὸ ἅλας  
GOOD THEN [IS] - SALT. BUT-IF EVEN THE SALT

μωρανθῇ, ἐν τίνι ἀρτυθήσεται; 14.35 οὔτε εἰς  
SHOULD BECOME TASTELESS, WITH WHAT WILL IT BE SEASONED? NEITHER FOR

γῆν οὔτε εἰς κοπρίαν εὐθετόν ἐστιν, ἔξω βάλλουσιν  
SOIL NOR FOR MANURE IS IT-SUITABLE; THEY THROW-OUT

αὐτό. ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.  
IT. THE ONE HAVING EARS TO HEAR LET THAT ONE HEAR.

to oppose the one who comes against him with twenty thousand? <sup>32</sup>If he cannot, then, while the other is still far away, he sends a delegation and asks for the terms of peace. <sup>33</sup>So therefore, none of you can become my disciple if you do not give up all your possessions.

<sup>34</sup>“Salt is good; but if salt has lost its taste, how can its saltiness be restored?” <sup>35</sup>It is fit neither for the soil nor for the manure pile; they throw it away. Let anyone with ears to hear listen!”

<sup>\*</sup>Or how can it be used for seasoning?

## CHAPTER 15

15.1 Ἦσαν δὲ αὐτῷ ἐγγιζόντες πάντες οἱ τελῶναι  
NOW-THERE WERE DRAWING NEAR-TO HIM ALL THE TAX COLLECTORS

καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. 15.2 καὶ διεγόγγυζον  
AND THE SINNERS TO LISTEN TO HIM. AND WERE COMPLAINING

οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι  
BOTH-THE PHARISEES AND THE SCRIBES SAYING, -

Οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς.  
THIS ONE WELCOMES-SINNERS AND EATS WITH THEM.

15.3 εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων,  
AND-HE TOLD TO THEM - THIS-PARABLE SAYING,

15.4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ  
WHAT MAN OF YOU\* HAVING ONE HUNDRED SHEEP AND

ἀπολέσας ἐξ αὐτῶν ἓν οὐ καταλείπει τὰ  
HAVING LOST FROM THEM ONE, IS NOT LEAVING THE

ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ  
NINETY-NINE IN THE WILDERNESS AND GOES FOR

τὸ ἀπολωλὸς ἕως εὕρῃ αὐτό; 15.5 καὶ εὕρων  
THE ONE HAVING BEEN LOST UNTIL HE FINDS IT? AND HAVING FOUND [IT]

ἐπιτίθῃσιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων 15.6 καὶ  
HE PUTS [IT] ON THE SHOULDERS OF HIM REJOICING AND

ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ  
HAVING COME TO THE HOUSE HE CALLS TOGETHER - FRIENDS AND

τοὺς γείτονας λέγων αὐτοῖς, Συγχαρήτε μοι, ὅτι  
- NEIGHBORS SAYING TO THEM, REJOICE TOGETHER WITH ME, BECAUSE

Now all the tax collectors and sinners were coming near to listen to him. <sup>2</sup>And the Pharisees and the scribes were grumbling and saying, “This fellow welcomes sinners and eats with them.”

<sup>3</sup>So he told them this parable: <sup>4</sup>“Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? <sup>5</sup>When he has found it, he lays it on his shoulders and rejoices. <sup>6</sup>And when he comes home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, for



I have found my sheep that was lost.' <sup>7</sup>Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

<sup>8</sup>"Or what woman having ten silver coins,<sup>y</sup> if she loses one of them, does not light a lamp, sweep the house, and search carefully until she finds it? <sup>9</sup>When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin that I had lost.' <sup>10</sup>Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

<sup>11</sup>Then Jesus<sup>z</sup> said, "There was a man who had two sons. <sup>12</sup>The younger of them said to his father, 'Father, give me the share of the property that will belong to me.' So he divided his property between them. <sup>13</sup>A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. <sup>14</sup>When he had spent everything, a severe famine took place throughout that country, and he began to be in need. <sup>15</sup>So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. <sup>16</sup>He would gladly

<sup>y</sup> Gk 'drachmas', each worth about a day's wage for a laborer

<sup>z</sup> Gk he

εὑρον τὸ πρόβατόν μου τὸ ἀπολωλός. **15.7** λέγω  
I FOUND THE SHEEP OF ME, THE ONE HAVING BEEN LOST. I SAY

ὕμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ  
TO YOU\* THAT THUS JOY IN - HEAVEN THERE WILL BE OVER ONE

ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα  
SINNER REPENTING THAN OVER NINETY-NINE

δικαίοις οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας.  
RIGHTEOUS WHO NO NEED HAVE OF REPENTANCE.

**15.8** Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα ἐὰν ἀπολέσῃ  
OR WHAT WOMAN <sup>3</sup>DRACHMAS <sup>4</sup>HAVING <sup>5</sup>TEN IF SHE LOSES

δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν  
ONE~DRACHMA, [WILL] NOT LIGHT A LAMP AND SWEEP THE

οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως οὗ εὕρῃ; **15.9** καὶ  
HOUSE AND SEARCH CAREFULLY UNTIL SHE FINDS [IT]? AND

εὐροῦσα συγκαλεῖ τὰς φίλας καὶ γείτονας  
HAVING FOUND [IT], SHE CALLS TOGETHER - FRIENDS AND NEIGHBORS

λέγουσα, Συγχαρήτέ μοι, ὅτι εὑρον τὴν δραχμὴν  
SAYING, REJOICE TOGETHER WITH ME, BECAUSE I FOUND THE DRACHMA

ἣν ἀπώλεσα. **15.10** οὕτως, λέγω ὑμῖν, γίνεται χαρὰ  
WHICH I LOST. THUS, I SAY TO YOU\*, THERE IS JOY

ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ  
BEFORE THE ANGELS - OF GOD OVER ONE SINNER

μετανοοῦντι.  
REPENTING.

**15.11** Εἶπεν δέ, Ἄνθρωπός τις εἶχεν δύο υἱούς.  
AND~HE SAID, A CERTAIN~MAN HAD TWO SONS.

**15.12** καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί, Πάτερ,  
AND SAID THE YOUNGER OF THEM TO THE FATHER, FATHER,

δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. ὁ δὲ  
GIVE TO ME THE PART~BELONGING OF THE PROPERTY. - AND

διέειλεν αὐτοῖς τὸν βίον. **15.13** καὶ μετ' οὐ πολλὰς  
HE DISTRIBUTED TO THEM THE PROPERTY. AND AFTER NOT MANY

ἡμέρας συναγαγὼν πάντα ὁ νεώτερος υἱὸς  
DAYS HAVING GATHERED TOGETHER EVERYTHING THE YOUNGER SON

ἀπεδήμησεν εἰς χώραν μακράν καὶ ἐκεῖ διεσκόρπισεν  
WENT ON A JOURNEY TO A COUNTRY FARAWAY AND THERE HE SQUANDERED

τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως. **15.14** δαπανήσαντος δὲ  
THE PROPERTY OF HIM LIVING LOOSELY. AND~HAVING SPENT

αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν  
OF HIM EVERYTHING THERE CAME A SEVERE~FAMINE THROUGHOUT -

χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.  
THAT~COUNTRY, AND HE BEGAN TO GO WITHOUT.

**15.15** καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν  
AND HAVING GONE HE BECAME ASSOCIATED WITH ONE OF THE CITIZENS

τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς  
- OF THAT~COUNTRY, AND HE SENT HIM INTO THE FIELDS

αὐτοῦ βόσκειν χοίρους, **15.16** καὶ ἐπεθύμει  
OF HIM TO FEED PIGS, AND HE WAS LONGING

χορτασθῆναι ἐκ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι,  
TO BE FED WITH THE PODS WHICH <sup>3</sup>WERE EATING <sup>1</sup>THE <sup>2</sup>PIGS,

καὶ οὐδείς ἐδίδου αὐτῷ. 15.17 εἰς ἑαυτὸν δὲ  
AND NO ONE WAS GIVING [ANYTHING] TO HIM. <sup>3</sup>TO <sup>4</sup>HIMSELF <sup>1</sup>BUT

ἐλθὼν ἔφη, Πόσοι μίσθιοι τοῦ πατρός  
<sup>2</sup>HAVING COME HE SAID, HOW MANY HIRED SERVANTS OF THE FATHER

μὲν περισσεύονται ἄρτων, ἐγὼ δὲ λιμῶ  
OF ME [THERE ARE] HAVING LEFTOVERS OF BREAD, BUT~I WITH A FAMINE

ὥδε ἀπόλλυμαι. 15.18 ἀναστὰς πορεύσομαι πρὸς τὸν  
AM PERISHING~HERE. HAVING ARISEN I WILL GO TO THE

πατέρα μου καὶ ἐρῶ αὐτῷ, Πάτερ, ἡμαρτον εἰς  
FATHER OF ME AND I WILL SAY TO HIM, FATHER, I SINNED AGAINST

τὸν οὐρανὸν καὶ ἐνώπιόν σου, 15.19 οὐκέτι εἰμὶ ἄξιος  
- HEAVEN AND BEFORE YOU, NO LONGER AM I WORTHY

κληθῆναι υἱὸς σου· ποιήσόν με ὡς ἓνα τῶν  
TO BE CALLED [THE] SON OF YOU. MAKE ME AS ONE OF THE

μισθίων σου. 15.20 καὶ ἀναστὰς ἦλθεν πρὸς τὸν  
HIRED SERVANTS OF YOU. AND HAVING ARISEN HE CAME TO THE

πατέρα ἑαυτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν  
FATHER OF HIMSELF. AND~WHILE HE [STILL] A DISTANCE BEING AWAY SAW

αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ  
HIM THE FATHER OF HIM AND WAS FILLED WITH COMPASSION AND

δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ  
TEARS FELL UPON THE NECK OF HIM AND

κατεφίλησεν αὐτόν. 15.21 εἶπεν δὲ ὁ υἱὸς αὐτῷ,  
HE KISSED HIM. AND~SAID THE SON TO HIM,

Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου,  
FATHER, I SINNED AGAINST - HEAVEN AND BEFORE YOU,

οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου. 15.22 εἶπεν δὲ  
NO LONGER AM I WORTHY TO BE CALLED [THE] SON OF YOU. BUT~SAID

ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ, Ταχὺ ἐξενέγκατε  
THE FATHER TO THE SLAVES OF HIM, QUICK, BRING OUT

στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε  
<sup>3</sup>ROBE <sup>1</sup>THE <sup>2</sup>BEST AND CLOTHE HIM, AND GIVE

δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς  
A RING FOR THE HAND OF HIM AND SANDALS FOR THE

πόδας, 15.23 καὶ φέρετε τὸν μόσχον τὸν σιτευτόν,  
FEET, AND BRING THE <sup>2</sup>CALF - <sup>1</sup>FATTENED, [AND]

θύσατε, καὶ φαγόντες εὐφρανθώμεν, 15.24 ὅτι οὗτος ὁ  
SACRIFICE [IT], AND HAVING EATEN LET US BE MERRY, BECAUSE THIS -

υἱὸς μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ  
SON OF ME WAS~DEAD AND HE LIVED AGAIN, HE HAD BEEN LOST AND

εὑρέθη. καὶ ἤρξαντο εὐφραίνεσθαι.  
HE WAS FOUND. AND THEY BEGAN TO BE MERRY.

15.25 Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ.  
BUT~WAS THE SON OF HIM, THE OLDER, IN [THE] FIELD.

15:21 text: all. add ποιήσόν με ὡς ἓνα τῶν μισθίων σου (make me like one of your hired men) [see Luke 15:19]: ASVmg RSVmg NIVmg NEBmg NRSVmg.

have filled himself with<sup>a</sup> the pods that the pigs were eating; and no one gave him anything.<sup>17</sup> But when he came to himself he said, 'How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger! <sup>18</sup>I will get up and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; <sup>19</sup>I am no longer worthy to be called your son; treat me like one of your hired hands."' <sup>20</sup>So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. <sup>21</sup>Then the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' <sup>22</sup>But the father said to his slaves, 'Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. <sup>23</sup>And get the fatted calf and kill it, and let us eat and celebrate; <sup>24</sup>for this son of mine was dead and is alive again; he was lost and is found!' And they began to celebrate.

25 "Now his elder son was in the field; and

<sup>a</sup> Other ancient authorities read *filled his stomach with*

<sup>b</sup> Other ancient authorities add *treat me as one of your hired servants*

when he came and approached the house, he heard music and dancing.  
<sup>26</sup>He called one of the slaves and asked what was going on.  
<sup>27</sup>He replied, 'Your brother has come, and your father has killed the fattened calf, because he has got him back safe and sound.'  
<sup>28</sup>Then he became angry and refused to go in. His father came out and began to plead with him.  
<sup>29</sup>But he answered his father, 'Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends.'  
<sup>30</sup>But when this son of yours came back, who has devoured your property with prostitutes, you killed the fattened calf for him!'  
<sup>31</sup>Then the father said to him, 'Son, you are always with me, and all that is mine is yours.'  
<sup>32</sup>But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.'"

καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν  
 AND AS COMING HE DREW NEAR TO THE HOUSE, HE HEARD  
 συμφωνίας καὶ χορῶν, **15.26** καὶ προσκαλεσάμενος ἓνα  
 MUSIC AND DANCING, AND HAVING SUMMONED ONE  
 τῶν παίδων ἐπυνθάνετο τί ἂν εἴη ταῦτα. **15.27** ὁ  
 OF THE SERVANTS, HE WAS INQUIRING WHAT MIGHT BE THESE THINGS.  
 δὲ εἶπεν αὐτῷ ὅτι Ὁ ἀδελφός σου ἦκει, καὶ  
 AND HE SAID TO HIM - THE BROTHER OF YOU IS PRESENT, AND  
 ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι  
 'SACRIFICED THE FATHER OF YOU THE CALF - FATTENED, BECAUSE  
 ὑγιαίνοντα αὐτὸν ἀπέλαβεν. **15.28** ὠργίσθη δὲ καὶ  
 BEING IN GOOD HEALTH HE RECEIVED BACK HIM. AND HE WAS ANGRY AND  
 οὐκ ἤθελεν εἰσελθεῖν, ὁ δὲ πατήρ αὐτοῦ ἐξελθὼν  
 HE DID NOT WANT TO ENTER, BUT THE FATHER OF HIM HAVING COME OUT  
 παρεκάλει αὐτόν. **15.29** ὁ δὲ ἀποκριθεὶς εἶπεν τῷ  
 WAS PLEADING WITH HIM. - BUT HAVING ANSWERED HE SAID TO THE  
 πατρὶ αὐτοῦ, Ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ  
 FATHER OF HIM, BEHOLD SO MANY YEARS I SERVE YOU AND  
 οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε  
 NEVER A COMMANDMENT OF YOU I DISOBEYED, AND NEVER FOR ME  
 ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ  
 DID YOU GIVE A YOUNG GOAT THAT WITH THE FRIENDS OF ME I MIGHT BE MERRY.  
**15.30** ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγὼν σου  
 BUT WHEN - SON OF YOU THIS, THE ONE HAVING DEVoured YOUR  
 τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν  
 - PROPERTY WITH PROSTITUTES CAME, YOU SACRIFICED FOR HIM THE  
 σιτευτὸν μόσχον. **15.31** ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ  
 FATTENED CALF. - AND HE SAID TO HIM, CHILD, YOU  
 πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμά  
 ALWAYS WITH ME ARE, AND EVERYTHING [WHICH IS] - MINE  
 σὰ ἐστίν· **15.32** εὐφρανθῆναι δὲ καὶ χαρῆναι  
 IS-YOURS. NOW TO BE MERRY AND TO REJOICE  
 ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ  
 IT WAS NECESSARY, BECAUSE - BROTHER OF YOU THIS WAS DEAD AND  
 ἔζησεν, καὶ ἀπολωλὼς καὶ εὐρέθη.  
 HE LIVED, AND HAVING BEEN LOST AND WAS FOUND.

## CHAPTER 16

Then Jesus said to the disciples, "There was a rich man who had a manager, and charges were brought to him that this man was squandering his property.  
<sup>2</sup>So he summoned him and

<sup>c</sup>Gk he

**16.1** Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητάς,  
 AND HE WAS SAYING ALSO TO THE DISCIPLES,  
 Ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ  
 A CERTAIN MAN WAS RICH WHO HAD A STEWARD, AND  
 οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ  
 THIS WAS THE CHARGE BROUGHT AGAINST HIM: AS SQUANDERING THE  
 ὑπάρχοντα αὐτοῦ. **16.2** καὶ φωνήσας αὐτὸν εἶπεν  
 POSSESSIONS OF HIM. AND HAVING CALLED HIM, HE SAID



αὐτῷ, τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον  
TO HIM, WHAT [IS] THIS I HEAR ABOUT YOU? RENDER THE ACCOUNT

τῆς οἰκονομίας σου, οὐ γὰρ δύνη ἔτι  
OF THE STEWARDSHIP OF YOU, <sup>2</sup>NO <sup>1</sup>FOR <sup>4</sup>ARE YOU ABLE <sup>3</sup>LONGER

οἰκονομεῖν. 16.3 εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος,  
TO BE STEWARD. AND-<sup>2</sup>SAID WITHIN HIMSELF THE STEWARD,

τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν  
WHAT MAY I DO, BECAUSE THE LORD OF ME TAKES AWAY THE

οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω,  
STEWARDSHIP FROM ME? TO DIG, I AM NOT STRONG [ENOUGH],

ἐπαιτεῖν αἰσχύνομαι. 16.4 ἔγνων τί ποιήσω, ἵνα ὅταν  
TO BEG I AM ASHAMED. I KNOW WHAT I MAY DO, THAT WHEN

μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς  
I AM REMOVED FROM THE STEWARDSHIP THEY MAY RECEIVE ME INTO THE

οἶκους αὐτῶν. 16.5 καὶ προσκαλεσάμενος ἕνα ἕκαστον  
HOUSES OF THEM. AND HAVING SUMMONED EACH-ONE

τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ  
OF THE DEBTORS OF THE MASTER OF HIMSELF, HE WAS SAYING TO THE

πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ μου; 16.6 ὁ δὲ  
FIRST, HOW MUCH DO YOU OWE TO THE LORD OF ME? - AND

εἶπεν, Ἑκατὸν βάτους ἐλαίου. ὁ δὲ εἶπεν αὐτῷ,  
HE SAID, ONE HUNDRED BATHS OF OIL. - AND HE SAID TO HIM,

Δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως  
TAKE YOUR - BILLS AND HAVING SAT DOWN, QUICKLY

γράψον πεντήκοντα. 16.7 ἔπειτα ἑτέρῳ εἶπεν, Σὺ δὲ  
WRITE FIFTY. THEN TO ANOTHER HE SAID, AND-YOU

πόσον ὀφείλεις; ὁ δὲ εἶπεν, Ἑκατὸν κόρους σίτου.  
HOW MUCH DO YOU OWE? - AND HE SAID, ONE HUNDRED MEASURES OF WHEAT.

λέγει αὐτῷ, Δέξαι σου τὰ γράμματα καὶ γράψον  
HE SAYS TO HIM, TAKE YOUR - BILLS AND WRITE

ὀγδοήκοντα. 16.8 καὶ ἐπῆνεσεν ὁ κύριος τὸν  
EIGHTY. AND <sup>3</sup>PRASED <sup>1</sup>THE <sup>2</sup>LORD <sup>4</sup>THE

οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν·  
<sup>6</sup>STEWARD - <sup>5</sup>UNRIGHTEOUS BECAUSE HE ACTED-WISELY.

ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς  
BECAUSE THE SONS - OF THIS-AGE MORE WISE THAN THE

υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν.  
SONS OF THE LIGHT IN THE GENERATION - OF THEMSELVES ARE.

16.9 Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ  
AND I SAY-TO YOU\*, MAKE~FOR YOURSELVES FRIENDS FROM

τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπῃ  
THE WEALTH - OF UNRIGHTEOUSNESS, THAT WHEN IT FAILS

δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.  
THEY MAY WELCOME YOU\* INTO THE ETERNAL TENTS.

16.10 ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ  
THE [ONE] FAITHFUL IN LITTLE, ALSO IN MUCH

πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ  
IS-FAITHFUL, AND THE [ONE BEING] IN LITTLE UNRIGHTEOUS ALSO

said to him, 'What is this that I hear about you? Give me an accounting of your management, because you cannot be my manager any longer.' <sup>3</sup>Then the manager said to himself, 'What will I do, now that my master is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg.' <sup>4</sup>I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes.' <sup>5</sup>So, summoning his master's debtors one by one, he asked the first, 'How much do you owe my master?' <sup>6</sup>He answered, 'A hundred jugs of olive oil.' He said to him, 'Take your bill, sit down quickly, and make it fifty.' <sup>7</sup>Then he asked another, 'And how much do you owe?' He replied, 'A hundred containers of wheat.' He said to him, 'Take your bill and make it eighty.' <sup>8</sup>And his master commended the dishonest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light. <sup>9</sup>And I tell you, make friends for yourselves by means of dishonest wealth<sup>d</sup> so that when it is gone, they may welcome you into the eternal homes.<sup>e</sup>

10 "Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little

<sup>d</sup> Gk. *mammon*

<sup>e</sup> Gk. *tents*



is dishonest also in much.

<sup>11</sup>If then you have not been faithful with the dishonest wealth, / who will entrust to you the true riches? <sup>12</sup>And if you have not been faithful with what belongs to another, who will give you what is your own? <sup>13</sup>No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.<sup>f</sup>

14 The Pharisees, who were lovers of money, heard all this, and they ridiculed him. <sup>15</sup>So he said to them, "You are those who justify yourselves in the sight of others; but God knows your hearts; for what is prized by human beings is an abomination in the sight of God.

16 "The law and the prophets were in effect until John came; since then the good news of the kingdom of God is proclaimed, and everyone tries to enter it by force.<sup>g</sup> <sup>17</sup>But it is easier for heaven and earth to pass away, than for one stroke of a letter in the law to be dropped.

18 "Anyone who divorces his wife and marries another commits adultery, and whoever marries a woman divorced from her husband commits adultery.

19 "There was a rich man who was dressed in purple and fine linen and who feasted

<sup>f</sup> Gk. *mammon*

<sup>g</sup> Or everyone is strongly urged to enter it

ἐν πολλῷ ἀδίκος ἐστίν. 16.11 εἰ οὖν ἐν τῷ ἀδίκῳ  
IN MUCH IS~UNRIGHTEOUS. IF THEN WITH - UNRIGHTEOUS

μαμωνᾶ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν  
WEALTH <sup>2</sup>FAITHFUL <sup>1</sup>YOU WERE NOT, - <sup>6</sup>TRUE[RICHES] <sup>3</sup>WHO <sup>5</sup>TO YOU<sup>7</sup>

πιστεύει; 16.12 καὶ εἰ ἐν τῷ ἄλλοτρίῳ  
<sup>4</sup>WILL ENTRUST? AND IF WITH THE[THING] BELONGING TO ANOTHER

πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει;  
<sup>2</sup>FAITHFUL <sup>1</sup>YOU WERE NOT, - YOUR<sup>8</sup> OWN WHO WILL GIVE~TO YOU<sup>9</sup>?

16.13 Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεῖν·  
NO SLAVE IS ABLE TWO MASTERS TO SERVE;

ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ  
FOR~EITHER THE ONE HE WILL HATE AND THE OTHER HE WILL LOVE, OR

ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει.  
ONE HE WILL BE DEVOTED TO AND THE OTHER HE WILL DESPISE.

οὐ δύνασθε θεῷ δουλεῖν καὶ μαμωνᾶ.  
YOU ARE NOT ABLE TO SERVE~GOD AND WEALTH.

16.14 Ἦκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι  
AND~WAS HEARING THESE THINGS ALL THE PHARISEES

φιλάργυροι ὑπάρχοντες καὶ ἐξεμυκτήριζον αὐτόν.  
BEING~LOVERS OF MONEY AND THEY WERE RIDICULING HIM.

16.15 καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐστε οἱ δικαιούντες  
AND HE SAID TO THEM, YOU ARE THE ONES JUSTIFYING

ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς  
YOURSELVES BEFORE - MEN, - BUT GOD KNOWS THE

καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις  
HEARTS OF YOU<sup>10</sup>. BECAUSE THE[THING] AMONG MEN

ὕψηλόν βδέλυγμα ἐνώπιον τοῦ θεοῦ. 16.16 Ὁ  
HIGHLY ESTEEMED [IS] AN ABOMINATION BEFORE - GOD. THE

νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου ἀπὸ  
LAW AND THE PROPHETS [WERE PROCLAIMED] UNTIL JOHN. FROM

τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς  
THEN THE KINGDOM - OF GOD IS BEING PREACHED AND EVERYONE

εἰς αὐτὴν βιάζεται. 16.17 Εὐκοπώτερον δὲ ἐστίν  
INTO IT IS BEING URGENTLY INVITED. BUT~EASIER IT IS [FOR]

τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου  
- HEAVEN AND - EARTH TO PASS AWAY THAN OF THE LAW

μῖαν κεραίαν πεσεῖν. 16.18 Πᾶς ὁ ἀπολύων τὴν  
ONE STROKE OF A LETTER TO DROP [OUT]. EVERYONE - DIVORCING THE

γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ  
WIFE OF HIM AND MARRYING ANOTHER COMMITS ADULTERY, AND

ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν  
THE ONE <sup>2</sup>[THE WOMAN] HAVING BEEN DIVORCED <sup>3</sup>BY <sup>4</sup>[HER] HUSBAND, <sup>1</sup>MARRYING

μοιχεύει.  
COMMITS ADULTERY.

16.19 Ἄνθρωπος δὲ τις ἦν πλούσιος, καὶ  
<sup>3</sup>MAN <sup>1</sup>NOW <sup>2</sup>A CERTAIN WAS RICH, AND

ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος  
WAS CLOTHING HIMSELF WITH PURPLE AND LINEN, BEING MERRY

καθ' ἡμέραν λαμπρῶς. **16.20** πτωχὸς δέ τις  
 EVERY DAY [EATING] SUMPTUOUSLY. <sup>3</sup>POOR MAN <sup>1</sup>AND <sup>2</sup>A CERTAIN

ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ  
 BY NAME, LAZARUS, HAD BEEN LAID AT THE GATE OF HIM

ἐλκωμένους **16.21** καὶ ἐπιθυμῶν χορτασθῆναι  
 HAVING BEEN COVERED WITH SORES AND DESIRING TO BE FED

ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ  
 FROM THE THINGS FALLING FROM THE TABLE OF THE

πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ  
 RICH MAN. BUT EVEN THE DOGS COMING WERE LICKING THE

ἐλκη αὐτοῦ. **16.22** ἐγένετο δὲ ἀποθανεῖν τὸν  
 SORES OF HIM. AND-IT CAME TO PASS [THAT] DIED THE

πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς  
 POOR MAN AND HE-WAS CARRIED AWAY BY THE ANGELS TO

τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος  
 THE BOSOM OF ABRAHAM. AND-DIED ALSO THE RICH MAN

καὶ ἐτάφη. **16.23** καὶ ἐν τῷ ᾧ ἔπαρας τοὺς  
 AND HE WAS BURIED. AND IN - HADES HAVING LIFTED UP THE

ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ  
 EYES OF HIM, BEING IN TORMENTS, HE SEES

Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις  
 ABRAHAM FROM FAR AWAY AND LAZARUS IN THE BOSOMS

αὐτοῦ. **16.24** καὶ αὐτὸς φωνήσας εἶπεν, Πάτερ  
 OF HIM. AND HE HAVING CALLED SAID, FATHER

Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα  
 ABRAHAM, HAVE MERCY ON ME AND SEND LAZARUS THAT

βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ  
 HE MAY DIP THE TIP OF THE FINGER OF HIM [INTO] [THE] WATER AND

καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ  
 MAY COOL THE TONGUE OF ME, BECAUSE I AM SUFFERING IN -

φλογὶ ταύτῃ. **16.25** εἶπεν δὲ Ἀβραάμ, Τέκνον, μνήσθητι  
 THIS-FLAME. BUT-SAID ABRAHAM, CHILD, REMEMBER

ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ  
 THAT YOU RECEIVED THE GOOD THINGS OF YOU IN THE LIFE OF YOU, AND

Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται,  
 LAZARUS LIKEWISE THE BAD. BUT-NOW HE IS COMFORTED~HERE,

σὺ δὲ ὀδυνᾷσαι. **16.26** καὶ ἐν πᾶσι τούτοις  
 BUT~YOU ARE SUFFERING. AND IN [ADDITION] TO ALL THESE THINGS

μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως  
 BETWEEN US AND YOU\* A GREAT~CHASM HAS BEEN FIXED, SO THAT

οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς  
 THE ONES WISHING TO COME OVER FROM [HERE] TO YOU\*

μὴ δύνωνται, μηδὲ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν.  
 ARE NOT ABLE, NEITHER FROM THERE TO US MAY THEY CROSS OVER.

**16.27** εἶπεν δέ, Ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς  
 AND-HE SAID, I ASK YOU THEN, FATHER, THAT YOU MAY SEND

αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου, **16.28** ἔχω γὰρ  
 HIM TO THE HOUSE OF THE FATHER OF ME, FOR-I HAVE

sumptuously every day.

<sup>20</sup>And at his gate lay a poor man named Lazarus, covered with sores, <sup>21</sup>who longed to satisfy his hunger with what fell from the rich man's table; even the dogs would come and lick his sores. <sup>22</sup>The poor man died and was carried away by the angels to be with Abraham. <sup>h</sup>The rich man also died and was buried. <sup>23</sup>In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. <sup>i</sup>

<sup>24</sup>He called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.' <sup>25</sup>But Abraham said, 'Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony.

<sup>26</sup>Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.' <sup>27</sup>He said, 'Then, father, I beg you to send him to my father's house—<sup>28</sup>for I have

<sup>h</sup> Gk. to Abraham's bosom

<sup>i</sup> Gk. in his bosom

five brothers—that he may warn them, so that they will not also come into this place of torment.’<sup>29</sup> Abraham replied, ‘They have Moses and the prophets; they should listen to them.’<sup>30</sup> He said, ‘No, father Abraham; but if someone goes to them from the dead, they will repent.’<sup>31</sup> He said to him, ‘If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.’”

πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ  
FIVE BROTHERS, THAT HE MAY WARN THEM, LEST  
καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.  
ALSO THEY MAY COME TO - THIS~PLACE - OF TORMENT.  
**16.29** λέγει δὲ Ἀβραάμ, Ἐχουσι Μωϋσέα καὶ τοὺς  
BUT~SAYS ABRAHAM, THEY HAVE MOSES AND THE  
προφῆτας· ἀκουσάτωσαν αὐτῶν. **16.30** ὁ δὲ εἶπεν,  
PROPHETS. LET THEM LISTEN TO THEM. - BUT HE SAID,  
Οὐχί, πάτερ Ἀβραάμ, ἀλλ’ ἐάν τις ἀπὸ νεκρῶν  
NO, FATHER ABRAHAM, BUT IF SOMEONE FROM [THE] DEAD  
πορευθῇ πρὸς αὐτοὺς μετανοήσουσιν. **16.31** εἶπεν δὲ  
SHOULD GO TO THEM THEY WILL REPENT. BUT~HE SAID  
αὐτῷ, Εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν,  
TO HIM, IF MOSES AND THE PROPHETS THEY DO NOT LISTEN TO,  
οὐδ’ ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται.  
NEITHER IF SOMEONE FROM [THE] DEAD SHOULD RISE AGAIN WILL THEY BE PERSUADED.

CHAPTER 17

Jesus<sup>j</sup> said to his disciples, “Occasions for stumbling are bound to come, but woe to anyone by whom they come! It would be better for you if a millstone were hung around your neck and you were thrown into the sea than for you to cause one of these little ones to stumble.<sup>3</sup> Be on your guard! If another disciple<sup>k</sup> sins, you must rebuke the offender, and if there is repentance, you must forgive.<sup>4</sup> And if the same person sins against you seven times a day, and turns back to you seven times and says, ‘I repent,’ you must forgive.”

<sup>5</sup> The apostles said to the Lord, “Increase our faith!”<sup>6</sup> The Lord replied, “If you had faith the size of a mustard seed, you could say

**17.1** Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ,  
AND~HE SAID TO THE DISCIPLES OF HIM,  
Ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἔλθειν, πλὴν  
IT IS~IMPOSSIBLE [FOR] - THE TEMPTATIONS TO SIN NOT TO COME, BUT  
οὐὰ δι’ οὗ ἔρχεται· **17.2** λυσιτελεῖ αὐτῷ εἰ  
WOE THROUGH WHOM IT COMES. IT IS BETTER FOR HIM IF  
λίθος μυλικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ  
A MILLSTONE IS HUNG AROUND THE NECK OF HIM  
καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα  
AND HE HAD BEEN THROWN INTO THE SEA THAN THAT  
σκανδαλίσῃ τῶν μικρῶν τούτων ἓνα.  
HE SHOULD CAUSE TO STUMBLE - <sup>3</sup>LITTLE ONES <sup>20</sup>OF THESE <sup>1</sup>ONE.  
**17.3** προσέχετε ἑαυτοῖς. ἐάν ἁμάρτη ὁ ἀδελφός σου  
PAY ATTENTION TO YOURSELVES. IF SINS THE BROTHER OF YOU,  
ἐπιτίμησον αὐτῷ, καὶ ἐάν μετανόησῃ ἄφες αὐτῷ.  
REBUKE HIM, AND IF HE REPENTS FORGIVE HIM.  
**17.4** καὶ ἐάν ἐπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς  
AND IF SEVEN TIMES [DURING] THE DAY HE SINS AGAINST  
σὲ καὶ ἐπτάκις ἐπιστρέψῃ πρὸς σὲ λέγων, Μετανοῶ,  
YOU AND SEVEN TIMES HE RETURNS AROUND TO YOU SAYING, I REPENT,  
ἀφήσεις αὐτῷ.  
YOU WILL FORGIVE HIM.

**17.5** Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ, Πρόσθες  
AND SAID THE APOSTLES TO THE LORD, ADD  
ἡμῖν πίστιν. **17.6** εἶπεν δὲ ὁ κύριος, Εἰ ἔχετε πίστιν  
TO US FAITH. AND~SAID THE LORD, IF YOU<sup>u</sup> HAVE FAITH  
ὥς κόκκον σινάπεως, ἐλέγετε ἂν τῇ  
LIKE A SEED OF MUSTARD, YOU<sup>u</sup> WOULD HAVE SAID -

<sup>j</sup>Gk He

<sup>k</sup>Gk your brother

<sup>l</sup>Gk faith as a grain of

συκαμίνῳ [ταύτῃ], Ἐκρίζωθητι καὶ φυτεύθητι ἐν τῇ  
TO THIS~MULBERRY TREE, BE UPROOTED AND BE PLANTED IN THE  
θαλάσση· καὶ ὑπήκουσεν ἂν ὑμῖν.  
SEA. AND IT WOULD HAVE OBEYED YOU°.

17.7 Τίς δὲ ἐξ ὑμῶν δούλον ἔχων ἀροτριῶντα ἢ  
BUT~WHO AMONG YOU° HAVING~A SLAVE PLOWING OR  
ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ  
TENDING SHEEP, WHO HAVING COME IN FROM THE FIELD WILL SAY

αὐτῷ, Εὐθέως παρελθὼν ἀνάπεσε, 17.8 ἀλλ’  
TO HIM, IMMEDIATELY HAVING COME BESIDE, LIE DOWN, BUT

οὐχὶ ἐρεῖ αὐτῷ, Ἐτοίμασον τί δειπνήσω καὶ  
WILL HE NOT SAY TO HIM, PREPARE SOMETHING [THAT] I MAY EAT AND

περιζώσάμενος διακόνει μοι ἕως φάγω καὶ  
HAVING WRAPPED [AN APRON] ABOUT YOURSELF SERVE ME UNTIL I EAT AND

πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;  
DRINK, AND AFTER THESE THINGS, MAY EAT AND DRINK YOU?

17.9 μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν  
[SURELY] HE DOES NOT HAVE GRATITUDE TO THE SERVANT BECAUSE HE DID

τὰ διαταχθέντα; 17.10 οὕτως καὶ ὑμεῖς, ὅταν  
THE THINGS HAVING BEEN COMMANDED? SO ALSO YOU°, WHEN

ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε  
YOU° DO ALL THE THINGS HAVING BEEN COMMANDED YOU°, SAY,

ὅτι Δοῦλοι ἀχρεοὶ ἐσμεν, ὃ ὠφείλομεν ποιῆσαι  
- USELESS~SLAVES WE ARE, WHAT WE WERE OBLIGATED TO DO

πεποιήκαμεν.  
WE HAVE DONE.

17.11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλὴμ  
AND IT CAME ABOUT WHILE [HE] GOES TO JERUSALEM

καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρείας καὶ  
AND HE WAS TRAVELING THROUGH [THE] MIDDLE OF SAMARIA AND

Γαλιλαίας. 17.12 καὶ εἰσερχομένου αὐτοῦ εἰς τινα  
GALILEE. AND HE~ENTERING INTO A CERTAIN

κώμην ἀπήντησαν [αὐτῷ] δέκα λεπροὶ ἄνδρες, οἱ  
VILLAGE MET HIM TEN LEPROUS MEN, WHO

ἔστησαν πόρρωθεν 17.13 καὶ αὐτοὶ ἤραν φωνήν  
STOOD FROM A DISTANCE AND THEY LIFTED UP VOICE

λέγοντες, Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. 17.14 καὶ  
SAYING, JESUS, MASTER, HAVE MERCY [UPON] US. AND

ιδὼν εἶπεν αὐτοῖς, Πορευθέντες ἐπιδείξατε  
HAVING SEEN [THIS] HE SAID TO THEM, HAVING GONE SHOW

ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ  
YOURSELVES TO THE PRIESTS. AND IT CAME ABOUT WHILE

ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν. 17.15 εἷς δὲ ἐξ αὐτῶν,  
THEY~GO AWAY THEY WERE CLEANSED. AND~ONE OF THEM,

ιδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ φωνῆς μεγάλης  
HAVING SEEN THAT HE WAS HEALED, RETURNED WITH A LOUD~VOICE

δοξάζων τὸν θεόν, 17.16 καὶ ἔπεσεν ἐπὶ πρόσωπον  
GLORIFYING - GOD, AND HE FELL ON [HIS] FACE

to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you.

7 “Who among you would say to your slave who has just come in from plowing or tending sheep in the field, ‘Come here at once and take your place at the table’? 8 Would you not rather say to him, ‘Prepare supper for me, put on your apron and serve me while I eat and drink; later you may eat and drink’? 9 Do you thank the slave for doing what was commanded? 10 So you also, when you have done all that you were ordered to do, say, ‘We are worthless slaves; we have done only what we ought to have done!’”

11 On the way to Jerusalem Jesus<sup>m</sup> was going through the region between Samaria and Galilee. 12 As he entered a village, ten lepers<sup>n</sup> approached him. Keeping their distance, 13 they called out, saying, “Jesus, Master, have mercy on us!” 14 When he saw them, he said to them, “Go and show yourselves to the priests.” And as they went, they were made clean.

15 Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. 16 He prostrated himself

<sup>m</sup> Gk he

<sup>n</sup> The terms leper and leprosy can refer to several diseases



at Jesus' feet and thanked him. And he was a Samaritan. <sup>17</sup>Then Jesus asked, "Were not ten made clean? But the other nine, where are they?" <sup>18</sup>Was none of them found to return and give praise to God except this foreigner?" <sup>19</sup>Then he said to him, "Get up and go on your way; your faith has made you well."

<sup>20</sup>Once Jesus was asked by the Pharisees when the kingdom of God was coming, and he answered, "The kingdom of God is not coming with things that can be observed; <sup>21</sup>nor will they say, 'Look, here it is!' or 'There it is!' For, in fact, the kingdom of God is among<sup>g</sup> you."

<sup>22</sup>Then he said to the disciples, "The days are coming when you will long to see one of the days of the Son of Man, and you will not see it. <sup>23</sup>They will say to you, 'Look there!' or 'Look here!' Do not go, do not set off in pursuit. <sup>24</sup>For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day.<sup>r</sup> <sup>25</sup>But first he must endure much suffering and be rejected by this generation. <sup>26</sup>Just as it was in the

<sup>g</sup> Gk *his*

<sup>p</sup> Gk *he*

<sup>q</sup> Or *within*

<sup>r</sup> Other ancient authorities lack in *his day*

παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς  
AT THE FEET OF HIM THANKING HIM. AND HE

ἦν Σαμαρίτης. 17.17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν,  
WAS A SAMARITAN. AND~HAVING ANSWERED - JESUS SAID,

Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα  
[WERE THERE] NOT - TEN [WHO] WERE CLEANSED? NOW~THE NINE

ποῦ; 17.18 οὐχ ἐυρέθησαν ὑποστρέψαντες δοῦναι  
WHERE [ARE THEY]? WERE THEY NOT FOUND HAVING RETURNED TO GIVE

δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος; 17.19 καὶ  
GLORY - TO GOD EXCEPT - THIS~FOREIGNER? AND

εἶπεν αὐτῷ, Ἄναστὰς πορεύου· ἡ πίστις σου  
HE SAID TO HIM, HAVING ARISEN, GO. THE FAITH OF YOU

σέσωκέν σε.  
HAS DELIVERED YOU.

17.20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε  
NOW~HAVING BEEN ASKED BY THE PHARISEES WHEN

ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ  
COMES THE KINGDOM - OF GOD, HE QUESTIONED THEM AND

εἶπεν, Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ  
SAID, <sup>4</sup>IS NOT COMING <sup>1</sup>THE <sup>2</sup>KINGDOM - <sup>3</sup>OF GOD WITH

παρατηρήσεως, 17.21 οὐδὲ ἐροῦσιν, Ἴδου ὧδε ἡ,  
OBSERVATION, NOR WILL THEY SAY, BEHOLD HERE [IT IS], OR

Ἐκεῖ, ἰδὺν γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν  
THERE [IT IS], FOR~BEHOLD THE KINGDOM - OF GOD INSIDE OF YOU<sup>r</sup>

ἐστίν. 17.22 Εἶπεν δὲ πρὸς τοὺς μαθητάς,  
IS. AND~HE SAID TO THE DISCIPLES,

Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν  
DAYS~WILL COME WHEN YOU<sup>r</sup> WILL DESIRE ONE OF THE DAYS

τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε.  
OF THE SON - OF MAN TO SEE AND YOU<sup>r</sup> WILL NOT SEE [IT].

17.23 καὶ ἐροῦσιν ὑμῖν, Ἴδου ἐκεῖ, [ἢ] Ἴδου  
AND THEY WILL SAY TO YOU<sup>r</sup>, BEHOLD THERE [IT IS], OR, BEHOLD

ὧδε· μὴ ἀπέλθῃτε μὴδὲ διώξητε.  
HERE [IT IS]. DO NOT GO OUT [AFTER THEM] NOR PURSUE [THEM].

17.24 ὥσπερ γὰρ ἡ ἀστραπή ἀστράπτουσα ἐκ  
FOR~AS THE LIGHTNING FLASHING OUT OF

τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν  
THE [ONE PART] UNDER THE SKY TO THE [OTHER PART] UNDER [THE] SKY

λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου [ἐν τῇ  
SHINES, THUS WILL BE THE SON - OF MAN IN THE

ἡμέρᾳ αὐτοῦ]. 17.25 πρῶτον δὲ δεῖ αὐτὸν  
DAY OF HIM. BUT~FIRST IT IS NECESSARY [FOR] HIM

πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς  
TO SUFFER~MANY THINGS AND TO BE REJECTED BY -

γενεᾶς ταύτης. 17.26 καὶ καθὼς ἐγένετο ἐν ταῖς  
THIS~GENERATION. AND JUST AS IT WAS IN THE

17.24 text: all. omit: ASVmg RSVmg NIVmg NRSVmg.

ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ  
 DAYS OF NOAH, THUS WILL IT BE ALSO IN THE DAYS OF THE  
 υἱοῦ τοῦ ἀνθρώπου· **17.27** ἥσθιον, ἔπινον, ἐγάμουν,  
 SON - OF MAN. THEY WERE EATING, DRINKING, MARRYING,  
 ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς  
 [AND] BEING GIVEN IN MARRIAGE, UNTIL WHICH DAY ENTERED NOAH INTO  
 τὴν κιβωτόν καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν  
 THE ARK AND CAME THE FLOOD AND IT DESTROYED  
 πάντα. **17.28** ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις  
 EVERYTHING. LIKewise, JUST AS IT WAS IN THE DAYS  
 Λῶτ· ἥσθιον, ἔπινον, ἡγόραζον, ἐπώλουν, ἐφύτευον,  
 OF LOT. THEY WERE EATING, DRINKING, BUYING, SELLING, PLANTING, [AND]  
 ὠκοδομοῦν· **17.29** ἣ δὲ ἡμέρα ἐξῆλθεν Λῶτ ἀπὸ  
 BUILDING. BUT~ON WHICH DAY WENT OUT LOT FROM  
 Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ καὶ  
 SODOM, IT RAINED FIRE AND SULPHUR FROM HEAVEN AND  
 ἀπώλεσεν πάντα. **17.30** κατὰ τὰ αὐτὰ ἔσται  
 DESTROYED EVERYTHING. ACCORDING TO THE SAME THINGS IT WILL BE  
 ἡ ἡμέρα ὃ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.  
 ON WHICH DAY THE SON - OF MAN IS REVEALED.  
**17.31** ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος  
 ON THAT - DAY WHO WILL BE ON THE ROOF  
 καὶ τὰ σκευὴ αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω  
 AND THE PROPERTY OF HIM [WILL BE] IN THE HOUSE, LET HIM NOT COME DOWN  
 αἶραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω  
 TO TAKE THEM, AND THE ONE IN A FIELD LIKEWISE LET HIM NOT TURN BACK  
 εἰς τὰ ὀπίσω. **17.32** μνημονεύετε τῆς γυναικὸς Λῶτ.  
 TO THE THINGS BEHIND. REMEMBER THE WIFE OF LOT.  
**17.33** ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι  
 WHOEVER SEEKS THE LIFE OF HIM TO PRESERVE  
 ἀπολέσει αὐτήν, ὃς δ' ἂν ἀπολέσῃ ζωογονήσῃ αὐτήν.  
 WILL LOSE IT, BUT~WHOEVER LOSES [IT], WILL PRESERVE IT.  
**17.34** λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ  
 I SAY TO YOU\*, IN THIS - NIGHT THERE WILL BE TWO IN  
 κλίνης μιᾶς, ὃ εἰς παραλημφθήσεται καὶ ὁ ἕτερος  
 ONE~BED, THE ONE WILL BE TAKEN AND THE OTHER  
 ἀφεθήσεται· **17.35** ἔσονται δύο ἀλῆθουσai ἐπὶ τὸ  
 WILL BE LEFT. THERE WILL BE TWO GRINDING AT THE  
 αὐτό, ἡ μία παραλημφθήσεται, ἡ δὲ ἑτέρα  
 SAME [PLACE], THE ONE WILL BE TAKEN, BUT~THE OTHER  
 ἀφεθήσεται. **17.37** καὶ ἀποκριθέντες λέγουσιν αὐτῷ,  
 WILL BE LEFT. AND HAVING ANSWERED THEY SAY TO HIM,  
 Ποῦ, κύριε; ὃ δὲ εἶπεν αὐτοῖς, Ὅπου τὸ σῶμα, ἐκεῖ  
 WHERE, LORD? - BUT HE SAID TO THEM, WHERE THE BODY [IS], THERE  
 καὶ οἱ ἀετοὶ ἐπισυναχθήσονται.  
 ALSO THE EAGLES WILL BE GATHERED TOGETHER.

days of Noah, so too it will be in the days of the Son of Man. <sup>27</sup>They were eating and drinking, and marrying and being given in marriage, until the day Noah entered the ark, and the flood came and destroyed all of them. <sup>28</sup>Likewise, just as it was in the days of Lot: they were eating and drinking, buying and selling, planting and building, <sup>29</sup>but on the day that Lot left Sodom, it rained fire and sulfur from heaven and destroyed all of them <sup>30</sup>—it will be like that on the day that the Son of Man is revealed. <sup>31</sup>On that day, anyone on the housetop who has belongings in the house must not come down to take them away; and likewise anyone in the field must not turn back. <sup>32</sup>Remember Lot's wife. <sup>33</sup>Those who try to make their life secure will lose it, but those who lose their life will keep it. <sup>34</sup>I tell you, on that night there will be two in one bed; one will be taken and the other left. <sup>35</sup>There will be two women grinding meal together; one will be taken and the other left. <sup>36</sup>Then they asked him, "Where, Lord?" He said to them, "Where the corpse is, there the vultures will gather."

<sup>5</sup> Other ancient authorities add verse 36, "Two will be in the field; one will be taken and the other left."

**17.35** text: ASV RSV NASB NIV NEB TEV NJB NRSV. add v. 36 δυο ἐν ἀργῷ· εἰς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται [two men will be in the field; one will be taken and the other left] [see Matt. 24:40]: ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg.

## CHAPTER 18

Then Jesus<sup>1</sup> told them a parable about their need to pray always and not to lose heart. <sup>2</sup>He said, "In a certain city there was a judge who neither feared God nor had respect for people. <sup>3</sup>In that city there was a widow who kept coming to him and saying, 'Grant me justice against my opponent.' <sup>4</sup>For a while he refused; but later he said to himself, 'Though I have no fear of God and no respect for anyone, <sup>5</sup>yet because this widow keeps bothering me, I will grant her justice, so that she may not wear me out by continually coming.'"<sup>u</sup> <sup>6</sup>And the Lord said, "Listen to what the unjust judge says. <sup>7</sup>And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them?<sup>8</sup> I tell you, he will quickly grant justice to them. And yet, when the Son of Man comes, will he find faith on earth?"

<sup>9</sup>He also told this parable to some who trusted in themselves that they were righteous and regarded others with contempt: <sup>10</sup>"Two men went up to the temple to pray, one a

<sup>1</sup>Gk he<sup>u</sup>Or so that she may not finally come and slap me in the face

**18.1** Ἐλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ  
NOW-HE WAS SPEAKING A PARABLE TO THEM ABOUT [HOW] -  
δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ  
IT IS NECESSARY ALWAYS [FOR] THEM-TO PRAY AND  
μὴ ἐγκακεῖν, **18.2** λέγων, Κριτὴς τις ἦν ἐν τινὶ πόλει  
NOT TO LOSE HEART, SAYING, A CERTAIN-JUDGE WAS IN A CERTAIN CITY  
τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρέπόμενος.  
- <sup>2</sup>GOD <sup>1</sup>NOT FEARING <sup>3</sup>AND <sup>4</sup>MAN <sup>4</sup>NOT RESPECTING.  
**18.3** χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο  
NOW-A WIDOW WAS IN - THAT-CITY AND SHE WAS COMING  
πρὸς αὐτὸν λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ  
TO HIM SAYING, GRANT JUSTICE TO ME AGAINST THE  
ἀντιδίκου μου. **18.4** καὶ οὐκ ἤθελεν ἐπὶ χρόνον.  
OPPONENT OF ME. AND HE WAS NOT WILLING FOR A TIME.  
μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν θεὸν  
BUT-AFTER THESE THINGS HE SAID WITHIN HIMSELF, IF INDEED - GOD  
οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι, **18.5** διὰ γε  
I DO NOT FEAR NOR MAN DO I RESPECT, YET-BECAUSE  
τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω  
- CAUSES ME TROUBLE - THIS-WIDOW, I WILL GRANT JUSTICE  
αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.  
TO HER, LEST IN [THE] END COMING SHE MAY WEAR OUT ME.  
**18.6** Εἶπεν δὲ ὁ κύριος, Ἀκούσατε τί ὁ κριτὴς τῆς  
NOW-SAID THE LORD, LISTEN TO WHAT THE <sup>2</sup>JUDGE -  
ἀδικίας λέγει· **18.7** ὁ δὲ θεὸς οὐ μὴ ποιήσῃ  
UNRIGHTEOUS SAYS: - NOW [WILL NOT] GOD BY ALL MEANS BRING ABOUT  
τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν  
THE JUSTICE OF THE CHOSEN ONES OF HIM -  
βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ  
CRYING OUT TO HIM, DAY AND NIGHT, AND HE HAS PATIENCE  
ἐπ' αὐτοῖς; **18.8** λέγω ὑμῖν ὅτι ποιήσῃ τὴν  
WITH THEM? I SAY TO YOU<sup>1</sup> THAT HE WILL BRING ABOUT THE  
ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ  
JUSTICE OF THEM WITH SPEED. BUT THE SON -  
ἀνθρώπου ἐλθὼν ἄρα εὕρησιν τὴν πίστιν ἐπὶ τῆς  
OF MAN HAVING COME, THEN WILL HE FIND - FAITH ON THE  
γῆς;  
EARTH?

**18.9** Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας  
AND-HE SAID ALSO TO SOME, THE ONES HAVING PUT CONFIDENCE  
ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς  
IN THEMSELVES THAT THEY ARE RIGHTEOUS AND DESPISING  
λοιποὺς τὴν παραβολὴν ταύτην· **18.10** Ἄνθρωποι δύο  
OTHERS, - THIS-PARABLE. TWO-MEN  
ἀνέβησαν εἰς τὸ ἱερόν προσεύξασθαι, ὁ εἰς  
WENT UP TO THE TEMPLE TO PRAY, - ONE [WAS A]

Φαρισαῖος καὶ ὁ ἕτερος τελώνης. 18.11 ὁ  
PHARISEE AND THE OTHER, A TAX COLLECTOR. THE

Φαρισαῖος σταθεὶς πρὸς ἑαυτόν ταῦτα προσηύχετο,<sup>7</sup>  
PHARISEE HAVING STOOD, TO HIMSELF WAS PRAYING~THESE THINGS,

Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ  
- GOD, I THANK YOU THAT I AM NOT LIKE - OTHER

τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς  
- MEN, SWINDLERS, UNRIGHTEOUS, ADULTERERS, OR EVEN AS

οὗτος ὁ τελώνης· 18.12 νηστεύω δις τοῦ  
THIS - TAX COLLECTOR. I FAST TWICE[DURING] THE

σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.  
WEEK, I TITHE EVERYTHING AS MUCH AS I GET.

18.13 ὁ δὲ τελώνης μακρόθεν ἐστὼς οὐκ ἠθέληεν οὐδὲ  
BUT~THE TAX COLLECTOR HAVING STOOD~AT A DISTANCE WAS NOT WILLING EVEN

τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτεν  
THE EYES TO RAISE UP TO - HEAVEN, BUT WAS BEATING

τὸ στήθος αὐτοῦ λέγων, Ὁ θεός, ἰλάσθητί μοι τῷ  
THE CHEST OF HIM SAYING, - GOD, HAVE MERCY ON ME THE

ἁμαρτωλῷ. 18.14 λέγω ὑμῖν, κατέβη οὗτος  
SINNER. I SAY TO YOU\*, THIS ONE~WENT DOWN

δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ' ἐκείνων·  
HAVING BEEN JUSTIFIED TO THE HOUSE OF HIM [RATHER] THAN THAT ONE.

ὅτι πᾶς ὁ ὑψῶν ἑαυτόν ταπεινωθήσεται, ὁ δὲ  
BECAUSE EVERYONE - EXALTING HIMSELF WILL BE HUMBLD, BUT~THE ONE

ταπεινῶν ἑαυτόν ὑψωθήσεται.  
HUMBLING HIMSELF WILL BE EXALTED.

18.15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα  
NOW~THEY WERE BRINGING TO HIM ALSO - INFANTS THAT

αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων  
HE MIGHT TOUCH~THEM. BUT~HAVING SEEN [THIS], THE DISCIPLES WERE REBUKING

αὐτοῖς. 18.16 ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων,  
THEM. - BUT JESUS CALLED FOR THEM SAYING,

Ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με καὶ μὴ κωλύετε  
PERMIT THE CHILDREN TO COME TO ME AND DO NOT HINDER

αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.  
THEM, - FOR OF SUCH ONES IS THE KINGDOM - OF GOD.

18.17 Ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν  
TRULY I SAY TO YOU\*, WHOEVER DOES NOT WELCOME THE

βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς  
KINGDOM - OF GOD AS A CHILD, MAY BY NO MEANS ENTER INTO\*

αὐτήν.  
IT.

18.18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων,  
AND <sup>3</sup>QUESTIONED <sup>1A</sup>A CERTAIN <sup>4</sup>HIM <sup>2</sup>RULER SAYING,

18:11 text: NEBmg TEV NRSV. var. ο Φαρισαῖος σταθεὶς ταῦτα πρὸς εαυτὸν προσευξέτο (the Pharisee stood and prayed these things with himself) KJV ASV RSV NASB (NIV) TEVmg NJB. var. ο Φαρισαῖος σταθεὶς ταῦτα προσευξέτο (the Pharisee stood and prayed these things): NEB. var. ο Φαρισαῖος σταθεὶς καθ' εαυτὸν ταῦτα προσευξέτο (the Pharisee stood and prayed these things privately): NEBmg.

Pharisee and the other a tax collector. <sup>11</sup>The Pharisee, standing by himself, was praying thus, 'God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax collector. <sup>12</sup>I fast twice a week; I give a tenth of all my income.' <sup>13</sup>But the tax collector, standing far off, would not even look up to heaven, but was beating his breast and saying, 'God, be merciful to me, a sinner!' <sup>14</sup>I tell you, this man went down to his home justified rather than the other; for all who exalt themselves will be humbled, but all who humble themselves will be exalted."

<sup>15</sup>People were bringing even infants to him that he might touch them; and when the disciples saw it, they sternly ordered them not to do it. <sup>16</sup>But Jesus called for them and said, "Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of God belongs. <sup>17</sup>Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it."

<sup>18</sup>A certain ruler asked



him, "Good Teacher, what must I do to inherit eternal life?" <sup>19</sup>Jesus said to him, "Why do you call me good? No one is good but God alone. <sup>20</sup>You know the commandments: 'You shall not commit adultery; You shall not murder; You shall not bear false witness; Honor your father and mother.'"<sup>21</sup> He replied, "I have kept all these since my youth."<sup>22</sup> When Jesus heard this, he said to him, "There is still one thing lacking. Sell all that you own and distribute the money<sup>v</sup> to the poor, and you will have treasure in heaven; then come, follow me."<sup>23</sup> But when he heard this, he became sad; for he was very rich. <sup>24</sup>Jesus looked at him and said, "How hard it is for those who have wealth to enter the kingdom of God! <sup>25</sup>Indeed, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God."

<sup>26</sup> Those who heard it said, "Then who can be saved?" <sup>27</sup>He replied, "What is impossible for mortals is possible for God."

<sup>28</sup> Then Peter said, "Look, we have left our homes and followed you."<sup>29</sup> And

<sup>v</sup> Gk lacks the money

Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον  
GOOD-TEACHER, WHAT HAVING DONE ETERNAL-LIFE

κληρονομήσω; 18.19 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Τί  
WILL I INHERIT? AND-~SAID TO HIM - JESUS, WHY

με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός.  
DO YOU CALL-ME GOOD? NO ONE [IS] GOOD EXCEPT <sup>2</sup>ALONE - <sup>1</sup>GOD.

18.20 τὰς ἐντολὰς οἶδας· Μὴ μοιχεύσης,  
THE COMMANDMENTS YOU KNOW. DO NOT COMMIT ADULTERY,

Μὴ φονεύσης, Μὴ κλέψης, Μὴ ψευδομαρτυρήσης, Τίμα  
DO NOT COMMIT MURDER, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, HONOR

τὸν πατέρα σου καὶ τὴν μητέρα. 18.21 ὁ δὲ εἶπεν,  
THE FATHER OF YOU AND THE MOTHER. - AND HE SAID,

Ταῦτα πάντα ἐφύλαξα ἐκ νεότητος.  
ALL-~THESE THINGS I KEPT FROM [MY] YOUTH.

18.22 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἔτι ἓν  
AND-~HAVING HEARD - JESUS SAID TO HIM, STILL ONE[THING]

σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ  
FOR YOU IS LACKING. EVERYTHING, AS MUCH AS YOU HAVE, SELL AND

διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν [τοῖς]  
DISTRIBUTE TO THE POOR, AND YOU WILL HAVE TREASURE IN THE

οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι. 18.23 ὁ δὲ  
HEAVENS, AND COME FOLLOW ME. - BUT

ἀκούσας ταῦτα περίλυπος ἐγενήθη· ἦν γὰρ  
HAVING HEARD THESE THINGS HE BECAME-~VERY SAD. FOR-~HE WAS

πλούσιος σφόδρα.  
VERY-RICH.

18.24 Ἴδὼν δὲ αὐτὸν ὁ Ἰησοῦς [περίλυπον  
<sup>3</sup>HAVING SEEN <sup>1</sup>AND <sup>4</sup>HIM - <sup>2</sup>JESUS <sup>5</sup>VERY SAD

γενόμενον] εἶπεν, Πῶς δυσκόλως οἱ τὰ  
<sup>6</sup>HAVING BECOME SAID, HOW WITH DIFFICULTY THE ONES -

χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ  
HAVING-~WEALTH INTO THE KINGDOM - OF GOD

εἰσπορεύονται· 18.25 εὐκοπώτερον γὰρ ἐστὶν κάμηλον  
ENTER. FOR-~EASIER IT IS [FOR] A CAMEL

διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον εἰς  
THROUGH [THE] OPENING OF A NEEDLE TO ENTER THAN [FOR] A RICH PERSON INTO

τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. 18.26 εἶπαν δὲ  
THE KINGDOM - OF GOD TO ENTER. BUT-~SAID

οἱ ἀκούσαντες, Καὶ τίς δύναται σωθῆναι; 18.27 ὁ  
THE ONES HAVING HEARD, AND WHO IS ABLE TO BE SAVED? -

δὲ εἶπεν, Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ  
AND HE SAID, THE THINGS IMPOSSIBLE WITH MEN POSSIBLE

παρὰ τῷ θεῷ ἐστίν. 18.28 Εἶπεν δὲ ὁ Πέτρος, Ἴδού  
WITH - GOD ARE. AND-~SAID - PETER, BEHOLD

ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμεν σοι. 18.29 ὁ  
WE HAVING LEFT - OUR OWN FOLLOWED YOU. -

18:20 Exod. 20:12-16; Deut. 5:16-20

11 Msac 10:28

δὲ εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς ἐστὶν  
AND HE SAID TO THEM, TRULY I SAY TO YOU\* THAT THERE IS~NO ONE  
ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφούς ἢ γονεῖς  
WHO LEFT HOUSE OR WIFE OR BROTHERS OR PARENTS  
ἢ τέκνα ἐνεκεν τῆς βασιλείας τοῦ θεοῦ, 18.30 ὃς  
OR CHILDREN BECAUSE OF THE KINGDOM - OF GOD, WHO  
οὐχὶ μὴ [ἀπο]λάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ  
WILL NOT RECEIVE MANY TIMES AS MUCH IN - THIS~TIME  
καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν ἐν αἰῶνι.  
AND IN THE AGE - COMING, ETERNAL~LIFE.

**18.31** Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς,  
AND~HAVING TAKEN THE TWELVE HE SAID TO THEM,  
Ἴδου ἀναβαίνομεν εἰς Ἱερουσαλὴμ, καὶ τελεσθήσεται  
BEHOLD WE ARE GOING UP TO JERUSALEM, AND WILL BE FULFILLED

πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ  
ALL THE THINGS HAVING BEEN WRITTEN BY THE PROPHETS ABOUT THE  
υἱῷ τοῦ ἀνθρώπου· 18.32 παραδοθήσεται γὰρ τοῖς  
SON - OF MAN. FOR~HE WILL BE DELIVERED UP TO THE

ἔθνεσιν καὶ ἐμπαυχθήσεται καὶ ὑβρισθήσεται καὶ  
GENTILES AND HE WILL BE RIDICULED AND HE WILL BE MISTREATED AND  
ἐμπτυσθήσεται 18.33 καὶ μαστιγώσαντες ἀποκτενεύουσιν  
HE WILL BE SPAT UPON AND HAVING WHIPPED [HIM] THEY WILL KILL

αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.  
HIM, AND ON THE 2DAY - 1THIRD HE WILL RISE AGAIN.

**18.34** καὶ αὐτοὶ οὐδὲν τούτων συνήκαν καὶ  
AND THEY NONE OF THESE THINGS UNDERSTOOD AND

ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν καὶ  
HAD BEEN - THIS WORD HIDDEN FROM THEM, AND

οὐκ ἐγίνωσκον τὰ λεγόμενα.  
THEY WERE NOT UNDERSTANDING THE THINGS BEING SAID.

**18.35** Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχὼ  
AND~IT CAME ABOUT WHILE HE~DREW NEAR TO JERICHO

τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν.  
A CERTAIN~BLIND MAN WAS SITTING BESIDE THE ROAD BEGGING.

**18.36** ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί  
AND~HAVING HEARD A CROWD TRAVELING THROUGH HE WAS ASKING WHAT

εἶη τοῦτο. 18.37 ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ  
THIS~MIGHT BE. AND~THEY REPORTED TO HIM THAT JESUS THE

Ναζωραῖος παρέρχεται. 18.38 καὶ ἐβόησεν λέγων,  
NAZARENE IS GOING BY. AND HE CRIED OUT SAYING,

Ἰησοῦ υἱὲ Δαβὶδ, ἐλέησόν με. 18.39 καὶ οἱ  
JESUS, SON OF DAVID, HAVE MERCY ON ME. AND THE ONES

προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ, αὐτὸς δὲ  
GOING BEFORE [HIM] WERE REBUKING HIM THAT HE SHOULD BE SILENT, BUT~HE

πολλῶ μᾶλλον ἔκραζεν, Υἱὲ Δαβὶδ, ἐλέησόν με.  
MUCH MORE WAS CRYING OUT, SON OF DAVID, HAVE MERCY ON ME.

**18.40** σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι  
AND~HAVING STOOD - JESUS COMMANDED HIM TO BE LED

he said to them, "Truly I tell 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,<sup>30</sup> who will not get back very much more in this age, and in the age to come eternal life."

31 Then he took the twelve aside and said to them, "See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished. <sup>32</sup>For he will be handed over to the Gentiles; and he will be mocked and insulted and spat upon. <sup>33</sup>After they have flogged him, they will kill him, and on the third day he will rise again." <sup>34</sup>But they understood nothing about all these things; in fact, what he said was hidden from them, and they did not grasp what was said.

35 As he approached Jericho, a blind man was sitting by the roadside begging. <sup>36</sup>When he heard a crowd going by, he asked what was happening.

<sup>37</sup>They told him, "Jesus of Nazareth" is passing by."

<sup>38</sup>Then he shouted, "Jesus, Son of David, have mercy on me!" <sup>39</sup>Those who were in front sternly ordered him to be quiet; but he shouted even more loudly, "Son of David, have mercy on me!"

<sup>40</sup>Jesus stood still and ordered the man to be brought

<sup>W</sup> Gk. the Nazorean

to him; and when he came near, he asked him, <sup>41</sup>“What do you want me to do for you?” He said, “Lord, let me see again.” <sup>42</sup>Jesus said to him, “Receive your sight; your faith has saved you.” <sup>43</sup>Immediately he regained his sight and followed him, glorifying God; and all the people, when they saw it, praised God.

πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν,  
TO HIM. <sup>3</sup>HAVING DRAWN NEAR <sup>1</sup>AND <sup>2</sup>HE QUESTIONED HIM,  
**18.41** Τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν, Κύριε,  
WHAT FOR YOU DO YOU WISH [THAT] I MAY DO? - AND HE SAID LORD,  
ἵνα ἀναβλέψω. **18.42** καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ,  
THAT I MAY REGAIN MY SIGHT. AND - JESUS SAID TO HIM,  
Ἐνάβλεψον· ἡ πίστις σου σέσωκέν σε. **18.43** καὶ  
REGAIN YOUR SIGHT. THE FAITH OF YOU HAS HEALED YOU. AND  
παραχρῆμα ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ δοξάζων  
AT ONCE HE SAW AGAIN AND WAS FOLLOWING HIM GLORIFYING  
τὸν θεόν. καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον  
- GOD. AND ALL THE PEOPLE HAVING SEEN [THIS] GAVE PRAISE  
τῷ θεῷ.  
- TO GOD.

## CHAPTER 19

He entered Jericho and was passing through it. <sup>2</sup>A man was there named Zacchaeus; he was a chief tax collector and was rich. <sup>3</sup>He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. <sup>4</sup>So he ran ahead and climbed a sycamore tree to see him, because he was going to pass that way. <sup>5</sup>When Jesus came to the place, he looked up and said to him, “Zacchaeus, hurry and come down; for I must stay at your house today.” <sup>6</sup>So he hurried down and was happy to welcome him. <sup>7</sup>All who saw it began to grumble and said, “He has gone to be the guest of one who is a sinner.” <sup>8</sup>Zacchaeus stood there and said to the Lord, “Look, half

**19.1** Καὶ εἰσελθὼν διήρχετο τὴν Ἱερικῶν.  
AND HAVING ENTERED HE WAS PASSING THROUGH - JERICO.  
**19.2** καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ  
AND BEHOLD A MAN BY NAME BEING CALLED ZACCHAEUS, AND  
αὐτὸς ἦν ἀρχιτελώνης καὶ αὐτὸς πλούσιος· **19.3** καὶ  
HE WAS A CHIEF TAX COLLECTOR AND HE [WAS] WEALTHY. AND  
ἐζήτην ἰδεῖν τὸν Ἰησοῦν τίς ἐστίν καὶ οὐκ ἠδύνατο  
HE WAS SEEKING TO SEE - JESUS WHO HE IS AND WAS NOT ABLE  
ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. **19.4** καὶ  
FROM THE CROWD, BECAUSE - IN STATURE HE WAS ~SHORT. AND  
προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ  
HAVING RUN AHEAD TO THE FRONT HE CLIMBED UP ONTO  
συκομορέαν ἵνα ἴδῃ αὐτόν ὅτι ἐκείνης  
A SYCAMORE FIG TREE THAT HE MIGHT SEE HIM BECAUSE [BY] THAT [WAY]  
ἤμελλεν διέρχεσθαι. **19.5** καὶ ὥς ἦλθεν ἐπὶ τὸν  
HE WAS ABOUT TO PASS BY. AND AS HE CAME TO THE  
τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν,  
PLACE, HAVING LOOKED UP - JESUS SAID TO HIM,  
Ζακχαῖε, σπεύσας κατάβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ  
ZACCHAEUS, HAVING HURRIED COME DOWN, FOR ~TODAY IN THE HOUSE  
σου δεῖ με μέναι. **19.6** καὶ σπεύσας  
OF YOU IT IS NECESSARY FOR ME TO REMAIN. AND HAVING HURRIED  
κατέβη καὶ ὑπεδέξατο αὐτὸν χαίρων. **19.7** καὶ  
HE CAME DOWN AND WELCOMED HIM WITH JOY. AND  
ιδόντες πάντες διεγόγγυζον λέγοντες ὅτι Παρὰ  
ALL ~HAVING SEEN [THIS] WERE COMPLAINING SAYING, - WITH  
ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλύσαι. **19.8** σταθεὶς δὲ  
A SINFUL MAN HE ENTERED TO REST. AND ~HAVING STOOD  
Ζακχαῖος εἶπεν πρὸς τὸν κύριον, Ἴδου τὰ ἡμίσιά μου  
ZACCHAEUS SAID TO THE LORD, BEHOLD -- HALF OF MY



τῶν ὑπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι, καὶ εἴ  
- POSSESSIONS, LORD, TO THE POOR I GIVE, AND IF

τινὸς τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν.  
[FROM] SOMEONE I DEFRAUDED-OF ANYTHING I AM PAYING BACK FOUR TIMES.

**19.9** εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι Σήμερον  
AND~SAID TO HIM - JESUS, - TODAY

σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς  
SALVATION - TO THIS~HOUSE CAME, BECAUSE ALSO HE

υἱὸς Ἀβραάμ ἐστιν. **19.10** ἦλθεν γὰρ ὁ υἱὸς τοῦ  
A SON OF ABRAHAM IS. FOR~CAME THE SON -

ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.  
OF MAN TO SEEK AND TO SAVE THE LOST.

**19.11** Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν  
NOW~HEARING THEY THESE THINGS, HAVING ADDED HE TOLD

παραβολὴν διὰ τὸ ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτὸν  
A PARABLE BECAUSE - NEAR TO BE TO JERUSALEM HIM

καὶ δοκεῖν αὐτοῦς ὅτι παραχρῆμα μέλλει ἡ βασιλεία  
AND THEY~THINK THAT IMMEDIATELY IS ABOUT THE KINGDOM

τοῦ θεοῦ ἀναφαίνεσθαι. **19.12** εἶπεν οὖν, Ἄνθρωπός τις  
- OF GOD TO APPEAR. THEN~HE SAID, A CERTAIN~MAN

εὐγενῆς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ  
OF NOBLE BIRTH TRAVELED TO A DISTANT~COUNTRY TO RECEIVE FOR HIMSELF

βασιλείαν καὶ ὑποστρέψαι. **19.13** καλέσας δὲ δέκα  
A KINGDOM AND TO RETURN. AND~HAVING CALLED TEN

δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν  
SLAVES OF HIMSELF HE GAVE TO THEM TEN MINAS AND HE SAID

πρὸς αὐτοὺς, Πραγματεύσασθε ἐν ᾧ ἔρχομαι. **19.14** οἱ δὲ  
TO THEM, CONDUCT BUSINESS WHILE I AM COMING. BUT~THE

πολῖται αὐτοῦ ἐμίσησαν αὐτὸν καὶ ἀπέστειλαν  
CITIZENS OF HIM WERE HATING HIM AND THEY SENT

πρεσβείαν ὀπίσω αὐτοῦ λέγοντες, Οὐ θέλομεν τοῦτον  
AN AMBASSADOR AFTER HIM SAYING, WE DO NOT WANT THIS ONE

βασιλεύσαι ἐφ' ἡμᾶς. **19.15** Καὶ ἐγένετο ἐν τῷ  
TO RULE OVER US. AND IT CAME ABOUT WHILE

ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν καὶ εἶπεν  
HE~RETURNED HAVING RECEIVED THE KINGDOM AND HE SAID

φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς δεδώκει  
TO BE CALLED TO HIM - THESE~SLAVES TO WHOM HE HAD GIVEN

τὸ ἀργύριον, ἵνα γνοῖ τί διεπραγματεύσαντο.  
THE MONEY, THAT HE MIGHT KNOW WHAT THEY GAINED BY TRADING.

**19.16** παρεγένετο δὲ ὁ πρῶτος λέγων, Κύριε, ἡ μνᾶ  
AND~HAVING COME THE FIRST SAYING, LORD, THE MINA

σου δέκα προσηργάσατο μνᾶς. **19.17** καὶ εἶπεν αὐτῷ,  
OF YOU TEN MINAS~GAINED. AND HE SAID TO HIM,

Εὖγε, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ  
EXCELLENT, GOOD SLAVE, BECAUSE IN [THE] SMALLEST [THING]

πιστὸς ἐγένου, ἵσθι ἐξουσίαν ἔχων ἐπάνω δέκα  
YOU WERE~FAITHFUL, BE HAVING~AUTHORITY OVER TEN

of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much.”<sup>9</sup> Then Jesus said to him, “Today salvation has come to this house, because he too is a son of Abraham.”<sup>10</sup> For the Son of Man came to seek out and to save the lost.”

11 As they were listening to this, he went on to tell a parable, because he was near Jerusalem, and because they supposed that the kingdom of God was to appear immediately.<sup>12</sup> So he said, “A nobleman went to a distant country to get royal power for himself and then return.<sup>13</sup> He summoned ten of his slaves, and gave them ten pounds,<sup>x</sup> and said to them, ‘Do business with these until I come back.’<sup>14</sup> But the citizens of his country hated him and sent a delegation after him, saying, ‘We do not want this man to rule over us.’<sup>15</sup> When he returned, having received royal power, he ordered these slaves, to whom he had given the money, to be summoned so that he might find out what they had gained by trading.<sup>16</sup> The first came forward and said, ‘Lord, your pound has made ten more pounds.’<sup>17</sup> He said to him, ‘Well done, good slave! Because you have been trustworthy in a very small thing, take charge of ten

<sup>x</sup> The mina, rendered here by *pound*, was about three months’ wages for a laborer



cities.’<sup>18</sup>Then the second came, saying, ‘Lord, your pound has made five pounds.’<sup>19</sup>He said to him, ‘And you, rule over five cities.’<sup>20</sup>Then the other came, saying, ‘Lord, here is your pound. I wrapped it up in a piece of cloth,<sup>21</sup>for I was afraid of you, because you are a harsh man; you take what you did not deposit, and reap what you did not sow.’<sup>22</sup>He said to him, ‘I will judge you by your own words, you wicked slave! You knew, did you, that I was a harsh man, taking what I did not deposit and reaping what I did not sow?’<sup>23</sup>Why then did you not put my money into the bank? Then when I returned, I could have collected it with interest.’<sup>24</sup>He said to the bystanders, ‘Take the pound from him and give it to the one who has ten pounds.’<sup>25</sup>(And they said to him, ‘Lord, he has ten pounds!’)<sup>26</sup>‘I tell you, to all those who have, more will be given; but from those who have nothing, even what they have will be taken away.’<sup>27</sup>But as for these enemies of mine who did not want me to be king over them—bring them here and slaughter them in my presence.’”

28 After he had said this, he went on ahead, going up to Jerusalem.

29 When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples,

πόλεων. **19.18** καὶ ἦλθεν ὁ δεύτερος λέγων, Ἡ μνᾶ  
CITIES. AND CAME THE SECOND SAYING, THE MINA

σου, κύριε, ἐποίησεν πέντε μνᾶς. **19.19** εἶπεν δὲ καὶ  
OF YOU, LORD, MADE FIVE MINAS. AND-HE SAID ALSO

τούτῳ, Καὶ σὺ ἐπάνω γίνου πέντε πόλεων. **19.20** καὶ  
TO THIS ONE, AND YOU BE-OVER FIVE CITIES. AND

ὁ ἕτερος ἦλθεν λέγων, Κύριε, ἰδοὺ ἡ μνᾶ σου ἣν  
THE OTHER CAME SAYING, LORD, BEHOLD THE MINA OF YOU WHICH

εἶχον ἀποκειμένην ἐν σουδαρίῳ· **19.21** ἐφοβούμεν γάρ  
I HAD BEING PUT AWAY IN A NAPKIN. FOR-I WAS FEARING

σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἴρεις δὲ  
YOU, BECAUSE A MAN OF STRICTNESS YOU ARE, YOU TAKE WHAT

οὐκ ἔθηκας καὶ θερίζεις δὲ οὐκ ἔσπειρας.  
YOU DID NOT DEPOSIT AND YOU REAP WHAT YOU DID NOT SOW.

**19.22** λέγει αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε,  
HE SAYS TO HIM, FROM THE MOUTH OF YOU I WILL JUDGE YOU,

πονηρὲ δούλε. ἦδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς  
EVIL SLAVE. YOU HAD KNOWN THAT I A MAN OF STRICTNESS

εἰμι, αἴρων δὲ οὐκ ἔθηκα καὶ θερίζων δὲ  
AM, TAKING WHAT I DID NOT DEPOSIT AND REAPING WHAT

οὐκ ἔσπειρα; **19.23** καὶ διὰ τί οὐκ ἔδωκάς μου τὸ  
I DID NOT SOW? AND WHY DID YOU NOT GIVE ME THE

ἀργύριον ἐπὶ τράπεζαν; καγὼ ἐλθὼν σὺν τόκῳ ἂν  
MONEY ON A [BANKER'S] TABLE? AND I HAVING COME WITH INTEREST -

αὐτὸ ἔπραξα. **19.24** καὶ τοῖς παρεστῶσιν εἶπεν,  
COLLECTED-IT. AND TO THE ONES HAVING STOOD NEARBY HE SAID,

Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα  
TAKE FROM HIM THE MINA AND GIVE [IT] TO THE ONE THE TEN

μνᾶς ἔχοντι **19.25** —καὶ εἶπαν αὐτῷ, Κύριε, ἔχει δέκα  
MINAS HAVING — AND THEY SAID TO HIM, LORD, HE HAS TEN

**19.26** μνᾶς— λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι  
MINAS— I SAY TO YOU\* THAT TO EVERYONE - HAVING

δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὁ ἔχει  
IT WILL BE GIVEN, BUT-FROM THE ONE NOT HAVING EVEN WHAT HE HAS

ἀρθήσεται. **19.27** πλὴν τοὺς ἐχθροὺς μου τούτους τοὺς  
WILL BE TAKEN AWAY. BUT - ENEMIES OF ME THESE THE ONES

μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὧδε  
NOT HAVING WANTED ME TO RULE OVER THEM BRING HERE

καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου.  
AND EXECUTE THEM BEFORE ME.

**19.28** Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν  
AND HAVING SAID THESE THINGS HE WAS TRAVELING AHEAD

ἀναβαίνων εἰς Ἱεροσόλυμα. **19.29** Καὶ ἐγένετο ὡς  
GOING UP TO JERUSALEM. AND IT CAME ABOUT AS

ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος  
HE CAME NEAR TO BETHPHAGE AND BETHANY TO THE MOUNTAIN,

τὸ καλούμενον Ἑλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν  
THE ONE BEING CALLED OF OLIVES, HE SENT TWO OF THE DISCIPLES

**19.30** λέγων, Ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ᾗ  
SAYING, GO INTO THE VILLAGE~OPPOSITE, IN WHICH

εἰσπορευόμενοι εὕρησете πῶλον δεδεμένον, ἐφ' ᾧ  
ENTERING YOU\* WILL FIND A COLT HAVING BEEN TIED, UPON WHICH

οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν  
NO ONE EVER OF MEN SAT, AND HAVING UNTIED IT

ἀγάγετε. **19.31** καὶ εἰάν τις ὑμᾶς ἐρωτᾷ, Διὰ τί  
BRING [IT HERE]. AND IF SOMEONE ASKS~YOU, WHY

λύετε; οὕτως ἐρεῖτε ὅτι Ὁ κύριος αὐτοῦ  
ARE YOU\* UNTYING [IT]? THUS YOU\* WILL SAY, - THE LORD OF IT

χρεῖαν ἔχει. **19.32** ἀπελθόντες δὲ οἱ ἀπεσταλμένοι  
HAS~NEED. AND~HAVING DEPARTED THE ONES HAVING BEEN SENT

εὑρον καθὼς εἶπεν αὐτοῖς. **19.33** λύντων δὲ αὐτῶν  
FOUND [IT] JUST AS HE TOLD THEM. AND~[WHILE] UNTYING THEM

τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς, Τί  
THE COLT, SAID THE MASTERS OF IT TO THEM, WHY

λύετε τὸν πῶλον; **19.34** οἱ δὲ εἶπαν ὅτι Ὁ κύριος  
ARE YOU\* UNTYING THE COLT? - AND THEY SAID - THE LORD

αὐτοῦ χρεῖαν ἔχει. **19.35** καὶ ἤγαγον αὐτὸν πρὸς τὸν  
OF IT HAS~NEED. AND THEY LED IT TO -

Ἰησοῦν καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν  
JESUS AND HAVING THROWN THEIR - GARMENTS ON THE

πῶλον ἐπεβίβασαν τὸν Ἰησοῦν. **19.36** πορευομένου δὲ  
COLT, THEY PUT ON [IT] - JESUS. AND~[WHILE] GOING

αὐτοῦ ὑπεστρώννουν τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.  
HE, THEY WERE SPREADING OUT THE GARMENTS OF THEM ON THE ROAD.

**19.37** Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει  
AND~NEARING HIM ALREADY TO THE DESCENT

τοῦ Ὄρους τῶν Ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν  
OF THE MOUNT - OF OLIVES, BEGAN ALL THE MULTITUDE OF THE

μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ  
DISCIPLES REJOICING TO PRAISE - GOD WITH A LOUD~VOICE ABOUT

πασῶν ὧν εἶδον δυνάμεων, **19.38** λέγοντες,  
ALL <sup>2</sup>WHICH <sup>3</sup>THEY SAW <sup>1</sup>[THE] MIRACLES, SAYING,

Εὐλογημένος ὁ ἐρχόμενος,  
HAVING BEEN BLESSED [IS] THE ONE COMING,

ὁ βασιλεὺς ἐν ὀνόματι κυρίου  
THE KING IN [THE] NAME OF [THE] LORD;

ἐν οὐρανῷ εἰρήνη  
IN HEAVEN PEACE

καὶ δόξα ἐν ὑψίστοις.  
AND GLORY IN [THE] HIGHEST.

**19.39** καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν  
AND SOME OF THE PHARISEES FROM THE CROWD SAID

πρὸς αὐτόν, Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.  
TO HIM, TEACHER, REBUKE THE DISCIPLES OF YOU.

<sup>30</sup>saying, "Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. <sup>31</sup>If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'"

<sup>32</sup>So those who were sent departed and found it as he had told them. <sup>33</sup>As they were untying the colt, its owners asked them, "Why are you untying the colt?"

<sup>34</sup>They said, "The Lord needs it." <sup>35</sup>Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it.

<sup>36</sup>As he rode along, people kept spreading their cloaks on the road. <sup>37</sup>As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen,

<sup>38</sup>saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!"

<sup>39</sup>Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop."

<sup>40</sup>He answered, "I tell you, if these were silent, the stones would shout out."

<sup>41</sup>As he came near and saw the city, he wept over it, <sup>42</sup>saying, "If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes."

<sup>43</sup>Indeed, the days will come upon you, when your enemies will set up ramparts around you and surround you, and hem you in on every side. <sup>44</sup>They will crush you to the ground, you and your children within you, and they will not leave within you one stone upon another; because you did not recognize the time of your visitation from God."<sup>y</sup>

<sup>45</sup>Then he entered the temple and began to drive out those who were selling things there; <sup>46</sup>and he said, "It is written,

'My house shall be a house of prayer'; but you have made it a den of robbers."

<sup>47</sup>Every day he was teaching in the temple. The chief priests, the scribes, and the leaders of the people kept looking for a way to kill him; <sup>48</sup>but they did not find anything they could do, for all the people were spellbound by what they heard.

<sup>y</sup> Gk lacks from God

**19.40** καὶ ἀποκριθεὶς εἶπεν, Λέγω ὑμῖν, ἐὰν οὗτοι  
AND HAVING ANSWERED HE SAID, I SAY TO YOU\*, IF THESE

σιωπήσουσιν, οἱ λίθοι κρᾶξουσιν.  
WILL BE SILENT, THE STONES WILL CRY OUT.

**19.41** Καὶ ὥς ἤγγισεν ἰδὼν τὴν πόλιν ἔκλαυσεν  
AND AS HE CAME NEAR, HAVING SEEN THE CITY, HE CRIED

ἐπ' αὐτήν **19.42** λέγων ὅτι Εἰ ἔγνων ἐν τῇ ἡμέρᾳ ταύτῃ  
OVER IT SAYING - IF YOU KNEW IN - THIS-DAY

καὶ σὺ τὰ πρὸς εἰρήνην· νῦν δὲ ἐκρύβη ἀπὸ  
EVEN YOU THE THINGS [LEADING] TO PEACE. BUT-NOW IT WAS HIDDEN FROM

ὀφθαλμῶν σου. **19.43** ὅτι ἔξουσιν ἡμέραι ἐπὶ σὲ καὶ  
[THE] EYES OF YOU. BECAUSE WILL COME DAYS UPON YOU AND

παρεμβολούσιν οἱ ἐχθροὶ σου χάρακά σοι καὶ  
WILL CONSTRUCT THE ENEMIES OF YOU AN EMBANKMENT AGAINST YOU AND

περικυκλώσουσίν σε καὶ συνέξουσίν σε πάντοθεν,  
THEY WILL SURROUND YOU AND WILL HEM IN YOU FROM ALL DIRECTIONS,

**19.44** καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν  
AND THEY WILL DASH TO THE GROUND YOU AND THE CHILDREN OF YOU WITH

σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί,  
YOU, AND THEY WILL NOT LEAVE A STONE UPON STONE WITHIN YOU,

ἀνθ' ὧν οὐκ ἔγνων τὸν καιρὸν τῆς ἐπισκοπῆς σου.  
BECAUSE YOU DID NOT KNOW THE TIME OF THE VISITATION OF YOU.

**19.45** Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν  
AND HAVING ENTERED INTO THE TEMPLE HE BEGAN TO THROW OUT

τοὺς πωλοῦντας **19.46** λέγων αὐτοῖς, Γέγραπται,  
THE ONES SELLING, SAYING TO THEM, IT HAS BEEN WRITTEN,

Καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς,  
AND WILL BE THE HOUSE OF ME A HOUSE OF PRAYER,

ὕμεις δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.  
BUT-YOU\* MADE-IT A CAVE OF ROBBERS.

**19.47** Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ.  
AND HE WAS TEACHING - DAILY IN THE TEMPLE.

οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν  
BUT-THE CHIEF PRIESTS AND THE SCRIBES WERE SEEKING

αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ, **19.48** καὶ  
TO KILL-HIM AND [ALSO] THE LEADING MEN OF THE PEOPLE, AND

οὐχ εὑρίσκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας  
THEY WERE NOT FINDING - WHAT THEY MIGHT DO, <sup>3</sup>THE <sup>4</sup>PEOPLE <sup>1</sup>FOR <sup>2</sup>ALL

ἔξεκρέματο αὐτοῦ ἀκούων.  
HUNG UPON HIM LISTENING.

**19:46** Isa. 56:7

## CHAPTER 20

One day, as he was teaching the people in the temple

**20.1** Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν  
AND IT CAME ABOUT ON ONE OF THE DAYS

διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ  
HE-TEACHING THE PEOPLE IN THE TEMPLE AND

εὐαγγελιζομένου ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ  
PREACHING THE GOOD NEWS, [AND] STOOD BY THE CHIEF PRIESTS AND THE

γραμματεῖς σὺν τοῖς πρεσβυτέροις 20.2 καὶ εἶπαν  
SCRIBES WITH THE ELDERS AND THEY SPOKE

λέγοντες πρὸς αὐτόν, Εἰπὼν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ  
SAYING TO HIM, TELL US BY WHAT AUTHORITY

ταῦτα ποιεῖς, ἢ τίς ἐστὶν ὁ δούς σοι τὴν  
YOU DO~THESE THINGS, OR WHO IS THE ONE HAVING GIVEN TO YOU -

ἐξουσίαν ταύτην; 20.3 ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς,  
THIS~AUTHORITY? AND~HAVING ANSWERED HE SAID TO THEM,

Ἐρωτήσω ὑμᾶς κἀγὼ λόγον, καὶ εἰπάτέ μοι· 20.4 Τὸ  
WILL QUESTION YOU\* I ALSO A WORD, AND YOU\* TELL ME. THE

βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢν ἢ ἐξ ἀνθρώπων;  
BAPTISM OF JOHN FROM HEAVEN WAS IT OR FROM MEN?

20.5 οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι  
- AND THEY REASONED TO THEMSELVES SAYING -

Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί  
IF WE SAY, FROM HEAVEN, HE WILL SAY, WHY

οὐκ ἐπιστεύσατε αὐτῷ; 20.6 ἐὰν δὲ εἴπωμεν, Ἐξ  
DID YOU\* NOT BELIEVE HIM? BUT~IF WE SAY, FROM

ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς,  
MEN, 2THE 3PEOPLE 'ALL WILL STONE US,

πεπεισμένοις γάρ ἐστιν Ἰωάννην προφήτην εἶναι.  
FOR~HAVING BEEN CONVINCED JOHN~IS TO BE [CONSIDERED]~A PROPHET.

20.7 καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν.  
AND THEY ANSWERED NOT TO KNOW FROM WHERE [IT CAME].

20.8 καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω  
AND - JESUS SAID TO THEM, NEITHER I AM TELLING

ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.  
YOU\* BY WHAT AUTHORITY I DO~THESE THINGS.

20.9 Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν  
AND~HE BEGAN TO THE PEOPLE TO TELL -

παραβολὴν ταύτην· Ἕνθρωπός [τις] ἐφύτευσεν  
THIS~PARABLE. A CERTAIN~MAN PLANTED

ἀμπελῶνα καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν  
A VINEYARD AND LEASED IT TO FARMERS AND HE WENT AWAY [FOR]

χρόνους ἱκανούς. 20.10 καὶ καιρῷ ἀπέστειλεν πρὸς  
A LONG~TIME. AND IN SEASON HE SENT TO

τοὺς γεωργοὺς δοῦλον ἵνα ἀπὸ τοῦ καρποῦ τοῦ  
THE FARMERS A SLAVE THAT FROM THE FRUIT OF THE

ἀμπελῶνος δώσουσιν αὐτῷ· οἱ δὲ γεωργοὶ  
VINEYARD THEY WILL GIVE TO HIM. BUT~THE FARMERS

ἐξαπέστειλαν αὐτὸν δειράντες κενόν. 20.11 καὶ  
SENT OUT HIM EMPTY~HAVING BEATEN [HIM]. AND

προσέθετο ἕτερον πέμψαι δοῦλον· οἱ δὲ κἀκείνον  
HE PROCEEDED TO SEND~ANOTHER SLAVE. BUT HE ALSO

δειράντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν.  
HAVING BEATEN AND HAVING DISHONORED THEY SENT OUT EMPTY.

and telling the good news, the chief priests and the scribes came with the elders<sup>2</sup> and said to him, "Tell us, by what authority are you doing these things? Who is it who gave you this authority?"<sup>3</sup> He answered them, "I will also ask you a question, and you tell me: <sup>4</sup>Did the baptism of John come from heaven, or was it of human origin?"<sup>5</sup> They discussed it with one another, saying, "If we say, 'From heaven,' he will say, 'Why did you not believe him?'"<sup>6</sup> But if we say, 'Of human origin,' all the people will stone us; for they are convinced that John was a prophet."<sup>7</sup> So they answered that they did not know where it came from. <sup>8</sup>Then Jesus said to them, "Neither will I tell you by what authority I am doing these things."

<sup>9</sup> He began to tell the people this parable: "A man planted a vineyard, and leased it to tenants, and went to another country for a long time. <sup>10</sup>When the season came, he sent a slave to the tenants in order that they might give him his share of the produce of the vineyard; but the tenants beat him and sent him away empty-handed. <sup>11</sup>Next he sent another slave; that one also they beat and insulted and sent away empty-handed.



<sup>12</sup>And he sent still a third; this one also they wounded and threw out. <sup>13</sup>Then the owner of the vineyard said, 'What shall I do? I will send my beloved son; perhaps they will respect him.' <sup>14</sup>But when the tenants saw him, they discussed it among themselves and said, 'This is the heir; let us kill him so that the inheritance may be ours.' <sup>15</sup>So they threw him out of the vineyard and killed him. What then will the owner of the vineyard do to them? <sup>16</sup>He will come and destroy those tenants and give the vineyard to others." When they heard this, they said, "Heaven forbid!" <sup>17</sup>But he looked at them and said, "What then does this text mean:

'The stone that the builders rejected has become the cornerstone'?"

<sup>18</sup>Everyone who falls on that stone will be broken to pieces; and it will crush anyone on whom it falls." <sup>19</sup>When the scribes and chief priests realized that he had told this parable against them, they wanted to lay hands on him at that very hour, but they feared the people.

20 So they watched him and sent spies who

<sup>2</sup>Or *keystone*

**20.12** καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ  
AND HE PROCEEDED A THIRD [TIME] TO SEND [SOMEONE]. - AND ALSO

τούτον τραυματίσαντες ἐξέβαλον. **20.13** εἶπεν δὲ ὁ  
THIS ONE HAVING WOUNDED THEY THREW OUT. AND~SAID THE

κύριος τοῦ ἀμπελῶνος, Τί ποιήσω; πέμψω τὸν υἱόν  
LORD OF THE VINEYARD, WHAT SHOULD I DO? I WILL SEND THE <sup>2</sup>SON

μου τὸν ἀγαπητόν· ἴσως τούτον ἐντραπήσονται.  
<sup>3</sup>OF ME - 'BELOVED. PERHAPS THIS ONE THEY WILL RESPECT.

**20.14** ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς  
BUT~HAVING SEEN HIM THE FARMERS WERE REASONING WITH

ἀλλήλους λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος·  
ONE ANOTHER SAYING, THIS ONE IS THE HEIR.

ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ  
LET US KILL HIM, THAT OURS MAY BECOME THE

κληρονομία. **20.15** καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ  
INHERITANCE. AND HAVING DRIVEN OUT HIM OUTSIDE THE

ἀμπελῶνος ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς ὁ  
VINEYARD THEY KILLED [HIM]. WHAT THEN WILL DO TO THEM THE

κύριος τοῦ ἀμπελῶνος; **20.16** ἐλεύσεται καὶ ἀπολέσει  
LORD OF THE VINEYARD? HE WILL COME AND WILL DESTROY

τοὺς γεωργοὺς τούτους καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.  
- THESE~FARMERS AND WILL GIVE THE VINEYARD TO OTHERS.

ἀκούσαντες δὲ εἶπαν, Μὴ γένοιτο. **20.17** ὁ δὲ  
AND~HAVING HEARD [THIS] THEY SAID, MAY IT NEVER BE. - BUT

ἐμβλέψας αὐτοῖς εἶπεν, Τί οὖν ἐστὶν τὸ  
HAVING LOOKED AT THEM HE SAID, WHAT THEN IS -

γεγραμμένον τοῦτο·  
THIS~HAVING BEEN WRITTEN:

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,  
[THE] STONE WHICH REJECTED THE BUILDERS,

οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;  
THIS ONE CAME TO BE FOR [THE] HEAD OF [THE] CORNER?

**20.18** πᾶς ὁ πεσὼν ἐπ' ἐκείνον τὸν λίθον  
EVERYONE HAVING FALLEN UPON THAT - STONE

συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.  
WILL BE BROKEN INTO PIECES. AND~UPON WHOMEVER IT FALLS, IT WILL CRUSH HIM.

**20.19** Καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς  
AND SOUGHT THE SCRIBES AND THE CHIEF PRIESTS

ἐπιβαλεῖν ἐπ' αὐτόν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ,  
TO LAY UPON HIM THE[THEIR] HANDS IN THE~SAME HOUR,

καὶ ἐφοβήθησαν τὸν λαόν, ἔγνωσαν γὰρ ὅτι πρὸς  
AND THEY WERE AFRAID OF THE PEOPLE, FOR~THEY KNEW THAT AGAINST

αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.  
THEM HE SPOKE - THIS~PARABLE.

**20.20** Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους  
AND HAVING WATCHED CAREFULLY THEY SENT SPIES

ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα  
 PRETENDING THEMSELVES TO BE~RIGHTEOUS, THAT  
 ἐπιλάβωνται αὐτοῦ λόγον, ὥστε παραδοῦναι αὐτὸν  
 THEY MIGHT CATCH [HIM IN] HIS WORD, SO AS TO DELIVER HIM

τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. 20.21 καὶ  
 TO THE RULERS AND THE AUTHORITIES OF THE GOVERNOR. AND

ἐπῆρώτησαν αὐτὸν λέγοντες, Διδάσκαλε, οἶδαμεν  
 THEY QUESTIONED HIM SAYING, TEACHER, WE KNOW

ὅτι ὀρθῶς λέγεις καὶ διδάσκεις καὶ σὺ λαμβάνεις  
 THAT YOU SPEAK~RIGHTLY AND YOU TEACH AND YOU DO NOT RECEIVE

πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ  
 A FACE, BUT ON THE BASIS OF TRUTH THE WAY - OF GOD

διδάσκεις· 20.22 ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι  
 YOU TEACH. IS IT PERMISSIBLE FOR US TO CAESAR TO PAY~A TAX

ἢ οὐ; 20.23 κατανοήσας δὲ αὐτῶν τὴν πανουργίαν  
 OR NOT? BUT~HAVING NOTICED THEIR - CRAFTINESS

εἶπεν πρὸς αὐτούς, 20.24 Δεῖξατέ μοι δηνάριον· τίνος  
 HE SAID TO THEM, SHOW ME A DENARIUS. OF WHOM

ἔχει εἰκόνα καὶ ἐπιγραφὴν; οἱ δὲ εἶπαν, Καίσαρος.  
 HAS IT AN IMAGE AND INSCRIPTION? - AND THEY SAID, OF CAESAR.

20.25 ὁ δὲ εἶπεν πρὸς αὐτούς, Τοῖνυν ἀπόδοτε τὰ  
 - AND HE SAID TO THEM, THEN GIVE THE THINGS

Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.  
 OF CAESAR TO CAESAR AND THE THINGS - OF GOD - TO GOD.

20.26 καὶ οὐκ ἴσχυσαν ἐπιλαβεῖσθαι αὐτοῦ ῥήματος  
 AND THEY WERE NOT ABLE TO CATCH [HIM IN] HIS WORD

ἐναντίον τοῦ λαοῦ καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει  
 BEFORE THE PEOPLE AND HAVING MARVELED AT THE ANSWER

αὐτοῦ ἐσίγησαν.  
 OF HIM THEY WERE SILENT.

20.27 Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ  
 AND~HAVING APPROACHED SOME OF THE SADDUCEES, THE ONES

[ἀντι]λέγοντες ἀνάστασιν μὴ εἶναι, ἐπῆρώτησαν  
 SPEAKING AGAINST [THE] RESURRECTION [SAYING IT] IS NOT TO BE, THEY QUESTIONED

αὐτὸν 20.28 λέγοντες, Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν,  
 HIM SAYING, TEACHER MOSES WROTE TO US,

ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὐτος  
 IF SOMEONE'S BROTHER DIES HAVING A WIFE, AND THIS ONE

ἄτεκνος ᾧ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα  
 IS~CHILDLESS, THAT SHOULD TAKE THE BROTHER OF HIM THE WIFE

καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.  
 AND HE SHOULD RAISE UP A SEED TO THE BROTHER OF HIM.

20.29 ἐπτά οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος  
 THEN~SEVEN BROTHERS THERE WERE. AND THE FIRST

λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος· 20.30 καὶ ὁ  
 HAVING TAKEN [THE] WIFE DIED CHILDLESS. AND THE

pretended to be honest, in order to trap him by what he said, so as to hand him over to the jurisdiction and authority of the governor.

<sup>21</sup>So they asked him, "Teacher, we know that you are right in what you say and teach, and you show deference to no one, but teach the way of God in accordance with truth. <sup>22</sup>Is it lawful for us to pay taxes to the emperor, or not?" <sup>23</sup>But he perceived their craftiness and said to them, <sup>24</sup>"Show me a denarius. Whose head and whose title does it bear?" They said, "The emperor's." <sup>25</sup>He said to them, "Then give to the emperor the things that are the emperor's, and to God the things that are God's." <sup>26</sup>And they were not able in the presence of the people to trap him by what he said; and being amazed by his answer, they became silent.

<sup>27</sup>Some Sadducees, those who say there is no resurrection, came to him <sup>28</sup>and asked him a question, "Teacher, Moses wrote for us that if a man's brother dies, leaving a wife but no children, the man<sup>a</sup> shall marry the widow and raise up children for his brother. <sup>29</sup>Now there were seven brothers; the first married, and died childless; <sup>30</sup>then the

<sup>a</sup> Gk. his brother

second<sup>31</sup> and the third married her, and so in the same way all seven died childless.<sup>32</sup> Finally the woman also died.<sup>33</sup> In the resurrection, therefore, whose wife will the woman be? For the seven had married her.”

34 Jesus said to them, “Those who belong to this age marry and are given in marriage;<sup>35</sup> but those who are considered worthy of a place in that age and in the resurrection from the dead neither marry nor are given in marriage.<sup>36</sup> Indeed they cannot die anymore, because they are like angels and are children of God, being children of the resurrection.<sup>37</sup> And the fact that the dead are raised Moses himself showed, in the story about the bush, where he speaks of the Lord as the God of Abraham, the God of Isaac, and the God of Jacob.<sup>38</sup> Now he is God not of the dead, but of the living; for to him all of them are alive.”<sup>39</sup> Then some of the scribes answered, “Teacher, you have spoken well.”

<sup>40</sup>For they no longer dared to ask him another question.

41 Then he said to them, “How can they say that the Messiah<sup>b</sup> is David’s son?

<sup>42</sup>For David himself says in the book of Psalms,

‘The Lord said to my Lord,

“Sit at my right hand,

<sup>b</sup> Or *the Christ*

δεύτερος 20.31 καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ  
SECOND AND THE THIRD TOOK HER, AND-~LIKEWISE

καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον.  
ALSO THE SEVEN DID NOT LEAVE BEHIND A CHILD AND THEY [ALL] DIED.

20.32 ὕστερον καὶ ἡ γυνὴ ἀπέθανεν. 20.33 ἡ γυνὴ οὖν  
AND-~FINALLY THE WOMAN DIED. THE WOMAN THEN

ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται γυνή; οἱ  
IN THE RESURRECTION OF WHICH OF THEM DOES SHE BECOME [THE] WIFE? -

γὰρ ἑπτὰ ἔσχον αὐτήν γυναῖκα. 20.34 καὶ εἶπεν  
FOR SEVEN HAD HER [AS] WIFE. AND SAID

αὐτοῖς ὁ Ἰησοῦς, Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν  
TO THEM - JESUS, THE SONS - OF THIS-~AGE MARRY

καὶ γαμίσκονται, 20.35 οἱ δὲ καταξιωθέντες  
AND ARE GIVEN IN MARRIAGE, BUT-~THE ONES HAVING BEEN CONSIDERED WORTHY

τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως  
- OF THAT-~AGE TO ATTAIN AND OF THE RESURRECTION

τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται.  
FROM-~THE DEAD NEITHER MARRY NOR ARE GIVEN IN MARRIAGE.

20.36 οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται,  
FOR-~NEITHER TO DIE IS IT POSSIBLE-~ANY LONGER,

ἰσαγγελοὶ γὰρ εἰσιν καὶ υἱοὶ εἰσιν θεοῦ τῆς  
FOR-~LIKE ANGELS THEY ARE AND SONS OF GOD-~THEY ARE, <sup>30</sup>OF THE

ἀναστάσεως υἱοὶ ὄντες. 20.37 ὅτι δὲ ἐγείρονται οἱ  
<sup>4</sup>RESURRECTION <sup>2</sup>SONS <sup>1</sup>BEING. BUT-~THAT ARE RAISED THE

νεκροὶ, καὶ Μωϋσὴς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς  
DEAD, EVEN MOSES REVEALED AT THE [BURNING] BUSH, AS

λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ  
HE CALLS [THE] LORD THE GOD OF ABRAHAM AND [THE] GOD OF ISAAC AND

θεὸν Ἰακώβ. 20.38 θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ  
[THE] GOD OF JACOB. BUT-~GOD IS NOT OF DEAD PERSONS BUT

ζώντων, πάντες γὰρ αὐτῷ ζῶσιν. 20.39 ἀποκριθέντες δὲ  
OF LIVING ONES, FOR-~ALL TO HIM ARE ALIVE. AND-~HAVING ANSWERED

τινες τῶν γραμματέων εἶπαν, Διδάσκαλε, καλῶς εἶπας.  
SOME OF THE SCRIBES SAID, TEACHER, YOU SPOKE-~WELL.

20.40 οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.  
FOR-~NO LONGER WERE THEY DARING TO QUESTION HIM ANYTHING.

20.41 Εἶπεν δὲ πρὸς αὐτούς, Πῶς λέγουσιν τὸν  
AND-~HE SAID TO THEM, HOW DO THEY SAY THE

Χριστὸν εἶναι Δαυὶδ υἱόν; 20.42 αὐτὸς γὰρ Δαυὶδ  
CHRIST TO BE DAVID'S SON? FOR-~HIMSELF DAVID

λέγει ἐν βίβλῳ ψαλμῶν,  
SAYS IN [THE] BOOK OF PSALMS,

Εἶπεν κύριος τῷ κυρίῳ μου,  
SAID [THE] LORD TO THE LORD OF ME,

Κάθου ἐκ δεξιῶν μου,  
SIT DOWN AT [THE] RIGHT OF ME

**20.43** ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον  
UNTIL I PUT THE ENEMIES OF YOU [AS] A FOOTSTOOL  
τῶν ποδῶν σου.  
OF THE FEET OF YOU.

**20.44** Δαυὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς αὐτοῦ  
THEREFORE~DAVID, LORD CALLS~HIM, AND HOW HIS

υἱὸς ἐστίν;  
SON IS HE?

**20.45** Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς  
<sup>5</sup>HEARING <sup>1</sup>AND [WHILE] <sup>2</sup>ALL <sup>3</sup>THE <sup>4</sup>PEOPLE, HE SAID TO THE  
μαθηταῖς [αὐτοῦ], **20.46** Προσέχετε ἀπὸ τῶν γραμματέων  
DISCIPLES OF HIM, BEWARE OF THE SCRIBES,

τῶν θελούντων περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων  
THE ONES WANTING TO WALK AROUND IN LONG ROBES AND LOVING

ἄσπασμους ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν  
FORMAL GREETINGS IN THE MARKETPLACES AND [THE] CHIEF SEATS IN

ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις,  
THE SYNAGOGUES AND [THE] PLACES OF HONOR AT THE BANQUETS,

**20.47** οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν καὶ  
WHO DEVOUR THE HOUSES OF THE WIDOWS AND

προφάσει μακρὰ προσεύχονται· οὗτοι λήμψονται  
WITH FALSE PRETENSE THEY PRAY~LENGTHY [PRAYERS]. THESE WILL RECEIVE

περισσότερον κρίμα.  
GREATER JUDGMENT.

<sup>43</sup> until I make your enemies your footstool.”<sup>1</sup>

<sup>44</sup>David thus calls him Lord; so how can he be his son?”

<sup>45</sup>In the hearing of all the people he said to the disciples, <sup>46</sup>“Beware of the scribes, who like to walk around in long robes, and love to be greeted with respect in the marketplaces, and to have the best seats in the synagogues and places of honor at banquets. <sup>47</sup>They devour widows’ houses and for the sake of appearance say long prayers. They will receive the greater condemnation.”

<sup>c</sup> Other ancient authorities read *his*

## CHAPTER 21

**21.1** Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ  
AND~HAVING LOOKED UP HE SAW THE ONES PUTTING INTO THE

γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους. **21.2** εἶδεν δέ  
TREASURY THE GIFTS OF THEM, [THE] WEALTHY. AND~HE SAW

τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο,  
A CERTAIN POOR~WIDOW PUTTING [IN] THERE TWO~LEPTAS,

**21.3** καὶ εἶπεν, Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ  
AND HE SAID, TRULY I SAY TO YOU<sup>2</sup> THAT - <sup>3</sup>WIDOW <sup>1</sup>THIS -

πτωχὴ πλείον πάντων ἔβαλεν· **21.4** πάντες γὰρ  
<sup>2</sup>POOR MORE [THAN] EVERYONE PUT [IN]. FOR~ALL

οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ  
THESE FROM THE THINGS ABOUNDING TO THEM THEY PUT IN THE

δῶρα, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς πάντα  
GIFTS, BUT~THIS [WIDOW] OUT OF THE NEED OF HER, ALL

τὸν βίον ὃν εἶχεν ἔβαλεν.  
THE MEANS WHICH SHE HAD SHE PUT [IN].

**21.5** Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ ὅτι  
AND [AS] SOME [WERE] SPEAKING ABOUT THE TEMPLE THAT

λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται εἶπεν,  
WITH BEAUTIFUL~STONES AND WITH SACRED GIFTS IT HAS BEEN DECORATED HE SAID,

He looked up and saw rich people putting their gifts into the treasury; <sup>2</sup>he also saw a poor widow put in two small copper coins. <sup>3</sup>He said, “Truly I tell you, this poor widow has put in more than all of them; <sup>4</sup>for all of them have contributed out of their abundance, but she out of her poverty has put in all she had to live on.”

<sup>5</sup>When some were speaking about the temple, how it was adorned with beautiful stones and gifts dedicated to God, he said,



6“As for these things that you see, the days will come when not one stone will be left upon another; all will be thrown down.”

7 They asked him, “Teacher, when will this be, and what will be the sign that this is about to take place?”<sup>8</sup> And he said, “Beware that you are not led astray; for many will come in my name and say, ‘I am he!’<sup>d</sup> and, ‘The time is near!’<sup>e</sup> Do not go after them.

9 “When you hear of wars and insurrections, do not be terrified; for these things must take place first, but the end will not follow immediately.”<sup>10</sup> Then he said to them, “Nation will rise against nation, and kingdom against kingdom;<sup>11</sup> there will be great earthquakes, and in various places famines and plagues; and there will be dreadful portents and great signs from heaven.”

12 “But before all this occurs, they will arrest you and persecute you; they will hand you over to synagogues and prisons, and you will be brought before kings and governors because of my name.<sup>13</sup> This will give you an opportunity to testify.<sup>14</sup> So make up your minds not to prepare your defense in advance; <sup>15</sup>for I will give you words<sup>f</sup> and a wisdom that none of your opponents will be able to

<sup>d</sup>Gk I am

<sup>e</sup>Or at hand

<sup>f</sup>Gk a mouth

**21.6** Ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς  
THESE THINGS WHICH YOU SEE, DAYS-WILL COME IN WHICH

οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ καταλυθήσεται.  
THERE WILL NOT BE LEFT A STONE UPON A STONE WHICH WILL NOT BE THROWN DOWN.

**21.7** Ἐπηρώτησαν δὲ αὐτὸν λέγοντες, Διδάσκαλε, πότε  
AND-~THEY QUESTIONED HIM SAYING, TEACHER, WHEN

οὖν ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν  
THEREFORE WILL BE~THESE THINGS AND WHAT [WILL BE] THE SIGN WHEN

μέλλῃ ταῦτα γίνεσθαι; **21.8** ὁ δὲ εἶπεν, Βλέπετε  
THESE THINGS~ARE ABOUT TO TAKE PLACE? - AND HE SAID, BEWARE,

μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ  
YOU SHOULD NOT BE DECEIVED. FOR~MANY WILL COME IN THE

ὀνόματί μου λέγοντες, Ἐγὼ εἰμι, καί, Ὁ καιρὸς  
NAME OF ME SAYING, I AM [HE], AND, THE TIME

ἤγγικεν. μὴ πορευθῆτε ὀπίσω αὐτῶν. **21.9** ὅταν δὲ  
HAS DRAWN NEAR. DO NOT FOLLOW AFTER THEM. BUT~WHENEVER

ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε·  
YOU HEAR [ABOUT] WARS AND INSURRECTIONS, DO NOT BE FRIGHTENED.

δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ’ οὐκ  
FOR~IT IS NECESSARY [FOR] THESE THINGS TO OCCUR FIRST, BUT [IT IS] NOT

εὐθέως τὸ τέλος. **21.10** Τότε ἔλεγεν αὐτοῖς,  
IMMEDIATELY THE END. THEN HE WAS SAYING TO THEM,

Ἐγερθήσεται ἔθνος ἐπ’ ἔθνος καὶ βασιλεία ἐπὶ  
WILL BE RAISED UP NATION AGAINST NATION AND KINGDOM AGAINST

βασιλείαν, **21.11** σεισμοὶ τε μεγάλοι καὶ κατὰ  
KINGDOM, EARTHQUAKES BOTH GREAT AND IN VARIOUS

τόπους λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ ἀπ’  
PLACES FAMINES AND PLAGUES THERE WILL BE, BOTH~HORRORS AND FROM

οὐρανοῦ σημεῖα μεγάλα ἔσται. **21.12** πρὸ δὲ  
HEAVEN GREAT~SIGNS THERE WILL BE. BUT~BEFORE

τούτων πάντων ἐπιβαλοῦσιν ἐφ’ ὑμᾶς τὰς χεῖρας αὐτῶν  
ALL~THESE THINGS, THEY WILL LAY ON YOU THE HANDS OF THEM

καὶ διώξουσιν, παραδιδόντες εἰς τὰς συναγωγὰς  
AND THEY WILL PERSECUTE [YOU], HANDING [YOU] OVER TO THE SYNAGOGUES

καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ  
AND JAILS, BEING LED AWAY TO KINGS AND

ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου· **21.13** ἀποβήσεται  
GOVERNORS BECAUSE OF THE NAME OF ME. IT WILL TURN OUT

ὑμῖν εἰς μαρτύριον. **21.14** θέτε οὖν ἐν  
FOR YOU [TO BE AN OPPORTUNITY] FOR TESTIMONY. THEREFORE~KEEP IN

ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι·  
THE HEARTS OF YOU NOT TO PREPARE TO DEFEND [YOURSELVES].

**21.15** ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἥ  
FOR~I WILL GIVE TO YOU A MOUTH AND WISDOM WHICH

οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ  
WILL NOT BE ABLE TO RESIST OR TO CONTRADICT ALL THE ONES

ἀντικείμενοι ὑμῖν. 21.16 παραδοθήσεσθε δὲ καὶ ὑπὸ  
BEING OPPOSED TO YOU\*, AND~YOU\* WILL BE HANDED OVER ALSO BY

γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ  
PARENTS AND BROTHERS AND RELATIVES AND FRIENDS, AND

θανατώσουσιν ἐξ ὑμῶν, 21.17 καὶ ἔσεσθε μισούμενοι  
THEY WILL PUT TO DEATH [SOME] OF YOU\*, AND YOU\* WILL BE HATED

ὑπὸ πάντων διὰ τὸ ὄνομά μου. 21.18 καὶ θριξὶ ἐκ  
BY EVERYONE BECAUSE OF THE NAME OF ME. AND A HAIR OF

τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόλῃται. 21.19 ἐν τῇ  
THE HEAD OF YOU\* MAY BY NO MEANS PERISH. IN THE

ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.  
ENDURANCE OF YOU\* YOU\* WILL GAIN THE SOULS OF YOU\*.

21.20 Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων  
BUT~WHEN YOU\* SEE BEING SURROUNDED BY ARMIES

Ἰερουσαλὴμ, τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις  
JERUSALEM, THEN KNOW THAT HAS DRAWN NEAR THE DEVASTATION

αὐτῆς. 21.21 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς  
OF IT. THEN THE ONES IN - JUDEA, FLEE TO

τὰ ὄρη καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτωσαν  
THE MOUNTAINS AND THE ONES IN [THE] MIDST OF HER LET THEM GET OUT

καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν,  
AND THE ONES IN THE FIELDS - LET THEM NOT ENTER INTO IT,

21.22 ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν τοῦ  
BECAUSE DAYS OF VENGEANCE THESE ARE -

πλησθῆναι πάντα τὰ γεγραμμένα. 21.23 οὐαὶ  
TO BE FULFILLED ALL THE THINGS HAVING BEEN WRITTEN. WOE

ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις  
TO THE ONES IN [THE] WOMB HAVING [A CHILD] AND TO THE ONES NURSING

ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη  
IN THOSE - DAYS. FOR~THERE WILL BE GREAT~DISTRESS

ἐπὶ τῆς γῆς καὶ ὀργὴ τῷ λαῷ τούτῳ, 21.24 καὶ  
UPON THE LAND AND ANGER - [AGAINST] THIS~PEOPLE, AND

πεσοῦνται στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται  
THEY WILL FALL BY [THE] EDGE OF [THE] SWORD AND THEY WILL BE LED CAPTIVE

εἰς τὰ ἔθνη πάντα, καὶ Ἰερουσαλὴμ ἔσται πατουμένη  
INTO <sup>2</sup>THE <sup>3</sup>NATIONS <sup>1</sup>ALL, AND JERUSALEM WILL BE TRAMPLED

ὑπὸ ἐθνῶν, ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν.  
BY GENTILES, UNTIL ARE FULFILLED [THE] TIMES OF [THE] GENTILES.

21.25 Καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ  
AND THERE WILL BE SIGNS IN [THE] SUN AND [THE] MOON AND

ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν  
[THE] STARS, AND UPON THE EARTH [THE] DISMAY OF [THE] GENTILES, IN

ἀπορίᾳ ἤχους θαλάσσης καὶ σάλου,  
PERPLEXITY [AT] [THE] SOUND OF [THE] SEA AND [THE] SURF, [AND]

21.26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ  
FAINTING MEN FROM FEAR AND

withstand or contradict.

<sup>16</sup>You will be betrayed even by parents and brothers, by relatives and friends; and they will put some of you to death. <sup>17</sup>You will be hated by all because of my name.

<sup>18</sup>But not a hair of your head will perish. <sup>19</sup>By your endurance you will gain your souls.

<sup>20</sup>“When you see Jerusalem surrounded by armies, then know that its desolation has come near.” <sup>21</sup>Then those in Judea must flee to the mountains, and those inside the city must leave it, and those out in the country must not enter it; <sup>22</sup>for these are days of vengeance, as a fulfillment of all that is written. <sup>23</sup>Woe to those who are pregnant and to those who are nursing infants in those days! For there will be great distress on the earth and wrath against this people; <sup>24</sup>they will fall by the edge of the sword and be taken away as captives among all nations; and Jerusalem will be trampled on by the Gentiles, until the times of the Gentiles are fulfilled.

<sup>25</sup>“There will be signs in the sun, the moon, and the stars, and on the earth distress among nations confused by the roaring of the sea and the waves. <sup>26</sup>People will faint from fear

<sup>8</sup> Or *is at hand*

and foreboding of what is coming upon the world, for the powers of the heavens will be shaken. <sup>27</sup>Then they will see 'the Son of Man coming in a cloud' with power and great glory. <sup>28</sup>Now when these things begin to take place, stand up and raise your heads, because your redemption is drawing near."

<sup>29</sup> Then he told them a parable: "Look at the fig tree and all the trees; <sup>30</sup>as soon as they sprout leaves you can see for yourselves and know that summer is already near. <sup>31</sup>So also, when you see these things taking place, you know that the kingdom of God is near. <sup>32</sup>Truly I tell you, this generation will not pass away until all things have taken place. <sup>33</sup>Heaven and earth will pass away, but my words will not pass away.

<sup>34</sup> "Be on guard so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life, and that day catch you unexpectedly, <sup>35</sup>like a trap. For it will come upon all who live on the face of the whole earth. <sup>36</sup>Be alert at all times, praying that you may have the strength to escape all these things

προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ,  
EXPECTATION OF THE THINGS COMING UPON THE WORLD,

αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. 21.27 καὶ  
FOR~THE POWERS OF THE HEAVENS WILL BE SHAKEN. AND

τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν  
THEN YOU\* WILL SEE THE SON - OF MAN COMING ON

νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.  
A CLOUD WITH POWER AND GREAT~GLORY.

21.28 ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ  
AND~[WHEN] BEGINNING THESE THINGS TO OCCUR, STAND ERECT AND

ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ  
LIFT UP THE HEADS OF YOU\*, BECAUSE DRAWS NEAR THE

ἀπολύτρωσις ὑμῶν.  
REDEMPTION OF YOU\*.

21.29 Καὶ εἶπεν παραβολὴν αὐτοῖς· Ἴδετε τὴν συκὴν  
AND HE TOLD A PARABLE TO THEM. YOU\* SEE THE FIG TREE

καὶ πάντα τὰ δένδρα· 21.30 ὅταν προβάλωσιν ἤδη,  
AND ALL THE TREES. WHEN PUTS OUT [LEAVES] ALREADY,

βλέποντες ἅφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ  
SEEING FOR YOURSELVES YOU\* KNOW THAT ALREADY NEAR THE

θέρος ἐστίν· 21.31 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε  
SUMMER IS. THUS ALSO YOU\*, WHEN YOU\* SEE

ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἡ  
THESE THINGS HAPPENING, YOU\* KNOW THAT NEAR IS THE

βασιλεία τοῦ θεοῦ. 21.32 ἀμὴν λέγω ὑμῖν ὅτι  
KINGDOM - OF GOD. TRULY I SAY TO YOU\* THAT

οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα  
MAY NOT PASS AWAY - THIS~GENERATION UNTIL ALL [THESE THINGS]

γένηται. 21.33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται,  
MAY OCCUR. - HEAVEN AND - EARTH WILL PASS AWAY,

οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.  
BUT~THE WORDS OF ME WILL BY NO MEANS PASS AWAY.

21.34 Προσέχετε δὲ ἑαυτοῖς μήποτε βαρηνθῶσιν  
AND~PAY ATTENTION TO YOURSELVES LEST MAY BE BURDENED

ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ  
YOUR\* - HEARTS WITH DISSIPATION AND DRUNKENNESS AND

μερίμναις βιωτικαῖς καὶ ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος ἡ  
ANXIETIES OF LIFE AND MAY COME UPON YOU\* SUDDENLY -

ἡμέρα ἐκείνη 21.35 ὥς παγίς· ἐπεισελεύσεται γὰρ ἐπὶ  
THAT~DAY AS A TRAP. FOR~[IT] WILL COME UPON

πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς  
ALL THE ONES SITTING ON [THE] FACE OF ALL THE

γῆς. 21.36 ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι  
EARTH. BUT~BE ALERT AT EVERY TIME PRAYING

ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα  
THAT YOU\* MAY BE ABLE TO ESCAPE ALL~THESE THINGS - BEING ABOUT

γίνεσθαι καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ  
TO HAPPEN AND TO STAND BEFORE THE SON -  
ἀνθρώπου.  
OF MAN.

**21.37** Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ  
NOW-HE WAS [IN THOSE] - DAYS IN THE TEMPLE  
διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ἡϋλίζετο  
TEACHING, AND-[DURING] THE NIGHTS GOING OUT HE WAS SPENDING  
εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν. **21.38** καὶ πᾶς  
IN THE MOUNTAIN, THE ONE BEING CALLED OF OLIVES. AND ALL  
ὁ λαὸς ὥρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ  
THE PEOPLE WERE GETTING UP EARLY [TO COME] TO HIM IN THE TEMPLE  
ἀκούειν αὐτοῦ.  
TO HEAR HIM.

that will take place, and to stand before the Son of Man."

37 Every day he was teaching in the temple, and at night he would go out and spend the night on the Mount of Olives, as it was called. <sup>38</sup>And all the people would get up early in the morning to listen to him in the temple.

## CHAPTER 22

**22.1** Ἦγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ  
AND-WAS COMING NEAR THE FEAST - OF UNLEAVENED BREAD, THE ONE  
λεγομένη πάσχα. **22.2** καὶ ἐζήτουν οἱ ἀρχιερεῖς  
BEING CALLED [THE] PASSOVER. AND WERE SEEKING THE CHIEF PRIESTS  
καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν,  
AND THE SCRIBES - HOW THEY MIGHT DESTROY HIM,  
ἐφοβοῦντο γὰρ τὸν λαόν. **22.3** Εἰσῆλθεν δὲ Σατανᾶς εἰς  
FOR-~THEY WERE AFRAID OF THE PEOPLE. AND-~ENTERED SATAN INTO  
Ἰούδαν τὸν καλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ  
JUDAS, THE ONE BEING CALLED ISCARIOT, BEING OF THE  
ἀριθμοῦ τῶν δώδεκα. **22.4** καὶ ἀπελθὼν συνελάλησεν  
NUMBER OF THE TWELVE. AND HAVING DEPARTED HE SPOKE WITH  
τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς  
THE CHIEF PRIESTS AND CAPTAINS OF THE TEMPLE - HOW  
αὐτοῖς παραδῶ αὐτόν. **22.5** καὶ ἐχάρησαν καὶ  
HE MIGHT HAND OVER-~TO THEM HIM. AND THEY REJOICED AND  
συνέθεντο αὐτῷ ἀργύριον δοῦναι. **22.6** καὶ  
THEY AGREED <sup>2</sup>HIM <sup>3</sup>MONEY <sup>1</sup>TO PAY. AND  
ἐξωμολόγησεν, καὶ ἐζήτη εὐκαιρίαν τοῦ  
HE CONSENTED, AND HE WAS SEEKING AN OPPORTUNITY -  
παραδοῦναι αὐτὸν ἄτερ ὄχλου αὐτοῖς.  
TO BETRAY HIM WITHOUT A CROWD [WITH] THEM.  
**22.7** Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, [ἐν] ᾗ  
NOW-CAME THE DAY - OF UNLEAVENED BREAD, IN WHICH  
ἔδει θύεσθαι τὸ πάσχα. **22.8** καὶ ἀπέστειλεν  
IT WAS NECESSARY TO SACRIFICE THE PASSOVER LAMB. AND HE SENT  
Πέτρον καὶ Ἰωάννην εἰπὼν, Πορευθέντες ἐτοιμάσατε  
PETER AND JOHN HAVING SAID, HAVING GONE, PREPARE  
ἡμῖν τὸ πάσχα ἵνα φάγωμεν. **22.9** οἱ δὲ εἶπαν  
FOR US THE PASSOVER THAT WE MAY EAT. - AND THEY SAID

Now the festival of Unleavened Bread, which is called the Passover, was near. <sup>2</sup>The chief priests and the scribes were looking for a way to put Jesus<sup>3</sup> to death, for they were afraid of the people.

<sup>3</sup> Then Satan entered into Judas called Iscariot, who was one of the twelve; <sup>4</sup>he went away and conferred with the chief priests and officers of the temple police about how he might betray him to them. <sup>5</sup>They were greatly pleased and agreed to give him money. <sup>6</sup>So he consented and began to look for an opportunity to betray him to them when no crowd was present.

<sup>7</sup> Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. <sup>8</sup>So Jesus<sup>1</sup> sent Peter and John, saying, "Go and prepare the Passover meal for us that we may eat it." <sup>9</sup>They asked

<sup>h</sup> Gk him<sup>i</sup> Gk he



him, "Where do you want us to make preparations for it?"

<sup>10</sup>"Listen," he said to them, "when you have entered the city, a man carrying a jar of water will meet you; follow him into the house he enters <sup>11</sup>and say to the owner of the house, "The teacher asks you, "Where is the guest room, where I may eat the Passover with my disciples?"' <sup>12</sup>He will show you a large room upstairs, already furnished. Make preparations for us there."

<sup>13</sup>So they went and found everything as he had told them; and they prepared the Passover meal.

14 When the hour came, he took his place at the table, and the apostles with him. <sup>15</sup>He said to them, "I have eagerly desired to eat this Passover with you before I suffer; <sup>16</sup>for I tell you, I will not eat it<sup>j</sup> until it is fulfilled in the kingdom of God."

<sup>17</sup>Then he took a cup, and after giving thanks he said, "Take this and divide it among yourselves; <sup>18</sup>for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." <sup>19</sup>Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you.

<sup>j</sup>Other ancient authorities read *never eat it again*

αὐτῷ, Ποῦ θέλεις ἐτοιμάσωμεν; 22.10 ὁ δὲ  
TO HIM, WHERE DO YOU WISH [THAT] WE SHOULD PREPARE [IT]? - AND

εἶπεν αὐτοῖς, Ἴδου εἰσελθόντων ὑμῶν εἰς τὴν πόλιν  
HE SAID TO THEM, BEHOLD HAVING ENTERED YOU\* INTO THE CITY

συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων·  
WILL MEET YOU A MAN <sup>2</sup>A JAR <sup>3</sup>OF WATER <sup>1</sup>CARRYING.

ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν  
FOLLOW HIM INTO THE HOUSE INTO WHICH

εἰσπορεύεται 22.11 καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς  
HE ENTERS AND YOU\* WILL SAY TO THE MASTER OF THE

οἰκίας, Λέγει σοι ὁ διδάσκαλος, Ποῦ ἐστὶν τὸ  
HOUSE, SAYS TO YOU THE TEACHER, WHERE IS THE

κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου  
GUEST ROOM WHERE THE PASSOVER WITH THE DISCIPLES OF ME

φάγω; 22.12 καὶ ἐκεῖνος ὑμῖν δείξει ἀνάγαιον μέγα  
I MAY EAT? AND THAT ONE WILL SHOW-YOU\* A LARGE-UPSTAIRS ROOM

ἐστρωμένον· ἐκεῖ ἐτοιμάσατε. 22.13 ἀπελθόντες δὲ  
HAVING BEEN FURNISHED. THERE PREPARE [IT]. AND-HAVING DEPARTED

εὑρον καθὼς εἰρήκει αὐτοῖς καὶ ἡτοίμασαν τὸ  
THEY FOUND [THINGS] JUST AS HE HAD TOLD THEM AND THEY PREPARED THE

πάσχα.  
PASSOVER.

22.14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ  
AND WHEN CAME THE HOUR, HE RECLINED [AT TABLE] AND THE

ἀπόστολοι σὺν αὐτῷ. 22.15 καὶ εἶπεν πρὸς αὐτούς,  
APOSTLES [WERE] WITH HIM. AND HE SAID TO THEM,

Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ'  
WITH [GREAT] DESIRE I DESIRED THIS - PASSOVER TO EAT WITH

ὑμῶν πρὸ τοῦ με παθεῖν· 22.16 λέγω γὰρ ὑμῖν ὅτι  
YOU\* BEFORE - ME (I) SUFFER. FOR-I SAY TO YOU\* THAT

οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ  
I MAY BY NO MEANS EAT IT UNTIL IT IS FULFILLED IN THE KINGDOM

τοῦ θεοῦ. 22.17 καὶ δεξάμενος ποτήριον εὐχαριστήσας  
- OF GOD. AND HAVING TAKEN A CUP, HAVING GIVEN THANKS

εἶπεν, Λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς·  
HE SAID, TAKE THIS AND SHARE [IT] AMONG YOURSELVES.

22.18 λέγω γὰρ ὑμῖν, [ὅτι] οὐ μὴ πῶ ἀπὸ τοῦ νῦν  
FOR-I SAY TO YOU\*, THAT BY NO MEANS MAY I DRINK FROM - NOW

ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ βασιλεία  
FROM THE FRUIT OF THE VINE UNTIL THE KINGDOM

τοῦ θεοῦ ἔλθῃ. 22.19 καὶ λαβὼν ἄρτον  
- OF GOD COMES. AND HAVING TAKEN BREAD [AND]

εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων,  
HAVING GIVEN THANKS HE BROKE [IT] AND GAVE [IT] TO THEM SAYING,

Τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον·  
THIS IS THE BODY OF ME - FOR YOU\* BEING GIVEN;

22:19b-20 text: KJV ASV RSV NASB NIV NEBmg TEV NJB NRSV. omit: ASVmg RSVmg NASBmg NEB TEVmg NRSVmg.

τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. **22.20** καὶ τὸ  
THIS DO IN - MY MEMORY. AND THE

ποτήριον ὡσαύτως μετὰ τὸ δεῖνῃσαι, λέγων, Τοῦτο τὸ  
CUP SIMILARLY AFTER - [THEY] ATE, SAYING, THIS -

ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ  
CUP [IS] THE NEW COVENANT IN THE BLOOD OF ME - FOR

ὑμῶν ἐκχυννόμενον. **22.21** πλὴν ἰδοὺ ἡ χεὶρ  
YOU\* BEING SHED. NEVERTHELESS, BEHOLD THE HAND

τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης.  
OF THE ONE BETRAYING ME [IS] WITH ME ON THE TABLE.

**22.22** ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ  
BECAUSE <sup>2</sup>THE <sup>3</sup>SON <sup>1</sup>INDEED - OF MAN ACCORDING TO

τὸ ὀρισμένον πορεύεται, πλὴν οὐαὶ τῷ  
THE THING HAVING BEEN DETERMINED GOES, BUT WOE -

ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται. **22.23** καὶ  
TO THAT~MAN THROUGH WHOM HE IS BETRAYED. AND

αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα  
THEY BEGAN TO DISCUSS AMONG THEMSELVES - WHO THEN

εἶη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.  
IT MIGHT BE OF THEM - THIS BEING ABOUT TO DO.

**22.24** Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ  
AND~THERE CAME ABOUT ALSO A DISPUTE AMONG THEM, -

τίς αὐτῶν δοκεῖ εἶναι μείζων. **22.25** ὁ δὲ εἶπεν  
[AS TO] WHO OF THEM SEEMS TO BE GREATER. - AND HE SAID

αὐτοῖς, Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ  
TO THEM, THE KINGS OF THE NATIONS LORD IT OVER THEM AND

οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται.  
THE ONES BEING IN AUTHORITY OVER THEM ARE CALLED~BENEFACTORS.

**22.26** ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν  
BUT~[WITH] YOU\* [IT IS] NOT SO, BUT THE ONE BEING GREATER AMONG

ὑμῖν γινέσθω ὡς ὁ νεώτερος καὶ ὁ ἡγούμενος  
YOU\* LET HIM BECOME AS THE YOUNGEST AND THE ONE LEADING

ὡς ὁ διακονῶν. **22.27** τίς γὰρ μείζων, ὁ  
AS THE ONE SERVING. FOR~WHO [IS] GREATER, THE ONE

ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ  
RECLINING AT TABLE OR THE ONE SERVING? [IS IT] NOT THE ONE

ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι ὡς ὁ  
RECLINING AT TABLE? BUT~I IN [THE] MIDST OF YOU\* AM AS THE ONE

διακονῶν. **22.28** ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες  
SERVING. BUT~YOU\* ARE ~THE ONES HAVING REMAINED

μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου. **22.29** καὶ γὰρ  
WITH ME IN THE TEMPTATIONS OF ME. AND I

διατίθεμαι ὑμῖν καθὼς διεθέτο μοι ὁ πατήρ μου  
DECREE TO YOU\* JUST AS DECREED TO ME THE FATHER OF ME

βασιλείαν, **22.30** ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς  
[THE] KINGDOM, THAT YOU\* MAY EAT AND DRINK AT THE

τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ  
TABLE OF ME IN THE KINGDOM OF ME, AND YOU\* WILL SIT UPON

Do this in remembrance of me."<sup>20</sup> And he did the same with the cup after supper, saying, "This cup that is poured out for you is the new covenant in my blood."<sup>k</sup>

<sup>21</sup>But see, the one who betrays me is with me, and his hand is on the table.

<sup>22</sup>For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!"<sup>23</sup> Then they began to ask one another, which one of them it could be who would do this.

<sup>24</sup>A dispute also arose among them as to which one of them was to be regarded as the greatest. <sup>25</sup>But he said to them, "The kings of the Gentiles lord it over them; and those in authority over them are called benefactors.

<sup>26</sup>But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. <sup>27</sup>For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

<sup>28</sup>"You are those who have stood by me in my trials; <sup>29</sup>and I confer on you, just as my Father has conferred on me, a kingdom, <sup>30</sup>so that you may eat and drink at my table in my kingdom, and you will sit on

<sup>k</sup> Other ancient authorities lack, in whole or in part, verses 19b-20 (which is given . . . in my blood)

thrones judging the twelve tribes of Israel.

31 "Simon, Simon, listen! Satan has demanded/ to sift all of you like wheat, 32but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers."

33And he said to him, "Lord, I am ready to go with you to prison and to death!"

34Jesus<sup>m</sup> said, "I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me."

35 He said to them, "When I sent you out without a purse, bag, or sandals, did you lack anything?" They said, "No, not a thing." 36He said to them, "But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one. 37For I tell you, this scripture must be fulfilled in me, 'And he was counted among the lawless'; and indeed what is written about me is being fulfilled." 38They said, "Lord, look, here are two swords." He replied, "It is enough."

39 He came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. 40When he reached the place, he said to

<sup>1</sup>Or has obtained permission

<sup>m</sup>Gk He

θρόνων τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραὴλ.  
THRONES <sup>2</sup>THE <sup>3</sup>TWELVE <sup>4</sup>TRIBES <sup>1</sup>JUDGING - OF ISRAEL.

**22.31** Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξητήσατο ὑμᾶς  
SIMON, SIMON, BEHOLD - SATAN ASKED FOR YOU<sup>o</sup>

τοῦ σιναῖσαι ὡς τὸν σῖτον· **22.32** ἐγὼ δὲ ἐδεήθην περὶ  
- TO SIFT [YOU<sup>s</sup>] LIKE - WHEAT. BUT-I PRAYED FOR

σοῦ ἵνα μὴ ἐκλίπη ἡ πίστις σου· καὶ σὺ ποτε  
YOU THAT MAY NOT FAIL THE FAITH OF YOU. AND WHEN-YOU

ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου. **22.33** ὁ δὲ  
HAVING RETURNED, STRENGTHEN THE BROTHERS OF YOU. - BUT

εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς  
HE SAID TO HIM, LORD, WITH YOU I AM-PREPARED EVEN TO

φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. **22.34** ὁ δὲ  
JAIL AND TO DEATH TO GO. - BUT

εἶπεν, Λέγω σοι, Πέτρε, οὐ φωνήσει σήμερον ἀλέκτωρ  
HE SAID, I TELL YOU, PETER, WILL NOT CROW TODAY A ROOSTER

ἕως τρίς με ἀπαρνήσῃ εἰδέναι.  
UNTIL THREE [TIMES] <sup>3</sup>ME <sup>1</sup>YOU DENY <sup>2</sup>TO KNOW.

**22.35** Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ  
AND HE SAID TO THEM, WHEN I SENT YOU<sup>o</sup> WITHOUT

βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μὴ τινος  
A PURSE AND A BEGGAR'S BAG AND SANDALS, NOT ANYTHING

ὑστερήσατε; οἱ δὲ εἶπαν, Οὐθενός. **22.36** εἶπεν δὲ  
WERE YOU<sup>s</sup> IN NEED? - AND THEY SAID, NOTHING. AND-HE SAID

αὐτοῖς, Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω,  
TO THEM, BUT NOW THE ONE HAVING A PURSE LET HIM TAKE [IT],

ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω  
LIKEWISE ALSO A BEGGAR'S BAG, AND THE ONE NOT HAVING, LET HIM SELL

τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν.  
THE GARMENT OF HIM AND LET HIM BUY A SWORD.

**22.37** λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον  
FOR-I SAY TO YOU<sup>s</sup>, THAT THIS - HAVING BEEN WRITTEN

δεῖ τελεσθῆναι ἐν ἐμοί, τὸ καὶ μετὰ ἀνόμων  
IT IS NECESSARY TO BE FULFILLED IN ME, - AND WITH LAWLESS PERSONS

ἐλογίσθη· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει.  
HE WAS NUMBERED. FOR-EVEN THE THING CONCERNING ME HAS-AN END.

**22.38** οἱ δὲ εἶπαν, Κύριε, ἰδοὺ μάχαιραι ὧδε δύο. ὁ  
- AND THEY SAID, LORD, BEHOLD <sup>3</sup>SWORDS <sup>1</sup>HERE [ARE] <sup>2</sup>TWO. -

δὲ εἶπεν αὐτοῖς, Ἰκανόν ἐστιν.  
AND HE SAID TO THEM, IT IS-ENOUGH.

**22.39** Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος  
AND HAVING GONE OUT HE WENT ACCORDING TO THE(HIS) HABIT

εἰς τὸ ὄρος τῶν Ἐλαιῶν, ἠκολούθησαν δὲ αὐτῷ καὶ  
TO THE MOUNTAIN - OF OLIVES, AND-FOLLOWED HIM ALSO

οἱ μαθηταί. **22.40** γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν  
THE DISCIPLES. AND-HAVING COME TO THE PLACE HE SAID

αὐτοῖς, Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.  
TO THEM, PRAY [SO AS] NOT TO ENTER INTO TEMPTATION.

**22.41** καὶ αὐτὸς ἀπесπάσθη ἀπ' αὐτῶν ὥσει  
AND HE WAS WITHDRAWN FROM THEM ABOUT

λίθου βολὴν καὶ θείς τὰ γόνατα προσήχετο  
[THE] THROW~OF A STONE AND HAVING BENT THE KNEES HE WAS PRAYING

**22.42** λέγων, Πάτερ, εἰ βούλει παρένεγκε τούτο τὸ  
SAYING, FATHER, IF YOU ARE WILLING, TAKE AWAY THIS -

ποτήριον ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου ἀλλὰ  
CUP FROM ME. NEVERTHELESS NOT THE WILL OF ME BUT

τὸ σὸν γινέσθω. <sup>†</sup>[[**22.43** ὥφθη δὲ αὐτῷ ἄγγελος ἀπ'  
- YOURS LET IT BE. AND~APPEARED TO HIM AN ANGEL FROM

οὐρανοῦ ἐνισχύων αὐτόν. **22.44** καὶ γενόμενος ἐν  
HEAVEN STRENGTHENING HIM. AND HAVING BEEN IN

ἀγωνίᾳ ἐκτενέστερον προσήχετο· καὶ ἐγένετο ὁ ἰδρῶς  
AGONY, HE WAS PRAYING~MORE FERVENTLY; AND BECAME THE SWEAT

αὐτοῦ ὥσει θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν  
OF HIM AS DROPS OF BLOOD FALLING DOWN UPON THE

γῆν.]] **22.45** καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν  
GROUND. AND HAVING ARISEN FROM - PRAYER [AND] HAVING COME

πρὸς τοὺς μαθητὰς εὑρεν κοιμωμένους αὐτοὺς ἀπὸ  
TO THE DISCIPLES HE FOUND THEM~SLEEPING FROM

τῆς λύπης, **22.46** καὶ εἶπεν αὐτοῖς, Τί καθεύδετε;  
- GRIEF, AND HE SAID TO THEM, WHY ARE YOU SLEEPING?

ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς  
HAVING ARISEN, PRAY, LEST YOU~ENTER INTO

πειρασμόν.  
TEMPTATION.

**22.47** Ἐτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ  
YET HIM SPEAKING, BEHOLD A CROWD, AND THE ONE

λεγόμενος Ἰούδας εἰς τῶν δώδεκα προήρχετο αὐτοὺς  
BEING CALLED JUDAS, ONE OF THE TWELVE, WAS GOING BEFORE THEM

καὶ ἤγγισεν τῷ Ἰησοῦ φιλήσαι αὐτόν. **22.48** Ἰησοὺς δὲ  
AND HE DREW NEAR - TO JESUS TO KISS HIM. AND~JESUS

εἶπεν αὐτῷ, Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου  
SAID TO HIM, JUDAS, WITH A KISS THE SON - OF MAN

παραδίδως; **22.49** ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ  
DO YOU BETRAY? BUT~HAVING SEEN THE ONES AROUND HIM THE THING

ἐσόμενον εἶπαν, Κύριε, εἰ πατάξομεν ἐν μαχαίρῃ;  
GOING TO BE, THEY SAID, LORD, IF WE WILL STRIKE WITH A SWORD?

**22.50** καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τοῦ ἀρχιερέως  
AND STRUCK A CERTAIN~ONE OF THEM <sup>3</sup>OF THE <sup>4</sup>CHIEF PRIEST

τὸν δοῦλον καὶ ἀφείλεν τὸ οὖς αὐτοῦ τὸ δεξιόν.  
<sup>1</sup>THE <sup>2</sup>SLAVE AND CUT OFF THE EAR OF HIM THE RIGHT [ONE].

**22.51** ἀποκριθεὶς δὲ ὁ Ἰησοὺς εἶπεν, Ἑἴτε ἔως  
AND~HAVING ANSWERED - JESUS SAID, STOP! [NO] MORE

them, "Pray that you may not come into the time of trial."<sup>41</sup> Then he withdrew from them about a stone's throw, knelt down, and prayed,<sup>42</sup> "Father, if you are willing, remove this cup from me; yet, not my will but yours be done."<sup>43</sup> Then an angel from heaven appeared to him and gave him strength.<sup>44</sup> In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground.<sup>45</sup> When he got up from prayer, he came to the disciples and found them sleeping because of grief,<sup>46</sup> and he said to them, "Why are you sleeping? Get up and pray that you may not come into the time of trial."<sup>47</sup>

47 While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him;<sup>48</sup> but Jesus said to him, "Judas, is it with a kiss that you are betraying the Son of Man?"<sup>49</sup> When those who were around him saw what was coming, they asked, "Lord, should we strike with the sword?"<sup>50</sup> Then one of them struck the slave of the high priest and cut off his right ear.<sup>51</sup> But Jesus said, "No more

<sup>n</sup> Or into temptation

<sup>o</sup> Other ancient authorities lack verses 43 and 44



of this!" And he touched his ear and healed him. <sup>52</sup>Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him, "Have you come out with swords and clubs as if I were a bandit?" <sup>53</sup>When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!"

<sup>54</sup> Then they seized him and led him away, bringing him into the high priest's house. But Peter was following at a distance. <sup>55</sup>When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them. <sup>56</sup>Then a servant-girl, seeing him in the firelight, stared at him and said, "This man also was with him." <sup>57</sup>But he denied it, saying, "Woman, I do not know him." <sup>58</sup>A little later someone else, on seeing him, said, "You also are one of them." But Peter said, "Man, I am not!" <sup>59</sup>Then about an hour later still another kept insisting, "Surely this man also was with him; for he is a Galilean." <sup>60</sup>But Peter said, "Man, I do not know what you are talking about!" At that moment, while he was still speaking, the cock crowed. <sup>61</sup>The Lord turned

τούτου· καὶ ἅψάμενος τοῦ ὠτίου ἰάσατο αὐτόν.  
OF THIS! AND HAVING TOUCHED THE EAR HE HEALED HIM.

**22.52** εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους  
AND-**SAID** JESUS TO THE ONES HAVING COME

ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ  
AGAINST HIM, [THE] CHIEF PRIESTS AND CAPTAINS OF THE TEMPLE

καὶ πρεσβυτέρους, Ὡς ἐπὶ ληστήν ἐξήλθατε μετὰ  
AND [THE] ELDERS, AS AGAINST A THIEF DID YOU? COME OUT WITH

μαχαिरῶν καὶ ξύλων; **22.53** καθ' ἡμέραν ὄντος μου μεθ'  
SWORDS AND CLUBS? DAILY BEING ME WITH

ὕμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνατε τὰς χεῖρας ἐπ'  
YOU? IN THE TEMPLE YOU? DID NOT STRETCH OUT THE(YOUR?) HANDS AGAINST

ἐμέ, ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ  
ME, BUT THIS IS YOUR? - HOUR AND THE AUTHORITY -

σκότους.  
OF DARKNESS.

**22.54** Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ  
AND-HAVING SEIZED HIM THEY LED [HIM] AWAY AND

εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως· ὁ δὲ  
BROUGHT [HIM] INTO THE HOUSE OF THE CHIEF PRIEST. - AND

Πέτρος ἠκολούθει μακρόθεν. **22.55** περιαιψάντων δὲ  
PETER WAS FOLLOWING FROM A DISTANCE. AND-[THEY] HAVING KINDLED

πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συγκαθισάντων  
A FIRE IN [THE] MIDDLE OF THE COURTYARD AND HAVING SAT DOWN TOGETHER,

ἐκάθητο ὁ Πέτρος μέσος αὐτῶν. **22.56** ἰδοῦσα δὲ  
WAS SITTING - PETER [IN THE] MIDDLE OF THEM. AND-HAVING SEEN

αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ  
HIM A CERTAIN-SERVANT GIRL SITTING NEAR THE LIGHT AND

ἀτενίσασα αὐτῷ εἶπεν, Καὶ οὗτος σὺν αὐτῷ ἦν.  
HAVING LOOKED INTENTLY AT HIM SHE SAID, AND THIS ONE WITH HIM WAS.

**22.57** ὁ δὲ ἡρνήσατο λέγων, Οὐκ οἶδα αὐτόν, γύναι.  
- BUT HE DENIED [IT] SAYING, I DO NOT KNOW HIM, WOMAN.

**22.58** καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη,  
AND AFTER A SHORT [WHILE] ANOTHER HAVING SEEN HIM SAID,

Καὶ σὺ ἐξ αὐτῶν εἶ. ὁ δὲ Πέτρος ἔφη, Ἄνθρωπε,  
AND YOU OF THEM ARE. - BUT PETER SAID, MAN,

οὐκ εἰμί. **22.59** καὶ διαστάσης ὥσεί ὥρας μιᾶς  
I AM NOT. AND HAVING PASSED ABOUT ONE-HOUR, [AND]

ἄλλος τις διίσχυρίζετο λέγων, Ἐπ' ἀληθείας καὶ  
A CERTAIN-OTHER WAS INSISTING SAYING, BASED ON TRUTH ALSO

οὗτος μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν.  
THIS ONE WITH HIM WAS, FOR-ALSO A GALILEAN HE IS.

**22.60** εἶπεν δὲ ὁ Πέτρος, Ἄνθρωπε, οὐκ οἶδα ὃ  
BUT-SAID - PETER, MAN, I DO NOT KNOW WHAT

λέγεις. καὶ παραχρῆμα ἔτι λαλούντος αὐτοῦ  
YOU ARE SAYING. AND IMMEDIATELY WHILE HIM-SPEAKING,

ἐφώνησεν ἀλέκτωρ. **22.61** καὶ στραφεὶς ὁ κύριος  
A ROOSTER-CROWED. AND HAVING TURNED THE LORD

ἐνέβλεψεν τῷ Πέτρῳ, καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ  
LOOKED AT - PETER, AND WAS REMINDED - PETER OF THE

ῥήματος τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι Πρὶν  
WORD OF THE LORD WHEN HE SAID TO HIM - BEFORE

ἀλέκτορα φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς.  
A ROOSTER CROWS TODAY YOU WILL DENY ME THREE [TIMES].

**22.62** καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.  
AND HAVING GONE OUTSIDE HE CRIED BITTERLY.

**22.63** Καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν  
AND THE MEN, THE ONES HAVING IN CUSTODY HIM

ἐνέπαιζον αὐτῷ δέροντες, **22.64** καὶ περικαλύψαντες  
WERE RIDICULING HIM [AND] BEATING [HIM], AND HAVING BLINDFOLDED

αὐτὸν ἐπηρώτων λέγοντες, Προφῆτευσον, τίς  
HIM THEY WERE QUESTIONING [HIM] SAYING, PROPHECY, WHO

ἐστίν ὁ παίσας σε; **22.65** καὶ ἕτερα πολλὰ  
IS THE ONE HAVING HIT YOU? AND MANY~OTHER THINGS

βλασφημοῦντες ἔλεγον εἰς αὐτόν.  
BLASPHEMING THEY WERE SPEAKING AGAINST HIM.

**22.66** Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη  
AND WHEN IT BECAME DAY, WERE GATHERED TOGETHER

τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ  
THE ELDERS OF THE PEOPLE, BOTH~[THE] CHIEF PRIESTS AND

γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον  
[THE] SCRIBES, AND THEY LED AWAY HIM TO THE COUNCIL

αὐτῶν **22.67** λέγοντες, Εἰ σὺ εἶ ὁ Χριστός, εἰπὸν ἡμῖν.  
OF THEM SAYING, IF YOU ARE THE CHRIST, TELL US.

εἶπεν δὲ αὐτοῖς, Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε·  
BUT~HE SAID TO THEM, IF I SAY [THIS]~TO YOU\*, YOU\* WILL BY NO MEANS BELIEVE.

**22.68** ἐὰν δὲ ἐρωτήσω, σὺ μὴ ἀποκριθῇτε. **22.69** ἀπὸ  
AND~IF I QUESTION [YOU\*], YOU\* WILL BY NO MEANS ANSWER. <sup>2</sup>FROM

τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος  
- <sup>3</sup>NOW [ON] <sup>1</sup>BUT WILL BE THE SON - OF MAN SITTING

ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ. **22.70** εἶπαν δὲ  
AT [THE] RIGHT OF THE POWER - OF GOD. AND~SAID

πάντες, Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς  
EVERYONE, THEN~YOU ARE THE SON - OF GOD? - AND TO

αὐτοὺς ἔφη, Ὑμεῖς λέγετε ὅτι ἐγώ εἰμι. **22.71** οἱ δὲ  
THEM HE SAID, YOU\* ARE SAYING THAT I AM. - AND

εἶπαν, Τί ἔτι ἔχομεν μαρτυρίας χρειαῖν; αὐτοὶ γὰρ  
THEY SAID, WHY STILL DO WE HAVE NEED~OF A WITNESS? FOR~OURSELVES

ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.  
WE HEARD FROM THE MOUTH OF HIM.

**22:69** Ps. 110:1

and looked at Peter. Then Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times."<sup>62</sup> And he went out and wept bitterly.

<sup>63</sup> Now the men who were holding Jesus began to mock him and beat him; <sup>64</sup>they also blindfolded him and kept asking him, "Prophecy! Who is it that struck you?" <sup>65</sup>They kept heaping many other insults on him.

<sup>66</sup> When day came, the assembly of the elders of the people, both chief priests and scribes, gathered together, and they brought him to their council. <sup>67</sup>They said, "If you are the Messiah,<sup>6</sup> tell us." He replied, "If I tell you, you will not believe;<sup>68</sup> and if I question you, you will not answer. <sup>69</sup>But from now on the Son of Man will be seated at the right hand of the power of God."<sup>70</sup> All of them asked, "Are you, then, the Son of God?" He said to them, "You say that I am."<sup>71</sup> Then they said, "What further testimony do we need? We have heard it ourselves from his own lips!"

*P Or the Christ*

## CHAPTER 23

Then the assembly rose as a body and brought Jesus<sup>9</sup> before Pilate. <sup>2</sup>They began to accuse him, saying, "We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king."<sup>3</sup> Then Pilate asked him, "Are you the king of the Jews?" He answered, "You say so."<sup>4</sup> Then Pilate said to the chief priests and the crowds, "I find no basis for an accusation against this man."<sup>5</sup> But they were insistent and said, "He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place."

<sup>6</sup> When Pilate heard this, he asked whether the man was a Galilean. <sup>7</sup> And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. <sup>8</sup> When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. <sup>9</sup> He questioned him at some length, but Jesus<sup>9</sup> gave him no answer. <sup>10</sup> The chief priests and the scribes stood by,

<sup>9</sup> Gk him<sup>10</sup> Or is an anointed king<sup>5</sup> Gk he

**23.1** Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον  
AND HAVING ARISEN (THE) WHOLE - MULTITUDE OF THEM LED  
αὐτὸν ἐπὶ τὸν Πιλάτον. **23.2** ἤρξαντο δὲ κατηγορεῖν  
HIM BEFORE - PILATE. AND~THEY BEGAN TO ACCUSE  
αὐτοῦ λέγοντες, Τοῦτον εὔραμεν διαστρέφοντα τὸ ἔθνος  
HIM SAYING, THIS ONE WE FOUND MISLEADING THE NATION  
ἡμῶν καὶ κωλύοντα φόρους Καίσαρι διδόναι καὶ  
OF US AND FORBIDDING TAXES TO BE PAID~TO CAESAR AND  
λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι. **23.3** ὁ  
CALLING HIMSELF CHRIST (AND THAT HE IS) TO BE~A KING. -  
δὲ Πιλάτος ἠρώτησεν αὐτὸν λέγων, Σὺ εἶ ὁ βασιλεὺς  
AND PILATE QUESTIONED HIM SAYING, ARE~YOU THE KING  
τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, Σὺ  
OF THE JEWS? - AND HAVING ANSWERED HIM HE SAID, YOU  
λέγεις. **23.4** ὁ δὲ Πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς  
ARE SAYING. - AND PILATE SAID TO THE CHIEF PRIESTS  
καὶ τοὺς ὄχλους, Οὐδὲν εὐρίσκω αἴτιον ἐν τῷ  
AND THE CROWDS, I FIND~NO GUILT IN -  
ἀνθρώπῳ τούτῳ. **23.5** οἱ δὲ ἐπίσχυον λέγοντες ὅτι  
THIS~MAN. - BUT THEY WERE INSISTING SAYING, -  
'Ανασεῖει τὸν λαὸν διδάσκων καθ' ὅλης τῆς  
HE INCITES THE PEOPLE, TEACHING THROUGHOUT ALL -  
'Ιουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.  
OF JUDEA - HAVING BEGUN FROM - GALILEE TO HERE.  
**23.6** Πιλάτος δὲ ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος  
AND~PILATE HAVING HEARD QUESTIONED IF THE MAN  
Γαλιλαῖός ἐστιν, **23.7** καὶ ἐπίγινους ὅτι ἐκ τῆς  
IS~A GALILEAN, AND HAVING LEARNED THAT OF THE  
ἐξουσίας Ἡρώδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς  
AUTHORITY OF HEROD HE IS, HE SENT HIM TO  
'Ηρώδη, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις  
HEROD, BEING ALSO HIM IN JERUSALEM IN THESE  
ταῖς ἡμέραις. **23.8** ὁ δὲ Ἡρῶδης ἰδὼν τὸν Ἰησοῦν  
- DAYS. - AND HEROD HAVING SEEN - JESUS  
ἐχάρη λίαν, ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν  
REJOICED GREATLY, FOR~HE WAS FOR A LONG TIME WANTING TO SEE  
αὐτὸν διὰ τὸ ἀκοῦειν περὶ αὐτοῦ καὶ ἠλπίζεν  
HIM BECAUSE - [HE] HEARS [THINGS] ABOUT HIM AND HE WAS HOPING  
τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.  
SOME SIGN TO SEE BY HIM BEING PERFORMED.  
**23.9** ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ  
AND~HE WAS QUESTIONING HIM WITH MANY~WORDS, BUT~HE  
οὐδὲν ἀπεκρίνατο αὐτῷ. **23.10** εἰστήκεισαν δὲ οἱ  
ANSWERED~NOTHING TO HIM. AND~HAD STOOD THE

ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες  
CHIEF PRIESTS AND THE SCRIBES VEHEMENTLY ACCUSING

αὐτοῦ. **23.11** ἐξουθενήσας δὲ αὐτὸν [καὶ] ὁ  
HIM. AND~HAVING TREATED WITH CONTEMPT HIM AND -

Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ  
HEROD WITH THE TROOPS OF HIM ALSO

ἐμπαίξας περιβαλὼν ἐσθήτα λαμπρὰν  
HAVING RIDICULED [HIM], HAVING CLOTHED [HIM IN] BRIGHT~CLOTHING

ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ. **23.12** ἐγένοντο δὲ φίλοι  
THEY SENT BACK HIM - TO PILATE. AND~BECAME FRIENDS

ὁ τε Ἡρώδης καὶ ὁ Πιλάτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ'  
- BOTH HEROD AND - PILATE ON THIS VERY - DAY WITH

ἀλλήλων· προῦπήρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς  
ONE ANOTHER. FOR~THEY WERE PREVIOUSLY AT ENMITY BEING TOWARDS

αὐτούς.  
THEMSELVES.

**23.13** Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ  
AND~PILATE HAVING CALLED TOGETHER THE CHIEF PRIESTS AND

τοὺς ἄρχοντας καὶ τὸν λαὸν **23.14** εἶπεν πρὸς αὐτούς,  
THE AUTHORITIES AND THE PEOPLE SAID TO THEM,

Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὥς  
YOU~ BROUGHT TO ME - THIS~MAN AS

ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν  
CAUSING TO REVOLT THE PEOPLE, AND BEHOLD I BEFORE YOU~

ἀνακρίνας οὐθεν εὑρον ἐν τῷ ἀνθρώπῳ τούτῳ  
HAVING EXAMINED [HIM] FOUND~NOTHING IN - THIS~MAN

αἵτιον ὧν κατηγορεῖτε κατ' αὐτοῦ. **23.15** ἀλλ'  
[OF THE] CRIME OF WHICH YOU~ MAKE ACCUSATIONS AGAINST HIM. AND

οὐδὲ Ἡρώδης, ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς, καὶ  
NEITHER [DID] HEROD, FOR~HE SENT BACK HIM TO US, AND

ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ·  
BEHOLD NOTHING WORTHY OF DEATH HAS BEEN DONE BY HIM.

**23.16** παιδεύσας οὖν αὐτὸν ἀπολύσω.<sup>†</sup>  
THEREFORE,~HAVING DISCIPLINED HIM I WILL RELEASE [HIM].

**23.18** ἀνέκραγον δὲ παμπληθεὶ λέγοντες, Αἶρε τοῦτον,  
BUT~THEY CRIED OUT ALL TOGETHER SAYING, TAKE AWAY THIS ONE,

ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν· **23.19** ὅστις ἦν διὰ  
AND~RELEASE TO US - BARABBAS; WHO WAS BECAUSE

στάσιν τινα γενομένην ἐν τῇ πόλει καὶ φόνον  
OF SOME~INSURRECTION HAVING OCCURRED IN THE CITY AND A MURDER

βληθεὶς ἐν τῇ φυλακῇ. **23.20** πάλιν δὲ ὁ Πιλάτος  
THROWN INTO - JAIL. AND~AGAIN - PILATE

προσεφώνησεν αὐτοῖς θέλων ἀπολύσαι τὸν Ἰησοῦν.  
ADDRESSED THEM WISHING TO RELEASE - JESUS.

**23:16** text: ASV RSV NASB NIV NEB TEV NJB NRSV. add v. 17: ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg.

vehemently accusing him.

<sup>11</sup>Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. <sup>12</sup>That same day Herod and Pilate became friends with each other; before this they had been enemies.

13 Pilate then called together the chief priests, the leaders, and the people, <sup>14</sup>and said to them, "You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him.

<sup>15</sup>Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. <sup>16</sup>I will therefore have him flogged and release him."

18 Then they all shouted out together, "Away with this fellow! Release Barabbas for us!" <sup>19</sup>(This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.)

<sup>20</sup>Pilate, wanting to release Jesus, addressed them again;

<sup>†</sup>Here, or after verse 19, other ancient authorities add verse 17. Now he was obliged to release someone for them at the festival



<sup>21</sup>but they kept shouting, "Crucify, crucify him!" <sup>22</sup>A third time he said to them, "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him." <sup>23</sup>But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. <sup>24</sup>So Pilate gave his verdict that their demand should be granted. <sup>25</sup>He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

<sup>26</sup>As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. <sup>27</sup>A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. <sup>28</sup>But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. <sup>29</sup>For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' <sup>30</sup>Then they will begin to say to the mountains,

**23.21** οἱ δὲ ἐπεφώνουν λέγοντες, Σταύρου σταύρου  
- BUT THEY WERE CRYING OUT SAYING CRUCIFY [HIM], CRUCIFY

αὐτόν. **23.22** ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς, Τί γὰρ  
HIM. - AND A THIRD [TIME] HE SAID TO THEM, WHY, ~WHAT

κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὔρον  
EVIL DID THIS ONE? NO CRIME [WORTHY] OF DEATH DID I FIND

ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.  
IN HIM. THEREFORE, ~HAVING DISCIPLINED HIM I WILL RELEASE [HIM].

**23.23** οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι  
- BUT THEY INSISTED WITH LOUD ~VOICES DEMANDING

αὐτὸν σταυρωθῆναι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν.  
HIM TO BE CRUCIFIED, AND WERE PREVAILING THE VOICES OF THEM.

**23.24** καὶ Πιλάτος ἐπέκρινεν γενέσθαι τὸ αἷτημα  
AND PILATE DECIDED TO BE DONE THE DEMAND

αὐτῶν· **23.25** ἀπέλυσεν δὲ τὸν διὰ στάσιν  
OF THEM. AND ~HE RELEASED THE ONE ON ACCOUNT OF AN INSURRECTION

καὶ φόνον βεβλημένον εἰς φυλακὴν ὃν  
AND MURDER HAVING BEEN THROWN INTO A JAIL WHOM

ἤτουόντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ  
THEY WERE REQUESTING, - BUT JESUS HE DELIVERED OVER TO THE

θελήματι αὐτῶν.  
WILL OF THEM.

**23.26** Καὶ ὥς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι  
AND AS THEY LED AWAY HIM, HAVING SEIZED

Σίμωνά τινα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ  
A CERTAIN ~SIMON, A CYRENIAN, COMING FROM [THE] COUNTRY

ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὀπίσθεν τοῦ  
THEY PUT UPON HIM THE CROSS TO CARRY FOLLOWING -

Ἰησοῦ. **23.27** Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ  
JESUS. AND ~WERE FOLLOWING HIM A GREAT MULTITUDE OF THE

λαοῦ καὶ γυναικῶν αἱ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν.  
PEOPLE AND WOMEN WHO WERE MOURNING AND LAMENTING FOR HIM.

**23.28** στραφεῖς δὲ πρὸς αὐτὰς [ὁ] Ἰησοῦς εἶπεν,  
AND ~HAVING TURNED TO THEM - JESUS SAID,

Θυγατέρες Ἱερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ'  
DAUGHTERS OF JERUSALEM, DO NOT CRY FOR ME; BUT FOR

ἐαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν, **23.29** ὅτι  
YOURSELVES CRY AND FOR THE CHILDREN OF YOU", BECAUSE

ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν, Μακάριαι  
BEHOLD DAYS ~ARE COMING IN WHICH THEY WILL SAY, BLESSED [ARE]

αἱ στείραι καὶ αἱ κοιλίαι αἱ οὐκ ἐγέννησαν  
THE BARREN AND THE WOMBS WHICH DID NOT BEAR

καὶ μαστοὶ οἱ οὐκ ἔθρεψαν.  
AND [THE] BREASTS WHICH DID NOT NURSE.

**23.30** τότε ἄρξονται λέγειν τοῖς ὄρεσιν,  
THEN THEY WILL BEGIN TO SAY TO THE MOUNTAINS,

Πέσετε ἐφ' ἡμᾶς,  
FALL ON US,

καὶ τοῖς βουνοῖς,  
AND TO THE HILLS,

Καλύψατε ἡμᾶς·  
BURY US.

**23.31** ὅτι εἰ ἐν τῷ ὕγρῳ ξύλῳ ταῦτα ποιοῦσιν,  
BECAUSE IF WHILE A TREE [IS]~FULL OF MOISTURE THEY DO~THESE THINGS,

ἐν τῷ ξηρῷ τί γένηται;  
WHILE [IT IS] DRY WHAT MAY HAPPEN?

**23.32** Ἦγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο σὺν  
AND~WERE BEING LED AWAY ALSO <sup>2</sup>OTHER <sup>3</sup>CRIMINALS <sup>1</sup>TWO WITH

αὐτῷ ἀναιρεθῆναι. **23.33** καὶ ὅτε ἦλθον ἐπὶ τὸν  
HIM TO BE EXECUTED. AND WHEN THEY CAME UPON THE

τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν  
PLACE - BEING CALLED [THE] SKULL, THERE THEY CRUCIFIED HIM

καὶ τοὺς κακοὺργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ  
AND THE CRIMINALS, ONE ON [THE] RIGHT, [AND] ONE ON

ἀριστερῶν. **23.34** Ἰὸ δὲ Ἰησοῦς ἔλεγεν, Πάτερ,  
[THE] LEFT. - BUT JESUS WAS SAYING, FATHER,

ἄφες αὐτοῖς, σὺ γὰρ οἶδας τί ποιοῦσιν.]]  
FORGIVE THEM, <sup>3</sup>NOT <sup>1</sup>FOR <sup>2</sup>THEY KNOW WHAT THEY ARE DOING.

διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους.  
AND~DIVIDING UP THE GARMENTS OF HIM, THEY CAST LOTS.

**23.35** καὶ εἰστήκει ὁ λαὸς θεωρῶν. ἐξεμυκτήριζον δὲ  
AND HAD STOOD THE PEOPLE WATCHING. AND~WERE MOCKING [HIM]

καὶ οἱ ἄρχοντες λέγοντες, Ἄλλους ἔσωσεν, σωσάτω  
ALSO THE AUTHORITIES SAYING, OTHERS HE SAVED, LET HIM SAVE

ἑαυτόν, εἰ οὗτός ἐστιν ὁ Χριστὸς τοῦ θεοῦ ὁ  
HIMSELF, IF THIS ONE IS THE CHRIST - OF GOD, THE

ἐκλεκτός. **23.36** ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται  
CHOSEN [ONE]. AND~RIDICULED HIM ALSO THE SOLDIERS

προσερχόμενοι, ὅξος προσφέροντες αὐτῷ **23.37** καὶ  
APPROACHING, OFFERING~WINE VINEGAR TO HIM AND

λέγοντες, Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον  
SAYING, IF YOU ARE THE KING OF THE JEWS, SAVE

σεαυτόν. **23.38** ἦν δὲ καὶ ἐπιγραφὴ ἐπ' αὐτῷ, Ὁ  
YOURSELF. AND~THERE WAS ALSO AN INSCRIPTION OVER HIM, THE

βασιλεὺς τῶν Ἰουδαίων οὗτος.  
KING OF THE JEWS [IS] THIS ONE.

**23.39** Εἷς δὲ τῶν κρεμασθέντων κακοῦργων  
AND~ONE OF THE CRIMINALS~HAVING BEEN HUNG [WITH HIM]

ἐβλασφήμει αὐτὸν λέγων, Οὐχὶ σὺ εἶ ὁ Χριστός;  
WAS BLASPHEMING HIM SAYING, <sup>3</sup>NOT <sup>2</sup>YOU <sup>1</sup>ARE THE CHRIST?

σῶσον σεαυτόν καὶ ἡμᾶς. **23.40** ἀποκριθεὶς δὲ ὁ  
SAVE YOURSELF AND US. AND~HAVING ANSWERED THE

'Fall on us'; and to the hills, 'Cover us.' <sup>31</sup>For if they do this when the wood is green, what will happen when it is dry?"

<sup>32</sup>Two others also, who were criminals, were led away to be put to death with him. <sup>33</sup>When they came to the place that is called The Skull, they crucified Jesus<sup>4</sup> there with the criminals, one on his right and one on his left. [<sup>34</sup>Then Jesus said, "Father, forgive them; for they do not know what they are doing."]<sup>5</sup> And they cast lots to divide his clothing. <sup>35</sup>And the people stood by, watching; but the leaders scoffed at him, saying, "He saved others; let him save himself if he is the Messiah<sup>6</sup> of God, his chosen one!"

<sup>36</sup>The soldiers also mocked him, coming up and offering him sour wine, <sup>37</sup>and saying, "If you are the King of the Jews, save yourself!" <sup>38</sup>There was also an inscription over him,<sup>7</sup> "This is the King of the Jews."

<sup>39</sup>One of the criminals who were hanged there kept deriding<sup>8</sup> him and saying, "Are you not the Messiah?<sup>9</sup> Save yourself and us!" <sup>40</sup>But the other rebuked

<sup>4</sup> Gk him

<sup>5</sup> Other ancient authorities lack the sentence *Then Jesus . . . what they are doing*

<sup>6</sup> Or the Christ

<sup>7</sup> Other ancient authorities add *written in Greek and Latin and Hebrew (that is, Aramaic)*

<sup>8</sup> Or blaspheming

**23:34** text: all. omit: ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg. (Note: the double brackets in the Greek text indicate that this sentence was a later addition to the text, which, however, was retained because of its importance in the textual tradition.)

him, saying, "Do you not fear God, since you are under the same sentence of condemnation?"<sup>41</sup> And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong."

<sup>42</sup>Then he said, "Jesus, remember me when you come into<sup>2</sup> your kingdom."

<sup>43</sup>He replied, "Truly I tell you, today you will be with me in Paradise."

<sup>44</sup>It was now about noon, and darkness came over the whole land<sup>a</sup> until three in the afternoon,<sup>45</sup> while the sun's light failed;<sup>b</sup> and the curtain of the temple was torn in two.

<sup>46</sup>Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last. <sup>47</sup>When the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent."<sup>c</sup> <sup>48</sup>And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. <sup>49</sup>But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

<sup>50</sup>Now there was a good and righteous man named Joseph, who,

50 Now there was a good and righteous man named Joseph, who,

<sup>2</sup> Other ancient authorities read *in*

<sup>a</sup> Or *earth*

<sup>b</sup> Or *the sun was eclipsed*. Other ancient authorities read *the sun was darkened*

<sup>c</sup> Or *righteous*

ἑτερος ἐπιτιμῶν αὐτῷ ἔφη, Οὐδὲ φοβῆ σὺ τὸν  
OTHER REBUKING HIM SAID, DO YOU NOT FEAR [FOR] YOURSELF -

θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;  
GOD, BECAUSE IN THE SAME [STATE OF] CONDEMNATION YOU ARE?

23.41 καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν  
AND WE INDEED JUSTLY, FOR~THINGS WORTHY OF WHICH

ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον  
WE DID, WE ARE RECEIVING, BUT~THIS ONE NOTHING WRONG

ἔπραξεν. 23.42 καὶ ἔλεγεν, Ἰησοῦ, μνήσθητί μου  
DID. AND HE WAS SAYING, JESUS, REMEMBER ME

ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου. 23.43 καὶ εἶπεν  
WHEN YOU COME INTO THE KINGDOM OF YOU. AND HE SAID

αὐτῷ, Ἀμὴν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν  
TO HIM, TRULY I SAY~TO YOU, TODAY WITH ME YOU WILL BE IN

τῷ παραδείσῳ.  
- PARADISE.

23.44 Καὶ ἦν ἤδη ὥσει ὥρα ἕκτη καὶ σκότος  
AND IT WAS ALREADY ABOUT [THE] SIXTH~HOUR AND DARKNESS

ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης 23.45 τοῦ  
WAS OVER [THE] WHOLE - LAND UNTIL [THE] NINTH~HOUR, THE

ἡλίου ἐκλιπόντος, ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ  
SUN HAVING BEEN ECLIPSED, AND~WAS TORN THE CURTAIN OF THE

ναοῦ μέσον. 23.46 καὶ φωνήσας φωνῇ μεγάλῃ ὁ  
TEMPLE IN TWO. AND HAVING CRIED OUT WITH A LOUD~VOICE -

Ἰησοῦς εἶπεν, Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ  
JESUS SAID, FATHER, INTO [THE] HANDS OF YOU I ENTRUST THE

πνεῦμά μου. τοῦτο δὲ εἰπὼν ἐξέπνευσεν.  
SPIRIT OF ME. AND~THIS HAVING SAID, HE BREATHED OUT [HIS LAST].

23.47 Ἴδων δὲ ὁ ἑκατοντάρχης τὸ γινόμενον  
AND~HAVING SEEN THE CENTURION THE THING HAVING HAPPENED

ἐδόξαζεν τὸν θεὸν λέγων, Ὁντως ὁ ἄνθρωπος οὗτος  
HE WAS GLORIFYING - GOD SAYING, SURELY - THIS~MAN

δίκαιος ἦν. 23.48 καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι  
WAS~RIGHTEOUS. AND ALL THE CROWDS~HAVING GATHERED TOGETHER

ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ  
AT - THIS~SPECTACLE, HAVING OBSERVED THE THINGS

γενόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον.  
HAVING HAPPENED, BEATING THE(THEIR) CHESTS, WERE RETURNING.

23.49 εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ  
AND~HAD STOOD ALL THE RELATIVES TO HIM FROM

μακρόθεν καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ  
A DISTANCE AND [THE] WOMEN, THE ONES FOLLOWING HIM

ἀπὸ τῆς Γαλιλαίας ὁρῶσαι ταῦτα.  
FROM - GALILEE, SEEING THESE THINGS.

23.50 Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ  
AND BEHOLD A MAN BY NAME JOSEPH

23.42 text: KJV ASVmg RSV NIV NEB NJB NRSV. var. ἐλθῃς ἐν τῇ βασιλείᾳ σου (come in your kingdom): ASV RSVmg NASB NEBmg TEV NJBmg NRSVmg. 23.46 Ps, 31:5

βουλευτῆς ὑπάρχων [καὶ] ἀνὴρ ἀγαθὸς καὶ δίκαιος  
BEING~A MEMBER OF [THE] COUNCIL, AND A GOOD~MAN AND RIGHTEOUS

**23.51** —οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ  
—THIS ONE HAD NOT CONSENTED WITH THE COUNCIL AND THE

πράξει αὐτῶν— ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων,  
ACTION OF THEM— FROM ARIMATHEA, A CITY — OF JUDEA,

ὃς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ, **23.52** οὗτος  
WHO WAS WAITING FOR THE KINGDOM — OF GOD, THIS ONE

προσελθὼν τῷ Πιλάτῳ ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ  
HAVING APPROACHED — PILATE ASKED FOR THE BODY — OF JESUS

**23.53** καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι  
AND HAVING TAKEN DOWN [THE BODY] HE WRAPPED IT IN LINEN

καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ οὐ οὐκ ἦν  
AND PLACED IT IN A HEWN~TOMB WHERE WAS NOT

οὐδεὶς οὐπω κείμενος. **23.54** καὶ ἡμέρα ἦν  
ANYONE YET LAID, AND IT WAS~[THE] DAY

παρασκευῆς καὶ σάββατον ἐπέφωσκεν.  
OF PREPARATION AND [THE] SABBATH WAS DAWNING.

**23.55** Κατακολουθήσασαι δὲ αἱ γυναῖκες, αἵτινες  
AND~HAVING FOLLOWED AFTER, THE WOMEN WHO

ἦσαν συνελθυθῆναι ἐκ τῆς Γαλιλαίας αὐτῷ,  
HAD COME OUT OF — GALILEE WITH HIM,

ἐθεάσαντο τὸ μνημεῖον καὶ ὥς ἐτέθη τὸ σῶμα αὐτοῦ,  
SAW THE TOMB AND HOW WAS LAID THE BODY OF HIM,

**23.56** ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα.  
AND~HAVING RETURNED THEY PREPARED SPICES AND OINTMENTS.

Καὶ τὸ μὲν σάββατον ἡσυχάσαν κατὰ τὴν  
AND ON THE — SABBATH THEY RESTED ACCORDING TO THE

ἐντολήν.  
COMMANDMENT.

though a member of the council, <sup>51</sup>had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. <sup>52</sup>This man went to Pilate and asked for the body of Jesus. <sup>53</sup>Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. <sup>54</sup>It was the day of Preparation, and the sabbath was beginning. <sup>55</sup>The women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. <sup>56</sup>Then they returned, and prepared spices and ointments.

On the sabbath they rested according to the commandment.

<sup>d</sup> Gk. was dawning

## CHAPTER 24

**24.1** τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως  
BUT~ON THE FIRST [DAY] OF THE WEEK VERY EARLY IN THE MORNING

ἐπὶ τὸ μνήμα ἦλθον φέρουσαι ἃ  
TO THE TOMB THEY CAME BRINGING WHAT

ἡτοίμασαν ἀρώματα. **24.2** εὗρον δὲ τὸν λίθον  
SPICES~THEY PREPARED. BUT~THEY FOUND THE STONE

ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, **24.3** εἰσελθούσαι δὲ  
HAVING BEEN ROLLED AWAY FROM THE TOMB, AND~HAVING ENTERED

οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ. **24.4** καὶ  
THEY DID NOT FIND THE BODY OF THE LORD JESUS. AND

ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου καὶ  
IT CAME ABOUT WHILE THEY~ARE UNCERTAIN ABOUT THIS AND

ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν  
BEHOLD TWO~MEN STOOD BY THEM IN

But on the first day of the week, at early dawn, they came to the tomb, taking the spices that they had prepared. <sup>2</sup>They found the stone rolled away from the tomb, <sup>3</sup>but when they went in, they did not find the body. <sup>4</sup>While they were perplexed about this, suddenly two men in

<sup>e</sup> Other ancient authorities add of the Lord Jesus



dazzling clothes stood beside them. <sup>5</sup>The women/ were terrified and bowed their faces to the ground, but the men<sup>6</sup> said to them,

“Why do you look for the living among the dead? He is not here, but has risen.”<sup>h</sup>

<sup>6</sup>Remember how he told you, while he was still in Galilee, <sup>7</sup>that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again.” <sup>8</sup>Then they remembered his words, <sup>9</sup>and returning from the tomb, they told all this to the eleven and to all the rest. <sup>10</sup>Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. <sup>11</sup>But these words seemed to them an idle tale, and they did not believe them. <sup>12</sup>But Peter got up and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; then he went home, amazed at what had happened.<sup>i</sup>

<sup>13</sup>Now on that same day two of them were going to a village called Emmaus, about seven miles/ from Jerusalem, <sup>14</sup>and talking with each other about

<sup>f</sup>Gk They

<sup>g</sup>Gk but they

<sup>h</sup>Other ancient authorities lack He is not here, but has risen

<sup>i</sup>Other ancient authorities lack verse 12

<sup>j</sup>Gk sixty stadia; other ancient authorities read a hundred sixty stadia

ἐσθῆτι ἀστραπτούσῃ. **24.5** ἐμφόβων δὲ γενομένων αὐτῶν  
DAZZLING~CLOTHING. <sup>1</sup>AFRAID <sup>1</sup>AND <sup>3</sup>HAVING BECOME <sup>2</sup>THEY

καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν εἶπαν  
AND BOWING THE(THEIR) FACES TO THE GROUND THEY SAID

πρὸς αὐτάς, Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν  
TO THEM, WHY ARE YOU<sup>2</sup> SEEKING THE ONE LIVING AMONG THE

νεκρῶν· **24.6** οὐκ ἔστιν ὧδε, ἀλλὰ ἡγέρθη. μνησθήτε  
DEAD? HE IS NOT HERE, BUT WAS RAISED. REMEMBER

ὥς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ  
HOW HE SPOKE TO YOU<sup>2</sup> WHILE BEING IN - GALILEE

**24.7** λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ  
SAYING THE SON - OF MAN - IT IS NECESSARY

παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἀμαρτωλῶν καὶ  
TO BE DELIVERED OVER INTO [THE] HANDS OF SINFUL~MEN AND

σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.  
TO BE CRUCIFIED AND ON THE THIRD DAY TO RISE AGAIN.

**24.8** καὶ ἐμνήσθησαν τῶν ρημάτων αὐτοῦ. **24.9** καὶ  
AND THEY REMEMBERED THE WORDS OF HIM. AND

ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν  
HAVING RETURNED FROM THE TOMB THEY REPORTED

ταῦτα πάντα τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς.  
ALL~THESE THINGS TO THE ELEVEN AND TO ALL THE OTHERS.

**24.10** ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ  
NOW~THERE WERE - MARY~MAGDALENE AND JOANNA AND

Μαρία ἡ Ἰακώβου καὶ αἱ λοιπαὶ σὺν αὐταῖς.  
MARY THE [MOTHER] OF JAMES AND THE OTHERS WITH THEM.

ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα, **24.11** καὶ  
THEY WERE TELLING TO THE APOSTLES THESE THINGS, AND

ἐφάνησαν ἐνώπιον αὐτῶν ὥσει λῆρος τὰ  
APPEARED BEFORE THEM AS NONSENSE -

ῥήματα ταῦτα, καὶ ἠπίστουν αὐταῖς. **24.12** Ὁ δὲ  
THESE~WORDS, AND THEY WERE DISBELIEVING THEM. - BUT

Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον καὶ  
PETER HAVING ARISEN RAN TO THE TOMB AND

παρακύψας βλέπει τὰ ὀθόνια μόνα, καὶ ἀπῆλθεν  
HAVING BENT OVER HE SEES THE LINEN CLOTHS ONLY, AND HE DEPARTED

πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.<sup>7</sup>  
<sup>2</sup>TO <sup>3</sup>HIMSELF [ABOUT] <sup>1</sup>WONDERING THE THING HAVING HAPPENED.

**24.13** Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ  
AND BEHOLD TWO OF THEM ON THE~SAME DAY

ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν  
WERE TRAVELING TO A VILLAGE BEING DISTANT

σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλὴμ, ἣ ὄνομα  
SIXTY~STADIA FROM JERUSALEM, TO WHICH [IS] [THE] NAME

Ἐμμαοῦς, **24.14** καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους  
EMMAUS, AND THEY WERE SPEAKING TO ONE ANOTHER

**24:12** text: KJV ASV RSVmg NASB NIV NEBmg TEV NJB. omit: ASVmg RSV NASBmg NEB TEVmg NJBmg.

περὶ πάντων τῶν συμβεβηκότων τούτων. **24.15** καὶ  
CONCERNING ALL - THESE THINGS~HAVING HAPPENED. AND

ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν  
IT CAME ABOUT WHILE THEY~TALKING AND DISCUSSING [THESE THINGS]

καὶ αὐτὸς Ἰησοὺς ἐγγίσας συνεπορεύετο αὐτοῖς,  
ALSO JESUS~HIMSELF HAVING COME NEAR WAS TRAVELING WITH THEM,

**24.16** οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ  
BUT~THE EYES OF THEM WERE HELD - NOT

ἐπιγνῶναι αὐτόν. **24.17** εἶπεν δὲ πρὸς αὐτοὺς, Τίνες οἱ  
TO RECOGNIZE HIM. AND~HE SAID TO THEM, WHAT -

λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους  
WORDS [ARE] THESE WHICH YOU\* ARE EXCHANGING WITH ONE ANOTHER

περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί.  
WALKING ALONG? AND THEY STOOD [WITH] A SAD LOOK.

**24.18** ἀποκριθεὶς δὲ εἰς ὄνόματι Κλεοπάς εἶπεν πρὸς  
AND~HAVING ANSWERED ONE BY NAME CLEOPAS SAID TO

αὐτόν, Σὺ μόνος παροικεῖς Ἱερουσαλὴμ καὶ  
HIM, [ARE] YOU [THE] ONLY ONE VISITING JERUSALEM AND

οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς  
YOU DO NOT KNOW THE THINGS HAVING HAPPENED IN IT IN -

ἡμέραις ταύταις; **24.19** καὶ εἶπεν αὐτοῖς, Ποῖα; οἱ  
THESE~DAYS? AND - HE SAID TO THEM, WHAT THINGS? -

δὲ εἶπαν αὐτῷ, Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ,  
AND THEY SAID TO HIM, THE THINGS ABOUT JESUS THE NAZARENE,

ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ  
WHO WAS A MAN, A PROPHET POWERFUL IN DEED AND WORD

ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, **24.20** ὅπως  
BEFORE - GOD AND ALL THE PEOPLE, HOW

τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες  
BOTH DELIVERED OVER HIM THE CHIEF PRIESTS AND THE AUTHORITIES

ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν.  
OF US TO A CONDEMNATION OF DEATH AND THEY CRUCIFIED HIM.

**24.21** ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων  
BUT~WE WERE HOPING THAT HE IS THE ONE ABOUT

λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ σὺν πᾶσιν  
TO REDEEM - ISRAEL. BUT - ALSO WITH ALL

τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ' οὗ ταῦτα  
THESE THINGS THIS,~[THE] THIRD DAY, PASSES FROM WHICH THESE THINGS

ἐγένετο. **24.22** ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν  
CAME ABOUT. BUT ALSO SOME~WOMEN AMONG US

ἐξεστόσαν ἡμᾶς, γενόμεναι ὀρθριναὶ ἐπὶ τὸ  
AMAZED US. HAVING BEEN EARLY AT THE

μνημεῖον, **24.23** καὶ μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ ἦλθον  
TOMB, AND NOT HAVING FOUND THE BODY OF HIM THEY CAME

λέγουσαι καὶ ὅπασίαν ἀγγέλων ἑωρακέναι, οἱ  
SAYING ALSO A VISION OF ANGELS TO HAVE SEEN, WHO

λέγουσιν αὐτὸν ζῆν. **24.24** καὶ ἀπῆλθον τινες τῶν  
SAY HIM TO LIVE. AND DEPARTED SOME OF THE ONES

all these things that had happened. <sup>15</sup>While they were talking and discussing, Jesus himself came near and went with them, <sup>16</sup>but their eyes were kept from recognizing him. <sup>17</sup>And he said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad.<sup>k</sup> <sup>18</sup>Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?" <sup>19</sup>He asked them, "What things?" They replied, "The things about Jesus of Nazareth,<sup>l</sup> who was a prophet mighty in deed and word before God and all the people,<sup>20</sup> and how our chief priests and leaders handed him over to be condemned to death and crucified him. <sup>21</sup>But we had hoped that he was the one to redeem Israel.<sup>m</sup> Yes, and besides all this, it is now the third day since these things took place. <sup>22</sup>Moreover, some women of our group astounded us. They were at the tomb early this morning, <sup>23</sup>and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. <sup>24</sup>Some of those who were with us went

<sup>k</sup> Other ancient authorities read *walk along, looking sad?*

<sup>l</sup> Other ancient authorities read *Jesus the Nazorean*

<sup>m</sup> Or *to set Israel free*

to the tomb and found it just as the women had said; but they did not see him."

<sup>25</sup>Then he said to them, "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! <sup>26</sup>Was it not necessary that the Messiah<sup>n</sup> should suffer these things and then enter into his glory?" <sup>27</sup>Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

<sup>28</sup>As they came near the village to which they were going, he walked ahead as if he were going on. <sup>29</sup>But they urged him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over." So he went in to stay with them.

<sup>30</sup>When he was at the table with them, he took bread, blessed and broke it, and gave it to them. <sup>31</sup>Then their eyes were opened, and they recognized him; and he vanished from their sight.

<sup>32</sup>They said to each other, "Were not our hearts burning within us<sup>o</sup> while he was talking to us on the road, while he was opening the scriptures to us?" <sup>33</sup>That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together.

<sup>n</sup> Or the Christ

<sup>o</sup> Other ancient authorities lack within

ux

σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτως καθὼς  
WITH US TO THE TOMB, AND THEY FOUND [IT] SO, JUST AS

καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον. **24.25** καὶ  
ALSO THE WOMEN SAID, BUT~HIM THEY DID NOT SEE. AND

αὐτὸς εἶπεν πρὸς αὐτοὺς, Ὡ ἀνόητοι καὶ βραδεῖς τῇ  
HE SAID TO THEM, O FOOLISH ONES AND SLOW -

καρδίᾳ τοῦ πιστεῦν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ  
IN HEART - TO BELIEVE IN ALL WHICH SPOKE THE

προφῆται· **24.26** οὐχὶ ταῦτα ἔδει παθεῖν  
PROPHETS. [WAS IT] NOT <sup>5</sup>THESE THINGS <sup>1</sup>NECESSARY [FOR] <sup>4</sup>TO SUFFER

τὸν Χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;  
<sup>2</sup>THE <sup>3</sup>CHRIST AND TO ENTER INTO THE GLORY OF HIM?

**24.27** καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων  
AND HAVING BEGUN FROM MOSES AND FROM ALL

τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς  
THE PROPHETS HE EXPLAINED TO THEM IN ALL THE

γραφαῖς τὰ περὶ ἐαυτοῦ.  
SCRIPTURES THE THINGS CONCERNING HIMSELF.

**24.28** Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο,  
AND THEY DREW NEAR TO THE VILLAGE WHERE THEY WERE TRAVELING,

καὶ αὐτὸς προσεποιήσατο πορρώτερον πορεύεσθαι.  
AND HE ACTED AS THOUGH TO TRAVEL~FARTHER.

**24.29** καὶ παρεβιάσαντο αὐτὸν λέγοντες, Μείνον μεθ'  
AND THEY STRONGLY URGED HIM SAYING, STAY WITH

ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶν καὶ κέκλικεν ἡδὴ  
US, BECAUSE TOWARDS EVENING IT IS AND HAS DECLINED ALREADY

ἡ ἡμέρα. καὶ εἰσῆλθεν τοῦ μέναι σὺν αὐτοῖς.  
THE DAY. AND HE ENTERED - TO STAY WITH THEM.

**24.30** καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ'  
AND IT CAME ABOUT WHILE HE~WAS RECLINING AT TABLE WITH

αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησεν καὶ κλάσας  
THEM HAVING TAKEN THE BREAD HE BLESSED [IT] AND HAVING BROKEN [IT]

ἐπέδιδου αὐτοῖς· **24.31** αὐτῶν δὲ διηνοιχθησαν οἱ  
HE WAS GIVING [IT] TO THEM. AND~OF THEM WERE OPENED THE

ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς  
EYES AND THEY RECOGNIZED HIM. AND HE

ἄφαντος ἐγένετο ἀπ' αὐτῶν. **24.32** καὶ εἶπαν πρὸς  
BECAME~INVISIBLE FROM THEM. AND THEY SAID TO

ἀλλήλους, Οὐχὶ ἡ καρδιά ἡμῶν καιομένη ἦν [ἐν  
ONE ANOTHER, [WERE] NOT THE HEART[S] OF US BURNING WITHIN

ἡμῖν] ὥς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὥς διήνοιγεν  
US AS HE WAS SPEAKING TO US ON THE ROAD, AS HE WAS OPENING

ἡμῖν τὰς γραφάς; **24.33** καὶ ἀναστάντες αὐτῇ τῇ  
TO US THE SCRIPTURES? AND HAVING ARISEN THIS VERY -

ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ καὶ εὗρον  
HOUR THEY RETURNED TO JERUSALEM, AND THEY FOUND

ἡθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς,  
HAVING BEEN GATHERED TOGETHER THE ELEVEN AND THE ONES WITH THEM,



**24.34** λέγοντας ὅτι ὄντως ἡγέρθη ὁ κύριος καὶ ὤφθη  
SAYING THAT REALLY WAS RAISED THE LORD AND HE APPEARED

Σίμωνι. **24.35** καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ  
TO SIMON. AND THEY WERE EXPLAINING THE THINGS ON THE ROAD

καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.  
AND HOW HE WAS MADE KNOWN TO THEM IN THE BREAKING OF THE BREAD.

**24.36** Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν  
AND~[WHILE] THESE THINGS THEY SPEAKING, HE STOOD IN

μέσῳ αὐτῶν καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.  
[THE] MIDST OF THEM AND HE SAYS TO THEM, PEACE TO YOU".

**24.37** πτοηθέντες δὲ καὶ ἔμβοβοι γενόμενοι  
BUT~HAVING BEEN STARTLED AND HAVING BEEN~AFRAID

ἐδόκουν πνεῦμα θεωρεῖν. **24.38** καὶ εἶπεν αὐτοῖς,  
THEY WERE THINKING TO SEE~A SPIRIT. AND HE SAID TO THEM,

Τί τεταραγμένοι ἐστέ καὶ διὰ τί διαλογισμοὶ  
WHY HAVE YOU" BEEN TROUBLED, AND WHY [DO] DOUBTS

ἀναβαίνουνσιν ἐν τῇ καρδίᾳ ὑμῶν; **24.39** ἴδετε τὰς  
ARISE IN THE HEART[S] OF YOU"? YOU" SEE THE

χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγώ εἰμι αὐτός.  
HANDS OF ME AND THE FEET OF ME THAT I AM MYSELF.

ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σὰρκα καὶ  
TOUCH ME AND SEE, - BECAUSE A SPIRIT FLESH AND

ὀστέα οὐκ ἔχει καθὼς ἐμεθεωρεῖτε ἔχοντα. **24.40** καὶ  
BONES DOES NOT HAVE AS YOU" SEE~ME HAVING. AND

τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς  
THIS HAVING SAID HE SHOWED THEM THE(HIS) HANDS AND THE(HIS)

πόδας. **24.41** ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς  
FEET. AND~STILL DISBELIEVING THEM FROM THE JOY

καὶ θαυμαζόντων εἶπεν αὐτοῖς, Ἔχετε τι βρώσιμον  
AND BEING AMAZED, HE SAID TO THEM, HAVE YOU" SOME FOOD

ἐνθάδε; **24.42** οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ  
HERE? - AND THEY GAVE HIM <sup>3</sup>FISH <sup>2</sup>OF A BROILED

μέρος. **24.43** καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.  
<sup>1</sup>A PART. AND HAVING TAKEN [IT], BEFORE THEM HE ATE [IT].

**24.44** Εἶπεν δὲ πρὸς αὐτούς, Οὗτοι οἱ λόγοι μου οὓς  
AND~HE SAID TO THEM, THESE - WORDS OF ME WHICH

ἐλάλησα πρὸς ὑμᾶς ἔτι ὥν σὺν ὑμῖν, ὅτι δεῖ  
I SPOKE TO YOU" WHILE BEING WITH YOU", THAT IT IS NECESSARY

πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ  
TO BE FULFILLED ALL THE THINGS HAVING BEEN WRITTEN IN THE LAW

Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ.  
OF MOSES AND THE PROPHETS AND [THE] PSALMS ABOUT ME.

**24.45** τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς  
THEN HE OPENED UP THEIR - MIND[S] - TO UNDERSTAND THE

γραφάς. **24.46** καὶ εἶπεν αὐτοῖς ὅτι Οὕτως  
SCRIPTURES. AND HE SAID TO THEM - THUS

<sup>34</sup>They were saying, "The Lord has risen indeed, and he has appeared to Simon!"  
<sup>35</sup>Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.

<sup>36</sup>While they were talking about this, Jesus himself stood among them and said to them, "Peace be with you."<sup>37</sup>They were startled and terrified, and thought that they were seeing a ghost. <sup>38</sup>He said to them, "Why are you frightened, and why do doubts arise in your hearts?"  
<sup>39</sup>Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have."<sup>40</sup>And when he had said this, he showed them his hands and his feet.<sup>41</sup>

<sup>41</sup>While in their joy they were disbelieving and still wondering, he said to them, "Have you anything here to eat?"<sup>42</sup>They gave him a piece of broiled fish,<sup>43</sup> and he took it and ate in their presence.

<sup>44</sup>Then he said to them, "These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled."<sup>45</sup>Then he opened their minds to understand the scriptures,<sup>46</sup> and he said to them, "Thus

<sup>P</sup> Other ancient authorities lack and said to them, "Peace be with you."

<sup>9</sup> Other ancient authorities lack verse 40



it is written, that the Messiah<sup>r</sup> is to suffer and to rise from the dead on the third day,<sup>47</sup> and that repentance and forgiveness of sins is to be proclaimed in his name to all nations,<sup>s</sup> beginning from Jerusalem.<sup>48</sup> You are witnesses of these things.<sup>49</sup> And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high.”

50 Then he led them out as far as Bethany, and, lifting up his hands, he blessed them.<sup>51</sup> While he was blessing them, he withdrew from them and was carried up into heaven.<sup>52</sup> And they worshiped him, and<sup>u</sup> returned to Jerusalem with great joy;<sup>53</sup> and they were continually in the temple blessing God.<sup>v</sup>

<sup>r</sup> Or: the Christ

<sup>s</sup> Or: nations. Beginning from Jerusalem you are witnesses

<sup>t</sup> Other ancient authorities lack and was carried up into heaven

<sup>u</sup> Other ancient authorities lack worshiped him, and

<sup>v</sup> Other ancient authorities add Amen

γέγραπται παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι ἐκ  
IT HAS BEEN WRITTEN TO SUFFER THE CHRIST AND TO RISE AGAIN FROM

νεκρῶν τῇ τρίτῃ ἡμέρᾳ, 24.47 καὶ κηρυχθῆναι ἐπὶ τῷ  
[THE] DEAD ON THE THIRD DAY, AND TO BE PREACHED IN THE

ὀνόματι αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν εἰς  
NAME OF HIM REPENTANCE FOR [THE] FORGIVENESS OF SINS TO

πάντα τὰ ἔθνη. ἀρξάμενοι ἀπὸ Ἱερουσαλὴμ  
ALL THE NATIONS. HAVING BEGUN FROM JERUSALEM

24.48 ὑμεῖς μάρτυρες τούτων. 24.49 καὶ [ἰδοῦ]  
YOU<sup>r</sup> [ARE TO BE] WITNESSES OF THESE THINGS. AND BEHOLD

ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ’  
I SEND THE PROMISE OF THE FATHER OF ME TO

ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ  
YOU<sup>r</sup>; BUT-YOU<sup>r</sup> SIT IN THE CITY UNTIL

ἐνδύσησθε ἐξ ὕψους δύναμιν.  
YOU<sup>r</sup> MAY BE CLOTHED WITH <sup>2</sup>FROM <sup>3</sup>[THE] HEIGHTS <sup>1</sup>POWER.

24.50 Ἐξήγαγεν δὲ αὐτοὺς [ἐξω] ἕως πρὸς  
AND-HE LED OUT THEM OUTSIDE AS FAR AS TO

Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν  
BETHANY, AND HAVING LIFTED UP THE HANDS OF HIM HE BLESSED

αὐτούς. 24.51 καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν  
THEM. AND IT CAME ABOUT WHILE HE-BLESSES

αὐτοὺς διέστη ἀπ’ αὐτῶν καὶ ἀνεφέρετο εἰς τὸν  
THEM, HE WENT AWAY FROM THEM AND WAS BEING TAKEN UP INTO -

οὐρανόν. 24.52 καὶ αὐτοὶ προσκυνήσαντες αὐτὸν  
HEAVEN. AND THEY HAVING WORSHIPED HIM

ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης  
RETURNED TO JERUSALEM WITH GREAT-JOY

24.53 καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες  
AND THEY WERE CONTINUALLY IN THE TEMPLE BLESSING

τὸν θεόν.

- GOD.

24:51 text: KJV ASV RSV NASBmg NIV TEV NJB NRSV. omit: ASVmg RSVmg NASB NEB TEVmg NJBmg NRSVmg. 24:52 text: ASV RSVmg NASBmg NIV NEBmg TEV NJB NRSV. omit: ASVmg RSV NASB NEB NJBmg NRSVmg.

THE GOSPEL ACCORDING TO  
JOHN

CHAPTER 1

KATA ΙΩΑΝΝΗΝ  
ACCORDING TO JOHN

1.1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν  
IN [THE] BEGINNING WAS THE WORD, AND THE WORD WAS  
πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. 1.2 οὗτος ἦν  
WITH - GOD, AND <sup>4</sup>GOD <sup>3</sup>WAS <sup>1</sup>THE <sup>2</sup>WORD. THIS ONE WAS  
ἐν ἀρχῇ πρὸς τὸν θεόν. 1.3 πάντα δι' αὐτοῦ  
IN [THE] BEGINNING WITH - GOD. ALL THINGS THROUGH HIM  
ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν.  
CAME TO BE, AND WITHOUT HIM CAME TO BE NOT ONE THING.  
ὃ γέγονεν 1.4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ  
THAT WHICH CAME INTO BEING IN HIM WAS ~LIFE, AND THE LIFE  
ἦν τὸ φῶς τῶν ἀνθρώπων· 1.5 καὶ τὸ φῶς ἐν τῇ  
WAS THE LIGHT - OF MEN; AND THE LIGHT IN THE  
σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.  
DARKNESS SHINES AND THE DARKNESS DID NOT GRASP ~IT.  
1.6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ,  
[THERE] CAME A MAN HAVING BEEN SENT FROM GOD,  
ὄνομα αὐτῷ Ἰωάννης· 1.7 οὗτος ἦλθεν εἰς μαρτυρίαν,  
NAME TO HIM JOHN. THIS ONE CAME FOR TESTIMONY,  
ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες  
THAT HE MIGHT TESTIFY ABOUT THE LIGHT, THAT ALL  
πιστεύσωσιν δι' αὐτοῦ. 1.8 οὐκ ἦν ἐκεῖνος τὸ φῶς,  
MAY BELIEVE THROUGH HIM. THAT ONE ~WAS NOT THE LIGHT,  
ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. 1.9 Ἦν τὸ  
BUT [HE CAME] THAT HE MIGHT TESTIFY ABOUT THE LIGHT. HE WAS THE  
φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον,  
LIGHT, THE TRUE ONE WHICH ENLIGHTENS EVERY MAN,  
ἐρχόμενον εἰς τὸν κόσμον. 1.10 ἐν τῷ κόσμῳ ἦν,  
COMING INTO THE WORLD. IN THE WORLD HE WAS,  
καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος  
AND THE WORLD THROUGH HIM CAME TO BE, AND THE WORLD  
αὐτὸν οὐκ ἔγνω. 1.11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι  
DID NOT RECOGNIZE ~HIM. TO HIS OWN HE CAME, AND HIS OWN  
αὐτὸν οὐ παρέλαβον. 1.12 ὅσοι δὲ ἔλαβον αὐτόν,  
DID NOT RECEIVE ~HIM. BUT ~AS MANY AS RECEIVED HIM,  
ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς  
HE GAVE TO THEM [THE] RIGHT CHILDREN OF GOD TO BECOME, TO THE ONES

In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>He was in the beginning with God. <sup>3</sup>All things came into being through him, and without him not one thing came into being. What has come into being <sup>4</sup>in him was life, <sup>a</sup> and the life was the light of all people. <sup>5</sup>The light shines in the darkness, and the darkness did not overcome it.

<sup>6</sup> There was a man sent from God, whose name was John. <sup>7</sup>He came as a witness to testify to the light, so that all might believe through him. <sup>8</sup>He himself was not the light, but he came to testify to the light. <sup>9</sup>The true light, which enlightens everyone, was coming into the world. <sup>b</sup>

<sup>10</sup> He was in the world, and the world came into being through him; yet the world did not know him. <sup>11</sup>He came to what was his own, <sup>c</sup> and his own people did not accept him. <sup>12</sup>But to all who received him, who

<sup>a</sup> Or <sup>3</sup>through him. And without him not one thing came into being that has come into being. <sup>4</sup>In him was life

<sup>b</sup> Or He was the true light that enlightens everyone coming into the world

<sup>c</sup> Or to his own home

1:3-4 text: ASVmg RSVmg NEB TEVmg NJB NRSV. var. οὐδὲ ἓν ο γέγονεν. εν αυτω ζωη ην (... not one thing which has come into being. In him was life...): KJV ASV RSV NASB NIV NEBmg TEV NJBmg NRSVmg.

believed in his name, he gave power to become children of God,<sup>13</sup> who were born, not of blood or of the will of the flesh or of the will of man, but of God.

14 And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son,<sup>d</sup> full of grace and truth.<sup>15</sup> (John testified to him and cried out, "This was he of whom I said, 'He who comes after me ranks ahead of me because he was before me.'")<sup>16</sup> From his fullness we have all received, grace upon grace.<sup>17</sup> The law indeed was given through Moses; grace and truth came through Jesus Christ.<sup>18</sup> No one has ever seen God. It is God the only Son,<sup>e</sup> who is close to the Father's heart,<sup>f</sup> who has made him known.

19 This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"<sup>20</sup> He confessed and did not deny it, but confessed, "I am not the Messiah."<sup>21</sup> And they asked him, "What then? Are you Elijah?" He said, "I am not."<sup>22</sup> "Are you the prophet?" He answered, "No."

<sup>d</sup> Or: the Father's only Son

<sup>e</sup> Other ancient authorities read *It is an only Son, God, or It is the only Son*

<sup>f</sup> Gk. bosom

<sup>g</sup> Or: the Christ

πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, 1.13 οἱ οὐκ ἐξ  
BELIEVING IN THE NAME OF HIM, THE ONES NOT OF  
αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος  
BLOODS NOR OF [THE] WILL OF FLESH NOR OF [THE] WILL  
ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.  
OF A HUSBAND BUT OF GOD WERE BORN.

1.14 Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν  
AND THE WORD BECAME~FLESH AND TABERNACLED AMONG

ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς  
US, AND WE GAZED [UPON] THE GLORY OF HIM, GLORY AS

μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ  
OF AN ONLY ONE FROM [THE] FATHER, FULL OF GRACE AND

ἀληθείας. 1.15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ  
TRUTH. JOHN TESTIFIES ABOUT HIM AND

κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον, 'Ο  
HAS CRIED OUT SAYING, THIS ONE WAS HE [AS TO] WHOM I SAID, THE ONE

ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι  
AFTER ME COMING BEFORE ME HAS BECOME, BECAUSE

πρῶτός μου ἦν. 1.16 ὅτι ἐκ τοῦ πληρώματος αὐτοῦ  
PRIOR TO ME HE WAS. BECAUSE FROM THE FULLNESS OF HIM

ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος·  
WE ALL RECEIVED EVEN GRACE ON TOP OF GRACE.

1.17 ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις  
BECAUSE THE LAW THROUGH MOSES WAS GIVEN, THE GRACE

καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.  
AND THE TRUTH THROUGH JESUS CHRIST CAME.

1.18 θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ μονογενὴς θεὸς·  
<sup>3</sup>GOD <sup>1</sup>NO ONE <sup>2</sup>HAS SEEN EVER; AN ONLY ONE, GOD,

ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος  
THE ONE BEING IN THE BOSOM OF THE FATHER, THAT ONE

ἐξηγήσατο.

EXPLAINED [HIM].

1.19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε  
AND THIS IS THE TESTIMONY - OF JOHN WHEN

ἀπέστειλαν [πρὸς αὐτὸν] οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων  
SENT TO HIM THE JEWS FROM JERUSALEM

ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ;  
PRIESTS AND LEVITES THAT THEY MIGHT ASK HIM, <sup>3</sup>YOU <sup>1</sup>WHO <sup>2</sup>ARE?

1.20 καὶ ὡμολόγησεν καὶ οὐκ ἡρνήσατο, καὶ  
AND HE CONFESSED AND DID NOT DENY, AND

ὡμολόγησεν ὅτι Ἐγὼ οὐκ εἰμὶ ὁ Χριστός. 1.21 καὶ  
HE CONFESSED - I AM NOT THE CHRIST. AND

ἠρώτησαν αὐτόν, Τί οὖν; Σὺ Ἠλίας εἶ; καὶ λέγει,  
THEY ASKED HIM, WHAT THEN? <sup>2</sup>YOU <sup>3</sup>ELIJAH <sup>1</sup>ARE? AND HE SAYS,

Οὐκ εἰμὶ. Ὁ προφῆτης εἶ σὺ; καὶ ἀπεκρίθη, Οὐ.  
I AM NOT. THE PROPHET ARE YOU? AND HE ANSWERED, NO.

1:18 text: ASVmg RSVmg NASB NIV NEBmg TEV NJBmg (NRSV). var. ο μονογενις υιος (the only begotten Son); KJV ASV RSV NASBmg NIVmg NEB NJB NRSVmg.

**1.22** εἶπαν οὖν αὐτῷ, Τίς εἶ; ἵνα ἀποκρισιν  
THEY SAID THEN TO HIM, WHO ARE YOU? THAT AN ANSWER

δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ  
WE MAY GIVE TO THE ONES HAVING SENT US. WHAT DO YOU SAY ABOUT

σεαυτοῦ; **1.23** ἔφη,  
YOURSELF? HE SAID,

Ἐγὼ φωνῇ βοῶντος ἐν τῇ ἐρήμῳ,  
[I AM] A VOICE CRYING IN THE WILDERNESS,

Εὐθύνατε τὴν ὁδὸν κυρίου,  
MAKE STRAIGHT THE WAY OF [THE] LORD,

καθὼς εἶπεν Ἡσαΐας ὁ προφήτης. **1.24** Καὶ  
AS SAID ISAIAH THE PROPHET. AND

ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. **1.25** καὶ  
THE ONES HAVING BEEN SENT WERE OF THE PHARISEES. AND

ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ, Τί οὖν βαπτίζεις εἰ  
THEY ASKED HIM AND SAID TO HIM, WHY THEN DO YOU BAPTIZE IF

σὺ οὐκ εἶ ὁ Χριστὸς οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης;  
YOU ARE NOT THE CHRIST NOR ELIJAH NOR THE PROPHET?

**1.26** ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω  
ANSWERED THEM - JOHN SAYING, I BAPTIZE

ἐν ὕδατι· μέσος ὑμῶν ἔστηκεν ὃν ὑμεῖς  
IN WATER; AMONG YOU\* HAS STOOD ONE WHOM YOU\*

οὐκ οἴδατε, **1.27** ὁ ὀπίσω μου ἐρχόμενος, οὗ  
DO NOT PERCEIVE, THE ONE AFTER ME COMING, OF WHOM

οὐκ εἰμὶ [ἐγὼ] ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα  
I AM NOT I\* WORTHY THAT I SHOULD UNTIE OF HIM THE THONG

τοῦ ὑποδήματος. **1.28** Ταῦτα ἐν Βηθανίᾳ  
OF THE(HIS) SANDAL. THESE THINGS IN BETHANY

ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης  
HAPPENED BEYOND THE JORDAN, WHERE WAS THE ONE JOHN

βαπτίζων.

\*BAPTIZING.

**1.29** Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον  
ON THE NEXT DAY HE SEES - JESUS COMING

πρὸς αὐτὸν καὶ λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ  
TO HIM AND HE SAYS, LOOK, THE LAMB - OF GOD, THE ONE

αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. **1.30** οὗτός ἐστιν  
TAKING AWAY THE SIN OF THE WORLD. THIS ONE IS [HE]

ὑπὲρ οὗ ἐγὼ εἶπον, Ὅπισω μου ἔρχεται ἀνὴρ ὃς  
ON BEHALF OF WHOM I SAID, AFTER - ME COMES A MAN WHO

ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.  
BEFORE ME HAS BECOME, BECAUSE PRIOR TO ME HE WAS.

**1.31** καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ  
AND I DID NOT RECOGNIZE HIM, BUT THAT HE MIGHT BE MANIFESTED

τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων.  
- TO ISRAEL THEREFORE CAME I IN WATER BAPTIZING.

1:23 Isa. 40:3 LXX

<sup>22</sup>Then they said to him, "Who are you? Let us have an answer for those who sent us. What do you say about yourself?" <sup>23</sup>He said,

"I am the voice of one crying out in the wilderness,

'Make straight the way of the Lord,'"

as the prophet Isaiah said.

<sup>24</sup>Now they had been sent from the Pharisees.

<sup>25</sup>They asked him, "Why then are you baptizing if you are neither the Messiah,<sup>a</sup> nor Elijah, nor the prophet?"

<sup>26</sup>John answered them, "I baptize with water. Among you stands one whom you do not know,<sup>27</sup> the one who is coming after me; I am not worthy to untie the thong of his sandal."<sup>28</sup>This took place in Bethany across the Jordan where John was baptizing.

<sup>29</sup>The next day he saw Jesus coming toward him and declared, "Here is the Lamb of God who takes away the sin of the world! <sup>30</sup>This is he of whom I said, 'After me comes a man who ranks ahead of me because he was before me.'<sup>31</sup>I myself did not know him; but I came baptizing with water for this reason, that he might be revealed to Israel."

<sup>a</sup>Or the Christ



<sup>32</sup>And John testified, "I saw the Spirit descending from heaven like a dove, and it remained on him. <sup>33</sup>I myself did not know him, but the one who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit.' <sup>34</sup>And I myself have seen and have testified that this is the Son of God."<sup>i</sup>

<sup>35</sup>The next day John again was standing with two of his disciples, <sup>36</sup>and as he watched Jesus walk by, he exclaimed, "Look, here is the Lamb of God!" <sup>37</sup>The two disciples heard him say this, and they followed Jesus. <sup>38</sup>When Jesus turned and saw them following, he said to them, "What are you looking for?" They said to him, "Rabbi" (which translated means Teacher), "where are you staying?" <sup>39</sup>He said to them, "Come and see." They came and saw where he was staying, and they remained with him that day. It was about four o'clock in the afternoon.

<sup>40</sup>One of the two who heard John speak and followed him was Andrew, Simon Peter's brother. <sup>41</sup>He first found his brother Simon and said to him, "We have found

<sup>i</sup> Other ancient authorities read *is God's chosen one*

**1.32** Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ  
AND TESTIFIED JOHN SAYING - I HAVE SEEN THE

πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ  
SPIRIT DESCENDING AS A DOVE OUT OF HEAVEN AND  
ἔμεινεν ἐπ' αὐτόν. **1.33** καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ'  
IT REMAINED UPON HIM. AND I DID NOT RECOGNIZE HIM, BUT

ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι  
THE ONE HAVING SENT ME TO BAPTIZE IN WATER THAT ONE TO ME

εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ  
SAID, UPON WHOMEVER YOU SEE THE SPIRIT DESCENDING AND

μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν  
REMAINING UPON HIM, THIS IS THE ONE BAPTIZING IN

πνεύματι ἁγίῳ. **1.34** καὶ γὰρ ἑώρακα καὶ μεμαρτύρηκα ὅτι  
[THE] HOLY-SPIRIT. AND I HAVE SEEN, AND I HAVE TESTIFIED THAT

οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.  
THIS ONE IS THE SON - OF GOD.

**1.35** Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ  
ON THE NEXT DAY AGAIN STOOD - JOHN AND OF

τῶν μαθητῶν αὐτοῦ δύο **1.36** καὶ ἐμβλέψας τῷ Ἰησοῦ  
THE DISCIPLES OF HIM TWO, AND HAVING LOOKED AT - JESUS

περιπατοῦντι λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ. **1.37** καὶ  
WALKING HE SAYS, LOOK, THE LAMB - OF GOD. AND

ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ  
HEARD THE TWO DISCIPLES HIM SPEAKING AND

ἠκολούθησαν τῷ Ἰησοῦ. **1.38** στραφεῖς δὲ ὁ Ἰησοῦς  
THEY FOLLOWED - JESUS. AND-HAVING TURNED - JESUS

καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς,  
AND HAVING SEEN THEM FOLLOWING SAYS TO THEM,

Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ, Ῥαββί, ὃ  
WHAT DO YOU SEEK? AND-THEY SAID TO HIM, RABBI, WHICH

λέγεται μεθερμηνεύομενον Διδάσκαλε, ποῦ μένεις;  
MEANS, BEING TRANSLATED, TEACHER, WHERE ARE YOU STAYING?

**1.39** λέγει αὐτοῖς, Ἐρχεσθε καὶ ὁψεσθε. ἦλθαν οὖν  
HE SAYS TO THEM, COME AND SEE. THEY WENT THEREFORE

καὶ εἶδαν ποῦ μένει καὶ παρ' αὐτῷ ἔμειναν τὴν  
AND SAW WHERE HE STAYS AND WITH HIM REMAINED -

ἡμέραν ἐκείνην ὥρα ἣν ὡς δεκάτη. **1.40** Ἦν  
THAT-DAY. [THE] HOUR WAS ABOUT [THE] TENTH. [IT] WAS

Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο  
ANDREW, THE BROTHER OF SIMON PETER, ONE OF THE TWO

τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων  
- HAVING HEARD FROM JOHN AND HAVING FOLLOWED

αὐτῷ. **1.41** εὕρισκει οὗτος ὁ πρῶτον τὸν ἀδελφὸν τὸν  
HIM. THIS ONE-FINDS FIRST - BROTHER HIS

ἱδίον Σίμωνα καὶ λέγει αὐτῷ, Εὐρήκαμεν  
OWN SIMON AND SAYS TO HIM, WE HAVE FOUND

**1:34** text: KJV ASV RSV NASB NIV NEBmg TEV NJBmg NRSV. var. ο ἐκλεκτός (the chosen One): NJB NEB.

τὸν Μεσσίαν, ὃ ἐστὶν μεθερμηνευόμενον Χριστός·  
THE MESSIAH, WHICH MEANS, BEING TRANSLATED, CHRIST.

**1.42** ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ  
HE LED HIM TO - JESUS. HAVING LOOKED AT HIM

ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ  
- JESUS SAID, YOU ARE SIMON, THE SON OF JOHN, YOU

κληθήσῃ Κηφᾶς, ὃ ἐρμηνεύεται Πέτρος.  
WILL BE CALLED CEPHAS, WHICH IS TRANSLATED PETER.

**1.43** Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν  
ON THE NEXT DAY HE WANTED TO GO OUT INTO -

Γαλιλαίαν καὶ εὗρίσκει Φίλιππον. καὶ λέγει αὐτῷ ὁ  
GALILEE AND HE FINDS PHILIP. AND SAYS TO HIM -

Ἰησοῦς, Ἀκολουθεῖ μοι. **1.44** ἦν δὲ ὁ Φίλιππος ἀπὸ  
JESUS, FOLLOW ME. <sup>3</sup>WAS <sup>1</sup>NOW - <sup>2</sup>PHILIP FROM

Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.  
BETHSAIDA, OF THEY CITY OF ANDREW AND PETER.

**1.45** εὗρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ,  
PHILIP-FINDS - NATHANIEL AND SAYS TO HIM,

“Ὁν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ  
[HE]WHOM MOSES-WROTE[OF] IN THE LAW— AND ALSO THE

προφῆται εὗρήκαμεν, Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τὸν  
PROPHETS— WE HAVE FOUND, JESUS, [THE]SON - OF JOSEPH -

ἀπὸ Ναζαρέτ. **1.46** καὶ εἶπεν αὐτῷ Ναθαναὴλ, Ἐκ  
FROM NAZARETH. AND SAID TO HIM NATHANIEL, OUT OF

Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ [ὁ]  
NAZARETH CAN ANYTHING GOOD BE? SAYS TO HIM -

Φίλιππος, Ἔρχου καὶ ἵδε. **1.47** εἶδεν ὁ Ἰησοῦς τὸν  
PHILIP, COME AND SEE. <sup>2</sup>SAW - <sup>1</sup>JESUS -

Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ  
NATHANIEL COMING TO HIM AND SAYS ABOUT

αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλίτης ἐν ᾧ δόλος  
HIM, LOOK, A GENUINE ISRAELITE IN WHOM GUILF

οὐκ ἐστίν. **1.48** λέγει αὐτῷ Ναθαναὴλ, Πόθεν  
IS NOT. SAYS TO HIM NATHANIEL, HOW

με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ  
DO YOU KNOW-ME? ANSWERED JESUS AND SAID TO HIM, BEFORE

τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκὴν εἰδόν  
- <sup>3</sup>YOU <sup>1</sup>PHILIP <sup>2</sup>CALLED BEING UNDER THE FIG TREE I SAW

σε. **1.49** ἀπεκρίθη αὐτῷ Ναθαναὴλ, Ῥαββί, σὺ εἶ  
YOU. ANSWERED HIM NATHANIEL, RABBI, YOU ARE

ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραὴλ.  
THE SON - OF GOD, YOU ARE-KING - OF ISRAEL.

**1.50** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅτι εἶπον  
ANSWERED JESUS AND SAID TO HIM, BECAUSE I TOLD

σοι ὅτι εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω  
YOU THAT I SAW YOU UNDERNEATH THE FIG TREE, DO YOU BELIEVE? GREATER

τούτων ὅψῃ. **1.51** καὶ λέγει αὐτῷ, Ἀμὴν ἀμὴν  
THINGS YOU WILL SEE. AND HE SAYS TO HIM, TRULY, TRULY,

the Messiah” (which is translated Anointed<sup>j</sup>). <sup>42</sup>He brought Simon<sup>k</sup> to Jesus, who looked at him and said, “You are Simon son of John. You are to be called Cephas” (which is translated Peter<sup>l</sup>).

<sup>43</sup>The next day Jesus decided to go to Galilee. He found Philip and said to him, “Follow me.” <sup>44</sup>Now Philip was from Bethsaida, the city of Andrew and Peter.

<sup>45</sup>Philip found Nathanael and said to him, “We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth.” <sup>46</sup>Nathanael said to him, “Can anything good come out of Nazareth?”

Philip said to him, “Come and see.” <sup>47</sup>When Jesus saw Nathanael coming toward him, he said of him, “Here is truly an Israelite in whom there is no deceit!”

<sup>48</sup>Nathanael asked him, “Where did you get to know me?” Jesus answered, “I saw you under the fig tree before Philip called you.”

<sup>49</sup>Nathanael replied, “Rabbi, you are the Son of God! You are the King of Israel!” <sup>50</sup>Jesus answered, “Do you believe because I told you that I saw you under the fig tree? You will see greater things than these.” <sup>51</sup>And he said to him, “Very truly,

<sup>j</sup> Or Christ

<sup>k</sup> Gk him

<sup>l</sup> From the word for rock in Aramaic (kepha) and Greek (petra), respectively

I tell you,<sup>m</sup> you will see heaven opened and the angels of God ascending and descending upon the Son of Man.”

<sup>m</sup> Both instances of the Greek word for you in this verse are plural

λέγω ὑμῖν, ὅψεσθε τὸν οὐρανὸν ἀνεωγότα καὶ  
I SAY TO YOU\*, YOU\* WILL SEE - HEAVEN HAVING BEEN OPENED AND

τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ  
THE ANGELS - OF GOD ASCENDING AND

καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.  
DESCENDING ON THE SON - OF MAN.

## CHAPTER 2

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. <sup>2</sup>Jesus and his disciples had also been invited to the wedding. <sup>3</sup>When the wine gave out, the mother of Jesus said to him, “They have no wine.” <sup>4</sup>And Jesus said to her, “Woman, what concern is that to you and to me? My hour has not yet come.” <sup>5</sup>His mother said to the servants, “Do whatever he tells you.” <sup>6</sup>Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. <sup>7</sup>Jesus said to them, “Fill the jars with water.” And they filled them up to the brim. <sup>8</sup>He said to them, “Now draw some out, and take it to the chief steward.” So they took it. <sup>9</sup>When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom <sup>10</sup>and said to him, “Everyone serves the good wine first, and then the inferior wine after the guests have become drunk.

2.1 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ  
AND ON THE <sup>2</sup>DAY - <sup>1</sup>THIRD A WEDDING THERE WAS IN CANA

τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ.  
- OF GALILEE, AND WAS THE MOTHER - OF JESUS THERE.

2.2 ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς  
AND - WAS INVITED BOTH - JESUS AND THE DISCIPLES OF HIM TO

τὸν γάμον. 2.3 καὶ ὑστερήσαντος οἴνου λέγει ἡ μήτηρ  
THE WEDDING. AND [WHEN] WINE - WAS LACKING SAYS THE MOTHER

τοῦ Ἰησοῦ πρὸς αὐτόν, Οἶνον οὐκ ἔχουσιν. 2.4 [καὶ]  
- OF JESUS TO HIM, WINE THEY DO NOT HAVE. AND

λέγει αὐτῇ ὁ Ἰησοῦς, Τί ἐμοὶ καὶ σοί, γύναι; οὐπω  
SAYS TO HER - JESUS, WHAT TO ME AND TO YOU, WOMAN? NOT YET

ἔκει ἡ ὥρα μου. 2.5 λέγει ἡ μήτηρ αὐτοῦ τοῖς  
COMES THE HOUR OF ME. SAYS THE MOTHER OF HIM TO THE

διακόνους, Ὅ τι ἂν λέγῃ ὑμῖν ποιήσατε. 2.6 ἦσαν δὲ  
SERVANTS, WHATEVER HE TELLS YOU\* DO. NOW - THERE WERE

ἐκεῖ λίθιναι ὑδρίαὶ ἕξ κατὰ τὸν καθαρισμὸν τῶν  
THERE <sup>2</sup>STONE <sup>3</sup>WATERJARS <sup>1</sup>SIX— ACCORDING TO THE PURIFICATION OF THE

Ἰουδαίων κείμεναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ  
JEWS—LYING, HAVING ROOM EACH [FOR] MEASURES TWO OR

τρεῖς. 2.7 λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς  
THREE. SAYS TO THEM - JESUS, FILL THE

ὑδρίας ὕδατος. καὶ ἐγένεσαν αὐτὰς ἕως ἄνω.  
WATER JARS WITH WATER. AND THEY FILLED THEM UP TO [THE] TOP.

2.8 καὶ λέγει αὐτοῖς, Ἀντλήσατε νῦν καὶ φέρετε τῷ  
AND HE SAYS TO THEM, DRAW NOW AND BRING TO THE

ἀρχιτρικλίνῳ· οἱ δὲ ἤνεγκαν. 2.9 ὥς δὲ ἐγεύσατο ὁ  
MASTER OF [THE] FEAST. AND - THEY BROUGHT [IT]. AND - AS TASTED THE

ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγεννημένον καὶ οὐκ ᾔδει  
MASTER OF [THE] FEAST THE WATER HAVING BECOME - WINE AND DID NOT KNOW

πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἡντληκότες  
FROM WHERE IT IS, BUT - THE SERVANTS KNEW—THE ONES HAVING DRAWN

τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος 2.10 καὶ  
THE WATER. <sup>3</sup>CALLS <sup>4</sup>THE <sup>5</sup>BRIDEGROOM <sup>1</sup>THE <sup>2</sup>MASTER OF [THE] FEAST AND

λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον  
SAYS TO HIM, EVERY MAN FIRST THE GOOD WINE

τίθησιν καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσων.  
SETS OUT, AND WHEN THEY HAVE BECOME DRUNK [HE SETS OUT] THE INFERIOR.

σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. **2.11** Ταύτην  
 YOU HAVE KEPT THE GOOD WINE UNTIL NOW. THIS  
 ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς  
<sup>1</sup>PERFORMED <sup>2</sup>BEGINNING - <sup>3</sup>OF SIGNS - <sup>4</sup>JESUS IN CANA -  
 Γαλιλαίας καὶ ἐφάνερωσεν τὴν δόξαν αὐτοῦ, καὶ  
 OF GALILEE AND HE MANIFESTED THE GLORY OF HIM, AND  
 ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.  
 BELIEVED IN HIM THE DISCIPLES OF HIM.

**2.12** Μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ  
 AFTER THIS WENT DOWN TO CAPERNAUM HE AND  
 ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ [αὐτοῦ] καὶ οἱ  
 THE MOTHER OF HIM AND THE BROTHERS OF HIM AND THE  
 μαθηταὶ αὐτοῦ καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.  
 DISCIPLES OF HIM, AND THERE THEY REMAINED NOT MANY DAYS.

**2.13** Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ  
 AND NEAR WAS THE PASSOVER OF THE JEWS, AND  
 ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. **2.14** καὶ εἶρεν ἐν  
 WENT UP TO JERUSALEM - JESUS. AND HE FOUND IN  
 τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ  
 THE TEMPLE THE ONES SELLING OXEN AND SHEEP AND  
 περιστερὰς καὶ τοὺς κερματιστὰς καθημένους, **2.15** καὶ  
 DOVES AND THE COIN DEALERS SITTING, AND

ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν  
 HAVING MADE A WHIP OUT OF ROPES HE THREW EVERYONE  
 ἐκ τοῦ ἱεροῦ τὰ τε πρόβατα καὶ τοὺς βόας, καὶ  
 OUT OF THE TEMPLE, BOTH THE SHEEP AND THE OXEN, AND  
 τῶν κολλυβιστῶν ἐξέχεεν τὸ κέρμα καὶ τὰς τραπέζας  
 OF THE MONEYPHANGERS HE POURED OUT THE COINS, AND THE TABLES  
 ἀνέτρεψεν, **2.16** καὶ τοῖς τὰς περιστερὰς πωλοῦσιν  
 HE OVERTURNED. AND TO THE ONES - SELLING-DOVES

εἶπεν, Ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιείτε τὸν οἶκον  
 HE SAID, TAKE THESE THINGS FROM HERE, DO NOT MAKE THE HOUSE  
 τοῦ πατρὸς μου οἶκον ἐμπορίου. **2.17** Ἐμνήσθησαν  
 OF THE FATHER OF ME A HOUSE OF MERCHANDISING. REMEMBERED

οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν, Ὁ ζήλος  
 THE DISCIPLES OF HIM THAT IT HAS BEEN WRITTEN, THE ZEAL  
 τοῦ οἴκου σου καταφάγεται με. **2.18** ἀπεκρίθησαν  
 FOR THE HOUSE OF YOU WILL DEVOUR ME. ANSWERED

οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ, Τί σημεῖον  
 THEN THE JEWS AND SAID TO HIM, WHAT SIGN

δεικνύεις ἡμῖν ὅτι ταῦτα ποιεῖς; **2.19** ἀπεκρίθη  
 DO YOU SHOW US THAT THESE THINGS YOU DO? ANSWERED

Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον καὶ  
 JESUS AND SAID TO THEM, DESTROY - THIS-SANCTUARY AND  
 ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. **2.20** εἶπαν οὖν οἱ  
 IN THREE DAYS I WILL RAISE IT. SAID THEN THE

But you have kept the good wine until now.” <sup>11</sup>Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

<sup>12</sup>After this he went down to Capernaum with his mother, his brothers, and his disciples; and they remained there a few days.

<sup>13</sup>The Passover of the Jews was near, and Jesus went up to Jerusalem. <sup>14</sup>In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. <sup>15</sup>Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. <sup>16</sup>He told those who were selling the doves, “Take these things out of here! Stop making my Father’s house a marketplace!” <sup>17</sup>His disciples remembered that it was written, “Zeal for your house will consume me.” <sup>18</sup>The Jews then said to him, “What sign can you show us for doing this?” <sup>19</sup>Jesus answered them, “Destroy this temple, and in three days I will raise it up.” <sup>20</sup>The Jews then said,



"This temple has been under construction for forty-six years, and will you raise it up in three days?" <sup>21</sup>But he was speaking of the temple of his body. <sup>22</sup>After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

<sup>23</sup>When he was in Jerusalem during the Passover festival, many believed in his name because they saw the signs that he was doing. <sup>24</sup>But Jesus on his part would not entrust himself to them, because he knew all people <sup>25</sup>and needed no one to testify about anyone; for he himself knew what was in everyone.

Ἰουδαῖοι, Τεσσεράκοντα καὶ ἕξ ἔτεσιν οἰκοδομήθη ὁ  
JEWS, IN FORTY AND SIX YEARS WAS BUILT -  
ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;  
THIS-SANCTUARY, AND YOU IN THREE DAYS WILL RAISE IT?

**2.21** ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος  
BUT-THAT ONE WAS SPEAKING ABOUT THE SANCTUARY OF THE BODY

αὐτοῦ. **2.22** ὅτε οὖν ἡγέρθη ἐκ νεκρῶν,  
OF HIM, THEREFORE-WHEN HE WAS RAISED FROM [THE] DEAD,

ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν,  
REMEMBERED THE DISCIPLES OF HIM THAT THIS HE WAS SAYING,

καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ  
AND THEY BELIEVED THE SCRIPTURE AND THE WORD WHICH SAID -

Ἰησοῦς.  
JESUS.

**2.23** Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ  
AND-WHEN HE WAS IN - JERUSALEM DURING THE

πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα  
PASSOVER AT THE FEAST, MANY BELIEVED (TRUSTED) IN THE NAME

αὐτοῦ θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει·  
OF HIM, SEEING HIS - SIGNS WHICH HE WAS DOING.

**2.24** αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς  
<sup>3</sup>HIMSELF <sup>1</sup>BUT <sup>2</sup>JESUS WAS NOT ENTRUSTING HIMSELF TO THEM

διὰ τὸ αὐτὸν γινώσκειν πάντας **2.25** καὶ ὅτι οὐ  
BECAUSE - HE KNOWS ALL [MEN], AND BECAUSE <sup>2</sup>NO

χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου·  
<sup>3</sup>NEED <sup>1</sup>HE HAD THAT ANYONE SHOULD TESTIFY ABOUT - MAN—

αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.  
FOR-HE KNEW WHAT WAS IN - MAN.

## CHAPTER 3

Now there was a Pharisee named Nicodemus, a leader of the Jews. <sup>2</sup>He came to Jesus<sup>a</sup> by night and said to him, "Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God." <sup>3</sup>Jesus answered him, "Very truly,

<sup>a</sup>Gk him

**3.1** Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων,  
NOW-THERE WAS A MAN OF THE PHARISEES,

Νικodemος ὄνομα αὐτῷ, ἀρχὼν τῶν Ἰουδαίων·  
NICODEMUS NAME TO HIM, A RULER OF THE JEWS.

**3.2** οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν  
THIS ONE CAME TO HIM DURING [THE] NIGHT AND SAID

αὐτῷ, Ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας  
TO HIM, RABBI, WE KNOW THAT FROM GOD YOU HAVE COME

διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα  
A TEACHER, FOR-NO ONE IS ABLE THESE - SIGNS

ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ θεὸς μετ' αὐτοῦ.  
TO DO WHICH YOU DO, UNLESS <sup>2</sup>IS - <sup>1</sup>GOD WITH HIM.

**3.3** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν  
ANSWERED JESUS AND SAID TO HIM, TRULY, TRULY

λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται  
I SAY TO YOU, UNLESS SOMEONE IS BORN AGAIN, HE IS NOT ABLE  
ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. 3.4 λέγει πρὸς αὐτὸν [ὁ]  
TO SEE THE KINGDOM - OF GOD. SAYS TO HIM -  
Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέροντων ὢν;  
NICODEMUS, HOW IS ABLE A MAN TO BE BORN BEING-OLD?  
μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ  
[SURELY] HE IS NOT ABLE INTO THE WOMB OF THE MOTHER OF HIM  
δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; 3.5 ἀπεκρίθη  
A SECOND TIME TO ENTER AND TO BE BORN? ANSWERED  
Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ  
JESUS, TRULY, TRULY I SAY TO YOU, UNLESS SOMEONE IS BORN  
ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν  
OF WATER AND SPIRIT, HE IS NOT ABLE TO ENTER INTO THE  
βασιλείαν τοῦ θεοῦ. 3.6 τὸ γεγεννημένον ἐκ τῆς  
KINGDOM - OF GOD. THE THING HAVING BEEN BORN OF THE  
σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ  
FLESH IS-FLESH, AND THE THING HAVING BEEN BORN OF THE  
πνεύματος πνεῦμά ἐστιν. 3.7 μὴ θαυμάσης ὅτι εἶπον  
SPIRIT IS-SPIRIT. DO NOT MARVEL THAT I SAID  
σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. 3.8 τὸ  
TO YOU, IT IS NECESSARY [FOR] YOU\* TO BE BORN AGAIN. THE  
πνεῦμα ὅπου θέλει πνεῖ καὶ τὴν φωνὴν αὐτοῦ  
WIND WHERE IT WISHES BLOWS AND THE SOUND OF IT  
ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ  
YOU HEAR, BUT YOU DO NOT KNOW WHERE IT COMES FROM AND WHERE  
ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ  
IT GOES AWAY; SO IS EVERYONE HAVING BEEN BORN OF THE  
πνεύματος. 3.9 ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ,  
SPIRIT. ANSWERED NICODEMUS AND SAID TO HIM,  
Πῶς δύναται ταῦτα γενέσθαι; 3.10 ἀπεκρίθη  
HOW IS IT POSSIBLE FOR THESE THINGS HAPPEN? ANSWERED  
Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος τοῦ  
JESUS AND SAID TO HIM, YOU ARE THE TEACHER  
Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις; 3.11 ἀμὴν ἀμὴν  
OF ISRAEL AND THESE THINGS YOU DO NOT KNOW? TRULY, TRULY  
λέγω σοι ὅτι ὁ οἶδμεν λαλοῦμεν καὶ ὁ  
I SAY TO YOU, - THAT WHICH WE KNOW WE SPEAK AND THAT WHICH  
ἐώρακαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν  
WE HAVE SEEN WE TESTIFY [ABOUT], AND THE TESTIMONY OF US  
οὐ λαμβάνετε. 3.12 εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ  
YOU\* DO NOT RECEIVE. IF THE EARTHLY THINGS I TOLD YOU\* AND  
οὐ πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια  
YOU\* DO NOT BELIEVE, HOW IF I TELL YOU\* THE HEAVENLY THINGS  
πιστεύετε; 3.13 καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν  
WILL YOU\* BELIEVE? AND NO ONE HAS ASCENDED INTO -  
οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ  
HEAVEN EXCEPT THE ONE OUT OF - HEAVEN HAVING DESCENDED, THE

I tell you, no one can see the kingdom of God without being born from above."<sup>4</sup> Nicodemus said to him, "How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?"<sup>5</sup> Jesus answered, "Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit.<sup>6</sup> What is born of the flesh is flesh, and what is born of the Spirit is spirit."<sup>7</sup> Do not be astonished that I said to you, "You<sup>a</sup> must be born from above."<sup>8</sup> The wind<sup>b</sup> blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit."<sup>9</sup> Nicodemus said to him, "How can these things be?"<sup>10</sup> Jesus answered him, "Are you a teacher of Israel, and yet you do not understand these things?"

11 "Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you<sup>a</sup> do not receive our testimony.<sup>12</sup> If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things?<sup>13</sup> No one has ascended into heaven except the one who descended from heaven, the

<sup>a</sup> Or born anew

<sup>b</sup> The same Greek word means both wind and spirit

<sup>c</sup> The Greek word for you here is plural

<sup>d</sup> Or anew

<sup>e</sup> The Greek word for you here and in verse 12 is plural

Son of Man.<sup>14</sup> And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,<sup>15</sup> that whoever believes in him may have eternal life.<sup>16</sup>

16 “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

17 “Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.<sup>18</sup> Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God.<sup>19</sup> And this is the judgment, that the light has come into the world, and people loved darkness rather than light because their deeds were evil.<sup>20</sup> For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed.<sup>21</sup> But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God.”<sup>22</sup>

22 After this Jesus and his disciples went into the Judean countryside, and he spent some time there with them and baptized.<sup>23</sup> John

<sup>14</sup> Other ancient authorities add *who is in heaven*

<sup>16</sup> Some interpreters hold that the quotation concludes with verse 15

υἱὸς τοῦ ἀνθρώπου<sup>14</sup>. **3.14** καὶ καθὼς Μωϋσῆς ὑψώσεν  
SON - OF MAN. AND AS MOSES LIFTED UP  
τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ  
THE SNAKE IN THE WILDERNESS, SO <sup>15</sup>TO BE LIFTED UP <sup>16</sup>IT IS NECESSARY [FOR]  
τὸν υἱὸν τοῦ ἀνθρώπου, **3.15** ἵνα πᾶς ὁ πιστεύων ἐν  
<sup>2</sup>THE <sup>3</sup>SON - <sup>4</sup>OF MAN, THAT EVERYONE - BELIEVING IN  
αὐτῷ ἔχῃ ζωὴν αἰώνιον.  
HIM MAY HAVE LIFE ETERNAL.

**3.16** Οὕτως γὰρ ἡγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε  
FOR~THUS LOVED - GOD THE WORLD, THAT

τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων  
THE SON, THE UNIQUE ONE, HE GAVE, THAT EVERYONE BELIEVING

εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον.  
IN HIM MAY NOT PERISH BUT HAVE LIFE ETERNAL.

**3.17** οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον  
FOR DID NOT SEND - GOD THE SON INTO THE WORLD

ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ  
THAT HE MIGHT JUDGE THE WORLD, BUT THAT MIGHT BE SAVED THE

κόσμος δι' αὐτοῦ. **3.18** ὁ πιστεύων εἰς αὐτὸν  
WORLD THROUGH HIM. THE ONE BELIEVING IN HIM

οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται,  
IS NOT JUDGED; BUT~THE ONE NOT BELIEVING ALREADY HAS BEEN JUDGED,

ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς  
BECAUSE HE HAS NOT BELIEVED IN THE NAME OF THE ONLY

υἱοῦ τοῦ θεοῦ. **3.19** αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ  
SON - OF GOD. AND~THIS IS THE JUDGMENT, THAT THE

φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἡγάπησαν οἱ  
LIGHT HAS COME INTO THE WORLD AND <sup>2</sup>LOVED -

ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ  
<sup>1</sup>MEN <sup>5</sup>RATHER <sup>3</sup>THE <sup>4</sup>DARKNESS THAN THE LIGHT; FOR~WAS(WERE)

αὐτῶν πονηρὰ τὰ ἔργα. **3.20** πᾶς γὰρ ὁ φαῦλα  
<sup>1</sup>THEIR <sup>3</sup>EVIL - <sup>2</sup>WORKS. FOR~EVERYONE EVIL THINGS

πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς,  
PRACTISING HATES THE LIGHT AND DOES NOT COME TO THE LIGHT,

ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ· **3.21** ὁ δὲ ποιῶν τὴν  
LEST BE EXPOSED THE WORKS OF HIM. BUT~THE ONE DOING THE

ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ  
TRUTH COMES TO THE LIGHT, THAT MAY BE MANIFESTED HIS

τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.  
- WORKS THAT IN GOD THEY HAVE BEEN WROUGHT.

**3.22** Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ  
AFTER THESE THINGS CAME - JESUS AND THE DISCIPLES

αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν καὶ ἐκεῖ διέτριβεν μετῇ  
OF HIM INTO THE JUDEAN LAND, AND THERE HE WAS STAYING WITH

αὐτῶν καὶ ἐβάπτιζεν. **3.23** ἦν δὲ καὶ ὁ Ἰωάννης  
THEM AND WAS BAPTIZING. AND~WAS ALSO - JOHN

**3:13** text: ASVmg RSV NASB NIV NEBmg NJB NRSV. add οὐκ ἐν τῷ οὐρανῷ (the One being in heaven): KJV ASV RSVmg NIVmg NEB NRSVmg.

βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ Σαλείμ, ὅτι  
BAPTIZING IN AENON NEAR - SALIM, BECAUSE

ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ  
MUCH~WATER WAS THERE, AND THEY WERE COMING AND

ἐβαπτίζοντο· 3.24 οὐπὺ γὰρ ἦν βεβλημένος εἰς τὴν  
WERE BEING BAPTIZED —FOR~NOT YET HAD BEEN THROWN INTO -

φυλακὴν ὁ Ἰωάννης. 3.25 Ἐγένετο οὖν ζήτησις ἐκ τῶν  
PRISON - JOHN. THERE WAS THEN A DISCUSSION OF THE

μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμού.  
DISCIPLES OF JOHN WITH A JEW ABOUT PURIFICATION.

3.26 καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ,  
AND THEY CAME TO - JOHN AND SAID TO HIM,

Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ  
RABBI, HE WHO WAS WITH YOU BEYOND THE JORDAN, TO WHOM

σύ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει καὶ πάντες  
YOU HAVE GIVEN TESTIMONY, LOOK, THIS ONE BAPTIZES AND ALL MEN

ἔρχονται πρὸς αὐτόν. 3.27 ἀπεκρίθη Ἰωάννης καὶ  
ARE COMING TO HIM. ANSWERED JOHN AND

εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲ ἐν ἑάν μὴ  
SAID, A MAN~IS NOT ABLE TO RECEIVE ANYTHING UNLESS

ᾧ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. 3.28 αὐτοὶ ὑμεῖς  
IT HAS BEEN GIVEN TO HIM FROM - HEAVEN. YOU\*~YOURSELVES\*

μοι μαρτυρεῖτε ὅτι εἶπον [ὅτι] Οὐκ εἰμὶ ἐγὼ ὁ  
BEAR WITNESS~TO ME THAT I SAID, - NOT AM I THE

Χριστός, ἀλλ' ὅτι Ἀπεσταλμένος εἰμὶ ἔμπροσθεν  
CHRIST, BUT - HAVING BEEN SENT I AM BEFORE

ἐκείνου. 3.29 ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν·  
THAT ONE. THE ONE HAVING THE BRIDE IS~(THE) BRIDEGROOM,

ὁ δὲ φίλος τοῦ νυμφίου ὁ ἐστηκὼς καὶ ἀκούων  
BUT~THE FRIEND OF THE BRIDEGROOM, THE ONE HAVING STOOD AND HEARING

αὐτοῦ χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου.  
HIM WITH JOY REJOICES BECAUSE OF THE VOICE OF THE BRIDEGROOM.

αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται.  
THEREFORE~THIS - JOY - OF MINE HAS BEEN MADE FULL.

3.30 ἐκείνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.  
IT IS NECESSARY (FOR)~THAT ONE TO INCREASE, BUT~FOR ME TO DECREASE.

3.31 Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν·  
THE ONE COMING~FROM ABOVE OVER ALL IS;

ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν καὶ ἐκ τῆς  
THE ONE BEING OF THE EARTH OF THE EARTH IS AND OF THE

γῆς λαλεῖ. ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος [ἐπάνω  
EARTH SPEAKS. THE ONE FROM - HEAVEN COMING OVER

πάντων ἐστίν]· 3.32 ὃ ἐώρακεν καὶ ἤκουσεν  
ALL IS. THAT WHICH HE HAS SEEN AND HEARD

τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς  
THIS HE TESTIFIES, AND THE TESTIMONY OF HIM NO ONE

3:25 text: ASV RSV NASB NIV TEV NJB NRSV. var. Ἰουδαίων (Jews): KJV NEB TEVmg NRSVmg.

3:31 text: KJV ASVmg RSV NASB NIV NEBmg TEV NRSV. omit: NEB NJB.

also was baptizing at Aenon near Salim because water was abundant there; and people kept coming and were being baptized—

<sup>24</sup>John, of course, had not yet been thrown into prison.

<sup>25</sup>Now a discussion about purification arose between John's disciples and a Jew.<sup>26</sup>They came to John and said to him, "Rabbi, the one who was with you across the Jordan, to whom you testified, here he is baptizing, and all are going to him."<sup>27</sup>John answered, "No one can receive anything except what has been given from heaven.<sup>28</sup>You yourselves are all witnesses that I said, 'I am not the Messiah,' but I have been sent ahead of him."<sup>29</sup>He who has the bride is the bridegroom. The friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice. For this reason my joy has been fulfilled.<sup>30</sup>He must increase, but I must decrease.<sup>31x</sup>

<sup>31</sup>The one who comes from above is above all; the one who is of the earth belongs to the earth and speaks about earthly things. The one who comes from heaven is above all.<sup>32</sup>He testifies to what he has seen and heard, yet no one accepts his testimony.

<sup>v</sup> Other ancient authorities read *the Jews*

<sup>w</sup> Or *the Christ*

<sup>x</sup> Some interpreters hold that the quotation continues through verse 36



<sup>33</sup>Whoever has accepted his testimony has certified<sup>y</sup> this, that God is true. <sup>34</sup>He whom God has sent speaks the words of God, for he gives the Spirit without measure. <sup>35</sup>The Father loves the Son and has placed all things in his hands. <sup>36</sup>Whoever believes in the Son has eternal life; whoever disobeys the Son will not see life, but must endure God's wrath.

<sup>y</sup> Gk. *set a seal to*

λαμβάνει. 3.33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν  
RECEIVES. THE ONE HAVING RECEIVED HIS - TESTIMONY  
ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν. 3.34 ὃν γὰρ  
CERTIFIED THAT - GOD IS-TRUE. FOR~(HE) WHOM  
ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ  
<sup>2</sup>SENT - <sup>1</sup>GOD THE WORDS - OF GOD SPEAKS, FOR~NOT  
ἐκ μέτρου <sup>†</sup>δίδωσιν τὸ πνεῦμα. 3.35 ὁ πατὴρ ἀγαπᾷ  
BY MEASURE HE GIVES THE SPIRIT. THE FATHER LOVES  
τὸν υἱὸν καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.  
THE SON AND HAS GIVEN~ALL THINGS IN THE HAND OF HIM.  
3.36 ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον·  
THE ONE BELIEVING IN THE SON HAS LIFE ETERNAL;  
ὁ δὲ ἀπειθὼν τῷ υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ  
BUT~THE ONE DISOBEYING THE SON WILL NOT SEE LIFE, BUT THE  
ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.  
WRATH - OF GOD REMAINS ON HIM.  
3:34 text: ASV RSV NASB NJBmg NRSV. var. δίδωσιν ο θεος το πνευμα (God gives the Spirit): KJV NIV NEB TEV NJB.

## CHAPTER 4

Now when Jesus<sup>2</sup> learned that the Pharisees had heard, "Jesus is making and baptizing more disciples than John"<sup>2</sup>—although it was not Jesus himself but his disciples who baptized—<sup>3</sup>he left Judea and started back to Galilee. <sup>4</sup>But he had to go through Samaria. <sup>5</sup>So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. <sup>6</sup>Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

7 A Samaritan woman came to draw water,

<sup>2</sup> Other ancient authorities read *the Lord*

4.1 Ὡς οὖν ἔγνω ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ  
THEREFORE~WHEN KNEW - JESUS THAT HEARD THE  
Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ  
PHARISEES THAT JESUS MORE DISCIPLES MAKES AND  
βαπτίζει ἢ Ἰωάννης— 4.2 καίτοιγε Ἰησοῦς αὐτὸς  
BAPTIZES THAN JOHN— ALTHOUGH JESUS HIMSELF  
οὐκ ἐβάπτισεν ἀλλή οἱ μαθηταὶ αὐτοῦ— 4.3 ἀφῆκεν  
DID NOT BAPTIZE BUT THE DISCIPLES OF HIM— HE LEFT  
τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.  
- JUDEA AND DEPARTED AGAIN INTO - GALILEE.  
4.4 ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς  
AND~IT WAS NECESSARY [FOR] HIM TO PASS THROUGH -  
Σαμαρείας. 4.5 ἔρχεται οὖν εἰς πόλιν τῆς  
SAMARIA. HE COMES THEREFORE INTO A CITY -  
Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου  
OF SAMARIA BEING CALLED SYCHAR NEAR THE PARCEL  
ὃ ἔδωκεν Ἰακώβ [τῷ] Ἰωσήφ τῷ υἱῷ αὐτοῦ·  
WHICH JACOB~GAVE - TO JOSEPH THE SON OF HIM.  
4.6 ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς  
NOW~THERE WAS THERE A WELL - OF JACOB. - THEN JESUS  
κεκοπιακῶς ἐκ τῆς ὁδοπορίας ἐκαθέζετο οὕτως ἐπὶ  
HAVING BECOME WEARY FROM THE JOURNEY WAS SITTING THUS AT  
τῇ πηγῇ· ὥρα ἦν ὥς ἕκτη.  
THE WELL; <sup>4</sup>HOUR <sup>1</sup>IT WAS <sup>2</sup>ABOUT <sup>3</sup>[THE] SIXTH.  
4.7 Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ.  
COMES A WOMAN OF - SAMARIA TO DRAW WATER.

4:1 text: NEB TEV NJB NRSV. var. κυριος (Lord): KJV ASV RSV NASB NIV NRSVmg.

λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι πεῖν· **4.8** οἱ γὰρ  
 SAYS TO HER - JESUS, GIVE ME TO DRINK; FOR-THE

μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν ἵνα  
 DISCIPLES OF HIM HAD GONE AWAY INTO THE CITY THAT

τροφὰς ἀγοράσωσιν. **4.9** λέγει οὖν αὐτῷ ἡ γυνὴ  
 FOOD THEY MIGHT BUY. SAYS THEREFORE TO HIM THE WOMAN,

ἡ Σαμαρίτις, Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ  
 THE SAMARITAN, HOW [CAN] YOU BEING-A JEW FROM ME

πεῖν αἰτεῖς γυναικὸς Σαμαρίτιδος οὔσης;  
 TO [BE GIVEN] DRINK ASK <sup>3</sup>WOMAN <sup>2</sup>A SAMARITAN <sup>1</sup>BEING?

οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρίταις. **4.10** ἀπεκρίθη  
 (FOR DO NOT ASSOCIATE JEWS WITH SAMARITANS.) ANSWERED

Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἰ ᾔδεις τὴν δωρεὰν τοῦ  
 JESUS AND SAID TO HER, IF YOU KNEW THE GIFT -

θεοῦ καὶ τίς ἐστίν ὁ λέγων σοι, Δός μοι πεῖν,  
 OF GOD AND WHO IS THE ONE SAYING TO YOU, GIVE ME TO DRINK,

σὺ ἂν ᾔτησας αὐτὸν καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν.  
 YOU WOULD HAVE ASKED HIM AND HE WOULD HAVE GIVEN YOU LIVING-WATER.

**4.11** λέγει αὐτῷ [ἡ γυνὴ], Κύριε, οὔτε ἄντλημα ἔχεις  
 SAYS TO HIM THE WOMAN, SIR, NO BUCKET YOU HAVE

καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν οὖν ἔχεις τὸ  
 AND THE WELL IS DEEP. FROM WHERE THEN DO YOU HAVE THE

ὕδωρ τὸ ζῶν; **4.12** μὴ σὺ μείζων εἶ τοῦ  
<sup>2</sup>WATER - <sup>1</sup>LIVING? <sup>3</sup>[SURELY] NOT <sup>1</sup>YOU <sup>4</sup>GREATER [THAN] <sup>2</sup>ARE THE

πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ καὶ  
 FATHER OF US, JACOB, WHO GAVE US THE WELL AND

αὐτὸς ἐξ αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ  
 HIMSELF FROM IT DRANK AND THE SONS OF HIM AND THE

θρέμματα αὐτοῦ; **4.13** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν  
 CATTLE OF HIM? ANSWERED JESUS AND SAID

αὐτῇ, Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει  
 TO HER, EVERYONE DRINKING FROM - THIS-WATER WILL THIRST

παλιν· **4.14** ὃς δ' ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ  
 AGAIN. BUT-WHOEVER DRINKS OF THE WATER WHICH I

δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ  
 WILL GIVE TO HIM, WILL NEVER THIRST INTO THE AGE, BUT THE

ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ  
 WATER WHICH I WILL GIVE HIM WILL BECOME IN HIM A FOUNTAIN

ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον. **4.15** λέγει πρὸς  
 OF WATER SPRINGING UP INTO LIFE ETERNAL. SAYS TO

αὐτὸν ἡ γυνὴ, Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα  
 HIM THE WOMAN, SIR, GIVE ME THIS - WATER, THAT

μὴ διψῶ μηδὲ διερχώμαι ἐνθάδε ἀντλεῖν.  
 I MAY NOT THIRST NOR COME HERE TO DRAW [WATER].

**4.16** Λέγει αὐτῇ, Ὑπάγε φώνησον τὸν ἄνδρα σου  
 HE SAYS TO HER, GO CALL THE HUSBAND OF YOU

and Jesus said to her, "Give me a drink." <sup>8</sup>(His disciples had gone to the city to buy food.) <sup>9</sup>The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) <sup>10</sup>Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." <sup>11</sup>The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? <sup>12</sup>Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" <sup>13</sup>Jesus said to her, "Everyone who drinks of this water will be thirsty again, <sup>14</sup>but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." <sup>15</sup>The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water."

16 Jesus said to her, "Go, call your husband,

<sup>a</sup> Other ancient authorities lack this sentence

and come back.”<sup>17</sup>The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’; <sup>18</sup>for you have had five husbands, and the one you have now is not your husband. What you have said is true!”<sup>19</sup>The woman said to him, “Sir, I see that you are a prophet. <sup>20</sup>Our ancestors worshiped on this mountain, but you<sup>b</sup> say that the place where people must worship is in Jerusalem.”<sup>21</sup>Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. <sup>22</sup>You worship what you do not know; we worship what we know, for salvation is from the Jews. <sup>23</sup>But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. <sup>24</sup>God is spirit, and those who worship him must worship in spirit and truth.”<sup>25</sup>The woman said to him, “I know that Messiah is coming” (who is called Christ). “When he comes, he will proclaim all things to us.”<sup>26</sup>Jesus said to her, “I am he,<sup>c</sup> the one who is speaking to you.”

27 Just then his disciples

<sup>b</sup> The Greek word for you here and in verses 21 and 22 is plural

<sup>c</sup> Gk. I am

καὶ ἐλθεῖ ἐνθάδε. **4.17** ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν  
AND COME HERE. ANSWERED THE WOMAN AND SAID  
αὐτῷ, Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς  
TO HIM, I DO NOT HAVE A HUSBAND. SAYS TO HER - JESUS, WELL  
εἶπας ὅτι Ἄνδρα οὐκ ἔχω· **4.18** πέντε γὰρ ἄνδρας  
YOU SAID, - A HUSBAND I DO NOT HAVE; FOR-FIVE HUSBANDS  
ἔσχες καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ· τοῦτο  
YOU HAD AND NOW THE ONE YOU HAVE IS NOT YOUR HUSBAND. THIS  
ἀληθὲς εἶρηκας. **4.19** λέγει αὐτῷ ἡ γυνή, Κύριε,  
TRULY YOU HAVE SAID. SAYS TO HIM THE WOMAN, SIR,  
θεωρῶ ὅτι προφήτης εἶ σύ **4.20** οἱ πατέρες ἡμῶν ἐν  
I SEE THAT A PROPHET YOU-ARE. THE FATHERS OF US ON  
τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν  
- THIS-MOUNTAIN WORSHIPED AND YOU\* SAY THAT IN  
Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ.  
JERUSALEM IS THE PLACE WHERE IT IS NECESSARY-TO WORSHIP.  
**4.21** λέγει αὐτῇ ὁ Ἰησοῦς, Πίστευνέ μοι, γύναι, ὅτι  
SAYS TO HER - JESUS, BELIEVE ME, WOMAN, THAT  
ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν  
COMES AN HOUR WHEN NEITHER ON - THIS-MOUNTAIN NOR IN  
Ἱεροσολύμοις προσκυνήσετε τῷ πατρί. **4.22** ὑμεῖς  
JERUSALEM YOU\* WILL WORSHIP THE FATHER. YOU\*  
προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν  
WORSHIP THAT WHICH YOU\* DO NOT KNOW; WE WORSHIP  
ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων  
THAT WHICH WE KNOW, BECAUSE - SALVATION FROM THE JEWS  
ἐστίν. **4.23** ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε  
IS. BUT IS COMING AN HOUR AND NOW IS, WHEN  
οἱ ἀληθινοὶ προσκυνῶνται προσκυνήσουσιν τῷ πατρί  
THE TRUE WORSHIPERS WILL WORSHIP THE FATHER  
ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ  
IN SPIRIT AND TRUTH. FOR-INDEED THE FATHER  
τοιούτους ζητεῖ τοὺς προσκυνούντας αὐτόν. **4.24** πνεῦμα  
IS SEEKING~SUCH ONES WORSHIPING HIM. <sup>2</sup>SPIRIT  
ὁ θεός, καὶ τοὺς προσκυνούντας αὐτὸν ἐν πνεύματι  
- <sup>1</sup>GOD [IS], AND <sup>2</sup>THE ONES <sup>3</sup>WORSHIPING <sup>4</sup>HIM <sup>5</sup>IN <sup>7</sup>SPIRIT  
καὶ ἀληθείᾳ δεῖ προσκυνεῖν. **4.25** λέγει  
<sup>6</sup>AND <sup>9</sup>TRUTH <sup>1</sup>IT IS NECESSARY [FOR] <sup>5</sup>TO WORSHIP. SAYS  
αὐτῷ ἡ γυνή, Οἶδα ὅτι Μεσσίας ἔρχεται ὁ  
TO HIM THE WOMAN, I KNOW THAT A MESSIAH IS COMING, THE ONE  
λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν  
BEING CALLED CHRIST. WHEN COMES THAT ONE, HE WILL DECLARE TO US  
ἅπαντα. **4.26** λέγει αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι, ὁ  
EVERYTHING. SAYS TO HER - JESUS, I AM [HE], THE ONE  
λαλῶν σοι.  
SPEAKING TO YOU.

**4.27** Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ καὶ  
AND AT THIS [TIME] CAME THE DISCIPLES. OF HIM AND

ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς  
THEY WERE MARVELING THAT WITH A WOMAN HE WAS SPEAKING; NO ONE

μέντοι εἶπεν, Τί ζητεῖς ἢ τί λαλεῖς μετ'  
HOWEVER SAID, WHAT ARE YOU SEEKING OR WHY DO YOU SPEAK WITH

αὐτῆς; 4.28 ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ  
HER? THEREFORE-LEFT THE WATERPOT OF HER THE WOMAN AND

ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις,  
WENT AWAY INTO THE CITY AND SAYS TO THE MEN,

4.29 Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέν μοι πάντα  
COME SEE A MAN WHO TOLD ME ALL THINGS

ὅσα ἐποίησα, μήτι οὗτός ἐστιν ὁ Χριστός;  
WHATSOEVER I DID, [SURELY] NOT THIS ONE IS THE CHRIST?

4.30 ἐξῆλθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν.  
THEY CAME OUT OF THE CITY AND WERE COMING TO HIM.

4.31 Ἐν τῷ μεταξύ ἡρώτων αὐτὸν οἱ μαθηταὶ  
IN THE MEANWHILE WERE ASKING HIM THE DISCIPLES

λέγοντες, Ῥαββί, φάγε. 4.32 ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ  
SAYING, RABBI, EAT. - BUT-HE SAID TO THEM, I

βρώσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.  
HAVE-FOOD TO EAT WHICH YOU DO NOT KNOW [ABOUT].

4.33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους,  
WERE SAYING THEREFORE THE DISCIPLES TO ONE ANOTHER,

Μὴ τις ἤνεγκεν αὐτῷ φαγεῖν; 4.34 λέγει αὐτοῖς  
[SURELY] NO ONE BROUGHT HIM [ANYTHING] TO EAT? SAYS TO THEM

ὁ Ἰησοῦς, Ἐμὸν βρώμᾳ ἐστὶν ἵνα ποιήσω τὸ θέλημα  
- JESUS, MY FOOD IS THAT I MAY DO THE WILL

τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον.  
OF THE ONE HAVING SENT ME AND MAY COMPLETE HIS - WORK.

4.35 οὐχ ὑμεῖς λέγετε ὅτι Ἐπι τετράμηνός ἐστιν καὶ ὁ  
DO YOU NOT SAY, - YET FOUR MONTHS IT IS AND THE

θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς  
HARVEST COMES? LOOK, I SAY TO YOU, LIFT UP THE

ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαί  
EYES OF YOU AND SEE THE FIELDS THAT WHITE

εἰσιν πρὸς θερισμόν. ἤδη 4.36 ὁ θερίζων μισθὸν  
THEY ARE FOR HARVEST. ALREADY THE ONE REAPING - WAGES

λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον,  
RECEIVES AND GATHERS FRUIT INTO LIFE ETERNAL,

ἵνα ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ  
IN ORDER THAT THE ONE SOWING TOGETHER MAY REJOICE AND THE ONE

θερίζων. 4.37 ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινὸς  
REAPING. FOR-IN THIS THE WORD IS TRUE,

ὅτι Ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ  
- ANOTHER IS THE ONE SOWING AND ANOTHER THE ONE

θερίζων. 4.38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ  
REAPING. I SENT YOU TO REAP THAT WHICH

οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν καὶ ὑμεῖς  
YOU HAVE NOT LABORED [UPON]. OTHERS HAVE LABORED AND YOU

came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?"<sup>28</sup> Then the woman left her water jar and went back to the city. She said to the people,<sup>29</sup> "Come and see a man who told me everything I have ever done! He cannot be the Messiah,<sup>4</sup> can he?"<sup>30</sup> They left the city and were on their way to him.

31 Meanwhile the disciples were urging him, "Rabbi, eat something."<sup>32</sup> But he said to them, "I have food to eat that you do not know about."<sup>33</sup> So the disciples said to one another, "Surely no one has brought him something to eat?"<sup>34</sup> Jesus said to them, "My food is to do the will of him who sent me and to complete his work."<sup>35</sup> Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting.<sup>36</sup> The reaper is already receiving<sup>e</sup> wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together.<sup>37</sup> For here the saying holds true, 'One sows and another reaps.'<sup>38</sup> I sent you to reap that for which you did not labor. Others have labored, and you

<sup>d</sup> Or: the Christ

<sup>e</sup> Or <sup>35</sup>... the fields are already ripe for harvesting. <sup>36</sup>The reaper is receiving



have entered into their labor."

39 Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done."<sup>40</sup> So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days.<sup>41</sup> And many more believed because of his word.<sup>42</sup> They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world."

43 When the two days were over, he went from that place to Galilee<sup>44</sup> (for Jesus himself had testified that a prophet has no honor in the prophet's own country).<sup>45</sup> When he came to Galilee, the Galileans welcomed him, since they had seen all that he had done in Jerusalem at the festival; for they too had gone to the festival.

46 Then he came again to Cana in Galilee where he had changed the water into wine. Now there was a royal official whose son lay ill in Capernaum.<sup>47</sup> When he heard that Jesus had come from Judea to Galilee, he went and begged him to come down and heal his son,

εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.  
INTO THE LABOR OF THEM HAVE ENTERED.

4.39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν  
AND-OF - THAT-CITY MANY BELIEVED

εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς  
IN HIM OF THE SAMARITANS BECAUSE OF THE WORD OF THE

γυναικὸς μαρτυροῦσης ὅτι Εἶπέν μοι πάντα ἃ  
WOMAN TESTIFYING, - HE TOLD ME ALL THINGS WHICH

ἐποίησα. 4.40 ὥς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρίται,  
I DID. THEN-WHEN CAME TO HIM THE SAMARITANS,

ἠρώτων αὐτὸν μένειν παρ' αὐτοῖς· καὶ ἔμεινεν  
THEY WERE ASKING HIM TO REMAIN WITH THEM, AND HE REMAINED

ἐκεῖ δύο ἡμέρας. 4.41 καὶ πολλῷ πλείους ἐπίστευσαν  
THERE TWO DAYS. AND MANY-MORE BELIEVED

διὰ τὸν λόγον αὐτοῦ, 4.42 τῇ τε γυναικὶ  
BECAUSE OF THE WORD OF HIM, AND-TO THE WOMAN

ἔλεγον ὅτι Οὐκέτι διὰ τὴν σὴν λαλίαν  
THEY WERE SAYING - NO LONGER BECAUSE OF - YOUR TALK

πιστεύομεν, αὐτοὶ γὰρ ἀκηκόαμεν καὶ οἶδαμεν ὅτι  
DO WE BELIEVE. FOR-WE OURSELVES HAVE HEARD AND WE KNOW THAT

οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.  
THIS ONE IS TRULY THE SAVIOR OF THE WORLD.

4.43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκείθεν εἰς τὴν  
AND-AFTER THE TWO DAYS HE WENT OUT FROM THERE INTO -

Γαλιλαίαν· 4.44 αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι  
GALILEE, <sup>3</sup>HIMSELF <sup>1</sup>FOR <sup>2</sup>JESUS TESTIFIED THAT

προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.  
A PROPHET IN HIS OWN COUNTRY DOES NOT HAVE-HONOR.

4.45 ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο  
THEREFORE-WHEN HE CAME INTO - GALILEE, RECEIVED

αὐτὸν οἱ Γαλιλαῖοι πάντα ἑωρακότες ὅσα ἐποίησεν  
HIM THE GALILEANS, ALL THINGS HAVING SEEN WHICH HE DID

ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον  
IN JERUSALEM DURING THE FEAST, <sup>3</sup>ALSO <sup>2</sup>THEY <sup>1</sup>FOR WENT

εἰς τὴν ἑορτὴν.  
TO THE FEAST.

4.46 Ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς  
HE CAME THEREFORE AGAIN INTO - CANA -

Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. καὶ ἦν  
OF GALILEE, WHERE HE MADE THE WATER WINE. AND THERE WAS

τις βασιλικὸς οὗ ὁ υἱὸς ἡσθένει ἐν Καφαρναούμ.  
A CERTAIN ROYAL OFFICIAL WHOSE - SON WAS ILL IN CAPERNAUM.

4.47 οὗτος ἀκούσας ὅτι Ἰησοῦς ἔκει ἐκ τῆς Ἰουδαίας  
THIS MAN, HAVING HEARD THAT JESUS COMES FROM - JUDEA

εἰς τὴν Γαλιλαίαν ἀπηλθεν πρὸς αὐτὸν καὶ ἠρώτα  
INTO - GALILEE, WENT TO HIM AND WAS ASKING

ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν,  
THAT HE WOULD COME DOWN AND CURE HIS - SON,

ἡμελλεν γὰρ ἀποθνήσκειν. **4.48** εἶπεν οὖν ὁ Ἰησοῦς  
FOR~HE WAS ABOUT TO DIE. SAID THEREFORE - JESUS

πρὸς αὐτόν, Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε,  
TO HIM, EXCEPT SIGNS AND WONDERS YOU SEE,

οὐ μὴ πιστεύσητε. **4.49** λέγει πρὸς αὐτὸν ὁ βασιλικός,  
YOU NEVER BELIEVE. SAYS TO HIM THE ROYAL OFFICIAL,

Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.  
LORD, COME DOWN BEFORE DIES THE CHILD OF ME.

**4.50** λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου, ὁ υἱὸς σου ζῇ.  
SAYS TO HIM - JESUS, GO, THE SON OF YOU LIVES.

ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν  
BELIEVED THE MAN THE WORD WHICH SAID

αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο. **4.51** ἤδη δὲ  
TO HIM - JESUS AND HE WENT. AND~ALREADY

αὐτοῦ καταβαίνοντος οἱ δούλοι αὐτοῦ ὑπήντησαν αὐτῷ  
[WHILE] HE WAS GOING DOWN THE SLAVES OF HIM MET HIM

λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῇ. **4.52** ἐπύθετο οὖν  
SAYING THAT THE CHILD OF HIM LIVES. THEREFORE~HE INQUIRED

τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον ἔσχει·  
THE TIME FROM THEM IN WHICH HE BECAME~BETTER.

εἶπαν οὖν αὐτῷ ὅτι Ἐχθὲς ὥραν ἐβδόμην ἀφῆκεν  
THEN~THEY SAID TO HIM, - YESTERDAY [AT] [THE] SEVENTH~HOUR LEFT

αὐτὸν ὁ πυρετός. **4.53** ἔγνω οὖν ὁ πατὴρ ὅτι  
HIM THE FEVER. THEREFORE~KNEW THE FATHER THAT [IT WAS]

[ἐν] ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὁ  
IN THE SAME - HOUR IN WHICH SAID TO HIM - JESUS, THE

υἱὸς σου ζῇ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία  
SON OF YOU LIVES, AND HE~BELIEVED AND · 2THE 3HOUSEHOLD

αὐτοῦ ὅλη. **4.54** Τοῦτο [δὲ] πάλιν δεύτερον σημεῖον  
OF HIM 1ALL. AND~THIS AGAIN A SECOND SIGN

ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν  
DID - JESUS HAVING COME FROM - JUDEA INTO -

Γαλιλαίαν.  
GALILEE.

for he was at the point of death. <sup>48</sup>Then Jesus said to him, "Unless you see signs and wonders you will not believe." <sup>49</sup>The official said to him, "Sir, come down before my little boy dies." <sup>50</sup>Jesus said to him, "Go, your son will live." The man believed the word that Jesus spoke to him and started on his way. <sup>51</sup>As he was going down, his slaves met him and told him that his child was alive. <sup>52</sup>So he asked them the hour when he began to recover, and they said to him, "Yesterday at one in the afternoon the fever left him." <sup>53</sup>The father realized that this was the hour when Jesus had said to him, "Your son will live." So he himself believed, along with his whole household. <sup>54</sup>Now this was the second sign that Jesus did after coming from Judea to Galilee.

<sup>f</sup> Both instances of the Greek word for you in this verse are plural

## CHAPTER 5

**5.1** Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ  
AFTER THESE THINGS THERE WAS A FEAST OF THE JEWS, AND

ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα. **5.2** ἔστιν δὲ ἐν τοῖς  
WENT UP JESUS TO JERUSALEM. NOW~THERE IS IN -

Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἡ  
JERUSALEM AT THE SHEEPGATE A POOL, THE ONE

ἐπιλεγομένη Ἑβραϊστὶ Βηθζαθα πέντε στοὰς  
BEING CALLED IN HEBREW BETHZATHA, FIVE PORCHES

**5:1** text: all. var. η εορτή (the feast): ASVmg NASBmg NEBmg NJBmg. **5:2** text: ASVmg RSV NIVmg TEV NJBmg NRSV. var. Βηθσαιδα (Bethsaida): ASVmg RSVmg NIVmg NJBmg NRSVmg. var. Βηθσδα (Bethesda): KJV ASV RSVmg NASB NIV NEB TEVmg NJB NRSVmg.

After this there was a festival of the Jews, and Jesus went up to Jerusalem.

2 Now in Jerusalem by the Sheep Gate there is a pool, called in Hebrew<sup>g</sup> Beth-zatha,<sup>h</sup> which has five porticoes.

<sup>g</sup> That is, Aramaic

<sup>h</sup> Other ancient authorities read Bethesda, others Bethsaida

<sup>3</sup>In these lay many invalids—blind, lame, and paralyzed.<sup>4</sup> <sup>5</sup>One man was there who had been ill for thirty-eight years. <sup>6</sup>When Jesus saw him lying there and knew that he had been there a long time, he said to him, “Do you want to be made well?” <sup>7</sup>The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up; and while I am making my way, someone else steps down ahead of me.” <sup>8</sup>Jesus said to him, “Stand up, take your mat and walk.” <sup>9</sup>At once the man was made well, and he took up his mat and began to walk.

Now that day was a sabbath. <sup>10</sup>So the Jews said to the man who had been cured, “It is the sabbath; it is not lawful for you to carry your mat.” <sup>11</sup>But he answered them, “The man who made me well said to me, ‘Take up your mat and walk.’” <sup>12</sup>They asked him, “Who is the man who said to you, ‘Take it up and walk’?” <sup>13</sup>Now the man who had been healed did not know

<sup>i</sup>Other ancient authorities add, wholly or in part, *waiting for the stirring of the water; for an angel of the Lord went down at certain seasons into the pool, and stirred up the water; whoever stepped in first after the stirring of the water was made well from whatever disease that person had.*

ἔχουσα. **5.3** ἐν ταύταις κατέκειτο πλῆθος τῶν  
HAVING. IN THESE WERE LAYING A MULTITUDE OF THE ONES

ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν.<sup>τ</sup> **5.5** ἦν δέ  
BEING ILL, BLIND, LAME, WITHERED. AND~THERE WAS

τις ἄνθρωπος ἐκεῖ τριάκοντα [καί] ὀκτὼ ἔτη  
A CERTAIN MAN THERE THIRTY AND EIGHT YEARS

ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ. **5.6** τοῦτον ἰδὼν ὁ  
HAVING [BEEN] IN - HIS~SICKNESS. <sup>3</sup>THIS MAN <sup>2</sup>SEEING -

Ἰησοῦς κατακείμενον καὶ γνοὺς ὅτι πολὺν  
JESUS <sup>4</sup>LYING AND HAVING KNOWN THAT MUCH

ἤδη χρόνον ἔχει, λέγει αὐτῷ, θέλεις  
TIME~ALREADY HE HAS [BEEN THUS], SAYS TO HIM, DO YOU WANT

ὑγιῆς γενέσθαι; **5.7** ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν,  
TO BECOME~HEALTHY? ANSWERED HIM THE ONE BEING ILL,

Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα ὅταν ταραχθῇ τὸ ὕδωρ  
SIR, A MAN I DO NOT HAVE THAT WHEN IS TROUBLED THE WATER

βάλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ,  
HE MAY PUT ME INTO THE POOL. BUT~WHILE I~AM COMING

ἄλλος πρὸ ἐμοῦ καταβαίνει. **5.8** λέγει αὐτῷ ὁ  
ANOTHER BEFORE ME GOES DOWN. SAYS TO HIM -

Ἰησοῦς, Ἐγείρε ἄρον τὸν κράβαττόν σου καὶ  
JESUS, RISE, TAKE THE MAT OF YOU AND

περιπάτει. **5.9** καὶ εὐθέως ἐγένετο ὑγιῆς ὁ ἄνθρωπος  
WALK. AND IMMEDIATELY BECAME HEALTHY THE MAN

καὶ ἦρεν τὸν κράβαττον αὐτοῦ καὶ περιεπάτει.  
AND HE TOOK THE MAT OF HIM AND WAS WALKING AROUND.

Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. **5.10** ἔλεγον  
AND~IT WAS A SABBATH ON THAT - DAY. WERE SAYING

οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ,  
THEREFORE THE JEWS TO THE ONE HAVING BEEN HEALED,

Σάββατόν ἐστιν, καὶ οὐκ ἐξεστὶν σοι ἄραι τὸν  
IT IS~[THE] SABBATH, SO IT IS NOT LAWFUL FOR YOU TO CARRY THE

κράβαττόν σου. **5.11** ὁ δὲ ἀπεκρίθη αὐτοῖς, Ὁ  
MAT OF YOU. BUT~THE MAN ANSWERED THEM, THE ONE

ποιήσας με ὑγιῆ ἐκείνός μοι εἶπεν, Ἄρον τὸν  
HAVING MADE ME HEALTHY, THAT ONE SAID~TO ME, TAKE UP THE

κράβαττόν σου καὶ περιπάτει. **5.12** ἠρώτησαν αὐτόν,  
MAT OF YOU AND WALK. THEY ASKED HIM,

Τίς ἐστὶν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον καὶ  
WHO IS THE MAN - TELLING YOU, TAKE UP [YOUR MAT] AND

περιπάτει; **5.13** ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς  
WALK? BUT~THE ONE HAVING BEEN HEALED DID NOT KNOW WHO

**5:3** text: ASV RSV NASB NIV NEB TEV NJB NRSV. add ἐκδεχομένων τὴν τοῦ ναοῦ κίνησιν (waiting for the moving of the water); KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg. **omit 5:4** text: ASV RSV NASB NIV NEB TEV NJB NRSV. include 5:4 (with different variations in later MSS—generally rendered as follows: “for an angel of the Lord went down at certain seasons into the pool and stirred up the water; whoever then first stepped in, after the stirring up of the water, was made well from whatever disease he was afflicted with”); KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg.



ἐστιν, ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ  
IT IS, - FOR JESUS SLIPPED OUT—[THERE] BEING~A CROWD IN THE

τόπῳ. **5.14** μετὰ ταῦτα εὕρισκε αὐτὸν ὁ Ἰησοῦς ἐν  
PLACE. AFTER THESE THINGS <sup>3</sup>FINDS <sup>3</sup>HIM - <sup>1</sup>JESUS IN

τῷ ἱερῷ καὶ εἶπεν αὐτῷ, Ἴδε ὑγιῆς γέγονας,  
THE TEMPLE AND SAID TO HIM, LOOK, YOU HAVE BECOME~HEALTHY,

μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν σοί τι γένηται.  
NO LONGER SIN, LEST <sup>2</sup>WORSE <sup>4</sup>TO YOU <sup>1</sup>SOMETHING <sup>3</sup>HAPPENS.

**5.15** ἀπήλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλεν τοῖς  
WENT AWAY THE MAN AND REPORTED TO THE

Ἰουδαίοις ὅτι Ἰησοῦς ἐστίν ὁ ποιήσας αὐτὸν ὑγιῆ.  
JEWS THAT JESUS IS THE ONE HAVING MADE HIM HEALTHY.

**5.16** καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν  
AND BECAUSE OF THIS <sup>3</sup>PERSECUTED <sup>1</sup>THE <sup>2</sup>JEWS -

Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. **5.17** ὁ  
<sup>4</sup>JESUS, BECAUSE THESE THINGS HE WAS DOING ON A SABBATH.

δὲ [Ἰησοῦς] ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως  
BUT JESUS ANSWERED THEM, THE FATHER OF ME UNTIL

ἄρτι ἐργάζεται, καγὼ ἐργάζομαι. **5.18** διὰ τοῦτο  
NOW IS WORKING AND I AM WORKING. BECAUSE OF THIS

οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι  
THEREFORE <sup>4</sup>[ALL THE] MORE <sup>3</sup>WERE SEEKING <sup>4</sup>HIM <sup>1</sup>THE <sup>2</sup>JEWS

ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυσεν τὸ σάββατον,  
<sup>5</sup>TO KILL, BECAUSE NOT ONLY WAS HE BREAKING THE SABBATH,

ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεὸν ἴσον  
BUT ALSO [HIS] OWN~FATHER HE WAS SAYING THE [VERY] GOD [TO BE] EQUAL

ἑαυτὸν ποιῶν τῷ θεῷ.  
HIMSELF MAKING TO THE [VERY] GOD.

**5.19** Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν  
ANSWERED THEREFORE - JESUS AND WAS SAYING

αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς  
TO THEM, TRULY, TRULY I SAY TO YOU\*, IS NOT ABLE THE SON

ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν ἐὰν μὴ τι βλέπῃ τὸν  
TO DO FROM HIMSELF ANYTHING EXCEPT WHAT HE SEES THE

πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα  
FATHER DOING. FOR~WHAT THINGS THAT ONE IS DOING THESE THINGS

καὶ ὁ υἱὸς ὁμοίως ποιεῖ. **5.20** ὁ γὰρ πατήρ φιλεῖ  
ALSO THE SON LIKEWISE IS DOING. FOR~THE FATHER IS FOND OF

τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ,  
THE SON AND ALL THINGS HE SHOWS TO HIM WHICH HE DOES,

καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς  
AND <sup>1</sup>GREATER <sup>3</sup>THAN THESE <sup>4</sup>HE WILL SHOW <sup>3</sup>HIM <sup>2</sup>WORKS, THAT YOU\*

θαυμάζητε. **5.21** ὥσπερ γὰρ ὁ πατήρ ἐγείρει τοὺς  
MAY MARVEL. FOR~JUST AS THE FATHER RAISES THE

νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει  
DEAD AND MAKES [THEM] ALIVE, SO ALSO THE SON WHOM HE WILLS

ζωοποιεῖ. **5.22** οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα, ἀλλὰ  
MAKES ALIVE. FOR~NOT EVEN THE FATHER JUDGES ANYONE, BUT

who it was, for Jesus had disappeared in/ the crowd that was there. <sup>14</sup>Later Jesus found him in the temple and said to him, "See, you have been made well! Do not sin any more, so that nothing worse happens to you."

<sup>15</sup>The man went away and told the Jews that it was Jesus who had made him well. <sup>16</sup>Therefore the Jews started persecuting Jesus, because he was doing such things on the sabbath. <sup>17</sup>But Jesus answered them, "My Father is still working, and I also am working." <sup>18</sup>For this reason the Jews were seeking all the more to kill him, because he was not only breaking the sabbath, but was also calling God his own Father, thereby making himself equal to God.

19 Jesus said to them, "Very truly, I tell you, the Son can do nothing on his own, but only what he sees the Father doing; for whatever the Father<sup>k</sup> does, the Son does likewise. <sup>20</sup>The Father loves the Son and shows him all that he himself is doing; and he will show him greater works than these, so that you will be astonished. <sup>21</sup>Indeed, just as the Father raises the dead and gives them life, so also the Son gives life to whomever he wishes. <sup>22</sup>The Father judges no one but

<sup>j</sup> Or had left because of  
<sup>k</sup> Or that one



has given all judgment to the Son,<sup>23</sup> so that all may honor the Son just as they honor the Father. Anyone who does not honor the Son does not honor the Father who sent him.<sup>24</sup> Very truly, I tell you, anyone who hears my word and believes him who sent me has eternal life, and does not come under judgment, but has passed from death to life.

<sup>25</sup> "Very truly, I tell you, the hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live.<sup>26</sup> For just as the Father has life in himself, so he has granted the Son also to have life in himself;<sup>27</sup> and he has given him authority to execute judgment, because he is the Son of Man.<sup>28</sup> Do not be astonished at this; for the hour is coming when all who are in their graves will hear his voice<sup>29</sup> and will come out—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

<sup>30</sup> "I can do nothing on my own. As I hear, I judge; and my judgment is just, because I seek to do not my own will but the will of him who sent me.

<sup>31</sup> "If I testify about myself, my testimony

τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ, **5.23** ἵνα πάντες  
- ALL~JUDGMENT HE HAS GIVEN TO THE SON, THAT ALL MEN

τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ  
MAY HONOR THE SON AS THEY HONOR THE FATHER. THE ONE NOT

τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα  
HONORING THE SON DOES NOT HONOR THE FATHER, THE ONE HAVING SENT

αὐτόν. **5.24** Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν  
HIM. TRULY, TRULY I SAY TO YOU\* THAT THE ONE THE

λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με  
WORD OF ME HEARING AND BELIEVING THE ONE HAVING SENT ME

ἔχει ζωὴν αἰώνιον καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ  
HAS LIFE ETERNAL AND INTO JUDGMENT HE DOES NOT COME, BUT

μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.  
HAS BEEN TRANSFERRED OUT OF - DEATH INTO - LIFE.

**5.25** ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν  
TRULY, TRULY I SAY TO YOU\* THAT IS COMING AN HOUR AND NOW

ἐστὶν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ  
IS WHEN THE DEAD WILL HEAR THE VOICE OF THE SON

τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.  
- OF GOD AND THE ONES HAVING HEARD WILL LIVE.

**5.26** ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως  
FOR~JUST AS THE FATHER HAS LIFE IN HIMSELF, SO

καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ. **5.27** καὶ  
ALSO THE SON HE GAVE LIFE TO HAVE IN HIMSELF. AND

ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς  
AUTHORITY HE GAVE TO HIM TO MAKE~JUDGMENT, BECAUSE [THE] SON

ἀνθρώπου ἐστίν. **5.28** μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται  
OF MAN HE IS. DO NOT MARVEL [AT] THIS, FOR IS COMING

ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις  
AN HOUR IN WHICH ALL THE ONES IN THE GRAVES

ἀκούσουσιν τῆς φωνῆς αὐτοῦ **5.29** καὶ ἐκπορεύονται,  
WILL HEAR THE VOICE OF HIM AND WILL COME OUT,

οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς,  
THE ONES THE GOOD THINGS HAVING DONE TO A RESURRECTION OF LIFE,

οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν  
BUT~THE ONES THE EVIL THINGS HAVING PRACTISED TO A RESURRECTION

κρίσεως.  
OF JUDGMENT.

**5.30** Οὐ δύναμαι ἐγὼ ποιεῖν ἅπ' ἑμαυτοῦ οὐδέν· καθὼς  
I~AM NOT ABLE TO DO FROM MYSELF ANYTHING. AS

ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν,  
I HEAR I JUDGE, AND THE JUDGMENT - OF ME JUST IS,

ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα  
BECAUSE I DO NOT SEEK THE WILL - OF ME BUT THE WILL

τοῦ πέμψαντός με.  
OF THE ONE HAVING SENT ME.

**5.31** Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία  
IF I TESTIFY ABOUT MYSELF, THE TESTIMONY

μου οὐκ ἔστιν ἀληθής· 5.32 ἄλλος ἐστὶν ὁ μαρτυρῶν  
OF ME IS NOT TRUE. ANOTHER IS THE ONE TESTIFYING

περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστὶν ἡ μαρτυρία  
ABOUT ME, AND I KNOW THAT TRUE IS THE TESTIMONY

ἣν μαρτυρεῖ περὶ ἐμοῦ. 5.33 ὑμεῖς ἀπεστάλκατε  
WHICH HE TESTIFIES ABOUT ME. YOU\* HAVE SENT

πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ·  
TO JOHN, AND HE HAS TESTIFIED TO THE TRUTH.

5.34 ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω,  
BUT-I NOT FROM MAN THE TESTIMONY RECEIVE,

ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. 5.35 ἐκεῖνος  
BUT THESE THINGS I SAY THAT YOU\* MAY BE SAVED. THAT ONE

ἦν ὁ λύχνος ὁ καίόμενος καὶ φαίνων, ὑμεῖς δὲ  
WAS THE LAMP - BURNING AND SHINING, AND-YOU\*

ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.  
CHOSE TO EXULT FOR A TIME IN THE LIGHT OF HIM.

5.36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου·  
BUT-I HAVE - TESTIMONY GREATER [THAN] - JOHN'S.

τὰ γὰρ ἔργα ἃ δέδωκέν μοι ὁ πατὴρ ἵνα τελειώσω  
FOR-THE WORKS WHICH HAS GIVEN TO ME THE FATHER THAT I SHOULD FINISH

αὐτά, αὐτὰ τὰ ἔργα ἃ ποιῶ μαρτυρεῖ περὶ ἐμοῦ ὅτι  
THEM, THESE - WORKS WHICH I DO TESTIFY ABOUT ME THAT

ὁ πατὴρ με ἀπέσταλκεν. 5.37 καὶ ὁ πέμψας με  
THE FATHER HAS SENT-ME. AND THE \*HAVING SENT \*ME

πατὴρ ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνῇ  
\*FATHER, THAT ONE HAS TESTIFIED ABOUT ME. NEITHER [THE] VOICE

αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἐώρακατε,  
OF HIM EVER HAVE YOU\* HEARD NOR [THE] VISAGE OF HIM HAVE YOU\* SEEN,

5.38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα,  
AND THE WORD OF HIM YOU\* DO NOT HAVE IN YOU\* ABIDING,

ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς  
BECAUSE [HE] WHOM THAT ONE-SENT, THIS ONE YOU\*

οὐ πιστεύετε. 5.39 ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς  
DO NOT BELIEVE. YOU\* SEARCH THE SCRIPTURES, BECAUSE YOU\*

δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί  
THINK IN THEM LIFE ETERNAL TO HAVE; AND THOSE

εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ· 5.40 καὶ  
ARE THE ONES TESTIFYING ABOUT ME. AND

οὐ θέλετε ἐλθεῖν πρὸς με ἵνα ζωὴν ἔχητε.  
YOU\* DO NOT WANT TO COME TO ME THAT YOU\* MAY HAVE-LIFE.

5.41 Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω, 5.42 ἀλλὰ  
GLORY FROM MEN I DO NOT RECEIVE, BUT

ἐγνώκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν  
I HAVE KNOWN YOU\* THAT THE LOVE - OF GOD YOU\* DO NOT HAVE IN

ἑαυτοῖς. 5.43 ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός  
YOURSELVES. I HAVE COME IN THE NAME OF THE FATHER

μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ  
OF ME, AND YOU\* DO NOT RECEIVE ME. IF ANOTHER COMES IN -

is not true. <sup>32</sup>There is another who testifies on my behalf, and I know that his testimony to me is true.

<sup>33</sup>You sent messengers to John, and he testified to the truth. <sup>34</sup>Not that I accept such human testimony, but I say these things so that you may be saved. <sup>35</sup>He was a burning and shining lamp, and you were willing to rejoice for a while in his light. <sup>36</sup>But I have a testimony greater than John's. The works that the Father has given me to complete, the very works that I am doing, testify on my behalf that the Father has sent me. <sup>37</sup>And the Father who sent me has himself testified on my behalf. You have never heard his voice or seen his form, <sup>38</sup>and you do not have his word abiding in you, because you do not believe him whom he has sent.

<sup>39</sup>"You search the scriptures because you think that in them you have eternal life; and it is they that testify on my behalf. <sup>40</sup>Yet you refuse to come to me to have life. <sup>41</sup>I do not accept glory from human beings. <sup>42</sup>But I know that you do not have the love of God in you. <sup>43</sup>I have come in my Father's name, and you do not accept me; if another comes in

<sup>1</sup>Or among

his own name, you will accept him. <sup>44</sup>How can you believe when you accept glory from one another and do not seek the glory that comes from the one who alone is God? <sup>45</sup>Do not think that I will accuse you before the Father; your accuser is Moses, on whom you have set your hope. <sup>46</sup>If you believed Moses, you would believe me, for he wrote about me. <sup>47</sup>But if you do not believe what he wrote, how will you believe what I say?"

ὄνόματι τῷ ἰδίῳ, ἐκεῖνον λήμψεσθε. **5.44** πῶς  
<sup>3</sup>NAME <sup>1</sup>HIS <sup>2</sup>OWN, THAT ONE YOU<sup>\*</sup> WILL RECEIVE. HOW  
 δύνασθε ὑμεῖς πιστεῦσαι δόξαν παρὰ ἀλλήλων  
 ARE YOU<sup>\*</sup> ABLE TO BELIEVE, GLORY FROM ONE ANOTHER  
 λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου  
 RECEIVING, AND THE GLORY - FROM THE ONLY  
 θεοῦ<sup>†</sup> οὐ ζητεῖτε; **5.45** μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω  
 GOD YOU<sup>\*</sup> DO NOT SEEK? DO NOT THINK THAT I WILL ACCUSE  
 ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν  
 YOU<sup>\*</sup> TO THE FATHER; THERE IS ONE ACCUSING YOU<sup>\*</sup>,  
 Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. **5.46** εἰ γὰρ  
 MOSES, IN WHOM YOU<sup>\*</sup> HAVE HOPED. FOR-IF  
 ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί·  
 YOU<sup>\*</sup> WERE BELIEVING MOSES, YOU<sup>\*</sup> WOULD HAVE BELIEVED ME;  
 περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. **5.47** εἰ δὲ τοῖς  
 FOR-CONCERNING ME THAT ONE WROTE. BUT-IF THE  
 ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς  
<sup>3</sup>OF THAT ONE <sup>2</sup>WRITINGS YOU<sup>\*</sup> DO NOT BELIEVE, HOW - MY  
 ῥήμασιν πιστεύετε;  
 WORDS WILL YOU<sup>\*</sup> BELIEVE?

**5:44** text: all. var. του μονου (the only One); ASVmg N1Vmg NJBmg.

## CHAPTER 6

After this Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias.<sup>m</sup> <sup>2</sup>A large crowd kept following him, because they saw the signs that he was doing for the sick. <sup>3</sup>Jesus went up the mountain and sat down there with his disciples. <sup>4</sup>Now the Passover, the festival of the Jews, was near. <sup>5</sup>When he looked up and saw a large crowd coming toward him, Jesus said to Philip, "Where are we to buy bread for these people to eat?" <sup>6</sup>He said this to test him, for he himself knew what he was going to do. <sup>7</sup>Philip answered him, "Six months' wages"

<sup>m</sup> Gk. of Galilee of Tiberius

<sup>n</sup> Gk. Two hundred denarii; the denarius was the usual day's wage for a laborer

**6.1** Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς  
 AFTER THESE THINGS DEPARTED - JESUS BEYOND THE  
 θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος.  
 SEA - OF GALILEE, - OF TIBERIAS.  
**6.2** ἠκολούθει δὲ αὐτῷ ὄχλος πολὺς, ὅτι ἐθεώρουν  
 AND~WERE FOLLOWING HIM A GREAT~CROWD, BECAUSE THEY WERE SEEING  
 τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.  
 THE SIGNS WHICH HE WAS DOING ON THE ONES BEING ILL.  
**6.3** ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς καὶ ἐκεῖ ἐκάθητο  
 AND~WENT UP TO THE MOUNTAIN JESUS AND THERE HE WAS SITTING  
 μετὰ τῶν μαθητῶν αὐτοῦ. **6.4** ἦν δὲ ἐγγὺς τὸ πάσχα,  
 WITH THE DISCIPLES OF HIM. AND~WAS NEAR THE PASSOVER,  
 ἡ ἑορτὴ τῶν Ἰουδαίων. **6.5** ἐπάρας οὖν τοὺς  
 THE FEAST OF THE JEWS. THEREFORE~HAVING LIFTED UP THE(HIS)  
 ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολὺς ὄχλος  
 EYES - JESUS AND HAVING SEEN THAT A GREAT CROWD  
 ἔρχεται πρὸς αὐτὸν λέγει πρὸς Φίλιππον, Πόθεν  
 IS COMING TO HIM HE SAYS TO PHILIP, FROM WHERE  
 ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι; **6.6** τοῦτο δὲ  
 MAY WE BUY BREAD THAT THESE ONES~MAY EAT? BUT~THIS  
 ἔλεγεν πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλεν  
 HE WAS SAYING TESTING HIM, FOR~HE HIMSELF KNEW WHAT HE WAS ABOUT  
 ποιεῖν. **6.7** ἀπεκρίθη αὐτῷ [ὁ] Φίλιππος, Διακοσίῳ  
 TO DO. ANSWERED HIM - PHILIP, <sup>2</sup>OF TWO HUNDRED

δηναρίων ἄρτοι οὐκ ἄρκοῦσιν αὐτοῖς ἵνα ἕκαστος  
<sup>3</sup>DENARII <sup>1</sup>LOAVES ARE NOT ENOUGH FOR THEM THAT EACH ONE

βραχύ [τι] λάβη. 6.8 λέγει αὐτῷ εἷς ἐκ τῶν  
 A LITTLE SOMETHING MAY TAKE. SAYS TO HIM ONE OF THE

μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος  
 DISCIPLES OF HIM, ANDREW THE BROTHER OF SIMON

Πέτρου, 6.9 Ἔστιν παιδάριον ὧδε ὃς ἔχει πέντε  
 PETER, THERE IS A YOUNG BOY HERE WHO HAS FIVE

ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί  
 BARLEY~LOAVES AND TWO FISH; BUT <sup>3</sup>THESE <sup>1</sup>WHAT

ἐστὶν εἰς τοσούτους; 6.10 εἶπεν ὁ Ἰησοῦς, Ποιήσατε  
<sup>2</sup>ARE TO SO MANY? SAID - JESUS, MAKE

τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν  
 THE MEN TO RECLINE. NOW~THERE WAS MUCH~GRASS IN

τῷ τόπῳ. ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν  
 THE PLACE. RECLINED THEREFORE THE MEN, THE NUMBER

ὥς πεντακισχίλιοι. 6.11 ἔλαβεν οὖν τοὺς ἄρτους ὁ  
 ABOUT FIVE THOUSAND. THEREFORE~TOOK THE LOAVES -

Ἰησοῦς καὶ εὐχαριστήσας διέδωκεν τοῖς  
 JESUS AND HAVING GIVEN THANKS HE DISTRIBUTED TO THE ONES

ἀνακειμένους ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον  
 RECLINING, LIKEWISE ALSO OF THE FISH AS MUCH AS

ἤθελον. 6.12 ὥς δὲ ἐνεπλήσθησαν, λέγει τοῖς  
 THEY WERE WANTING. NOW~WHEN THEY WERE FILLED, HE TELLS THE

μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύσαντα  
 DISCIPLES OF HIM, GATHER THE LEFTOVER

κλάσματα, ἵνα μὴ τι ἀπολῇται. 6.13 συνήγαγον οὖν  
 FRAGMENTS, THAT NOTHING MAY BE LOST. THEY GATHERED THEREFORE

καὶ ἐγένεσαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν  
 AND THEY FILLED TWELVE BASKETS OF FRAGMENTS FROM THE

πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσαν τοῖς  
 FIVE LOAVES - OF BARLEY WHICH WERE LEFTOVER BY THE ONES

βεβρωκόσιν. 6.14 Οἱ οὖν ἄνθρωποι ἰδόντες ὁ  
 HAVING EATEN. THEREFORE~THE MEN HAVING SEEN WHAT

ἐποίησεν σημεῖον<sup>7</sup> ἔλεγον ὅτι Οὗτός ἐστιν ἀληθῶς ὁ  
 SIGN~HE DID WERE SAYING, - THIS ONE IS TRULY THE

προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον. 6.15 Ἰησοῦς  
 PROPHET, THE ONE COMING INTO THE WORLD. JESUS

οὖν γινούς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν  
 THEREFORE HAVING KNOWN THAT THEY ARE ABOUT TO COME AND TO SEIZE

αὐτὸν ἵνα ποιήσωσιν βασιλέα, ἀνεχώρησεν πάλιν  
 HIM THAT THEY MIGHT MAKE [HIM] A KING, DEPARTED AGAIN

εἰς τὸ ὄρος αὐτὸς μόνος.  
 TO THE MOUNTAIN HIMSELF ALONE.

6.16 Ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ μαθηταί  
 AND~AS EVENING CAME WENT DOWN THE DISCIPLES

6.14 text: ASV RSV NASB NJB NRSV. var. α ἐποίησεν σημεῖα (the signs which he did): ASVmg. var. ο ἐποίησεν σημεῖον ο Ἰησοῦς (the sign which Jesus did): KJV NIV NEB TEV.

would not buy enough bread for each of them to get a little.”<sup>8</sup>One of his disciples, Andrew, Simon Peter’s brother, said to him, “There is a boy here who has five barley loaves and two fish. But what are they among so many people?”<sup>10</sup>Jesus said, “Make the people sit down.” Now there was a great deal of grass in the place; so they<sup>9</sup> sat down, about five thousand in all.<sup>11</sup>Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted.<sup>12</sup>When they were satisfied, he told his disciples, “Gather up the fragments left over, so that nothing may be lost.”<sup>13</sup>So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets.

<sup>14</sup>When the people saw the sign that he had done, they began to say, “This is indeed the prophet who is to come into the world.”

<sup>15</sup>When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself.

<sup>16</sup>When evening came, his disciples went down

<sup>7</sup> Gk. *the men*



to the sea, <sup>17</sup>got into a boat, and started across the sea to Capernaum. It was now dark, and Jesus had not yet come to them. <sup>18</sup>The sea became rough because a strong wind was blowing. <sup>19</sup>When they had rowed about three or four miles,<sup>P</sup> they saw Jesus walking on the sea and coming near the boat, and they were terrified. <sup>20</sup>But he said to them, "It is I;<sup>9</sup> do not be afraid." <sup>21</sup>Then they wanted to take him into the boat, and immediately the boat reached the land toward which they were going.

<sup>22</sup>The next day the crowd that had stayed on the other side of the sea saw that there had been only one boat there. They also saw that Jesus had not got into the boat with his disciples, but that his disciples had gone away alone. <sup>23</sup>Then some boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks.<sup>r</sup> <sup>24</sup>So when the crowd saw that neither Jesus nor his disciples were there, they themselves got into the boats and went to Capernaum looking for Jesus.

<sup>25</sup>When they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?" <sup>26</sup>Jesus answered them,

<sup>P</sup> Gk. about twenty-five or thirty stadia

<sup>9</sup> Gk. I am

<sup>r</sup> Other ancient authorities lack after the Lord had given thanks

αὐτοῦ ἐπὶ τὴν θάλασσαν 6.17 καὶ ἐμβάντες εἰς  
OF HIM TO THE SEA, AND HAVING EMBARKED INTO

πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς  
A BOAT THEY WERE GOING ACROSS THE SEA TO

Καφαρναούμ. καὶ σκοτία ἤδη ἐγεγόνει καὶ οὐπω  
CAPERNAUM. AND DARKNESS ALREADY HAD COME AND NOT YET

ἐλθλῆθει πρὸς αὐτοὺς ὁ Ἰησοῦς, 6.18 ἢ τε θάλασσα  
HAD COME TO THEM - JESUS. AND~THE SEA,

ἀνέμου μεγάλου πνέοντος διεγείρετο. 6.19 ἐληλακότες  
[AS] A GREAT~WIND BLEW, WAS BEING ROUSED. HAVING ROWED

οὖν ὥς σταδίου εἴκοσι πέντε ἢ τριάκοντα  
THEREFORE ABOUT 2STADIA 1TWENTY FIVE OR THIRTY

θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης  
THEY SEE - JESUS WALKING ON THE SEA

καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.  
AND NEAR THE BOAT COMING, AND THEY WERE AFRAID.

6.20 ὁ δὲ λέγει αὐτοῖς, Ἐγὼ εἰμι· μὴ φοβεῖσθε.  
BUT~HE SAYS TO THEM, I AM, DO NOT BE AFRAID.

6.21 ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον,  
THEY WERE WILLING THEREFORE TO TAKE HIM INTO THE BOAT,

καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν  
AND IMMEDIATELY CAME THE BOAT AT THE LAND TO WHICH

ὑπῆγον.  
THEY WERE GOING.

6.22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς  
ON THE NEXT DAY THE CROWD - HAVING STOOD ACROSS THE

θαλάσσης εἶδον ὅτι πλοῖαριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ  
SEA SAW THAT ANOTHER~BOAT WAS NOT THERE EXCEPT

ἓν καὶ ὅτι οὐ συνεισηλθεν τοῖς μαθηταῖς αὐτοῦ ὁ  
ONE AND THAT DID NOT COME WITH THE DISCIPLES OF HIM -

Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ  
JESUS IN THE BOAT BUT ONLY THE DISCIPLES OF HIM

ἀπῆλθον· 6.23 ἄλλα ἦλθεν πλοιά[ρια] ἐκ Τιβεριάδος  
DEPARTED. OTHER BOATS~CAME FROM TIBERIAS

ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον  
NEAR THE PLACE WHERE THEY ATE THE BREAD

εὐχαριστήσαντος τοῦ κυρίου. 6.24 ὅτε οὖν εἶδεν ὁ  
[AFTER] HAVING GIVEN THANKS THE LORD. WHEN THEREFORE SAW THE

ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ  
CROWD THAT JESUS IS NOT THERE NOR THE DISCIPLES

αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοῖα καὶ ἦλθον εἰς  
OF HIM, THEY~EMBARKED INTO THE BOATS AND CAME TO

Καφαρναούμ ζητοῦντες τὸν Ἰησοῦν. 6.25 καὶ εὐρόντες  
CAPERNAUM SEEKING - JESUS. AND HAVING FOUND

αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ, Ῥαββί, πότε  
HIM ACROSS THE SEA THEY SAID TO HIM, RABBI, WHEN

ὦδε γέγονας; 6.26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ  
DID YOU COME~HERE? ANSWERED THEM - JESUS AND

εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ  
 SAID, TRULY, TRULY I SAY TO YOU\*, YOU\* ARE SEEKING ME NOT  
 ὅτι εἶδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων  
 BECAUSE YOU\* SAW SIGNS, BUT BECAUSE YOU\* ATE OF THE LOAVES  
 καὶ ἐχορτάσθητε. **6.27** ἐργάζεσθε μὴ τὴν βρῶσιν τὴν  
 AND WERE SATISFIED. DO NOT WORK [FOR] THE FOOD -

ἀπολλυμένην ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν  
 PERISHING BUT THE FOOD - REMAINING TO LIFE  
 αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον  
 ETERNAL, WHICH THE SON - OF MAN WILL GIVE~TO YOU\*. <sup>6</sup>THIS ONE  
 γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός. **6.28** εἶπον οὖν  
<sup>1</sup>FOR <sup>2</sup>THE <sup>4</sup>FATHER <sup>5</sup>CERTIFIED - <sup>2</sup>GOD. THEY SAID THEREFORE

πρὸς αὐτόν, Τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ  
 TO HIM, WHAT MAY WE DO THAT WE MAY WORK THE WORKS -  
 θεοῦ; **6.29** ἀπεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν αὐτοῖς,  
 OF GOD? ANSWERED - JESUS AND SAID TO THEM,

Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύητε εἰς  
 THIS IS THE WORK - OF GOD, THAT YOU\* MAY BELIEVE IN  
 ὃν ἀπέστειλεν ἐκεῖνος. **6.30** εἶπον οὖν αὐτῷ,  
 [HIM] WHOM THAT ONE~SENT. THEY SAID THEREFORE TO HIM,

Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ  
<sup>1</sup>WHAT <sup>3</sup>THEN <sup>4</sup>DO YOU PERFORM <sup>2</sup>SIGN THAT WE MAY SEE AND  
 πιστεῦσώμεν σοι; τί ἐργάζῃ; **6.31** οἱ πατέρες  
 MAY BELIEVE YOU? WHAT DO YOU PERFORM? THE FATHERS

ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς  
 OF US THE MANNA ATE IN THE WILDERNESS, AS  
 ἐστὶν γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν  
 IT HAS BEEN WRITTEN, BREAD FROM - HEAVEN HE GAVE

αὐτοῖς φαγεῖν. **6.32** εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς,  
 THEM TO EAT. SAID THEREFORE TO THEM - JESUS,

Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν  
 TRULY, TRULY I SAY TO YOU\*, NOT MOSES HAS GIVEN YOU\* THE

ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατὴρ μου δίδωσιν  
 BREAD OUT OF - HEAVEN, BUT THE FATHER OF ME GIVES

ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν·  
 YOU\* - <sup>3</sup>BREAD <sup>4</sup>OUT OF - <sup>5</sup>HEAVEN <sup>1</sup>THE <sup>2</sup>TRUE.

**6.33** ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ  
 FOR~THE BREAD - OF GOD IS THE ONE COMING DOWN OUT OF

τοῦ οὐρανοῦ καὶ ζωὴν διδὸν τῷ κόσμῳ.  
 - HEAVEN AND GIVING~LIFE TO THE WORLD.

**6.34** Εἶπον οὖν πρὸς αὐτόν, Κύριε, πάντοτε δὸς  
 THEY SAID THEREFORE TO HIM, LORD, ALWAYS GIVE

ἡμῖν τὸν ἄρτον τοῦτον. **6.35** εἶπεν αὐτοῖς ὁ Ἰησοῦς,  
 US - THIS~BREAD. SAID TO THEM - JESUS,

Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς  
 I AM THE BREAD - OF LIFE; THE ONE COMING TO

“Very truly, I tell you, you are looking for me, not because you saw signs, but because you ate your fill of the loaves. <sup>27</sup>Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal.”

<sup>28</sup>Then they said to him, “What must we do to perform the works of God?”

<sup>29</sup>Jesus answered them, “This is the work of God, that you believe in him whom he has sent.” <sup>30</sup>So they said to him, “What sign are you going to give us then, so that we may see it and believe you? What work are you performing?” <sup>31</sup>Our ancestors ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’”

<sup>32</sup>Then Jesus said to them, “Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven.

<sup>33</sup>For the bread of God is that which comes down from heaven and gives life to the world.” <sup>34</sup>They said to him, “Sir, give us this bread always.”

<sup>35</sup>Jesus said to them, “I am the bread of life. Whoever comes to

<sup>5</sup>Or he who

me will never be hungry, and whoever believes in me will never be thirsty. <sup>36</sup>But I said to you that you have seen me and yet do not believe. <sup>37</sup>Everything that the Father gives me will come to me, and anyone who comes to me I will never drive away; <sup>38</sup>for I have come down from heaven, not to do my own will, but the will of him who sent me. <sup>39</sup>And this is the will of him who sent me, that I should lose nothing of all that he has given me, but that I should raise it up on the last day. <sup>40</sup>This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day."

<sup>41</sup>Then the Jews began to complain about him because he said, "I am the bread that came down from heaven." <sup>42</sup>They were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, 'I have come down from heaven'?" <sup>43</sup>Jesus answered them, "Do not complain among yourselves. <sup>44</sup>No one can come to me unless drawn by the Father who sent me; and I will raise that person up on the last day.

ἐμέ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμέ  
ME NEVER HUNGERS, AND THE ONE BELIEVING IN ME

οὐ μὴ διψήσῃ πώποτε. **6.36** ἀλλ' εἶπον ὑμῖν ὅτι καὶ  
WILL NEVER THIRST AGAIN. BUT I TOLD YOU<sup>1</sup> THAT BOTH

ἐώρακάτε [με] καὶ οὐ πιστεύετε. **6.37** Πᾶν ὃ  
YOU<sup>2</sup> HAVE SEEN ME AND YOU<sup>2</sup> DO NOT BELIEVE. ALL WHICH

δίδωσιν μοι ὁ πατήρ πρὸς ἐμέ ἥξει, καὶ τὸν  
GIVES TO ME THE FATHER TO ME WILL COME, AND THE ONE

ἐρχόμενον πρὸς ἐμέ οὐ μὴ ἐκβάλω ἔξω, **6.38** ὅτι  
COMING TO ME I WILL NEVER THROW OUT, BECAUSE

καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ  
I HAVE COME DOWN FROM - HEAVEN NOT THAT I MAY DO THE

θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός  
WILL - OF ME BUT THE WILL OF THE ONE HAVING SENT

με. **6.39** τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός  
ME. NOW~THIS IS THE WILL OF THE ONE HAVING SENT

με, ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ,  
ME, THAT ALL WHICH HE HAS GIVEN ME I SHOULD NOT LOSE OF IT,

ἀλλὰ ἀναστήσω αὐτὸ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ.  
BUT I WILL RAISE UP IT ON THE LAST DAY.

**6.40** τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ πατρός μου, ἵνα  
FOR~THIS IS THE WILL OF THE FATHER OF ME, THAT

πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν  
EVERYONE - SEEING THE SON AND BELIEVING IN HIM

ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ [ἐν] τῇ  
MAY HAVE LIFE ETERNAL, AND <sup>2</sup>WILL RAISE UP <sup>3</sup>HIM <sup>1</sup>I ON THE

ἐσχάτῃ ἡμέρᾳ.  
LAST DAY.

**6.41** Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι  
WERE MURMURING THEREFORE THE JEWS ABOUT HIM BECAUSE

εἶπεν, Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ  
HE SAID, I AM THE BREAD - HAVING COME DOWN OUT OF -

οὐρανοῦ, **6.42** καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς  
HEAVEN, AND THEY WERE SAYING, <sup>3</sup>NOT <sup>2</sup>THIS MAN <sup>1</sup>IS <sup>4</sup>JESUS

ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ  
THE SON OF JOSEPH, OF WHOM WE KNOW THE FATHER AND

τὴν μητέρα; πῶς νῦν λέγει ὅτι Ἐκ τοῦ οὐρανοῦ  
THE MOTHER? HOW NOW DOES HE SAY, - OUT OF - HEAVEN

καταβέβηκα; **6.43** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς,  
I HAVE COME DOWN? ANSWERED JESUS AND SAID TO THEM,

Μὴ γογγύζετε μετ' ἀλλήλων. **6.44** οὐδεὶς δύναται ἐλθεῖν  
DO NOT GRUMBLE AMONG YOURSELVES. NO ONE IS ABLE TO COME

πρὸς με ἐὰν μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ  
TO ME UNLESS THE FATHER - HAVING SENT ME SHOULD DRAW

αὐτόν, καὶ γὰρ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.  
HIM, AND I WILL RAISE UP HIM IN THE LAST DAY.

**6.45** ἔστιν γεγραμμένον ἐν τοῖς προφήταις, Καὶ

IT HAS BEEN WRITTEN IN THE PROPHETS, AND

ἔσονται πάντες διδασκατοὶ θεοῦ· πᾶς ὁ ἀκούσας παρὰ

THEY SHALL BE ALL TAUGHT ONES OF GOD. EVERYONE HAVING HEARD FROM

τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ. **6.46** οὐχ

THE FATHER AND HAVING LEARNED COMES TO ME. NOT

ὅτι τὸν πατέρα ἑώρακέν τις εἰ μὴ ὁ ὢν παρὰ

THAT <sup>3</sup>THE <sup>4</sup>FATHER <sup>2</sup>HAS SEEN <sup>1</sup>ANYONE EXCEPT THE ONE BEING FROM

τοῦ θεοῦ, οὗτος ἑώρακεν τὸν πατέρα. **6.47** ἀμὴν

- GOD, THIS ONE HAS SEEN THE FATHER. TRULY, TRULY

λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον. **6.48** ἐγὼ

I SAY TO YOU<sup>3</sup>, THE ONE BELIEVING HAS LIFE ETERNAL. I

εἰμι ὁ ἄρτος τῆς ζωῆς. **6.49** οἱ πατέρες ὑμῶν ἔφαγον

AM THE BREAD - OF LIFE. THE FATHERS OF YOU<sup>3</sup> ATE

ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον· **6.50** οὗτός

IN THE WILDERNESS THE MANNA AND DIED. THIS ONE

ἐστίν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα

IS THE BREAD - OUT OF - HEAVEN COMING DOWN, THAT

τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. **6.51** ἐγὼ εἰμι

ANYONE OF IT MAY EAT AND NOT DIE. I AM

ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς·

THE <sup>2</sup>BREAD - <sup>1</sup>LIVING THE ONE OUT OF - HEAVEN HAVING COME DOWN.

ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσῃ εἰς τὸν

IF ANYONE EATS OF THIS - BREAD HE WILL LIVE INTO THE

αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σὰρξ

AGE, <sup>2</sup>INDEED <sup>3</sup>THE <sup>4</sup>BREAD <sup>1</sup>AND <sup>5</sup>WHICH <sup>6</sup>I <sup>7</sup>WILL GIVE <sup>14</sup>THE <sup>15</sup>FLESH

μου ἐστίν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

<sup>16</sup>OF ME <sup>13</sup>IS <sup>8</sup>FOR <sup>9</sup>THE <sup>11</sup>OF THE <sup>12</sup>WORLD <sup>10</sup>LIFE.

**6.52** Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι

WERE ARGUING THEREFORE WITH ONE ANOTHER THE JEWS

λέγοντες, Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα

SAYING, HOW IS ABLE THIS MAN TO GIVE~US THE FLESH

[αὐτοῦ] φαγεῖν; **6.53** εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς,

OF HIM TO EAT? SAID THEREFORE TO THEM - JESUS,

Ἄμην ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα

TRULY, TRULY I SAY TO YOU<sup>3</sup>, UNLESS YOU<sup>3</sup> EAT THE FLESH

τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίητε αὐτοῦ τὸ αἷμα,

OF THE SON - OF MAN AND DRINK HIS - BLOOD,

οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. **6.54** ὁ τρώγων μου τὴν

YOU<sup>3</sup> DO NOT HAVE LIFE IN YOURSELVES. THE ONE FEEDING ON MY -

σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον,

FLESH AND DRINKING MY - BLOOD HAS LIFE ETERNAL,

καὶ γὰρ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. **6.55** ἡ γὰρ

AND I WILL RAISE UP HIM ON THE LAST DAY. FOR~THE

σὰρξ μου ἀληθὴς ἐστίν βρώσις, καὶ τὸ αἷμά μου

FLESH OF ME IS~TRUE FOOD, AND THE BLOOD OF ME

<sup>45</sup>It is written in the prophets, 'And they shall all be taught by God.' Everyone who has heard and learned from the Father comes to me. <sup>46</sup>Not that anyone has seen the Father except the one who is from God; he has seen the Father. <sup>47</sup>Very truly, I tell you, whoever believes has eternal life. <sup>48</sup>I am the bread of life. <sup>49</sup>Your ancestors ate the manna in the wilderness, and they died. <sup>50</sup>This is the bread that comes down from heaven, so that one may eat of it and not die. <sup>51</sup>I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh."

<sup>52</sup>The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?" <sup>53</sup>So Jesus said to them, "Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. <sup>54</sup>Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; <sup>55</sup>for my flesh is true food and my



blood is true drink. <sup>56</sup>Those who eat my flesh and drink my blood abide in me, and I in them. <sup>57</sup>Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. <sup>58</sup>This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever.” <sup>59</sup>He said these things while he was teaching in the synagogue at Capernaum.

<sup>60</sup>When many of his disciples heard it, they said, “This teaching is difficult; who can accept it?” <sup>61</sup>But Jesus, being aware that his disciples were complaining about it, said to them, “Does this offend you? <sup>62</sup>Then what if you were to see the Son of Man ascending to where he was before? <sup>63</sup>It is the spirit that gives life; the flesh is useless. The words that I have spoken to you are spirit and life. <sup>64</sup>But among you there are some who do not believe.” For Jesus knew from the first who were the ones that did not believe, and who was the one that would betray him. <sup>65</sup>And he said, “For this reason I have told you that no one can come to me unless it is granted by the Father.”

<sup>66</sup>Because of this many of his disciples

ἀληθής ἐστιν πόσις. **6.56** ὁ τρώγων μου τὴν σάρκα  
IS-TRUE DRINK. THE ONE FEEDING ON MY - FLESH

καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει καγὼ ἐν αὐτῷ.  
AND DRINKING MY - BLOOD IN ME ABIDES AND I IN HIM.

**6.57** καθὼς ἀπέστειλέν με ὁ ζῶν πατὴρ καγὼ ζῶ  
AS SENT ME THE LIVING FATHER AND I LIVE

διὰ τὸν πατέρα, καὶ ὁ τρώγων με κακέινος  
BECAUSE OF THE FATHER, [SO] ALSO THE ONE FEEDING ON ME EVEN THAT ONE

ζήσει δι' ἐμέ. **6.58** οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ  
WILL LIVE BECAUSE OF ME. THIS ONE IS THE BREAD - OUT OF

οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ  
HEAVEN HAVING COME DOWN, NOT AS ATE THE FATHERS AND

ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς  
DIED; THE ONE FEEDING ON THIS - BREAD WILL LIVE INTO

τὸν αἰῶνα. **6.59** Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων  
THE AGE. THESE THINGS HE SAID IN A SYNAGOGUE [WHILE] TEACHING

ἐν Καφαρναούμ.  
IN CAPERNAUM.

**6.60** Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ  
THEREFORE-MANY <sup>5</sup>HAVING HEARD <sup>1</sup>OF <sup>2</sup>THE <sup>3</sup>DISCIPLES <sup>4</sup>OF HIM

εἶπαν, Σκληρός ἐστιν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ  
SAID, HARD IS - THIS-WORD; WHO IS ABLE IT

ἀκοῦειν; **6.61** εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι  
TO HEAR? AND-HAVING KNOWN - JESUS IN HIMSELF THAT

γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν  
ARE GRUMBLING ABOUT THIS THE DISCIPLES OF HIM HE SAID

αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει; **6.62** ἐὰν οὖν  
TO THEM, [DOES] THIS CAUSE YOU\* TO STUMBLE? [WHAT] IF THEREFORE

θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν  
YOU\* SEE THE SON - OF MAN ASCENDING WHERE HE WAS

τὸ πρότερον; **6.63** τὸ πνεῦμά ἐστιν τὸ ζωοποιοῦν, ἡ  
- AT FIRST? THE SPIRIT IS THE THING MAKING ALIVE; THE

σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα  
FLESH DOES NOT PROFIT ANYTHING. THE WORDS WHICH I HAVE SPOKEN

ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστιν. **6.64** ἀλλ' εἰσὶν ἐξ  
TO YOU\* IS(ARE)-SPIRIT AND IS(ARE)-LIFE. BUT THERE ARE <sup>2</sup>OF

ὑμῶν τινες οἱ οὐ πιστεύουσιν. ἦδει γὰρ ἐξ ἀρχῆς  
<sup>3</sup>YOU\* <sup>1</sup>SOME WHO DO NOT BELIEVE. FOR-HAD KNOWN FROM [THE] BEGINNING

ὁ Ἰησοῦς τινες εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς  
- JESUS WHO ARE THE ONES NOT BELIEVING AND WHO

ἐστιν ὁ παραδῶσων αὐτόν. **6.65** καὶ ἔλεγεν, Διὰ  
IS THE ONE BETRAYING HIM. AND HE WAS SAYING, BECAUSE

τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με  
OF THIS I HAVE TOLD YOU\* THAT NO ONE IS ABLE TO COME TO ME

ἐὰν μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ πατρός.  
UNLESS IT HAS BEEN GIVEN TO HIM FROM THE FATHER.

**6.66** Ἐκ τούτου πολλοὶ [ἐκ] τῶν μαθητῶν αὐτοῦ  
FROM THIS[TIME] MANY OF THE DISCIPLES OF HIM

ἀπήλθον εἰς τὰ ὀπίσω καὶ οὐκέτι μετ' αὐτοῦ  
WENT BACK AND NO LONGER WITH HIM  
περιεπάτουν. **6.67** εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα,  
WERE WALKING. SAID THEREFORE - JESUS TO THE TWELVE,  
Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; **6.68** ἀπεκρίθη  
[SURELY] NOT ALSO YOU\* WANT TO GO AWAY? ANSWERED  
αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα;  
HIM SIMON PETER, LORD, TO WHOM WILL WE GO?  
ῥήματα ζωῆς αἰωνίου ἔχεις, **6.69** καὶ ἡμεῖς  
WORDS OF LIFE ETERNAL YOU HAVE, AND WE  
πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ  
HAVE BELIEVED AND HAVE KNOWN THAT YOU ARE THE HOLY ONE -  
θεοῦ. **6.70** ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς  
OF GOD. ANSWERED THEM - JESUS, [DID] NOT I \*YOU\*  
τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς  
\*THE \*TWELVE \*CHOOSE? AND OF YOU\* ONE  
διάβολός ἐστιν. **6.71** ἔλεγεν δὲ τὸν Ἰούδαν  
IS-A DEVIL. NOW-HE WAS SPEAKING [OF] - JUDAS  
Σίμωνος Ἰσκάριώτου· οὗτος γὰρ ἔμελλεν παραδιδόναι  
[SON] OF SIMON ISCARIOT. FOR-THIS ONE WAS ABOUT TO BETRAY  
αὐτόν, εἷς ἐκ τῶν δώδεκα.  
HIM, ONE OF THE TWELVE.

turned back and no longer went about with him. <sup>67</sup>So Jesus asked the twelve, "Do you also wish to go away?" <sup>68</sup>Simon Peter answered him, "Lord, to whom can we go? You have the words of eternal life. <sup>69</sup>We have come to believe and know that you are the Holy One of God." <sup>70</sup>Jesus answered them, "Did I not choose you, the twelve? Yet one of you is a devil." <sup>71</sup>He was speaking of Judas son of Simon Iscariot, for he, though one of the twelve, was going to betray him.

<sup>1</sup> Other ancient authorities read *the Christ, the Son of the living God*

<sup>2</sup> Other ancient authorities read *Judas Iscariot son of Simon*; others, *Judas son of Simon from Karyot (Kerioth)*

## CHAPTER 7

**7.1** Καὶ μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ  
AND AFTER THESE THINGS WAS WALKING - JESUS IN -  
Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν,  
GALILEE; FOR-HE WAS NOT WANTING IN - JUDEA TO WALK,  
ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.  
BECAUSE WERE SEEKING HIM THE JEWS TO KILL.  
**7.2** ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ  
NOW-WAS NEAR THE FEAST OF THE JEWS, THE [FEAST OF]  
σκηνοπηγία. **7.3** εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοί  
TABERNACLES. SAID THEN TO HIM THE BROTHERS  
αὐτοῦ, Μετάβηθι ἐντεῦθεν καὶ ὑπάγε εἰς τὴν Ἰουδαίαν,  
OF HIM, DEPART FROM HERE AND GO AWAY INTO - JUDEA,  
ἵνα καὶ οἱ μαθηταὶ σου θεωρήσουσιν σοὺ τὰ ἔργα  
THAT ALSO THE DISCIPLES OF YOU WILL SEE YOUR - WORKS  
ἃ ποιεῖς. **7.4** οὐδεὶς γάρ τι ἐν κρυπτῷ ποιεῖ  
WHICH YOU DO. FOR-NO ONE ANYTHING IN SECRET DOES  
καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα  
AND SEEKS HIMSELF IN PUBLIC [VIEW] TO BE. IF THESE THINGS  
ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. **7.5** οὐδὲ γὰρ  
YOU DO, MANIFEST YOURSELF TO THE WORLD. FOR-NOT EVEN  
οἱ ἀδελφοί αὐτοῦ ἐπίστευον εἰς αὐτόν. **7.6** λέγει  
THE BROTHERS OF HIM WERE BELIEVING IN HIM. SAYS

After this Jesus went about in Galilee. He did not wish<sup>v</sup> to go about in Judea because the Jews were looking for an opportunity to kill him.

<sup>2</sup>Now the Jewish festival of Booths<sup>w</sup> was near. <sup>3</sup>So his brothers said to him, "Leave here and go to Judea so that your disciples also may see the works you are doing; <sup>4</sup>for no one who wants<sup>x</sup> to be widely known acts in secret. If you do these things, show yourself to the world." <sup>5</sup>(For not even his brothers believed in him.) <sup>6</sup>Jesus said

<sup>v</sup> Other ancient authorities read *was not at liberty*

<sup>w</sup> Or *Tabernacles*

<sup>x</sup> Other ancient authorities read *wants it*

to them, "My time has not yet come, but your time is always here. <sup>7</sup>The world cannot hate you, but it hates me because I testify against it that its works are evil. <sup>8</sup>Go to the festival yourselves. I am not<sup>y</sup> going to this festival, for my time has not yet fully come." <sup>9</sup>After saying this, he remained in Galilee.

<sup>10</sup> But after his brothers had gone to the festival, then he also went, not publicly but as it were<sup>z</sup> in secret.

<sup>11</sup> The Jews were looking for him at the festival and saying, "Where is he?"

<sup>12</sup> And there was considerable complaining about him among the crowds.

While some were saying, "He is a good man," others were saying, "No, he is deceiving the crowd." <sup>13</sup> Yet no one would speak openly about him for fear of the Jews.

<sup>14</sup> About the middle of the festival Jesus went up into the temple and began to teach. <sup>15</sup> The Jews were astonished at it, saying, "How does this man have such learning,<sup>a</sup> when he has never been taught?"

<sup>16</sup> Then Jesus answered them, "My teaching is not mine but his who sent me.

<sup>y</sup> Other ancient authorities add yet

<sup>z</sup> Other ancient authorities lack as it were

<sup>a</sup> Or this man know his letters

οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὐπω  
THEREFORE TO THEM - JESUS, THE HOUR - OF ME NOT YET

παρέστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστίν  
IS(HAS) ARRIVED, BUT~THE TIME - OF YOU\* ALWAYS IS

ἔτοιμος. <sup>7.7</sup> οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ  
READY. IS NOT ABLE THE WORLD TO HATE YOU\*, BUT~ME

μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα  
IT HATES, BECAUSE I TESTIFY ABOUT IT BECAUSE THE WORKS

αὐτοῦ πονηρὰ ἐστίν. <sup>7.8</sup> ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν  
OF IT IS(ARE)~EVIL. YOU\* GO UP TO THE FEAST.

Ἐγὼ οὐκ ἀναβαίνω<sup>†</sup> εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ  
I AM NOT GOING UP TO - THIS~FEAST, BECAUSE -

ἐμὸς καιρὸς οὐπω πεπλήρωται. <sup>7.9</sup> ταῦτα δὲ εἰπὼν  
MY TIME NOT YET HAS BEEN FULFILLED. AND~THESE THINGS HAVING SAID,

αὐτὸς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.  
HE REMAINED IN - GALILEE.

<sup>7.10</sup> Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν  
BUT~WHEN WENT UP THE BROTHERS OF HIM TO THE

ἑορτὴν, τότε καὶ αὐτὸς ἀνέβη οὐ φανερώς ἀλλὰ [ὥς]  
FEAST, THEN ALSO HE WENT UP NOT MANIFESTLY BUT AS

ἐν κρυπτῷ. <sup>7.11</sup> οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ  
IN SECRET. THEN~THE JEWS WERE SEEKING HIM IN THE

ἑορτῇ καὶ ἔλεγον, Ποῦ ἐστὶν ἐκεῖνος; <sup>7.12</sup> καὶ  
FEAST AND WERE SAYING, WHERE IS THAT MAN? AND

γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς ἐν τοῖς ὄχλοις  
MURMURING ABOUT HIM THERE WAS MUCH AMONG THE CROWDS.

οἱ μὲν ἔλεγον ὅτι Ἀγαθὸς ἐστίν, ἄλλοι [δὲ] ἔλεγον,  
SOME WERE SAYING, - HE IS~A GOOD MAN, BUT~OTHERS WERE SAYING,

Οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον. <sup>7.13</sup> οὐδεὶς μέντοι  
NO, BUT HE DECEIVES THE CROWD. NO ONE HOWEVER

παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν  
OPENLY WAS SPEAKING ABOUT HIM BECAUSE OF THE FEAR OF THE

Ἰουδαίων.  
JEWS.

<sup>7.14</sup> Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης  
BUT~WHILE THE FEAST [WAS] BEING IN THE MIDDLE

ἀνέβη Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδίδασκεν.  
JESUS~WENT UP INTO THE TEMPLE AND WAS TEACHING.

<sup>7.15</sup> ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες, Πῶς οὗτος  
WERE MARVELING THEREFORE THE JEWS SAYING, HOW THIS MAN

γράμματα οἶδεν μὴ μεμαθηκώς; <sup>7.16</sup> ἀπεκρίθη  
LETTERS HAS KNOWN, NOT HAVING LEARNED? ANSWERED

οὖν αὐτοῖς [ὁ] Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ  
THEREFORE THEM - JESUS AND SAID, - MY TEACHING

οὐκ ἐστίν ἐμὴ ἀλλὰ τοῦ πέμψαντός με·  
IS NOT MINE BUT OF THE ONE HAVING SENT ME.

<sup>7.8</sup> text: ASV RSV NASB NIVmg NEB TEV NJB NRSV. var. εγω οὐπω ἀναβαίνω (I am not yet going up); KJV ASVmg RSVmg NIV NEBmg NJBmg NRSVmg.



**7.17** <sup>1</sup>Εάν τις θέλη τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται  
IF ANYONE WANTS THE WILL OF HIM TO DO, HE WILL KNOW  
περὶ τῆς διδασχῆς πότερον ἐκ τοῦ θεοῦ ἐστὶν ἢ ἐγὼ ἀπ’  
ABOUT THE TEACHING WHETHER OF - GOD IT IS OR I FROM

ἐμαυτοῦ λαλῶ. **7.18** ὁ ἀπ’ ἐαυτοῦ λαλῶν τὴν δόξαν  
MYSELF SPEAK. THE ONE FROM HIMSELF SPEAKING - <sup>3</sup>GLORY

τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ  
<sup>1</sup>THE(HIS) <sup>2</sup>OWN SEEKS; BUT - THE ONE SEEKING THE GLORY OF THE ONE

πέμψαντος αὐτὸν οὗτος ἀληθής ἐστιν καὶ ἀδικία  
HAVING SENT HIM THIS ONE IS - GENUINE AND UNRIGHTEOUSNESS -

ἐν αὐτῷ οὐκ ἐστίν. **7.19** οὐ Μωϋσῆς δέδωκεν ὑμῖν  
IN HIM IS NOT. HAS NOT MOSES GIVEN YOU\*

τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί  
THE LAW? AND NONE OF YOU\* DOES THE LAW. WHY

με ζητεῖτε ἀποκτείνει; **7.20** ἀπεκρίθη ὁ ὄχλος,  
ME ARE YOU\* SEEKING TO KILL? ANSWERED THE CROWD,

Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτείνει;  
YOU HAVE - A DEMON. WHO <sup>3</sup>YOU <sup>1</sup>IS SEEKING <sup>2</sup>TO KILL?

**7.21** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἐν ἔργον  
ANSWERED JESUS AND SAID TO THEM, ONE WORK

ἐποίησα καὶ πάντες θαυμάζετε. **7.22** διὰ τοῦτο  
I DID AND EVERYONE MARVELS. BECAUSE OF THIS

Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομήν— οὐχ ὅτι ἐκ τοῦ  
MOSES HAS GIVEN YOU\* - CIRCUMCISION— NOT THAT OF -

Μωϋσέως ἐστίν ἀλλ’ ἐκ τῶν πατέρων— καὶ ἐν σαββάτῳ  
MOSES IT IS BUT OF THE FATHERS— AND ON A SABBATH

περιτέμνετε ἄνθρωπον. **7.23** εἰ περιτομὴν λαμβάνει  
YOU\* CIRCUMCISE A MAN. IF CIRCUMCISION RECEIVES

ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος  
A MAN ON A SABBATH THAT NOT MAY BE BROKEN THE LAW

Μωϋσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῇ  
OF MOSES, ARE YOU\* ANGRY - WITH ME BECAUSE <sup>3</sup>ENTIRELY <sup>2</sup>A MAN <sup>4</sup>HEALTHY

ἐποίησα ἐν σαββάτῳ; **7.24** μὴ κρίνετε κατ’  
<sup>1</sup>I MADE ON A SABBATH? DO NOT JUDGE ACCORDING TO

ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.  
APPEARANCE, BUT THE JUST JUDGMENT JUDGE.

**7.25** Ἐλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν,  
WERE SAYING THEREFORE SOME OF THE ONES OF JERUSALEM,

Οὐχ οὗτος ἐστὶν ὃν ζητοῦσιν ἀποκτείνει; **7.26** καὶ  
<sup>2</sup>NOT <sup>3</sup>THIS MAN <sup>1</sup>IS IT WHOM THEY ARE SEEKING TO KILL? AND

ἶδε παρρησίᾳ λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν.  
LOOK HE SPEAKS - OPENLY AND NOTHING TO HIM THEY SAY.

μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτος ἐστίν  
PERHAPS TRULY KNEW THE RULERS THAT THIS MAN IS

ὁ Χριστός; **7.27** ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν·  
THE CHRIST? BUT THIS MAN WE KNOW FROM WHERE HE IS;

ὁ δὲ Χριστὸς ὅταν ἔρχεται οὐδεὶς γινώσκει πόθεν  
BUT - THE CHRIST WHENEVER HE COMES NO ONE KNOWS FROM WHERE

<sup>17</sup>Anyone who resolves to do the will of God will know whether the teaching is from God or whether I am speaking on my own.

<sup>18</sup>Those who speak on their own seek their own glory; but the one who seeks the glory of him who sent him is true, and there is nothing false in him.

<sup>19</sup>“Did not Moses give you the law? Yet none of you keeps the law. Why are you looking for an opportunity to kill me?” <sup>20</sup>The crowd answered, “You have a demon! Who is trying to kill you?” <sup>21</sup>Jesus answered them, “I performed one work, and all of you are astonished. <sup>22</sup>Moses gave you circumcision (it is, of course, not from Moses, but from the patriarchs), and you circumcise a man on the sabbath. <sup>23</sup>If a man receives circumcision on the sabbath in order that the law of Moses may not be broken, are you angry with me because I healed a man’s whole body on the sabbath? <sup>24</sup>Do not judge by appearances, but judge with right judgment.”

<sup>25</sup>Now some of the people of Jerusalem were saying, “Is not this the man whom they are trying to kill?” <sup>26</sup>And here he is, speaking openly, but they say nothing to him! Can it be that the authorities really know that this is the Messiah?<sup>a</sup> <sup>27</sup>Yet we know where this man is from; but when the Messiah<sup>b</sup> comes, no one will know

<sup>a</sup>Or the Christ



where he is from.”<sup>28</sup> Then Jesus cried out as he was teaching in the temple, “You know me, and you know where I am from. I have not come on my own. But the one who sent me is true, and you do not know him.<sup>29</sup> I know him, because I am from him, and he sent me.”<sup>30</sup> Then they tried to arrest him, but no one laid hands on him, because his hour had not yet come.<sup>31</sup> Yet many in the crowd believed in him and were saying, “When the Messiah<sup>c</sup> comes, will he do more signs than this man has done?”<sup>d</sup>

<sup>32</sup> The Pharisees heard the crowd muttering such things about him, and the chief priests and Pharisees sent temple police to arrest him.<sup>33</sup> Jesus then said, “I will be with you a little while longer, and then I am going to him who sent me.<sup>34</sup> You will search for me, but you will not find me; and where I am, you cannot come.”<sup>35</sup> The Jews said to one another, “Where does this man intend to go that we will not find him? Does he intend to go to the Dispersion among the Greeks and teach the Greeks?”<sup>36</sup> What does he mean by saying, ‘You will search for me and you will not find me’ and ‘Where I am, you cannot come’?”

<sup>c</sup> Or, the Christ

<sup>d</sup> Other ancient authorities read is doing

ἐστίν. **7.28** ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ  
HE IS, CRIED OUT THEREFORE IN THE TEMPLE [WHILE] TEACHING -

Ἰησοῦς καὶ λέγων, Καμὲ οἴδατε καὶ οἴδατε πόθεν  
JESUS AND SAYING, BOTH ME YOU<sup>a</sup> KNOW AND YOU<sup>a</sup> KNOW FROM WHERE

εἰμί· καὶ ἀπ’ ἐμαντοῦ οὐκ ἐλήλυθα, ἀλλ’ ἔστιν  
I AM, AND FROM MYSELF I HAVE NOT COME, BUT HE IS

ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε·  
TRUE, THE ONE HAVING SENT ME, WHOM YOU<sup>a</sup> DO NOT KNOW.

**7.29** ἐγὼ οἶδα αὐτόν, ὅτι παρ’ αὐτοῦ εἰμι καὶ κεῖνός  
I KNOW HIM, BECAUSE FROM HIM I AM AND THAT ONE

με ἀπέστειλεν. **7.30** Ἐζήτουν οὖν αὐτὸν πιάσαι,  
ME SENT. THEY WERE SEEKING THEREFORE TO ARREST-HIM,

καὶ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτόν τὴν χεῖρα, ὅτι  
AND NO ONE LAID ON HIM THE (A) HAND, BECAUSE

οὐπω ἐλήλυθει ἡ ὥρα αὐτοῦ. **7.31** Ἐκ τοῦ ὄχλου  
NOT YET HAD COME THE HOUR OF HIM. FROM THE CROWD

δὲ πολλοὶ ἐπίστευσαν εἰς αὐτόν καὶ ἔλεγον, Ὁ  
HOWEVER, MANY BELIEVED IN HIM AND WERE SAYING, THE

Χριστὸς ὅταν ἔλθῃ μὴ πλείονα σημεῖα  
CHRIST WHENEVER HE COMES [SURELY] NOT MORE SIGNS

ποιήσει ὧν οὗτος ἐποίησεν;  
WILL HE DO [THAN THE] THINGS WHICH THIS MAN DID?

**7.32** Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος  
HEARD THE PHARISEES THE CROWD MURMURING

περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἀρχιερεῖς καὶ  
ABOUT HIM THESE THINGS, AND SENT THE CHIEF PRIESTS AND

οἱ Φαρισαῖοι ὑπηρέτας ἵνα πιάσωσιν αὐτόν.  
THE PHARISEES SERVANTS THAT THEY MIGHT ARREST HIM.

**7.33** εἶπεν οὖν ὁ Ἰησοῦς, Ἔτι χρόνον μικρὸν μεθ’  
SAID THEREFORE - JESUS, YET A LITTLE-TIME WITH

ὑμῶν εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με.  
YOU<sup>a</sup> I AM AND I GO AWAY TO THE ONE HAVING SENT ME.

**7.34** ζητήσετέ με καὶ οὐχ εὑρήσετέ [με], καὶ ὅπου  
YOU<sup>a</sup> WILL SEEK ME AND NOT FIND ME, AND WHERE

εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν. **7.35** εἶπον οὖν  
I-AM, YOU<sup>a</sup> ARE NOT ABLE TO COME. SAID THEREFORE

οἱ Ἰουδαῖοι πρὸς ἑαυτούς, Ποῦ οὗτος μέλλει  
THE JEWS TO THEMSELVES, WHERE IS THIS MAN ABOUT

πορεύεσθαι ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ  
TO JOURNEY THAT WE WILL NOT FIND HIM? [SURELY] NOT

εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι  
TO THE DISPERSION OF THE GREEKS HE IS ABOUT TO JOURNEY

καὶ διδάσκειν τοὺς Ἑλληνας; **7.36** τίς ἐστίν ὁ  
AND TO TEACH THE GREEKS? WHAT IS -

λόγος οὗτος ὃν εἶπεν, Ζητήσετέ με καὶ οὐχ εὑρήσετέ  
THIS-WORD WHICH HE SAID, YOU<sup>a</sup> WILL SEEK ME AND WILL NOT FIND

[με], καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;  
ME, AND WHERE I AM YOU<sup>a</sup> ARE NOT ABLE TO COME?

**7.37** Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς

NOW-ON THE LAST DAY, THE GREAT [DAY] OF THE FEAST,

εἰστήκει ὁ Ἰησοῦς καὶ ἔκραξεν λέγων, Ἐάν τις

HAD STOOD - JESUS AND CRIED OUT SAYING, IF ANYONE

διψᾷ ἐρχέσθω πρὸς με καὶ πινέτω. **7.38** ὁ

THIRSTS LET HIM COME TO ME AND DRINK. THE ONE

πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ

BELIEVING IN ME, AS SAID THE SCRIPTURE, <sup>1</sup>RIVERS

ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζώντος.

<sup>2</sup>OUT OF <sup>3</sup>THE <sup>4</sup>BELLY <sup>5</sup>OF HIM <sup>6</sup>WILL FLOW <sup>7</sup>WATER <sup>8</sup>OF LIVING.

**7.39** τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ὃ ἐμελλον

BUT-THIS HE SAID ABOUT THE SPIRIT WHICH WERE ABOUT

λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὐπω γὰρ ἦν

TO RECEIVE THE ONES HAVING BELIEVED IN HIM; FOR-NOT YET WAS

ἡ πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη.

[THE] SPIRIT, BECAUSE JESUS NOT YET WAS GLORIFIED.

**7.40** Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν

[SOME] OF THE CROWD THEREFORE HAVING HEARD -

λόγων τούτων ἔλεγον, Οὗτός ἐστιν ἀληθῶς ὁ

THESE-WORDS WERE SAYING, THIS MAN IS TRULY THE

προφήτης· **7.41** ἄλλοι ἔλεγον, Οὗτός ἐστιν ὁ Χριστός.

PROPHET. OTHERS WERE SAYING, THIS MAN IS THE CHRIST;

οἱ δὲ ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ

BUT-[SOME] MEN WERE SAYING, FOR-[SURELY] NOT FROM - GALILEE THE

Χριστὸς ἔρχεται; **7.42** οὐχ ἡ γραφή εἶπεν ὅτι ἐκ

CHRIST COMES? [HAS] NOT THE SCRIPTURE SAID THAT FROM

τοῦ σπέρματος Δαυὶδ καὶ ἀπὸ Βηθλέεμ τῆς κώμης

THE SEED OF DAVID AND FROM BETHLEHEM, THE VILLAGE

ὅπου ἦν Δαυὶδ ἔρχεται ὁ Χριστὸς; **7.43** σχίσμα οὖν

WHERE DAVID-WAS, COMES THE CHRIST? A DIVISION THEREFORE

ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν. **7.44** τινὲς δὲ

OCCURRED AMONG THE CROWD BECAUSE OF HIM. AND-SOME

ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς

<sup>9</sup>WERE WANTING <sup>10</sup>OF <sup>11</sup>THEM TO ARREST HIM, BUT NO ONE

ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας.

LAI D ON HIM THE(HIS) HANDS.

**7.45** Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ

CAME THEN THE SERVANTS TO THE CHIEF PRIESTS AND

Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τί

PHARISEES, AND SAID TO THEM THOSE ONES, WHY

οὐκ ἡγάγετε αὐτόν; **7.46** ἀπεκρίθησαν οἱ ὑπηρέται,

DID YOU<sup>12</sup> NOT BRING HIM? ANSWERED THE SERVANTS,

Οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος. **7.47** ἀπεκρίθησαν

NEVER SPOKE THUS A MAN. ANSWERED

οὖν αὐτοῖς οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς

THEREFORE THEM THE PHARISEES, [SURELY] NOT ALSO YOU<sup>13</sup>

**7:39** text: NJB NRSV. var. πνευμα ἁγιον (Holy Spirit): NRSVmg. var. πνευμα δεδωμενον ([the] Spirit given): ASV RSV NASB NIV NEB TEV NJB NRSVmg. var. πνευμα ἁγιον δεδομενον ([the] Holy Spirit given): KJV.

37 On the last day of the festival, the great day, while Jesus was standing there, he cried out, "Let anyone who is thirsty come to me,<sup>38</sup> and let the one who believes in me drink. As<sup>39</sup> the scripture has said, 'Out of the believer's heart<sup>40</sup> shall flow rivers of living water.'<sup>41</sup>"<sup>39</sup>Now he said this about the Spirit, which believers in him were to receive; for as yet there was no Spirit,<sup>42</sup> because Jesus was not yet glorified.

40 When they heard these words, some in the crowd said, "This is really the prophet."<sup>41</sup>Others said, "This is the Messiah."<sup>42</sup>But some asked, "Surely the Messiah<sup>43</sup> does not come from Galilee, does he?"<sup>42</sup>Has not the scripture said that the Messiah<sup>44</sup> is descended from David and comes from Bethlehem, the village where David lived?"<sup>43</sup>So there was a division in the crowd because of him.

<sup>44</sup>Some of them wanted to arrest him, but no one laid hands on him.

45 Then the temple police went back to the chief priests and Pharisees, who asked them, "Why did you not arrest him?"<sup>46</sup>The police answered, "Never has anyone spoken like this!"<sup>47</sup>Then the Pharisees replied, "Surely you have not been

<sup>9</sup> Or come to me and drink. <sup>38</sup>The one who believes in me, as

<sup>40</sup> Gk out of his belly

<sup>41</sup> Other ancient authorities read for as yet the Spirit (others, Holy Spirit) had not been given

<sup>42</sup> Or the Christ

deceived too, have you?

<sup>48</sup>Has any one of the authorities or of the Pharisees believed in him?

<sup>49</sup>But this crowd, which does not know the law— they are accursed.”<sup>50</sup>Nicodemus, who had gone to Jesus/ before, and who was one of them, asked, <sup>51</sup>“Our law does not judge people without first giving them a hearing to find out what they are doing, does it?”<sup>52</sup>They replied, “Surely you are not also from Galilee, are you? Search and you will see that no prophet is to arise from Galilee.”

[<sup>53</sup>Then each of them went home,

<sup>i</sup>Gk him

πεπλάνησθε; 7.48 μή τις ἐκ τῶν ἀρχόντων  
HAVE BEEN DECEIVED? [SURELY] NOT ANY OF THE RULERS

ἐπίστευσεν εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων; 7.49 ἀλλὰ  
BELIEVED IN HIM, OR OF THE PHARISEES? BUT

ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον  
- THIS~CROWD - NOT KNOWING THE LAW

ἐπάρατοί εἰσιν. 7.50 λέγει Νικόδημος πρὸς αὐτούς,  
IS~CURSED. SAYS NICODEMUS TO THEM,

ὁ ἐλθὼν πρὸς αὐτὸν [τὸ] πρότερον, εἷς ὧν ἐξ  
THE ONE HAVING COME TO HIM - EARLIER, BEING~ONE OF

αὐτῶν, 7.51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν  
THEM, [SURELY] NOT THE LAW OF US JUDGES THE

ἄνθρωπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ’ αὐτοῦ καὶ γνῶ  
MAN UNLESS IT HEARS FIRST FROM HIM AND KNOWS

τί ποιεῖ; 7.52 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ,  
WHAT HE DOES? THEY ANSWERED AND SAID TO HIM,

Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐραύνησον  
[SURELY] NOT ALSO YOU FROM - GALILEE ARE? SEARCH

καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας ἡ προφήτης  
AND SEE THAT FROM - GALILEE A PROPHET

οὐκ ἐγείρεται.  
DOES NOT ARISE.

[7.53 Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ,  
AND THEY WENT EACH ONE TO THE HOUSE OF HIM,

7.52 text: all. var. ο προφητης (the prophet): NIVmg TEVmg. 7.53—8.11 text: all (but noted in ASV NASB NIV TEV NUB NRSV as being absent in the earliest MSS). omit: ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NUBmg NRSVmg. (Note: the double brackets in the Greek text indicate that this passage was a later addition to the text, which, however, was retained because of its importance in the textual tradition.)

## CHAPTER 8

<sup>1</sup>while Jesus went to the Mount of Olives. <sup>2</sup>Early in the morning he came again to the temple. All the people came to him and he sat down and began to teach them.

<sup>3</sup>The scribes and the Pharisees brought a woman who had been caught in adultery; and making her stand before all of them,

<sup>4</sup>they said to him, “Teacher, this woman was caught in the very act of committing adultery. <sup>5</sup>Now in the law Moses commanded us to stone such women. Now

8.1 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν Ἐλαιῶν.  
BUT~JESUS WENT TO THE MOUNT - OF OLIVES.

8.2 Ὁρθρον δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν καὶ πᾶς  
AND~AT DAWN AGAIN HE CAME INTO THE TEMPLE AND ALL

ὁ λαὸς ἦρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν  
THE PEOPLE WERE COMING TO HIM, AND HAVING SAT HE WAS TEACHING

αὐτούς. 8.3 ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ  
THEM, AND~LEAD THE SCRIBES AND THE

Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατελημμένην καὶ  
PHARISEES A WOMAN IN ADULTERY HAVING BEEN CAUGHT, AND

στήσαντες αὐτὴν ἐν μέσῳ 8.4 λέγουσιν αὐτῷ,  
HAVING STOOD HER IN [THE] MIDST THEY SAY TO HIM,

Διδάσκαλε, αὕτη ἡ γυνὴ κατελήπται ἐπ’ αὐτοφώρῳ  
TEACHER, THIS - WOMAN HAS BEEN CAUGHT IN THE ACT OF

μοιχευομένη· 8.5 ἐν δὲ τῷ νόμῳ ἡμῖν Μωϋσῆς  
COMMITTING ADULTERY; NOW~IN THE LAW TO US MOSES

ἐνετείλατο τὰς τοιαύτας λιθάζειν. σὺ οὖν τί  
COMMANDED - TO STONE~SUCH WOMEN. YOU THEREFORE WHAT

λέγεις; 8.6 τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα  
DO YOU SAY? BUT~THIS THEY WERE SAYING TESTING HIM, THAT

ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς  
THEY MIGHT HAVE [SOMETHING] TO ACCUSE HIM. - BUT JESUS

κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.  
HAVING STOOPED~DOWN WITH HIS FINGER WAS WRITING IN THE GROUND.

8.7 ὥς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνέκυσεν καὶ  
BUT~AS THEY WERE REMAINING QUESTIONING HIM, HE STOOD UP AND

εἶπεν αὐτοῖς, Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ'  
SAID TO THEM, THE ONE WITHOUT SIN OF (AMONG) YOU\* FIRST AT

αὐτὴν βαλέτω λίθον. 8.8 καὶ πάλιν κατακύψας  
HER LET HIM THROW A STONE. AND AGAIN HAVING STOOPED DOWN

ἔγραφεν εἰς τὴν γῆν. 8.9 οἱ δὲ ἀκούσαντες  
HE WAS WRITING IN THE GROUND. AND~THE ONES HAVING HEARD

ἐξήρχοντο εἰς καθ' εἷς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων  
WERE DEPARTING ONE BY ONE HAVING BEGUN FROM THE OLDER ONES,

καὶ κατελείφθη μόνος καὶ ἡ γυνὴ ἐν μέσῳ οὔσα.  
AND HE WAS LEFT ALONE AND THE WOMAN IN [THE] MIDST BEING.

8.10 ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ, Γύναι, ποῦ  
AND~HAVING STOOD UP - JESUS SAID TO HER, WOMAN, WHERE

εἰσιν; οὐδεὶς σε κατέκρινεν; 8.11 ἡ δὲ εἶπεν,  
ARE [THEY]? NO ONE CONDEMNED~YOU? AND~SHE SAID,

Οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγώ  
NO ONE, LORD. AND~SAID - JESUS, NEITHER [DO] I

σε κατακρίνω· πορεύου, [καὶ] ἀπὸ τοῦ νῦν μηκέτι  
CONDEMN~YOU; GO, AND FROM THE NOW [ON] NO LONGER

ἀμάρτανε.]]<sup>7</sup>  
SIN.

8.12 Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων,  
THEN~AGAIN TO THEM SPOKE - JESUS SAYING,

Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ  
I AM THE LIGHT OF THE WORLD; THE ONE FOLLOWING ME

οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς  
WILL NEVER WALK IN THE DARKNESS, BUT WILL HAVE THE LIGHT

τῆς ζωῆς. 8.13 εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ  
- OF LIFE, SAID THEREFORE TO HIM THE PHARISEES, YOU

περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν  
ABOUT YOURSELF TESTIFY; THE TESTIMONY OF YOU IS NOT

ἀληθής. 8.14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κὰν  
TRUE. ANSWERED JESUS AND SAID TO THEM, EVEN IF

ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθὴς ἐστίν ἡ μαρτυρία  
I TESTIFY ABOUT MYSELF, TRUE IS THE TESTIMONY

μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω·  
OF ME, BECAUSE I KNOW FROM WHERE I CAME AND WHERE I GO.

ὑμεῖς δὲ οὐκ οἰδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω.  
BUT~YOU\* DO NOT KNOW FROM WHERE I COME OR WHERE I GO.

8.15 ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω  
YOU\* ACCORDING TO THE FLESH JUDGE, I DO NOT JUDGE

what do you say?"<sup>6</sup> They said this to test him, so that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground.<sup>7</sup> When they kept on questioning him, he straightened up and said to them, "Let anyone among you who is without sin be the first to throw a stone at her."

<sup>8</sup>And once again he bent down and wrote on the ground.<sup>9</sup> When they heard it, they went away, one by one, beginning with the elders; and Jesus was left alone with the woman standing before him. <sup>10</sup>Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you?" <sup>11</sup>She said, "No one, sir."<sup>12</sup> And Jesus said, "Neither do I condemn you. Go your way, and from now on do not sin again."<sup>13</sup>

<sup>12</sup> Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life."<sup>13</sup> Then the Pharisees said to him, "You are testifying on your own behalf; your testimony is not valid."<sup>14</sup> Jesus answered, "Even if I testify on my own behalf, my testimony is valid because I know where I have come from and where I am going, but you do not know where I come from or where I am going."<sup>15</sup> You judge by human standards;<sup>16</sup> I judge

<sup>7</sup> Other ancient authorities add the sins of each of them

<sup>8</sup> Or Lord

<sup>13</sup> The most ancient authorities lack 7.53—8.11; other authorities add the passage here or after 7.36 or after 21.25 or after Luke 21.38, with variations of text; some mark the passage as doubtful.

<sup>16</sup> Gk according to the flesh



no one. <sup>16</sup>Yet even if I do judge, my judgment is valid; for it is not I alone who judge, but I and the Father<sup>a</sup> who sent me. <sup>17</sup>In your law it is written that the testimony of two witnesses is valid. <sup>18</sup>I testify on my own behalf, and the Father who sent me testifies on my behalf.” <sup>19</sup>Then they said to him, “Where is your Father?” Jesus answered, “You know neither me nor my Father. If you knew me, you would know my Father also.” <sup>20</sup>He spoke these words while he was teaching in the treasury of the temple, but no one arrested him, because his hour had not yet come.

<sup>21</sup>Again he said to them, “I am going away, and you will search for me, but you will die in your sin. Where I am going, you cannot come.” <sup>22</sup>Then the Jews said, “Is he going to kill himself? Is that what he means by saying, ‘Where I am going, you cannot come’?” <sup>23</sup>He said to them, “You are from below, I am from above; you are of this world, I am not of this world. <sup>24</sup>I told you that you would die in your sins, for you will die in your sins

<sup>a</sup> Other ancient authorities read *he*

οὐδένα. **8.16** καὶ ἂν κρίνω δὲ ἐγώ, ἢ κρίσις ἡ ἐμὴ  
ANYONE. <sup>2</sup>EVEN <sup>3</sup>IF <sup>5</sup>JUDGE <sup>1</sup>BUT <sup>4</sup>I, THE JUDGMENT - OF ME

ἀληθινή ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ’ ἐγὼ καὶ  
IS-TRUE, BECAUSE I AM NOT-ALONE, BUT I AND

ὁ πέμψας με πατήρ. **8.17** καὶ ἐν τῷ νόμῳ δὲ  
THE ONE HAVING SENT ME, [THE] FATHER. <sup>2</sup>EVEN <sup>3</sup>IN - <sup>5</sup>LAW <sup>1</sup>AND

τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ  
- <sup>4</sup>YOUR<sup>a</sup> IT HAS BEEN WRITTEN THAT OF TWO MEN THE

μαρτυρία ἀληθής ἐστιν. **8.18** ἐγὼ εἰμι ὁ μαρτυρῶν  
TESTIMONY IS-TRUE. I AM THE ONE TESTIFYING

περὶ ἐμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας  
ABOUT MYSELF AND TESTIFIES ABOUT ME THE ONE HAVING SENT

με πατήρ. **8.19** ἔλεγον οὖν αὐτῷ, Ποῦ ἐστιν  
ME, [THE] FATHER. THEY WERE SAYING THEREFORE TO HIM, WHERE IS

ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς, Οὔτε ἐμὲ οἴδατε  
THE FATHER OF YOU? ANSWERED JESUS, NEITHER ME YOU<sup>a</sup> KNOW

οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα  
NOR THE FATHER OF ME; IF YOU<sup>a</sup> HAD KNOWN-ME, ALSO THE FATHER

μου ἂν ᾔδειτε. **8.20** Ταῦτα τὰ ῥήματα ἐλάλησεν  
OF ME YOU<sup>a</sup> WOULD HAVE KNOWN. THESE - WORDS HE SPOKE

ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ  
IN THE TREASURY [WHILE] TEACHING IN THE TEMPLE; AND

οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα  
NO ONE ARRESTED HIM, BECAUSE NOT YET HAD COME THE HOUR

αὐτοῦ.  
OF HIM.

**8.21** Εἶπεν οὖν πάλιν αὐτοῖς, Ἐγὼ ὑπάγω καὶ  
HE SAID THEREFORE AGAIN TO THEM, I GO AWAY AND

ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε·  
YOU<sup>a</sup> WILL SEEK ME, AND IN THE SIN OF YOU<sup>a</sup> YOU<sup>a</sup> WILL DIE.

ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν. **8.22** ἔλεγον  
WHERE I GO AWAY YOU<sup>a</sup> ARE NOT ABLE TO COME. WERE SAYING

οὖν οἱ Ἰουδαῖοι, Μῆτι ἀποκτενεῖ ἐαυτόν, ὅτι  
THEREFORE THE JEWS, [SURELY] HE WILL NOT KILL HIMSELF, BECAUSE

λέγει, Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν;  
HE SAYS, WHERE I GO AWAY YOU<sup>a</sup> ARE NOT ABLE TO COME?

**8.23** καὶ ἔλεγεν αὐτοῖς, Ὑμεῖς ἐκ τῶν κάτω  
AND HE WAS SAYING TO THEM, YOU<sup>a</sup> OF THE THINGS BELOW

ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τούτου τοῦ  
ARE, I OF THE THINGS ABOVE AM. YOU<sup>a</sup> OF THIS -

κόσμου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου.  
WORLD ARE, I AM NOT OF - THIS-WORLD.

**8.24** εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς  
I SAID THEREFORE TO YOU<sup>a</sup> THAT YOU<sup>a</sup> WILL DIE IN THE

ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύητε ὅτι ἐγὼ εἰμι,  
SINS OF YOU<sup>a</sup>. FOR-IF YOU<sup>a</sup> DO NOT BELIEVE THAT I AM [HE],

**8:16** text: KJV ASV RSVmg NASBmg NEB TEV NRSV. var. ο πέμψας με (the One who sent me): RSV NASB NJB NRSV.

ἀποθανείσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. **8.25** ἔλεγον  
YOU\* WILL DIE IN THE SINS OF YOU\*. THEY WERE SAYING

οὖν αὐτῷ, Σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς,  
THEREFORE TO HIM, <sup>3</sup>YOU <sup>1</sup>WHO <sup>2</sup>ARE? SAID TO THEM - JESUS,

Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν; **8.26** πολλὰ  
<sup>5</sup>AT ALL <sup>1</sup>WHY <sup>2</sup>EVEN <sup>3</sup>SHOULD I SPEAK <sup>4</sup>TO YOU\*? MANY THINGS

ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν, ἄλλ' ὁ πέμψας  
I HAVE ABOUT YOU\* TO SPEAK AND TO JUDGE, BUT THE ONE HAVING SENT

με ἀληθῆς ἐστίν, καὶ γὰρ ἃ ἤκουσα παρ' αὐτοῦ ταῦτα  
ME IS-TRUE, AND I—WHAT I HEARD FROM HIM—THESE THINGS

λαλῶ εἰς τὸν κόσμον. **8.27** οὐκ ἔγνωσαν ὅτι τὸν  
I SPEAK IN THE WORLD. THEY DID NOT KNOW THAT OF THE

πατέρα αὐτοῖς ἔλεγεν. **8.28** εἶπεν οὖν [αὐτοῖς] ὁ  
FATHER HE WAS SPEAKING~TO THEM. SAID THEREFORE TO THEM -

Ἰησοῦς, Ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε  
JESUS, WHEN YOU\* LIFT UP THE SON - OF MAN, THEN

γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν,  
YOU\* WILL KNOW THAT I AM [HE], AND FROM MYSELF I DO NOTHING,

ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ.  
BUT AS TAUGHT ME THE FATHER THESE THINGS I SPEAK.

**8.29** καὶ ὁ πέμψας με μετὶ ἐμοῦ ἐστίν.  
AND THE ONE HAVING SENT ME WITH ME IS.

οὐκ ἀφήκεν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ  
HE DID NOT LEAVE ME ALONE, BECAUSE I THE THINGS PLEASING TO HIM

ποιῶ πάντοτε. **8.30** Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ  
DO ALWAYS. <sup>3</sup>THESE THINGS <sup>1</sup>[AS] HE <sup>2</sup>IS(WAS) SAYING, MANY

ἐπίστευσαν εἰς αὐτόν.  
BELIEVED IN HIM.

**8.31** Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς  
WAS SAYING THEREFORE - JESUS TO THE

πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε  
<sup>2</sup>HAVING BELIEVED <sup>3</sup>IN HIM <sup>1</sup>JEWS, IF YOU\* REMAIN

ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἔστε  
IN THE WORD - OF ME, TRULY DISCIPLES OF ME YOU\* ARE

**8.32** καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια  
AND YOU\* WILL KNOW THE TRUTH, AND THE TRUTH

ἐλευθερώσει ὑμᾶς. **8.33** ἀπεκρίθησαν πρὸς αὐτόν,  
WILL FREE YOU\*. THEY GAVE ANSWER TO HIM,

Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ δεδουλεύκαμεν  
[THE] SEED OF ABRAHAM WE ARE AND TO NO ONE HAVE BEEN ENSLAVED

πώποτε· πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε;  
EVER. HOW DO YOU SAY, - FREE MEN YOU\* WILL BECOME?

**8.34** ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω  
ANSWERED THEM - JESUS, TRULY, TRULY I SAY

ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς  
TO YOU\* THAT EVERYONE DOING - SIN A SLAVE IS -

ἁμαρτίας. **8.35** ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ  
OF SIN. BUT~THE SLAVE DOES NOT REMAIN IN THE HOUSEHOLD

unless you believe that I am

he.<sup>25</sup> They said to him, "Who are you?" Jesus said to them, "Why do I speak to you at all?<sup>26</sup> I have much to say about you and much to condemn; but the one who sent me is true, and I declare to the world what I have heard from him."<sup>27</sup> They did not understand that he was speaking to them about the Father.<sup>28</sup> So Jesus said, "When you have lifted up the Son of Man, then you will realize that I am he,<sup>29</sup> and that I do nothing on my own, but I speak these things as the Father instructed me.<sup>29</sup> And the one who sent me is with me; he has not left me alone, for I always do what is pleasing to him."<sup>30</sup> As he was saying these things, many believed in him.

31 Then Jesus said to the Jews who had believed in him, "If you continue in my word, you are truly my disciples;<sup>32</sup> and you will know the truth, and the truth will make you free."<sup>33</sup> They answered him, "We are descendants of Abraham and have never been slaves to anyone. What do you mean by saying, 'You will be made free'?"

34 Jesus answered them, "Very truly, I tell you, everyone who commits sin is a slave to sin.<sup>35</sup> The slave does not have a permanent place in the household;

<sup>o</sup> Gk. I am

<sup>p</sup> Or. What I have told you from the beginning

the son has a place there forever.<sup>36</sup> So if the Son makes you free, you will be free indeed.<sup>37</sup> I know that you are descendants of Abraham; yet you look for an opportunity to kill me, because there is no place in you for my word.<sup>38</sup> I declare what I have seen in the Father's presence; as for you, you should do what you have heard from the Father."<sup>9</sup>

<sup>39</sup> They answered him, "Abraham is our father." Jesus said to them, "If you were Abraham's children, you would be doing<sup>g</sup> what Abraham did,<sup>40</sup> but now you are trying to kill me, a man who has told you the truth that I heard from God. This is not what Abraham did.<sup>41</sup> You are indeed doing what your father does." They said to him, "We are not illegitimate children; we have one Father, God himself."<sup>42</sup> Jesus said to them, "If God were your Father, you would love me, for I came from God and now I am here. I did not come on my own, but he sent me.<sup>43</sup> Why do you not understand what I say? It is because you cannot accept my word.<sup>44</sup> You are from your father the devil, and you choose to do your father's desires. He was a murderer from

<sup>9</sup> Other ancient authorities read *you do what you have heard from your father*

<sup>7</sup> Other ancient authorities read *if you are Abraham's children, then do*

εἰς τὸν αἰῶνα, ὁ υἱὸς μένει εἰς τὸν αἰῶνα. 8.36 εἰάν  
INTO THE AGE. THE SON REMAINS INTO THE AGE. IF

οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι  
THEREFORE THE SON FREES~YOU\*, REALLY FREE MEN

ἔσεσθε. 8.37 οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ  
YOU\* WILL BE. I KNOW THAT SEED OF ABRAHAM YOU\* ARE; BUT

ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς  
YOU\* SEEK TO KILL~ME, BECAUSE THE WORD - OF ME

οὐ χωρεῖ ἐν ὑμῖν. 8.38 ἃ ἐγὼ εἶδρακα παρὰ τῷ  
HAS NO PLACE IN YOU\*. THE THINGS I HAVE SEEN WITH THE

πατρὶ λαλῶ· καὶ ὑμεῖς οὖν ἃ ἠκούσατε παρὰ  
FATHER I SPEAK. AND YOU\* THEREFORE THE THINGS YOU\* HEARD FROM

τοῦ πατρὸς ποιεῖτε.  
THE(YOUR) FATHER YOU\* DO.

8.39 Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ὁ πατὴρ ἡμῶν  
THEY ANSWERED AND SAID TO HIM, THE FATHER OF US

Ἀβραάμ ἐστιν. λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ  
IS~ABRAHAM. SAYS TO THEM - JESUS, IF CHILDREN -

Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε.<sup>7</sup>  
OF ABRAHAM YOU\* ARE, THE WORKS - OF ABRAHAM YOU\* WOULD HAVE BEEN DOING.

8.40 νῦν δὲ ζητεῖτέ με ἀποκτεῖναι ἄνθρωπον ὃς τὴν  
BUT~NOW YOU\* ARE SEEKING TO KILL~ME, A MAN WHO THE

ἀλήθειαν ὑμῖν λελάληκα ἣν ἤκουσα παρὰ τοῦ θεοῦ·  
TRUTH HAS TOLD~YOU\*, WHICH I HEARD FROM - GOD.

τοῦτο Ἀβραάμ οὐκ ἐποίησεν. 8.41 ὑμεῖς ποιεῖτε τὰ  
THIS ABRAHAM DID NOT DO. YOU\* ARE DOING THE

ἔργα τοῦ πατρὸς ὑμῶν. εἶπαν [οὖν] αὐτῷ, Ἡμεῖς  
WORKS OF THE FATHER OF YOU\*. SAID THEREFORE TO HIM, WE

ἐκ πορνείας οὐ γεγεννήμεθα· ἓνα πατέρα ἔχομεν τὸν  
OF FORNICATION HAVE NOT BEEN BORN. ONE FATHER WE HAVE, -

θεόν. 8.42 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ  
GOD. SAID TO THEM - JESUS, IF - GOD [THE] FATHER

ὑμῶν ἦν ἡγαπάτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ  
OF YOU\* WAS, YOU\* WOULD HAVE LOVED ME, FOR~I FROM - GOD

ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα,  
CAME FORTH AND I COME. FOR~NOT FROM MYSELF I HAVE COME,

ἀλλ' ἐκεῖνός με ἀπέστειλεν. 8.43 διὰ τί τὴν λαλίαν  
BUT THAT ONE SENT~ME. WHY THE SPEECH

τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν  
- OF ME YOU\* DO NOT RECOGNIZE? BECAUSE YOU\* ARE NOT ABLE TO HEAR THE

λόγον τὸν ἐμόν. 8.44 ὑμεῖς ἐκ τοῦ πατρὸς τοῦ  
WORD - OF ME. YOU\* OF THE FATHER THE

διαβόλου ἐστε καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν  
DEVIL ARE AND THE DESIRES OF THE FATHER OF YOU\*

θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ'  
YOU\* WANT TO DO. THAT ONE WAS~A MANSLAYER FROM

8:39 text: KJV ASV RSV NIV NEB TEV NJBmg NRSV. var. ποιεῖτε (do—an imperative): ASVmg NASB NIVmg NEBmg TEVmg NJB NRSVmg. var. ἐποιεῖτε αὐ (you would have done): none.

ἀρχῆς καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν, ὅτι  
 [THE] BEGINNING AND IN THE TRUTH HAS NOT STOOD, BECAUSE  
 οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλήῃ τὸ ψεύδος, ἐκ  
 TRUTH~IS NOT IN HIM. WHEN HE SPEAKS THE LIE, OF  
 τῶν ιδίων λαλεῖ, ὅτι ψεύστης ἐστὶν καὶ ὁ  
 THE(HIS) OWN THINGS HE SPEAKS, BECAUSE HE IS~A LIAR AND THE  
 πατὴρ αὐτοῦ. **8.45** ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω,  
 FATHER OF IT. BUT~I BECAUSE THE TRUTH SPEAK,  
 οὐ πιστεύετε μοι. **8.46** τίς ἐξ ὑμῶν ἐλέγχει με  
 YOU\* DO NOT BELIEVE ME. WHO AMONG YOU\* EXPOSES ME  
 περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς  
 CONCERNING SIN? IF I SPEAK~TRUTH, WHY YOU\*  
 οὐ πιστεύετε μοι; **8.47** ὁ ὢν ἐκ τοῦ θεοῦ τὰ  
 DO NOT BELIEVE ME? THE ONE BEING FROM - GOD THE  
 ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε,  
 WORDS - OF GOD HEARS. THEREFORE YOU\* DO NOT HEAR,  
 ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.  
 BECAUSE OF - GOD YOU\* ARE NOT.

**8.48** Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ, Οὐ  
 ANSWERED THE JEWS AND SAID TO HIM, ?NOT

καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρίτης εἶ σὺ καὶ  
 ?RIGHTLY ?SAY ?[DID] WE THAT A SAMARITAN YOU~ARE AND

δαιμόνιον ἔχεις; **8.49** ἀπεκρίθη Ἰησοῦς, Ἐγὼ  
 YOU HAVE~A DEMON? ANSWERED JESUS, I

δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ  
 DO NOT HAVE~A DEMON, BUT I HONOR THE FATHER OF ME, AND

ὑμεῖς ἀτιμάζετέ με. **8.50** ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν  
 YOU DISHONOR ME. BUT~I DO NOT SEEK THE GLORY

μου· ἔστιν ὁ ζητῶν καὶ κρίνων. **8.51** ἀμὴν ἀμὴν  
 OF ME. THERE IS THE ONE SEEKING AND JUDGING. TRULY, TRULY

λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον  
 I SAY TO YOU\*, IF ANYONE - MY WORD KEEPS, DEATH

οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. **8.52** εἶπον [οὖν] αὐτῷ  
 HE WILL NEVER SEE INTO THE AGE. SAID THEREFORE TO HIM

οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις.  
 THE JEWS, NOW WE HAVE KNOWN THAT YOU HAVE~A DEMON.

Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις,  
 ABRAHAM DIED AND THE PROPHETS, AND YOU SAY,

Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσεται  
 IF ANYONE THE WORD OF ME KEEPS, - HE WILL NEVER TASTE

θανάτου εἰς τὸν αἰῶνα. **8.53** μὴ σὺ μείζων εἶ  
 DEATH INTO THE AGE, [SURELY] NOT YOU ARE~GREATER

τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ  
 [THAN] THE FATHER OF US, ABRAHAM, WHO DIED? AND THE

προφῆται ἀπέθανον· τίνα σεαυτὸν ποιεῖς; **8.54** ἀπεκρίθη  
 PROPHETS DIED; WHOM DO YOU MAKE~YOURSELF? ANSWERED

Ἰησοῦς, Ἐὰν ἐγὼ δοξάσω ἐμαυτὸν, ἡ δόξα μου  
 JESUS, IF I GLORIFY MYSELF, THE GLORY OF ME

the beginning and does not stand in the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies. <sup>45</sup>But because I tell the truth, you do not believe me. <sup>46</sup>Which of you convicts me of sin? If I tell the truth, why do you not believe me? <sup>47</sup>Whoever is from God hears the words of God. The reason you do not hear them is that you are not from God."

<sup>48</sup>The Jews answered him, "Are we not right in saying that you are a Samaritan and have a demon?" <sup>49</sup>Jesus answered, "I do not have a demon; but I honor my Father, and you dishonor me. <sup>50</sup>Yet I do not seek my own glory; there is one who seeks it and he is the judge. <sup>51</sup>Very truly, I tell you, whoever keeps my word will never see death."

<sup>52</sup>The Jews said to him, "Now we know that you have a demon. Abraham died, and so did the prophets; yet you say, 'Whoever keeps my word will never taste death.' <sup>53</sup>Are you greater than our father Abraham, who died? The prophets also died. Who do you claim to be?" <sup>54</sup>Jesus answered, "If I glorify myself, my glory is



nothing. It is my Father who glorifies me, he of whom you say, 'He is our God,'<sup>56</sup> though you do not know him. But I know him; if I would say that I do not know him, I would be a liar like you. But I do know him and I keep his word.<sup>56</sup> Your ancestor Abraham rejoiced that he would see my day; he saw it and was glad."<sup>57</sup> Then the Jews said to him, "You are not yet fifty years old, and have you seen Abraham?"<sup>58</sup> Jesus said to them, "Very truly, I tell you, before Abraham was, I am."<sup>59</sup> So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

<sup>57</sup> Other ancient authorities read *has Abraham seen you?*

οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με,  
IS~NOTHING; <sup>4</sup>IS <sup>1</sup>THE <sup>2</sup>FATHER <sup>3</sup>OF ME THE ONE GLORIFYING ME,

ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστιν, **8.55** καὶ  
WHOM YOU<sup>o</sup> SAY THAT GOD OF US HE IS. AND

οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν. καὶ ἐῖπω  
YOU<sup>o</sup> HAVE NOT KNOWN HIM, BUT~I HAVE KNOWN HIM. EVEN IF I SAY

ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν ψεύστης·  
THAT I HAVE NOT KNOWN HIM, I WILL BE LIKE YOU<sup>o</sup>, A LIAR.

ἀλλὰ οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ τηρῶ.  
BUT I KNOW HIM AND THE WORD OF HIM I KEEP.

**8.56** Ἀβραὰμ ὁ πατήρ ὑμῶν ἡγαλλιάσατο ἵνα ἴδῃ  
ABRAHAM, THE FATHER OF YOU<sup>o</sup> WAS GLAD THAT HE COULD SEE

τὴν ἡμέραν τὴν ἐμὴν, καὶ εἶδεν καὶ ἐχάρη.  
THE DAY - OF ME, AND HE SAW [IT] AND REJOICED.

**8.57** εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν, Πεντήκοντα  
SAID THEREFORE THE JEWS TO HIM, FIFTY

ἔτη οὐπὼ ἔχεις καὶ Ἀβραὰμ ἐώρακας· **8.58** εἶπεν  
YEARS NOT YET YOU POSSESS AND ABRAHAM YOU HAVE SEEN? SAID

αὐτοῖς Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ  
TO THEM JESUS, TRULY, TRULY I SAY TO YOU<sup>o</sup>, BEFORE ABRAHAM

γενέσθαι ἐγὼ εἰμί. **8.59** ἦραν οὖν λίθους ἵνα  
CAME INTO BEING I AM. THEN~THEY TOOK UP STONES THAT

βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξήλθεν  
THEY MIGHT THROW AT HIM, BUT~JESUS WAS HIDDEN AND DEPARTED

ἐκ τοῦ ἱεροῦ.  
OUT OF THE TEMPLE.

**8:57** text: all. var. Ἀβραὰμ ἐώρακεν σε (Abraham has seen you); RSVmg NEBmg TEVmg NRSVmg.

## CHAPTER 9

As he walked along, he saw a man blind from birth.<sup>2</sup> His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"<sup>3</sup> Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him.<sup>4</sup> We must work the works of him who sent me" while it is day; night is coming when no one can work.<sup>5</sup> As long as I am in the world,

<sup>1</sup> Other ancient authorities read *I*

<sup>4</sup> Other ancient authorities read *us*

**9.1** Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ  
AND PASSING ALONG HE SAW A MAN BLIND FROM

γενετῆς. **9.2** καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ  
BIRTH. AND ASKED HIM THE DISCIPLES OF HIM

λέγοντες, Ῥαββί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς  
SAYING, RABBI, WHO SINNED, THIS MAN OR THE PARENTS

αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; **9.3** ἀπεκρίθη Ἰησοῦς,  
OF HIM, THAT BLIND HE WAS BORN ANSWERED JESUS,

Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ'  
NEITHER THIS MAN SINNED NOR THE PARENTS OF HIM, BUT

ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.  
THAT MAY BE MANIFESTED THE WORKS - OF GOD IN HIM.

**9.4** ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ  
IT IS NECESSARY [FOR]~US TO WORK THE WORKS OF THE ONE

πέμψαντός με ἕως ἡμέρας ἐστίν· ἔρχεται νύξ ὅτε  
HAVING SENT ME WHILE IT IS~DAY, COMES NIGHT WHEN

οὐδεὶς δύναται ἐργάζεσθαι. **9.5** ὅταν ἐν τῷ κόσμῳ ᾶ,  
NO ONE IS ABLE TO WORK. WHEN IN THE WORLD I AM,

φῶς εἰμι τοῦ κόσμου. 9.6 ταῦτα εἰπὼν ἔπτυσεν  
LIGHT I AM OF THE WORLD. THESE THINGS HAVING SAID, HE SPAT

χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος  
ON THE GROUND AND HE MADE CLAY OUT OF THE SPITTLE,

καὶ ἐπέχρισεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς  
AND HE PUT (ANointed) HIS THE CLAY ON - EYES,

9.7 καὶ εἶπεν αὐτῷ, Ὑπαγε νύσαι εἰς τὴν  
AND SAID TO HIM, GO TO WASH IN THE

κολυμβήθραν τοῦ Σιλωάμ (ὃ ἑρμηνεύεται  
POOL - OF SILOAM (WHICH IS TRANSLATED

Ἀπεσταλμένος). ἀπῆλθεν οὖν καὶ ἐνύψατο καὶ  
HAVING BEEN SENT). HE WENT THEREFORE AND WASHED AND

ἦλθεν βλέπων. 9.8 Οἱ οὖν γείτονες καὶ οἱ  
CAME SEEING. THEREFORE~THE NEIGHBORS AND THE ONES

θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν  
SEEING HIM FORMERLY THAT A BEGGAR HE WAS

ἔλεγον, Οὐχ οὗτός ἐστιν ὁ καθημένος καὶ  
WERE SAYING, NOT IS~THIS MAN THE ONE SITTING AND

προσαίτων; 9.9 ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν, ἄλλοι  
BEGGING? SOME WERE SAYING, - THIS IS HE; OTHERS

ἔλεγον, Οὐχί, ἀλλὰ ὅμοιος αὐτῷ ἐστιν. ἐκεῖνος  
WERE SAYING, NO, BUT LIKE HIM HE IS. THAT ONE

ἔλεγεν ὅτι Ἐγώ εἰμι. 9.10 ἔλεγον οὖν  
WAS SAYING, - I AM [HE]. THEY WERE SAYING THEREFORE

αὐτῷ, Πῶς [οὖν] ἠνεώχθησάν σου οἱ ὀφθαλμοί;  
TO HIM, HOW, THEN, WERE OPENED YOUR - EYES?

9.11 ἀπεκρίθη ἐκεῖνος, Ὁ ἄνθρωπος ὁ λεγόμενος  
ANSWERED THAT MAN, THE MAN, THE ONE BEING CALLED

Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισέν μου τοὺς  
JESUS, MADE~CLAY AND ANointed MY -

ὀφθαλμοὺς καὶ εἶπέν μοι ὅτι Ὑπαγε εἰς τὸν Σιλωάμ  
EYES AND SAID TO ME, - GO TO - SILOAM

καὶ νύσαι· ἀπελθὼν οὖν καὶ νιψάμενος ἀνέβλεψα.  
AND WASH. HAVING GONE THEREFORE AND HAVING WASHED I SAW.

9.12 καὶ εἶπαν αὐτῷ, Ποῦ ἐστιν ἐκεῖνος; λέγει,  
AND THEY SAID TO HIM, WHERE IS THAT ONE? HE SAYS,

Οὐκ οἶδα.

I DO NOT KNOW.

9.13 Ἀγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτε  
THEY LEAD HIM TO THE PHARISEES, THE ONCE

τυφλόν. 9.14 ἦν δὲ σάββατον ἐν ᾗ ἡμέρα τὸν  
BLIND MAN. NOW~IT WAS A SABBATH DURING WHICH DAY THE

πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέφξεν αὐτοῦ τοὺς  
CLAY MADE - JESUS AND OPENED HIS -

ὀφθαλμούς. 9.15 πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ  
EYES. THEN~AGAIN WERE ASKING HIM ALSO THE

Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν  
PHARISEES HOW HE SAW. AND~HE SAID TO THEM, CLAY

I am the light of the world."

<sup>6</sup>When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, <sup>7</sup>saying to him, "Go, wash in the pool of Siloam" (which means Sent). Then he went and washed and came back able to see. <sup>8</sup>The neighbors and those who had seen him before as a beggar began to ask, "Is this not the man who used to sit and beg?" <sup>9</sup>Some were saying, "It is he." Others were saying, "No, but it is someone like him." He kept saying, "I am the man."

<sup>10</sup>But they kept asking him, "Then how were your eyes opened?" <sup>11</sup>He answered, "The man called Jesus made mud, spread it on my eyes, and said to me, 'Go to Siloam and wash.' Then I went and washed and received my sight." <sup>12</sup>They said to him, "Where is he?" He said, "I do not know."

<sup>13</sup>They brought to the Pharisees the man who had formerly been blind. <sup>14</sup>Now it was a sabbath day when Jesus made the mud and opened his eyes. <sup>15</sup>Then the Pharisees also began to ask him how he had received his sight. He said to them, "He

put mud on my eyes. Then I washed, and now I see.”

<sup>16</sup>Some of the Pharisees said, “This man is not from God, for he does not observe the sabbath.” But others said, “How can a man who is a sinner perform such signs?” And they were divided. <sup>17</sup>So they said again to the blind man, “What do you say about him? It was your eyes he opened.” He said, “He is a prophet.”

<sup>18</sup>The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight <sup>19</sup>and asked them, “Is this your son, who you say was born blind? How then does he now see?” <sup>20</sup>His parents answered, “We know that this is our son, and that he was born blind; <sup>21</sup>but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.” <sup>22</sup>His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus<sup>v</sup> to be the Messiah<sup>w</sup> would be put out of the synagogue. <sup>23</sup>Therefore his parents said, “He is of age; ask him.”

<sup>v</sup> Gk him

<sup>w</sup> Or the Christ

ἐπέθηκεν μου ἐπὶ τοὺς ὀφθαλμούς καὶ ἐνιψάμην, καὶ  
HE PLACED ON~MY - EYES, AND I WASHED, AND

βλέπω. 9.16 ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές,  
I SEE. THEREFORE~WERE SAYING OF THE PHARISEES SOME,

Οὐκ ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ  
<sup>3</sup>IS NOT <sup>1</sup>THIS <sup>4</sup>FROM <sup>5</sup>GOD - <sup>2</sup>MAN, BECAUSE THE

σάββατον οὐ τηρεῖ. ἄλλοι [δὲ] ἔλεγον, Πῶς δύναται  
SABBATH HE DOES NOT KEEP. BUT~OTHERS WERE SAYING, HOW IS ABLE

ἄνθρωπος ἀμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ  
A MAN [WHO IS] A SINNER SUCH SIGNS TO DO? AND

σχίσμα ἦν ἐν αὐτοῖς. 9.17 λέγουσιν οὖν τῷ  
A DIVISION WAS AMONG THEM. THEY SAY THEREFORE TO THE

τυφλῷ πάλιν, Τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἠνέωξεν  
BLIND MAN AGAIN, WHAT DO YOU SAY ABOUT HIM, BECAUSE HE OPENED

σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι Προφήτης ἐστίν.  
YOUR - EYES? - AND~HE SAID, - HE IS~A PROPHET.

9.18 Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ  
DID NOT BELIEVE THEREFORE THE JEWS ABOUT HIM

ὅτι ἦν τυφλὸς καὶ ἀνέβλεπεν ἕως οὗτο ἐφώνησαν  
THAT HE WAS BLIND AND SAW UNTIL THEY CALLED

τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος 9.19 καὶ  
THE PARENTS OF HIM, THE ONE HAVING SEEN, AND

ἠρώτησαν αὐτοὺς λέγοντες, Οὗτός ἐστιν ὁ υἱὸς ὑμῶν,  
ASKED THEM SAYING, THIS IS THE SON OF YOU\*,

ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν  
WHOM YOU\* SAY THAT BLIND HE WAS BORN? HOW THEREFORE

βλέπει ἄρτι; 9.20 ἀπεκρίθησαν οὖν οἱ γονεῖς  
DOES HE SEE NOW? ANSWERED THEREFORE THE PARENTS

αὐτοῦ καὶ εἶπαν, Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς  
OF HIM AND SAID, WE KNOW THAT THIS MAN IS THE SON

ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη· 9.21 πῶς δὲ νῦν βλέπει  
OF US AND THAT HE WAS BORN~BLIND; BUT~HOW NOW HE SEES

οὐκ οἶδαμεν, ἢ τίς ἠνοιξεν αὐτοῦ τοὺς ὀφθαλμούς  
WE DO NOT KNOW, OR WHO OPENED HIS - EYES

ἡμεῖς οὐκ οἶδαμεν· αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει,  
WE DO NOT KNOW. ASK~HIM, HE IS OF AGE;

αὐτὸς περὶ ἑαυτοῦ λαλήσει. 9.22 ταῦτα εἶπαν οἱ  
HE ABOUT HIMSELF WILL SPEAK. THESE THINGS SAID THE

γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους·  
PARENTS OF HIM BECAUSE THEY WERE FEARING THE JEWS,

ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις  
FOR~ALREADY HAD AGREED THE JEWS THAT IF ANYONE

αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται.  
CONFESSED~HIM [TO BE] [THE] CHRIST, HE WOULD BE~PUT AWAY FROM [THE] SYNAGOGUE.

9.23 διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι Ἠλικίαν ἔχει,  
THEREFORE THE PARENTS OF HIM SAID, - HE IS OF AGE,

αὐτὸν ἐπερωτήσατε.  
ASK~HIM.

**9.24** Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὃς  
THEY CALLED THEREFORE THE MAN A SECOND TIME WHO

ἦν τυφλὸς καὶ εἶπαν αὐτῷ, Δὸς δόξαν τῷ θεῷ.  
WAS BLIND AND SAID TO HIM, GIVE GLORY - TO GOD,

ἡμεῖς οἶδαμεν ὅτι οὗτος ὁ ἄνθρωπος ἁμαρτωλὸς ἐστίν.  
WE KNOW THAT THIS - MAN IS-A SINNER.

**9.25** ἀπεκρίθη οὖν ἐκεῖνος, Εἰ ἁμαρτωλὸς ἐστίν  
ANSWERED THEREFORE THAT MAN, IF HE IS-A SINNER

οὐκ οἶδα· ἔν οἶδα ὅτι τυφλὸς ὢν ἄρτι βλέπω.  
I DO NOT KNOW. ONE THING I KNOW THAT BEING~BLIND NOW I SEE.

**9.26** εἶπον οὖν αὐτῷ, Τί ἐποίησέν σοι; πῶς  
THEY SAID THEREFORE TO HIM, WHAT DID HE DO TO YOU? HOW

ἤνοιξέν σου τοὺς ὀφθαλμούς; **9.27** ἀπεκρίθη αὐτοῖς,  
DID HE OPEN YOUR - EYES? HE ANSWERED THEM,

Εἶπον ὑμῖν ἤδη καὶ οὐκ ἤκούσατε· τί πάλιν  
I TOLD YOU\* ALREADY AND YOU DID NOT LISTEN. WHY AGAIN

θέλετε ἀκοῦειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ  
DO YOU \*WANT TO HEAR [IT]? [SURELY] NOT ALSO YOU\* WANT HIS

μαθηταὶ γενέσθαι; **9.28** καὶ ἐλοιδόρησαν αὐτὸν καὶ  
DISCIPLES TO BECOME? AND THEY REVELED HIM AND

εἶπον, Σὺ μαθητῆς εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως  
SAID, YOU ARE~A DISCIPLE OF THAT MAN, BUT~WE - OF MOSES

ἐσμὲν μαθηταί· **9.29** ἡμεῖς οἶδαμεν ὅτι Μωϋσεὶ  
ARE DISCIPLES. WE KNOW THAT TO MOSES

λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἶδαμεν πόθεν  
HAS SPOKEN - GOD, BUT~THIS MAN WE DO NOT KNOW FROM WHERE

ἐστίν. **9.30** ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς,  
HE IS. ANSWERED THE MAN AND SAID TO THEM,

Ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστιν, ὅτι ὑμεῖς  
2IN 3THIS 1FOR 5THE 6THING 4IS, THAT YOU\*

οὐκ οἶδατε πόθεν ἐστίν, καὶ ἤνοιξέν μου τοὺς  
DO NOT KNOW FROM WHERE HE IS, AND HE OPENED MY -

ὀφθαλμούς. **9.31** οἶδαμεν ὅτι ἁμαρτωλῶν ὁ θεὸς  
EYES. WE KNOW THAT SINNERS - GOD

οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῆς ἢ καὶ τὸ  
DOES NOT LISTEN [TO], BUT IF ANYONE IS~GOD-FEARING AND THE

θέλημα αὐτοῦ ποιῇ τούτου ἀκούει. **9.32** ἐκ τοῦ αἰῶνος  
WILL OF HIM DOES—THIS ONE HE HEARS. FROM THE AGE

οὐκ ἠκούσθη ὅτι ἠνέφξεν τις ὀφθαλμοὺς τυφλοῦ  
IT WAS NOT HEARD THAT ANYONE~OPENED [THE] EYES OF A BLIND MAN

γεγεννημένου· **9.33** εἰ μὴ ἦν οὗτος παρὰ θεοῦ,  
HAVING BEEN BORN [THUS]. 1IF 4NOT 3WAS 2THIS MAN FROM GOD,

οὐκ ἠδύνατο ποιεῖν οὐδέν. **9.34** ἀπεκρίθησαν καὶ  
HE WOULD NOT BE ABLE TO DO ANYTHING. THEY ANSWERED AND

εἶπαν αὐτῷ, Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος καὶ  
SAID TO HIM, IN SINS YOU WERE BORN TOTALLY AND

σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.  
YOU TEACH US? AND THEY THREW HIM OUT.

24 So for the second time they called the man who had been blind, and they said to him, "Give glory to God! We know that this man is a sinner." 25He answered, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see." 26They said to him, "What did he do to you? How did he open your eyes?" 27He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?" 28Then they reviled him, saying, "You are his disciple, but we are disciples of Moses. 29We know that God has spoken to Moses, but as for this man, we do not know where he comes from." 30The man answered, "Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. 31We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. 32Never since the world began has it been heard that anyone opened the eyes of a person born blind. 33If this man were not from God, he could do nothing." 34They answered him, "You were born entirely in sins, and are you trying to teach us?" And they drove him out.



35 Jesus heard that they had driven him out, and when he found him, he said, "Do you believe in the Son of Man?"<sup>x</sup> 36 He answered, "And who is he, sir? Tell me, so that I may believe in him." 37 Jesus said to him, "You have seen him, and the one speaking with you is he." 38 He said, "Lord, I believe." And he worshiped him. 39 Jesus said, "I came into this world for judgment so that those who do not see may see, and those who do see may become blind." 40 Some of the Pharisees near him heard this and said to him, "Surely we are not blind, are we?" 41 Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains.

<sup>x</sup> Other ancient authorities read *Son of God*

<sup>y</sup> Sir and Lord translate the same Greek word

**9.35** Ἦκουσεν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω καὶ  
HEARD JESUS THAT THEY THREW HIM OUT AND  
εὗρων αὐτὸν εἶπεν, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ  
HAVING FOUND HIM SAID, DO YOU BELIEVE IN THE SON -  
ἀνθρώπου; **9.36** ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Καὶ τίς  
OF MAN? ANSWERED THAT MAN AND SAID, AND WHO  
ἐστίν, κύριε, ἵνα πιστεύσω εἰς αὐτόν; **9.37** εἶπεν αὐτῷ  
IS HE, SIR, THAT I MAY BELIEVE IN HIM? SAID TO HIM  
ὁ Ἰησοῦς, Καὶ ἑώρακας αὐτὸν καὶ ὁ λαλῶν μετὰ  
- JESUS, BOTH YOU HAVE SEEN HIM AND THE ONE SPEAKING WITH  
σοῦ ἐκεῖνός ἐστιν. **9.38** ὁ δὲ ἔφη, Πιστεύω κύριε· καὶ  
YOU IS~THAT ONE. - AND~HE SAID, I BELIEVE, LORD; AND  
προσεκύνησεν αὐτῷ. **9.39** καὶ εἶπεν ὁ Ἰησοῦς, Εἰς  
HE WORSHIPED HIM. AND SAID - JESUS, FOR  
κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ  
JUDGMENT I INTO - THIS~WORLD CAME, THAT THE ONES NOT  
βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.  
SEEING MAY SEE AND THE ONES SEEING MAY BECOME~BLIND.  
**9.40** Ἦκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ  
HEARD [SOME] OF THE PHARISEES THESE THINGS—THE ONES  
μετ' αὐτοῦ ὄντες καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς  
WITH HIM BEING~AND THEY SAID TO HIM, [SURELY] NOT ALSO WE  
τυφλοὶ ἐσμεν; **9.41** εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ  
ARE~BLIND? SAID TO THEM - JESUS, IF BLIND ONES  
ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι  
YOU WERE, YOU WOULD NOT HAVE SIN; BUT~NOW [SINCE] YOU SAY, -  
Βλέπομεν, ἡ ἁμαρτία ὑμῶν μένει.  
WE SEE, THE SIN OF YOU REMAINS.

**9:35** text: ASVmg RSV NASB NIV NEB TEV NUB NRSV. var. *τον υἱον του θεου* (the Son of God): KJV ASV RSVmg NEBmg NRSVmg.

## CHAPTER 10

"Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. 2The one who enters by the gate is the shepherd of the sheep. 3The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out.

**10.1** Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος  
TRULY, TRULY I SAY TO YOU, THE ONE NOT ENTERING  
διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων ἀλλὰ  
THROUGH THE DOOR INTO THE FOLD OF THE SHEEP BUT  
ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτης ἐστίν καὶ  
GOING UP ANOTHER WAY THAT ONE IS~A THIEF AND  
ληστής· **10.2** ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας  
A ROBBER. BUT~THE ONE ENTERING THROUGH THE DOOR  
ποιμὴν ἐστίν τῶν προβάτων. **10.3** τούτῳ ὁ θυρωρὸς  
IS~A SHEPHERD OF THE SHEEP. TO THIS ONE THE DOORKEEPER  
ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει καὶ  
OPENS, AND THE SHEEP THE VOICE OF HIM HEAR AND  
τὰ ἴδια πρόβατα φωνεῖ κατ' ὄνομα καὶ ἐξάγει αὐτά.  
HIS~OWN SHEEP HE CALLS BY NAME AND LEADS OUT THEM.

**10.4** ὅταν τὰ ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν  
WHEN <sup>2</sup>HIS OWN <sup>1</sup>ALL HE PUTS FORTH, BEFORE THEM

πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι  
HE GOES, AND THE SHEEP FOLLOW~HIM, BECAUSE

οἶδασιν τὴν φωνὴν αὐτοῦ· **10.5** ἄλλοτρίῳ δὲ  
THEY KNOW THE VOICE OF HIM; BUT~A STRANGER

οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι  
THEY WILL NEVER FOLLOW BUT WILL FLEE FROM HIM, BECAUSE

οὐκ οἶδασιν τῶν ἄλλοτρίων τὴν φωνήν. **10.6** Ταύτην τὴν  
THEY DO NOT KNOW - <sup>3</sup>OF STRANGERS <sup>1</sup>THE <sup>2</sup>VOICE. THIS -

παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς, ἐκείνοι δὲ  
SIMILITUDE <sup>2</sup>TOLD <sup>3</sup>THEM - <sup>1</sup>JESUS, BUT~THOSE MEN

οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.  
DID NOT UNDERSTAND WHAT THINGS THEY WERE WHICH HE WAS SPEAKING TO THEM.

**10.7** Εἶπεν οὖν πάλιν ὁ Ἰησοῦς, Ἀμὴν ἀμὴν  
SAID THEREFORE AGAIN - JESUS, TRULY, TRULY

λέγω ὑμῖν ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.  
I SAY TO YOU\* THAT I AM THE DOOR OF THE SHEEP.

**10.8** πάντες ὅσοι ἦλθον [πρὸ ἐμοῦ] κλέπται εἰσὶν καὶ  
ALL WHO CAME BEFORE ME ARE~THIEVES AND

λῆσταί, ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. **10.9** ἐγὼ  
ROBBERS; BUT DID NOT LISTEN [TO] - THEM THE SHEEP. I

εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται  
AM THE DOOR; THROUGH ME IF ANYONE ENTERS HE WILL BE SAVED

καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὕρήσει.  
AND WILL GO IN AND WILL GO OUT AND WILL FIND~PASTURE.

**10.10** ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ  
THE THIEF DOES NOT COME EXCEPT IN ORDER THAT HE MAY STEAL

καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν  
AND KILL AND DESTROY. I CAME THAT LIFE THEY MAY HAVE

καὶ περισσὸν ἔχωσιν. **10.11** Ἐγὼ εἰμι ὁ ποιμὴν ὁ  
AND [THAT] MAY HAVE [IT]~ABUNDANTLY. I AM THE SHEPHERD, THE

καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν  
GOOD ONE. THE SHEPHERD, THE GOOD ONE, THE LIFE OF HIM LAYS DOWN

ὑπὲρ τῶν προβάτων· **10.12** ὁ μισθωτὸς καὶ οὐκ ὢν  
FOR THE SHEEP. THE HIRED MAN ALSO NOT BEING

ποιμὴν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν  
A SHEPHERD, OF WHOM IS(ARE) NOT THE SHEEP HIS OWN, SEES THE

λύκον ἐρχόμενον καὶ ἀφήσιν τὰ πρόβατα καὶ  
WOLF COMING AND LEAVES THE SHEEP AND

φεύγει— καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει—  
FLEES— AND THE WOLF SEIZES THEM AND SCATTERS [THEM]—

**10.13** ὅτι μισθωτὸς ἐστίν καὶ οὐ μέλει αὐτῷ περὶ  
BECAUSE HE IS~A HIRED MAN AND IT DOES NOT MATTER TO HIM ABOUT

τῶν προβάτων. **10.14** Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός  
THE SHEEP. I AM THE SHEPHERD, THE GOOD ONE,

καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσίν με τὰ ἐμά,  
AND I KNOW - MINE AND <sup>3</sup>KNOW <sup>3</sup>ME - <sup>1</sup>MINE.

<sup>4</sup>When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. <sup>5</sup>They will not follow a stranger, but they will run from him because they do not know the voice of strangers." <sup>6</sup>Jesus used this figure of speech with them, but they did not understand what he was saying to them.

<sup>7</sup>So again Jesus said to them, "Very truly, I tell you, I am the gate for the sheep.

<sup>8</sup>All who came before me are thieves and bandits; but the sheep did not listen to them. <sup>9</sup>I am the gate.

Whoever enters by me will be saved, and will come in and go out and find pasture.

<sup>10</sup>The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly.

<sup>11</sup>"I am the good shepherd. The good shepherd lays down his life for the sheep. <sup>12</sup>The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away—and the wolf snatches them and scatters them. <sup>13</sup>The hired hand runs away because a hired hand does not care for the sheep. <sup>14</sup>I am the good shepherd. I know my own and my own know me,

<sup>15</sup>just as the Father knows me and I know the Father. And I lay down my life for the sheep. <sup>16</sup>I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. <sup>17</sup>For this reason the Father loves me, because I lay down my life in order to take it up again. <sup>18</sup>No one takes<sup>2</sup> it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again. I have received this command from my Father.”

<sup>19</sup>Again the Jews were divided because of these words. <sup>20</sup>Many of them were saying, “He has a demon and is out of his mind. Why listen to him?” <sup>21</sup>Others were saying, “These are not the words of one who has a demon. Can a demon open the eyes of the blind?”

<sup>22</sup>At that time the festival of the Dedication took place in Jerusalem. It was winter, <sup>23</sup>and Jesus was walking in the temple, in the portico of Solomon. <sup>24</sup>So the Jews gathered around him and said to him, “How long will you keep us in suspense? If you are the Messiah,<sup>a</sup> tell us plainly.” <sup>25</sup>Jesus answered,

<sup>2</sup> Other ancient authorities read *has taken*

<sup>a</sup> Or *the Christ*

**10.15** καθὼς γινώσκει με ὁ πατήρ καὶ γὰρ γινώσκω τὸν  
JUST AS KNOWS ME THE FATHER AND I KNOW THE

πατέρα, καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν  
FATHER, [SO] ALSO THE LIFE OF ME I LAY DOWN FOR THE

προβάτων. **10.16** καὶ ἄλλα πρόβατα ἔχω ἃ  
SHEEP. AND OTHER SHEEP I HAVE WHICH

οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κακέινα δέ  
ARE NOT OF - THIS~FOLD; THOSE ALSO IT IS NECESSARY [FOR]

με ἀγαγεῖν καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ  
ME TO BRING, AND THE VOICE OF ME THEY WILL HEAR, AND

“γενήσονται” μία ποίμνη, εἰς ποιμήν. **10.17** διὰ τοῦτο  
THEY WILL BECOME ONE FLOCK, [WITH] ONE SHEPHERD. THEREFORE

με ὁ πατήρ ἀγαπᾷ ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου,  
ME THE FATHER LOVES BECAUSE I LAY DOWN THE LIFE OF ME,

ἵνα πάλιν λάβω αὐτήν. **10.18** οὐδεὶς αἶρει αὐτήν ἀπ’  
THAT AGAIN I MAY TAKE IT. NO ONE TAKES IT FROM

ἐμοῦ, ἀλλ’ ἐγὼ τίθημι αὐτήν ἀπ’ ἐμαυτοῦ. ἐξουσίαν ἔχω  
ME, BUT I LAY DOWN IT FROM MYSELF. I HAVE~AUTHORITY

θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν·  
TO LAY DOWN IT, AND I HAVE~AUTHORITY AGAIN TO RECEIVE IT;

ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.  
THIS - COMMAND I RECEIVED FROM THE FATHER OF ME.

**10.19** Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις  
A DIVISION AGAIN THERE WAS AMONG THE JEWS

διὰ τοὺς λόγους τούτους. **10.20** ἔλεγον δὲ πολλοὶ  
BECAUSE OF - THESE~WORDS. AND~WERE SAYING MANY

ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται· τί  
OF THEM, HE HAS~A DEMON AND HE IS MAD. WHY

αὐτοῦ ἀκούετε; **10.21** ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα  
DO YOU~LISTEN~TO HIM? OTHERS SAID, THESE - WORDS

οὐκ ἔστιν δαιμονιζόμενον· μὴ δαιμόνιον  
ARE NOT OF ONE BEING DEMON-POSSESSED. [SURELY] NOT A DEMON

δύναται τυφλῶν· ὀφθαλμοὺς ἀνοῖξαι;  
IS ABLE <sup>3</sup>OF A BLIND MAN <sup>2</sup>EYES <sup>1</sup>TO OPEN?

**10.22** Ἐγένετο τότε τὰ ἐγκαίνια ἐν τοῖς  
THERE WAS THEN THE [FEAST OF] DEDICATION AMONG THE ONES

Ἱεροσολύμοις, χειμῶν ἦν, **10.23** καὶ περιεπάτει ὁ  
IN JERUSALEM. IT WAS~WINTER, AND <sup>2</sup>WAS WALKING AROUND -

Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶνος.  
JESUS IN THE TEMPLE ON THE PORCH - OF SOLOMON.

**10.24** ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον  
THEN~ENCIRCLED HIM THE JEWS AND WERE SAYING

αὐτῷ, Ἔως πότε τὴν ψυχὴν ἡμῶν αἶρεις; εἰ σὺ  
TO HIM, UNTIL WHEN <sup>2</sup>THE <sup>3</sup>SOUL <sup>4</sup>OF US <sup>1</sup>HOLD [IN SUSPENSE]? IF YOU

εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν παρρησίᾳ. **10.25** ἀπεκρίθη  
ARE THE CHRIST, TELL US OPENLY. ANSWERED

**10:16** text: ASV NASB TEV. var. γενήσεται (there will be): KJV ASVmg RSV NIV NEB NJB NRSV.

αὐτοῖς ὁ Ἰησοῦς, Εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ  
THEM - JESUS, I TOLD YOU\* AND YOU\* DO NOT BELIEVE. THE

ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου  
WORKS WHICH I DO IN THE NAME OF THE FATHER OF ME

ταῦτα μαρτυρεῖ περὶ ἐμοῦ· 10.26 ἀλλὰ ὑμεῖς  
THESE TESTIFY ABOUT ME, BUT YOU\*

οὐ πιστεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν προβάτων τῶν ἐμῶν.  
DO NOT BELIEVE, BECAUSE YOU\* ARE~NOT OF THE SHEEP OF ME.

10.27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν,  
THE SHEEP - OF ME THE VOICE OF ME HEAR,

κἀγὼ γινώσκω αὐτὰ καὶ ἀκολουθοῦσιν μοι, 10.28 κἀγὼ  
AND I KNOW THEM AND THEY FOLLOW ME, AND I

δίδωμι αὐτοῖς ζωὴν αἰώνιον καὶ οὐ μὴ ἀπόλυνται εἰς  
GIVE TO THEM ETERNAL~LIFE AND THEY WILL NEVER PERISH INTO

τὸν αἰῶνα καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς  
THE AGE, AND WILL NOT SNATCH ANYONE THEM OUT OF THE HAND

μου. 10.29 ὁ πατήρ μου ὃ δέδωκέν μοι  
OF ME. 2THE 3FATHER 4OF ME 5THAT WHICH HAS GIVEN ME

πάντων μείζον ἐστίν, 7 καὶ οὐδεὶς δύναται ἄρπάζειν  
GREATER [THAN]~ALL IS, AND NO ONE IS ABLE TO SNATCH

ἐκ τῆς χειρὸς τοῦ πατρὸς. 10.30 ἐγὼ καὶ ὁ πατήρ  
OUT OF THE HAND OF THE FATHER. I AND THE FATHER

ἐν ἑσμεν.  
ARE~ONE.

10.31 Ἐβάστασαν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα  
AGAIN~TOOK UP STONES THE JEWS THAT

λιθάσωσιν αὐτόν. 10.32 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς,  
THEY MIGHT STONE HIM. ANSWERED THEM - JESUS,

Πολλὰ ἔργα καλὰ ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς· διὰ  
MANY GOOD~WORKS I SHOWED YOU\* FROM THE FATHER; BECAUSE OF

ποῖον αὐτῶν ἔργον ἐμεῖ λιθάζετε; 10.33 ἀπεκρίθησαν  
WHICH WORK~OF THEM DO YOU\* STONE~ME? ANSWERED

αὐτῷ οἱ Ἰουδαῖοι, Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε  
HIM THE JEWS, FOR A GOOD WORK WE DO NOT STONE YOU

ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν  
BUT FOR BLASPHEMY, AND BECAUSE YOU BEING~A MAN

ποιεῖς σεαυτὸν θεόν. 10.34 ἀπεκρίθη αὐτοῖς [ὁ]  
MAKE YOURSELF GOD. ANSWERED THEM -

Ἰησοῦς, Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι  
JESUS, HAS IT NOT BEEN WRITTEN IN THE LAW OF YOU\*, -

Ἐγὼ εἶπα, Θεοὶ ἐστέ; 10.35 εἰ ἐκείνους εἶπεν θεοὺς  
I SAID, YOU\* ARE~GODS? IF THOSE ONES HE CALLED GODS,

πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται  
TO WHOM THE WORD OF GOD CAME—, AND IS NOT ABLE

10:29 text: ASVmg RSVmg NASBmg NIVmg NEBmg TEV NRSV. var. ο πατήρ μου ος δέδωκεν μοι μείζον παντων ἐστιν (My Father who has given them to me is greater than all); KJV ASV RSV NIV NEB TEVmg NRSVmg. var. ο πατήρ μου ο δέδωκεν μοι παντων μείζον ἐστιν (My Father—as to that which he has given me—is greater than all); NJB. 10:34 Ps. 82:6

"I have told you, and you do not believe. The works that I do in my Father's name testify to me;<sup>26</sup> but you do not believe, because you do not belong to my sheep.

<sup>27</sup>My sheep hear my voice. I know them, and they follow me. <sup>28</sup>I give them eternal life, and they will never perish. No one will snatch them out of my hand.

<sup>29</sup>What my Father has given me is greater than all else, and no one can snatch it out of the Father's hand. <sup>30</sup>The Father and I are one."

<sup>31</sup>The Jews took up stones again to stone him.

<sup>32</sup>Jesus replied, "I have shown you many good works from the Father. For which of these are you going to stone me?" <sup>33</sup>The Jews answered, "It is not for a good work that we are going to stone you, but for blasphemy, because you, though only a human being, are making yourself God."

<sup>34</sup>Jesus answered, "Is it not written in your law,<sup>c</sup> 'I said, you are gods'?" <sup>35</sup>If those to whom the word of God came were called 'gods'—and the scripture cannot

<sup>b</sup> Other ancient authorities read *My Father who has given them to me is greater than all, and no one can snatch them out of the Father's hand*

<sup>c</sup> Other ancient authorities read *in the law*



be annulled—<sup>36</sup>can you say that the one whom the Father has sanctified and sent into the world is blaspheming because I said, ‘I am God’s Son’? <sup>37</sup>If I am not doing the works of my Father, then do not believe me. <sup>38</sup>But if I do them, even though you do not believe me, believe the works, so that you may know and understand<sup>d</sup> that the Father is in me and I am in the Father.” <sup>39</sup>Then they tried to arrest him again, but he escaped from their hands.

40 He went away again across the Jordan to the place where John had been baptizing earlier, and he remained there. <sup>41</sup>Many came to him, and they were saying, “John performed no sign, but everything that John said about this man was true.” <sup>42</sup>And many believed in him there.

<sup>d</sup> Other ancient authorities lack *and understand*; others read *and believe*

λυθῆναι ἡ γραφή, 10.36 ὃν ὁ πατὴρ ἡγίασεν  
TO BE ABOLISHED THE SCRIPTURE— [OF] HIM WHOM THE FATHER SANCTIFIED

καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι  
AND SENT INTO THE WORLD DO YOU\* SAY THAT

Βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ θεοῦ εἰμι; 10.37 εἰ  
HE BLASPHEMES, BECAUSE I SAID, SON - OF GOD I AM? IF

οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετε μοι·  
I DO NOT PERFORM THE WORKS OF THE FATHER OF ME, DO NOT BELIEVE ME;

10.38 εἰ δὲ ποιῶ, καὶ ἐμοὶ μὴ πιστεῦτε, τοῖς ἔργοις  
BUT~IF I DO, EVEN IF ME YOU\* DO NOT BELIEVE, THE WORKS

πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν  
BELIEVE, THAT YOU\* MAY KNOW AND MAY CONTINUE TO KNOW THAT IN

ἐμοὶ ὁ πατὴρ καὶ ἐγὼ ἐν τῷ πατρὶ. 10.39 Ἐζήτουν  
ME THE FATHER [IS] AND I IN THE FATHER. THEY WERE SEEKING

[οὖν] αὐτὸν πάλιν πιάσαι, καὶ ἐξῆλθεν ἐκ τῆς  
THEREFORE HIM AGAIN TO SEIZE, AND HE WENT OUT FROM THE

χειρὸς αὐτῶν.  
HAND OF THEM.

10.40 Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν  
AND HE WENT AWAY AGAIN ACROSS THE JORDAN TO THE

τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων καὶ  
PLACE WHERE JOHN-WAS AT FIRST BAPTIZING AND

ἔμεινεν ἐκεῖ. 10.41 καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ  
HE REMAINED THERE. AND MANY CAME TO HIM AND

ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν,  
WERE SAYING, - JOHN INDEED <sup>2</sup>SIGN <sup>3</sup>DID <sup>1</sup>NO,

πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθὴ ἦν.  
BUT~EVERYTHING WHICHEVER JOHN~SAID ABOUT THIS MAN WAS~TRUE.

10.42 καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.  
AND MANY BELIEVED IN HIM THERE.

## CHAPTER 11

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. <sup>2</sup>Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. <sup>3</sup>So the sisters sent a message to Jesus,<sup>e</sup>

<sup>e</sup> Gk *him*

11.1 Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ  
NOW~THERE WAS A CERTAIN ONE BEING SICK, LAZARUS FROM

Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς  
BETHANY, OF THE VILLAGE OF MARY AND MARTHA THE

ἀδελφῆς αὐτῆς. 11.2 ἦν δὲ Μαριὰμ ἡ ἀλείψασα  
SISTER OF HER. NOW~IT WAS MARY THE ONE HAVING ANOINTED

τὸν κύριον μύρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ  
THE LORD WITH OINTMENT AND HAVING WIPED THE FEET OF HIM

ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἦσθῆναι.  
WITH THE HAIRS OF HER, WHOSE - BROTHER LAZARUS WAS SICK.

11.3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν  
SENT THEREFORE THE SISTERS TO HIM

λέγουσαι, Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ.  
SAYING, LORD, LOOK, THE ONE WHOM YOU ARE FOND OF IS SICK.

**11.4** ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Αὕτη ἡ ἀσθένεια  
AND~HAVING HEARD [THIS] - JESUS SAID, THIS - SICKNESS

οὐκ ἔστιν πρὸς θάνατον ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ,  
IS~NOT TO DEATH BUT FOR THE GLORY - OF GOD,

ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς.  
THAT MAY BE GLORIFIED THE SON - OF GOD THROUGH IT.

**11.5** ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν  
NOW~LOVED - JESUS - MARTHA AND THE SISTER

αὐτῆς καὶ τὸν Λάζαρον. **11.6** ὥς οὖν ἤκουσεν ὅτι  
OF HER AND - LAZARUS. WHEN THEREFORE HE HEARD THAT

ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο  
HE IS SICK, THEN - HE REMAINED IN <sup>2</sup>IN WHICH <sup>3</sup>HE WAS <sup>1</sup>[THE] PLACE TWO

ἡμέρας, **11.7** ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς,  
DAYS. THEN AFTER THIS HE SAYS TO THE DISCIPLES,

Ἔγωμεν εἰς τὴν Ἰουδαίαν πάλιν. **11.8** λέγουσιν αὐτῷ  
LET US GO INTO - JUDEA AGAIN. SAY TO HIM

οἱ μαθηταί, Ῥαββί, νῦν ἐζητοῦν σε λιθάσαι οἱ  
THE DISCIPLES, RABBI, [JUST] NOW WERE SEEKING TO STONE~YOU THE

Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; **11.9** ἀπεκρίθη  
JEWS, AND AGAIN YOU GO THERE? ANSWERED

Ἰησοῦς, Οὐχὶ δώδεκα ὥραι εἰσιν τῆς ἡμέρας; ἐάν  
JESUS, NOT TWELVE HOURS ARE THERE OF THE DAY? IF

τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκóπτει, ὅτι τὸ  
ANYONE WALKS AROUND IN THE DAY, HE DOES NOT STUMBLE, BECAUSE THE

φῶς τοῦ κόσμου τούτου βλέπει. **11.10** ἐὰν δέ τις  
LIGHT - OF THIS~WORLD HE SEES. BUT~IF ANYONE

περιπατῇ ἐν τῇ νυκτί, προσκóπτει, ὅτι τὸ φῶς  
WALKS AROUND DURING THE NIGHT, HE STUMBLES, BECAUSE THE LIGHT

οὐκ ἔστιν ἐν αὐτῷ. **11.11** ταῦτα εἶπεν, καὶ μετὰ  
IS NOT IN HIM. THESE THINGS HE SAID, AND AFTER

τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν  
THIS HE SAYS TO THEM, LAZARUS, THE FRIEND OF US

κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.  
HAS FALLEN ASLEEP, BUT I AM GOING THAT I MAY AWAKEN HIM.

**11.12** εἶπαν οὖν οἱ μαθηταὶ αὐτῷ, Κύριε, εἰ  
SAID THEREFORE THE DISCIPLES TO HIM, LORD, IF

κεκοίμηται σωθήσεται. **11.13** εἰρήκει δὲ ὁ Ἰησοῦς  
HE HAS FALLEN ASLEEP, HE WILL BE HEALED. BUT~HAD SPOKEN - JESUS

περὶ τοῦ θανάτου αὐτοῦ, ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ  
ABOUT THE DEATH OF HIM, BUT~THOSE MEN SUPPOSED THAT ABOUT

τῆς κοιμήσεως τοῦ ὕπνου λέγει. **11.14** τότε οὖν  
THE REST - OF SLEEP HE SPEAKS. THEN THEREFORE

εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ, Λάζαρος ἀπέθανεν,  
TOLD THEM - JESUS PLAINLY, LAZARUS DIED,

**11.15** καὶ χαίρω δι' ὑμᾶς ἵνα πιστεύσητε, ὅτι  
AND I REJOICE BECAUSE OF YOU\* THAT YOU\* MAY BELIEVE, THAT

“Lord, he whom you love is ill.”<sup>4</sup> But when Jesus heard it, he said, “This illness does not lead to death; rather it is for God’s glory, so that the Son of God may be glorified through it.”<sup>5</sup> Accordingly, though Jesus loved Martha and her sister and Lazarus, <sup>6</sup>after having heard that Lazarus was ill, he stayed two days longer in the place where he was.

<sup>7</sup> Then after this he said to the disciples, “Let us go to Judea again.”<sup>8</sup> The disciples said to him, “Rabbi, the Jews were just now trying to stone you, and are you going there again?”<sup>9</sup> Jesus answered, “Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world.<sup>10</sup> But those who walk at night stumble, because the light is not in them.”<sup>11</sup> After saying this, he told them, “Our friend Lazarus has fallen asleep, but I am going there to awaken him.”<sup>12</sup> The disciples said to him, “Lord, if he has fallen asleep, he will be all right.”<sup>13</sup> Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep.<sup>14</sup> Then Jesus told them plainly, “Lazarus is dead.<sup>15</sup> For your sake I am glad I was not there, so that you may believe.

f Gk he

But let us go to him."

<sup>16</sup>Thomas, who was called the Twin,<sup>g</sup> said to his fellow disciples, "Let us also go, that we may die with him."

17 When Jesus arrived, he found that Lazarus<sup>h</sup> had already been in the tomb four days. <sup>18</sup>Now Bethany was near Jerusalem, some two miles<sup>i</sup> away, <sup>19</sup>and many of the Jews had come to Martha and Mary to console them about their brother. <sup>20</sup>When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. <sup>21</sup>Martha said to Jesus, "Lord, if you had been here, my brother would not have died. <sup>22</sup>But even now I know that God will give you whatever you ask of him." <sup>23</sup>Jesus said to her, "Your brother will rise again." <sup>24</sup>Martha said to him, "I know that he will rise again in the resurrection on the last day." <sup>25</sup>Jesus said to her, "I am the resurrection and the life.<sup>j</sup> Those who believe in me, even though they die, will live, <sup>26</sup>and everyone who lives and believes in me will never die. Do you believe this?" <sup>27</sup>She said to him, "Yes,

<sup>g</sup> Gk *Didymus*

<sup>h</sup> Gk *he*

<sup>i</sup> Gk *fifteen stadia*

<sup>j</sup> Other ancient authorities lack and the life

οὐκ ἦμην ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν. **11.16** εἶπεν  
I WAS NOT THERE; BUT LET US GO TO HIM. SAID

οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς  
THEREFORE THOMAS, THE ONE BEING CALLED DIDYMUS, TO THE

συμμαθηταῖς, Ἔγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν  
FELLOW DISCIPLES, LET US GO ALSO THAT-WE MAY DIE

μετ' αὐτοῦ.  
WITH HIM.

**11.17** Ἐλθὼν οὖν ὁ Ἰησοῦς εὑρεν αὐτόν  
HAVING COME THEREFORE - JESUS FOUND HIM

τέσσαρας ἡμέρας ἔχοντα ἐν τῷ μνημείῳ.  
ALREADY~FOUR DAYS HAVING [BEEN] IN THE TOMB.

**11.18** ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὥς  
NOW-WAS - BETHANY NEAR - JERUSALEM ABOUT

ἀπὸ σταδίων δεκαπέντε. **11.19** πολλοὶ δὲ ἐκ τῶν  
<sup>3</sup>AWAY <sup>2</sup>STADIA <sup>1</sup>FIFTEEN. AND~MANY OF THE

Ἰουδαίων ἐληλύθεισαν πρὸς τὴν Μάρθαν καὶ Μαριάμ  
JEWS HAD COME TO - MARTHA AND MARY

ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ.  
THAT THEY MIGHT CONSOLE THEM ABOUT THE(THEIR) BROTHER.

**11.20** ἡ οὖν Μάρθα ὥς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται  
- THEREFORE MARTHA WHEN SHE HEARD THAT JESUS COMES

ὑπήντησεν αὐτῷ· Μαριάμ δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.  
MET HIM; BUT~MARY IN THE HOUSE WAS SITTING.

**11.21** εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε,  
SAID THEREFORE - MARTHA TO - JESUS, LORD,

εἰ ἦς ὧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου·  
IF YOU WERE HERE WOULD NOT HAVE DIED THE BROTHER OF ME;

**11.22** [ἀλλὰ] καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεὸν  
BUT EVEN NOW I KNOW THAT WHATEVER YOU ASK - GOD

δώσει σοι ὁ θεός. **11.23** λέγει αὐτῇ ὁ Ἰησοῦς,  
<sup>2</sup>WILL GIVE <sup>3</sup>YOU - <sup>1</sup>GOD. SAYS TO HER - JESUS,

Ἄναστήσεται ὁ ἀδελφός σου. **11.24** λέγει αὐτῷ ἡ  
WILL RISE AGAIN THE BROTHER OF YOU. SAYS TO HIM -

Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ  
MARTHA, I KNOW THAT HE WILL RISE IN THE RESURRECTION ON THE

ἐσχάτῃ ἡμέρᾳ. **11.25** εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμι  
LAST DAY. SAID TO HER - JESUS, I AM

ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμὲ  
THE RESURRECTION AND THE LIFE; THE ONE BELIEVING IN ME

κἂν ἀποθάνῃ ζήσεται, **11.26** καὶ πᾶς ὁ ζῶν καὶ  
EVEN IF HE SHOULD DIE WILL LIVE, AND EVERYONE LIVING AND

πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα·  
BELIEVING IN ME NEVER DIES INTO THE AGE.

πιστεύεις τούτου; **11.27** λέγει αὐτῷ, Ναὶ κύριε, ἐγὼ  
DO YOU BELIEVE THIS? SHE SAYS TO HIM, YES LORD, I

**11:25** text: KJV ASV RSV NASB NIV NEB TEV NJBmg NRSV. omit: RSVmg NEBmg NJB NRSVmg.

πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ  
HAVE BELIEVED THAT YOU ARE THE CHRIST, THE SON - OF GOD,  
ὁ εἰς τὸν κόσμον ἐρχόμενος.  
THE ONE INTO THE WORLD COMING.

**11.28** Καὶ τοῦτο εἰποῦσα ἀπῆλθεν καὶ ἐφώνησεν  
AND THIS HAVING SAID SHE DEPARTED AND CALLED

Μαριὰμ τὴν ἀδελφὴν αὐτῆς λάθρα εἰποῦσα, Ὁ  
MARY THE SISTER OF HER SECRETLY HAVING SAID, THE

διδάσκαλος πάρεστιν καὶ φωνεῖ σε. **11.29** ἐκείνη δὲ  
TEACHER IS HERE AND CALLS YOU. AND-THAT WOMAN

ὡς ἤκουσεν ἠγέρθη ταχὺ καὶ ἦρχετο πρὸς αὐτόν·  
WHEN SHE HEARD AROSE QUICKLY AND WAS COMING TO HIM.

**11.30** οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλῇ  
NOW~NOT YET HAD COME - JESUS INTO THE VILLAGE, BUT

ἦν ἔτι ἐν τῷ τόπῳ ὅπου ὑπῆντησεν αὐτῷ ἡ Μάρθα.  
HE WAS STILL IN THE PLACE WHERE MET HIM - MARTHA.

**11.31** οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετῇ αὐτῆς ἐν τῇ  
THEREFORE~THE JEWS, THE ONES BEING WITH HER IN THE

οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριὰμ  
HOUSE AND CONSOLING HER, HAVING SEEN - MARY

ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ  
THAT QUICKLY SHE ROSE UP AND WENT OUT, FOLLOWED HER,

δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ  
HAVING SUPPOSED THAT SHE IS GOING TO THE TOMB THAT SHE MIGHT WEEP

ἐκεῖ. **11.32** ἡ οὖν Μαριὰμ ὡς ἦλθεν ὅπου  
THERE. - THEREFORE MARY WHEN SHE CAME WHERE

ἦν Ἰησοῦς ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας  
JESUS~WAS— SEEING HIM SHE FELL AT~HIS - FEET,

λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὧδε οὐκ ἂν μου  
SAYING TO HIM, LORD, IF YOU WERE HERE <sup>3</sup>WOULD NOT <sup>1</sup>MY

ἀπέθανεν ὁ ἀδελφός. **11.33** Ἰησοῦς οὖν ὡς εἶδεν  
<sup>4</sup>HAVE DIED - <sup>2</sup>BROTHER. THEREFORE~JESUS WHEN HE SAW

αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους  
HER WEeping AND <sup>1</sup>THE <sup>3</sup>HAVING COME WITH <sup>4</sup>HER <sup>2</sup>JEWS

κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν  
WEeping, WAS DEEPLY MOVED IN THE(HIS) SPIRIT AND WAS TROUBLED

ἑαυτὸν **11.34** καὶ εἶπεν, Ποῦ τεθείκατε αὐτόν;  
IN HIMSELF AND SAID, WHERE HAVE YOU PLACED HIM?

λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε. **11.35** ἐδάκρυσεν  
THEY SAY TO HIM, LORD, COME AND SEE. SHED TEARS

ὁ Ἰησοῦς. **11.36** ἔλεγον οὖν οἱ Ἰουδαῖοι, Ἴδε πῶς  
- JESUS. WERE SAYING THEREFORE THE JEWS, SEE HOW

ἐφίλει αὐτόν. **11.37** τινὲς δὲ ἐξ αὐτῶν εἶπαν,  
FOND HE WAS OF HIM. BUT~SOME OF THEM SAID,

Οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς  
WAS NOT ABLE THIS MAN, THE ONE HAVING OPENED THE EYES

τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;  
OF THE BLIND MAN, TO BRING [IT ABOUT] THAT EVEN THIS MAN SHOULD NOT DIE?

Lord, I believe that you are the Messiah,<sup>k</sup> the Son of God, the one coming into the world.”

28 When she had said this, she went back and called her sister Mary, and told her privately, “The Teacher is here and is calling for you.”<sup>29</sup> And when she heard it, she got up quickly and went to him.<sup>30</sup> Now Jesus had not yet come to the village, but was still at the place where Martha had met him.<sup>31</sup> The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there.

<sup>32</sup>When Mary came where Jesus was and saw him, she knelt at his feet and said to him, “Lord, if you had been here, my brother would not have died.”<sup>33</sup> When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved.<sup>34</sup> He said, “Where have you laid him?” They said to him, “Lord, come and see.”<sup>35</sup> Jesus began to weep.<sup>36</sup> So the Jews said, “See how he loved him!”<sup>37</sup> But some of them said, “Could not he who opened the eyes of the blind man have kept this man from dying?”

<sup>k</sup> Or the Christ



38 Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. <sup>39</sup>Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, already there is a stench because he has been dead four days." <sup>40</sup>Jesus said to her, "Did I not tell you that if you believed, you would see the glory of God?" <sup>41</sup>So they took away the stone. And Jesus looked upward and said, "Father, I thank you for having heard me. <sup>42</sup>I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me." <sup>43</sup>When he had said this, he cried with a loud voice, "Lazarus, come out!" <sup>44</sup>The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, "Unbind him, and let him go."

45 Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him. <sup>46</sup>But some of them went to the Pharisees and told them what he had done. <sup>47</sup>So the chief priests and the Pharisees called a meeting of the council, and

**11.38** Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ  
JESUS THEREFORE AGAIN BEING DEEPLY MOVED WITHIN HIMSELF  
ἐρχεται εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον καὶ λίθος  
COMES TO THE TOMB. NOW~IT WAS A CAVE, AND A STONE  
ἐπέκειτο ἐπ' αὐτῷ. **11.39** λέγει ὁ Ἰησοῦς, Ἄρατε  
WAS LYING ACROSS IT. SAYS - JESUS, LIFT  
τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ  
THE STONE. SAYS TO HIM THE SISTER OF THE ONE  
τετελευτηκότος Μάρθα, Κύριε, ἤδη ὀζει,  
HAVING DIED, [NAMELY] MARTHA, LORD, ALREADY HE SMELLS,  
τεταρταῖος γὰρ ἐστίν. **11.40** λέγει αὐτῇ ὁ Ἰησοῦς,  
FOR~[THE] FOURTH [DAY] IT IS. SAYS TO HER - JESUS,  
Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς ὅψῃ τὴν δόξαν  
DID I NOT TELL YOU THAT IF YOU BELIEVED YOU WILL SEE THE GLORY  
τοῦ θεοῦ; **11.41** ἦραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς  
- OF GOD? THEREFORE~THEY LIFTED THE STONE. - AND JESUS  
ἦρεν τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν, Πάτερ, εὐχαριστῶ  
LIFTED THE(HIS) EYES UP AND SAID, FATHER, I THANK  
σοι ὅτι ἤκουσάς μου. **11.42** ἐγὼ δὲ ᾔδειν ὅτι πάντοτε  
YOU THAT YOU HEARD ME. AND~I KNEW THAT ALWAYS  
μου ἀκούεις, ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστώτα  
ME YOU HEAR, BUT BECAUSE OF THE CROWD - HAVING STOOD AROUND  
εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.  
I SAID [IT], THAT THEY MAY BELIEVE THAT YOU SENT~ME.  
**11.43** καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκράυγασεν,  
AND THESE THINGS HAVING SAID, WITH GREAT~VOICE HE CRIED OUT,  
Λάζαρε, δεῦρο ἔξω. **11.44** ἐξῆλθεν ὁ τεθνηκώς  
LAZARUS, COME OUT. CAME OUT THE ONE HAVING DIED  
δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας  
HAVING BEEN BOUND THE(HIS) FEET AND THE(HIS) HANDS  
κειρίαις καὶ ἡ ὄψις αὐτοῦ σουδαρίφ  
WITH GRAVE CLOTHES, AND THE FACE OF HIM WITH A FACE CLOTH  
περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτὸν  
HAD BEEN BOUND AROUND. SAYS TO THEM - JESUS, UNTIE HIM  
καὶ ἄφετε αὐτὸν ὑπάγειν.  
AND ALLOW HIM TO GO.

**11.45** Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες  
MANY THEREFORE OF THE JEWS, THE ONES HAVING COME  
πρὸς τὴν Μαριάμ καὶ θεασάμενοι ἃ  
TO - MARY AND HAVING SEEN THE THINGS WHICH  
ἐποίησεν ἐπίστευσαν εἰς αὐτόν· **11.46** τινὲς δὲ ἐξ αὐτῶν  
HE DID, BELIEVED IN HIM; BUT~SOME OF THEM  
ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς  
WENT AWAY TO THE PHARISEES AND TOLD THEM  
ἃ ἐποίησεν Ἰησοῦς. **11.47** συνήγαγον οὖν  
THE THINGS WHICH JESUS~DID. ASSEMBLED THEREFORE  
οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον καὶ  
THE CHIEF PRIESTS AND THE PHARISEES A SANHEDRIN(COUNCIL) AND

ἔλεγον, Τί ποιοῦμεν ὅτι οὗτος ὁ ἄνθρωπος  
WERE SAYING, WHAT ARE WE DOING, FOR THIS - MAN

πολλὰ ποιεῖ σημεῖα; 11.48 ἔὰν ἀφώμεν αὐτὸν οὕτως,  
IS DOING~MANY SIGNS? IF WE LEAVE HIM THUS,

πάντες πιστεύουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ  
ALL MEN WILL BELIEVE IN HIM, AND WILL COME THE

Ῥωμαῖοι καὶ ἁρουσὶν ἡμῶν καὶ τὸν τόπον καὶ τὸ  
ROMANS AND WILL TAKE OF US BOTH THE [HOLY] PLACE AND THE

ἔθνος. 11.49 εἷς δέ τις ἐξ αὐτῶν Καϊάφας,  
NATION. <sup>3</sup>ONE <sup>1</sup>BUT <sup>2</sup>A CERTAIN OF THEM, CAIPHAS,

ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς  
BEING~HIGH PRIEST - THAT~YEAR, SAID TO THEM, YOU<sup>1</sup>

οὐκ οἴδατε οὐδέν, 11.50 οὐδὲ λογίζεσθε ὅτι συμφέρει  
DO NOT KNOW ANYTHING, NOR DO YOU<sup>2</sup> RECKON THAT IT IS BETTER

ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ  
FOR YOU<sup>2</sup> THAT ONE MAN SHOULD DIE ON BEHALF OF THE PEOPLE

καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. 11.51 τοῦτο δέ·  
AND NOT ALL THE NATION SHOULD PERISH. BUT~THIS

ἅφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ  
FROM HIMSELF HE DID NOT SAY, BUT BEING~HIGH PRIEST -

ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν Ἰησοῦς  
THAT~YEAR HE PROPHESIED THAT JESUS~WAS ABOUT

ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, 11.52 καὶ οὐχ  
TO DIE ON BEHALF OF THE NATION, AND NOT

ὑπὲρ τοῦ ἔθνους μόνον ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ  
ON BEHALF OF THE NATION ONLY BUT THAT ALSO THE CHILDREN -

θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν. 11.53 ἀπ'  
OF GOD, THE ONES HAVING BEEN SCATTERED, HE MAY GATHER INTO ONE. FROM

ἐκείνης οὖν τῆς ἡμέρας ἐβουλευσαντο ἵνα  
THAT <sup>2</sup>THEREFORE - <sup>1</sup>DAY THEY TOOK COUNSEL THAT

ἀποκτείνωσιν αὐτόν.  
THEY MIGHT KILL HIM.

11.54 Ὁ οὖν Ἰησοῦς οὐκέτι παρρησίᾳ περιεπάτει  
- THEREFORE JESUS NO LONGER OPENLY WAS WALKING

ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπήλθεν ἐκεῖθεν εἰς τὴν  
AMONG THE JEWS, BUT HE WENT AWAY FROM THERE INTO THE

χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην  
COUNTRY NEAR THE WILDERNESS, INTO <sup>3</sup>EPHRAIM <sup>2</sup>BEING CALLED

πόλιν, κακεῖ ἔμεινεν μετὰ τῶν μαθητῶν.  
<sup>1</sup>A CITY, AND THERE HE REMAINED WITH THE DISCIPLES.

11.55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ  
NOW~WAS NEAR THE PASSOVER OF THE JEWS, AND

ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρό  
WENT UP MANY TO JERUSALEM FROM THE COUNTRY BEFORE

τοῦ πάσχα ἵνα ἀγνίσωσιν ἑαυτούς. 11.56 ἐζήτουν  
THE PASSOVER THAT THEY MIGHT PURIFY THEMSELVES. THEY WERE SEEKING

οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ' ἀλλήλων ἐν  
THEREFORE - JESUS AND WERE SPEAKING WITH ONE ANOTHER [WHILE] IN

said, "What are we to do? This man is performing many signs. <sup>48</sup>If we let him go on like this, everyone will believe in him, and the Romans will come and destroy both our holy place/ and our nation." <sup>49</sup>But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all! <sup>50</sup>You do not understand that it is better for you to have one man die for the people than to have the whole nation destroyed." <sup>51</sup>He did not say this on his own, but being high priest that year he prophesied that Jesus was about to die for the nation, <sup>52</sup>and not for the nation only, but to gather into one the dispersed children of God. <sup>53</sup>So from that day on they planned to put him to death.

<sup>54</sup>Jesus therefore no longer walked about openly among the Jews, but went from there to a town called Ephraim in the region near the wilderness; and he remained there with the disciples.

<sup>55</sup>Now the Passover of the Jews was near, and many went up from the country to Jerusalem before the Passover to purify themselves. <sup>56</sup>They were looking for Jesus and were asking one another as

<sup>1</sup>Or our temple; Greek our place

they stood in the temple,  
 “What do you think? Surely  
 he will not come to the  
 festival, will he?” <sup>57</sup>Now  
 the chief priests and the  
 Pharisees had given orders  
 that anyone who knew  
 where Jesus<sup>m</sup> was should let  
 them know, so that they  
 might arrest him.

<sup>m</sup>Gk *he*

τῷ ἱερῷ ἑστηκότες, Τί δοκεῖ ὑμῖν; ὅτι  
 THE TEMPLE HAVING STOOD, WHAT DOES (IT) APPEAR TO YOU? -  
 οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; 11.57 δεδώκεισαν δὲ οἱ  
 [SURELY] HE WILL NOT COME TO THE FEAST? NOW-HAD GIVEN THE  
 ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα ἂν τις  
 CHIEF PRIESTS AND THE PHARISEES COMMANDS THAT IF ANYONE  
 γνῶ ποῦ ἐστὶν μηνύσῃ, ὅπως πιάσωσιν αὐτόν.  
 KNEW WHERE HE IS, HE SHOULD REVEAL (IT) SO THAT THEY MIGHT ARREST HIM.

## CHAPTER 12

Six days before the Passover  
 Jesus came to Bethany, the  
 home of Lazarus, whom he  
 had raised from the dead.  
<sup>2</sup>There they gave a dinner for  
 him. Martha served, and  
 Lazarus was one of those at  
 the table with him. <sup>3</sup>Mary  
 took a pound of costly  
 perfume made of pure nard,  
 anointed Jesus' feet, and  
 wiped them<sup>n</sup> with her hair.  
 The house was filled with  
 the fragrance of the perfume.  
<sup>4</sup>But Judas Iscariot, one of  
 his disciples (the one who  
 was about to betray him),  
 said, <sup>5</sup>“Why was this  
 perfume not sold for three  
 hundred denarii<sup>n</sup> and the  
 money given to the poor?”  
<sup>6</sup>(He said this not because he  
 cared about the poor, but  
 because he was a thief; he  
 kept the common purse and  
 used to steal what was put  
 into it.) <sup>7</sup>Jesus said, “Leave  
 her alone. She bought it<sup>n</sup> so  
 that she might keep it for the  
 day of my burial. <sup>8</sup>You  
 always have the poor

<sup>n</sup>Gk *his feet*

<sup>o</sup>Three hundred denarii would be  
 nearly a year's wages for a laborer

<sup>P</sup>Gk *lacks She bought it*

12.1 Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα  
 - THEN JESUS <sup>3</sup>BEFORE <sup>1</sup>SIX <sup>2</sup>DAYS THE PASSOVER  
 ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν  
 CAME INTO BETHANY, WHERE LAZARUS-WAS, WHOM <sup>2</sup>RAISED  
 ἐκ νεκρῶν Ἰησοῦς. 12.2 ἐποίησαν οὖν αὐτῷ δεῖπνον  
<sup>3</sup>FROM <sup>4</sup>[THE] DEAD <sup>1</sup>JESUS. THEN-THEY MADE HIM A SUPPER  
 ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὃ δὲ Λάζαρος εἷς ἦν ἐκ  
 THERE, AND - MARTHA WAS SERVING, - AND LAZARUS WAS-ONE OF  
 τῶν ἀνακειμένων σὺν αὐτῷ. 12.3 ἡ οὖν Μαριὰμ  
 THE ONES RECLINING WITH HIM. - THEN MARY,  
 λαβοῦσα λίτρον μύρου νάρδου πιστικῆς πολυτίμου  
 HAVING TAKEN A POUND OF OINTMENT <sup>3</sup>SPIKENARD <sup>1</sup>OF GENUINE, <sup>2</sup>EXPENSIVE,  
 ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς  
 ANOINTED THE FEET - OF JESUS AND WIPED OFF WITH THE  
 θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη  
 HAIRS OF HER THE FEET OF HIM; AND-THE HOUSE WAS FILLED  
 ἐκ τῆς ὀσμῆς τοῦ μύρου. 12.4 λέγει δὲ Ἰούδας ὁ  
 OF(WITH) THE ODOR OF THE OINTMENT. AND-SAYS JUDAS -  
 Ἰσκαριώτης εἷς [ἐκ] τῶν μαθητῶν αὐτοῦ, ὁ μέλλων  
 ISCARIOT, ONE OF THE DISCIPLES OF HIM, THE ONE BEING ABOUT  
 αὐτὸν παραδιδόναι, 12.5 Διὰ τί τοῦτο τὸ μύρον οὐκ  
 TO BETRAY-HIM, WHY [WAS] THIS - OINTMENT NOT  
 ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς;  
 SOLD [FOR] THREE-HUNDRED DENARII AND GIVEN TO POOR [PEOPLE]?  
 12.6 εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν  
 BUT-HE SAID THIS NOT BECAUSE ABOUT THE POOR IT MATTERED  
 αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν καὶ τὸ γλωσσόκομον  
 TO HIM, BUT BECAUSE HE WAS-A THIEF AND THE MONEY BOX  
 ἔχων τὰ βαλλόμενα ἐβάσταζεν. 12.7 εἶπεν οὖν  
 HAVING <sup>2</sup>THE THINGS <sup>3</sup>BEING PUT [IN IT] <sup>1</sup>HE WAS REMOVING. SAID THEREFORE  
 ὁ Ἰησοῦς, Ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ  
 JESUS, LET HER BE, THAT FOR THE DAY OF THE  
 ἐνταφιασμοῦ μου τηρήσῃ αὐτό· 12.8 τοὺς πτωχοὺς γὰρ  
 BURIAL OF ME SHE MAY KEEP IT. <sup>2</sup>THE <sup>3</sup>POOR <sup>1</sup>FOR

πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε  
 ALWAYS YOU HAVE WITH YOURSELVES, BUT ME NOT ALWAYS  
 ἔχετε.  
 DO YOU HAVE.

**12.9** Ἔγνω οὖν [ὁ] ὄχλος πολὺς ἐκ τῶν Ἰουδαίων  
 KNEW THEREFORE THE GREAT-CROWD OF THE JEWS

ὅτι ἐκεῖ ἐστὶν καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν  
 THAT THERE HE IS(WAS), AND THEY CAME NOT BECAUSE OF - JESUS

μόνον, ἀλλ' ἵνα καὶ τὸν Λάzarον ἴδωσιν ὃν  
 ONLY, BUT THAT ALSO - LAZARUS THEY MAY SEE WHOM

ἤγειρεν ἐκ νεκρῶν. **12.10** ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς  
 HE RAISED FROM (THE) DEAD. BUT TOOK COUNSEL THE CHIEF PRIESTS

ἵνα καὶ τὸν Λάzarον ἀποκτείνωσιν, **12.11** ὅτι πολλοὶ  
 THAT ALSO - LAZARUS THEY MIGHT KILL, BECAUSE MANY

δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων καὶ  
 ON ACCOUNT OF HIM WERE GOING AWAY OF THE JEWS AND

ἐπίστευον εἰς τὸν Ἰησοῦν.  
 WERE BELIEVING IN - JESUS.

**12.12** Τῇ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς  
 ON THE NEXT DAY THE GREAT-CROWD, THE ONE HAVING COME TO

τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς  
 THE FEAST, HAVING HEARD THAT IS COMING - JESUS TO

Ἱεροσόλυμα **12.13** ἔλαβον τὰ βαῖτα τῶν φοινίκων καὶ  
 JERUSALEM, TOOK THE BRANCHES OF THE PALM TREES AND

ἐξῆλθον εἰς ὑπάντησιν αὐτῷ καὶ ἐκραύγαζον,  
 WENT OUT TO A MEETING WITH HIM AND WERE CRYING OUT,

Ἥσαννά·  
 HOSANNA

εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι  
 HAVING BEEN BLESSED (IS) THE ONE COMING IN (THE) NAME

κυρίου,  
 OF (THE) LORD,

[καὶ] ὁ βασιλεὺς τοῦ Ἰσραήλ.  
 EVEN THE KING - OF ISRAEL,

**12.14** εὐρὼν δὲ ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπὶ  
 AND-HAVING FOUND - JESUS A YOUNG DONKEY, HE SAT ON

αὐτό, καθὼς ἐστὶν γεγραμμένον,  
 IT, JUST AS IT HAS BEEN WRITTEN,

**12.15** Μὴ φοβοῦ, θυγάτηρ Σιών·  
 DO NOT FEAR, DAUGHTER OF ZION;

ἰδοὺ ὁ βασιλεὺς σου ἔρχεται,  
 LOOK, THE KING OF YOU IS COMING,

καθήμενος ἐπὶ πῶλον ὄνου.  
 SITTING ON A FOAL OF A DONKEY.

**12.16** ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταί·  
 THESE THINGS DID NOT UNDERSTAND HIS - DISCIPLES

**12:13** Ps. 118:25-26 **12:15** Zech. 9:9

with you, but you do not always have me."

9 When the great crowd of the Jews learned that he was there, they came not only because of Jesus but also to see Lazarus, whom he had raised from the dead.  
 10 So the chief priests planned to put Lazarus to death as well, 11 since it was on account of him that many of the Jews were deserting and were believing in Jesus.

12 The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. 13 So they took branches of palm trees and went out to meet him, shouting,

"Hosanna!

Blessed is the one who comes in the name of the Lord—the King of Israel!"

14 Jesus found a young donkey and sat on it; as it is written:

15 "Do not be afraid, daughter of Zion. Look, your king is coming, sitting on a donkey's colt!"

16 His disciples did not understand these things



at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him. <sup>17</sup>So the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to testify.<sup>18</sup> It was also because they heard that he had performed this sign that the crowd went to meet him. <sup>19</sup>The Pharisees then said to one another, "You see, you can do nothing. Look, the world has gone after him!"

<sup>20</sup>Now among those who went up to worship at the festival were some Greeks. <sup>21</sup>They came to Philip, who was from Bethsaida in Galilee, and said to him, "Sir, we wish to see Jesus." <sup>22</sup>Philip went and told Andrew; then Andrew and Philip went and told Jesus. <sup>23</sup>Jesus answered them, "The hour has come for the Son of Man to be glorified. <sup>24</sup>Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. <sup>25</sup>Those who love their life lose it, and those who hate their life in this world will keep it for eternal life.

<sup>9</sup> Other ancient authorities read with him began to testify that he had called . . . from the dead

τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν  
AT FIRST, BUT WHEN JESUS~WAS GLORIFIED THEN THEY REMEMBERED

ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ  
THAT THESE THINGS HAD BEEN <sup>2</sup>WITH RESPECT TO <sup>3</sup>HIM <sup>1</sup>WRITTEN AND

ταῦτα ἐποίησαν αὐτῷ. 12.17 ἐμαρτύρει οὖν ὁ  
THESE THINGS THEY DID TO HIM. WERE TESTIFYING THEREFORE THE

ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν  
CROWD, THE ONE BEING WITH HIM WHEN - LAZARUS HE CALLED

ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.  
OUT OF THE TOMB AND RAISED HIM FROM [THE] DEAD.

12.18 διὰ τοῦτο [καὶ] ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι  
THEREFORE ALSO MET HIM THE CROWD BECAUSE

ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.  
THEY HEARD <sup>3</sup>THIS <sup>1</sup>HIM <sup>2</sup>TO HAVE DONE - <sup>4</sup>SIGN.

12.19 οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτούς,  
THEREFORE~THE PHARISEES SAID TO THEMSELVES,

Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος  
SEE THAT YOU~DO NOT GAIN ANYTHING. LOOK, THE WORLD

ὀπίσω αὐτοῦ ἀπῆλθεν.  
AFTER HIM WENT.

12.20 Ἦσαν δὲ Ἕλληνες τινες ἐκ τῶν  
NOW~THERE WERE SOME~GREEKS AMONG THE ONES

ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ·  
GOING UP THAT THEY MIGHT WORSHIP AT THE FEAST.

12.21 οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ  
THESE ONES THEREFORE APPROACHED PHILIP - FROM

Βηθσαῖδα τῆς Γαλιλαίας καὶ ἠρώτων αὐτὸν λέγοντες,  
BETHSAIDA - OF GALILEE, AND WERE ASKING HIM SAYING,

Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. 12.22 ἔρχεται ὁ  
SIR, WE WANT - TO SEE~JESUS. COMES -

Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ, ἔρχεται Ἀνδρέας  
PHILIP AND TELLS - ANDREW, COMES ANDREW

καὶ Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ. 12.23 ὁ δὲ  
AND PHILIP AND THEY TELL - JESUS. - AND

Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα  
JESUS ANSWERS THEM SAYING, HAS COME THE HOUR

ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. 12.24 ἀμὴν ἀμὴν  
THAT MAY BE GLORIFIED THE SON - OF MAN. TRULY, TRULY

λέγω ὑμῖν, ἂν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς  
I SAY TO YOU, UNLESS THE GRAIN - OF WHEAT HAVING FALLEN INTO

τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἂν δὲ  
THE GROUND DIES, IT REMAINS~ALONE; BUT~IF

ἀποθάνῃ, πολὺν καρπὸν φέρει. 12.25 ὁ φιλῶν  
IT DIES, MUCH FRUIT IT BEARS. THE ONE BEING FOND OF

τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν  
THE LIFE OF HIM LOSES IT, AND THE ONE HATING THE

ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον.  
LIFE OF HIM IN - THIS~WORLD INTO LIFE ETERNAL

φυλάξει αὐτήν. **12.26** ἔάν ἐμοί τις διακονῇ,  
 WILL KEEP IT. IF ME ANYONE SERVES,  
 ἐμοὶ ἀκολουθεῖτω, καὶ ὅπου εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ  
 LET HIM FOLLOW~ME, AND WHERE I~AM THERE ALSO THE  
 διάκονος ὁ ἐμὸς ἔσται· ἔάν τις ἐμοὶ διακονῇ  
 SERVANT - OF ME WILL BE. IF ANYONE SERVES~ME,  
 τιμήσει αὐτὸν ὁ πατήρ.  
 WILL HONOR HIM THE FATHER.

**12.27** Νῦν ἡ ψυχὴ μου τετάρακται, καὶ τί εἶπω;  
 NOW THE SOUL OF ME HAS BEEN TROUBLED, AND WHAT MAY I SAY?

Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ  
 FATHER, SAVE ME FROM - THIS~HOUR? BUT BECAUSE OF  
 τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. **12.28** πάτερ, δόξασόν  
 THIS I CAME TO - THIS~HOUR. FATHER, GLORIFY

σου τὸ ὄνομα. ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ,  
 YOUR - NAME. CAME THEREFORE A VOICE OUT OF - HEAVEN,

Καὶ ἐδόξασα καὶ πάλιν δοξάσω. **12.29** ὁ οὖν  
 BOTH I GLORIFIED [IT] AND AGAIN I WILL GLORIFY [IT]. THEREFORE~THE

ὄχλος ὁ ἐστὼς καὶ ἀκούσας ἔλεγεν βροντῇν  
 CROWD, THE ONE HAVING STOOD AND HAVING HEARD, WERE SAYING, THUNDER

γεγονέναι, ἄλλοι ἔλεγον, Ἄγγελος αὐτῷ λελάληκεν.  
 HAS HAPPENED; OTHERS WERE SAYING, AN ANGEL HAS SPOKEN~TO HIM.

**12.30** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν, Οὐ δι' ἐμὲ ἡ  
 ANSWERED JESUS AND SAID, NOT BECAUSE OF ME -

φωνὴ αὕτη γέγονεν ἀλλὰ δι' ὑμᾶς. **12.31** νῦν  
 THIS~VOICE HAS COME BUT BECAUSE OF YOU\*. NOW

κρίσις ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ  
 JUDGMENT IS - OF THIS~WORLD, NOW THE RULER -

κόσμου τούτου ἐκβληθήσεται ἔξω· **12.32** καὶ ἐγὼ ἔαν  
 OF THIS~WORLD WILL BE CAST OUT; AND I IF

ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν.  
 I AM LIFTED UP FROM THE EARTH, I WILL DRAW~ALL MEN TO MYSELF.

**12.33** τοῦτο δὲ ἔλεγεν σημαίνων ποῖω θανάτῳ  
 AND~THIS HE WAS SAYING SIGNIFYING BY WHAT KIND OF DEATH

ἤμελλεν ἀποθνήσκειν. **12.34** ἀπεκρίθη οὖν αὐτῷ ὁ  
 HE WAS ABOUT TO DIE. THEN~ANSWERED HIM THE

ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ  
 CROWD, WE HEARD FROM THE LAW THAT THE

Χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς λέγεις σὺ ὅτι  
 CHRIST REMAINS INTO THE AGE, AND HOW DO YOU SAY THAT

δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς  
 IT IS NECESSARY [FOR] \*TO BE LIFTED UP \*THE \*SON - \*OF MAN? WHO

ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; **12.35** εἶπεν οὖν  
 IS THIS ONE, THE SON - OF MAN? SAID THEREFORE

αὐτοῖς ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον τὸ φῶς ἐν  
 TO THEM - JESUS, YET A LITTLE TIME THE LIGHT AMONG

ὑμῖν ἐστίν. περιπατεῖτε ὥς τὸ φῶς ἔχετε, ἵνα μὴ  
 YOU\* IS. WALK WHILE THE LIGHT YOU\* HAVE, LEST

<sup>26</sup>Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honor.

<sup>27</sup>“Now my soul is troubled. And what should I say—‘Father, save me from this hour’? No, it is for this reason that I have come to this hour. <sup>28</sup>Father, glorify your name.” Then a voice came from heaven, “I have glorified it, and I will glorify it again.” <sup>29</sup>The crowd standing there heard it and said that it was thunder. Others said, “An angel has spoken to him.” <sup>30</sup>Jesus answered, “This voice has come for your sake, not for mine. <sup>31</sup>Now is the judgment of this world; now the ruler of this world will be driven out. <sup>32</sup>And I, when I am lifted up from the earth, will draw all people to myself.” <sup>33</sup>He said this to indicate the kind of death he was to die. <sup>34</sup>The crowd answered him, “We have heard from the law that the Messiah<sup>s</sup> remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?” <sup>35</sup>Jesus said to them, “The light is with you for a little longer. Walk while you have the light, so that

<sup>7</sup> Other ancient authorities read *all things*

<sup>5</sup> Or *the Christ*

the darkness may not overtake you. If you walk in the darkness, you do not know where you are going.<sup>36</sup> While you have the light, believe in the light, so that you may become children of light.”

After Jesus had said this, he departed and hid from them.<sup>37</sup> Although he had performed so many signs in their presence, they did not believe in him.<sup>38</sup> This was to fulfill the word spoken by the prophet Isaiah:

“Lord, who has believed our message, and to whom has the arm of the Lord been revealed?”

<sup>39</sup>And so they could not believe, because Isaiah also said,

<sup>40</sup>“He has blinded their eyes and hardened their heart, so that they might not look with their eyes, and understand with their heart and turn—and I would heal them.”

<sup>41</sup>Isaiah said this because he saw his glory and spoke about him.<sup>42</sup> Nevertheless many, even of the authorities, believed in him. But because of the Pharisees they did not confess it, for fear that they would be put out of the synagogue;

<sup>†</sup> Other ancient witnesses read *when*

σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ  
DARKNESS OVERTAKES~YOU; AND THE ONE WALKING IN THE

σκοτία οὐκ οἶδεν ποῦ ὑπάγει. 12.36 ὥς τὸ φῶς  
DARKNESS DOES NOT KNOW WHERE HE IS GOING. WHILE THE LIGHT

ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς  
YOU HAVE, WALK IN THE LIGHT, THAT SONS OF LIGHT

γένησθε.

YOU MAY BECOME.

Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν  
THESE THINGS SPOKE JESUS, AND HAVING GONE AWAY,

ἐκρύβη ἀπ’ αὐτῶν. 12.37 Τοσαῦτα δὲ αὐτοῦ σημεῖα  
HE WAS HIDDEN FROM THEM. THOUGH~SO MANY SIGNS~HE

πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν,  
HAVING DONE BEFORE THEM THEY WERE NOT BELIEVING IN HIM,

12.38 ἵνα ὁ λόγος Ἰσαΐου τοῦ προφήτου πληρωθῇ  
THAT THE WORD OF ISAIAH THE PROPHET MAY BE FULFILLED

ὃν εἶπεν,  
WHICH SAID,

Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;  
LORD, WHO BELIEVED THE REPORT OF US?

καὶ ὁ βραχίον κυρίου τίνι ἀπεκαλύφθη;  
AND THE ARM OF [THE] LORD TO WHOM WAS [IT] REVEALED?

12.39 διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν  
THEREFORE THEY WERE NOT ABLE TO BELIEVE, BECAUSE AGAIN

εἶπεν Ἰσαΐας,  
SAID ISAIAH,

12.40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς  
HE HAS BLINDED THEIR - EYES

καὶ ἐπώρρωσεν αὐτῶν τὴν καρδίαν,  
AND HARDENED THEIR - HEART,

ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς  
THAT THEY MIGHT NOT SEE WITH THE EYES

καὶ νοήσωσιν τῇ καρδίᾳ καὶ στραφῶσιν,  
AND UNDERSTAND WITH THE HEART AND MIGHT TURN,

καὶ ἰάσομαι αὐτούς.  
AND I WILL CURE THEM.

12.41 ταῦτα εἶπεν Ἰσαΐας ὅτι εἶδεν τὴν δόξαν  
THESE THINGS ISAIAH~SPOKE BECAUSE HE SAW THE GLORY

αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ. 12.42 ὅμως  
OF HIM, AND HE SPOKE ABOUT HIM. NEVERTHELESS

μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν  
HOWEVER EVEN OF THE RULERS MANY BELIEVED

εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους  
IN HIM, BUT BECAUSE OF THE PHARISEES

οὐχ ὡμολόγουν ἵνα μὴ ἀποσυνάγωγαι  
THEY WERE NOT CONFESSING [HIM] LEST PUT AWAY FROM [THE] SYNAGOGUE

12:38 Isa. 53:1 LXX 12:40 Isa. 6:10 LXX 12:41 text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. ὅτε (when); KJV NEBmg NJBmg.

γένωνται· 12.43 ἡγάπησαν γὰρ τὴν δόξαν τῶν  
THEY SHOULD BECOME; FOR-THEY LOVED THE GLORY -

ἀνθρώπων μᾶλλον ἢπερ τὴν δόξαν τοῦ θεοῦ.  
OF MEN MORE THAN THE GLORY - OF GOD.

12.44 Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν, Ὁ πιστεύων  
BUT-JESUS CRIED OUT AND SAID, THE ONE BELIEVING

εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά  
IN ME DOES NOT BELIEVE IN ME BUT IN THE ONE HAVING SENT

με, 12.45 καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά  
ME, AND THE ONE SEEING ME SEES THE ONE HAVING SENT

με. 12.46 ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ  
ME. I A LIGHT INTO THE WORLD HAVE COME, THAT EVERYONE

πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ. 12.47 καὶ  
BELIEVING IN ME IN THE DARKNESS MAY NOT REMAIN. AND

ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ,  
IF ANYONE HEARS-MY - WORDS AND DOES NOT KEEP [THEM],

ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν  
I DO NOT JUDGE HIM. FOR-I DID NOT COME THAT I MAY JUDGE THE

κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. 12.48 ὁ  
WORLD, BUT THAT I MAY SAVE THE WORLD. THE ONE

ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει  
SETTING ME ASIDE AND NOT RECEIVING - THE WORDS OF ME HAS

τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα ἐκείνος  
THE ONE JUDGING HIM. THE WORD WHICH I SPOKE, THAT

κρινεῖ αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 12.49 ὅτι ἐγὼ ἐξ  
WILL JUDGE HIM ON THE LAST DAY. BECAUSE I OF

ἐμαντοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με  
MYSELF DID NOT SPEAK, BUT THE ONE HAVING SENT ME,

πατὴρ αὐτός μοι ἐντολὴν δέδωκεν τί εἵπω καὶ τί  
[THE] FATHER—<sup>1</sup>HE <sup>2</sup>TO ME <sup>3</sup>A COMMAND <sup>2</sup>HAS GIVEN WHAT I MAY SAY AND WHAT

λαλήσω. 12.50 καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ  
I MAY SPEAK. AND I KNOW THAT THE COMMAND OF HIM LIFE

αἰώνιος ἐστίν. ἃ οὖν ἐγὼ λαλῶ, καθὼς  
ETERNAL IS. WHAT THINGS THEREFORE I SPEAK, AS

εἶρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.  
HAS SPOKEN TO ME THE FATHER, SO I SPEAK.

<sup>43</sup>for they loved human glory more than the glory that comes from God.

44 Then Jesus cried aloud: "Whoever believes in me believes not in me but in him who sent me. <sup>45</sup>And whoever sees me sees him who sent me. <sup>46</sup>I have come as light into the world, so that everyone who believes in me should not remain in the darkness. <sup>47</sup>I do not judge anyone who hears my words and does not keep them, for I came not to judge the world, but to save the world. <sup>48</sup>The one who rejects me and does not receive my word has a judge; on the last day the word that I have spoken will serve as judge, <sup>49</sup>for I have not spoken on my own, but the Father who sent me has himself given me a commandment about what to say and what to speak. <sup>50</sup>And I know that his commandment is eternal life. What I speak, therefore, I speak just as the Father has told me."

## CHAPTER 13

13.1 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ  
NOW-BEFORE THE FEAST OF THE PASSOVER, HAVING KNOWN -

Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ  
JESUS THAT CAME HIS - HOUR THAT HE SHOULD PASS FROM -

κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους  
THIS~WORLD TO THE FATHER, HAVING LOVED HIS OWN

τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἡγάπησεν αὐτούς.  
- IN THE WORLD, TO [THE] END HE LOVED THEM.

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end.



<sup>2</sup>The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper <sup>3</sup>Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, <sup>4</sup>got up from the table, <sup>5</sup>took off his outer robe, and tied a towel around himself. <sup>6</sup>Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. <sup>6</sup>He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" <sup>7</sup>Jesus answered, "You do not know now what I am doing, but later you will understand." <sup>8</sup>Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." <sup>9</sup>Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" <sup>10</sup>Jesus said to him, "One who has bathed does not need to wash, except for the feet," but is entirely clean. And you<sup>u</sup> are clean, though not all of you." <sup>11</sup>For he knew who was to betray him; for this reason he said, "Not all of you are clean."

<sup>u</sup> Gk. from supper

<sup>v</sup> Other ancient authorities lack except for the feet

<sup>w</sup> The Greek word for you here is plural

**13.2** καὶ δείπνου γινομένου, τοῦ διαβόλου ἤδη  
AND SUPPER TAKING PLACE, THE DEVIL ALREADY

βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτόν  
HAVING PUT INTO THE HEART THAT HE SHOULD BETRAY HIM

Ἰούδας Σίμωνος Ἰσκαριώτου, **13.3** εἰδὼς ὅτι  
OF JUDAS SON OF SIMON OF ISCARIOT, [AND JESUS] HAVING KNOWN THAT

πάντα ἔδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας καὶ  
ALL THINGS GAVE HIM THE FATHER INTO THE(HIS) HANDS AND

ὅτι ἀπὸ θεοῦ ἐξηλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,  
THAT FROM GOD HE CAME FORTH AND TO - GOD IS GOING,

**13.4** ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια  
HE RISES FROM THE SUPPER AND PUTS [ASIDE] HIS GARMENTS

καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν· **13.5** εἶτα  
AND HAVING TAKEN A TOWEL HE GIRDED HIMSELF. THEN

βάλλει ὕδωρ εἰς τὸν νιπτῆρα καὶ ἤρξατο νίπτειν τοὺς  
HE PUTS WATER INTO THE BASIN AND BEGAN TO WASH THE

πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ  
FEET OF THE DISCIPLES AND TO WIPE [THEM] WITH THE TOWEL

ᾧ ἦν διεζωσμένος. **13.6** ἔρχεται οὖν πρὸς Σίμωνα  
WITH WHICH HE HAD BEEN GIRDED. HE COMES, THEN, TO SIMON

Πέτρον· λέγει αὐτῷ, Κύριε, σὺ μου νίπτεις τοὺς  
PETER. HE SAYS TO HIM, LORD, YOU MY WASH -

πόδας; **13.7** ἀπεκρίθη Ἰησοὺς καὶ εἶπεν αὐτῷ, Ὅ  
FEET? ANSWERED JESUS AND SAID TO HIM, WHAT

ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ  
I AM DOING YOU DO NOT PERCEIVE NOW, BUT YOU WILL UNDERSTAND AFTER

ταῦτα. **13.8** λέγει αὐτῷ Πέτρος, Οὐ μὴ νύψης  
THESE THINGS. SAYS TO HIM PETER, NEVER COULD YOU WASH

μου τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοὺς  
MY - FEET INTO THE AGE. JESUS-ANSWERED

αὐτῷ, Ἐὰν μὴ νύψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ.  
HIM, UNLESS I WASH YOU, YOU DO NOT HAVE A SHARE WITH ME.

**13.9** λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας  
SAYS TO HIM SIMON PETER, LORD, NOT THE FEET

μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.  
OF ME ONLY BUT ALSO THE(MY) HANDS AND THE(MY) HEAD.

**13.10** λέγει αὐτῷ ὁ Ἰησοὺς, Ὁ λελουμένος  
SAYS TO HIM - JESUS, THE ONE HAVING BEEN BATHED

οὐκ ἔχει χρεῖαν εἰ μὴ τοὺς πόδας νύψασθαι, ἀλλ'  
DOES NOT HAVE NEED EXCEPT THE(HIS) FEET TO WASH, BUT

ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ'  
IS CLEAN WHOLLY; AND YOU ARE CLEAN, BUT

οὐχὶ πάντες. **13.11** ᾔδει γὰρ τὸν παραδιδόντα αὐτόν·  
NOT ALL. FOR HE KNEW THE ONE BETRAYING HIM;

διὰ τοῦτο εἶπεν ὅτι Οὐχὶ πάντες καθαροὶ ἐστε.  
THEREFORE HE SAID, - NOT ALL ARE CLEAN.

**13:10** text: KJV ASV RSV NASB NIV NEBmg TEV NJB NRSV. var. οὐκ ἐχει χρεῖαν νύψασθαι (does not need to wash): ASVmg RSVmg NEB TEVmg NJB NRSVmg.

**13.12** Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν [καὶ]  
 WHEN THEREFORE HE WASHED THE FEET OF THEM AND  
 ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν  
 TOOK THE GARMENTS OF HIM AND RECLINED AGAIN, HE SAID  
 αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν; **13.13** ὑμεῖς  
 TO THEM, DO YOU KNOW WHAT I HAVE DONE TO YOU? YOU<sup>o</sup>  
 φωνεῖτέ με Ὁ διδάσκαλος καὶ Ὁ κύριος, καὶ καλῶς  
 CALL ME THE TEACHER AND THE LORD, AND WELL  
 λέγετε, εἰμὶ γάρ. **13.14** εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς  
 YOU SAY, FOR-I AM. IF THEREFORE I WASHED YOUR<sup>o</sup> -  
 πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς  
 FEET [BEING] THE LORD AND THE TEACHER, YOU<sup>o</sup> ~ ALSO  
 ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας·  
 OUGHT OF ONE ANOTHER TO WASH THE FEET.  
**13.15** ὑποδείγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ  
 FOR-AN EXAMPLE I GAVE YOU<sup>o</sup> THAT AS I  
 ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε. **13.16** ἀμὴν ἀμὴν  
 DID TO YOU<sup>o</sup> ALSO YOU<sup>o</sup> MAY DO. TRULY, TRULY  
 λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου  
 I SAY TO YOU<sup>o</sup>, A SLAVE ~ IS NOT GREATER [THAN] THE LORD  
 αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος  
 OF HIM, NOR A SENT ONE GREATER [THAN] THE ONE HAVING SENT  
 αὐτόν. **13.17** εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν  
 HIM. IF THESE THINGS YOU<sup>o</sup> KNOW, YOU<sup>o</sup> ARE ~ BLESSED IF  
 ποιῆτε αὐτά. **13.18** οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ  
 YOU<sup>o</sup> DO THEM. NOT ABOUT ALL OF YOU<sup>o</sup> I SPEAK (I  
 οἶδα τίνας ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ  
 KNOW WHOM I CHOSE); BUT THAT THE SCRIPTURE  
 πληρωθῇ, Ὁ τρώγων μου τὸν ἄρτον ἐπήρεν ἐπ'  
 MAY BE FULFILLED, THE ONE EATING MY - BREAD LIFTED UP AGAINST  
 ἐμὲ τὴν πτέρναν αὐτοῦ. **13.19** ἀπ' ἄρτι λέγω ὑμῖν  
 ME THE HEEL OF HIM. FROM NOW [ON] I TELL YOU<sup>o</sup>  
 πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὅτι  
 BEFORE THE OCCURRENCE, THAT YOU<sup>o</sup> MAY BELIEVE WHEN IT OCCURS THAT  
 ἐγὼ εἰμι. **13.20** ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ  
 I AM [HE]. TRULY, TRULY I SAY TO YOU<sup>o</sup>, THE ONE  
 λαμβάνων ἄν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ  
 RECEIVING WHOMEVER I MAY SEND RECEIVES ~ ME, AND ~ THE ONE  
 ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.  
 RECEIVING ~ ME RECEIVES THE ONE HAVING SENT ME.  
**13.21** Ταῦτα εἰπὼν [ὁ] Ἰησοῦς ἐταράχθη τῷ  
 THESE THINGS HAVING SAID, - JESUS WAS TROUBLED IN THE (HIS)  
 πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν, Ἀμὴν ἀμὴν  
 SPIRIT AND HE TESTIFIED AND SAID, TRULY, TRULY  
 λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.  
 I SAY TO YOU<sup>o</sup> THAT ONE OF YOU<sup>o</sup> WILL BETRAY ME.

12 After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you?" 13 You call me Teacher and Lord—and you are right, for that is what I am. 14 So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. 15 For I have set you an example, that you also should do as I have done to you. 16 Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. 17 If you know these things, you are blessed if you do them. 18 I am not speaking of all of you; I know whom I have chosen. But it is to fulfill the scripture, "The one who ate my bread<sup>y</sup> has lifted his heel against me." 19 I tell you this now, before it occurs, so that when it does occur, you may believe that I am he.<sup>z</sup> 20 Very truly, I tell you, whoever receives one whom I send receives me; and whoever receives me receives him who sent me."

21 After saying this Jesus was troubled in spirit, and declared, "Very truly, I tell you, one of you will betray me."

<sup>x</sup> Gk slaves

<sup>y</sup> Other ancient witnesses read ate bread with me

<sup>z</sup> Gk I am

<sup>22</sup>The disciples looked at one another, uncertain of whom he was speaking. <sup>23</sup>One of his disciples—the one whom Jesus loved—was reclining next to him;

<sup>24</sup>Simon Peter therefore motioned to him to ask Jesus of whom he was speaking.

<sup>25</sup>So while reclining next to Jesus, he asked him, “Lord, who is it?” <sup>26</sup>Jesus answered, “It is the one to whom I give this piece of bread when I have dipped it in the dish.” <sup>27</sup>So when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot. <sup>28</sup>After he received the piece of bread, Satan entered into him. Jesus said to him, “Do quickly what you are going to do.” <sup>29</sup>Now no one at the table knew why he said this to him. <sup>30</sup>Some thought that, because Judas had the common purse, Jesus was telling him, “Buy what we need for the festival”; or, that he should give something to the poor. <sup>31</sup>So, after receiving the piece of bread, he immediately went out. And it was night.

<sup>31</sup> When he had gone out, Jesus said, “Now the Son of Man has been glorified, and God has been glorified in him. <sup>32</sup>If God has been glorified in him, <sup>33</sup>God will also glorify him in himself

<sup>a</sup> Gk. *dipped it*

<sup>b</sup> Other ancient authorities read *Judas Iscariot son of Simon*; others, *Judas son of Simon from Kar-yat* (Kerioth)

<sup>c</sup> Gk. *After the piece of bread*

<sup>d</sup> Other ancient authorities lack *If God has been glorified in him*

**13.22** ἐβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι  
WERE LOOKING AT ONE ANOTHER THE DISCIPLES, BEING UNCERTAIN

περὶ τίνος λέγει. **13.23** ἦν ἀνακείμενος εἰς ἐκ τῶν  
ABOUT WHOM HE SPEAKS. WAS RECLINING ONE OF THE

μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ  
DISCIPLES OF HIM ON THE BOSOM - OF JESUS, WHOM <sup>2</sup>LOVED -

Ἰησοῦς. **13.24** νεύει οὖν τούτῳ Σίμων Πέτρος  
<sup>1</sup>JESUS. <sup>4</sup>NODS <sup>1</sup>THEREFORE <sup>5</sup>TO THIS ONE <sup>2</sup>SIMON <sup>3</sup>PETER

πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει.  
TO ASK WHO IT MAY BE ABOUT WHOM HE SPEAKS.

**13.25** ἀναπεσὼν οὖν ἐκεῖνος οὕτως ἐπὶ τὸ στήθος  
HAVING LEANED BACK, THEN, THAT ONE THUS ON THE BREAST

τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἐστίν;  
- OF JESUS SAYS TO HIM, LORD, WHO IS [IT]?

**13.26** ἀποκρίνεται [ὁ] Ἰησοῦς, Ἐκεῖνός ἐστιν ᾧ ἐγὼ  
ANSWERS - JESUS, THAT ONE IT IS TO WHOM I

βάψω τὸ ψωμίον καὶ δώσω αὐτῷ. βάψας οὖν  
WILL DIP THE MORSEL AND WILL GIVE TO HIM. HAVING DIPPED THEREFORE

τὸ ψωμίον [λαμβάνει καὶ] δίδωσιν Ἰούδα Σίμωνος  
THE MORSEL HE TAKES AND GIVES TO JUDAS [THE SON] OF SIMON

Ἰσκαριώτου. **13.27** καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν  
OF ISCARIOT. AND AFTER THE MORSEL THEN ENTERED

εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς,  
INTO THAT MAN - SATAN. SAYS THEREFORE TO HIM - JESUS,

Ὅ ποιεῖς ποίησον τάχιον. **13.28** τοῦτο [δὲ] οὐδεὶς  
THAT WHICH YOU DO DO QUICKLY. BUT~THIS NO ONE

ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν  
KNEW OF THE ONES RECLINING FOR WHAT [PURPOSE] HE SPOKE

αὐτῷ. **13.29** τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον  
TO HIM. FOR~SOME WERE THINKING, SINCE THE MONEY BOX

εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ [ὁ] Ἰησοῦς, Ἀγόρασον  
HAD JUDAS, THAT SAYS TO HIM - JESUS, BUY

ὦν χρεῖαν ἔχομεν εἰς τὴν ἐορτὴν, ἢ τοῖς  
THE THINGS OF WHICH WE HAVE~NEED FOR THE FEAST, OR TO THE

πτωχοῖς ἵνα τι δῶ. **13.30** λαβὼν οὖν  
POOR THAT SOMETHING HE SHOULD GIVE. HAVING TAKEN THEREFORE

τὸ ψωμίον ἐκεῖνος ἐξῆλθεν εὐθύς. ἦν δὲ νύξ.  
THE MORSEL THAT MAN WENT OUT IMMEDIATELY; AND~IT WAS NIGHT.

**13.31** Ὅτε οὖν ἐξῆλθεν, λέγει Ἰησοῦς, Νῦν  
WHEN THEREFORE HE WENT OUT, JESUS~SAYS, NOW

ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς  
WAS (IS) GLORIFIED THE SON - OF MAN, AND - GOD

ἐδοξάσθη ἐν αὐτῷ. **13.32** [εἰ ὁ θεὸς ἐδοξάσθη ἐν  
WAS (IS) GLORIFIED IN HIM. IF - GOD WAS (IS) GLORIFIED IN

αὐτῷ] καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ  
HIM, BOTH - GOD WILL GLORIFY HIM IN HIMSELF AND

εὐθὺς δοξάσει αὐτόν. **13.33** τεκνία, ἔτι μικρὸν  
IMMEDIATELY HE WILL GLORIFY HIM. CHILDREN, YET A LITTLE WHILE

μεθ' ὑμῶν εἰμι· ζητήσετέ με, καὶ καθὼς εἶπον τοῖς  
WITH YOU<sup>a</sup> I AM; YOU<sup>a</sup> WILL SEEK ME, AND AS I SAID TO THE

Ἰουδαίοις ὅτι Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε  
JEWS, - WHERE I GO AWAY YOU<sup>a</sup> ARE NOT ABLE

ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι. **13.34** ἐντολὴν καινὴν  
TO COME, ALSO TO YOU<sup>a</sup> I SAY NOW. A NEW~COMMAND

δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα  
I GIVE TO YOU<sup>a</sup>, THAT YOU<sup>a</sup> LOVE ONE ANOTHER— AS I LOVED

ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. **13.35** ἐν τούτῳ  
YOU<sup>a</sup> THAT ALSO YOU<sup>a</sup> LOVE ONE ANOTHER. BY THIS

γνώσονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστέ, ἐὰν  
WILL KNOW ALL MEN THAT MY DISCIPLES YOU<sup>a</sup> ARE, IF

ἀγάπην ἔχητε ἐν ἀλλήλοις.  
LOVE YOU<sup>a</sup> HAVE AMONG ONE ANOTHER.

**13.36** Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις;  
SAYS TO HIM SIMON PETER, LORD, WHERE DO YOU GO?

ἀπεκρίθη [αὐτῷ] Ἰησοῦς, Ὅπου ὑπάγω οὐ δύνασαι  
ANSWERED HIM JESUS, WHERE I GO YOU ARE NOT ABLE

μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον.  
<sup>2</sup>ME <sup>3</sup>NOW <sup>1</sup>TO FOLLOW, BUT~YOU WILL FOLLOW LATER.

**13.37** λέγει αὐτῷ ὁ Πέτρος, Κύριε, διὰ τί οὐ δύναμαί  
SAYS TO HIM - PETER, LORD, WHY AM I NOT ABLE

σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ  
TO FOLLOW~YOU NOW? THE LIFE OF ME FOR YOU

θήσω. **13.38** ἀποκρίνεται Ἰησοῦς, Τὴν ψυχὴν σου  
I WILL LAY DOWN. ANSWERS JESUS, THE LIFE OF YOU

ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι,  
FOR ME WILL YOU LAY DOWN? TRULY, TRULY I SAY TO YOU,

οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.  
NEVER [WILL] A COCK CROW UNTIL YOU DENY ME THREE TIMES.

and will glorify him at once.

<sup>33</sup>Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, 'Where I am going, you cannot come.'<sup>34</sup>I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another.<sup>35</sup>By this everyone will know that you are my disciples, if you have love for one another."

<sup>36</sup>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 afterward."<sup>37</sup>Peter said to him, "Lord, why can I not follow you now? I will lay down my life for you."<sup>38</sup>Jesus answered, "Will you lay down your life for me? Very truly, I tell you, before the cock crows, you will have denied me three times.

## CHAPTER 14

**14.1** Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς  
LET NOT BE TROUBLED YOUR<sup>a</sup> - HEART; YOU<sup>a</sup> BELIEVE IN

τὸν θεὸν καὶ εἰς ἐμὲ πιστεύετε. **14.2** ἐν τῇ οἰκίᾳ τοῦ  
- GOD, ALSO IN ME BELIEVE. IN THE HOUSE OF THE

πατρός μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἂν  
FATHER OF ME MANY~ROOMS THERE ARE; BUT~IF NOT, WOULD I HAVE TOLD

ὑμῖν ὅτι πορεύομαι ἐτοιμάσαι τόπον ὑμῖν; **14.3** καὶ  
YOU<sup>a</sup> THAT I GO TO PREPARE A PLACE FOR YOU<sup>a</sup>? AND

ἐὰν πορευθῶ καὶ ἐτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι  
IF I GO AND PREPARE A PLACE FOR YOU<sup>a</sup>, AGAIN I AM COMING

καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτὸν, ἵνα ὅπου  
AND WILL RECEIVE YOU<sup>a</sup> TO MYSELF, THAT WHERE

"Do not let your hearts be troubled. Believe in God, believe also in me. <sup>2</sup>In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you?<sup>3</sup>And if I go and prepare a place for you, I will come again and will take you to myself, so that where

<sup>a</sup> Or You believe

<sup>f</sup> Or If it were not so, I would have told you; for I go to prepare a place for you



I am, there you may be also.

<sup>4</sup>And you know the way to the place where I am going.”<sup>5</sup> Thomas said to him, “Lord, we do not know where you are going. How can we know the way?”

<sup>6</sup>Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me.

<sup>7</sup>If you know me, you will know<sup>a</sup> my Father also. From now on you do know him and have seen him.”

8 Philip said to him, “Lord, show us the Father, and we will be satisfied.”

<sup>9</sup>Jesus said to him, “Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’?”<sup>10</sup>Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works.

<sup>11</sup>Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves. <sup>12</sup>Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. <sup>13</sup>I will do whatever you ask in my

<sup>a</sup> Other ancient authorities read *Where I am going you know, and the way you know*

<sup>b</sup> Other ancient authorities read *If you had known me, you would have known*

εἰμι ἐγὼ καὶ ὑμεῖς ἦτε. 14.4 καὶ ὅπου [ἐγὼ] ὑπάγω  
I-AM ALSO YOU MAY BE AND WHERE I GO

οἴδατε τὴν ὁδόν. 14.5 Λέγει αὐτῷ Θωμᾶς, Κύριε,  
YOU KNOW THE WAY SAYS TO HIM THOMAS, LORD,

οὐκ οἶδामεν ποῦ ὑπάγεις· πῶς δυνάμεθα τὴν ὁδὸν  
WE DO NOT KNOW WHERE YOU GO; HOW ARE WE ABLE THE WAY

εἰδέναι; 14.6 λέγει αὐτῷ [ὁ] Ἰησοῦς, Ἐγὼ εἰμι ἡ  
TO KNOW? SAYS TO HIM - JESUS, I AM THE

ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς  
WAY AND THE TRUTH AND THE LIFE; NO ONE COMES TO

τὸν πατέρα εἰ μὴ δι’ ἐμοῦ. 14.7 εἰ ἔγνων κατέμε,  
THE FATHER EXCEPT THROUGH ME IF YOU HAVE KNOWN ME,

καὶ τὸν πατέρα μου ἄν γνώσεσθε· καὶ ἀπ’ ἄρτι  
ALSO THE FATHER OF ME YOU WILL KNOW; AND FROM NOW [ON]

γινώσκετε αὐτὸν καὶ ἑώρακατε αὐτόν. 14.8 λέγει αὐτῷ  
YOU KNOW HIM AND HAVE SEEN HIM SAYS TO HIM

Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ  
PHILIP, LORD, SHOW US THE FATHER, AND IT IS ENOUGH

ἡμῖν. 14.9 λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνον μεθ’  
FOR US SAYS TO HIM - JESUS, SO LONG A TIME WITH

ὑμῶν εἰμι καὶ οὐκ ἐγνωνκᾶς με, Φίλιππε; ὁ  
YOU I AM AND YOU HAVE NOT KNOWN ME, PHILIP? THE ONE

ἑώρακῶς ἐμὲ ἑώρακεν τὸν πατέρα· πῶς σὺ λέγεις,  
HAVING SEEN ME HAS SEEN THE FATHER; HOW DO YOU SAY,

Δεῖξον ἡμῖν τὸν πατέρα; 14.10 οὐ πιστεύεις ὅτι ἐγὼ ἐν  
SHOW US THE FATHER? DO YOU NOT BELIEVE THAT I [AM] IN

τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; τὰ ῥήματα  
THE FATHER AND THE FATHER IN ME IS? THE WORDS

ἃ ἐγὼ λέγω ὑμῖν ἀπ’ ἐμαυτοῦ οὐ λαλῶ, ὁ δὲ  
WHICH I SPEAK TO YOU FROM MYSELF I DO NOT SPEAK, BUT THE

πατὴρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ.  
FATHER IN ME ABIDING DOES THE WORKS OF HIM.

14.11 πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ  
BELIEVE ME THAT I [AM] IN THE FATHER AND THE

πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ  
FATHER IN ME; BUT IF NOT, BECAUSE OF THE WORKS THEMSELVES

πιστεύετε. 14.12 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων  
BELIEVE TRULY, TRULY I SAY TO YOU, THE ONE BELIEVING

εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεινος ποιήσει καὶ  
IN ME THE WORKS WHICH I DO ALSO THAT ONE WILL DO AND

μεῖζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα  
GREATER [THAN] THESE HE WILL DO, BECAUSE I TO THE FATHER

πορεύομαι. 14.13 καὶ ὅτι ἂν αἰτήσητε ἐν τῷ ὀνόματί  
AM GOING AND WHATEVER YOU ASK IN THE NAME

14.7a text: NIVmg NEBmg TEV NJB NRSV. var. ἐγνώκετε (had known): KJV ASV RSV NASB NIV NEB TEVmg NJBmg NRSVmg. 14.7b text: NIVmg NEBmg TEV NJB NRSV. var. ἐγνώκετε ἂν (you would have known) and αὐ εἶδετε (you would have perceived): KJV ASV RSV NASB NIV NEB TEVmg NJBmg NRSVmg.

μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ  
OF ME THIS WILL I DO, THAT MAY BE GLORIFIED THE FATHER IN THE  
νῷ· 14.14 εἰάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου  
SON; IF ANYTHING YOU<sup>s</sup> ASK ME IN THE NAME OF ME

ἐγὼ ποιήσω.

I WILL DO [IT].

14.15 Ἐὰν ἀγαπάτε με τὰς ἐντολάς τὰς ἐμὰς  
IF YOU<sup>s</sup> LOVE ME, THE COMMANDS - OF ME

τηρήσετε· 14.16 κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον  
YOU<sup>s</sup> WILL KEEP; AND I WILL ASK THE FATHER AND ANOTHER

παράκλητον δώσει ὑμῖν, ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα  
ENCOURAGER HE WILL GIVE YOU<sup>s</sup>, THAT WITH YOU<sup>s</sup> INTO THE AGE

ᾧ, 14.17 τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος  
HE MAY BE, THE SPIRIT - OF TRUTH, WHICH THE WORLD

οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ  
IS NOT ABLE TO RECEIVE, BECAUSE IT DOES NOT SEE IT(HIM) NOR

γινώσκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν  
KNOW (HIM); YOU<sup>s</sup> KNOW IT(HIM), BECAUSE WITH YOU<sup>s</sup>

μένει καὶ ἐν ὑμῖν ἔσται· 14.18 οὐκ ἀφήσω ὑμὰς  
HE REMAINS AND IN YOU<sup>s</sup> HE WILL BE. I WILL NOT LEAVE YOU<sup>s</sup>

ὀρφανούς, ἔρχομαι πρὸς ὑμὰς. 14.19 ἔτι μικρὸν καὶ  
ORPHANS, I AM COMING TO YOU<sup>s</sup>. YET A LITTLE [TIME] AND

ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με,  
THE WORLD ME NO LONGER SEES, BUT~YOU<sup>s</sup> SEE ME;

ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε. 14.20 ἐν ἐκείνῃ τῇ  
BECAUSE I LIVE ALSO YOU<sup>s</sup> WILL LIVE. ON THAT -

ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ  
DAY YOU<sup>s</sup>~WILL KNOW THAT I[AM] IN THE FATHER OF ME AND

ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν. 14.21 ὁ ἔχων τὰς  
YOU<sup>s</sup> IN ME AND I IN YOU<sup>s</sup>. THE ONE HAVING THE

ἐντολάς μου καὶ τηρῶν αὐτάς ἐκεῖνός ἐστιν ὁ  
COMMANDS OF ME AND KEEPING THEM THAT ONE IS THE ONE

ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ  
LOVING ME; AND~THE ONE LOVING ME WILL BE LOVED BY THE

πατρός μου, κἀγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω  
FATHER OF ME, AND I WILL LOVE HIM AND WILL MANIFEST

αὐτῷ ἐμάντον. 14.22 Λέγει αὐτῷ Ἰούδας, οὐχ ὁ  
MYSELF~TO HIM. SAYS TO HIM JUDAS, NOT -

Ἰσκαριώτης, Κύριε, [καὶ] τί γέγονεν ὅτι ἡμῖν  
ISCARIOT, LORD, AND WHAT HAS OCCURRED THAT TO US

μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ;  
YOU ARE ABOUT TO MANIFEST YOURSELF AND NOT TO THE WORLD?

14.23 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις  
ANSWERED JESUS AND SAID TO HIM, IF ANYONE

ἀγαπᾷ με τὸν λόγον μου τηρήσει καὶ ὁ πατήρ μου  
LOVES ME THE WORD OF ME HE WILL KEEP AND THE FATHER OF ME

name, so that the Father may be glorified in the Son. <sup>14</sup>If in my name you ask me<sup>i</sup> for anything, I will do it.

<sup>15</sup>“If you love me, you will keep<sup>j</sup> my commandments. <sup>16</sup>And I will ask the Father, and he will give you another Advocate,<sup>k</sup> to be with you forever. <sup>17</sup>This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in<sup>l</sup> you.

<sup>18</sup>“I will not leave you orphaned; I am coming to you. <sup>19</sup>In a little while the world will no longer see me, but you will see me; because I live, you also will live.

<sup>20</sup>On that day you will know that I am in my Father, and you in me, and I in you.

<sup>21</sup>They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them.” <sup>22</sup>Judas (not Iscariot) said to him, “Lord, how is it that you will reveal yourself to us, and not to the world?” <sup>23</sup>Jesus answered him, “Those who love me will keep my word, and my Father

<sup>i</sup> Other ancient authorities lack me

<sup>j</sup> Other ancient authorities read me, keep

<sup>k</sup> Or Helper

<sup>l</sup> Or among

will love them, and we will come to them and make our home with them. <sup>24</sup>Whoever does not love me does not keep my words; and the word that you hear is not mine, but is from the Father who sent me.

<sup>25</sup>“I have said these things to you while I am still with you. <sup>26</sup>But the Advocate,” the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. <sup>27</sup>Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid. <sup>28</sup>You heard me say to you, ‘I am going away, and I am coming to you.’ If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I. <sup>29</sup>And now I have told you this before it occurs, so that when it does occur, you may believe. <sup>30</sup>I will no longer talk much with you, for the ruler of this world is coming. He has no power over me; <sup>31</sup>but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us be on our way.

<sup>m</sup>Or Helper

ἀγαπήσει αὐτὸν καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ  
WILL LOVE HIM AND TO HIM WE WILL COME AND

μονὴν παρ’ αὐτῷ ποιησόμεθα. 14.24 ὁ μὴ  
A DWELLING PLACE WITH HIM WE WILL MAKE. THE ONE NOT

ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος  
LOVING ME, THE WORDS OF ME DOES NOT KEEP. AND THE WORD

ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με  
WHICH YOU<sup>m</sup> HEAR IS NOT MINE BUT <sup>1</sup>OF THE <sup>3</sup>HAVING SENT <sup>4</sup>ME

πατρός.  
<sup>2</sup>FATHER.

14.25 Ταῦτα λελάληκα ὑμῖν παρ’ ὑμῖν μένων·  
THESE THINGS I HAVE TOLD YOU<sup>m</sup> <sup>2</sup>WITH <sup>3</sup>YOU <sup>1</sup>[WHILE] ABIDING;

14.26 ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ  
BUT~THE ENCOURAGER, THE <sup>2</sup>SPIRIT - <sup>1</sup>HOLY, WHICH

πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος  
WILL SEND THE FATHER IN THE NAME OF ME, THAT ONE

ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα  
WILL TEACH~YOU<sup>m</sup> ALL THINGS AND WILL REMIND YOU<sup>m</sup> [OF] ALL THINGS

ἃ εἶπον ὑμῖν [ἐγώ]. 14.27 Εἰρήνην ἀφήμι ὑμῖν,  
WHICH <sup>2</sup>TOLD <sup>3</sup>YOU<sup>m</sup> <sup>1</sup>I, PEACE I LEAVE TO YOU<sup>m</sup>,

εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος  
PEACE - OF ME I GIVE TO YOU<sup>m</sup>; NOT AS THE WORLD

δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ  
GIVES I GIVE TO YOU. LET NOT BE TROUBLED YOUR<sup>m</sup> -

καρδία μηδὲ δειλιάτω. 14.28 ἤκουσατε ὅτι ἐγώ  
HEART NOR LET IT BE COWARDLY. YOU<sup>m</sup> HEARD THAT I

εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ  
TOLD YOU<sup>m</sup>, I AM GOING AND I AM COMING TO YOU<sup>m</sup>. IF

ἡγαπᾶτέ με ἐχάρητε ἅν ὅτι πορεύομαι πρὸς  
YOU<sup>m</sup> WERE LOVING ME YOU<sup>m</sup> WOULD HAVE REJOICED BECAUSE I GO TO

τὸν πατέρα, ὅτι ὁ πατήρ μείζων μου ἔστιν.  
THE FATHER, FOR THE FATHER GREATER [THAN] ME IS.

14.29 καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν  
AND NOW I HAVE TOLD YOU<sup>m</sup> BEFORE IT HAPPENS, THAT WHEN

γένηται πιστεύσητε. 14.30 οὐκέτι πολλὰ λαλήσω μεθ’  
IT HAPPENS YOU<sup>m</sup> MAY BELIEVE. NO LONGER MANY THINGS I WILL SPEAK WITH

ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ  
YOU<sup>m</sup>, FOR~IS COMING THE <sup>2</sup>OF THE <sup>3</sup>WORLD <sup>1</sup>RULER; AND IN ME

οὐκ ἔχει οὐδέν, 14.31 ἀλλ’ ἵνα γνῶ ὁ  
HE DOES NOT HAVE ANYTHING. BUT IN ORDER THAT MAY KNOW THE

κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό  
WORLD THAT I LOVE THE FATHER, AND AS COMMANDED

μοι ὁ πατήρ, οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν  
ME THE FATHER, SO I DO. ARISE, LET US GO

ἐντεῦθεν.  
FROM HERE.

**15.1** Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινὴ καὶ ὁ πατήρ  
I AM THE VINE, THE TRUE ONE, AND THE FATHER

μου ὁ γεωργὸς ἐστίν. **15.2** πᾶν κλήμα ἐν ἐμοὶ μὴ  
OF ME THE VINEDRESSER IS. EVERY BRANCH IN ME NOT

φέρων καρπὸν αἶρει αὐτό, καὶ πᾶν τὸ  
BEARING FRUIT HE TAKES IT, AND EVERY [BRANCH] -

καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν πλείονα  
BEARING~FRUIT HE PRUNES IT THAT MUCH~FRUIT

φέρη. **15.3** ἤδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν  
IT MAY BEAR. ALREADY YOU\* ARE~CLEAN BECAUSE OF THE

λόγον ὃν λελάληκα ὑμῖν. **15.4** μέινετε ἐν ἐμοί, κἀγὼ  
WORD WHICH I HAVE SPOKEN TO YOU\*; REMAIN IN ME, AND I

ἐν ὑμῖν. καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν  
IN YOU\*. AS THE BRANCH IS NOT ABLE TO BEAR~FRUIT

ἄφ' ἑαυτοῦ ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ  
FROM ITSELF UNLESS IT REMAINS ON THE VINE, SO NEITHER

ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε. **15.5** ἐγὼ εἰμι ἡ  
YOU\* UNLESS IN ME YOU\* REMAIN. I AM THE

ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ  
VINE, YOU\* [ARE] THE BRANCHES. THE ONE REMAINING IN ME

κἀγὼ ἐν αὐτῷ οὗτος φέρει καρπὸν πολὺν, ὅτι  
AND I IN HIM THIS ONE BEARS MUCH~FRUIT, BECAUSE

χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. **15.6** ἐὰν μὴ  
APART FROM ME YOU\* ARE NOT ABLE TO DO ANYTHING. UNLESS

τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα  
SOMEONE REMAINS IN ME, HE WAS (IS) CAST OUT AS THE BRANCH

καὶ ἐξηράνθη καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ  
AND WAS (IS) DRIED UP AND THEY GATHER THEM AND INTO THE FIRE

βάλλουσιν καὶ καίεται. **15.7** ἐὰν μένητε ἐν ἐμοὶ  
THEY THROW [THEM] AND THEY ARE BURNED. IF YOU\* REMAIN IN ME

καὶ τὰ ῥήματά μου ἐν ὑμῖν μένῃ, ὃ ἐὰν θέλητε  
AND THE WORDS OF ME IN YOU\* REMAIN, WHATEVER YOU\* WANT

αἰτήσασθε, καὶ γενήσεται ὑμῖν. **15.8** ἐν τούτῳ  
ASK, AND IT WILL BE DONE FOR YOU\*. BY THIS

ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε  
WAS (IS) GLORIFIED THE FATHER OF ME, THAT MUCH~FRUIT YOU\* BEAR

καὶ γένησθε ἐμοὶ μαθηταί. **15.9** καθὼς ἠγάπησέν με  
AND YOU\* BE TO ME DISCIPLES. AS LOVED ME

ὁ πατήρ, κἀγὼ ὑμᾶς ἠγάπησα· μένῃτε ἐν τῇ ἀγάπῃ  
THE FATHER, SO I LOVED~YOU\*; REMAIN IN THE LOVE

τῇ ἐμῇ. **15.10** ἐὰν τὰς ἐντολάς μου τηρήσητε,  
- OF ME. IF THE COMMANDS OF ME YOU\* KEEP,

μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολάς  
YOU\* WILL REMAIN IN THE LOVE OF ME, AS I THE COMMANDS

"I am the true vine, and my Father is the vinegrower.

<sup>2</sup>He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes<sup>a</sup> to make it bear more fruit. <sup>3</sup>You have already been cleansed<sup>d</sup> by the word that I have spoken to you. <sup>4</sup>Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. <sup>5</sup>I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. <sup>6</sup>Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. <sup>7</sup>If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. <sup>8</sup>My Father is glorified by this, that you bear much fruit and become<sup>e</sup> my disciples. <sup>9</sup>As the Father has loved me, so I have loved you; abide in my love. <sup>10</sup>If you keep my commandments, you will abide in my love, just as I have kept my Father's

<sup>a</sup> The same Greek root refers to pruning and cleansing

<sup>e</sup> Or be



commandments and abide in his love. <sup>11</sup>I have said these things to you so that my joy may be in you, and that your joy may be complete.

<sup>12</sup>“This is my commandment, that you love one another as I have loved you.

<sup>13</sup>No one has greater love than this, to lay down one’s life for one’s friends. <sup>14</sup>You are my friends if you do what I command you. <sup>15</sup>I do not

call you servants<sup>p</sup> any longer, because the servant<sup>q</sup> does not know what the

master is doing; but I have called you friends, because I

have made known to you everything that I have heard from my Father. <sup>16</sup>You did

not choose me but I chose you. And I appointed you to

go and bear fruit, fruit that will last, so that the Father

will give you whatever you ask him in my name. <sup>17</sup>I am

giving you these commands so that you may love one another.

<sup>18</sup>“If the world hates you, be aware that it hated

me before it hated you. <sup>19</sup>If you belonged to the world,<sup>r</sup>

the world would love you as its own. Because you

do not belong to the world, but I have chosen you out of the world—therefore the world hates you.

<sup>p</sup> Gk. slaves

<sup>q</sup> Gk. slave

<sup>r</sup> Gk. were of the world

τοῦ πατρός μου τητήρηκα καὶ μένω αὐτοῦ ἐν τῇ  
OF THE FATHER OF ME HAVE KEPT AND I REMAIN IN~HIS

ἀγάπῃ.  
LOVE.

**15.11** Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν  
THESE THINGS I HAVE SPOKEN TO YOU\* THAT THE JOY - OF ME IN

ὑμῖν ᾗ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. **15.12** αὕτη  
YOU\* MAY BE AND THE JOY OF YOU\* MAY BE MADE FULL. THIS

ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς  
IS THE COMMAND - OF ME, THAT YOU\* LOVE ONE ANOTHER AS

ἡγάπησα ὑμᾶς. **15.13** μείζονα ταύτης ἀγάπῃν  
I LOVED YOU\*. GREATER LOVE~THAN THIS

οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ  
HAS~NO ONE, THAT SOMEONE THE LIFE OF HIM HE LAY DOWN FOR

τῶν φίλων αὐτοῦ. **15.14** ὑμεῖς φίλοι μου ἐστε εἰάν  
THE FRIENDS OF HIM. YOU\* FRIENDS OF ME ARE IF

ποιήτε ἃ ἐγὼ ἐντέλλομαι ὑμῖν. **15.15** οὐκέτι  
YOU\* DO THE THINGS WHICH I COMMAND YOU\*. NO LONGER

λέγω ὑμᾶς δούλους, ὅτι ὁ δούλος οὐκ οἶδεν τί  
DO I CALL YOU\* SLAVES, BECAUSE THE SLAVE DOES NOT KNOW WHAT

ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι  
DOES HIS - LORD; BUT~YOU\* I HAVE CALLED FRIENDS, BECAUSE

πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισα  
ALL THINGS WHICH I HEARD FROM THE FATHER OF ME I MADE KNOWN

ὑμῖν. **15.16** οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ’ ἐγὼ  
TO YOU\*. NOT YOU\* CHOSE~ME, BUT I

ἐξελεξάμην ὑμᾶς καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε  
CHOSE YOU\* AND APPOINTED YOU\* THAT YOU GO

καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα  
AND BEAR~FRUIT AND THE FRUIT OF YOU\* REMAINS THAT

ὅτι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου  
WHATEVER YOU\* ASK THE FATHER IN THE NAME OF ME

δῶ ὑμῖν. **15.17** ταῦτα ἐντέλλομαι ὑμῖν, ἵνα  
HE MAY GIVE TO YOU\*. THESE THINGS I COMMAND YOU\*, THAT

ἀγαπᾶτε ἀλλήλους.  
YOU\* LOVE ONE ANOTHER.

**15.18** Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ  
IF THE WORLD HATES~YOU\*, KNOW THAT ME

πρῶτον ὑμῶν μεμίσηκεν. **15.19** εἰ ἐκ τοῦ κόσμου  
BEFORE YOU\* IT HAS HATED. IF OF THE WORLD

ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ  
YOU\* WERE, THE WORLD WOULD ITS OWN [HAVE] LOVED; BUT~BECAUSE FROM

τοῦ κόσμου οὐκ ἐστέ, ἀλλ’ ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ  
THE WORLD YOU\* ARE NOT, BUT I CHOSE YOU\* OUT OF

τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.  
THE WORLD, THEREFORE HATES YOU\* THE WORLD.

**15.20** μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν,  
REMEMBER THE SAYING WHICH I TOLD YOU,

Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ  
A SLAVE~IS NOT GREATER [THAN] THE LORD OF HIM. IF ME

ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου  
THEY PERSECUTED, ALSO YOU\* THEY WILL PERSECUTE; IF THE WORD OF ME

ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. **15.21** ἀλλὰ  
THEY KEPT, ALSO - YOURS\* THEY WILL KEEP. BUT

ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά  
ALL~THESE THINGS THEY WILL DO TO YOU\* ON ACCOUNT OF THE NAME

μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. **15.22** εἰ  
OF ME, BECAUSE THEY DO NOT KNOW THE ONE HAVING SENT ME. IF

μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἴχουσιν·  
I DID NOT COME AND SPEAK TO THEM, THEY WOULD NOT HAVE~SIN;

νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν.  
BUT~NOW A CLOAK THEY DO NOT HAVE AROUND THE SIN OF THEM.

**15.23** ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.  
THE ONE HATING~ME ALSO THE FATHER OF ME HATES.

**15.24** εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ  
IF THE WORKS I DID NOT DO AMONG THEM WHICH

οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἴχουσιν· νῦν δὲ  
NO OTHER MAN DID, THEY WOULD NOT HAVE~SIN; BUT~NOW

καὶ ἐώρακασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν  
BOTH THEY HAVE SEEN AND THEY HAVE HATED BOTH ME AND THE

πατέρα μου. **15.25** ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν  
FATHER OF ME. BUT THAT MAY BE FULFILLED THE WORD - IN

τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι Ἐμίσησάν με  
THE LAW OF THEM HAVING BEEN WRITTEN, - THEY HATED ME

δωρεάν.

WITHOUT CAUSE.

**15.26** Ὃταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω  
WHEN COMES THE ENCOURAGER WHOM I WILL SEND

ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ  
TO YOU\* FROM THE FATHER, THE SPIRIT - OF TRUTH, WHICH

παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ  
FROM THE FATHER PROCEEDS, THAT ONE WILL TESTIFY ABOUT

ἐμοῦ· **15.27** καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ'  
ME; 2ALSO 3YOU\* 1AND TESTIFY, BECAUSE FROM

ἀρχῆς μετ' ἐμοῦ ἐστε.  
[THE] BEGINNING WITH ME YOU\* ARE.

**15:25** Ps. 35:19; 69:14

<sup>20</sup>Remember the word that I said to you, 'Servants' are not greater than their master.' If they persecuted me, they will persecute you; if they kept my word, they will keep yours also. <sup>21</sup>But they will do all these things to you on account of my name, because they do not know him who sent me. <sup>22</sup>If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. <sup>23</sup>Whoever hates me hates my Father also. <sup>24</sup>If I had not done among them the works that no one else did, they would not have sin. But now they have seen and hated both me and my Father. <sup>25</sup>It was to fulfill the word that is written in their law, 'They hated me without a cause.'

<sup>26</sup>"When the Advocate' comes, whom I will send to you from the Father, the Spirit of truth who comes from the Father, he will testify on my behalf. <sup>27</sup>You also are to testify because you have been with me from the beginning.

<sup>5</sup> Gk *Slaves*

<sup>1</sup> Or *Helper*

## CHAPTER 16

"I have said these things to you to keep you from stumbling. <sup>2</sup>They will put you out of the synagogues. Indeed, an hour is coming when those who kill you will think that by doing so they are offering worship to God. <sup>3</sup>And they will do this because they have not known the Father or me. <sup>4</sup>But I have said these things to you so that when their hour comes you may remember that I told you about them.

"I did not say these things to you from the beginning, because I was with you. <sup>5</sup>But now I am going to him who sent me; yet none of you asks me, 'Where are you going?' <sup>6</sup>But because I have said these things to you, sorrow has filled your hearts. <sup>7</sup>Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate<sup>a</sup> will not come to you; but if I go, I will send him to you. <sup>8</sup>And when he comes, he will prove the world wrong about<sup>b</sup> sin and righteousness and judgment: <sup>9</sup>about sin, because they do not believe in me; <sup>10</sup>about righteousness, because I am going to the Father and you will see me no longer; <sup>11</sup>about judgment, because the ruler of this world has been condemned.

<sup>12</sup>"I still have many things to say to you, but you cannot

<sup>a</sup> Or Helper

<sup>v</sup> Or convict the world of

**16.1** Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε.  
THESE THINGS I HAVE SPOKEN TO YOU\* THAT YOU\* NOT BE CAUSED TO STUMBLE.

**16.2** ἀποσυναγάγουσιν ποιήσουσιν ὑμᾶς· ἄλλ' ἔρχεται  
<sup>3</sup>AWAY FROM [THE] SYNAGOGUES <sup>1</sup>THEY WILL PUT <sup>2</sup>YOU\*; BUT COMES

ώρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ  
AN HOUR THAT EVERYONE HAVING KILLED YOU\* MAY SUPPOSE

λατρεῖαν προσφέρειν τῷ θεῷ. **16.3** καὶ ταῦτα  
TO OFFER~SERVICE - TO GOD. AND THESE THINGS

ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.  
THEY WILL DO BECAUSE THEY DID NOT KNOW THE FATHER NOR ME.

**16.4** ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ  
BUT THESE THINGS I HAVE SPOKEN TO YOU\* THAT WHEN COMES THE

ώρα αὐτῶν μνημονεύετε αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν.  
HOUR OF THEM YOU\* MIGHT REMEMBER THEM THAT I TOLD YOU\*.

Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι  
BUT~THESE THINGS TO YOU\* FROM [THE] BEGINNING I DID NOT SAY, BECAUSE

μεθ' ὑμῶν ἦμην. **16.5** νῦν δὲ ὑπάγω πρὸς τὸν  
WITH YOU\* I WAS. BUT~NOW I AM GOING TO THE ONE

πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ  
HAVING SENT ME, AND NONE OF YOU\* ASKS ME, WHERE

ὑπάγεις; **16.6** ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν ἡ  
ARE YOU GOING? BUT BECAUSE I HAVE SPOKEN~THESE THINGS TO YOU\* -

λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. **16.7** ἀλλ' ἐγὼ τὴν  
SORROW HAS FILLED YOUR\* - HEART. BUT I THE

ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω.  
TRUTH TELL YOU\*, IT IS BETTER FOR YOU\* THAT I GO AWAY.

ἐὰν γὰρ μὴ ἀπέλθω, ὁ παρακλήτος οὐκ ἐλεύσεται πρὸς  
FOR~IF I DO NOT GO AWAY, THE ENCOURAGER WILL NOT COME TO

ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.  
YOU\*; BUT~IF I GO, I WILL SEND HIM TO YOU\*.

**16.8** καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ  
AND HAVING COME THAT ONE WILL EXPOSE THE WORLD CONCERNING

ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ  
SIN AND CONCERNING RIGHTEOUSNESS AND CONCERNING

κρίσεως· **16.9** περὶ ἁμαρτίας μὲν, ὅτι  
JUDGMENT. CONCERNING SIN, - BECAUSE

οὐ πιστεύουσιν εἰς ἐμέ· **16.10** περὶ δικαιοσύνης δέ,  
THEY DO NOT BELIEVE IN ME; CONCERNING RIGHTEOUSNESS, -

ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ  
BECAUSE TO THE FATHER I GO AND NO LONGER DO YOU\* SEE

με· **16.11** περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ  
ME; CONCERNING - JUDGMENT, BECAUSE THE RULER -

κόσμου τούτου κέκριται.  
OF THIS~WORLD HAS BEEN JUDGED.

**16.12** Ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε  
YET MANY THINGS I HAVE TO TELL~YOU\*, BUT YOU\* ARE NOT ABLE

βαστάζειν ἄρτι· 16.13 ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ  
TO BEAR [THEM] NOW; BUT~WHEN HAS COME THAT ONE, THE

πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ἐν τῇ  
SPIRIT - OF TRUTH, HE WILL GUIDE YOU\* IN -

ἀληθείᾳ πάσῃ· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ'  
EVERY~TRUTH; FOR~NOT WILL HE SPEAK FROM HIMSELF, BUT

ὅσα ἀκούσει λαλήσει καὶ τὰ ἐρχόμενα  
WHAT THINGS HE WILL HEAR HE WILL SPEAK AND THE THINGS COMING

ἀναγγελεῖ ὑμῖν. 16.14 ἐκεῖνος ἐμέ δοξάσει, ὅτι ἐκ  
HE WILL ANNOUNCE TO YOU\*. THAT ONE WILL GLORIFY~ME, BECAUSE OF

τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν. 16.15 πάντα  
- MINE HE WILL RECEIVE AND WILL ANNOUNCE [IT] TO YOU\*. ALL THINGS

ὅσα ἔχει ὁ πατὴρ ἐμά ἐστιν· διὰ τοῦτο εἶπον ὅτι  
WHICH HAS THE FATHER ARE~MINE; THEREFORE I SAID THAT

ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν.  
OF - MINE HE RECEIVES AND WILL ANNOUNCE [IT] TO YOU\*.

16.16 Μικρὸν καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν  
A LITTLE [TIME] AND NO LONGER YOU\* SEE ME, AND AGAIN

μικρὸν καὶ ὄψεσθέ με. 16.17 εἶπαν οὖν ἐκ  
A LITTLE [TIME] AND YOU\* WILL SEE ME. SAID THEREFORE [SOME] OF

τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστιν τοῦτο  
THE DISCIPLES OF HIM TO ONE ANOTHER, WHAT IS THIS

ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ  
WHICH HE SAYS TO US, A LITTLE [TIME] AND YOU\* DO NOT SEE ME, AND

πάλιν μικρὸν καὶ ὄψεσθέ με; καί, Ὅτι ὑπάγω  
AGAIN A LITTLE [TIME] AND YOU\* WILL SEE ME? . AND, BECAUSE I GO

πρὸς τὸν πατέρα; 16.18 ἔλεγον οὖν, Τί ἐστιν  
TO THE FATHER? THEY WERE SAYING THEREFORE, WHAT IS

τοῦτο [ὃ λέγει] τὸ μικρόν; οὐκ οἶδαμεν τί λαλεῖ.  
THIS WHICH HE SAYS, THE LITTLE [TIME]? WE DO NOT KNOW WHAT HE SAYS.

16.19 ἔγνω [ὃ] Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν,  
KNEW - JESUS THAT THEY WERE WANTING TO ASK~HIM,

καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλήλων  
AND HE SAID TO THEM, ABOUT THIS YOU\* INQUIRE WITH ONE ANOTHER

ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν  
THAT I SAID, A LITTLE [TIME] AND YOU\* DO NOT SEE ME, AND AGAIN

μικρὸν καὶ ὄψεσθέ με; 16.20 ἀμὴν ἀμὴν λέγω ὑμῖν  
A LITTLE [TIME] AND YOU\* WILL SEE ME? TRULY, TRULY I SAY TO YOU\*

ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος  
THAT WILL WEEP AND WILL MOURN YOU\*, BUT~THE WORLD

χαρήσεται· ὑμεῖς λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς  
WILL REJOICE. YOU\* WILL BE GRIEVED, BUT THE GRIEF OF YOU\* INTO

χαρὰν γενήσεται. 16.21 ἡ γυνὴ ὅταν τίκῃ  
JOY WILL BECOME. THE WOMAN WHEN SHE GIVES BIRTH

λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ  
HAS~GRIEF, BECAUSE HAS COME THE HOUR OF HER; BUT~WHEN

γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως  
SHE GIVES BIRTH TO THE CHILD, NO LONGER SHE REMEMBERS THE AFFLICTION

bear them now. <sup>13</sup>When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. <sup>14</sup>He will glorify me, because he will take what is mine and declare it to you. <sup>15</sup>All that the Father has is mine. For this reason I said that he will take what is mine and declare it to you.

<sup>16</sup>“A little while, and you will no longer see me, and again a little while, and you will see me.” <sup>17</sup>Then some of his disciples said to one another, “What does he mean by saying to us, ‘A little while, and you will no longer see me, and again a little while, and you will see me’; and ‘Because I am going to the Father’?”

<sup>18</sup>They said, “What does he mean by this ‘a little while’?” We do not know what he is talking about.” <sup>19</sup>Jesus knew that they wanted to ask him, so he said to them, “Are you discussing among yourselves what I meant when I said, ‘A little while, and you will no longer see me, and again a little while, and you will see me’?” <sup>20</sup>Very truly, I tell you, you will weep and mourn, but the world will rejoice; you will have pain, but your pain will turn into joy. <sup>21</sup>When a woman is in labor, she has pain, because her hour has come. But when her child is born, she no longer remembers the anguish



because of the joy of having brought a human being into the world.<sup>22</sup> So you have pain now; but I will see you again, and your hearts will rejoice, and no one will take your joy from you.<sup>23</sup> On that day you will ask nothing of me.<sup>w</sup> Very truly, I tell you, if you ask anything of the Father in my name, he will give it to you.<sup>x24</sup> Until now you have not asked for anything in my name. Ask and you will receive, so that your joy may be complete.

<sup>25</sup> "I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures, but will tell you plainly of the Father.<sup>26</sup> On that day you will ask in my name. I do not say to you that I will ask the Father on your behalf;<sup>27</sup> for the Father himself loves you, because you have loved me and have believed that I came from God.<sup>y28</sup> I came from the Father and have come into the world; again, I am leaving the world and am going to the Father."

<sup>29</sup> His disciples said, "Yes, now you are speaking plainly, not in any figure of speech!<sup>30</sup> Now we know that you know all things, and do not need to have anyone question you; by this we

<sup>w</sup> Or will ask me no question

<sup>x</sup> Other ancient authorities read

Father, he will give it to you in my name

<sup>y</sup> Other ancient authorities read the Father

διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν  
BECAUSE OF THE JOY THAT WAS BORN A MAN(HUMAN) INTO THE  
κόσμον. **16.22** καὶ ὑμεῖς σὺν νῦν μὲν λύπην ἔχετε  
WORLD. AND YOU THEREFORE NOW - HAVE-GRIEF;

πάλιν δὲ ὁψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδιά,  
BUT-AGAIN I WILL SEE YOU, AND WILL REJOICE YOUR - HEART,

καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν. **16.23** καὶ  
AND THE JOY OF YOU NO ONE TAKES FROM YOU. AND

ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμεὺς οὐκ ἐρωτήσετε οὐδέν. ἀμὴν  
ON THAT - DAY YOU WILL NOT ASK-ME ANYTHING. TRULY,

ἀμὴν λέγω ὑμῖν, ἅν τι αἰτήσητε τὸν πατέρα ἔν τῷ  
TRULY I SAY TO YOU, WHATEVER YOU ASK THE FATHER IN THE

ὀνόματί μου δώσει ὑμῖν. **16.24** ἕως ἄρτι  
NAME OF ME HE WILL GIVE[IT] TO YOU. UNTIL NOW

οὐκ ἠτήσατε οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ  
YOU DID NOT ASK ANYTHING IN THE NAME OF ME; ASK AND

λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.  
YOU WILL RECEIVE, THAT THE JOY OF YOU MAY BE FULFILLED.

**16.25** Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται  
THESE THINGS IN SIMILITUDES I HAVE SPOKEN TO YOU; COMES

ώρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ  
AN HOUR WHEN NO LONGER IN SIMILITUDES I WILL SPEAK TO YOU, BUT

παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελῶ ὑμῖν.  
PLAINLY CONCERNING THE FATHER I WILL ANNOUNCE TO YOU.

**16.26** ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου  
ON THAT - DAY, IN THE NAME OF ME

αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν  
YOU WILL ASK, AND I DO NOT SAY TO YOU THAT I WILL ASK THE

πατέρα περὶ ὑμῶν. **16.27** αὐτὸς γὰρ ὁ πατήρ  
FATHER CONCERNING YOU. HIMSELF FOR THE FATHER

φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ  
IS FOND OF OF YOU, BECAUSE YOU HAVE BEEN FOND OF-ME AND

πεπιστεύκατε ὅτι ἐγὼ παρὰ [τοῦ] θεοῦ ἐξῆλθον.  
HAVE BELIEVED THAT I FROM - GOD CAME FORTH.

**16.28** ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν  
I CAME FROM THE FATHER AND I HAVE COME INTO THE

κόσμον· πάλιν ἀφήμι τὸν κόσμον καὶ πορεύομαι  
WORLD; AGAIN I LEAVE THE WORLD AND GO

πρὸς τὸν πατέρα. **16.29** Λέγουσιν οἱ μαθηταὶ αὐτοῦ,  
TO THE FATHER. SAY THE DISCIPLES OF HIM,

Ἴδε νῦν ἐν παρρησίᾳ λαλεῖς καὶ παροιμίαν οὐδεμίαν  
SEE, NOW IN PLAINNESS YOU SPEAK AND SIMILITUDES NO LONGER

λέγεις. **16.30** νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ  
DO YOU SPEAK. NOW WE KNOW THAT YOU KNOW ALL THINGS AND NO

χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν  
NEED YOU HAVE THAT ANYONE QUESTION-YOU; BY THIS WE BELIEVE

**16:23** text: KJV RSV NIV NEB TEV NRSV. var. δώσει ὑμῖν ἐν τῷ ὀνόματί μου (he will give [it] to you in my name); ASV NASB NEBmg TEVmg NJB NRSVmg.

ὅτι ἀπὸ θεοῦ ἐξηγήθης. **16.31** ἀπεκρίθη αὐτοῖς  
 THAT FROM GOD YOU CAME FORTH. ANSWERED THEM  
 Ἰησοῦς, ἄρτι πιστεύετε; **16.32** ἰδοὺ ἔρχεται ὥρα καὶ  
 JESUS, NOW DO YOU<sup>2</sup> BELIEVE? LOOK, IS COMING AN HOUR AND  
 ἐλήλυθεν ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια κάμῃ  
 HAS COME THAT YOU<sup>2</sup> ARE SCATTERED EACH ONE TO HIS OWN AND ME  
 μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ'  
 YOU<sup>2</sup> LEAVE~ALONE; AND I AM NOT ALONE, BECAUSE THE FATHER WITH  
 ἐμοῦ ἐστίν. **16.33** ταῦτα λελάληκα ὑμῖν ἵνα ἐν  
 ME IS. THESE THINGS I HAVE SPOKEN TO YOU<sup>2</sup> THAT IN  
 ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ  
 ME YOU<sup>2</sup> MAY HAVE~PEACE; IN THE WORLD YOU<sup>2</sup> HAVE~AFFLICTION, BUT  
 θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.  
 BE CHEERFUL, I HAVE CONQUERED THE WORLD.

believe that you came from God.”<sup>31</sup> Jesus answered them, “Do you now believe?<sup>32</sup> The hour is coming, indeed it has come, when you will be scattered, each one to his home, and you will leave me alone. Yet I am not alone because the Father is with me.<sup>33</sup> I have said this to you, so that in me you may have peace. In the world you face persecution. But take courage; I have conquered the world!”

## CHAPTER 17

**17.1** Ταῦτα ἐλάλησεν Ἰησοῦς καὶ ἐπάρας τοὺς  
 THESE THINGS SAID JESUS, AND HAVING LIFTED UP THE  
 ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν, Πάτερ,  
 EYES OF HIM TO - HEAVEN SAID, FATHER,  
 ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς  
 HAS COME THE HOUR; GLORIFY YOUR - SON, THAT THE SON  
 δοξάσῃ σέ, **17.2** καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης  
 MAY GLORIFY YOU; AS YOU GAVE HIM AUTHORITY OF(OVER) ALL  
 σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς  
 FLESH, THAT [TO] ALL WHICH YOU HAVE GIVEN HIM HE MAY GIVE TO THEM  
 ζωὴν αἰώνιον. **17.3** αὕτη δέ ἐστίν ἡ αἰώνιος ζωὴ ἵνα  
 ETERNAL~LIFE. AND~THIS IS - ETERNAL LIFE, THAT  
 γινώσκωσιν σέ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν  
 THEY MAY KNOW YOU THE ONLY TRUE GOD AND HE WHOM  
 ἀπέστειλας Ἰησοῦν Χριστόν. **17.4** ἐγὼ σε ἐδόξασα ἐπὶ  
 YOU SENT, JESUS CHRIST. I GLORIFIED~YOU ON  
 τῆς γῆς τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα  
 THE EARTH, THE WORK HAVING FINISHED WHICH YOU HAVE GIVEN ME THAT  
 ποιήσω· **17.5** καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ  
 I SHOULD DO. AND NOW <sup>2</sup>GLORIFY <sup>3</sup>ME <sup>1</sup>YOU, FATHER, ALONG WITH  
 σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον  
 YOURSELF WITH THE GLORY WHICH <sup>1</sup>I WAS HAVING <sup>4</sup>BEFORE - <sup>5</sup>THE <sup>6</sup>WORLD  
 εἶναι παρὰ σοί.  
<sup>7</sup>WAS <sup>2</sup>WITH <sup>3</sup>YOU.

After Jesus had spoken these words, he looked up to heaven and said, “Father, the hour has come; glorify your Son so that the Son may glorify you,<sup>2</sup> since you have given him authority over all people,<sup>3</sup> to give eternal life to all whom you have given him.<sup>4</sup> And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent.<sup>5</sup> I glorified you on earth by finishing the work that you gave me to do.<sup>6</sup> So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.

6 “I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word.”<sup>7</sup> Now

<sup>2</sup> Gk flesh

**17.6** Ἐφανερώσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς  
 I MANIFESTED YOUR - NAME TO THE MEN WHOM  
 ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν κάμοι  
 YOU GAVE TO ME OUT OF THE WORLD. THEY WERE~YOURS AND TO ME  
 αὐτοὺς ἔδωκας καὶ τὸν λόγον σου τετήρηκαν. **17.7** νῦν  
 YOU GAVE~THEM AND THE WORD OF YOU THEY HAVE KEPT. NOW

they know that everything you have given me is from you;<sup>8</sup> for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me.<sup>9</sup> I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours.<sup>10</sup> All mine are yours, and yours are mine; and I have been glorified in them.<sup>11</sup> And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that<sup>a</sup> you have given me, so that they may be one, as we are one.<sup>12</sup> While I was with them, I protected them in your name that<sup>a</sup> you have given me. I guarded them, and not one of them was lost except the one destined to be lost,<sup>b</sup> so that the scripture might be fulfilled.<sup>13</sup> But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves.<sup>c</sup> <sup>14</sup>I have given them your word, and the world has hated them because they do not belong to the world, just as I do not belong to the world. <sup>15</sup>I am not asking you to take them out of the world,

<sup>a</sup> Other ancient authorities read *protect in your name those whom*

<sup>b</sup> Gk *except the son of destruction*

<sup>c</sup> Or *among themselves*

ἐγνώκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ  
THEY HAVE KNOWN THAT ALL THINGS WHATSOEVER YOU HAVE GIVEN TO ME FROM

σου εἰσιν· 17.8 ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι  
YOU ARE; BECAUSE THE WORDS WHICH YOU GAVE ME

δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἐγνώσαν  
I HAVE GIVEN TO THEM, AND THEY RECEIVED AND KNEW

ἀληθῶς ὅτι παρὰ σου ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ  
TRULY THAT FROM YOU I CAME FORTH, AND THEY BELIEVED THAT YOU

με ἀπέστειλας. 17.9 ἐγὼ περὶ αὐτῶν ἐρωτῶ, οὐ  
SENT-ME. I CONCERNING THEM ASK; NOT

περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν  
CONCERNING THE WORLD I ASK BUT CONCERNING THE ONES

δέδωκάς μοι, ὅτι σοὶ εἰσιν, 17.10 καὶ τὰ ἐμὰ  
YOU HAVE GIVEN ME, BECAUSE THEY ARE-YOURS, AND <sup>2</sup>THINGS <sup>3</sup>OF MINE

πάντα σὰ ἐστίν καὶ τὰ σὰ ἐμὰ, καὶ  
<sup>1</sup>ALL ARE-YOURS AND THE THINGS OF YOURS MINE, AND

δεδοξασμαι ἐν αὐτοῖς. 17.11 καὶ οὐκέτι εἰμὶ ἐν τῷ  
I HAVE BEEN GLORIFIED IN THEM. AND NO LONGER I AM IN THE

κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσιν, κἀγὼ πρὸς σέ  
WORLD, AND THEY IN THE WORLD ARE, AND I TO YOU

ἔρχομαι. Πάτερ ἅγιε, ἴτηρησον αὐτοὺς ἐν τῷ ὀνόματί  
AM COMING. HOLY-FATHER, KEEP THEM IN THE NAME

σου ᾧ δέδωκάς μοι, ἵνα ὧσιν ἐν καθὼς ἡμεῖς.  
OF YOU WHICH YOU HAVE GIVEN ME, THAT THEY MAY BE ONE AS WE [ARE].

17.12 ὅτε ἦμην μετ' αὐτῶν ἔγὼ ἐτήρουν αὐτοὺς ἐν τῷ  
WHEN I WAS WITH THEM I WAS KEEPING THEM IN THE

ὀνόματί σου ᾧ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ  
NAME OF YOU WHICH YOU HAVE GIVEN ME, AND I KEPT WATCH, AND

οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας,  
NONE OF THEM PERISHED EXCEPT THE SON - OF PERDITION,

ἵνα ἡ γραφὴ πληρωθῇ. 17.13 νῦν δὲ πρὸς σέ  
THAT THE SCRIPTURE MIGHT BE FULFILLED. AND-NOW TO YOU

ἔρχομαι καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν  
I AM COMING AND THESE THINGS I SPEAK IN THE WORLD THAT THEY MAY HAVE

τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.  
THE JOY OF ME HAVING BEEN FULFILLED IN THEMSELVES.

17.14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου καὶ ὁ  
I HAVE GIVEN TO THEM THE WORD OF YOU AND THE

κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσιν ἐκ τοῦ  
WORLD HATED THEM, BECAUSE THEY ARE NOT OF THE

κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.  
WORLD JUST AS I AM NOT OF THE WORLD.

17.15 οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου,  
I DO NOT ASK THAT YOU TAKE THEM OUT OF THE WORLD,

17.11 text: ASV RSV NASB NEBmg TEV NJBmg NRSV. var. ἴτηρησον αὐτοὺς ἐν τῷ ὀνόματί σου οὐκ εἰμὶ ἐκ τοῦ κόσμου (keep in your name those whom you have given me): KJV NEB TEVmg NJB NRSVmg.

17.12 text: ASV RSV NASB NIV NEBmg TEV NRSV. var. ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου οὐκ εἰμὶ ἐκ τοῦ κόσμου (I was keeping in your name those whom you have given me): KJV NEB TEVmg NJB NRSVmg. var. ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου (I was keeping them in your name): none.



ἀλλ' ἵνα τηρήσης αὐτοὺς ἐκ τοῦ πονηροῦ. **17.16** ἐκ  
BUT THAT YOU KEEP THEM FROM THE EVIL [ONE]. OF

τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ  
THE WORLD THEY ARE NOT JUST AS I AM NOT OF THE

κόσμου. **17.17** ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ·  
WORLD. SANCTIFY THEM IN THE TRUTH;

ὁ λόγος ὁ σὸς ἀληθείᾳ ἐστίν. **17.18** καθὼς  
THE WORD - OF YOU IS~TRUTH. AS

ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, ἀγὰρ ἀπέστειλα  
YOU SENT~ME INTO THE WORLD, [SO] ALSO I SENT

αὐτοὺς εἰς τὸν κόσμον· **17.19** καὶ ὑπὲρ αὐτῶν ἐγὼ  
THEM INTO THE WORLD; AND FOR THEM I

ἀγιαζῶ ἐμαυτὸν, ἵνα ὧσιν καὶ αὐτοὶ ἡγιασμένοι  
SANCTIFY MYSELF, THAT <sup>3</sup>MAY HAVE BEEN <sup>2</sup>ALSO <sup>1</sup>THEY SANCTIFIED

ἐν ἀληθείᾳ.  
IN TRUTH.

**17.20** Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ  
NOT CONCERNING THESE HOWEVER DO I ASK ONLY, BUT

καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν  
ALSO CONCERNING THE ONES BELIEVING <sup>3</sup>BECAUSE <sup>4</sup>THE <sup>5</sup>WORD <sup>6</sup>OF THEM

εἰς ἐμέ, **17.21** ἵνα πάντες ἐν ὧσιν, καθὼς σύ, πάτερ, ἐν  
<sup>1</sup>IN <sup>2</sup>ME, THAT ALL MAY BE~ONE, AS YOU, FATHER, IN

ἐμοὶ ἀγὰρ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὧσιν, ἵνα  
ME [ARE] AND I IN YOU, THAT ALSO THEY IN US MAY BE, THAT

ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας. **17.22** ἀγὰρ  
THE WORLD MAY BELIEVE THAT YOU SENT~ME. AND I

τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα  
THE GLORY WHICH YOU HAVE GIVEN ME I HAVE GIVEN THEM, THAT

ὧσιν ἐν καθὼς ἡμεῖς ἐν· **17.23** ἐγὼ ἐν αὐτοῖς καὶ  
THEY MAY BE ONE JUST AS WE [ARE] ONE. I IN THEM AND

σὺ ἐν ἐμοί, ἵνα ὧσιν τετελειωμένοι εἰς ἓν, ἵνα  
YOU IN ME, THAT THEY MAY BE PERFECTED INTO ONE, THAT

γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ  
MAY KNOW THE WORLD THAT YOU SENT~ME AND

ἡγάπησας αὐτοὺς καθὼς ἐμὲ ἡγάπησας. **17.24** Πάτερ,  
LOVED THEM JUST AS YOU LOVED~ME. FATHER,

ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ  
[AS TO] THAT WHICH YOU HAVE GIVEN ME, I DESIRE THAT WHERE I~AM

κακεῖνοι ὧσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν  
THOSE ALSO MAY BE WITH ME, THAT THEY MAY SEE THE GLORY -

ἐμήν, ἣν δέδωκάς μοι ὅτι ἡγάπησάς με πρὸ  
OF ME WHICH YOU HAVE GIVEN ME BECAUSE YOU LOVED ME BEFORE

καταβολῆς κόσμου. **17.25** Πάτερ δίκαιε, καὶ ὁ  
[THE] FOUNDATION OF [THE] WORLD. RIGHTEOUS~FATHER, INDEED THE

κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι  
WORLD DID NOT KNOW~YOU, BUT~I KNEW~YOU, AND THESE ONES

ἔγνωσαν ὅτι σύ με ἀπέστειλας· **17.26** καὶ ἐγνώρισά  
KNEW THAT YOU SENT~ME; AND I MADE KNOWN

but I ask you to protect them from the evil one.<sup>d</sup> <sup>16</sup>They do not belong to the world, just as I do not belong to the world. <sup>17</sup>Sanctify them in the truth; your word is truth. <sup>18</sup>As you have sent me into the world, so I have sent them into the world. <sup>19</sup>And for their sakes I sanctify myself, so that they also may be sanctified in truth.

<sup>20</sup>“I ask not only on behalf of these, but also on behalf of those who will believe in me through their word,<sup>21</sup> that they may all be one. As you, Father, are in me and I am in you, may they also be in us,<sup>e</sup> so that the world may believe that you have sent me. <sup>22</sup>The glory that you have given me I have given them, so that they may be one, as we are one. <sup>23</sup>I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. <sup>24</sup>Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world.

<sup>25</sup>“Righteous Father, the world does not know you, but I know you; and these know that you have sent me. <sup>26</sup>I made your name known

<sup>d</sup> Or from evil

<sup>e</sup> Other ancient authorities read be one in us



to them, and I will make it known, so that the love with which you have loved me may be in them, and I in them."

αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ  
TO THEM THE NAME OF YOU AND WILL MAKE (IT) KNOWN, THAT THE  
ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ἢ καὶ γὰρ ἐν  
LOVE [WITH] WHICH YOU LOVED ME IN THEM MAY BE AND I IN  
αὐτοῖς.  
THEM.

## CHAPTER 18

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. <sup>2</sup>Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. <sup>3</sup>So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. <sup>4</sup>Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" <sup>5</sup>They answered, "Jesus of Nazareth." <sup>7</sup>Jesus replied, "I am he." <sup>8</sup>Judas, who betrayed him, was standing with them. <sup>6</sup>When Jesus<sup>b</sup> said to them, "I am he,"<sup>c</sup> they stepped back and fell to the ground. <sup>7</sup>Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth."<sup>d</sup> <sup>8</sup>Jesus answered, "I told you that I am he.<sup>e</sup> So if you are looking for me, let these men go."<sup>f</sup> <sup>9</sup>This was to fulfill

<sup>f</sup> Gk. the Nazorean

<sup>g</sup> Gk. I am

<sup>h</sup> Gk. he

**18.1** Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς  
THESE THINGS HAVING SAID JESUS WENT OUT WITH THE  
μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρὼν ὅπου  
DISCIPLES OF HIM ACROSS THE <sup>2</sup>RAVINE, - <sup>1</sup>KIDRON, WHERE  
ἦν κήπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ  
THERE WAS A GARDEN, INTO WHICH HE-ENTERED AND THE DISCIPLES  
αὐτοῦ. **18.2** ἤδει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν  
OF HIM. NOW-KNEW ALSO JUDAS THE ONE BETRAYING HIM  
τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ  
THE PLACE, BECAUSE OFTEN JESUS-GATHERED THERE WITH  
τῶν μαθητῶν αὐτοῦ. **18.3** ὁ οὖν Ἰούδας λαβὼν τὴν  
THE DISCIPLES OF HIM. - THEN JUDAS, HAVING TAKEN THE  
σπίραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν  
BAND OF SOLDIERS AND <sup>2</sup>OF <sup>3</sup>THE <sup>4</sup>CHIEF PRIESTS <sup>5</sup>AND <sup>6</sup>OF <sup>7</sup>THE  
Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ  
<sup>8</sup>PHARISEES <sup>1</sup>SERVANTS, COMES THERE WITH LANTERNS AND  
λαμπάδων καὶ ὅπλων. **18.4** Ἰησοῦς οὖν εἰδὼς  
LAMPS AND WEAPONS. JESUS THEREFORE HAVING KNOWN  
πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν ἐξῆλθεν καὶ λέγει  
EVERYTHING COMING UPON HIM, WENT OUT AND SAYS  
αὐτοῖς, Τίνα ζητεῖτε; **18.5** ἀπεκρίθησαν αὐτῷ,  
TO THEM, WHOM DO YOU<sup>a</sup> SEEK? THEY ANSWERED HIM,  
Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς, Ἐγὼ εἰμι.  
JESUS THE NAZARENE. HE SAYS TO THEM, I AM [HE].  
εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ'  
NOW-HAD STOOD ALSO JUDAS, THE ONE BETRAYING HIM, WITH  
αὐτῶν. **18.6** ὥς οὖν εἶπεν αὐτοῖς, Ἐγὼ εἰμι,  
THEM. WHEN THEREFORE HE TOLD THEM, I AM [HE],  
ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί.  
THEY WITHDREW BACKWARD AND FELL TO [THE] GROUND.  
**18.7** πάλιν οὖν ἐπηρώτησεν αὐτούς, Τίνα ζητεῖτε;  
AGAIN THEREFORE HE QUESTIONED THEM, WHOM DO YOU<sup>a</sup> SEEK?  
οἱ δὲ εἶπαν, Ἰησοῦν τὸν Ναζωραῖον. **18.8** ἀπεκρίθη  
AND-THEY SAID, JESUS THE NAZARENE. ANSWERED  
Ἰησοῦς, Εἶπον ὑμῖν ὅτι ἐγὼ εἰμι· εἰ οὖν  
JESUS, I TOLD YOU<sup>a</sup> THAT I AM [HE]; IF THEREFORE  
ἐμὲ ζητεῖτε, ἀφετε τούτους ὑπάγειν· **18.9** ἵνα πληρωθῇ  
YOU<sup>a</sup> SEEK-ME, LET THESE MEN GO AWAY; THAT MAY BE FULFILLED

ὁ λόγος ὃν εἶπεν ὅτι Οὐς δέδωκάς μοι  
 THE WORD WHICH SAID, - [THOSE] WHOM YOU HAVE GIVEN ME  
 οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα. **18.10** Σίμων οὖν Πέτρος  
 I DID NOT LOSE OF THEM ANYONE. THEN~SIMON PETER  
 ἔχων μάχαιραν εἰλκυσεν αὐτὴν καὶ ἔπαισεν τὸν τοῦ  
 HAVING A SWORD DREW IT AND STRUCK THE <sup>2</sup>OF THE  
 ἀρχιερέως δούλον καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτᾶριον τὸ  
<sup>3</sup>HIGH PRIEST <sup>1</sup>SLAVE <sup>4</sup>AND <sup>5</sup>CUT OFF <sup>6</sup>HIS - <sup>8</sup>EAR -  
 δεξιόν· ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. **18.11** εἶπεν  
<sup>7</sup>RIGHT; AND~WAS [THE] NAME TO THE SLAVE MALCHUS. SAID  
 οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιραν εἰς  
 THEREFORE - JESUS - TO PETER, PUT THE SWORD INTO  
 τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ  
 THE SHEATH; THE CUP WHICH HAS GIVEN ME THE FATHER  
 οὐ μὴ πῖω αὐτό;  
 SHOULD I NEVER DRINK IT?

**18.12** Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ  
 THEN~THE BAND OF SOLDIERS AND THE COMMANDER OF THE COHORT AND  
 οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν  
 THE SERVANTS OF THE JEWS TOOK - JESUS  
 καὶ ἔδησαν αὐτὸν **18.13** καὶ ἤγαγον πρὸς Ἀνναν  
 AND BOUND HIM AND LED [HIM] TO ANNAS  
 πρῶτον· ἦν γὰρ πενθερός τοῦ Καϊάφα, ὃς ἦν  
 FIRST; FOR~HE WAS [THE] FATHER-IN-LAW - OF CAIAPHAS, WHO WAS  
 ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου· **18.14** ἦν δὲ  
 HIGH PRIEST - THAT~YEAR. NOW~IT WAS  
 Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις ὅτι  
 CAIAPHAS, THE ONE HAVING GIVEN COUNSEL TO THE JEWS THAT  
 συμφέρεи ἓνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.  
 IT IS BETTER [FOR] ONE MAN TO DIE FOR THE PEOPLE.

**18.15** Ἦκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ  
<sup>7</sup>WERE FOLLOWING <sup>1</sup>NOW - <sup>2</sup>JESUS <sup>3</sup>SIMON <sup>4</sup>PETER <sup>5</sup>AND  
 ἄλλος μαθητής. ὁ δὲ μαθητής ἐκεῖνος ἦν γνωστός  
<sup>6</sup>ANOTHER <sup>8</sup>DISCIPLE. - AND THAT~DISCIPLE WAS KNOWN  
 τῷ ἀρχιερεῖ καὶ συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν  
 TO THE HIGH PRIEST AND HE ENTERED WITH - JESUS INTO THE  
 αὐλὴν τοῦ ἀρχιερέως, **18.16** ὁ δὲ Πέτρος εἰστήκει πρὸς  
 COURT OF THE HIGH PRIEST, - BUT PETER HAD STOOD AT  
 τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος  
 THE DOOR OUTSIDE. WENT OUT THEREFORE THE <sup>2</sup>DISCIPLE - <sup>1</sup>OTHER,  
 ὁ γνωστός τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ  
 THE ONE KNOWN TO THE HIGH PRIEST, AND SPOKE TO THE DOORKEEPER  
 καὶ εἰσῆγαγεν τὸν Πέτρον. **18.17** λέγει οὖν τῷ  
 AND BROUGHT IN - PETER. SAYS THEREFORE -  
 Πέτρῳ ἡ παιδίσκη ἡ θυρωρός, Μὴ καὶ σὺ ἐκ  
 TO PETER THE MAID, THE DOORKEEPER, [SURELY] NOT ALSO YOU OF  
 τῶν μαθητῶν εἰ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος,  
 THE DISCIPLES ARE - OF THIS~MAN? SAYS THAT ONE,

the word that he had spoken, "I did not lose a single one of those whom you gave me."

<sup>10</sup>Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus.

<sup>11</sup>Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

<sup>12</sup>So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. <sup>13</sup>First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year.

<sup>14</sup>Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

<sup>15</sup>Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, <sup>16</sup>but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. <sup>17</sup>The woman said to Peter, "You are not also one of this man's disciples, are you?"

He said, "I am not." <sup>18</sup>Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

<sup>19</sup>Then the high priest questioned Jesus about his disciples and about his teaching. <sup>20</sup>Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. <sup>21</sup>Why do you ask me? Ask those who heard what I said to them; they know what I said."

<sup>22</sup>When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?"

<sup>23</sup>Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" <sup>24</sup>Then Annas sent him bound to Caiaphas the high priest.

<sup>25</sup>Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." <sup>26</sup>One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?"

Οὐκ εἰμί. 18.18 εἰστήκεισαν δὲ οἱ δούλοι καὶ οἱ  
I AM NOT. AND~HAD STOOD THE SLAVES AND THE

ὑπηρεταὶ ἀνθρακιὰν πεποιηκότες, ὅτι ψυχὸς ἦν, καὶ  
SERVANTS— A FIRE HAVING BEEN MADE, FOR IT WAS~COLD, AND  
ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετὰ αὐτῶν  
THEY WERE WARMING THEMSELVES; AND~WAS ALSO - PETER WITH THEM

ἑστὼς καὶ θερμαίνόμενος.  
HAVING STOOD AND WARMING HIMSELF.

18.19 Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν  
THEN~THE HIGH PRIEST QUESTIONED - JESUS ABOUT THE

μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ.  
DISCIPLES OF HIM AND ABOUT THE TEACHING OF HIM.

18.20 ἀπεκρίθη αὐτῷ Ἰησοῦς, Ἐγὼ παρρησίᾳ λελάληκα  
ANSWERED HIM JESUS, I IN PUBLIC [VIEW] HAVE SPOKEN

τῷ κόσμῳ, ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν  
TO THE WORLD; I ALWAYS TAUGHT IN A SYNAGOGUE AND IN

τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ  
THE TEMPLE, WHERE ALL THE JEWS COME TOGETHER, AND

ἐν κρυπτῷ ἐλάλησα οὐδέν. 18.21 τί με ἐρωτᾷς;  
IN SECRET I SPOKE NOTHING. WHY DO YOU QUESTION~ME?

ἐρώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς· ἵδε  
QUESTION THE ONES HAVING HEARD WHAT I SPOKE TO THEM. LOOK,

οὗτοι οἶδασιν ἃ εἶπον ἐγώ. 18.22 ταῦτα δὲ  
THESE ONES KNOW WHAT THINGS I~SAID. BUT~THESE THINGS

αὐτοῦ εἰπόντος εἷς παρεστηκὼς τῶν ὑπηρετῶν ἔδωκεν  
HE HAVING SAID, ONE <sup>3</sup>HAVING STOOD NEARBY <sup>1</sup>OF THE <sup>2</sup>SERVANTS GAVE

ῥάπισμα τῷ Ἰησοῦ εἰπών, Οὕτως ἀποκρίνη τῷ  
A BLOW - TO JESUS, HAVING SAID, THUS DO YOU ANSWER THE

ἀρχιερεῖ; 18.23 ἀπεκρίθη αὐτῷ Ἰησοῦς, Εἰ  
HIGH PRIEST? ANSWERED HIM JESUS, IF

κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ  
I SPOKE~BADLY TESTIFY ABOUT THE BAD; BUT~IF

καλῶς, τί με δέρεις; 18.24 ἀπέστειλεν οὖν αὐτὸν ὁ  
GOOD, WHY DO YOU BEAT~ME? <sup>3</sup>SENT <sup>1</sup>THEN <sup>4</sup>HIM -

Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.  
<sup>2</sup>ANNAS, HAVING BEEN BOUND, TO CAIAPHAS THE HIGH PRIEST.

18.25 Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ  
NOW~WAS SIMON PETER HAVING STOOD AND

θερμαίνόμενος. εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ  
WARMING HIMSELF. THEY SAID THEREFORE TO HIM, [SURELY] NOT ALSO YOU

ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος καὶ  
OF THE DISCIPLES OF HIM ARE? ANSWERED THAT ONE AND

εἶπεν, Οὐκ εἰμί. 18.26 λέγει εἷς ἐκ τῶν δούλων τοῦ  
SAID, I AM NOT. SAYS ONE OF THE SLAVES OF THE

ἀρχιερέως, συγγενῆς ὧν οὗ ἀπέκοψεν Πέτρος  
HIGH PRIEST, BEING~A RELATIVE [OF HIM] OF WHOM PETER~CUT OFF

τὸ ὠτίον, Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;  
THE(HIS) EAR, DID I NOT SEE~YOU IN THE GARDEN WITH HIM?

**18.27** πάλιν οὖν ἡγήσατο Πέτρος, καὶ εὐθέως  
AGAIN THEREFORE DENIED PETER, AND IMMEDIATELY

ἀλέκτωρ ἐφώνησεν.  
A COCK CROWED.

**18.28** Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα  
THEY LED THEREFORE - JESUS FROM - CAIAPHAS

εἰς τὸ πραιτώριον· ἦν δὲ πρωΐ· καὶ αὐτοὶ  
TO THE PRAETORIUM; AND-IT WAS EARLY; AND THEY

οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν  
DID NOT ENTER INTO THE PRAETORIUM, LEST THEY SHOULD BE DEFILED

ἀλλὰ φάγωσιν τὸ πάσχα. **18.29** ἐξῆλθεν οὖν ὁ  
BUT MIGHT EAT THE PASSOVER. WENT FORTH THEREFORE -

Πιλάτος ἔξω πρὸς αὐτοὺς καὶ φησίν, Τίνα  
PILATE, OUTSIDE TO THEM AND SAYS, WHAT

κατηγορίαν φέρετε [κατὰ] τοῦ ἀνθρώπου τούτου;  
ACCUSATION DO YOU\* BRING AGAINST - THIS-MAN?

**18.30** ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Εἰ μὴ ἦν οὗτος  
THEY ANSWERED AND SAID TO HIM, UNLESS THIS MAN-WAS

κακὸν ποιῶν, οὐκ ἂν σοι παρεδώκαμεν αὐτόν.  
DOING~EVIL, WOULD NOT WE HAVE DELIVERED~TO YOU HIM.

**18.31** εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτόν.  
SAID THEREFORE TO THEM - PILATE, <sup>2</sup>TAKE <sup>3</sup>HIM

ὁμοῖς καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν.  
"YOU" AND ACCORDING TO THE LAW OF YOU\* JUDGE HIM.

εἶπον αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστιν  
SAID TO HIM THE JEWS, FOR US IT IS NOT LAWFUL

ἀποκτείνειν οὐδένα· **18.32** ἵνα ὁ λόγος τοῦ Ἰησοῦ  
TO KILL ANYONE— THAT THE WORD - OF JESUS

πληρωθῇ ὃν εἶπεν σημαίνων ποίῳ θανάτῳ ἤμελλεν  
MAY BE FULFILLED WHICH HE SAID SIGNIFYING BY WHAT DEATH HE WAS ABOUT

ἀποθνήσκειν. **18.33** Εἰσῆλθεν οὖν πάλιν εἰς τὸ  
TO DIE. THEREFORE-ENTERED AGAIN INTO THE

πραιτώριον ὁ Πιλάτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ  
PRAETORIUM - PILATE AND CALLED - JESUS AND

εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;  
SAID TO HIM, YOU ARE THE KING OF THE THE JEWS?

**18.34** ἀπεκρίθη Ἰησοῦς, Ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις  
ANSWERED JESUS, FROM YOURSELF YOU SAY~THIS

ἢ ἄλλοι εἶπόν σοι περὶ ἐμοῦ; **18.35** ἀπεκρίθη ὁ  
OR ANOTHER TOLD YOU ABOUT ME? ANSWERED -

Πιλάτος, Μῆτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν  
PILATE, [SURELY] NOT I AM-A JEW? THE NATION - OF YOU

καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;  
AND THE HIGH PRIEST DELIVERED YOU TO ME. WHAT DID YOU DO?

**18.36** ἀπεκρίθη Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν  
ANSWERED JESUS, THE KINGDOM - OF ME IS NOT

ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ  
OF - THIS~WORLD; IF OF - THIS~WORLD WAS THE

<sup>27</sup>Again Peter denied it, and at that moment the cock crowed.

<sup>28</sup>Then they took Jesus from Caiaphas to Pilate's headquarters.<sup>1</sup> It was early in the morning. They themselves did not enter the headquarters,<sup>2</sup> so as to avoid ritual defilement and to be able to eat the Passover. <sup>29</sup>So Pilate went out to them and said, "What accusation do you bring against this man?"

<sup>30</sup>They answered, "If this man were not a criminal, we would not have handed him over to you." <sup>31</sup>Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death."<sup>32</sup>(This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

<sup>33</sup>Then Pilate entered the headquarters<sup>1</sup> again, summoned Jesus, and asked him, "Are you the King of the Jews?" <sup>34</sup>Jesus answered, "Do you ask this on your own, or did others tell you about me?" <sup>35</sup>Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" <sup>36</sup>Jesus answered, "My kingdom is not from this world. If my kingdom were from this world,

<sup>1</sup>Gk the praetorium



my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.”

<sup>37</sup>Pilate asked him, “So you are a king?” Jesus answered, “You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.” <sup>38</sup>Pilate asked him, “What is truth?”

After he had said this, he went out to the Jews again and told them, “I find no case against him. <sup>39</sup>But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?” <sup>40</sup>They shouted in reply, “Not this man, but Barabbas!” Now Barabbas was a bandit.

βασιλεία ἡ ἐμή, οἱ ὑπηρέται οἱ ἐμοὶ ἡγωνίζοντο [ἄν],  
KINGDOM - OF ME, THE SERVANTS - OF ME WOULD HAVE FOUGHT,

ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ  
THAT I SHOULD NOT BE DELIVERED TO THE JEWS; BUT-NOW THE

βασιλεία ἡ ἐμή οὐκ ἔστιν ἐντεῦθεν. 18.37 εἶπεν οὖν  
KINGDOM - OF ME IS NOT FROM HERE. SAID THEREFORE

αὐτῷ ὁ Πιλάτος, Οὐκ οὖν βασιλεὺς εἶ σύ; ἀπεκρίθη ὁ  
TO HIM - PILATE, SO A KING ARE YOU? ANSWERED -

Ἰησοῦς, Σὺ λέγεις ὅτι βασιλεὺς εἰμι. ἐγὼ εἰς τοῦτο  
JESUS, YOU SAY THAT I AM-A KING. I FOR THIS

γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα  
HAVE BEEN BORN AND FOR THIS HAVE COME INTO THE WORLD, THAT

μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας  
I MIGHT TESTIFY TO THE TRUTH; EVERYONE BEING OF THE TRUTH

ἀκούει μου τῆς φωνῆς. 18.38 λέγει αὐτῷ ὁ Πιλάτος,  
HEARS MY - VOICE. SAYS TO HIM - PILATE,

Τί ἐστίν ἀλήθεια;  
WHAT IS TRUTH?

Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς  
AND THIS HAVING SAID, AGAIN HE WENT OUT TO THE

Ἰουδαίους καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν εὐρίσκω ἐν  
JEWS AND SAYS TO THEM, I FIND-NOT ANY <sup>21</sup>IN

αὐτῷ αἰτίαν. 18.39 ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἓνα  
<sup>3</sup>HIM <sup>1</sup>FAULT. BUT-THERE IS A CUSTOM FOR YOU THAT ONE

ἀπολύσω ὑμῖν ἐν τῷ πάσχα· βούλεσθε οὖν  
I MAY RELEASE TO YOU DURING THE PASSOVER. DO YOU WANT THEREFORE

ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;  
[THAT] I RELEASE TO YOU THE KING OF THE JEWS?

18.40 ἐκραύγασαν οὖν πάλιν λέγοντες, Μὴ τοῦτον  
THEY CRIED OUT THEREFORE AGAIN SAYING, NOT THIS MAN

ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς  
BUT - BARABBAS. <sup>3</sup>WAS <sup>1</sup>NOW - <sup>2</sup>BARABBAS

ληστής.  
<sup>4</sup>A REVOLUTIONARY.

## CHAPTER 19

Then Pilate took Jesus and had him flogged. <sup>2</sup>And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. <sup>3</sup>They kept coming up to him, saying, “Hail,

19.1 Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν καὶ  
THEN THEREFORE <sup>2</sup>TOOK - <sup>1</sup>PILATE - <sup>3</sup>JESUS AND

ἐμαστίγωσεν. 19.2 καὶ οἱ στρατιῶται πλέξαντες  
SCOURGED [HIM]. AND THE SOLDIERS HAVING WOVEN

στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ,  
A WREATH OUT OF THORNS PUT [IT] ON HIS - HEAD,

καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτὸν 19.3 καὶ  
AND A PURPLE-GARMENT THREW AROUND HIM, AND

ἦρχοντο πρὸς αὐτὸν καὶ ἔλεγον, Χαῖρε ὁ  
THEY WERE COMING TO HIM AND WERE SAYING, HAIL, THE

βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ  
KING OF THE JEWS; AND THEY WERE GIVING HIM  
ράπισματα. 19.4 Καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πιλάτος  
BLOWS. AND WENT FORTH AGAIN OUTSIDE - PILATE

καὶ λέγει αὐτοῖς, Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα  
AND SAYS TO THEM, LOOK, I BRING <sup>3</sup>TO YOU<sup>2</sup> HIM <sup>2</sup>OUT, THAT  
γνῶτε ὅτι οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ.  
YOU<sup>2</sup> MAY KNOW THAT NOT ANY FAULT I FIND IN HIM.

19.5 ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν  
CAME FORTH THEREFORE - JESUS OUTSIDE, WEARING THE

ἀκάθηνινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ  
THORNY WREATH AND THE PURPLE GARMENT. AND

λέγει αὐτοῖς, Ἴδου ὁ ἄνθρωπος. 19.6 ὅτε οὖν  
HE SAYS TO THEM, SEE THE MAN. WHEN THEREFORE

εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύασαν  
SAW HIM THE CHIEF PRIESTS AND THE SERVANTS THEY CRIED OUT

λέγοντες, Σταύρωσον σταύρωσον. λέγει αὐτοῖς ὁ  
SAYING, CRUCIFY, CRUCIFY. SAYS TO THEM -

Πιλάτος, Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ  
PILATE, <sup>2</sup>TAKE <sup>3</sup>HIM <sup>1</sup>YOU<sup>2</sup> AND YOU<sup>2</sup> CRUCIFY, FOR-I

οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν. 19.7 ἀπεκρίθησαν αὐτῷ  
DO NOT FIND IN HIM FAULT, ANSWERED HIM

οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν καὶ κατὰ τὸν  
THE JEWS, WE HAVE-A LAW AND ACCORDING TO THE

νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ  
LAW HE OUGHT TO DIE, BECAUSE [THE] SON OF GOD

ἑαυτὸν ἐποίησεν.  
HE MADE-HIMSELF.

19.8 Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν  
WHEN THEREFORE HEARD - PILATE THIS -

λόγον, μᾶλλον ἐφοβήθη, 19.9 καὶ εἰσῆλθεν εἰς τὸ  
WORD, HE WAS AFRAID-[EVEN] MORE, AND HE ENTERED INTO THE

πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἰ σὺ;  
PRAETORIUM AGAIN AND SAYS - TO JESUS, FROM WHERE ARE YOU?

ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. 19.10 λέγει  
- BUT JESUS AN ANSWER DID NOT GIVE HIM. SAYS

οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ οὐ λαλεῖς;  
THEREFORE TO HIM - PILATE, TO ME YOU DO NOT SPEAK?

οὐκ οἶδας ὅτι ἐξουσίαν ἔχω ἀπολῦσαί σε καὶ  
DO YOU NOT KNOW THAT I HAVE-AUTHORITY -TO FREE YOU AND

ἐξουσίαν ἔχω σταυρώσαί σε; 19.11 ἀπεκρίθη [αὐτῷ]  
I HAVE-AUTHORITY TO CRUCIFY YOU? ANSWERED HIM

Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν  
JESUS, YOU DO NOT HAVE AUTHORITY AGAINST ME AT ALL

εἰ μὴ ἦν δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ  
EXCEPT IT HAD BEEN GIVEN TO YOU FROM ABOVE; THEREFORE, THE ONE

παραδούς μέ σοι μείζονα ἁμαρτίαν ἔχει. 19.12 ἐκ  
HAVING DELIVERED ME TO YOU GREATER SIN HAS. FROM

King of the Jews!" and striking him on the face. "Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." <sup>5</sup>So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" <sup>6</sup>When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." <sup>7</sup>The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God."

<sup>8</sup>Now when Pilate heard this, he was more afraid than ever. <sup>9</sup>He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. <sup>10</sup>Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?" <sup>11</sup>Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." <sup>12</sup>From then on

<sup>j</sup>Gk. the praetorium

Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor."

13 When Pilate heard these words, he brought Jesus outside and sat<sup>k</sup> on the judge's bench at a place called The Stone Pavement, or in Hebrew<sup>l</sup> Gabbatha.

<sup>14</sup>Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" <sup>15</sup>They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." <sup>16</sup>Then he handed him over to them to be crucified.

So they took Jesus; <sup>17</sup>and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew<sup>l</sup> is called Golgotha. <sup>18</sup>There they crucified him, and with him two others, one on either side, with Jesus between them. <sup>19</sup>Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth," <sup>m</sup>the King of the Jews." <sup>20</sup>Many of the Jews read this inscription, because the

<sup>k</sup> Or seated him

<sup>l</sup> That is, Aramaic

<sup>m</sup> Gk. the Nazorean

τούτου ὁ Πιλάτος ἐζήτει ἀπολύσαι αὐτόν· οἱ δὲ  
THIS [INCIDENT] - PILATE BEGAN SEEKING TO FREE HIM; BUT~THE

Ἰουδαῖοι ἐκραύγασαν λέγοντες, Ἐὰν τοῦτον ἀπολύσῃς,  
JEWS CRIED OUT SAYING, IF THIS MAN YOU FREE,

οὐκ εἰ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα  
YOU ARE NOT A FRIEND - OF CAESAR; EVERYONE A KING

ἐαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.  
MAKING~HIMSELF SPEAKS AGAINST - CAESAR.

**19.13** Ὁ οὖν Πιλάτος ἀκούσας τῶν λόγων τούτων  
- THEREFORE PILATE HAVING HEARD - THESE~WORDS

ἤγαγεν ἔξω τὸν Ἰησοῦν καὶ ἐκάθισεν ἐπὶ βήματος εἰς  
LED OUT - JESUS AND HE SAT UPON A TRIBUNAL IN

τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθα.  
A PLACE BEING CALLED [THE] PAVEMENT, BUT~IN HEBREW, GABBATHA.

**19.14** ἣν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν  
NOW~IT WAS [THE] PREPARATION [DAY] OF THE PASSOVER, 'HOUR 'IT WAS

ὡς ἑκτη. καὶ λέγει τοῖς Ἰουδαίοις, Ἴδε ὁ  
<sup>2</sup>ABOUT <sup>3</sup>[THE] SIXTH. AND HE SAYS TO THE JEWS, BEHOLD THE

βασιλεὺς ὑμῶν. **19.15** ἐκραύγασαν οὖν ἐκεῖνοι, Ἄρον  
KING OF YOU". CRIED OUT THEREFORE THESE ONES, AWAY,

ἄρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος, Τὸν  
AWAY, CRUCIFY HIM. SAYS TO THEM - PILATE, THE

βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς,  
KING OF YOU" SHALL I CRUCIFY? ANSWERED THE HIGH PRIEST,

Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. **19.16** τότε οὖν  
WE DO NOT HAVE A KING EXCEPT CAESAR. THEN THEREFORE

παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.  
HE DELIVERED HIM TO THEM THAT HE SHOULD BE CRUCIFIED.

Παρέλαβον οὖν τὸν Ἰησοῦν, **19.17** καὶ βαστάζων  
THEY TOOK THEREFORE - JESUS, AND CARRYING

ἐαυτῷ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον  
BY HIMSELF THE CROSS HE WENT OUT TO THE [PLACE] BEING CALLED

Κρανίου Τόπον, ὃ λέγεται Ἑβραϊστὶ Γολγοθα,  
[THE] PLACE~OF [THE] SKULL, WHICH IS CALLED IN HEBREW GOLGOTHA,

**19.18** ὅπου αὐτὸν ἐσταύρωσαν καὶ μετ' αὐτοῦ  
WHERE HIM THEY CRUCIFIED AND WITH HIM

ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν  
TWO~OTHERS ON THIS SIDE AND ON THAT, AND~IN [THE] MIDDLE -

Ἰησοῦν. **19.19** ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ  
JESUS. AND~WROTE ALSO A TITLE - PILATE AND

ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἣν δὲ γεγραμμένον, Ἰησοῦς  
PLACED [IT] UPON THE CROSS; AND~IT HAD BEEN WRITTEN, JESUS

ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.  
THE NAZARENE THE KING OF THE JEWS.

**19.20** τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν  
<sup>1</sup>THIS <sup>3</sup>THEREFORE - <sup>2</sup>TITLE <sup>4</sup>MANY <sup>7</sup>READ <sup>5</sup>OF THE

Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου  
<sup>6</sup>JEWS, BECAUSE NEAR WAS THE PLACE THE CITY WHERE

ἔσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί,  
 WAS CRUCIFIED - JESUS; AND IT HAD BEEN WRITTEN IN HEBREW,

Ῥωμαϊστί, Ἑλληνιστί. 19.21 ἔλεγον οὖν τῷ  
 IN LATIN, [AND] IN GREEK. WERE SAYING THEREFORE -

Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφε, Ὁ  
 TO PILATE THE CHIEF PRIESTS OF THE JEWS, DO NOT WRITE, THE

βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν,  
 KING OF THE JEWS, BUT THAT THAT ONE SAID,

Βασιλεὺς εἰμι τῶν Ἰουδαίων. 19.22 ἀπεκρίθη ὁ  
 KING I AM OF THE JEWS. ANSWERED -

Πιλάτος, Ὁ γέγραφα, γέγραφα.  
 PILATE, WHAT I HAVE WRITTEN, I HAVE WRITTEN.

19.23 Οἱ οὖν στρατιῶται, ὅτε ἔσταύρωσαν τὸν  
 THEREFORE~THE SOLDIERS WHEN THEY CRUCIFIED -

Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν  
 JESUS, TOOK THE GARMENTS OF HIM AND MADE

τέσσαρα μέρη, ἐκάστῳ στρατιῳτῇ μέρος, καὶ τὸν  
 FOUR PARTS, TO EACH SOLDIER A PART, AND THE

χιτῶνα. ἦν δὲ ὁ χιτῶν ἄραφος, ἐκ τῶν ἄνωθεν  
 TUNIC. NOW~WAS THE TUNIC SEAMLESS, FROM THE TOP

ύφαντος δι' ὅλου. 19.24 εἶπαν οὖν πρὸς  
 WOVEN THROUGH [THE] WHOLE. THEY SAID THEREFORE TO

ἀλλήλους, Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ  
 ONE ANOTHER, LET US NOT SPLIT IT, BUT LET US CAST LOTS FOR

αὐτοῦ τίνας ἔσται· ἵνα ἡ γραφὴ πληρωθῇ [ἡ]  
 IT OF WHOSE IT WILL BE; THAT THE SCRIPTURE MIGHT BE FULFILLED THE ONE

λέγουσα],  
 SAYING,

Διεμερίσαντο τὰ ἱμάτιά μου ἐαυτοῖς  
 THEY DIVIDED THE GARMENTS OF ME FOR THEMSELVES

καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλήρον.  
 AND FOR THE CLOTHING OF ME THEY THREW LOTS.

Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.  
 2THE - 1THEREFORE 3SOLDIERS DID~THESE THINGS.

19.25 εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ  
 BUT~THERE HAD STOOD BESIDE THE CROSS - OF JESUS THE

μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία  
 MOTHER OF HIM AND THE SISTER OF THE MOTHER OF HIM, MARY

ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνῆ.  
 THE [WIFE] - OF CLOPAS, AND MARY - MAGDALENE.

19.26 Ἰησοὺς οὖν ἰδὼν τὴν μητέρα καὶ τὸν  
 JESUS THEREFORE HAVING SEEN THE(HIS) MOTHER AND THE

μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ,  
 DISCIPLE HAVING STOOD BY WHOM HE WAS LOVING, SAYS TO THE(HIS) MOTHER,

Γύναι, ἶδε ὁ υἱός σου. 19.27 εἶτα λέγει τῷ  
 WOMAN, BEHOLD THE SON OF YOU. THEN HE SAYS TO THE

place where Jesus was crucified was near the city; and it was written in Hebrew,<sup>n</sup> in Latin, and in Greek. <sup>21</sup>Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" <sup>22</sup>Pilate answered, "What I have written I have written." <sup>23</sup>When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. <sup>24</sup>So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfill what the scripture says,

"They divided my clothes among themselves, and for my clothing they cast lots."

<sup>25</sup>And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup>When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." <sup>27</sup>Then he said to the

<sup>n</sup> That is, Aramaic



disciple, "Here is your mother." And from that hour the disciple took her into his own home.

28 After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), "I am thirsty." <sup>29</sup>A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. <sup>30</sup>When Jesus had received the wine, he said, "It is finished." Then he bowed his head and gave up his spirit.

31 Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. <sup>32</sup>Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. <sup>33</sup>But when they came to Jesus and saw that he was already dead, they did not break his legs. <sup>34</sup>Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. <sup>35</sup>(He who saw this has testified so that you also may believe. His testimony is true, and he knows<sup>a</sup> that he tells the truth.) <sup>36</sup>These things

<sup>a</sup>Or there is one who knows

μαθητῇ, Ἴδε ἡ μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς  
DISCIPLE, BEHOLD THE MOTHER OF YOU. AND FROM THAT -  
ώρας ἔλαβεν ὁ μαθητῆς αὐτὴν εἰς τὰ ἴδια.  
HOUR <sup>3</sup>TOOK <sup>1</sup>THE <sup>2</sup>DISCIPLE <sup>4</sup>HER INTO THE(HIS) OWN [CARE].

**19.28** Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη  
AFTER THIS, HAVING KNOWN - JESUS THAT ALREADY

πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει,  
EVERYTHING HAS BEEN COMPLETED, THAT MAY BE FULFILLED THE SCRIPTURE, HE SAYS,

Διψῶ. **19.29** σκεῦος ἔκειτο ὄξους μεστόν· σπόγγον οὖν  
I THIRST. A VESSEL WAS SET FULL ~OF VINEGAR; THEN ~A SPONGE

μεστόν τοῦ ὄξους ὑσώπῳ περιθέντες  
FULL - OF VINEGAR HAVING BEEN WRAPPED AROUND ~A HYSSOP BRANCH

προσῆνεγκαν αὐτοῦ τῷ στόματι. **19.30** ὅτε οὖν  
THEY BROUGHT [IT TO] HIS - MOUTH. WHEN THEREFORE

ἔλαβεν τὸ ὄξος [ὁ] Ἰησοῦς εἶπεν, Τετέλεσται,  
<sup>2</sup>RECEIVED <sup>3</sup>THE <sup>4</sup>VINEGAR - <sup>1</sup>JESUS, HE SAID, IT HAS BEEN ACCOMPLISHED,

καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.  
AND HAVING BOWED THE(HIS) HEAD HE GAVE UP THE(HIS) SPIRIT.

**19.31** Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν,  
THEREFORE ~THE JEWS, SINCE IT WAS ~[THE] PREPARATION [DAY],

ἵνα μὴ μένῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ  
THAT MAY NOT STAY UPON THE CROSS THE BODIES DURING THE

σαββάτῳ, ἣν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ  
SABBATH, FOR ~WAS GREAT THE DAY OF THAT -

σαββάτου, ἥρωτησαν τὸν Πιλάτον ἵνα κατεαγῶσιν αὐτῶν  
SABBATH, THEY ASKED - PILATE THAT MIGHT BE BROKEN THEIR

τὰ σκέλη καὶ ἀρθώσιν. **19.32** ἦλθον οὖν οἱ στρατιῶται  
- LEGS AND TAKEN AWAY. THEREFORE ~CAME THE SOLDIERS

καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ  
AND OF THE - FIRST MAN BROKE THE LEGS AND OF THE

ἄλλου τοῦ συσταυρωθέντος αὐτῷ· **19.33** ἐπὶ δὲ τὸν  
OTHER - HAVING BEEN CRUCIFIED WITH HIM; BUT ~UPON -

Ἰησοῦν ἐλθόντες ὡς εἶδον ἤδη αὐτὸν τεθνηκότα,  
HAVING COME [TO] ~JESUS, WHEN THEY SAW [THAT] ALREADY HE HAS DIED,

οὐ κατέαξαν αὐτοῦ τὰ σκέλη, **19.34** ἀλλ' εἰς τῶν  
THEY DID NOT BREAK HIS - LEGS, BUT ONE OF THE

στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ  
SOLDIERS WITH A SPEAR <sup>2</sup>HIS - <sup>3</sup>SIDE <sup>1</sup>PIERCED, AND

ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ. **19.35** καὶ ὁ  
IMMEDIATELY ~OUT CAME BLOOD AND WATER. AND THE ONE

ἑώρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστίν ἡ  
HAVING SEEN [THIS] HAS TESTIFIED, AND TRUE IS ~HIS -

μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθὴ λέγει, ἵνα  
TESTIMONY, AND THAT ONE KNOWS THAT TRULY HE SPEAKS, THAT

καὶ ὑμεῖς πιστεύ[σ]ητε. **19.36** ἐγένετο γὰρ ταῦτα  
ALSO YOU<sup>a</sup> MAY BELIEVE. FOR ~HAPPENED THESE THINGS

ἵνα ἡ γραφή πληρωθῇ, Ὅσοι οὐ συντριβήσεται  
 THAT THE SCRIPTURE MIGHT BE FULFILLED, A ONE SHALL NOT BE BROKEN  
 αὐτοῦ. 19.37 καὶ πάλιν ἑτέρα γραφή λέγει, Ὅψονται  
 OF HIM. AND AGAIN A DIFFERENT SCRIPTURE SAYS, THEY WILL LOOK  
 εἰς ὃν ἐξεκέντησαν.  
 AT [HIM] WHOM THEY PIERCED.

occurred so that the scripture might be fulfilled, "None of his bones shall be broken."  
 37 And again another passage of scripture says, "They will look on the one whom they have pierced."

38 After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. 39 Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. 40 They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. 41 Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. 42 And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

19.38 Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πιλάτον Ἰωσήφ  
 NOW~AFTER THESE THINGS 14ASKED - 15PILATE 1JOSEPH  
 [ὁ] ἀπὸ Ἀριμαθαίας, ὢν μαθητῆς τοῦ Ἰησοῦ  
 - 2FROM 3ARIMATHEA, 4BEING 5A DISCIPLE - 6OF JESUS  
 κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων,  
 8SECRETLY 7BUT 9BECAUSE OF 10THE 11FEAR 12OF THE 13JEWS,  
 ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ καὶ ἐπέτρεψεν ὁ  
 THAT HE MIGHT TAKE THE BODY - OF JESUS; AND ALLOWED [IT] -  
 Πιλάτος. ἦλθεν οὖν καὶ ἦρεν τὸ σῶμα αὐτοῦ.  
 PILATE. HE CAME THEREFORE AND TOOK THE BODY OF HIM.  
 19.39 ἦλθεν δὲ καὶ Νικοδήμος, ὁ ἐλθὼν πρὸς  
 AND~CAME ALSO NICODEMUS, THE ONE HAVING COME TO  
 αὐτὸν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης  
 HIM DURING [THE] NIGHT - [AT] FIRST, BEARING A MIXTURE OF MYRRH  
 καὶ ἀλόης ὡς λίτρας ἑκατόν. 19.40 ἔλαβον οὖν τὸ  
 AND ALOES ABOUT ONE HUNDRED~POUNDS. THEY TOOK THEREFORE THE  
 σῶμα τοῦ Ἰησοῦ καὶ ἔδθησαν αὐτὸ ὀθονίοις μετὰ τῶν  
 BODY - OF JESUS AND BOUND IT IN LINEN CLOTHS WITH -  
 ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις  
 SPICES, AS IS~[THE] CUSTOM WITH THE JEWS  
 ἐνταφιάζειν. 19.41 ἦν δὲ ἐν τῷ τόπῳ ὅπου  
 TO BURY. NOW~THERE WAS IN THE PLACE WHERE  
 ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν  
 HE WAS CRUCIFIED A GARDEN, AND IN THE GARDEN A NEW~TOMB  
 ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος. 19.42 ἐκεῖ  
 IN WHICH NEVER YET ANYONE HAD BEEN PLACED. THERE  
 οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι  
 THEREFORE, BECAUSE OF THE PREPARATION OF THE JEWS, BECAUSE  
 ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.  
 NEAR WAS THE TOMB, THEY PLACED - JESUS.

19:37 Zech. 12:10

## CHAPTER 20

20.1 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ  
 NOW~ON THE FIRST [DAY] OF THE WEEK MARY -  
 Μαγδαληνὴ ἔρχεται πρῶτ' σκοτίας ἔτι οὐσης εἰς τὸ  
 MAGDALENE COMES EARLY, 3DARK 2STILL 1IT BEING, TO THE  
 μνημεῖον καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ  
 TOMB AND SEES THE STONE HAVING BEEN TAKEN FROM THE  
 μνημείου. 20.2 τρέχει οὖν καὶ ἔρχεται πρὸς  
 TOMB. SHE RUNS THEREFORE AND COMES TO

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. 2 So she ran and went to

Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him."<sup>3</sup> Then Peter and the other disciple set out and went toward the tomb.<sup>4</sup> The two were running together, but the other disciple outran Peter and reached the tomb first.<sup>5</sup> He bent down to look in and saw the linen wrappings lying there, but he did not go in.<sup>6</sup> Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there,<sup>7</sup> and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself.<sup>8</sup> Then the other disciple, who reached the tomb first, also went in, and he saw and believed;<sup>9</sup> for as yet they did not understand the scripture, that he must rise from the dead.<sup>10</sup> Then the disciples returned to their homes.

<sup>11</sup> But Mary stood weeping outside the tomb. As she wept, she bent over to look<sup>P</sup> into the tomb;<sup>12</sup> and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet.<sup>13</sup> They said to her, "Woman, why are you weeping?" She said

<sup>P</sup> Gk lacks to look

Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν  
SIMON PETER AND TO THE OTHER DISCIPLE WHOM  
ἐφίλει ὁ Ἰησοῦς καὶ λέγει αὐτοῖς, Ἦραν τὸν  
2 WAS BEING FOND OF - 1 JESUS AND SAYS TO THEM, THEY TOOK THE  
κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ  
LORD FROM THE TOMB, AND WE DO NOT KNOW WHERE  
ἐθήκαν αὐτόν. 20.3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ  
THEY PLACED HIM. WENT FORTH THEREFORE - PETER AND THE  
ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον.  
OTHER DISCIPLE, AND THEY WERE COMING TO THE TOMB.  
20.4 ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητής  
AND WERE RUNNING THE TWO TOGETHER; AND THE OTHER DISCIPLE  
προέδραμεν τάχιον τοῦ Πέτρου καὶ ἦλθεν πρῶτος εἰς  
RAN AHEAD FASTER [THAN] - PETER AND CAME FIRST TO  
τὸ μνημεῖον, 20.5 καὶ παρακύψας βλέπει κείμενα  
THE TOMB, AND HAVING STOOPED DOWN HE SEES LYING  
τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. 20.6 ἔρχεται οὖν καὶ  
THE LINEN CLOTHS, 2 NOT 3 HOWEVER 1 HE ENTERED. THEN COMES ALSO  
Σίμων Πέτρος ἀκολουθῶν αὐτῷ καὶ εἰσῆλθεν εἰς τὸ  
SIMON PETER FOLLOWING HIM AND HE ENTERED INTO THE  
μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα, 20.7 καὶ  
TOMB, AND HE SEES THE LINEN CLOTHS LYING, AND  
τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ  
THE FACE CLOTH, WHICH WAS UPON THE HEAD OF HIM, NOT  
μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον  
WITH THE LINEN CLOTHS LYING BUT APART, HAVING BEEN FOLDED UP  
εἰς ἓνα τόπον. 20.8 τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος  
IN ONE PLACE. THEN THEREFORE ENTERED ALSO THE OTHER  
μαθητής ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον καὶ  
DISCIPLE, THE ONE HAVING COME FIRST TO THE TOMB, AND  
εἶδεν καὶ ἐπίστευσεν· 20.9 οὐδέπω γὰρ ᾔδεισαν τὴν  
HE SAW AND BELIEVED, FOR NOT YET THEY KNEW THE  
γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.  
SCRIPTURE THAT IT IS NECESSARY [FOR] HIM FROM [THE] DEAD TO RISE UP.  
20.10 ἀπήλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.  
THEN WENT AWAY AGAIN TO THEIR [OWN PLACES] THE DISCIPLES.  
20.11 Μαρία δὲ εἰστήκει πρὸς τῷ μνημείῳ ἔξω  
NOW MARY HAD STOOD AT THE TOMB OUTSIDE  
κλαίουσα. ὥς οὖν ἔκλαιεν, παρέκυψεν εἰς τὸ  
WEEPING. THEN AS SHE WAS WEeping, SHE STOOPED INTO THE  
μνημεῖον 20.12 καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς  
TOMB AND SEES TWO ANGELS IN WHITE  
καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς  
SITTING, ONE AT THE HEAD AND ONE AT THE  
ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. 20.13 καὶ  
FEET, WHERE WAS LYING THE BODY - OF JESUS. AND  
λέγουσιν αὐτῇ ἐκεῖνοι, Γύναι, τί κλαίεις; λέγει  
SAY TO HER THOSE ONES, WOMAN, WHY DO YOU WEEP? SHE SAYS



αὐτοῖς ὅτι ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ  
TO THEM, - THEY TOOK THE LORD OF ME, AND I DO NOT KNOW WHERE

ἔθηκαν αὐτόν. **20.14** ταῦτα εἰποῦσα ἐστράφη  
THEY PLACED HIM. THESE THINGS HAVING SAID SHE TURNED

εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα καὶ  
BACK AROUND, AND SHE SEES - JESUS HAVING STOOD, AND

οὐκ ᾔδει ὅτι Ἰησοῦς ἐστίν. **20.15** λέγει αὐτῇ Ἰησοῦς,  
DID NOT KNOW THAT IT IS (WAS) ~JESUS. SAYS TO HER JESUS,

Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι  
WOMAN, WHY DO YOU WEEP? WHOM DO YOU SEEK? THAT ONE SUPPOSING THAT

ὁ κηπουρός ἐστίν λέγει αὐτῷ, Κύριε, εἰ σὺ  
THE GARDENER HE IS (WAS) SAYS TO HIM, SIR, IF YOU

ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, καὶ γὰρ  
CARRIED AWAY HIM, TELL ME WHERE YOU PLACED HIM, AND I

αὐτὸν ἄρῶ. **20.16** λέγει αὐτῇ Ἰησοῦς, Μαριάμ.  
WILL TAKE ~HIM. SAYS TO HER JESUS, MARY.

στραφεῖσα ἐκείνη λέγει αὐτῷ Ἑβραϊστί, Ραββουνι  
HAVING TURNED THAT WOMAN SAYS TO HIM IN HEBREW, RABBI,

(ὃ λέγεται Διδάσκαλε). **20.17** λέγει αὐτῇ Ἰησοῦς,  
(WHICH MEANS TEACHER). SAYS TO HER JESUS,

Μὴ μου ἅπτου, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα·  
STOP TOUCHING ME, FOR NOT YET I HAVE ASCENDED TO THE FATHER;

πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς,  
BUT ~GO TO THE BROTHERS OF ME AND TELL THEM,

Ἄναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν  
I ASCEND TO THE FATHER OF ME AND FATHER OF YOU"

καὶ θεὸν μου καὶ θεὸν ὑμῶν. **20.18** ἔρχεται Μαριάμ ἡ  
AND GOD OF ME AND GOD OF YOU". COMES MARY -

Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι Ἐώρακα  
MAGDALENE ANNOUNCING TO THE DISCIPLES, - I HAVE SEEN

τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.  
THE LORD, AND THESE THINGS HE SAID TO HER.

**20.19** Οὕσης οὖν ὁψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ  
BEING THEREFORE EARLY EVENING - THAT ~DAY, THE FIRST

σαββάτων καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ  
OF THE WEEK, AND THE DOORS HAVING BEEN SHUT WHERE WERE THE

μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ  
DISCIPLES BECAUSE OF THE FEAR OF THE JEWS, CAME -

Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς,  
JESUS AND STOOD IN THE MIDST AND SAYS TO THEM,

Εἰρήνη ὑμῖν. **20.20** καὶ τοῦτο εἰπὼν ἔδειξεν τὰς  
PEACE TO YOU". AND HAVING SAID ~THIS HE SHOWED THE (HIS)

χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν  
HANDS AND THE (HIS) SIDE TO THEM. REJOICED THEREFORE

οἱ μαθηταὶ ἰδόντες τὸν κύριον. **20.21** εἶπεν οὖν  
THE DISCIPLES [AT] HAVING SEEN THE LORD. SAID THEREFORE

αὐτοῖς [ὁ Ἰησοῦς] πάλιν, Εἰρήνη ὑμῖν· καθὼς  
TO THEM - JESUS AGAIN, PEACE TO YOU". AS

to them, "They have taken away my Lord, and I do not know where they have laid him." <sup>14</sup>When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. <sup>15</sup>Jesus said to her, "Woman, why are you weeping? Whom are you looking for?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." <sup>16</sup>Jesus said to her, "Mary!" She turned and said to him in Hebrew, <sup>9</sup>"Rabbouni!" (which means Teacher).

<sup>17</sup>Jesus said to her, "Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" <sup>18</sup>Mary Magdalene went and announced to the disciples, "I have seen the Lord"; and she told them that he had said these things to her.

<sup>19</sup>When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you."

<sup>20</sup>After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. <sup>21</sup>Jesus said to them again, "Peace be with you.

<sup>9</sup> That is, Aramaic



As the Father has sent me, so I send you.”<sup>22</sup>When he had said this, he breathed on them and said to them, “Receive the Holy Spirit.

<sup>23</sup>If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.”

<sup>24</sup>But Thomas (who was called the Twin<sup>†</sup>), one of the twelve, was not with them when Jesus came. <sup>25</sup>So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe.”

<sup>26</sup>A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, “Peace be with you.” <sup>27</sup>Then he said to Thomas, “Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.”

<sup>28</sup>Thomas answered him, “My Lord and my God!”

<sup>29</sup>Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.”

<sup>30</sup>Now Jesus did many

<sup>†</sup>Gk *Didymus*

ἀπέσταλκέν με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς.  
HAS SENT ME THE FATHER, [SO] ALSO I SEND YOU\*.

**20.22** καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς,  
AND HAVING SAID~THIS HE BREATHED ON [THEM] AND SAYS TO THEM,

Λάβετε πνεῦμα ἅγιον· **20.23** ἅν τινων ἀφήτε τὰς  
RECEIVE [THE] HOLY~SPIRIT OF WHOMEVER YOU\* FORGIVE THE

ἁμαρτίας ἀφέωνται αὐτοῖς, ἅν τινων κρατῆτε  
SINS THEY HAVE BEEN FORGIVEN TO THEM; OF WHOMEVER YOU\* HOLD

κεκράτηνται.  
THEY HAVE BEEN HELD.

**20.24** Θωμᾶς δὲ εἰς ἓκ τῶν δώδεκα, ὁ λεγόμενος  
BUT~THOMAS, ONE OF THE TWELVE, THE ONE BEING CALLED

Δίδυμος, οὐκ ἦν μετ’ αὐτῶν ὅτε ἦλθεν Ἰησοῦς.  
DIDYMUS, WAS NOT WITH THEM WHEN CAME JESUS.

**20.25** ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί,  
THEREFORE~WERE SAYING TO HIM THE OTHER DISCIPLES,

Ἔωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ  
WE HAVE SEEN THE LORD. BUT~HE SAID TO THEM, UNLESS

ἶδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ  
I SEE IN THE HANDS OF HIM THE MARK OF THE NAILS AND

βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ  
I PUT THE FINGER OF ME INTO THE PLACE OF THE NAILS AND

βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ,  
I PUT MY - HAND INTO THE SIDE OF HIM,

οὐ μὴ πιστεῦσω. **20.26** Καὶ μεθ’ ἡμέρας ὀκτὼ πάλιν  
I WILL NEVER BELIEVE. AND AFTER EIGHT~DAYS AGAIN

ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ’ αὐτῶν.  
WERE INSIDE THE DISCIPLES OF HIM AND THOMAS WITH THEM.

ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων καὶ ἕστη  
COMES - JESUS— THE DOORS HAVING BEEN SHUT— AND STOOD

εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη ὑμῖν. **20.27** εἶτα  
IN THE MIDST AND SAID, PEACE TO YOU\*. THEN

λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἵδε  
HE SAYS - TO THOMAS, BRING THE FINGER OF YOU HERE AND SEE

τὰς χεῖράς μου καὶ φέρε τὴν χεῖρά σου καὶ βάλε  
THE HANDS OF ME, AND BRING THE HAND OF YOU AND PUT [IT]

εἰς τὴν πλευρὰν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ  
INTO THE SIDE OF ME, AND DO NOT BECOME FAITHLESS BUT

πιστός. **20.28** ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ, Ὁ  
FAITHFUL. ANSWERED THOMAS AND SAID TO HIM, THE

κύριός μου καὶ ὁ θεός μου. **20.29** λέγει αὐτῷ ὁ  
LORD OF ME AND THE GOD OF ME. SAYS TO HIM -

Ἰησοῦς, Ὅτι ἑώρακάς με πεπίστευκας; μακάριοι  
JESUS, BECAUSE YOU HAVE SEEN ME HAVE YOU BELIEVED? BLESSED [ARE]

οἱ μὴ ἰδόντες καὶ πιστεύσαντες.  
THE ONES NOT HAVING SEEN AND HAVING BELIEVED.

**20.30** Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν  
MANY - THEREFORE \*ALSO \*OTHER \*SIGNS DID

ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν [αὐτοῦ], ἃ  
- JESUS BEFORE THE DISCIPLES OF HIM, WHICH

οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ·  
HAVE NOT BEEN WRITTEN IN - THIS~BOOK.

20.31 ταῦτα δὲ γέγραπται ἵνα ᾧ πιστεύ[σ]ητε ὅτι  
BUT~THESE THINGS HAVE BEEN WRITTEN THAT YOU\* MIGHT BELIEVE THAT

Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα  
JESUS IS THE CHRIST, THE SON OF GOD, AND THAT

πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.  
BELIEVING, YOU\* MAY HAVE~LIFE IN THE NAME OF HIM.

20:31 text: KJV ASV RSV NASB NIV TEV NJB NRSV. var. πιστεύετε (you may continue to believe): NIVmg NEB TEVmg NRSVmg.

other signs in the presence of his disciples, which are not written in this book.<sup>31</sup> But these are written so that you may come to believe<sup>32</sup> that Jesus is the Messiah,<sup>33</sup> the Son of God, and that through believing you may have life in his name.

<sup>32</sup> Other ancient authorities read *may continue to believe*

<sup>33</sup> Or *the Christ*

## CHAPTER 21

21.1 Μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν ὁ  
AFTER THESE THINGS MANIFESTED HIMSELF AGAIN -

Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς  
JESUS TO THE DISCIPLES AT THE SEA -

Τιβεριάδος· ἐφάνερωσεν δὲ οὕτως. 21.2 ἦσαν ὁμοῦ  
OF TIBERIAS; NOW~HE WAS MANIFESTED THUS. THERE WERE TOGETHER

Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος  
SIMON PETER AND THOMAS THE ONE BEING CALLED DIDYMUS

καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ  
AND NATHANAEL THE ONE FROM CANA - OF GALILEE AND

οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ  
THE [SONS] - OF ZEBEDEE AND OTHERS OF THE DISCIPLES OF HIM

δύο. 21.3 λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἀλιεῦν.  
TWO. SAYS TO THEM SIMON PETER, I AM GOING TO FISH.

λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί.  
THEY SAY TO HIM, <sup>3</sup>ARE COMING <sup>2</sup>ALSO <sup>1</sup>WE WITH YOU.

ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν  
THEY WENT FORTH AND EMBARKED INTO THE BOAT, AND DURING

ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. 21.4 πρωτὰς δὲ  
THAT - NIGHT THEY CAUGHT NOTHING. NOW~EARLY MORNING

ἤδη γενομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν, οὐ  
ALREADY HAVING COME, STOOD JESUS ON THE SHORE; NOT

μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν.  
HOWEVER HAD REALIZED THE DISCIPLES THAT IT IS(WAS)~JESUS.

21.5 λέγει οὖν αὐτοῖς [ὁ] Ἰησοῦς, Παιδιά, μή  
SAYS THEREFORE TO THEM - JESUS, CHILDREN, [SURELY] NOT

τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ, Οὐ.  
ANY FISH YOU\* HAVE? THEY ANSWERED HIM, NO.

21.6 ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ  
AND~HE SAID TO THEM, THROW TO THE RIGHT SIDE OF THE

πλοίου τὸ δίκτυον, καὶ εὕρησете. ἔβαλον  
BOAT THE NET, AND YOU\* WILL FIND [FISH]. THEY THREW [IT]

After these things Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way.

<sup>2</sup>Gathered there together were Simon Peter, Thomas called the Twin,<sup>4</sup> Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples.<sup>3</sup> Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing.

4 Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus.<sup>5</sup> Jesus said to them, "Children, you have no fish, have you?" They answered him, "No."<sup>6</sup> He said to them, "Cast the net to the right side of the boat, and you will find some." So they cast it,

<sup>4</sup> Gk. *Didymus*

and now they were not able to haul it in because there were so many fish. <sup>7</sup>That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the sea. <sup>8</sup>But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards' off.

<sup>9</sup> When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. <sup>10</sup>Jesus said to them, "Bring some of the fish that you have just caught." <sup>11</sup>So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn. <sup>12</sup>Jesus said to them, "Come and have breakfast." Now none of the disciples dared to ask him, "Who are you?" because they knew it was the Lord. <sup>13</sup>Jesus came and took the bread and gave it to them, and did the same with the fish. <sup>14</sup>This was now the third time that Jesus appeared to the disciples after he was raised from the dead.

<sup>15</sup> When they had finished breakfast, Jesus said to Simon Peter,

<sup>v</sup> Gk. *two hundred cubits*

οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἰσχυον  
THEREFORE, AND NO LONGER <sup>3</sup>IT <sup>2</sup>TO DRAW <sup>1</sup>WERE THEY STRONG [ENOUGH]

ἀπὸ τοῦ πλήθους τῶν ἰχθύων. 21.7 λέγει οὖν ὁ  
FROM THE MULTITUDE OF THE FISH. SAYS THEREFORE -

μαθητῆς ἐκείνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, ὁ  
THAT-DISCIPLE WHOM <sup>2</sup>WAS LOVING - <sup>1</sup>JESUS - TO PETER, THE

κύριός ἐστιν. Σίμων οὖν Πέτρος ἀκούσας ὅτι ὁ  
LORD IT IS. THEREFORE~SIMON PETER, HAVING HEARD THAT THE

κύριός ἐστιν τὸν ἐπενδύτην διεζώσατο, ἣν γὰρ  
LORD IT IS, THE OUTER GARMENT TIED AROUND HIMSELF, FOR~HE WAS

γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν,  
UNCLOTHED, AND THREW HIMSELF INTO THE SEA.

21.8 οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ  
BUT~THE OTHER DISCIPLES IN THE BOAT CAME, <sup>3</sup>NOT

γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὥς ἀπὸ  
<sup>1</sup>FOR <sup>2</sup>THEY WERE FAR FROM THE LAND BUT ABOUT FROM

πηγῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων.  
TWO HUNDRED~CUBITS, DRAGGING THE NET OF THE FISH.

21.9 ὥς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν  
WHEN THEREFORE THEY DISEMBARKED ONTO THE LAND THEY SEE

ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ  
A CHARCOAL FIRE LYING AND FISH LYING UPON [IT] AND

ἄρτον. 21.10 λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ  
BREAD. SAYS TO THEM - JESUS, BRING FROM

τῶν ὀψαρίων ὧν ἐπιάσατε νῦν. 21.11 ἀνέβη οὖν  
THE FISH WHICH YOU<sup>c</sup> CAUGHT NOW. WENT UP THEREFORE

Σίμων Πέτρος καὶ εἰλκυσε τὸ δίκτυον εἰς τὴν γῆν  
SIMON PETER AND DRAGGED THE NET ONTO THE LAND

μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντήκοντα τριῶν<sup>c</sup>  
FULL OF LARGE~FISH, A HUNDRED [AND] FIFTY THREE;

καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.  
AND [THOUGH] BEING~SO MANY DID NOT SPLIT THE NET.

21.12 λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε.  
SAYS TO THEM - JESUS, COME EAT BREAKFAST.

οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν, Σὺ  
NOW~NOT ONE <sup>3</sup>WAS DARING <sup>1</sup>OF THE <sup>2</sup>DISCIPLES TO ASK HIM, <sup>3</sup>YOU

τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν. 21.13 ἔρχεται  
<sup>1</sup>WHO <sup>2</sup>ARE? HAVING KNOWN THAT THE LORD IT IS. COMES

Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς,  
JESUS AND TAKES THE BREAD AND GIVES TO THEM,

καὶ τὸ ὀψάριον ὁμοίως. 21.14 τοῦτο ἤδη τρίτον  
AND THE FISH LIKEWISE. THIS [WAS] NOW [THE] THIRD [TIME]

ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ  
JESUS~WAS MANIFESTED TO THE DISCIPLES HAVING BEEN RAISED FROM

νεκρῶν.  
[THE] DEAD.

21.15 Ὅτε οὖν ἤρισθησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ  
THEN~WHEN THEY ATE SAYS - TO SIMON PETER -

Ἰησοῦς, Σίμων Ἰωάννου, ἀγαπᾷς με πλέον τούτων;  
JESUS, SIMON [SON] OF JOHN, DO YOU LOVE ME MORE [THAN] THESE ONES?

λέγει αὐτῷ, Ναὶ κύριε, σὺ οἶδας ὅτι φιλῶ σε.  
HE SAYS TO HIM, YES, LORD, YOU KNOW THAT I AM FOND OF YOU.

λέγει αὐτῷ, Βόσκει τὰ ἀρνία μου. 21.16 λέγει αὐτῷ  
HE SAYS TO HIM, FEED THE LAMBS OF ME. SAYS TO HIM

πάλιν δεύτερον, Σίμων Ἰωάννου, ἀγαπᾷς με; λέγει  
AGAIN A SECOND [TIME], SIMON [SON] OF JOHN, DO YOU LOVE ME? HE SAYS

αὐτῷ, Ναὶ κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει  
TO HIM, YES, LORD, YOU KNOW THAT I AM FOND OF YOU. HE SAYS

αὐτῷ, Ποίμαινε τὰ πρόβατά μου. 21.17 λέγει αὐτῷ τὸ  
TO HIM, SHEPHERD THE SHEEP OF ME. HE SAYS TO HIM THE

τρίτον, Σίμων Ἰωάννου, φιλεῖς με; ἐλυπήθη ὁ  
THIRD [TIME], SIMON [SON] OF JOHN, ARE YOU FOND OF ME? WAS GRIEVED -

Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με;  
PETER BECAUSE HE SAID TO HIM THE THIRD [TIME], ARE YOU FOND OF ME?

καὶ λέγει αὐτῷ, Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις  
AND HE SAYS TO HIM, LORD, ALL THINGS YOU KNOW, YOU KNOW

ὅτι φιλῶ σε. λέγει αὐτῷ [ὁ Ἰησοῦς], Βόσκει τὰ  
THAT I AM FOND OF YOU. SAYS TO HIM - JESUS, FEED THE

πρόβατά μου. 21.18 ἀμὴν ἀμὴν λέγω σοι, ὅτε ἡς  
SHEEP OF ME. TRULY, TRULY I SAY TO YOU, WHEN YOU WERE

νεώτερος, ἐζώννυες σεαυτὸν καὶ περιεπάτεις ὅπου  
YOUNG, YOU WERE GIRDING YOURSELF AND WERE WALKING WHERE

ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου,  
YOU WANTED; BUT~WHEN YOU GROW OLD, YOU WILL EXTEND THE HANDS OF YOU,

καὶ ἄλλος σε ζώσει καὶ οἴσει ὅπου οὐ θέλεις.  
AND ANOTHER WILL GIRD~YOU AND CARRY [YOU] WHERE YOU-DO NOT WISH [TO GO].

21.19 τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει  
AND~THIS HE SAID SIGNIFYING [BY] WHAT DEATH HE WILL GLORIFY

τὸν θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ, Ἀκολουθεῖ μοι.  
- GOD. AND HAVING SAID~THIS, HE SAYS TO HIM, FOLLOW ME.

21.20 Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν  
HAVING TURNED - PETER SEES THE DISCIPLE

ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ  
WHOM <sup>2</sup>WAS LOVING - <sup>1</sup>JESUS FOLLOWING, WHO ALSO

ἀνέπεσεν ἐν τῷ δεῖπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ  
RECLINED DURING THE SUPPER UPON THE BREAST OF HIM AND

εἶπεν, Κύριε, τίς ἐστὶν ὁ παραδιδούς σε;  
SAID, LORD, WHO IS THE ONE BETRAYING YOU?

21.21 τοῦτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ,  
<sup>4</sup>THIS ONE <sup>1</sup>THEN <sup>3</sup>HAVING SEEN - <sup>2</sup>PETER SAYS - TO JESUS,

Κύριε, οὗτος δὲ τί; 21.22 λέγει αὐτῷ ὁ  
LORD, <sup>3</sup>THIS MAN <sup>1</sup>AND <sup>2</sup>WHAT [ABOUT]? SAYS TO HIM -

Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι,  
JESUS, IF I WANT~HIM TO REMAIN UNTIL I COME,

τί πρὸς σέ; σύ μοι ἀκολουθεῖ. 21.23 ἐξῆλθεν  
WHAT [IS THAT] TO YOU? YOU FOLLOW~ME. WENT OUT

"Simon son of John, do you love me more than these?"

He said to him, "Yes, Lord; you know that I love you."

Jesus said to him, "Feed my lambs." <sup>16</sup>A second time he

said to him, "Simon son of John, do you love me?" He

said to him, "Yes, Lord; you know that I love you." Jesus

said to him, "Tend my sheep." <sup>17</sup>He said to him the

third time, "Simon son of John, do you love me?"

Peter felt hurt because he said to him the third time,

"Do you love me?" And he said to him, "Lord, you

know everything; you know that I love you." Jesus said

to him, "Feed my sheep. <sup>18</sup>Very truly, I tell you, when

you were younger, you used to fasten your own belt and

to go wherever you wished. But when you grow old, you

will stretch out your hands, and someone else will fasten

a belt around you and take you where you do not wish

to go." <sup>19</sup>(He said this to indicate the kind of death by

which he would glorify God.) After this he said to him, "Follow me."

<sup>20</sup>Peter turned and saw the disciple whom Jesus

loved following them; he was the one who had reclined next to Jesus at the

supper and had said, "Lord, who is it that is going to betray you?" <sup>21</sup>When Peter

saw him, he said to Jesus, "Lord, what about him?"

<sup>22</sup>Jesus said to him, "If it is my will that he remain until I

come, what is that to you? Follow me!" <sup>23</sup>So the rumor



spread in the community<sup>w</sup> that this disciple would not die. Yet Jesus did not say to him that he would not die, but, "If it is my will that he remain until I come, what is that to you?"<sup>x</sup>

24 This is the disciple who is testifying to these things and has written them, and we know that his testimony is true. <sup>25</sup>But there are also many other things that Jesus did; if every one of them were written down, I suppose that the world itself could not contain the books that would be written.

<sup>w</sup> Gk. *among the brothers*

<sup>x</sup> Other ancient authorities lack *what is that to you*

οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ  
THEREFORE THIS ONE - SAYING TO THE BROTHERS THAT -

μαθητῆς ἐκεῖνος οὐκ ἀποθνήσκει· οὐκ εἶπεν δὲ αὐτῷ ὁ  
THAT~DISCIPLE WOULD NOT DIE. BUT~DID NOT TELL HIM -

Ἰησοῦς ὅτι οὐκ ἀποθνήσκει ἀλλ', Ἐὰν αὐτὸν θέλω  
JESUS THAT HE WOULD NOT DIE BUT, IF I WANT~HIM

μένειν ἕως ἔρχομαι, τί πρὸς σέ;]  
TO REMAIN UNTIL I COME, WHAT [IS THAT] TO YOU?

21.24 Οὗτός ἐστιν ὁ μαθητῆς ὁ μαρτυρῶν περὶ  
THIS IS THE DISCIPLE, THE ONE TESTIFYING ABOUT

τούτων καὶ ὁ γράψας ταῦτα, καὶ οἶδαμεν  
THESE THINGS AND THE ONE HAVING WRITTEN THESE THINGS, AND WE KNOW

ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν.  
THAT TRUE HIS - TESTIMONY IS.

21.25 Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ  
AND~THERE IS(ARE) ALSO MANY~OTHER THINGS WHICH DID -

Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδ' αὐτὸν  
JESUS, WHICH IF THEY ARE WRITTEN ONE BY ONE, <sup>5</sup>NOT <sup>4</sup>ITSELF

οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.  
<sup>1</sup>I THINK <sup>2</sup>THE <sup>3</sup>WORLD <sup>6</sup>TO HAVE ROOM FOR THE BOOKS~BEING WRITTEN.

# THE ACTS OF THE APOSTLES

## CHAPTER 1

### ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ ACTS OF [THE] APOSTLES

1.1 Τὸν μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων,  
THE - FIRST WORD I MADE ABOUT EVERYTHING,  
ὦ Θεόφιλε, ὃν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ  
O THEOPHILUS, WHICH BEGAN - JESUS BOTH~TO DO AND  
διδάσκειν, 1.2 ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς  
TO TEACH, UNTIL [THE] DAY HAVING GIVEN ORDERS TO THE  
ἀποστόλοις διὰ πνεύματος ἁγίου οὓς ἐξελέξατο  
APOSTLES THROUGH [THE] HOLY~SPIRIT WHOM HE CHOSE,  
ἀνελήμφθη· 1.3 οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα  
HE WAS TAKEN UP. TO WHOM ALSO HE PRESENTED HIMSELF LIVING,  
μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι'  
AFTER - HE~DIED, BY MANY PROOFS, DURING  
ἡμερῶν τεσσεράκοντα ὀπτανόμενος αὐτοῖς καὶ λέγων  
FORTY~DAYS APPEARING TO THEM AND SAYING  
τὰ περὶ τῆς βασιλείας τοῦ θεοῦ· 1.4 καὶ  
THINGS CONCERNING THE KINGDOM - OF GOD. AND  
συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων  
[WHILE] EATING TOGETHER HE GAVE INSTRUCTIONS TO THEM FROM JERUSALEM  
μὴ χωρίζεσθαι ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ  
NOT TO DEPART, BUT TO WAIT FOR THE PROMISE OF THE  
πατρὸς ἣν ἠκούσατέ μου, 1.5 ὅτι Ἰωάννης  
FATHER WHICH YOU~ HEARD FROM ME, BECAUSE JOHN  
μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι  
ON THE ONE HAND BAPTIZED WITH WATER, BUT~YOU~ 2IN 4SPIRIT  
βαπτισθήσεσθε ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας.  
1WILL BE BAPTIZED 3[THE] HOLY NOT AFTER THESE~MANY DAYS.  
1.6 Οἱ μὲν οὖν συνελθόντες ἡρώτων αὐτὸν  
2THE ONES - 1THEN HAVING COME TOGETHER WERE QUESTIONING HIM  
λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις  
SAYING, LORD, IF IN - THIS~TIME YOU ARE RESTORING  
τὴν βασιλείαν τῷ Ἰσραὴλ; 1.7 εἶπεν δὲ πρὸς αὐτούς,  
THE KINGDOM - TO ISRAEL? BUT~HE SAID TO THEM,  
Οὐχ ὑμῶν ἐστὶν γινῶναι χρόνους ἢ καιροὺς οὓς ὁ  
NOT FOR YOU~ IS IT TO KNOW TIMES OR SEASONS WHICH THE  
πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, 1.8 ἀλλὰ λήψεσθε  
FATHER HAS SET BY - HIS OWN AUTHORITY, BUT YOU~ WILL RECEIVE  
δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς καὶ  
POWER HAVING COME THE HOLY SPIRIT UPON YOU~ AND

In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning<sup>2</sup>until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen.<sup>3</sup>After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God.<sup>4</sup>While staying<sup>a</sup> with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. "This," he said, "is what you have heard from me;<sup>5</sup>for John baptized with water, but you will be baptized with<sup>b</sup> the Holy Spirit not many days from now."

6 So when they had come together, they asked him, "Lord, is this the time when you will restore the kingdom to Israel?"<sup>7</sup>He replied, "It is not for you to know the times or periods that the Father has set by his own authority.<sup>8</sup>But you will receive power when the Holy Spirit has come upon you; and

<sup>a</sup>Or eating

<sup>b</sup>Or by

you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.”<sup>9</sup> When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight.<sup>10</sup> While he was going and they were gazing up toward heaven, suddenly two men in white robes stood by them.<sup>11</sup> They said, “Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.”

<sup>12</sup> Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day’s journey away.<sup>13</sup> When they had entered the city, they went to the room upstairs where they were staying, Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, and Simon the Zealot, and Judas son of James.<sup>14</sup> All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers.

<sup>15</sup> In those days Peter stood up among

<sup>c</sup> Or the brother of

ἔσεσθέ μου μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ [ἐν]  
YOU\* WILL BE MY WITNESSES IN BOTH JERUSALEM AND IN

πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου  
ALL - JUDEA AND SAMARIA AND AS FAR AS [THE] END

τῆς γῆς. **1.9** καὶ ταῦτα εἰπὼν βλέπόντων αὐτῶν  
OF THE EARTH. AND THESE THINGS HAVING SAID, [WHILE] THEY~[WERE] LOOKING

ἐπήρθη καὶ νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ τῶν  
HE WAS TAKEN UP, AND A CLOUD TOOK UP HIM FROM THE

ὀφθαλμῶν αὐτῶν. **1.10** καὶ ὡς ἀπενίζοντες ἦσαν εἰς τὸν  
EYES OF THEM. AND AS THEY WERE LOOKING INTENTLY INTO -

οὐρανὸν πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο  
HEAVEN HE~GOING, AND BEHOLD TWO~MEN

παρεῖσθηκεισαν αὐτοῖς ἐν ἐσθήσεσι λευκαῖς, **1.11** οἱ  
HAD BEEN PRESENT WITH THEM IN WHITE~CLOTHING, WHO

καὶ εἶπαν, Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε  
ALSO SAID, MEN OF GALILEE, WHY HAVE YOU\* STOOD

[ἐμ]βλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ  
LOOKING INTO - HEAVEN? THIS - JESUS, THE ONE

ἀναλημφθεὶς ἀφ’ ὑμῶν εἰς τὸν οὐρανὸν οὕτως  
HAVING BEEN TAKEN UP FROM YOU\* INTO - HEAVEN, THUS

ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον  
WILL COME IN WHICH MANNER YOU\* SAW HIM GOING

εἰς τὸν οὐρανόν.  
INTO - HEAVEN.

**1.12** Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους  
THEN THEY RETURNED TO JERUSALEM FROM [THE] MOUNTAIN

τοῦ καλουμένου Ἑλαιῶνος, ὃ ἐστὶν ἐγγὺς  
- BEING CALLED OF OLIVES, WHICH IS NEAR

Ἱερουσαλὴμ σαββάτου ἔχον ὁδόν. **1.13** καὶ  
JERUSALEM <sup>3</sup>OF A SABBATH <sup>1</sup>BEING SITUATED <sup>2</sup>A JOURNEY. AND

ὅτε εἰσῆλθον, εἰς τὸ ὑπερῶν ἀνέβησαν οὐ  
WHEN THEY ENTERED, INTO THE UPSTAIRS THEY WENT UP WHERE

ἦσαν καταμένοντες, ὃ τε Πέτρος καὶ Ἰωάννης καὶ  
THEY WERE STAYING, - BOTH PETER AND JOHN AND

Ἰάκωβος καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς,  
JAMES AND ANDREW, PHILIP AND THOMAS,

Βαρθολομαῖος καὶ Μαθθαῖος, Ἰάκωβος Ἀλφαίου  
BARTHOLOMEW AND MATTHEW, JAMES [THE SON] OF ALPHAEUS

καὶ Σίμων ὁ Ζηλωτὴς καὶ Ἰούδας Ἰακώβου.  
AND SIMON THE ZEALOT AND JUDAS [THE SON OF] JAMES.

**1.14** οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ  
THESE ALL WERE DEVOTING THEMSELVES WITH ONE MIND -

προσευχῇ σὺν γυναιξὶν καὶ Μαριὰμ τῇ μητρὶ τοῦ  
TO PRAYER WITH [THE] WOMEN AND MARY THE MOTHER -

Ἰησοῦ καὶ τοῖς ἀδελφοῖς αὐτοῦ.  
OF JESUS AND THE BROTHERS OF HIM.

**1.15** Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν  
AND IN - THESE~DAYS HAVING ARISEN PETER IN

μέσῳ τῶν ἀδελφῶν εἶπεν· ἦν τε ὄχλος  
[THE] MIDST OF THE BROTHERS SAID: AND-WAS [THE] CROWD  
ὀνομάτων ἐπὶ τὸ αὐτὸ ὡσεὶ ἑκατὸν εἴκοσι·  
OF NAMES (PERSONS) AT THE SAME [PLACE] ABOUT A HUNDRED [AND] TWENTY.

**1.16** Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν  
MEN, BROTHERS, IT WAS NECESSARY TO BE FULFILLED THE

γραφὴν ἣν προεῖπεν τὸ πνεῦμα τὸ ἅγιον διὰ  
SCRIPTURE WHICH FORETOLD THE <sup>2</sup>SPIRIT - <sup>1</sup>HOLY THROUGH

στόματος Δαυὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ  
[THE] MOUTH OF DAVID CONCERNING JUDAS, THE ONE HAVING BECOME A GUIDE

τοῖς συλλαβοῦσιν Ἰησοῦν, **1.17** ὅτι κατηριθμημένος ἦν  
TO THE ONES HAVING SEIZED JESUS, FOR HE HAD BEEN NUMBERED

ἐν καὶ ἔλαχεν τὸν κλῆρον τῆς  
AMONG AND HE RECEIVED THE PORTION -

διακονίας ταύτης. **1.18** Οὗτος μὲν οὖν ἐκτήσατο  
OF THIS-MINISTRY. <sup>2</sup>THIS ONE - <sup>1</sup>THEREFORE ACQUIRED

χωρίον ἐκ μισθοῦ τῆς ἀδικίας καὶ  
A FIELD OUT OF [THE] REWARD - OF UNRIGHTEOUSNESS AND

πρηνῆς γενόμενος ἐλάκησεν μέσος καὶ ἐξεχύθη  
HAVING FALLEN-HEADLONG HE BURST OPEN [IN] [THE] MIDDLE AND WAS POURED OUT

πάντα τὰ σπλάγχνα αὐτοῦ· **1.19** καὶ γνωστὸν ἐγένετο  
ALL THE INWARD PARTS OF HIM. AND IT BECAME-KNOWN

πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ  
TO ALL THE ONES INHABITING JERUSALEM, SO AS TO BE CALLED -

χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμά,  
THAT-FIELD IN THEIR OWN LANGUAGE OF THEM, AKELDAMA,

τοῦτ' ἔστιν Χωρίον Αἵματος. **1.20** Γέγραπται γὰρ ἐν  
THAT IS, FIELD OF BLOOD. FOR-IT HAS BEEN WRITTEN IN

βίβλῳ ψαλμῶν,  
[THE] BOOK OF PSALMS,

Γενηθήτω ἡ ἐπαυλις αὐτοῦ ἔρημος  
LET BECOME THE RESIDENCE OF HIM DESOLATE

καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ,  
AND LET NOT BE THE ONE DWELLING IN IT,

καί,  
AND,

Τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος.  
THE OFFICE OF HIM LET RECEIVE ANOTHER.

**1.21** δεῖ οὖν τῶν συνελθόντων ἡμῖν  
IT IS NECESSARY THEREFORE [THAT] THE <sup>2</sup>HAVING ACCOMPANIED <sup>3</sup>US

ἀνδρῶν ἐν παντὶ χρόνῳ ᾧ εἰσῆλθεν καὶ ἐξῆλθεν  
<sup>1</sup>MEN DURING ALL [THE] TIME IN WHICH WENT IN AND WENT OUT

ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, **1.22** ἀρξάμενος ἀπὸ τοῦ  
AMONG US THE LORD JESUS, HAVING BEGUN FROM THE

βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήμφθη  
BAPTISM OF JOHN UNTIL THE DAY WHEN HE WAS TAKEN UP

the believers<sup>d</sup> (together the crowd numbered about one hundred twenty persons) and said, <sup>16</sup> 'Friends,<sup>e</sup> the scripture had to be fulfilled, which the Holy Spirit through David foretold concerning Judas, who became a guide for those who arrested Jesus—<sup>17</sup> for he was numbered among us and was allotted his share in this ministry.' <sup>18</sup> (Now this man acquired a field with the reward of his wickedness; and falling headlong<sup>f</sup> he burst open in the middle and all his bowels gushed out. <sup>19</sup> This became known to all the residents of Jerusalem, so that the field was called in their language Hakeldama, that is, Field of Blood.)

<sup>20</sup> 'For it is written in the book of Psalms,

'Let his homestead become desolate, and let there be no one to live in it';

and

'Let another take his position of overseer.'

<sup>21</sup> So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, <sup>22</sup> beginning from the baptism of John until the day when he was taken up

<sup>d</sup> Gk. brothers

<sup>e</sup> Gk. Men, brothers

<sup>f</sup> Or swelling up



from us—one of these must become a witness with us to his resurrection.”<sup>23</sup> So they proposed two, Joseph called Barsabbas, who was also known as Justus, and Matthias.<sup>24</sup> Then they prayed and said, “Lord, you know everyone’s heart. Show us which one of these two you have chosen<sup>25</sup> to take the place<sup>8</sup> in this ministry and apostleship from which Judas turned aside to go to his own place.”<sup>26</sup> And they cast lots for them, and the lot fell on Matthias; and he was added to the eleven apostles.

<sup>8</sup> Other ancient authorities read *the share*

ἀφ’ ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ σὺν ἡμῖν  
FROM US, A WITNESS OF THE RESURRECTION OF HIM WITH US  
γενέσθαι ἓνα τούτων. **1.23** καὶ ἔστησαν δύο,  
TO BECOME ONE OF THESE. AND THEY PUT FORWARD TWO [MEN],  
Ἰωσήφ τὸν καλούμενον Βαρσαββάν ὃς ἐπεκλήθη  
JOSEPH THE ONE BEING CALLED BARSABBAS, WHO WAS ALSO CALLED  
Ἰούστος, καὶ Μαθθίαν. **1.24** καὶ προσευξάμενοι εἶπαν,  
JUSTUS, AND MATTHIAS. AND HAVING PRAYED THEY SAID,  
Σὺ κύριε καρδιογνώστα πάντων, ἀνάδειξον ὃν  
YOU, LORD, KNOWER OF [THE] HEARTS OF ALL, REVEAL WHOM  
ἐξελέξω ἐκ τούτων τῶν δύο ἓνα **1.25** λαβεῖν τὸν τόπον  
YOU CHOSE OF THESE - TWO, ONE TO TAKE THE PLACE  
τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἀφ’ ἧς παρέβη  
- OF THIS~MINISTRY AND APOSTLESHIP, FROM WHICH TURNED ASIDE  
Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. **1.26** καὶ  
JUDAS TO GO TO - <sup>2</sup>PLACE - <sup>1</sup>HIS OWN. AND  
ἔδωκαν κλήρους αὐτοῖς καὶ ἔπεσεν ὁ κλήρος ἐπὶ  
THEY GAVE LOTS TO THEM AND FELL THE LOT TO  
Μαθθίαν καὶ συγκατεψηφίσθη μετὰ τῶν ἑνδεκά  
MATTHIAS AND HE WAS NUMBERED WITH THE ELEVEN  
ἀποστόλων.  
APOSTLES.

## CHAPTER 2

When the day of Pentecost had come, they were all together in one place.<sup>2</sup> And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting.<sup>3</sup> Divided tongues, as of fire, appeared among them, and a tongue rested on each of them.<sup>4</sup> All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.<sup>5</sup> Now there were devout Jews from every nation under

**2.1** Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς  
AND WHEN IS FULFILLED THE DAY -  
πεντηκοστῆς ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό.  
OF PENTECOST THEY WERE ALL TOGETHER AT THE SAME [PLACE].  
**2.2** καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὡς περ  
AND THERE WAS SUDDENLY FROM - HEAVEN A SOUND LIKE  
φερομένης πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν  
[THE] RUSHING OF A VIOLENT~WIND AND IT FILLED [THE] WHOLE -  
οἶκον οὗ ἦσαν καθήμενοι **2.3** καὶ ὠφθῆσαν αὐτοῖς  
HOUSE WHERE THEY WERE SITTING. AND APPEARED TO THEM  
διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς καὶ ἐκάθισεν ἐφ’  
TONGUES~BEING DIVIDED AS FIRE AND IT SAT ON  
ἓνα ἕκαστον αὐτῶν, **2.4** καὶ ἐπλήσθησαν πάντες  
EACH~ONE OF THEM, AND ALL~WERE FILLED  
πνεύματος ἁγίου καὶ ἤρξαντο λαλεῖν ἑτέροις γλώσσαις  
WITH [THE] HOLY~SPIRIT AND THEY BEGAN TO SPEAK IN OTHER LANGUAGES  
καθὼς τὸ πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς.  
AS THE SPIRIT WAS GIVING [THE ABILITY] TO SPEAK TO THEM.  
**2.5** Ἦσαν δὲ εἰς Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι,  
NOW~THERE WERE IN JERUSALEM JEWS~LIVING,  
ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν  
DEVOUT~MEN FROM ALL [THE] NATIONS - UNDER -

οὐρανόν. **2.6** γενομένης δὲ τῆς φωνῆς ταύτης συνήλθεν  
HEAVEN, AND~HAVING HAPPENED - THIS~SOUND, ASSEMBLED

τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκουον  
THE MULTITUDE AND IT WAS CONFUSED, BECAUSE THEY WERE HEARING

εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν.  
EACH~ONE - IN HIS OWN LANGUAGE THEM~SPEAKING.

**2.7** ἐξίσταντο δὲ καὶ ἐθαύμαζον λέγοντες, Οὐχ ἰδοὺ  
AND~THEY WERE AMAZED AND WERE MARVELING SAYING, <sup>3</sup>NOT <sup>1</sup>BEHOLD,

ἅπαντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; **2.8** καὶ  
<sup>4</sup>ALL <sup>5</sup>THESE <sup>2</sup>ARE - SPEAKING GALILEANS? AND

πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν  
HOW ARE HEARING~WE EACH - IN HIS OWN LANGUAGE OF US

ἐν ᾗ ἐγεννήθημεν; **2.9** Πάρθοι καὶ Μῆδοι καὶ  
IN WHICH WE WERE BORN? PARTHIANS AND MEDES AND

Ἑλαμίται καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν,  
ELAMITES, AND THE ONES LIVING IN - MESOPOTAMIA,

Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν  
BOTH~JUDEA AND CAPPADOCIA, PONTUS AND -

Ἀσίαν, **2.10** Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον  
ASIA, BOTH~PHRYGIA AND PAMPHYLIA, EGYPT

καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ  
AND THE REGIONS - OF LIBYA - TOWARD CYRENE, AND

οἱ ἐπιδημοῦντες Ῥωμαῖοι, **2.11** Ἰουδαῖοι τε καὶ  
THE VISITING ROMANS, BOTH~JEWS AND

προσήλυτοι, Κρήτες καὶ Ἄραβες, ἀκούομεν  
PROSELYTES, CRETANS AND ARABS, WE HEAR

λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα  
THEM~SPEAKING - IN OTHER LANGUAGES THE MIGHTY ACTS

τοῦ θεοῦ. **2.12** ἐξίσταντο δὲ πάντες καὶ διηπόρουν,  
- OF GOD. AND WERE AMAZED ALL AND WERE PERPLEXED,

ἄλλος πρὸς ἄλλον λέγοντες, Τί θέλει τοῦτο εἶναι;  
ONE TO ANOTHER SAYING, WHAT CAN THIS MEAN?

**2.13** ἕτεροι δὲ διαχλευάζοντες ἔλεγον ὅτι Γλεύκους  
BUT~OTHERS MOCKING WERE SAYING - OF SWEET WINE

μεμεστωμένοι εἰσίν.  
THEY HAVE BEEN FILLED.

**2.14** Σταθείς δὲ ὁ Πέτρος σὺν τοῖς ἑνδεκα ἐπήρην  
AND~HAVING STOOD - PETER WITH THE ELEVEN, HE LIFTED UP

τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγγετο αὐτοῖς, Ἄνδρες  
THE VOICE OF HIM AND HE DECLARED TO THEM, MEN,

Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ πάντες,  
JEWS, AND THE ONES INHABITING JERUSALEM ALL,

τοῦτο ὑμῖν γνωστὸν ἔστω καὶ ἐνωτίσασθε τὰ ῥήματά  
THIS TO YOU\* LET IT BE~KNOWN AND GIVE EAR TO THE WORDS

μου. **2.15** οὐ γὰρ ὥς ὑμεῖς ὑπολαμβάνετε οὗτοι  
OF ME. FOR~NOT AS YOU\* SUPPOSE THESE ONES

μεθύουσιν, ἔστιν γὰρ ὥρα τρίτη τῆς ἡμέρας,  
ARE DRUNK, FOR~IT IS [THE] THIRD~HOUR OF THE DAY,

heaven living in Jerusalem.

<sup>6</sup>And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each.

<sup>7</sup>Amazed and astonished, they asked, "Are not all these who are speaking Galileans?" <sup>8</sup>And how is it that we hear, each of us, in our own native language?

<sup>9</sup>Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, <sup>10</sup>Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, <sup>11</sup>Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power." <sup>12</sup>All were amazed and perplexed, saying to one another, "What does this mean?"

<sup>13</sup>But others sneered and said, "They are filled with new wine."

<sup>14</sup>But Peter, standing with the eleven, raised his voice and addressed them, "Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. <sup>15</sup>Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning.

<sup>16</sup>No, this is what was spoken through the prophet Joel:

<sup>17</sup> 'In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

<sup>18</sup> Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy.

<sup>19</sup> And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist.

<sup>20</sup> The sun shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day.

**2.16** ἀλλὰ τοῦτό ἐστιν τὸ εἰρημένον διὰ τοῦ  
BUT THIS IS THE THING HAVING BEEN SPOKEN BY THE  
προφήτου Ἰωήλ,  
PROPHET JOEL,

**2.17** Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ  
AND IT WILL BE IN THE LAST DAYS, SAYS -  
θεός,  
GOD,

ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν  
I WILL POUR OUT FROM THE SPIRIT OF ME ON ALL

σάρκα,  
FLESH,

καὶ προφητεύουσιν οἱ υἱοὶ ὑμῶν  
AND WILL PROPHECY THE SONS OF YOU\*

καὶ αἱ θυγατέρες ὑμῶν  
AND THE DAUGHTERS OF YOU\*

καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται  
AND THE YOUNG MEN OF YOU\* WILL SEE~VISIONS

καὶ οἱ πρεσβύτεροι ὑμῶν  
AND THE ELDERS OF YOU\*

ἐνυπνίους ἐνυπνιασθήσονται·  
WILL DREAM~DREAMS.

**2.18** καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς  
AND - UPON THE MALE SLAVES OF ME AND UPON THE  
δοῦλας μου  
FEMALE SLAVES OF ME

ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ  
IN - THOSE~DAYS I WILL POUR OUT FROM

τοῦ πνεύματός μου,  
THE SPIRIT OF ME,

καὶ προφητεύουσιν.  
AND THEY WILL PROPHECY.

**2.19** καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω  
AND I WILL GIVE WONDERS IN THE HEAVEN ABOVE

καὶ σημεῖα ἐπὶ τῆς γῆς κάτω,  
AND SIGNS ON THE EARTH BELOW,

αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ  
BLOOD AND FIRE AND A VAPOR OF SMOKE.

**2.20** ὁ ἥλιος μεταστραφήσεται εἰς σκότος  
THE SUN WILL BE TRANSFORMED INTO DARKNESS

καὶ ἡ σελήνη εἰς αἷμα,  
AND THE MOON INTO BLOOD,

πρὶν ἔλθειν ἡμέραν κυρίου τὴν  
BEFORE TO COME <sup>5</sup>DAY <sup>6</sup>OF [THE] LORD <sup>1</sup>THE

μεγάλην καὶ ἐπιφανῇ.  
<sup>2</sup>GREAT <sup>3</sup>AND <sup>4</sup>GLORIOUS.

**2.21** καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέσῃται τὸ  
AND IT WILL BE [THAT] EVERYONE WHOEVER CALLS UPON THE  
ὄνομα κυρίου σωθήσεται.  
NAME OF [THE] LORD WILL BE SAVED.

**2.22** Ἄνδρες Ἰσραηλίται, ἀκούσατε τοὺς  
MEN, ISRAELITES, LISTEN

λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα  
TO THESE~WORDS: JESUS THE NAZARENE, A MAN

ἀποδοδειγμένον ἀπὸ τοῦ θεοῦ εἰς ὑμᾶς δυνάμεσι καὶ  
HAVING BEEN ATTESTED BY - GOD TO YOU\* WITH MIRACLES AND

τέρασι καὶ σημείοις οἷς ἐποίησεν δι' αὐτοῦ ὁ  
WONDERS AND SIGNS WHICH 2DID 3THROUGH 4HIM -

θεὸς ἐν μέσῳ ὑμῶν καθὼς αὐτοὶ οἶδατε, **2.23** τούτου  
1GOD IN [THE] MIDST OF YOU\* JUST AS YOURSELVES YOU\* KNOW, THIS ONE

τῇ ὠρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ  
BY THE HAVING BEEN DETERMINED PURPOSE AND FOREKNOWLEDGE - OF GOD [WAS]

ἔκδοτον διὰ χειρὸς ἀνόμων προσπήξαντες  
DELIVERED UP BY [THE] HAND OF LAWLESS MEN, HAVING NAILED [HIM TO THE CROSS]

ἀνείλατε, **2.24** ὃν ὁ θεὸς ἀνέστησεν λύσας τὰς  
YOU\* KILLED [HIM], WHOM - GOD RAISED HAVING DESTROYED THE

ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν  
BIRTH PAINS - OF DEATH, BECAUSE IT WAS NOT POSSIBLE [FOR]

κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. **2.25** Δαυὶδ γὰρ λέγει εἰς  
HIM~TO BE HELD BY IT. FOR~DAVID SAYS OF

αὐτόν,  
HIM,

Προορώμην τὸν κύριον ἐνώπιόν μου διὰ παντός,  
I WAS FORESEEING THE LORD BEFORE ME ALWAYS,

ὅτι ἐκ δεξιῶν μου ἐστίν ἵνα μὴ σαλευθῶ.  
BECAUSE ON [THE] RIGHT OF ME HE IS THAT I MAY NOT BE SHAKEN.

**2.26** διὰ τοῦτο ὑψφράνθη ἡ καρδία μου καὶ  
THEREFORE, WAS CHEERED UP THE HEART OF ME AND

ἠγαλλιάσατο ἡ γλῶσσά μου,  
EXULTED THE TONGUE OF ME,

ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει  
AND~IN ADDITION ALSO THE BODY OF ME WILL LIVE

ἐπ' ἐλπίδι,  
IN HOPE,

**2.27** ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς  
BECAUSE YOU WILL NOT ABANDON THE SOUL OF ME TO

ἅδην  
DESTRUCTION

οὐδὲ δώσεις τὸν ὅσιόν σου  
NOR WILL YOU GIVE THE HOLY ONE OF YOU

ἰδεῖν διαφθοράν.  
TO SEE CORRUPTION.

<sup>21</sup>Then everyone who calls on the name of the Lord shall be saved.'

<sup>22</sup>"You that are Israelites,<sup>h</sup> listen to what I have to say: Jesus of Nazareth,<sup>i</sup> a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know—<sup>23</sup>this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law. <sup>24</sup>But God raised him up, having freed him from death, because it was impossible for him to be held in its power. <sup>25</sup>For David says concerning him,

'I saw the Lord always before me, for he is at my right hand so that I will not be shaken;

<sup>26</sup>therefore my heart was glad, and my tongue rejoiced; moreover my flesh will live in hope.

<sup>27</sup>For you will not abandon my soul to Hades, or let your Holy One experience corruption.

<sup>h</sup> Gk. Men, Israelites

<sup>i</sup> Gk. the Nazorean

<sup>j</sup> Gk. the pains of death



<sup>28</sup> You have made known to me the ways of life; you will make me full of gladness with your presence.'

<sup>29</sup> "Fellow Israelites,<sup>k</sup> I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day. <sup>30</sup>Since he was a prophet, he knew that God had sworn with an oath to him that he would put one of his descendants on his throne. <sup>31</sup>Foreseeing this, David<sup>l</sup> spoke of the resurrection of the Messiah,<sup>m</sup> saying,

'He was not abandoned to Hades, nor did his flesh experience corruption.'

<sup>32</sup>This Jesus God raised up, and of that all of us are witnesses. <sup>33</sup>Being therefore exalted at<sup>n</sup> the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you both see and hear. <sup>34</sup>For David did not ascend into the heavens, but he himself says,

"The Lord said to my Lord,

"Sit at my right hand, until I make your enemies your footstool."

<sup>k</sup> Gk Men, brothers

<sup>l</sup> Gk he

<sup>m</sup> Or the Christ

<sup>n</sup> Or by

**2.28** ἐγνώρισάς μοι ὁδούς ζωῆς,  
YOU MADE KNOWN TO ME [THE] WAYS OF LIFE,

πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου  
YOU WILL FILL ME WITH JOY WITH THE PRESENCE

σου.  
OF YOU.

**2.29** Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ  
MEN, BROTHERS, IT IS PERMITTED TO SPEAK WITH

παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ ὅτι  
CONFIDENCE TO YOU<sup>o</sup> ABOUT THE PATRIARCH DAVID THAT

καὶ ἐτελεύτησεν καὶ ἐτάφη, καὶ τὸ μνήμα αὐτοῦ  
ALSO HE DIED AND WAS BURIED, AND THE TOMB OF HIM

ἔστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης.  
IS WITH US UNTIL - THIS~DAY.

**2.30** προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὄρκῳ  
THEREFORE~A PROPHET BEING, AND HAVING KNOWN THAT WITH AN OATH

ὤμοσεν αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ  
SWORE TO HIM - GOD FROM [THE] FRUIT OF THE LOINS OF HIM

καθίσαι ἐπὶ τὸν θρόνον αὐτοῦ, **2.31** προῖδὼν  
TO SIT UPON THE THRONE OF HIM, HAVING FORESEEN [IT]

ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ ὅτι  
HE SPOKE ABOUT THE RESURRECTION - OF CHRIST -

οὔτε ἐγκατελείφθη εἰς ᾄδην  
NEITHER WAS HE ABANDONED TO DESTRUCTION

οὔτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν.  
NOR THE BODY OF HIM SAW CORRUPTION.

**2.32** τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός, οὗ  
THIS - JESUS <sup>2</sup>RAISED - <sup>1</sup>GOD, OF WHICH

πάντες ἡμεῖς ἐσμεν μάρτυρες· **2.33** τῇ δεξιᾷ οὖν τοῦ  
WE~ALL ARE WITNESSES. TO THE RIGHT THEN -

θεοῦ ὑψωθείς, τὴν τε ἐπαγγελίαν τοῦ πνεύματος  
OF GOD HAVING BEEN EXALTED, AND~THE PROMISE OF THE <sup>2</sup>SPIRIT

τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεεν τοῦτο  
- <sup>1</sup>HOLY HAVING RECEIVED FROM THE FATHER, HE POURED OUT THIS

ὃ ὑμεῖς [καὶ] βλέπετε καὶ ἀκούετε. **2.34** οὐ γὰρ  
WHICH YOU<sup>o</sup> ALSO SEE AND HEAR. FOR~NOT

Δαυὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτός,  
DAVID ASCENDED INTO THE HEAVENS, BUT~SAYS HE,

Εἶπεν [ὁ] κύριος τῷ κυρίῳ μου,  
SAID THE LORD TO THE LORD OF ME,

Κάθου ἐκ δεξιῶν μου,  
SIT DOWN AT [THE] RIGHT OF ME,

**2.35** ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον  
UNTIL I MAKE THE ENEMIES OF YOU A FOOTSTOOL

τῶν ποδῶν σου.  
OF THE FEET OF YOU.

**2.36** ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ  
THEREFORE~ASSUREDLY LET KNOW ALL [THE] HOUSE OF ISRAEL  
ὅτι καὶ κύριον αὐτὸν καὶ Χριστὸν ἐποίησεν ὁ θεός,  
THAT 4BOTH 5LORD 3HIM 6AND 7CHRIST 2MADE - 1GOD,

τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.  
THIS - JESUS WHOM YOU\* CRUCIFIED.

**2.37** Ἀκούσαντες δὲ κατενύγησαν τὴν καρδίαν  
AND~HAVING HEARD [THIS] THEY WERE PIERCED IN THE HEART

εἰπὼν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς  
AND~THEY SAID TO - PETER AND THE OTHER

ἀποστόλους, Τί ποιήσωμεν, ἄνδρες ἀδελφοί;  
APOSTLES, WHAT SHOULD WE DO, MEN, BROTHERS?

**2.38** Πέτρος δὲ πρὸς αὐτοὺς, Μετανοήσατε, [φησὶν.] καὶ  
AND~PETER [SAID] TO THEM, REPENT, HE SAYS, AND

βαπτισθῆτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ  
LET BE BAPTIZED EACH OF YOU\* IN THE NAME OF JESUS

Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν καὶ  
CHRIST FOR [THE] FORGIVENESS OF THE SINS OF YOU\* AND

λήψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος.  
YOU\* WILL RECEIVE THE GIFT OF THE HOLY SPIRIT.

**2.39** ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις  
FOR~TO YOU\* IS THE PROMISE AND TO THE CHILDREN

ὑμῶν καὶ πᾶσιν τοῖς εἰς μακρὰν, ὅσους ἂν  
OF YOU\* AND TO ALL THE ONES AT A DISTANCE, AS MANY AS

προσκαλέσεται κύριος ὁ θεὸς ἡμῶν. **2.40** ἐτέροις τε  
MAY CALL TO [THE] LORD THE GOD OF US. AND~WITH OTHER

λόγοις πλείοσιν διεμαρτύρατο καὶ παρεκάλει αὐτοὺς  
WORDS MANY HE TESTIFIED AND WAS APPEALING TO THEM

λέγων, Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιάς ταύτης.  
SAYING, BE SAVED FROM - 3GENERATION - 2CROOKED 1THIS.

**2.41** οἱ μὲν οὖν ἀποδεξάμενοι τὸν λόγον αὐτοῦ  
THE ONES - THEN HAVING WELCOMED THE WORD OF HIM

ἐβαπτίσθησαν καὶ προσετέθησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ  
WERE BAPTIZED AND THERE WERE ADDED IN - THAT~DAY

ψυχαὶ ὥσει τρισχίλια. **2.42** ἦσαν δὲ προσκαρτεροῦντες  
SOULS ABOUT THREE THOUSAND. AND~THEY WERE DEVOTING [THEMSELVES]

τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ  
TO THE TEACHING OF THE APOSTLES AND TO THE FELLOWSHIP, THE

κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.  
BREAKING - OF BREAD, AND - TO PRAYERS.

**2.43** Ἐγίνετο δὲ πάσῃ ψυχῇ φόβος, πολλὰ τε τέρατα  
AND~WAS OCCURRING IN EVERY SOUL AWE, AND~MANY WONDERS

καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο.  
AND SIGNS THROUGH THE APOSTLES WERE BEING PERFORMED.

**2.44** πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ  
AND~ALL THE ONES BELIEVING WERE AT THE SAME [PLACE]

καὶ εἶχον ἅπαντα κοινά **2.45** καὶ τὰ κτήματα  
AND THEY WERE HAVING ALL THINGS IN COMMON, AND THE PROPERTIES

<sup>36</sup>Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah,<sup>o</sup> this Jesus whom you crucified."

<sup>37</sup>Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, "Brothers,<sup>p</sup> what should we do?" <sup>38</sup>Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. <sup>39</sup>For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him." <sup>40</sup>And he testified with many other arguments and exhorted them, saying, "Save yourselves from this corrupt generation." <sup>41</sup>So those who welcomed his message were baptized, and that day about three thousand persons were added. <sup>42</sup>They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.

<sup>43</sup>Awe came upon everyone, because many wonders and signs were being done by the apostles. <sup>44</sup>All who believed were together and had all things in common; <sup>45</sup>they would sell

<sup>o</sup>Or Christ

<sup>p</sup>Gk Men, brothers

their possessions and goods and distribute the proceeds<sup>9</sup> to all, as any had need.

<sup>46</sup>Day by day, as they spent much time together in the temple, they broke bread at home<sup>7</sup> and ate their food with glad and generous<sup>8</sup> hearts, <sup>47</sup>praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.

<sup>9</sup> Gk. *them*

<sup>7</sup> Or *from house to house*

<sup>8</sup> Or *sincere*

καὶ τὰς ὑπάρξεις ἐπίπρασκον καὶ διμερίζον  
AND THE POSSESSIONS THEY WERE SELLING AND WERE DISTRIBUTING

αὐτὰ πᾶσιν καθότι ἂν τις χρεῖαν εἶχεν<sup>7</sup>  
THESE THINGS TO EVERYONE AS SOMEONE HAD~NEED.

**2.46** καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν  
AND~DAY BY DAY DEVOTING [THEMSELVES] WITH ONE MIND

ἐν τῷ ἱερῷ, κλώντες τε κατ' οἶκον ἄρτον,  
IN THE TEMPLE, AND~BREAKING <sup>2</sup>FROM HOUSE TO HOUSE 'BREAD,

μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι  
THEY WERE SHARING FOOD WITH EXULTATION AND SIMPLICITY

καρδίας **2.47** αἰνούντες τὸν θεὸν καὶ ἔχοντες χάριν  
OF HEART, PRAISING - GOD AND HAVING FAVOR

πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος προσετίθει τοὺς  
WITH ALL THE PEOPLE. AND~THE LORD WAS ADDING TO THE ONES

σφωζομένους καθ' ἡμέραν ἐπὶ τὸ αὐτό.  
BEING SAVED DAY BY DAY IN THE SAME [PLACE].

## CHAPTER 3

One day Peter and John were going up to the temple at the hour of prayer, at three o'clock in the afternoon.

<sup>2</sup>And a man lame from birth was being carried in. People would lay him daily at the gate of the temple called the Beautiful Gate so that he could ask for alms from those entering the temple.

<sup>3</sup>When he saw Peter and John about to go into the temple, he asked them for alms. <sup>4</sup>Peter looked intently at him, as did John, and said, "Look at us." <sup>5</sup>And he fixed his attention on them, expecting to receive something from them. <sup>6</sup>But Peter said, "I have no silver or gold, but what I have I give you; in the name of Jesus Christ of Nazareth,<sup>1</sup> stand up and

<sup>1</sup> Gk. *the Nazorean*

**3.1** Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν  
NOW~PETER AND JOHN WERE GOING UP TO THE TEMPLE

ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην. **3.2** καὶ  
AT THE HOUR - OF PRAYER THE NINTH. AND

τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ  
A CERTAIN MAN LAME FROM [THE] WOMB OF [THE] MOTHER OF HIM

ὑπάρχων ἐβαστάζετο, ὃν ἐτίθουν καθ' ἡμέραν  
BEING, WAS BEING CARRIED, WHOM THEY WERE PUTTING DAY BY DAY

πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὁραίαν  
AT THE DOOR OF THE TEMPLE, THE ONE BEING CALLED BEAUTIFUL

τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων  
- TO BEG ALMS FROM THE ONES ENTERING

εἰς τὸ ἱερὸν· **3.3** ὃς ἰδὼν Πέτρον καὶ Ἰωάννην  
INTO THE TEMPLE; WHO HAVING SEEN PETER AND JOHN

μέλλοντας εἰσιέναι εἰς τὸ ἱερὸν, ἠρώτα  
BEING ABOUT TO ENTER INTO THE TEMPLE, WAS BEGGING

ἐλεημοσύνην λαβεῖν. **3.4** ἀτενίσας δὲ Πέτρος εἰς αὐτὸν  
TO RECEIVE~ALMS. BUT~HAVING GAZED PETER AT HIM

σὺν τῷ Ἰωάννῃ εἶπεν, Βλέψον εἰς ἡμᾶς. **3.5** ὁ δὲ  
WITH - JOHN HE SAID, LOOK AT US. - AND

ἐπείχεν αὐτοῖς προσδοκῶν τι παρ' αὐτῶν  
HE WAS PAYING ATTENTION TO THEM EXPECTING SOMETHING FROM THEM

λαβεῖν. **3.6** εἶπεν δὲ Πέτρος, Ἀργύριον καὶ χρυσίον  
TO RECEIVE. AND~SAID PETER, SILVER AND GOLD

οὐχ ὑπάρχει μοι, ὃ δὲ ἔχω τοῦτό σοι δίδωμι· ἐν τῷ  
IS NOT POSSESSED BY ME, BUT~WHAT I HAVE, THIS I GIVE~TO YOU: IN THE

ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου [ἐγείρε καὶ]  
NAME OF JESUS CHRIST, THE NAZARENE GET UP AND

περιπάτει. **3.7** καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς  
WALK. AND HAVING GRASPED HIM BY THE RIGHT HAND

ἤγειρεν αὐτόν· παραχρῆμα δὲ ἐστερεώθησαν αἱ  
HE RAISED UP HIM. AND~IMMEDIATELY WERE STRENGTHENED THE

βάσεις αὐτοῦ καὶ τὰ σφυδρά, **3.8** καὶ ἐξαλλόμενος  
FEET OF HIM AND THE ANKLES, AND LEAPING UP

ἔσθη καὶ περιεπάτει καὶ εἰσῆλθεν σὺν αὐτοῖς εἰς  
HE STOOD AND WAS WALKING AROUND AND HE ENTERED WITH THEM INTO

τὸ ἱερόν περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν  
THE TEMPLE WALKING AND LEAPING AND PRAISING -

θεόν. **3.9** καὶ εἶδεν πᾶς ὁ λαὸς αὐτὸν περιπατοῦντα  
GOD. AND SAW ALL THE PEOPLE HIM WALKING

καὶ αἰνοῦντα τὸν θεόν· **3.10** ἐπεγίνωσκον δὲ αὐτὸν ὅτι  
AND PRAISING - GOD. AND~THEY RECOGNIZED HIM THAT

αὐτὸς ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ  
HE WAS THE ONE FOR - ALMS SITTING AT

τῇ Ὠραίᾳ Πύλῃ τοῦ ἱεροῦ καὶ ἐπλήσθησαν θάμβους  
THE BEAUTIFUL GATE OF THE TEMPLE AND THEY WERE FILLED WITH WONDER

καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.  
AND AMAZEMENT AT THE THING HAVING HAPPENED TO HIM.

**3.11** Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ τὸν  
NOW~[WHILE] HOLDING HIM, PETER AND -

Ἰωάννην συνέδραμεν πᾶς ὁ λαὸς πρὸς αὐτοὺς ἐπὶ  
JOHN RAN TOGETHER ALL THE PEOPLE TO THEM AT

τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος ἔκθαμβοι.  
THE PORTICO THE ONE BEING CALLED OF SOLOMON, UTTERLY ASTONISHED.

**3.12** ἰδὼν δὲ ὁ Πέτρος ἀπεκρίνατο πρὸς τὸν  
AND~HAVING SEEN [THIS] - PETER ANSWERED TO THE

λαόν, Ἄνδρες Ἰσραηλίται, τί θαυμάζετε ἐπὶ τούτῳ  
PEOPLE, MEN, ISRAELITES, WHY ARE YOU\* MARVELING AT THIS

ἢ ἡμῖν τί ἀτενίζετε ὥς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ  
OR AT US WHY ARE YOU\* GAZING AS [IF] BY OUR OWN POWER OR GODLINESS

πεποιηκόσιν τοῦ περιπατεῖν αὐτόν; **3.13** ὁ θεὸς  
HAVING MADE - HIM~TO WALK? THE GOD

Ἀβραὰμ καὶ [ὁ θεὸς] Ἰσαὰκ καὶ [ὁ θεὸς] Ἰακώβ, ὁ  
OF ABRAHAM AND THE GOD OF ISAAC AND THE GOD OF JACOB, THE

θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ  
GOD OF THE FATHERS OF US, GLORIFIED THE SERVANT OF HIM

Ἰησοῦν ὃν ὑμεῖς μὲν παρεδώκατε καὶ ἡρνήσασθε  
JESUS, WHOM YOU\* - DELIVERED OVER AND DENIED

κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου  
IN THE PRESENCE OF PILATE, HAVING DECIDED THAT [OTHER] ONE

ἀπολύειν· **3.14** ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον  
TO RELEASE. BUT~YOU\* THE HOLY AND RIGHTEOUS ONE

ἡρνήσασθε καὶ ᾔτησασθε ἄνδρα φονέα χαρισθῆναι  
DENIED, AND YOU\* REQUESTED A MAN, A MURDERER TO BE GRANTED

walk.”<sup>7</sup> And he took him by the right hand and raised him up; and immediately his feet and ankles were made strong.<sup>8</sup> Jumping up, he stood and began to walk, and he entered the temple with them, walking and leaping and praising God.<sup>9</sup> All the people saw him walking and praising God,<sup>10</sup> and they recognized him as the one who used to sit and ask for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him.

<sup>11</sup> While he clung to Peter and John, all the people ran together to them in the portico called Solomon’s Portico, utterly astonished.<sup>12</sup> When Peter saw it, he addressed the people, “You Israelites,” why do you wonder at this, or why do you stare at us, as though by our own power or piety we had made him walk? <sup>13</sup> The God of Abraham, the God of Isaac, and the God of Jacob, the God of our ancestors has glorified his servant” Jesus, whom you handed over and rejected in the presence of Pilate, though he had decided to release him.<sup>14</sup> But you rejected the Holy and Righteous One and asked to have a murderer

<sup>14</sup> Gk Men, Israelites

<sup>15</sup> Or child



given to you,<sup>15</sup> and you killed the Author of life, whom God raised from the dead. To this we are witnesses.<sup>16</sup> And by faith in his name, his name itself has made this man strong, whom you see and know; and the faith that is through Jesus<sup>w</sup> has given him this perfect health in the presence of all of you.

17 “And now, friends,<sup>x</sup> I know that you acted in ignorance, as did also your rulers.<sup>18</sup> In this way God fulfilled what he had foretold through all the prophets, that his Messiah<sup>y</sup> would suffer.<sup>19</sup> Repent therefore, and turn to God so that your sins may be wiped out,<sup>20</sup> so that times of refreshing may come from the presence of the Lord, and that he may send the Messiah<sup>z</sup> appointed for you, that is, Jesus,<sup>21</sup> who must remain in heaven until the time of universal restoration that God announced long ago through his holy prophets.<sup>22</sup> Moses said, ‘The Lord your God will raise up for you from your own people<sup>z</sup> a prophet like me. You must listen to whatever he tells you.’<sup>23</sup> And it will be that everyone who does not listen to that prophet will be utterly rooted out of the people.’

<sup>w</sup> Gk him

<sup>x</sup> Gk brothers

<sup>y</sup> Or his Christ

<sup>z</sup> Or the Christ

ὕμῳ, 3.15 τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε ὃν ὁ  
TO YOU<sup>o</sup>, BUT~THE AUTHOR - OF LIFE YOU<sup>o</sup> KILLED, WHOM -

θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν.  
GOD RAISED FROM [THE] DEAD, OF WHICH WE ARE~WITNESSES.

3.16 καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ  
AND ON THE BASIS OF THE FAITH IN THE NAME OF HIM,

τοῦτον ὃν θεωρεῖτε καὶ οἴδατε, ἐστερέωσεν τὸ ὄνομα  
THIS ONE WHOM YOU<sup>o</sup> SEE AND KNOW, ‘MADE STRONG ‘THE ‘NAME

αὐτοῦ, καὶ ἡ πίστις ἡ δι’ αὐτοῦ ἔδωκεν αὐτῷ τὴν  
OF HIM, AND THE FAITH - THROUGH HIM GAVE TO HIM -

ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν. 3.17 καὶ  
THIS~WHOLENESS BEFORE ALL OF YOU<sup>o</sup>. AND

νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε  
NOW, BROTHERS, I KNOW THAT ACCORDING TO IGNORANCE YOU<sup>o</sup> ACTED,

ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν· 3.18 ὁ δὲ θεός,  
AS ALSO THE AUTHORITIES OF YOU<sup>o</sup>. - BUT GOD,

ἃ προκατήγγειλεν διὰ στόματος πάντων  
THE THINGS WHICH HE ANNOUNCED BEFOREHAND THROUGH [THE] MOUTH OF ALL

τῶν προφητῶν παθεῖν τὸν Χριστὸν αὐτοῦ, ἐπλήρωσεν  
THE PROPHETS [THAT] TO SUFFER THE CHRIST OF HIM HE FULFILLED

οὕτως. 3.19 μετανοήσατε οὖν καὶ ἐπιστρέψατε εἰς  
THUS. THEREFORE,~REPENT AND TURN IN ORDER THAT

τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, 3.20 ὅπως ἂν  
- TO BE REMOVED OF YOU<sup>o</sup> THE SINS, IN ORDER THAT

ἔλθωσιν καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου  
MAY COME TIMES OF REST FROM [THE] PRESENCE OF THE LORD

καὶ ἀποστείλῃ τὸν προκεχειρισμένον ὑμῖν  
AND HE MAY SEND THE ONE HAVING BEEN PROCLAIMED BEFOREHAND TO YOU<sup>o</sup>,

Χριστὸν Ἰησοῦν, 3.21 ὃν δεῖ οὐρανὸν μὲν  
[THE] CHRIST, JESUS, WHOM IT IS NECESSARY FOR HEAVEN -

δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν  
TO RECEIVE UNTIL [THE] TIMES OF RESTORATION OF ALL THINGS OF WHICH

ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων ἀπ’  
SPOKE - GOD THROUGH [THE] MOUTH OF THE HOLY ‘FROM

αἰῶνος αὐτοῦ προφητῶν. 3.22 Μωϋσῆς μὲν εἶπεν ὅτι  
[THE] AGE ‘OF HIM ‘PROPHETS, MOSES INDEED SAID -

Προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ὑμῶν ἐκ  
A PROPHET FOR YOU<sup>o</sup> WILL RAISE UP [THE] LORD THE GOD OF YOU<sup>o</sup> FROM

τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ  
THE BROTHERS OF YOU<sup>o</sup> LIKE ME. YOU<sup>o</sup> WILL LISTEN~TO HIM ACCORDING TO

ἐκ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς.  
- EVERYTHING WHATEVER HE MAY SPEAK TO YOU<sup>o</sup>.

3.23 ἔσται δὲ πᾶσα ψυχὴ ἧτις ἐὰν μὴ ἀκούσῃ τοῦ  
AND~IT WILL BE [THAT] EVERY SOUL WHOEVER DOES NOT LISTEN TO -

προφήτου ἐκείνου ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ.  
THAT~PROPHET WILL BE UTTERLY DESTROYED BY THE PEOPLE.

**3.24** καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν  
 AND ALSO~ALL THE PROPHETS FROM SAMUEL AND THE  
 καθεξῆς ὅσοι ἐλάλησαν καὶ κατήγγειλαν τὰς  
 SUCCESSORS [OF HIM], AS MANY AS SPOKE ALSO ANNOUNCED  
 ἡμέρας ταύτας. **3.25** ὑμεῖς ἐστε οἱ υἱοὶ τῶν προφητῶν  
 THIS~DAY. YOU\* ARE THE SONS OF THE PROPHETS  
 καὶ τῆς διαθήκης ἧς διέθετο ὁ θεὸς πρὸς τοὺς  
 AND OF THE COVENANT WHICH DECREED - GOD TO THE  
 πατέρας ὑμῶν λέγων πρὸς Ἀβραάμ, Καὶ ἐν τῷ  
 FATHERS OF YOU\* SAYING TO ABRAHAM, AND IN THE  
 σπέρματί σου [ἐν]ευλογηθήσονται πᾶσαι αἱ πατριαὶ  
 SEED OF YOU WILL BE BLESSED ALL THE FAMILIES  
 τῆς γῆς. **3.26** ὑμῖν πρῶτον ἀναστήσας ὁ θεὸς τὸν  
 OF THE EARTH. TO YOU\* FIRST <sup>2</sup>HAVING RAISED - <sup>1</sup>GOD THE  
 παῖδα αὐτοῦ ἀπέστειλεν αὐτὸν εὐλογούντα ὑμᾶς ἐν  
 SERVANT OF HIM HE SENT HIM BLESSING YOU\* BY  
 τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηρίων ὑμῶν.  
 THE TURNING AWAY EACH [ONE] FROM THE WICKED [WAYS] OF YOU\*.

**3:25** Gen. 22:18; 26:4

<sup>24</sup> And all the prophets, as many as have spoken, from Samuel and those after him, also predicted these days.  
<sup>25</sup> You are the descendants of the prophets and of the covenant that God gave to your ancestors, saying to Abraham, 'And in your descendants all the families of the earth shall be blessed.'  
<sup>26</sup> When God raised up his servant,<sup>a</sup> he sent him first to you, to bless you by turning each of you from your wicked ways."

<sup>a</sup>Or child

## CHAPTER 4

**4.1** Λαλούντων δὲ αὐτῶν πρὸς τὸν λαὸν ἐπέστησαν  
 NOW~[WHILE] SPEAKING THEM TO THE PEOPLE, APPROACHED  
 αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ  
 THEM THE PRIESTS AND THE CAPTAIN OF THE TEMPLE AND  
 οἱ Σαδδουκαῖοι, **4.2** διαπονούμενοι διὰ τὸ  
 THE SADDUCEES, BEING GREATLY ANNOYED BECAUSE -  
 διδάσκειν αὐτοὺς τὸν λαὸν καὶ καταγγέλλειν ἐν τῷ  
 THEY~TEACH THE PEOPLE AND ANNOUNCE BY -  
 Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν, **4.3** καὶ  
 JESUS THE RESURRECTION - FROM [THE] DEAD, AND  
 ἐπέβαλον αὐτοῖς τὰς χεῖρας καὶ ἔθεντο εἰς  
 THEY LAID ON THEM THE [THEIR] HANDS AND PUT [THEM] IN  
 τήρησιν εἰς τὴν αὔριον· ἦν γὰρ ἐσπέρα ἤδη.  
 JAIL INTO THE NEXT DAY. FOR~IT WAS EVENING ALREADY.  
**4.4** πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον  
 AND~MANY OF THE ONES HAVING LISTENED TO THE WORD  
 ἐπίστευσαν καὶ ἐγενήθη [ὁ] ἀριθμὸς τῶν ἀνδρῶν  
 BELIEVED, AND BECAME THE NUMBER OF THE MEN  
 [ὥς] χιλιάδες πέντε.  
 ABOUT FIVE~THOUSAND.

While Peter and John<sup>b</sup> were speaking to the people, the priests, the captain of the temple, and the Sadducees came to them, <sup>2</sup>much annoyed because they were teaching the people and proclaiming that in Jesus there is the resurrection of the dead. <sup>3</sup>So they arrested them and put them in custody until the next day, for it was already evening. <sup>4</sup>But many of those who heard the word believed; and they numbered about five thousand.

<sup>5</sup> The next day their rulers, elders, and scribes assembled in Jerusalem, <sup>6</sup>with Annas the high

<sup>b</sup>Gk. While they

**4.5** Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν  
 AND~IT CAME ABOUT ON THE NEXT DAY TO BE ASSEMBLED OF THEM  
 τοὺς ἄρχοντας καὶ τοὺς πρεσβυτέρους καὶ τοὺς  
 THE RULERS AND THE ELDERS AND THE  
 γραμματεῖς ἐν Ἱερουσαλὴμ, **4.6** καὶ Ἄννας ὁ  
 SCRIBES IN JERUSALEM, AND ANNAS THE

priest, Caiaphas, John,<sup>c</sup> and Alexander, and all who were of the high-priestly family.

<sup>7</sup>When they had made the prisoners<sup>d</sup> stand in their midst, they inquired, "By what power or by what name did you do this?"

<sup>8</sup>Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders, <sup>9</sup>if we are questioned today because of a good deed done to someone who was sick and are asked how this man has been healed, <sup>10</sup>let it be known to all of you, and to all the people of Israel, that this man is standing before you in good health by the name of Jesus Christ of Nazareth,<sup>e</sup> whom you crucified, whom God raised from the dead. <sup>11</sup>This Jesus<sup>f</sup> is

‘the stone that was rejected by you, the builders; it has become the cornerstone.’<sup>g</sup>

<sup>12</sup>There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved.”

13 Now when they saw the boldness of Peter and John and realized that they were uneducated and ordinary men, they were amazed and recognized them as companions of Jesus. <sup>14</sup>When they saw the

<sup>c</sup> Other ancient authorities read *Jonathan*

<sup>d</sup> Gk. *them*

<sup>e</sup> Gk. *the Nazorean*

<sup>f</sup> Gk. *This*

<sup>g</sup> Or *keystone*

ἀρχιερεὺς καὶ Καϊάφας καὶ Ἰωάννης καὶ  
HIGH PRIEST AND CAIAPHAS AND JOHN AND

Ἀλέξανδρος καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ,  
ALEXANDER AND AS MANY AS WERE OF HIGH-PRIESTLY~DESCENT,

**4.7** καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ ἐπυνθάνοντο,  
AND HAVING PLACED THEM IN THE MIDST THEY WERE INQUIRING,

Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο  
BY WHAT POWER OR BY WHAT NAME DID THIS

ὑμεῖς; **4.8** τότε Πέτρος πλησθεὶς πνεύματος ἁγίου  
YOU? THEN PETER HAVING BEEN FILLED WITH [THE] HOLY~SPIRIT

εἶπεν πρὸς αὐτοὺς, Ἄρχοντες τοῦ λαοῦ καὶ  
SAID TO THEM, RULERS OF THE PEOPLE AND

πρεσβύτεροι, **4.9** εἰ ἡμεῖς σήμερον ἀνακρινόμεθα  
ELDERS, IF WE TODAY ARE BEING EXAMINED

ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς ἐν  
ON ACCOUNT OF [THE] KINDNESS [SHOWN TO] A HANDICAPPED~MAN, BY

τίνι οὗτος σέσωται, **4.10** γνωστὸν ἔστω πᾶσιν  
WHAT [MEANS] THIS ONE HAS BEEN HEALED, LET IT BE~KNOWN TO ALL

ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ ὅτι ἐν τῷ ὀνόματι  
YOU AND TO ALL THE PEOPLE OF ISRAEL THAT IN THE NAME

Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου ὃν ὑμεῖς ἐσταυρώσατε,  
OF JESUS CHRIST THE NAZARENE WHOM YOU CRUCIFIED,

ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος  
WHOM - GOD RAISED FROM [THE] DEAD, BY THIS [NAME] THIS ONE

παρέστηκεν ἐνώπιον ὑμῶν ὑγιής. **4.11** οὗτός ἐστιν  
HAS STOOD BEFORE YOU HEALTHY. THIS IS

ὁ λίθος, ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδόμων,  
THE STONE - HAVING BEEN REJECTED BY YOU THE [ONES] BUILDING,

ὁ γενόμενος εἰς κεφαλὴν γωνίας.  
THE ONE HAVING BECOME - [THE] HEAD OF [THE] CORNER.

**4.12** καὶ οὐκ ἔστιν ἐν ἄλλῃ οὐδενὶ ἢ σωτηρία, οὐδὲ  
AND THERE IS NOT IN ANY~OTHER, - SALVATION, NO

γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ  
FOR NAME THERE IS OTHER UNDER - HEAVEN -

δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ  
HAVING BEEN GIVEN AMONG MEN BY WHICH IT IS NECESSARY

σωθῆναι ἡμᾶς. **4.13** Θεωροῦντες δὲ τὴν τοῦ  
FOR YOU~TO BE SAVED. AND~OBSERVING THE -

Πέτρου παρρησίαν καὶ Ἰωάννου καὶ καταλαβόμενοι  
CONFIDENCE~OF PETER AND JOHN AND HAVING PERCEIVED

ὅτι ἄνθρωποι ἀγράμματοί εἰσιν καὶ ἰδιῶται,  
THAT UNEDUCATED~MEN THEY ARE AND UNTRAINED,

ἐθαύμαζον ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ  
THEY WERE MARVELING AND~WERE RECOGNIZING THEM THAT WITH -

Ἰησοῦ ἦσαν, **4.14** τὸν τε ἄνθρωπον βλέποντες σὺν  
JESUS THEY WERE, THE AND MAN SEEING WITH

αὐτοῖς ἐστῶτα τὸν τεθεραπευμένον οὐδὲν εἶχον  
THEM HAVING STOOD, THE ONE HAVING BEEN HEALED, THEY HAD~NOTHING

ἀντειπεῖν. 4.15 κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ  
TO SAY IN REPLY, AND~HAVING COMMANDED THEM OUTSIDE THE

συνεδρίου ἀπελθεῖν συνέβαλλον πρὸς ἀλλήλους  
COUNCIL TO DEPART, THEY WERE CONFERRING WITH ONE ANOTHER

4.16 λέγοντες, Τί ποιήσωμεν τοῖς ἀνθρώποις τούτοις;  
SAYING WHAT SHOULD WE DO - WITH THESE~MEN?

ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονεν δι' αὐτῶν  
FOR THAT INDEED A REMARKABLE SIGN HAS OCCURRED THROUGH THEM,

πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν καὶ  
TO ALL THE ONES INHABITING JERUSALEM [IS] CLEAR AND

οὐ δυνάμεθα ἀρνεῖσθαι. 4.17 ἀλλ' ἵνα μὴ ἐπὶ πλείον  
WE ARE NOT ABLE TO DENY [IT]. BUT LEST FURTHER

διανεμηθῇ εἰς τὸν λαὸν ἀπειλησώμεθα αὐτοῖς  
IT MAY BE SPREAD TO THE PEOPLE, WE MAY WARN THEM

μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων.  
TO SPEAK~NO LONGER IN - THIS~NAME TO ANY MEN.

4.18 καὶ καλέσαντες αὐτοὺς παρήγγειλαν τὸ καθόλου  
AND HAVING CALLED THEM, THEY GAVE ORDERS - <sup>2</sup>AT ALL

μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ  
NOT TO SPEAK NOR TO TEACH IN THE NAME -

Ἰησοῦ. 4.19 ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες  
OF JESUS. - BUT PETER AND JOHN HAVING ANSWERED

εἶπον πρὸς αὐτούς, Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ  
SAID TO THEM, IF IT IS~RIGHT BEFORE -

θεοῦ ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ θεοῦ, κρίνατε.  
GOD TO LISTEN~TO YOU\* RATHER THAN - GOD, YOU\* DECIDE.

4.20 οὐ δυνάμεθα γὰρ ἡμεῖς ἅ ἐίδαμεν καὶ  
<sup>3</sup>ARE NOT ABLE <sup>1</sup>FOR <sup>2</sup>WE WHAT WE SAW AND

ἤκουσαμεν μὴ λαλεῖν. 4.21 οἱ δὲ προσαπειλησάμενοι  
HEARD NOT TO SPEAK. - AND HAVING THREATENED [THEM] FURTHER,

ἀπέλυσαν αὐτούς, μηδὲν εὐρίσκοντες τὸ πῶς  
THEY RELEASED THEM, FINDING~NOTHING - HOW

κολάσωνται αὐτούς, διὰ τὸν λαόν, ὅτι πάντες  
THEY MIGHT PUNISH THEM, BECAUSE OF THE PEOPLE, BECAUSE ALL

ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι.  
WERE GLORIFYING - GOD ON ACCOUNT OF THE THING HAVING HAPPENED.

4.22 ἐτῶν γὰρ ἦν πλείονων τεσσεράκοντα ὁ ἄνθρωπος  
FOR~OF YEARS WAS MORE [THAN] FORTY - THE MAN

ἐφ' ὃν γεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.  
UPON WHOM HAD HAPPENED - THIS~SIGN - OF HEALING.

4.23 Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους  
AND~[AFTER] HAVING BEEN RELEASED THEY CAME TO THEIR OWN [PEOPLE]

καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ  
AND REPORTED WHAT THINGS TO THEM THE CHIEF PRIESTS AND

οἱ πρεσβύτεροι εἶπαν. 4.24 οἱ δὲ ἀκούσαντες  
THE ELDERS SAID. - AND~HAVING HEARD,

man who had been cured standing beside them, they had nothing to say in opposition. <sup>15</sup>So they ordered them to leave the council while they discussed the matter with one another. <sup>16</sup>They said, "What will we do with them? For it is obvious to all who live in Jerusalem that a notable sign has been done through them; we cannot deny it. <sup>17</sup>But to keep it from spreading further among the people, let us warn them to speak no more to anyone in this name." <sup>18</sup>So they called them and ordered them not to speak or teach at all in the name of Jesus. <sup>19</sup>But Peter and John answered them, "Whether it is right in God's sight to listen to you rather than to God, you must judge; <sup>20</sup>for we cannot keep from speaking about what we have seen and heard."

<sup>21</sup>After threatening them again, they let them go, finding no way to punish them because of the people, for all of them praised God for what had happened. <sup>22</sup>For the man on whom this sign of healing had been performed was more than forty years old.

<sup>23</sup>After they were released, they went to their friends<sup>h</sup> and reported what the chief priests and the elders had said to them.

<sup>24</sup>When they heard it,

<sup>h</sup> Gk. *their own*



they raised their voices together to God and said, "Sovereign Lord, who made the heaven and the earth, the sea, and everything in them,<sup>25</sup> it is you who said by the Holy Spirit through our ancestor David, your servant:<sup>i</sup>

'Why did the Gentiles rage, and the peoples imagine vain things?

<sup>26</sup>The kings of the earth took their stand, and the rulers have gathered together against the Lord and against his Messiah.'<sup>j</sup>

<sup>27</sup>For in this city, in fact, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, gathered together against your holy servant<sup>k</sup> Jesus, whom you anointed,<sup>28</sup> to do whatever your hand and your plan had predestined to take place. <sup>29</sup>And now, Lord, look at their threats, and grant to your servants<sup>k</sup> to speak your word with all boldness,<sup>30</sup> while you stretch out your hand to heal, and signs and wonders are performed through the name of your holy servant<sup>k</sup> Jesus."

<sup>31</sup>When they had prayed, the place in which they were gathered together was shaken; and they were all filled with the

<sup>i</sup> Or child

<sup>j</sup> Or his Christ

<sup>k</sup> Gk slaves

ὁμοθυμαδὸν ᾤσαν φωνὴν πρὸς τὸν θεὸν καὶ εἶπαν,  
WITH ONE MIND THEY LIFTED [THEIR] VOICE TO - GOD AND SAID,

Δέσποτα, σὺ ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν  
MASTER, YOU THE ONE HAVING MADE THE HEAVEN AND THE EARTH

καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς,  
AND THE SEA AND ALL THE THINGS IN THEM,

**4.25** ὁ τοῦ πατρὸς ἡμῶν διὰ τῷ πνεύματος ἁγίου<sup>3</sup>  
THE ONE THE FATHER OF US THROUGH SPIRIT [THE] HOLY

στόματος Δαυὶδ παιδὸς σου εἰπών,  
BY [THE] MOUTH OF DAVID OF [THE] SERVANT OF YOU HAVING SPOKEN,

Ἰνατί ἐφρύαξαν ἔθνη  
WHY RAGED [THE] NATIONS

καὶ λαοὶ ἐμελέτησαν κενά;  
AND [THE] PEOPLE IMAGINED EMPTY THINGS?

**4.26** παρέστησαν οἱ βασιλεῖς τῆς γῆς  
TOOK THEIR STAND THE KINGS OF THE EARTH

καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ  
AND THE RULERS ASSEMBLED TOGETHER

κατὰ τοῦ κυρίου καὶ κατὰ τοῦ Χριστοῦ  
AGAINST THE LORD AND AGAINST THE CHRIST

αὐτοῦ.  
OF HIM.

**4.27** συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ  
FOR~WERE ASSEMBLED IN TRUTH IN - THIS~CITY

ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν ὃν ἔχρισας,  
AGAINST THE HOLY SERVANT OF YOU, JESUS, WHOM YOU ANOINTED,

Ἡρῴδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσιν καὶ  
BOTH~HEROD AND PONTIUS PILATE WITH [THE] GENTILES AND

λαοῖς Ἰσραὴλ, **4.28** ποιῆσαι ὅσα ἡ χεὶρ σου καὶ  
[THE] PEOPLE OF ISRAEL, TO DO WHATEVER THE HAND OF YOU AND

ἡ βουλὴ [σου] προώρισεν γενέσθαι. **4.29** καὶ τὰ νῦν,  
THE WILL OF YOU PREDESTINED TO OCCUR. AND - NOW,

κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν καὶ δὸς τοῖς  
LORD, LOOK UPON THE THREATS OF THEM AND GIVE TO THE

δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον  
SLAVES OF YOU WITH ALL~BOLDNESS TO SPEAK THE WORD

σου, **4.30** ἐν τῷ τὴν χεῖρά [σου] ἐκτείνειν σε εἰς ἰάσιν  
OF YOU, WHILE - YOUR~HAND YOU~STRETCH OUT FOR HEALING

καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ  
AND SIGNS AND WONDERS TO OCCUR THROUGH THE

ὀνόματος τοῦ ἁγίου παιδὸς σου Ἰησοῦ. **4.31** καὶ  
NAME OF THE HOLY SERVANT OF YOU, JESUS. AND

δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ  
[AFTER] THEY~HAVING PRAYED WAS SHAKEN THE PLACE IN WHICH

ᾗσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες τοῦ  
THEY HAD ASSEMBLED, AND EVERYONE~WAS FILLED WITH THE

**4:25** text: ASV RSV NASB NIV NEB TEV NJB NRSV. omit: KJV NEBmg. **4:25-26** Ps. 2:1-2 LXX

ἀγίου πνεύματος καὶ ἐλάλουν τὸν λόγον τοῦ θεοῦ  
 HOLY SPIRIT AND THEY WERE SPEAKING THE WORD - OF GOD  
 μετὰ παρρησίας.  
 WITH BOLDNESS.

**4.32** Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν  
 NOW~THE NUMBER OF THE ONES HAVING BELIEVED WERE  
 καρδιά καὶ ψυχὴ μία, καὶ οὐδὲ εἰς τι τῶν  
<sup>2</sup>HEART <sup>3</sup>AND <sup>4</sup>SOUL <sup>1</sup>ONE [IN], AND NOT ONE ANY OF THE  
 ὑπαρχόντων αὐτῷ ἔλεγεν ἰδιον εἶναι ἀλλ' ἦν  
 POSSESSIONS [BELONGING] TO HIM WAS SAYING [THAT] IT WAS~HIS OWN, BUT WAS  
 αὐτοῖς ἅπαντα κοινά. **4.33** καὶ δυνάμει μεγάλῃ  
 TO THEM EVERYTHING [IN] COMMON. AND WITH GREAT~POWER

ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως  
 WERE GIVING - TESTIMONY THE APOSTLES OF THE RESURRECTION

τοῦ κυρίου Ἰησοῦ, χάρις τε μεγάλῃ ἦν ἐπὶ  
 OF THE LORD JESUS, <sup>3</sup>GRACE <sup>1</sup>AND <sup>2</sup>GREAT WAS UPON

πάντας αὐτούς. **4.34** οὐδὲ γὰρ ἐνδεής τις ἦν ἐν  
 THEM~ALL. FOR~NOT NEEDY WAS~ANYONE AMONG

αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπήρχον,  
 THEM; FOR~AS MANY AS OWNERS OF LANDS OR HOUSES WERE,

πωλοῦντες ἔφερον τὰς τιμὰς τῶν  
 SELLING [THEM], THEY WERE BRINGING THE PROCEEDS OF THE THINGS

πιπρασκομένων **4.35** καὶ ἐτίθουν παρὰ τοὺς πόδας  
 BEING SOLD AND WERE PLACING [THEM] AT THE FEET

τῶν ἀποστόλων, διεδίδετο δὲ ἐκάστῳ καθότι ἂν  
 OF THE APOSTLES, AND~THEY WERE DISTRIBUTING TO EACH [ONE] AS

τις χρεῖαν εἶχεν. **4.36** Ἰωσήφ δὲ ὁ ἐπικληθεὶς  
 ANYONE WAS HAVING~NEED. AND~JOSEPH, THE ONE HAVING BEEN NAMED

Βαρναβᾶς ἀπὸ τῶν ἀποστόλων, ὃ  
 BARNABAS BY THE APOSTLES, WHICH

ἐστὶν μεθερμηνευόμενον υἱὸς παρακλήσεως, Λευίτης,  
 BEING TRANSLATED MEANS SON OF ENCOURAGEMENT, A LEVITE,

Κύπριος τῷ γένει, **4.37** ὑπάρχοντος αὐτῷ ἀγροῦ  
 OF CYPRUS BY NATIONALITY, BELONGING TO HIM A FIELD,

πωλήσας ἤνεγκεν τὸ χρήμα καὶ ἔθηκεν πρὸς τοὺς  
 HAVING SOLD [IT] HE BROUGHT THE MONEY AND LAID [IT] AT THE

πόδας τῶν ἀποστόλων.  
 FEET OF THE APOSTLES.

Holy Spirit and spoke the word of God with boldness.

32 Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. 33 With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. 34 There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. 35 They laid it at the apostles' feet, and it was distributed to each as any had need. 36 There was a Levite, a native of Cyprus, Joseph, to whom the apostles gave the name Barnabas (which means "son of encouragement"). 37 He sold a field that belonged to him, then brought the money, and laid it at the apostles' feet.

## CHAPTER 5

**5.1** Ἀνὴρ δέ τις Ἀνανίας ὀνόματι σὺν Σαπφίρῃ  
<sup>3</sup>MAN <sup>1</sup>AND <sup>2</sup>A CERTAIN ANANIAS BY NAME WITH SAPPHIRA  
 τῇ γυναικὶ αὐτοῦ ἐπώλησεν κτήμα **5.2** καὶ ἐνοσφίσατο  
 THE WIFE OF HIM SOLD PROPERTY AND HE MISAPPROPRIATED  
 ἀπὸ τῆς τιμῆς, συνειδυῖς καὶ τῆς γυναικός, καὶ  
 FROM THE PRICE, HAVING KNOWN ALSO THE WIFE, AND

But a man named Ananias, with the consent of his wife Sapphira, sold a piece of property; 2 with his wife's knowledge, he kept back some of the proceeds,

and brought only a part and laid it at the apostles' feet.

<sup>3</sup>"Ananias," Peter asked, "why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the proceeds of the land? <sup>4</sup>While it remained unsold, did it not remain your own? And after it was sold, were not the proceeds at your disposal? How is it that you have contrived this deed in your heart? You did not lie to us/ but to God!" <sup>5</sup>Now when Ananias heard these words, he fell down and died. And great fear seized all who heard of it. <sup>6</sup>The young men came and wrapped up his body," then carried him out and buried him.

<sup>7</sup> After an interval of about three hours his wife came in, not knowing what had happened. <sup>8</sup>Peter said to her, "Tell me whether you and your husband sold the land for such and such a price." And she said, "Yes, that was the price." <sup>9</sup>Then Peter said to her, "How is it that you have agreed together to put the Spirit of the Lord to the test? Look, the feet of those who have buried your husband are at the door, and they will carry you out." <sup>10</sup>Immediately she fell down at his feet and died. When the young men came in they found her dead, so they carried her out and buried her beside her husband. <sup>11</sup>And great fear seized the whole

<sup>1</sup>Gk. *to men*

<sup>m</sup> Meaning of Gk uncertain

ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων  
HAVING BROUGHT A CERTAIN~PART AT THE FEET OF THE APOSTLES

ἔθηκεν. 5.3 εἶπεν δὲ ὁ Πέτρος, Ἀνανία, διὰ τί  
HE LAID [IT]. BUT~SAID - PETER, ANANIAS, WHY

ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου,  
FILLED - SATAN THE HEART OF YOU, [THAT]

ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ νοσφίσασθαι  
YOU~LIED TO THE <sup>2</sup>SPIRIT - <sup>1</sup>HOLY AND MISAPPROPRIATED

ἀπὸ τῆς τιμῆς τοῦ χωρίου; 5.4 οὐχὶ μένον σοὶ  
FROM THE PRICE OF THE LAND? NOT [WHILE] REMAINING WITH YOU

ἔμενεν καὶ πρᾶθ' ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχεν;  
IT WAS REMAINING AND HAVING BEEN SOLD IN - YOUR AUTHORITY IT WAS?

τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο;  
WHY WAS PUT IN THE HEART OF YOU - THIS~DEED?

οὐκ ἐψεύσω ἀνθρώποις ἀλλὰ τῷ θεῷ. 5.5 ἀκούων δὲ ὁ  
YOU DID NOT LIE TO MEN BUT - TO GOD. AND~HEARING -

Ἀνανίας τοὺς λόγους τούτους πεσὼν ἐξέψυξεν,  
ANANIAS - THESE~WORDS HAVING FALLEN DOWN, HE DIED,

καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας.  
AND THERE CAME GREAT~FEAR UPON ALL THE ONES LISTENING.

5.6 ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν καὶ  
AND~HAVING ARISEN, THE YOUNG MEN WRAPPED UP HIM AND

ἐξενέγκαντες ἔθαψαν.  
HAVING CARRIED [HIM] OUT THEY BURIED [HIM].

5.7 Ἐγένετο δὲ ὥς ὥρων τριῶν διάστημα καὶ ἡ  
AND~THERE WAS <sup>2</sup>ABOUT <sup>4</sup>HOURS <sup>3</sup>THREE <sup>1</sup>AN INTERVAL OF AND THE

γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονός εἰσῆλθεν.  
WIFE OF HIM NOT HAVING KNOWN THE THING HAVING HAPPENED, ENTERED.

5.8 ἀπεκρίθη δὲ πρὸς αὐτὴν Πέτρος, Εἰπέ μοι, εἰ  
AND~HAVING ANSWERED TO HER PETER [SAID], TELL ME, IF

τοσούτου τὸ χωρίον ἀπέδοσθε; ἡ δὲ εἶπεν, Ναί,  
FOR SO MUCH THE LAND YOU SOLD? - AND SHE SAID, YES,

τοσούτου. 5.9 ὁ δὲ Πέτρος πρὸς αὐτὴν, Τί ὅτι  
FOR SO MUCH. - AND PETER TO HER, WHY

συνεφωνήθη ὑμῖν πειράσαι τὸ πνεῦμα κυρίου; ἰδοὺ  
WAS IT AGREED BY YOU\* TO TEST THE SPIRIT OF [THE] LORD? BEHOLD

οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ  
THE FEET OF THE ONES HAVING BURIED THE HUSBAND OF YOU [ARE] AT THE

θύρᾳ καὶ ἐξοίσουσίν σε. 5.10 ἔπεσεν δὲ παραχρῆμα  
DOOR AND THEY WILL CARRY OUT YOU. AND~SHE FELL IMMEDIATELY

πρὸς τοὺς πόδας αὐτοῦ καὶ ἐξέψυξεν· εἰσελθόντες δὲ  
AT THE FEET OF HIM AND DIED. AND~HAVING ENTERED

οἱ νεανίσκοι εὗρον αὐτὴν νεκρὰν καὶ  
THE YOUNG MEN THEY FOUND HER DEAD AND

ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς,  
HAVING CARRIED [HER] OUT, THEY BURIED [HER] WITH THE HUSBAND OF HER,

5.11 καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν  
AND THERE CAME GREAT~FEAR UPON [THE] WHOLE -

ἐκκλησίαν καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.  
CHURCH AND UPON ALL THE ONES HEARING THESE THINGS.

**5.12** Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγίνετο  
NOW~BY THE HANDS OF THE APOSTLES WERE BEING PERFORMED

σημεῖα καὶ τέρατα πολλὰ ἐν τῷ λαῷ. καὶ ἦσαν  
SIGNS AND WONDERS MANY AMONG THE PEOPLE. AND WERE

ὁμοθυμαδὸν ἅπαντες ἐν τῇ Στοᾷ Σολομώντος.  
WITH ONE MIND EVERYONE IN THE PORTICO OF SOLOMON,

**5.13** τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς,  
BUT~OF THE REST NO ONE WAS DARING TO ASSOCIATE WITH THEM,

ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός. **5.14** μᾶλλον δὲ  
BUT WERE EXALTING THEM THE PEOPLE. AND~MORE

προσετίθεντο πιστεύοντες τῷ κυρίῳ, πλήθη ἀνδρῶν τε  
WERE BEING ADDED [ONES] BELIEVING IN THE LORD, MULTITUDES OF BOTH~MEN

καὶ γυναικῶν, **5.15** ὥστε καὶ εἰς τὰς πλατείας ἐκφέρειν  
AND WOMEN, SO AS EVEN INTO THE STREETS TO CARRY OUT

τοὺς ἀσθενεῖς καὶ τιθέναι ἐπὶ κλιναρίων καὶ  
THE SICK AND TO PUT [THEM] ON BEDS AND

κραβάττων, ἵνα ἐρχομένου Πέτρου καὶ ἡ σκιά  
MATS, THAT COMING, OF PETER AT LEAST THE SHADOW

ἐπισκιάσῃ τινὲς αὐτῶν. **5.16** συνήρχετο δὲ καὶ τὸ  
MIGHT FALL UPON SOME OF THEM. AND~WAS ASSEMBLING ALSO THE

πλῆθος τῶν περὶ πόλεων Ἱερουσαλὴμ φέροντες  
MULTITUDE OF THE CITIES~SURROUNDING JERUSALEM CARRYING

ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ  
[THE] SICK AND [THE ONES] BEING TORMENTED BY

πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.  
UNCLEAN~SPIRITS, WHO ALL~WERE BEING HEALED.

**5.17** Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν  
AND~HAVING ARISEN THE HIGH PRIEST AND ALL THE ONES WITH

αὐτῷ, ἡ οὐσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν  
HIM (BEING~THE SECT OF THE SADDUCEES), THEY WERE FILLED

ζήλου **5.18** καὶ ἐπέβαλον τὰς χεῖρας ἐπὶ τοὺς  
WITH JEALOUSY AND LAID THE(THEIR) HANDS UPON THE

ἀποστόλους καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ.  
APOSTLES AND PUT THEM IN [THE] PUBLIC~JAIL.

**5.19** ἄγγελος δὲ κυρίου διὰ νυκτὸς ἀνοίξας τὰς  
AND~AN ANGEL OF [THE] LORD DURING [THE] NIGHT HAVING OPENED THE

θύρας τῆς φυλακῆς ἐξαγαγὼν τε αὐτοὺς εἶπεν,  
DOORS OF THE JAIL AND~HAVING LED OUT THEM SAID,

**5.20** Πορεύεσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ  
GO AND HAVING STOOD, SPEAK IN THE TEMPLE

τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.  
TO THE PEOPLE ALL THE WORDS OF THIS~LIFE.

**5.21** ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ  
AND~HAVING HEARD THEY ENTERED ABOUT DAYBREAK INTO THE

ἱερὸν καὶ ἐδίδασκον. Παραγενόμενος δὲ ὁ ἀρχιερεὺς  
TEMPLE AND WERE TEACHING. AND~HAVING COME THE HIGH PRIEST

church and all who heard of these things.

12 Now many signs and wonders were done among the people through the apostles. And they were all together in Solomon's Portico. 13 None of the rest dared to join them, but the people held them in high esteem. 14 Yet more than ever believers were added to the Lord, great numbers of both men and women, 15 so that they even carried out the sick into the streets, and laid them on cots and mats, in order that Peter's shadow might fall on some of them as he came by. 16 A great number of people would also gather from the towns around Jerusalem, bringing the sick and those tormented by unclean spirits, and they were all cured.

17 Then the high priest took action; he and all who were with him (that is, the sect of the Sadducees), being filled with jealousy, 18 arrested the apostles and put them in the public prison. 19 But during the night an angel of the Lord opened the prison doors, brought them out, and said, 20 "Go, stand in the temple and tell the people the whole message about this life." 21 When they heard this, they entered the temple at daybreak and went on with their teaching.

When the high priest and those with him arrived,



they called together the council and the whole body of the elders of Israel, and sent to the prison to have them brought. <sup>22</sup>But when the temple police went there, they did not find them in the prison; so they returned and reported, <sup>23</sup>"We found the prison securely locked and the guards standing at the doors, but when we opened them, we found no one inside." <sup>24</sup>Now when the captain of the temple and the chief priests heard these words, they were perplexed about them, wondering what might be going on. <sup>25</sup>Then someone arrived and announced, "Look, the men whom you put in prison are standing in the temple and teaching the people!" <sup>26</sup>Then the captain went with the temple police and brought them, but without violence, for they were afraid of being stoned by the people.

<sup>27</sup>When they had brought them, they had them stand before the council. The high priest questioned them, <sup>28</sup>saying, "We gave you strict orders not to teach in this name,"<sup>n</sup> yet here you have filled Jerusalem with your teaching and you are determined to bring this man's blood on us." <sup>29</sup>But Peter and the

<sup>n</sup> Other ancient authorities read *Did we not give you strict orders not to teach in this name?*

καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ  
AND THE ONES WITH HIM, THEY CALLED TOGETHER THE COUNCIL AND

πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ καὶ  
ALL THE ASSEMBLY OF ELDERS OF THE SONS OF ISRAEL AND

ἀπέστειλαν εἰς τὸ δεσμωτήριον ἀχθῆναι αὐτούς.  
THEY SENT TO THE JAIL [FOR THE PRISONERS] TO BE BROUGHT TO THEM.

**5.22** οἱ δὲ παραγενόμενοι ὑπηρέται οὐκ εὑρον αὐτούς ἐν  
BUT~THE SERVANTS~HAVING COME DID NOT FIND THEM IN

τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν  
THE JAIL. AND~HAVING RETURNED THEY REPORTED [THESE THINGS]

**5.23** λέγοντες ὅτι τὸ δεσμωτήριον εὑρομεν κεκλεισμένον  
SAYING, - THE JAIL WE FOUND HAVING BEEN CLOSED

ἐν πάσῃ ἀσφαλείᾳ καὶ τοὺς φύλακας ἐστῶτας ἐπὶ  
WITH ALL SECURITY AND THE GUARDS HAVING STOOD AT

τῶν θυρῶν, ἀνοίξαντες δὲ ἔσω οὐδένα εὑρομεν.  
THE DOORS, BUT~HAVING OPENED [IT], INSIDE WE FOUND~NO ONE.

**5.24** ὥς δὲ ἤκουσαν τοὺς λόγους τούτους ὁ τε  
AND~WHEN THEY HEARD - THESE~WORDS BOTH~THE

στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν  
CAPTAIN OF THE TEMPLE AND THE CHIEF PRIESTS, WERE PERPLEXED

περὶ αὐτῶν τί ἂν γένοιτο τοῦτο.  
ABOUT THEM, WHAT THIS~MIGHT COME TO BE.

**5.25** παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς ὅτι  
AND~HAVING COME SOMEONE REPORTED TO THEM, -

Ἴδου οἱ ἄνδρες οὓς ἔθεσθε ἐν τῇ φυλακῇ εἰσὶν ἐν  
BEHOLD THE MEN WHOM YOU\* PUT IN THE JAIL ARE IN

τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν.  
THE TEMPLE HAVING STOOD AND TEACHING THE PEOPLE.

**5.26** τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς  
THEN HAVING DEPARTED, THE CAPTAIN [OF THE TEMPLE] WITH THE

ὑπηρέταις ἤγεν αὐτούς οὐ μετὰ βίας,  
SERVANTS WERE LEADING THEM NOT WITH FORCE,

ἐφοβούντο γὰρ τὸν λαὸν μὴ λιθασθῶσιν.  
FOR~THEY FEARED THE PEOPLE LEST THEY SHOULD BE STONED.

**5.27** Ἀγαγόντες δὲ αὐτούς ἕστησαν ἐν τῷ συνεδρίῳ.  
AND~HAVING BROUGHT THEM, THEY STOOD IN THE COUNCIL.

καὶ ἐπηρώτησεν αὐτούς ὁ ἀρχιερεὺς **5.28** λέγων,  
AND QUESTIONED THEM THE HIGH PRIEST SAYING,

[Οὐ] παραγγελία παρηγγείλαμεν ὑμῖν μὴ  
[DID WE] NOT WITH A STRICT COMMAND CHARGE YOU\* NOT

διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ, καὶ ἰδοὺ  
TO TEACH IN - THIS~NAME, AND BEHOLD

πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν καὶ  
YOU HAVE FILLED - JERUSALEM WITH THE TEACHING OF YOU\* AND

βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ  
ARE DETERMINED TO BRING UPON US THE BLOOD -

ἀνθρώπου τούτου. **5.29** ἀποκριθεὶς δὲ Πέτρος καὶ οἱ  
OF THIS~MAN. AND~HAVING ANSWERED, PETER AND THE

ἀπόστολοι εἶπαν, Πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ  
 APOSTLES SAID, IT IS NECESSARY~TO OBEY GOD RATHER THAN  
 ἀνθρώποις. **5.30** ὁ θεὸς τῶν πατέρων ἡμῶν ἤγειρεν  
 MEN. THE GOD OF THE FATHERS OF US RAISED  
 Ἰησοῦν ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ  
 JESUS WHOM YOU<sup>o</sup> KILLED HAVING HUNG ON  
 ξύλου· **5.31** τοῦτον ὁ θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσεν  
 A TREE. THIS ONE, - GOD [AS] A PRINCE AND SAVIOR EXALTED

τῇ δεξιᾷ αὐτοῦ [τοῦ] δοῦναι μετάνοιαν τῷ Ἰσραὴλ  
 TO THE RIGHT OF HIM - TO GRANT REPENTANCE - TO ISRAEL  
 καὶ ἄφεσιν ἁμαρτιῶν. **5.32** καὶ ἡμεῖς ἐσμεν μάρτυρες  
 AND FORGIVENESS OF SINS. AND WE ARE WITNESSES  
 τῶν ῥημάτων τούτων καὶ τὸ πνεῦμα τὸ ἅγιον ὃ  
 - OF THESE~MATTERS AND THE <sup>2</sup>SPIRIT - <sup>1</sup>HOLY <sup>3</sup>WHICH  
 ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.  
<sup>5</sup>GAVE - <sup>4</sup>GOD TO THE ONES OBEYING HIM.

**5.33** Οἱ δὲ ἀκούσαντες διεπρίοντο καὶ ἐβούλοντο  
 AND~THE ONES HAVING HEARD WERE INFURIATED AND WERE DECIDING

ἀνελεῖν αὐτούς. **5.34** ἀναστὰς δέ τις ἐν τῷ  
 TO DO AWAY WITH THEM. BUT~HAVING ARISEN A CERTAIN <sup>2</sup>IN <sup>3</sup>THE

συνεδρίῳ Φαρισαῖος ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος  
<sup>4</sup>COUNCIL <sup>1</sup>PHARISEE BY NAME GAMALIEL, A TEACHER OF THE LAW,

τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχὺ  
 RESPECTED BY ALL THE PEOPLE, COMMANDED OUTSIDE [FOR] A LITTLE [WHILE]

τοὺς ἀνθρώπους ποιῆσαι **5.35** εἰπέν τε πρὸς αὐτούς,  
 THE MEN TO PUT AND~SAID TO THEM,

Ἄνδρες Ἰσραηλίται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς  
 MEN, ISRAELITES, PAY ATTENTION TO YOURSELVES WITH -

ἀνθρώποις τούτοις τί μέλλετε πράσσειν. **5.36** πρὶν γὰρ  
 THESE~MEN ... WHAT YOU<sup>o</sup> ARE ABOUT TO DO. FOR~BEFORE

τούτων τῶν ἡμερῶν ἀνέστη Θεοδᾶς λέγων εἶναι τινα  
 THESE - DAYS AROSE THEUDAS SAYING TO BE SOMEONE

ἐαυτόν, ᾧ προσεκλίθη ἀνδρῶν ἀριθμὸς ὥς  
 HIMSELF, TO WHOM WERE ASSOCIATED A NUMBER~OF MEN, ABOUT

τετρακοσίων· ὃς ἀνῆρέθη, καὶ πάντες ὅσοι  
 FOUR HUNDRED; WHO WAS DONE AWAY WITH, AND ALL AS MANY AS

ἐπειθοντο αὐτῷ· διελύθησαν καὶ ἐγένοντο εἰς οὐδέν.  
 WERE OBEYING HIM WERE DISPERSED AND IT CAME TO NOTHING.

**5.37** μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς  
 AFTER THIS AROSE JUDAS THE GALILEAN IN THE

ἡμέραις τῆς ἀπογραφῆς καὶ ἀπέστησεν λαὸν  
 DAYS OF THE CENSUS AND MISLED [THE] PEOPLE

ὁπίσω αὐτοῦ· καὶ κείνος ἀπώλετο καὶ πάντες  
 [TO] FOLLOW AFTER HIM. AND THAT ONE PERISHED AND ALL

ὅσοι ἐπειθοντο αὐτῷ· διεσκορπίσθησαν. **5.38** καὶ τὰ  
 AS MANY AS WERE OBEYING HIM WERE SCATTERED. AND -

νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων  
 NOW I SAY TO YOU<sup>o</sup>, STAY AWAY FROM - THESE~MEN

apostles answered, "We must obey God rather than any human authority."<sup>30</sup> The God of our ancestors raised up Jesus, whom you had killed by hanging him on a tree.<sup>31</sup> God exalted him at his right hand as Leader and Savior that he might give repentance to Israel and forgiveness of sins.<sup>32</sup> And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him."

<sup>33</sup> When they heard this, they were enraged and wanted to kill them.<sup>34</sup> But a Pharisee in the council named Gamaliel, a teacher of the law, respected by all the people, stood up and ordered the men to be put outside for a short time.

<sup>35</sup> Then he said to them, "Fellow Israelites,<sup>o</sup> consider carefully what you propose to do to these men."<sup>36</sup> For some time ago Theudas rose up, claiming to be somebody, and a number of men, about four hundred, joined him; but he was killed, and all who followed him were dispersed and disappeared.<sup>37</sup> After him Judas the Galilean rose up at the time of the census and got people to follow him; he also perished, and all who followed him were scattered.<sup>38</sup> So in the present case, I tell you, keep away from these men

<sup>o</sup> Gk. than men

<sup>P</sup> Gk. Men, Israelites

and let them alone; because if this plan or this undertaking is of human origin, it will fail;<sup>39</sup> but if it is of God, you will not be able to overthrow them—in that case you may even be found fighting against God!”

They were convinced by him,<sup>40</sup> and when they had called in the apostles, they had them flogged. Then they ordered them not to speak in the name of Jesus, and let them go.<sup>41</sup> As they left the council, they rejoiced that they were considered worthy to suffer dishonor for the sake of the name.<sup>42</sup> And every day in the temple and at home<sup>43</sup> they did not cease to teach and proclaim Jesus as the Messiah.<sup>7</sup>

<sup>40</sup> Or from house to house

<sup>7</sup> Or the Christ

καὶ ἀφετε αὐτούς· ὅτι ἐὰν ᾗ ἐξ ἀνθρώπων ἡ  
AND LEAVE THEM [ALONE]. BECAUSE IF IT IS OF MEN -  
βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται, 5.39 εἰ δὲ  
THIS~PLAN OR - THIS~MATTER, IT WILL BE OVERTHROWN, BUT~IF  
ἐκ θεοῦ ἐστίν, οὐ δύνησεσθε καταλῦσαι αὐτούς μήποτε  
FROM GOD IT IS, YOU\* ARE NOT ABLE TO OVERTHROW THEM LEST  
καὶ θεομάχοι εὑρεθῆτε. ἐπείσθησαν δὲ αὐτῷ  
ALSO YOU\* MAY BE FOUND~OPPOSING GOD. AND~THEY WERE PERSUADED BY HIM  
5.40 καὶ προσκαλεσάμενοι τοὺς ἀποστόλους δείραντες  
AND HAVING CALLED TOGETHER THE APOSTLES, [AND] HAVING BEAT [THEM]  
παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ  
THEY WARNED [THEM] NOT TO SPEAK IN THE NAME - OF JESUS  
καὶ ἀπέλυσαν. 5.41 Οἱ μὲν οὖν ἐπορεύοντο  
AND THEY RELEASED [THEM]. - - THEREFORE THEY WERE GOING  
χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι  
REJOICING FROM [THE] PRESENCE OF THE COUNCIL THAT  
κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος ἀτιμασθῆναι,  
THEY WERE CONSIDERED WORTHY FOR THE NAME TO SUFFER SHAME,  
5.42 πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον  
AND~EVERY DAY IN THE TEMPLE AND FROM HOUSE TO HOUSE  
οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι τὸν  
THEY DID NOT STOP TEACHING AND PREACHING -  
Χριστὸν Ἰησοῦν.  
CHRIST JESUS.

## CHAPTER 6

Now during those days, when the disciples were increasing in number, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution of food.<sup>2</sup> And the twelve called together the whole community of the disciples and said, “It is not right that we should neglect the word of God in order to wait on tables.<sup>3</sup> Therefore, friends,<sup>4</sup> select from among yourselves seven men of good standing, full of the Spirit and of wisdom, whom we may appoint to this task,<sup>4</sup> while we, for our part, will devote ourselves to prayer

6.1 Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν  
NOW~IN - THESE~DAYS OF BEING INCREASED THE  
μαθητῶν ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς  
DISCIPLES, THERE WAS A COMPLAINT BY THE HELLENISTS AGAINST  
τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ  
THE HEBREWS, THAT WERE BEING OVERLOOKED IN THE <sup>2</sup>SUPPORT -  
καθημερινῇ αἱ χήραι αὐτῶν. 6.2 προσκαλεσάμενοι δὲ  
<sup>1</sup>DAILY THE WIDOWS OF THEM. <sup>4</sup>HAVING CALLED TOGETHER <sup>1</sup>AND  
οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν εἶπαν, Οὐκ ἀρεστόν  
<sup>2</sup>THE <sup>3</sup>TWELVE THE MULTITUDE OF THE DISCIPLES SAID, NOT DESIRABLE  
ἐστίν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ θεοῦ  
IS IT FOR US HAVING NEGLECTED THE WORD - OF GOD  
διακονεῖν τραπέζαις. 6.3 ἐπισκεύσαθε δέ, ἀδελφοί,  
TO SERVE TABLES. BUT~SELECT, BROTHERS,  
ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἐπτά, πλήρεις  
MEN AMONG YOU\* SEVEN~BEING WELL SPOKEN OF, FULL  
πνεύματος καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς  
OF [THE] SPIRIT AND WISDOM, WHOM WE WILL APPOINT OVER -  
χρείας ταύτης, 6.4 ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ  
THIS~DUTY, BUT~WE - TO PRAYER AND TO THE

<sup>3</sup> Or keep accounts

<sup>1</sup> Gk brothers

διακονίᾳ τοῦ λόγου προσκαρτερήσομεν. 6.5 καὶ ἤρεσεν  
SERVICE OF THE WORD WILL BE DEVOTED. AND <sup>3</sup>PLEASED

ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους καὶ ἐξελέξαντο  
THE <sup>2</sup>WORD BEFORE ALL THE MULTITUDE AND THEY CHOSE

Στέφανον, ἄνδρα πλήρης πίστεως καὶ πνεύματος ἁγίου,  
STEPHEN, A MAN FULL OF FAITH AND [THE] HOLY-SPIRIT,

καὶ Φίλιππον καὶ Πρόχορον καὶ Νικάνορα καὶ  
AND PHILIP AND PROCHORUS AND NICANOR AND

Τίμωνα καὶ Παρμενᾶν καὶ Νικόλαον προσήλυτον  
TIMON AND PARMENAS, AND NICOLAS A PROSELYTE

Ἀντιοχέα, 6.6 οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων,  
OF ANTIOCH, WHOM THEY PLACED BEFORE THE APOSTLES,

καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.  
AND HAVING PRAYED THEY LAID UPON THEM THE(THIR) HANDS.

6.7 Καὶ ὁ λόγος τοῦ θεοῦ ἤξανε καὶ  
AND THE WORD - OF GOD WAS INCREASING AND

ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ  
WAS BEING MULTIPLIED THE NUMBER OF THE DISCIPLES IN JERUSALEM

σφόδρα, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ  
GREATLY, AND-A GREAT CROWD OF THE PRIESTS WERE OBEYING THE

πίστει.  
FAITH.

6.8 Στέφανος δὲ πλήρης χάριτος καὶ δυνάμεως  
AND-STEPHEN, FULL OF GRACE AND POWER

ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.  
WAS PERFORMING WONDERS AND GREAT-SIGNS AMONG THE PEOPLE.

6.9 ἀνέστησαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς  
BUT-HAVING ARISEN SOME OF THE ONES FROM THE SYNAGOGUE,

τῆς λεγομένης Λιβερτίνων καὶ Κυρηναίων καὶ  
- BEING CALLED FREEDMEN AND CYRENIANS AND

Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας  
ALEXANDRIANS AND THE ONES FROM CILICIA AND ASIA

συζητοῦντες τῷ Στεφάνῳ, 6.10 καὶ οὐκ ἔχουν  
DEBATING - WITH STEPHEN, AND THEY WERE NOT ABLE

ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ  
TO CONTRADICT THE WISDOM AND THE SPIRIT WITH WHICH

ἐλάλει. 6.11 τότε ὑπέβαλον ἄνδρας λέγοντας  
HE WAS SPEAKING. THEN THEY SECRETLY INSTIGATED MEN SAYING

ὅτι Ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα  
- WE HAVE HEARD HIM SPEAKING BLASPHEMOUS-WORDS

εἰς Μωϋσὴν καὶ τὸν θεόν. 6.12 συνεκίνησάν τε τὸν  
AGAINST MOSES AND - GOD. AND- THEY AROUSED THE

λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς καὶ  
PEOPLE AND THE ELDERS AND THE SCRIBES, AND

ἐπιστάντες συνήρπασαν αὐτὸν καὶ ἤγαγον  
THEY CAME UPON [HIM AND] THEY SEIZED HIM AND THEY BROUGHT [HIM]

εἰς τὸ συνέδριον, 6.13 ἔστησάν τε μάρτυρας ψευδεῖς  
TO THE COUNCIL, AND-STOOD FALSE-WITNESSES

and to serving the word."

<sup>5</sup>What they said pleased the whole community, and they chose Stephen, a man full of faith and the Holy Spirit, together with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch. <sup>6</sup>They had these men stand before the apostles, who prayed and laid their hands on them.

7 The word of God continued to spread; the number of the disciples increased greatly in Jerusalem, and a great many of the priests became obedient to the faith.

8 Stephen, full of grace and power, did great wonders and signs among the people. <sup>9</sup>Then some of those who belonged to the synagogue of the Freedmen (as it was called), Cyrenians, Alexandrians, and others of those from Cilicia and Asia, stood up and argued with Stephen. <sup>10</sup>But they could not withstand the wisdom and the Spirit<sup>a</sup> with which he spoke. <sup>11</sup>Then they secretly instigated some men to say, "We have heard him speak blasphemous words against Moses and God." <sup>12</sup>They stirred up the people as well as the elders and the scribes; then they suddenly confronted him, seized him, and brought him before the council. <sup>13</sup>They set up false

<sup>a</sup>Or spirit



witnesses who said, "This man never stops saying things against this holy place and the law;<sup>14</sup> for we have heard him say that this Jesus of Nazareth<sup>15</sup> will destroy this place and will change the customs that Moses handed on to us."<sup>16</sup> And all who sat in the council looked intently at him, and they saw that his face was like the face of an angel.

<sup>15</sup> Gk. *the Nazorean*

λέγοντας, ὁ ἄνθρωπος οὗτος οὐ παύεται λαλῶν ῥήματα  
SAYING, - THIS-MAN IS NOT STOPPING SPEAKING WORDS

κατὰ τοῦ τόπου τοῦ ἁγίου [τούτου] καὶ τοῦ νόμου  
AGAINST - <sup>3</sup>PLACE - <sup>2</sup>HOLY <sup>1</sup>THIS AND THE LAW.

**6.14** ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ  
FOR-WE HAVE HEARD HIM SAYING THAT <sup>2</sup>JESUS <sup>3</sup>THE

Ναζωραῖος οὗτος καταλύσει τὸν τόπον τούτον καὶ  
<sup>4</sup>NAZARENE <sup>1</sup>THIS WILL DESTROY - THIS-PLACE AND

ἀλλάξει τὰ ἔθνη ἃ παρέδωκεν ἡμῖν Μωϋσῆς.  
WILL CHANGE THE CUSTOMS WHICH HANDED DOWN TO US MOSES.

**6.15** καὶ ἀτενίσαντες εἰς αὐτὸν πάντες οἱ  
AND HAVING LOOKED INTENTLY AT HIM ALL THE ONES

καθεζόμενοι ἐν τῷ συνεδρίῳ εἶδον τὸ πρόσωπον αὐτοῦ  
SITTING IN THE COUNCIL SAW THE FACE OF HIM

ὥσει πρόσωπον ἀγγέλου.  
LIKE [THE] FACE OF AN ANGEL.

## CHAPTER 7

Then the high priest asked him, "Are these things so?"

<sup>2</sup>And Stephen replied:

"Brothers" and fathers, listen to me. The God of glory appeared to our ancestor Abraham when he was in Mesopotamia, before he lived in Haran, <sup>3</sup>and said to him, 'Leave your country and your relatives and go to the land that I will show you.' <sup>4</sup>Then he left the country of the Chaldeans and settled in Haran. After his father died, God had him move from there to this country in which you are now living. <sup>5</sup>He did not give him any of it as a heritage, not even a foot's length, but promised to give it to him as his possession and to his descendants after

<sup>11</sup> Gk. *Men, brothers*

**7.1** Εἶπεν δὲ ὁ ἀρχιερεὺς, Εἰ ταῦτα οὕτως ἔχει;  
AND-<sup>1</sup>SAID THE HIGH PRIEST, IF THESE THINGS THUS IT IS?

**7.2** ὁ δὲ ἔφη, Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε.  
- AND HE SAID, MEN, BROTHERS AND FATHERS, LISTEN.

Ὁ θεὸς τῆς δόξης ὥφθη τῷ πατρὶ ἡμῶν Ἀβραάμ  
THE GOD - OF GLORY APPEARED TO THE FATHER OF US ABRAHAM

ὄντι ἐν τῇ Μεσοποταμίᾳ πρὶν ἢ κατοικῆσαι αὐτὸν  
[WHILE] BEING IN - MESOPOTAMIA BEFORE HE-LIVED

ἐν Χαρρὰν **7.3** καὶ εἶπεν πρὸς αὐτόν, Ἐξέλθε ἐκ τῆς  
IN HARAN AND HE SAID TO HIM, DEPART FROM THE

γῆς σου καὶ [ἐκ] τῆς συγγενείας σου, καὶ δεῦρο εἰς  
LAND OF YOU AND FROM THE RELATIVES OF YOU, AND COME TO

τὴν γῆν ἣν ἄν σοι δείξω. **7.4** τότε ἐξελθὼν ἐκ  
THE LAND WHICHEVER I MAY SHOW~YOU. THEN HAVING DEPARTED FROM

γῆς Χαλδαίων κατῴκησεν ἐν Χαρράν. καὶ ἐκείθεν  
[THE] LAND OF [THE] CHALDEANS HE SETTLED IN HARAN. AND FROM THERE

μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ μετόικισεν αὐτὸν  
AFTER THE DEATH [OF] THE FATHER OF HIM, HE RESETTLED HIM

εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε,  
IN - THIS-LAND IN WHICH WE NOW ARE LIVING,

**7.5** καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ οὐδὲ  
AND HE DID NOT GIVE TO HIM AN INHERITANCE IN IT NOR

βῆμα ποδὸς καὶ ἐπηγγέिलाτο δοῦναι αὐτῷ εἰς  
[THE] STEP OF A FOOT AND HE PROMISED TO GIVE TO HIM FOR

κατάσχεσιν αὐτὴν καὶ τῷ σπέρματι αὐτοῦ μετ'  
A POSSESSION IT AND TO THE SEED OF HIM AFTER

**7:3** Gen. 12:1 **7:5** Gen. 17:8; 48:4

αὐτόν, οὐκ ὄντος αὐτῷ τέκνου. 7.6 ἐλάλησεν δὲ οὕτως  
HIM, NOT BEING TO HIM A CHILD. AND~SPOKE THUS

ὁ θεὸς ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν  
- GOD, THAT WILL BE THE SEED OF HIM A STRANGER IN

γῇ ἄλλοτρίᾳ καὶ δουλώσουσιν αὐτὸ καὶ  
ANOTHER'S~LAND AND THEY WILL ENSLAVE IT(THM) AND

κακώσουσιν ἔτη τετρακόσια· 7.7 καὶ τὸ ἔθνος  
THEY WILL MISTREAT (THEM) FOUR HUNDRED~YEARS. AND THE NATION

ᾧ ἐὰν δουλεύουσιν κρινῶ ἐγώ, ὁ θεὸς εἶπεν, καὶ  
IN WHICHEVER THEY WILL SERVE AS SLAVES I~WILL JUDGE, - GOD SAID, AND

μετὰ ταῦτα ἐξελεύσονται καὶ λατρεύουσίν μοι ἐν  
AFTER THESE THINGS THEY WILL COME OUT AND WILL SERVE ME IN

τῷ τόπῳ τούτῳ. 7.8 καὶ ἔδωκεν αὐτῷ διαθήκην  
- THIS~PLACE. AND HE GAVE TO HIM A COVENANT

περιτομῆς· καὶ οὕτως ἐγέννησεν τὸν Ἰσαὰκ  
OF CIRCUMCISION. AND THUS HE BECAME (THE) FATHER OF - ISAAC

καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ, καὶ  
AND CIRCUMCISED HIM ON THE 2DAY - 1EIGHTH, AND

Ἰσαὰκ τὸν Ἰακώβ, καὶ Ἰακώβ τοὺς δώδεκα  
ISAAC [BECAME THE FATHER OF] - JACOB, AND JACOB, [OF] THE TWELVE

πατριάρχας.  
PATRIARCHS.

7.9 Καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσήφ  
AND THE PATRIARCHS HAVING BEEN JEALOUS OF - JOSEPH

ἄπεδοντο εἰς Αἴγυπτον. καὶ ἦν ὁ θεὸς μετ' αὐτοῦ  
SOLD (HIM) INTO EGYPT. AND 2WAS - 1GOD WITH HIM,

7.10 καὶ ἐξείλατο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ  
AND HE DELIVERED HIM FROM ALL THE TRIBULATIONS OF HIM

καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραῶ  
AND GAVE TO HIM GRACE AND WISDOM BEFORE PHARAOH,

βασιλέως Αἰγύπτου καὶ κατέστησεν αὐτὸν ἡγούμενον  
KING OF EGYPT, AND HE APPOINTED HIM [THE ONE] RULING

ἐπ' Αἴγυπτον καὶ [ἐφ'] ὅλον τὸν οἶκον αὐτοῦ.  
OVER EGYPT AND OVER THE~WHOLE HOUSE OF HIM.

7.11 ἦλθεν δὲ λιμὸς ἐφ' ὅλην τὴν Αἴγυπτον καὶ  
NOW~CAME A FAMINE OVER ALL - EGYPT AND

Χανάν καὶ θλίψις μεγάλη, καὶ οὐχ ἠύρισκον  
CANAAN AND GREAT~TRIBULATION, AND WERE NOT FINDING

χορτάσματα οἱ πατέρες ἡμῶν. 7.12 ἀκούσας δὲ Ἰακώβ  
FOOD THE FATHERS OF US. AND~HAVING HEARD JACOB,

ὄντα σιτία εἰς Αἴγυπτον ἐξαπέστειλεν τοὺς πατέρας  
WHEAT~BEING IN EGYPT, HE SENT OUT THE FATHERS

ἡμῶν πρῶτον. 7.13 καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη  
OF US FIRST. AND ON THE SECOND [VISIT] WAS MADE KNOWN AGAIN

Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ καὶ φανερὸν ἐγένετο τῷ  
JOSEPH TO THE BROTHERS OF HIM AND BECAME~MANIFEST -

7:6-7 Gen. 15:13-14 7:7 Exod. 3:12

him, even though he had no child. <sup>6</sup>And God spoke in these terms, that his descendants would be resident aliens in a country belonging to others, who would enslave them and mistreat them during four hundred years. <sup>7</sup>But I will judge the nation that they serve,' said God, 'and after that they shall come out and worship me in this place.'

<sup>8</sup>Then he gave him the covenant of circumcision. And so Abraham<sup>8</sup> became the father of Isaac and circumcised him on the eighth day; and Isaac became the father of Jacob, and Jacob of the twelve patriarchs.

<sup>9</sup>"The patriarchs, jealous of Joseph, sold him into Egypt; but God was with him, <sup>10</sup>and rescued him from all his afflictions, and enabled him to win favor and to show wisdom when he stood before Pharaoh, king of Egypt, who appointed him ruler over Egypt and over all his household.

<sup>11</sup>Now there came a famine throughout Egypt and Canaan, and great suffering, and our ancestors could find no food. <sup>12</sup>But when Jacob heard that there was grain in Egypt, he sent our ancestors there on their first visit. <sup>13</sup>On the second visit Joseph made himself known to his brothers,

<sup>2</sup> Gk he

and Joseph's family became known to Pharaoh. <sup>14</sup>Then Joseph sent and invited his father Jacob and all his relatives to come to him, seventy-five in all; <sup>15</sup>so Jacob went down to Egypt. He himself died there as well as our ancestors, <sup>16</sup>and their bodies<sup>v</sup> were brought back to Shechem and laid in the tomb that Abraham had bought for a sum of silver from the sons of Hamor in Shechem.

<sup>17</sup> "But as the time drew near for the fulfillment of the promise that God had made to Abraham, our people in Egypt increased and multiplied <sup>18</sup>until another king who had not known Joseph ruled over Egypt. <sup>19</sup>He dealt craftily with our race and forced our ancestors to abandon their infants so that they would die. <sup>20</sup>At this time Moses was born, and he was beautiful before God. For three months he was brought up in his father's house; <sup>21</sup>and when he was abandoned, Pharaoh's daughter adopted him and brought him up as her own son. <sup>22</sup>So Moses was instructed in all the wisdom of the Egyptians and was powerful in his words and deeds.

<sup>23</sup> "When he was forty

<sup>v</sup> Gk *they*

Φαραὼ τὸ γένος [τοῦ] Ἰωσήφ. **7.14** ἀποστείλας δὲ  
TO PHARAOH THE FAMILY - OF JOSEPH. AND~HAVING SENT,  
Ἰωσήφ μετεκαλέσατο Ἰακώβ τὸν πατέρα αὐτοῦ καὶ  
JOSEPH SUMMONED JACOB, THE FATHER OF HIM, AND  
πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς ἑβδομήκοντα πέντε.  
ALL THE RELATIVES, IN SOULS SEVENTY-FIVE.

**7.15** καὶ κατέβη Ἰακώβ εἰς Αἴγυπτον καὶ  
AND CAME DOWN JACOB TO EGYPT AND  
ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν, **7.16** καὶ  
HE~DIED AND THE FATHERS OF US, AND  
μετετέθησαν εἰς Συχέμ καὶ ἐτέθησαν ἐν τῷ  
THEY WERE BROUGHT BACK TO SHECHEM AND WERE PLACED IN THE  
μνήματι ᾧ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ  
TOMB WHICH ABRAHAM~BOUGHT FOR A SUM OF SILVER FROM  
τῶν υἱῶν Ἑμῶρ ἐν Συχέμ.  
THE SONS OF HAMOR IN SHECHEM.

**7.17** Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας  
NOW~AS WAS DRAWING NEAR THE TIME OF THE PROMISE  
ἧς ὠμολόγησεν ὁ θεὸς τῷ Ἀβραάμ, ἤξησεν ὁ  
WHICH PROMISED - GOD - TO ABRAHAM, <sup>3</sup>GREW <sup>1</sup>THE  
λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ **7.18** ἄχρι οὗ ἀνέστη  
<sup>2</sup>PEOPLE AND WERE MULTIPLIED IN EGYPT UNTIL AROSE

βασιλεὺς ἕτερος [ἐπ' Αἴγυπτον] ὃς οὐκ ᾔδει τὸν  
ANOTHER~KING OVER EGYPT WHO HAD NOT KNOWN -  
Ἰωσήφ. **7.19** οὗτος κατασοφισάμενος τὸ γένος ἡμῶν  
JOSEPH. THIS ONE HAVING TAKEN ADVANTAGE OF THE NATION OF US

ἐκάκωσεν τοὺς πατέρας [ἡμῶν] τοῦ ποιεῖν τὰ βρέφη  
MISTREATED THE FATHERS OF US - TO MAKE THE INFANTS  
ἐκθετα αὐτῶν εἰς τὸ μὴ ζυγογονεῖσθαι. **7.20** ἐν ᾧ  
OF THEM~EXPOSED IN ORDER - NOT TO KEEP [THEM] ALIVE. IN WHICH  
καιρῷ ἐγεννήθη Μωϋσῆς καὶ ἦν ἀστεῖος τῷ θεῷ·  
TIME WAS BORN MOSES, AND HE WAS WELL~PLEASING - TO GOD;

ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ  
WHO WAS NURTURED [FOR] THREE~MONTHS IN THE HOUSE OF THE(HIS)

πατρός, **7.21** ἐκτεθέντος δὲ αὐτοῦ ἀνείλατο αὐτὸν ἡ  
FATHER, AND~HAVING BEEN EXPOSED HIM, TOOK UP HIM THE

θυγάτηρ Φαραὼ καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς  
DAUGHTER OF PHARAOH AND SHE RAISED HIM FOR HERSELF AS

υἱόν. **7.22** καὶ ἐπαιδεύθη Μωϋσῆς [ἐν] πάσῃ σοφίᾳ  
A SON. AND MOSES~WAS INSTRUCTED IN ALL [THE] WISDOM

Αἰγυπτίων, ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἔργοις  
OF [THE] EGYPTIANS, AND~HE WAS POWERFUL IN WORDS AND DEEDS

αὐτοῦ.  
OF HIM.

**7.23** Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρεκονταετῆς χρόνος,  
BUT~WHEN WAS FULFILLED IN HIM FORTY YEARS TIME,

ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς  
 AROSE UPON THE HEART OF HIM TO VISIT THE  
 ἀδελφούς αὐτοῦ τοὺς υἱούς Ἰσραήλ. **7.24** καὶ ἰδὼν  
 BROTHERS OF HIM, THE SONS OF ISRAEL. AND HAVING SEEN

τινα ἀδικοῦμενον ἡμύνατο καὶ ἐποίησεν  
 SOMEONE BEING TREATED UNJUSTLY, HE RETALIATED AND BROUGHT  
 ἐκδίκησιν τῷ καταπονουμένῳ πατάξας τὸν  
 JUSTICE FOR THE ONE BEING OPPRESSED, HAVING STRUCK DOWN THE

Αἰγύπτιον. **7.25** ἐνόμιζεν δὲ συνιέναι τοὺς ἀδελφούς  
 EGYPTIAN. NOW~HE WAS THINKING 'TO UNDERSTAND 'THE 'BROTHERS

[αὐτοῦ] ὅτι ὁ θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν σωτηρίαν  
 OF HIM THAT - GOD BY [THE] HAND OF HIM IS GIVING SALVATION

αὐτοῖς· οἱ δὲ οὐ συνήκαν. **7.26** τῇ τε ἐπιούσῃ  
 TO THEM. - BUT THEY DID NOT UNDERSTAND. AND~ON THE NEXT

ἡμέρᾳ ὥφθη αὐτοῖς μαχομένοις καὶ  
 DAY HE APPEARED TO THEM [AS THEY WERE] FIGHTING AND

συνήλασεν αὐτοὺς εἰς εἰρήνην εἰπών, Ἴνδρες,  
 WAS RECONCILING THEM TO PEACE HAVING SAID, MEN,

ἀδελφοί ἐστε· ἵνατί ἀδικεῖτε ἀλλήλους;  
 YOU" ARE~BROTHERS. WHY ARE YOU" INJURING ONE ANOTHER?

**7.27** ὁ δὲ ἀδικῶν τὸν πλησίον ἀπόσωτο αὐτὸν  
 BUT~THE ONE INJURING THE(HIS) NEIGHBOR PUSHED ASIDE HIM

εἰπών, Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ'  
 HAVING SAID, WHO APPOINTED~YOU RULER AND JUDGE OVER

ἡμῶν; **7.28** μὴ ἀνελεῖν με σὺ θέλεις ὃν τρόπον  
 US? [DO] NOT 'TO KILL 'ME 'YOU 'WISH IN THE SAME MANNER AS

ἀνείλες ἐχθὲς τὸν Αἰγύπτιον; **7.29** ἔφυγεν δὲ Μωϋσῆς  
 YOU KILLED YESTERDAY THE EGYPTIAN? AND~FLED MOSES

ἐν τῷ λόγῳ τούτῳ καὶ ἐγένετο πάροιχος ἐν γῇ  
 AT - THIS~WORD AND BECAME A STRANGER IN [THE] LAND

Μαδιάμ, οὗ ἐγέννησεν υἱοὺς δύο.  
 OF MIDIAN, WHERE HE BECAME [THE] FATHER OF TWO~SONS.

**7.30** Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα ὥφθη  
 AND HAVING BEEN FULFILLED FORTY~YEARS, APPEARED

αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος ἐν  
 TO HIM IN THE DESERT OF THE MOUNTAIN SINAI, AN ANGEL IN

φλογὶ πυρὸς βάτου. **7.31** ὁ δὲ Μωϋσῆς ἰδὼν  
 [THE] FLAME OF A THORN BUSH~OF FIRE. - AND MOSES HAVING SEEN [THIS]

ἐθαύμαζεν τὸ ὄραμα, προσερχομένου δὲ αὐτοῦ  
 WAS AMAZED AT THE VISION, AND~APPROACHING IT

κατανοῆσαι ἐγένετο φωνὴ κυρίου, **7.32** Ἐγὼ ὁ  
 TO LOOK [MORE] CLOSELY, CAME [THE] VOICE OF [THE] LORD, [AM] THE

θεὸς τῶν πατέρων σου, ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ  
 GOD OF THE FATHERS OF YOU, THE GOD OF ABRAHAM AND ISAAC

καὶ Ἰακώβ. ἔντρομος δὲ γενόμενος Μωϋσῆς  
 AND JACOB. BUT~TREMBLING HAVING BECOME MOSES

years old, it came into his heart to visit his relatives, the Israelites.<sup>24</sup> When he saw one of them being wronged, he defended the oppressed man and avenged him by striking down the Egyptian.

<sup>25</sup>He supposed that his kinsfolk would understand that God through him was rescuing them, but they did not understand. <sup>26</sup>The next day he came to some of them as they were quarreling and tried to reconcile them, saying, 'Men, you are brothers; why do you wrong each other?' <sup>27</sup>But the man who was wronging his neighbor pushed Moses<sup>a</sup> aside, saying, 'Who made you a ruler and a judge over us?' <sup>28</sup>Do you want to kill me as you killed the Egyptian yesterday?' <sup>29</sup>When he heard this, Moses fled and became a resident alien in the land of Midian. There he became the father of two sons.

<sup>30</sup>Now when forty years had passed, an angel appeared to him in the wilderness of Mount Sinai, in the flame of a burning bush. <sup>31</sup>When Moses saw it, he was amazed at the sight; and as he approached to look, there came the voice of the Lord: <sup>32</sup>'I am the God of your ancestors, the God of Abraham, Isaac, and Jacob.' Moses began to tremble

<sup>2</sup> Gk. his brothers, the sons of Israel

<sup>a</sup> Gk. him



and did not dare to look.  
<sup>33</sup>Then the Lord said to him,  
 'Take off the sandals from  
 your feet, for the place  
 where you are standing is  
 holy ground. <sup>34</sup>I have surely  
 seen the mistreatment of my  
 people who are in Egypt and  
 have heard their groaning,  
 and I have come down to  
 rescue them. Come now, I  
 will send you to Egypt.'

<sup>35</sup>"It was this Moses  
 whom they rejected when  
 they said, 'Who made you  
 a ruler and a judge?' and  
 whom God now sent as both  
 ruler and liberator through  
 the angel who appeared to  
 him in the bush. <sup>36</sup>He led  
 them out, having performed  
 wonders and signs in Egypt,  
 at the Red Sea, and in the  
 wilderness for forty years.

<sup>37</sup>This is the Moses who said  
 to the Israelites, 'God will  
 raise up a prophet for you  
 from your own people<sup>b</sup> as  
 he raised me up.' <sup>38</sup>He is  
 the one who was in the  
 congregation in the wil-  
 derness with the angel who  
 spoke to him at Mount  
 Sinai, and with our  
 ancestors; and he received  
 living oracles to give to us.  
<sup>39</sup>Our ancestors were  
 unwilling to obey him;  
 instead, they pushed him  
 aside, and in their hearts they  
 turned back to Egypt,  
<sup>40</sup>saying to Aaron, 'Make  
 gods for us who will lead the

<sup>b</sup> Gk your brothers

οὐκ ἐτόλμα κατανοῆσαι. **7.33** εἶπεν δὲ αὐτῷ ὁ κύριος,  
 HE WAS NOT DARING TO LOOK. AND~SAID TO HIM THE LORD,

Λύσον τὸ ὑπόδημα τῶν ποδῶν σου, ὁ γὰρ τόπος ἐφ'  
 UNTIE THE SANDAL OF THE FEET OF YOU, FOR~THE PLACE ON

ᾧ ἑστηκας γῇ ἁγία ἐστίν. **7.34** ἰδὼν εἶδον  
 WHICH YOU HAVE STOOD <sup>3</sup>GROUND <sup>2</sup>HOLY <sup>1</sup>IS. HAVING SEEN, I SAW

τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ καὶ τοῦ  
 THE MISTREATMENT OF THE PEOPLE OF ME - IN EGYPT AND THE

στεναγμοῦ αὐτῶν ἤκουσα, καὶ κατέβην ἐξελεῖσθαι  
 GROANING OF THEM I HEARD, AND I CAME DOWN TO DELIVER

αὐτούς· καὶ νῦν δεῦρο ἀποστείλω σε εἰς Αἴγυπτον.  
 THEM. AND NOW COME, [THAT] I MAY SEND YOU TO EGYPT.

**7.35** Τοῦτον τὸν Μωϋσῆν, ὃν ἡρνήσαντο εἰπόντες, Τίς  
 THIS - MOSES, WHOM THEY DENIED HAVING SAID, WHO

σε κατέστησεν ἄρχοντα καὶ δικαστήν; τοῦτον ὁ θεὸς  
 APPOINTED~YOU RULER AND JUDGE? THIS ONE - GOD

[καὶ] ἄρχοντα καὶ λυτρωτὴν ἀπέσταλκεν σὺν χειρὶ  
 BOTH A RULER AND REDEEMER HAS SENT WITH [THE] HAND

ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ.  
 OF [THE] ANGEL - HAVING APPEARED TO HIM IN THE THORN BUSH.

**7.36** οὗτος ἐξήγαγεν αὐτοὺς ποιήσας τέρατα καὶ σημεῖα  
 THIS ONE LED OUT THEM HAVING DONE WONDERS AND SIGNS

ἐν γῇ Αἰγύπτῳ καὶ ἐν Ἑρυθρᾷ Θαλάσῃ καὶ ἐν  
 IN [THE] LAND [OF] EGYPT AND IN [THE] RED SEA AND IN

τῇ ἐρήμῳ ἔτη τεσσαεράκοντα. **7.37** οὗτός ἐστιν ὁ  
 THE DESERT FORTY~YEARS. THIS IS THE

Μωϋσῆς ὁ εἶπας τοῖς υἱοῖς Ἰσραὴλ, Προφήτην  
 MOSES THE ONE HAVING SAID TO THE SONS OF ISRAEL, <sup>4</sup>A PROPHET

ὑμῖν ἀναστήσει ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν ὡς  
<sup>3</sup>FOR YOU? <sup>2</sup>WILL RAISE UP - <sup>1</sup>GOD FROM THE BROTHERS OF YOU? LIKE

ἐμέ. **7.38** οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ  
 ME. THIS IS THE ONE HAVING BEEN IN THE ASSEMBLY

ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν  
 IN THE DESERT WITH THE ANGEL - SPEAKING TO HIM AT

τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο  
 THE MOUNTAIN OF SINAI AND THE FATHERS OF US, WHO RECEIVED

λόγια ζῶντα δοῦναι ἡμῖν, **7.39** ᾧ οὐκ ἠθέλησαν  
 LIVING~WORDS TO GIVE TO US, TO WHOM DID NOT WANT

ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλὰ  
 TO BECOME~OBEDIENT THE FATHERS OF US, BUT

ἀπώσαντο καὶ ἐστράφησαν ἐν ταῖς καρδίαις  
 THEY PUSHED [HIM] ASIDE AND TURNED AWAY IN THE HEARTS

αὐτῶν εἰς Αἴγυπτον **7.40** εἰπόντες τῷ Ἀαρὼν, Ποίησον  
 OF THEM TO EGYPT, HAVING SAID - TO AARON, MAKE

ἡμῖν θεοὺς οἱ προπορεύονται ἡμῶν ὁ γὰρ  
 FOR US GODS WHO WILL GO ON BEFORE US. - FOR

**7:33** Exod. 3:5 **7:34** Exod. 3:7-8, 10 **7:35** Exod. 2:14 **7:37** Deut. 18:15 **7:40** Exod. 32:1, 23

Μωϋσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου,  
THIS~MOSES, WHO LED OUT US FROM [THE] LAND OF EGYPT,

οὐκ οἶδαμεν τί ἐγένετο αὐτῷ. **7.41** καὶ  
WE DO NOT KNOW WHAT HAPPENED TO HIM. AND

ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις καὶ  
THEY MADE A CALF IN - THOSE~DAYS AND

ἀνήγαγον θυσίαν τῷ εἰδώλῳ καὶ εὐφραίνοντο ἐν  
BROUGHT AN OFFERING TO THE IDOL AND WERE TAKING DELIGHT IN

τοῖς ἔργοις τῶν χειρῶν αὐτῶν. **7.42** ἔστρεψεν δὲ ὁ θεὸς  
THE WORKS OF THE HANDS OF THEM. BUT~TURNED AWAY - GOD

καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ  
AND HANDED OVER THEM TO SERVE THE ARMY -

οὐρανοῦ καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν,  
OF HEAVEN JUST AS IT HAS BEEN WRITTEN IN [THE] BOOK OF THE PROPHETS,

Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι  
NOT SACRIFICES AND OFFERINGS DID YOU~BRING TO ME

ἔτη τεσσεράκοντα ἐν τῇ ἐρήμῳ, οἶκος  
FORTY~YEARS IN THE DESERT, HOUSE

Ἰσραήλ;  
OF ISRAEL, [DID YOU~]?

**7.43** καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μόλοχ  
AND YOU~TOOK UP THE TENT - OF MOLOCH

καὶ τὸ ἄστρον τοῦ θεοῦ [ὑμῶν] Ῥαιφάν,  
AND THE STAR OF THE GOD OF YOU~ REPHAN,

τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν  
THE IMAGES WHICH YOU~MADE TO WORSHIP

αὐτοῖς,  
THEM,

καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλώνος.  
AND I WILL DEPORT YOU~ BEYOND BABYLON.

**7.44** Ἡ σκηνὴ τοῦ μαρτυρίου ἦν τοῖς πατράσιν ἡμῶν  
THE TENT - OF WITNESS WAS TO THE FATHERS OF US

ἐν τῇ ἐρήμῳ καθὼς διετάξατο ὁ λαλῶν τῷ Μωϋσῇ  
IN THE DESERT JUST AS COMMANDED THE ONE SPEAKING - TO MOSES

ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑώρακει·  
TO MAKE IT ACCORDING TO THE PATTERN WHICH HE HAD SEEN;

**7.45** ἦν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες  
WHICH ALSO THEY BROUGHT IN, HAVING RECEIVED [IT] IN TURN THE FATHERS

ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν  
OF US WITH JOSHUA IN - TAKING POSSESSION [OF THE LAND] OF THE

ἐθνῶν, ὧν ἐξῶσεν ὁ θεὸς ἀπὸ προσώπου τῶν πατέρων  
GENTILES, WHOM ~DROVE OUT - ~GOD FROM [THE] PRESENCE OF THE FATHERS

ἡμῶν ἕως τῶν ἡμερῶν Δαυίδ, **7.46** ὃς εὗρεν χάριν  
OF US UNTIL THE DAYS OF DAVID, WHO FOUND GRACE

ἐνώπιον τοῦ θεοῦ καὶ ᾔτησατο εὖρεῖν σκὴνῳμα  
BEFORE - GOD AND HE ASKED TO FIND A DWELLING PLACE

way for us; as for this Moses who led us out from the land of Egypt, we do not know what has happened to him.'

<sup>41</sup>At that time they made a calf, offered a sacrifice to the idol, and reveled in the works of their hands. <sup>42</sup>But God turned away from them and handed them over to worship the host of heaven, as it is written in the book of the prophets:

'Did you offer to me slain victims and sacrifices

forty years in the wilderness, O house of Israel?

<sup>43</sup>No; you took along the tent of Moloch, and the star of your god Rephan, the images that you made to worship; so I will remove you beyond Babylon.'

<sup>44</sup>"Our ancestors had the tent of testimony in the wilderness, as God<sup>c</sup> directed when he spoke to Moses, ordering him to make it according to the pattern he had seen. <sup>45</sup>Our ancestors in turn brought it in with Joshua when they dispossessed the nations that God drove out before our ancestors. And it was there until the time of David, <sup>46</sup>who found favor with God and asked that he might find a dwelling place

<sup>c</sup> Gk he

for the house of Jacob.<sup>d</sup>

<sup>47</sup>But it was Solomon who built a house for him. <sup>48</sup>Yet the Most High does not dwell in houses made with human hands;<sup>e</sup> as the prophet says,

<sup>49</sup>“Heaven is my throne, and the earth is my footstool.

What kind of house will you build for me, says the Lord, or what is the place of my rest?

<sup>50</sup>Did not my hand make all these things?”

<sup>51</sup>“You stiff-necked people, uncircumcised in heart and ears, you are forever opposing the Holy Spirit, just as your ancestors used to do. <sup>52</sup>Which of the prophets did your ancestors not persecute? They killed those who foretold the coming of the Righteous One, and now you have become his betrayers and murderers. <sup>53</sup>You are the ones that received the law as ordained by angels, and yet you have not kept it.”

<sup>54</sup>When they heard these things, they became enraged and ground their teeth at Stephen.<sup>f</sup> <sup>55</sup>But filled with the Holy Spirit, he gazed into heaven and saw the glory of God and Jesus standing at the right hand of God. <sup>56</sup>“Look,” he said, “I see the heavens opened and the Son

<sup>d</sup> Other ancient authorities read for the God of Jacob

<sup>e</sup> Gk. with hands

<sup>f</sup> Gk. him

τῷ οἴκῳ Ἰακώβ. **7.47** Σολομών δὲ οἰκοδόμησεν  
FOR THE HOUSE OF JACOB. AND~SOLOMON BUILT

αὐτῷ οἶκον. **7.48** ἀλλ’ οὐχ ὁ ὑψιστος ἐν  
FOR HIM A HOUSE. BUT <sup>4</sup>NOT <sup>1</sup>THE <sup>2</sup>MOST HIGH <sup>3</sup>IN

χειροποιήτοις κατοικεῖ, καθὼς ὁ προφήτης  
<sup>6</sup>[A PLACE] MADE BY HUMAN HANDS <sup>3</sup>DWELLS, JUST AS THE PROPHET

λέγει,  
SAYS,

**7.49** Ὁ οὐρανός μοι θρόνος,  
- HEAVEN [IS] MY THRONE,

ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου.  
AND~THE EARTH [IS THE] FOOTSTOOL OF THE FEET OF ME.

ποῖον οἶκον οἰκοδομήσετε μοι, λέγει κύριος,  
WHAT KIND OF HOUSE WILL YOU\* BUILD FOR ME, SAYS [THE] LORD,

ἢ τίς τόπος τῆς καταπαύσεώς μου;  
OR WHAT PLACE - OF REST [IS THERE] FOR ME?

**7.50** οὐχὶ ἡ χεὶρ μου ἐποίησεν ταῦτα πάντα;  
[DID] NOT THE HAND OF ME MAKE ALL~THESE THINGS?

**7.51** Σκληροτράχηλοι καὶ ἀπερίτμητοι καρδίαις  
[YOU\*] STIFF-NECKED [PEOPLE] AND UNCIRCUMCISED OF HEART

καὶ τοῖς ὠσίν, ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ  
AND - EARS, YOU\* ALWAYS <sup>2</sup>THE <sup>4</sup>SPIRIT - <sup>3</sup>HOLY

ἀντιτίπτετε ὥς οἱ πατέρες ὑμῶν καὶ ὑμεῖς.  
‘RESIST, LIKE THE FATHERS OF YOU\* [SO] ALSO [ARE] YOU\*.

**7.52** τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν;  
WHICH OF THE PROPHETS DID <sup>4</sup>NOT PERSECUTE <sup>1</sup>THE <sup>2</sup>FATHERS <sup>3</sup>OF YOU\*?

καὶ ἀπέκτειναν τοὺς προκαταγγέιλαντας περὶ τῆς  
AND THEY KILLED THE ONES HAVING ANNOUNCED BEFOREHAND ABOUT THE

ἐλεύσεως τοῦ δικαίου, οὗ νῦν ὑμεῖς προδόται  
COMING OF THE RIGHTEOUS [ONE], OF WHOM NOW YOU\* BETRAYERS

καὶ φονεῖς ἐγένεσθε, **7.53** οἵτινες ἐλάβετε τὸν νόμον  
AND MURDERERS BECAME, WHO RECEIVED THE LAW

εἰς διαταγὰς ἀγγέλων καὶ οὐκ ἐφυλάξατε.  
BY DIRECTIONS OF ANGELS AND YOU\* DID NOT KEEP [IT].

**7.54** Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς  
AND~HEARING THESE THINGS THEY WERE INFURIATED IN THE

καρδίαις αὐτῶν καὶ ἔβруχον τοὺς ὀδόντας ἐπ’  
HEARTS OF THEM AND THEY WERE GRINDING THE (THEIR) TEETH AT

αὐτόν. **7.55** ὑπάρχων δὲ πλήρης πνεύματος ἁγίου  
HIM. BUT~BEING FULL OF [THE] HOLY~SPIRIT, [AND]

ἀτενίσας εἰς τὸν οὐρανὸν εἶδεν δόξαν θεοῦ καὶ  
HAVING GAZED INTO - HEAVEN, HE SAW [THE] GLORY OF GOD AND

Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ. **7.56** καὶ εἶπεν,  
JESUS HAVING STOOD AT [THE] RIGHT - OF GOD. AND HE SAID,

Ἴδὼν θεωρῶ τοὺς οὐρανούς διηνοιγμένους καὶ τὸν υἱὸν  
BEHOLD I SEE THE HEAVENS HAVING BEEN OPENED AND THE SON

**7.46** text: NASBmg NIVmg NJB TEVmg NRSV. var. τω θεῷ Ἰακώβ (the God of Jacob) [see Ps. 132:5]: KJV ASV RSV NASB NIV NJBmg TEV NRSVmg. **7.49-50** Isa. 66:1-2

τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ θεοῦ.  
OF MAN AT [THE] RIGHT HAVING STOOD OF GOD.

**7.57** κράξαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὦτα αὐτῶν  
AND~HAVING CRIED OUT WITH A LOUD~VOICE THEY SHUT THE EARS OF THEM

καὶ ὤρμησαν ὁμοθυμαδὸν ἐπ' αὐτὸν **7.58** καὶ  
AND THEY RUSHED DOWN WITH ONE IMPULSE UPON HIM AND  
ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν. καὶ  
HAVING DRIVEN [HIM] OUT OUTSIDE THE CITY, THEY WERE STONING [HIM]. AND

οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς  
THE WITNESSES TOOK OFF THE GARMENTS OF THEM AT THE

πόδας νεανίου καλουμένου Σαύλου, **7.59** καὶ  
FEET OF A YOUNG MAN BEING CALLED SAUL, AND

ἐλιθοβόλουν τὸν Στέφανον ἐπικαλούμενον καὶ  
THEY WERE STONING - STEPHEN, [AND HE] CALLING UPON [GOD] AND

λέγοντα, Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου.  
SAYING, LORD JESUS, RECEIVE THE SPIRIT OF ME.

**7.60** θεὶς δὲ τὰ γόνατα ἔκραξεν φωνῇ μεγάλῃ,  
AND~HAVING FALLEN ON THE KNEES, HE CRIED OUT IN A LOUD~VOICE,

Κύριε, μὴ στήσης αὐτοῖς ταύτην τὴν ἁμαρτίαν.  
LORD, MAY YOU NOT PLACE [AGAINST] THEM THIS - SIN.

καὶ τοῦτο εἰπὼν ἐκοιμήθη.  
AND THIS HAVING SAID, HE FELL ASLEEP.

of Man standing at the right hand of God!"<sup>57</sup> But they covered their ears, and with a loud shout all rushed together against him.<sup>58</sup> Then they dragged him out of the city and began to stone him; and the witnesses laid their coats at the feet of a young man named Saul.<sup>59</sup> While they were stoning Stephen, he prayed, "Lord Jesus, receive my spirit."<sup>60</sup> Then he knelt down and cried out in a loud voice, "Lord, do not hold this sin against them." When he had said this, he died.<sup>8</sup>

<sup>8</sup> Gk fell asleep

## CHAPTER 8

**8.1** Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ.  
AND~SAUL WAS GIVING APPROVAL TO THE MURDER OF HIM.

Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας  
AND~THERE CAME ABOUT IN THAT - DAY A GREAT~PERSECUTION

ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις, πάντες δὲ  
AGAINST THE CHURCH - IN JERUSALEM, AND~EVERYONE

διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ  
WAS SCATTERED THROUGHOUT THE REGIONS - OF JUDEA AND

Σαμαρείας πλὴν τῶν ἀποστόλων. **8.2** συνεκόμισαν  
SAMARIA EXCEPT THE APOSTLES. <sup>4</sup>BURIED

δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς καὶ ἐποίησαν  
<sup>1</sup>AND - <sup>2</sup>STEPHEN <sup>3</sup>MEN <sup>2</sup>DEVOUT AND THEY MADE

κοπετὸν μέγαν ἐπ' αὐτῷ. **8.3** Σαῦλος δὲ ἐλυμαίνετο  
LOUD~LAMENTATION OVER HIM. BUT~SAUL WAS DESTROYING

τὴν ἐκκλησίαν κατὰ τοὺς οἴκους εἰσπορευόμενος, σὺρῶν  
THE CHURCH <sup>2</sup>HOUSE BY HOUSE <sup>1</sup>ENTERING DRAGGING

τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν.  
BOTH MEN AND WOMEN, HE WAS DELIVERING [THEM] TO JAIL.

**8.4** Οἱ μὲν οὖν διασπαρέντες διήλθον  
THE ONES - THEREFORE HAVING BEEN SCATTERED, WENT ABOUT

εὐαγγελιζόμενοι τὸν λόγον. **8.5** Φίλιππος δὲ  
PREACHING THE WORD. NOW~PHILIP

And Saul approved of their killing him.

That day a severe persecution began against the church in Jerusalem, and all except the apostles were scattered throughout the countryside of Judea and Samaria.<sup>2</sup> Devout men buried Stephen and made loud lamentation over him.<sup>3</sup> But Saul was ravaging the church by entering house after house; dragging off both men and women, he committed them to prison.

4 Now those who were scattered went from place to place, proclaiming the word.<sup>5</sup> Philip



went down to the city<sup>h</sup> of Samaria and proclaimed the Messiah<sup>i</sup> to them. <sup>6</sup>The crowds with one accord listened eagerly to what was said by Philip, hearing and seeing the signs that he did, <sup>7</sup>for unclean spirits, crying with loud shrieks, came out of many who were possessed; and many others who were paralyzed or lame were cured. <sup>8</sup>So there was great joy in that city.

<sup>9</sup>Now a certain man named Simon had previously practiced magic in the city and amazed the people of Samaria, saying that he was someone great. <sup>10</sup>All of them, from the least to the greatest, listened to him eagerly, saying, "This man is the power of God that is called Great." <sup>11</sup>And they listened eagerly to him because for a long time he had amazed them with his magic. <sup>12</sup>But when they believed Philip, who was proclaiming the good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. <sup>13</sup>Even Simon himself believed. After being baptized, he stayed constantly with Philip and was amazed when he saw the signs and great miracles that took place.

<sup>14</sup>Now when the apostles at Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them.

<sup>h</sup> Other ancient authorities read *a city*  
<sup>i</sup> Or *the Christ*

κατελθὼν εἰς [τὴν] πόλιν τῆς Σαμαρείας ἐκήρυσσεν  
HAVING GONE DOWN TO THE CITY - OF SAMARIA WAS PREACHING

αὐτοῖς τὸν Χριστόν. 8.6 προσεῖχον δὲ οἱ ὄχλοι  
TO THEM THE CHRIST. AND~WERE PAYING ATTENTION THE CROWDS

τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν  
TO THE THINGS BEING SAID BY - PHILIP WITH ONE ACCORD

ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα  
WHILE THEY~HEAR [HIM] AND SEE THE SIGNS

ἃ ἐποίει. 8.7 πολλοὶ γὰρ τῶν ἐχόντων  
WHICH HE WAS DOING. FOR~MANY OF THE ONES HAVING

πνεύματα ἀκάθαρτα βοῶντα φωνῇ μεγάλῃ ἐξήρχοντο,  
UNCLEAN~SPIRITS, CRYING OUT WITH A LOUD~VOICE, WERE COMING OUT,

πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν.  
AND~MANY HAVING BEEN PARALYZED AND LAME [ONES] WERE HEALED.

8.8 ἐγένετο δὲ πολλὴ χαρὰ ἐν τῇ πόλει ἐκείνῃ.  
AND~THERE WAS GREAT JOY IN - THAT~CITY.

8.9 Ἄνῃρ δέ τις ὀνόματι Σίμων προϋπήρχεν ἐν  
MAN NOW A CERTAIN BY NAME SIMON WAS PREVIOUSLY IN

τῇ πόλει μαγέων καὶ ἐξιστάνων τὸ ἔθνος τῆς  
THE CITY PRACTICING MAGIC AND ASTONISHING THE PEOPLE -

Σαμαρείας, λέγων εἶναί τινα ἑαυτὸν μέγαν, 8.10 ᾧ  
OF SAMARIA, SAYING TO BE HIMSELF~SOMEONE GREAT, TO WHOM

προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου  
WERE PAYING ATTENTION EVERYONE FROM [THE] SMALL TO [THE] GREAT

λέγοντες, Οὗτός ἐστιν ἡ δύναμις τοῦ θεοῦ ἡ  
SAYING, THIS IS THE POWER - OF GOD -

καλουμένη Μεγάλῃ. 8.11 προσεῖχον δὲ αὐτῷ  
BEING CALLED GREAT. AND~THEY WERE PAYING ATTENTION TO HIM

διὰ τὸ ἱκανῶ χρόνῳ ταῖς μαγείαις ἐξεστακέναι  
BECAUSE [HE] - FOR A LONG TIME BY THE MAGIC TRICKS TO HAVE ASTONISHED

αὐτούς. 8.12 ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ  
THEM. BUT~WHEN THEY BELIEVED - PHILIP

εὐαγγελιζομένῳ περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοῦ  
PREACHING ABOUT THE KINGDOM - OF GOD AND THE

ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ  
NAME OF JESUS CHRIST, WERE BEING BAPTIZED BOTH~MEN AND

γυναῖκες. 8.13 ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν καὶ  
WOMEN. - AND SIMON HIMSELF~ALSO BELIEVED AND

βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ, θεωρῶν τε  
HAVING BEEN BAPTIZED HE WAS FOLLOWING - PHILIP, AND~SEEING

σημεῖα καὶ δυνάμεις μεγάλας γινομένας ἐξίστατο.  
SIGNS AND GREAT~MIRACLES BEING DONE, HE WAS AMAZED.

8.14 Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι  
AND~HAVING HEARD THE IN JERUSALEM APOSTLES

ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ θεοῦ,  
THAT HAS ACCEPTED - SAMARIA THE WORD - OF GOD,

ἀπέστειλαν πρὸς αὐτοὺς Πέτρον καὶ Ἰωάννην,  
THEY SENT TO THEM PETER AND JOHN,

**8.15** οἱτινες καταβάντες προσήρξαντο περὶ αὐτῶν ὅπως  
WHO HAVING COME DOWN, PRAYED FOR THEM THAT

λάβωσιν πνεῦμα ἅγιον· **8.16** οὐδέπω γὰρ  
THEY MIGHT RECEIVE [THE] HOLY~SPIRIT. FOR~NOT YET

ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκός, μόνον δὲ  
HAD HE UPON ANYONE OF THEM FALLEN, BUT~ONLY

βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου  
THEY HAD BEEN BAPTIZED IN THE NAME OF THE LORD

Ἰησοῦ. **8.17** τότε ἐπέτιθεσαν τὰς χεῖρας ἐπ' αὐτοὺς  
JESUS. THEN THEY WERE LAYING THE(THEIR) HANDS UPON THEM

καὶ ἐλάμβανον πνεῦμα ἅγιον. **8.18** ἰδὼν δὲ ὁ  
AND THEY WERE RECEIVING [THE] HOLY~SPIRIT. AND~HAVING SEEN -

Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν  
SIMON THAT THROUGH THE LAYING ON OF THE HANDS OF THE

ἀποστόλων δίδεται τὸ πνεῦμα, προσήνεγκεν αὐτοῖς  
APOSTLES IS GIVEN THE SPIRIT, HE BROUGHT TO THEM

χρήματα **8.19** λέγων, Δότε κάμοι τὴν ἐξουσίαν ταύτην  
MONEY SAYING, GIVE ME ALSO - THIS~AUTHORITY

ἵνα ὅς ἐάν ἐπιθῶ τὰς χεῖρας λαμβάνη  
THAT WHOMEVER I MAY LAY THE(MY) HANDS HE MAY RECEIVE

πνεῦμα ἅγιον. **8.20** Πέτρος δὲ εἶπεν πρὸς αὐτόν, Τὸ  
[THE] HOLY~SPIRIT. BUT~PETER -- SAID TO HIM, THE

ἀργύριόν σου σὺν σοὶ εἶη εἰς ἀπώλειαν ὅτι τὴν  
SILVER OF YOU WITH YOU MAY IT BE TO DESTRUCTION BECAUSE THE

δωρεὰν τοῦ θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι·  
GIFT - OF GOD YOU THOUGHT BY MONEY TO ACQUIRE.

**8.21** οὐκ ἔστιν σοι μερίς οὐδὲ κλήρος ἐν τῷ  
THERE IS NOT TO YOU A PART NOR SHARE IN -

λόγῳ τούτῳ, ἡ γὰρ καρδιά σου οὐκ ἔστιν εὐθεία ἐναντί  
THIS~MATTER, FOR~THE HEART OF YOU IS NOT UPRIGHT BEFORE

τοῦ θεοῦ. **8.22** μετανόησον οὖν ἀπὸ τῆς κακίας σου  
- GOD. THEREFORE~REPENT OF - <sup>2</sup>WICKEDNESS <sup>3</sup>OF YOU

ταύτης καὶ δεήθητι τοῦ κυρίου, εἰ ἄρα ἀφεθήσεται  
THIS AND PRAY TO THE LORD IF PERHAPS WILL BE FORGIVEN

σοι ἡ ἐπίνοια τῆς καρδιάς σου, **8.23** εἰς γὰρ  
YOU THE INTENT OF THE HEART OF YOU, FOR~IN

χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε  
BITTER~GALL AND [THE] BOND OF UNRIGHTEOUSNESS I SEE YOU

ὄντα. **8.24** ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Δεήθητε ὑμεῖς  
BEING. AND~HAVING ANSWERED - SIMON SAID, YOU~PRAY

ὑπὲρ ἐμοῦ πρὸς τὸν κύριον ὅπως μηδὲν ἐπέλθῃ ἐπ'  
FOR ME TO THE LORD THAT NOTHING MAY COME UPON

ἐμὲ ὧν εἰρήκατε.  
ME OF WHICH YOU HAVE SPOKEN.

**8.25** Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες  
THE ONES - THEN HAVING TESTIFIED AND SPOKEN

<sup>15</sup>The two went down and prayed for them that they might receive the Holy Spirit

<sup>16</sup>(for as yet the Spirit had not come<sup>1</sup> upon any of them; they had only been baptized in the name of the Lord

Jesus). <sup>17</sup>Then Peter and John<sup>6</sup> laid their hands on them, and they received the Holy Spirit. <sup>18</sup>Now when

Simon saw that the Spirit was given through the laying on of the apostles' hands, he offered them money,

<sup>19</sup>saying, "Give me also this power so that anyone on whom I lay my hands may receive the Holy Spirit."

<sup>20</sup>But Peter said to him, "May your silver perish with you, because you thought you could obtain God's gift with money!" <sup>21</sup>You have no part or share in this, for your heart is not right before God.

<sup>22</sup>Repent therefore of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be forgiven you.

<sup>23</sup>For I see that you are in the gall of bitterness and the chains of wickedness."

<sup>24</sup>Simon answered, "Pray for me to the Lord, that nothing of what you have said may happen to me."

<sup>25</sup>Now after Peter and John<sup>7</sup> had testified and

<sup>1</sup> Gk fallen

<sup>6</sup> Gk they

<sup>1</sup> The Greek word for you and the verb

pray are plural

<sup>7</sup> Gk after they

spoken the word of the Lord, they returned to Jerusalem, proclaiming the good news to many villages of the Samaritans.

26 Then an angel of the Lord said to Philip, "Get up and go toward the south" to the road that goes down from Jerusalem to Gaza." (This is a wilderness road.)<sup>27</sup> So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship<sup>28</sup> and was returning home; seated in his chariot, he was reading the prophet Isaiah.<sup>29</sup> Then the Spirit said to Philip, "Go over to this chariot and join it."<sup>30</sup> So Philip ran up to it and heard him reading the prophet Isaiah. He asked, "Do you understand what you are reading?"<sup>31</sup> He replied, "How can I, unless someone guides me?" And he invited Philip to get in and sit beside him.<sup>32</sup> Now the passage of the scripture that he was reading was this:

"Like a sheep he was led to the slaughter, and like a lamb silent before its shearer,

<sup>27</sup> Or go at noon

τὸν λόγον τοῦ κυρίου ὑπέστρεφον εἰς Ἱεροσόλυμα,  
THE WORD OF THE LORD WERE RETURNING TO JERUSALEM,

πολλὰς τε κώμας τῶν Σαμαριτῶν εὐηγγελίζοντο.  
AND-TO MANY VILLAGES OF THE SAMARITANS WERE PREACHING THE GOOD NEWS.

**8.26** Ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον  
AND-AN ANGEL OF [THE] LORD SPOKE TO PHILIP

λέγων, Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ  
SAYING, GET UP AND GO TOWARD [THE] SOUTH ON

τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς  
THE ROAD - GOING DOWN FROM JERUSALEM TO

Γάζαν, αὕτη ἐστὶν ἔρημος. **8.27** καὶ ἀναστὰς  
GAZA, THIS IS DESERT. AND HAVING ARISEN,

ἐπορεύθη. καὶ ἰδοὺ ἀνὴρ Αἰθίοψ εὐνοῦχος δυνάστης  
HE WENT. AND BEHOLD AN ETHIOPIAN-MAN, A EUNUCH, A COURT OFFICIAL

Κανδάκης βασιλίσσης Αἰθιοπῶν, ὃς ἦν ἐπὶ πάσης  
OF CANDACE, QUEEN OF [THE] ETHIOPIANS, WHO WAS OVER ALL

τῆς γάζης αὐτῆς, ὃς ἐληλύθει προσκυνήσων εἰς  
THE TREASURY OF HER, WHO HAD COME WORSHIPING TO

Ἱερουσαλὴμ, **8.28** ἣν τε ὑποστρέφων καὶ καθήμενος  
JERUSALEM, AND-HE WAS RETURNING AND SITTING

ἐπὶ τοῦ ἄρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν  
IN THE CHARIOT OF HIM AND HE WAS READING THE

προφῆτην Ἡσαΐαν. **8.29** εἶπεν δὲ τὸ πνεῦμα τῷ  
PROPHET ISAIAH. AND-SAID THE SPIRIT -

Φιλίππῳ, Πρόσελθε καὶ κολλήθητι τῷ ἄρματι τούτῳ.  
TO PHILIP, APPROACH AND JOIN - THIS-CHARIOT.

**8.30** προσδραμών δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ  
AND-HAVING RUN - PHILIP HEARD HIM

ἀναγινώσκοντος Ἡσαΐαν τὸν προφῆτην καὶ εἶπεν,  
READING ISAIAH THE PROPHET AND HE SAID,

Ἄρά γε γινώσκεις ἃ ἀναγινώσκεις; **8.31** ὁ δὲ  
THEN DO YOU UNDERSTAND WHAT YOU ARE READING? - AND

εἶπεν, Πῶς γὰρ ἂν δυναίμην ἐὰν μὴ τις ὁδηγήσει  
HE SAID, HOW THEN MIGHT I BE ABLE UNLESS SOMEONE WILL GUIDE

με; παρεκάλεσέν τε τὸν Φίλιππον ἀναβάντα καθίσαι  
ME? AND-HE INVITED - PHILIP HAVING COME UP TO SIT

σὺν αὐτῷ. **8.32** ἡ δὲ περιοχὴ τῆς γραφῆς ἣν  
WITH HIM. NOW-~THE PASSAGE OF THE SCRIPTURE WHICH

ἀνεγίνωσκεν ἦν αὕτη  
HE WAS READING WAS THIS:

Ὡς πρόβατον ἐπὶ σφαγὴν ἦχθη  
AS A SHEEP TO [THE] SLAUGHTER HE WAS LED

καὶ ὥς ἄμνός ἐναντίον τοῦ κείραντος  
AND AS A LAMB BEFORE THE ONE HAVING SHEARED

αὐτὸν ἄφωνος,  
IT [IS] SILENT,

οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.  
SO HE DOES NOT OPEN THE MOUTH OF HIM.

**8.33** Ἐν τῇ ταπεινώσει [αὐτοῦ] ἡ κρίσις αὐτοῦ  
IN THE HUMILIATION OF HIM, THE JUDGMENT OF HIM

ἦρθη·  
WAS TAKEN AWAY.

τὴν γενεάν αὐτοῦ τίς διηγήσεται;  
THE DESCENDANTS OF HIM WHO WILL TELL?

ὅτι αἵρεται ἀπὸ τῆς γῆς ἡ ζωὴ  
BECAUSE IS TAKEN AWAY FROM THE EARTH THE LIFE

αὐτοῦ.  
OF HIM.

**8.34** Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπεν,  
AND-HAVING ANSWERED, THE EUNUCH - TO PHILIP SAID,

Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο;  
I ASK YOU, ABOUT WHOM THE PROPHET SAYS THIS?

περὶ ἑαυτοῦ ἢ περὶ ἑτέρου τινός; **8.35** ἀνοίξας δὲ ὁ  
ABOUT HIMSELF OR ABOUT SOME-OTHER [PERSON]? AND-HAVING OPENED, -

Φίλιππος τὸ στόμα αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς  
PHILIP, THE MOUTH OF HIM AND HAVING BEGUN FROM -

γραφῆς ταύτης εὐηγγελίσαστο αὐτῷ τὸν Ἰησοῦν.  
THIS-SCRIPTURE, HE PREACHED - TO HIM - JESUS.

**8.36** ὥς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τι  
NOW-AS THEY WERE GOING ALONG THE ROAD, THEY CAME UPON SOME

ὑδωρ, καὶ φησιν ὁ εὐνοῦχος, Ἴδου ὑδωρ, τί κωλύει  
WATER, AND SAYS THE EUNUCH, BEHOLD, WATER. WHAT PREVENTS

με βαπτισθῆναι;<sup>7</sup> **8.38** καὶ ἐκέλευσεν στήναι τὸ ἄρμα  
ME TO BE BAPTIZED? AND HE COMMANDED TO STAND THE CHARIOT,

καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὑδωρ, ὃ τε  
AND WENT DOWN BOTH INTO THE WATER, - BOTH

Φίλιππος καὶ ὁ εὐνοῦχος, καὶ ἐβάπτισεν αὐτόν.  
PHILIP AND THE EUNUCH, AND HE BAPTIZED HIM.

**8.39** ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα κυρίου  
AND-WHEN THEY CAME UP FROM THE WATER, [THE] SPIRIT OF [THE] LORD

ἥρπασεν τὸν Φίλιππον καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ  
TOOK AWAY - PHILIP AND DID NOT SEE HIM ANY LONGER THE

εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων.  
EUNUCH. FOR-HE WAS GOING THE WAY OF HIM REJOICING.

**8.40** Φίλιππος δὲ εὑρέθη εἰς Ἀζωτὸν καὶ διερχόμενος  
BUT-PHILIP WAS FOUND IN AZOTUS. AND PASSING THROUGH

εὐηγγελίζετο τὰς πόλεις πάσας ἕως τοῦ  
HE WAS PREACHING THE GOOD NEWS <sup>2</sup>THE <sup>3</sup>CITIES <sup>1</sup>TO ALL UNTIL -

ἐλθεῖν αὐτὸν εἰς Καισάρειαν.  
HE-CAME TO CAESAREA.

**8:36** text: ASV RSV NASB NIV NEB TEV NJB NRSV. add v. 37 εἶπε δὲ ὁ Φίλιππος, Εἰ πιστενεὶς ἐξ ὅλης τῆς καρδίας, ἐξεστὶν ἀποκριθεὶς δὲ εἶπε, Πιστεῦω τοι τοιοῦτον τοῦ θεοῦ εἶναι τὸν Ἰησοῦν Χριστὸν (And Philip said, "If you believe with all your heart, you can." And he answered him, "I believe Jesus Christ is the Son of God."); KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg.

so he does not open his mouth.

<sup>33</sup> In his humiliation justice was denied him.

Who can describe his generation?

For his life is taken away from the earth."

<sup>34</sup> The eunuch asked Philip, "About whom, may I ask you, does the prophet say this, about himself or about someone else?" <sup>35</sup> Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus.

<sup>36</sup> As they were going along the road, they came to some water; and the eunuch said, "Look, here is water! What is to prevent me from being baptized?" <sup>37</sup> He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip<sup>p</sup> baptized him.

<sup>39</sup> When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. <sup>40</sup> But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

<sup>o</sup> Other ancient authorities add all or most of verse 37, *And Philip said, "If you believe with all your heart, you may."* And he replied, "I believe that Jesus Christ is the Son of God."

<sup>p</sup> Gk he



## CHAPTER 9

Meanwhile Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest<sup>2</sup> and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem.<sup>3</sup> Now as he was going along and approaching Damascus, suddenly a light from heaven flashed around him.<sup>4</sup> He fell to the ground and heard a voice saying to him, "Saul, Saul, why do you persecute me?"<sup>5</sup> He asked, "Who are you, Lord?" The reply came, "I am Jesus, whom you are persecuting.<sup>6</sup> But get up and enter the city, and you will be told what you are to do."<sup>7</sup> The men who were traveling with him stood speechless because they heard the voice but saw no one.<sup>8</sup> Saul got up from the ground, and though his eyes were open, he could see nothing; so they led him by the hand and brought him into Damascus.<sup>9</sup> For three days he was without sight, and neither ate nor drank.

10 Now there was a disciple in Damascus named Ananias. The Lord said to him in a vision, "Ananias." He answered, "Here I am, Lord."<sup>11</sup> The

9.1 Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου  
- NOW SAUL, STILL BREATHING A THREAT EVEN OF MURDER

εἰς τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν τῷ  
TO THE DISCIPLES OF THE LORD, HAVING APPROACHED THE

ἀρχιερεῖ 9.2 ἤτησατο παρ' αὐτοῦ ἐπιστολὰς εἰς  
HIGH PRIEST, HE REQUESTED FROM HIM LETTERS TO

Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως εἰάν τινας  
DAMASCUS TO THE SYNAGOGUES, THAT IF SOMEONE

εὔρῃ τῆς ὁδοῦ ὄντας, ἀνδρας τε καὶ γυναῖκας,  
HE SHOULD FIND OF THE WAY BEING, BOTH-MEN AND WOMEN,

δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ. 9.3 ἐν δὲ τῷ  
HAVING BEEN BOUND HE MAY LEAD [THEM] TO JERUSALEM. NOW-AS [HE]

πορεύεσθαι ἐγένετο αὐτὸν ἐγγίξειν τῇ Δαμασκῷ,  
GOES, IT CAME ABOUT [THAT] HE COMES NEAR - DAMASCUS,

ἐξαίφνης τε αὐτὸν περιήστραψεν φῶς ἐκ τοῦ οὐρανοῦ  
AND-SUDDENLY SHONE AROUND-HIM A LIGHT FROM - HEAVEN

9.4 καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσεν φωνὴν  
AND HAVING FALLEN ON THE GROUND HE HEARD A VOICE

λέγουσαν αὐτῷ, Σαοὺλ Σαοὺλ, τί με διώκεις;  
SAYING TO HIM, SAUL, SAUL, WHY ARE YOU PERSECUTING-ME?

9.5 εἶπεν δέ, Τίς εἰ, κύριε; ὁ δέ, Ἐγώ εἰμι  
AND-HE SAID, WHO ARE YOU, LORD? - AND [HE SAID], I AM

Ἰησοῦς ὃν σὺ διώκεις· 9.6 ἀλλὰ ἀνάστηθι καὶ  
JESUS WHOM YOU ARE PERSECUTING. BUT GET UP AND

εἵσέλθε εἰς τὴν πόλιν καὶ λαληθήσεται σοι ὅ τι  
ENTER INTO THE CITY, AND IT WILL BE TOLD TO YOU WHAT

σε δεῖ ποιεῖν. 9.7 οἱ δὲ ἄνδρες οἱ συνοδεύοντες  
IT IS NECESSARY-FOR YOU TO DO. AND-THE MEN - TRAVELING WITH

αὐτῷ εἰστήκεισαν ἔνεοί, ἀκούοντες μὲν τῆς φωνῆς  
HIM HAD STOOD SPEECHLESS, HEARING - THE VOICE

μηδένα δὲ θεωροῦντες. 9.8 ἠγέρθη δὲ Σαῦλος ἀπὸ  
BUT-NO ONE SEEING. AND-WAS RAISED SAUL FROM

τῆς γῆς, ἀνεωγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ  
THE GROUND, AND-HAVING BEEN OPENED THE EYES OF HIM

οὐδὲν ἑβλεπεν· χειραγωγούμενοι δὲ αὐτὸν εἰσήγαγον εἰς  
HE WAS SEEING-NOTHING. AND-BEING LED BY THE HAND, THEY BROUGHT-HIM INTO

Δαμασκόν. 9.9 καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων καὶ  
DAMASCUS. AND HE WAS THREE-DAYS NOT SEEING, AND

οὐκ ἔφαγεν οὐδὲ ἔπιεν.  
DID NOT EAT NOR DRINK.

9.10 Ἦν δέ τις μαθητῆς ἐν Δαμασκῷ ὀνόματι  
NOW-THERE WAS A CERTAIN DISCIPLE IN DAMASCUS BY NAME

Ἀνανίας, καὶ εἶπεν πρὸς αὐτὸν ἐν ὁράματι ὁ κύριος,  
ANANIAS, AND SPOKE TO HIM IN A VISION THE LORD,

Ἀνανία. ὁ δὲ εἶπεν, Ἴδου ἐγώ, κύριε. 9.11 ὁ δὲ  
ANANIAS. - AND HE SAID, BEHOLD, I [AM HERE], LORD. AND-THE

κύριος πρὸς αὐτόν, Ἄναστὰς πορεύθητι ἐπὶ τὴν ῥύμην  
LORD [SAID] TO HIM, HAVING ARISEN, GO TO THE STREET

τὴν καλουμένην Εὐθείαν καὶ ζήτησον ἐν οἰκίᾳ  
- BEING CALLED STRAIGHT AND SEEK IN [THE] HOUSE

Ἰούδα Σαῦλον ὀνόματι Ταρσέα· ἰδοὺ γὰρ  
OF JUDAS 3SAUL 2BY NAME 1[A MAN] FROM TARSUS. FOR~BEHOLD

προσεύχεται 9.12 καὶ εἶδεν ἄνδρα [ἐν ὁράματι]  
HE IS PRAYING AND HE SAW A MAN IN A VISION

Ἀνανίαν ὀνόματι εἰσελθόντα καὶ ἐπιθέντα αὐτῷ  
ANANIAS BY NAME HAVING ENTERED AND HAVING PLACED UPON HIM

[τὰς] χεῖρας ὅπως ἀναβλέψῃ. 9.13 ἀπεκρίθη δὲ  
THE(HIS) HANDS THAT HE MAY SEE AGAIN. AND~ANSWERED

Ἀνανίας, Κύριε, ἤκουσα ἀπὸ πολλῶν περὶ τοῦ  
ANANIAS, LORD, I HEARD FROM MANY ABOUT -

ἀνδρὸς τούτου ὅσα κακὰ τοῖς ἁγίοις σου  
THIS~MAN HOW MANY EVIL THINGS TO THE SAINTS OF YOU

ἐποίησεν ἐν Ἱερουσαλὴμ· 9.14 καὶ ὧδε ἔχει ἐξουσίαν  
HE DID IN JERUSALEM. AND HERE HE HAS AUTHORITY

παρὰ τῶν ἀρχιερέων δῆσαι πάντας τοὺς  
FROM THE CHIEF PRIESTS TO BIND ALL THE ONES

ἐπικαλουμένους τὸ ὄνομά σου. 9.15 εἶπεν δὲ πρὸς  
CALLING UPON THE NAME OF YOU. BUT~SAID TO

αὐτὸν ὁ κύριος, Πορεύου, ὅτι σκευὸς ἐκλογῆς ἐστίν  
HIM THE LORD, GO, FOR A CHOSEN~INSTRUMENT IS

μοι οὗτος τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον  
TO ME THIS ONE - TO CARRY THE NAME OF ME BEFORE

ἐθνῶν τε καὶ βασιλέων υἱῶν τε Ἰσραὴλ·  
BOTH~GENTILES AND KINGS AND~[THE] SONS OF ISRAEL.

9.16 ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν  
FOR~I WILL SHOW TO HIM HOW MUCH IT IS NECESSARY FOR HIM

ὑπὲρ τοῦ ὀνόματός μου παθεῖν. 9.17 Ἀπῆλθεν δὲ  
ON BEHALF OF THE NAME OF ME TO SUFFER. AND~DEPARTED

Ἀνανίας καὶ εἰσήλθεν εἰς τὴν οἰκίαν καὶ ἐπιθεῖς  
ANANIAS AND ENTERED INTO THE HOUSE AND HAVING PLACED

ἐπ' αὐτὸν τὰς χεῖρας εἶπεν, Σαοὺλ ἀδελφέ, ὁ κύριος  
UPON HIM THE(HIS) HANDS, HE SAID, BROTHER~SAUL, THE LORD

ἀπέσταλκέν με, Ἰησοῦς ὁ ὀφθεὶς σοι ἐν τῇ  
HAS SENT ME, JESUS, THE ONE HAVING APPEARED TO YOU ON THE

ὁδῷ ἣ ἦρχον, ὅπως ἀναβλέψῃς καὶ πλησθῇς  
ROAD BY WHICH YOU WERE COMING, THAT YOU MAY SEE AGAIN AND MAY BE FILLED

πνεύματος ἁγίου. 9.18 καὶ εὐθέως ἀπέπεσαν  
WITH [THE] HOLY~SPIRIT. AND IMMEDIATELY FELL

αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν ὡς λεπίδες,  
FROM~HIS - EYES [SOMETHING] LIKE SCALES,

ἀνέβλεψεν τε καὶ ἀναστὰς ἐβαπτίσθη 9.19 καὶ  
AND~HE SAW AGAIN AND HAVING ARISEN HE WAS BAPTIZED AND

λαβὼν τροφὴν ἐνίσχυεν.  
HAVING RECEIVED FOOD, HE REGAINED STRENGTH.

Lord said to him, "Get up and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul. At this moment he is praying, <sup>12</sup>and he has seen in a vision<sup>9</sup> a man named Ananias come in and lay his hands on him so that he might regain his sight." <sup>13</sup>But Ananias answered, "Lord, I have heard from many about this man, how much evil he has done to your saints in Jerusalem; <sup>14</sup>and here he has authority from the chief priests to bind all who invoke your name." <sup>15</sup>But the Lord said to him, "Go, for he is an instrument whom I have chosen to bring my name before Gentiles and kings and before the people of Israel; <sup>16</sup>I myself will show him how much he must suffer for the sake of my name." <sup>17</sup>So Ananias went and entered the house. He laid his hands on Saul<sup>r</sup> and said, "Brother Saul, the Lord Jesus, who appeared to you on your way here, has sent me so that you may regain your sight and be filled with the Holy Spirit." <sup>18</sup>And immediately something like scales fell from his eyes, and his sight was restored. Then he got up and was baptized, <sup>19</sup>and after taking some food, he regained his strength.

<sup>9</sup> Other ancient authorities lack in a vision

<sup>r</sup> Gk him

For several days he was with the disciples in Damascus,<sup>20</sup> and immediately he began to proclaim Jesus in the synagogues, saying, "He is the Son of God."<sup>21</sup> All who heard him were amazed and said, "Is not this the man who made havoc in Jerusalem among those who invoked this name? And has he not come here for the purpose of bringing them bound before the chief priests?"<sup>22</sup> Saul became increasingly more powerful and confounded the Jews who lived in Damascus by proving that Jesus<sup>23</sup> was the Messiah.<sup>1</sup>

23 After some time had passed, the Jews plotted to kill him,<sup>24</sup> but their plot became known to Saul. They were watching the gates day and night so that they might kill him;<sup>25</sup> but his disciples took him by night and let him down through an opening in the wall,<sup>4</sup> lowering him in a basket.

26 When he had come to Jerusalem, he attempted to join the disciples; and they were all afraid of him, for they did not believe that he was a disciple.<sup>27</sup> But Barnabas took him, brought him to the apostles, and described for them how on the road he had seen the Lord, who had spoken to

<sup>1</sup> Gk. that this

<sup>2</sup> Or. the Christ

<sup>4</sup> Gk. through the wall

**Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν**  
NOW~HE WAS WITH THE <sup>2</sup>IN <sup>3</sup>DAMASCUS <sup>1</sup>DISCIPLES

**ἡμέρας τινας 9.20 καὶ εὐθὺς ἐν ταῖς συναγωγαῖς**  
SOME~DAYS, AND IMMEDIATELY IN THE SYNAGOGUES

**ἐκήρυσσεν τὸν Ἰησοῦν ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. 9.21 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ πορθήσας εἰς Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς; 9.22 Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο καὶ συνέχυνεν [τοὺς] Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός.**  
HE WAS PREACHING - JESUS, THAT THIS ONE IS THE SON - OF GOD. AND~WERE ASTONISHED ALL THE ONES LISTENING AND THEY WERE SAYING, <sup>2</sup>NOT <sup>3</sup>THIS ONE <sup>1</sup>IS THE ONE HAVING DESTROYED IN JERUSALEM THE ONES CALLING UPON - THIS~NAME, AND HERE FOR THIS [REASON] HE HAD COME THAT HAVING BOUND THEM HE MIGHT LEAD [THEM] TO THE CHIEF PRIESTS? BUT~SAUL MORE WAS BEING STRENGTHENED AND WAS CONFOUNDING THE JEWS, THE ONES DWELLING IN DAMASCUS, DEMONSTRATING THAT THIS ONE IS THE CHRIST.

**9.23 Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν· 9.24 ἐγνώσθη δὲ τῷ Σαύλ ἡ ἐπιβουλὴ αὐτῶν. παρετηροῦντο δὲ καὶ τὰς πύλας ἡμέρας τε καὶ νυκτὸς ὥπως αὐτὸν ἀνέλωσιν· 9.25 λαβόντες δὲ οἱ μαθηταὶ αὐτοῦ νυκτὸς διὰ τοῦ τείχους καθήκαν αὐτὸν ἡμῶς χαλάσαντες ἐν σπυρίδι.**  
BUT~WHEN WERE FULFILLED MANY~DAYS, PLOTTED THE JEWS TO KILL HIM. BUT~WAS MADE KNOWN - TO SAUL THE PLOT OF THEM. AND~THEY WERE WATCHING ALSO THE GATES BOTH~DAY AND NIGHT THAT HIM THEY MIGHT KILL. <sup>4</sup>HAVING TAKEN <sup>1</sup>BUT <sup>2</sup>THE <sup>3</sup>DISCIPLES HIM DURING [THE] NIGHT THROUGH THE WALL THEY LET DOWN HIM HAVING LOWERED [HIM] IN A BASKET.

**9.26 Παραγενόμενος δὲ εἰς Ἱερουσαλὴμ ἐπείραζεν κολλᾶσθαι τοῖς μαθηταῖς, καὶ πάντες ἐφοβοῦντο αὐτόν μὴ πιστεύοντες ὅτι ἐστὶν μαθητῆς. 9.27 Βαρναβᾶς δὲ ἐπιλαβόμενος αὐτόν ἤγαγεν πρὸς τοὺς ἀποστόλους καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδεν τὸν κύριον καὶ ὅτι ἐλάλησεν αὐτῷ καὶ**  
AND~HAVING ARRIVED IN JERUSALEM HE WAS TRYING TO BE ASSOCIATED WITH THE DISCIPLES, AND ALL WERE AFRAID OF HIM NOT BELIEVING THAT HE IS A DISCIPLE. BUT~BARNABAS HAVING TAKEN HOLD OF HIM BROUGHT [HIM] TO THE APOSTLES AND TOLD THEM HOW ON THE ROAD HE SAW THE LORD AND THAT HE SPOKE TO HIM, AND

πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ ὀνόματι τοῦ  
HOW IN DAMASCUS HE SPOKE BOLDLY IN THE NAME -

Ἰησοῦ. 9.28 καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ  
OF JESUS. AND HE WAS WITH THEM ENTERING AND

ἐκπορευόμενος εἰς Ἱερουσαλὴμ, παρρησιαζόμενος ἐν  
EXITING IN JERUSALEM, SPEAKING BOLDLY IN

τῷ ὀνόματι τοῦ κυρίου, 9.29 ἐλάλει τε καὶ  
THE NAME OF THE LORD, AND HE WAS SPEAKING AND

συνεζήτει πρὸς τοὺς Ἑλληνιστάς, οἱ δὲ ἐπεχείρουν  
DEBATING WITH THE HELLENISTS, - AND THEY WERE ATTEMPTING

ἀνελεῖν αὐτόν. 9.30 ἐπιγνόντες δὲ οἱ ἀδελφοὶ  
TO KILL HIM. BUT~HAVING LEARNED [OF THIS], THE BROTHERS

κατήγαγον αὐτόν εἰς Καισάρειαν καὶ ἐξάπεστειλαν  
BROUGHT DOWN HIM TO CAESAREA AND SENT OUT

αὐτόν εἰς Ταρσόν.  
HIM TO TARSUS.

9.31 Ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς  
2THE - 1THEN CHURCH THROUGHOUT ALL -

Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχεν εἰρήνην  
OF JUDEA AND GALILEE AND SAMARIA HAD PEACE,

οἰκοδομουμένη καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου  
BEING BUILT UP AND GOING [ON] IN THE FEAR OF THE LORD

καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος  
AND IN THE COMFORT OF THE HOLY SPIRIT

ἐπληθύνετο.  
IT WAS INCREASING.

9.32 Ἐγένετο δὲ Πέτρον διερχόμενον διὰ  
NOW~IT CAME ABOUT [THAT] PETER PASSING THROUGH

πάντων κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς  
ALL [AREAS] TO COME DOWN ALSO TO THE SAINTS, THE ONES

κατοικοῦντας Λύδδα. 9.33 εὗρεν δὲ ἐκεῖ ἄνθρωπόν τινα  
DWELLING IN LYDDA. AND~HE FOUND THERE A CERTAIN~MAN

ὀνόματι Αἰνέαν ἐξ ἑτῶν ὀκτὼ κατακείμενον ἐπὶ  
BY NAME AENEAS, OF YEARS EIGHT LAYING ON

κράβαττον, ὃς ἦν παραλελυμένος. 9.34 καὶ εἶπεν  
A MAT, WHO HAD BEEN PARALYZED. AND SAID

αὐτῷ ὁ Πέτρος, Αἰνέα, ἰάταί σε Ἰησοῦς Χριστός·  
TO HIM - PETER, AENEAS, HEALS YOU JESUS CHRIST.

ἀνάστηθι καὶ στρώσον σεαυτῷ. καὶ εὐθέως  
GET UP AND MAKE YOUR BED FOR YOURSELF. AND IMMEDIATELY

ἀνέστη. 9.35 καὶ εἶδαν αὐτόν πάντες οἱ  
HE GOT UP. AND SAW HIM ALL THE ONES

κατοικοῦντες Λύδδα καὶ τὸν Σαρῶνα, οἵτινες  
DWELLING IN LYDDA AND - SHARON, WHO

ἐπέστρεψαν ἐπὶ τὸν κύριον.  
TURNED TO THE LORD.

9.36 Ἐν Ἰόππῃ δὲ τις ἦν μαθητρία ὀνόματι  
2IN 3JOPPA 1NOW THERE WAS~A CERTAIN DISCIPLE BY NAME

him, and how in Damascus he had spoken boldly in the name of Jesus. <sup>28</sup>So he went in and out among them in Jerusalem, speaking boldly in the name of the Lord.

<sup>29</sup>He spoke and argued with the Hellenists; but they were attempting to kill him.

<sup>30</sup>When the believers<sup>v</sup> learned of it, they brought him down to Caesarea and sent him off to Tarsus.

<sup>31</sup>Meanwhile the church throughout Judea, Galilee, and Samaria had peace and was built up. Living in the fear of the Lord and in the comfort of the Holy Spirit, it increased in numbers.

<sup>32</sup>Now as Peter went here and there among all the believers,<sup>w</sup> he came down also to the saints living in Lydda. <sup>33</sup>There he found a man named Aeneas, who had been bedridden for eight years, for he was paralyzed. <sup>34</sup>Peter said to him, "Aeneas, Jesus Christ heals you; get up and make your bed!" And immediately he got up. <sup>35</sup>And all the residents of Lydda and Sharon saw him and turned to the Lord.

<sup>36</sup>Now in Joppa there was a disciple whose name

<sup>v</sup> Gk. brothers

<sup>w</sup> Gk. all of them



was Tabitha, which in Greek is Dorcas.<sup>37</sup> She was devoted to good works and acts of charity. <sup>37</sup>At that time she became ill and died. When they had washed her, they laid her in a room upstairs. <sup>38</sup>Since Lydda was near Joppa, the disciples, who heard that Peter was there, sent two men to him with the request, "Please come to us without delay." <sup>39</sup>So Peter got up and went with them; and when he arrived, they took him to the room upstairs. All the widows stood beside him, weeping and showing tunics and other clothing that Dorcas had made while she was with them. <sup>40</sup>Peter put all of them outside, and then he knelt down and prayed. He turned to the body and said, "Tabitha, get up." Then she opened her eyes, and seeing Peter, she sat up. <sup>41</sup>He gave her his hand and helped her up. Then calling the saints and widows, he showed her to be alive. <sup>42</sup>This became known throughout Joppa, and many believed in the Lord. <sup>43</sup>Meanwhile he stayed in Joppa for some time with a certain Simon, a tanner.

<sup>37</sup>The name Tabitha in Aramaic and the name Dorcas in Greek mean a gazelle

Ταβιθά, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη  
TABITHA, WHICH BEING TRANSLATED MEANS, DORCAS. THIS ONE

ἦν πλήρης ἔργων ἀγαθῶν καὶ ἐλεημοσυνῶν ὧν  
WAS FULL OF GOOD-WORKS AND OF ALMS[GIVING] WHICH

ἐποίει. 9.37 ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις  
SHE WAS DOING. AND~IT CAME ABOUT IN - THOSE~DAYS

ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ  
HAVING BECOME SICK THIS ONE DIED. AND~HAVING WASHED [HER]

ἔθηκαν [αὐτὴν] ἐν ὑπερῷῳ. 9.38 ἐγγὺς δὲ οὔσης  
THEY PUT THIS ONE IN [THE] UPPER STORY. AND~NEAR BEING

Λύδδας τῇ Ἰόππῃ οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος  
LYDDA - TO JOPPA, THE DISCIPLES HAVING HEARD THAT PETER

ἐστὶν ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν  
IS IN IT, THEY SENT TWO MEN TO HIM

παρακαλοῦντες, Μὴ ὀκνήσῃς διελθεῖν ἕως ἡμῶν.  
SUMMONING [HIM], [THAT] HE MAY NOT HESITATE TO COME TO US.

9.39 ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν  
AND~HAVING ARISEN PETER WENT WITH THEM; WHOM

παραγενόμενον ἀνῆγαγον εἰς τὸ ὑπερῷον καὶ  
HAVING ARRIVED THEY BROUGHT UP INTO THE UPPER STORY AND

παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ  
STOOD BESIDE HIM ALL THE WIDOWS CRYING AND

ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίει  
SHOWING [THE] SHIRTS AND GARMENTS AS MANY AS <sup>37</sup>WAS MAKING

μετ' αὐτῶν οὔσα ἡ Δορκάς. 9.40 ἐκβαλὼν δὲ ἔξω  
<sup>40</sup>WITH <sup>37</sup>THEM <sup>37</sup>[WHILE] BEING - <sup>1</sup>DORCAS. AND~HAVING PUT OUT OUTSIDE

πάντας ὁ Πέτρος καὶ θείς τὰ γόνατα  
EVERYONE - PETER, AND HAVING FALLEN ON THE[His] KNEES,

προσηύξατο καὶ ἐπιστρέψας πρὸς τὸ σῶμα εἶπεν,  
HE PRAYED AND HAVING TURNED TO THE BODY HE SAID,

Ταβιθά, ἀνάστηθι. ἡ δὲ ἤνοιξεν τοὺς ὀφθαλμοὺς  
TABITHA, GET UP. - AND SHE OPENED THE EYES

αὐτῆς, καὶ ἰδούσα τὸν Πέτρον ἀνεκάθισεν.  
OF HER, AND HAVING SEEN - PETER SHE SAT UP.

9.41 δοὺς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν·  
AND~HAVING GIVEN TO HER [His] HAND HE RAISED UP HER.

φωνήσας δὲ τοὺς ἀγίους καὶ τὰς χήρας παρέστησεν  
AND~HAVING CALLED THE SAINTS AND THE WIDOWS HE PRESENTED

αὐτὴν ζῶσαν. 9.42 γνωστὸν δὲ ἐγένετο καθ' ὅλης  
HER LIVING. <sup>3</sup>KNOWN <sup>1</sup>AND <sup>3</sup>IT BECAME THROUGHOUT ALL

τῆς Ἰόππης καὶ ἐπίστευσαν πολλοὶ ἐπὶ τὸν κύριον.  
- JOPPA, AND MANY~BELIEVED ON THE LORD.

9.43 Ἐγένετο δὲ ἡμέρας ἱκανὰς μέναι ἐν Ἰόππῃ  
AND~IT CAME ABOUT MANY~DAYS [HE] REMAINED IN JOPPA

παρά τινι Σίμωνι βυρσεῖ.  
WITH A CERTAIN SIMON, A TANNER.

## CHAPTER 10

**10.1** Ἀνὴρ δέ τις ἐν Καισαρείᾳ ὀνόματι  
3MAN 1NOW 2A CERTAIN IN CAESAREA BY NAME

Κορνήλιος, ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης  
CORNELIUS, A CENTURION FROM [THE] COHORT - BEING CALLED

Ἰταλικῆς, **10.2** εὐσεβῆς καὶ φοβούμενος τὸν θεὸν σὺν  
[THE] ITALIAN, DEVOUT AND FEARING - GOD WITH

παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν ἐλεημοσύνας πολλὰς  
ALL THE HOUSE OF HIM, PRACTICING MUCH~CHARITABLE GIVING

τῷ λαῷ καὶ δεόμενος τοῦ θεοῦ διὰ παντός, **10.3** εἶδεν  
TO THE PEOPLE AND PRAYING - TO GOD ALWAYS, HE SAW

ἐν ὁράματι φανερώς ὥσει περὶ ὥραν ἐνάτην τῆς  
IN A VISION CLEARLY ABOUT AROUND [THE] NINTH~HOUR OF THE

ἡμέρας ἄγγελον τοῦ θεοῦ εἰσελθόντα πρὸς αὐτὸν καὶ  
DAY AN ANGEL - OF GOD HAVING COME TO HIM AND

εἰπόντα αὐτῷ, Κορνήλιε. **10.4** ὁ δὲ ἀτενίσας  
HAVING SAID TO HIM, CORNELIUS. - AND HAVING LOOKED INTENTLY

αὐτῷ καὶ ἔμβοθος γενόμενος εἶπεν, Τί ἐστίν,  
AT HIM AND HAVING BECOME~AFRAID HE SAID, WHAT IS IT,

κύριε; εἶπεν δὲ αὐτῷ, Αἱ προσευχαί σου καὶ αἱ  
LORD? AND~HE SAID TO HIM, THE PRAYERS OF YOU AND THE

ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον  
CHARITABLE GIVING OF YOU WENT UP FOR A MEMORIAL OFFERING

ἔμπροσθεν τοῦ θεοῦ. **10.5** καὶ νῦν πέμψον ἄνδρας εἰς  
BEFORE - GOD. AND NOW SEND [SOME] MEN TO

Ἰόππην καὶ μετάπεμψαι Σίμωνά τινα ὃς ἐπικαλεῖται  
JOPPA AND SEND FOR A CERTAIN~SIMON WHO IS [ALSO] CALLED

Πέτρος· **10.6** οὗτος ξενίζεται παρὰ τινι Σίμωνι  
PETER. THIS ONE IS STAYING WITH A CERTAIN SIMON,

βυρσεῖ, ᾧ ἐστὶν οἰκία παρὰ θάλασσαν. **10.7** ὥς δὲ  
A TANNER, TO WHOM IS A HOUSE BY [THE] SEA. AND~AS

ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ, φωνήσας δύο  
DEPARTED THE ANGEL, THE ONE SPEAKING TO HIM, HAVING CALLED TWO

τῶν οἰκετῶν καὶ στρατιώτην εὐσεβῆ τῶν  
- HOUSEHOLD SERVANTS AND A DEVOUT~SOLDIER OF THE ONES

προσκαρτεροῦντων αὐτῷ **10.8** καὶ ἐξηγησάμενος ἅπαντα  
WAITING UPON HIM AND HAVING EXPLAINED EVERYTHING

αὐτοῖς ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην.  
TO THEM, HE SENT THEM TO JOPPA.

**10.9** Τῇ δὲ ἐπαύριον, ὁδοιπορούντων ἐκείνων καὶ  
NOW~ON THE NEXT DAY, [AS] THOSE ONES~TRAVELING AND

τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα  
TO THE CITY DRAWING NEAR, WENT UP PETER ONTO THE ROOF

προσεύξασθαι περὶ ὥραν ἑκτην. **10.10** ἐγένετο δὲ  
TO PRAY AROUND [THE] SIXTH~HOUR. AND~HE BECAME

πρόσπεινος καὶ ἤθελεν γεύσασθαι.  
HUNGRY AND WAS WANTING TO PARTAKE [OF A MEAL].

In Caesarea there was a man named Cornelius, a centurion of the Italian Cohort, as it was called. <sup>2</sup>He was a devout man who feared God with all his household; he gave alms generously to the people and prayed constantly to God. <sup>3</sup>One afternoon at about three o'clock he had a vision in which he clearly saw an angel of God coming in and saying to him, "Cornelius." <sup>4</sup>He stared at him in terror and said, "What is it, Lord?" He answered, "Your prayers and your alms have ascended as a memorial before God. <sup>5</sup>Now send men to Joppa for a certain Simon who is called Peter; <sup>6</sup>he is lodging with Simon, a tanner, whose house is by the seaside." <sup>7</sup>When the angel who spoke to him had left, he called two of his slaves and a devout soldier from the ranks of those who served him, <sup>8</sup>and after telling them everything, he sent them to Joppa.

<sup>9</sup>About noon the next day, as they were on their journey and approaching the city, Peter went up on the roof to pray. <sup>10</sup>He became hungry and wanted something to eat;

and while it was being prepared, he fell into a trance. <sup>11</sup>He saw the heaven opened and something like a large sheet coming down, being lowered to the ground by its four corners. <sup>12</sup>In it were all kinds of four-footed creatures and reptiles and birds of the air. <sup>13</sup>Then he heard a voice saying, "Get up, Peter, kill and eat." <sup>14</sup>But Peter said, "By no means, Lord; for I have never eaten anything that is profane or unclean." <sup>15</sup>The voice said to him again, a second time, "What God has made clean, you must not call profane." <sup>16</sup>This happened three times, and the thing was suddenly taken up to heaven.

<sup>17</sup>Now while Peter was greatly puzzled about what to make of the vision that he had seen, suddenly the men sent by Cornelius appeared. They were asking for Simon's house and were standing by the gate. <sup>18</sup>They called out to ask whether Simon, who was called Peter, was staying there. <sup>19</sup>While Peter was still thinking about the vision, the Spirit said to him, "Look, three men are searching for you. <sup>20</sup>Now get up, go down, and go with them without hesitation; for I have sent them."

<sup>9</sup> One ancient authority reads *two*; others lack the word

παρασκευαζόντων δὲ αὐτῶν ἐγένετο ἐπ' αὐτὸν  
AND~<sup>1</sup>[WHILE] <sup>3</sup>MAKING PREPARATIONS <sup>2</sup>THEY WERE, THERE CAME OVER HIM

ἐκστασις 10.11 καὶ θεωρεῖ τὸν οὐρανὸν ἀνεφγμένον  
A TRANCE AND HE SEES - HEAVEN HAVING BEEN OPENED

καὶ καταβαίνουν σκευὸς τι ὡς ὀθόνην μεγάλην  
AND COMING DOWN A CERTAIN~OBJECT LIKE A LARGE~LINEN CLOTH

τέσσαρσιν ἀρχαῖς καθιέμενον ἐπὶ τῆς γῆς, 10.12 ἐν  
BY FOUR CORNERS BEING LET DOWN UPON THE GROUND, IN

ᾧ ὑπῆρχεν πάντα τὰ τετράποδα καὶ ἑρπετὰ τῆς  
WHICH WERE ALL THE FOUR-FOOTED ANIMALS AND REPTILES OF THE

γῆς καὶ πετευνὰ τοῦ οὐρανοῦ. 10.13 καὶ ἐγένετο  
EARTH AND BIRDS OF THE HEAVEN. AND THERE CAME

φωνὴ πρὸς αὐτόν, Ἀναστάς, Πέτρε, θύσον καὶ φάγε.  
A VOICE TO HIM, HAVING ARISEN, PETER, KILL AND EAT.

10.14 ὁ δὲ Πέτρος εἶπεν, Μηδαμῶς, κύριε, ὅτι  
- BUT PETER SAID, BY NO MEANS, LORD, BECAUSE

οὐδέποτε ἔφαγον πᾶν κοινὸν καὶ ἀκάθαρτον.  
NEVER DID I EAT ALL THINGS COMMON AND UNCLEAN.

10.15 καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν,  
AND [THE] VOICE AGAIN FOR A SECOND [TIME CAME] TO HIM,

Ἄ ὁ θεὸς ἐκαθάρισεν, σὺ μὴ κοῖνου.  
WHAT - GOD MADE CLEAN, YOU DO NOT DECLARE UNCLEAN.

10.16 τοῦτο δὲ ἐγένετο ἐπὶ τρεῖς καὶ εὐθὺς  
AND~THIS HAPPENED ON THREE [OCCASIONS] AND IMMEDIATELY

ἀνελήμφθη τὸ σκευὸς εἰς τὸν οὐρανόν.  
WAS TAKEN UP THE OBJECT INTO - HEAVEN.

10.17 Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος τί  
NOW~AS WITHIN HIMSELF WAS PERPLEXED - PETER WHAT

ἂν εἴη τὸ ὄραμα ὃ εἶδεν, ἰδοὺ οἱ ἄνδρες οἱ  
MIGHT BE THE VISION WHICH HE SAW, BEHOLD THE MEN -

ἀπεσταλμένοι ὑπὸ τοῦ Κορνηλίου διερωτήσαντες τὴν  
HAVING BEEN SENT BY - CORNELIUS HAVING FOUND BY INQUIRING THE

οἰκίαν τοῦ Σίμωνος ἐπέστησαν ἐπὶ τὸν πυλῶνα,  
HOUSE - OF SIMON, THEY STOOD AT THE GATE,

10.18 καὶ φωνήσαντες ἐπυνθάνοντο εἰ Σίμων ὁ  
AND HAVING CALLED THEY WERE ASKING IF SIMON, THE ONE

ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. 10.19 τοῦ δὲ  
BEING CALLED PETER IS STAYING~HERE. - NOW [AS]

Πέτρου διενθυμονμένου περὶ τοῦ ὁράματος εἶπεν  
PETER, REFLECTING ON THE VISION, SAID

[αὐτῷ] τὸ πνεῦμα, Ἴδου ἄνδρες τρεῖς ζητοῦντές σε,  
TO HIM THE SPIRIT, BEHOLD, <sup>2</sup>MEN [ARE] <sup>1</sup>THREE LOOKING FOR YOU,

10.20 ἀλλὰ ἀναστὰς κατὰβηθι καὶ πορεύου σὺν αὐτοῖς  
BUT HAVING ARISEN GO DOWN AND GO WITH THEM

μηδὲν διακρινόμενος ὅτι ἐγὼ ἀπέσταλκα αὐτοῦς.  
WITHOUT HESITATING BECAUSE I HAVE SENT THEM.

10:19 text: KJV ASV RSV NASB NIV NEBmg NJBmg NRSV. var. δύο (two): NASBmg NIVmg NEBmg NRSVmg. var. τινες (some) NEB TEVmg NJB. omit: NIVmg NRSVmg.

**10.21** καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας εἶπεν,  
AND-HAVING COME DOWN PETER TO THE MEN HE SAID,

Ἰδοὺ ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἢ αἰτία δι'  
BEHOLD I AM WHOM YOU ARE SEEKING. WHAT [IS] THE REASON FOR

ἦν πάρεστε; **10.22** οἱ δὲ εἶπαν, Κορνήλιος  
WHICH YOU ARE PRESENT? - AND THEY SAID, CORNELIUS,

ἐκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν θεόν,  
A CENTURION, A RIGHTEOUS-MAN AND FEARING GOD,

μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων,  
AND-BEING WELL SPOKEN OF BY ALL THE NATION OF THE JEWS,

ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαί σε  
WAS DIRECTED BY A HOLY-ANGEL TO SUMMON YOU

εἰς τὸν οἶκον αὐτοῦ καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ.  
TO THE HOUSE OF HIM AND TO HEAR WORDS FROM YOU.

**10.23** εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισεν.

THEREFORE-HAVING INVITED IN THEM, HE RECEIVED [THEM] AS GUESTS.

Τῇ δὲ ἐπαύριον ἀναστὰς ἐξῆλθεν σὺν αὐτοῖς καὶ  
AND-ON THE NEXT DAY, HAVING ARISEN HE WENT OUT WITH THEM, AND

τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης συνῆλθον  
SOME OF THE BROTHERS OF THE ONES FROM JOPPA ACCOMPANIED

αὐτῷ. **10.24** τῇ δὲ ἐπαύριον εἰσῆλθεν εἰς τὴν  
HIM. AND-ON THE NEXT DAY HE ENTERED INTO -

Καισαρείαν. ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς  
CAESAREA. - AND CORNELIUS WAS EXPECTING THEM,

συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς  
HAVING CALLED TOGETHER THE RELATIVES OF HIM AND THE

ἀναγκαίους φίλους. **10.25** ὥς δὲ ἐγένετο τοῦ  
CLOSE FRIENDS. NOW-WHEN IT CAME ABOUT [THAT] -

εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος  
ENTERED - PETER, HAVING MET HIM - CORNELIUS

πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. **10.26** ὁ δὲ  
HAVING FALLEN AT THE [HIS] FEET WORSHIPED [HIM]. - BUT

Πέτρος ἤγειρεν αὐτὸν λέγων, Ἀνάστηθι· καὶ ἐγὼ  
PETER RAISED UP HIM SAYING, STAND UP. I-ALSO

αὐτὸς ἄνθρωπός εἰμι. **10.27** καὶ συνομιλῶν αὐτῷ  
MYSELF AM-A MAN. AND TALKING WITH HIM

εἰσῆλθεν καὶ εὕρισκει συνελθλυθότας πολλοὺς,  
HE ENTERED AND FINDS MANY-HAVING ASSEMBLED,

**10.28** ἔφη τε πρὸς αὐτούς, Ὑμεῖς ἐπίστασθε ὥς  
AND-HE SAID TO THEM, YOU KNOW THAT

ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ  
IT IS-UNLAWFUL FOR A JEWISH-MAN TO ASSOCIATE WITH OR

προσερχεσθαι ἄλλοφύλῃ· καὶ μοι ὁ θεὸς ἔδειξεν μηδένα  
TO APPROACH A FOREIGNER. AND TO ME - GOD SHOWED NO ONE

κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον· **10.29** διὸ  
COMMON OR UNCLEAN TO CALL A MAN. THEREFORE

καὶ ἀναντιρρήτως ἦλθον μεταπεμφθεῖς.  
ALSO RAISING NO OBJECTIONS I CAME HAVING BEEN SUMMONED.

<sup>21</sup>So Peter went down to the men and said, "I am the one you are looking for; what is the reason for your coming?" <sup>22</sup>They answered, "Cornelius, a centurion, an upright and God-fearing man, who is well spoken of by the whole Jewish nation, was directed by a holy angel to send for you to come to his house and to hear what you have to say." <sup>23</sup>So Peter<sup>z</sup> invited them in and gave them lodging.

The next day he got up and went with them, and some of the believers<sup>a</sup> from Joppa accompanied him.

<sup>24</sup>The following day they came to Caesarea. Cornelius was expecting them and had called together his relatives and close friends. <sup>25</sup>On Peter's arrival Cornelius met him, and falling at his feet, worshiped him. <sup>26</sup>But Peter made him get up, saying, "Stand up; I am only a mortal." <sup>27</sup>And as he talked with him, he went in and found that many had assembled; <sup>28</sup>and he said to them, "You yourselves know that it is unlawful for a Jew to associate with or to visit a Gentile; but God has shown me that I should not call anyone profane or unclean. <sup>29</sup>So when I was sent for, I came without objection.

<sup>z</sup> Gk he

<sup>a</sup> Gk brothers



Now may I ask why you sent for me?"

30 Cornelius replied, "Four days ago at this very hour, at three o'clock, I was praying in my house when suddenly a man in dazzling clothes stood before me.

31 He said, 'Cornelius, your prayer has been heard and your alms have been remembered before God.

32 Send therefore to Joppa and ask for Simon, who is called Peter; he is staying in the home of Simon, a tanner, by the sea.' 33 Therefore I sent for you immediately, and you have been kind enough to come. So now all of us are here in the presence of God to listen to all that the Lord has commanded you to say."

34 Then Peter began to speak to them: "I truly understand that God shows no partiality, 35 but in every nation anyone who fears him and does what is right is acceptable to him. 36 You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all.

37 That message spread throughout Judea, beginning in Galilee after the baptism that John announced: 38 how God anointed Jesus of

πυνθάνομαι οὖν τίνι λόγῳ μετεπέμψασθέ με;  
THEREFORE~I ASK FOR WHAT REASON YOU\* SUMMONED ME?

10.30 καὶ ὁ Κορνήλιος ἔφη, Ἀπὸ τετάρτης ἡμέρας  
AND - CORNELIUS SAID, FROM [THE] FOURTH DAY

μέχρι ταύτης τῆς ὥρας ἤμην τὴν ἐνάτην  
UNTIL THIS - 1 HOUR 1 WAS 2 AT THE 3 NINTH

προσευχόμενος ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ ἔστη  
PRAYING IN THE HOUSE OF ME, AND BEHOLD A MAN STOOD

ἐνώπιόν μου ἐν ἐσθῇτι λαμπρῇ 10.31 καὶ φησίν,  
BEFORE ME IN SHINING~CLOTHING AND HE SAYS,

Κορνήλιε, εἰσηκούσθη σου ἡ προσευχὴ καὶ αἱ  
CORNELIUS, WAS HEARD YOUR - PRAYER AND THE

ἐλεημοσύнай σου ἐμνήσθησαν ἐνώπιον τοῦ θεοῦ.  
CHARITABLE GIVING OF YOU ARE REMEMBERED BEFORE - GOD.

10.32 πέμψον οὖν εἰς Ἰόππην καὶ μετακάλεσαι Σίμωνα  
THEREFORE,~SEND TO JOPPA AND SUMMON SIMON

ὃς ἐπικαλεῖται Πέτρος, οὗτος ξενίζεται ἐν οἰκίᾳ  
WHO IS CALLED PETER, THIS ONE IS STAYING IN [THE] HOUSE

Σίμωνος βυρσέως παρὰ θάλασσαν. 10.33 ἐξαυτῆς οὖν  
OF SIMON, [THE] TANNER, BY [THE] SEA. THEREFORE~AT ONCE

ἔπεμψα πρὸς σέ, σύ τε καλῶς ἐποίησας παραγενόμενος.  
I SENT FOR YOU, AND~YOU DID~WELL HAVING COME.

νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ πάρεσμεν  
THEREFORE~NOW ALL WE BEFORE - GOD ARE PRESENT

ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ  
TO HEAR ALL THE THINGS HAVING BEEN COMMANDED TO YOU BY THE

κυρίου.  
LORD.

10.34 Ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν,  
AND~2 HAVING OPENED 1 PETER THE(HIS) MOUTH, HE SAID,

Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι οὐκ ἔστιν  
TRULY, I UNDERSTAND THAT 2 IS NOT

προσωπολήμπτης ὁ θεός, 10.35 ἀλλ' ἐν παντὶ ἔθνῃ  
3 ONE TO SHOW PARTIALITY - 1 GOD, BUT IN EVERY NATION

ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην  
THE ONE FEARING HIM AND WORKING RIGHTEOUSNESS

δεκτὸς αὐτῷ ἐστιν. 10.36 τὸν λόγον [ὃν] ἀπέστειλεν  
ACCEPTABLE TO HIM IS. THE WORD WHICH HE SENT

τοῖς υἱοῖς Ἰσραὴλ εὐαγγελιζόμενος εἰρήνην διὰ  
TO THE SONS OF ISRAEL PREACHING PEACE THROUGH

Ἰησοῦ Χριστοῦ, οὗτός ἐστιν πάντων κύριος, 10.37 ὑμεῖς  
JESUS CHRIST, THIS ONE IS LORD~OF ALL, YOU\*

οἴδατε τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας,  
KNOW THE THING~HAVING HAPPENED THROUGHOUT ALL - JUDEA,

ἀρξάμενος ἀπὸ τῆς Γαλιλαίας μετὰ τὸ βάπτισμα ὃ  
HAVING BEGUN FROM - GALILEE AFTER THE BAPTISM WHICH

ἐκήρυξεν Ἰωάννης, 10.38 Ἰησοῦν τὸν ἀπὸ Ναζαρέθ,  
JOHN~PREACHED, JESUS, THE ONE FROM NAZARETH,

ὥς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει,  
 HOW <sup>2</sup>ANointed <sup>3</sup>HIM - <sup>1</sup>GOD WITH [THE] HOLY~SPIRIT AND WITH POWER,  
 ὃς διήλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς  
 WHO WENT ABOUT DOING GOOD AND HEALING ALL THE ONES  
 καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς  
 BEING OPPRESSED BY THE DEVIL, BECAUSE - GOD  
 ἦν μετ' αὐτοῦ. **10.39** καὶ ἡμεῖς μάρτυρες πάντων ὧν  
 WAS WITH HIM. AND WE [ARE] WITNESSES OF ALL THINGS WHICH  
 ἐποίησεν ἐν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ [ἐν]  
 HE DID BOTH~IN THE COUNTRY OF THE JEWS AND IN  
 Ἱερουσαλὴμ. ὃν καὶ ἀνείλαν κρεμάσαντες ἐπὶ  
 JERUSALEM; WHOM ALSO THEY KILLED HAVING HUNG [HIM] ON  
 ξύλου, **10.40** τοῦτον ὁ θεὸς ἤγειρεν [ἐν] τῇ τρίτῃ ἡμέρᾳ  
 A TREE, THIS ONE - GOD RAISED UP ON THE THIRD DAY  
 καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι, **10.41** οὐ παντὶ τῷ  
 AND GRANTED TO HIM TO BE~VISIBLE, NOT TO ALL THE  
 λαῷ, ἀλλὰ μάρτυσιν τοῖς προκεχειροτονημένοις ὑπὸ  
 PEOPLE BUT TO WITNESSES - HAVING BEEN CHOSEN BEFOREHAND BY  
 τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν  
 - GOD, TO US, WHO ATE TOGETHER AND DRANK TOGETHER  
 αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν. **10.42** καὶ  
 WITH HIM AFTER - HE~ROSE AGAIN FROM [THE] DEAD. AND  
 παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ καὶ  
 HE COMMANDED US TO PREACH TO THE PEOPLE AND  
 διαμαρτύρασθαι ὅτι οὗτός ἐστιν ὁ ὠρισμένος  
 TO TESTIFY THAT THIS ONE IS THE ONE HAVING BEEN APPOINTED  
 ὑπὸ τοῦ θεοῦ κριτῆς ζώντων καὶ νεκρῶν.  
 BY - GOD [AS] JUDGE OF [THE] LIVING AND [THE] DEAD.  
**10.43** τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν ἄφεσιν  
 TO THIS ONE ALL THE PROPHETS BEAR WITNESS, FORGIVENESS  
 ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν  
 OF SINS TO RECEIVE THROUGH THE NAME OF HIM EVERYONE -  
 πιστεύοντα εἰς αὐτόν.  
 BELIEVING IN HIM.  
**10.44** Ἐτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα  
 [WHILE] STILL SPEAKING - PETER - THESE~WORDS  
 ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς  
<sup>4</sup>FELL <sup>1</sup>THE <sup>3</sup>SPRIT - <sup>2</sup>HOLY UPON ALL THE ONES  
 ἀκούοντας τὸν λόγον. **10.45** καὶ ἐξέστησαν οἱ ἐκ  
 HEARING THE WORD. AND WERE AMAZED THE <sup>2</sup>OF  
 περιτομῆς πιστοὶ ὅσοι συνῆλθαν τῷ Πέτρῳ, ὅτι  
<sup>3</sup>[THE] CIRCUMCISION <sup>1</sup>FAITHFUL AS MANY AS ACCOMPANIED - PETER, THAT  
 καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου πνεύματος  
 ALSO UPON THE GENTILES THE GIFT OF THE HOLY SPIRIT  
 ἐκκέχυται. **10.46** ἤκουον γὰρ αὐτῶν λαλούντων  
 HAS BEEN POURED OUT. FOR~THEY WERE HEARING THEM SPEAKING  
 γλώσσαις καὶ μεγαλυνόντων τὸν θεόν. τότε ἀπεκρίθη  
 IN TONGUES AND EXALTING - GOD. THEN ANSWERED

Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him. <sup>39</sup>We are witnesses to all that he did both in Judea and in Jerusalem. They put him to death by hanging him on a tree; <sup>40</sup>but God raised him on the third day and allowed him to appear; <sup>41</sup>not to all the people but to us who were chosen by God as witnesses, and who ate and drank with him after he rose from the dead. <sup>42</sup>He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead. <sup>43</sup>All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."

<sup>44</sup> While Peter was still speaking, the Holy Spirit fell upon all who heard the word. <sup>45</sup> The circumcised believers who had come with Peter were astounded that the gift of the Holy Spirit had been poured out even on the Gentiles, <sup>46</sup> for they heard them speaking in tongues and extolling God.

Then Peter said, <sup>47c</sup>“Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?” <sup>48</sup>So he ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for several days.

Πέτρος, **10.47** Μήτι τὸ ὕδωρ δύναται κωλύσαι τις  
PETER, [SURELY] NOT <sup>4</sup>THE <sup>5</sup>WATER <sup>1</sup>IS ABLE <sup>3</sup>TO REFUSE <sup>2</sup>ANYONE  
τοῦ μὴ βαπτισθῆναι τοὺς, οἵτινες τὸ πνεῦμα τὸ  
- NOT TO BE BAPTIZED THESE, WHO THE <sup>2</sup>SPIRIT -  
ἅγιον ἔλαβον ὡς καὶ ἡμεῖς; **10.48** προσέταξεν δὲ  
<sup>1</sup>HOLY RECEIVED AS ALSO WE? AND-HE COMMANDED  
αὐτοὺς ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι.  
THEM IN THE NAME OF JESUS CHRIST TO BE BAPTIZED.  
τότε ἠρώτησαν αὐτὸν ἐπιμείναι ἡμέρας τινάς.  
THEN THEY ASKED HIM TO REMAIN SOME-DAYS.

CHAPTER 11

Now the apostles and the believers<sup>b</sup> who were in Judea heard that the Gentiles had also accepted the word of God. <sup>2</sup>So when Peter went up to Jerusalem, the circumcised believers<sup>c</sup> criticized him, <sup>3</sup>saying, “Why did you go to uncircumcised men and eat with them?” <sup>4</sup>Then Peter began to explain it to them, step by step, saying, <sup>5</sup>“I was in the city of Joppa praying, and in a trance I saw a vision. There was something like a large sheet coming down from heaven, being lowered by its four corners; and it came close to me. <sup>6</sup>As I looked at it closely I saw four-footed animals, beasts of prey, reptiles, and birds of the air. <sup>7</sup>I also heard a voice saying to me, ‘Get up, Peter; kill and eat.’ <sup>8</sup>But I replied, ‘By no means, Lord; for nothing profane or unclean has ever

<sup>b</sup> Gk brothers

<sup>c</sup> Gk lacks believers

**11.1** Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ  
AND-HEARD THE APOSTLES AND THE BROTHERS  
οἱ ὄντες κατὰ τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη  
THE ONES BEING THROUGHOUT - JUDEA THAT ALSO THE GENTILES  
ἔδεξαντο τὸν λόγον τοῦ θεοῦ. **11.2** ὅτε δὲ ἀνέβη  
RECEIVED THE WORD - OF GOD. BUT-WHEN WENT UP  
Πέτρος εἰς Ἱερουσαλὴμ, διεκρίνοντο πρὸς αὐτὸν οἱ  
PETER TO JERUSALEM, WERE TAKING ISSUE WITH HIM THE ONES  
ἐκ περιτομῆς **11.3** λέγοντες ὅτι Εἰσήλθες πρὸς  
OF [THE] CIRCUMCISION SAYING, - YOU ENTERED TO [A HOUSE]  
ἄνδρας ἀκροβυστίαν ἔχοντας καὶ συνέφαγες αὐτοῖς.  
<sup>3</sup>MEN <sup>2</sup>UNCIRCUMCISED <sup>1</sup>HAVING AND YOU ATE WITH THEM.  
**11.4** ἀρξάμενος δὲ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς  
AND-HAVING BEGUN, PETER WAS EXPLAINING TO THEM IN ORDER  
λέγων, **11.5** Ἐγὼ ἦμην ἐν πόλει Ἰόππῃ προσευχόμενος  
SAYING, I WAS IN [THE] CITY OF JOPPA PRAYING  
καὶ εἶδον ἐν ἐκστάσει ὄραμα, καταβαῖνον σκευὸς τι  
AND I SAW IN A TRANCE A VISION, COMING DOWN A CERTAIN-OBJECT  
ὡς ὀθόνην μεγάλην τέσσαρσιν ἄρχαῖς καθιεμένην ἐκ  
LIKE A LARGE-LINEN CLOTH BY FOUR CORNERS BEING LET DOWN FROM  
τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρι ἐμοῦ. **11.6** εἰς ἣν  
- HEAVEN, AND IT CAME UP TO ME. INTO WHICH  
ἀτενίσας κατενόουν καὶ εἶδον τὰ τετράποδα τῆς  
HAVING GAZED I WAS OBSERVING AND I SAW - FOUR-FOOTED ANIMALS OF THE  
γῆς καὶ τὰ θηρία καὶ τὰ ἑρπετὰ καὶ τὰ πετεινὰ  
EARTH AND - BEASTS AND - REPTILES AND - BIRDS  
τοῦ οὐρανοῦ. **11.7** ἤκουσα δὲ καὶ φωνῆς λεγούσης μοι,  
OF THE HEAVEN. AND-I HEARD ALSO A VOICE SAYING TO ME,  
Ἄναστάς, Πέτρε, θύσον καὶ φάγε. **11.8** εἰπον δέ,  
HAVING ARISEN, PETER, KILL AND EAT. BUT-I SAID,  
Μηδαμῶς, κύριε, ὅτι κοινὸν ἢ ἀκάθαρτον οὐδέποτε  
BY NO MEANS, LORD, BECAUSE COMMON OR UNCLEAN [THINGS] NEVER

εἰσήλθεν εἰς τὸ στόμα μου. **11.9** ἀπεκρίθη δὲ φωνή  
ENTERED INTO THE STOMACH OF ME. AND~ANSWERED [THE] VOICE

ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ, ἃ ὁ θεὸς ἐκαθάρισεν,  
FOR A SECOND [TIME] FROM - HEAVEN, WHAT - GOD MADE CLEAN

σὺ μὴ κοῖνου. **11.10** τοῦτο δὲ ἐγένετο ἐπὶ  
YOU DO NOT DECLARE UNCLEAN. AND~THIS HAPPENED ON

τρῖς, καὶ ἀνεσπιάσθη πάλιν ἅπαντα εἰς τὸν  
THREE [OCCASIONS], AND WAS PULLED UP AGAIN EVERYTHING INTO -

οὐρανόν. **11.11** καὶ ἰδοὺ ἐξαυτῆς τρεῖς ἄνδρες  
HEAVEN. AND BEHOLD AT ONCE THREE MEN

ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἦμην,<sup>7</sup>  
STOOD AT THE HOUSE IN WHICH I WAS,

ἀπεσταλμένοι ἀπὸ Καισαρείας πρὸς με. **11.12** εἶπεν δὲ  
HAVING BEEN SENT FROM CAESAREA TO ME. AND~SAID

τὸ πνεῦμά μοι συνελθεῖν αὐτοῖς μηδὲν διακρίναντα.  
THE SPIRIT TO ME TO ACCOMPANY THEM WITHOUT HAVING HESITATED.

ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἕξ ἀδελφοὶ οὗτοι καὶ  
AND~CAME WITH ME ALSO - <sup>2</sup>SIX <sup>3</sup>BROTHERS <sup>1</sup>THESE AND

εἰσήλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός.  
WE ENTERED INTO THE HOUSE OF THE MAN.

**11.13** ἀπήγγειλεν δὲ ἡμῖν πῶς εἶδεν [τὸν] ἄγγελον ἐν  
AND~HE REPORTED TO US HOW HE SAW THE ANGEL IN

τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα, Ἀπόστειλον εἰς  
THE HOUSE OF HIM HAVING STOOD AND HAVING SAID, SEND TO

Ἰόππην καὶ μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον  
JOPPA AND SUMMON SIMON, THE ONE BEING CALLED

Πέτρον, **11.14** ὃς λαλήσει ῥήματα πρὸς σέ ἐν οἷς  
PETER, WHO WILL SPEAK WORDS TO YOU BY WHICH

σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. **11.15** ἐν δὲ τῷ  
WILL BE SAVED YOU AND ALL THE HOUSE OF YOU. AND~AS

ἄρξασθαί με λαλεῖν ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον  
I~BEGAN TO SPEAK FELL THE <sup>2</sup>SPIRIT - <sup>1</sup>HOLY

ἐπ' αὐτοὺς ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ.  
UPON THEM JUST AS ALSO UPON US IN [THE] BEGINNING.

**11.16** ἐμνήσθην δὲ τοῦ ῥήματος τοῦ κυρίου ὡς  
AND~I REMEMBERED THE WORD OF THE LORD HOW

ἔλεγεν, Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ  
HE WAS SAYING, JOHN - BAPTIZED WITH WATER, BUT~YOU<sup>9</sup>

βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. **11.17** εἰ οὖν τῇ  
WILL BE BAPTIZED WITH [THE] HOLY~SPIRIT. IF THEN THE

ἴσῃν δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν  
SAME GIFT <sup>2</sup>GAVE <sup>3</sup>TO THEM - <sup>1</sup>GOD AS ALSO TO US

πιστεύσασιν ἐπὶ τὸν κύριον Ἰησοῦν Χριστόν, ἐγὼ τίς  
HAVING BELIEVED ON THE LORD JESUS CHRIST, <sup>3</sup>[TO BE] <sup>1</sup>WHO

ἤμην δυνατὸς κωλύσαι τὸν θεόν; **11.18** ἀκούσαντες δὲ  
<sup>2</sup>WAS ABLE TO HINDER - GOD? AND~HAVING HEARD

**11:11** text: ASV RSV NASB NEBmg TEVmg NEB NRSV. var. ἡμην (I was): KJV NEB NIV TEV.

entered my mouth.' <sup>9</sup>But a second time the voice answered from heaven, 'What God has made clean, you must not call profane.'

<sup>10</sup>This happened three times; then everything was pulled up again to heaven. <sup>11</sup>At that very moment three men, sent to me from Caesarea, arrived at the house where we were. <sup>12</sup>The Spirit told me to go with them and not to make a distinction between them and us.<sup>d</sup> These six brothers also accompanied me, and we entered the man's house.

<sup>13</sup>He told us how he had seen the angel standing in his house and saying, 'Send to Joppa and bring Simon, who is called Peter; <sup>14</sup>he will give you a message by which you and your entire household will be saved.' <sup>15</sup>And as I began to speak, the Holy Spirit fell upon them just as it had upon us at the beginning. <sup>16</sup>And I remembered the word of the Lord, how he had said, 'John baptized with water, but you will be baptized with the Holy Spirit.' <sup>17</sup>If then God gave them the same gift that he gave us when we believed in the Lord Jesus Christ, who was I that I could hinder God?<sup>9</sup> <sup>18</sup>When they heard

<sup>d</sup>Or do not hesitate



this, they were silenced. And they praised God, saying, "Then God has given even to the Gentiles the repentance that leads to life."

19 Now those who were scattered because of the persecution that took place over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, and they spoke the word to no one except Jews. <sup>20</sup>But among them were some men of Cyprus and Cyrene who, on coming to Antioch, spoke to the Hellenists<sup>c</sup> also, proclaiming the Lord Jesus. <sup>21</sup>The hand of the Lord was with them, and a great number became believers and turned to the Lord. <sup>22</sup>News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. <sup>23</sup>When he came and saw the grace of God, he rejoiced, and he exhorted them all to remain faithful to the Lord with steadfast devotion; <sup>24</sup>for he was a good man, full of the Holy Spirit and of faith. And a great many people were brought to the Lord. <sup>25</sup>Then Barnabas went to Tarsus to look for Saul, <sup>26</sup>and when he had found him, he brought him to Antioch. So it was that for an entire year they met with<sup>f</sup> the church and

<sup>c</sup> Other ancient authorities read  
Greeks

<sup>f</sup> Or were guests of

ταῦτα ἡσύχασαν καὶ ἐδόξασαν τὸν θεὸν  
THESE THINGS THEY REMAINED SILENT AND GLORIFIED - GOD

λέγοντες, Ἄρα καὶ τοῖς ἔθνεσιν ὁ θεὸς τὴν μετάνοιαν  
SAYING, THEN ALSO TO THE GENTILES - GOD - <sup>2</sup>REPENTANCE

εἰς ζωὴν ἔδωκεν.  
<sup>3</sup>TO <sup>4</sup>LIFE <sup>1</sup>GAVE.

**11.19** Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως  
THE ONES - THEN, HAVING BEEN SCATTERED FROM THE TRIBULATION

τῆς γενομένης ἐπὶ Στεφάνῳ διήλθον ἕως Φοινίκης  
OF THE THING HAVING HAPPENED TO STEPHEN, CAME TO PHOENICIA

καὶ Κύπρου καὶ Ἀντιοχείας μηδενὶ λαλοῦντες τὸν  
AND CYPRUS AND ANTIOCH, TO NO ONE SPEAKING THE

λόγον εἰ μὴ μόνον Ἰουδαίοις. **11.20** ἦσαν δέ τινες ἐξ  
WORD EXCEPT ONLY TO JEWS. AND-THERE WERE SOME OF

αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες ἐλθόντες  
THEM MEN OF CYPRUS AND CYRENE, WHO HAVING COME

εἰς Ἀντιόχειαν ἐλάλουν καὶ πρὸς τοὺς Ἑλληνιστὰς  
TO ANTIOCH WERE SPEAKING ALSO TO THE GREEKS

εὐαγγελιζόμενοι τὸν κύριον Ἰησοῦν. **11.21** καὶ ἦν  
PREACHING THE LORD JESUS. AND WAS

χεὶρ κυρίου μετ' αὐτῶν, πολὺς τε ἀριθμὸς ὁ  
[THE] HAND OF [THE] LORD WITH THEM, AND-A LARGE NUMBER -

πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον. **11.22** ἠκούσθη δὲ  
HAVING BELIEVED TURNED TO THE LORD. AND-WAS HEARD

ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς οὔσης ἐν  
THE REPORT IN THE EARS OF THE CHURCH, THE ONE BEING IN

Ἱερουσαλὴμ περὶ αὐτῶν καὶ ἔξαπέστειλαν Βαρναβάν  
JERUSALEM, ABOUT THEM AND THEY SENT OUT BARNABAS

[διελθεῖν] ἕως Ἀντιοχείας. **11.23** ὃς παραγενόμενος  
TO GO TO ANTIOCH; WHO HAVING COME

καὶ ἰδὼν τὴν χάριν [τὴν] τοῦ θεοῦ, ἐχάρη καὶ  
AND HAVING SEEN THE GRACE - - OF GOD, REJOICED AND

παρεκάλει πάντας τῇ προθέσει τῆς καρδίας  
WAS ENCOURAGING EVERYONE - <sup>2</sup>DEVOTED - <sup>3</sup>OF HEART

προσμένειν τῷ κυρίῳ, **11.24** ὅτι ἦν ἀνὴρ ἀγαθός  
<sup>1</sup>TO REMAIN TO THE LORD, BECAUSE HE WAS A GOOD-MAN

καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως. καὶ  
AND FULL OF [THE] HOLY-SPIRIT AND FAITH. AND

προσέτεθη ὄχλος ἱκανὸς τῷ κυρίῳ. **11.25** ἐξῆλθεν δὲ  
WAS ADDED A LARGE-CROWD TO THE LORD. AND-HE LEFT

εἰς Ταρσὸν ἀναζητῆσαι Σαῦλον, **11.26** καὶ εὗρων  
FOR TARSUS TO LOOK FOR SAUL, AND HAVING FOUND [HIM]

ἤγαγεν εἰς Ἀντιόχειαν. ἐγένετο δὲ αὐτοῖς καὶ  
HE BROUGHT [HIM] TO ANTIOCH. AND-IT CAME ABOUT FOR THEM ALSO

ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι  
AN ENTIRE-YEAR TO BE ASSEMBLED IN THE CHURCH AND TO TEACH

ὄχλον ἱκανόν, χρηματίσαι τε πρώτως ἐν Ἀντιοχείᾳ  
A LARGE~CROWD, AND~TO CALL FIRST IN ANTIOCH

τοὺς μαθητὰς Χριστιανούς.  
THE DISCIPLES CHRISTIANS.

**11.27** Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον  
IN THESE NOW DAYS CAME DOWN

ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν.  
FROM JERUSALEM PROPHETS TO ANTIOCH.

**11.28** ἀναστὰς δὲ εἰς ἐξ αὐτῶν ὀνόματι Ἀγαβος  
AND~HAVING ARISEN ONE OF THEM BY NAME AGABUS

ἐσήμανεν διὰ τοῦ πνεύματος λιμὸν μεγάλην μέλλειν  
INDICATED THROUGH THE SPIRIT A GREAT~FAMINE TO BE ABOUT

ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην, ἣτις ἐγένετο  
TO BE ON ALL THE INHABITED EARTH, WHICH OCCURRED

ἐπὶ Κλαυδίου. **11.29** τῶν δὲ μαθητῶν, καθὼς  
DURING [THE TIME] OF CLAUDIUS. NOW~OF THE DISCIPLES, AS

εὐπορεῖτό τις ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν  
ANY~HAVING MEANS DETERMINED EACH OF THEM FOR SUPPORT

πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς·  
TO SEND TO THE DWELLING IN JUDEA BROTHERS;

**11.30** ὃ καὶ ἐποίησαν ἀποστείλαντες πρὸς τοὺς  
WHICH ALSO THEY DID HAVING SENT TO THE

πρεσβυτέρους διὰ χειρὸς Βαρναβᾶ καὶ Σαύλου.  
ELDERS BY [THE] HAND OF BARNABAS AND SAUL.

taught a great many people, and it was in Antioch that the disciples were first called "Christians."

27 At that time prophets came down from Jerusalem to Antioch. 28 One of them named Agabus stood up and predicted by the Spirit that there would be a severe famine over all the world; and this took place during the reign of Claudius. 29 The disciples determined that according to their ability, each would send relief to the believers<sup>8</sup> living in Judea; 30 this they did, sending it to the elders by Barnabas and Saul.

## CHAPTER 12

**12.1** Κατ' ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης  
DURING THAT NOW TIME LAID ON HEROD

ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ  
THE KING THE(HIS) HANDS TO HARM SOME OF THE ONES FROM

τῆς ἐκκλησίας. **12.2** ἀνείλεν δὲ Ἰάκωβον τὸν ἀδελφὸν  
THE CHURCH. AND~HE KILLED JAMES THE BROTHER

Ἰωάννου μαχαίρῃ. **12.3** ἰδὼν δὲ ὅτι ἀρεστόν ἐστιν  
OF JOHN WITH A SWORD. AND~HAVING SEEN THAT IT IS~PLEASING

τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ  
TO THE JEWS, HE PROCEEDED TO ARREST ALSO

Πέτρον, ἧσαν δὲ [αἱ] ἡμέραι τῶν  
PETER, AND~[THESE THINGS] WERE [DURING] THE DAYS OF THE

ἄζυμων— **12.4** ὃν καὶ πιάσας ἔθετο εἰς  
UNLEAVENED [BREAD]— WHOM ALSO HAVING SEIZED HE PUT IN

φυλακὴν, παραδοὺς τέσσαρσιν τετραδίους  
JAIL, HAVING HANDED [HIM] OVER TO FOUR SQUADS OF FOUR

στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ  
SOLDIERS TO GUARD HIM, INTENDING AFTER THE

About that time King Herod laid violent hands upon some who belonged to the church. 2 He had James, the brother of John, killed with the sword. 3 After he saw that it pleased the Jews, he proceeded to arrest Peter also. (This was during the festival of Unleavened Bread.) 4 When he had seized him, he put him in prison and handed him over to four squads of soldiers to guard him, intending

<sup>8</sup> Gk brothers

to bring him out to the people after the Passover.<sup>5</sup> While Peter was kept in prison, the church prayed fervently to God for him.

6 The very night before Herod was going to bring him out, Peter, bound with two chains, was sleeping between two soldiers, while guards in front of the door were keeping watch over the prison.<sup>7</sup> Suddenly an angel of the Lord appeared and a light shone in the cell. He tapped Peter on the side and woke him, saying, "Get up quickly." And the chains fell off his wrists.<sup>8</sup> The angel said to him, "Fasten your belt and put on your sandals." He did so. Then he said to him, "Wrap your cloak around you and follow me."<sup>9</sup> Peter<sup>h</sup> went out and followed him; he did not realize that what was happening with the angel's help was real; he thought he was seeing a vision.<sup>10</sup> After they had passed the first and the second guard, they came before the iron gate leading into the city. It opened for them of its own accord, and they went outside and walked along a lane, when suddenly the angel left him.<sup>11</sup> Then Peter came to himself and said, "Now I am

<sup>h</sup> Gk He

πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. 12.5 ὁ μὲν  
PASSOVER TO BRING HIM [BEFORE] THE PEOPLE. - -

οὖν Πέτρος ἐτρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ  
THEREFORE PETER WAS BEING KEPT IN THE JAIL. BUT-PRAYER

ἦν ἐκτενῶς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεὸν  
WAS EARNESTLY BEING MADE BY THE CHURCH TO - GOD

περὶ αὐτοῦ.  
FOR HIM.

12.6 Ὅτε δὲ ἤμελλεν προαγαγεῖν αὐτὸν ὁ Ἡρώδης, τῇ  
BUT-WHEN <sup>2</sup>WAS ABOUT <sup>3</sup>TO LEAD OUT <sup>4</sup>HIM - <sup>5</sup>HEROD, -

νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο  
IN THAT-NIGHT WAS - PETER SLEEPING BETWEEN TWO

στρατιωτῶν δεδεμένος ἀλύσειν δυσὶν φύλακές τε πρὸ  
SOLDIERS HAVING BEEN BOUND WITH TWO-CHAINS, AND-GUARDS BEFORE

τῆς θύρας ἐτήρουν τὴν φυλακὴν. 12.7 καὶ ἰδοὺ  
THE DOOR WERE KEEPING WATCH OVER THE JAIL. AND BEHOLD

ἄγγελος κυρίου ἐπέστη καὶ φῶς ἔλαμψεν ἐν τῷ  
AN ANGEL OF [THE] LORD APPROACHED AND LIGHT SHONE IN THE

οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου  
ROOM. AND-HAVING STRUCK THE SIDE - OF PETER

ἤγειρεν αὐτὸν λέγων, Ἀνάστα ἐν τάχει. καὶ  
HE RAISED UP HIM SAYING, GET UP WITH QUICKNESS. AND

ἐξέπεσαν αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν.  
FELL OFF OF HIM THE CHAINS FROM THE(HIS) HANDS.

12.8 εἶπεν δὲ ὁ ἄγγελος πρὸς αὐτόν, Ζῶσαι καὶ  
AND-<sup>2</sup>SAID THE ANGEL TO HIM, PUT YOUR BELT ON AND

ὑπόδησαι τὰ σανδάλιά σου. ἐποίησεν δὲ οὕτως. καὶ  
TIE THE SANDALS OF YOU. AND-HE DID SO. AND

λέγει αὐτῷ, Περιβαλοῦ τὸ ἱμάτιόν σου καὶ ἀκολουθεῖ  
HE SAYS TO HIM, PUT ON THE GARMENT OF YOU AND FOLLOW

μοι. 12.9 καὶ ἐξελθὼν ἠκολούθει καὶ  
ME. AND HAVING GONE OUT, HE WAS FOLLOWING [HIM] AND

οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶν τὸ γινόμενον διὰ  
HE HAD NOT KNOWN THAT REAL IS THE THING HAPPENING THROUGH

τοῦ ἀγγέλου· ἐδόκει δὲ ὄραμα βλέπειν.  
THE ANGEL. BUT-HE WAS THINKING TO SEE-A VISION.

12.10 διελθόντες δὲ πρῶτην φυλακὴν καὶ δευτέραν  
AND-HAVING GONE THROUGH [THE] FIRST GUARD AND [THE] SECOND

ἦλθαν ἐπὶ τὴν πύλην τὴν σιδηρὰν τὴν φέρουσαν εἰς  
THEY CAME UPON THE <sup>2</sup>GATE - <sup>1</sup>IRON - LEADING TO

τὴν πόλιν, ἣτις αὐτομάτῃ ἠνοίγη αὐτοῖς καὶ  
THE CITY, WHICH BY ITSELF WAS OPENED TO THEM AND

ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως  
HAVING GONE OUT THEY WENT ALONG ONE-STREET AND IMMEDIATELY

ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ. 12.11 καὶ ὁ Πέτρος ἐν  
WENT AWAY THE ANGEL FROM HIM. AND - PETER TO

ἑαυτῷ γενόμενος εἶπεν, Νὺν οἶδα ἀληθῶς ὅτι  
HIMSELF HAVING COME SAID, NOW I KNOW TRULY THAT

ἐξαπέστειλεν [ὁ] κύριος τὸν ἄγγελον αὐτοῦ καὶ  
<sup>3</sup>SENT OUT <sup>1</sup>THE <sup>2</sup>LORD THE ANGEL OF HIM AND

ἐξείλατό με ἐκ χειρὸς Ἡρώδου καὶ πάσης τῆς  
 DELIVERED ME FROM [THE] HAND OF HEROD AND FROM ALL THE

προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.  
 EXPECTATION OF THE PEOPLE OF THE JEWS.

**12.12** συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν τῆς  
 AND~HAVING REALIZED [THIS] HE CAME UPON THE HOUSE

Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου  
 OF MARY, THE MOTHER OF JOHN, THE ONE BEING CALLED

Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ  
 MARK, WHERE THERE WERE MANY HAVING BEEN ASSEMBLED AND

προσευχόμενοι. **12.13** κρούσαντος δὲ αὐτοῦ τὴν θύραν  
 PRAYING. AND~HAVING KNOCKED HE [ON] THE DOOR

τοῦ πυλῶνος προσῆλθεν παιδίσκη ὑπακούσαι ὀνόματι  
 OF THE GATE, APPROACHED A SERVANT GIRL TO LISTEN BY NAME

Ῥόδη, **12.14** καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου  
 RHODA, AND HAVING RECOGNIZED THE VOICE - OF PETER,

ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξεν τὸν πυλῶνα, εἰσδραμοῦσα δὲ  
 FROM - JOY SHE DID NOT OPEN THE GATE, BUT~HAVING RUN INSIDE,

ἀπήγγειλεν ἑστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος.  
 SHE REPORTED [THAT] <sup>2</sup>HAS STOOD - <sup>1</sup>PETER AT THE GATE.

**12.15** οἱ δὲ πρὸς αὐτὴν εἶπαν, Μαίνῃ.  
 BUT~THE ONES [THERE] TO HER SAID, YOU ARE OUT OF YOUR MIND.

ἡ δὲ διῆχυρίζετο οὕτως ἔχειν. οἱ δὲ ἔλεγον, Ὁ  
 - BUT SHE KEPT INSISTING [IT] TO BE~SO. - BUT THEY WERE SAYING, <sup>2</sup>THE

ἄγγελός ἐστιν αὐτοῦ. **12.16** ὁ δὲ Πέτρος ἐπέμενε  
<sup>3</sup>ANGEL <sup>1</sup>IT IS <sup>4</sup>OF HIM. - BUT PETER WAS CONTINUING

κρούων· ἀνοίξαντες δὲ εἶδαν αὐτὸν καὶ  
 KNOCKING. AND~HAVING OPENED [THE GATE] THEY SAW HIM AND

ἐξέστησαν. **12.17** κατασείσας δὲ αὐτοῖς τῇ  
 WERE AMAZED. AND~HAVING MOTIONED TO THEM WITH THE [HIS]

χειρὶ σιγᾶν διηγήσατο [αὐτοῖς] πῶς ὁ κύριος  
 HAND TO BE SILENT, HE TOLD THEM HOW THE LORD

αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς εἶπεν τε,  
 LED OUT~HIM FROM THE JAIL AND~SAID,

Ἀπαγγεῖλατε Ἰακώβ καὶ τοῖς ἀδελφοῖς ταῦτα.  
 REPORT TO JAMES AND TO THE BROTHERS THESE THINGS.

καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον.  
 AND HAVING GONE OUT, HE WENT TO ANOTHER PLACE.

**12.18** Γενομένης δὲ ἡμέρας ἦν ταραχος οὐκ  
 NOW~HAVING BECOME DAY, THERE WAS COMMOTION NOT

ὀλίγος ἐν τοῖς στρατιώταις τί ἄρα ὁ  
 A LITTLE AMONG THE SOLDIERS WHAT THEN -

Πέτρος ἐγένετο. **12.19** Ἡρώδης δὲ ἐπιζητήσας αὐτὸν  
 BECAME~OF PETER. NOW~HEROD HAVING SOUGHT AFTER HIM

καὶ μὴ εὐρών, ἀνακρίνας τοὺς φύλακας  
 AND NOT HAVING FOUND [THEM], HAVING QUESTIONED THE GUARDS,

sure that the Lord has sent his angel and rescued me from the hands of Herod and from all that the Jewish people were expecting."

12 As soon as he realized this, he went to the house of Mary, the mother of John whose other name was Mark, where many had gathered and were praying. 13 When he knocked at the outer gate, a maid named Rhoda came to answer. 14 On recognizing Peter's voice, she was so overjoyed that, instead of opening the gate, she ran in and announced that Peter was standing at the gate. 15 They said to her, "You are out of your mind!" But she insisted that it was so. They said, "It is his angel." 16 Meanwhile Peter continued knocking; and when they opened the gate, they saw him and were amazed. 17 He motioned to them with his hand to be silent, and described for them how the Lord had brought him out of the prison. And he added, "Tell this to James and to the believers." 17 Then he left and went to another place.

18 When morning came, there was no small commotion among the soldiers over what had become of Peter. 19 When Herod had searched for him and could not find him, he examined the guards

<sup>i</sup> Gk. brothers



and ordered them to be put to death. Then he went down from Judea to Caesarea and stayed there.

20 Now Herod<sup>j</sup> was angry with the people of Tyre and Sidon. So they came to him in a body; and after winning over Blastus, the king's chamberlain, they asked for a reconciliation, because their country depended on the king's country for food.

<sup>21</sup>On an appointed day Herod put on his royal robes, took his seat on the platform, and delivered a public address to them.

<sup>22</sup>The people kept shouting, "The voice of a god, and not of a mortal!" <sup>23</sup>And immediately, because he had not given the glory to God, an angel of the Lord struck him down, and he was eaten by worms and died.

24 But the word of God continued to advance and gain adherents. <sup>25</sup>Then after completing their mission Barnabas and Saul returned to<sup>k</sup> Jerusalem and brought with them John, whose other name was Mark.

<sup>j</sup>Gk *he*

<sup>k</sup>Other ancient authorities read *from*

ἐκέλευσεν ἀπαχθῆναι, καὶ κατελθὼν ἀπὸ τῆς  
COMMANDED [THEM] TO BE LED AWAY, AND HAVING COME DOWN FROM -

Ἰουδαίας εἰς Καισάρειαν διέτριβεν.  
JUDEA TO CAESAREA, HE WAS STAYING [THERE].

12.20 Ἦν δὲ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις·  
NOW~HE WAS VERY ANGRY WITH [THE] TYRIANS AND [THE] SIDONIANS.

ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτὸν καὶ πείσαντες  
AND~WITH ONE MIND THEY WERE COMING TO HIM AND HAVING WON OVER

Βλάστον, τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως,  
BLASTUS, THE ONE OVER THE BEDROOM OF THE KING,

ἤτοῦντο εἰρήνην διὰ τὸ τρέφεσθαι αὐτῶν τὴν  
THEY WERE REQUESTING PEACE BECAUSE TO BE FED THEIR -

χώραν ἀπὸ τῆς βασιλικῆς. 12.21 τακτῇ δὲ ἡμέρᾳ  
COUNTRY BY THE ROYAL [COUNTRY]. NOW~ON THE APPOINTED DAY,

ὁ Ἡρώδης, ἐνδυσάμενος ἐσθῆτα βασιλικὴν [καὶ]  
- HEROD, HAVING CLOTHED HIMSELF WITH ROYAL~CLOTHING AND

καθίσας ἐπὶ τοῦ βήματος ἐδημηγόρει  
HAVING SAT DOWN ON THE JUDGMENT SEAT, WAS DELIVERING A PUBLIC ADDRESS

πρὸς αὐτούς, 12.22 ὁ δὲ δῆμος ἐπεφώνει, Θεοῦ φωνὴ  
TO THEM, AND~THE CROWD WAS CRYING OUT, [THE] VOICE~OF GOD

καὶ οὐκ ἀνθρώπου. 12.23 παραχρῆμα δὲ ἐπάταξεν αὐτὸν  
AND NOT OF MAN. AND~IMMEDIATELY STRUCK HIM

ἄγγελος κυρίου ἀνθ' ὧν οὐκ ἔδωκεν τὴν δόξαν τῷ  
AN ANGEL OF [THE] LORD BECAUSE HE DID NOT GIVE THE GLORY -

θεῷ, καὶ γενόμενος σκωληκόβρωτος ἐξέψυξεν.  
TO GOD, AND HAVING BECOME EATEN WITH WORMS HE DIED.

12.24 Ὁ δὲ λόγος τοῦ θεοῦ ἤϋξανεν καὶ ἐπληθύνετο.  
AND~THE WORD - OF GOD WAS GROWING AND WAS INCREASING.

12.25 Βαρναβᾶς δὲ καὶ Σαῦλος ὑπέστρεψαν εἰς  
AND~BARNABAS AND SAUL RETURNED TO

Ἱερουσαλὴμ<sup>7</sup> πληρώσαντες τὴν διακονίαν,  
JERUSALEM, HAVING COMPLETED THE [RAISING OF] SUPPORT,

συμπααραλαβόντες Ἰωάννην τὸν ἐπικληθέντα Μάρκον.  
HAVING TAKEN ALONG JOHN, THE ONE HAVING BEEN CALLED MARK.

12:25 text: ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJB (which translates this portion, "Barnabas and Saul completed their task at Jerusalem and came back") NRSV. var. υπεστρεψαν εἰς [or απο] in some MSS) Ἱερουσαλὴμ (they returned from Jerusalem): KJV ASV RSV NASB NIV NEB NJBmg NRSVmg.

## CHAPTER 13

Now in the church at Antioch there were prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a member of the court of Herod the ruler,<sup>1</sup>

<sup>1</sup>Gk *tetrarch*

13.1 Ἦσαν δὲ ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν  
NOW~THERE WERE IN ANTIOCH AMONG THE EXISTING

ἐκκλησίαν προφῆται καὶ διδάσκαλοι ὃ τε Βαρναβᾶς  
CHURCH, PROPHETS AND TEACHERS, - BOTH BARNABAS

καὶ Συμεὼν ὁ καλούμενος Νίγερ καὶ Λούκιος ὁ  
AND SIMEON, THE ONE BEING CALLED NIGER, AND LUCIUS, THE

Κυρηναῖος, Μανανὴν τε Ἡρώδου τοῦ τετραάρχου  
CYRENIAN, AND~MANAEN, OF HEROD THE TETRARCH

σύντροφος καὶ Σαῦλος. 13.2 λειτουργούντων δὲ αὐτῶν  
[THE] FOSTER BROTHER, AND SAUL. AND~MINISTERING THEY

τῷ κυρίῳ καὶ νηστεούντων εἶπεν τὸ πνεῦμα τὸ ἅγιον,  
TO THE LORD AND FASTING, SAID THE <sup>2</sup>SPIRIT - <sup>1</sup>HOLY,

Ἀφορίσατε δὴ μοι τὸν Βαρναβᾶν καὶ Σαῦλον εἰς  
SET APART THEN FOR ME - BARNABAS AND SAUL TO

τὸ ἔργον ὃ προσκέκλημαι αὐτοῦς. 13.3 τότε  
THE WORK [FOR] WHICH I HAVE CALLED THEM. THEN

νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς  
HAVING FASTED AND HAVING PRAYED AND HAVING LAID THE(THEIR)

χεῖρας αὐτοῖς ἀπέλυσαν.  
HANDS [UPON] THEM THEY SENT [THEM] AWAY.

13.4 Αὐτοὶ μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ ἁγίου  
THEY - THEN HAVING BEEN SENT OUT BY THE HOLY

πνεύματος κατήλθον εἰς Σελεύκειαν, ἐκεῖθεν τε  
SPIRIT WENT DOWN TO SELEUCIA, AND~FROM THERE

ἀπέπλευσαν εἰς Κύπρον 13.5 καὶ γενόμενοι ἐν  
THEY SAILED AWAY TO CYPRUS, AND HAVING BEEN IN

Σαλαμῖνι κατήγγελλον τὸν λόγον τοῦ θεοῦ ἐν ταῖς  
SALAMIS, THEY WERE PROCLAIMING THE WORD - OF GOD IN THE

συναγωγαῖς τῶν Ἰουδαίων. εἶχον δὲ καὶ Ἰωάννην  
SYNAGOGUES OF THE JEWS. AND~THEY HAD ALSO JOHN [MARK]

ὑπηρέτην. 13.6 διελθόντες δὲ ὅλην τὴν  
[AS] AN ASSISTANT. AND~HAVING PASSED THROUGH [THE] WHOLE -

νῆσον ἄχρι Πάφου εὗρον ἄνδρα τινα μάγον  
ISLAND AS FAR AS PAPHOS THEY FOUND A CERTAIN~MAN A MAGICIAN,

ψευδοπροφήτην Ἰουδαῖον ᾧ ὄνομα Βαριησοῦ  
A JEWISH~FALSE PROPHET TO WHOM [WAS] [THE] NAME BAR-JESUS

13.7 ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ,  
WHO WAS WITH THE PROCONSUL, SERGIUS PAULUS,

ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρναβᾶν καὶ  
AN INTELLIGENT~MAN. THIS ONE HAVING SUMMONED BARNABAS AND

Σαῦλον ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ.  
SAUL SOUGHT TO HEAR THE WORD - OF GOD.

13.8 ἀνθίστατο δὲ αὐτοῖς Ἑλύμας ὁ μάγος, οὕτως γὰρ  
BUT~WAS OPPOSING THEM ELYMAS, THE MAGICIAN, FOR~THUS

μεθερμηνεύεται τὸ ὄνομα αὐτοῦ, ζητῶν διαστρέφαι τὸν  
IS TRANSLATED THE NAME OF HIM, SEEKING TO TURN AWAY THE

ἀνθύπατον ἀπὸ τῆς πίστεως. 13.9 Σαῦλος δέ, ὁ  
PROCONSUL FROM THE FAITH. BUT~SAUL, THE ONE

καὶ Παῦλος, πλησθεὶς πνεύματος ἁγίου  
ALSO [CALLED] PAUL, HAVING BEEN FILLED WITH [THE] HOLY~SPIRIT,

ἀτενίσας εἰς αὐτὸν 13.10 εἶπεν, Ὁ πλήρης παντὸς  
HAVING GAZED AT HIM, SAID, O [MAN] FULL OF ALL

δόλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ  
DECEIT AND ALL FRAUD, SON OF [THE] DEVIL, ENEMY

πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφω· τὰς ὁδοὺς  
OF ALL RIGHTEOUSNESS, WILL YOU NOT STOP MAKING CROOKED THE <sup>2</sup>PATHS

and Saul. <sup>2</sup>While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them."

<sup>3</sup>Then after fasting and praying they laid their hands on them and sent them off.

<sup>4</sup>So, being sent out by the Holy Spirit, they went down to Seleucia; and from there they sailed to Cyprus.

<sup>5</sup>When they arrived at Salamis, they proclaimed the word of God in the synagogues of the Jews. And they had John also to assist them. <sup>6</sup>When they had gone through the whole island as far as Paphos, they met a certain magician, a Jewish false prophet, named Bar-Jesus. <sup>7</sup>He was with the proconsul, Sergius Paulus, an intelligent man, who summoned Barnabas and Saul and wanted to hear the word of God. <sup>8</sup>But the magician Elymas (for that is the translation of his name) opposed them and tried to turn the proconsul away from the faith. <sup>9</sup>But Saul, also known as Paul, filled with the Holy Spirit, looked intently at him <sup>10</sup>and said, "You son of the devil, you enemy of all righteousness, full of all deceit and villainy, will you not stop making crooked the straight paths

of the Lord? <sup>11</sup>And now listen—the hand of the Lord is against you, and you will be blind for a while, unable to see the sun.” Immediately mist and darkness came over him, and he went about groping for someone to lead him by the hand. <sup>12</sup>When the proconsul saw what had happened, he believed, for he was astonished at the teaching about the Lord.

<sup>13</sup>Then Paul and his companions set sail from Paphos and came to Perga in Pamphylia. John, however, left them and returned to Jerusalem; <sup>14</sup>but they went on from Perga and came to Antioch in Pisidia. And on the sabbath day they went into the synagogue and sat down. <sup>15</sup>After the reading of the law and the prophets, the officials of the synagogue sent them a message, saying, “Brothers, if you have any word of exhortation for the people, give it.” <sup>16</sup>So Paul stood up and with a gesture began to speak:

“You Israelites,<sup>m</sup> and others who fear God, listen. <sup>17</sup>The God of this people Israel chose our ancestors and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it.

<sup>m</sup>Gk *Men, Israelites*

[του] κυρίου τὰς εὐθείας; 13.11 καὶ νῦν ἰδοὺ χεὶρ  
<sup>3</sup>OF THE <sup>4</sup>LORD - <sup>1</sup>STRAIGHT? AND NOW BEHOLD (THE) HAND

κυρίου ἐπὶ σὲ καὶ ἔσῃ τυφλὸς μὴ βλέπων  
 OF (THE) LORD (IS) ON YOU AND YOU WILL BE BLIND NOT SEEING

τὸν ἥλιον ἄχρι καιροῦ. παραχρῆμά τε ἔπεσεν ἐπ’  
 THE SUN FOR A WHILE. AND~IMMEDIATELY FELL ON

αὐτὸν ἀχλὺς καὶ σκότος καὶ περιάγων ἐζήτει  
 HIM MISTINESS AND DARKNESS AND GOING ABOUT, HE WAS SEEKING

χειραγωγούς. 13.12 τότε ἰδὼν ὁ ἀνθύπατος τὸ  
 LEADERS (TO GUIDE HIM). THEN <sup>3</sup>HAVING SEEN <sup>1</sup>THE <sup>2</sup>PROCONSUL THE THING

γεγονὸς ἐπίστευσεν ἐκπλησσύμενος ἐπὶ τῇ διδαχῇ  
 HAVING HAPPENED, HE BELIEVED, BEING AMAZED AT THE TEACHING

τοῦ κυρίου.  
 OF THE LORD.

13.13 Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ  
 NOW~HAVING PUT OUT TO SEA FROM - PAPHOS THE ONES AROUND

Παῦλον ἦλθον εἰς Πέργην τῆς Παμφυλίας,  
 PAUL CAME TO PERGA - OF PAMPHYLIA.

Ἰωάννης δὲ ἀποχωρήσας ἀπ’ αὐτῶν ὑπέστρεψεν εἰς  
 BUT~JOHN (MARK) HAVING GONE AWAY FROM THEM, RETURNED TO

Ἱεροσόλυμα. 13.14 αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης  
 JERUSALEM. BUT~THEY HAVING GONE ON FROM - PERGA

παρεγένοντο εἰς Ἀντιόχειαν τὴν Πισιδίαν, καὶ  
 CAME TO ANTIOCH (IN) - PISIDIA, AND

[εἰς]ελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν  
 HAVING ENTERED INTO THE SYNAGOGUE ON THE DAY OF THE

σαββάτων ἐκάθισαν. 13.15 μετὰ δὲ τὴν ἀνάγνωσιν  
 SABBATHS, THEY SAT DOWN. AND~AFTER THE READING

τοῦ νόμου καὶ τῶν προφητῶν ἀπέστειλαν οἱ  
 OF THE LAW AND THE PROPHETS, SENT THE

ἀρχισυνάγωγοι πρὸς αὐτοὺς λέγοντες, Ἄνδρες  
 RULERS OF THE SYNAGOGUE TO THEM SAYING, MEN,

ἀδελφοί, εἴ τίς ἐστὶν ἐν ὑμῖν λόγος παρακλήσεως  
 BROTHERS, IF THERE IS~ANY <sup>3</sup>AMONG <sup>4</sup>YOU <sup>1</sup>WORD <sup>2</sup>OF ENCOURAGEMENT

πρὸς τὸν λαόν, λέγετε. 13.16 ἀναστὰς δὲ Παῦλος καὶ  
 TO THE PEOPLE, SAY (IT). AND~HAVING ARISEN PAUL AND

κατασεύσας τῇ χειρὶ εἶπεν  
 HAVING MOTIONED WITH THE(HIS) HAND HE SAID:

Ἄνδρες Ἰσραηλῖται καὶ οἱ φοβούμενοι τὸν θεόν,  
 MEN, ISRAELITES AND THE ONES FEARING - GOD,

ἀκούσατε. 13.17 ὁ θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ  
 LISTEN. THE GOD - OF THIS~PEOPLE ISRAEL

ἐξελέξατο τοὺς πατέρας ἡμῶν καὶ τὸν λαὸν ὕψωσεν  
 CHOSE THE FATHERS OF US, AND THE PEOPLE HE MADE GREAT

ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτου καὶ μετὰ  
 IN THE(THIR) SOJOURN IN [THE] LAND OF EGYPT AND WITH

βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς,  
 AN UPLIFTED~ARM HE LED OUT THEM OUT OF IT,



**13.18** καὶ ὥς τεσσερακονταετὴ χρόνον ἔτροποφόρησεν<sup>7</sup>  
AND ABOUT FORTY YEARS TIME HE PUT UP WITH

αὐτοὺς ἐν τῇ ἐρήμῳ **13.19** καὶ καθελὼν ἔθνη ἑπτὰ  
THEM IN THE DESERT, AND HAVING DESTROYED SEVEN~NATIONS

ἐν γῇ Χανάαν κατεκληρονόμησεν τὴν γῆν αὐτῶν  
IN [THE] LAND OF CANAAN, HE GAVE AS AN INHERITANCE THE LAND OF THEM

**13.20** ὥς ἔτεσιν τετρακοσίοις καὶ πεντήκοντα. καὶ  
ABOUT 4YEARS 1FOUR HUNDRED 2AND 3FIFTY. AND

μετὰ ταῦτα ἔδωκεν κριτὰς ἕως Σαμουὴλ [τοῦ]  
AFTER THESE THINGS HE GAVE JUDGES UNTIL SAMUEL THE

προφήτου. **13.21** κάκειθεν ᾗτήσαντο βασιλέα καὶ  
PROPHET. AND THEN THEY ASKED FOR A KING AND

ἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαουλ υἱὸν Κίς, ἀνδρα  
2GAVE 3TO THEM - 1GOD - SAUL, [THE] SON OF KISH, A MAN

ἐκ φυλῆς Βενιαμίν, ἔτη τεσσεράκοντα, **13.22** καὶ  
FROM [THE] TRIBE OF BENJAMIN, FORTY~YEARS, AND

μεταστήσας αὐτὸν ἡγείρεν τὸν Δαυὶδ αὐτοῖς εἰς  
[AFTER] HAVING REMOVED HIM, HE RAISED UP - DAVID TO THEM FOR

βασιλέα ᾧ καὶ εἶπεν μαρτυρήσας, *Εὕρον*  
A KING TO WHOM ALSO HE SAID HAVING SPOKEN FAVORABLY, I FOUND

Δαυὶδ τὸν τοῦ Ἰεσσαί, ἀνδρα κατὰ τὴν  
DAVID THE [SON] - OF JESSE, A MAN IN ACCORDANCE WITH THE

καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου.  
HEART OF ME, WHO WILL DO ALL THE WILL OF ME.

**13.23** τούτου ὁ θεὸς ἀπὸ τοῦ σπέρματος κατ'  
4OF THIS ONE, - 5GOD, 1FROM 2THE 3SEED ACCORDING TO

ἐπαγγελίαν ἡγάγεν τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν,  
[THE] PROMISE, BROUGHT - TO ISRAEL A SAVIOR, JESUS,

**13.24** προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς  
HAVING PREVIOUSLY PROCLAIMED JOHN BEFORE [THE] PRESENCE OF THE

εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ  
ENTRANCE OF HIM, A BAPTISM OF REPENTANCE TO ALL THE PEOPLE

Ἰσραὴλ. **13.25** ὥς δὲ ἐπλήρου Ἰωάννης τὸν δρόμον,  
OF ISRAEL. NOW~WHEN WAS COMPLETING JOHN THE COURSE,

ἔλεγεν, τί ἐμεῖς ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγώ.  
HE WAS SAYING, WHAT DO YOU\* SUPPOSE~ME TO BE? 2AM NOT [HE] 1I.

ἀλλ' ἰδοὺ ἔρχεται μετ' ἐμεῖς οὗ οὐκ εἰμὶ ἄξιος τὸ  
BUT BEHOLD HE COMES AFTER ME OF WHOM I AM NOT WORTHY THE

ὑπόδημα τῶν ποδῶν λύσαι.  
SANDAL OF THE FEET TO UNTIE.

**13.26** Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ καὶ  
MEN, BROTHERS, SONS OF [THE] FAMILY OF ABRAHAM AND

οἱ ἐν ὑμῖν φοβούμενοι τὸν θεόν, ἡμῖν ὁ λόγος  
THE ONES AMONG YOU\* FEARING - GOD, TO US THE WORD

τῆς σωτηρίας ταύτης ἔξαπεστάλη. **13.27** οἱ γὰρ  
- OF THIS~SALVATION WAS SENT OUT. FOR~THE ONES

**13:18** text: KJV ASVmg NASB RSV NIV NEB NJBmg NRSV. var. ἐτροποφορήσεν (cared for) [see Deut. 1:31]; ASV NASBmg RSVmg NIVmg NEBmg NJB NRSVmg. **13:22a** Ps. 89:20 **13:22b** 1 Sam. 13:14

<sup>18</sup>For about forty years he put up with<sup>a</sup> them in the wilderness. <sup>19</sup>After he had destroyed seven nations in the land of Canaan, he gave them their land as an inheritance. <sup>20</sup>For about four hundred fifty years. After that he gave them judges until the time of the prophet Samuel. <sup>21</sup>Then they asked for a king; and God gave them Saul son of Kish, a man of the tribe of Benjamin, who reigned for forty years. <sup>22</sup>When he had removed him, he made David their king. In his testimony about him he said, 'I have found David, son of Jesse, to be a man after my heart, who will carry out all my wishes.' <sup>23</sup>Of this man's posterity God has brought to Israel a Savior, Jesus, as he promised; <sup>24</sup>before his coming John had already proclaimed a baptism of repentance to all the people of Israel. <sup>25</sup>And as John was finishing his work, he said, 'What do you suppose that I am? I am not he. No, but one is coming after me; I am not worthy to untie the thong of the sandals' on his feet.'

<sup>26</sup> "My brothers, you descendants of Abraham's family, and others who fear God, to us<sup>p</sup> the message of this salvation has been sent. <sup>27</sup>Because the residents

<sup>a</sup> Other ancient authorities read *cared for*

<sup>o</sup> Gk *untie the sandals*

<sup>p</sup> Other ancient authorities read *you*



of Jerusalem and their leaders did not recognize him or understand the words of the prophets that are read every sabbath, they fulfilled those words by condemning him. <sup>28</sup>Even though they found no cause for a sentence of death, they asked Pilate to have him killed. <sup>29</sup>When they had carried out everything that was written about him, they took him down from the tree and laid him in a tomb. <sup>30</sup>But God raised him from the dead; <sup>31</sup>and for many days he appeared to those who came up with him from Galilee to Jerusalem, and they are now his witnesses to the people. <sup>32</sup>And we bring you the good news that what God promised to our ancestors <sup>33</sup>he has fulfilled for us, their children, by raising Jesus; as also it is written in the second psalm,

‘You are my Son;  
today I have begotten  
you.’

<sup>34</sup>As to his raising him from the dead, no more to return to corruption, he has spoken in this way,

‘I will give you the holy  
promises made to  
David.’

<sup>35</sup>Therefore he has also said in another psalm,

κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν  
DWELLING IN JERUSALEM AND THE RULERS OF THEM

τοῦτον ἀγνοήσαντες καὶ τὰς φωνὰς τῶν προφητῶν τὰς  
NOT HAVING KNOWN-THIS ONE AND THE VOICES OF THE PROPHETS -

κατὰ πᾶν σάββατον ἀναγινωσκομένης κρίναντες  
EVERY SABBATH BEING READ, HAVING JUDGED,

ἐπλήρωσαν, **13.28** καὶ μηδεμίαν αἰτίαν θανάτου  
THEY FULFILLED [THESE WORDS], AND WITHOUT A REASON FOR DEATH

εὐρόντες ᾤκησαντο Πιλάτον ἀναιρεθῆναι αὐτόν.  
HAVING FOUND, THEY ASKED PILATE [THAT] HE-BE DONE AWAY WITH.

**13.29** ὥς δὲ ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ  
AND~WHEN THEY FINISHED ALL THE THINGS ABOUT HIM

γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν  
HAVING BEEN WRITTEN, HAVING TAKEN [HIM] DOWN FROM THE TREE, THEY PUT [HIM]

εἰς μνημεῖον. **13.30** ὁ δὲ θεὸς ἤγειρεν αὐτὸν ἐκ  
INTO A TOMB. - BUT GOD RAISED UP HIM FROM

νεκρῶν, **13.31** ὃς ὤφθη ἐπὶ ἡμέρας πλείους τοῖς  
[THE] DEAD, WHO WAS SEEN OVER MANY~DAYS TO THE ONES

συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς  
HAVING COME UP WITH HIM FROM - GALILEE TO

Ἱερουσαλὴμ, οἵτινες [νῦν] εἰσιν μάρτυρες αὐτοῦ πρὸς  
JERUSALEM, WHO NOW ARE WITNESSES OF HIM TO

τὸν λαόν. **13.32** καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν  
THE PEOPLE. AND WE ARE PREACHING~TO YOU\* THE

πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, **13.33** ὅτι  
<sup>3</sup>TO <sup>4</sup>THE <sup>5</sup>FATHERS <sup>1</sup>PROMISE <sup>2</sup>HAVING COME, THAT

ταῦτα ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις [αὐτῶν]  
THESE THINGS - GOD HAS FULFILLED TO THE CHILDREN OF THEM,

ἡμῖν ἀναστήσας Ἰησοῦν ὥς καὶ ἐν τῷ ψαλμῷ  
TO US, HAVING RAISED JESUS, AS ALSO IN THE <sup>2</sup>PSALM

γέγραπται τῷ δευτέρῳ,<sup>1</sup>  
<sup>3</sup>IT HAS BEEN WRITTEN - <sup>1</sup>SECOND,

Υἱὸς μου εἶ σύ,  
[THE] SON OF ME YOU~ARE,

ἐγὼ σήμερον γεγέννηκά σε.  
TODAY~I HAVE BECOME A FATHER TO YOU.

**13.34** ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν μηκέτι  
AND~THAT HE RAISED HIM FROM [THE] DEAD NO LONGER

μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἶρηκεν  
BEING ABOUT TO RETURN TO DECAY, THUS HE HAS SAID

ὅτι

Δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά.  
I WILL GIVE TO YOU\* THE <sup>2</sup>DECREES <sup>3</sup>OF DAVID - <sup>1</sup>TRUSTWORTHY.

**13.35** διότι καὶ ἐν ἑτέρῳ λέγει,  
THEREFORE ALSO IN ANOTHER [PSALM] HE SAYS,

**13:33a** text: KJV ASV RSV NASB NIV NEB TEV NJBmg NRSV. var. τῷ πρώτῳ ψαλμῷ γεγραπται (in the first psalm it is written): NEBmg NJBmg. var. τοῖς ψαλμοῖς γεγραπται (in the psalms): NJB.  
**13:33b** Ps. 2:7 **13:34** Isa. 55:3 LXX **13:35** Ps. 16:10 LXX

Οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.  
YOU WILL NOT PERMIT THE HOLY ONE OF YOU TO EXPERIENCE DECAY.

**13.36** Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ  
<sup>2</sup>DAVID - <sup>1</sup>FOR, IN HIS OWN GENERATION HAVING SERVED BY THE

τοῦ θεοῦ βουλῇ ἔκοιμήθη καὶ προσετέθη πρὸς τοὺς  
- WILL~OF GOD, FELL ASLEEP AND HE WAS GATHERED TO THE

πατέρας αὐτοῦ καὶ εἶδεν διαφθοράν **13.37** ὃν δὲ  
FATHERS OF HIM AND HE EXPERIENCED DECAY. BUT~WHOM

ὁ θεὸς ἤγειρεν, οὐκ εἶδεν διαφθοράν. **13.38** γνωστὸν  
- GOD RAISED, DID NOT EXPERIENCE DECAY. <sup>3</sup>KNOWN

οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου  
<sup>1</sup>THEREFORE <sup>2</sup>LET IT BE TO YOU\*, MEN, BROTHERS, THAT THROUGH THIS ONE

ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται, [καὶ] ἀπὸ  
TO YOU\* FORGIVENESS OF SINS IS PROCLAIMED, AND FROM

πάντων ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωυσέως  
ALL THINGS OF WHICH YOU\* WERE NOT ABLE BY [THE] LAW OF MOSES

δικαιωθῆναι, **13.39** ἐν τούτῳ πᾶς ὁ πιστεύων  
TO BE JUSTIFIED, BY THIS ONE EVERYONE - BELIEVING

δικαιούται. **13.40** βλέπετε οὖν μὴ ἐπέλθῃ  
IS JUSTIFIED. BE CAREFUL THEN [THAT] MAY NOT COME UPON [YOU\*]

τὸ εἰρημένον ἐν τοῖς προφήταις,  
THE THING HAVING BEEN SPOKEN BY THE - PROPHETS,

**13.41** Ἴδετε, οἱ καταφρονηταί,  
LOOK, - SCOFFERS,

καὶ θαυμάσατε καὶ ἀφανίσθητε,  
AND MARVEL AND PERISH,

ὅτι ἔργον ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν,  
BECAUSE A WORK I~AM WORKING IN THE DAYS OF YOU\*,

ἔργον ὃ οὐ μὴ πιστεύσητε ἑάν  
A WORK WHICH YOU\* MAY BY NO MEANS BELIEVE IF

τις ἐκδιηγῆται ὑμῖν.  
SOMEONE SHOULD TELL YOU\*.

**13.42** Ἐξιόντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ  
AND~GOING OUT THEM, THEY WERE BEGGING FOR THE NEXT

σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα.  
SABBATH TO BE SPOKEN TO THEM - THESE~WORDS.

**13.43** λυθείσης δὲ τῆς συναγωγῆς ἠκολούθησαν  
AND~HAVING BROKEN UP THE GATHERING, <sup>8</sup>FOLLOWED

πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων  
<sup>1</sup>MANY <sup>2</sup>OF THE~ <sup>3</sup>JEWS <sup>4</sup>AND <sup>5</sup>OF THE <sup>6</sup>WORSHIPING

προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρναβᾷ, οἵτινες  
<sup>7</sup>PROSELYTES - PAUL AND - BARNABAS, WHO

προσλαλοῦντες αὐτοῖς ἐπειθον αὐτοὺς προσμένειν  
SPEAKING TO THEM, WERE CONVINCING THEM TO REMAIN

τῇ χάριτι τοῦ θεοῦ.  
IN THE GRACE - OF GOD.

**13:41** Hab. 1:5 LXX

‘You will not let your  
Holy One  
experience  
corruption.’

<sup>36</sup>For David, after he had served the purpose of God in his own generation, died,<sup>9</sup> was laid beside his ancestors, and experienced corruption; <sup>37</sup>but he whom God raised up experienced no corruption. <sup>38</sup>Let it be known to you therefore, my brothers, that through this man forgiveness of sins is proclaimed to you; <sup>39</sup>by this Jesus\* everyone who believes is set free from all those sins\* from which you could not be freed by the law of Moses. <sup>40</sup>Beware, therefore, that what the prophets said does not happen to you:

<sup>41</sup>‘Look, you scoffers!

Be amazed and perish, for in your days I am doing a work, a work that you will never believe, even if someone tells you.’”

<sup>42</sup>As Paul and Barnabas\* were going out, the people urged them to speak about these things again the next sabbath. <sup>43</sup>When the meeting of the synagogue broke up, many Jews and devout converts to Judaism followed Paul and Barnabas, who spoke to them and urged them to continue in the grace of God.

<sup>9</sup> Gk. fell asleep

<sup>1</sup> Gk. this

<sup>5</sup> Gk. all

<sup>1</sup> Gk. they

44 The next sabbath almost the whole city gathered to hear the word of the Lord.<sup>44</sup> But when the Jews saw the crowds, they were filled with jealousy; and blaspheming, they contradicted what was spoken by Paul.<sup>46</sup> Then both Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God should be spoken first to you. Since you reject it and judge yourselves to be unworthy of eternal life, we are now turning to the Gentiles.<sup>47</sup> For so the Lord has commanded us, saying, 'I have set you to be a light for the Gentiles, so that you may bring salvation to the ends of the earth.'"

48 When the Gentiles heard this, they were glad and praised the word of the Lord; and as many as had been destined for eternal life became believers.<sup>49</sup> Thus the word of the Lord spread throughout the region.<sup>50</sup> But the Jews incited the devout women of high standing and the leading men of the city, and stirred up persecution against Paul and Barnabas, and drove them out of their region.<sup>51</sup> So they shook the

<sup>44</sup> Other ancient authorities read *God*

**13.44** Τῇ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν πάντα ἡ  
NOW~ON THE COMING SABBATH NEARLY ALL THE  
πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ κυρίου.  
CITY WAS ASSEMBLED TO HEAR THE WORD OF THE LORD.  
**13.45** ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους  
HAVING SEEN AND THE JEWS THE CROWD,  
ἐπλήσθησαν ζήλου καὶ ἀντέλεγον τοῖς  
THEY WERE FILLED WITH JEALOUSY AND WERE CONTRADICTING THE THINGS  
ὑπὸ Παύλου λαλουμένοις βλασφημοῦντες.  
BY PAUL BEING SPOKEN, BLASPHEMING.  
**13.46** παρρησιασάμενοί τε ὁ Παῦλος καὶ ὁ Βαρναβᾶς  
AND~HAVING SPOKEN BOLDLY - PAUL AND - BARNABAS  
εἶπαν, Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν  
SAID, TO YOU IT WAS NECESSARY FIRST TO BE SPOKEN THE  
λόγον τοῦ θεοῦ· ἐπεὶ δὲ ἀπώθεισθε αὐτὸν καὶ οὐκ  
WORD - OF GOD. SINCE YOU REJECT IT AND NOT  
ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ  
WORTHY DO YOU JUDGE YOURSELVES - OF ETERNAL LIFE. BEHOLD  
στρεφόμεθα εἰς τὰ ἔθνη. **13.47** οὕτως γὰρ ἐντέταλται  
WE ARE TURNING TO THE GENTILES. FOR~THUS HAS COMMANDED  
ἡμῖν ὁ κύριος,  
US THE LORD,  
Τέθεικά σε εἰς φῶς ἐθνῶν  
I HAVE APPOINTED YOU FOR A LIGHT TO [THE] GENTILES [THAT]  
τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς  
- YOU~BE FOR SALVATION UNTO [THE] END OF THE  
γῆς.  
EARTH.  
**13.48** ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ ἐδόξαζον  
NOW~HEARING [THIS], THE GENTILES WERE REJOICING AND WERE GLORIFYING  
τὸν λόγον τοῦ κυρίου καὶ ἐπίστευσαν ὅσοι  
THE WORD OF THE LORD AND AS MANY AS~BELIEVED  
ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον· **13.49** διεφέρετο δὲ  
HAD BEEN APPOINTED TO ETERNAL~LIFE. AND~WAS SPREADING  
ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας.  
THE WORD OF THE LORD THROUGH [THE] ENTIRE - REGION.  
**13.50** οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας  
BUT~THE JEWS AROUSED THE WORSHIPING  
γυναῖκας τὰς εὐσχήμονας καὶ τοὺς πρώτους τῆς  
WOMEN - PROMINENT AND THE LEADING [MEN] OF THE  
πόλεως καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ  
CITY AND THEY INSTIGATED A PERSECUTION AGAINST - PAUL AND  
Βαρναβάν καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων  
BARNABAS AND THEY DROVE OUT THEM FROM THE BOUNDARIES  
αὐτῶν. **13.51** οἱ δὲ ἐκτιναξάμενοι τὸν κοινορτὸν τῶν  
OF THEM. - AND HAVING SHAKEN OFF THE DUST OF THE

**13:47** Isa. 49:6 **13:48** text: KJV ASVmg NASB NIV NEB TEV NJB NRSV. var. τον λογον του θεου (the word of God); ASV RSV NJBmg.

ποδῶν ἐπ' αὐτοὺς ἦλθον εἰς Ἰκόνιον, 13.52 οἷ τε  
 FEET AGAINST THEM THEY CAME TO ICONIUM, AND~THE  
 μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.  
 DISCIPLES WERE BEING FILLED WITH JOY AND [THE] HOLY~SPIRIT.

dust off their feet in protest against them, and went to Iconium. <sup>52</sup>And the disciples were filled with joy and with the Holy Spirit.

## CHAPTER 14

14.1 Ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸ εἰσελθεῖν  
 NOW~IT CAME ABOUT IN ICONIUM [THAT] <sup>3</sup>TOGETHER <sup>2</sup>ENTERED  
 αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ λαλήσαι  
 'THEY INTO THE SYNAGOGUE OF THE JEWS AND TO SPEAK  
 οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ  
 THUS SO THAT TO BELIEVE BOTH~JEWS AND GREEKS A GREAT  
 πλῆθος. 14.2 οἱ δὲ ἀπειθήσαντες Ἰουδαῖοι ἐπήγειραν  
 MULTITUDE. AND~THE JEWS~HAVING DISOBEYED, AROUSED  
 καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν  
 AND MADE ANGRY THE SOULS OF THE GENTILES AGAINST THE  
 ἀδελφῶν. 14.3 ἱκανὸν μὲν οὖν χρόνον διέτριψαν  
 BROTHERS. <sup>3</sup>A LONG - <sup>1</sup>THEREFORE <sup>4</sup>TIME <sup>2</sup>THEY SPENT  
 παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ μαρτυροῦντι [ἐπὶ]  
 SPEAKING BOLDLY FOR THE LORD, - WITNESSING TO  
 τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι σημεῖα καὶ  
 THE WORD OF THE GRACE OF HIM, [AND] GRANTING SIGNS AND  
 τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. 14.4 ἐσχίσθη δὲ  
 WONDERS TO HAPPEN BY THE HANDS OF THEM. AND~WAS DIVIDED  
 τὸ πλῆθος τῆς πόλεως, καὶ οἱ μὲν ἦσαν σὺν τοῖς  
 THE MULTITUDE OF THE CITY, AND SOME WERE WITH THE  
 Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. 14.5 ὥς δὲ  
 JEWS, BUT~OTHERS WITH THE APOSTLES. AND~WHEN  
 ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν  
 CAME AN ATTEMPT <sup>2</sup>THE <sup>3</sup>GENTILES <sup>1</sup>[BY] BOTH AND [THE] JEWS WITH  
 τοῖς ἄρχουσιν αὐτῶν ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς.  
 THE RULERS OF THEM TO MISTREAT AND TO STONE THEM,  
 14.6 συνιδόντες κατέφυγον εἰς τὰς πόλεις  
 HAVING BECOME AWARE [OF THIS] THEY FLED TO THE CITIES  
 τῆς Λυκαονίας Λύστραν καὶ Δέρβην καὶ τὴν  
 - OF LYCAONIA, LYSTRA, AND DERBE AND THE  
 περίχωρον, 14.7 κάκεϊ εὐαγγελιζόμενοι ἦσαν.  
 SURROUNDING COUNTRYSIDE, AND THERE THEY WERE PREACHING THE GOOD NEWS.  
 14.8 Καί τις ἀνὴρ ἀδύνατος ἐν Λύστροις τοῖς  
 AND A CERTAIN MAN <sup>3</sup>WITHOUT STRENGTH <sup>1</sup>IN <sup>2</sup>LYSTRA IN THE(HIS)  
 ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ  
 FEET WAS SITTING, LAME FROM [THE] WOMB OF [THE] MOTHER OF HIM,  
 ὃς οὐδέποτε περιπάτησεν. 14.9 οὗτος ἤκουσεν τοῦ  
 WHO NEVER WALKED. THIS ONE HEARD

The same thing occurred in Iconium, where Paul and Barnabas<sup>9</sup> went into the Jewish synagogue and spoke in such a way that a great number of both Jews and Greeks became believers. <sup>2</sup>But the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brothers. <sup>3</sup>So they remained for a long time, speaking boldly for the Lord, who testified to the word of his grace by granting signs and wonders to be done through them. <sup>4</sup>But the residents of the city were divided; some sided with the Jews, and some with the apostles. <sup>5</sup>And when an attempt was made by both Gentiles and Jews, with their rulers, to mistreat them and to stone them, <sup>6</sup>the apostles<sup>9</sup> learned of it and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding country; <sup>7</sup>and there they continued proclaiming the good news.

8 In Lystra there was a man sitting who could not use his feet and had never walked, for he had been crippled from birth. <sup>9</sup>He listened to

<sup>9</sup>Gk they



Paul as he was speaking. And Paul, looking at him intently and seeing that he had faith to be healed,<sup>10</sup>said in a loud voice, "Stand upright on your feet." And the man<sup>a</sup> sprang up and began to walk.<sup>11</sup>When the crowds saw what Paul had done, they shouted in the Lycaonian language, "The gods have come down to us in human form!"<sup>12</sup>Barnabas they called Zeus, and Paul they called Hermes, because he was the chief speaker.<sup>13</sup>The priest of Zeus, whose temple was just outside the city,<sup>2</sup>brought oxen and garlands to the gates; he and the crowds wanted to offer sacrifice.<sup>14</sup>When the apostles Barnabas and Paul heard of it, they tore their clothes and rushed out into the crowd, shouting,<sup>15</sup>"Friends,<sup>y</sup> why are you doing this? We are mortals just like you, and we bring you good news, that you should turn from these worthless things to the living God, who made the heaven and the earth and the sea and all that is in them.<sup>16</sup>In past generations he allowed all the nations to follow their own ways;<sup>17</sup>yet he has not left himself without a witness in doing good—giving you rains from heaven and fruitful seasons, and filling you with food and your hearts with joy."

<sup>a</sup> Gk he<sup>2</sup> Or The priest of Zeus-Outside-the-City<sup>y</sup> Gk Men

Παύλου λαλοῦντος· ὃς ἀτενίσας αὐτῷ καὶ ἰδὼν  
PAUL SPEAKING; WHO HAVING GAZED AT HIM AND HAVING SEEN  
ὅτι ἔχει πίστιν τοῦ σωθῆναι, **14.10** εἶπεν  
THAT HE HAS FAITH - TO BE RESTORED TO HEALTH, HE SAID  
μεγάλῃ φωνῇ, Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός.  
IN A LOUD VOICE, STAND UP ON THE FEET OF YOU UPRIGHT.  
καὶ ἤλατο καὶ περιεπάτει. **14.11** οἱ τε ὄχλοι  
AND HE JUMPED UP AND WAS WALKING AROUND. AND~THE CROWDS  
ἰδόντες ὃ ἐποίησεν Παῦλος ἐπήραν τὴν φωνὴν αὐτῶν  
HAVING SEEN WHAT PAUL~DID RAISED UP THE VOICE OF THEM  
Λυκαονιστὶ λέγοντες, Οἱ θεοὶ ὁμοιωθέντες  
IN THE LYCAONIAN [DIALECT] SAYING, THE GODS, HAVING BEEN MADE LIKE  
ἀνθρώποις κατέβησαν πρὸς ἡμᾶς, **14.12** ἐκάλουν τε  
MEN, CAME DOWN TO US, AND~THEY WERE CALLING  
τὸν Βαρναβᾶν Δία, τὸν δὲ Παῦλον Ἑρμῆν, ἐπειδὴ  
- BARNABAS, ZEUS, - AND PAUL, HERMES, SINCE  
αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. **14.13** ὁ τε ἱερεὺς  
HE WAS THE ONE LEADING THE SPEECH. AND~THE PRIEST  
τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως ταύρους καὶ  
- OF ZEUS - BEING OUTSIDE THE CITY, BULLS AND  
στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας σὺν τοῖς  
FLOWER WREATHS TO THE GATES HAVING BROUGHT, WITH THE  
ὄχλοις ἤθελεν θύειν. **14.14** ἀκούσαντες δὲ οἱ  
CROWDS WAS WANTING TO OFFER A SACRIFICE. BUT~HAVING HEARD [THIS], THE  
ἀπόστολοι Βαρναβᾶς καὶ Παῦλος διαρρήξαντες τὰ  
APOSTLES, BARNABAS AND PAUL, HAVING TORN THE  
ἱμάτια αὐτῶν ἐξεπήδησαν εἰς τὸν ὄχλον κρᾶζοντες  
GARMENTS OF THEM, RUSHED OUT INTO THE CROWD CRYING OUT  
**14.15** καὶ λέγοντες, Ἄνδρες, τί ταῦτα ποιεῖτε;  
AND SAYING, MEN, WHY ARE YOU DOING~THESE THINGS?  
καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι  
WE~ALSO <sup>3</sup>OF THE SAME NATURE [AS] <sup>1</sup>ARE <sup>4</sup>YOU <sup>2</sup>MEN  
εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων  
PREACHING TO YOU<sup>2</sup> FROM THESE - WORTHLESS [THINGS]  
ἐπιστρέφειν ἐπὶ θεὸν ζῶντα, ὃς ἐποίησεν τὸν οὐρανὸν  
TO TURN TO [THE] LIVING~GOD, WHO MADE THE HEAVEN  
καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν  
AND THE EARTH AND THE SEA AND ALL THE THINGS IN  
αὐτοῖς· **14.16** ὃς ἐν ταῖς παρῳχημέναις γενεαῖς εἴασεν  
THEM; WHO IN THE GENERATIONS~HAVING PASSED BY ALLOWED  
πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν·  
ALL THE NATIONS TO GO THE WAYS OF THEM.  
**14.17** καίτοι οὐκ ἀμάρτυρον αὐτὸν ἀφήκεν ἀγαθοουργῶν,  
AND YET NOT WITHOUT WITNESS DID HE LEAVE~HIMSELF DOING GOOD,  
οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους,  
FROM HEAVEN TO YOU<sup>2</sup> GIVING~RAINS AND SEASONS OF BEARING FRUIT,  
ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ὑμῶν.  
FILLING WITH FOOD AND WITH JOY THE HEARTS OF YOU<sup>2</sup>.

**14.18** καὶ ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς  
AND THESE THINGS SAYING, WITH DIFFICULTY THEY RESTRAINED THE  
ὄχλους τοῦ μὴ θύειν αὐτοῖς.  
CROWDS - NOT TO OFFER SACRIFICE TO THEM.

**14.19** Ἐπήλθαν δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου  
AND~CAME FROM ANTIOCH AND ICONIUM  
Ἰουδαῖοι καὶ πείσαντες τοὺς ὄχλους καὶ λιθάσαντες  
JEWS, AND HAVING WON OVER THE CROWDS AND HAVING STONED  
τὸν Παῦλον ἔσυρον ἔξω τῆς πόλεως  
- PAUL, THEY WERE DRAGGING [HIM] OUTSIDE THE CITY,  
νομίζοντες αὐτὸν τεθνηκέναι. **14.20** κυκλωσάντων  
THINKING HIM TO HAVE DIED. <sup>4</sup>HAVING SURROUNDED  
δὲ τῶν μαθητῶν αὐτὸν ἀναστὰς εἰσῆλθεν εἰς τὴν  
<sup>1</sup>AND [AFTER] <sup>2</sup>THE <sup>3</sup>DISCIPLES HIM, HAVING ARISEN, HE ENTERED INTO THE  
πόλιν. καὶ τῇ ἐπαύριον ἔξηλθεν σὺν τῷ Βαρναβᾶ  
CITY. AND ON THE NEXT DAY HE WENT OUT WITH - BARNABAS  
εἰς Δέρβην.  
TO DERBE.

**14.21** Εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην καὶ  
AND~HAVING PREACHED THE GOOD NEWS [IN] - THAT~CITY AND  
μαθητεύσαντες ἱκανοὺς ὑπέστρεψαν εἰς τὴν Λύστραν  
HAVING MADE DISCIPLES MANY, THEY RETURNED TO - LYSTRA  
καὶ εἰς Ἰκόνιον καὶ εἰς Ἀντιόχειαν **14.22** ἐπιστηρίζοντες  
AND TO ICONIUM AND TO ANTIOCH, STRENGTHENING  
τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ  
THE SOULS OF THE DISCIPLES, ENCOURAGING [THEM] TO REMAIN IN THE  
πίστει καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ  
FAITH AND THAT THROUGH MANY TRIBULATIONS IT IS NECESSARY  
ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.  
[FOR] US TO ENTER INTO THE KINGDOM - OF GOD.  
**14.23** χειροτονήσαντες δὲ αὐτοῖς κατ' ἐκκλησίαν  
AND~HAVING ELECTED FOR THEM IN EVERY CHURCH

πρεσβυτέρους, προσευξάμενοι μετὰ νηστειῶν παρέθεντο  
ELDERS, HAVING PRAYED WITH FASTINGS, THEY COMMENDED  
αὐτοὺς τῷ κυρίῳ εἰς ὃν πεπιστεύκεισαν. **14.24** καὶ  
THEM TO THE LORD IN WHOM THEY HAD BELIEVED. AND  
διελθόντες τὴν Πισιδίαν ἦλθον εἰς τὴν Παμφυλίαν  
HAVING GONE THROUGH - PISIDIA, THEY CAME TO - PAMPHYLIA  
**14.25** καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον κατέβησαν  
AND HAVING SPOKEN IN PERGA - THE WORD, THEY WENT DOWN  
εἰς Ἀττάλειαν **14.26** ἀπέπλευσαν ἀπὸ ἐκεῖθεν εἰς  
TO ATTALIA AND FROM THERE THEY SAILED AWAY TO  
Ἀντιόχειαν, ὅθεν ἦσαν παραδοδομένοι τῇ χάριτι  
ANTIOCH, FROM WHICH THEY HAD BEEN COMMENDED TO THE GRACE  
τοῦ θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.  
- OF GOD TO THE WORK WHICH THEY FINISHED.  
**14.27** παραγενόμενοι δὲ καὶ συναγαγόντες τὴν  
AND~HAVING COME AND HAVING ASSEMBLED THE

<sup>18</sup>Even with these words, they scarcely restrained the crowds from offering sacrifice to them.

<sup>19</sup>But Jews came there from Antioch and Iconium and won over the crowds. Then they stoned Paul and dragged him out of the city, supposing that he was dead. <sup>20</sup>But when the disciples surrounded him, he got up and went into the city. The next day he went on with Barnabas to Derbe.

<sup>21</sup>After they had proclaimed the good news to that city and had made many disciples, they returned to Lystra, then on to Iconium and Antioch. <sup>22</sup>There they strengthened the souls of the disciples and encouraged them to continue in the faith, saying, "It is through many persecutions that we must enter the kingdom of God." <sup>23</sup>And after they had appointed elders for them in each church, with prayer and fasting they entrusted them to the Lord in whom they had come to believe.

<sup>24</sup>Then they passed through Pisidia and came to Pamphylia. <sup>25</sup>When they had spoken the word in Perga, they went down to Attalia. <sup>26</sup>From there they sailed back to Antioch, where they had been commended to the grace of God for the work<sup>2</sup> that they had completed. <sup>27</sup>When they arrived, they called the

<sup>2</sup>Or committed in the grace of God to the work

church together and related all that God had done with them, and how he had opened a door of faith for the Gentiles.<sup>28</sup> And they stayed there with the disciples for some time.

ἐκκλησίαν ἀνήγγελλον ὅσα ἐποίησεν ὁ θεὸς μετ'  
CHURCH THEY WERE REPORTING WHAT THINGS DID - GOD WITH

αὐτῶν καὶ ὅτι ἤνοιξεν τοῖς ἔθνεσιν θύραν πίστεως.  
THEM AND THAT HE OPENED FOR THE GENTILES A DOOR OF FAITH.

**14.28** διέτριβον δὲ χρόνον οὐκ ὀλίγον σὺν τοῖς  
AND~THEY WERE SPENDING TIME NOT A LITTLE WITH THE

μαθηταῖς.  
DISCIPLES.

# CHAPTER 15

Then certain individuals came down from Judea and were teaching the brothers, "Unless you are circumcised according to the custom of Moses, you cannot be saved."<sup>2</sup> And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to discuss this question with the apostles and the elders.<sup>3</sup> So they were sent on their way by the church, and as they passed through both Phoenicia and Samaria, they reported the conversion of the Gentiles, and brought great joy to all the believers.<sup>4</sup> When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they reported all that God had done with them.<sup>5</sup> But some believers who belonged to the sect of the Pharisees stood up and said, "It is necessary for them to be circumcised

<sup>a</sup> Gk. brothers

**15.1** Καί τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας  
AND SOME HAVING COME DOWN FROM - JUDEA

ἐδίδασκον τοὺς ἀδελφοὺς ὅτι Ἐὰν μὴ περιτμηθῇτε  
WERE TEACHING THE BROTHERS - IF YOU\* ARE NOT CIRCUMCISED

τῷ ἔθει τῷ Μωϋσέως, οὐ δύνασθε σωθῆναι.  
BY THE CUSTOM - OF MOSES, YOU\* ARE NOT ABLE TO BE SAVED.

**15.2** γενομένης δὲ στάσεως καὶ ζητήσεως οὐκ  
NOW~HAVING HAPPENED A DISPUTE AND A DEBATE [OF] NO

ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρναβᾶ πρὸς αὐτοὺς,  
LITTLE [PROPORTION] - BY PAUL AND - BARNABAS WITH THEM,

ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρναβάν καὶ  
THEY APPOINTED TO GO UP PAUL AND BARNABAS AND

τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ  
SOME OTHERS FROM THEM TO THE APOSTLES AND

πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ  
ELDERS IN JERUSALEM CONCERNING -

ζητήματος τούτου. **15.3** Οἱ μὲν οὖν προπεμφθέντες  
THIS~ISSUE. - - THEN HAVING BEEN SENT ON THEIR WAY

ὑπὸ τῆς ἐκκλησίας διήρχοντο τὴν τε Φοινίκην  
BY THE CHURCH, THEY WERE PASSING THROUGH - BOTH PHOENICIA

καὶ Σαμάρειαν ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν  
AND SAMARIA TELLING IN DETAIL THE CONVERSION OF THE

ἐθνῶν καὶ ἐποίουν χαρὰν μεγάλην πᾶσιν τοῖς  
GENTILES AND THEY WERE BRINGING GREAT~JOY TO ALL THE

ἀδελφοῖς. **15.4** παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ  
BROTHERS. AND~HAVING COME TO JERUSALEM,

παρεδέχθησαν ἀπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων  
THEY WERE RECEIVED BY THE CHURCH AND THE APOSTLES

καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ θεὸς  
AND THE ELDERS, AND~THEY REPORTED WHAT THINGS - GOD

ἐποίησεν μετ' αὐτῶν. **15.5** ἐξανέστησαν δὲ τινες  
DID WITH THEM. BUT~ROSE UP SOME

τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων  
OF THE ONES FROM THE SECT OF THE PHARISEES

πεπιστευκότες λέγοντες ὅτι δεῖ περιτέμνειν  
HAVING BELIEVED SAYING THAT IT IS NECESSARY TO~CIRCUMCISE



αὐτοὺς παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως.  
THEM AND~TO COMMAND (THEM) TO KEEP THE LAW OF MOSES.

**15.6** Συνήχθησάν τε οἱ ἀπόστολοι καὶ οἱ  
AND~WERE GATHERED TOGETHER THE APOSTLES AND THE

πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου.  
ELDERS TO SEE ABOUT - THIS-MATTER.

**15.7** πολλῆς δὲ ζητήσεως γενομένης ἀναστὰς Πέτρος  
AND (AFTER)~MUCH DISCUSSION HAVING TAKEN PLACE, HAVING ARISEN, PETER

εἶπεν πρὸς αὐτούς, Ἕνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε  
SAID TO THEM, MEN, BROTHERS, YOU<sup>9</sup> KNOW

ὅτι ἀφ' ἡμερῶν ἀρχαίων ἐν ὑμῖν ἐξελέξατο ὁ θεὸς  
THAT FROM DAYS OF OLD AMONG YOU<sup>9</sup> <sup>2</sup>CHOSE - <sup>1</sup>GOD

διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον  
THROUGH THE MOUTH OF ME TO HEAR THE GENTILES THE WORD

τοῦ εὐαγγελίου καὶ πιστεῦσαι. **15.8** καὶ ὁ  
OF THE GOOD NEWS AND TO BELIEVE. AND THE

καρδιογνώστης θεὸς ἐμαρτύρησεν αὐτοῖς δοὺς  
KNOWER OF HEARTS, GOD, BORE WITNESS TO THEM HAVING GIVEN

τὸ πνεῦμα τὸ ἅγιον καθὼς καὶ ἡμῖν **15.9** καὶ  
THE <sup>2</sup>SPIRIT - <sup>1</sup>HOLY JUST AS ALSO TO US, AND

οὕθεν διέκρινεν μεταξύ ἡμῶν τε καὶ αὐτῶν τῇ πίστει  
HE DIFFERENTIATED~NOTHING BETWEEN BOTH~US AND THEM, - BY FAITH

καθαρίσας τὰς καρδίας αὐτῶν. **15.10** νῦν οὖν τί  
HAVING CLEANSED THE HEARTS OF THEM. THEREFORE~NOW WHY

πειράζετε τὸν θεὸν ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον  
ARE YOU<sup>9</sup> TESTING - GOD TO LAY A YOKE UPON THE NECK

τῶν μαθητῶν ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς  
OF THE DISCIPLES WHICH NEITHER THE FATHERS OF US NOR WE

ἰσχύσαμεν βαστάσαι; **15.11** ἀλλὰ διὰ τῆς χάριτος τοῦ  
WERE ABLE TO BEAR? BUT BY THE GRACE OF THE

κυρίου Ἰησοῦ πιστεύομεν σωθῆναι καθ' ὃν τρόπον  
LORD JESUS WE BELIEVE TO BE SAVED IN THE SAME WAY AS

καὶ ἐκεῖνοι.  
THOSE ALSO.

**15.12** Ἐσίγησεν δὲ πᾶν τὸ πλῆθος καὶ ἤκουον  
AND~WAS SILENT ALL THE MULTITUDE, AND THEY WERE LISTENING

Βαρναβᾶ καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ  
TO BARNABAS AND PAUL DESCRIBING WHAT <sup>5</sup>DID -

θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν δι'  
<sup>4</sup>GOD <sup>1</sup>SIGNS <sup>2</sup>AND <sup>3</sup>WONDERS AMONG THE GENTILES THROUGH

αὐτῶν. **15.13** Μετὰ δὲ τὸ σιγήσαι αὐτοὺς  
THEM. AND~AFTER - THEY~KEPT SILENT,

ἀπεκρίθη Ἰάκωβος λέγων, Ἕνδρες ἀδελφοί, ἀκούσατέ  
JAMES~ANSWERED, SAYING, MEN, BROTHERS, LISTEN

μου. **15.14** Συμεὼν ἐξηγήσατο καθὼς πρῶτον ὁ θεὸς  
TO ME. SIMON EXPLAINED HOW <sup>2</sup>FIRST - <sup>1</sup>GOD

ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν τῷ ὀνόματι  
CONCERNED HIMSELF TO RECEIVE FROM (THE) GENTILES, A PEOPLE FOR THE NAME

and ordered to keep the law of Moses."

6 The apostles and the elders met together to consider this matter. <sup>7</sup>After there had been much debate, Peter stood up and said to them, "My brothers,<sup>b</sup> you know that in the early days God made a choice among you, that I should be the one through whom the Gentiles would hear the message of the good news and become believers. <sup>8</sup>And God, who knows the human heart, testified to them by giving them the Holy Spirit, just as he did to us: <sup>9</sup>and in cleansing their hearts by faith he has made no distinction between them and us. <sup>10</sup>Now therefore why are you putting God to the test by placing on the neck of the disciples a yoke that neither our ancestors nor we have been able to bear? <sup>11</sup>On the contrary, we believe that we will be saved through the grace of the Lord Jesus, just as they will."

12 The whole assembly kept silence, and listened to Barnabas and Paul as they told of all the signs and wonders that God had done through them among the Gentiles. <sup>13</sup>After they finished speaking, James replied, "My brothers,<sup>b</sup> listen to me. <sup>14</sup>Simeon has related how God first looked favorably on the Gentiles, to take from among them a people for his name.

<sup>b</sup>Gk. Men, brothers



<sup>15</sup>This agrees with the words of the prophets, as it is written,

<sup>16</sup>‘After this I will return, and I will rebuild the dwelling of David, which has fallen; from its ruins I will rebuild it, and I will set it up,

<sup>17</sup>so that all other peoples may seek the Lord—

even all the Gentiles over whom my name has been called.

Thus says the Lord, who has been making these things

<sup>18</sup>known from long ago.<sup>1c</sup>

<sup>19</sup>Therefore I have reached the decision that we should not trouble those Gentiles who are turning to God, <sup>20</sup>but we should write to them to abstain only from things polluted by idols and from fornication and from whatever has been strangled<sup>d</sup> and from blood.

<sup>21</sup>For in every city, for generations past, Moses has had those who proclaim him, for he has been read aloud every sabbath in the synagogues.”

22 Then the apostles and

<sup>c</sup> Other ancient authorities read *things*.

<sup>18</sup> Known to God from of old are all his works.<sup>1</sup>

<sup>d</sup> Other ancient authorities lack and from whatever has been strangled

αὐτοῦ. 15.15 καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν  
OF HIM. AND WITH THIS IS IN AGREEMENT THE WORDS OF THE

προφητῶν καθὼς γέγραπται,  
PROPHETS, JUST AS IT HAS BEEN WRITTEN,

15.16 Μετὰ ταῦτα ἀναστρέψω  
AFTER THESE THINGS I WILL RETURN

καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ τὴν  
AND I WILL REBUILD THE TENT OF DAVID THE ONE

πεπτωκυῖαν  
HAVING FALLEN

καὶ τὰ κατεσκαμμένα αὐτῆς  
AND THE THINGS HAVING BEEN TORN DOWN OF IT

ἀνοικοδομήσω  
I WILL REBUILD

καὶ ἀνορθώσω αὐτήν,  
AND I WILL RESTORE IT,

15.17 ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν  
SO THAT <sup>4</sup>MIGHT SEEK OUT <sup>1</sup>THE ONES <sup>2</sup>REMAINING -

ἀνθρώπων τὸν κύριον  
<sup>3</sup>OF MEN, THE LORD

καὶ πάντα τὰ ἔθνη ἐφ’ οὓς ἐπικέκληται  
AND ALL THE GENTILES, UPON WHOM HAS BEEN INVOKED

τὸ ὄνομά μου ἐπ’ αὐτούς,  
THE NAME OF ME OVER THEM,

λέγει κύριος ποιῶν ταῦτα  
SAYS [THE] LORD DOING THESE THINGS

15.18 γνωστὰ ἀπ’ αἰῶνος.  
KNOWN FROM [THE] AGES.

15.19 διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ  
THEREFORE, I DECIDE NOT TO TROUBLE THE ONES FROM

τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν θεόν, 15.20 ἀλλὰ  
THE GENTILES TURNING TO - GOD, BUT

ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι τῶν ἀλισγημάτων  
TO WRITE TO THEM - TO KEEP AWAY FROM THE POLLUTION

τῶν εἰδώλων καὶ τῆς πορνείας καὶ τοῦ  
- OF IDOLS AND - OF SEXUAL IMMORALITY AND OF THE THING

πνικτοῦ καὶ τοῦ αἵματος. 15.21 Μωϋσῆς γὰρ ἐκ  
STRANGLED AND - OF BLOOD. FOR-MOSES, FROM

γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν  
ANCIENT-GENERATIONS IN EVERY CITY <sup>2</sup>THE ONES <sup>3</sup>PREACHING <sup>4</sup>HIM

ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον  
<sup>1</sup>HAS IN THE SYNAGOGUES ON EVERY SABBATH

ἀναγινωσκόμενος.  
BEING READ.

15.22 Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς  
THEN IT SEEMED [GOOD] TO THE APOSTLES AND THE

πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ ἐκλεξαμένους  
ELDERS WITH [THE] ENTIRE - CHURCH, HAVING CHOSEN

ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ  
MEN FROM THEM TO SEND TO ANTIOCH WITH -

Παύλῳ καὶ Βαρναβᾷ, Ἰούδαν τὸν καλούμενον  
PAUL AND BARNABAS, JUDAS, THE ONE BEING CALLED

Βαρσαββᾶν καὶ Σιλᾶν, ἄνδρας ἡγουμένους ἐν τοῖς  
BARSABBAS AND SILAS, LEADING~MEN AMONG THE

ἀδελφοῖς, **15.23** γράψαντες διὰ χειρὸς αὐτῶν, Οἱ  
BROTHERS, HAVING WRITTEN WITH [THE] HAND OF THEM, THE

ἀπόστολοι καὶ οἱ πρεσβύτεροι ἀδελφοὶ τοῖς κατὰ  
APOSTLES AND THE ELDERS, BROTHERS, TO THE <sup>2</sup>THROUGHOUT

τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς  
- <sup>3</sup>ANTIOCH <sup>4</sup>AND <sup>5</sup>SYRIA <sup>6</sup>AND <sup>7</sup>CILICIA <sup>1</sup>BROTHERS,

τοῖς ἐξ ἐθνῶν χαίρειν. **15.24** Ἐπειδὴ ἤκουσαμεν  
THE ONES OF [THE] GENTILES, GREETINGS. SINCE WE HEARD

ὅτι τινὲς ἐξ ἡμῶν [ἐξελθόντες] ἐτάραξαν ὑμᾶς λόγοις,  
THAT SOME FROM US HAVING COME OUT COMMANDED YOU\* WITH WORDS,

ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν οἷς οὐ διεστείλαμεθα,  
UNSETTLING THE SOULS OF YOU\* TO WHOM WE DID NOT GIVE ORDERS,

**15.25** ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν  
IT SEEMED [GOOD] TO US HAVING BECOME OF ONE MIND

ἐκλεξαμένοις ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν τοῖς  
HAVING CHOSEN MEN TO SEND TO YOU\* WITH THE

ἀγαπητοῖς ἡμῶν Βαρναβᾶ καὶ Παύλῳ, **15.26** ἀνθρώποις  
BELOVED OF US, BARNABAS AND PAUL, MEN

παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ  
HAVING HANDED OVER THE LIVES OF THEM FOR THE NAME OF THE

κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. **15.27** ἀπεστάλκαμεν οὖν  
LORD OF US, JESUS CHRIST. THEREFORE~WE HAVE SENT

Ἰούδαν καὶ Σιλᾶν καὶ αὐτοὺς διὰ λόγου  
JUDAS AND SILAS AND THEY, BY WORD [OF MOUTH]

ἀπαγγέλλοντας τὰ αὐτά. **15.28** ἔδοξεν γὰρ τῷ  
REPORTING THE SAME THINGS. FOR~IT SEEMED [GOOD] TO THE

πνεύματι τῷ ἁγίῳ καὶ ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι  
<sup>2</sup>SPIRIT - <sup>1</sup>HOLY AND TO US NO MORE <sup>2</sup>TO LAY UPON

ὑμῖν βάρος πλὴν τούτων τῶν ἐπ'ἀνάγκης,  
<sup>3</sup>YOU\* <sup>1</sup>BURDEN EXCEPT THESE, THE NECESSARY THINGS,

**15.29** ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ  
TO KEEP AWAY FROM MEAT SACRIFICED TO IDOLS AND BLOOD AND

πνικτῶν καὶ πορνείας, ἐξ ὧν διατηροῦντες  
STRANGLED THINGS AND SEXUAL IMMORALITY, FROM WHICH KEEPING

ἑαυτοὺς εὖ πράξετε. Ἐρρωσθε.  
YOURSELVES YOU\* WILL DO~WELL. GOOD~BYE.

**15.30** Οἱ μὲν οὖν ἀπολυθέντες κατήλθον εἰς  
- - THEREFORE HAVING BEEN DISMISSED, THEY WENT DOWN TO

Ἀντιόχειαν, καὶ συναγαγόντες τὸ πλῆθος ἐπέδωκαν  
ANTIOCH, AND HAVING GATHERED TOGETHER THE MULTITUDE THEY DELIVERED

the elders, with the consent of the whole church, decided to choose men from among their members<sup>c</sup> and to send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leaders among the brothers,<sup>23</sup> with the following letter: "The brothers, both the apostles and the elders, to the believers<sup>d</sup> of Gentile origin in Antioch and Syria and Cilicia, greetings.<sup>24</sup> Since we have heard that certain persons who have gone out from us, though with no instructions from us, have said things to disturb you and have unsettled your minds,<sup>e</sup> <sup>25</sup> we have decided unanimously to choose representatives<sup>f</sup> and send them to you, along with our beloved Barnabas and Paul,<sup>26</sup> who have risked their lives for the sake of our Lord Jesus Christ. <sup>27</sup> We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth. <sup>28</sup> For it has seemed good to the Holy Spirit and to us to impose on you no further burden than these essentials: <sup>29</sup> that you abstain from what has been sacrificed to idols and from blood and from what is strangled<sup>g</sup> and from fornication. If you keep yourselves from these, you will do well. Farewell."

<sup>30</sup> So they were sent off and went down to Antioch. When they gathered the congregation together, they

<sup>c</sup> Gk. from among them

<sup>f</sup> Gk. brothers

<sup>g</sup> Other ancient authorities add saying, "You must be circumcised and keep the law."

<sup>h</sup> Gk. men

<sup>i</sup> Other ancient authorities lack and from what is strangled

delivered the letter. <sup>31</sup>When its members/ read it, they rejoiced at the exhortation.

<sup>32</sup>Judas and Silas, who were themselves prophets, said much to encourage and strengthen the believers.<sup>k</sup> <sup>33</sup>After they had been there for some time, they were sent off in peace by the believers<sup>k</sup> to those who had sent them.<sup>l,35</sup> But Paul and Barnabas remained in Antioch, and there, with many others, they taught and proclaimed the word of the Lord.

<sup>36</sup>After some days Paul said to Barnabas, "Come, let us return and visit the believers<sup>k</sup> in every city where we proclaimed the word of the Lord and see how they are doing."

<sup>37</sup>Barnabas wanted to take with them John called Mark.

<sup>38</sup>But Paul decided not to take with them one who had deserted them in Pamphylia and had not accompanied them in the work. <sup>39</sup>The disagreement became so sharp that they parted company; Barnabas took Mark with him and sailed away to Cyprus. <sup>40</sup>But Paul chose Silas and set out, the believers<sup>k</sup> commending him to the grace of the Lord.

<sup>41</sup>He went through

<sup>j</sup>Gk. When they

<sup>k</sup>Gk. brothers

<sup>l</sup>Other ancient authorities add verse

34, But it seemed good to Silas to remain there.

τὴν ἐπιστολήν. **15.31** ἀναγνόντες δὲ ἐχάρησαν ἐπὶ τῇ  
THE LETTER. AND~HAVING READ [IT], THEY REJOICED AT THE

παρακλήσει. **15.32** Ἰούδας τε καὶ Σιλᾶς καὶ αὐτοὶ  
EXHORTATION. BOTH~JUDAS AND SILAS, ALSO THEMSELVES

προφῆται ὄντες διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς  
BEING~PROPHETS, WITH MANY~WORDS COMFORTED THE

ἀδελφούς καὶ ἐπεστήριξαν, **15.33** ποιήσαντες δὲ χρόνον  
BROTHERS AND STRENGTHENED [THEM], AND~HAVING SPENT TIME,

ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς  
THEY WERE DISMISSED WITH PEACE FROM THE BROTHERS TO THE ONES

ἀποστείλαντας αὐτούς.<sup>τ</sup> **15.35** Παῦλος δὲ καὶ Βαρναβᾶς  
HAVING SENT THEM. AND~PAUL AND BARNABAS

διέτριβον ἐν Ἀντιοχείᾳ διδάσκοντες καὶ  
WERE STAYING IN ANTIOCH TEACHING AND

εὐαγγελιζόμενοι μετὰ καὶ ἑτέρων πολλῶν τὸν λόγον  
PREACHING WITH ALSO MANY~OTHERS THE WORD

τοῦ κυρίου.  
OF THE LORD.

**15.36** Μετὰ δέ τινας ἡμέρας εἶπεν πρὸς Βαρναβᾶν  
AND~AFTER SOME DAYS, SAID TO BARNABAS

Παῦλος, Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς  
PAUL, HAVING RETURNED THEN LET US VISIT THE

ἀδελφούς κατὰ πόλιν πᾶσαν ἐν αἷς κατηγγείλαμεν  
BROTHERS THROUGHOUT EVERY~CITY IN WHICH WE PROCLAIMED

τὸν λόγον τοῦ κυρίου πῶς ἔχουσιν.  
THE WORD OF THE LORD [TO SEE] HOW THEY ARE.

**15.37** Βαρναβᾶς δὲ ἐβούλετο συμπαραλαβεῖν καὶ τὸν  
AND~BARNABAS WAS DECIDING TO TAKE ALONG ALSO -

Ἰωάννην τὸν καλούμενον Μᾶρκον· **15.38** Παῦλος δὲ  
JOHN, THE ONE BEING CALLED MARK. BUT~PAUL

ἤξιου, τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας  
WAS INSISTING, THE ONE HAVING WITHDRAWN FROM THEM FROM PAMPHYLIA

καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον μὴ  
AND NOT HAVING GONE WITH THEM TO THE WORK NOT

συμπαραλαμβάνειν τοῦτον. **15.39** ἐγένετο δὲ  
TO TAKE ALONG THIS ONE. AND~THERE WAS

παροξυσμός ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ'  
A SHARP DISAGREEMENT SO THAT THEY~WERE SEPARATED FROM

ἀλλήλων, τὸν τε Βαρναβᾶν παραλαβόντα τὸν Μᾶρκον  
ONE ANOTHER, - AND BARNABAS HAVING TAKEN - MARK,

ἐκπλεῦσαι εἰς Κύπρον, **15.40** Παῦλος δὲ ἐπιλεξάμενος  
TO SAIL AWAY TO CYPRUS, AND~PAUL HAVING CHOSEN

Σιλᾶν ἐξῆλθεν παραδοθεὶς τῇ χάριτι τοῦ κυρίου  
SILAS DEPARTED, HAVING BEEN COMMENDED TO THE GRACE OF THE LORD

ὑπὸ τῶν ἀδελφῶν. **15.41** διήρχετο δὲ τὴν  
BY THE BROTHERS. AND~THEY WERE TRAVELING THROUGH -

**15:33** text: ASV RSV NASB NIV NEB TEV NJB NRSV. add v. 34 εδοξε δε τω Σιλα επιμειναι αυτου (But it seemed good to Silas to remain there): KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg.

Συρίαν καὶ [τὴν] Κιλικίαν ἐπιστηρίζων τὰς  
 SYRIA AND - CILICIA STRENGTHENING THE  
 ἐκκλησίας.  
 CHURCHES.

Syria and Cilicia, strength-  
 ening the churches.

*2nd Voyage*

## CHAPTER 16

16.1 Κατήντησεν δὲ [καὶ] εἰς Δέρβην καὶ εἰς  
 AND~HE ARRIVED ALSO IN DERBE AND IN

Λύστραν. καὶ ἰδοὺ μαθητὴς τις ἦν ἐκεῖ ὀνόματι  
 LYSTRA. AND BEHOLD A CERTAIN~DISCIPLE WAS THERE BY NAME

Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας πιστῆς,  
 TIMOTHY, [THE] SON <sup>3</sup>WOMAN <sup>2</sup>JEWISH <sup>1</sup>OF A FAITHFUL,

πατρὸς δὲ Ἑλλήνος, 16.2 ὃς ἐμαρτυρεῖτο ὑπὸ  
 BUT~[WHOSE] FATHER [WAS] GREEK, WHO WAS WELL SPOKEN OF BY

τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. 16.3 τοῦτον  
 THE <sup>2</sup>IN <sup>3</sup>LYSTRA <sup>4</sup>AND <sup>5</sup>ICONIUM <sup>1</sup>BROTHERS. <sup>3</sup>THIS ONE

ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ  
<sup>2</sup>WANTED - <sup>1</sup>PAUL WITH HIM TO GO OUT, AND

λαβὼν περιέτεμεν αὐτὸν διὰ τοὺς Ἰουδαίους  
 HAVING TAKEN [HIM], HE CIRCUMCISED HIM BECAUSE OF THE JEWS

τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ἥδειςαν γὰρ  
 - BEING IN - THOSE~PLACES. FOR~HAD KNOWN

ἅπαντες ὅτι Ἕλλην ὁ πατὴρ αὐτοῦ ὑπῆρχεν.  
 EVERYONE THAT GREEK THE FATHER OF HIM WAS.

16.4 ὥς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδοσαν  
 AND~AS THEY WERE TRAVELING THROUGH THE CITIES, THEY WERE PASSING ON

αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ  
 TO THEM TO KEEP THE COMMANDMENTS - HAVING BEEN DECIDED BY

τῶν ἀποστόλων καὶ πρεσβυτέρων τῶν ἐν Ἱεροσολύμοις.  
 THE APOSTLES AND ELDERS - IN JERUSALEM.

16.5 αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πίστει καὶ  
 THE - CHURCHES~THEREFORE WERE GROWING IN THE FAITH AND

ἐπερίσσευν τῷ ἀριθμῷ καθ' ἡμέραν.  
 WERE INCREASING - IN NUMBER DAILY.

16.6 Διήλθον δὲ τὴν Φρυγίαν καὶ Γαλατικὴν  
 AND~THEY TRAVELED THROUGH THE PHRYGIAN AND GALATIAN

χώραν κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος  
 COUNTRY HAVING BEEN PREVENTED BY THE HOLY SPIRIT

λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ· 16.7 ἐλθόντες δὲ  
 TO SPEAK THE WORD IN - ASIA. AND~HAVING COME

κατὰ τὴν Μυσίαν ἐπείραζον εἰς τὴν Βιθυνίαν  
 TO - MYSIA, THEY WERE TRYING TOWARD - BITHYNIA

πορευθῆναι, καὶ οὐκ εἴασεν αὐτοὺς τὸ πνεῦμα Ἰησοῦ·  
 TO GO, AND DID NOT PERMIT THEM THE SPIRIT OF JESUS.

16.8 παρελθόντες δὲ τὴν Μυσίαν κατέβησαν εἰς  
 AND~HAVING PASSED THROUGH - MYSIA THEY CAME DOWN TO

Paul<sup>m</sup> went on also to Derbe and to Lystra, where there was a disciple named Timothy, the son of a Jewish woman who was a believer; but his father was a Greek. <sup>2</sup>He was well spoken of by the believers<sup>n</sup> in Lystra and Iconium. <sup>3</sup>Paul wanted Timothy to accompany him; and he took him and had him circumcised because of the Jews who were in those places, for they all knew that his father was a Greek. <sup>4</sup>As they went from town to town, they delivered to them for observance the decisions that had been reached by the apostles and elders who were in Jerusalem. <sup>5</sup>So the churches were strengthened in the faith and increased in numbers daily.

<sup>6</sup>They went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia. <sup>7</sup>When they had come opposite Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them; <sup>8</sup>so, passing by Mysia, they went down to

<sup>m</sup> Gk He

<sup>n</sup> Gk brothers



Troas. <sup>9</sup>During the night Paul had a vision: there stood a man of Macedonia pleading with him and saying, "Come over to Macedonia and help us." <sup>10</sup>When he had seen the vision, we immediately tried to cross over to Macedonia, being convinced that God had called us to proclaim the good news to them.

11 We set sail from Troas and took a straight course to Samothrace, the following day to Neapolis, <sup>12</sup>and from there to Philippi, which is a leading city of the district<sup>o</sup> of Macedonia and a Roman colony. We remained in this city for some days. <sup>13</sup>On the sabbath day we went outside the gate by the river, where we supposed there was a place of prayer; and we sat down and spoke to the women who had gathered there. <sup>14</sup>A certain woman named Lydia, a worshiper of God, was listening to us; she was from the city of Thyatira and a dealer in purple cloth. The Lord opened her heart to listen eagerly to what was said by Paul. <sup>15</sup>When she and her household were baptized, she urged us, saying, "If you have judged me to be faithful to the Lord, come and stay at my home." And she prevailed upon us.

16 One day, as we were

<sup>o</sup> Other authorities read *a city of the first district*

Τρωάδα. 16.9 καὶ ὄραμα διὰ [τῆς] νυκτὸς τῷ  
TROAS. AND A VISION DURING THE NIGHT -

Παύλῳ ὥφθη, ἀνὴρ Μακεδὼν τις ἦν ἐστὼς καὶ  
APPEARED~TO PAUL, <sup>3</sup>MAN <sup>2</sup>MACEDONIAN <sup>1</sup>A CERTAIN HAD BEEN STANDING AND

παρακαλῶν αὐτὸν καὶ λέγων, Διαβάς εἰς  
[WAS] BEGGING HIM AND SAYING, HAVING COME OVER TO

Μακεδονίαν βοήθησον ἡμῖν. 16.10 ὥς δὲ τὸ ὄραμα  
MACEDONIA, HELP US. AND~WHEN THE VISION

εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς Μακεδονίαν  
HE SAW, IMMEDIATELY HE SOUGHT TO GO OUT TO MACEDONIA

συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ θεὸς  
CONCLUDING THAT <sup>2</sup>HAS CALLED <sup>3</sup>US - <sup>1</sup>GOD

εὐαγγελίσασθαι αὐτοὺς.  
TO PREACH THE GOOD NEWS TO THEM.

16.11 Ἀναχθέντες δὲ ἀπὸ Τρωάδος εὐθυδρομήσαμεν εἰς  
AND~HAVING SET SAIL FROM TROAS, WE RAN A STRAIGHT COURSE TO

Σαμοθράκην, τῇ δὲ ἐπιούσῃ εἰς Νέαν Πόλιν  
SAMOTHRACE, AND~ON THE NEXT DAY TO NEAPOLIS

16.12 κάκειθεν εἰς Φιλίππους, ἥτις ἐστὶν πρώτη[ς]  
AND FROM THERE TO PHILIPPI, WHICH IS A PROMINENT

μερίδος τῆς Μακεδονίας πόλις, κολωνία. ἦμεν δὲ  
<sup>2</sup>OF [THE] DISTRICT - <sup>3</sup>OF MACEDONIA <sup>1</sup>CITY, A COLONY. AND~WE WERE

ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς.  
IN THIS - CITY STAYING SOME~DAYS.

16.13 τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω  
AND~ON THE DAY OF THE SABBATHS WE WENT OUT OUTSIDE

τῆς πύλης παρὰ ποταμὸν οὗ ἐνομίζομεν  
THE GATE BESIDE A RIVER WHERE WE WERE SUPPOSING

προσευχῇν εἶναι, καὶ καθίσαντες ἐλάλοῦμεν ταῖς  
TO BE~[A PLACE] OF PRAYER, AND HAVING SAT DOWN, WE WERE SPEAKING WITH THE

συνελθούσαις γυναιξίν. 16.14 καὶ τις γυνὴ ὀνόματι  
WOMEN~HAVING ASSEMBLED. AND A CERTAIN WOMAN, BY NAME

Λυδία, πορφυρόπωλις πόλεως Θυατείρων σεβομένη  
LYDIA, A DEALER IN PURPLE CLOTH OF [THE] CITY OF THYATIRA, WORSHIPPING

τὸν θεόν, ἠκούεν, ἧς ὁ κύριος διήνοιξεν τὴν  
- GOD, WAS LISTENING, OF WHOM THE LORD OPENED THE

καρδίαν προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ  
HEART TO PAY ATTENTION TO THE THINGS BEING SPOKEN BY -

Παύλου. 16.15 ὥς δὲ ἐβαπτίσθη καὶ ὁ οἶκος αὐτῆς,  
PAUL. AND~WHEN SHE WAS BAPTIZED AND THE HOUSE OF HER,

παρεκάλεσεν λέγουσα, Εἰ κεκρίκατέ με πιστὴν τῷ  
SHE BEGGED [US] SAYING, IF YOU<sup>2</sup> HAVE JUDGED ME FAITHFUL TO THE

κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου μένετε.  
LORD TO BE, HAVING ENTERED INTO THE HOUSE OF ME STAY.

καὶ παρεβιάσατο ἡμᾶς.  
AND SHE PREVAILED UPON US.

16.16 Ἐγένετο δὲ πορευομένων ἡμῶν εἰς τὴν  
AND~IT CAME ABOUT [WHEN] WE~GOING TO THE

προσευχὴν παιδίσκην τινὰ ἔχουσαν πνεῦμα  
PLACE OF PRAYER [THAT] A CERTAIN~SLAVE GIRL HAVING A SPIRIT  
πύθωνα ὑπαντῆσαι ἡμῖν, ἥτις  
OF [THE] PYTHON [CAME OUT] TO MEET US, WHO  
ἐργασίαν πολλὴν παρείχεν τοῖς κυρίοις αὐτῆς  
MUCH~PROFIT WAS BRINGING TO THE MASTERS OF HER [BY]  
μαντευομένη. **16.17** αὕτη κατακολουθοῦσα τῷ Παύλῳ  
PROPHESYING. THIS ONE, FOLLOWING - PAUL

καὶ ἡμῖν ἔκραζεν λέγουσα, Οὗτοι οἱ ἄνθρωποι  
AND US, WAS CRYING OUT SAYING, THESE - MEN

δοῦλοι τοῦ θεοῦ τοῦ ὑψίστου εἰσὶν, οἵτινες  
SLAVES OF THE GOD, - MOST HIGH ARE, WHO

καταγγέλλουσιν ὑμῖν ὁδὸν σωτηρίας. **16.18** τοῦτο δὲ  
ARE PROCLAIMING TO YOU\* [THE] WAY OF SALVATION. AND~THIS

ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονηθεὶς δὲ  
SHE WAS DOING FOR MANY DAYS. BUT~HAVING BECOME ANNOYED

Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι εἶπεν,  
- PAUL AND HAVING TURNED, TO THE SPIRIT HE SAID,

Παραγγέλλω σοι ἐν ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν  
I COMMAND YOU IN [THE] NAME OF JESUS CHRIST TO COME OUT

ἀπ' αὐτῆς· καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. **16.19** ἰδόντες δὲ  
FROM HER. AND IT CAME OUT IN THE~SAME HOUR. AND~HAVING SEEN

οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας  
THE MASTERS OF HER THAT WENT OUT THE HOPE OF THE PROFIT

αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σιλᾶν  
OF THEM, HAVING SEIZED - PAUL AND - SILAS,

εἰλκύσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας  
THEY DRAGGED [THEM] INTO THE MARKETPLACE BEFORE THE AUTHORITIES

**16.20** καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς  
AND HAVING BROUGHT THEM TO THE CHIEF MAGISTRATES

εἶπαν, Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν  
THEY SAID, THESE - MEN ARE DISTURBING OUR -

πόλιν, Ἰουδαῖοι ὑπάρχοντες, **16.21** καὶ καταγγέλλουσιν  
CITY, BEING~JEWS, AND THEY ARE PROCLAIMING

ἔθῃ ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ  
CUSTOMS WHICH IT IS NOT PERMITTED FOR US TO ACCEPT NOR

ποιεῖν Ῥωμαῖοις οὖσιν. **16.22** καὶ συνεπέστη ὁ ὄχλος  
TO DO, BEING~ROMANS. AND ROSE UP TOGETHER THE CROWD

κατ' αὐτῶν καὶ οἱ στρατηγοὶ περιρῆξαντες αὐτῶν  
AGAINST THEM AND THE CHIEF MAGISTRATES HAVING TORN OFF THEIR

τὰ ἱμάτια ἐκέλευον ῥαβδίσειν, **16.23** πολλὰς τε  
- GARMENTS, WERE COMMANDING TO BEAT [THEM], 'MANY' 'AND

ἐπιθέντες αὐτοῖς πληγὰς ἔβαλον εἰς φυλακὴν  
\*HAVING INFLICTED UPON \*THEM BLOWS, THEY THREW [THEM] INTO JAIL

παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν  
HAVING ORDERED THE JAILER TO GUARD~SECURELY

αὐτοῦς. **16.24** ὃς παραγγελίαν τοιαύτην λαβὼν  
THEM. WHO, SUCH~AN ORDER HAVING RECEIVED

going to the place of prayer, we met a slave-girl who had a spirit of divination and brought her owners a great deal of money by fortune-telling. <sup>17</sup>While she followed Paul and us, she would cry out, "These men are slaves of the Most High God, who proclaim to you a way of salvation." <sup>18</sup>She kept doing this for many days. But Paul, very much annoyed, 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.

<sup>19</sup>But when her owners saw that their hope of making money was gone, they seized Paul and Silas and dragged them into the marketplace before the authorities. <sup>20</sup>When they had brought them before the magistrates, they said, "These men are disturbing our city; they are Jews <sup>21</sup>and are advocating customs that are not lawful for us as Romans to adopt or observe." <sup>22</sup>The crowd joined in attacking them, and the magistrates had them stripped of their clothing and ordered them to be beaten with rods. <sup>23</sup>After they had given them a severe flogging, they threw them into prison and ordered the jailer to keep them securely. <sup>24</sup>Following these instructions,

<sup>P</sup> Other ancient authorities read *to us*

he put them in the innermost cell and fastened their feet in the stocks.

25 About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. 26 Suddenly there was an earthquake, so violent that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were unfastened. 27 When the jailer woke up and saw the prison doors wide open, he drew his sword and was about to kill himself, since he supposed that the prisoners had escaped. 28 But Paul shouted in a loud voice, "Do not harm yourself, for we are all here." 29 The jailer called for lights, and rushing in, he fell down trembling before Paul and Silas. 30 Then he brought them outside and said, "Sirs, what must I do to be saved?" 31 They answered, "Believe on the Lord Jesus, and you will be saved, you and your household." 32 They spoke the word of the Lord to him and to all who were in his house. 33 At the same hour of the night he took them and washed their wounds; then he and his entire family were baptized without delay. 34 He brought them up into the

ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν καὶ τοὺς  
THREW THEM INTO THE INNER JAIL AND THE

πόδας ἡσφαλίσατο αὐτῶν εἰς τὸ ξύλον.  
FEET OF THEM~HE FASTENED IN THE STOCK.

**16.25** Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σιλᾶς  
AND~ABOUT - MIDNIGHT PAUL AND SILAS [WERE]

προσευχόμενοι ὕμνον τὸν θεόν, ἐπηκροῶντο δὲ  
PRAYING [AND] WERE SINGING HYMNS - TO GOD, AND~WERE LISTENING TO

αὐτῶν οἱ δέσμιοι. **16.26** ἄφνω δὲ σεισμός ἐγένετο  
THEM THE PRISONERS. AND~SUDDENLY 3EARTHQUAKE 1THERE CAME

μέγας ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου  
2A GREAT SO AS TO BE SHAKEN THE FOUNDATIONS OF THE JAIL.

ἡνεώχθησαν δὲ παραχρῆμα αἱ θύραι πᾶσαι καὶ  
AND~WERE OPENED IMMEDIATELY 2THE 3DOORS 1ALL AND

πάντων τὰ δεσμὰ ἀνέθη. **16.27** ἔξυπνος δὲ  
OF EVERYONE THE CHAINS WERE UNFASTENED. AND~AWAKE

γενόμενος ὁ δεσμοφύλαξ καὶ ἰδὼν ἀνεψυγμένους τὰς  
HAVING BECOME THE JAILER AND HAVING SEEN HAVING BEEN OPENED THE

θύρας τῆς φυλακῆς, σπασάμενος [τὴν] μάχαιραν  
DOORS OF THE JAIL, HAVING DRAWN THE SWORD

ἤμελλεν ἑαυτὸν ἀναιρεῖν νομίζων ἐκπεφευγῆναι τοὺς  
HE WAS ABOUT TO KILL~HIMSELF THINKING TO HAVE RUN AWAY THE

δεσμίους. **16.28** ἐφώνησεν δὲ μεγάλῃ φωνῇ [ὁ] Παῦλος  
PRISONERS. BUT~SHOUTED WITH A LOUD VOICE - PAUL

λέγων, Μηδὲν πράξεις σεαυτῷ κακόν, ἅπαντες γάρ  
SAYING, 2NOTHING [OF] 1DO 4TO YOURSELF 3HARM, 7ALL 5FOR

ἐσμεν ἐνθάδε. **16.29** αἰτήσας δὲ φῶτα εἰσεπήδησεν  
6WE ARE HERE. AND~HAVING ASKED FOR LIGHTS, HE RUSHED IN

καὶ ἔντρομος γενόμενος προσέπεσεν τῷ Παύλῳ καὶ  
AND TREMBLING HAVING BECOME, HE FELL DOWN BEFORE - PAUL AND

[τῷ] Σιλᾷ **16.30** καὶ προαγαγὼν αὐτοὺς ἔξω ἔφη,  
- SILAS, AND HAVING LED THEM OUTSIDE HE SAID,

Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;  
SIRS, WHAT IS IT NECESSARY~FOR ME TO DO THAT I MAY BE SAVED?

**16.31** οἱ δὲ εἶπαν, Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν  
- AND THEY SAID, BELIEVE ON THE LORD JESUS

καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου. **16.32** καὶ  
AND YOU~WILL BE SAVED AND THE HOUSE OF YOU. AND

ἐλάλησαν αὐτῷ τὸν λόγον τοῦ κυρίου σὺν πᾶσιν  
THEY SPOKE TO HIM THE WORD OF THE LORD WITH ALL

τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. **16.33** καὶ παραλαβὼν αὐτοὺς  
THE ONES IN THE HOUSE OF HIM. AND HAVING TAKEN THEM

ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν,  
IN THAT - HOUR OF THE NIGHT, HE WASHED FROM THE WOUNDS,

καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες  
AND HE~WAS BAPTIZED AND THE ONES OF HIM ALL

παραχρῆμα, **16.34** ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον  
AT ONCE, AND~HAVING LED THEM TO THE HOUSE

<sup>9</sup> Gk He

<sup>7</sup> Other ancient authorities read word of God

παρέθηκεν τράπεζαν καὶ ἡγαλλιάσατο  
HE SET BEFORE [THEM] A TABLE, AND HE WAS OVERJOYED

πανοικεὶ πεπιστευκῶς τῷ θεῷ.  
WITH THE WHOLE HOUSEHOLD HAVING BELIEVED - IN GOD.

**16.35** Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ  
AND~DAY HAVING BECOME, SENT THE MAGISTRATES

τοὺς ῥαβδούχους λέγοντες, Ἀπόλυσον τοὺς  
THE POLICEMEN SAYING, RELEASE -

ἀνθρώπους ἐκείνους. **16.36** ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ  
THOSE~MEN. AND~REPORTED THE JAILER

τοὺς λόγους [τούτους] πρὸς τὸν Παῦλον ὅτι  
- THESE~WORDS TO - PAUL, -

Ἀπέσταλκαν οἱ στρατηγοὶ ἵνα ἀπολυθῇτε· νῦν  
HAVE SENT THE MAGISTRATES THAT YOU\* MAY BE RELEASED. NOW

οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ. **16.37** ὁ δὲ  
THEREFORE HAVING GONE OUT, GO IN PEACE. - BUT

Παῦλος ἔφη πρὸς αὐτοὺς, Δείραντες ἡμᾶς δημοσίᾳ  
PAUL SAID TO THEM, HAVING BEATEN US IN PUBLIC

ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας,  
UNCONDEMNED, ROMAN~MEN BEING,

έβαλαν εἰς φυλακὴν, καὶ νῦν λάθρᾳ ἡμᾶς  
THEY THREW [US] INTO JAIL, AND NOW SECRETLY US

έκβάλλουσιν; οὐ γάρ, ἀλλὰ ἐλθόντες αὐτοὶ  
THEY ARE SENDING OUT? NO INDEED, BUT HAVING COME THEMSELVES

ἡμᾶς ἐξαγαγέτωσαν. **16.38** ἀπήγγειλαν δὲ τοῖς  
LET THEM LEAD OUT~US. AND~REPORTED TO THE

στρατηγοῖς οἱ ῥαβδούχοι τὰ ῥήματα ταῦτα.  
MAGISTRATES THE POLICEMEN - THESE~WORDS.

έφοβήθησαν δὲ ἀκούσαντες ὅτι Ῥωμαῖοί εἰσιν,  
AND~THEY WERE AFRAID HAVING HEARD THAT THEY ARE~ROMANS,

**16.39** καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς καὶ  
AND HAVING COME, THEY BEGGED THEM AND

ἐξαγαγόντες ἡρώτων ἀπελθεῖν ἀπὸ τῆς  
HAVING BROUGHT [THEM] OUT, THEY WERE ASKING [THEM] TO DEPART FROM THE

πόλεως. **16.40** ἐξελθόντες δὲ ἀπὸ τῆς φυλακῆς εἰσῆλθον  
CITY. AND~HAVING COME OUT FROM THE JAIL THEY CAME

πρὸς τὴν Λυδίαν καὶ ἰδόντες παρεκάλεσαν τοὺς  
TO - LYDIA AND HAVING SEEN [THEM], THEY ENCOURAGED THE

ἀδελφοὺς καὶ ἐξῆλθαν.  
BROTHERS AND WENT OUT.

house and set food before them; and he and his entire household rejoiced that he had become a believer in God.

<sup>35</sup> When morning came, the magistrates sent the police, saying, "Let those men go."<sup>36</sup> And the jailer reported the message to Paul, saying, "The magistrates sent word to let you go; therefore come out now and go in peace."<sup>37</sup> But Paul replied, "They have beaten us in public, uncondemned, men who are Roman citizens, and have thrown us into prison; and now are they going to discharge us in secret? Certainly not! Let them come and take us out themselves."<sup>38</sup> The police reported these words to the magistrates, and they were afraid when they heard that they were Roman citizens; <sup>39</sup>so they came and apologized to them. And they took them out and asked them to leave the city. <sup>40</sup>After leaving the prison they went to Lydia's home; and when they had seen and encouraged the brothers and sisters<sup>4</sup> there, they departed.

<sup>4</sup> Gk. brothers

**17.1** Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ τὴν  
NOW~HAVING PASSED THROUGH - AMPHIPOLIS AND -

Ἀπολλωνίαν ἦλθον εἰς Θεσσαλονίκην ὅπου ἦν  
APOLLONIA, THEY CAME TO THESSALONICA, WHERE THERE WAS

After Paul and Silas<sup>4</sup> had passed through Amphipolis and Apollonia, they came to Thessalonica, where there

<sup>4</sup> Gk. they



was a synagogue of the Jews. <sup>2</sup>And Paul went in, as was his custom, and on three sabbath days argued with them from the scriptures, <sup>3</sup>explaining and proving that it was necessary for the Messiah<sup>4</sup> to suffer and to rise from the dead, and saying, "This is the Messiah," Jesus whom I am proclaiming to you." <sup>4</sup>Some of them were persuaded and joined Paul and Silas, as did a great many of the devout Greeks and not a few of the leading women. <sup>5</sup>But the Jews became jealous, and with the help of some ruffians in the marketplace they formed a mob and set the city in an uproar. While they were searching for Paul and Silas to bring them out to the assembly, they attacked Jason's house. <sup>6</sup>When they could not find them, they dragged Jason and some believers<sup>7</sup> before the city authorities,<sup>8</sup> shouting, "These people who have been turning the world upside down have come here also, <sup>7</sup>and Jason has entertained them as guests. They are all acting contrary to the decrees of the emperor, saying that there is another king named Jesus."<sup>9</sup> The people and the city officials were disturbed when they heard this, <sup>9</sup>and after they had taken bail from Jason and the others, they let them go. <sup>10</sup>That very night the believers<sup>10</sup> sent

<sup>4</sup> Or the Christ  
<sup>7</sup> Gk. brothers  
<sup>10</sup> Gk. poliarchs

συναγωγῇ τῶν Ἰουδαίων. 17.2 κατὰ δὲ τὸ εἰθὺς  
A SYNAGOGUE OF THE JEWS. AND-ACCORDING TO THE CUSTOM  
τῷ Παύλῳ εἰσῆλθεν πρὸς αὐτοὺς καὶ ἐπὶ  
- WITH PAUL, HE CAME TO THEM AND ON  
σάββατα τρία διελέξατο αὐτοῖς ἀπὸ τῶν γραφῶν,  
THREE-SABBATHS HE PREACHED TO THEM FROM THE SCRIPTURES,  
17.3 διανοίγων καὶ παρατιθέμενος ὅτι τὸν Χριστὸν  
EXPLAINING AND DEMONSTRATING THAT THE CHRIST  
ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν καὶ  
IT WAS NECESSARY [FOR] TO SUFFER AND TO RISE FROM [THE] DEAD AND  
ὅτι οὗτός ἐστιν ὁ Χριστὸς [ὁ] Ἰησοῦς ὃν ἐγὼ  
THAT THIS ONE IS THE CHRIST, - JESUS, WHOM I  
καταγγέλλω ὑμῖν. 17.4 καὶ τινες ἐξ αὐτῶν ἐπείσθησαν  
AM PROCLAIMING TO YOU. AND SOME OF THEM WERE PERSUADED  
καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σιλᾷ,  
AND WERE JOINED - TO PAUL AND - SILAS,  
τῶν τε σεβομένων Ἑλλήνων πλῆθος πολὺ, γυναικῶν  
BOTH-OF THE WORSHIPING GREEKS A GREAT-MULTITUDE, WOMEN  
τε τῶν πρώτων οὐκ ὀλίγαι. 17.5 Ζηλώσαντες δὲ  
AND OF THE PROMINENT NOT A FEW. AND-HAVING BECOME JEALOUS,  
οἱ Ἰουδαῖοι καὶ προσλαβόμενοι τῶν ἀγοραίων  
THE JEWS AND HAVING TAKEN OF THE PEOPLE OF THE MARKET  
ἄνδρας τινὰς πονηροὺς καὶ ὄχλοποιήσαντες  
MEN SOME EVIL AND HAVING FORMED A MOB,  
ἐθορύβουν τὴν πόλιν καὶ ἐπιστάντες τῇ  
THEY WERE THROWING INTO AN UPROAR THE CITY AND HAVING STOOD BESIDE THE  
οἰκίᾳ Ἰάσονος ἐζήτουν αὐτοὺς προαγαγεῖν εἰς τὸν  
HOUSE OF JASON THEY WERE SEEKING TO BRING-THEM TO THE  
δῆμον. 17.6 μὴ εὐρόντες δὲ αὐτοὺς ἔσυρον  
CROWD. NOT HAVING FOUND BUT THEM, THEY WERE DRAGGING  
Ἰάσονα καὶ τινὰς ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας  
JASON AND SOME BROTHERS TO THE CITY AUTHORITIES  
βοῶντες ὅτι Οἱ τὴν οἰκουμένην ἀναστατώσαντες οὗτοι  
SHOUTING - - THE WORLD HAVING TROUBLED THESE ONES  
καὶ ἐνθάδε παρῆσιν, 17.7 οὓς ὑποδέδεκται Ἰάσων  
AND HERE ARE PRESENT, WHOM JASON HAS RECEIVED.  
καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος  
AND ALL-THese ONES AGAINST THE DECREES OF CAESAR  
πράσσουσι βασιλέα ἕτερον λέγοντες εἶναι Ἰησοῦν.  
ARE ACTING ANOTHER-KING SAYING TO BE JESUS.  
17.8 ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας  
AND-THey STIRRED UP THE CROWD, AND THE CITY AUTHORITIES  
ἀκούοντας ταῦτα, 17.9 καὶ λαβόντες τὸ ἱκανὸν παρὰ  
HEARING THESE THINGS, AND HAVING TAKEN THE BOND MONEY FROM  
τοῦ Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν αὐτούς.  
- JASON AND THE REST, THEY RELEASED THEM.  
17.10 Οἱ δὲ ἀδελφοὶ εὐθέως διὰ νυκτὸς ἐξέπεμψαν  
AND-THE BROTHERS IMMEDIATELY DURING [THE] NIGHT SENT OUT

τόν τε Παῦλον καὶ τὸν Σιλᾶν εἰς Βέροϊαν, οὔτινες  
- BOTH PAUL AND - SILAS TO BEREAE, WHO

παραγενόμενοι εἰς τὴν συναγωγὴν τῶν Ἰουδαίων  
HAVING ARRIVED, INTO THE SYNAGOGUE OF THE JEWS

ἀπῆεσαν. 17.11 οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν  
WERE GOING. BUT~THESE WERE MORE NOBLE-MINDED [THAN] THE ONES

ἐν Θεσσαλονίκῃ, οὔτινες ἐδέξαντο τὸν λόγον μετὰ  
IN THESSALONICA, WHO RECEIVED THE WORD WITH

πάσης προθυμίας καθ' ἡμέραν ἀνακρίνοντες τὰς  
ALL READINESS, DAILY EXAMINING THE

γραφὰς εἰ ἔχοι ταῦτα οὕτως. 17.12 πολλοὶ μὲν  
SCRIPTURES IF THESE THINGS~MIGHT BE SO. MANY -

οὖν ἐξ αὐτῶν ἐπίστευσαν καὶ τῶν Ἑλληνίδων  
THEREFORE OF THEM BELIEVED AND OF THE <sup>2</sup>GREEK

γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι.  
<sup>3</sup>WOMEN - <sup>1</sup>PROMINENT AND MEN NOT A FEW [BELIEVED].

17.13 Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης  
BUT~WHEN <sup>5</sup>REALIZED <sup>1</sup>THE <sup>3</sup>FROM - <sup>4</sup>THESSALONICA

Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ  
<sup>2</sup>JEWS THAT ALSO IN - BEREAE WAS PROCLAIMED BY -

Παύλου ὁ λόγος τοῦ θεοῦ, ἦλθον κακεῖ σαλεύοντες  
PAUL THE WORD - OF GOD, THEY CAME THERE ALSO AGITATING

καὶ ταρασσόντες τοὺς ὄχλους. 17.14 εὐθέως δὲ τότε  
AND STIRRING UP THE CROWDS. AND~IMMEDIATELY THEN

τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι  
- <sup>4</sup>PAUL <sup>3</sup>SENT AWAY <sup>1</sup>THE <sup>2</sup>BROTHERS TO GO

ἕως ἐπὶ τὴν θάλασσαν, ὑπέμεινάν τε ὁ τε Σιλᾶς  
AS FAR AS TO THE SEA, AND~REMAINED - BOTH SILAS

καὶ ὁ Τιμόθεος ἐκεῖ. 17.15 οἱ δὲ καθιστάνοντες τὸν  
AND - TIMOTHY THERE. NOW~THE ONES ESCORTING -

Παῦλον ἤγαγον ἕως Ἀθηνῶν, καὶ λαβόντες  
PAUL BROUGHT [HIM] AS FAR AS ATHENS, AND HAVING RECEIVED

ἐντολὴν πρὸς τὸν Σιλᾶν καὶ τὸν Τιμόθεον ἵνα ὡς  
A COMMAND TO - SILAS AND - TIMOTHY THAT AS

τάχιστα ἔλθωσιν πρὸς αὐτὸν ἐξήεσαν.  
QUICKLY [AS POSSIBLE] THEY MAY COME TO HIM, THEY WERE DEPARTING.

17.16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ  
AND~IN - ATHENS AWAITING THEM, -

Παύλου παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ  
PAUL, WAS BEING AROUSED THE SPIRIT ~ OF HIM WITHIN HIM

θεωροῦντος κατείδωλον οὔσαν τὴν πόλιν.  
OBSERVING [THAT] FULL OF IDOLS BEING THE CITY.

17.17 διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς  
HE WAS ARGUING - THEREFORE IN THE SYNAGOGUE WITH THE

Ἰουδαίοις καὶ τοῖς σεβομένοις καὶ ἐν τῇ  
JEWS AND WITH THE ONES WORSHIPPING AND IN THE

ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς  
MARKETPLACE EVERY DAY TO THE ONES

Paul and Silas off to Berea; and when they arrived, they went to the Jewish synagogue. <sup>11</sup>These Jews were more receptive than those in Thessalonica, for they welcomed the message very eagerly and examined the scriptures every day to see whether these things were so. <sup>12</sup>Many of them therefore believed, including not a few Greek women and men of high standing. <sup>13</sup>But when the Jews of Thessalonica learned that the word of God had been proclaimed by Paul in Berea as well, they came there too, to stir up and incite the crowds. <sup>14</sup>Then the believers<sup>x</sup> immediately sent Paul away to the coast, but Silas and Timothy remained behind. <sup>15</sup>Those who conducted Paul brought him as far as Athens; and after receiving instructions to have Silas and Timothy join him as soon as possible, they left him.

<sup>16</sup>While Paul was waiting for them in Athens, he was deeply distressed to see that the city was full of idols. <sup>17</sup>So he argued in the synagogue with the Jews and the devout persons, and also in the marketplace<sup>y</sup> every day with those

<sup>x</sup> Gk. *brothers*

<sup>y</sup> Or *civic center*; Gk *agora*

who happened to be there.  
<sup>18</sup>Also some Epicurean and Stoic philosophers debated with him. Some said, "What does this babbler want to say?" Others said, "He seems to be a proclaimer of foreign divinities." (This was because he was telling the good news about Jesus and the resurrection.)<sup>19</sup>So they took him and brought him to the Areopagus and asked him, "May we know what this new teaching is that you are presenting?"<sup>20</sup>It sounds rather strange to us, so we would like to know what it means."<sup>21</sup>Now all the Athenians and the foreigners living there would spend their time in nothing but telling or hearing something new.

<sup>22</sup>Then Paul stood in front of the Areopagus and said, "Athenians, I see how extremely religious you are in every way.<sup>23</sup>For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, 'To an unknown god.' What therefore you worship as unknown, this I proclaim to you.<sup>24</sup>The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands,<sup>25</sup>nor is

παράτυγχανοντας. 17.18 τινὲς δὲ καὶ τῶν Ἐπικουρείων  
 HAPPENING TO BE THERE. AND~SOME ALSO OF THE EPICUREANS

καὶ Στοϊκῶν φιλοσόφων συνέβαλλον αὐτῷ, καὶ τινες  
 AND STOIC PHILOSOPHERS WERE CONVERSING WITH HIM, AND SOME

ἔλεγον, Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν;  
 WERE SAYING, WHAT MIGHT WISH - THIS~BABBLER TO SAY?

οἱ δέ, Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι,  
 AND~OTHERS [SAID], OF STRANGE DEITIES HE SEEMS TO BE~A PROCLAIMER,

ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν εὐηγγελίζετο.  
 BECAUSE - JESUS AND THE RESURRECTION HE WAS PREACHING.

17.19 ἐπιλαβόμενοι τε αὐτοῦ ἐπὶ τὸν Ἄρειον Πάγον  
 AND~HAVING TAKEN HOLD OF HIM TO THE AREOPAGUS

ἤγαγον λέγοντες, Δυνάμεθα γινῶναι τίς ἡ  
 THEY BROUGHT [HIM] SAYING, ARE WE ABLE TO KNOW WHAT -

καινὴ αὕτη ἡ ὑπὸ σοῦ λαλουμένη διδαχὴ;  
 THIS~NEW - <sup>3</sup>BY <sup>4</sup>YOU [IS] <sup>2</sup>BEING SPOKEN <sup>1</sup>TEACHING?

17.20 ξενίζοντα γὰρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς  
<sup>3</sup>SURPRISING [THINGS] <sup>1</sup>FOR <sup>2</sup>SOME YOU BRING TO THE HEARING

ἡμῶν· βουλόμεθα οὖν γινῶναι τίνα θέλει ταῦτα εἶναι.  
 OF US. THEREFORE~WE DESIRE TO KNOW WHAT WISHES THESE THINGS TO MEAN.

17.21 Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι  
<sup>3</sup>ATHENIANS <sup>1</sup>NOW <sup>2</sup>ALL AND THE STRANGERS~VISITING

εἰς οὐδὲν ἕτερον ἠυκαίρουν ἢ λέγειν τι  
 FOR NOTHING DIFFERENT WERE FINDING OPPORTUNITY THAN TO SAY SOMETHING

ἢ ἀκούειν τι καινότερον.  
 OR TO HEAR SOMETHING NEWER.

17.22 Σταθεὶς δὲ [ὁ] Παῦλος ἐν μέσῳ τοῦ  
 AND~HAVING STOOD - PAUL IN [THE] MIDDLE OF THE

Ἀρείου Πάγου ἔφη, Ἄνδρες Ἀθηναῖοι, κατὰ  
 AREOPAGUS HE SAID, MEN, ATHENIANS, WITH RESPECT TO

πάντα ὥς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ.  
 EVERYTHING HOW VERY RELIGIOUS I OBSERVE~YOU" [TO BE].

17.23 διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ  
 FOR~PASSING THROUGH AND LOOKING CAREFULLY AT THE

σεβάσματα ὑμῶν εὑρον καὶ βωμὸν ἐν ᾧ  
 OBJECTS OF WORSHIP OF YOU", I FOUND ALSO AN ALTAR ON WHICH

ἐπεγέγραπτο, Ἀγνώστῳ θεῷ. ὃ οὖν ἀγνοοῦντες  
 HAD BEEN INSCRIBED, TO [THE] UNKNOWN GOD. THEREFORE~WHAT NOT KNOWING

εὐσεβεῖτε, τοῦτο ἐγὼ καταγγέλλω ὑμῖν. 17.24 ὁ θεὸς  
 YOU" WORSHIP, THIS I PROCLAIM TO YOU". - GOD,

ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ,  
 THE ONE HAVING MADE THE WORLD AND ALL THE THINGS IN IT,

οὗτος οὐρανοῦ καὶ γῆς ὑπάρχων κύριος οὐκ ἐν  
 THIS ONE OF HEAVEN AND EARTH BEING LORD NOT IN

χειροποιήτοις ναοῖς κατοικεῖ 17.25 οὐδὲ ὑπὸ  
 TEMPLES~MADE BY HUMAN HANDS DWELLS NOR BY



χειρῶν ἀνθρωπίνων θεραπεύεται προσδεόμενός τινος,  
HUMAN~HANDS IS SERVED [AS IF] BEING IN NEED OF SOMETHING,

αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα·  
HE GIVING TO ALL LIFE AND BREATH AND ALL~THESE THINGS.

**17.26** ἐποίησέν τε ἐξ ἑνὸς πᾶν ἔθνος ἀνθρώπων  
AND~HE MADE FROM ONE EVERY NATION OF MEN

κατοικεῖν ἐπὶ παντὸς προσώπου τῆς γῆς, ὅρισας  
TO DWELL ON ALL [THE] FACE OF THE EARTH, HAVING SET

προσ τεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς  
[THE] HAVING BEEN DETERMINED SEASONS AND THE FIXED BOUNDARIES OF THE

κατοικίας αὐτῶν **17.27** ζητεῖν τὸν θεόν, εἰ ἄρα γε  
HABITATIONS OF THEM TO SEEK - GOD, IF PERHAPS

ψηλαφῆσειαν αὐτὸν καὶ εὔροιεν, καὶ γε οὐ μακρὰν  
THEY MIGHT GROPE FOR HIM AND MIGHT FIND [HIM], THOUGH NOT FAR

ἀπὸ ἑνὸς ἐκάστου ἡμῶν ὑπάρχοντα.  
FROM EACH~ONE OF US BEING.

**17.28** Ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν,  
<sup>2</sup>IN <sup>3</sup>HIM <sup>1</sup>FOR WE LIVE AND MOVE AND ARE,

ὥς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν,  
AS ALSO SOME OF THE <sup>2</sup>AMONG <sup>3</sup>YOU\* <sup>1</sup>POETS HAVE SAID,

Τοῦ γὰρ καὶ γένος ἐσμέν.  
FOR~OF HIM ALSO WE ARE~OFFSPRING.

**17.29** γένος οὖν ὑπάρχοντες τοῦ θεοῦ  
<sup>3</sup>OFFSPRING <sup>1</sup>THEREFORE <sup>2</sup>BEING OF GOD,

οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ,  
WE OUGHT NOT TO THINK WITH GOLD OR SILVER OR STONE,

χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ  
AN IMAGE FORMED BY [THE] SKILL AND THOUGHT OF MAN, THE

θεῖον εἶναι ὅμοιον. **17.30** τοὺς μὲν οὖν χρόνους τῆς  
DIVINE TO BE LIKE. SO~THE TIMES~THEN

ἀγνοίας ὑπεριδὼν ὁ θεός, τὰ νῦν παραγγέλλει τοῖς  
OF IGNORANCE <sup>2</sup>HAVING OVERLOOKED - <sup>1</sup>GOD, - NOW HE PROCLAIMS -

ἀνθρώποις πάντας πανταχοῦ μετανοεῖν, **17.31** καθότι  
TO ALL~MEN EVERYWHERE TO REPENT, BECAUSE

ἔστησεν ἡμέραν ἐν ᾗ μέλλει κρίνειν τὴν  
HE SET A DAY IN WHICH HE IS ABOUT TO JUDGE THE

οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισεν,  
WORLD IN RIGHTEOUSNESS BY A MAN WHOM HE APPOINTED,

πίστιν παρασχὼν πᾶσιν ἀναστήσας αὐτὸν ἐκ νεκρῶν.  
HAVING FURNISHED~PROOF TO ALL [BY] HAVING RAISED HIM FROM [THE] DEAD.

**17.32** Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν οἱ μὲν  
AND~HAVING HEARD [OF] [THE] RESURRECTION OF [THE] DEAD SOME

ἐχλεύαζον, οἱ δὲ εἶπαν, Ἀκουσόμεθά σου περὶ  
WERE MOCKING [HIM], BUT~OTHERS SAID, WE WILL LISTEN TO YOU ABOUT

τούτου καὶ πάλιν. **17.33** οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ  
THIS ALSO AGAIN. THUS - PAUL WENT OUT FROM

he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. <sup>26</sup>From one ancestor<sup>2</sup> he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, <sup>27</sup>so that they would search for God<sup>a</sup> and perhaps grope for him and find him—though indeed he is not far from each one of us. <sup>28</sup>For ‘In him we live and move and have our being’; as even some of your own poets have said,

‘For we too are his offspring.’

<sup>29</sup>Since we are God’s offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals.

<sup>30</sup>While God has overlooked the times of human ignorance, now he commands all people everywhere to repent, <sup>31</sup>because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead.”

<sup>32</sup>When they heard of the resurrection of the dead, some scoffed; but others said, “We will hear you again about this.” <sup>33</sup>At that point Paul left

<sup>2</sup> Gk *From one*; other ancient authorities read *From one blood*

<sup>a</sup> Other ancient authorities read *the Lord*



them.<sup>34</sup> But some of them joined him and became believers, including Dionysius the Areopagite and a woman named Damaris, and others with them.

μέσου αὐτῶν. 17.34 τινὲς δὲ ἄνδρες κολληθέντες  
[THE] MIDST OF THEM. AND~SOME MEN HAVING BEEN JOINED  
αὐτῷ ἐπίστευσαν, ἐν οἷς καὶ Διονύσιος ὁ  
TO HIM BELIEVED, AMONG WHOM [ARE] BOTH DIONYSIUS, THE  
Ἀρεοπαγίτης καὶ γυνὴ ὀνόματι Δάμαρις καὶ ἕτεροι  
AREOPAGITE, AND A WOMAN BY NAME DAMARIS AND OTHERS  
σὺν αὐτοῖς.  
WITH THEM.

CHAPTER 18

After this Paul<sup>b</sup> left Athens and went to Corinth.<sup>2</sup> There he found a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome. Paul<sup>c</sup> went to see them,<sup>3</sup> and, because he was of the same trade, he stayed with them, and they worked together—by trade they were tentmakers.<sup>4</sup> Every sabbath he would argue in the synagogue and would try to convince Jews and Greeks.

5 When Silas and Timothy arrived from Macedonia, Paul was occupied with proclaiming the word,<sup>d</sup> testifying to the Jews that the Messiah<sup>e</sup> was Jesus.<sup>6</sup> When they opposed and reviled him, in protest he shook the dust from his clothes<sup>f</sup> and said to them, “Your blood be on your own heads! I am innocent. From now on I will go to the Gentiles.”<sup>7</sup> Then he left the synagogue<sup>g</sup> and went to the

18.1 Μετὰ ταῦτα χωρισθεὶς ἐκ τῶν Ἀθηνῶν ἦλθεν  
AFTER THESE THINGS, HAVING LEFT FROM - ATHENS, HE CAME  
εἰς Κόρινθον. 18.2 καὶ εὗρων τινα Ἰουδαῖον ὀνόματι  
TO CORINTH. AND HAVING FOUND SOME JEWS BY NAME  
Ἀκύλαν, Ποντικὸν τῷ γένει προσφάτως ἐληλυθότα  
AQUILA, OF PONTUS - BY BIRTH, RECENTLY HAVING COME  
ἀπὸ τῆς Ἰταλίας καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ,  
FROM - ITALY AND PRISCILLA [THE] WIFE OF HIM  
διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι  
BECAUSE OF THE THING TO HAVE COMMANDED CLAUDIUS [THAT] TO LEAVE  
πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης, προσῆλθεν  
ALL THE JEWS FROM - ROME, HE APPROACHED  
αὐτοῖς 18.3 καὶ διὰ τὸ ὁμότεχρον εἶναι ἔμενεν  
THEM, AND BECAUSE OF THE SAME TRADE TO BE, HE WAS STAYING  
παρ’ αὐτοῖς, καὶ ἡργάζετο· ἦσαν γὰρ σκηνοποιοὶ τῇ  
WITH THEM AND HE WAS WORKING; FOR~THEY WERE TENTMAKERS -  
τέχνῃ. 18.4 διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν  
BY TRADE. AND~HE WAS DEBATING IN THE SYNAGOGUE EVERY  
σάββατον ἔπειθέν τε Ἰουδαίους καὶ Ἕλληνας.  
SABBATH, AND~HE WAS CONVINCING JEWS AND GREEKS.  
18.5 Ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὁ τε  
NOW~WHEN CAME DOWN FROM - MACEDONIA - BOTH  
Σιλᾶς καὶ ὁ Τιμόθεος, συνείχετο τῷ λόγῳ ὁ Παῦλος  
SILAS AND - TIMOTHY, WAS OCCUPIED WITH THE WORD - PAUL,  
διαμαρτυρόμενος τοῖς Ἰουδαίοις εἶναι τὸν Χριστὸν  
TESTIFYING TO THE JEWS TO BE THE CHRIST,  
Ἰησοῦν. 18.6 ἀντιτασσομένων δὲ αὐτῶν καὶ  
JESUS. <sup>3</sup>OPPOSING <sup>1</sup>BUT <sup>2</sup>[WHEN] THEY AND  
βλασφημούντων ἐκτιναξάμενος τὰ ἱμάτια εἶπεν πρὸς  
BLASPHEMING, HAVING SHAKEN OUT THE GARMENTS, HE SAID TO  
αὐτούς, Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν  
THEM, THE BLOOD OF YOU [BE] UPON THE HEAD OF YOU;  
καθαρὸς ἐγώ. ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι.  
[I AM]~CLEAN. FROM - NOW [ON] TO THE GENTILES I WILL GO.  
18.7 καὶ μεταβὰς ἐκείθεν εἰσῆλθεν εἰς οἰκίαν  
AND HAVING PASSED OVER FROM THERE, HE ENTERED INTO [THE] HOUSE

<sup>b</sup> Gk. he

<sup>c</sup> Gk. He

<sup>d</sup> Gk. with the word

<sup>e</sup> Or the Christ

<sup>f</sup> Gk. reviled him, he shook out his clothes

<sup>g</sup> Gk. left there

τινὸς ὀνόματι Τιτίου Ἰούστου σεβομένου τὸν  
OF A CERTAIN MAN BY NAME TITIUS JUSTUS, WORSHIPPING -

θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ.  
GOD, WHOSE - HOUSE WAS BORDERING ON THE SYNAGOGUE.

**18.8** Κρίσπος δὲ ὁ ἀρχισυναγωγὸς ἐπίστευσεν τῷ  
AND~CRISPUS, THE SYNAGOGUE LEADER, BELIEVED IN THE

κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ, καὶ πολλοὶ τῶν  
LORD WITH [THE] ENTIRE - HOUSE OF HIM, AND MANY OF THE

Κορινθίων ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο.  
CORINTHIANS HEARING WERE BELIEVING AND WERE BEING BAPTIZED.

**18.9** εἶπεν δὲ ὁ κύριος ἐν νυκτὶ δι' ὀράματος τῷ  
AND~SAID THE LORD IN [THE] NIGHT THROUGH A VISION -

Παύλῳ, Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσης,  
TO PAUL, DO NOT FEAR, BUT SPEAK AND DO NOT KEEP SILENT,

**18.10** διότι ἐγὼ εἰμι μετὰ σοῦ καὶ οὐδεὶς ἐπιθήσεται  
FOR I AM WITH YOU AND NO ONE WILL ATTACK

σοι τοῦ κακῶσαί σε, διότι λαὸς ἐστὶ μοι πολὺς ἐν τῇ  
YOU - TO HARM YOU, FOR <sup>4</sup>PEOPLE <sup>1</sup>IT IS <sup>2</sup>TO ME <sup>3</sup>MANY IN -

πόλει ταύτῃ. **18.11** Ἐκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας ἕξ  
THIS-CITY. AND~HE SAT A YEAR AND SIX-MONTHS

διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ θεοῦ.  
TEACHING AMONG THEM THE WORD - OF GOD.

**18.12** Γαλλίνος δὲ ἀνθυπάτου ὄντος τῆς Ἀχαΐας  
AND~GALLIO, BEING~PROCONSUL - OF ACHAIA,

κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ καὶ  
ROSE UP WITH ONE ACCORD THE JEWS [AGAINST] - PAUL AND

ἡγάγον αὐτὸν ἐπὶ τὸ βῆμα **18.13** λέγοντες ὅτι  
THEY BROUGHT HIM BEFORE THE JUDGMENT SEAT SAYING, -

Παρὰ τὸν νόμον ἀναπείθει οὗτος τοὺς ἀνθρώπους  
AGAINST THE LAW THIS ONE~PERSUADES - MEN

σεβέσθαι τὸν θεόν. **18.14** μέλλοντος δὲ τοῦ Παύλου  
TO WORSHIP - GOD. <sup>3</sup>BEING ABOUT <sup>1</sup>AND - <sup>2</sup>PAUL

ἀνοίγειν τὸ στόμα εἶπεν ὁ Γαλλίων πρὸς τοὺς  
TO OPEN THE MOUTH, SPOKE - GALLIO TO THE

Ἰουδαίους, Εἰ μὲν ἦν ἀδίκημά τι ἢ  
JEWS, IF - IT WAS SOME~WRONG OR

ῥαδιούργημα πονηρόν, ὧς Ἰουδαῖοι, κατὰ λόγον  
EVIL~CRIME, O JEWS, REASONABLY

ἂν ἀνεσχόμην ὑμῶν, **18.15** εἰ δὲ ζητήματά ἐστίν περὶ  
I MIGHT PUT UP WITH YOU. BUT~IF IT IS~QUESTIONS ABOUT

λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς,  
A WORD AND NAMES AND <sup>2</sup>LAW - <sup>1</sup>YOUR,

ὄψεσθε αὐτοί· κριτὴς ἐγὼ τούτων  
YOU WILL SEE [TO IT FOR] YOURSELVES. I~A JUDGE OF THESE THINGS

οὐ βούλομαι εἶναι. **18.16** καὶ ἀπήλασεν αὐτοὺς ἀπὸ  
DO NOT INTEND TO BE. AND HE DROVE AWAY THEM FROM

τοῦ βήματος. **18.17** ἐπιλαβόμενοι δὲ πάντες Σωσθένης  
THE JUDGMENT SEAT. <sup>3</sup>HAVING SEIZED <sup>1</sup>BUT <sup>2</sup>EVERYONE SOSTHENES,

house of a man named Titius<sup>4</sup> Justus, a worshiper of God; his house was next door to the synagogue.

<sup>8</sup>Crispus, the official of the synagogue, became a believer in the Lord, together with all his household; and many of the Corinthians who heard Paul became believers and were baptized.

<sup>9</sup>One night the Lord said to Paul in a vision, "Do not be afraid, but speak and do not be silent; <sup>10</sup>for I am with you, and no one will lay a hand on you to harm you, for there are many in this city who are my people." <sup>11</sup>He stayed there a year and six months, teaching the word of God among them.

<sup>12</sup>But when Gallio was proconsul of Achaia, the Jews made a united attack on Paul and brought him before the tribunal. <sup>13</sup>They said, "This man is persuading people to worship God in ways that are contrary to the law." <sup>14</sup>Just as Paul was about to speak, Gallio said to the Jews, "If it were a matter of crime or serious villainy, I would be justified in accepting the complaint of you Jews; <sup>15</sup>but since it is a matter of questions about words and names and your own law, see to it yourselves; I do not wish to be a judge of these matters." <sup>16</sup>And he dismissed them from the tribunal. <sup>17</sup>Then all of them<sup>1</sup> seized Sosthenes,

<sup>4</sup>Other ancient authorities read *Titus*  
<sup>1</sup>Other ancient authorities read *the Greeks*

the official of the synagogue, and beat him in front of the tribunal. But Gallio paid no attention to any of these things.

18 After staying there for a considerable time, Paul said farewell to the believers<sup>j</sup> and sailed for Syria, accompanied by Priscilla and Aquila. At Cenchreae he had his hair cut, for he was under a vow.<sup>k</sup> When they reached Ephesus, he left them there, but first he himself went into the synagogue with the Jews.<sup>l</sup> When they asked him to stay longer, he declined;<sup>21</sup> but on taking leave of them, he said, "I<sup>k</sup> will return to you, if God wills." Then he set sail from Ephesus.

22 When he had landed at Caesarea, he went up to Jerusalem<sup>l</sup> and greeted the church, and then went down to Antioch.<sup>23</sup> After spending some time there he departed and went from place to place through the region of Galatia<sup>m</sup> and Phrygia, strengthening all the disciples.

24 Now there came to Ephesus a Jew named Apollos, a native of Alexandria. He was an eloquent man, well-versed in the scriptures.<sup>25</sup> He had been instructed in the Way of the Lord; and he spoke with burning enthusiasm and taught accurately the things

<sup>j</sup>Gk brothers

<sup>k</sup>Other ancient authorities read *I must at all costs keep the approaching festival in Jerusalem, but I*

<sup>l</sup>Gk went up

<sup>m</sup>Gk the Galatian region

τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦ  
THE SYNAGOGUE LEADER, THEY WERE BEATING [HIM] BEFORE THE

βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳ  
JUDGMENT SEAT. AND NONE OF THESE THINGS - TO GALLIO

ἔμελεν.

WAS A CONCERN.

18.18 Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς  
- BUT PAUL STILL HAVING REMAINED A NUMBER-OF DAYS,

τοῖς ἀδελφοῖς ἀποταξάμενος ἐξέπλει εἰς τὴν  
TO THE BROTHERS HAVING SAID GOOD-BYE, HE WAS SAILING AWAY TO -

Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας,  
SYRIA, AND WITH HIM PRISCILLA AND AQUILA,

κεiráμενος ἐν Κεγχρεαῖς τὴν κεφαλὴν, εἶχεν γὰρ  
HAVING SHAVED IN CENCHREA THE(HIS) HEAD, FOR-HE HAD [TAKEN]

εὐχὴν. 18.19 κατήνησαν δὲ εἰς Ἐφεσον, κακέϊνους  
A VOW. AND~THEY ARRIVED IN EPHESUS, AND THOSE

κατέλιπεν αὐτοῦ, αὐτὸς δὲ εἰσελθὼν εἰς τὴν  
HE LEFT THERE, BUT~HE HAVING ENTERED INTO THE

συναγωγὴν διελέξατο τοῖς Ἰουδαίοις. 18.20 ἐρωτῶντων  
SYNAGOGUE DEBATED WITH THE JEWS. <sup>3</sup>ASKING [HIM]

δὲ αὐτῶν ἐπὶ πλείονα χρόνον μείναι  
<sup>1</sup>AND <sup>2</sup>[WHEN] THEY FOR A LONGER TIME TO STAY,

οὐκ ἐπένευσεν, 18.21 ἀλλὰ ἀποταξάμενος καὶ εἰπὼν,  
HE DID NOT GIVE HIS CONSENT, BUT HAVING SAID GOOD-BYE AND HAVING SAID,

Πάλιν ἀνακάμψω πρὸς ὑμᾶς τοῦ θεοῦ θέλοντος,  
I WILL RETURN~AGAIN TO YOU" - GOD WILLING,

ἀνήχθη ἀπὸ τῆς Ἐφέσου, 18.22 καὶ κατελθὼν  
HE SET SAIL FROM - EPHESUS, AND HAVING COME DOWN

εἰς Καισάρειαν, ἀναβάς καὶ ἀσπασάμενος τὴν  
TO CAESAREA, AND~HAVING GONE UP [AND] HAVING GREETED THE

ἐκκλησίαν κατέβη εἰς Ἀντιόχειαν. 18.23 καὶ ποιήσας  
CHURCH, HE WENT DOWN TO ANTIOCH, AND HAVING SPENT

χρόνον τινα ἐξῆλθεν διερχόμενος καθεξῆς τὴν  
SOME~TIME HE WENT OUT, PASSING THROUGH IN ORDER THE

Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας  
GALATIAN COUNTRY AND PHRYGIA, STRENGTHENING ALL

τοὺς μαθητάς.  
THE DISCIPLES.

18.24 Ἰουδαῖος δέ τις Ἀπολλῶς ὀνόματι,  
<sup>3</sup>JEW <sup>1</sup>NOW <sup>2</sup>A CERTAIN, APOLLOS BY NAME,

Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήνησεν εἰς  
AN ALEXANDRIAN - BY BIRTH, A LEARNED~MAN, ARRIVED IN

Ἐφεσον, δυνατὸς ὡς ἐν ταῖς γραφαῖς. 18.25 οὗτος  
EPHESUS, BEING~STRONG IN THE SCRIPTURES. THIS ONE

ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου καὶ ζέων τῷ  
HAD BEEN TAUGHT THE WAY OF THE LORD AND BURNING -

πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ  
IN SPIRIT HE WAS SPEAKING AND TEACHING ACCURATELY THE THINGS

περὶ τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τὸ βάπτισμα  
ABOUT - JESUS, BEING ACQUAINTED WITH ONLY THE BAPTISM

Ἰωάννου· 18.26 οὗτός τε ἤρξατο παρρησιάζεσθαι ἐν  
OF JOHN. AND~THIS ONE BEGAN TO SPEAK BOLDLY IN

τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ Πρίσκιλλα καὶ  
THE SYNAGOGUE. AND~HAVING HEARD HIM PRISCILLA AND

Ἀκύλας προσελάβοντο αὐτὸν καὶ ἀκριβέστερον  
AQUILA TOOK HIM AND MORE ACCURATELY

αὐτῷ ἐξέθεντο τὴν ὁδὸν [τοῦ θεοῦ]. 18.27 βουλομένου δὲ  
EXPLAINED~TO HIM THE WAY - OF GOD. AND~DESIRING

αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ  
HE TO GO TO - ACHAEA, HAVING BEEN ENCOURAGED, THE

ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν,  
BROTHERS WROTE TO THE DISCIPLES TO WELCOME HIM,

ὅς παραγενόμενος συνεβάλετο πολὺ τοῖς  
WHO HAVING COME HE HELPED GREATLY THE ONES

πεπιστευκόσιν διὰ τῆς χάριτος· 18.28 εὐτόνως γὰρ  
HAVING BELIEVED THROUGH - GRACE. FOR~POWERFULLY

τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ ἐπιδεικνύς  
2THE 3JEWS 1HE WAS REFUTING IN PUBLIC, SHOWING

διὰ τῶν γραφῶν εἶναι τὸν Χριστὸν Ἰησοῦν.  
THROUGH THE SCRIPTURES TO BE THE CHRIST, JESUS.

concerning Jesus, though he knew only the baptism of John. <sup>26</sup>He began to speak boldly in the synagogue; but when Priscilla and Aquila heard him, they took him aside and explained the Way of God to him more accurately. <sup>27</sup>And when he wished to cross over to Achaia, the believers<sup>n</sup> encouraged him and wrote to the disciples to welcome him. On his arrival he greatly helped those who through grace had become believers, <sup>28</sup>for he powerfully refuted the Jews in public, showing by the scriptures that the Messiah<sup>o</sup> is Jesus.

<sup>n</sup> Gk. brothers

<sup>o</sup> Or the Christ

## CHAPTER 19

19.1 Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ  
AND~IT CAME ABOUT WHILE - APOLLOS WAS IN CORINTH,

Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη  
PAUL HAVING TRAVELED THROUGH THE UPPER REGIONS,

[κατ]ελθεῖν εἰς Ἐφεσον καὶ εὑρεῖν τινὰς μαθητὰς  
TO COME DOWN TO EPHESUS AND TO FIND SOME DISCIPLES,

19.2 εἶπεν τε πρὸς αὐτούς, Εἰ πνεῦμα ἅγιον ἐλάβετε  
AND~HE SAID TO THEM, IF [THE] HOLY~SPIRIT YOU\* RECEIVED

πιστεύσαντες; οἱ δὲ πρὸς αὐτόν, Ἀλλ' οὐδ' εἰ  
HAVING BELIEVED? BUT~THEY [SAID] TO HIM, 1BUT 3NOT 4IF

πνεῦμα ἅγιον ἔστιν ἠκούσαμεν. 19.3 εἶπεν τε, Εἰς  
2SPIRIT 6A HOLY 5THERE IS 2WE HEARD. AND~HE SAID, INTO

τί οὖν ἐβαπτίσθητε; οἱ δὲ εἶπαν, Εἰς τὸ  
WHAT THEN WERE YOU\* BAPTIZED? - AND THEY SAID, INTO THE

Ἰωάννου βάπτισμα. 19.4 εἶπεν δὲ Παῦλος, Ἰωάννης  
BAPTISM~OF JOHN. AND~SAID PAUL, JOHN

ἐβάπτισεν βάπτισμα μετανόιας τῷ λαῷ λέγων εἰς  
BAPTIZED [WITH] A BAPTISM OF REPENTANCE, TO THE PEOPLE SAYING, IN

τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσιν, τοῦτ'  
THE ONE COMING AFTER HIM THAT THEY SHOULD BELIEVE, THIS

ἔστιν εἰς τὸν Ἰησοῦν. 19.5 ἀκούσαντες δὲ  
MEANS IN - JESUS. AND~HAVING HEARD [THIS]

While Apollos was in Corinth, Paul passed through the interior regions and came to Ephesus, where he found some disciples. <sup>2</sup>He said to them, "Did you receive the Holy Spirit when you became believers?" They replied, "No, we have not even heard that there is a Holy Spirit." <sup>3</sup>Then he said, "Into what then were you baptized?" They answered, "Into John's baptism." <sup>4</sup>Paul said, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus." <sup>5</sup>On hearing this,



they were baptized in the name of the Lord Jesus.

<sup>6</sup>When Paul had laid his hands on them, the Holy Spirit came upon them, and they spoke in tongues and prophesied—altogether there were about twelve of them.

<sup>8</sup>He entered the synagogue and for three months spoke out boldly, and argued persuasively about the kingdom of God. <sup>9</sup>When some stubbornly refused to believe and spoke evil of the Way before the congregation, he left them, taking the disciples with him, and argued daily in the lecture hall of Tyrannus.<sup>P</sup>

<sup>10</sup>This continued for two years, so that all the residents of Asia, both Jews and Greeks, heard the word of the Lord.

<sup>11</sup>God did extraordinary miracles through Paul,<sup>12</sup>so that when the handkerchiefs or aprons that had touched his skin were brought to the sick, their diseases left them, and the evil spirits came out of them. <sup>13</sup>Then some itinerant Jewish exorcists tried to use the name of the Lord Jesus over those who had evil spirits, saying, “I adjure you by the Jesus whom Paul

<sup>P</sup> Other ancient authorities read of a certain Tyrannus, from eleven o’ clock in the morning to four in the afternoon

ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ,  
THEY WERE BAPTIZED IN THE NAME OF THE LORD JESUS,

**19.6** καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου [τὰς] χεῖρας  
AND <sup>2</sup>HAVING PLACED UPON <sup>3</sup>THEM - <sup>1</sup>PAUL THE(HIS) HANDS,

ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ’ αὐτούς, ἐλάλουν τε  
CAME THE <sup>2</sup>SPIRIT - <sup>1</sup>HOLY UPON THEM, AND~THEY WERE SPEAKING

γλώσσαις καὶ ἐπροφήτεον. **19.7** ἦσαν δὲ οἱ πάντες  
TONGUES AND WERE PROPHESYING. AND~WERE ALL~THE

ἄνδρες ὥσει δώδεκα.  
MEN ABOUT TWELVE.

**19.8** Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαρρησιάζετο  
AND~HAVING ENTERED INTO THE SYNAGOGUE HE WAS SPEAKING BOLDLY

ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων  
OVER THREE~MONTHS DEBATING AND PERSUADING

[τὰ] περὶ τῆς βασιλείας τοῦ θεοῦ. **19.9** ὥς δέ  
CONCERNING~THE THINGS OF THE KINGDOM - OF GOD. BUT~WHEN

τινες ἐσκληρύνοντο καὶ ἠπειθουν κακολογοῦντες τὴν  
SOME WERE BEING HARDENED AND WERE DISOBEYING SPEAKING EVIL OF THE

ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ’ αὐτῶν  
WAY BEFORE THE MULTITUDE, HAVING WITHDRAWN FROM THEM,

ἀφώρισεν τοὺς μαθητὰς καθ’ ἡμέραν διαλεγόμενος ἐν  
HE TOOK THE DISCIPLES, DAILY DEBATING IN

τῇ σχολῇ Τυράννου. **19.10** τοῦτο δὲ ἐγένετο ἐπὶ  
THE SCHOOL OF TYRANNUS. AND~THIS HAPPENED OVER

ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν  
TWO~YEARS, SO THAT ALL THE ONES INHABITING - ASIA

ἀκοῦσαι τὸν λόγον τοῦ κυρίου, Ἰουδαίους τε καὶ  
TO HEAR THE WORD OF THE LORD, BOTH~JEWS AND

Ἕλληνας.  
GREEKS.

**19.11** Δυνάμεις τε οὐ τὰς τυχούσας ὁ θεὸς  
AND~MIRACLES NOT THE ONES HAVING COMMONLY OCCURRED - GOD

ἐποίει διὰ τῶν χειρῶν Παύλου, **19.12** ὥστε καὶ ἐπὶ  
PERFORMED BY THE HANDS OF PAUL, SO THAT ALSO UPON

τοὺς ἀσθενοῦντας ἀποφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ  
THE ONES BEING SICK TO BE TAKEN AWAY FROM THE SKIN OF HIM

σουδάρια ἢ σιμικίνθια καὶ ἀπαλλάσσεσθαι ἀπ’ αὐτῶν  
HANDKERCHIEFS OR APRONS AND .TO BE TAKEN AWAY FROM THEM

τὰς νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἐκπορεύεσθαι.  
THE DISEASES, AND~THE <sup>2</sup>SPIRITS - <sup>1</sup>EVIL TO GO OUT.

**19.13** ἐπεχείρησαν δὲ τινες καὶ τῶν περιερχομένων  
AND~ATTEMPTED ALSO~SOME OF THE ONES GOING AROUND,

Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ  
JEWISH EXORCISTS, TO NAME OVER THE ONES HAVING -

πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ  
<sup>2</sup>SPIRITS - <sup>1</sup>EVIL THE NAME OF THE LORD JESUS

λέγοντες, Ὁρκίζω ὑμᾶς τὸν Ἰησοῦν ὃν Παῦλος  
SAYING, I COMMAND YOU\* (BY) THE JESUS WHOM PAUL

κηρύσσει. 19.14 ἦσαν δέ τινος Σκευᾶ Ἰουδαίου  
PREACHES. AND~THERE WERE OF A CERTAIN SCEVA, A JEWISH

ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο ποιοῦντες.  
CHIEF PRIEST, SEVEN SONS DOING~THIS.

19.15 ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπεν  
AND~HAVING ANSWERED THE <sup>2</sup>SPIRIT - <sup>1</sup>EVIL SAID

αὐτοῖς, Τὸν [μὲν] Ἰησοῦν γινώσκω καὶ τὸν Παῦλον  
TO THEM, - - I KNOW~JESUS AND [WITH] - PAUL

ἐπίσταμαι ὑμεῖς δὲ τίνες ἐστέ; 19.16 καὶ ἐφαλόμενος  
I AM ACQUAINTED, BUT~YOU°, WHO ARE YOU? AND <sup>9</sup>HAVING LEAPED

ὁ ἄνθρωπος ἐπ' αὐτοὺς ἐν ᾧ ἦν τὸ πνεῦμα τὸ  
<sup>1</sup>THE <sup>2</sup>MAN <sup>10</sup>UPON <sup>11</sup>THEM <sup>3</sup>IN <sup>4</sup>WHOM <sup>5</sup>WAS <sup>6</sup>THE <sup>8</sup>SPIRIT -

πονηρὸν, κατακυριεύσας ἀμφοτέρων ἵσχυεν κατ'  
<sup>7</sup>EVIL, HAVING SUBDUED ALL, HE OVERPOWERED AGAINST

αὐτῶν ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν  
THEM SO THAT NAKED AND HAVING BEEN WOUNDED TO FLEE

ἐκ τοῦ οἴκου ἐκείνου. 19.17 τοῦτο δὲ ἐγένετο γνωστὸν  
FROM - THAT~HOUSE. AND~THIS BECAME KNOWN

πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσιν τοῖς κατοικοῦσιν  
TO ALL [THE] JEWS AND ALSO [THE] GREEKS - INHABITING

τὴν Ἐφεσον καὶ ἐπέπεσεν φόβος ἐπὶ πάντας αὐτούς  
- EPHESUS, AND FEAR~FELL UPON ALL OF THEM

καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.  
AND THEY WERE EXALTING THE NAME OF THE LORD JESUS.

19.18 πολλοὶ τε τῶν πεπιστευκότων ἤρχοντο  
AND~MANY OF THE ONES HAVING BELIEVED WERE COMING

ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν.  
CONFESSING AND DISCLOSING THE ACTIONS OF THEM.

19.19 ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων  
AND~A NUMBER OF THE ONES - HAVING PRACTICED~MAGIC,

συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον  
HAVING BROUGHT TOGETHER THE BOOKS, WERE BURNING [THEM] BEFORE

πάντων, καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν καὶ  
EVERYONE. AND THEY ADDED UP THE PRICE OF THEM AND

εὑρον ἀργυρίου μυριάδας πέντε. 19.20 Οὕτως  
THEY FOUND [IT TO BE] OF SILVER FIFTY~THOUSAND [PIECES]. SO

κατὰ κράτος τοῦ κυρίου ὁ λόγος ᾗξανεν καὶ  
POWERFULLY <sup>3</sup>OF THE <sup>4</sup>LORD <sup>1</sup>THE <sup>2</sup>WORD WAS GROWING AND

ἵσχυεν.  
WAS BECOMING STRONG.

19.21 Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν  
AND~WHEN WERE FULFILLED THESE THINGS, RESOLVED - PAUL IN

τῷ πνεύματι διελθὼν τὴν Μακεδοῦνιαν καὶ  
THE(HIS) SPIRIT, HAVING TRAVELED THROUGH - MACEDONIA AND

Ἀχαΐαν πορεύεσθαι εἰς Ἱεροσόλυμα εἰπὼν ὅτι Μετὰ  
ACHAIA TO GO TO JERUSALEM HAVING SAID - AFTER

τὸ γενέσθαι με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν.  
- I~AM THERE, IT IS NECESSARY FOR ME ALSO TO SEE~ROME.

proclaims.” <sup>14</sup>Seven sons of a Jewish high priest named Sceva were doing this. <sup>15</sup>But the evil spirit said to them in reply, “Jesus I know, and Paul I know; but who are you?” <sup>16</sup>Then the man with the evil spirit leaped on them, mastered them all, and so overpowered them that they fled out of the house naked and wounded. <sup>17</sup>When this became known to all residents of Ephesus, both Jews and Greeks, everyone was awestruck; and the name of the Lord Jesus was praised. <sup>18</sup>Also many of those who became believers confessed and disclosed their practices. <sup>19</sup>A number of those who practiced magic collected their books and burned them publicly; when the value of these books<sup>9</sup> was calculated, it was found to come to fifty thousand silver coins. <sup>20</sup>So the word of the Lord grew mightily and prevailed.

<sup>21</sup>Now after these things had been accomplished, Paul resolved in the Spirit to go through Macedonia and Achaia, and then to go on to Jerusalem. He said, “After I have gone there, I must also see Rome.”

<sup>9</sup>Gk them

<sup>22</sup>So he sent two of his helpers, Timothy and Erastus, to Macedonia, while he himself stayed for some time longer in Asia.

<sup>23</sup>About that time no little disturbance broke out concerning the Way. <sup>24</sup>A man named Demetrius, a silversmith who made silver shrines of Artemis, brought no little business to the artisans. <sup>25</sup>These he gathered together, with the workers of the same trade, and said, "Men, you know that we get our wealth from this business. <sup>26</sup>You also see and hear that not only in Ephesus but in almost the whole of Asia this Paul has persuaded and drawn away a considerable number of people by saying that gods made with hands are not gods. <sup>27</sup>And there is danger not only that this trade of ours may come into disrepute but also that the temple of the great goddess Artemis will be scorned, and she will be deprived of her majesty that brought all Asia and the world to worship her."

<sup>28</sup>When they heard this, they were enraged and shouted, "Great is Artemis of the Ephesians!" <sup>29</sup>The city was filled with the confusion; and people rushed together to the theater, dragging with them Gaius and Aristarchus, Macedonians

<sup>1</sup>Gk. they

**19.22** ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν  
AND~HAVING SENT TO - MACEDONIA TWO OF THE ONES

διακονούντων αὐτῷ, Τιμόθεον καὶ Ἑραστον, αὐτὸς  
SERVING WITH HIM, TIMOTHY AND ERASTUS, HE

ἐπέσχεν χρόνον εἰς τὴν Ἀσίαν.  
STAYED A WHILE IN - ASIA.

**19.23** Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκείνον ταραχὸς  
NOW~THERE WAS DURING - THAT~TIME <sup>3</sup>DISTURBANCE

οὐκ ὀλίγος περὶ τῆς ὁδοῦ. **19.24** Δημήτριος γάρ  
<sup>1</sup>NO <sup>2</sup>SMALL CONCERNING THE WAY. <sup>4</sup>DEMETRIUS <sup>1</sup>FOR

τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς  
<sup>2</sup>A CERTAIN ONE <sup>3</sup>BY NAME, A SILVERSMITH, MAKING SILVER~SHRINES

Ἀρτέμιδος παρείχετο τοῖς τεχνίταις οὐκ ὀλίγην  
OF ARTEMIS, WAS PROVIDING FOR THE CRAFTSMEN NO SMALL

ἐργασίαν, **19.25** οὓς συναθροίσας καὶ τοὺς περὶ  
PROFIT, WHOM HAVING ASSEMBLED ALSO THE <sup>2</sup>OCCUPIED WITH

τὰ τοιαῦτα ἐργάτας εἶπεν, Ἄνδρες, ἐπίστασθε ὅτι  
- <sup>3</sup>SUCH THINGS <sup>1</sup>WORKMEN HE SAID, MEN, YOU~KNOW THAT

ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῖν ἐστίν  
FROM THIS - TRADE - PROSPERITY TO US IS,

**19.26** καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου  
AND YOU~SEE AND HEAR THAT NOT ONLY OF EPHEBUS

ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος  
BUT [IN] ALMOST ALL - OF ASIA - THIS~PAUL

πέισας μετέστησεν ἱκανὸν ὄχλον λέγων ὅτι  
HAVING PERSUADED [SOME], TURNED AWAY A LARGE CROWD SAYING THAT

οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν γινόμενοι. **19.27** οὐ  
ARE NOT GODS THE THINGS WITH HANDS BEING MADE. <sup>3</sup>NOT

μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς  
<sup>4</sup>ONLY <sup>1</sup>AND <sup>2</sup>THIS IS A DANGER TO US THE PART INTO

ἀπελεγμὸν ἐλθεῖν ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς  
DISREPUTE TO COME, BUT ALSO THE <sup>2</sup>OF THE <sup>3</sup>GREAT <sup>4</sup>GODDESS

Ἀρτέμιδος ἱερὸν εἰς οὐθέν λογισθῆναι, μέλλειν τε καὶ  
<sup>5</sup>ARTEMIS <sup>1</sup>TEMPLE AS NOTHING TO BE CONSIDERED, AND~TO BE ABOUT ALSO

καθαίρεισθαι τῆς μεγαλειότητος αὐτῆς ἣν ὅλη ἡ  
TO SUFFER [THE] LOSS OF THE MAJESTY OF HER WHICH ALL -

Ἀσία καὶ ἡ οἰκουμένη σέβεται.  
ASIA AND THE WORLD WORSHIP.

**19.28** Ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ  
AND~HAVING LISTENED AND HAVING BECOME FULL OF ANGER

ἔκραζον λέγοντες, Μεγάλη ἡ Ἀρτεμις  
THEY WERE CRYING OUT SAYING, GREAT [IS] - ARTEMIS

Ἐφεσίων. **19.29** καὶ ἐπλήσθη ἡ πόλις τῆς  
OF [THE] EPHESIANS. AND WAS FILLED THE CITY -

συχύσεως, ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον  
WITH CONFUSION, AND~THEY RUSHED WITH ONE IMPULSE INTO THE THEATER,

συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον Μακεδόνας,  
HAVING SEIZED GAIUS AND ARISTARCHUS, MACEDONIANS,



συνεκδήμους Παύλου. **19.30** Παύλου δὲ βουλομένου  
TRAVELING COMPANIONS OF PAUL. AND-PAUL DESIRING

εἰσελθεῖν εἰς τὸν δῆμον οὐκ εἶων αὐτὸν οἱ  
TO ENTER INTO THE ASSEMBLY, WERE NOT ALLOWING HIM THE

μαθηταί· **19.31** τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες  
DISCIPLES. AND-SOME ALSO OF THE ASIARCHS, BEING

αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν παρεκάλουν μὴ  
TO HIM FRIENDS, HAVING SENT TO HIM, WERE BEGGING [HIM] NOT

δοῦναι ἑαυτὸν εἰς τὸ θέατρον. **19.32** ἄλλοι μὲν οὖν  
TO GIVE HIMSELF TO THE THEATER. OTHERS - THEN

ἄλλο τι ἔκραζον· ἣν γὰρ ἡ ἐκκλησία  
SOMETHING~DIFFERENT WERE CRYING OUT. FOR~HAD THE ASSEMBLY

συγκεχυμένη καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκα  
BEEN CONFUSED AND THE MAJORITY HAD NOT KNOWN WHY

συνελήλυθεισαν. **19.33** ἐκ δὲ τοῦ ὄχλου συνεβίβασαν  
THEY HAD ASSEMBLED. AND~FROM THE CROWD THEY PROMPTED

Ἀλέξανδρον, προβαλόντων αὐτὸν τῶν Ἰουδαίων· ὁ  
ALEXANDER, <sup>3</sup>HAVING BROUGHT FORWARD <sup>4</sup>HIM <sup>1</sup>THE <sup>2</sup>JEWS. -

δὲ Ἀλέξανδρος κατασεισας τὴν χεῖρα ἤθελεν  
AND ALEXANDER, HAVING WAVED THE(HIS) HAND WAS WANTING

ἀπολογεῖσθαι τῷ δῆμῳ. **19.34** ἐπιγνόντες δὲ ὅτι  
TO DEFEND HIMSELF TO THE ASSEMBLY. BUT~HAVING KNOWN THAT

Ἰουδαῖός ἐστιν, φωνὴ ἐγένετο μία ἐκ πάντων ὡς ἐπὶ  
HE IS~A JEW, <sup>3</sup>VOICE <sup>1</sup>THERE WAS <sup>2</sup>ONE FROM EVERYONE FOR~ABOUT

ώρας δύο κρᾶζόντων, Μεγάλη ἡ Ἄρτεμις Ἐφεσίων.  
TWO~HOURS CRYING OUT, GREAT [IS] - ARTEMIS OF [THE] EPHESIANS.

**19.35** καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον  
<sup>4</sup>HAVING RESTRAINED <sup>1</sup>AND <sup>2</sup>THE <sup>3</sup>TOWN CLERK THE CROWD

φησίν, Ἄνδρες Ἐφέσιοι, τίς γὰρ ἐστὶν ἀνθρώπων ὃς  
SAYS, MEN, EPHESIANS, WHO INDEED IS THERE OF MEN WHO

οὐ γινώσκει τὴν Ἐφεσίω· πόλιν νεωκόρον οὖσαν  
DOES NOT KNOW THE EPHESIAN CITY [AS] BEING~[THE] GUARDIAN OF THE TEMPLE

τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ διοπετοῦς;  
OF THE GREAT ARTEMIS AND OF THE [IMAGE] FALLEN FROM HEAVEN?

**19.36** ἀναντιρρήτων οὖν ὄντων τούτων δέον ἐστὶν  
UNDENIABLE, THEREFORE BEING THESE THINGS, IT IS~NECESSARY

ὑμᾶς κατεσταλμένους ὑπάρχειν καὶ μηδὲν προπετὲς  
FOR YOU\* HAVING BECOME CALM TO BE, AND NOTHING RECKLESS

πράσσειν. **19.37** ἡγάγετε γὰρ τοὺς ἄνδρας τούτους οὔτε  
TO DO. FOR~YOU\* BROUGHT - THESE~MEN [HERE] NEITHER

ιεροσύλους οὔτε βλασφημοῦντας τὴν θεὸν ἡμῶν. **19.38** εἰ  
TEMPLE ROBBERS NOR BLASPHEMING THE GOD OF US. IF

μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται  
- THEREFORE DEMETRIUS AND THE <sup>2</sup>WITH <sup>3</sup>HIM <sup>1</sup>CRAFTSMEN

ἔχουσι πρὸς τινα λόγον, ἀγοραῖοι ἄγονται καὶ  
HAVE AGAINST ANYONE A COMPLAINT, COURTS ARE IN SESSION AND

ἀνθύπατοί εἰσιν, ἐγκαλείτωσαν ἀλλήλους.  
THERE ARE~PROCONSULS, LET THEM BRING CHARGES AGAINST ONE ANOTHER.

who were Paul's travel companions. <sup>30</sup>Paul wished to go into the crowd, but the disciples would not let him; <sup>31</sup>even some officials of the province of Asia,<sup>5</sup> who were friendly to him, sent him a message urging him not to venture into the theater.

<sup>32</sup>Meanwhile, some were shouting one thing, some another; for the assembly was in confusion, and most of them did not know why they had come together.

<sup>33</sup>Some of the crowd gave instructions to Alexander, whom the Jews had pushed forward. And Alexander motioned for silence and tried to make a defense before the people. <sup>34</sup>But when they recognized that he was a Jew, for about two hours all of them shouted in unison, "Great is Artemis of the Ephesians!" <sup>35</sup>But when the town clerk had quieted the crowd, he said, "Citizens of Ephesus, who is there that does not know that the city of the Ephesians is the temple keeper of the great Artemis and of the statue that fell from heaven?"

<sup>36</sup>Since these things cannot be denied, you ought to be quiet and do nothing rash.

<sup>37</sup>You have brought these men here who are neither temple robbers nor blasphemers of our<sup>6</sup> goddess.

<sup>38</sup>If therefore Demetrius and the artisans with him have a complaint against anyone, the courts are open, and there are proconsuls; let them bring charges there against one another.

<sup>5</sup> Gk. some of the Asiarchs

<sup>1</sup> Meaning of Gk uncertain

<sup>44</sup> Other ancient authorities read your



<sup>39</sup>If there is anything further<sup>39</sup> you want to know, it must be settled in the regular assembly. <sup>40</sup>For we are in danger of being charged with rioting today, since there is no cause that we can give to justify this commotion.” <sup>41</sup>When he had said this, he dismissed the assembly.

<sup>v</sup> Other ancient authorities read *about other matters*

**19.39** εἰ δέ τι περαιτέρω ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ  
AND~IF ANYTHING FURTHER YOU\* SEEK, IN THE LAWFUL  
ἐκκλησίᾳ ἐπιλυθήσεται. **19.40** καὶ γὰρ κινδυνεύομεν  
ASSEMBLY IT WILL BE SETTLED. FOR~INDEED WE ARE IN DANGER  
ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς  
TO BE CHARGED WITH AN UPRISING CONCERNING - TODAY, NOTHING  
αἰτίου ὑπάρχοντος περὶ οὗ [οὐ] δυνησόμεθα  
OF A REASON BEING ABOUT WHICH WE WILL NOT BE ABLE  
ἀποδοῦναι λόγον περὶ τῆς συστροφῆς ταύτης. καὶ  
TO RENDER AN ACCOUNT CONCERNING - THIS~COMMOTION. AND  
ταῦτα εἰπὼν ἀπέλυσεν τὴν ἐκκλησίαν.  
THESE THINGS HAVING SAID, HE DISMISSED THE ASSEMBLY.

## CHAPTER 20

After the uproar had ceased, Paul sent for the disciples; and after encouraging them and saying farewell, he left for Macedonia. <sup>2</sup>When he had gone through those regions and had given the believers<sup>w</sup> much encouragement, he came to Greece, <sup>3</sup>where he stayed for three months. He was about to set sail for Syria when a plot was made against him by the Jews, and so he decided to return through Macedonia. <sup>4</sup>He was accompanied by Sopater son of Pyrrhus from Beroea, by Aristarchus and Secundus from Thessalonica, by Gaius from Derbe, and by Timothy, as well as by Tychicus and Trophimus from Asia. <sup>5</sup>They went ahead and were waiting for us in Troas; <sup>6</sup>but we sailed from Philippi after the days of Unleavened Bread, and in five days we joined them in

<sup>w</sup> Gk. *given them*

**20.1** Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον  
AND~AFTER - HAD ENDED THE UPROAR  
μεταπεμψάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ  
HAVING SUMMONED - PAUL THE DISCIPLES AND  
παρακαλέσας, ἀσπασάμενος ἐξῆλθεν πορεύεσθαι  
HAVING EXHORTED [THEM], [AND] HAVING SAID GOOD-BYE, HE DEPARTED TO GO  
εἰς Μακεδονίαν. **20.2** διελθὼν δὲ τὰ  
TO MACEDONIA. AND~HAVING TRAVELED THROUGH -  
μέρη ἐκεῖνα καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ  
THOSE~REGIONS AND HAVING EXHORTED THEM WITH MANY~WORD(S),  
ἦλθεν εἰς τὴν Ἑλλάδα **20.3** ποιήσας τε μῆνας τρεῖς·  
HE CAME TO - GREECE AND~HAVING SPENT THREE~MONTHS [THERE],  
γενομένης ἐπιβουλῆς αὐτῷ ὑπὸ τῶν Ἰουδαίων  
HAVING BECOME A PLOT AGAINST HIM BY THE JEWS  
μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμης  
BEING ABOUT TO SET SAIL FOR - SYRIA, HE WAS OF A MIND  
τοῦ ὑποστρέφειν διὰ Μακεδονίας.  
- TO RETURN THROUGH MACEDONIA.  
**20.4** συνείπετο δὲ αὐτῷ Σώπατρος Πύρρου  
AND~WERE ACCOMPANYING HIM, SOPATER [THE SON] OF PYRRHUS,  
Βεροιαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ  
[THE] BEREAN, AND~OF [THE] THESSALONIANS, ARISTARCHUS AND  
Σεκούνδος, καὶ Γάιος Δερβαῖος καὶ Τιμόθεος,  
SECUNDUS, AND GAIUS, OF DERBE AND TIMOTHY,  
Ἀσιανοὶ δὲ Τύχικος καὶ Τρόφιμος. **20.5** οὗτοι δὲ  
AND~[THE] ASIANS, TYCHICUS AND TROPHIMUS. AND~THESE  
προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι, **20.6** ἡμεῖς δὲ  
HAVING GONE AHEAD WERE WAITING FOR US IN TROAS, AND~WE  
ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων  
SAILED AWAY AFTER THE DAYS OF THE UNLEAVENED BREAD [FEAST]  
ἀπὸ Φιλιππῶν καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν  
FROM PHILIPPI, AND WE CAME TO THEM IN -

Τρωάδα ἄχρι ἡμερῶν πέντε, ὅπου διετρίψαμεν  
TROAS WITHIN FIVE-DAYS, WHERE WE STAYED

ἡμέρας ἑπτά.  
SEVEN-DAYS.

20.7 Ἐν δὲ τῇ μιᾷ τῶν σαββάτων συνηγμένων  
AND-ON - ONE OF THE SABBATHS HAVING BEEN ASSEMBLED

ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς  
US TO BREAK BREAD, - PAUL WAS LECTURING THEM

μέλλων ἐξιέναι τῇ ἐπαύριον, παρέτεινεν τε τὸν λόγον  
BEING ABOUT TO DEPART ON THE NEXT DAY, AND-WAS EXTENDING THE MESSAGE

μέχρι μεσονυκτίου. 20.8 ἦσαν δὲ λαμπάδες ἱκαναὶ  
UNTIL MIDNIGHT. AND-THERE WERE A NUMBER OF-LAMPS

ἐν τῷ ὑπερώῳ οὗ ἦμεν συνηγμένοι.  
IN THE UPPER STORY WHERE WE HAD ASSEMBLED.

20.9 καθεζόμενος δέ τις νεανίας ὀνόματι Εὐτύχος  
AND-SITTING A CERTAIN YOUNG MAN BY NAME EUTYCHUS

ἐπὶ τῆς θυρίδος, καταφερόμενος ὑπνῷ βαθεῖ  
ON THE WINDOW [SILL], BEING OVERCOME BY A DEEP-SLEEP,

διαλεγομένου τοῦ Παύλου ἐπὶ πλεῖον, κατενεχθεὶς  
LECTURING - PAUL FOR A LONG [TIME], HAVING BEEN OVERCOME

ἀπὸ τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω καὶ  
FROM - SLEEP HE FELL FROM THE THIRD STORY DOWNWARDS AND

ἦρθη νεκρός. 20.10 καταβὰς δὲ ὁ Παῦλος  
WAS PICKED UP DEAD. AND-HAVING COME DOWN - PAUL

ἐπέπεσεν αὐτῷ καὶ συμπεριλαβὼν εἶπεν,  
FELL UPON HIM AND HAVING EMBRACED [HIM] HE SAID,

Μὴ θορυβεῖσθε, ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν.  
DO NOT BE TROUBLED, FOR-THE LIFE OF HIM IN HIM IS.

20.11 ἀναβὰς δὲ καὶ κλάσας τὸν ἄρτον καὶ  
AND-HAVING GONE UP AND HAVING BROKEN THE BREAD AND

γευσάμενος ἐφ' ἱκανόν τε ὁμιλήσας ἄχρι  
HAVING PARTAKEN [OF IT], 2FOR 3A CONSIDERABLE [TIME] 1AND HAVING SPOKEN UNTIL

αὐγῆς, οὕτως ἐξῆλθεν. 20.12 ἤγαγον δὲ τὸν παῖδα  
DAWN, THUS HE DEPARTED. AND-THEY LED AWAY THE YOUNG MAN

ζῶντα καὶ παρεκλήθησαν οὐ μετρίως.  
LIVING AND THEY WERE COMFORTED NOT MODERATELY.

20.13 Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον  
AND-WE HAVING GONE AHEAD TO THE BOAT

ἀνήχθημεν ἐπὶ τὴν Ἀσσον ἐκεῖθεν μέλλοντες  
SET SAIL FOR - ASSOS, FROM THERE INTENDING

ἀναλαμβάνειν τὸν Παῦλον· οὕτως γὰρ  
TO TAKE ALONG - PAUL. FOR-THUS

διατεταγμένος ἦν μέλλων αὐτὸς πεζεύνει.  
HE HAD ARRANGED IT INTENDING HIMSELF TO TRAVEL BY LAND.

20.14 ὥς δὲ συνέβαλλεν ἡμῖν εἰς τὴν Ἀσσον,  
AND-WHEN HE WAS MEETING US IN - ASSOS,

ἀναλαβόντες αὐτὸν ἦλθομεν εἰς Μιτυλήνην,  
HAVING TAKEN ALONG HIM WE CAME TO MITYLENE,

Troas, where we stayed for seven days.

7 On the first day of the week, when we met to break bread, Paul was holding a discussion with them; since he intended to leave the next day, he continued speaking until midnight. 8 There were many lamps in the room upstairs where we were meeting. 9 A young man named Eutychus, who was sitting in the window, began to sink off into a deep sleep while Paul talked still longer. Overcome by sleep, he fell to the ground three floors below and was picked up dead. 10 But Paul went down, and bending over him took him in his arms, and said, "Do not be alarmed, for his life is in him." 11 Then Paul went upstairs, and after he had broken bread and eaten, he continued to converse with them until dawn; then he left. 12 Meanwhile they had taken the boy away alive and were not a little comforted.

13 We went ahead to the ship and set sail for Assos, intending to take Paul on board there; for he had made this arrangement, intending to go by land himself. 14 When he met us in Assos, we took him on board and went to Mitylene.

<sup>15</sup>We sailed from there, and on the following day we arrived opposite Chios. The next day we touched at Samos, and<sup>\*</sup> the day after that we came to Miletus. <sup>16</sup>For Paul had decided to sail past Ephesus, so that he might not have to spend time in Asia; he was eager to be in Jerusalem, if possible, on the day of Pentecost.

<sup>17</sup> From Miletus he sent a message to Ephesus, asking the elders of the church to meet him. <sup>18</sup>When they came to him, he said to them:

“You yourselves know how I lived among you the entire time from the first day that I set foot in Asia, <sup>19</sup>serving the Lord with all humility and with tears, enduring the trials that came to me through the plots of the Jews. <sup>20</sup>I did not shrink from doing anything helpful, proclaiming the message to you and teaching you publicly and from house to house, <sup>21</sup>as I testified to both Jews and Greeks about repentance toward God and faith toward our Lord Jesus. <sup>22</sup>And now, as a captive to the Spirit,<sup>y</sup> I am on my way to Jerusalem, not knowing what will happen to me there, <sup>23</sup>except that the Holy Spirit testifies to me in every

<sup>x</sup> Other ancient authorities add *after remaining at Trogyllium*

<sup>y</sup> Or *And now, bound in the spirit*

**20.15** **κάκειθεν ἀποπλεύσαντες τῇ ἐπιούσῃ**  
AND FROM THERE HAVING SAILED AWAY ON THE NEXT [DAY]

**κατηντήσαμεν ἄντικρυς Χίου, τῇ δὲ ἐτέρᾳ**  
WE ARRIVED OPPOSITE CHIOS, AND~ON THE NEXT [DAY]

**παρεβάλομεν εἰς Σάμον, τῇ δὲ ἐχομένῃ ἤλθομεν**  
WE CROSSED OVER TO SAMOS, AND~ON THE FOLLOWING [DAY] WE CAME

**εἰς Μίλητον. 20.16** **κεκρίκει γὰρ ὁ Παῦλος**  
TO MILETUS. FOR~HAD DECIDED - PAUL

**παραπλεύσαι τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ**  
TO SAIL PAST - EPHESUS, SO AS IT WOULD NOT BE TO HIM

**χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδεν γὰρ εἰ δυνατόν**  
TO SPEND TIME IN - ASIA. FOR~HE WAS HURRYING IF POSSIBLE

**εἴη αὐτῷ τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι εἰς**  
IT MIGHT BE TO HIM THE DAY - OF PENTECOST TO COME IN

**Ἱεροσόλυμα.**  
JERUSALEM.

**20.17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον**  
AND~FROM - MILETUS, HAVING SENT TO EPHESUS,

**μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας.**  
HE SUMMONED THE ELDERS OF THE CHURCH.

**20.18** **ὥς δὲ παρεγένοντο πρὸς αὐτὸν εἶπεν αὐτοῖς,**  
AND~WHEN THEY CAME TO HIM HE SAID TO THEM,

**Ἵμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας ἀφ’ ἧς**  
YOU\* KNOW, FROM [THE] FIRST DAY FROM WHICH

**ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ’ ὑμῶν τὸν πάντα**  
I SET FOOT IN - ASIA, HOW WITH YOU\* THE ENTIRE

**χρόνον ἐγενόμην, 20.19** **δουλεύων τῷ κυρίῳ μετὰ πάσης**  
TIME I WAS, SERVING THE LORD WITH ALL

**ταπεινοφροσύνης καὶ δακρύων καὶ πειρασμῶν τῶν**  
HUMILITY AND TEARS AND TRIALS, -

**συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων,**  
HAVING HAPPENED TO ME BY THE PLOTS OF THE JEWS,

**20.20** **ὥς οὐδὲν ὑπεστείλαμην τῶν συμφερόντων τοῦ**  
HOW I KEPT BACK~NOTHING OF THE THINGS BEING PROFITABLE -

**μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ**  
NOT TO DISCLOSE TO YOU\* AND TO TEACH YOU\* IN PUBLIC AND

**κατ’ οἴκους, 20.21** **διαμαρτυρόμενος Ἰουδαίοις τε καὶ**  
FROM HOUSE TO HOUSE, TESTIFYING BOTH~TO JEWS AND

**Ἕλλησιν τὴν εἰς θεὸν μετάνοιαν καὶ πίστιν εἰς τὸν**  
GREEKS - TOWARD GOD REPENTANCE AND FAITH IN THE

**κύριον ἡμῶν Ἰησοῦν. 20.22** **καὶ νῦν ἰδοὺ δεδεμένος ἐγώ**  
LORD OF US JESUS. AND NOW BEHOLD I,~HAVING BEEN BOUND

**τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλὴμ τὰ ἐν**  
BY THE SPIRIT AM GOING TO JERUSALEM <sup>9</sup>THE THINGS <sup>4</sup>IN

**αὐτῇ συναντήσονται μοι μὴ εἰδώς, 20.23** **πλὴν ὅτι**  
<sup>5</sup>IT <sup>6</sup>GOING TO HAPPEN <sup>7</sup>TO ME <sup>1</sup>NOT <sup>2</sup>HAVING KNOWN, <sup>8</sup>EXCEPT <sup>9</sup>THAT

**τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται μοι**  
<sup>10</sup>THE <sup>12</sup>SPIRIT - <sup>11</sup>HOLY IN EVERY CITY TESTIFIES TO ME

λέγον ὅτι δεσμὰ καὶ θλίψεις με μένουσιν. **20.24** ἀλλ'   
 SAYING THAT BONDS AND TRIBULATIONS ARE WAITING~FOR ME. BUT

οὐδενὸς λόγου ποιούμεαι τὴν ψυχὴν τιμίαν ἑμαυτῷ   
 OF NO ACCOUNT DO I MAKE THE(MY) LIFE VALUABLE TO MYSELF

ὥς τελειῶσαι τὸν δρόμον μου καὶ τὴν διακονίαν ἣν   
 SO AS TO FINISH THE COURSE OF ME AND THE MINISTRY WHICH

ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ   
 I RECEIVED FROM THE LORD JESUS, TO BEAR WITNESS TO THE

εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ.   
 GOOD NEWS OF THE GRACE - OF GOD.

**20.25** Καὶ νῦν ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ   
 AND NOW BEHOLD I KNOW THAT NO LONGER WILL YOU\* SEE THE

πρόσωπόν μου ὑμεῖς πάντες ἐν οἷς διήλθον   
 FACE OF ME, ALL~OF YOU\* AMONG WHOM I WENT ABOUT

κηρύσσω τὴν βασιλείαν. **20.26** διότι μαρτύρομαι   
 PREACHING THE KINGDOM. THEREFORE I TESTIFY

ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ ὅτι καθαρὸς εἰμι ἀπὸ   
 TO YOU\* ON [THIS VERY] - DAY~TODAY THAT I AM~INNOCENT OF

τοῦ αἵματος πάντων. **20.27** οὐ γὰρ ὑπεστειλάμην τοῦ   
 THE BLOOD OF ALL. FOR~I DID NOT SHRINK BACK FROM -

μὴ ἀναγγεῖλαι πᾶσαν τὴν βουλὴν τοῦ θεοῦ ὑμῖν.   
 NOT TO DISCLOSE ALL THE WILL - OF GOD TO YOU\*.

**20.28** προσέχετε ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν   
 PAY ATTENTION TO YOURSELVES AND TO ALL THE FLOCK, IN

ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους   
 WHICH YOU\* THE <sup>2</sup>SPIRIT - <sup>1</sup>HOLY PLACED [AS] OVERSEERS,

ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν   
 TO SHEPHERD THE CHURCH - OF GOD, WHICH

περιποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. **20.29** ἐγὼ   
 HE PURCHASED WITH - <sup>2</sup>BLOOD - <sup>1</sup>HIS OWN. I

οἶδα ὅτι εἰσελεύσονται μετὰ τὴν ἀφίξιν μου   
 KNOW THAT WILL COME IN AFTER THE DEPARTURE OF ME

λύκοι βαρεῖς εἰς ὑμᾶς μὴ φειδόμενοι τοῦ ποιμνίου,   
 SAVAGE~WOLVES AMONG YOU\* NOT SPARING THE FLOCK,

**20.30** καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες   
 AND FROM YOU\* YOURSELVES WILL RISE UP MEN

λαλοῦντες διεστραμμένα τοῦ ἀποσπᾶν τοὺς μαθητὰς   
 SPEAKING [THINGS] HAVING BEEN PERVERTED - TO DRAW AWAY THE DISCIPLES

ὀπίσω αὐτῶν. **20.31** διὸ γρηγορεῖτε μνημονεύοντες   
 AFTER THEM. THEREFORE, BE ALERT, HAVING REMEMBERED

ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ   
 THAT THREE YEARS, NIGHT AND DAY, I DID NOT STOP WITH

δακρύων νουθετῶν ἕνα ἕκαστον. **20.32** καὶ τὰ νῦν   
 TEARS ADMONISHING EACH~ONE [OF YOU\*]. AND - NOW

παρατίθεμαι ὑμᾶς τῷ θεῷ καὶ τῷ λόγῳ τῆς   
 I COMMEND YOU\* - TO GOD AND TO THE WORD OF THE

**20:28** text: KJV ASVmg RSV NASB NIV NEBmg TEV NJB NRSV. var. τὴν ἐκκλησίαν τοῦ κυρίου (the church of the Lord): ASV RSVmg NASBmg NIVmg NEB TEVmg NJBmg NRSVmg.

city that imprisonment and persecutions are waiting for me. <sup>24</sup>But I do not count my life of any value to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the good news of God's grace.

<sup>25</sup>"And now I know that none of you, among whom I have gone about proclaiming the kingdom, will ever see my face again.

<sup>26</sup>Therefore I declare to you this day that I am not responsible for the blood of any of you, <sup>27</sup>for I did not shrink from declaring to you the whole purpose of God.

<sup>28</sup>Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God<sup>2</sup> that he obtained with the blood of his own Son.<sup>a</sup> <sup>29</sup>I know that after I have gone, savage wolves will come in among you, not sparing the flock.

<sup>30</sup>Some even from your own group will come distorting the truth in order to entice the disciples to follow them.

<sup>31</sup>Therefore be alert, remembering that for three years I did not cease night or day to warn everyone with tears.

<sup>32</sup>And now I commend you to God and to the message of

<sup>2</sup> Other ancient authorities read of the Lord

<sup>a</sup> Or with his own blood; Gk with the blood of his Own



his grace, a message that is able to build you up and to give you the inheritance among all who are sanctified.<sup>33</sup> I coveted no one's silver or gold or clothing.<sup>34</sup> You know for yourselves that I worked with my own hands to support myself and my companions.<sup>35</sup> In all this I have given you an example that by such work we must support the weak, remembering the words of the Lord Jesus, for he himself said, 'It is more blessed to give than to receive.'

<sup>36</sup> When he had finished speaking, he knelt down with them all and prayed.  
<sup>37</sup> There was much weeping among them all; they embraced Paul and kissed him,  
<sup>38</sup> grieving especially because of what he had said, that they would not see him again. Then they brought him to the ship.

χάριτος αὐτοῦ, τῷ δυναμένῳ οἰκοδομῆσαι καὶ δοῦναι  
GRACE OF HIM, - BEING ABLE TO BUILD AND TO GIVE

τὴν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν.  
THE INHERITANCE AMONG <sup>2</sup>THE ONES <sup>3</sup>HAVING BEEN SANCTIFIED <sup>1</sup>ALL.

20.33 ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς  
SILVER OR GOLD OR [THE] CLOTHING OF NO ONE

ἐπέθυμῃσα· 20.34 αὐτοὶ γινώσκετε ὅτι ταῖς χρεαίαις  
DID I LONG FOR. YOURSELVES YOU\* KNOW THAT FOR THE NEEDS

μου καὶ τοῖς οὖσιν μετ' ἐμοῦ ὑπηρετήσαν αἱ  
OF ME AND THE ONES BEING WITH ME, SERVED -

χεῖρες αὐταί. 20.35 πάντα ὑπέδειξα ὑμῖν ὅτι οὕτως  
THESE~HANDS. EVERYTHING I SHOWED TO YOU\* THAT THUS

κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων,  
WORKING HARD IT IS NECESSARY TO HELP THE WEAK,

μνημονεύειν τε τῶν λόγων τοῦ κυρίου Ἰησοῦ ὅτι  
AND~TO REMEMBER THE WORDS OF THE LORD JESUS THAT

αὐτὸς εἶπεν, Μακάριόν ἐστιν μᾶλλον διδόναι ἢ  
HE SAID~HIMSELF, BLESSED IT IS MORE TO GIVE THAN

λαμβάνειν.  
TO RECEIVE.

20.36 Καὶ ταῦτα εἰπὼν θεὶς τὰ γόνατα αὐτοῦ  
AND THESE THINGS HAVING SAID, HAVING BENT THE KNEES OF HIM,

σὺν πᾶσιν αὐτοῖς προσηύξατο. 20.37 ἱκανὸς δὲ  
WITH THEM~ALL HE PRAYED. AND~MUCH

κλαυθμὸς ἐγένετο πάντων καὶ ἐπιπεσόντες ἐπὶ τὸν  
CRYING THERE WAS OF EVERYONE AND HAVING FALLEN UPON THE

τράχηλον τοῦ Παύλου κατεφίλουσιν αὐτόν,  
NECK - OF PAUL, THEY WERE KISSING HIM,

20.38 ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει  
GRIEVING ABOVE ALL AT THE WORD IN WHICH HE HAD SAID

ὅτι οὐκέτι μέλλουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν.  
THAT NO LONGER THEY WERE ABOUT THE FACE OF HIM TO SEE.

προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.  
AND~THEY WERE ACCOMPANYING HIM TO THE BOAT.

## CHAPTER 21

When we had parted from them and set sail, we came by a straight course to Cos, and the next day to Rhodes, and from there to Patara.<sup>b</sup>  
<sup>2</sup>When we found a ship bound for Phoenicia, we went on board and set sail.

<sup>b</sup> Other ancient authorities add *and Myra*

21.1 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς  
AND~WHEN IT CAME ABOUT [THAT] WE~SET SAIL,

ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἦλθομεν  
HAVING PARTED FROM THEM, HAVING RUN A STRAIGHT COURSE, WE CAME

εἰς τὴν Κῶ, τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον καὶ ἐκεῖθεν  
TO - COS, AND~ON THE NEXT [DAY] TO - RHODES AND FROM THERE

εἰς Πάταρα, 21.2 καὶ εὗρόντες πλοῖον διαπερὼν εἰς  
TO PATARA. AND HAVING FOUND A BOAT CROSSING OVER TO

Φοινίκην ἐπιβάντες ἀνήχθημεν.  
PHOENICIA, HAVING EMBARKED WE SET SAIL.

**21.3** ἀναφάναντες δὲ τὴν Κύπρον καὶ καταλιπόντες  
AND~HAVING COME WITHIN SIGHT - OF CYPRUS AND HAVING LEFT BEHIND

αὐτὴν εὐώνυμον ἐπλέοντες εἰς Συρίαν καὶ κατήλθομεν  
IT ON THE LEFT WE WERE SAILING TO SYRIA AND WE ARRIVED

εἰς Τύρον· ἐκείσε γὰρ τὸ πλοῖον ἣν ἀποφορτιζόμενον  
IN TYRE. FOR~THERE THE BOAT WAS UNLOADING

τὸν γόμον. **21.4** ἀνευρόντες δὲ τοὺς μαθητὰς  
THE CARGO. AND~[AFTER] HAVING SEARCHED FOR THE DISCIPLES,

ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ, οἵτινες τῷ  
WE STAYED THERE SEVEN~DAYS, WHO -

Παύλῳ ἔλεγον διὰ τοῦ πνεύματος μὴ ἐπιβαίνειν εἰς  
WERE TELLING~PAUL BY THE SPIRIT NOT TO GO UP TO

Ἱεροσόλυμα. **21.5** ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς  
JERUSALEM. BUT~WHEN IT CAME ABOUT TO BE FINISHED~FOR US THE

ἡμέρας, ἐξελθόντες ἐπορευόμεθα προπεμπόντων ἡμᾶς  
DAYS, HAVING GONE OUT, WE WERE GOING, ACCOMPANYING US

πάντων σὺν γυναίξιν καὶ τέκνοις ἕως ἔξω τῆς  
EVERYONE WITH WIVES AND CHILDREN AS FAR AS OUTSIDE THE

πόλεως, καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν  
CITY, AND HAVING BENT THE KNEES ON THE BEACH,

προσενῆμεν **21.6** ἀπὸσπασάμεθα ἀλλήλους καὶ  
HAVING PRAYED WE SAID GOOD~BYE TO ONE ANOTHER AND

ἀνέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ  
WE EMBARKED INTO THE BOAT, AND~THOSE ONES RETURNED TO -

ἴδια.  
THEIR OWN [HOMES].

**21.7** Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου  
AND~WE, THE VOYAGE HAVING COMPLETED FROM TYRE,

κατηντήσαμεν εἰς Πτολεμαῖδα καὶ ἀσπασάμενοι τοὺς  
ARRIVED IN PTOLEMAIS AND HAVING GREETED THE

ἀδελφοὺς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς.  
BROTHERS WE STAYED ONE~DAY WITH THEM.

**21.8** τῇ δὲ ἐπαύριον ἐξελθόντες ἦλθομεν εἰς  
AND~ON THE NEXT DAY, HAVING GONE OUT, WE CAME TO

Καισάρειαν καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου  
CAESAREA AND HAVING ENTERED INTO THE HOUSE OF PHILIP,

τοῦ εὐαγγελιστοῦ, ὄντος ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ'  
THE EVANGELIST, BEING [ONE] OF THE SEVEN, WE STAYED WITH

αὐτῷ. **21.9** τούτῳ δὲ ἦσαν θυγατέρες τέσσαρες  
HIM. AND~TO THIS ONE THERE WERE FOUR~DAUGHTERS,

παρθένοι προφητεύουσαι. **21.10** ἐπιμενόντων δὲ  
VIRGINS, PROPHEYSYING. AND~REMAINING

ἡμέρας πλείους κατήλθεν τις ἀπὸ τῆς Ἰουδαίας  
MANY~DAYS CAME DOWN A CERTAIN ONE FROM THE JEWS,

προφήτης ὀνόματι Ἄγαβος, **21.11** καὶ ἐλθὼν πρὸς  
A PROPHET BY NAME AGABUS, AND HAVING COME TO

ἡμᾶς καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δήσας  
US AND HAVING TAKEN THE BELT - OF PAUL, HAVING BOUND

<sup>3</sup>We came in sight of Cyprus; and leaving it on our left, we sailed to Syria and landed at Tyre, because the ship was to unload its cargo there. <sup>4</sup>We looked up the disciples and stayed there for seven days. Through the Spirit they told Paul not to go on to Jerusalem. <sup>5</sup>When our days there were ended, we left and proceeded on our journey; and all of them, with wives and children, escorted us outside the city. There we knelt down on the beach and prayed <sup>6</sup>and said farewell to one another. Then we went on board the ship, and they returned home.

<sup>7</sup> When we had finished<sup>c</sup> the voyage from Tyre, we arrived at Ptolemais; and we greeted the believers<sup>d</sup> and stayed with them for one day. <sup>8</sup>The next day we left and came to Caesarea; and we went into the house of Philip the evangelist, one of the seven, and stayed with him. <sup>9</sup>He had four unmarried daughters<sup>e</sup> who had the gift of prophecy. <sup>10</sup>While we were staying there for several days, a prophet named Agabus came down from Judea. <sup>11</sup>He came to us and took Paul's belt, bound

<sup>c</sup> Or continued

<sup>d</sup> Gk brothers

<sup>e</sup> Gk four daughters, virgins

his own feet and hands with it, and said, "Thus says the Holy Spirit, 'This is the way the Jews in Jerusalem will bind the man who owns this belt and will hand him over to the Gentiles.'"<sup>12</sup> When we heard this, we and the people there urged him not to go up to Jerusalem.<sup>13</sup> Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be bound but even to die in Jerusalem for the name of the Lord Jesus."<sup>14</sup> Since he would not be persuaded, we remained silent except to say, "The Lord's will be done."

15 After these days we got ready and started to go up to Jerusalem.<sup>16</sup> Some of the disciples from Caesarea also came along and brought us to the house of Mnason of Cyprus, an early disciple, with whom we were to stay.

17 When we arrived in Jerusalem, the brothers welcomed us warmly.<sup>18</sup> The next day Paul went with us to visit James; and all the elders were present.<sup>19</sup> After greeting them, he related one by one the things that God had done among the Gentiles through his ministry.<sup>20</sup> When they heard it, they praised

ἐαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας εἶπεν, Τάδε  
OF HIMSELF THE FEET AND THE HANDS HE SAID, THESE THINGS  
λέγει τὸ πνεῦμα τὸ ἅγιον, Τὸν ἄνδρα οὗ ἐστὶν ἡ  
SAYS THE <sup>2</sup>SPIRIT - <sup>1</sup>HOLY, THE MAN OF WHOM IS -  
ζώνη αὕτη, οὕτως δῆσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι  
THIS-BELT, THUS WILL BIND IN JERUSALEM THE JEWS  
καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν. 21.12 ὥς δὲ  
AND WILL DELIVER [HIM] INTO [THE] HANDS OF [THE] GENTILES. AND-WHEN  
ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ  
WE HEARD THESE THINGS, WE WERE BEGGING [HIM] BOTH-WE AND THE  
ἐντόπιοι τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ.  
LOCAL RESIDENTS - NOT TO GO UP HIM TO JERUSALEM.  
21.13 τότε ἀπεκρίθη ὁ Παῦλος, Τί ποιεῖτε κλαίοντες  
THEN ANSWERED - PAUL, WHAT ARE YOU\* DOING WEEPING  
καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ  
AND BREAKING MY - HEART? FOR-I NOT  
μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ  
ONLY TO BE BOUND BUT ALSO TO DIE IN JERUSALEM  
ἐτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ.  
AM-~PREPARED FOR THE NAME OF THE LORD JESUS.  
21.14 μὴ πειθομένον δὲ αὐτοῦ ἡσυχάσαμεν εἰπόντες,  
<sup>2</sup>NOT <sup>3</sup>PERSUADING <sup>1</sup>AND HIM, WE REMAINED SILENT HAVING SAID,  
Τοῦ κυρίου τὸ θέλημα γινέσθω.  
<sup>4</sup>OF THE <sup>5</sup>LORD <sup>2</sup>THE <sup>3</sup>WILL <sup>1</sup>LET BE [DONE].  
21.15 Μετὰ δὲ τὰς ἡμέρας ταύτας ἐπισκευασάμενοι  
AND-~AFTER - THESE-DAYS HAVING MADE PREPARATIONS,  
ἀνεβαίνομεν εἰς Ἱεροσόλυμα· 21.16 συνήλθον δὲ  
WE WERE GOING UP TO JERUSALEM. AND-~TRAVELED  
καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν,  
ALSO [SOME] OF THE DISCIPLES FROM CAESAREA WITH US,  
ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνι τινι Κυπρίῳ,  
BRINGING [ONE] WITH WHOM WE MIGHT STAY, MNASON, A CERTAIN A CYPRIAN,  
ἀρχαίῳ μαθητῇ.  
A DISCIPLE-~OF LONG STANDING.  
21.17 Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα ἀσμένως  
AND-~HAVING COME US TO JERUSALEM, GLADLY  
ἀπεδέξαντο ἡμᾶς οἱ ἀδελφοί. 21.18 τῇ δὲ ἐπιούσῃ  
WELCOMED US THE BROTHERS. AND-~ON THE FOLLOWING [DAY]  
εἰσῆει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε  
WAS GOING IN - PAUL WITH US TO JAMES, AND-~ALL  
παρεγένοντο οἱ πρεσβύτεροι. 21.19 καὶ ἀσπασάμενος  
<sup>3</sup>CAME <sup>1</sup>THE <sup>2</sup>ELDERS. AND HAVING GREETED  
αὐτοὺς ἐξηγείτο καθ' ἓν ἕκαστον, ὧν  
THEM HE WAS EXPLAINING ONE BY ONE, OF WHAT [THINGS]  
ἐποίησεν ὁ θεὸς ἐν τοῖς ἔθνεσιν διὰ τῆς  
DID - GOD AMONG THE GENTILES THROUGH THE  
διακονίας αὐτοῦ. 21.20 οἱ δὲ ἀκούσαντες ἐδόξαζον  
MINISTRY OF HIM. AND-~THE ONES HAVING HEARD WERE GLORIFYING

τὸν θεὸν εἰπὸν τε αὐτῷ, Θεωρεῖς, ἀδελφέ, πόσαι  
- GOD AND~THEY SAID TO HIM, YOU SEE, BROTHER, / HOW MANY

μυριάδες εἰσὶν ἐν τοῖς Ἰουδαίοις τῶν πεπιστευκότων  
THOUSANDS THERE ARE AMONG THE JEWS - HAVING BELIEVED

καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν·  
AND ALL ZEALOTS OF THE LAW ARE.

**21.21** κατηγήθησαν δὲ περὶ σοῦ ὅτι  
AND~THEY WERE INFORMED ABOUT YOU THAT

ἀποστασίαν διδάσκεις ἀπὸ Μωυσέως τοὺς κατὰ  
YOU TEACH~APOSTASY FROM MOSES <sup>4</sup>THE ONES [LIVING] <sup>5</sup>AMONG

τὰ ἔθνη πάντας Ἰουδαίους λέγων μὴ περιτέμνειν  
<sup>6</sup>THE <sup>7</sup>GENTILES <sup>8</sup>ALL <sup>3</sup>JEWS, <sup>1</sup>TELLING <sup>2</sup>NOT <sup>9</sup>TO CIRCUMCISE

αὐτοὺς τὰ τέκνα μηδὲ τοῖς ἔθεσιν περιπατεῖν.  
<sup>10</sup>THEM, THE(THEIR) CHILDREN, NOR IN THE CUSTOMS TO WALK.

**21.22** τί οὖν ἐστίν; πάντως ἀκούσονται ὅτι  
WHAT THEN IS TO BE [DONE]? CERTAINLY THEY WILL HEAR THAT

ἐλήλυθας. **21.23** τοῦτο οὖν ποιήσον ὃ  
YOU HAVE COME. <sup>3</sup>THIS <sup>1</sup>THEREFORE <sup>2</sup>DO WHICH

σοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες τέσσαρες  
WE TELL~YOU. THERE ARE WITH US FOUR~MEN

εὐχὴν ἔχοντες ἐφ' ἑαυτῶν. **21.24** τούτους παραλαβὼν  
HAVING~A VOW UPON THEMSELVES. HAVING TAKEN~THESE

ἀγνίσθητι σὺν αὐτοῖς καὶ δαπάνησον ἐπ' αὐτοῖς ἵνα  
PURIFY YOURSELF WITH THEM AND SPEND [MONEY] ON THEM THAT

ξυρῇσονται τὴν κεφαλὴν, καὶ γινώσκονται πάντες ὅτι  
THEY WILL SHAVE THE(THEIR) HEAD(S), AND EVERYONE~WILL KNOW THAT

ᾧν κατήχηνται περὶ σοῦ οὐδέν ἐστιν ἀλλὰ  
OF WHICH THEY HAVE BEEN INFORMED ABOUT YOU THERE IS~NOTHING BUT

στοιχεῖς καὶ αὐτὸς φυλάσσων τὸν νόμον.  
YOU ARE IN AGREEMENT ALSO YOURSELF [WITH] KEEPING THE LAW.

**21.25** περὶ δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς  
AND~CONCERNING THE GENTILES~HAVING BELIEVED, WE

ἐπεστείλαμεν κρίναντες φυλάσσεσθαι αὐτοὺς τό τε  
WROTE, HAVING DECIDED [THAT] THEY~AVOID BOTH~THE

εἰδωλόθυτον καὶ αἷμα καὶ πνικτὸν καὶ  
MEAT OFFERED TO IDOLS AND BLOOD AND STRANGLED [THINGS] AND

πορνείαν. **21.26** τότε ὁ Παῦλος παραλαβὼν τοὺς  
SEXUAL IMMORALITY. THEN - PAUL HAVING TAKEN THE

ἄνδρας τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεῖς,  
MEN ON THE FOLLOWING DAY, WITH THEM HAVING BEEN PURIFIED

εἰσῆει εἰς τὸ ἱερόν διαγγέλλων τὴν ἐκπλήρωσιν  
HE WAS ENTERING INTO THE TEMPLE GIVING NOTICE OF THE COMPLETION

τῶν ἡμερῶν τοῦ ἀγνισμού ἕως οὗ προσηnéχθη ὑπὲρ  
OF THE DAYS OF THE PURIFICATION UNTIL WAS OFFERED FOR

ἐνὸς ἐκάστου αὐτῶν ἡ προσφορά.  
EACH~ONE OF THEM THE OFFERING.

**21.27** Ὡς δὲ ἐμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι,  
NOW~WHEN WERE ABOUT THE SEVEN DAYS TO BE COMPLETED,

God. Then they said to him, "You see, brother, how many thousands of believers there are among the Jews, and they are all zealous for the law. <sup>21</sup>They have been told about you that you teach all the Jews living among the Gentiles to forsake Moses, and that you tell them not to circumcise their children or observe the customs.

<sup>22</sup>What then is to be done? They will certainly hear that you have come. <sup>23</sup>So do what we tell you. We have four men who are under a vow. <sup>24</sup>Join these men, go through the rite of purification with them, and pay for the shaving of their heads. Thus all will know that there is nothing in what they have been told about you, but that you yourself observe and guard the law. <sup>25</sup>But as for the Gentiles who have become believers, we have sent a letter with our judgment that they should abstain from what has been sacrificed to idols and from blood and from what is strangled<sup>f</sup> and from fornication." <sup>26</sup>Then Paul took the men, and the next day, having purified himself, he entered the temple with them, making public the completion of the days of purification when the sacrifice would be made for each of them.

<sup>27</sup> When the seven days were almost completed,

<sup>f</sup> Other ancient authorities lack and from what is strangled



the Jews from Asia, who had seen him in the temple, stirred up the whole crowd. They seized him, <sup>28</sup>shouting, "Fellow Israelites, help! This is the man who is teaching everyone everywhere against our people, our law, and this place; more than that, he has actually brought Greeks into the temple and has defiled this holy place." <sup>29</sup>For they had previously seen Trophimus the Ephesian with him in the city, and they supposed that Paul had brought him into the temple. <sup>30</sup>Then all the city was aroused, and the people rushed together. They seized Paul and dragged him out of the temple, and immediately the doors were shut. <sup>31</sup>While they were trying to kill him, word came to the tribune of the cohort that all Jerusalem was in an uproar. <sup>32</sup>Immediately he took soldiers and centurions and ran down to them. When they saw the tribune and the soldiers, they stopped beating Paul. <sup>33</sup>Then the tribune came, arrested him, and ordered him to be bound with two chains; he inquired who he was and what he had done. <sup>34</sup>Some in the crowd shouted one thing, some another; and as he could not learn the facts because of the uproar,

οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ  
 1THE 3FROM - 4ASIA 2JEWS HAVING SEEN HIM IN THE  
 ἱερῷ συνέχον πάντα τὸν ὄχλον καὶ ἐπέβαλον ἐπ'  
 TEMPLE WERE STIRRING UP ALL THE CROWD AND THEY LAID ON  
 αὐτὸν τὰς χεῖρας 21.28 κρᾶζοντες, ἄνδρες  
 HIM THE(THIR) HANDS CRYING OUT, MEN,  
 Ἰσραηλῖται, βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος ὁ  
 ISRAELITES, HELP [US]! THIS ONE IS THE MAN -  
 κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου  
 AGAINST THE PEOPLE AND THE LAW AND - THIS-PLACE,  
 πάντας πανταχῇ διδάσκων, ἔτι τε καὶ  
 EVERYONE EVERYWHERE TEACHING, AND~IN ADDITION ALSO  
 Ἑλλήνας εἰσήγαγεν εἰς τὸ ἱερὸν καὶ κεκοίνωκεν τὸν  
 HE BROUGHT~GREEKS INTO THE TEMPLE AND HAS DEFILED -  
 ἅγιον τόπον τούτου. 21.29 ἦσαν γὰρ προεωρακοτές  
 2HOLY 3PLACE 1THIS, FOR~THEY HAD PREVIOUSLY SEEN  
 Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν  
 TROPHIMUS, THE EPHESIAN IN THE CITY WITH HIM, WHOM  
 ἐνόμιζον ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος.  
 THEY WERE SUPPOSING THAT INTO THE TEMPLE 2BROUGHT - 1PAUL.  
 21.30 ἐκινήθη τε ἡ πόλις ὅλη καὶ ἐγένετο  
 AND~WAS AROUSED THE WHOLE~CITY AND THERE WAS  
 συνδρομὴ τοῦ λαοῦ, καὶ ἐπιλαβόμενοι τοῦ Παύλου  
 A RUNNING TOGETHER OF THE PEOPLE, AND HAVING SEIZED - PAUL  
 εἷλκον αὐτὸν ἔξω τοῦ ἱεροῦ καὶ εὐθέως  
 THEY WERE DRAGGING HIM OUTSIDE THE TEMPLE AND IMMEDIATELY  
 ἐκλείσθησαν αἱ θύραι. 21.31 ζητούντων τε  
 WERE SHUT THE DOORS, AND~[WHILE] SEEKING  
 αὐτὸν ἀποκτείνει ἀνέβη φάσις τῷ χιλιάρχῳ τῆς  
 TO KILL~HIM A REPORT~WENT UP TO THE COMMANDER OF THE  
 σπείρης ὅτι ὅλη συγχύνεται Ἱερουσαλὴμ. 21.32 ὃς  
 COHORT THAT ALL JERUSALEM~IS IN CONFUSION; WHO  
 ἐξαυτῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχας  
 AT ONCE HAVING TAKEN SOLDIERS AND CENTURIONS,  
 κατέδραμεν ἐπ' αὐτούς, οἱ δὲ ἰδόντες τὸν χιλιάρχον  
 RAN DOWN TO THEM, - AND HAVING SEEN THE COMMANDER  
 καὶ τοὺς στρατιώτας ἐπαύσαντο τύπτοντες τὸν Παῦλον.  
 AND THE SOLDIERS, THEY STOPPED BEATING - PAUL.  
 21.33 τότε ἐγγίσας ὁ χιλιάρχος ἐπέλαβετο αὐτοῦ  
 THEN HAVING COME NEAR THE COMMANDER TOOK HOLD OF HIM  
 καὶ ἐκέλευσεν δεθῆναι ἀλύσει δυοῖ, καὶ ἐπυνθάνετο  
 AND ORDERED [HIM] TO BE BOUND WITH TWO~CHAINS, AND HE WAS INQUIRING  
 τίς εἴη καὶ τί ἐστὶν πεποιηκώς. 21.34 ἄλλοι δὲ  
 WHO HE MIGHT BE AND WHAT HE HAS DONE. AND~OTHERS  
 ἄλλο τι ἐπεφώνουν ἐν τῷ ὄχλῳ. μὴ δυναμένον  
 SOMETHING~DIFFERENT WERE SHOUTING IN THE CROWD. 3NOT 4BEING ABLE  
 δὲ αὐτοῦ γνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον  
 1AND 2HE TO KNOW - SOMETHING DEFINITE BECAUSE OF~ THE NOISE,

ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν.  
ORDERED HIM~TO BE BROUGHT INTO THE BARRACKS.

**21.35** ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς,  
AND~WHEN HE WAS ON THE STEPS,

συνέβη βασιτάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν  
IT CAME ABOUT [THAT] HE~IS CARRIED BY THE SOLDIERS

διὰ τὴν βίαν τοῦ ὄχλου, **21.36** ἠκολούθει γὰρ τὸ  
BECAUSE OF THE VIOLENCE OF THE CROWD, FOR~WERE FOLLOWING THE

πλῆθος τοῦ λαοῦ κράζοντες, Αἶρε αὐτόν.  
MULTITUDE OF THE PEOPLE CRYING OUT, TAKE AWAY HIM!

**21.37** Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολὴν ὁ  
AND~BEING ABOUT TO BE BROUGHT INTO THE BARRACKS -

Παῦλος λέγει τῷ χιλιάρχῳ, Εἰ ἐξεστὶν μοι εἰπεῖν  
PAUL SAYS TO THE COMMANDER, IF IT IS PERMISSIBLE FOR ME TO SAY

τι πρὸς σέ; ὁ δὲ ἔφη, Ἑλληνιστὶ γινώσκεις;  
SOMETHING TO YOU? - AND HE SAID, DO YOU KNOW~GREEK?

**21.38** οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν  
~NOT ~THEN ~YOU ~ARE THE EGYPTIAN - BEFORE THESE -

ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον  
DAYS HAVING RAISED A REVOLT AND HAVING LED OUT INTO THE DESERT

τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων;  
THE FOUR THOUSAND MEN - OF THE ASSASINS?

**21.39** εἶπεν δὲ ὁ Παῦλος, Ἐγὼ ἄνθρωπος μὲν εἰμι  
AND~SAID - PAUL, I A MAN - AM

Ἰουδαῖος, Ταρσεὺς τῆς Κιλικίας, οὐκ ἀσήμου  
A JEW, [FROM] TARSUS - OF CILICIA, NOT ~OF AN INSIGNIFICANT

πόλεως πολίτης· δέομαι δὲ σου, ἐπίτρεψόν μοι  
~CITY, ~A CITIZEN. AND~I ASK YOU, ALLOW ME

λαλήσαι πρὸς τὸν λαόν. **21.40** ἐπιτρέψαντος δὲ αὐτοῦ  
TO SPEAK TO THE PEOPLE. ~HAVING PERMITTED [IT] ~AND ~HE,

ὁ Παῦλος ἐστῶς ἐπὶ τῶν ἀναβαθμῶν κατέσεισεν  
- PAUL HAVING STOOD ON THE STEPS MOTIONED

τῇ χειρὶ τῷ λαῷ. πολλῆς δὲ σιγῆς γενομένης  
WITH THE(HIS) HAND TO THE PEOPLE. AND~A GREAT SILENCE HAVING COME,

προσεφώνησεν τῇ Ἑβραϊδὶ διαλέκτῳ λέγων,  
HE ADDRESSED [THEM] IN THE HEBREW LANGUAGE SAYING,

he ordered him to be brought into the barracks. <sup>35</sup>When Paul<sup>8</sup> came to the steps, the violence of the mob was so great that he had to be carried by the soldiers. <sup>36</sup>The crowd that followed kept shouting, "Away with him!"

<sup>37</sup>Just as Paul was about to be brought into the barracks, he said to the tribune, "May I say something to you?" The tribune<sup>9</sup> replied, "Do you know Greek?" <sup>38</sup>Then you are not the Egyptian who recently stirred up a revolt and led the four thousand assassins out into the wilderness?" <sup>39</sup>Paul replied, "I am a Jew, from Tarsus in Cilicia, a citizen of an important city; I beg you, let me speak to the people." <sup>40</sup>When he had given him permission, Paul stood on the steps and motioned to the people for silence; and when there was a great hush, he addressed them in the Hebrew<sup>1</sup> language, saying:

<sup>8</sup> Gk. he

<sup>9</sup> Gk. He

## CHAPTER 22

**22.1** Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου τῆς  
MEN, BROTHERS, AND FATHERS, LISTEN TO MY -

πρὸς ὑμᾶς νυνὶ ἀπολογίας. **22.2** ἀκούσαντες δὲ ὅτι τῇ  
~TO ~YOU~ ~NOW ~DEFENSE. AND~HAVING HEARD THAT IN THE

Ἑβραϊδὶ διαλέκτῳ προσεφώνει αὐτοῖς, μᾶλλον παρέσχον  
HEBREW LANGUAGE HE WAS ADDRESSING THEM THEY BECAME~EVEN MORE

ἡσυχίαν. καὶ φησὶν, **22.3** Ἐγὼ εἰμι ἀνὴρ Ἰουδαῖος,  
QUIET. AND HE SAYS, I AM A JEWISH~MAN,

"Brothers and fathers, listen to the defense that I now make before you."

<sup>2</sup> When they heard him addressing them in Hebrew,<sup>1</sup> they became even more quiet. Then he said:

<sup>3</sup> "I am a Jew, born

<sup>1</sup> That is, Aramaic

in Tarsus in Cilicia, but brought up in this city at the feet of Gamaliel, educated strictly according to our ancestral law, being zealous for God,<sup>4</sup> just as all of you are today. <sup>4</sup>I persecuted this Way up to the point of death by binding both men and women and putting them in prison, <sup>5</sup>as the high priest and the whole council of elders can testify about me. From them I also received letters to the brothers in Damascus, and I went there in order to bind those who were there and to bring them back to Jerusalem for punishment.

<sup>6</sup>“While I was on my way and approaching Damascus, about noon a great light from heaven suddenly shone about me. <sup>7</sup>I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’ <sup>8</sup>I answered, ‘Who are you, Lord?’ Then he said to me, ‘I am Jesus of Nazareth/whom you are persecuting.’ <sup>9</sup>Now those who were with me saw the light but did not hear the voice of the one who was speaking to me. <sup>10</sup>I asked, ‘What am I to do, Lord?’ The Lord said to me, ‘Get up and go to Damascus; there you will be told everything that has been assigned to you

<sup>j</sup>Gk. *the Nazorean*

γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας,  
HAVING BEEN BORN IN TARSUS - OF CILICIA,  
ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ, παρὰ τοὺς πόδας  
BUT~HAVING BEEN BROUGHT UP IN - THIS~CITY AT THE FEET  
Γαμαλιὴλ πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ  
OF GAMALIEL HAVING BEEN EDUCATED ACCORDING TO [THE] STRICTNESS OF THE  
πατρῶου νόμου, ζηλωτῆς ὑπάρχων τοῦ θεοῦ καθὼς  
LAW~OF OUR FATHERS, BEING~ZEALOUS - FOR GOD JUST AS  
πάντες ὑμεῖς ἐστε σήμερον· 22.4 ὃς ταύτην τὴν ὁδὸν  
ALL YOU\* ARE TODAY; WHO THIS - WAY  
ἐδίωξα ἄχρι θανάτου δεσμεύων καὶ παραδιδούς εἰς  
PERSECUTED [EVEN] TO DEATH, BINDING AND DELIVERING TO  
φυλακὰς ἀνδρας τε καὶ γυναῖκας, 22.5 ὥς καὶ ὁ  
JAIL BOTH~MEN AND WOMEN, EVEN~AS THE  
ἀρχιερεὺς μαρτυρεῖ μοι καὶ πᾶν τὸ πρεσβυτέριον,  
HIGH PRIEST TESTIFIES TO ME AND ALL THE COUNCIL OF ELDERS,  
παρ’ ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς  
FROM WHOM ALSO LETTERS HAVING RECEIVED TO THE  
ἀδελφοὺς εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ  
BROTHERS IN DAMASCUS I WAS GOING, LEADING AWAY ALSO  
τοὺς ἐκείσε ὄντας δεδεμένους εἰς Ἱερουσαλὴμ ἵνα  
THE ONES BEING~THERE HAVING BEEN BOUND TO JERUSALEM THAT  
τιμωρηθῶσιν.  
THEY MIGHT BE PUNISHED.

22.6 Ἐγένετο δὲ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ  
AND~IT HAPPENED TO ME [WHILE] TRAVELING AND DRAWING NEAR -

Δαμασκῷ περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ  
TO DAMASCUS ABOUT MIDDAY, SUDDENLY FROM -

οὐρανοῦ περιαστράψαι φῶς ἱκανὸν περὶ ἐμέ,  
HEAVEN TO SHINE A VERY BRIGHT~LIGHT AROUND ME,

22.7 ἔπεσά τε εἰς τὸ ἔδαφος καὶ ἤκουσα φωνῆς  
AND~I FELL TO THE GROUND AND I HEARD A VOICE

λεγούσης μοι, Σαοὺλ Σαοὺλ, τί με διώκεις;  
SAYING TO ME, SAUL, SAUL, WHY ARE YOU PERSECUTING~ME?

22.8 ἐγὼ δὲ ἀπεκρίθην, Τίς εἶ, κύριε; εἶπέν τε πρὸς  
AND~I ANSWERED, WHO ARE YOU, LORD? AND~HE SAID TO

με, Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος, ὃν σὺ  
ME, I AM JESUS, THE NAZARENE, WHOM YOU

διώκεις. 22.9 οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς  
ARE PERSECUTING. AND~THE ONES WITH ME BEING, THE - LIGHT

ἐθεάσαντο τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός  
SAW, BUT~THE VOICE THEY DID NOT HEAR - SPEAKING

μοι. 22.10 εἶπον δέ, Τί ποιήσω, κύριε; ὁ δὲ κύριος  
TO ME. AND~I SAID, WHAT MAY I DO, LORD? AND~THE LORD

εἶπεν πρὸς με, Ἀναστὰς πορεύου εἰς Δαμασκὸν κακεῖ  
SAID TO ME, HAVING ARISEN, GO INTO DAMASCUS AND THERE

σοι λαληθήσεται περὶ πάντων ὧν τέτακται σοι  
TO YOU IT WILL BE TOLD ABOUT EVERYTHING WHICH HAS BEEN APPOINTED FOR YOU

ποιήσαι. **22.11** ὥς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης  
TO DO. AND~BECAUSE I WAS NOT SEEING FROM THE GLORY

τοῦ φωτὸς ἐκείνου, χειραγωγούμενος ὑπὸ τῶν  
- OF THAT~LIGHT, BEING LED BY THE HAND BY THE ONES

συνόντων μοι ἦλθον εἰς Δαμασκόν.  
BEING WITH ME, I CAME INTO DAMASCUS.

**22.12** Ἀνανίας δέ τις, ἀνὴρ εὐλαβῆς κατὰ  
<sup>3</sup>ANANIAS <sup>1</sup>AND <sup>2</sup>A CERTAIN, A DEVOUT~MAN ACCORDING TO

τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν  
THE LAW, BEING WELL-SPOKEN OF BY ALL THE

κατοικοῦντων Ἰουδαίων, **22.13** ἔλθων πρὸς με καὶ  
JEWS~LIVING [THERE], HAVING COME TO ME AND

ἐπιστὰς εἶπέν μοι, Σαοὺλ ἀδελφέ, ἀνάβλεψον.  
HAVING STOOD BY, HE SAID TO ME, BROTHER~SAUL, RECEIVE YOUR SIGHT.

κἀγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν. **22.14** ὁ δὲ  
AND I THIS - HOUR LOOKED UP AT HIM. - AND

εἶπεν, Ὁ θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε  
HE SAID, THE GOD OF THE FATHERS OF US APPOINTED YOU

γινῶναι τὸ θέλημα αὐτοῦ καὶ ἰδεῖν τὸν δίκαιον καὶ  
TO KNOW THE WILL OF HIM AND TO SEE THE RIGHTEOUS ONE AND

ἀκοῦσαι φωνῆν ἐκ τοῦ στόματος αὐτοῦ, **22.15** ὅτι  
TO HEAR A CALL FROM THE MOUTH OF HIM, BECAUSE

ἔση μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους ὧν  
YOU WILL BE A WITNESS TO HIM TO ALL MEN OF WHAT

ἑώρακας καὶ ἤκουσας. **22.16** καὶ νῦν τί  
YOU HAVE SEEN AND HEARD. AND NOW WHAT

μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς  
DO YOU INTEND [TO DO]? HAVING ARISEN, BE BAPTIZED AND WASH AWAY THE

ἁμαρτίας σου ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ.  
SINS OF YOU, HAVING CALLED UPON THE NAME OF HIM.

**22.17** Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἱερουσαλὴμ  
AND~IT HAPPENED TO ME HAVING RETURNED TO JERUSALEM

καὶ προσευχομένου μου ἐν τῷ ἱερῷ γενέσθαι με  
AND [AS] I [WAS]~PRAYING IN THE TEMPLE [THAT] I~CAME TO BE

ἐν ἐκστάσει **22.18** καὶ ἰδεῖν αὐτὸν λέγοντά μοι,  
IN A TRANCE, AND TO SEE HIM SAYING TO ME,

Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλὴμ, διότι  
HURRY AND GET OUT QUICKLY FROM JERUSALEM, BECAUSE

οὐ παραδέξονται σου μαρτυρίαν περὶ ἐμοῦ.  
THEY WILL NOT RECEIVE YOUR TESTIMONY CONCERNING ME.

**22.19** κἀγὼ εἶπον, Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ  
AND I SAID, LORD, THEY KNOW~THEMSELVES THAT I

ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς  
WAS IMPRISONING AND BEATING THROUGHOUT THE SYNAGOGUES

τοὺς πιστεύοντας ἐπὶ σέ, **22.20** καὶ ὅτε ἐξεχύννετο  
THE ONES BELIEVING ON YOU, AND WHEN WAS BEING POURED OUT

τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς  
THE BLOOD OF STEPHEN, THE WITNESS OF YOU, ALSO MYSELF

to do.' <sup>11</sup>Since I could not see because of the brightness of that light, those who were with me took my hand and led me to Damascus.

<sup>12</sup>"A certain Ananias, who was a devout man according to the law and well spoken of by all the Jews living there, <sup>13</sup>came to me; and standing beside me, he said, 'Brother Saul, regain your sight!' In that very hour I regained my sight and saw him. <sup>14</sup>Then he said, 'The God of our ancestors has chosen you to know his will, to see the Righteous One and to hear his own voice; <sup>15</sup>for you will be his witness to all the world of what you have seen and heard. <sup>16</sup>And now why do you delay? Get up, be baptized, and have your sins washed away, calling on his name.'

<sup>17</sup>"After I had returned to Jerusalem and while I was praying in the temple, I fell into a trance <sup>18</sup>and saw Jesus<sup>s</sup> saying to me, 'Hurry and get out of Jerusalem quickly, because they will not accept your testimony about me.' <sup>19</sup>And I said, 'Lord, they themselves know that in every synagogue I imprisoned and beat those who believed in you. <sup>20</sup>And while the blood of your witness Stephen was shed, I myself

<sup>k</sup>Gk him



was standing by, approving and keeping the coats of those who killed him.'

<sup>21</sup>Then he said to me, 'Go, for I will send you far away to the Gentiles.'

<sup>22</sup>Up to this point they listened to him, but then they shouted, "Away with such a fellow from the earth! For he should not be allowed to live."<sup>23</sup>And while they were shouting, throwing off their cloaks, and tossing dust into the air,<sup>24</sup>the tribune directed that he was to be brought into the barracks, and ordered him to be examined by flogging, to find out the reason for this outcry against him.<sup>25</sup>But when they had tied him up with thongs,<sup>1</sup> Paul said to the centurion who was standing by, "Is it legal for you to flog a Roman citizen who is uncondemned?"<sup>26</sup>When the centurion heard that, he went to the tribune and said to him, "What are you about to do? This man is a Roman citizen."<sup>27</sup>The tribune came and asked Paul,<sup>m</sup> "Tell me, are you a Roman citizen?" And he said, "Yes."<sup>28</sup>The tribune answered, "It cost me a large sum of money to get my citizenship." Paul said, "But I was born a citizen."<sup>29</sup>Immediately those who were about to examine him drew back

<sup>1</sup>Or: up for the lashes  
<sup>m</sup>Gk him

ἤμην ἐφεστὼς καὶ συνευδοκῶν καὶ φυλάσσων τὰ  
I HAD BEEN STANDING [BY] AND AGREEING AND PROTECTING THE  
ἱμάτια τῶν ἀναιρουντῶν αὐτόν. **22.21** καὶ εἶπεν  
GARMENTS OF THE ONES KILLING HIM. AND HE SAID

πρὸς με, Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν  
TO ME, GO, BECAUSE I TO [THE] GENTILES FAR AWAY  
ἐξαποστελῶ σε.  
I WILL SEND OUT YOU.

**22.22** Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου  
AND~THEY WERE LISTENING TO HIM UP TO THIS - WORD

καὶ ἐπήραν τὴν φωνὴν αὐτῶν λέγοντες, Αἶρε ἀπὸ  
AND THEY LIFTED UP THE VOICE OF THEM SAYING, TAKE AWAY FROM  
τῆς γῆς τὸν τοιοῦτον, οὐ γὰρ καθήκειν αὐτὸν ζῆν.  
THE EARTH - SUCH A ONE, FOR~IT WAS NOT FITTING FOR HIM TO LIVE.

**22.23** κραυγαζόντων τε αὐτῶν καὶ ῥιπτούντων τὰ  
AND~CRYING OUT THEY AND THROWING OFF THE(THEIR)

ἱμάτια καὶ κονιορτὸν βαλλόντων εἰς τὸν ἀέρα,  
GARMENTS AND THROWING~DUST INTO THE AIR,

**22.24** ἐκέλευσεν ὁ χιλιάρχος εἰσαγάεσθαι αὐτὸν εἰς τὴν  
<sup>3</sup>ORDERED <sup>1</sup>THE <sup>2</sup>COMMANDER <sup>5</sup>TO BE BROUGHT <sup>4</sup>HIM INTO THE

παρεμβολήν, εἵπας μᾶστιξιν ἀνετάζεσθαι αὐτὸν ἵνα  
BARRACKS, HAVING SAID WITH WHIPS TO BE EXAMINED HIM THAT  
ἐπιγνῶ δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ.  
HE MAY KNOW FOR WHAT REASON THEY WERE SHOUTING~THUS TO HIM.

**22.25** ὥς δὲ προέτειναν αὐτὸν τοῖς ἱμᾶσιν, εἶπεν  
AND~WHEN THEY STRETCHED OUT HIM WITH THE STRAPS, SAID

πρὸς τὸν ἐστῶτα ἐκατόνταρχον ὁ Παῦλος, Εἰ ἄνθρωπον  
TO THE CENTURION~HAVING STOOD [BY] - PAUL, IF A MAN [IS]

Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν;  
A ROMAN AND UNCONDEMNED, IT IS LAWFUL FOR YOU\* TO WHIP [HIM]?

**22.26** ἀκούσας δὲ ὁ ἐκατοντάρχης προσελθὼν τῷ  
AND~HAVING HEARD [THIS], THE CENTURION HAVING APPROACHED THE

χιλιάρχῳ ἀπήγγειλεν λέγων, Τί μέλλεις ποιεῖν;  
COMMANDER, REPORTED SAYING, WHAT ARE YOU ABOUT TO DO?

ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστιν.  
- FOR THIS~MAN IS~A ROMAN.

**22.27** προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ, Λέγε  
AND~HAVING APPROACHED THE COMMANDER SAID TO HIM, TELL

μοι, σὺ Ῥωμαῖός εἶ; ὁ δὲ ἔφη, Ναί.  
ME, <sup>2</sup>YOU <sup>3</sup>A ROMAN <sup>1</sup>ARE? - AND HE SAID, YES.

**22.28** ἀπεκρίθη δὲ ὁ χιλιάρχος, Ἐγὼ πολλοῦ  
AND~ANSWERED THE COMMANDER, I [WITH] A LARGE

κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην. ὁ δὲ  
SUM OF MONEY - THIS~CITIZENSHIP ACQUIRED. - AND

Παῦλος ἔφη, Ἐγὼ δὲ καὶ γεγέννημαι.  
PAUL SAID, BUT~I INDEED HAVE BEEN BORN [A CITIZEN].

**22.29** εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ  
IMMEDIATELY THEN WITHDREW FROM HIM THE ONES

μέλλοντες αὐτὸν ἀνετάζειν, καὶ ὁ χιλιάρχος δὲ  
BEING ABOUT TO EXAMINE~HIM, ALSO THE COMMANDER, AND

έφοβήθη ἐπιγνούς ὅτι Ῥωμαῖός ἐστιν καὶ ὅτι αὐτὸν  
HE WAS AFRAID HAVING LEARNED THAT HE IS~A ROMAN AND THAT HIM

ἦν δεδεκώς.  
HE HAD BOUND.

**22.30** Τῇ δὲ ἐπαύριον βουλόμενος γνῶναι τὸ  
AND~ON THE NEXT DAY DESIRING TO KNOW -

ἀσφαλές, τὸ τί κατηγορεῖται ὑπὸ τῶν Ἰουδαίων,  
SOMETHING DEFINITE, - WHY HE IS ACCUSED BY THE JEWS,

ἔλυσεν αὐτὸν καὶ ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς  
HE RELEASED HIM AND ORDERED TO BE ASSEMBLED THE CHIEF PRIESTS

καὶ πᾶν τὸ συνέδριον, καὶ καταγαγὼν τὸν Παῦλον  
AND ALL THE COUNCIL, AND HAVING BROUGHT DOWN - PAUL,

ἔστησεν εἰς αὐτούς.  
HE SET [HIM] BEFORE THEM.

from him; and the tribune also was afraid, for he realized that Paul was a Roman citizen and that he had bound him.

30 Since he wanted to find out what Paul<sup>o</sup> was being accused of by the Jews, the next day he released him and ordered the chief priests and the entire council to meet. He brought Paul down and had him stand before them.

<sup>o</sup> Gk *he*

## CHAPTER 23

**23.1** ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν,  
AND~HAVING GAZED - PAUL AT THE COUNCIL, HE SAID,

Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ  
MEN, BROTHERS, I IN ALL GOOD~CONSCIENCE

πεπολίτευμαι τῷ θεῷ ἄχρι ταύτης τῆς ἡμέρας.  
I HAVE LIVED [BEFORE] - GOD UNTIL THIS - DAY.

**23.2** ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξεν τοῖς  
AND~THE HIGH PRIEST ANANIAS ORDERED THE ONES

παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. **23.3** τότε ὁ  
HAVING STOOD [BY] HIM TO STRIKE HIS - MOUTH. THEN -

Παῦλος πρὸς αὐτὸν εἶπεν, Τύπτειν σε μέλλει ὁ  
PAUL TO HIM SAID, <sup>3</sup>TO STRIKE <sup>4</sup>YOU, [YOU] <sup>2</sup>IS ABOUT -

θεός, τοίχε κεκονιαμένε· καὶ σὺ κάθη κρίνων με  
<sup>1</sup>GOD, WALL HAVING BEEN WHITEWASHED. AND YOU SIT JUDGING ME

κατὰ τὸν νόμον καὶ παρανομῶν κελεύεις με  
ACCORDING TO THE LAW AND VIOLATING THE LAW DO YOU COMMAND ME

τύπτεσθαι; **23.4** οἱ δὲ παρεστῶτες εἶπαν, Τὸν  
TO BE HIT? AND~THE ONES HAVING STOOD [BY] SAID, THE

ἀρχιερέα τοῦ θεοῦ λοιδορεῖς; **23.5** ἔφη τε ὁ Παῦλος,  
HIGH PRIEST - OF GOD DO YOU REVILE? AND~SAID - PAUL,

Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς·  
I HAD NOT KNOWN, BROTHERS, THAT HE IS [THE] HIGH PRIEST.

γέγραπται γὰρ ὅτι Ἄρχοντα τοῦ λαοῦ σου  
FOR~IT HAS BEEN WRITTEN, - A RULER OF THE PEOPLE OF YOU

οὐκ ἐρεῖς κακῶς.  
YOU WILL NOT SPEAK EVIL [OF].

While Paul was looking intently at the council he said, “Brothers,<sup>o</sup> up to this day I have lived my life with a clear conscience before God.”<sup>2</sup> Then the high priest Ananias ordered those standing near him to strike him on the mouth.<sup>3</sup> At this Paul said to him, “God will strike you, you whitewashed wall! Are you sitting there to judge me according to the law, and yet in violation of the law you order me to be struck?”<sup>4</sup> Those standing nearby said, “Do you dare to insult God’s high priest?”<sup>5</sup> And Paul said, “I did not realize, brothers, that he was high priest; for it is written, ‘You shall not speak evil of a leader of your people.’”

<sup>o</sup> Gk *Men, brothers*

6 When Paul noticed that some were Sadducees and others were Pharisees, he called out in the council, "Brothers, I am a Pharisee, a son of Pharisees. I am on trial concerning the hope of the resurrection<sup>P</sup> of the dead." <sup>7</sup>When he said this, a dissension began between the Pharisees and the Sadducees, and the assembly was divided.

<sup>8</sup>(The Sadducees say that there is no resurrection, or angel, or spirit; but the Pharisees acknowledge all three.) <sup>9</sup>Then a great clamor arose, and certain scribes of the Pharisees' group stood up and contended, "We find nothing wrong with this man. What if a spirit or an angel has spoken to him?"

<sup>10</sup>When the dissension became violent, the tribune, fearing that they would tear Paul to pieces, ordered the soldiers to go down, take him by force; and bring him into the barracks.

<sup>11</sup>That night the Lord stood near him and said, "Keep up your courage! For just as you have testified for me in Jerusalem, so you must bear witness also in Rome."

<sup>12</sup>In the morning the Jews joined in a conspiracy and bound themselves by an

<sup>P</sup> Gk. concerning hope and resurrection

**23.6** Γρoυς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἐστὶν  
AND~HAVING KNOWN - PAUL THAT - ONE PARTY IS

Σαδδουκαίων τὸ δὲ ἕτερον Φαρισαίων ἔκραζεν ἐν  
OF SADDUCEES AND~THE OTHER OF PHARISEES, HE WAS CRYING OUT IN

τῷ συνεδρίῳ, ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι,  
THE COUNCIL, MEN, BROTHERS, I AM~A PHARISEE,

υἱὸς Φαρισαίων, περὶ ἐλπίδος καὶ ἀναστάσεως  
[THE] SON OF PHARISEES; CONCERNING [THE] HOPE AND [THE] RESURRECTION

νεκρῶν [ἐγὼ] κρίνομαι. **23.7** τοῦτο δὲ αὐτοῦ εἰπόντος  
OF [THE] DEAD I AM BEING JUDGED. NOW~THIS HE HAVING SAID,

ἐγένετο στάσις τῶν Φαρισαίων καὶ Σαδδουκαίων  
THERE CAME ABOUT A DISPUTE OF THE PHARISEES AND SADDUCEES

καὶ ἐσχίσθη τὸ πλῆθος. **23.8** Σαδδουκαῖοι μὲν γὰρ  
AND WAS DIVIDED THE MULTITUDE. <sup>2</sup>SADDUCEES - <sup>1</sup>FOR

λέγουσιν μὴ εἶναι ἀνάστασιν μήτε ἄγγελον μήτε  
SAY NOT TO BE A RESURRECTION NOR AN ANGEL NOR

πνεῦμα, Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα.  
A SPIRIT, BUT~PHARISEES ACKNOWLEDGE ALL~THESE THINGS.

**23.9** ἐγένετο δὲ κραυγὴ μεγάλη, καὶ ἀναστάντες τινὲς  
AND~THERE WAS A LOUD~CRY, AND HAVING ARISEN SOME

τῶν γραμματέων τοῦ μέρους τῶν Φαρισαίων  
OF THE SCRIBES OF THE PARTIES OF THE PHARISEES,

διεμάχοντο λέγοντες, Οὐδὲν κακὸν εὐρίσκομεν ἐν  
WERE ARGUING VIGOROUSLY SAYING, NOTHING EVIL DO WE FIND IN

τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ  
- THIS~MAN. AND~[WHAT] IF A SPIRIT SPOKE TO HIM

ἢ ἄγγελος; **23.10** Πολλῆς δὲ γινομένης στάσεως  
OR AN ANGEL? <sup>3</sup>MUCH <sup>1</sup>AND <sup>2</sup>COMING ABOUT <sup>4</sup>DISSENSION,

φοβηθεὶς ὁ χιλιάρχος μὴ διασπασθῇ ὁ Παῦλος  
HAVING BEEN AFRAID THE COMMANDER LEST MAY BE TORN TO PIECES - PAUL

ὕπ' αὐτῶν ἐκέλευσεν τὸ στράτευμα καταβὰν  
BY THEM, HE ORDERED THE TROOPS HAVING GONE DOWN

ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν ἄγειν τε εἰς τὴν  
TO TAKE AWAY HIM FROM [THE] MIDST OF THEM AND~TO BRING [HIM] INTO THE

παρεμβολήν.  
BARRACKS.

**23.11** Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ  
AND~ON THE FOLLOWING NIGHT HAVING STOOD [BY] HIM THE

κύριος εἶπεν, Θάρσει· ὥς γὰρ διεμαρτύρω  
LORD SAID, BE COURAGEOUS. FOR~AS YOU TESTIFIED

τὰ περὶ ἐμοῦ εἰς Ἱερουσαλήμ, οὕτω σε δεῖ  
ABOUT~THE THINGS OF ME IN JERUSALEM, THUS IT IS NECESSARY~FOR YOU

καὶ εἰς Ῥώμην μαρτυρῆσαι.  
ALSO IN ROME TO TESTIFY.

**23.12** Γενομένης δὲ ἡμέρας ποιήσαντες συστροφήν οἱ  
NOW~HAVING BECOME DAY, HAVING FORMED A CONSPIRACY THE

Ἰουδαῖοι ἀνεθεμάτισαν ἑαυτοὺς λέγοντες μήτε  
JEWS, THEY BOUND WITH AN OATH THEMSELVES SAYING - NEITHER

φαγείν μήτε πιεῖν ἕως οὗ ἀποκτείνωσιν τὸν Παῦλον.  
TO EAT NOR DRINK UNTIL THEY MAY KILL - PAUL.

**23.13** ἦσαν δὲ πλείους τεσσεράκοντα οἱ ταύτην  
NOW~THERE WERE MORE [THAN] FORTY THE ONES THIS

τὴν συνωμοσίαν ποιησάμενοι, **23.14** οἵτινες  
- PLOT HAVING FORMED, WHO

προσελθόντες τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις  
HAVING APPROACHED THE CHIEF PRIESTS AND THE ELDERS

εἶπαν, Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς  
SAID, WITH AN OATH WE BOUND OURSELVES, OF NOTHING

γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον. **23.15** νῦν  
TO TASTE UNTIL WE MAY KILL - PAUL. NOW

οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ  
THEREFORE YOU\* NOTIFY THE COMMANDER WITH THE

συνεδρίῳ ὅπως καταγάγῃ αὐτὸν εἰς ὑμᾶς ὥς  
COUNCIL SO THAT HE MAY BRING DOWN HIM TO YOU\*, AS

μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ  
INTENDING TO DETERMINE MORE ACCURATELY THE THINGS CONCERNING

αὐτοῦ· ἡμεῖς δὲ πρὸ τοῦ ἐγγίσει αὐτὸν ἑτοιμοὶ ἐσμεν  
HIM. AND~WE BEFORE - HE~DRAWS NEAR ARE~READY

τοῦ ἀνελεῖν αὐτόν. **23.16** Ἀκούσας δὲ ὁ υἱὸς τῆς  
- TO KILL HIM. NOW~HAVING HEARD THE SON OF THE

ἀδελφῆς Παύλου τὴν ἐνέδραν, παραγενόμενος καὶ  
SISTER OF PAUL THE AMBUSH, HAVING COME AND

εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλεν τῷ Παύλῳ.  
HAVING ENTERED INTO THE BARRACKS HE REPORTED [THIS] - TO PAUL.

**23.17** προσκαλεσάμενος δὲ ὁ Παῦλος ἓνα τῶν  
\*HAVING SUMMONED 'AND - \*PAUL ONE OF THE

ἐκατονταρχῶν ἔφη, Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς  
CENTURIONS SAID, - THIS~YOUNG MAN BRING TO

τὸν χιλιάρχον, ἔχει γὰρ ἀπαγγεῖλαί τι αὐτῷ. **23.18** ὁ  
THE COMMANDER, FOR~HE HAS SOMETHING~TO REPORT TO HIM. -

μὲν οὖν παραλαβὼν αὐτὸν ἤγαγεν πρὸς τὸν  
- THEREFORE HAVING TAKEN HIM, HE BROUGHT [HIM] TO THE

χιλιάρχον καὶ φησὶν, Ὁ δέσμιος Παῦλος  
COMMANDER AND HE SAYS, THE PRISONER PAUL

προσκαλεσάμενός με ἠρώτησεν τοῦτον τὸν νεανίσκον  
HAVING SUMMONED ME ASKED [ME] THIS - YOUNG MAN

ἀγαγεῖν πρὸς σέ ἔχοντά τι λαλήσαι σοι.  
TO BRING TO YOU, HAVING SOMETHING TO SAY TO YOU.

**23.19** ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος  
AND~HAVING GRASPED THE(HIS) HAND OF HIM, THE COMMANDER,

καὶ ἀναχωρήσας κατ' ἰδίαν ἐπυνθάνετο, Τί ἐστὶν ὃ  
AND HAVING WITHDRAWN PRIVATELY HE WAS INQUIRING, WHAT IS IT WHICH

ἔχεις ἀπαγγεῖλαί μοι; **23.20** εἶπεν δὲ ὅτι Οἱ  
YOU HAVE TO REPORT TO ME? AND~HE SAID, - THE

Ἰουδαῖοι συνέθεντο τοῦ ἐρωτήσαι σε ὅπως αὔριον τὸν  
JEWS AGREED - TO ASK YOU SO THAT TOMORROW -

oath neither to eat nor drink until they had killed Paul.

<sup>13</sup>There were more than forty who joined in this conspiracy. <sup>14</sup>They went to the chief priests and elders and said, "We have strictly bound ourselves by an oath to taste no food until we have killed Paul. <sup>15</sup>Now then, you and the council must notify the tribune to bring him down to you, on the pretext that you want to make a more thorough examination of his case. And we are ready to do away with him before he arrives."

<sup>16</sup>Now the son of Paul's sister heard about the ambush; so he went and gained entrance to the barracks and told Paul.

<sup>17</sup>Paul called one of the centurions and said, "Take this young man to the tribune, for he has something to report to him." <sup>18</sup>So he took him, brought him to the tribune, and said, "The prisoner Paul called me and asked me to bring this young man to you; he has something to tell you." <sup>19</sup>The tribune took him by the hand, drew him aside privately, and asked, "What is it that you have to report to me?" <sup>20</sup>He answered, "The Jews have agreed to ask you



to bring Paul down to the council tomorrow, as though they were going to inquire more thoroughly into his case. <sup>21</sup>But do not be persuaded by them, for more than forty of their men are lying in ambush for him. They have bound themselves by an oath neither to eat nor drink until they kill him. They are ready now and are waiting for your consent.” <sup>22</sup>So the tribune dismissed the young man, ordering him, “Tell no one that you have informed me of this.”

<sup>23</sup> Then he summoned two of the centurions and said, “Get ready to leave by nine o’clock tonight for Caesarea with two hundred soldiers, seventy horsemen, and two hundred spearmen. <sup>24</sup>Also provide mounts for Paul to ride, and take him safely to Felix the governor.” <sup>25</sup>He wrote a letter to this effect:

<sup>26</sup> “Claudius Lysias to his Excellency the governor Felix, greetings. <sup>27</sup>This man was seized by the Jews and was about to be killed by them, but when I had learned that he was a Roman citizen, I came with the guard and rescued him. <sup>28</sup>Since I wanted to know the charge for which they accused him, I had him brought to their council.

Παῦλον καταγάγῃς εἰς τὸ συνέδριον ὥς μέλλον  
PAUL MAY BE BROUGHT DOWN TO THE COUNCIL AS INTENDING

τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ.  
SOMETHING MORE ACCURATE TO INQUIRE CONCERNING HIM.

**23.21** σὺ οὖν μὴ πεισθῇς αὐτοῖς·  
THEREFORE-YOU SHOULD NOT BE PERSUADED BY THEM.

ἐνεδρεύουσιν γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους  
FOR-~THEY ARE LYING IN WAIT FOR HIM, OF THEM MEN MORE [THAN]

τεσεράκοντα, οἵτινες ἀνθεματίσαν ἑαυτοὺς μήτε  
FORTY, WHO TOOK AN OATH UPON THEMSELVES NEITHER

φαγεῖν μήτε πιεῖν ἕως οὗ ἀνέλωσιν αὐτόν, καὶ νῦν  
TO EAT NOR TO DRINK UNTIL THEY MAY KILL HIM, AND NOW

εἰσιν ἑτοιμοὶ προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν.  
THEY ARE READY, ANTICIPATING THE <sup>2</sup>FROM <sup>3</sup>YOU <sup>1</sup>PROMISE.

**23.22** ὁ μὲν οὖν χιλιάρχος ἀπέλυσε τὸν νεανίσκον  
<sup>2</sup>THE - <sup>1</sup>THEREFORE COMMANDER DISMISSED THE YOUNG MAN

παραγγείλας μηδενὶ ἐκλαλῆσαι ὅτι ταῦτα ἐνεφάνισας  
HAVING GIVEN ORDERS TO TELL-~NO ONE THAT YOU REPORTED-~THESE THINGS

πρὸς με.  
TO ME.

**23.23** Καὶ προσκαλεσάμενος δύο [τινας] τῶν  
AND HAVING SUMMONED A CERTAIN-TWO OF THE

ἐκατονταρχῶν εἶπεν, Ἑτοιμάσατε στρατιώτας διακοσίους,  
CENTURIONS HE SAID, PREPARE TWO HUNDRED-~SOLDIERS,

ὥπως πορευθῶσιν ἕως Καισαρείας, καὶ  
SO THAT THEY MAY GO TO CAESAREA, AND

ἰππεῖς ἑβδομήκοντα καὶ δεξιολάβους διακοσίους ἀπὸ  
SEVENTY-~HORSEMEN AND TWO HUNDRED-~BOWMEN FROM

τρίτης ὥρας τῆς νυκτός, **23.24** κτήνη τε παραστήσαι  
[THE] THIRD HOUR OF THE NIGHT, AND-~ANIMALS TO STAND BY

ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι πρὸς  
THAT HAVING PUT ON - PAUL, THEY MAY BRING [HIM] SAFELY TO

Φήλικα τὸν ἡγεμόνα, **23.25** γράψας ἐπιστολὴν  
FELIX, THE GOVERNOR, HAVING WRITTEN A LETTER

ἔχουσαν τὸν τύπον τοῦτον· **23.26** Κλαύδιος Λυσίας τῷ  
HAVING - THIS-FORM: CLAUDIUS LYSIAS, TO THE

κρατίστῳ ἡγεμόνι Φήλικι χαίρειν. **23.27** Τὸν  
MOST EXCELLENT GOVERNOR, FELIX, GREETINGS. -

ἄνδρα τοῦτον συλλημφθέντα ὑπὸ τῶν Ἰουδαίων καὶ  
THIS-MAN HAVING BEEN SEIZED BY THE JEWS AND

μέλλοντα ἀναιρεῖσθαι ὑπ’ αὐτῶν ἐπιστάς σὺν τῷ  
BEING ABOUT TO BE KILLED BY THEM, HAVING APPROACHED WITH THE

στρατεύματι ἐξειλάμην μαθὼν ὅτι Ῥωμαῖός ἐστιν.  
SOLDIERS, I DELIVERED [HIM] HAVING LEARNED THAT HE IS-~A ROMAN.

**23.28** βουλόμενός τε ἐπιγνῶναι τὴν αἰτίαν δι’ ἣν  
AND-~DESIRING TO KNOW THE CAUSE FOR WHICH

ἐνεκάλουν αὐτῷ, κατήγαγον εἰς τὸ συνέδριον  
THEY WERE ACCUSING HIM, I BROUGHT [HIM] DOWN TO THE COUNCIL

αὐτῶν **23.29** ὃν εὗρον ἐγκαλούμενον περὶ ζητημάτων  
OF THEM, WHOM I FOUND BEING ACCUSED ABOUT ISSUES

τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν  
OF THE LAW OF THEM, AND~NOTHING WORTHY OF DEATH OR OF BONDS

ἔχοντα ἔγκλημα. **23.30** μηνυθείσης δὲ μοι ἐπιβουλῆς  
HAVING A CHARGE. AND~HAVING BEEN REVEALED TO ME A PLOT

εἰς τὸν ἄνδρα ἔσεσθαι ἐξαυτῆς ἔπεμψα πρὸς σέ  
AGAINST THE MAN TO BE, IMMEDIATELY I SENT [HIM] TO YOU,

παραγγείλας καὶ τοῖς κατηγοροῖς λέγειν [τὰ]  
HAVING GIVEN ORDERS ALSO TO THE ACCUSERS TO SPEAK THESE THINGS

πρὸς αὐτὸν ἐπὶ σοῦ.  
AGAINST HIM TO YOU.

**23.31** Οἱ μὲν οὖν στρατιῶται κατὰ τὸ  
THE - SOLDIERS~THEREFORE ACCORDING TO THE THING

διατεταγμένον αὐτοῖς ἀναλαβόντες τὸν Παῦλον  
HAVING BEEN COMMANDED THEM, HAVING TAKEN ALONG - PAUL,

ἤγαγον διὰ νυκτὸς εἰς τὴν Ἀντιπατρίδα,  
BROUGHT [HIM] DURING [THE] NIGHT TO - ANTIPATRIS,

**23.32** τῇ δὲ ἐπαύριον ἔασαντες τοὺς ἵππεῖς  
AND~ON THE NEXT DAY, HAVING ALLOWED THE HORSEMEN

ἀπέρχεσθαι σὺν αὐτῷ ὑπέστρεψαν εἰς τὴν  
TO DEPART WITH HIM, THEY RETURNED TO THE

παρεμβολήν· **23.33** οἵτινες εἰσελθόντες εἰς τὴν  
BARRACKS; WHO HAVING ENTERED INTO -

Καισαρείαν καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι  
CAESAREA AND HAVING DELIVERED THE LETTER TO THE GOVERNOR,

παρέστησαν καὶ τὸν Παῦλον αὐτῷ. **23.34** ἀναγνοὺς δὲ  
THEY PRESENTED ALSO - PAUL TO HIM. AND~HAVING READ

καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχείας ἐστίν, καὶ  
AND HAVING ASKED FROM WHAT PROVINCE HE IS, AND

πυθόμενος ὅτι ἀπὸ Κιλικίας, **23.35** Διακούσομαί  
HAVING LEARNED THAT [HE WAS] FROM CILICIA, I WILL GIVE A HEARING

σου, ἔφη, ὅταν καὶ οἱ κατηγοροί σου παραγένωνται·  
TO YOU, HE SAID, WHEN ALSO THE ACCUSERS OF YOU ARRIVE;

κελεύσας ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου  
HAVING COMMANDED IN THE PRAETORIUM - OF HEROD

φυλάσσεσθαι αὐτόν.  
TO BE GUARDED HIM.

<sup>29</sup>I found that he was accused concerning questions of their law, but was charged with nothing deserving death or imprisonment.

<sup>30</sup>When I was informed that there would be a plot against the man, I sent him to you at once, ordering his accusers also to state before you what they have against him.<sup>q</sup>

<sup>31</sup>So the soldiers, according to their instructions, took Paul and brought him during the night to Antipatris. <sup>32</sup>The next day they let the horsemen go on with him, while they returned to the barracks. <sup>33</sup>When they came to Caesarea and delivered the letter to the governor, they presented Paul also before him. <sup>34</sup>On reading the letter, he asked what province he belonged to, and when he learned that he was from Cilicia, <sup>35</sup>he said, "I will give you a hearing when your accusers arrive." Then he ordered that he be kept under guard in Herod's headquarters.<sup>r</sup>

<sup>q</sup> Other ancient authorities add Farewell

<sup>r</sup> Gk praetorium

## CHAPTER 24

**24.1** Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς  
AND~AFTER FIVE DAYS CAME DOWN THE HIGH PRIEST

Ἀναΐας μετὰ πρεσβυτέρων τινῶν καὶ ῥήτορος  
ANANIAS WITH SOME~ELDERS AND AN ORATOR

Τερτύλλου τινός, οἵτινες ἐνεφάνισαν τῷ  
A CERTAIN~TERTULLUS, WHO EXPLAINED TO THE

Five days later the high priest Ananias came down with some elders and an attorney, a certain Tertullus, and they reported

their case against Paul to the governor. <sup>2</sup>When Paul<sup>s</sup> had been summoned, Tertullus began to accuse him, saying:

“Your Excellency,<sup>1</sup> because of you we have long enjoyed peace, and reforms have been made for this people because of your foresight. <sup>3</sup>We welcome this in every way and everywhere with utmost gratitude. <sup>4</sup>But, to detain you no further, I beg you to hear us briefly with your customary graciousness. <sup>5</sup>We have, in fact, found this man a pestilent fellow, an agitator among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes. <sup>6</sup>He even tried to profane the temple, and so we seized him.” <sup>8</sup>By examining him yourself you will be able to learn from him concerning everything of which we accuse him.”

9 The Jews also joined in the charge by asserting that all this was true.

10 When the governor motioned to him to speak, Paul replied:

“I cheerfully make my defense, knowing that for many years you have been a judge over this nation. <sup>11</sup>As you can find out, it is not more than twelve days since

ἡγεμόνι κατὰ τοῦ Παύλου. 24.2 κληθέντος δὲ  
GOVERNOR [THE CHARGES] AGAINST - PAUL. AND~HAVING CALLED  
αὐτοῦ ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων, Πολλῆς  
HIM, <sup>2</sup>BEGAN <sup>3</sup>TO ACCUSE [HIM] - <sup>1</sup>TERTULLUS, SAYING, MUCH

εἰρήνης τυχάνοντες διὰ σοῦ καὶ διορθωμάτων  
PEACE HAVING ATTAINED THROUGH YOU AND REFORMS

γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας,  
COMING - TO THIS~NATION BY - YOUR FORESIGHT,

24.3 πάντῃ τε καὶ πανταχοῦ ἀποδεχόμεθα,  
BOTH~IN EVERY WAY AND EVERYWHERE WE ACKNOWLEDGE [THIS],

κράτιστε Φήλιξ, μετὰ πάσης εὐχαριστίας.  
MOST EXCELLENT FELIX, WITH ALL GRATITUDE.

24.4 ἵνα δὲ μὴ ἐπὶ πλείον σε ἐγκόπτω, παρακαλῶ  
BUT~IN ORDER THAT NOT ANY LONGER I MAY DETAIN~YOU, I BEG .

ἀκουσαί σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ.  
YOU~TO HEAR US BRIEFLY - IN YOUR KINDNESS.

24.5 εὐρόντες γὰρ τὸν ἄνδρα τούτον λοιμὸν καὶ  
FOR~HAVING FOUND - THIS~MAN TROUBLESOME AND

κινούντα στάσεις πᾶσιν τοῖς Ἰουδαίοις τοῖς κατὰ  
INCITING RIOTS [AMONG] ALL THE JEWS - THROUGHOUT

τὴν οἰκουμένην πρωτοστάτην τε τῆς τῶν Ναζωραίων  
THE WORLD, AND~A LEADER OF THE <sup>2</sup>OF THE <sup>3</sup>NAZARENES

αἰρέσεως, 24.6 ὃς καὶ τὸ ἱερὸν ἐπέειρασεν βεβηλώσαι  
<sup>1</sup>SECT, WHO ALSO THE TEMPLE TRIED TO DESECRATE

ὃν καὶ ἐκρατήσαμεν,<sup>7</sup> 24.8 παρ’ οὗ δυνήσῃ  
WHOM ALSO WE APPREHENDED, FROM WHOM YOU WILL BE ABLE

αὐτὸς ἀνακρίνας περὶ πάντων τούτων  
YOURSELF HAVING EXAMINED [HIM] CONCERNING ALL THESE THINGS

ἐπιγνῶναι ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ.  
TO FIND OUT OF WHAT WE ACCUSE HIM.

24.9 συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι φάσκοντες  
AND~JOINED IN THE ATTACK ALSO THE JEWS SAYING

ταῦτα οὕτως ἔχειν.  
THESE THINGS TO BE~SO.

24.10 Ἀπεκρίθη τε ὁ Παῦλος νεύσαντος αὐτῷ τοῦ  
AND~ANSWERED - PAUL, HAVING NODDED TO HIM THE

ἡγεμόνος λέγειν, Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν  
GOVERNOR TO SPEAK, [THAT] FOR MANY YEARS YOU~BEING A JUDGE

τῷ ἔθνει τούτῳ ἐπιστάμενος εὐθύμως τὰ περὶ  
- TO THIS NATION KNOWING, CHEERFULLY THE THINGS CONCERNING

ἐμαυτοῦ ἀπολογοῦμαι, 24.11 δυναμένου σου ἐπιγνῶναι  
ME I MAKE MY DEFENSE, YOU~BEING ABLE TO LEARN

ὅτι οὐ πλείους εἰσὶν μοι ἡμέραι δώδεκα ἀφ’ ἧς  
THAT NOT MORE [THAN] <sup>3</sup>THERE ARE <sup>4</sup>TO ME <sup>2</sup>DAYS <sup>1</sup>TWELVE FROM WHICH

24:6 text: ASV RSV NASB NIV NEB TEV NJB NRSV. add vv. 6b-8a ἐκρατήσαμεν καὶ κατὰ τὸν ἡμετέρον νομὸν ἐβουλήθημεν ἀνελεῖν. 7 παρέλθω δὲ Λυσίας ὁ χιλιάρχος ἡρπάσεν ἀπ’ αὐτοῦ ἐκ τῶν χειρῶν ἡμῶν 8 πεμχας πρὸς σε (and we would have judged him according to our law. 7 But the chief captain Lysias came and with great violence took him out of our hands, 8 commanding his accusers to come before you—RSVmg): KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg.

<sup>s</sup> Gk he

<sup>1</sup> Gk lacks Your Excellency

<sup>u</sup> Gk Nazoreans

<sup>v</sup> Other ancient authorities add and we would have judged him according to our law. <sup>7</sup>But the chief captain Lysias came and with great violence took him out of our hands, <sup>8</sup>commanding his accusers to come before you.

ἀνέβην προσκυνήσων εἰς Ἱερουσαλήμ. **24.12** καὶ οὔτε  
I WENT UP WORSHIPING TO JERUSALEM. AND NEITHER

ἐν τῷ ἱερῷ εὗρόν με πρὸς τινα διαλεγόμενον ἢ  
IN THE TEMPLE DID THEY FIND ME WITH ANYONE CONVERSING OR

ἐπίστασιν ποιούντα ὄχλου οὔτε ἐν ταῖς συναγωγαῖς  
STIRRING UP [THE] CROWD NOR IN THE SYNAGOGUES

οὔτε κατὰ τὴν πόλιν, **24.13** οὐδὲ παραστήσαι δύνανται  
NOR THROUGHOUT THE CITY, NOR ARE THEY ABLE~TO PROVE

σοι περὶ ὧν νυνὶ κατηγοροῦσίν μου.  
TO YOU CONCERNING [THE THINGS] OF WHICH NOW THEY ARE ACCUSING ME.

**24.14** ὁμολογῶ δὲ τοῦτό σοι ὅτι κατὰ τὴν ὁδὸν ἣν  
BUT~I CONFESS THIS TO YOU THAT ACCORDING TO THE WAY WHICH

λέγουσιν αἵρεσιν, οὕτως λατρεύω τῷ πατρώῳ θεῷ  
THEY CALL A SECT, THUS I SERVE THE ANCESTRAL GOD,

πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ τοῖς  
BELIEVING IN ALL THE THINGS ACCORDING TO THE LAW AND THE THINGS

ἐν τοῖς προφήταις γεγραμμένοις, **24.15** ἐλπίδα ἔχων  
IN THE PROPHETS HAVING BEEN WRITTEN, HAVING~HOPE

εἰς τὸν θεόν ἣν καὶ αὐτοὶ οὗτοι προσδέχονται,  
TOWARD - GOD, WHICH ALSO THESE ONES~THEMSELVES ANTICIPATE,

ἀνάστασιν μέλλειν ἔσεσθαι δικαίων τε καὶ  
A RESURRECTION TO BE ABOUT TO BE OF BOTH~[THE] RIGHTEOUS AND

ἀδίκων. **24.16** ἐν τούτῳ καὶ αὐτὸς ἀσκῶ  
[THE] UNRIGHTEOUS. BY THIS ALSO MYSELF I DO MY BEST

ἄπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν θεὸν καὶ τοὺς  
<sup>2</sup>A BLAMELESS <sup>3</sup>CONSCIENCE <sup>1</sup>TO HAVE TOWARD - GOD AND -

ἀνθρώπους διὰ παντός. **24.17** δι' ἐτῶν δὲ πλείονων  
MEN ALWAYS. <sup>2</sup>AFTER <sup>4</sup>YEARS <sup>1</sup>NOW <sup>3</sup>MANY

ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου παρεγενόμην  
BRINGING~ALMS TO THE NATION OF ME I CAME

καὶ προσφοράς, **24.18** ἐν αἷς εὗρόν με  
AND [MADE] SACRIFICES, IN WHICH THEY FOUND ME

ἡγνισμένον ἐν τῷ ἱερῷ οὐ μετὰ ὄχλου οὐδὲ μετὰ  
HAVING BEEN PURIFIED IN THE TEMPLE, NOT WITH A CROWD NOR WITH

θορύβου, **24.19** τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, οὓς  
AN UPROAR, BUT~SOME <sup>2</sup>FROM - <sup>3</sup>ASIA <sup>1</sup>JEWS, WHO

ἔδει ἐπὶ σοὺ παρῆναι καὶ κατηγορεῖν εἰ  
IT WAS NECESSARY BEFORE YOU TO BE PRESENT AND TO MAKE ACCUSATION IF

τι ἔχοιεν πρὸς ἐμέ. **24.20** ἢ αὐτοὶ οὗτοι  
SOMETHING THEY MIGHT HAVE AGAINST ME OR THESE~THEMSELVES,

εἰπάτωσαν τί εὗρον ἀδίκημα στάντος μου ἐπὶ  
LET THEM SAY WHAT CRIME~THEY FOUND [WHEN] HAVING STOOD ME BEFORE

τοῦ συνεδρίου, **24.21** ἢ περὶ μίας ταύτης φωνῆς  
THE COUNCIL, UNLESS ABOUT THIS~ONE DECLARATION

ἣς ἐκέκραξα ἐν αὐτοῖς ἐστὼς ὅτι Περὶ  
WHICH I CRIED OUT AMONG THEM HAVING STOOD, - CONCERNING

ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ἐφ' ὑμῶν.  
[THE] RESURRECTION OF [THE] DEAD I AM BEING JUDGED TODAY BY YOU."

I went up to worship in Jerusalem. <sup>12</sup>They did not find me disputing with anyone in the temple or stirring up a crowd either in the synagogues or throughout the city. <sup>13</sup>Neither can they prove to you the charge that they now bring against me. <sup>14</sup>But this I admit to you, that according to the Way, which they call a sect, I worship the God of our ancestors, believing everything laid down according to the law or written in the prophets. <sup>15</sup>I have a hope in God—a hope that they themselves also accept—that there will be a resurrection of both<sup>16</sup> the righteous and the unrighteous. <sup>16</sup>Therefore I do my best always to have a clear conscience toward God and all people. <sup>17</sup>Now after some years I came to bring alms to my nation and to offer sacrifices. <sup>18</sup>While I was doing this, they found me in the temple, completing the rite of purification, without any crowd or disturbance. <sup>19</sup>But there were some Jews from Asia—they ought to be here before you to make an accusation, if they have anything against me. <sup>20</sup>Or let these men here tell what crime they had found when I stood before the council, <sup>21</sup>unless it was this one sentence that I called out while standing before them, 'It is about the resurrection of the dead that I am on trial before you today.'

<sup>16</sup> Other ancient authorities read of the dead, both of



22 But Felix, who was rather well informed about the Way, adjourned the hearing with the comment, "When Lysias the tribune comes down, I will decide your case."<sup>23</sup> Then he ordered the centurion to keep him in custody, but to let him have some liberty and not to prevent any of his friends from taking care of his needs.

24 Some days later when Felix came with his wife Drusilla, who was Jewish, he sent for Paul and heard him speak concerning faith in Christ Jesus.<sup>25</sup> And as he discussed justice, self-control, and the coming judgment, Felix became frightened and said, "Go away for the present; when I have an opportunity, I will send for you."<sup>26</sup> At the same time he hoped that money would be given him by Paul, and for that reason he used to send for him very often and converse with him.

27 After two years had passed, Felix was succeeded by Porcius Festus; and since he wanted to grant the Jews a favor, Felix left Paul in prison.

**24.22** Ἀνεβάλετο δὲ αὐτοὺς ὁ Φήλιξ,  
<sup>2</sup>ADJOURNED <sup>1</sup>AND <sup>4</sup>THEM - <sup>2</sup>FELIX,

ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ εἶπας,  
 HAVING KNOWN~MORE ACCURATELY THE THINGS ABOUT THE WAY, HAVING SAID,

Ὅταν Λυσίας ὁ χιλιάρχος καταβῇ, διαγνώσομαι  
 WHEN LYSIAS, THE COMMANDER, COMES DOWN, I WILL DECIDE

τὰ καθ' ὑμᾶς· **24.23** διαταξάμενος τῷ  
 THE THINGS RELATING TO YOU". HAVING GIVEN ORDERS TO THE

ἐκατοντάρχη τηρεῖσθαι αὐτὸν ἔχειν τε ἄνεσιν καὶ  
 CENTURION TO GUARD HIM AND~TO HAVE [SOME] FREEDOM AND

μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν αὐτῷ.  
 TO PREVENT~NO ONE - OF HIS~OWN TO SERVE HIM.

**24.24** Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φήλιξ  
 AND~AFTER SOME~DAYS, HAVING ARRIVED - FELIX

σὺν Δρουσίλλῃ τῇ ἰδίᾳ γυναικὶ οὖσῃ Ἰουδαία  
 WITH DRUSILLA, HIS OWN WIFE, BEING A JEWESS,

μετεπέμψατο τὸν Παῦλον καὶ ἤκουσεν αὐτοῦ περὶ  
 HE SUMMONED - PAUL AND HE LISTENED TO HIM CONCERNING

τῆς εἰς Χριστὸν Ἰησοῦν πίστεως. **24.25** διαλεγομένου  
 - <sup>2</sup>IN <sup>3</sup>CHRIST <sup>4</sup>JESUS <sup>1</sup>FAITH. <sup>3</sup>CONVERSING

δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ  
<sup>1</sup>AND <sup>2</sup>HE ABOUT RIGHTEOUSNESS AND SELF-CONTROL AND OF THE

κρίματος τοῦ μέλλοντος, ἔμβοθος γενόμενος ὁ Φήλιξ  
<sup>2</sup>JUDGMENT - <sup>1</sup>COMING, HAVING BECOME~AFRAID - FELIX

ἀπεκρίθη, Τὸ νῦν ἔχον πορεύου, καιρὸν δὲ  
 ANSWERED, - FOR THE PRESENT, GO, <sup>3</sup>TIME <sup>1</sup>AND

μεταλαβὼν μετακαλέσομαί σε, **24.26** ἅμα καὶ  
<sup>2</sup>HAVING FOUND, I WILL SEND FOR YOU, AT THE SAME TIME ALSO

ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ  
 HOPING THAT MONEY WILL BE GIVEN TO HIM BY -

Παύλου· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος  
 PAUL. THEREFORE ALSO MORE FREQUENTLY SENDING FOR~HIM

ὡμίλει αὐτῷ.  
 HE WAS CONVERSING WITH HIM.

**24.27** Διετίας δὲ πληρωθείσης ἔλαβεν διάδοχον ὁ  
 AND~TWO YEARS HAVING PASSED <sup>2</sup>RECEIVED <sup>3</sup>A SUCCESSOR -

Φήλιξ Πόρκιον Φῆστον, θέλων τε χάριτα καταθέσθαι  
<sup>1</sup>FELIX, PORCIUS FESTUS, AND~WANTING TO GRANT~A FAVOR

τοῖς Ἰουδαίοις ὁ Φήλιξ κατέλιπε τὸν Παῦλον  
 TO THE JEWS, - FELIX LEFT - PAUL

δεδεμένον.  
 HAVING BEEN BOUND.

**25.1** Φῆστος οὖν ἐπιβὰς τῇ ἐπαρχείᾳ μετὰ τρεῖς  
THEREFORE~FESTUS HAVING ARRIVED IN THE PROVINCE, AFTER THREE

ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας.  
DAYS, HE WENT UP TO JERUSALEM FROM CAESAREA,

**25.2** ἐνεφάνισάν τε αὐτῷ οἱ ἀρχιερεῖς καὶ οἱ πρῶτοι  
AND~EXPLAINED TO HIM THE CHIEF PRIESTS AND THE LEADING MEN

τῶν Ἰουδαίων κατὰ τοῦ Παύλου καὶ παρεκάλουν  
OF THE JEWS [THE CHARGES] AGAINST - PAUL AND THEY WERE BEGGING

αὐτὸν **25.3** αἰτούμενοι χάριν κατ' αὐτοῦ ὅπως  
HIM ASKING A FAVOR OF HIM SO THAT

μεταπέμψηται αὐτὸν εἰς Ἱερουσαλὴμ, ἐνέδραν ποιούντες  
HE MIGHT SUMMON HIM TO JERUSALEM, [WHILE] FORMING~A PLOT

ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν. **25.4** ὁ μὲν οὖν  
TO KILL HIM ALONG THE WAY. - - THEREFORE

Φῆστος ἀπεκρίθη τηρεῖσθαι τὸν Παῦλον εἰς  
FESTUS ANSWERED TO BE KEPT - PAUL IN

Καισαρείαν, ἐαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι.  
CAESAREA, AND~[HE] HIMSELF TO INTEND QUICKLY TO GO OUT [THERE].

**25.5** Οἱ οὖν ἐν ὑμῖν, φησὶν, δυνατοὶ  
- THEREFORE, AMONG YOU\*, - HE SAYS, [THE] PROMINENT MEN

συγκαταβάντες εἴ τί ἐστιν ἐν τῷ ἀνδρὶ  
HAVING COME DOWN WITH [ME] IF ANYTHING IS <sup>2</sup>WITH <sup>3</sup>THE <sup>4</sup>MAN

ἄτοπον κατηγορεῖωσαν αὐτοῦ.  
<sup>1</sup>WRONG LET THEM BRING CHARGES AGAINST HIM.

**25.6** Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτῶ  
AND~HAVING STAYED WITH THEM DAYS NO MORE [THAN] EIGHT

ἢ δέκα, καταβὰς εἰς Καισαρείαν, τῇ ἐπαύριον  
OR TEN, HAVING COME DOWN TO CAESAREA, ON THE NEXT DAY

καθίσας ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν Παῦλον  
HAVING SAT ON THE JUDGMENT SEAT, HE ORDERED - PAUL

ἄχθῃναι. **25.7** παραγενομένου δὲ αὐτοῦ  
TO BE BROUGHT. <sup>3</sup>HAVING ARRIVED, <sup>1</sup>AND [AFTER] <sup>2</sup>HE,

περιέστησαν αὐτὸν οἱ ἀπὸ Ἱεροσολύμων  
<sup>9</sup>STOOD AROUND <sup>10</sup>HIM <sup>4</sup>THE <sup>7</sup>FROM <sup>8</sup>JERUSALEM

καταβεβηκότες Ἰουδαῖοι πολλὰ καὶ βαρέα αἰτιώματα  
<sup>6</sup>HAVING COME DOWN <sup>5</sup>JEWS, MANY AND SERIOUS CHARGES

καταφέροντες ἃ οὐκ ἴσχυον ἀποδείξει, **25.8** τοῦ  
BRINGING AGAINST [HIM] WHICH THEY WERE NOT ABLE TO PROVE, -

Παύλου ἀπολογουμένου ὅτι Οὔτε εἰς τὸν νόμον  
PAUL DEFENDING HIMSELF [SAYING], - NEITHER AGAINST THE LAW

τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερὸν οὔτε εἰς  
OF THE JEWS, NOR AGAINST THE TEMPLE, NOR AGAINST

Καίσαρά τι ἥμαρτον. **25.9** ὁ Φῆστος δὲ θέλων  
CAESAR HAVE I SINNED [AGAINST]~ANYTHING. - AND~FESTUS WANTING

τοῖς Ἰουδαίοις χάριν καταθέσθαι ἀποκριθεὶς τῷ  
FOR THE JEWS TO GRANT~A FAVOR, HAVING ANSWERED -

Three days after Festus had arrived in the province, he went up from Caesarea to Jerusalem <sup>2</sup>where the chief priests and the leaders of the Jews gave him a report against Paul. They appealed to him <sup>3</sup>and requested, as a favor to them against Paul,<sup>\*</sup> to have him transferred to Jerusalem. They were, in fact, planning an ambush to kill him along the way. <sup>4</sup>Festus replied that Paul was being kept at Caesarea, and that he himself intended to go there shortly. <sup>5</sup>"So," he said, "let those of you who have the authority come down with me, and if there is anything wrong about the man, let them accuse him."

<sup>6</sup> After he had stayed among them not more than eight or ten days, he went down to Caesarea; the next day he took his seat on the tribunal and ordered Paul to be brought. <sup>7</sup>When he arrived, the Jews who had gone down from Jerusalem surrounded him, bringing many serious charges against him, which they could not prove. <sup>8</sup>Paul said in his defense, "I have in no way committed an offense against the law of the Jews, or against the temple, or against the emperor."<sup>\*</sup> <sup>9</sup>But Festus, wishing to do the Jews a favor, asked

<sup>\*</sup> Gk him

Paul, "Do you wish to go up to Jerusalem and be tried there before me on these charges?" <sup>10</sup>Paul said, "I am appealing to the emperor's tribunal; this is where I should be tried. I have done no wrong to the Jews, as you very well know. <sup>11</sup>Now if I am in the wrong and have committed something for which I deserve to die, I am not trying to escape death; but if there is nothing to their charges against me, no one can turn me over to them. I appeal to the emperor."

<sup>12</sup>Then Festus, after he had conferred with his council, replied, "You have appealed to the emperor; to the emperor you will go."

<sup>13</sup>After several days had passed, King Agrippa and Bernice arrived at Caesarea to welcome Festus. <sup>14</sup>Since they were staying there several days, Festus laid Paul's case before the king, saying, "There is a man here who was left in prison by Felix. <sup>15</sup>When I was in Jerusalem, the chief priests and the elders of the Jews informed me about him and asked for a sentence against him. <sup>16</sup>I told them that it was not the custom of the Romans to hand over anyone before the accused had met the accusers face to face

Παῦλῳ εἶπεν, Θέλεις εἰς Ἱερουσόλυμα ἀναβὰς ἐκεῖ  
PAUL, SAID, DO YOU WANT TO JERUSALEM HAVING GONE UP THERE

περὶ τούτων κριθῆναι ἐπ' ἐμοῦ; 25.10 εἶπεν δὲ ὁ  
CONCERNING THESE THINGS TO BE JUDGED BY ME? AND~SAID -

Παῦλος, Ἐπὶ τοῦ βήματος Καίσαρός ἐστὼς εἰμι, οὗ  
PAUL, BEFORE THE JUDGMENT SEAT OF CAESAR I HAVE STOOD, WHERE

με δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν ἠδίκησα  
IT IS NECESSARY~FOR ME TO BE JUDGED. <sup>3</sup>JEWS <sup>2</sup>NO <sup>1</sup>I WRONGED

ὥς καὶ σὺ κάλλιον ἐπιγινώσκεις. 25.11 εἰ μὲν οὖν  
AS ALSO YOU VERY WELL KNOW. IF - THEN

ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι,  
I DO WRONG AND WORTHY OF DEATH I HAVE DONE ANYTHING,

οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἐστίν  
I DO NOT REFUSE - TO DIE. BUT~IF THERE IS~NOTHING

ὧν οὗτοι κατηγοροῦσίν μου, οὐδεὶς με  
OF [THE THINGS] WHICH THESE ONES ACCUSE ME, NO ONE <sup>3</sup>ME

δύναται αὐτοῖς χαρίσασθαι· Καίσαρα ἐπικαλοῦμαι.  
<sup>1</sup>IS ABLE <sup>4</sup>TO THEM <sup>2</sup>TO HAND OVER. I APPEAL~TO CAESAR.

25.12 τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ συμβουλίου  
THEN - FESTUS HAVING TALKED WITH THE COUNCIL

ἀπεκρίθη, Καίσαρα ἐπικέκλησαι, ἐπὶ Καίσαρα  
ANSWERED, TO CAESAR YOU HAVE APPEALED, TO CAESAR

πορεύσῃ.  
YOU WILL GO.

25.13 Ἡμερῶν δὲ διαγενομένων τινῶν Ἀγρίππας  
<sup>3</sup>DAYS <sup>1</sup>NOW [AFTER] <sup>4</sup>HAVING PASSED <sup>2</sup>SOME, AGRIPPA,

ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν  
THE KING, AND BERNICE ARRIVED IN CAESAREA

ἀσπασάμενοι τὸν Φῆστον. 25.14 ὥς δὲ πλείους  
HAVING PAID THEIR RESPECTS - TO FESTUS. AND~WHILE MANY

ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ  
DAYS THEY WERE SPENDING THERE, - FESTUS TO THE KING

ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων,  
LAID OUT THE THINGS WITH RESPECT TO - PAUL SAYING,

Ἀνὴρ τίς ἐστίν καταλελειμμένος ὑπὸ Φήλικος δέσμιος,  
A CERTAIN~MAN HAS BEEN LEFT BEHIND BY FELIX, A PRISONER,

25.15 περὶ οὗ γενομένου μου εἰς Ἱερουσόλυμα  
ABOUT WHOM, I~HAVING GONE TO JERUSALEM,

ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν  
MADE KNOWN THE CHIEF PRIESTS AND THE ELDERS OF THE

Ἰουδαίων αἰτοῦμενοι κατ' αὐτοῦ καταδίκην.  
JEWS REQUESTING AGAINST HIM A SENTENCE OF CONDEMNATION.

25.16 πρὸς οὓς ἀπεκρίθην ὅτι οὐκ ἔστιν ἔθος  
TO WHOM I ANSWERED THAT IT IS NOT A CUSTOM

Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον πρὶν ἢ ὁ  
WITH ROMANS TO HAND OVER ANY MAN, BEFORE THE ONE

κατηγορούμενος κατὰ πρόσωπον ἔχει τοὺς  
BEING ACCUSED FACE TO FACE SHOULD HAVE~THE

κατηγοροὺς τόπον τε ἀπολογίας λάβοι  
ACCUSERS AND~AN OPPORTUNITY (FOR) A DEFENSE MIGHT RECEIVE

περὶ τοῦ ἐγκλήματος. 25.17 συνελθόντων οὖν  
CONCERNING THE ACCUSATION. <sup>3</sup>HAVING ASSEMBLED <sup>1</sup>THEREFORE

[αὐτῶν] ἐνθάδε ἀναβολὴν μηδεμίαν ποιησάμενος τῇ  
<sup>2</sup>THEY HERE, NO DELAY HAVING MADE, ON THE

ἐξῆς καθίσας ἐπὶ τοῦ βήματος ἐκέλευσα  
NEXT (DAY) HAVING SAT DOWN ON THE JUDGMENT SEAT I ORDERED

ἄχθῃναι τὸν ἄνδρα· 25.18 περὶ οὗ σταθέντες οἱ  
TO BE BROUGHT THE MAN. ABOUT WHOM, HAVING BEEN STANDING, THE

κατήγοροι οὐδεμίαν αἰτίαν ἔφερον ὧν ἐγὼ  
ACCUSERS <sup>2</sup>NO <sup>3</sup>CHARGE <sup>1</sup>WERE BRINGING <sup>4</sup>OF WHICH <sup>5</sup>I

ὑπενόουν πονηρῶν, 25.19 ζητήματα δέ τινα περὶ τῆς  
<sup>7</sup>WAS SUSPECTING <sup>5</sup>EVIL THINGS, <sup>10</sup>ISSUES <sup>8</sup>BUT <sup>9</sup>CERTAIN ABOUT -

ιδίας δεισιδαιμονίας εἶχον πρὸς αὐτὸν καὶ περὶ  
THEIR OWN RELIGION THEY HAD AGAINST HIM AND ABOUT

τινος Ἰησοῦ τεθνηκότος ὃν ἔφασκεν ὁ Παῦλος ζῆν.  
A CERTAIN JESUS HAVING DIED, WHOM WAS SAYING - PAUL TO LIVE.

25.20 ἀπορούμενος δὲ ἐγὼ τὴν περὶ  
<sup>3</sup>BEING UNCERTAIN <sup>1</sup>BUT <sup>2</sup>I - ABOUT

τούτων ζήτησιν ἔλεγον εἰ βούλοιο πορεύεσθαι  
[THE] INVESTIGATION~OF THESE THINGS, WAS SAYING IF HE MIGHT WISH TO GO

εἰς Ἱεροσόλυμα κακεῖ κρίνεσθαι περὶ τούτων.  
TO JERUSALEM AND THERE TO BE JUDGED CONCERNING THESE THINGS.

25.21 τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν  
- BUT PAUL HAVING APPEALED [THAT] HE~BE KEPT

εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα  
FOR THE <sup>2</sup>OF THE <sup>3</sup>EMPEROR <sup>1</sup>DECISION, I ORDERED

τηρεῖσθαι αὐτὸν ἕως οὗ ἀναπέμψω αὐτὸν πρὸς  
HIM~TO BE KEPT UNTIL I MAY SEND HIM TO

Καίσαρα. 25.22 Ἀγρίππας δὲ πρὸς τὸν Φῆστον,  
CAESAR. AND~AGRIPPA [SAID] TO - FESTUS,

Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. Αὔριον,  
I WAS DESIRING ALSO MYSELF <sup>2</sup>THE <sup>3</sup>MAN <sup>1</sup>TO HEAR. TOMORROW,

φησὶν, ἀκούσῃ αὐτοῦ.  
HE SAYS, YOU WILL HEAR HIM.

25.23 Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ  
THEN~ON THE NEXT DAY, HAVING COME - AGRIPPA AND

τῆς Βερνίκης μετὰ πολλῆς φαντασίας καὶ εἰσελθόντων  
- BERNICE WITH GREAT PAGEANTRY AND HAVING ENTERED

εἰς τὸ ἀκροατήριον σὺν τε χιλιάρχοις καὶ ἀνδράσιν  
INTO THE AUDITORIUM WITH BOTH COMMANDERS AND <sup>3</sup>MEN

τοῖς κατ' ἐξοχὴν τῆς πόλεως καὶ κελεύσαντος τοῦ  
<sup>1</sup>THE <sup>2</sup>PROMINENT OF THE CITY AND HAVING GIVEN ORDERS -

Φήστου ἦχθη ὁ Παῦλος. 25.24 καὶ φησιν ὁ Φῆστος,  
FESTUS, WAS BROUGHT - PAUL. AND SAYS - FESTUS,

Ἀγρίππα βασιλεῦ καὶ πάντες οἱ συμπαρόντες ἡμῖν  
KING~AGRIPPA AND ALL THE <sup>2</sup>BEING PRESENT TOGETHER <sup>3</sup>WITH US

and had been given an opportunity to make a defense against the charge. <sup>17</sup>So when they met here, I lost no time, but on the next day took my seat on the tribunal and ordered the man to be brought. <sup>18</sup>When the accusers stood up, they did not charge him with any of the crimes<sup>7</sup> that I was expecting. <sup>19</sup>Instead they had certain points of disagreement with him about their own religion and about a certain Jesus, who had died, but whom Paul asserted to be alive. <sup>20</sup>Since I was at a loss how to investigate these questions, I asked whether he wished to go to Jerusalem and be tried there on these charges.<sup>21</sup> But when Paul had appealed to be kept in custody for the decision of his Imperial Majesty, I ordered him to be held until I could send him to the emperor. <sup>22</sup>Agrippa said to Festus, "I would like to hear the man myself." "Tomorrow," he said, "you will hear him."

<sup>23</sup> So on the next day Agrippa and Bernice came with great pomp, and they entered the audience hall with the military tribunes and the prominent men of the city. Then Festus gave the order and Paul was brought in. <sup>24</sup>And Festus said, "King Agrippa and all here present with us,

<sup>7</sup> Other ancient authorities read with anything  
<sup>2</sup> Gk. on them



you see this man about whom the whole Jewish community petitioned me, both in Jerusalem and here, shouting that he ought not to live any longer. <sup>25</sup>But I found that he had done nothing deserving death; and when he appealed to his Imperial Majesty, I decided to send him. <sup>26</sup>But I have nothing definite to write to our sovereign about him. Therefore I have brought him before all of you, and especially before you, King Agrippa, so that, after we have examined him, I may have something to write—<sup>27</sup>for it seems to me unreasonable to send a prisoner without indicating the charges against him.”

ἄνδρες, θεωρεῖτε τοῦτον περὶ οὗ ἅπαν τὸ πλῆθος  
<sup>1</sup>MEN, <sup>2</sup>YOU° SEE THIS ONE ABOUT WHOM ALL THE MULTITUDE  
 τῶν Ἰουδαίων ἐνέτυχόν μοι ἐν τε Ἱεροσολύμοις καὶ  
 OF THE JEWS APPEALED TO ME IN BOTH JERUSALEM AND  
 ἐνθάδε βοῶντες μὴ δεῖν αὐτὸν ζῆν μηκέτι.  
 HERE CRYING OUT [THAT] IT IS NOT FITTING FOR HIM TO LIVE ANY LONGER.  
**25.25** ἐγὼ δὲ κατελαβόμενην μηδὲν ἄξιον αὐτὸν θανάτου  
 BUT~I FOUND <sup>3</sup>NOTHING <sup>4</sup>WORTHY <sup>1</sup>HIM <sup>5</sup>OF DEATH  
 πεπραχέναι, αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν  
<sup>2</sup>TO HAVE DONE, BUT~HIMSELF THIS ONE HAVING APPEALED TO THE  
 Σεβαστὸν ἔκρινα πέμπειν. **25.26** περὶ οὗ ἀσφαλές τι  
 EMPEROR, I DECIDED TO SEND [HIM]. ABOUT WHOM SOMETHING~DEFINITE  
 γράψαι τῷ κυρίῳ οὐκ ἔχω, διὸ προήγαγον αὐτὸν  
 TO WRITE TO THE LORD I DO NOT HAVE, THEREFORE I BROUGHT FORWARD HIM  
 ἐφ’ ὑμῶν καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα,  
 BEFORE YOU° AND ABOVE ALL BEFORE YOU, KING AGRIPPA,  
 ὅπως τῆς ἀνακρίσεως γενομένης σχῶ τί  
 SO THAT THE INVESTIGATION HAVING HAPPENED, I MAY HAVE SOMETHING  
 γράψω· **25.27** ἄλογον γάρ μοι δοκεῖ πέμποντα δέσμιον  
 I MAY WRITE. FOR~UNREASONABLE IT SEEMS~TO ME SENDING A PRISONER  
 μὴ καὶ τὰς κατ’ αὐτοῦ αἰτίας σημᾶναι.  
 NOT ALSO THE <sup>2</sup>AGAINST <sup>3</sup>HIM <sup>1</sup>CHARGES TO REPORT.

CHAPTER 26

Agrippa said to Paul, “You have permission to speak for yourself.” Then Paul stretched out his hand and began to defend himself:

2 “I consider myself fortunate that it is before you, King Agrippa, I am to make my defense today against all the accusations of the Jews, <sup>3</sup>because you are especially familiar with all the customs and controversies of the Jews; therefore I beg of you to listen to me patiently.

4 “All the Jews know my way of life from my youth, a life spent from the beginning among my own people and in Jerusalem.

**26.1** Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη,  
 AND-AGRIPPA TO - PAUL SAID,  
 Ἐπιτρέπεται σοι περὶ σεαυτοῦ λέγειν. τότε ὁ  
 IT IS PERMITTED FOR YOU CONCERNING YOURSELF TO SPEAK. THEN -  
 Παῦλος ἐκτείνας τὴν χεῖρα ἀπελογεῖτο,  
 PAUL HAVING STRETCHED OUT THE(HIS) HAND, WAS MAKING HIS DEFENSE,  
**26.2** Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων,  
 CONCERNING EVERYTHING OF WHICH I AM BEING ACCUSED BY [THE] JEWS,  
 βασιλεῦ Ἀγρίππα, ἡγήμαι ἐμὰντὸν μακάριον ἐπὶ  
 KING AGRIPPA, I HAVE CONSIDERED MYSELF FORTUNATE BEFORE  
 σοῦ μέλλων σήμερον ἀπολογεῖσθαι **26.3** μάλιστα  
 YOU INTENDING TODAY TO MAKE MY DEFENSE, MOST OF ALL  
 γνώστην ὄντα σε πάντων τῶν κατὰ Ἰουδαίους ἔθων  
<sup>3</sup>AN EXPERT <sup>2</sup>BEING <sup>1</sup>YOU <sup>4</sup>OF ALL - <sup>5</sup>OF <sup>10</sup>[THE] JEWS <sup>6</sup>CUSTOMS  
 τε καὶ ζητημάτων, διὸ δέομαι μακροθύμως  
<sup>5</sup>BOTH <sup>7</sup>AND <sup>8</sup>ISSUES, THEREFORE, I BEG [YOU] PATIENTLY  
 ἀκοῦσαί μου. **26.4** Τὴν μὲν οὖν βίωσίν μου [τὴν]  
 TO LISTEN TO ME. SO~THE MANNER OF LIFE~THEN OF ME -  
 ἐκ νεότητος τὴν ἀπ’ ἀρχῆς γενομένην ἐν τῷ  
 FROM [MY] YOUTH - FROM [THE] BEGINNING HAVING BEEN IN THE  
 ἔθνει μου ἐν τε Ἱεροσολύμοις ἴσασι πάντες [οἱ]  
 NATION OF ME AND~IN JERUSALEM HAVE KNOWN ALL THE

**Ἰουδαῖοι 26.5** προγινώσκοντές με ἄνωθεν, ἐὰν  
JEWS, PREVIOUSLY KNOWING ME FOR A LONG TIME, IF  
θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην  
THEY ARE WILLING TO TESTIFY, THAT ACCORDING TO THE MOST STRICT

αἵρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος.  
SECT - OF OUR RELIGION I LIVED (AS) A PHARISEE.

**26.6** καὶ νῦν ἐπ' ἐλπίδι τῆς εἰς τοὺς πατέρας ἡμῶν  
AND NOW ON [THE] HOPE OF THE <sup>2</sup>TO <sup>3</sup>THE <sup>4</sup>FATHERS <sup>5</sup>OF US

ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ ἔστηκα  
<sup>1</sup>PROMISE HAVING BEEN MADE BY - GOD, I HAVE STOOD

κρινόμενος, **26.7** εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν  
BEING JUDGED, TO WHICH THE TWELVE TRIBES OF US WITH

ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῖον ἐλπίζει  
EARNESTNESS NIGHT AND DAY WORSHIPING, HOPES

καταντῆσαι, περὶ ἧς ἐλπίδος ἐγκαλοῦμαι ὑπὸ  
TO ATTAIN, ABOUT WHICH HOPE I AM BEING ACCUSED BY

**Ἰουδαίων, βασιλεῦ. 26.8** τί ἄπιστον κρίνεται παρ'  
[THE] JEWS, [O] KING. WHY IS IT CONSIDERED~UNBELIEVABLE BY

ὑμῖν εἰ ὁ θεὸς νεκροὺς ἐγείρει; **26.9** ἐγὼ μὲν οὖν  
YOU\* IF - GOD RAISES~[THE] DEAD? I - THEREFORE

ἔδοξα ἑμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου  
THOUGHT TO MYSELF AGAINST THE NAME OF JESUS, THE NAZARENE,

δεῖν πολλὰ ἐναντία πράξαι, **26.10** ὃ καὶ  
IT IS NECESSARY MANY HOSTILE THINGS TO DO, WHICH ALSO

ἐποίησα ἐν Ἱεροσολύμοις, καὶ πολλοὺς τε τῶν ἁγίων  
I DID IN JERUSALEM, AND MANY - OF THE SAINTS

ἐγὼ ἐν φυλακαῖς κατέκλεισα τὴν παρὰ τῶν ἀρχιερέων  
I IN JAILS LOCKED UP, - <sup>2</sup>FROM <sup>3</sup>THE <sup>4</sup>CHIEF PRIESTS

ἐξουσίαν λαβὼν ἀναιρουμένων τε αὐτῶν κατήνεγκα  
<sup>5</sup>AUTHORITY <sup>1</sup>HAVING RECEIVED <sup>8</sup>BEING KILLED, <sup>6</sup>AND <sup>7</sup>THEY I CAST

ψῆφον. **26.11** καὶ κατὰ πάσας τὰς συναγωγὰς  
A VOTE. AND THROUGHOUT ALL THE SYNAGOGUES,

πολλάκις τιμωρῶν αὐτοὺς ἠνάγκαζον βλασφημεῖν  
OFTEN PUNISHING THEM, I WAS FORCING [THEM] TO BLASPHEME

περισσῶς τε ἐμμαινόμενος αὐτοῖς ἐδίωκον ἕως  
AND~EVEN MORE BEING ENRAGED AT THEM, I WAS PERSECUTING AS FAR AS

καὶ εἰς τὰς ἔξω πόλεις.  
EVEN TO THE CITIES~OUTSIDE.

**26.12** Ἐν οἷς πορευόμενος εἰς τὴν Δαμασκὸν μετ'  
IN WHICH TRAVELING TO - DAMASCUS WITH

ἐξουσίας καὶ ἐπιτροπῆς τῆς τῶν ἀρχιερέων  
AUTHORITY AND PERMISSION - OF THE CHIEF PRIESTS, [AT]

**26.13** ἡμέρας μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ,  
MID~DAY ALONG THE WAY I SAW, [O] KING,

οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου  
FROM HEAVEN, BEYOND THE BRILLIANCE OF THE SUN,

περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ  
HAVING SHONE AROUND ME A LIGHT AND THE ONES WITH ME

<sup>5</sup>They have known for a long time, if they are willing to testify, that I have belonged to the strictest sect of our religion and lived as a Pharisee. <sup>6</sup>And now I stand here on trial on account of my hope in the promise made by God to our ancestors, <sup>7</sup>a promise that our twelve tribes hope to attain, as they earnestly worship day and night. It is for this hope, your Excellency,<sup>a</sup> that I am accused by Jews! <sup>8</sup>Why is it thought incredible by any of you that God raises the dead?

<sup>9</sup>Indeed, I myself was convinced that I ought to do many things against the name of Jesus of Nazareth.<sup>b</sup> <sup>10</sup>And that is what I did in Jerusalem; with authority received from the chief priests, I not only locked up many of the saints in prison, but I also cast my vote against them when they were being condemned to death. <sup>11</sup>By punishing them often in all the synagogues I tried to force them to blaspheme; and since I was so furiously enraged at them, I pursued them even to foreign cities.

<sup>12</sup>"With this in mind, I was traveling to Damascus with the authority and commission of the chief priests, <sup>13</sup>when at midday along the road, your Excellency,<sup>a</sup> I saw a light from heaven, brighter than the sun, shining around me

<sup>a</sup> Gk O king

<sup>b</sup> Gk the Nazorean

and my companions.

<sup>14</sup>When we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? It hurts you to kick against the goads.' <sup>15</sup>I asked, 'Who are you, Lord?' The Lord answered, 'I am Jesus whom you are persecuting.' <sup>16</sup>But get up and stand on your feet; for I have appeared to you for this purpose, to appoint you to serve and testify to the things in which you have seen me<sup>d</sup> and to those in which I will appear to you. <sup>17</sup>I will rescue you from your people and from the Gentiles—to whom I am sending you <sup>18</sup>to open their eyes so that they may turn from darkness to light and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.<sup>e</sup>

<sup>19</sup>"After that, King Agrippa, I was not disobedient to the heavenly vision, <sup>20</sup>but declared first to those in Damascus, then in Jerusalem and throughout the countryside of Judea, and also to the Gentiles, that they should repent and turn to God and do deeds consistent with repentance. <sup>21</sup>For this reason the Jews seized me in the temple and tried to kill me. <sup>22</sup>To this day I have had help

<sup>c</sup>That is, Aramaic

<sup>d</sup>Other ancient authorities read the things that you have seen

πορευομένων. 26.14 πάντων τε καταπεσόντων ἡμῶν εἰς  
TRAVELING. AND~ALL OF US~HAVING FALLEN DOWN TO

τὴν γῆν ἤκουσα φωνὴν λέγουσαν πρὸς με τῇ  
THE GROUND, I HEARD A VOICE SAYING TO ME IN THE  
'Εβραϊδι διαλέκτῳ, Σαουλ Σαουλ, τί με διώκεις;  
HEBREW LANGUAGE, SAUL, SAUL, WHY ARE YOU PERSECUTING~ME?

σκληρόν σοι πρὸς κέντρα λακτίζειν. 26.15 ἐγὼ δὲ  
[IT IS] HARD FOR YOU AGAINST [THE] PROD TO KICK. AND~I

εἶπα, Τίς εἶ, κύριε; ὁ δὲ κύριος εἶπεν, Ἐγώ εἰμι  
SAID, WHO ARE YOU, LORD? AND~THE LORD SAID, I AM

Ἰησοῦς ὃν σὺ διώκεις. 26.16 ἀλλὰ ἀνάστηθι καὶ  
JESUS WHOM YOU ARE PERSECUTING. BUT GET UP AND

στήθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὤφθην  
STAND ON THE FEET OF YOU. FOR THIS [PURPOSE] THEN, I APPEARED

σοι, προχειρίσασθαί σε ὑπρέτην καὶ μάρτυρα  
TO YOU, TO APPOINT YOU A SERVANT AND WITNESS

ὦν τε εἶδες [με] ὦν τε ὀφθήσομαί  
BOTH~OF [THINGS IN] WHICH YOU SAW ME AND~THE [THINGS IN] WHICH I WILL APPEAR

σοι, 26.17 ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ ἐκ τῶν  
TO YOU, DELIVERING YOU FROM THE PEOPLE AND FROM THE

ἐθνῶν εἰς οὓς ἐγὼ ἀποστέλλω σε 26.18 ἀνοίξαι  
GENTILES, TO WHOM I AM SENDING YOU, TO OPEN

ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκοτὸς εἰς  
[THE] EYES OF THEM, - TO TURN [THEM] FROM [THE] DARKNESS TO

φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν,  
[THE] LIGHT AND THE AUTHORITY - OF SATAN TO - GOD, [THAT]

τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κλήρον ἐν  
- THEY~RECEIVE FORGIVENESS OF SINS AND A SHARE AMONG

τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ.  
THE ONES HAVING BEEN SANCTIFIED BY FAITH - IN ME.

26.19 Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην  
FROM WHICH, KING AGRIPPA, I WAS NOT

ἀπειθὴς τῇ οὐρανίῳ ὁπτασίᾳ 26.20 ἀλλὰ τοῖς ἐν  
DISOBEDIENT TO THE HEAVENLY VISION, BUT TO THE ONES IN

Δαμασκῷ πρῶτόν τε καὶ Ἱεροσολύμοις, πᾶσάν τε τῇ  
DAMASCUS FIRST AND ALSO IN JERUSALEM, AND~ALL THE

χώραν τῆς Ἰουδαίας καὶ τοῖς ἔθνεσιν ἀπήγγελλον  
REGION - OF JUDEA AND TO THE GENTILES I WAS ANNOUNCING

μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν, ἅξια τῆς  
TO REPENT AND TO TURN TO - GOD, <sup>3</sup>WORTHY -

μετανοίας ἔργα πράσσοντας. 26.21 ἔνεκα τούτων με  
<sup>4</sup>OF REPENTANCE <sup>2</sup>WORKS <sup>1</sup>DOING. BECAUSE OF THESE THINGS <sup>3</sup>ME

Ἰουδαῖοι συλλαβόμενοι [ὄντα] ἐν τῷ ἱερῷ ἐπειρώωντο  
<sup>1</sup>[THE] JEWS <sup>2</sup>HAVING SEIZED BEING IN THE TEMPLE WERE TRYING

διαχειρίσασθαι. 26.22 ἐπικουρίας οὖν τυχὼν τῆς  
TO KILL [ME]. HELP, THEN, HAVING OBTAINED -

26:16 text: ASV NASBmg RSV NIV NEB TEV NJB NRSV. omit KJV NASB TEVmg NRSVmg.

ἀπὸ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἕστηκα  
FROM - GOD, UP TO - THIS-DAY I HAVE STOOD

μαρτυρόμενος μικρῷ τε καὶ μεγάλῳ οὐδὲν ἐκτὸς λέγων  
WITNESSING BOTH~TO SMALL AND GREAT <sup>2</sup>NOTHING <sup>3</sup>EXCEPT <sup>1</sup>SAYING

ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων  
WHAT THINGS BOTH THE PROPHETS SAID BEING ABOUT

γίνεσθαι καὶ Μωϋσῆς, 26.23 εἰ παθητὸς ὁ  
TO HAPPEN AND MOSES, IF SUBJECT TO SUFFERING THE

Χριστός, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς  
CHRIST, IF FIRST BY A RESURRECTION OF [THE] DEAD A LIGHT

μέλλει καταγγέλλειν τῷ τε λαῷ καὶ τοῖς ἔθνεσιν.  
IS ABOUT TO ANNOUNCE BOTH~TO THE PEOPLE AND TO THE GENTILES.

26.24 Ταῦτα δὲ αὐτοῦ ἀπολογουμένου ὁ Φῆστος  
AND~THESE THINGS, HE, SAYING IN HIS DEFENSE, - FESTUS

μεγάλη τῇ φωνῇ φησιν, Μαίνῃ, Παῦλε· τὰ πολλὰ  
IN A LOUD - VOICE SAYS, YOU ARE INSANE, PAUL. THE GREATNESS OF

σε γράμματα εἰς μανίαν περιτρέπει. 26.25 ὁ δὲ  
YOUR LEARNING TO INSANITY IS TURNING [YOU]. - BUT

Παῦλος, Οὐ μαίνομαι, φησίν, κράτιστε Φῆστε, ἀλλὰ  
PAUL, I AM NOT INSANE, HE SAYS, MOST EXCELLENT FESTUS, BUT

ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι.  
TRUE AND REASONABLE WORDS I AM SPEAKING.

26.26 ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς πρὸς  
FOR~KNOWS ABOUT THESE MATTERS THE KING TO

ὃν καὶ παρρησιαζόμενος λαλῶ, λανθάνειν γὰρ αὐτὸν  
WHOM ALSO SPEAKING FREELY I SPEAK, FOR~TO ESCAPE NOTICE [OF] HIM

[τι] τούτων οὐ πείθομαι οὐθέν· οὐ γὰρ ἐστίν  
SOMETHING OF THESE THINGS I AM NOT PERSUADED AT ALL. <sup>4</sup>NOT <sup>1</sup>FOR <sup>3</sup>HAS

ἐν γωνίᾳ πεπραγμένον τοῦτο. 26.27 πιστεύεις, βασιλεῦ  
<sup>6</sup>IN <sup>7</sup>A CORNER <sup>5</sup>BEEN DONE <sup>2</sup>THIS. DO YOU BELIEVE, KING

Ἀγρίππα, τοῖς προφῆταις; οἶδα ὅτι πιστεύεις. 26.28 ὁ  
AGRIPPA, IN THE PROPHETS? I KNOW THAT YOU BELIEVE. -

δὲ Ἀγρίππας πρὸς τὸν Παῦλον, Ἐν ὀλίγῳ  
AND AGRIPPA [SAID] TO - PAUL, IN A LITTLE [WHILE]

με πείθεις Χριστιανὸν ποιῆσαι. 26.29 ὁ δὲ Παῦλος,  
YOU ARE PERSUADING~ME, TO MAKE [ME]~A CHRISTIAN. - BUT PAUL,

Εὐχαίμην ἂν τῷ θεῷ καὶ ἐν ὀλίγῳ καὶ ἐν  
I WOULD PRAY - TO GOD [THAT] BOTH IN A LITTLE [WHILE] AND IN

μεγάλῳ οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς  
A GREAT [WHILE] NOT ONLY YOU, BUT ALSO ALL THE ONES

ἀκούοντάς μου σήμερον γενέσθαι τοιούτους ὅποῖος καὶ  
LISTENING TO ME TODAY, [THAT] SUCH ONES~BECOME OF WHAT SORT ALSO

ἐγὼ εἰμι παρεκτὸς τῶν δεσμῶν τούτων.  
I AM APART FROM - THESE~CHAINS.

26.30 Ἀνέστη τε ὁ βασιλεὺς καὶ ὁ ἡγεμὼν ἡ  
AROSE BOTH THE KING AND THE GOVERNOR -

τε Βερνίκη καὶ οἱ συγκαθήμενοι αὐτοῖς,  
AND BERNICE AND THE ONES SITTING WITH THEM,

from God, and so I stand here, testifying to both small and great, saying nothing but what the prophets and Moses said would take place: <sup>23</sup>that the Messiah<sup>e</sup> must suffer, and that, by being the first to rise from the dead, he would proclaim light both to our people and to the Gentiles."

<sup>24</sup> While he was making this defense, Festus exclaimed, "You are out of your muffer, Paul! Too much learning is driving you insane!" <sup>25</sup> But Paul said, "I am not out of my mind, most excellent Festus, but I am speaking the sober truth. <sup>26</sup> Indeed the king knows about these things, and to him I speak freely; for I am certain that none of these things has escaped his notice, for this was not done in a corner. <sup>27</sup> King Agrippa, do you believe the prophets? I know that you believe."

<sup>28</sup> Agrippa said to Paul, "Are you so quickly persuading me to become a Christian?" <sup>29</sup> Paul replied, "Whether quickly or not, I pray to God that not only you but also all who are listening to me today might become such as I am—except for these chains."

<sup>30</sup> Then the king got up, and with him the governor and Bernice and those who had been seated with them;

<sup>e</sup> Or the Christ

<sup>f</sup> Or Quickly you will persuade me to play the Christian



<sup>31</sup>and as they were leaving, they said to one another, "This man is doing nothing to deserve death or imprisonment." <sup>32</sup>Agrippa said to Festus, "This man could have been set free if he had not appealed to the emperor."

**26.31** καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους  
AND HAVING WITHDRAWN, THEY WERE SPEAKING TO ONE ANOTHER  
λέγοντες ὅτι Οὐδὲν θανάτου ἢ δεσμῶν ἄξιον [τι]  
SAYING - <sup>4</sup>NOT [DO] <sup>7</sup>OF DEATH <sup>8</sup>OR <sup>9</sup>CHAINS <sup>6</sup>WORTHY <sup>5</sup>ANYTHING  
πράσσει ὁ ἄνθρωπος οὗτος. **26.32** Ἀγρίππας δὲ τῷ  
<sup>3</sup>DOES - <sup>2</sup>MAN <sup>1</sup>THIS. AND-AGRIPPA -  
Φήστω ἔφη, Ἀπολεύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος  
TO FESTUS SAID, <sup>4</sup>TO HAVE BEEN RELEASED <sup>3</sup>WAS ABLE - <sup>2</sup>MAN <sup>1</sup>THIS  
εἰ μὴ ἐπεκέκλητο Καίσαρα.  
IF HE HAD NOT APPEALED TO CAESAR.

## CHAPTER 27

When it was decided that we were to sail for Italy, they transferred Paul and some other prisoners to a centurion of the Augustan Cohort, named Julius. <sup>2</sup>Embarking on a ship of Adramyttium that was about to set sail to the ports along the coast of Asia, we put to sea, accompanied by Aristarchus, a Macedonian from Thessalonica. <sup>3</sup>The next day we put in at Sidon; and Julius treated Paul kindly, and allowed him to go to his friends to be cared for. <sup>4</sup>Putting out to sea from there, we sailed under the lee of Cyprus, because the winds were against us. <sup>5</sup>After we had sailed across the sea that is off Cilicia and Pamphylia, we came to Myra in Lycia. <sup>6</sup>There the centurion found an Alexandrian ship bound for Italy and put us on board. <sup>7</sup>We sailed slowly for a

**27.1** Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν  
AND-WHEN IT WAS DECIDED [THAT] - WE-SET SAIL TO -  
Ἰταλίαν, παρεδίδουν τὸν τε Παῦλον καὶ τινὰς  
ITALY, THEY WERE HANDING OVER - BOTH PAUL AND SOME  
ἐτέρους δεσμώτας ἐκατοντάρχη ὀνόματι Ἰουλίῳ  
OTHER PRISONERS TO A CENTURION BY NAME JULIUS  
σπείρης Σεβαστῆς. **27.2** ἐπιβάντες δὲ  
OF [THE] IMPERIAL-COHORT. AND-HAVING EMBARKED  
πλοίῳ Ἀδραμυττηνῷ μέλλουσι πλεῖν εἰς τοὺς  
IN AN ADRAMYTTIUM-SHIP BEING ABOUT TO SAIL TO -  
κατὰ τὴν Ἀσίαν τόπους ἀνήχθημεν ὄντος σὺν  
<sup>2</sup>ALONG [THE COAST OF] - <sup>3</sup>ASIA <sup>1</sup>PLACES WE SET SAIL, BEING WITH  
ἡμῖν Ἀριστάρχου Μακεδόνης Θεσσαλονικέως. **27.3** τῇ  
US ARISTARCHUS A MACEDONIAN OF THESSALONICA. -  
τε ἑτέρα κατήχθημεν εἰς Σιδῶνα, φιλοφρονήτως  
AND ON ANOTHER [DAY] WE PUT IN AT A HARBOR IN SIDON, <sup>4</sup>KINDLY  
τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος ἐπέτρεψεν πρὸς  
<sup>1</sup>AND - <sup>2</sup>JULIUS - <sup>5</sup>PAUL <sup>3</sup>HAVING TREATED PERMITTED [HIM] TO  
τοὺς φίλους πορευθέντι ἐπιμελείας τυχεῖν.  
THE FRIENDS HAVING GONE TO OBTAIN-CARE.  
**27.4** κακεῖθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν  
AND FROM THERE HAVING PUT OUT TO SEA, WE SAILED TO ONE SIDE OF -  
Κύπρον διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους,  
CYPRUS BECAUSE - THE WINDS TO BE CONTRARY,  
**27.5** τὸ τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ  
AND-THE OPEN SEA - ALONG [THE COAST OF] - CILICIA AND  
Παμφυλίαν διαπλεύσαντες κατήλθομεν εἰς Μύρα τῆς  
PAMPHYLIA HAVING SAILED THROUGH, WE CAME DOWN TO MYRA -  
Λυκίας. **27.6** κακεῖ εὗρων ὁ ἐκατοντάρχης  
OF LYCIA. AND THERE <sup>3</sup>HAVING FOUND <sup>1</sup>THE <sup>2</sup>CENTURION  
πλοῖον Ἀλεξανδρίνον πλέον εἰς τὴν Ἰταλίαν  
AN ALEXANDRIAN-SHIP SAILING TO - ITALY,  
ἐνεβίβασεν ἡμᾶς εἰς αὐτό. **27.7** ἐν ἱκαναῖς δὲ  
HE PUT ON BOARD US IN IT. <sup>2</sup>IN <sup>3</sup>MANY <sup>1</sup>BUT

ἡμέραις βραδυπλοοῦντες καὶ μόλις γενόμενοι  
DAYS SAILING SLOWLY AND WITH DIFFICULTY HAVING COME

κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς  
ALONG [THE COAST OF] - CNIDUS, <sup>3</sup>NOT <sup>4</sup>PERMITTING TO GO FARTHER <sup>5</sup>US

τοῦ ἀνέμου ὑπεπλεύσαμεν τὴν Κρήτην κατὰ  
<sup>1</sup>THE <sup>2</sup>WIND, WE SAILED TO ONE SIDE OF - CRETE ACROSS FROM

Σαλμώνην, 27.8 μόλις τε παραλεγόμενοι αὐτὴν  
SALMONE, AND-WITH DIFFICULTY SAILING PAST IT

ἦλθομεν εἰς τόπον τινὰ καλούμενον Καλοῦς Λιμένας  
WE CAME TO A CERTAIN-PLACE BEING CALLED FAIR HAVENS,

ὧ ἐγγὺς πόλις ἦν Λασαία.  
NEAR-TO WHICH WAS-(THE) CITY LASEA.

27.9 Ἰκανοῦ δὲ χρόνου διαγενομένου καὶ ὄντος ἤδη  
AND-CONSIDERABLE TIME HAVING PASSED AND BEING ALREADY

ἐπισφαλοῦς τοῦ πλοῦς διὰ τὸ καὶ τὴν νηστείαν  
UNSAFE [FOR] - A VOYAGE BECAUSE OF - ALSO THE FAST

ἤδη παρεληλυθέναι παρῆναι ὁ Παῦλος  
ALREADY TO HAVE GONE BY, WAS RECOMMENDING - PAUL

27.10 λέγων αὐτοῖς, Ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως  
SAYING TO THEM, MEN, I SEE THAT WITH HARSHIP

καὶ πολλῆς ζημίας οὐ μόνον τοῦ φορτίου καὶ τοῦ  
AND MUCH LOSS, NOT ONLY OF THE CARGO AND THE

πλοίου ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσθαι τὸν  
SHIP, BUT ALSO THE LIVES OF US ARE ABOUT TO BE THE

πλοῦν. 27.11 ὁ δὲ ἑκατοντάρχης τῷ κυβερνήτῃ καὶ  
VOYAGE. BUT-<sup>THE</sup> CENTURION BY THE PILOT AND

τῷ ναυκλήρῳ μᾶλλον ἐπείθετο ἢ τοῖς ὑπὸ Παύλου  
THE OWNER WAS PERSUADED-RATHER THAN THE THINGS BY PAUL

λεγομένοις. 27.12 ἀνευθέτου δὲ τοῦ λιμένος  
BEING SPOKEN. BUT-UNFAVORABLY SITUATED THE PORT

ὑπάρχοντος πρὸς παραχειμασίαν οἱ πλείονες ἔθεντο  
BEING FOR SPENDING THE WINTER, THE MAJORITY MADE

βουλὴν ἀναχθῆναι ἐκεῖθεν, εἴ πως δύναιτο  
A DECISION TO SET SAIL FROM THERE, IF SOMEHOW THEY MIGHT BE ABLE

καταντήσαντες εἰς Φοῖνικα παραχειμάσαι λιμένα τῆς  
HAVING ARRIVED IN PHOENIX TO SPEND THE WINTER [IN] A HARBOR -

Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ  
OF CRETE FACING TOWARD [THE] SOUTHWEST AND TOWARD

χῶρον.  
[THE] NORTHWEST.

27.13 Ὑποπνεύσαντος δὲ νότου δόξαντες τῆς  
AND-HAVING BLOWN GENTLY A SOUTH WIND, HAVING THOUGHT THE

προθέσεως κεκρατηκένοι, ἄραντες  
PURPOSE TO HAVE ATTAINED, HAVING RAISED [ANCHOR]

ἄσπον παρελέγοντο τὴν Κρήτην. 27.14 μετ' οὐ  
THEY WERE SAILING PAST-CLOSE BY - CRETE. <sup>2</sup>AFTER <sup>3</sup>NOT

πολὺ δὲ ἔβαλεν κατ' αὐτῆς ἄνεμος τυφωνικὸς  
<sup>4</sup>MUCH [TIME] <sup>1</sup>BUT RUSHED DOWN AGAINST IT A HURRICANE [FORCE]-WIND,

number of days and arrived with difficulty off Cnidus, and as the wind was against us, we sailed under the lee of Crete off Salmone. <sup>8</sup>Sailing past it with difficulty, we came to a place called Fair Havens, near the city of Lasea.

<sup>9</sup>Since much time had been lost and sailing was now dangerous, because even the Fast had already gone by, Paul advised them, <sup>10</sup>saying, "Sirs, I can see that the voyage will be with danger and much heavy loss, not only of the cargo and the ship, but also of our lives." <sup>11</sup>But the centurion paid more attention to the pilot and to the owner of the ship than to what Paul said.

<sup>12</sup>Since the harbor was not suitable for spending the winter, the majority was in favor of putting to sea from there, on the chance that somehow they could reach Phoenix, where they could spend the winter. It was a harbor of Crete, facing southwest and northwest.

<sup>13</sup>When a moderate south wind began to blow, they thought they could achieve their purpose; so they weighed anchor and began to sail past Crete, close to the shore. <sup>14</sup>But soon a violent wind,

called the northeaster, rushed down from Crete.<sup>8</sup> <sup>15</sup>Since the ship was caught and could not be turned head-on into the wind, we gave way to it and were driven. <sup>16</sup>By running under the lee of a small island called Cauda<sup>h</sup> we were scarcely able to get the ship's boat under control. <sup>17</sup>After hoisting it up they took measures<sup>i</sup> to undergird the ship; then, fearing that they would run on the Syrtis, they lowered the sea anchor and so were driven. <sup>18</sup>We were being pounded by the storm so violently that on the next day they began to throw the cargo overboard. <sup>19</sup>and on the third day with their own hands they threw the ship's tackle overboard. <sup>20</sup>When neither sun nor stars appeared for many days, and no small tempest raged, all hope of our being saved was at last abandoned.

<sup>21</sup> Since they had been without food for a long time, Paul then stood up among them and said, "Men, you should have listened to me and not have set sail from Crete and thereby avoided this damage and loss. <sup>22</sup>I urge you now to keep up your courage, for there will be no loss of life among you, but only of the ship. <sup>23</sup>For last night there stood by me an angel of the God to whom I belong and whom I worship,

<sup>8</sup> Gk. *it*

<sup>h</sup> Other ancient authorities read

*Clauda*

<sup>i</sup> Gk. *helps*

ὁ καλούμενος Εὐρακῶν· 27.15 συναρπασθέντος δὲ  
THE ONE BEING CALLED, [THE] NORTHEASTER; AND~HAVING BEEN CAUGHT [IN IT],  
τοῦ πλοίου καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ  
THE SHIP, AND NOT BEING ABLE TO DIRECTLY FACE THE WIND,  
ἐπιδόντες ἐφερόμεθα. 27.16 νησίον δέ  
HAVING GIVEN UP, WE ALLOWED OURSELVES TO DRIFT ALONG. <sup>4</sup>LITTLE ISLAND <sup>1</sup>AND  
τι ὑποδραμόντες καλούμενον Καῦδα ἰσχύσαμεν  
<sup>3</sup>A CERTAIN <sup>2</sup>HAVING RUN TO ONE SIDE OF BEING CALLED CAUDA, WE WERE ABLE  
μόλις περικρατεῖς γενέσθαι τῆς σκάφης, 27.17 ἣν  
WITH DIFFICULTY TO GET~UNDER CONTROL THE LIFEBOAT, WHICH  
ἄραντες βοηθείαις ἐχρῶντο ὑποζωννύντες τὸ  
HAVING LIFTED [IT] UP, THEY WERE USING~SUPPORTS, PASSING [THEM] UNDERNEATH THE  
πλοῖον, φοβούμενοί τε μὴ εἰς τὴν Σύρτιν  
SHIP, AND~FEARING LEST ON [THE SHALLOWS OF] - SYRTIS  
ἐκπέσωσιν, χαλάσαντες τὸ σκεῦος, οὕτως  
THEY MIGHT RUN AGROUND, HAVING LET DOWN THE EQUIPMENT, THUS  
ἐφέροντο. 27.18 σφοδρῶς δὲ χειμαζομένων  
THEY WERE BEING DRIVEN ALONG. <sup>4</sup>VIOLENTLY <sup>1</sup>AND <sup>3</sup>BEING TOSSED  
ἡμῶν τῇ ἐξῆς ἐκβολὴν ἐποιοῦντο 27.19 καὶ  
<sup>2</sup>WE ON THE NEXT [DAY] THEY WERE THROWING THE CARGO OVERBOARD, AND  
τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου  
ON THE THIRD [DAY], WITH THEIR OWN HANDS, THE EQUIPMENT OF THE BOAT  
ἔρριψαν. 27.20 μῆτε δὲ ἡλίου μῆτε ἄστρων  
THEY THREW OUT. AND~NEITHER SUN NOR STARS  
ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ  
APPEARING OVER MANY DAYS AND~STORMY WEATHER NOT  
ὀλίγου ἐπικειμένου, λοιπὸν περιηρεῖτο ἐλπίς πάντα  
A LITTLE ASSAILING [US], FINALLY WAS BEING ABANDONED ALL~HOPE [FOR]  
τοῦ σῶζεσθαι ἡμᾶς.  
- US~TO BE SAVED.  
27.21 Πολλῆς τε ἀσιτίας ὑπαρχούσης τότε  
AND~[AFTER] MUCH LOSS OF APPETITE HAVING, THEN  
σταθεῖς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν,  
HAVING STOOD UP - PAUL IN [THE] MIDST OF THEM SAID,  
Ἔδει μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ  
IT WAS NECESSARY, - O MEN, HAVING OBEYED ME NOT  
ἀνάγεσθαι ἀπὸ τῆς Κρήτης κερδήσαι τε τὴν  
TO PUT OUT TO SEA FROM - CRETE AND~TO SPARE YOURSELVES -  
ὑβρίν ταύτην καὶ τὴν ζημίαν. 27.22 καὶ τὰ νῦν  
THIS~HARDSHIP AND - LOSS. AND - NOW  
παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς  
I ADVISE YOU\* TO BE COURAGEOUS; <sup>4</sup>LOSS <sup>1</sup>FOR <sup>5</sup>OF LIFE  
οὐδεμία ἔσται ἐξ ὑμῶν πλην τοῦ πλοίου.  
<sup>3</sup>NO <sup>2</sup>THERE WILL BE OF YOU\* EXCEPT THE SHIP.  
27.23 παρέστη γάρ μοι ταύτῃ τῇ νυκτὶ τοῦ θεοῦ,  
FOR~STOOD BY ME [DURING] THIS - NIGHT, OF THE GOD  
οὗ εἰμι [ἐγὼ] ὃ καὶ λατρεύω, ἄγγελος  
OF WHOM I~AM, WHOM ALSO I SERVE, AN ANGEL

**27.24** λέγων, Μὴ φοβοῦ, Παῦλε, Καίσαρί σε  
SAYING, DO NOT BE AFRAID, PAUL, <sup>4</sup>CAESAR <sup>2</sup>YOU

δεῖ παραστήναι, καὶ ἰδοὺ κεχάρισται σοι ὁ  
<sup>1</sup>IT IS NECESSARY FOR <sup>3</sup>TO STAND BEFORE, <sup>5</sup>AND <sup>6</sup>BEHOLD <sup>8</sup>HAS GIVEN <sup>9</sup>TO YOU -

θεὸς πάντας τοὺς πλέοντας μετὰ σοῦ. **27.25** διὸ  
<sup>7</sup>GOD ALL THE ONES SAILING WITH YOU. THEREFORE

εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ θεῷ ὅτι  
BE CHEERFUL, MEN. FOR-I BELIEVE - GOD THAT

οὕτως ἔσται καθ' ὃν τρόπον λελάληται μοι. **27.26** εἰς  
IT WILL BE~SO IN EVERY WAY IN WHICH IT HAS BEEN SPOKEN TO ME. <sup>2</sup>ONTO

νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν.  
<sup>4</sup>ISLAND <sup>1</sup>BUT <sup>3</sup>A CERTAIN IT IS NECESSARY FOR US TO RUN AGROUND.

**27.27** Ὡς δὲ τεσσαρεσκαίδεκάτῃ νυκτὶ ἐγένετο  
NOW~WHEN [THE] FOURTEENTH NIGHT CAME

διαφερομένων ἡμῶν ἐν τῷ Ἀδριακῇ, κατὰ μέσον τῆς  
[WHILE] WE~BEING DRIVEN ABOUT IN THE ADRIATIC SEA, TOWARD [THE] MIDDLE OF THE

νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινα αὐτοῖς  
NIGHT, WERE SUPPOSING THE SAILORS TO BE APPROACHING <sup>2</sup>SOME <sup>1</sup>TO THEM

χώραν. **27.28** καὶ βολίσαντες εὗρον  
<sup>3</sup>LAND. AND HAVING TAKEN SOUNDINGS THEY FOUND

ὀργυῖας εἴκοσι, βραχὺ δὲ διαστήσαντες καὶ πάλιν  
TWENTY~FATHOMS, AND~A LITTLE [FARTHER] HAVING SAILED AND AGAIN

βολίσαντες εὗρον ὀργυῖας δεκαπέντε·  
HAVING TAKEN SOUNDINGS THEY FOUND FIFTEEN~FATHOMS.

**27.29** φοβούμενοί τε μὴ που κατὰ τραχεῖς τόπους  
AND~FEARING LEST SOMEHOW AGAINST [THE] ROUGH PLACES

ἐκπέσωμεν, ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας  
WE MIGHT RUN AGROUND, OFF [THE] STERN HAVING THROWN FOUR~ANCHORS,

ἤρχοντο ἡμέραν γενέσθαι. **27.30** τῶν δὲ ναυτῶν  
THEY WERE PRAYING [FOR IT] TO BECOME~DAY. NOW~THE SAILORS

ζητούντων φυγεῖν ἐκ τοῦ πλοίου καὶ χαλασάντων τὴν  
SEEKING TO FLEE FROM THE SHIP AND HAVING LET DOWN THE

σκάφην εἰς τὴν θάλασσαν προφάσει ὥς ἐκ  
LIFEBOAT INTO THE SEA PRETENDING AS THOUGH FROM

πρῶρης ἀγκύρας μελλόντων ἐκτείνειν, **27.31** εἶπεν ὁ  
[THE] BOW ANCHORS INTENDING TO CAST OUT, SAID -

Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις,  
PAUL TO THE CENTURION AND TO THE SOLDIERS,

Ἐὰν μὴ οὗτοι μέινωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθήναι  
UNLESS THESE REMAIN IN THE BOAT, YOU\* <sup>2</sup>TO BE SAVED

οὐ δύνασθε. **27.32** τότε ἀπέκοψαν οἱ στρατιῶται τὰ  
<sup>1</sup>ARE NOT ABLE. THEN <sup>3</sup>CUT OFF <sup>1</sup>THE <sup>2</sup>SOLDIERS THE

σχοινία τῆς σκάφης καὶ εἶσαν αὐτὴν ἐκπεσεῖν.  
ROPES OF THE LIFEBOAT AND LET IT FALL AWAY.

**27.33** Ἄχρι δὲ οὗ ἡμέρα ἤμελλεν γίνεσθαι,  
NOW~UNTIL DAY WAS ABOUT TO COME,

παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς  
<sup>2</sup>WAS ENCOURAGING - <sup>1</sup>PAUL EVERYONE TO TAKE FOOD

<sup>24</sup>and he said, 'Do not be afraid, Paul; you must stand before the emperor; and indeed, God has granted safety to all those who are sailing with you.' <sup>25</sup>So keep up your courage, men, for I have faith in God that it will be exactly as I have been told. <sup>26</sup>But we will have to run aground on some island."

<sup>27</sup> When the fourteenth night had come, as we were drifting across the sea of Adria, about midnight the sailors suspected that they were nearing land. <sup>28</sup>So they took soundings and found twenty fathoms; a little farther on they took soundings again and found fifteen fathoms. <sup>29</sup>Fearing that we might run on the rocks, they let down four anchors from the stern and prayed for day to come. <sup>30</sup>But when the sailors tried to escape from the ship and had lowered the boat into the sea, on the pretext of putting out anchors from the bow, <sup>31</sup>Paul said to the centurion and the soldiers, "Unless these men stay in the ship, you cannot be saved." <sup>32</sup>Then the soldiers cut away the ropes of the boat and set it adrift.

<sup>33</sup> Just before day-break, Paul urged all of them to take some food,



saying, "Today is the fourteenth day that you have been in suspense and remaining without food, having eaten nothing.

<sup>34</sup>Therefore I urge you to take some food, for it will help you survive; for none of you will lose a hair from your heads."<sup>35</sup>After he had said this, he took bread; and giving thanks to God in the presence of all, he broke it and began to eat. <sup>36</sup>Then all of them were encouraged and took food for themselves. <sup>37</sup>(We were in all two hundred seventy-six/ persons in the ship.) <sup>38</sup>After they had satisfied their hunger, they lightened the ship by throwing the wheat into the sea.

<sup>39</sup>In the morning they did not recognize the land, but they noticed a bay with a beach, on which they planned to run the ship ashore, if they could. <sup>40</sup>So they cast off the anchors and left them in the sea. At the same time they loosened the ropes that tied the steering-oars; then hoisting the foresail to the wind, they made for the beach. <sup>41</sup>But striking a reef,<sup>k</sup> they ran the ship aground; the bow stuck and remained immovable, but the stern was being broken up by the force of the waves. <sup>42</sup>The

<sup>j</sup> Other ancient authorities read *seventy-six*; others, *about seventy-six*

<sup>k</sup> Gk. *place of two seas*

λέγων, Τεσσαρεσκαίδεκάτην σήμερον ἡμέραν  
SAYING, TODAY [IS]~[THE] FOURTEENTH DAY

προσδοκῶντες ἄσιτοι διατελεῖτε  
WAITING WITHOUT EATING YOU\* ARE CONTINUING,

μηθὲν προσλαβόμενοι. 27.34 διὸ παρακαλῶ ὑμᾶς  
HAVING TAKEN~NOTHING. THEREFORE, I ENCOURAGE YOU\*

μεταλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας  
TO TAKE FOOD; THIS THEN <sup>2</sup>FOR - <sup>3</sup>YOUR\*

σωτηρίας ὑπάρχει, οὐδενὸς γὰρ ὑμῶν θρίξ ἀπὸ τῆς  
<sup>4</sup>DELIVERANCE <sup>1</sup>IS, FOR~OF NO ONE OF YOU\* A HAIR FROM THE

κεφαλῆς ἀπολείται. 27.35 εἶπας δὲ ταῦτα καὶ  
HEAD WILL BE LOST. AND~HAVING SAID THESE THINGS, AND

λαβὼν ἄρτον εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων  
HAVING TAKEN BREAD, HE GAVE THANKS - TO GOD BEFORE ALL

καὶ κλάσας ἥρξατο ἐσθίειν. 27.36 εἰςθυμοὶ δὲ  
AND HAVING BROKEN [IT] HE BEGAN TO EAT. <sup>4</sup>ENCOURAGED <sup>1</sup>AND

γενόμενοι πάντες καὶ αὐτοὶ προσελάβοντο τροφῆς.  
<sup>3</sup>HAVING BECOME <sup>2</sup>EVERYONE, THEY~ALSO TOOK FOOD.

27.37 ἡμεθα δὲ αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ  
NOW~WERE ALL~THE SOULS IN THE SHIP

διακόσμαι ἐβδομήκοντα ἕξ. 27.38 κορεσθέντες δὲ τροφῆς  
TWO HUNDRED AND SEVENTY-SIX. AND~HAVING EATEN ENOUGH FOOD,

ἐκούφιζον τὸ πλοῖον ἐκβαλλόμενοι τὸν σίτον εἰς  
THEY WERE LIGHTENING THE SHIP [BY] THROWING OVERBOARD THE WHEAT INTO

τὴν θάλασσαν.  
THE SEA.

27.39 Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν  
AND~WHEN IT BECAME~DAY, THE LAND

οὐκ ἐπεγίνωσκον, κόλπον δέ τινα κατενόουν  
THEY WERE NOT RECOGNIZING, <sup>3</sup>BAY <sup>1</sup>BUT <sup>2</sup>A CERTAIN THEY WERE NOTICING

ἔχοντα αἰγιαλὸν εἰς ὃν ἐβουλεύοντο εἰ δύναιντο  
HAVING A SHORE ONTO WHICH THEY WERE DESIRING IF THEY MIGHT BE ABLE

ἐξῶσαι τὸ πλοῖον. 27.40 καὶ τὰς ἀγκύρας  
TO RUN AGROUND THE SHIP. AND THE ANCHORS

περιελόντες εἶναι εἰς τὴν θάλασσαν, ἅμα  
HAVING CAST OFF THEY WERE LEAVING IN THE SEA, AT THE SAME TIME

ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων καὶ  
HAVING LOOSENED THE ROPES OF THE RUDDERS AND

ἐπάραντες τὸν ἀρτέμωνα τῇ πνεύσῃ κατείχον  
HAVING RAISED THE SAIL TO THE BREEZE, THEY WERE STEERING

εἰς τὸν αἰγιαλόν. 27.41 περιπεσόντες δὲ εἰς τόπον  
TOWARD THE SHORE. BUT~HAVING FALLEN INTO A PLACE

διθάλασσον ἐπέκειλαν τὴν ναῦν καὶ ἡ μὲν πρῶρα  
BETWEEN TWO SEAS, THEY RAN AGROUND THE SHIP AND WHILE~THE BOW

ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα  
HAVING STUCK REMAINED IMMOVABLE, THE - STERN

ἐλύετο ὑπὸ τῆς βίας [τῶν κυμάτων]. 27.42 τῶν  
WAS BEING DESTROYED BY THE FORCE OF THE WAVES. <sup>3</sup>OF THE

δὲ στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας  
<sup>1</sup>NOW <sup>4</sup>SOLDIERS <sup>2</sup>[THE] PLAN WAS THAT THE PRISONERS

ἀποκτείνωσιν, μή τις ἐκκολυμβήσας διαφύγῃ.  
THEY SHOULD KILL, LEST ANYONE HAVING SWUM AWAY SHOULD ESCAPE.

27.43 ὁ δὲ ἑκατοντάρχης βουλόμενος διασῶσαι τὸν  
BUT~THE CENTURION DESIRING TO SAVE -

Παῦλον ἐκώλυσεν αὐτοὺς τοῦ βουλήματος,  
PAUL, KEPT THEM [FROM CARRYING OUT] THE PLAN,

ἐκέλευσέν τε τοὺς δυναμένους κολυμβᾶν  
AND~HE ORDERED THE ONES BEING ABLE TO SWIM

ἀπορίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι  
HAVING THROWN THEMSELVES [OVERBOARD] FIRST, UPON THE LAND TO GO OUT

27.44 καὶ τοὺς λοιποὺς οὓς μὲν ἐπὶ σανίσι, οὓς δὲ  
AND THE REST, SOME ON BOARDS, OTHERS

ἐπὶ τινων τῶν ἀπὸ τοῦ πλοίου. καὶ οὕτως  
ON SOME OF THE THINGS FROM THE SHIP. AND SO

ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν. \*  
IT CAME ABOUT EVERYONE TO BE BROUGHT SAFELY ONTO THE LAND.

soldiers' plan was to kill the prisoners, so that none might swim away and escape; <sup>43</sup>but the centurion, wishing to save Paul, kept them from carrying out their plan. He ordered those who could swim to jump overboard first and make for the land, <sup>44</sup>and the rest to follow, some on planks and others on pieces of the ship. And so it was that all were brought safely to land.

CHAPTER 28

28.1 Καὶ διασωθέντες τότε ἐπέγνωμεν ὅτι  
AND HAVING BEEN BROUGHT SAFELY THROUGH, THEN WE FOUND OUT THAT

Μελίτη ἡ νῆσος καλεῖται. 28.2 οἱ τε βάρβαροι  
MALTA, THE ISLAND IS CALLED. AND~THE FOREIGNERS

παρεῖχον οὐ τὴν τυχούσαν φιλανθρωπίαν ἡμῖν,  
WERE SHOWING NOT THE ORDINARY KINDNESS TO US,

ἄψαντες γὰρ πυρὰν προσελάβοντο πάντας ἡμᾶς διὰ  
FOR~HAVING LIT A FIRE THEY WELCOMED US~ALL BECAUSE OF

τὸν ὑετὸν τὸν ἐφeskτώτα καὶ διὰ τὸ ψύχος.  
THE RAIN - HAVING SET IN AND BECAUSE OF THE COLD.

28.3 συστρέψαντος δὲ τοῦ Παύλου φρυγάνων τι  
AND~HAVING GATHERED - PAUL <sup>3</sup>OF STICKS <sup>1</sup>A CERTAIN

πλήθος καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἀπὸ  
<sup>2</sup>NUMBER AND HAVING PLACED [THEM] ON THE FIRE, A VIPER FROM

τῆς θερμῆς ἐξελθοῦσα καθήψεν τῆς χειρὸς αὐτοῦ.  
THE HEAT HAVING COME OUT FASTENED ONTO THE HAND OF HIM.

28.4 ὥς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον  
AND~WHEN SAW THE FOREIGNERS <sup>3</sup>HANGING <sup>1</sup>THE <sup>2</sup>CREATURE

ἐκ τῆς χειρὸς αὐτοῦ, πρὸς ἀλλήλους ἔλεγον,  
FROM THE HAND OF HIM, TO ONE ANOTHER THEY WERE SAYING,

Πάντως φονεὺς ἐστίν ὁ ἄνθρωπος οὗτος ὃν  
SURELY IS~A MURDERER - THIS~MAN WHOM

διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν  
HAVING BEEN BROUGHT SAFELY FROM THE SEA, - JUSTICE <sup>2</sup>TO LIVE

οὐκ εἴασεν. 28.5 ὁ μὲν οὖν ἀποτινάξας τὸ θηρίον εἰς  
<sup>1</sup>DID NOT ALLOW. - - THEN HAVING SHAKEN OFF THE CREATURE INTO

After we had reached safety, we then learned that the island was called Malta. <sup>2</sup>The natives showed us unusual kindness. Since it had begun to rain and was cold, they kindled a fire and welcomed all of us around it. <sup>3</sup>Paul had gathered a bundle of brushwood and was putting it on the fire, when a viper, driven out by the heat, fastened itself on his hand. <sup>4</sup>When the natives saw the creature hanging from his hand, they said to one another, "This man must be a murderer; though he has escaped from the sea, justice has not allowed him to live." <sup>5</sup>He, however, shook off the creature into

the fire and suffered no harm. <sup>6</sup>They were expecting him to swell up or drop dead, but after they had waited a long time and saw that nothing unusual had happened to him, they changed their minds and began to say that he was a god.

<sup>7</sup> Now in the neighborhood of that place were lands belonging to the leading man of the island, named Publius, who received us and entertained us hospitably for three days. <sup>8</sup>It so happened that the father of Publius lay sick in bed with fever and dysentery. Paul visited him and cured him by praying and putting his hands on him. <sup>9</sup>After this happened, the rest of the people on the island who had diseases also came and were cured. <sup>10</sup>They bestowed many honors on us, and when we were about to sail, they put on board all the provisions we needed.

<sup>11</sup> Three months later we set sail on a ship that had wintered at the island, an Alexandrian ship with the Twin Brothers as its figurehead. <sup>12</sup>We put in at Syracuse and stayed there for three days; <sup>13</sup>then we weighed anchor and came to Rhegium. After one day there a south wind sprang up, and on the second day we came to Puteoli. <sup>14</sup>There we found believers<sup>1</sup> and

<sup>1</sup>Gk *brothers*

τὸ πῦρ ἔπαθεν οὐδὲν κακόν, **28.6** οἱ δὲ προσεδόκων  
THE FIRE, HE SUFFERED NO ILL [EFFECTS], - BUT THEY WERE EXPECTING

αὐτὸν μέλλειν πίμπρασθαι ἢ καταπίπτειν ἄφνω  
HIM TO BE ABOUT TO SWELL UP OR TO FALL DOWN SUDDENLY

νεκρόν. ἐπὶ πολὺ δὲ αὐτῶν προσδοκῶντων καὶ  
DEAD. <sup>2</sup>FOR <sup>3</sup>A LONG [TIME] <sup>1</sup>BUT THEY EXPECTING AND

θεωρούντων μὴδὲν ἄτοπον εἰς αὐτὸν γινόμενον  
OBSERVING NOTHING UNUSUAL TO HIM HAPPENING,

μεταβαλλόμενοι ἔλεγον αὐτὸν εἶναι θεόν.  
HAVING CHANGED THEIR MINDS THEY WERE SAYING HIM TO BE A GOD.

**28.7** Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον  
NOW-IN THE [NEIGHBORHOODS] AROUND - THAT-PLACE

ὑπῆρχεν χωρία τῷ πρώτῳ τῆς νήσου ὀνόματι  
WERE LANDS [BELONGING] TO THE LEADING MAN OF THE ISLAND BY NAME

Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας  
PUBLIUS, WHO HAVING WELCOMED US, THREE DAYS

φιλοφρόνως ἐξένισεν. **28.8** ἐγένετο δὲ τὸν  
HOSPITABLY HE ENTERTAINED [US]. AND~IT CAME ABOUT [THAT] THE

πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερίῳ  
FATHER - OF PUBLIUS <sup>2</sup>WITH FEVERS <sup>3</sup>AND <sup>4</sup>DYSENTERY

συνεχόμενον κατακείμεναι, πρὸς ὃν ὁ Παῦλος  
<sup>1</sup>SUFFERING TO BE LYING DOWN, TO WHOM - PAUL,

εἰσελθὼν καὶ προσευξάμενος ἐπιθεῖς τὰς χεῖρας  
HAVING APPROACHED AND HAVING PRAYED, HAVING LAID THE(HIS) HANDS [ON]

αὐτῷ ἰάσατο αὐτόν. **28.9** τούτου δὲ γενομένου καὶ οἱ  
HIM, HE HEALED HIM. AND~THIS HAVING HAPPENED ALSO THE

λοιποὶ οἱ ἐν τῇ νήσῳ ἔχοντες ἀσθενείας προσήρχοντο  
REST - ON THE ISLAND HAVING ILLNESSES WERE APPROACHING [HIM]

καὶ ἐθεραπεύοντο, **28.10** οἱ καὶ πολλαῖς τιμαῖς  
AND WERE BEING HEALED, WHO ALSO WITH MANY HONORS

ἐτίμησαν ἡμᾶς καὶ ἀναγομένους ἐπέθεντο τὰ  
THEY HONORED US AND [WHILE] BEING PUT OUT TO SEA, THEY GAVE [US] THE THINGS

πρὸς τὰς χρεῖας.  
FOR THE NEEDS [OF US].

**28.11** Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ  
AND~AFTER THREE MONTHS WE SET SAIL IN A SHIP,

παρακεχειμακότι ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμῳ  
HAVING SPENT THE WINTER ON THE ISLAND, AN ALEXANDRIAN [SHIP], MARKED

Διοσκούροις. **28.12** καὶ καταχθέντες εἰς  
BY THE INSIGNIA OF THE TWIN BROTHERS. AND HAVING PUT IN AT

Συρακούσας ἐπεμείναμεν ἡμέρας τρεῖς, **28.13** ὅθεν -  
SYRACUSE, WE STAYED THREE~DAYS, FROM WHICH

περιελόντες κατηντήσαμεν εἰς Ῥήγιον. καὶ μετὰ  
HAVING GONE AROUND WE ARRIVED AT RHEGIUM. AND AFTER

μίαν ἡμέραν ἐπιγενομένου νότου δευτεραῖοι  
ONE DAY, HAVING COME UP A SOUTHWEST WIND ON [THE] SECOND DAY,

ἦλθομεν εἰς Ποτιόλους, **28.14** οὗ εὐρόντες ἀδελφοὺς  
WE CAME TO PUTEOLI, WHERE HAVING FOUND BROTHERS,

παρεκλήθημεν παρ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτά·  
 WE WERE INVITED BY THEM TO STAY SEVEN-DAYS;  
 καὶ οὕτως εἰς τὴν Ῥώμην ἦλθαμεν. 28.15 κακεῖθεν οἱ  
 AND THUS TO - ROME WE CAME. AND FROM THERE THE  
 ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν ἦλθαν εἰς  
 BROTHERS HAVING HEARD THE THINGS ABOUT US CAME TO  
 ἀπάντησιν ἡμῖν ἄχρι Ἀππίου Φόρου καὶ Τριῶν  
 A MEETING WITH US AS FAR AS [THE] FORUM-OF APPIUS AND [THE] THREE  
 Ταβερνῶν, οὓς ἰδὼν ὁ Παῦλος εὐχαριστήσας τῷ  
 TAVERNS, WHOM <sup>2</sup>HAVING SEEN - <sup>1</sup>PAUL, [AND] HAVING GIVEN THANKS -  
 θεῷ ἔλαβε θάρσος.  
 TO GOD HE TOOK COURAGE.

28.16 Ὅτε δὲ εἰσῆλθομεν εἰς Ῥώμην, ἐπετράπη τῷ  
 NOW-WHEN WE ENTERED INTO ROME, IT WAS PERMITTED -

Παύλῳ μένειν καθ' ἑαυτόν σὺν τῷ φυλάσσοντι αὐτὸν  
 TO PAUL TO REMAIN BY HIMSELF WITH THE <sup>2</sup>GUARDING <sup>3</sup>HIM

στρατιῳτῇ.  
<sup>1</sup>SOLDIER.

28.17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς  
 AND-IT CAME ABOUT AFTER THREE-DAYS [THAT]

συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν  
 HE-CALLED TOGETHER THE ONES BEING -

Ἰουδαίων πρῶτους· συνελθόντων δὲ αὐτῶν ἔλεγεν  
 PROMINENT-JEWS. <sup>3</sup>HAVING ASSEMBLED <sup>1</sup>AND <sup>2</sup>THEY, HE WAS SAYING

πρὸς αὐτούς, Ἐγώ, ἄνδρες ἀδελφοί, οὐδὲν ἐναντίον  
 TO THEM, I, MEN, BROTHERS, NOTHING OPPOSED

ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρώοις  
 HAVING DONE TO THE PEOPLE OR TO THE <sup>2</sup>CUSTOMS - <sup>1</sup>ANCESTRAL,

δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας  
 A PRISONER FROM JERUSALEM, I WAS DELIVERED INTO THE HANDS

τῶν Ῥωμαίων, 28.18 οἵτινες ἀνακρίναντές με  
 OF THE ROMANS, WHO, HAVING EXAMINED ME,

ἐβούλοντο ἀπολύσαι διὰ τὸ μηδεμίαν αἰτίαν  
 WERE DESIRING TO RELEASE [ME] BECAUSE - NO REASON [FOR]

θανάτου ὑπάρχειν ἐν ἐμοί. 28.19 ἀντιλεγόντων δὲ  
 DEATH TO BE [FOUND] IN ME. BUT-(WHEN) SPEAKING AGAINST [THIS]

τῶν Ἰουδαίων ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα  
 THE JEWS, I WAS FORCED TO APPEAL TO CAESAR,

οὐχ ὥς τοῦ ἔθνους μου ἔχων τι κατηγορεῖν.  
 NOT AS [IF] THE NATION OF ME HAVING ANYTHING TO ACCUSE [ME].

28.20 διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα  
 ON ACCOUNT OF THIS <sup>2</sup>THEREFORE - <sup>1</sup>REASON I SUMMONED

ὑμᾶς ἰδεῖν καὶ προσλαλήσαι, ἐνεκεν γὰρ τῆς  
 YOU<sup>o</sup> TO SEE [YOU<sup>j</sup>] AND TO SPEAK WITH [YOU<sup>j</sup>], FOR THE SAKE, THEN, OF THE

ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περικείμεαι.  
 HOPE - OF ISRAEL, - THIS-CHAIN I AM WEARING.

28.21 οἱ δὲ πρὸς αὐτὸν εἶπαν, Ἡμεῖς οὔτε γράμματα  
 - AND TO HIM THEY SAID, WE NEITHER LETTERS

were invited to stay with them for seven days. And so we came to Rome. <sup>15</sup>The believers<sup>m</sup> from there, when they heard of us, came as far as the Forum of Appius and Three Taverns to meet us. On seeing them, Paul thanked God and took courage.

<sup>16</sup>When we came into Rome, Paul was allowed to live by himself, with the soldier who was guarding him.

<sup>17</sup>Three days later he called together the local leaders of the Jews. When they had assembled, he said to them, "Brothers, though I had done nothing against our people or the customs of our ancestors, yet I was arrested in Jerusalem and handed over to the Romans. <sup>18</sup>When they had examined me, the Romans<sup>n</sup> wanted to release me, because there was no reason for the death penalty in my case. <sup>19</sup>But when the Jews objected, I was compelled to appeal to the emperor—even though I had no charge to bring against my nation. <sup>20</sup>For this reason therefore I have asked to see you and speak with you,<sup>o</sup> since it is for the sake of the hope of Israel that I am bound with this chain."

<sup>21</sup>They replied, "We have received no letters

<sup>m</sup> Gk. *brothers*

<sup>n</sup> Gk. *they*

<sup>o</sup> Or *I have asked you to see me and speak with me*



from Judea about you, and none of the brothers coming here has reported or spoken anything evil about you.  
<sup>22</sup>But we would like to hear from you what you think, for with regard to this sect we know that everywhere it is spoken against.”

<sup>23</sup>After they had set a day to meet with him, they came to him at his lodgings in great numbers. From morning until evening he explained the matter to them, testifying to the kingdom of God and trying to convince them about Jesus both from the law of Moses and from the prophets. <sup>24</sup>Some were convinced by what he had said, while others refused to believe. <sup>25</sup>So they disagreed with each other; and as they were leaving, Paul made one further statement: “The Holy Spirit was right in saying to your ancestors through the prophet Isaiah,  
<sup>26</sup>“Go to this people and say,

You will indeed listen,  
 but never understand,  
 and you will indeed look, but never perceive.

<sup>27</sup>For this people’s heart has grown dull, and their ears are hard of hearing, and they have shut their eyes; so that they might not look with their eyes,

περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας οὔτε  
 ABOUT YOU RECEIVED FROM - JUDEA NOR

παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ  
 HAVING ARRIVED, [HAS] ANYONE OF THE BROTHERS REPORTED OR

ἐλάλησέν τι περὶ σοῦ πονηρόν. **28.22** ἀξιούμεν δὲ  
 SPOKEN ANYTHING <sup>2</sup>ABOUT <sup>3</sup>YOU <sup>1</sup>EVIL. BUT-WE DESIRE

παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς, περὶ μὲν γὰρ τῆς  
 FROM YOU TO HEAR WHAT YOU THINK, <sup>2</sup>ABOUT - <sup>1</sup>FOR -

αἰρέσεως ταύτης γνωστὸν ἡμῖν ἐστίν ὅτι πανταχοῦ  
<sup>4</sup>SECT <sup>3</sup>THIS <sup>6</sup>KNOWN <sup>7</sup>TO US <sup>5</sup>IT IS THAT EVERYWHERE

ἀντιλέγεται.  
 IT IS SPOKEN AGAINST.

**28.23** Ταξάμενοι δὲ αὐτῷ ἡμέραν ἦλθον πρὸς αὐτὸν  
 AND~HAVING SET FOR HIM A DAY, CAME TO HIM

εἰς τὴν ξενίαν πλείονες οἷς ἐξετίθετο  
 IN THE GUEST ROOM MANY, TO WHOM HE WAS EXPLAINING,

διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ πείθων τε  
 TESTIFYING ABOUT THE KINGDOM - OF GOD, AND~PERSUADING

αὐτοὺς περὶ τοῦ Ἰησοῦ ἀπὸ τε τοῦ νόμου Μωϋσέως  
 THEM ABOUT - JESUS FROM BOTH THE LAW OF MOSES

καὶ τῶν προφητῶν, ἀπὸ πρωῒ ἕως ἑσπέρας. **28.24** καὶ  
 AND THE PROPHETS, FROM MORNING UNTIL EVENING. AND

οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ  
 SOME WERE BEING PERSUADED BY THE THINGS BEING SAID, OTHERS

ἠπίστουν· **28.25** ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους  
 WERE NOT BELIEVING. AND~AT VARIANCE BEING TOWARD ONE ANOTHER,

ἀπελύοντο εἰπόντος τοῦ Παύλου ῥῆμα ἐν, ὅτι Καλῶς  
 THEY WERE DISMISSED, <sup>2</sup>HAVING SAID - <sup>1</sup>PAUL ONE~WORD, - RIGHTLY

τὸ πνεῦμα τὸ ἅγιον ἐλάλησεν διὰ Ἡσαίου τοῦ  
 THE <sup>2</sup>SPIRIT - <sup>1</sup>HOLY SPOKE THROUGH ISAIAH THE

προφήτου πρὸς τοὺς πατέρας ὑμῶν **28.26** λέγων,  
 PROPHET TO THE FATHERS OF YOU\* SAYING

Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπὸν,  
 GO TO - THIS~PEOPLE AND SAY,

Ἄκοῃ ἀκούσετε καὶ οὐ μὴ συνήτε  
 IN HEARING YOU\* WILL HEAR AND [YET] BY NO MEANS UNDERSTAND,

καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε·  
 AND SEEING, YOU\* WILL SEE AND [YET] BY NO MEANS PERCEIVE.

**28.27** ἐπαχύνθηγάρ ἡ καρδία τοῦ λαοῦ τοῦτου  
 FOR~HAS BECOME DULL THE HEART - OF THIS~PEOPLE

καὶ τοῖς ὥσιν βαρέως ἤκουσαν  
 AND WITH THE(THEIR) EARS WITH DIFFICULTY THEY HEAR

καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν·  
 AND THE EYES OF THEM THEY CLOSED;

μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς  
 OTHERWISE THEY MAY SEE WITH THE(THEIR) EYES

καὶ τοῖς ὣσιν ἀκούσωσιν  
AND WITH THE(THEIR) EARS MAY HEAR

καὶ τῇ καρδίᾳ συνώσιν καὶ  
AND WITH THE(THEIR) HEART THEY MAY UNDERSTAND AND

ἐπιστρέψωσιν,  
THEY MAY TURN,

καὶ ἰάσομαι αὐτούς.  
AND I WILL HEAL THEM.

**28.28** γνωστὸν οὖν ἔστω ὑμῖν ὅτι τοῖς ἔθνεσιν  
<sup>3</sup>KNOWN <sup>1</sup>THEREFORE <sup>2</sup>LET IT BE TO YOU<sup>o</sup> THAT TO THE GENTILES

ἀπεστάλη τοῦτο τὸ σωτήριον τοῦ θεοῦ· αὐτοὶ καὶ  
WAS SENT THIS - SALVATION - OF GOD. AND~THEY

ἀκούσονται.<sup>τ</sup>  
WILL LISTEN.

**28.30** Ἐνέμεινεν δὲ διετίαν ὅλην ἐν ἰδίῳ μισθώματι  
AND~HE REMAINED AN ENTIRE~TWO YEARS IN HIS OWN RENTED HOUSE

καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς  
AND WAS WELCOMING ALL THE ONES COMING TO

αὐτόν, **28.31** κηρύσσων τὴν βασιλείαν τοῦ θεοῦ καὶ  
HIM, PREACHING THE KINGDOM - OF GOD AND

διδάσκων τὰ περὶ τοῦ κυρίου Ἰησοῦ Χριστοῦ  
TEACHING THE THINGS CONCERNING THE LORD JESUS CHRIST

μετὰ πάσης παρρησίας ἀκωλύτως.  
WITH ALL OPENNESS . WITHOUT HINDRANCE.

**28:28** text: ASV RSV NASB NIV NEB TEV NJB NRSV. add v. 29 καὶ ταῦτα αὐτὸν εἰπόντος ἀπηλθόν οἱ  
Ἰουδαῖοι, πολλὴν ἐχούτες ἐν ἑαυτοῖς συζητήσιν (And after he said these things, the Jews went away,  
arguing greatly among themselves): KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg  
NRSVmg.

and listen with their  
ears,  
and understand with their  
heart and turn—  
and I would heal them.<sup>7</sup>

<sup>28</sup>Let it be known to you then  
that this salvation of God has  
been sent to the Gentiles;  
they will listen.<sup>7p</sup>

30 He lived there two  
whole years at his own  
expense<sup>9</sup> and welcomed all  
who came to him,  
<sup>31</sup>proclaiming the kingdom  
of God and teaching about  
the Lord Jesus Christ with all  
boldness and without  
hindrance.

<sup>p</sup> Other ancient authorities add verse  
29. And when he had said these  
words, the Jews departed, arguing  
vigorously among themselves  
<sup>9</sup> Or in his own hired dwelling



THE LETTER OF PAUL TO THE  
ROMANS

ΠΡΟΣ ΡΩΜΑΙΟΥΣ  
TO [THE] ROMANS

1.1 Παῦλος δούλος Χριστοῦ Ἰησοῦ, κλητὸς ἀπόστολος  
PAUL, A SLAVE OF CHRIST JESUS, A CALLED APOSTLE

ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ, 1.2 ὃ  
HAVING BEEN SET APART FOR [THE] GOSPEL OF GOD, WHICH

προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς  
HE PROMISED BEFORE THROUGH THE PROPHETS OF HIM IN SCRIPTURES

ἀγίας 1.3 περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ  
HOLY CONCERNING THE SON OF HIM - HAVING COME FROM

σπέρματος Δαυὶδ κατὰ σάρκα, 1.4 τοῦ  
[THE] SEED OF DAVID ACCORDING TO FLESH, -

ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα  
HAVING BEEN DESIGNATED SON OF GOD IN POWER ACCORDING TO A SPIRIT

ἀγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ  
OF HOLINESS BY A RESURRECTION OF DEAD ONES, JESUS CHRIST THE

κυρίου ἡμῶν, 1.5 δι' οὗ ἐλάβομεν χάριν καὶ  
LORD OF US, THROUGH WHOM WE RECEIVED GRACE AND

ἀποστολήν εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς  
APOSTLESHIP FOR OBEDIENCE OF FAITH AMONG ALL THE

ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, 1.6 ἐν οἷς ἐστε  
NATIONS ON BEHALF OF THE NAME OF HIM, AMONG WHOM ARE

καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ, 1.7 πᾶσιν τοῖς  
ALSO YOU\* CALLED ONES OF JESUS CHRIST, TO ALL THE ONES

οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἁγίοις, χάρις  
BEING IN ROME, LOVED ONES OF GOD, CALLED ONES, SAINTS, GRACE

ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου  
TO YOU\* AND PEACE FROM GOD [THE] FATHER OF US AND LORD

Ἰησοῦ Χριστοῦ.  
JESUS CHRIST.

1.8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ  
FIRST, - I THANK THE GOD OF ME THROUGH JESUS

Χριστοῦ περὶ πάντων ὑμῶν ὅτι ἡ πίστις ὑμῶν  
CHRIST CONCERNING ALL OF YOU\* BECAUSE THE FAITH OF YOU\*

καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ. 1.9 μάρτυς γάρ μου  
IS BEING PROCLAIMED IN ALL THE WORLD. <sup>5</sup>WITNESS <sup>1</sup>FOR <sup>4</sup>MY

ἐστίν ὁ θεός, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν  
<sup>3</sup>IS - <sup>2</sup>GOD, WHOM I SERVE IN THE SPIRIT OF ME IN

τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὥς ἀδιαλείπτως  
THE GOSPEL OF THE SON OF HIM, HOW UNCEASINGLY

Paul, a servant<sup>a</sup> of Jesus Christ, called to be an apostle, set apart for the gospel of God, <sup>2</sup>which he promised beforehand through his prophets in the holy scriptures, <sup>3</sup>the gospel concerning his Son, who was descended from David according to the flesh <sup>4</sup>and was declared to be Son of God with power according to the spirit<sup>b</sup> of holiness by resurrection from the dead, Jesus Christ our Lord, <sup>5</sup>through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for the sake of his name, <sup>6</sup>including yourselves who are called to belong to Jesus Christ,

7 To all God's beloved in Rome, who are called to be saints:

Grace to you and peace from God our Father and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the world. <sup>9</sup>For God, whom I serve with my spirit by announcing the gospel<sup>c</sup> of his Son, is my witness that without ceasing

<sup>a</sup> Gk slave

<sup>b</sup> Or Spirit

<sup>c</sup> Gk my spirit in the gospel



I remember you always in my prayers, <sup>10</sup>asking that by God's will I may somehow at last succeed in coming to you. <sup>11</sup>For I am longing to see you so that I may share with you some spiritual gift to strengthen you— <sup>12</sup>or rather so that we may be mutually encouraged by each other's faith, both yours and mine. <sup>13</sup>I want you to know, brothers and sisters, <sup>14</sup>that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as I have among the rest of the Gentiles. <sup>14f</sup> I am a debtor both to Greeks and to barbarians, both to the wise and to the foolish <sup>15</sup>—hence my eagerness to proclaim the gospel to you also who are in Rome.

<sup>16</sup>For I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek. <sup>17</sup>For in it the righteousness of God is revealed through faith for faith; as it is written, "The one who is righteous will live by faith."<sup>e</sup>

<sup>18</sup>For the wrath of God is revealed from heaven against all ungodliness and wickedness of those who by their wickedness suppress the truth.

<sup>d</sup> Gk. *brothers*

<sup>e</sup> Or *The one who is righteous through faith will live*

μνεῖν ὑμῶν ποιῶμαι 1.10 πάντοτε ἐπὶ τῶν προσευχῶν  
MENTION OF YOU<sup>a</sup> I MAKE ALWAYS AT THE PRAYERS

μου δεόμενος εἴ πως ἤδη ποτὲ εὐδοθήσομαι  
OF ME REQUESTING IF SOMEHOW NOW AT SOME TIME I WILL MAKE MY WAY

ἐν τῷ θελήματι τοῦ θεοῦ ἔλθειν πρὸς ὑμᾶς.  
BY THE WILL - OF GOD TO COME TO YOU<sup>a</sup>.

1.11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα  
FOR~I LONG TO SEE YOU<sup>a</sup>, THAT <sup>2</sup>SOME <sup>1</sup>I MAY IMPART <sup>4</sup>GIFT

ὑμῖν πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς, 1.12 τοῦτο  
<sup>5</sup>TO YOU<sup>a</sup> <sup>3</sup>SPIRITUAL TO THE [END] YOU<sup>a</sup>~MAY BE ESTABLISHED, THAT

δέ ἐστιν συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς  
- IS TO BE ENCOURAGED TOGETHER [WHILE] AMONG YOU<sup>a</sup> THROUGH <sup>1</sup>THE

ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ. 1.13 οὐ  
<sup>3</sup>IN <sup>4</sup>ONE ANOTHER <sup>2</sup>FAITH <sup>6</sup>YOURS<sup>a</sup> <sup>5</sup>BOTH <sup>7</sup>AND <sup>8</sup>MINE. <sup>9</sup>NOT

θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις  
<sup>2</sup>I WISH <sup>1</sup>NOW YOU<sup>a</sup> TO BE UNAWARE, BROTHERS, THAT OFTEN

προεθέμην ἔλθειν πρὸς ὑμᾶς, καὶ ἐκωλύθη ἄχρι τοῦ  
I PLANNED TO COME TO YOU<sup>a</sup>, AND WAS HINDERED UNTIL THE

δεῦρο, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς  
PRESENT, THAT SOME FRUIT I MAY HAVE ALSO AMONG YOU<sup>a</sup> EVEN AS

καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. 1.14 Ἑλλήσιν τε καὶ  
ALSO AMONG THE REMAINING NATIONS. BOTH~TO GREEKS AND

βαρβάρους, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί,  
TO FOREIGNERS, BOTH~TO WISE AND TO UNINTELLIGENT I AM~A DEBTOR,

1.15 οὕτως τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς  
SO AS FAR AS DEPENDS ON ME [I AM] EAGER <sup>2</sup>ALSO <sup>3</sup>TO YOU<sup>a</sup> <sup>4</sup>THE ONES

ἐν Ῥώμῃ εὐαγγελίσασθαι.  
<sup>5</sup>IN <sup>6</sup>ROME <sup>1</sup>TO PREACH.

1.16 Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις γὰρ  
FOR~NOT I AM ASHAMED OF THE GOOD NEWS, FOR~[THE] POWER

θεοῦ ὅστις εἰς σωτηρίαν παντὶ τῷ πιστεύοντι,  
OF GOD IT IS UNTO SALVATION TO EVERYONE BELIEVING,

Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. 1.17 δικαιοσύνη γὰρ  
BOTH~TO JEW FIRST AND TO GREEK. FOR~[THE] RIGHTEOUSNESS

θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν,  
OF GOD IN IT IS REVEALED FROM FAITH TO FAITH,

καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως  
AS IT HAS BEEN WRITTEN, BUT~THE RIGHTEOUS MAN BY FAITH

ζήσεται.  
WILL LIVE.

1.18 Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ  
<sup>4</sup>IS REVEALED <sup>1</sup>FOR <sup>3</sup>WRATH <sup>2</sup>GOD'S FROM HEAVEN

ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν  
AGAINST ALL UNGODLINESS AND UNRIGHTEOUSNESS OF MEN -

τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων,  
<sup>2</sup>THE <sup>3</sup>TRUTH <sup>4</sup>IN <sup>5</sup>UNRIGHTEOUSNESS <sup>1</sup>REPRESSING,

1:17 Hab. 2:4

**1.19** διότι τὸ γνωστὸν τοῦ θεοῦ φανερόν ἐστιν  
BECAUSE THAT WHICH [MAY BE] KNOWN - OF(ABOUT) GOD IS~MANIFEST

ἐν αὐτοῖς· ὁ θεὸς γὰρ αὐτοῖς ἐφανερώσεν.  
AMONG THEM; - <sup>2</sup>GOD <sup>1</sup>FOR <sup>4</sup>TO THEM <sup>3</sup>MANIFESTED [IT].

**1.20** τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς  
FOR~THE INVISIBLE THINGS OF HIM <sup>2</sup>FROM <sup>4</sup>CREATION <sup>3</sup>[THE] WORLD'S <sup>5</sup>BY THE

ποιήμασιν νοούμενα καθαρόται, ἢ τε αἰdios αὐτοῦ  
<sup>7</sup>THINGS MADE <sup>5</sup>BEING UNDERSTOOD <sup>1</sup>ARE CLEARLY SEEN, - BOTH HIS~EVERLASTING

δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς  
POWER AND DIVINITY, FOR - THEM~TO BE

ἀναπολογήτους, **1.21** διότι γνόντες τὸν θεὸν οὐχ ὥς  
WITHOUT EXCUSE, BECAUSE HAVING KNOWN - GOD <sup>2</sup>NOT <sup>3</sup>AS

θεὸν ἐδόξασαν ἢ ὑψαρίστησαν, ἀλλ'  
<sup>4</sup>GOD <sup>1</sup>THEY GLORIFIED [HIM] NOR THANKED [HIM], BUT

ἐμταιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν καὶ  
BECAME VAIN IN THE REASONINGS OF THEM AND

ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδιά. **1.22** φάσκοντες  
<sup>4</sup>WAS DARKENED - <sup>2</sup>SENSELESS <sup>1</sup>THEIR <sup>3</sup>HEART. PROFESSING

εἶναι σοφοὶ ἐμωράνθησαν **1.23** καὶ ἥλλαξαν τὴν δόξαν  
TO BE WISE THEY BECAME FOOLISH, AND CHANGED THE GLORY

τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνης φθαρτοῦ  
OF THE INCORRUPTIBLE GOD IN[TO] A LIKENESS OF AN IMAGE OF CORRUPTIBLE

ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἐρπετῶν.  
MAN AND BIRDS AND QUADRUPEDS AND REPTILES.

**1.24** Διὸ παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς  
THEREFORE <sup>2</sup>GAVE OVER <sup>3</sup>THEM - <sup>1</sup>GOD IN THE

ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν τοῦ  
LUSTS OF THE HEARTS OF THEM TO IMPURITY -

ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς·  
TO BE DISHONORED THE BODIES OF THEM AMONG THEMSELVES;

**1.25** οἵτινες μετέλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ  
WHO CHANGED THE TRUTH - OF GOD IN[TO] THE

ψεύδει καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει  
LIE AND WORSHIPED AND SERVED THE CREATURE

παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς  
RATHER THAN THE ONE HAVING CREATED, WHO IS BLESSED INTO THE

αἰῶνας, ἀμήν. **1.26** διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς  
AGES, AMEN. BECAUSE OF THIS <sup>2</sup>GAVE OVER <sup>3</sup>THEM - <sup>1</sup>GOD

εἰς πάθη ἀτιμίας, αἵ τε γὰρ θήλειαι αὐτῶν  
TO PASSIONS OF DISHONOR, <sup>3</sup>THE <sup>2</sup>EVEN <sup>1</sup>FOR FEMALES OF THEM

μετέλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν,  
CHANGED THE NATURAL FUNCTION INTO THAT CONTRARY TO NATURE,

**1.27** ὁμοίως τε καὶ οἱ ἄρσενες ἀφέντες τὴν φυσικὴν  
AND~LIKEWISE ALSO THE MALES HAVING LEFT THE NATURAL

χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν  
FUNCTION OF THE FEMALE BURNED IN THE CRAVING OF THEM

εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην  
TOWARD ONE ANOTHER, MALES WITH MALES <sup>2</sup>THE <sup>3</sup>INDECENT [ACT]

<sup>19</sup>For what can be known about God is plain to them, because God has shown it to them. <sup>20</sup>Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made. So they are without excuse; <sup>21</sup>for though they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their senseless minds were darkened. <sup>22</sup>Claiming to be wise, they became fools; <sup>23</sup>and they exchanged the glory of the immortal God for images resembling a mortal human being or birds or four-footed animals or reptiles.

<sup>24</sup>Therefore God gave them up in the lusts of their hearts to impurity, to the degrading of their bodies among themselves, <sup>25</sup>because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

<sup>26</sup>For this reason God gave them up to degrading passions. Their women exchanged natural intercourse for unnatural, <sup>27</sup>and in the same way also the men, giving up natural intercourse with women, were consumed with passion for one another. Men committed shameless acts with men

and received in their own persons the due penalty for their error.

28 And since they did not see fit to acknowledge God, God gave them up to a debased mind and to things that should not be done.

29 They were filled with every kind of wickedness, evil, covetousness, malice. Full of envy, murder, strife, deceit, craftiness, they are gossips, 30 slanderers, God-haters / insolent, haughty, boastful, inventors of evil, rebellious toward parents, 31 foolish, faithless, heartless, ruthless. 32 They know God's decree, that those who practice such things deserve to die—yet they not only do them but even applaud others who practice them.

*f* Or: God-hated

κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἣν ἔδει  
<sup>1</sup>PERFORMING AND <sup>4</sup>THE <sup>5</sup>RETRIBUTION <sup>6</sup>WHICH <sup>7</sup>[WAS THEIR] DUE  
 τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.  
<sup>8</sup>[BECAUSE] OF THE <sup>9</sup>ERROR <sup>10</sup>OF THEM <sup>2</sup>IN <sup>3</sup>THEMSELVES <sup>1</sup>RECEIVING BACK.

1.28 καὶ καθὼς οὐκ ἔδοκίμασαν τὸν θεὸν ἔχειν ἐν  
 AND AS THEY DID NOT APPROVE - TO HOLD~GOD IN  
 ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον  
 [THEIR] KNOWLEDGE, <sup>2</sup>GAVE OVER <sup>3</sup>THEM - <sup>1</sup>GOD TO A DISAPPROVED  
 νοῦν, ποιεῖν τὰ μὴ καθήκοντα, 1.29 πεπληρωμένους  
 MIND, TO DO THE THINGS NOT BEING PROPER, HAVING BEEN FILLED

πάσῃ ἀδικίᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ, μεστοῦς  
 WITH ALL UNRIGHTEOUSNESS, WICKEDNESS, GREEDINESS, EVIL, FULL  
 φθόνου, φόνου, ἐριδος, δόλου, κακοηθείας, ψιθυριστᾶς  
 OF ENVY, MURDER, STRIFE, DECEIT, MALICE, WHISPERERS,

1.30 καταλάλους, θεοστυγεῖς, ὑβριστὰς, ὑπερηφάνους  
 BACKBITERS, GOD-HATERS, INSOLENT, ARROGANT,

ἀλαζόνας, ἐφευρετὰς κακῶν, γονεύσιν ἀπειθεῖς,  
 BOASTERS, INVENTORS OF BAD THINGS, TO PARENTS DISOBEDIENT,

1.31 ἀσυνέτους, ἀσυνθέτους, ἀστόργους, ἀνελεήμονας·  
 SENSELESS, FAITHLESS, UNAFFECTIONATE, MERCILESS;

1.32 οἵτινες τὸ δικαίωμα τοῦ θεοῦ ἐπιγνόντες ὅτι  
 WHO <sup>2</sup>THE <sup>3</sup>JUST REQUIREMENTS - <sup>4</sup>OF GOD <sup>1</sup>KNOWING THAT

οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσιν, οὐ  
 THE ONES - SUCH THINGS PRACTISING WORTHY OF DEATH ARE, NOT

μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συνευδοκοῦσιν τοῖς  
 ONLY DO~THEM BUT ALSO APPROVE OF THE ONES

πράσσουσιν.  
 PRACTISING [THEM].

## CHAPTER 2

Therefore you have no excuse, whoever you are, when you judge others; for in passing judgment on another you condemn yourself, because you, the judge, are doing the very same things. 2 You say, "We know that God's judgment on those who do such things is in accordance with truth." 3 Do you imagine, whoever you are, that when you judge those who do such things and yet do them yourself, you will escape the judgment of God? 4 Or do you despise the riches

*g* Gk: lacks You say

2.1 Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ  
 WHEREFORE INEXUSABLE YOU ARE, O MAN EVERYONE

κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν  
 JUDGING; <sup>2</sup>IN <sup>3</sup>WHAT <sup>1</sup>FOR YOU JUDGE THE OTHER, YOURSELF

κατακρίνεις, τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων.  
 YOU CONDEMN; FOR~THE SAME THINGS YOU PRACTISE, THE ONE JUDGING.

2.2 οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ θεοῦ ἐστὶν κατὰ  
 BUT~WE KNOW THAT THE JUDGMENT - OF GOD IS ACCORDING TO

ἀλήθειαν ἐπὶ τοῖς τὰ τοιαῦτα πράσσοντας.  
 TRUTH UPON THE ONES - SUCH THINGS PRACTISING.

2.3 λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς  
 AND~DO YOU RECKON THIS, O MAN, THE ONE JUDGING THE ONES

τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ  
 - SUCH THINGS PRACTISING AND DOING THEM, THAT YOU

ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ; 2.4 ἢ τοῦ πλούτου τῆς  
 WILL ESCAPE THE JUDGMENT - OF GOD? OR THE RICHES OF THE

χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς  
KINDNESS OF HIM AND THE FORBEARANCE AND THE  
μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν  
LONGSUFFERING DO YOU SCORN, NOT REALIZING THAT THE KINDNESS

τοῦ θεοῦ εἰς μετάνοιαν σε ἄγει· 2.5 κατὰ δὲ  
- OF GOD <sup>3</sup>TO <sup>4</sup>REPENTANCE <sup>2</sup>YOU <sup>1</sup>LEADS? BUT~ACCORDING TO

τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν  
THE HARDNESS OF YOU AND UNREPENTANT HEART

θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ  
YOU STORE UP FOR YOURSELF WRATH IN A DAY OF WRATH AND

ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ 2.6 ὃς  
REVELATION OF [THE] RIGHTEOUS JUDGMENT - OF GOD, WHO

ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ·  
WILL RECOMPENSE TO EACH MAN ACCORDING TO THE WORKS OF HIM;

2.7 τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν  
TO THE ONES ON ONE HAND BY ENDURANCE <sup>2</sup>WORK <sup>1</sup>OF (IN) GOOD <sup>4</sup>GLORY

καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν ζωὴν αἰώνιον,  
<sup>5</sup>AND <sup>6</sup>HONOR <sup>7</sup>AND <sup>8</sup>INCORRUPTIBILITY <sup>3</sup>SEEKING, LIFE ETERNAL,

2.8 τοῖς δὲ ἐξ ἐριθείας καὶ ἀπειθοῦσι τῇ  
TO THE ONES ON THE OTHER HAND (BEING) SELFISH AND DISOBEYING THE

ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ ὀργὴ καὶ  
TRUTH BUT~BEING OBEDIENT - TO UNRIGHTEOUSNESS, WRATH AND

θυμὸς. 2.9 θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν  
ANGER. AFFLICTION AND DISTRESS ON EVERY SOUL

ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε  
OF MAN - WORKING THE EVIL, BOTH~OF JEW

πρώτον καὶ Ἑλλήνος· 2.10 δόξα δὲ καὶ τιμὴ καὶ  
FIRST AND OF GREEK; BUT~GLORY AND HONOR AND

εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε  
PEACE TO EVERYONE - WORKING THE GOOD, BOTH~TO JEW

πρώτον καὶ Ἑλληνι· 2.11 οὐ γὰρ ἔστιν  
FIRST AND TO GREEK; <sup>3</sup>NOT <sup>1</sup>FOR <sup>2</sup>[THERE] IS

προσωποληψία παρὰ τῷ θεῷ. 2.12 ὅσοι γὰρ  
RESPECT OF PERSONS WITH - GOD. FOR~AS MANY AS

ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται, καὶ  
WITHOUT LAW SINNED, WITHOUT LAW ALSO WILL PERISH, AND

ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμον κριθήσονται·  
AS MANY AS IN (UNDER) LAW SINNED, BY LAW WILL BE JUDGED;

2.13 οὐ γὰρ οἱ ἀκροαταὶ νόμον δίκαιοι παρὰ [τῷ]  
FOR~NOT THE HEARERS OF LAW [ARE] JUST WITH -

θεῷ, ἀλλ' οἱ ποιηταὶ νόμου δικαιωθήσονται.  
GOD, BUT THE DOERS OF LAW WILL BE JUSTIFIED.

2.14 ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ  
FOR~WHEN GENTILES - NOT HAVING~[THE] LAW BY NATURE THE THINGS

τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς  
OF THE LAW PRACTISE, THESE A LAW NOT HAVING TO THEMSELVES

εἰσιν νόμος· 2.15 οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ  
ARE A LAW; WHO DEMONSTRATE THE WORK OF THE

of his kindness and forbearance and patience? Do you not realize that God's kindness is meant to lead you to repentance? <sup>5</sup>But by your hard and impenitent heart you are storing up wrath for yourself on the day of wrath, when God's righteous judgment will be revealed. <sup>6</sup>For he will repay according to each one's deeds: <sup>7</sup>to those who by patiently doing good seek for glory and honor and immortality, he will give eternal life; <sup>8</sup>while for those who are self-seeking and who obey not the truth but wickedness, there will be wrath and fury. <sup>9</sup>There will be anguish and distress for everyone who does evil, the Jew first and also the Greek, <sup>10</sup>but glory and honor and peace for everyone who does good, the Jew first and also the Greek. <sup>11</sup>For God shows no partiality.

<sup>12</sup> All who have sinned apart from the law will also perish apart from the law, and all who have sinned under the law will be judged by the law. <sup>13</sup>For it is not the hearers of the law who are righteous in God's sight, but the doers of the law who will be justified. <sup>14</sup>When Gentiles, who do not possess the law, do instinctively what the law requires, these, though not having the law, are a law to themselves. <sup>15</sup>They show that what the law requires is



written on their hearts, to which their own conscience also bears witness; and their conflicting thoughts will accuse or perhaps excuse them <sup>16</sup>on the day when, according to my gospel, God, through Jesus Christ, will judge the secret thoughts of all.

<sup>17</sup> But if you call yourself a Jew and rely on the law and boast of your relation to God <sup>18</sup>and know his will and determine what is best because you are instructed in the law, <sup>19</sup>and if you are sure that you are a guide to the blind, a light to those who are in darkness, <sup>20</sup>a corrector of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth, <sup>21</sup>you, then, that teach others, will you not teach yourself? While you preach against stealing, do you steal? <sup>22</sup>You that forbid adultery, do you commit adultery? You that abhor idols, do you rob temples? <sup>23</sup>You that boast in the law, do you dishonor God by breaking the law? <sup>24</sup>For, as it is written, "The name of God is blasphemed among the Gentiles because of you."

<sup>25</sup> Circumcision indeed is of value if you obey the law; but if you break the law, your circumcision has become uncircumcision.

<sup>26</sup> So, if those who are

νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν,  
LAW WRITTEN IN THE HEARTS OF THEM,

συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως καὶ μεταξύ  
<sup>3</sup>BEARING JOINT-WITNESS <sup>1</sup>THEIR - <sup>2</sup>CONSCIENCE AND <sup>7</sup>BETWEEN

ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ  
<sup>8</sup>ONE ANOTHER <sup>1</sup>THEIR <sup>2</sup>THOUGHTS <sup>3</sup>ACCUSING <sup>4</sup>OR <sup>5</sup>EVEN

ἀπολογουμένων, **2.16** ἐν ἡμέρᾳ ὅτε κρίνει ὁ θεὸς τὰ  
<sup>6</sup>DEFENDING, IN A DAY WHEN <sup>3</sup>JUDGES - <sup>1</sup>GOD THE

κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου  
HIDDEN THINGS - OF MEN, ACCORDING TO THE GOSPEL OF ME,

διὰ Χριστοῦ Ἰησοῦ.  
THROUGH CHRIST JESUS.

**2.17** Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζη καὶ ἐπαναπαύῃ  
BUT-IF YOU A JEW ARE CALLED AND RELY UPON

νόμῳ καὶ καυχᾶσαι ἐν θεῷ **2.18** καὶ γινώσκεις  
[THE] LAW AND BOAST IN GOD AND KNOW

τὸ θέλημα καὶ δοκιμάζεις τὰ διαφέροντα  
THE WILL AND APPROVE THE THINGS EXCELLING

κατηχούμενος ἐκ τοῦ νόμου, **2.19** πέποιθάς τε  
BEING INSTRUCTED FROM THE LAW, AND-HAVING CONFIDENCE

σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει,  
YOURSELF A GUIDE TO BE OF BLIND ONES, A LIGHT OF THE ONES IN DARKNESS,

**2.20** παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα  
AN INSTRUCTOR OF FOOLISH ONES, A TEACHER OF BABES, HAVING

τὴν μὀρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ  
THE EMBODIMENT - OF KNOWLEDGE AND OF THE TRUTH IN THE

νόμῳ· **2.21** ὁ οὖν διδάσκων ἕτερον σεαυτὸν  
LAW— THEREFORE-<sup>THE</sup> ONE TEACHING ANOTHER YOURSELF

οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν κλέπτεις;  
DO YOU NOT TEACH? THE ONE PROCLAIMING NOT TO STEAL DO YOU STEAL?

**2.22** ὁ λέγων μὴ μοιχεύειν μοιχεύεις;  
THE ONE SAYING NOT TO COMMIT ADULTERY DO YOU COMMIT ADULTERY?

ὁ βδελυσσόμενος τὰ εἰδῶλα ἱεροσυλεῖς;  
THE ONE ABHORRING THE IDOLS DO YOU PLUNDER TEMPLES?

**2.23** ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως  
WHO IN [THE] LAW BOAST, THROUGH - TRANSGRESSION

τοῦ νόμου τὸν θεὸν ἀτιμάζεις· **2.24** τὸ γὰρ ὄνομα τοῦ  
OF THE LAW - DISHONOR-<sup>GOD</sup>. FOR-<sup>THE</sup> NAME -

θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν,  
OF GOD BECAUSE OF YOU<sup>9</sup> IS BLASPHEMED AMONG THE NATIONS,

καθὼς γέγραπται. **2.25** περιτομὴ μὲν γὰρ ὠφελεῖ ἐὰν  
AS IT HAS BEEN WRITTEN. <sup>3</sup>CIRCUMCISION <sup>2</sup>INDEED <sup>1</sup>FOR PROFITS IF

νόμον πράσσης· ἐὰν δὲ παραβάτης νόμου ᾖς, ἡ  
[THE] LAW YOU PRACTISE; BUT-IF A TRANSGRESSOR OF LAW YOU ARE, THE

περιτομή σου ἀκροβυστία γέγονεν. **2.26** ἐὰν οὖν ἡ  
CIRCUMCISION OF YOU UNCIRCUMCISION HAS BECOME. IF THEREFORE THE

ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσει,  
 UNCIRCUMCISION THE JUST REQUIREMENTS OF THE LAW KEEPS,  
 οὐχ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν  
 [WILL] NOT THE UNCIRCUMCISION OF HIM FOR CIRCUMCISION  
 λογισθήσεται; 2.27 καὶ κρινεῖ ἡ ἐκ φύσεως  
 BE ACCOUNTED? AND <sup>9</sup>WILL JUDGE <sup>1</sup>THE <sup>3</sup>BY <sup>4</sup>NATURE  
 ἀκροβυστία τὸν νόμον τελούσα σὲ τὸν διὰ γράμματος  
<sup>2</sup>UNCIRCUMCISION <sup>6</sup>THE <sup>7</sup>LAW <sup>5</sup>KEEPING <sup>8</sup>YOU <sup>10</sup>THE <sup>13</sup>BY <sup>14</sup>LETTER  
 καὶ περιτομῆς παραβάτην νόμον. 2.28 οὐ γὰρ ὁ  
<sup>15</sup>AND <sup>16</sup>UNCIRCUMCISION <sup>11</sup>TRANSGRESSOR <sup>12</sup>OF LAW. FOR ~NOT <sup>2</sup>THE  
 ἐν τῷ φανερῷ Ἰουδαίος ἐστίν οὐδὲ ἡ ἐν τῷ φανερῷ  
<sup>4</sup>OUTWARDLY <sup>3</sup>JEW <sup>1</sup>HIS NOR <sup>1</sup>THE <sup>3</sup>OUTWARDLY  
 ἐν σαρκὶ περιτομῇ, 2.29 ἀλλ' ὁ ἐν τῷ κρυπτῷ  
<sup>4</sup>IN <sup>5</sup>FLESH <sup>2</sup>CIRCUMCISION, BUT <sup>1</sup>THE <sup>3</sup>INWARDLY  
 Ἰουδαίος, καὶ περιτομῇ καρδίας ἐν πνεύματι οὐ  
<sup>3</sup>JEW [IS], AND CIRCUMCISION [IS] OF HEART IN SPIRIT NOT  
 γράμματι, οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ'  
 LETTER, WHOSE - PRAISE [IS] NOT FROM MEN BUT  
 ἐκ τοῦ θεοῦ.  
 FROM - GOD.

uncircumcised keep the requirements of the law, will not their uncircumcision be regarded as circumcision? <sup>27</sup>Then those who are physically uncircumcised but keep the law will condemn you that have the written code and circumcision but break the law. <sup>28</sup>For a person is not a Jew who is one outwardly, nor is true circumcision something external and physical. <sup>29</sup>Rather, a person is a Jew who is one inwardly, and real circumcision is a matter of the heart—it is spiritual and not literal. Such a person receives praise not from others but from God.

CHAPTER 3

3.1 Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου ἢ τίς ἡ  
 WHAT THEN [IS] THE ADVANTAGE OF THE JEW, OR WHAT THE  
 ὠφέλεια τῆς περιτομῆς; 3.2 πολὺ κατὰ πάντα  
 PROFIT - OF CIRCUMCISION? MUCH ACCORDING TO EVERY  
 τρόπον. πρῶτον μὲν [γὰρ] ὅτι ἐπιστεύθησαν τὰ  
 WAY. <sup>2</sup>FIRST <sup>3</sup>INDEED <sup>1</sup>FOR THAT THEY WERE ENTRUSTED [WITH] THE  
 λόγια τοῦ θεοῦ. 3.3 τί γάρ; εἰ ἡπίστησάν τινες,  
 ORACLES - OF GOD. FOR WHAT? IF SOME ~ DISBELIEVED,  
 μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ  
 [SURELY] NOT THE UNBELIEF OF THEM THE FAITH[FULNESS] - OF GOD  
 καταργήσει; 3.4 μὴ γένοιτο· γινέσθω δὲ ὁ θεὸς  
 WILL NULLIFY? MAY IT NEVER BE; <sup>2</sup>LET <sup>4</sup>BE <sup>1</sup>BUT - <sup>3</sup>GOD  
 ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται,  
<sup>5</sup>TRUE, AND ~ EVERY MAN A LIAR, AS IT HAS BEEN WRITTEN,  
 Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου  
 SO AS - YOU MAY BE JUSTIFIED IN THE SAYINGS OF YOU  
 καὶ νικήσεις ἐν τῷ κρίνεσθαί σε.  
 AND WILL BE VICTOR IN THE JUDGMENT OF YOU.

Then what advantage has the Jew? Or what is the value of circumcision? <sup>2</sup>Much, in every way. For in the first place the Jews<sup>h</sup> were entrusted with the oracles of God. <sup>3</sup>What if some were unfaithful? Will their faithlessness nullify the faithfulness of God? <sup>4</sup>By no means! Although everyone is a liar, let God be proved true, as it is written, "So that you may be justified in your words, and prevail in your judging."<sup>i</sup>

<sup>5</sup>But if our injustice serves to confirm the justice of God,

<sup>h</sup> Gk they

<sup>i</sup> Gk when you are being judged

3.5 εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην  
 BUT ~ IF THE UNRIGHTEOUSNESS OF US <sup>3</sup>OF GOD <sup>2</sup>[THE] RIGHTEOUSNESS

what should we say? That God is unjust to inflict wrath on us? (I speak in a human way.) <sup>6</sup>By no means! For then how could God judge the world? <sup>7</sup>But if through my falsehood God's truthfulness abounds to his glory, why am I still being condemned as a sinner?

<sup>8</sup>And why not say (as some people slander us by saying that we say), "Let us do evil so that good may come"? Their condemnation is deserved!

<sup>9</sup>What then? Are we any better off? No, not at all; for we have already charged that all, both Jews and Greeks, are under the power of sin, <sup>10</sup>as it is written:

"There is no one who is righteous, not even one;

<sup>11</sup> there is no one who has understanding, there is no one who seeks God.

<sup>12</sup> All have turned aside, together they have become worthless; there is no one who shows kindness, there is not even one."

<sup>13</sup> "Their throats are opened graves; they use their tongues to deceive."

"The venom of vipers is under their lips."

<sup>14</sup> "Their mouths are full of cursing and bitterness."

<sup>15</sup> "Their feet are swift to shed blood;

*j* Or at any disadvantage?

συνίστησιν, τί ἐροῦμεν; μὴ ἄδικος ὁ θεὸς  
<sup>1</sup>COMMENDS, WHAT WILL WE SAY? <sup>2</sup>[IS SURELY] NOT <sup>3</sup>UNRIGHTEOUS - <sup>4</sup>GOD

ὁ ἐπιφέρων τὴν ὀργήν; κατὰ ἄνθρωπον λέγω.  
<sup>2</sup>THE ONE <sup>3</sup>INFLECTING - <sup>4</sup>WRATH? ACCORDING TO MAN I SPEAK.

**3.6** μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν κόσμον;  
MAY IT NOT BE; OTHERWISE HOW WILL JUDGE - GOD THE WORLD?

**3.7** εἰ δὲ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι  
BUT-IF THE TRUTH - OF GOD BY - MY LIE

ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κἀγὼ  
ABOUNDED TO THE GLORY OF HIM, WHY STILL ALSO

ὡς ἁμαρτωλὸς κρίνομαι; **3.8** καὶ μὴ καθὼς  
AS A SINNER AM I JUDGED? AND NOT AS

βλασφημούμεθα καὶ καθὼς φασὶν τινες ἡμᾶς λέγειν  
WE ARE SLANDEROUSLY CHARGED AND AS SOME AFFIRM US TO SAY,

ὅτι ποιήσωμεν τὰ κακά, ἵνα ἔλθῃ τὰ ἀγαθὰ;  
- LET US PRACTISE - BAD THINGS, THAT MAY COME - GOOD THINGS.

ὧν τὸ κρίμα ἐνδικόν ἐστιν.  
WHOSE - JUDGMENT IS DESERVED.

**3.9** Τί οὖν; προεχόμεθα; οὐ πάντως  
WHAT THEN? DO WE EXCEL? NOT AT ALL;

προητιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας  
FOR-WE HAVE BEFORE CHARGED BOTH JEWS AND GREEKS ALL

ὑφ' ἁμαρτίαν εἶναι, **3.10** καθὼς γέγραπται ὅτι  
UNDER SIN TO BE, AS IT HAS BEEN WRITTEN, -

Οὐκ ἔστιν δίκαιος οὐδὲ εἷς,  
THERE IS-NOT A RIGHTEOUS MAN NOT ONE,

**3.11** οὐκ ἔστιν ὁ συνίων,  
THERE IS-NOT THE ONE UNDERSTANDING,

οὐκ ἔστιν ὁ ἐκζητῶν τὸν θεόν.  
THERE IS-NOT THE ONE SEEKING - GOD.

**3.12** πάντες ἐξέκλιναν ἅμα ἡχρεώθησαν  
ALL TURNED AWAY, TOGETHER THEY BECAME USELESS;

οὐκ ἔστιν ὁ ποιῶν χρηστότητα,  
THERE IS-NOT THE ONE DOING GOOD,

[οὐκ ἔστιν] ἕως ἑνός.  
THERE IS-NOT SO MUCH AS ONE.

**3.13** τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν,  
A GRAVE HAVING BEEN OPENED [IS] THE THROAT OF THEM,

ταῖς γλώσσαις αὐτῶν ἐδολιούσαν,  
WITH THE TONGUES OF THEM THEY WERE WORKING DECEIT,

ὡς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν  
POISON OF ASPS [IS] UNDER THE LIPS OF THEM;

**3.14** ὧν τὸ στόμα ἀράς καὶ πικρίας γέμει,  
WHOSE - MOUTH <sup>2</sup>OF CURSING <sup>3</sup>AND <sup>4</sup>BITTERNESS <sup>5</sup>IS FULL,

**3.15** ὅξεις οἱ πόδες αὐτῶν ἐκχέαι αἷμα,  
SWIFT [ARE] THE FEET OF THEM TO SHED BLOOD,

**3:10-12** Ps. 14:1-3 (= 53:1-3) **3:13a** Ps. 5:9 LXX **3:13b** Ps. 140:3 LXX **3:14** Ps. 10:7 LXX  
**3:15-17** Isa. 59:7-8

**3.16** σύντριμμα καὶ τάλαιπωρία ἐν ταῖς ὁδοῖς  
 RUIN AND MISERY [ARE] IN THE PATHS  
 αὐτῶν,  
 OF THEM,

**3.17** καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.  
 AND [THE] WAY OF PEACE THEY DID NOT KNOW.

**3.18** οὐκ ἔστιν φόβος θεοῦ  
 THERE IS ~NOT A FEAR OF GOD

ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.  
 BEFORE THE EYES OF THEM.

**3.19** Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει τοῖς  
 BUT ~WE KNOW THAT WHATEVER THE LAW SAYS TO THE ONES

ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῇ καὶ  
 IN (UNDER) THE LAW IT SPEAKS, THAT EVERY MOUTH MAY BE STOPPED AND

ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ θεῷ.  
<sup>5</sup>UNDER JUDGMENT <sup>4</sup>MAY COME <sup>1</sup>ALL <sup>2</sup>THE <sup>3</sup>WORLD <sup>6</sup>BY GOD;

**3.20** διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα  
 BECAUSE BY WORKS OF LAW NOT WILL BE JUSTIFIED ALL

σὰρξ ἐνώπιον αὐτοῦ, διὰ γὰρ νόμου ἐπίγνωσις  
 FLESH BEFORE HIM, FOR ~THROUGH LAW [IS] FULL RECOGNITION

ἁμαρτίας.  
 OF SIN.

**3.21** Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ  
 BUT ~NOW APART FROM LAW A RIGHTEOUSNESS OF GOD

πεφανέρωται μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν  
 HAS BEEN MANIFESTED, BEING ATTESTED TO BY THE LAW AND THE

προφητῶν, **3.22** δικαιοσύνη δὲ θεοῦ διὰ πίστεως  
 PROPHETS, A RIGHTEOUSNESS - OF GOD THROUGH FAITH

Ἰησοῦ Χριστοῦ εἰς πάντας τοὺς πιστεύοντας. οὐ  
 OF (IN) JESUS CHRIST TO ALL THE ONES BELIEVING. <sup>3</sup>NO

γὰρ ἔστιν διαστολή, **3.23** πάντες γὰρ ἥμαρτον καὶ  
<sup>1</sup>FOR <sup>2</sup>THERE IS <sup>4</sup>DISTINCTION, FOR ~ALL SINNED AND

ὕστερονται τῆς δόξης τοῦ θεοῦ **3.24** δικαιούμενοι  
 COME SHORT OF THE GLORY - OF GOD, BEING JUSTIFIED

δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς  
 FREELY - BY HIS GRACE THROUGH THE REDEMPTION -

ἐν Χριστῷ Ἰησοῦ. **3.25** ὃν προέθετο ὁ θεός  
 IN CHRIST JESUS; WHOM <sup>2</sup>DISPLAYED - <sup>1</sup>GOD

ἱλαστήριον διὰ [τῆς] πίστεως ἐν τῷ αὐτοῦ αἵματι  
 [AS] A PROPITIATION THROUGH - FAITH IN - HIS BLOOD

εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν  
 FOR A DISPLAY OF THE RIGHTEOUSNESS OF HIM BECAUSE OF THE

πάρεσιν τῶν προγεγονότων ἁμαρτημάτων **3.26** ἐν  
 PASSING BY OF THE <sup>2</sup>HAVING PREVIOUSLY OCCURRED <sup>1</sup>SINS IN

τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν ἔνδειξιν τῆς  
 THE FORBEARANCE - OF GOD, FOR THE DISPLAY OF THE

<sup>16</sup> ruin and misery are in  
 their paths,

<sup>17</sup> and the way of peace  
 they have not  
 known."

<sup>18</sup> "There is no fear of  
 God before their  
 eyes."

<sup>19</sup> Now we know that  
 whatever the law says, it  
 speaks to those who are  
 under the law, so that every  
 mouth may be silenced, and  
 the whole world may be held  
 accountable to God. <sup>20</sup>For  
 "no human being will be  
 justified in his sight" by  
 deeds prescribed by the law,  
 for through the law comes  
 the knowledge of sin.

<sup>21</sup> But now, apart from  
 law, the righteousness of  
 God has been disclosed, and  
 is attested by the law and the  
 prophets, <sup>22</sup>the righteous-  
 ness of God through faith in  
 Jesus Christ<sup>4</sup> for all who be-  
 lieve. For there is no distinc-  
 tion, <sup>23</sup>since all have sinned  
 and fall short of the glory of  
 God; <sup>24</sup>they are now justified  
 by his grace as a gift, through  
 the redemption that is in  
 Christ Jesus, <sup>25</sup>whom God  
 put forward as a sacrifice of  
 atonement<sup>1</sup> by his blood,  
 effective through faith. He  
 did this to show his righteous-  
 ness, because in his divine  
 forbearance he had passed  
 over the sins previously  
 committed; <sup>26</sup>it was to prove

<sup>k</sup> Or through the faith of Jesus Christ  
<sup>l</sup> Or a place of atonement



at the present time that he himself is righteous and that he justifies the one who has faith in Jesus.<sup>m</sup>

27 Then what becomes of boasting? It is excluded. By what law? By that of works? No, but by the law of faith.

28 For we hold that a person is justified by faith apart from works prescribed by the law.

29 Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, <sup>30</sup>since God is one; and he will justify the circumcised on the ground of faith and the uncircumcised through that same faith. <sup>31</sup>Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

<sup>m</sup> Or who has the faith of Jesus

δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ  
 RIGHTEOUSNESS OF HIM IN THE PRESENT TIME, FOR -  
 εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἕκ πίστεως  
 HIM~TO BE JUST AND JUSTIFYING THE ONE OF FAITH  
 Ἰησοῦ.  
 OF(IN) JESUS.

3.27 Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. διὰ  
 WHERE THEREFORE [IS] THE BOASTING? IT WAS EXCLUDED. THROUGH

ποιού νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου  
 WHAT PRINCIPLE? - OF WORKS? NO, BUT THROUGH A PRINCIPLE

πίστεως. 3.28 λογιζόμεθα γὰρ δικαιοῦσθαι πίστει  
 OF FAITH. FOR~WE CONSIDER <sup>2</sup>TO BE JUSTIFIED <sup>3</sup>BY FAITH

ἄνθρωπον χωρὶς ἔργων νόμου. 3.29 ἡ Ἰουδαίων  
 A MAN APART FROM WORKS OF LAW. OR OF JEWS

ὁ θεὸς μόνον; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ  
 [IS HE] THE GOD ONLY? NOT ALSO OF GENTILES? YES ALSO

ἐθνῶν, 3.30 εἶπερ εἰς ὁ θεὸς ὃς δικαιώσει  
 OF GENTILES, SINCE ONE - GOD [THERE IS] WHO WILL JUSTIFY

περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς  
 [THE] CIRCUMCISION BY FAITH AND UNCIRCUMCISION THROUGH -

πίστεως. 3.31 νόμον οὖν καταργοῦμεν διὰ τῆς  
 FAITH. <sup>3</sup>[THE] LAW <sup>1</sup>THEREFORE <sup>2</sup>DO WE ANNUL THROUGH -

πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ιστάνομεν  
 FAITH? MAY IT NOT BE. RATHER [THE] LAW WE CONFIRM.

## CHAPTER 4

What then are we to say was gained by<sup>n</sup> Abraham, our ancestor according to the flesh? <sup>2</sup>For if Abraham was justified by works, he has something to boast about, but not before God. <sup>3</sup>For what does the scripture say? "Abraham believed God, and it was reckoned to him as righteousness."<sup>4</sup> Now to one who works, wages are not reckoned as a gift but as something due. <sup>5</sup>But to one who without works trusts him who justifies the ungodly, such faith is reckoned as righteousness.

<sup>n</sup> Other ancient authorities read say about

4.1 Τί οὖν ἔροῦμεν εὐρηκέναι Ἀβραὰμ τὸν  
 WHAT THEN WILL WE SAY <sup>2</sup>TO HAVE DISCOVERED <sup>1</sup>ABRAHAM <sup>2</sup>THE  
 προπάτορα ἡμῶν κατὰ σάρκα; 4.2 εἰ γὰρ Ἀβραὰμ  
<sup>3</sup>FOREFATHER <sup>4</sup>OF US <sup>5</sup>ACCORDING TO <sup>6</sup>FLESH? FOR~IF ABRAHAM  
 ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς θεόν.  
 BY WORKS WAS JUSTIFIED, HE HAS A BOAST, BUT NOT TOWARD GOD.  
 4.3 τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσεν δὲ Ἀβραὰμ  
 FOR~WHAT <sup>2</sup>THE <sup>3</sup>SCRIPTURE <sup>1</sup>SAYS? <sup>3</sup>BELIEVED <sup>1</sup>AND <sup>2</sup>ABRAHAM  
 τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.  
 - GOD, AND IT WAS ACCOUNTED TO HIM FOR RIGHTEOUSNESS.  
 4.4 τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται  
 NOW~TO THE ONE WORKING THE REWARD NOT IS ACCOUNTED  
 κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα, 4.5 τῷ δὲ  
 ACCORDING TO GRACE BUT ACCORDING TO DEBT, BUT~TO THE ONE  
 μὴ ἐργαζομένῳ πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν  
 NOT WORKING BUT~BELIEVING ON THE ONE JUSTIFYING THE  
 ἄσεβῃ λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην.  
 UNGODLY IS ACCOUNTED THE FAITH OF HIM FOR RIGHTEOUSNESS;

**4.6** καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ  
 EVEN AS ALSO DAVID SPEAKS OF THE BLESSEDNESS OF THE  
 ἀνθρώπου ᾧ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς  
 MAN TO WHOM - GOD ACCOUNTS RIGHTEOUSNESS APART FROM  
 ἔργων,  
 WORKS,

**4.7** Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι  
 [THEY ARE] BLESSED OF WHOM WERE FORGIVEN THE LAWLESS DEEDS  
 καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι·  
 AND OF WHOM WERE COVERED OVER THE SINS.

**4.8** μακάριος ἀνὴρ οὗ οὐ μὴ λογίσηται κύριος  
 BLESSED [IS] A MAN OF WHOM NEVER [THE] LORD~WOULD ACCOUNT  
 ἁμαρτίαν.  
 SIN.

**4.9** ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν ἢ  
 - <sup>2</sup>BLESSEDNESS <sup>3</sup>THEREFORE <sup>1</sup>[IS] THIS UPON THE CIRCUMCISION OR

καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γάρ, Ἐλογίσθη  
 ALSO UPON THE UNCIRCUMCISION? FOR~WE SAY, <sup>3</sup>WAS ACCOUNTED

τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. **4.10** πῶς  
 - <sup>4</sup>TO ABRAHAM <sup>1</sup>THE(HIS) <sup>2</sup>FAITH <sup>5</sup>FOR <sup>6</sup>RIGHTEOUSNESS. HOW

οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι ἢ ἐν ἀκροβυστίᾳ;  
 THEN WAS IT ACCOUNTED? IN CIRCUMCISION BEING OR IN UNCIRCUMCISION?

οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκροβυστίᾳ· **4.11** καὶ  
 NOT IN CIRCUMCISION BUT IN UNCIRCUMCISION AND

σημεῖον ἔλαβεν περιτομῆς σφραγίδα τῆς  
<sup>2</sup>A SIGN <sup>1</sup>HE RECEIVED <sup>3</sup>OF CIRCUMCISION, A SEAL OF THE

δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ,  
 RIGHTEOUSNESS OF THE(HIS) FAITH - [WHILE] IN - UNCIRCUMCISION,

εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων  
 FOR - HIM~TO BE A FATHER OF ALL~ THE ONES BELIEVING

δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι [καὶ] αὐτοῖς  
 THROUGH UNCIRCUMCISION, FOR - <sup>3</sup>TO BE ACCOUNTED <sup>4</sup>ALSO <sup>5</sup>TO THEM

[τὴν] δικαιοσύνην, **4.12** καὶ πατέρα περιτομῆς τοῖς  
<sup>1</sup>THE <sup>2</sup>RIGHTEOUSNESS, AND A FATHER OF CIRCUMCISION TO THE ONES

οὐκ ἐκ περιτομῆς μόνον ἀλλὰ καὶ τοῖς στοιχοῦσιν  
 NOT OF CIRCUMCISION ONLY BUT ALSO TO THE ONES KEEPING IN STEP

τοῖς ἵχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ  
 WITH THE STEPS <sup>1</sup>OF THE <sup>7</sup>[WHILE] IN <sup>8</sup>UNCIRCUMCISION <sup>2</sup>FAITH <sup>3</sup>OF THE

πατρὸς ἡμῶν Ἀβραάμ.  
<sup>4</sup>FATHER <sup>5</sup>OF US <sup>6</sup>ABRAHAM.

**4.13** Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ  
 FOR~NOT THROUGH LAW [WAS] THE PROMISE -

Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον  
 TO ABRAHAM OR TO THE SEED OF HIM, THAT <sup>3</sup>HEIR

αὐτὸν εἶναι κόσμον, ἀλλὰ διὰ δικαιοσύνης  
<sup>1</sup>HE <sup>2</sup>SHOULD BE <sup>4</sup>OF [THE] WORLD, BUT THROUGH A RIGHTEOUSNESS

<sup>6</sup>So also David speaks of the blessedness of those to whom God reckons righteousness apart from works:

<sup>7</sup> "Blessed are those whose iniquities are forgiven, and whose sins are covered;

<sup>8</sup> blessed is the one against whom the Lord will not reckon sin."

<sup>9</sup> Is this blessedness, then, pronounced only on the circumcised, or also on the uncircumcised? We say, "Faith was reckoned to Abraham as righteousness."

<sup>10</sup>How then was it reckoned to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. <sup>11</sup>He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the ancestor of all who believe without being circumcised and who thus have righteousness reckoned to them, <sup>12</sup>and likewise the ancestor of the circumcised who are not only circumcised but who also follow the example of the faith that our ancestor Abraham had before he was circumcised.

<sup>13</sup>For the promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness

of faith. <sup>14</sup>If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. <sup>15</sup>For the law brings wrath; but where there is no law, neither is there violation.

<sup>16</sup>For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, <sup>17</sup>as it is written, "I have made you the father of many nations")—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. <sup>18</sup>Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." <sup>19</sup>He did not weaken in faith when he considered his own body, which was already<sup>o</sup> as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. <sup>20</sup>No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, <sup>21</sup>being fully convinced that God was able to do what he had promised. <sup>22</sup>Therefore his faith<sup>p</sup> "was reckoned to him as righteousness." <sup>23</sup>Now the words, "it was reckoned to him," were written not for his sake alone,

<sup>o</sup> Other ancient authorities lack already

<sup>p</sup> Gk Therefore it

πίστεως. **4.14** εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι,  
OF FAITH. FOR~IF THE <sup>3</sup>[ARE] OF LAW <sup>2</sup>HEIRS,

κεκένωται ἡ πίστις καὶ κατήργηται ἡ ἐπαγγελία.  
<sup>2</sup>HAS BEEN MADE VOID - <sup>1</sup>FAITH <sup>3</sup>AND <sup>4</sup>HAS BEEN NULLIFIED THE <sup>5</sup>PROMISE;

**4.15** ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ δὲ οὐκ ἔστιν  
FOR~THE LAW WORKS~WRATH BUT~WHERE THERE IS~NOT

νόμος οὐδὲ παράβασις. **4.16** διὰ τοῦτο ἐκ  
A LAW, NEITHER [IS THERE] TRANSGRESSION. [IT IS] THEREFORE OF

πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι  
FAITH, THAT ACCORDING TO GRACE [IT MAY BE], FOR - <sup>3</sup>TO BE

βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ  
<sup>4</sup>SURE THE <sup>2</sup>PROMISE TO ALL THE SEED, NOT

τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ καὶ τῷ ἐκ  
TO THE [SEED] OF THE LAW ONLY BUT ALSO TO THE [SEED] OF

πίστεως Ἀβραάμ, ὅς ἐστιν πατὴρ πάντων ἡμῶν,  
[THE] FAITH OF ABRAHAM, WHO IS FATHER OF US~ALL,

**4.17** καθὼς γέγραπται ὅτι Πατέρα πολλῶν ἐθνῶν  
AS IT HAS BEEN WRITTEN, - A FATHER OF MANY NATIONS

τέθεικά σε, κατέναντι οὗ ἐπίστευσεν θεοῦ τοῦ  
I HAVE APPOINTED YOU, BEFORE <sup>2</sup>WHOM <sup>3</sup>HE BELIEVED <sup>1</sup>GOD THE ONE

ζωοποιούντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ  
MAKING ALIVE THE DEAD ONES AND CALLING THE THINGS NOT

ὄντα ὡς ὄντα· **4.18** ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι  
BEING AS BEING; WHO BEYOND HOPE ON HOPE

ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν  
BELIEVED THAT - HE~SHOULD BECOME A FATHER OF MANY NATIONS

κατὰ τὸ εἰρημένον, Οὕτως ἔσται τὸ σπέρμα  
ACCORDING TO THE THING HAVING BEEN SPOKEN, SO WILL BE THE SEED

σου, **4.19** καὶ μὴ ἀσθενήσας τῇ πίστει ἡ κατενόησεν  
OF YOU, AND NOT HAVING WEAKENED - IN FAITH HE CONSIDERED

τὸ ἑαυτοῦ σῶμα [ἤδη] νεκρωμένον, ἑκατονταετῆς  
- HIS OWN BODY ALREADY HAVING BEEN DEAD, <sup>3</sup>ONE HUNDRED YEARS [OLD]

που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας·  
<sup>2</sup>ABOUT <sup>1</sup>BEING, AND THE DEADNESS OF THE WOMB OF SARAH;

**4.20** εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τῇ  
BUT~AT THE PROMISE - OF GOD HE DID NOT WAVER -

ἀπιστίᾳ ἀλλ' ἐνεδυναμώθη τῇ πίστει, δὸς δόξαν τῷ  
IN UNBELIEF, BUT WAS EMPOWERED - BY FAITH, GIVING GLORY -

θεῷ **4.21** καὶ πληροφορηθεὶς ὅτι ὁ ἐπήγγελται  
TO GOD AND HAVING BEEN FULLY PERSUADED THAT WHAT HE HAS PROMISED

δυνατός ἐστιν καὶ ποιῆσαι. **4.22** διὸ [καὶ]  
HE IS~ABLE ALSO TO DO. WHEREFORE ALSO

ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. **4.23** Οὐκ ἐγράφη  
IT WAS ACCOUNTED TO HIM FOR RIGHTEOUSNESS. <sup>3</sup>NOT <sup>2</sup>IT WAS WRITTEN

δὲ δι' αὐτὸν μόνον ὅτι ἐλογίσθη αὐτῷ  
<sup>1</sup>NOW BECAUSE OF HIM ONLY THAT IT WAS ACCOUNTED TO HIM

**4.24** ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογιζέσθαι,  
BUT ALSO BECAUSE OF US, TO WHOM IT IS ABOUT TO BE ACCOUNTED,  
τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν  
TO THE ONES BELIEVING ON THE ONE HAVING RAISED JESUS THE  
κύριον ἡμῶν ἐκ νεκρῶν, **4.25** ὃς παρεδόθη  
LORD OF US FROM THE DEAD ONES, WHO WAS GIVEN OVER [TO DEATH]  
διὰ τὰ παραπτώματα ἡμῶν καὶ ἡγέρθη διὰ τὴν  
BECAUSE OF THE TRESPASSES OF US AND WAS RAISED BECAUSE OF THE  
δικαίωσιν ἡμῶν.  
JUSTIFICATION OF US.

<sup>24</sup>but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, <sup>25</sup>who was handed over to death for our trespasses and was raised for our justification.

CHAPTER 5

**5.1** Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην  
HAVING BEEN JUSTIFIED THEREFORE BY FAITH PEACE  
ἔχομεν<sup>1</sup> πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ  
WE HAVE TOWARD - GOD THROUGH THE LORD OF US JESUS  
Χριστοῦ **5.2** δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν  
CHRIST THROUGH WHOM ALSO THE ACCESS WE HAVE HAD  
[τῇ πίστει]<sup>2</sup> εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστήκαμεν  
- BY FAITH INTO - THIS~GRACE IN WHICH WE STAND  
καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ.  
AND BOAST ON HOPE OF THE GLORY - OF GOD.  
**5.3** οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς  
<sup>2</sup>NOT <sup>3</sup>ONLY(SO) <sup>1</sup>AND, BUT ALSO WE BOAST IN -  
θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται,  
TRIBULATIONS, KNOWING THAT - TRIBULATION ENDURANCE PRODUCES,  
**5.4** ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα.  
- AND ENDURANCE APPROVEDNESS, - AND APPROVEDNESS HOPE.  
**5.5** ἡ δὲ ἐλπίς οὐ κατασχύνει, ὅτι ἡ ἀγάπη τοῦ  
- AND HOPE DOES NOT PUT TO SHAME, BECAUSE THE LOVE -  
θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ  
OF GOD HAS BEEN POURED OUT IN THE HEARTS OF US THROUGH  
πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. **5.6** ἔτι γὰρ  
<sup>2</sup>SPIRIT <sup>1</sup>[THE] HOLY - HAVING BEEN GIVEN TO US. - FOR  
Χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ  
CHRIST, [WHEN] WE~WERE STILL~WEAK, IN DUE TIME ON BEHALF OF  
ἀσεβῶν ἀπέθανεν. **5.7** μόλις γὰρ ὑπὲρ δικαίου  
UNGODLY ONES DIED. FOR~SCARCELY ON BEHALF OF A RIGHTEOUS MAN  
τις ἀποθάνειται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα  
ANYONE WILL DIE; FOR~ON BEHALF OF THE GOOD MAN PERHAPS  
τις καὶ τολμᾷ ἀποθανεῖν· **5.8** συνίστησιν δὲ τὴν  
SOMEONE EVEN DARES TO DIE; <sup>3</sup>DEMONSTRATES <sup>1</sup>BUT -

Therefore, since we are justified by faith, we<sup>4</sup> have peace with God through our Lord Jesus Christ, <sup>2</sup>through whom we have obtained access<sup>5</sup> to this grace in which we stand; and we<sup>6</sup> boast in our hope of sharing the glory of God. <sup>3</sup>And not only that, but we<sup>6</sup> also boast in our sufferings, knowing that suffering produces endurance, <sup>4</sup>and endurance produces character, and character produces hope, <sup>5</sup>and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

<sup>6</sup>For while we were still weak, at the right time Christ died for the ungodly. <sup>7</sup>Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. <sup>8</sup>But God proves his love for us in that while we still were sinners

<sup>4</sup> Other ancient authorities read *let us*  
<sup>5</sup> Other ancient authorities add *by faith*  
<sup>6</sup> Or *let us*

**5:1** text: KJV ASV RSV NASB NIV NEBmg TEV NJB NRSV. var. *ειρήνην εχωμεν* (let us have peace): ASVmg RSVmg NASBmg NIVmg NEB TEVmg NJBmg NRSVmg.



Christ died for us.<sup>9</sup> Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God.<sup>10</sup> For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life.<sup>11</sup> But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

12 Therefore, just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned—<sup>13</sup> sin was indeed in the world before the law, but sin is not reckoned when there is no law.<sup>14</sup> Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.

15 But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many.

<sup>16</sup> And the free gift is not like the effect of the one man's sin.

<sup>1</sup> Gk the wrath

ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν.  
<sup>2</sup>BEING <sup>1</sup>WE CHRIST ON BEHALF OF US DIED.

5.9 πολλῷ οὖν μᾶλλον δικαιοθέντες νῦν ἐν τῷ  
 BY MUCH THEN RATHER HAVING BEEN JUSTIFIED NOW IN(BY) THE

αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.  
 BLOOD OF HIM WE WILL BE SAVED THROUGH HIM FROM THE WRATH.

5.10 εἰ γὰρ ἐχθροὶ ὄντες καταλλάγημεν τῷ θεῷ  
 FOR IF ENEMIES BEING WE WERE RECONCILED - TO GOD

διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῷ μᾶλλον  
 THROUGH THE DEATH OF THE SON OF HIM, BY MUCH RATHER

καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ.  
 HAVING BEEN RECONCILED WE WILL BE SAVED IN(BY) THE LIFE OF HIM.

5.11 οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ  
<sup>2</sup>NOT <sup>3</sup>ONLY [SO] AND, BUT ALSO BOASTING IN - GOD

διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δι' οὗ νῦν  
 THROUGH THE LORD OF US JESUS CHRIST THROUGH WHOM NOW

τὴν καταλλαγὴν ἐλάβομεν.  
 THE RECONCILIATION WE RECEIVED.

5.12 Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία  
 THEREFORE AS THROUGH ONE MAN - SIN

εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ  
 INTO THE WORLD ENTERED AND THROUGH - SIN -

θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος  
 DEATH, SO~ALSO TO ALL MEN - DEATH

διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον· 5.13 ἄχρι γὰρ νόμου  
 CAME, INASMUCH AS ALL SINNED; FOR~UNTIL LAW

ἁμαρτία ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ἐλλογεῖται  
 SIN WAS IN [THE] WORLD, BUT~SIN IS NOT ACCOUNTED

μὴ ὄντος νόμου, 5.14 ἀλλὰ ἐβασίλευσεν ὁ θάνατος  
 [WHEN THERE] IS NOT A LAW, BUT <sup>2</sup>REIGNED - <sup>1</sup>DEATH

ἀπὸ Ἀδὰμ μέχρι Μωϋσέως καὶ ἐπὶ τοὺς μὴ  
 FROM ADAM UNTIL MOSES EVEN OVER THE ONES NOT

ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως  
 HAVING SINNED ON(IN) THE LIKENESS OF THE TRANSGRESSION

Ἀδὰμ ὅς ἐστιν τύπος τοῦ μέλλοντος.  
 OF ADAM WHO IS A TYPE OF THE ONE COMING.

5.15 Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ  
 BUT NOT AS THE TRESPASS, SO ALSO THE

χάρισμα· εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ  
 GIFT; FOR~IF <sup>1</sup>BY THE <sup>3</sup>OF THE <sup>4</sup>ONE MAN <sup>2</sup>TRESPASS THE

πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἡ χάρις τοῦ θεοῦ  
 MANY DIED, BY MUCH RATHER THE GRACE - OF GOD

καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ  
 AND THE GIFT IN GRACE - OF THE ONE MAN JESUS

Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν. 5.16 καὶ οὐχ  
 CHRIST TO THE MANY ABOUNDED. AND NOT

ὡς δι' ἐνὸς ἁμαρτήσαντος τὸ δώρημα· τὸ  
 AS THROUGH ONE MAN HAVING SINNED [IS] THE GIFT; <sup>3</sup>THE

μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς  
<sup>2</sup>ON ONE HAND <sup>1</sup>FOR JUDGMENT [WAS] FROM ONE [TRESPASS] [RESULTING] IN  
κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν  
JUDGMENT, ON THE OTHER~THE GIFT [FOLLOWS] FROM MANY  
παραπτωμάτων εἰς δικαίωμα. 5.17 εἰ γὰρ τῷ  
TRESPASSES [RESULTING] IN JUSTIFICATION. FOR~IF <sup>1</sup>BY THE  
τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ  
<sup>3</sup>OF THE <sup>4</sup>ONE MAN <sup>2</sup>TRESPASS - DEATH REIGNED THROUGH  
τοῦ ἑνός, πολλῶ μᾶλλον οἱ τὴν περισσεῖαν τῆς  
THE ONE MAN, BY MUCH RATHER <sup>1</sup>THE ONES <sup>3</sup>THE <sup>4</sup>ABUNDANCE <sup>5</sup>OF THE  
χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες  
<sup>6</sup>GRACE <sup>7</sup>AND <sup>8</sup>OF THE <sup>9</sup>GIFT - <sup>10</sup>OF RIGHTEOUSNESS <sup>2</sup>RECEIVING  
ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ.  
IN LIFE WILL REIGN THROUGH THE ONE MAN JESUS CHRIST.  
5.18 Ἄρα οὖν ὥς δι' ἑνὸς παραπτώματος εἰς  
SO THEN AS THROUGH ONE TRESPASS <sup>3</sup>FOR  
πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ  
<sup>4</sup>ALL <sup>5</sup>MEN <sup>1</sup>[RESULTING] IN <sup>2</sup>JUDGMENT, SO ALSO  
δι' ἑνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς  
THROUGH ONE RIGHTEOUS ACT <sup>4</sup>TO <sup>5</sup>ALL <sup>6</sup>MEN <sup>1</sup>[RESULTING] IN  
δικαίωσιν ζωῆς. 5.19 ὥσπερ γὰρ διὰ τῆς παρακοῆς  
<sup>2</sup>JUSTIFICATION <sup>3</sup>OF (FOR) LIFE. FOR~AS THROUGH THE DISOBEDIENCE  
τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ  
OF THE ONE MAN <sup>4</sup>SINNERS <sup>3</sup>WERE MADE <sup>1</sup>THE  
πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς  
<sup>2</sup>MANY, SO ALSO THROUGH THE OBEDIENCE OF THE ONE MAN  
δίκαιοι κατασταθήσονται οἱ πολλοί. 5.20 νόμος δὲ  
<sup>4</sup>RIGHTEOUS <sup>3</sup>WILL BE MADE <sup>1</sup>THE <sup>2</sup>MANY. BUT~[THE] LAW  
παρεισήλθεν, ἵνα πλεονάσῃ τὸ παράπτωμα· οὐ δὲ  
ENTERED THAT SHOULD INCREASE THE TRESPASS; BUT~WHERE  
ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις,  
INCREASED - SIN, MORE INCREASED - GRACE,  
5.21 ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ,  
THAT JUST AS <sup>2</sup>REIGNED - <sup>1</sup>SIN IN - DEATH,  
οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης  
SO ALSO - GRACE MAY REIGN THROUGH RIGHTEOUSNESS  
εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ  
[RESULTING] IN LIFE ETERNAL THROUGH JESUS CHRIST THE  
κυρίου ἡμῶν.  
LORD OF US.

For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. <sup>1</sup>If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.

<sup>18</sup>Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. <sup>19</sup>For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. <sup>20</sup>But law came in, with the result that the trespass multiplied; but where sin increased, grace abounded all the more, <sup>21</sup>so that, just as sin exercised dominion in death, so grace might also exercise dominion through justification<sup>4</sup> leading to eternal life through Jesus Christ our Lord.

<sup>4</sup>Or *righteousness*

6.1 Τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα  
WHAT THEN WILL WE SAY? SHOULD WE CONTINUE - IN SIN, THAT  
ἡ χάρις πλεονάσῃ; 6.2 μὴ γένοιτο. οἵτινες ἀπεθάνομεν  
- GRACE MAY INCREASE? MAY IT NEVER BE. <sup>2</sup>WHO <sup>1</sup>WE DIED

What then are we to say? Should we continue in sin in order that grace may abound? <sup>2</sup>By no means! How can we who died

to sin go on living in it? <sup>3</sup>Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? <sup>4</sup>Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.

<sup>5</sup>For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. <sup>6</sup>We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. <sup>7</sup>For whoever has died is freed from sin. <sup>8</sup>But if we have died with Christ, we believe that we will also live with him. <sup>9</sup>We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. <sup>10</sup>The death he died, he died to sin, once for all; but the life he lives, he lives to God. <sup>11</sup>So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

<sup>12</sup>Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions. <sup>13</sup>No longer present your members to sin as instruments<sup>v</sup> of wickedness, but present yourselves

<sup>v</sup> Or *weapons*

τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ; **6.3** ἢ  
- TO SIN, HOW STILL WILL WE LIVE IN IT? OR

ἀγνοεῖτε ὅτι, ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν  
ARE YOU<sup>a</sup> IGNORANT THAT AS MANY AS WERE BAPTIZED INTO CHRIST

Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν;  
JESUS, INTO THE DEATH OF HIM WERE BAPTIZED?

**6.4** συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος  
THEREFORE~WE WERE BURIED WITH HIM THROUGH - BAPTISM

εἰς τὸν θάνατον, ἵνα ὡς περ ἡγέρθη Χριστὸς ἐκ νεκρῶν  
INTO - DEATH, THAT JUST AS WAS RAISED CHRIST FROM DEAD ONES

διὰ τῆς δόξης τοῦ πατρὸς, οὕτως καὶ ἡμεῖς ἐν  
THROUGH THE GLORY OF THE FATHER, SO ALSO WE IN

καινότητι ζωῆς περιπατήσωμεν. **6.5** εἰ γὰρ  
NEWNESS OF LIFE MAY WALK. FOR~IF

σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ,  
WE HAVE~GROWN TOGETHER IN THE LIKENESS OF THE DEATH OF HIM,

ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα· **6.6** τοῦτο  
YET(SO) ALSO <sup>2</sup>OF THE(HIS) <sup>3</sup>RESURRECTION <sup>1</sup>WE SHALL BE; THIS

γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος  
KNOWING THAT - <sup>2</sup>OLD <sup>1</sup>OUR <sup>3</sup>HUMANITY

συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς  
WAS CRUCIFIED WITH [HIM], THAT MAY BE MADE INEFFECTIVE THE BODY -

ἁμαρτίας, τοῦ μηκέτι δουλεῖν ἡμᾶς τῇ ἁμαρτίᾳ·  
OF SIN, [THAT] NO LONGER <sup>1</sup>[SHOULD] <sup>3</sup>SERVE <sup>2</sup>WE - SIN;

**6.7** ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας.  
FOR~THE ONE HAVING DIED HAS BEEN JUSTIFIED FROM - SIN.

**6.8** εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ  
BUT~IF WE DIED WITH CHRIST, WE BELIEVE THAT ALSO

συζήσομεν αὐτῷ, **6.9** εἰδότες ὅτι Χριστὸς ἐγερθεὶς  
WE WILL LIVE WITH HIM, KNOWING THAT CHRIST HAVING BEEN RAISED

ἐκ νεκρῶν οὐκέτι ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι  
FROM DEAD ONES NO MORE DIES, <sup>1</sup>DEATH <sup>4</sup>HIM <sup>2</sup>NO MORE

κυριεῖ. **6.10** ὁ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν  
<sup>3</sup>LORDS IT OVER. FOR~IN THAT HE DIED, - TO SIN HE DIED

ἐφάπαξ· ὁ δὲ ζῇ, ζῇ τῷ θεῷ. **6.11** οὕτως καὶ  
ONCE; BUT~IN THAT HE LIVES, HE LIVES - TO GOD. SO ALSO

ὑμεῖς λογίσεσθε ἑαυτοὺς [εἶναι] νεκροὺς μὲν τῇ  
YOU<sup>a</sup> ACCOUNT YOURSELVES TO BE DEAD ONES INDEED -

ἁμαρτίᾳ ζῶντας δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ.  
TO SIN BUT~LIVING - TO GOD IN CHRIST JESUS.

**6.12** Μὴ οὖν βασιλεύτω ἡ ἁμαρτία ἐν τῷ θνητῷ  
<sup>3</sup>NOT <sup>1</sup>THEREFORE <sup>2</sup>LET <sup>4</sup>REIGN - <sup>5</sup>SIN <sup>6</sup>IN - <sup>8</sup>MORTAL

ὑμῶν σῶματι εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ,  
<sup>7</sup>YOUR<sup>a</sup> <sup>9</sup>BODY SO AS - TO OBEY THE LUSTS OF IT,

**6.13** μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα  
NEITHER PRESENT THE MEMBERS OF YOU<sup>a</sup> [AS] TOOLS

ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς  
OF UNRIGHTEOUSNESS - TO SIN, BUT PRESENT YOURSELVES

τῷ θεῷ ὥσεϊ ἐκ νεκρῶν ζῶντας καὶ τὰ μέλη  
- TO GOD AS OUT FROM DEAD ONES LIVING AND THE MEMBERS

ὑμῶν ὅπλα δικαιοσύνης τῷ θεῷ. **6.14** ἁμαρτία γὰρ  
OF YOU\* TOOLS OF RIGHTEOUSNESS - TO GOD. FOR~SIN

ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἐστε ὑπὸ νόμον ἀλλὰ  
?YOU\* ?WILL NOT LORD IT OVER; ?NOT ?FOR ?YOU\* ARE UNDER LAW BUT

ὑπὸ χάριν.  
UNDER GRACE.

**6.15** Τί οὖν; ἁμαρτήσωμεν, ὅτι οὐκ ἐσμὲν ὑπὸ  
WHAT THEN? MAY WE SIN, BECAUSE WE ARE~NOT UNDER

νόμον ἀλλὰ ὑπὸ χάριν; μὴ γένοιτο. **6.16** οὐκ οἶδατε  
LAW BUT UNDER GRACE? MAY IT NEVER BE. DO YOU\* NOT KNOW

ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν,  
THAT TO WHOM YOU\* PRESENT YOURSELVES SLAVES FOR OBEDIENCE,

δοῦλοί ἐστε ᾧ ὑπακούετε, ἥτοι ἁμαρτίας  
[HIS] SLAVES YOU\* ARE WHOM YOU\* OBEY, WHETHER OF SIN

εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην;  
[RESULTING] IN DEATH OR OF OBEDIENCE [RESULTING] IN RIGHTEOUSNESS?

**6.17** χάρις δὲ τῷ θεῷ ὅτι ἦτε δούλοι τῆς  
BUT~THANKS [BE] - TO GOD THAT YOU\* USED TO BE SLAVES -

ἁμαρτίας ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν  
OF SIN BUT~YOU\* OBEYED FROM [THE] HEART ?TO ?WHICH

παρεδόθητε τύπον διδασχῆς, **6.18** ἐλευθερωθέντες δὲ  
?YOU\* WERE COMMITTED ?[THE] PATTERN ?OF TEACHING, AND~HAVING BEEN FREED

ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ.  
FROM - SIN YOU\* WERE ENSLAVED - TO RIGHTEOUSNESS.

**6.19** ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς  
HUMANLY I SPEAK BECAUSE OF THE WEAKNESS OF THE

σαρκὸς ὑμῶν. ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν  
FLESH OF YOU\*. FOR~JUST AS YOU\* PRESENTED THE MEMBERS OF YOU\*

δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν  
SLAVES - TO IMPURITY AND - TO LAWLESSNESS [RESULTING] IN -

ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δούλα  
LAWLESSNESS, SO NOW PRESENT THE MEMBERS OF YOU\* SLAVES

τῇ δικαιοσύνῃ εἰς ἁγιασμόν. **6.20** ὅτε γὰρ δούλοι  
- TO RIGHTEOUSNESS [RESULTING] IN SANCTIFICATION. FOR~WHEN SLAVES

ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.  
YOU\* WERE - OF SIN, FREE ONES YOU\* WERE - TO RIGHTEOUSNESS.

**6.21** τίνα οὖν καρπὸν εἶχετε τότε; ἐφ' οἷς νῦν  
THEREFORE~WHAT FRUIT HAD YOU\* THEN? OVER WHICH THINGS NOW

ἐπαισχύνεσθε, τὸ γὰρ τέλος ἐκείνων θάνατος.  
YOU\* ARE ASHAMED, FOR~THE RESULT OF THOSE THINGS [IS] DEATH.

**6.22** νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας  
BUT~NOW HAVING BEEN FREED FROM - SIN

δουλωθέντες δὲ τῷ θεῷ ἔχετε τὸν καρπὸν ὑμῶν  
AND~HAVING BEEN ENSLAVED - TO GOD YOU\* HAVE THE FRUIT OF YOU\*

εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον.  
[RESULTING] IN SANCTIFICATION, AND~THE RESULT LIFE ETERNAL.

to God as those who have been brought from death to life, and present your members to God as instruments<sup>14</sup> of righteousness. <sup>14</sup>For sin will have no dominion over you, since you are not under law but under grace.

<sup>15</sup>What then? Should we sin because we are not under law but under grace? By no means! <sup>16</sup>Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? <sup>17</sup>But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, <sup>18</sup>and that you, having been set free from sin, have become slaves of righteousness. <sup>19</sup>I am speaking in human terms because of your natural limitations. <sup>20</sup>For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification.

<sup>20</sup>When you were slaves of sin, you were free in regard to righteousness. <sup>21</sup>So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. <sup>22</sup>But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life.

<sup>14</sup> Or weapons

<sup>20</sup> Gk the weakness of your flesh



<sup>23</sup>For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

**6.23** τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ  
 FOR~THE WAGES - OF SIN [IS] DEATH, BUT~THE  
 χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ  
 FREE GIFT - OF GOD [IS] LIFE ETERNAL IN CHRIST JESUS THE  
 κυρίῳ ἡμῶν.  
 LORD OF US.

## CHAPTER 7

Do you not know, brothers and sisters?—for I am speaking to those who know the law—that the law is binding on a person only during that person's lifetime?<sup>2</sup> Thus a married woman is bound by the law to her husband as long as he lives; but if her husband dies, she is discharged from the law concerning the husband.<sup>3</sup> Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man, she is not an adulteress.

4 In the same way, my friends,<sup>4</sup> you have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead in order that we may bear fruit for God.<sup>5</sup> While we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death.<sup>6</sup> But now we are discharged from the law, dead to that which held us captive, so that we are slaves not under the old written code but in the new life of the Spirit.

<sup>4</sup> Gk. *brothers*

**7.1** Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον  
 OR ARE YOU\* IGNORANT, BROTHERS, FOR~TO ONES KNOWING [THE] LAW  
 λαλῶ, ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον  
 I SPEAK, THAT THE LAW LORDS IT OVER THE PERSON OVER SUCH  
 χρόνον ζῇ; **7.2** ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι  
 TIME [AS] HE LIVES? FOR~THE WOMAN~MARRIED TO THE LIVING  
 ἀνδρὶ δέδεσται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ,  
 HUSBAND HAS BEEN BOUND BY LAW; BUT~IF DIES THE HUSBAND,  
 κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. **7.3** ἄρα οὖν  
 SHE HAS BEEN RELEASED FROM THE LAW OF THE HUSBAND. SO THEN  
 ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίζει ἐὰν  
<sup>1</sup>[WHILE]\*LIVES <sup>2</sup>THE <sup>3</sup>HUSBAND AN ADULTERESS SHE WILL BE CALLED IF  
 γέννηται ἀνδρὶ ἐτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ  
 SHE BECOMES JOINED TO A DIFFERENT~HUSBAND; BUT~IF <sup>3</sup>DIES <sup>1</sup>THE  
 ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι  
<sup>2</sup>HUSBAND, FREE SHE IS FROM THE LAW, - NOT IS  
 αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἐτέρῳ. **7.4** ὥστε,  
 SHE AN ADULTERESS HAVING BEEN JOINED TO A DIFFERENT~HUSBAND. SO THAT,  
 ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ  
 BROTHERS OF ME, ALSO YOU\* WERE PUT TO DEATH TO THE LAW THROUGH  
 τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς  
 THE BODY - OF CHRIST, <sup>1</sup>FOR - <sup>3</sup>TO BE JOINED <sup>2</sup>YOU\*  
 ἐτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα  
<sup>4</sup>TO A DIFFERENT ONE, TO THE ONE FROM DEAD ONES HAVING BEEN RAISED, THAT  
 καρποφορήσωμεν τῷ θεῷ. **7.5** ὅτε γὰρ ἦμεν ἐν τῇ  
 WE MAY BEAR FRUIT - TO GOD. FOR~WHEN WE WERE IN THE  
 σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου  
 FLESH, THE PASSIONS - OF SINS - THROUGH THE LAW  
 ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι  
 WERE WORKING IN THE MEMBERS OF US, SO AS - TO BEAR FRUIT  
 τῷ θανάτῳ. **7.6** νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου  
 - TO DEATH; BUT~NOW WE WERE RELEASED FROM THE LAW  
 ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν  
 HAVING DIED [TO THAT] IN WHICH WE WERE BEING HELD, SO AS TO SERVE  
 ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι  
 - IN NEWNESS OF SPIRIT AND NOT IN OLDNESS  
 γράμματος.  
 OF LETTER.

**7.7** Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία;  
WHAT THEN WILL WE SAY? [IS] THE LAW SIN?

μη γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ  
MAY IT NEVER BE. BUT - SIN I DID NOT KNOW EXCEPT

διὰ νόμου· τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν εἰ μὴ  
THROUGH LAW; - FOR-ALSO LUST I WAS NOT KNOWING EXCEPT

ὁ νόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις. **7.8** ἀφορμὴν δὲ  
THE LAW WAS SAYING, NOT YOU SHALL LUST. <sup>4</sup>OPPORTUNITY <sup>1</sup>BUT

λαβούσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατεργάσατο  
<sup>3</sup>HAVING TAKEN - <sup>2</sup>SIN THROUGH THE COMMANDMENT PRODUCED

ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν· χωρὶς γὰρ νόμου  
IN ME EVERY [KIND OF] LUST; FOR-WITHOUT LAW

ἁμαρτία νεκρά. **7.9** ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ,  
SIN [IS] DEAD. AND-I WAS LIVING WITHOUT LAW ONCE,

ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέζησεν,  
<sup>4</sup>HAVING COME <sup>1</sup>BUT <sup>2</sup>THE <sup>3</sup>COMMANDMENT - SIN REVIVED,

**7.10** ἐγὼ δὲ ἀπέθανον καὶ εὗρέθη μοι ἡ  
AND-I DIED, AND [IT] WAS DISCOVERED BY ME [THAT] THE

ἐντολὴ ἡ εἰς ζωὴν, αὕτη εἰς θάνατον· **7.11** ἡ γὰρ  
COMMANDMENT - FOR LIFE THIS [WAS] FOR DEATH. - FOR

ἁμαρτία ἀφορμὴν λαβούσα διὰ τῆς ἐντολῆς  
SIN OPPORTUNITY TAKING THROUGH THE COMMANDMENT

ἐξηπάτησέν με καὶ δι' αὐτῆς ἀπέκτεινεν. **7.12** ὥστε  
DECEIVED ME AND THROUGH IT KILLED [ME]. SO

ὁ μὲν νόμος ἅγιος καὶ ἡ ἐντολὴ ἁγία καὶ  
THE - LAW [IS] HOLY AND THE COMMANDMENT HOLY AND

δικαία καὶ ἀγαθή.  
JUST AND GOOD.

**7.13** Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος;  
THEN-THE GOOD TO ME BECAME DEATH?

μη γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ  
MAY IT NEVER BE. BUT - SIN, THAT IT MAY BE SHOWN [AS]

ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη  
SIN, THROUGH THE GOOD <sup>3</sup>TO ME <sup>1</sup>WORKING

θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ  
<sup>2</sup>DEATH, THAT <sup>5</sup>MIGHT BECOME <sup>6</sup>EXCEEDINGLY <sup>7</sup>SINFUL -

ἁμαρτία διὰ τῆς ἐντολῆς. **7.14** οἶδαμεν γὰρ ὅτι  
<sup>1</sup>SIN <sup>2</sup>THROUGH <sup>3</sup>THE <sup>4</sup>COMMANDMENT. FOR-WE KNOW THAT

ὁ νόμος πνευματικός ἐστιν, ἐγὼ δὲ σάρκινός εἰμι  
THE LAW SPIRITUAL IS, BUT-I AM-CARNAL

πεπραμένος ὑπὸ τὴν ἁμαρτίαν. **7.15** ὁ γὰρ  
HAVING BEEN SOLD UNDER - SIN. FOR-WHAT

κατεργάζομαι οὐ γινώσκω· οὐ γὰρ ὃ θέλω τοῦτο  
I WORK I DO NOT KNOW; FOR-NOT WHAT I WANT THIS

πράσσω, ἀλλ' ὃ μισῶ τοῦτο ποιῶ. **7.16** εἰ δὲ ὁ  
I DO, BUT WHAT I HATE THIS I DO. NOW-IF WHAT

7 What then should we say? That the law is sin? By no means! Yet, if it had not been for the law, I would not have known sin. I would not have known what it is to covet if the law had not said, "You shall not covet."<sup>8</sup> But sin, seizing an opportunity in the commandment, produced in me all kinds of covetousness. Apart from the law sin lies dead. <sup>9</sup>I was once alive apart from the law, but when the commandment came, sin revived<sup>10</sup> and I died, and the very commandment that promised life proved to be death to me. <sup>11</sup>For sin, seizing an opportunity in the commandment, deceived me and through it killed me. <sup>12</sup>So the law is holy, and the commandment is holy and just and good.

<sup>13</sup>Did what is good, then, bring death to me? By no means! It was sin, working death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure.

<sup>14</sup>For we know that the law is spiritual; but I am of the flesh, sold into slavery under sin.<sup>z</sup> <sup>15</sup>I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. <sup>16</sup>Now if

<sup>z</sup> Gk. sold under sin

I do what I do not want, I agree that the law is good.

<sup>17</sup>But in fact it is no longer I that do it, but sin that dwells within me. <sup>18</sup>For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. <sup>19</sup>For I do not do the good I want, but the evil I do not want is what I do. <sup>20</sup>Now if I do what I do not want, it is no longer I that do it, but sin that dwells within me.

<sup>21</sup>So I find it to be a law that when I want to do what is good, evil lies close at hand. <sup>22</sup>For I delight in the law of God in my inmost self, <sup>23</sup>but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. <sup>24</sup>Wretched man that I am! Who will rescue me from this body of death? <sup>25</sup>Thanks be to God through Jesus Christ our Lord!

So then, with my mind I am a slave to the law of God, but with my flesh I am a slave to the law of sin.

οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός.  
I DO NOT WANT THIS I DO, I AGREE WITH THE LAW THAT [IT IS] GOOD.

**7.17** νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ  
BUT-NOW NO LONGER I WORK IT BUT <sup>1</sup>THE

οικοῦσα ἐν ἐμοὶ ἁμαρτία. **7.18** οἶδα γὰρ ὅτι οὐκ οἰκεῖ  
<sup>3</sup>DWELLING <sup>4</sup>IN <sup>5</sup>ME <sup>2</sup>SIN. FOR-I KNOW THAT NOT DWELLS

ἐν ἐμοί, τοῦτ' ἐστὶν ἐν τῇ σαρκὶ μου, ἀγαθόν· τὸ  
IN ME, THAT IS IN THE FLESH OF ME, [ANYTHING] GOOD; -

γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ  
FOR TO WILL IS PRESENT WITH ME, - BUT TO WORK THE

καλὸν οὐ· **7.19** οὐ γὰρ ὁ θέλω ποιῶ ἀγαθόν,  
GOOD [IS] NOT. FOR-[I DO] NOT [DO] <sup>1</sup>THE <sup>3</sup>I WANT <sup>4</sup>TO DO <sup>2</sup>GOOD,

ἀλλὰ ὃ οὐ θέλω κακὸν τοῦτο πράσσω. **7.20** εἰ δὲ  
BUT WHAT I DO NOT WANT [TO DO] THIS-evil I PRACTISE. BUT-IF

ὃ οὐ θέλω [ἐγὼ] τοῦτο ποιῶ, οὐκέτι ἐγὼ  
WHAT I DO NOT WANT <sup>2</sup>I <sup>1</sup>THIS <sup>3</sup>DO, NO LONGER I

κατεργάζομαι αὐτὸ ἀλλὰ ἡ οικοῦσα ἐν ἐμοὶ  
WORK IT BUT <sup>1</sup>THE <sup>3</sup>DWELLING <sup>4</sup>IN <sup>5</sup>ME

ἁμαρτία. **7.21** Εὐρίσκω ἄρα τὸν νόμον, τῷ θέλουντι  
<sup>2</sup>SIN. I FIND THEN THE PRINCIPLE, <sup>2</sup>THE ONE <sup>3</sup>WANTING

ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται·  
<sup>1</sup>TO ME TO DO THE GOOD, THAT TO ME THE EVIL IS PRESENT.

**7.22** συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν  
FOR-I DELIGHT IN THE LAW - OF GOD WITH RESPECT TO THE

ἔσω ἄνθρωπον, **7.23** βλέπω δὲ ἕτερον νόμον ἐν τοῖς  
INNER MAN, BUT-I SEE A DIFFERENT LAW IN THE

μέλεσίν μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου  
MEMBERS OF ME WARRING AGAINST THE LAW OF THE MIND OF ME

καὶ αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἁμαρτίας τῷ  
AND CAPTURING ME BY THE LAW - OF SIN -

ὄντι ἐν τοῖς μέλεσίν μου. **7.24** ταλαίπωρος ἐγὼ  
BEING IN THE MEMBERS OF ME. <sup>1</sup>MISERABLE <sup>3</sup>I AM

ἄνθρωπος· τίς με ρύσεται ἐκ τοῦ σώματος τοῦ  
<sup>2</sup>MAN; WHO WILL RESCUE-ME FROM THE BODY OF

θανάτου τούτου; **7.25** χάρις δὲ τῷ θεῷ διὰ Ἰησοῦ  
THIS-DEATH? BUT-THANKS - TO GOD THROUGH JESUS

Χριστοῦ τοῦ κυρίου ἡμῶν. ἄρα οὖν αὐτὸς ἐγὼ τῷ  
CHRIST THE LORD OF US. SO THEN I-MYSELF <sup>2</sup>WITH THE

μὲν νοῦ δουλεύω νόμῳ θεοῦ τῇ δὲ  
<sup>1</sup>ON ONE HAND <sup>3</sup>MIND SERVE [THE] LAW OF GOD <sup>2</sup>WITH THE <sup>1</sup>ON THE OTHER

σαρκὶ νόμῳ ἁμαρτίας.  
<sup>3</sup>FLESH [THE] LAW OF SIN.

## CHAPTER 8

**8.1** Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν  
<sup>3</sup>NO <sup>2</sup>THEN <sup>1</sup>[THERE IS] NOW <sup>4</sup>CONDEMNATION TO THE ONES IN  
Χριστῷ Ἰησοῦ. **8.2** ὁ γὰρ νόμος τοῦ πνεύματος τῆς  
CHRIST JESUS. FOR~THE LAW OF THE SPIRIT -  
ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν σε ἀπὸ τοῦ  
OF LIFE IN CHRIST JESUS FREED YOU FROM THE  
νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.  
LAW - OF SIN AND - OF DEATH.  
**8.3** τὸ γὰρ ἀδύνατον τοῦ νόμου ἐν ᾧ ἡσθένει  
FOR~WHAT WAS IMPOSSIBLE [FOR] THE LAW [TO DO], IN THAT IT WAS WEAK[ENED]  
διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας  
BY THE FLESH, - GOD [DID] - <sup>2</sup>HIS OWN <sup>3</sup>SON <sup>1</sup>[BY] HAVING SENT  
ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας  
IN [THE] LIKENESS OF FLESH OF SIN, AND CONCERNING SIN  
κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί, **8.4** ἵνα τὸ  
HE CONDEMNED - SIN IN THE FLESH, THAT THE  
δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς  
RIGHTEOUS REQUIREMENTS OF THE LAW MAY BE FULFILLED IN US THE ONES  
μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ  
NOT ACCORDING TO FLESH WALKING BUT ACCORDING TO  
πνεῦμα. **8.5** οἱ γὰρ κατὰ σάρκα ὄντες τὰ  
SPIRIT. FOR~THE ONES ACCORDING TO FLESH BEING THE THINGS  
τῆς σαρκὸς φρονοῦσιν, οἱ δὲ κατὰ πνεῦμα  
OF THE FLESH THINK [ABOUT], BUT~THE ONES ACCORDING TO SPIRIT  
τὰ τοῦ πνεύματος. **8.6** τὸ γὰρ φρόνημα  
THE THINGS OF THE SPIRIT. FOR~THE MIND  
τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα  
OF [BELONGING TO] THE FLESH [IS] DEATH, BUT~THE MIND  
τοῦ πνεύματος ζωὴ καὶ εἰρήνη. **8.7** διότι  
OF [BELONGING TO] THE SPIRIT [IS] LIFE AND PEACE. BECAUSE  
τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν,  
THE MIND OF [BELONGING TO] THE FLESH [IS] ENMITY AGAINST GOD,  
τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ  
FOR~TO THE LAW - OF GOD IT IS NOT SUBJECT, FOR~NEITHER  
δύναται. **8.8** οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ  
CAN IT BE. AND~THE ONES IN [THE] FLESH BEING <sup>5</sup>GOD <sup>4</sup>TO PLEASE <sup>2</sup>NOT  
δύνανται. **8.9** ὑμεῖς δὲ οὐκ ἐστέ ἐν σαρκὶ ἀλλὰ ἐν  
<sup>1</sup>ARE <sup>3</sup>ABLE. BUT~YOU<sup>6</sup> ARE~NOT IN [THE] FLESH BUT IN  
πνεύματι, εἶπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ  
S(S)PIRIT, SINCE [THE] SPIRIT OF GOD DWELLS IN YOU<sup>6</sup>. BUT~IF  
τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.  
ANYONE [THE] SPIRIT OF CHRIST DOES NOT HAVE, THIS ONE IS~NOT OF HIM.

There is therefore now no condemnation for those who are in Christ Jesus. <sup>2</sup>For the law of the Spirit<sup>a</sup> of life in Christ Jesus has set you<sup>b</sup> free from the law of sin and of death. <sup>3</sup>For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin,<sup>c</sup> he condemned sin in the flesh, <sup>4</sup>so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.<sup>a</sup> <sup>5</sup>For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit<sup>a</sup> set their minds on the things of the Spirit.<sup>a</sup> <sup>6</sup>To set the mind on the flesh is death, but to set the mind on the Spirit<sup>a</sup> is life and peace. <sup>7</sup>For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law—indeed it cannot, <sup>8</sup>and those who are in the flesh cannot please God.

<sup>9</sup> But you are not in the flesh; you are in the Spirit,<sup>a</sup> since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.

<sup>a</sup> Or *spirit*

<sup>b</sup> Here the Greek word *you* is singular number; other ancient authorities read *me* or *us*

<sup>c</sup> Or *and as a sin offering*

**8.1** text: ASV RSV NASB NIV NEB TEV NJB NRSV. add μη κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα ([to those] not walking according to flesh but according to Spirit): KJV NIVmg. **8.2** text: NASB NEB TEVmg NJB NRSV. var. με (me): KJV ASV RSV NASBmg NIV TEV NJBmg NRSVmg. var. ημεας (us): TEVmg NJBmg NRSVmg.



<sup>10</sup>But if Christ is in you, though the body is dead because of sin, the Spirit<sup>d</sup> is life because of righteousness. <sup>11</sup>If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ<sup>e</sup> from the dead will give life to your mortal bodies also through/ his Spirit that dwells in you.

<sup>12</sup>So then, brothers and sisters,<sup>f</sup> we are debtors, not to the flesh, to live according to the flesh—<sup>13</sup>for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. <sup>14</sup>For all who are led by the Spirit of God are children of God. <sup>15</sup>For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba!<sup>g</sup> Father!” <sup>16</sup>it is that very Spirit bearing witness<sup>i</sup> with our spirit that we are children of God, <sup>17</sup>and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

<sup>18</sup>I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. <sup>19</sup>For the creation waits with eager longing for the revealing of the children of God; <sup>20</sup>for the creation was subjected to futility,

<sup>d</sup> Or *spirit*

<sup>e</sup> Other ancient authorities read *the Christ or Christ Jesus or Jesus Christ*

<sup>f</sup> Other ancient authorities read *on account of*

<sup>g</sup> Gk *brothers*

<sup>h</sup> Aramaic for *Father*

<sup>i</sup> Or <sup>15a</sup> *a spirit of adoption, by which we cry, “Abba! Father!”* <sup>16</sup>*The Spirit itself bears witness*

**8.10** εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν  
AND-IF CHRIST [IS] IN YOU\*, <sup>2</sup>THE <sup>1</sup>ON ONE HAND <sup>3</sup>BODY [IS] DEAD

διὰ ἁμαρτίαν τὸ δὲ πνεῦμα ζωὴ διὰ  
BECAUSE OF SIN <sup>2</sup>THE <sup>1</sup>ON THE OTHER <sup>3</sup>SPIRIT [IS] LIFE BECAUSE OF

δικαιοσύνην. **8.11** εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος  
RIGHTEOUSNESS. AND-IF THE SPIRIT OF THE ONE HAVING RAISED

τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας  
- JESUS FROM DEAD ONES DWELLS IN YOU\*, THE ONE HAVING RAISED

Χριστὸν ἐκ νεκρῶν ζωοποιήσκει καὶ τὰ θνητὰ σώματα  
CHRIST FROM DEAD ONES WILL MAKE ALIVE ALSO THE MORTAL BODIES

ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν.  
OF YOU\* THROUGH - <sup>2</sup>INDWELLING <sup>1</sup>HIS <sup>3</sup>SPIRIT IN YOU\*.

**8.12** Ὡς οὖν, ἀδελφοί, ὀφείλεται ἑσμεν οὐ τῇ  
SO THEN, BROTHERS, DEBTORS WE ARE NOT TO THE

σαρκὶ τοῦ κατὰ σάρκα ζῆν, **8.13** εἰ γὰρ κατὰ  
FLESH - ACCORDING TO FLESH TO LIVE. FOR-IF ACCORDING TO

σάρκα ζήτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι  
FLESH YOU\* LIVE, YOU\* ARE DESTINED TO DIE; BUT-IF BY [THE] SPIRIT

τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε.  
THE PRACTISES OF THE BODY YOU\* PUT TO DEATH, YOU\* WILL LIVE.

**8.14** ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοὶ θεοῦ  
FOR-AS MANY AS BY [THE] SPIRIT OF GOD ARE LED, THESE SONS OF GOD

εἰσιν. **8.15** οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς  
ARE. FOR-NOT YOU\* RECEIVED A SPIRIT OF SLAVERY AGAIN TO

φόβον ἀλλὰ ἐλάβετε πνεῦμα υἱοθεσίας ἐν ᾧ  
FEAR BUT YOU\* RECEIVED A SPIRIT OF SONSHIP IN(BY) WHICH

κράζομεν, Ἀββα ὁ πατήρ. **8.16** αὐτὸ τὸ πνεῦμα  
WE CRY, ABBA - FATHER. <sup>3</sup>ITSELF <sup>1</sup>THE <sup>2</sup>SPIRIT

συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἑσμεν τέκνα θεοῦ.  
WITNESSES WITH THE SPIRIT OF US THAT WE ARE CHILDREN OF GOD.

**8.17** εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν  
AND-IF CHILDREN, ALSO HEIRS; HEIRS ON ONE HAND

θεοῦ, συγκληρονόμοι δὲ Χριστοῦ, εἴπερ  
OF GOD, CO-HEIRS ON THE OTHER OF CHRIST, IF INDEED

συμπάσχομεν ἵνα καὶ συνδοξασθῶμεν.  
WE SUFFER WITH [HIM] THAT ALSO WE MAY BE GLORIFIED WITH [HIM].

**8.18** Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα  
FOR-I RECKON THAT <sup>6</sup>[ARE] NOT <sup>7</sup>WORTHY <sup>1</sup>THE <sup>2</sup>SUFFERINGS

τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν  
<sup>3</sup>OF THE <sup>4</sup>PRESENT <sup>5</sup>TIME [TO BE COMPARED] WITH THE COMING GLORY

ἀποκαλυφθῆναι εἰς ἡμᾶς. **8.19** ἡ γὰρ ἀποκαταδοκία  
TO BE REVEALED TO(IN) US. FOR-THE ANXIOUS EXPECTATION

τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ  
OF THE CREATION <sup>2</sup>THE <sup>3</sup>UNVEILING <sup>4</sup>OF THE <sup>5</sup>SONS - <sup>6</sup>OF GOD

ἀπεκδέχεται. **8.20** τῇ γὰρ ματαιότητι ἡ κτίσις  
<sup>1</sup>IS EAGERLY EXPECTING. - FOR TO VANITY THE CREATION

ὑπετάγη, οὐχ ἐκούσα ἀλλὰ διὰ τὸν  
 WAS SUBJECTED, NOT WILLING[LY], BUT BECAUSE OF THE ONE  
 ὑποτάξαντα, ἔφ' ἐλπίδι 8.21 ὅτι καὶ αὐτὴ ἡ  
 HAVING SUBJECTED [IT], IN HOPE THAT EVEN <sup>3</sup>ITSELF <sup>1</sup>THE

κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς  
<sup>2</sup>CREATION WILL BE FREED FROM THE SLAVERY - OF CORRUPTION

εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ.  
 INTO THE FREEDOM OF THE GLORY OF THE CHILDREN - OF GOD.

8.22 οἶδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ  
 FOR~WE KNOW THAT ALL THE CREATION GROANS TOGETHER AND

συνωδίνει ἄχρι τοῦ νῦν· 8.23 οὐ μόνον δέ,  
 TRAVAILS IN PAIN TOGETHER UNTIL - NOW; <sup>2</sup>NOT <sup>3</sup>ONLY [SO] <sup>1</sup>AND,

ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος  
 BUT ALSO OURSELVES <sup>2</sup>THE <sup>3</sup>FIRSTFRUITS <sup>4</sup>OF THE <sup>5</sup>SPIRIT

ἔχοντες, ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν  
<sup>1</sup>HAVING, WE ALSO OURSELVES IN OURSELVES GROAN

υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ  
 EAGERLY EXPECTING~SONSHIP, THE REDEMPTION OF THE

σώματος ἡμῶν. 8.24 τῇ γὰρ ἐλπίδι ἐσώθημεν·  
 BODY OF US. FOR~WITH THIS HOPE WE WERE SAVED;

ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ  
 BUT~HOPE BEING SEEN IS~NOT HOPE; FOR~WHAT

βλέπει τίς ἐλπίζει; 8.25 εἰ δὲ ὁ οὐ βλέπομεν  
 ANYONE~SEES WHY DOES HE HOPE [FOR IT]? BUT~IF WHAT WE DO NOT SEE

ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.  
 WE HOPE [FOR], THROUGH PATIENCE WE EAGERLY EXPECT [IT].

8.26 Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται  
 AND~IN LIKE MANNER ALSO THE SPIRIT JOINS IN TO HELP

τῇ ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί προσευξώμεθα καθὼς  
 THE WEAKNESS OF US; - FOR WHAT WE SHOULD PRAY AS

δεῖ οὐκ οἶδαμεν, ἀλλὰ αὐτὸ τὸ πνεῦμα  
 IS NECESSARY WE DO NOT KNOW, BUT <sup>3</sup>ITSELF <sup>1</sup>THE <sup>2</sup>SPIRIT

ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις· 8.27 ὁ δὲ  
 INTERCEDES ON [OUR] BEHALF WITH GROANINGS UNEXPRESSED; BUT~THE ONE

ἐραυνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ  
 SEARCHING THE HEARTS KNOWS WHAT [IS] THE MIND OF THE

πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ  
 SPIRIT, BECAUSE ACCORDING TO GOD HE INTERCEDES ON BEHALF OF

ἀγίων. 8.28 οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν  
 SAINTS. AND~WE KNOW THAT TO THE ONES LOVING - GOD

πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ  
 ALL THINGS HE WORKS TOGETHER FOR GOOD, TO THE ONES <sup>3</sup>ACCORDING TO

πρόθεσιν κλητοῖς οὖσιν. 8.29 ὅτι οὓς προέγνω, καὶ  
<sup>4</sup>[HIS] PURPOSE <sup>2</sup>CALLED <sup>1</sup>BEING. BECAUSE WHOM HE FOREKNEW, ALSO

not of its own will but by the will of the one who subjected it, in hope <sup>21</sup>that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. <sup>22</sup>We know that the whole creation has been groaning in labor pains until now; <sup>23</sup>and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. <sup>24</sup>For in hope we were saved. Now hope that is seen is not hope. For who hopes<sup>k</sup> for what is seen? <sup>25</sup>But if we hope for what we do not see, we wait for it with patience.

<sup>26</sup>Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes<sup>l</sup> with sighs too deep for words. <sup>27</sup>And God,<sup>m</sup> who searches the heart, knows what is the mind of the Spirit, because the Spirit<sup>n</sup> intercedes for the saints according to the will of God.<sup>o</sup>

<sup>28</sup>We know that all things work together for good<sup>p</sup> for those who love God, who are called according to his purpose. <sup>29</sup>For those whom he foreknew he also

<sup>j</sup>Or by

<sup>k</sup>Other ancient authorities read awaits

<sup>l</sup>Other ancient authorities add for us

<sup>m</sup>Gk the one

<sup>n</sup>Gk he or it

<sup>o</sup>Gk according to God

<sup>p</sup>Other ancient authorities read God makes all things work together for good, or in all things God works for good

8:28 text: KJV ASV RSVmg NASBmg NEB TEVmg NJBmg NRSV. var. παντα συνεργει ο θεος (God works all things): ASVmg RSV NASB NIV NEBmg TEV NJB NRSVmg.

predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family.<sup>9</sup> <sup>30</sup>And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

<sup>31</sup>What then are we to say about these things? If God is for us, who is against us? <sup>32</sup>He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else?

<sup>33</sup>Who will bring any charge against God's elect? It is God who justifies. <sup>34</sup>Who is to condemn? It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us.<sup>r</sup>

<sup>35</sup>Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword?<sup>36</sup>As it is written,

"For your sake we are being killed all day long;

we are accounted as sheep to be slaughtered."

<sup>37</sup>No, in all these things we are more than conquerors through him who loved us.

<sup>38</sup>For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, <sup>39</sup>nor height,

<sup>9</sup> Gk. among many brothers

<sup>r</sup> Or Is it Christ Jesus . . . for us?

προώρισεν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ,  
HE PREDESTINED [TO BE] CONFORMED TO THE IMAGE OF THE SON OF HIM,

εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς·  
FOR - HIM~TO BE FIRSTBORN AMONG MANY BROTHERS;

**8.30** οὓς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ οὓς  
AND~WHOM HE PREDESTINED, THESE ALSO HE CALLED; AND WHOM

ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσεν,  
HE CALLED, THESE ALSO HE JUSTIFIED; AND~WHOM HE JUSTIFIED,

τούτους καὶ ἐδόξασεν.  
THESE ALSO HE GLORIFIED.

**8.31** Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ  
WHAT THEN WILL WE SAY TO THESE THINGS? IF - GOD [IS] FOR

ἡμῶν, τίς καθ' ἡμῶν; **8.32** ὅς γε τοῦ ἰδίου υἱοῦ  
US, WHO AGAINST US? WHO INDEED HIS OWN SON

οὐκ ἐφείσατο ἀλλὰ ὑπὲρ ἡμῶν πάντων  
DID NOT SPARE BUT ON BEHALF OF US ALL

παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα  
GAVE HIM UP, HOW NOT ALSO WITH HIM - ALL THINGS

ἡμῖν χαρίζεται; **8.33** τίς ἐγκαλέσει κατὰ ἐκλεκτῶν  
TO US WILL HE FREELY GIVE? WHO WILL BRING A CHARGE AGAINST CHOSEN ONES

θεοῦ; θεὸς ὁ δικαίων· **8.34** τίς ὁ  
OF GOD? GOD [IS] THE ONE JUSTIFYING. WHO [IS] THE ONE

κατακρινῶν; Χριστὸς [Ἰησοῦς] ὁ ἀποθανών,  
CONDEMNING? CHRIST JESUS [IS] THE ONE HAVING DIED,

μᾶλλον δὲ ἐγερθεῖς, ὃς καὶ ἐστὶν ἐν δεξιᾷ  
BUT~RATHER HAVING BEEN RAISED, WHO ALSO IS AT [THE] RIGHT [HAND]

τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν. **8.35** τίς  
- OF GOD, WHO ALSO INTERCEDES ON BEHALF OF US. WHO

ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλίψις ἢ  
WILL SEPARATE~US FROM THE LOVE - OF CHRIST? TRIBULATION OR

στενοχωρία ἢ διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ  
DISTRESS OR PERSECUTION OR FAMINE OR NAKEDNESS OR

κίνδυνος ἢ μάχαιρα; **8.36** καθὼς γέγραπται ὅτι  
PERIL OR SWORD? AS IT HAS BEEN WRITTEN, -

Ἔνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν,  
FOR THE SAKE OF YOU WE ARE BEING PUT TO DEATH ALL THE DAY,

ἐλογίσθημεν ὡς πρόβατα σφαγῆς.  
WE WERE CONSIDERED AS SHEEP OF(FOR) SLAUGHTER.

**8.37** ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ  
BUT IN ALL~THESE THINGS WE MORE THAN CONQUER THROUGH THE ONE

ἀγαπήσαντος ἡμᾶς. **8.38** πέπεισμαι γὰρ ὅτι οὔτε  
HAVING LOVED US. FOR~I HAVE BEEN PERSUADED THAT NEITHER

θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε  
DEATH NOR LIFE NOR ANGELS NOR RULERS NOR

ἐνεστῶτα οὔτε μέλλοντα οὔτε δυνάμεις **8.39** οὔτε ὕψωμα  
THINGS PRESENT NOR THINGS COMING NOR POWERS NOR HEIGHT

οὔτε βάθος οὔτε τις κτίσις ἑτέρα· δυνήσεται ἡμᾶς  
NOR DEPTH NOR ANY OTHER~CREATURE WILL BE ABLE US

χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ  
TO SEPARATE FROM THE LOVE - OF GOD - IN CHRIST

Ἰησοῦ τῷ κυρίῳ ἡμῶν.  
JESUS THE LORD OF US.

nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

## CHAPTER 9

9.1 Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι,  
TRUTH I SPEAK IN CHRIST, I DO NOT LIE,

συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύματι  
WITNESSING WITH ME THE CONSCIENCE OF ME IN <sup>2</sup>SPIRIT

ἀγίῳ, 9.2 ὅτι λύπη μοί ἐστιν μεγάλη καὶ  
<sup>1</sup>[THE] HOLY, THAT <sup>3</sup>GRIEF <sup>4</sup>TO ME <sup>1</sup>[THERE] IS <sup>2</sup>GREAT AND

ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ μου. 9.3 ἠνύχονην γὰρ  
UNCEASING PAIN IN THE HEART OF ME. FOR~I WAS PRAYING

ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ  
<sup>3</sup>A CURSE <sup>2</sup>TO BE <sup>1</sup>MYSELF [SEPARATED] FROM - CHRIST

ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ  
ON BEHALF OF THE BROTHERS OF ME THE KINSMEN OF ME ACCORDING TO

σάρκα, 9.4 οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ  
FLESH, WHO ARE ISRAELITES, OF WHOM THE

υἱοθεσία καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ  
SONSHIP AND THE GLORY AND THE COVENANTS AND THE

νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι,  
RECEIVING OF [THE] LAW AND THE [TEMPLE] SERVICE AND THE PROMISES,

9.5 ὧν οἱ πατέρες καὶ ἐξ ὧν ὁ Χριστὸς τὸ  
OF WHOM THE FATHERS AND OUT OF WHOM THE CHRIST -

κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων θεὸς εὐλογητὸς  
ACCORDING TO FLESH, THE ONE BEING <sup>2</sup>OVER <sup>3</sup>ALL <sup>1</sup>GOD BLESSED

εἰς τοὺς αἰῶνας, ἀμήν.  
INTO THE AGES, AMEN.

9.6 Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ.  
NOT HOWEVER THAT HAS FAILED THE WORD - OF GOD.

οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι Ἰσραὴλ·  
FOR~NOT ALL THE ONES OF ISRAEL - [ARE] ISRAEL;

9.7 οὐδ' ὅτι εἰσιν σπέρμα Ἀβραὰμ πάντες τέκνα,  
NEITHER BECAUSE THEY ARE SEED OF ABRAHAM [ARE THEY] ALL CHILDREN,

ἀλλ', Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα. 9.8 τοῦτ'  
BUT, IN ISAAC <sup>1</sup>WILL <sup>4</sup>BE CALLED <sup>2</sup>YOUR <sup>3</sup>SEED. THIS(THAT)

ἐστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ  
IS, NOT THE CHILDREN OF THE FLESH - [ARE] CHILDREN -

θεοῦ ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς  
OF GOD BUT THE CHILDREN OF THE PROMISE ARE CONSIDERED FOR

I am speaking the truth in Christ—I am not lying; my conscience confirms it by the Holy Spirit—I have great sorrow and unceasing anguish in my heart. <sup>3</sup>For I could wish that I myself were accursed and cut off from Christ for the sake of my own people,<sup>4</sup> my kindred according to the flesh. <sup>4</sup>They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises;<sup>5</sup> to them belong the patriarchs, and from them, according to the flesh, comes the Messiah,<sup>6</sup> who is over all, God blessed forever. “Amen.

<sup>6</sup> It is not as though the word of God had failed. For not all Israelites truly belong to Israel,<sup>7</sup> and not all of Abraham's children are his true descendants; but “It is through Isaac that descendants shall be named for you.”<sup>8</sup> This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as

<sup>5</sup> Gk. my brothers

<sup>7</sup> Or the Christ

<sup>8</sup> Or Messiah, who is God over all, blessed forever, or Messiah. May he who is God over all be blessed forever



descendants. <sup>9</sup>For this is what the promise said, "About this time I will return and Sarah shall have a son."

<sup>10</sup>Nor is that all; something similar happened to Rebecca when she had conceived children by one husband, our ancestor Isaac. <sup>11</sup>Even before they had been born or had done anything good or bad (so that God's purpose of election might continue, <sup>12</sup>not by works but by his call) she was told, "The elder shall serve the younger." <sup>13</sup>As it is written,

"I have loved Jacob, but I have hated Esau."

<sup>14</sup>What then are we to say? Is there injustice on God's part? By no means!

<sup>15</sup>For he says to Moses,

"I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."

<sup>16</sup>So it depends not on human will or exertion, but on God who shows mercy.

<sup>17</sup>For the scripture says to Pharaoh, "I have raised you up for the very purpose of showing my power in you, so that my name may be proclaimed in all the earth."

<sup>18</sup>So then he has mercy on whomever he chooses, and he hardens the heart of whomever he chooses.

<sup>19</sup>You will say to me then, "Why then does he still find fault? For who can resist his will?" <sup>20</sup>But who indeed are you, a human being,

σπέρμα. **9.9** ἐπαγγελίας γὰρ ὁ λόγος οὗτος, Κατὰ  
A SEED. <sup>9</sup>OF PROMISE <sup>1</sup>FOR <sup>3</sup>THE <sup>4</sup>WORD <sup>2</sup>THIS [IS], ACCORDING TO

τὸν καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται τῇ Σάρρᾳ  
- THIS-TIME I WILL COME AND THERE WILL BE - TO SARAH

νίος. **9.10** οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἑνὸς  
A SON. <sup>2</sup>NOT <sup>3</sup>ONLY [SO] <sup>1</sup>AND, BUT ALSO REBECCA <sup>2</sup>OF <sup>3</sup>ONE MAN

κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν.  
<sup>1</sup>CONCEIVING, ISAAC THE FATHER OF US,

**9.11** μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι  
FOR-NOT YET HAVING BEEN BORN NOR PRACTISING ANYTHING

ἀγαθὸν ἢ φαῦλον, ἵνα ἡ κατ' ἐκλογὴν πρόθεσις  
GOOD OR BAD, THAT <sup>1</sup>THE <sup>5</sup>ACCORDING TO <sup>6</sup>SELECTION <sup>2</sup>PURPOSE

τοῦ θεοῦ μένη, **9.12** οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ  
- <sup>3</sup>OF GOD <sup>4</sup>MIGHT REMAIN, NOT OF WORKS BUT OF THE ONE

καλοῦντος, ἑρρέθη αὐτῇ ὅτι Ὁ μείζων δουλεύσει τῷ  
CALLING, IT WAS SAID TO HER, - THE GREATER ONE WILL SERVE THE

ἐλάσσονι, **9.13** καθὼς γέγραπται,  
LESSER ONE; EVEN AS IT HAS BEEN WRITTEN,

Τὸν Ἰακώβ ἠγάπησα,  
- JACOB I LOVED,

τὸν δὲ Ἡσαὺ ἐμίσησα.  
- BUT ESAU I HATED.

**9.14** Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ  
WHAT THEN WILL WE SAY? [SURELY THERE IS] NOT UNRIGHTEOUSNESS WITH

τῷ θεῷ; μὴ γένοιτο. **9.15** τῷ Μωϋσεὶ γὰρ λέγει,  
- GOD? MAY IT NEVER BE. - FOR-TO MOSES HE SAYS,

Ἐλεήσω ὃν ἂν ἐλεῶ  
I WILL HAVE MERCY ON WHOMEVER I HAVE MERCY,

καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω.  
AND I WILL HAVE COMPASSION ON WHOMEVER I HAVE COMPASSION.

**9.16** ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ  
SO THEN [IT IS] NOT OF THE ONE DESIRING NOR OF THE ONE

τρέχοντος ἀλλὰ τοῦ ἐλεῶντος θεοῦ. **9.17** λέγει γὰρ  
RUNNING BUT OF THE ONE HAVING MERCY, GOD. FOR-SAYS

ἡ γραφὴ τῷ Φαραὼ ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρά σε  
THE SCRIPTURE - TO PHARAOH, - FOR THIS VERY THING I RAISED UP YOU,

ὥπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου καὶ ὥπως  
SO THAT I MAY DEMONSTRATE IN YOU THE POWER OF ME AND SO AS

διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ. **9.18** ἄρα  
MAY BE DECLARED THE NAME OF ME IN ALL THE EARTH. SO

οὖν ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει.  
THEN [ON] WHOM HE WILLS HE HAS MERCY, AND-WHOM HE WILLS HE HARDENS.

**9.19** Ἐρεῖς μοι οὖν, Τί [οὖν] ἔτι μέμφεται; τῷ  
YOU SAY TO ME THEREFORE, WHY THEN STILL HE FINDS FAULT? -

γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν; **9.20** ὦ ἄνθρωπε,  
FOR <sup>4</sup>INTENTION <sup>3</sup>HIS <sup>1</sup>WHO <sup>2</sup>HAS RESISTED? O MAN,

**9:9** Gen. 18:10, 14 **9:12** Gen. 25:23 **9:13** Mal. 1:2-3 **9:15** Exod. 33:19 **9:17** Exod. 9:16 LXX

μενουںγε σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ;  
RATHER <sup>3</sup>YOU <sup>1</sup>WHO <sup>2</sup>ARE THE ONE REPLYING AGAINST GOD?

μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, Τί  
[SURELY] NOT WILL SAY THE THING FORMED TO THE ONE HAVING FORMED [IT], WHY

με ἐποίησας οὕτως; 9.21 ἢ οὐκ ἔχει ἐξουσίαν ὁ  
DID YOU MAKE~ME SO? OR HAS~NOT <sup>3</sup>[THE] RIGHT <sup>1</sup>THE

κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος  
<sup>2</sup>POTTER OF(OVER) THE CLAY OUT OF THE SAME LUMP

ποιῆσαι ὃ μὲν εἰς τιμὴν σκευὸς ὃ δὲ εἰς  
TO MAKE <sup>1</sup>THIS <sup>3</sup>FOR <sup>4</sup>HONOR[ABLE USE] <sup>2</sup>VESSEL AND~THAT FOR

ἀτιμίαν; 9.22 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι  
DISHONOR[ABLE USE]? BUT~[WHAT] IF <sup>2</sup>WANTING - <sup>1</sup>GOD TO DEMONSTRATE

τὴν ὀργὴν καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ ἥνεγκεν  
THE(HIS) WRATH AND TO MAKE KNOWN THE POWER OF HIM ENDURED

ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς  
WITH MUCH LONGSUFFERING VESSELS OF WRATH HAVING BEEN PREPARED FOR

ἀπώλειαν, 9.23 καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς  
DESTRUCTION, SO THAT HE MIGHT MAKE KNOWN THE RICHES OF THE

δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους ἃ προητοίμασεν εἰς  
GLORY OF HIM ON VESSELS OF MERCY WHICH HE PREPARED BEFOREHAND FOR

δόξαν; 9.24 οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον  
GLORY? [AMONG] WHOM ALSO HE CALLED US, NOT ONLY

ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ ἐθνῶν, 9.25 ὥς καὶ ἐν  
FROM JEWS BUT ALSO FROM GENTILES, AS ALSO IN

τῷ Ὡσηε λέγει,  
- HOSEA HE SAYS,

Καλέσω τὸν οὐ λαὸν μου λαὸν μου  
I WILL CALL THE <sup>2</sup>NOT <sup>1</sup>PEOPLE <sup>3</sup>OF ME A PEOPLE OF ME

καὶ τὴν οὐκ ἡγαπημένην  
AND THE ONE NOT HAVING BEEN LOVED

ἡγαπημένην·  
HAVING BEEN LOVED(BELOVED).

9.26 καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς,  
AND IT WILL BE IN THE PLACE WHERE IT WAS SAID TO THEM,

Οὐ λαὸς μου ὑμεῖς,  
NOT A PEOPLE OF ME YOU ARE,

ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζώντος.  
THERE THEY WILL BE CALLED SONS OF A LIVING~GOD.

9.27 Ὡσαῖας δὲ κρᾶζει ὑπὲρ τοῦ Ἰσραήλ, Ἐὰν ἦ  
AND~ISAIAH CRIES ON BEHALF OF - ISRAEL, IF BE

ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὥς ἡ ἄμμος τῆς  
THE NUMBER OF THE SONS OF ISRAEL AS THE SAND OF THE

θαλάσσης, τὸ ὑπόλειμμα σωθήσεται· 9.28 λόγον γὰρ  
SEA, THE REMNANT WILL BE SAVED; <sup>4</sup>[THE] WORD <sup>1</sup>FOR

συντελῶν καὶ συντέμνων ποιήσει κύριος ἐπὶ τῆς  
<sup>5</sup>FINISHING [IT] <sup>6</sup>AND <sup>7</sup>CUTTING [IT] SHORT <sup>3</sup>WILL EXECUTE <sup>2</sup>[THE] LORD ON THE

9:25 Hos. 2:23 9:26 Hos. 1:10 9:27-28 Isa. 10:22-23 LXX

to argue with God? Will what is molded say to the one who molds it, "Why have you made me like this?" <sup>21</sup>Has the potter no right over the clay, to make out of the same lump one object for special use and another for ordinary use? <sup>22</sup>What if God, desiring to show his wrath and to make known his power, has endured with much patience the objects of wrath that are made for destruction; <sup>23</sup>and what if he has done so in order to make known the riches of his glory for the objects of wrath, which he has prepared beforehand for glory— <sup>24</sup>including us whom he has called, not from the Jews only but also from the Gentiles? <sup>25</sup>As indeed he says in Hosea,

"Those who were not my people I will call 'my people,' and her who was not beloved I will call 'beloved.'" <sup>26</sup>"And in the very place where it was said to them, 'You are not my people,' there they shall be called children of the living God."

<sup>27</sup> And Isaiah cries out concerning Israel, "Though the number of the children of Israel were like the sand of the sea, only a remnant of them will be saved; <sup>28</sup>for the Lord will execute his sentence on the

earth quickly and decisively.<sup>19</sup> And as Isaiah predicted,

“If the Lord of hosts had not left survivors<sup>20</sup> to us, we would have fared like Sodom and been made like Gomorrah.”

30 What then are we to say? Gentiles, who did not strive for righteousness, have attained it, that is, righteousness through faith;<sup>31</sup> but Israel, who did strive for the righteousness that is based on the law, did not succeed in fulfilling that law.<sup>32</sup> Why not? Because they did not strive for it on the basis of faith, but as if it were based on works. They have stumbled over the stumbling stone,<sup>33</sup> as it is written,

“See, I am laying in Zion a stone that will make people stumble, a rock that will make them fall, and whoever believes in him<sup>34</sup> will not be put to shame.”

<sup>19</sup> Other ancient authorities read for he will finish his work and cut it short in righteousness, because the Lord will make the sentence shortened on the earth

<sup>20</sup> Or descendants; Gk seed

<sup>21</sup> Or trusts in it

γῆς. 9.29 καὶ καθὼς προεῖρηκεν Ἰσαΐας,  
EARTH. AND AS ISAIAH~HAS SAID BEFORE,

Εἰ μὴ κύριος Σαβαώθ ἐγκατέλειπεν ἡμῖν  
EXCEPT, [THE] LORD OF SABAOth(HOSTS) LEFT TO US

σπέρμα,  
A SEED,

ὥς Σόδομα ἂν ἐγενήθημεν  
AS SODOM WE WOULD HAVE BECOME

καὶ ὥς Γόμορρα ἂν ὠμοιωθῆμεν.  
AND AS GOMORRAH WE WOULD HAVE BEEN MADE LIKE.

9.30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα  
WHAT THEN WILL WE SAY? THAT GENTILES - NOT PURSUING

δικαιοσύνην κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν  
RIGHTEOUSNESS ATTAINED RIGHTEOUSNESS, AND~A RIGHTEOUSNESS -

ἐκ πίστεως, 9.31 Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης  
BY FAITH? BUT~ISRAEL PURSUING A LAW OF RIGHTEOUSNESS

εἰς νόμον οὐκ ἔφθασεν. 9.32 διὰ τί; ὅτι οὐκ  
TO(AT) [THAT] LAW DID NOT ARRIVE. WHY? BECAUSE [IT WAS] NOT

ἐκ πίστεως ἀλλ' ὥς ἐξ ἔργων προσέκοψαν τῷ λίθῳ  
BY FAITH BUT AS BY WORKS; THEY STUMBLED AT THE STONE

τοῦ προσκόμματος, 9.33 καθὼς γέγραπται,  
- OF STUMBLING, AS IT HAS BEEN WRITTEN,

Ἰδοὺ τίθημι ἐν Σιών λίθον προσκόμματος  
BEHOLD I PLACE IN ZION A STONE OF STUMBLING

καὶ πέτραν σκανδάλου,  
AND A ROCK OF OFFENSE,

καὶ ὁ πιστεύων ἐπ' αὐτῷ  
AND THE ONE BELIEVING ON HIM

οὐ καταισχυνθήσεται.  
WILL NOT BE PUT TO SHAME.

9:29 Isa. 1:9 LXX 9:33 Isa. 8:14; 28:16 LXX

## CHAPTER 10

Brothers and sisters,<sup>1</sup> my heart's desire and prayer to God for them is that they may be saved. <sup>2</sup>I can testify that they have a zeal for God, but it is not enlightened. <sup>3</sup>For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they have not submitted to God's righteousness. <sup>4</sup>For Christ is the end of the law

<sup>1</sup> Gk Brothers

10.1 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας  
BROTHERS, THE - GOOD PLEASURE - OF MY HEART

καὶ ἡ δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν εἰς  
AND THE SUPPLICATION TO - GOD ON BEHALF OF THEM [IS] FOR

σωτηρίαν. 10.2 μαρτυρῶ γὰρ αὐτοῖς ὅτι ζήλον  
SALVATION. FOR~I BEAR WITNESS TO THEM THAT A ZEAL

θεοῦ ἔχουσιν ἀλλ' οὐ κατ' ἐπίγνωσιν  
OF(FOR) GOD THEY HAVE, BUT NOT ACCORDING TO KNOWLEDGE;

10.3 ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην καὶ τὴν  
FOR~BEING IGNORANT OF THE - RIGHTEOUSNESS~OF GOD AND THE[IR]

ιδίαν [δικαιοσύνην] ζητοῦντες στήσαι, τῇ δικαιοσύνῃ  
OWN RIGHTEOUSNESS SEEKING TO ESTABLISH, TO THE RIGHTEOUSNESS

τοῦ θεοῦ οὐχ ὑπετάγησαν 10.4 τέλος γὰρ νόμου  
OF GOD THEY DID NOT SUBMIT; <sup>3</sup>END <sup>1</sup>FOR <sup>4</sup>OF LAW

Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.  
<sup>2</sup>CHRIST [IS] [RESULTING] IN RIGHTEOUSNESS TO EVERYONE BELIEVING.

**10.5** Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ [τοῦ]  
 FOR~MOSES WRITES [OF] THE RIGHTEOUSNESS - OF THE

νόμου ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν  
 LAW THAT <sup>1</sup>THE <sup>3</sup>HAVING DONE <sup>4</sup>THESE THINGS <sup>2</sup>MAN WILL LIVE IN(BY)

αὐτοῖς. **10.6** ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει,  
 THEM. BUT~THE <sup>2</sup>OF <sup>3</sup>FAITH <sup>1</sup>RIGHTEOUSNESS THUS SPEAKS,

Μὴ εἶπης ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν  
 DO NOT SAY IN THE HEART OF YOU, WHO WILL ASCEND INTO -

οὐρανόν; τοῦτ' ἔστιν Χριστὸν καταγαγεῖν. **10.7** ἢ,  
 HEAVEN? THIS(THAT) IS CHRIST TO BRING DOWN; OR,

Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστιν  
 WHO WILL DESCEND INTO THE ABYSS? THIS(THAT) IS

Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. **10.8** ἀλλὰ τί  
<sup>2</sup>CHRIST <sup>3</sup>FROM <sup>4</sup>DEAD ONES <sup>1</sup>TO BRING UP. BUT WHAT

λέγει;  
 DOES [IT] SAY?

Ἐγγύς σου τὸ ῥήμά ἐστιν  
 NEAR YOU THE WORD IS

ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ  
 IN THE MOUTH OF YOU AND IN THE HEART

σου,  
 OF YOU,

τοῦτ' ἔστιν τὸ ῥήμα τῆς πίστεως ὃ κηρύσσομεν.  
 THIS(THAT) IS THE WORD - OF FAITH WHICH WE PREACH.

**10.9** ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου κύριον  
 BECAUSE IF YOU CONFESS WITH THE MOUTH OF YOU LORD

Ἰησοῦν καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς  
 JESUS AND YOU BELIEVE IN THE HEART OF YOU THAT - GOD

αὐτὸν ἡγείρεν ἐκ νεκρῶν, σωθήσῃ. **10.10** καρδίᾳ γὰρ  
 RAISED~HIM FROM DEAD ONES, YOU WILL BE SAVED. FOR~WITH [THE] HEART

πιστεύεται εἰς δικαιοσύνην, στόματι δὲ  
 ONE BELIEVES [RESULTING] IN RIGHTEOUSNESS, AND~WITH [THE] MOUTH

ὁμολογείται εἰς σωτηρίαν. **10.11** λέγει γὰρ ἡ  
 ONE CONFESSES [RESULTING] IN SALVATION. FOR~SAYS THE

γραφή, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνηθήσεται.  
 SCRIPTURE, EVERYONE BELIEVING ON HIM WILL NOT BE PUT TO SHAME.

**10.12** οὐ γάρ ἐστιν διαστολὴ Ἰουδαίου τε καὶ Ἑλλήνος,  
<sup>3</sup>NO <sup>1</sup>FOR <sup>2</sup>[THERE] IS DIFFERENCE BETWEEN JEW AND GREEK,

ὁ γὰρ αὐτὸς κύριος πάντων, πλουτῶν εἰς πάντας τοὺς  
 FOR~THE SAME LORD OF ALL [IS] BEING RICH TO ALL THE ONES

ἐπικαλουμένους αὐτόν. **10.13** πᾶς γὰρ ὃς ἂν  
 CALLING ON HIM; FOR~EVERYONE WHOEVER

ἐπικαλέσεται τὸ ὄνομα κυρίου σωθήσεται.  
 CALLS ON THE LORD'S~NAME WILL BE SAVED.

so that there may be righteousness for everyone who believes.

5 Moses writes concerning the righteousness that comes from the law, that "the person who does these things will live by them." <sup>6</sup>But the righteousness that comes from faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) <sup>7</sup>or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). <sup>8</sup>But what does it say?

"The word is near you, on your lips and in your heart"

(that is, the word of faith that we proclaim); <sup>9</sup>because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. <sup>10</sup>For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. <sup>11</sup>The scripture says, "No one who believes in him will be put to shame." <sup>12</sup>For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. <sup>13</sup>For, "Everyone who calls on the name of the Lord shall be saved."

<sup>2</sup>Or namely, that



14 But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? <sup>15</sup>And how are they to proclaim him unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!" <sup>16</sup>But not all have obeyed the good news;<sup>a</sup> for Isaiah says, "Lord, who has believed our message?" <sup>17</sup>So faith comes from what is heard, and what is heard comes through the word of Christ.<sup>b</sup>

18 But I ask, have they not heard? Indeed they have; for

"Their voice has gone out to all the earth, and their words to the ends of the world."

<sup>19</sup>Again I ask, did Israel not understand? First Moses says,

"I will make you jealous of those who are not a nation; with a foolish nation I will make you angry."

<sup>20</sup>Then Isaiah is so bold as to say,

"I have been found by those who did not seek me; I have shown myself to those who did not ask for me."

<sup>a</sup> Or *gospel*

<sup>b</sup> Or *about Christ*; other ancient authorities read *of God*

**10.14** Πῶς οὖν ἐπικαλέσονται εἰς ὃν  
HOW THEN MAY THEY CALL ON [ONE] IN WHOM

οὐκ ἐπίστευσαν; πῶς δὲ πιστεῦσωσιν οὗ  
THEY DID NOT BELIEVE? AND~HOW MAY THEY BELIEVE [HIM] OF WHOM

οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος;  
THEY DID NOT HEAR? AND~HOW MAY THEY HEAR WITHOUT ONE PREACHING?

**10.15** πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν; καθὼς  
AND~HOW MAY THEY PREACH IF THEY ARE NOT SENT? AS

γέγραπται, Ὡς ὡραῖοι οἱ πόδες τῶν  
IT HAS BEEN WRITTEN, HOW BEAUTIFUL THE FEET OF THE ONES

εὐαγγελιζομένων [τὰ] ἀγαθὰ. **10.16** Ἄλλ' οὐ  
PROCLAIMING GOOD NEWS - [OF] GOOD THINGS. BUT NOT

πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει,  
ALL OBEYED THE GOOD NEWS. FOR~ISAIAH SAYS,

Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; **10.17** ἄρα ἡ  
LORD, WHO BELIEVED THE REPORT OF US? THEN -

πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος  
FAITH [COMES] FROM HEARING, - AND HEARING THROUGH [THE] WORD

Ἰησοῦ. **10.18** ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν;  
OF CHRIST. BUT I SAY, - DID THEY NOT HEAR?

μενοῦνγε,  
INDEED [THEY DID],

Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν  
INTO ALL THE EARTH WENT OUT THE VOICE OF THEM

καὶ εἰς τὰ πέρατα τῆς οἰκουμένης  
AND TO THE ENDS OF THE INHABITED WORLD

τὰ ῥήματα αὐτῶν.  
THE WORDS OF THEM.

**10.19** ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος  
BUT I SAY, - [DID] ISRAEL NOT KNOW? FIRST

Μωϋσῆς λέγει,  
MOSES SAYS,

Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνη,  
I WILL PROVOKE TO JEALOUSY YOU\* BY [ONE] NOT A NATION,

ἐπ' ἔθνη ἀσυνέτῳ παροργισθῶ ὑμᾶς.  
BY A NATION WITHOUT UNDERSTANDING I WILL ANGER YOU\*.

**10.20** Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει,  
BUT~ISAIAH IS VERY BOLD AND SAYS,

Εὗρέθην [ἐν] τοῖς ἐμὲ μὴ ζητοῦσιν,  
I WAS FOUND BY THE ONES <sup>3</sup>ME <sup>1</sup>NOT <sup>2</sup>SEEKING,

ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ  
I BECAME~MANIFEST TO THE ONES <sup>3</sup>ME <sup>1</sup>NOT

ἐπερωτῶσιν.  
<sup>2</sup>ASKING FOR.

**10.21** πρὸς δὲ τὸν Ἰσραὴλ λέγει, Ὅλην τὴν ἡμέραν  
 BUT~TO - ISRAEL HE SAYS, ALL THE DAY  
 ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ  
 I REACHED OUT THE HANDS OF ME TOWARD A PEOPLE DISOBEYING AND

ἀντιλέγοντα.

OPPOSING.

**10:21** Isa. 65:2 LXX

<sup>21</sup>But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people."

## CHAPTER 11

**11.1** Λέγω οὖν, μὴ ἀπώσατο ὁ θεὸς τὸν λαὸν  
 I SAY THEN, <sup>2</sup>[SURELY DID] NOT <sup>3</sup>PUT AWAY - <sup>1</sup>GOD THE PEOPLE  
 αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί,  
 OF HIM? MAY IT NEVER BE; FOR~ALSO I AN ISRAELITE AM,  
 ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν.  
 FROM [THE] SEED OF ABRAHAM, OF [THE] TRIBE OF BENJAMIN.

**11.2** οὐκ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω.  
<sup>2</sup>DID NOT PUT AWAY - <sup>1</sup>GOD THE PEOPLE OF HIM WHOM HE FOREKNEW.

ἢ οὐκ οἶδατε ἐν Ἡλίου τί λέγει ἡ γραφή, ὡς  
 OR DO YOU\* NOT KNOW IN(ABOUT) ELIJAH WHAT SAYS THE SCRIPTURE, HOW  
 ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραὴλ; **11.3** Κύριε, τοὺς  
 HE PLEADS WITH - GOD AGAINST - ISRAEL? LORD, THE

προφῆτας σου ἀπέκτειναν, τὰ θυσιαστήριά σου  
 PROPHETS OF YOU THEY KILLED, THE ALTARS OF(FOR) YOU

κατέσκαψαν, καὶ γὰρ ὑπελείφθην μόνος καὶ ζητοῦσιν  
 THEY DUG DOWN, AND I WAS LEFT BEHIND ALONE AND THEY SEEK

τὴν ψυχὴν μου. **11.4** ἀλλὰ τί λέγει αὐτῷ ὁ  
 THE LIFE OF ME. BUT WHAT SAYS TO HIM THE

χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους  
 DIVINE ANSWER? I RESERVED FOR MYSELF SEVEN THOUSAND

ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.  
 MEN, WHO DID NOT BOW A KNEE - TO BAAL.

**11.5** οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα  
 SO THEN ALSO IN THE PRESENT TIME A REMNANT

κατ' ἐκλογὴν χάριτος γέγονεν· **11.6** εἰ δὲ  
 ACCORDING TO A SELECTION OF GRACE HAS COME INTO BEING. BUT~IF

χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται  
 BY GRACE, NO MORE OF WORKS, SINCE -- GRACE NO MORE BECOMES

χάρις. **11.7** τί οὖν; ὃ ἐπιζητεῖ Ἰσραὴλ, τοῦτο  
 GRACE. WHAT THEN? WHAT ISRAEL~IS SEEKING THIS

οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ  
 IT DID NOT OBTAIN, BUT~THE ELECT OBTAINED [IT]. AND~THE REST

**11:3** 1 Kings 19:10, 14 **11:4** 1 Kings 19:18 **11:6** text: ASV RSV NASB NIV NEB TEV NJB NRSV. add εἰ  
 δε ἐξ ἔργων, οὐκέτι ἐστὶ χάρις, ἐπεὶ το ἐργον οὐκετι ἐστὶν ἐργον (but it by works, it is no longer grace;  
 otherwise, work would no longer be work); KJV NIVmg NRSVmg.

I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. <sup>2</sup>God has not rejected his people whom he foreknew. Do you not know what the scripture says of Elijah, how he pleads with God against Israel? <sup>3</sup>"Lord, they have killed your prophets, they have demolished your altars; I alone am left, and they are seeking my life." <sup>4</sup>But what is the divine reply to him? "I have kept for myself seven thousand who have not bowed the knee to Baal." <sup>5</sup>So too at the present time there is a remnant, chosen by grace. <sup>6</sup>But if it is by grace, it is no longer on the basis of works, otherwise grace would no longer be grace.<sup>c</sup>

<sup>7</sup> What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were

<sup>c</sup> Other ancient authorities add *But if it is by works, it is no longer on the basis of grace, otherwise work would no longer be work*

hardened, <sup>8</sup>as it is written,  
 "God gave them a  
 sluggish spirit,  
 eyes that would not see  
 and ears that would not  
 hear,  
 down to this very day."

<sup>9</sup>And David says,  
 "Let their table become a  
 snare and a trap,  
 a stumbling block and a  
 retribution for them;  
<sup>10</sup>let their eyes be darkened  
 so that they cannot  
 see,  
 and keep their backs  
 forever bent."

<sup>11</sup>So I ask, have they  
 stumbled so as to fall? By no  
 means! But through their  
 stumbling<sup>d</sup> salvation has  
 come to the Gentiles, so as  
 to make Israel<sup>e</sup> jealous.  
<sup>12</sup>Now if their stumbling<sup>d</sup>  
 means riches for the world,  
 and if their defeat means  
 riches for Gentiles, how  
 much more will their full  
 inclusion mean!

<sup>13</sup>Now I am speaking to  
 you Gentiles. Inasmuch then  
 as I am an apostle to the  
 Gentiles, I glorify my  
 ministry <sup>14</sup>in order to make  
 my own people<sup>f</sup> jealous,  
 and thus save some of  
 them. <sup>15</sup>For if their

<sup>d</sup>Gk transgression

<sup>e</sup>Gk them

<sup>f</sup>Gk my flesh

ἐπωρώθησαν, **11.8** καθὼς γέγραπται,  
 WERE HARDENED, AS IT HAS BEEN WRITTEN,

ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως,  
<sup>2</sup>GAVE <sup>3</sup>TO THEM - <sup>1</sup>GOD A SPIRIT OF DEEP SLEEP,

ὀφθαλμοὺς τοῦ μὴ βλέπειν  
 EYES - NOT TO SEE

καὶ ὦτα τοῦ μὴ ἀκούειν,  
 AND EARS - NOT TO HEAR,

ἕως τῆς σήμερον ἡμέρας.  
 UNTIL THIS VERY DAY.

**11.9** καὶ Δαυὶδ λέγει,  
 AND DAVID SAYS,

Γεννηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς  
 LET BECOME THE TABLE OF THEM FOR A SNARE AND FOR

θήραν  
 A NET

καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα  
 AND FOR A TRAP AND FOR A RETRIBUTION

αὐτοῖς,  
 TO THEM,

**11.10** σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ  
 LET BE DARKENED THE EYES OF THEM - NOT

βλέπειν  
 TO SEE

καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον.  
 AND THE BACK OF THEM CONTINUALLY LET BEND.

**11.11** Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν;  
 I SAY THEN, [SURELY] THEY DID NOT STUMBLE THAT THEY MIGHT FALL?

μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία  
 MAY IT NEVER BE. BUT BY THEIR TRESPASS THE SALVATION

τοῖς ἔθνεσιν εἰς τὸ παραζηλώσαι αὐτούς.  
 [CAME] TO THE GENTILES, SO AS TO PROVOKE TO JEALOUSY THEM.

**11.12** εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος  
 NOW-IF THE TRESPASS OF THEM [MEANS] RICHES OF(FOR) [THE] WORLD

καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ  
 AND THE FAILURE OF THEM [MEANS] RICHES OF(FOR) [THE] GENTILES, BY HOW MUCH

μᾶλλον τὸ πλήρωμα αὐτῶν.  
 MORE THE FULLNESS OF THEM.

**11.13** Ὑμῖν δὲ λέγω τοῖς ἔθνεσιν· ἐφ' ὅσον μὲν  
 NOW-TO YOU\* I SPEAK, THE GENTILES; <sup>2</sup>INASMUCH AS -

οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν  
<sup>1</sup>THEREFORE <sup>4</sup>AM <sup>3</sup><sup>6</sup>OF [THE] GENTILES <sup>5</sup>AN APOSTLE, THE MINISTRY

μου δοξάζω, **11.14** εἰ πως παραζηλώσω μου  
 OF ME I GLORIFY, IF SOMEHOW I MAY PROVOKE TO JEALOUSY [THOSE OF] MY

τὴν σάρκα καὶ σώσω τινας ἐξ αὐτῶν. **11.15** εἰ γὰρ ἡ  
 - FLESH AND MAY SAVE SOME OF THEM. FOR-IF THE

ἀποβολὴ αὐτῶν καταλλαγή κόσμου, τίς  
 CASTING AWAY OF THEM [BRINGS THE] RECONCILIATION OF [THE] WORLD, WHAT [WILL MEAN]  
 ἢ πρόσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν; 11.16 εἰ δὲ ἡ  
 THE[IR] ACCEPTANCE IF NOT LIFE FROM DEAD ONES? NOW~IF THE  
 ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία,  
 FIRSTFRUIT [IS] HOLY, ALSO THE LUMP; AND IF THE ROOT [IS] HOLY,  
 καὶ οἱ κλάδοι.  
 ALSO THE BRANCHES.

11.17 Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ  
 BUT~IF SOME OF THE BRANCHES WERE BROKEN OFF, AND~YOU

ἀγριελαῖος ὢν ἐνεκεντρίσθη ἐν αὐτοῖς καὶ  
 BEING~A WILD OLIVE TREE WERE GRAFTED IN AMONG THEM AND  
 συγκοινωνὸς τῆς ῥίζης τῆς πίστεως τῆς ἐλαίας  
 A PARTAKER OF THE ROOT OF THE FAITH OF THE OLIVE TREE

ἐγένου, 11.18 μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ  
 BECAME, DO NOT BOAST OF THE BRANCHES; BUT~IF

κατακαυχᾶσαι σὺ σὺ τὴν ῥίζαν βαστάξεις ἀλλὰ ἡ  
 YOU BOAST, NOT YOU <sup>2</sup>THE <sup>3</sup>ROOT <sup>1</sup>BEAR BUT THE

ρίζα σέ. 11.19 ἐρεῖς οὖν, Ἐξεκλάσθησαν κλάδοι  
 ROOT YOU. YOU WILL SAY THEN, WERE BROKEN OFF BRANCHES

ἵνα ἐγὼ ἐγκεντρίσθω. 11.20 καλῶς· τῇ ἀπιστίᾳ  
 THAT I MIGHT BE GRAFTED IN. [YOU SAY] WELL; - FOR UNBELIEF

ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας. μὴ ὑψηλὰ  
 THEY WERE BROKEN OFF, BUT~YOU - BY FAITH HAVE STOOD. <sup>2</sup>NOT <sup>3</sup>HIGH THINGS

φρόνει ἀλλὰ φοβοῦ· 11.21 εἰ γὰρ ὁ θεὸς τῶν κατὰ  
<sup>1</sup>MIND BUT FEAR; FOR~IF - GOD <sup>2</sup>THE <sup>4</sup>ACCORDING TO

φύσιν κλάδων οὐκ ἐφείσατο, [μὴ πως] οὐδὲ σοῦ  
<sup>5</sup>NATURE <sup>3</sup>BRANCHES <sup>1</sup>DID NOT SPARE, PERHAPS NEITHER YOU

φείσεται. 11.22 ἴδε οὖν χρηστότητα καὶ ἀποτομίαν  
 WILL HE SPARE. SEE THEN [THE] KINDNESS AND SEVERITY

θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομία, ἐπὶ δὲ σὲ  
 OF GOD; ON - THE ONES HAVING FALLEN SEVERITY, BUT~ON YOU

χρηστότης θεοῦ, ἐὰν ἐπιμένῃς τῇ χρηστότητι,  
 [THE] KINDNESS OF GOD, IF YOU CONTINUE IN THE(HIS) KINDNESS,

ἐπεὶ καὶ σὺ ἐκκοπήσῃ. 11.23 κἀκεῖνοι δέ, ἐὰν  
 SINCE [OTHERWISE] ALSO YOU WILL BE CUT OFF. AND~THOSE ONES ALSO, IF

μὴ ἐπιμένωσιν τῇ ἀπιστίᾳ, ἐγκεντρίσθουνται· δυνατός  
 THEY DO NOT CONTINUE - IN UNBELIEF, WILL BE GRAFTED IN; <sup>4</sup>ABLE

γὰρ ἔστιν ὁ θεὸς πάλιν ἐγκεντρίσαι αὐτούς.  
<sup>1</sup>FOR <sup>3</sup>IS - <sup>2</sup>GOD - AGAIN TO ENGRAFT THEM.

11.24 εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης  
 FOR~IF YOU <sup>2</sup>FROM <sup>3</sup>THE <sup>5</sup>ACCORDING TO <sup>6</sup>NATURE <sup>1</sup>WERE CUT

ἀγριελαίου καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς  
<sup>4</sup>OLIVE TREE AND AGAINST NATURE WERE ENGRAFTED INTO

καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ  
 A CULTIVATED OLIVE TREE, BY HOW MUCH MORE THESE ONES - ACCORDING TO

φύσιν ἐγκεντρίσθουνται τῇ ἰδίᾳ ἐλαίᾳ.  
 NATURE WILL BE GRAFTED INTO THE[IR] OWN OLIVE TREE.

rejection is the reconciliation of the world, what will their acceptance be but life from the dead! <sup>16</sup>If the part of the dough offered as first fruits is holy; and if the root is holy, then the branches also are holy.

<sup>17</sup>But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the rich roots of the olive tree, <sup>18</sup>do not boast over the branches. If you do boast, remember that it is not you that support the root, but the root that supports you. <sup>19</sup>You will say, "Branches were broken off so that I might be grafted in." <sup>20</sup>That is true. They were broken off because of their unbelief, but you stand only through faith. So do not become proud, but stand in awe. <sup>21</sup>For if God did not spare the natural branches, perhaps he will not spare you. <sup>22</sup>Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness toward you, provided you continue in his kindness; otherwise you also will be cut off. <sup>23</sup>And even those of Israel, if they do not persist in unbelief, will be grafted in, for God has the power to graft them in again. <sup>24</sup>For if you have been cut from what is by nature a wild olive tree and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree.

<sup>8</sup> Other ancient authorities read *the richness*

<sup>h</sup> Other ancient authorities read *neither will he spare you*

<sup>i</sup> Gk lacks of Israel



25 So that you may not claim to be wiser than you are, brothers and sisters, I want you to understand this mystery: a hardening has come upon part of Israel, until the full number of the Gentiles has come in. <sup>26</sup>And so all Israel will be saved; as it is written,

“Out of Zion will come the Deliverer; he will banish ungodliness from Jacob.”

<sup>27</sup>“And this is my covenant with them, when I take away their sins.”

<sup>28</sup>As regards the gospel they are enemies of God<sup>k</sup> for your sake; but as regards election they are beloved, for the sake of their ancestors; <sup>29</sup>for the gifts and the calling of God are irrevocable. <sup>30</sup>Just as you were once disobedient to God but have now received mercy because of their disobedience, <sup>31</sup>so they have now been disobedient in order that, by the mercy shown to you, they too may now<sup>l</sup> receive mercy. <sup>32</sup>For God has imprisoned all in disobedience so that he may be merciful to all.

33 O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

<sup>34</sup>“For who has known the mind of the Lord? Or who has been his counselor?”

<sup>j</sup>Gk brothers

<sup>k</sup>Gk lacks of God

<sup>l</sup>Other ancient authorities lack now

**11.25** Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ  
FOR~I DO NOT WANT YOU<sup>a</sup> TO BE IGNORANT BROTHERS, -

μυστήριον τοῦτο, ἵνα μὴ ᾗτε [πᾶρ] ἑαυτοῖς φρόνιμοι,  
[OF] THIS~MYSTERY, LEST YOU<sup>a</sup> BE IN YOURSELVES WISE,

ὅτι πῶρωςις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρις οὗ  
THAT HARDNESS IN PART - TO ISRAEL HAS HAPPENED UNTIL

τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ **11.26** καὶ οὕτως πᾶς  
THE FULLNESS OF THE GENTILES COMES IN, AND SO ALL

Ἰσραὴλ σωθήσεται, καθὼς γέγραπται,  
ISRAEL WILL BE SAVED; AS IT HAS BEEN WRITTEN,

Ἦξει ἐκ Σιών ὁ ῥύόμενος,  
<sup>3</sup>WILL COME <sup>4</sup>OUT OF <sup>5</sup>ZION <sup>1</sup>THE ONE <sup>2</sup>DELIVERING,

ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ.  
HE WILL TURN AWAY UNGODLINESS FROM JACOB.

**11.27** καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη,  
AND THIS <sup>5</sup>TO THEM <sup>1</sup>[IS] THE <sup>3</sup>FROM <sup>4</sup>ME <sup>2</sup>COVENANT,

ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.  
WHEN I TAKE AWAY THE SINS OF THEM.

**11.28** κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι'  
ACCORDING TO - THE GOOD NEWS [THEY ARE] ENEMIES BECAUSE OF

ὑμᾶς, κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ  
YOU<sup>a</sup>, BUT~ACCORDING TO THE ELECTION [THEY ARE] BELOVED BECAUSE OF

τοὺς πατέρας· **11.29** ἀμεταμέλητα γὰρ τὰ χαρίσματα  
THE FATHERS; FOR~[ARE] IRREVOCABLE THE FREE GIFTS

καὶ ἡ κλήσις τοῦ θεοῦ. **11.30** ὥσπερ γὰρ ὑμεῖς ποτε  
AND THE CALLING - OF GOD. FOR~JUST AS YOU<sup>a</sup> ONCE

ἠπειθήσατε τῷ θεῷ, νῦν δὲ ἠλεήθητε τῇ  
DISOBEYED - GOD, BUT~NOW YOU<sup>a</sup> RECEIVED MERCY <sup>1</sup>BY THE

τούτων ἀπειθείᾳ, **11.31** οὕτως καὶ οὗτοι νῦν  
<sup>3</sup>OF THESE ONES <sup>2</sup>DISOBEDIENCE, SO ALSO THESE ONES NOW

ἠπειθήσαν τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ  
WERE DISOBEDIENT - TO [WHAT WAS] FOR YOU<sup>a</sup> MERCY, THAT ALSO THEY

ἴ[νυν] ἑλεσθῶσιν. **11.32** συνέκλεισεν γὰρ ὁ θεὸς τοὺς  
NOW MAY RECEIVE MERCY. <sup>3</sup>CONSIGINED <sup>1</sup>FOR - <sup>2</sup>GOD -

πάντας εἰς ἀπειθείαν, ἵνα τοὺς πάντας ἐλεήσῃ.  
ALL IN DISOBEDIENCE, THAT - TO ALL HE MAY SHOW MERCY.

**11.33** Ὡ βάθος πλούτου καὶ σοφίας καὶ  
O [THE] DEPTH OF [THE] RICHES AND OF [THE] WISDOM AND

γνώσεως θεοῦ· ὥς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ  
KNOWLEDGE OF GOD; HOW UNSEARCHABLE THE JUDGMENTS OF HIM

καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.  
AND UNTRACEABLE THE WAYS OF HIM.

**11.34** Τίς γὰρ ἔγνω νοῦν κυρίου;  
FOR~WHO KNEW [THE] MIND OF [THE] LORD?

ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;  
OR WHO A COUNSELLOR OF HIM BECAME?

**11.35** ἢ τίς προέδωκεν αὐτῷ,

OR WHO PREVIOUSLY GAVE TO HIM,

καὶ ἀνταποδοθήσεται αὐτῷ;

AND IT WILL BE REPAID TO HIM?

**11.36** ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς

BECAUSE FROM HIM AND THROUGH HIM AND TO

αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας,  
HIM - [ARE] ALL THINGS; TO HIM [BE] THE GLORY INTO THE AGES,

ἀμήν.

AMEN.

**11:35** Job 41:11

<sup>35</sup>“Or who has given a gift to him, to receive a gift in return?”

<sup>36</sup>For from him and through him and to him are all things. To him be the glory forever. Amen.

## CHAPTER 12

**12.1** Παρακαλῶ σὺν ὑμᾶς, ἀδελφοί, διὰ τῶν

THEREFORE~I URGE YOU\*, BROTHERS, THROUGH THE

οἰκτιρμῶν τοῦ θεοῦ παραστήσαι τὰ σώματα ὑμῶν  
COMPASSIONS - OF GOD TO PRESENT THE BODIES OF YOU\*

θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ θεῷ, τὴν  
A SACRIFICE LIVING, HOLY, WELL-PLEASING - TO GOD, [WHICH IS] THE

λογικὴν λατρείαν ὑμῶν· **12.2** καὶ μὴ συσχηματίζεσθε  
SPIRITUAL SERVICE OF YOU\*; AND DO NOT BE CONFORMED

τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφουσθε τῇ ἀνακαινώσει  
- TO THIS~AGE, BUT BE TRANSFORMED BY THE RENEWING

τοῦ νοὸς εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα  
OF THE(YOUR) MIND FOR - YOU\*~TO PROVE WHAT [IS] THE WILL

τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.  
- OF GOD, THE GOOD AND WELL-PLEASING AND PERFECT [WILL].

**12.3** Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι  
FOR~I SAY THROUGH THE GRACE - HAVING BEEN GIVEN TO ME

παντὶ τῷ ὄντι ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ' ὃ  
TO EVERYONE BEING AMONG YOU\*, NOT TO THINK MORE HIGHLY BEYOND WHAT

δεῖ φρονεῖν ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν,  
IS NECESSARY TO THINK BUT TO THINK SO AS - TO BE SOBER-MINDED,

ἐκάστῳ ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως.  
\*TO EACH \*AS - \*GOD \*APPORTIONED A MEASURE OF FAITH.

**12.4** καθάπερ γὰρ ἐν ἐνὶ σώματι πολλὰ μέλη ἔχομεν,  
FOR~AS IN ONE BODY MANY MEMBERS WE HAVE,

τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν,  
\*THE \*AND \*MEMBERS \*ALL \*NOT \*THE \*SAME \*HAVE \*ACTION,

**12.5** οὕτως οἱ πολλοὶ ἐν σώμα ἑσμεν ἐν Χριστῷ,  
SO [WE] THE MANY ONE BODY ARE IN CHRIST,

τὸ δὲ καθ' εἷς ἀλλήλων μέλη. **12.6** ἔχοντες δὲ  
- AND EACH ONE MEMBERS~OF ONE ANOTHER. AND~HAVING

χαρίσματα κατὰ τὴν χάριν τὴν δοθείσαν ἡμῖν  
GIFTS \*ACCORDING TO \*THE \*GRACE - \*HAVING BEEN GIVEN \*TO US

διάφορα, εἴτε προφητεῖαν κατὰ τὴν ἀναλογίαν  
\*DIFFERING, WHETHER PROPHECY ACCORDING TO THE PROPORTION

I appeal to you therefore, brothers and sisters,<sup>m</sup> by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual<sup>n</sup> worship. <sup>2</sup>Do not be conformed to this world,<sup>o</sup> but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.<sup>p</sup>

<sup>3</sup>For by the grace given to me I say to everyone among you not to think of yourself more highly than you ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. <sup>4</sup>For as in one body we have many members, and not all the members have the same function,<sup>so</sup> we, who are many, are one body in Christ, and individually we are members one of another. <sup>6</sup>We have gifts that differ according to the grace given to us: prophecy, in proportion

<sup>m</sup> Gk. brothers

<sup>n</sup> Or reasonable

<sup>o</sup> Gk. age

<sup>p</sup> Or what is the good and acceptable and perfect will of God

to faith; <sup>7</sup>ministry, in ministering; the teacher, in teaching; <sup>8</sup>the exhorter, in exhortation; the giver, in generosity; the leader, in diligence; the compassionate, in cheerfulness.

<sup>9</sup> Let love be genuine; hate what is evil, hold fast to what is good; <sup>10</sup>love one another with mutual affection; outdo one another in showing honor. <sup>11</sup>Do not lag in zeal, be ardent in spirit, serve the Lord. <sup>12</sup>Rejoice in hope, be patient in suffering, persevere in prayer. <sup>13</sup>Contribute to the needs of the saints; extend hospitality to strangers.

<sup>14</sup> Bless those who persecute you; bless and do not curse them. <sup>15</sup>Rejoice with those who rejoice, weep with those who weep. <sup>16</sup>Live in harmony with one another; do not be haughty, but associate with the lowly;<sup>7</sup> do not claim to be wiser than you are. <sup>17</sup>Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. <sup>18</sup>If it is possible, so far as it depends on you, live peaceably with all. <sup>19</sup>Beloved, never avenge yourselves, but leave room

<sup>9</sup> Other ancient authorities read *serve the opportune time*

<sup>7</sup> Or *give yourselves to humble tasks*

τῆς πίστεως, **12.7** εἴτε διακονίαν ἐν τῇ διακονίᾳ, εἴτε  
OF THE FAITH, OR MINISTRY IN THE MINISTRY, OR

ὁ διδάσκων ἐν τῇ διδασκαλίᾳ, **12.8** εἴτε ὁ  
THE ONE TEACHING IN THE TEACHING, OR THE ONE

παρακαλῶν ἐν τῇ παρακλήσει· ὁ μεταδιδούς ἐν  
ENCOURAGING IN THE ENCOURAGEMENT; THE ONE CONTRIBUTING WITH

ἀπλότῃ, ὁ προϊστάμενος ἐν σπουδῇ, ὁ  
GENEROSITY, THE ONE GOVERNING IN DILIGENCE, THE ONE

ἐλεῶν ἐν ἰλαρότητι.  
SHOWING MERCY IN CHEERFULNESS.

**12.9** Ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγούντες τὸ  
- [LET] LOVE [BE] UNHYPOCRITICAL. ABHORRING THE

πονηρόν, κολλώμενοι τῷ ἀγαθῷ, **12.10** τῇ φιλαδελφίᾳ  
EVIL, CLINGING TO THE GOOD, - WITH BROTHERLY LOVE

εἰς ἀλλήλους φιλοστοργοί, τῇ τιμῇ ἀλλήλους  
TO ONE ANOTHER LOVING DEARLY, - IN HONOR ONE ANOTHER

προηγούμενοι, **12.11** τῇ σπουδῇ μὴ ὀκνηροί, τῷ  
PREFERRING, - IN ZEAL NOT LAZY, -

πνεύματι ζέοντες, τῷ κυρίῳ δουλεύοντες, **12.12** τῇ  
IN SPIRIT BURNING, THE LORD SERVING, -

ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ  
IN HOPE REJOICING, - IN TRIBULATION ENDURING, -

προσευχῇ προσκαρτεροῦντες, **12.13** ταῖς χρείαις τῶν  
IN PRAYER PERSEVERING, TO THE NEEDS OF THE

ἀγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες.  
SAINTS CONTRIBUTING, - HOSPITALITY SEEKING.

**12.14** εὐλογεῖτε τοὺς διώκοντας [ὑμᾶς], εὐλογεῖτε καὶ  
BLESS THE ONES PERSECUTING YOU\*, BLESS AND

μὴ καταρᾶσθε. **12.15** χαίρειν μετὰ χαιρόντων, κλαίειν  
DO NOT CURSE. REJOICE WITH REJOICING ONES, WEEP

μετὰ κλαιόντων. **12.16** τὸ αὐτὸ εἰς ἀλλήλους  
WITH WEeping ONES. THE SAME THING TOWARD ONE ANOTHER

φρονούντες, μὴ τὰ ὑψηλὰ φρονούντες ἀλλὰ τοῖς  
THINKING, NOT THE HIGH THINGS THINKING BUT <sup>2</sup>TO THE

ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι  
<sup>3</sup>HUMBLE THINGS(ONES) <sup>1</sup>BEING WILLING TO GO. DO NOT BECOME WISE

παρ' ἑαυτοῖς. **12.17** μηδενὶ κακὸν ἀντὶ κακοῦ  
WITH YOURSELVES. TO NO ONE EVIL FOR EVIL

ἀποδιδόντες, προνοοῦμενοι καλὰ ἐνώπιον πάντων  
RETURNING, TAKING FORETHOUGHT [FOR] GOOD THINGS BEFORE ALL

ἀνθρώπων· **12.18** εἰ δυνατόν τὸ ἐξ ὑμῶν, μετὰ  
MEN; IF POSSIBLE AS FAR AS IT DEPENDS ON YOU\*, WITH

πάντων ἀνθρώπων εἰρηνεύοντες· **12.19** μὴ  
ALL MEN LIVING IN PEACE; NOT

ἐαυτοὺς ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον  
AVENGING~ YOURSELVES, BELOVED, BUT GIVE PLACE

τῇ ὀργῇ, γέγραπται γάρ, Ἐμοὶ ἐκδίκησις, ἐγὼ  
 TO THE(HIS) WRATH, FOR~IT HAS BEEN WRITTEN, VENGEANCE~[IS] MINE, I  
 ἀνταποδώσω, λέγει κύριος. 12.20 ἀλλὰ ἐὰν πεινᾷ ὁ  
 WILL REPAY, SAYS [THE] LORD. BUT IF HUNGERS THE  
 ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν·  
 ENEMY OF YOU, FEED HIM; IF HE THIRSTS GIVE HIM A DRINK;  
 τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν  
 FOR~THIS DOING COALS OF FIRE YOU WILL HEAP UPON THE  
 κεφαλὴν αὐτοῦ. 12.21 μὴ νικῶ ὑπὸ τοῦ κακοῦ ἀλλὰ  
 HEAD OF HIM. BE NOT CONQUERED BY THE EVIL BUT  
 νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.  
 CONQUER <sup>3</sup>WITH <sup>4</sup>THE <sup>5</sup>GOOD <sup>1</sup>THE <sup>2</sup>EVIL.

12:20 Prov. 25:21, 22 LXX

for the wrath of God;<sup>5</sup> for it is written, "Vengeance is mine, I will repay, says the Lord."<sup>20</sup>No, "if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads."<sup>21</sup>Do not be overcome by evil, but overcome evil with good.

<sup>5</sup> Gk the wrath

## CHAPTER 13

13.1 Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω.  
<sup>2</sup>EVERY <sup>3</sup>PERSON <sup>4</sup>AUTHORITIES <sup>5</sup>TO SUPERIOR <sup>1</sup>LET <sup>6</sup>BE SUBJECT.

οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὕσαι  
<sup>3</sup>NOT <sup>1</sup>FOR <sup>2</sup>THERE IS AUTHORITY EXCEPT BY GOD, AND~THE EXISTING ONES

ὑπὸ θεοῦ τεταγμένοι εἰσίν· 13.2 ὥστε ὁ  
 BY GOD HAVE BEEN APPOINTED; THEREFORE THE ONE

ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ διαταγῇ  
 OPPOSING THE AUTHORITY <sup>2</sup>THE - <sup>4</sup>OF GOD <sup>3</sup>ORDINANCE

ἀνθέστηκεν, οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα  
<sup>1</sup>HAS OPPOSED, AND~THE ONES HAVING OPPOSED TO THEMSELVES JUDGMENT

λήμψονται. 13.3 οἱ γὰρ ἄρχοντες οὐκ εἰσίν φόβος τῷ  
 WILL RECEIVE. FOR~THE RULERS ARE~NOT A TERROR TO THE

ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ  
 GOOD WORK BUT TO THE EVIL. AND~DO YOU WANT NOT

φοβεῖσθαι τὴν ἐξουσίαν· τὸ ἀγαθὸν ποιεῖ, καὶ  
 TO FEAR THE AUTHORITY; THE GOOD DO, AND

ἔξεις ἔπαινον ἐξ αὐτῆς· 13.4 θεοῦ γὰρ διάκονός  
 YOU WILL HAVE PRAISE FROM IT; <sup>4</sup>OF GOD <sup>1</sup>FOR <sup>3</sup>A SERVANT

ἐστίν σοι εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῇς,  
<sup>2</sup>HE IS TO YOU FOR THE GOOD. BUT~IF - EVIL YOU DO,

φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ· θεοῦ  
 FEAR; FOR~NOT IN VAIN THE SWORD HE BEARS; <sup>4</sup>OF GOD

γὰρ διάκονός ἐστιν ἑκδικὸς εἰς ὀργὴν τῷ  
<sup>1</sup>FOR <sup>3</sup>A SERVANT <sup>2</sup>HE IS, AN AVENGER FOR WRATH TO THE ONE -

κακὸν πράσσοντι. 13.5 διὸ ἀνάγκη ὑποτάσσεσθαι,  
 PRACTISING~EVIL. THEREFORE IT IS NECESSARY TO BE SUBJECT,

οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ καὶ διὰ τὴν  
 NOT ONLY BECAUSE OF - WRATH BUT ALSO BECAUSE OF -

συνείδησιν. 13.6 διὰ τοῦτο γὰρ καὶ φόρους  
 CONSCIENCE. <sup>2</sup>BECAUSE OF <sup>3</sup>THIS <sup>1</sup>FOR ALSO TAXES

τελεῖτε· λειτουργοὶ γὰρ θεοῦ εἰσιν εἰς αὐτὸ τοῦτο  
 YOU\* PAY; FOR~PUBLIC SERVANTS OF GOD THEY ARE FOR THIS VERY THING

Let every person be subject to the governing authorities; for there is no authority except from God, and those authorities that exist have been instituted by God.

<sup>2</sup>Therefore whoever resists authority resists what God has appointed, and those who resist will incur judgment. <sup>3</sup>For rulers are not a terror to good conduct, but to bad. Do you wish to have no fear of the authority?

Then do what is good, and you will receive its approval;

<sup>4</sup>for it is God's servant for your good. But if you do what is wrong, you should be afraid, for the authority' does not bear the sword in vain! It is the servant of God to execute wrath on the wrongdoer. <sup>5</sup>Therefore one must be subject, not only because of wrath but also because of conscience. <sup>6</sup>For the same reason you also pay taxes, for the authorities are God's servants,

<sup>1</sup> Gk it



busy with this very thing.

<sup>7</sup>Pay to all what is due them—taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due.

<sup>8</sup>Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. <sup>9</sup>The commandments, “You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet”; and any other commandment, are summed up in this word, “Love your neighbor as yourself.”

<sup>10</sup>Love does no wrong to a neighbor; therefore, love is the fulfilling of the law.

<sup>11</sup>Besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; <sup>12</sup>the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; <sup>13</sup>let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. <sup>14</sup>Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

προσκαρτεροῦντες. 13.7 ἀπόδοτε πᾶσιν τὰς ὀφειλάς,  
ATTENDING CONTINUALLY. GIVE TO ALL MEN THE[IR] DUES,

τῷ τὸν φόρον τὸν φόρον, τῷ τὸ τέλος  
TO THE ONE [REQUIRING] THE TAX [GIVE] THE TAX, TO THE ONE THE REVENUE

τὸ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν  
THE REVENUE, TO THE ONE THE FEAR THE FEAR, TO THE ONE THE

τιμὴν τὴν τιμὴν.  
HONOR THE HONOR.

13.8 Μηδενὶ μηδὲν ὀφείλετε εἰ μὴ τὸ ἀλλήλους  
TO NO ONE ANYTHING OWE, EXCEPT - ONE ANOTHER

ἀγαπᾶν· ὁ γὰρ ἀγαπῶν τὸν ἕτερον νόμον  
TO LOVE; FOR~THE ONE LOVING THE OTHER [THE] LAW

πεπλήρωκεν. 13.9 τὸ γὰρ Οὐ μοιχεύσεις,  
HAS FULFILLED. - FOR YOU SHALL NOT COMMIT ADULTERY,

Οὐ φονεύσεις, Οὐ κλέψεις, Οὐκ ἐπιθυμήσεις, καὶ  
YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET, AND

εἴ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ  
IF [THERE IS] ANY OTHER COMMANDMENT, IN - THIS~WORD

ἀνακεφαλαιοῦται [ἐν τῷ] Ἀγαπήσεις τὸν πλησίον  
IT IS SUMMED UP, IN THIS, YOU SHALL LOVE THE NEIGHBOR

σου ὡς σεαυτὸν. 13.10 ἡ ἀγάπη τῷ πλησίον κακὸν  
OF YOU AS YOURSELF. - LOVE TO THE NEIGHBOR EVIL

οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.  
DOES NOT WORK; <sup>3</sup>[IS] A FULFILLMENT <sup>1</sup>THEREFORE <sup>4</sup>OF [THE] LAW - <sup>2</sup>LOVE.

13.11 Καὶ τοῦτο εἰδότες τὸν καιρὸν, ὅτι ὥρα  
AND THIS, KNOWING THE TIME, THAT [THE] HOUR

ἤδη ὑμᾶς ἐξ ὕπνου ἐγερθῆναι, νῦν γὰρ ἐγγύτερον  
ALREADY [IS] FOR YOU\* OUT OF SLEEP TO BE AWAKENED, FOR~NOW [IS] NEARER

ἡμῶν ἢ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. 13.12 ἡ νύξ  
OUR - SALVATION THAN WHEN WE BELIEVED. THE NIGHT

προέκοψεν ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν  
[HAS] ADVANCED AND~THE DAY HAS DRAWN NEAR. LET US PUT AWAY THEREFORE

τὰ ἔργα τοῦ σκοτός, ἐνδυσώμεθα [δὲ] τὰ ὅπλα τοῦ  
THE WORKS - OF DARKNESS, AND~LET US PUT ON THE WEAPONS OF THE

φωτός. 13.13 ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν,  
LIGHT. AS IN [THE] DAY DECENTLY LET US WALK,

μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ  
NOT IN ORGIES AND DRUNKENNESS, NOT IN SEXUAL IMMORALITY AND

ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ, 13.14 ἀλλὰ ἐνδύσασθε  
DEBAUCHERY, NOT IN STRIFE AND JEALOUSY, BUT PUT ON

τὸν κύριον Ἰησοῦν Χριστὸν καὶ τῆς σαρκὸς  
THE LORD JESUS CHRIST AND <sup>3</sup>[CONCERNING] THE <sup>4</sup>FLESH

πρόνοιαν μὴ ποιείσθε εἰς ἐπιθυμίαις.  
<sup>2</sup>FORETHOUGHT <sup>1</sup>DO NOT GIVE <sup>5</sup>FOR [FULFILLING] <sup>6</sup>[ITS] LUSTS.

13:9a Exod. 20:13-15, 17; Deut. 5:17-19, 21 13:9b Lev. 19:18

**14.1** Τὸν δὲ ἀσθενοῦντα τῇ πίσει  
NOW~THE ONE BEING WEAK IN THE FAITH  
προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν.  
RECEIVE, NOT [WITH A VIEW] TO PASSING JUDGMENT.

**14.2** ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ  
ONE MAN INDEED BELIEVES TO EAT ALL THINGS, BUT~THE ONE  
ἀσθενῶν λάχανα ἐσθίει. **14.3** ὁ ἐσθίων τὸν μὴ  
BEING WEAK VEGETABLES EATS. <sup>3</sup>THE ONE <sup>4</sup>EATING <sup>5</sup>THE ONE <sup>7</sup>NOT

ἐσθίοντα μὴ ἐξουθενεῖτω, ὁ δὲ μὴ ἐσθίων τὸν  
<sup>6</sup>EATING <sup>2</sup>NOT <sup>1</sup>LET <sup>6</sup>DESPISE, AND~THE ONE NOT EATING <sup>2</sup>THE ONE  
ἐσθίοντα μὴ κρινέτω, ὁ θεὸς γὰρ αὐτὸν προσελάβετο.  
<sup>3</sup>EATING <sup>1</sup>LET HIM NOT JUDGE, - FOR~GOD RECEIVED~HIM.

**14.4** σὺ τίς εἶ ὁ κρίνων ἀλλότριον  
<sup>3</sup>YOU <sup>1</sup>WHO <sup>2</sup>ARE <sup>4</sup>THE ONE <sup>5</sup>JUDGING <sup>7</sup>[BELONGING] TO ANOTHER

οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει.  
<sup>6</sup>A HOUSEHOLD SERVANT? TO HIS OWN LORD HE STANDS OR FALLS;

σταθήσεται δέ, δυνατεῖ γὰρ ὁ κύριος στήσαι αὐτόν.  
BUT~HE WILL BE UPHELD, <sup>4</sup>IS ABLE <sup>1</sup>FOR <sup>2</sup>THE <sup>3</sup>LORD TO MAKE HIM STAND.

**14.5** ὃς μὲν [γὰρ] κρίνει ἡμέραν παρ' ἡμέραν,  
<sup>2</sup>ONE MAN - <sup>1</sup>FOR ESTEEMS A DAY ABOVE A DAY,

ὃς δὲ κρίνει πᾶσαν ἡμέραν ἕκαστος ἐν τῷ ἰδίῳ  
BUT~ANOTHER ESTEEMS EVERY DAY; EACH MAN IN HIS OWN

νοῦ πληροφορεῖσθω. **14.6** ὁ φρονῶν τὴν ἡμέραν  
MIND LET HIM BE CONVINCED. THE ONE REGARDING THE DAY

κυρίῳ φρονεῖ· καὶ ὁ ἐσθίων κυρίῳ ἐσθίει,  
TO [THE] LORD REGARDS [IT]. AND THE ONE EATING TO [THE] LORD HE EATS,

εὐχαριστεῖ γὰρ τῷ θεῷ· καὶ ὁ μὴ ἐσθίων  
FOR~HE GIVES THANKS - TO GOD; AND THE ONE NOT EATING

κυρίῳ οὐκ ἐσθίει καὶ εὐχαριστεῖ τῷ θεῷ.  
TO [THE] LORD HE DOES NOT EAT AND GIVES THANKS - TO GOD.

**14.7** οὐδεὶς γὰρ ἑμῶν ἐαντῷ ζῇ καὶ οὐδεὶς ἐαντῷ  
FOR~NO ONE OF US TO HIMSELF LIVES AND NO ONE TO HIMSELF

ἀποθνήσκει· **14.8** ἐάν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν,  
DIES; FOR~WHETHER WE LIVE, TO THE LORD WE LIVE,

ἐάν τε ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσκομεν.  
OR IF WE DIE, TO THE LORD WE DIE.

ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνήσκωμεν, τοῦ κυρίου  
WHETHER THEREFORE WE LIVE OR IF WE DIE, THE LORD'S

ἐσμέν. **14.9** εἰς τοῦτο γὰρ Χριστὸς ἀπέθανεν καὶ  
WE ARE. <sup>6</sup>FOR <sup>7</sup>THIS <sup>1</sup>FOR <sup>2</sup>CHRIST <sup>3</sup>DIED <sup>4</sup>AND

ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.  
<sup>5</sup>LIVED, THAT BOTH OF DEAD ONES AND OF LIVING ONES HE MIGHT BE LORD.

**14.10** σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ  
<sup>4</sup>YOU <sup>1</sup>AND <sup>2</sup>WHY <sup>3</sup>DO <sup>5</sup>JUDGE THE BROTHER OF YOU? OR <sup>2</sup>INDEED

Welcome those who are weak in faith,<sup>4</sup> but not for the purpose of quarreling over opinions.<sup>2</sup> Some believe in eating anything, while the weak eat only vegetables.<sup>3</sup> Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them.<sup>4</sup> Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord<sup>5</sup> is able to make them stand.

5 Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds.<sup>6</sup> Those who observe the day, observe it in honor of the Lord. Also those who eat, eat in honor of the Lord, since they give thanks to God; while those who abstain, abstain in honor of the Lord and give thanks to God.

7 We do not live to ourselves, and we do not die to ourselves.<sup>8</sup> If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's.<sup>9</sup> For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

10 Why do you pass judgment on your brother or sister?<sup>10a</sup> Or you,

<sup>4</sup> Or conviction

<sup>5</sup> Other ancient authorities read for God

<sup>10a</sup> Cf. brother

why do you despise your brother or sister?<sup>2x</sup> For we will all stand before the judgment seat of God.<sup>y</sup> <sup>11</sup>For it is written,

“As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to<sup>z</sup> God.”

<sup>12</sup>So then, each of us will be accountable to God.<sup>a</sup>

<sup>13</sup>Let us therefore no longer pass judgment on one another, but resolve instead never to put a stumbling block or hindrance in the way of another.<sup>b</sup> <sup>14</sup>I know and am persuaded in the Lord Jesus that nothing is unclean in itself; but it is unclean for anyone who thinks it unclean. <sup>15</sup>If your brother or sister<sup>x</sup> is being injured by what you eat, you are no longer walking in love. Do not let what you eat cause the ruin of one for whom Christ died. <sup>16</sup>So do not let your good be spoken of as evil. <sup>17</sup>For the kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit. <sup>18</sup>The one who thus serves Christ is acceptable to God and has human approval. <sup>19</sup>Let us then pursue what makes for peace and for mutual upbuilding. <sup>20</sup>Do not, for the sake of food,

<sup>x</sup> Gk. *brother*

<sup>y</sup> Other ancient authorities read of Christ

<sup>z</sup> Or *confess*

<sup>a</sup> Other ancient authorities lack to God

<sup>b</sup> Gk. *of a brother*

σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ  
<sup>4</sup>YOU <sup>1</sup>WHY <sup>3</sup>DESPISE THE BROTHER OF YOU? FOR~ALL

παραστησόμεθα τῷ βήματι τοῦ θεοῦ,  
 WE WILL STAND BEFORE THE JUDGMENT SEAT - OF GOD,

**14.11** γέγραπται γάρ,  
 FOR~IT HAS BEEN WRITTEN,

Ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ  
 LIVE I, SAYS [THE] LORD, THAT TO ME WILL BEND EVERY KNEE

καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ.  
 AND EVERY TONGUE WILL CONFESS - TO GOD.

**14.12** ἄρα [οὖν] ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον  
 SO THEN EACH ONE OF US CONCERNING HIMSELF ACCOUNT

δώσει [τῷ θεῷ].  
 WILL GIVE - TO GOD.

**14.13** Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ  
<sup>4</sup>NO LONGER <sup>1</sup>THEREFORE <sup>3</sup>ONE ANOTHER <sup>2</sup>LET US JUDGE; BUT

τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ  
 JUDGE~THIS RATHER, - NOT TO PUT A STUMBLING BLOCK TO ONE'S

ἀδελφῷ ἢ σκάνδαλον. **14.14** οἶδα καὶ πέπεισμαι  
 BROTHER OR A TRAP. I KNOW AND HAVE BEEN PERSUADED

ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ,  
 IN [THE] LORD JESUS THAT NOTHING [IS] COMMON THROUGH(IN) ITSELF,

εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ  
 EXCEPT TO THE ONE COUNTING ANYTHING COMMON TO BE, TO THAT MAN

κοινόν. **14.15** εἰ γὰρ διὰ βρῶμα ὁ ἀδελφός σου  
 [IT IS] COMMON. FOR~IF BECAUSE OF FOOD THE BROTHER OF YOU

λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς· μὴ  
 IS GRIEVED, NO LONGER ACCORDING TO LOVE YOU WALK; NOT

τῷ βρώματί σου ἐκείνον ἀπόλλυε ὑπὲρ οὗ  
 BY THE FOOD OF YOU THAT MAN RUIN ON BEHALF OF WHOM

Χριστὸς ἀπέθανεν. **14.16** μὴ βλασφημείσθω οὖν  
 CHRIST DIED. LET NOT BE SPOKEN AGAINST THEREFORE

ὕμῶν τὸ ἀγαθόν. **14.17** οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ  
 YOUR\* - GOOD. FOR~NOT IS THE KINGDOM -

θεοῦ βρώσις καὶ πόσις ἀλλὰ δικαιοσύνη καὶ εἰρήνη  
 OF GOD EATING AND DRINKING BUT RIGHTEOUSNESS AND PEACE

καὶ χαρὰ ἐν πνεύματι ἁγίῳ· **14.18** ὁ γὰρ ἐν τούτῳ  
 AND JOY IN [THE] SPIRIT HOLY; FOR~THE ONE IN THIS

δουλεύων τῷ Χριστῷ εὐάρεστος τῷ θεῷ καὶ  
 SERVING - CHRIST [IS] WELL~PLEASING - TO GOD AND

δόκιμος τοῖς ἀνθρώποις. **14.19** ἄρα οὖν τὰ τῆς  
 APPROVED - BY MEN. SO THEN THE THINGS -

εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς  
 OF PEACE LET US PURSUE AND THE THINGS - OF BUILDING UP - FOR

ἀλλήλους. **14.20** μὴ ἐνεκεν βρώματος καταλύε τὸ  
 ONE ANOTHER. NOT FOR THE SAKE OF FOOD DESTROY THE

ἔργον τοῦ θεοῦ. πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ  
WORK - OF GOD. ALL THINGS INDEED [ARE] CLEAN, BUT EVIL TO THE

ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίουσι. 14.21 καλὸν  
MAN [WHO] - 'BY '3[CAUSES] STUMBLING '2EATING. [IT IS] GOOD

τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν οἶνον μηδὲ ἐν  
- NOT TO EAT FLESH NOR TO DRINK WINE NOR [ANYTHING] BY

ᾧ ὁ ἀδελφός σου προσκόπτει. 14.22 σὺ πίστιν  
WHICH THE BROTHER OF YOU STUMBLES. '3YOU '1[THE] FAITH

[ἣν] ἔχεις κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ θεοῦ.  
'2WHICH '4HAVE '6BY '7YOURSELF '5HAVE BEFORE - GOD.

μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει.  
BLESSED THE ONE NOT JUDGING HIMSELF IN[FOR] WHAT HE APPROVES;

14.23 ὁ δὲ διακρινόμενος ἐὰν φάγῃ κατακέκριται,  
BUT~THE ONE BEING DOUBTFUL '2IF '3HE EATS '1HAS BEEN CONDEMNED

ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ  
BECAUSE [IT IS] NOT OUT OF FAITH; AND~ALL WHICH [IS] NOT OUT OF

πίστεως ἀμαρτία ἐστίν.<sup>τ</sup>  
FAITH IS~SIN.

14:23 After this verse, a few MSS add the verses found in Rom. 16:25-27 (see note there). Some translations note this: ASVmg RSVmg NEBmg NRSVmg.

destroy the work of God. Everything is indeed clean, but it is wrong for you to make others fall by what you eat; <sup>21</sup>it is good not to eat meat or drink wine or do anything that makes your brother or sister <sup>c</sup>stumble. <sup>d</sup>  
<sup>22</sup>The faith that you have, have as your own conviction before God. Blessed are those who have no reason to condemn themselves because of what they approve. <sup>23</sup>But those who have doubts are condemned if they eat, because they do not act from faith; <sup>e</sup> for whatever does not proceed from faith <sup>f</sup>is sin.<sup>f</sup>

<sup>c</sup> Gk. brother

<sup>d</sup> Other ancient authorities add or be upset or be weakened

<sup>e</sup> Or conviction

<sup>f</sup> Other authorities, some ancient, add here 16:25-27

## CHAPTER 15

15.1 Ὅφειλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ  
'5OUGHT '1NOW '2WE '3THE '4STRONG '7THE

ἀσθενήματα τῶν ἀδυνάτων βαστάζειν καὶ μὴ  
'8WEAKNESSES '9OF THE ONES '10NOT STRONG '6TO BEAR, AND NOT

ἑαυτοῖς ἀρέσκειν. 15.2 ἕκαστος ἡμῶν τῷ πλησίον  
OURSELVES TO PLEASE. EACH ONE OF US THE(HIS) NEIGHBOR

ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομὴν.  
LET HIM PLEASE FOR - GOOD WITH A VIEW TO BUILDING UP;

15.3 καὶ γὰρ ὁ Χριστὸς οὐκ ἑαυτῷ ἡρέσεν, ἀλλὰ καθὼς  
FOR~EVEN - CHRIST NOT HIMSELF PLEASED; BUT AS

γέγραπται, Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε  
IT HAS BEEN WRITTEN, THE REPROACHES OF THE ONES REPROACHING YOU

ἐπέπεσαν ἐπ' ἐμέ. 15.4 ὅσα γὰρ προεγράφη, εἰς  
FELL ON ME. FOR~WHATEVER THINGS WERE WRITTEN BEFORE, FOR

τὴν ἡμετέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς  
- OUR TEACHING WERE WRITTEN, THAT THROUGH -

ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν  
ENDURANCE AND THROUGH THE ENCOURAGEMENT OF THE SCRIPTURES -

ἐλπίδα ἔχωμεν. 15.5 ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς  
HOPE WE MAY HAVE. NOW~THE GOD - OF ENDURANCE AND -

παρακλήσεως δώῃ ὑμῖν τὸ αὐτὸ φρονεῖν ἐν  
ENCOURAGEMENT GIVE TO YOU\* '2THE SAME THING '1TO THINK AMONG

We who are strong ought to put up with the failings of the weak, and not to please ourselves. <sup>2</sup>Each of us must please our neighbor for the good purpose of building up the neighbor. <sup>3</sup>For Christ did not please himself; but, as it is written, "The insults of those who insult you have fallen on me." <sup>4</sup>For whatever was written in former days was written for our instruction, so that by steadfastness and by the encouragement of the scriptures we might have hope. <sup>5</sup>May the God of steadfastness and encouragement grant you to live in harmony with



one another, in accordance with Christ Jesus, <sup>6</sup>so that together you may with one voice glorify the God and Father of our Lord Jesus Christ.

<sup>7</sup>Welcome one another, therefore, just as Christ has welcomed you, for the glory of God. <sup>8</sup>For I tell you that Christ has become a servant of the circumcised on behalf of the truth of God in order that he might confirm the promises given to the patriarchs, <sup>9</sup>and in order that the Gentiles might glorify God for his mercy. As it is written,

"Therefore I will confess<sup>8</sup> you among the Gentiles, and sing praises to your name";

<sup>10</sup>and again he says,

"Rejoice, O Gentiles, with his people";

<sup>11</sup>and again,

"Praise the Lord, all you Gentiles, and let all the peoples praise him";

<sup>12</sup>and again Isaiah says,

"The root of Jesse shall come, the one who rises to rule the Gentiles; in him the Gentiles shall hope."

<sup>13</sup>May the God of hope fill you with all joy and peace in believing, so that you

<sup>8</sup>Or *thank*

ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν, **15.6** ἵνα  
ONE ANOTHER ACCORDING TO CHRIST JESUS, THAT

ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζετε τὸν θεὸν  
WITH ONE ACCORD [AND] WITH ONE MOUTH YOU MAY GLORIFY THE GOD

καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.  
AND FATHER OF THE LORD OF US JESUS CHRIST.

**15.7** Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ  
WHEREFORE RECEIVE ONE ANOTHER, AS ALSO

ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν τοῦ θεοῦ.  
- CHRIST RECEIVED YOU TO [THE] GLORY - OF GOD.

**15.8** λέγω γὰρ Χριστὸν διάκονον γεγενῆσθαι  
FOR-I SAY CHRIST TO HAVE BECOME-A SERVANT

περιτομῆς ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ  
OF [THE] CIRCUMCISION ON BEHALF OF [THE] TRUTH[FULNESS] OF GOD, SO AS TO -

βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων, **15.9** τὰ δὲ  
CONFIRM THE PROMISES OF(TO) THE FATHERS, AND THE

ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν, καθὼς  
GENTILES <sup>3</sup>FOR <sup>4</sup>[HIS] MERCY <sup>1</sup>TO GLORIFY - <sup>2</sup>GOD, AS

γέγραπται,  
IT HAS BEEN WRITTEN,

Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσιν  
THEREFORE I WILL GIVE PRAISE TO YOU AMONG GENTILES

καὶ τῷ ὀνοματί σου ψαλῶ.  
AND TO THE NAME OF YOU I WILL SING PRAISE.

**15.10** καὶ πάλιν λέγει,  
AND AGAIN HE SAYS,

Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.  
REJOICE, GENTILES, WITH THE PEOPLE OF HIM.

**15.11** καὶ πάλιν,  
AND AGAIN,

Αἰνεῖτε, πάντα τὰ ἔθνη, τὸν κύριον  
PRAISE, ALL THE GENTILES, THE LORD,

καὶ ἐπαινέσάτωσαν αὐτὸν πάντες οἱ λαοί.  
AND LET PRAISE HIM ALL THE PEOPLES.

**15.12** καὶ πάλιν Ἡσαΐας λέγει,  
AND AGAIN ISAIAH SAYS,

Ἔσται ἡ ῥίζα τοῦ Ἰεσσαί  
THERE WILL BE THE ROOT - OF JESSE

καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν,  
EVEN THE ONE RISING UP TO RULE GENTILES,

ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν.  
ON HIM GENTILES WILL HOPE.

**15.13** ὁ δὲ θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς  
NOW [MAY]~THE GOD - OF HOPE FILL YOU

πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεῦν, εἰς τὸ  
WITH ALL JOY AND PEACE IN - BELIEVING, FOR -

**15.9** Ps. 18:49 (= 2 Sam. 22:50) **15.10** Deut. 32:43 **15.11** Ps. 117:1 **15.12** Isa. 11:10 LXX

περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος  
YOU~TO ABOUND IN - HOPE BY [THE] POWER OF [THE] SPIRIT

ἀγίου.  
HOLY.

**15.14** Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ  
AND~I HAVE BEEN PERSUADED, BROTHERS OF ME, EVEN I~[MY]SELF

περὶ ὑμῶν ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης,  
CONCERNING YOU° THAT ALSO YOURSELVES ARE~FULL OF GOODNESS,

πεπληρωμένοι πάσης [τῆς] γνώσεως, δυνάμενοι καὶ  
HAVING BEEN FILLED WITH ALL - KNOWLEDGE, BEING ABLE ALSO

ἀλλήλους νουθετεῖν. **15.15** τολμηρότερον δὲ ἔγραψα  
ONE ANOTHER TO ADMONISH. BUT~BOLDLY I WROTE

ὑμῖν ἀπὸ μέρους ὡς ἐπαναμνησκῶν ὑμᾶς διὰ  
TO YOU° IN PART AS REMINDING YOU° ON ACCOUNT OF

τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ **15.16** εἰς  
THE GRACE - HAVING BEEN GIVEN TO ME FROM - GOD FOR

τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη,  
- ME~TO BE A SERVANT OF CHRIST JESUS TO THE GENTILES,

ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, ἵνα  
ADMINISTERING IN SACRED SERVICE THE GOOD NEWS - OF GOD, THAT

γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος,  
°MAY BE °THE °OFFERING °OF THE °GENTILES °ACCEPTABLE,

ἡγιασμένη ἐν πνεύματι ἁγίῳ. **15.17** ἔχω οὖν  
HAVING BEEN SANCTIFIED BY [THE] SPIRIT HOLY. I HAVE THEREFORE

[τὴν] καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς  
THE(MY) BOASTING IN CHRIST JESUS [AS TO] THE THINGS PERTAINING TO

τὸν θεόν· **15.18** οὐ γὰρ τολμήσω τι λαλεῖν  
- GOD; FOR~NOT I WILL DARE ANYTHING TO SPEAK

ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ εἰς  
OF THE THINGS WHICH °DID NOT WORK OUT °CHRIST THROUGH ME FOR

ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ, **15.19** ἐν δυνάμει  
OBEDIENCE OF GENTILES, IN WORD AND WORK, BY POWER

σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος [θεοῦ].  
OF SIGNS AND WONDERS, BY POWER OF [THE] SPIRIT OF GOD;

ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ  
SO AS FOR ME, FROM JERUSALEM AND AROUND UNTO -

Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ,  
ILLYRICUM, I HAVE FULLY PROCLAIMED THE GOOD NEWS - OF CHRIST,

**15.20** οὕτως δὲ φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ ὅπου  
AND~SO ASPIRING TO PREACH THE GOOD NEWS NOT WHERE

ὠνομάσθη Χριστὸς, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον  
CHRIST~WAS NAMED, THAT NOT ON ANOTHER'S FOUNDATION

οἰκοδομῶ, **15.21** ἀλλὰ καθὼς γέγραπται,  
I MIGHT BUILD, BUT AS IT HAS BEEN WRITTEN,

Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ ὅψονται,  
[THE ONES] TO WHOM IT WAS NOT ANNOUNCED CONCERNING HIM WILL SEE,

may abound in hope by the power of the Holy Spirit.

14 I myself feel confident about you, my brothers and sisters,<sup>h</sup> that you yourselves are full of goodness, filled with all knowledge, and able to instruct one another.

15 Nevertheless on some points I have written to you rather boldly by way of reminder, because of the grace given me by God <sup>16</sup>to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit.

17 In Christ Jesus, then, I have reason to boast of my work for God. <sup>18</sup>For I will not venture to speak of anything except what Christ has accomplished<sup>i</sup> through me to win obedience from the Gentiles, by word and deed, <sup>19</sup>by the power of signs and wonders, by the power of the Spirit of God,<sup>j</sup> so that from Jerusalem and as far around as Illyricum I have fully proclaimed the good news<sup>k</sup> of Christ.

20 Thus I make it my ambition to proclaim the good news,<sup>k</sup> not where Christ has already been named, so that I do not build on someone else's foundation, <sup>21</sup>but as it is written,

"Those who have never been told of him shall see,

<sup>h</sup> Gk. brothers

<sup>i</sup> Gk. speak of those things that Christ has not accomplished

<sup>j</sup> Other ancient authorities read of the Spirit or of the Holy Spirit

<sup>k</sup> Or gospel

and those who have  
never heard of him  
shall understand."

22 This is the reason that I have so often been hindered from coming to you. <sup>23</sup>But now, with no further place for me in these regions, I desire, as I have for many years, to come to you <sup>24</sup>when I go to Spain. For I do hope to see you on my journey and to be sent on by you, once I have enjoyed your company for a little while. <sup>25</sup>At present, however, I am going to Jerusalem in a ministry to the saints; <sup>26</sup>for Macedonia and Achaia have been pleased to share their resources with the poor among the saints at Jerusalem. <sup>27</sup>They were pleased to do this, and indeed they owe it to them; for if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material things. <sup>28</sup>So, when I have completed this, and have delivered to them what has been collected, I will set out by way of you to Spain; <sup>29</sup>and I know that when I come to you, I will come in the fullness of the blessing<sup>m</sup> of Christ.

30 I appeal to you, brothers and sisters,<sup>n</sup> by our Lord Jesus Christ and by the love of the Spirit, to join me in earnest prayer to God on my behalf, <sup>31</sup>that I may be

<sup>l</sup> Gk. have sealed to them this fruit

<sup>m</sup> Other ancient authorities add of the gospel

<sup>n</sup> Gk. brothers

καὶ οἱ οὐκ ἀκηκόασιν συνήσουσιν.  
AND THE ONES [WHO] HAVE NOT HEARD WILL UNDERSTAND.

15.22 Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν  
THEREFORE ALSO I WAS BEING HINDERED GREATLY - TO COME

πρὸς ὑμᾶς· 15.23 νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς  
TO YOU\*; BUT-NOW NO LONGER HAVING-A PLACE IN -

κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς  
THESE~REGIONS, <sup>3</sup>A DESIRE <sup>1</sup>BUT <sup>2</sup>HAVING - TO COME TO

ὑμᾶς ἀπὸ πολλῶν ἐτῶν, 15.24 ὥς ἂν πορεύωμαι εἰς τὴν  
YOU\* FOR SEVERAL YEARS, WHENEVER I TAKE A JOURNEY TO -

Σπανίαν· ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι  
SPAIN; FOR~I AM HOPING WHILE TRAVELING THROUGH TO SEE

ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ ἐὰν ὑμῶν  
YOU\* AND BY YOU\* TO BE SENT ONWARD [FROM] THERE IF [WITH] YOU\*

πρῶτον ἀπὸ μέρους ἐμπλησθῶ. 15.25 νυνὶ δὲ πορεύομαι  
FIRST IN PART I MAY BE FILLED. BUT-NOW I AM GOING

εἰς Ἱερουσαλὴμ διακονῶν τοῖς ἁγίοις. 15.26 εὐδόκησαν  
TO JERUSALEM MINISTERING TO THE SAINTS. <sup>5</sup>WERE PLEASED

γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ  
<sup>1</sup>FOR <sup>2</sup>MACEDONIA \* <sup>3</sup>AND <sup>4</sup>ACHAIA <sup>6</sup>CONTRIBUTION <sup>7</sup>SOME

ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν  
<sup>6</sup>TO MAKE FOR THE POOR OF THE SAINTS - IN

Ἱερουσαλήμ. 15.27 εὐδόκησαν γὰρ καὶ ὀφειλέται εἰσὶν  
JERUSALEM. FOR-THEY WERE PLEASED AND DEBTORS THEY ARE

αὐτῶν· εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν  
OF THEM; FOR-IF IN THE SPIRITUAL THINGS OF THEM <sup>3</sup>SHARED

τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς  
<sup>1</sup>THE <sup>2</sup>GENTILES, THEY OUGHT ALSO IN THE MATERIAL THINGS

λειτουργῆσαι αὐτοῖς. 15.28 τοῦτο οὖν ἐπιτελέσας  
TO GIVE SERVICE TO THEM. THIS THEREFORE HAVING COMPLETED

καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον,  
AND HAVING SEALED TO THEM - THIS~FRUIT,

ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν· 15.29 οἶδα δὲ  
I WILL GO THROUGH YOU\* TO SPAIN. AND~I KNOW

ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας  
THAT COMING TO YOU\* <sup>2</sup>IN <sup>3</sup>[THE] FULLNESS <sup>4</sup>OF [THE] BLESSING

Χριστοῦ ἐλεύσομαι.

<sup>5</sup> OF CHRIST <sup>1</sup> I WILL COME.

15.30 Παρακαλῶ δὲ ὑμᾶς[, ἀδελφοί,] διὰ τοῦ κυρίου  
NOW~I URGE YOU\*, BROTHERS, THROUGH THE LORD

ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς ἀγάπης τοῦ  
OF US JESUS CHRIST AND THROUGH THE LOVE OF THE

πνεύματος συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς  
SPIRIT TO STRIVE TOGETHER WITH ME IN THE(YOUR) PRAYERS

ὑπὲρ ἐμοῦ πρὸς τὸν θεόν, 15.31 ἵνα ῥυσθῶ ἀπὸ  
ON BEHALF OF ME BEFORE - GOD, THAT I MAY BE RESCUED FROM

τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἡ διακονία  
 THE ONES DISOBEYING IN - JUDEA AND THE SERVICE  
 μου ἢ εἰς Ἱερουσαλὴμ εὐπρόσδεκτος τοῖς ἁγίοις  
 OF ME - FOR JERUSALEM <sup>2</sup>ACCEPTABLE <sup>3</sup>TO THE <sup>4</sup>SAINTS  
 γένηται, 15.32 ἵνα ἐν χαρᾷ ἔλθων πρὸς ὑμᾶς διὰ  
<sup>1</sup>MAY BE, THAT IN JOY HAVING COME TO YOU<sup>2</sup> THROUGH  
 θελήματος θεοῦ συναναπαύσωμαι ὑμῖν. 15.33 ὁ δὲ  
 [THE] WILL OF GOD I MAY REST WITH YOU<sup>2</sup>. NOW~THE  
 θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν, ἀμήν.<sup>†</sup>  
 GOD - OF PEACE [BE] WITH YOU<sup>2</sup>~ALL, AMEN.

15:33 At the end of this verse, one early MS (P46) adds the verses found in Rom. 16:25-27 (see note there). This is noted in NEBmg NRSVmg.

rescued from the unbelievers in Judea, and that my ministry<sup>9</sup> to Jerusalem may be acceptable to the saints,<sup>32</sup>so that by God's will I may come to you with joy and be refreshed in your company.<sup>33</sup>The God of peace be with all of you.<sup>†</sup> Amen.

<sup>9</sup> Other ancient authorities read *my bringing of a gift*

<sup>†</sup> One ancient authority adds 16:25-27 here

# CHAPTER 16

16.1 Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν,  
 NOW~I COMMEND TO YOU<sup>2</sup> PHOEBE THE SISTER OF US,  
 οὖσαν [καὶ] διάκονον τῆς ἐκκλησίας τῆς ἐν  
 BEING ALSO A DEACON OF THE CHURCH - IN  
 Κεγχρεαῖς, 16.2 ἵνα αὐτὴν προσδέξησθε ἐν κυρίῳ  
 CENCHREA, THAT YOU<sup>2</sup> MAY RECEIVE~HER IN [THE] LORD  
 ἀξίως τῶν ἁγίων καὶ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν  
 AS BEFITS THE SAINTS AND MAY STAND BY HER IN <sup>1</sup>WHATEVER <sup>4</sup>OF YOU<sup>2</sup>  
 χρήζῃ πράγματι· καὶ γὰρ αὐτὴ προστάτις πολλῶν  
<sup>3</sup>SHE MAY NEED <sup>2</sup>MATTER; FOR~INDEED SHE A HELPER OF MANY  
 ἐγενήθη καὶ ἐμοῦ αὐτοῦ.  
 BECAME AND OF MYSELF.

16.3 Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς  
 GREET PRISCA AND AQUILA THE  
 συνεργούς μου ἐν Χριστῷ Ἰησοῦ, 16.4 οἵτινες ὑπὲρ  
 CO-WORKERS OF ME IN CHRIST JESUS, WHO ON BEHALF OF  
 τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς  
 THE LIFE OF ME - THEIR OWN NECK(S) RISKED, TO WHOM  
 οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ  
 NOT I ONLY GIVE THANKS BUT ALSO ALL THE  
 ἐκκλησίαι τῶν ἐθνῶν, 16.5 καὶ τὴν κατ' οἶκον  
 CHURCHES OF THE GENTILES, AND [GREET] <sup>1</sup>THE <sup>3</sup>IN <sup>4</sup>HOUSE  
 αὐτῶν ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν  
<sup>5</sup>OF THEM <sup>2</sup>CHURCH(ASSEMBLY). GREET EPAENETUS THE  
 ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς  
 BELOVED OF ME, WHO IS FIRSTFRUIT - OF ASIA FOR  
 Χριστόν. 16.6 ἀσπάσασθε Μαρίαν, ἥτις πολλὰ  
 CHRIST. GREET MARY, WHO GREATLY  
 ἐκοπίασεν εἰς ὑμᾶς. 16.7 ἀσπάσασθε Ἀνδρόνικον καὶ  
 LABORED FOR YOU<sup>2</sup>. GREET ANDRONICUS AND

I commend to you our sister Phoebe, a deacon<sup>9</sup> of the church at Cenchreae,<sup>2</sup>so that you may welcome her in the Lord as is fitting for the saints, and help her in whatever she may require from you, for she has been a benefactor of many and of myself as well.

3 Greet Prisca and Aquila, who work with me in Christ Jesus,<sup>4</sup>and who risked their necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.<sup>5</sup>Greet also the church in their house. Greet my beloved Epānetus, who was the first convert<sup>†</sup> in Asia for Christ. <sup>6</sup>Greet Mary, who has worked very hard among you. <sup>7</sup>Greet Andronicus and

<sup>9</sup> Or minister

<sup>†</sup> Gk. first fruits



Junia,<sup>8</sup> my relatives<sup>9</sup> who were in prison with me; they are prominent among the apostles, and they were in Christ before I was. <sup>8</sup>Greet Ampliatius, my beloved in the Lord. <sup>9</sup>Greet Urbanus, our co-worker in Christ, and my beloved Stachys.

<sup>10</sup>Greet Apelles, who is approved in Christ. Greet those who belong to the family of Aristobulus.

<sup>11</sup>Greet my relative<sup>12</sup> Herodion. Greet those in the Lord who belong to the family of Narcissus. <sup>12</sup>Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord. <sup>13</sup>Greet Rufus, chosen in the Lord; and greet his mother—a mother to me also. <sup>14</sup>Greet Asyncretus, Phlegon, Hermes, Patrobas, Hermas, and the brothers and sisters<sup>15</sup> who are with them. <sup>15</sup>Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them. <sup>16</sup>Greet one another with a holy kiss. All the churches of Christ greet you.

17 I urge you, brothers and sisters,<sup>17</sup> to keep an eye

<sup>8</sup> Or *Junias*; other ancient authorities read *Julia*

<sup>9</sup> Or *compatriots*

<sup>10</sup> Or *compatriot*

<sup>11</sup> Gk *brothers*

Ἰουνιᾶν<sup>8</sup> τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου,  
JUNIAS THE KINSMEN OF ME AND FELLOW-PRISONERS OF ME,

οἵτινες εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἵ καὶ  
WHO ARE NOTABLE AMONG THE APOSTLES, WHO ALSO

πρὸ ἐμοῦ γέγοναν ἐν Χριστῷ. 16.8 ἀσπάσασθε  
BEFORE ME HAVE BEEN IN CHRIST. GREET

Ἀμπλιᾶτον τὸν ἀγαπητόν μου ἐν κυρίῳ.  
AMPLIATUS THE BELOVED OF ME IN [THE] LORD.

16.9 ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν  
GREET URBANUS THE CO-WORKER OF US IN

Χριστῷ καὶ Στάχυν τὸν ἀγαπητόν μου.  
CHRIST AND STACHYS THE BELOVED OF ME.

16.10 ἀσπάσασθε Ἀπελλὴν τὸν δόκιμον ἐν Χριστῷ.  
GREET APELLES THE APPROVED ONE IN CHRIST.

ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου.  
GREET THE ONES OF THE [HOUSEHOLD] OF ARISTOBULUS.

16.11 ἀσπάσασθε Ἡρῳδίωνα τὸν συγγενὴ μου.  
GREET HERODION THE KINSMAN OF ME.

ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς  
GREET THE ONES OF THE [HOUSEHOLD] OF NARCISSUS THE ONES

ὄντας ἐν κυρίῳ. 16.12 ἀσπάσασθε Τρύφαιναν καὶ  
BEING IN [THE] LORD. GREET TRYPHAENA AND

Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ. ἀσπάσασθε  
TRYPHOSA THE ONES LABORING IN [THE] LORD. GREET

Περσίδα τὴν ἀγαπητὴν, ἣτις πολλὰ ἐκοπίασεν ἐν  
PERSIS THE BELOVED, WHO GREATLY LABORED IN

κυρίῳ. 16.13 ἀσπάσασθε Ῥούφον τὸν ἐκλεκτὸν  
[THE] LORD. GREET RUFUS THE CHOSEN ONE

ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.  
IN [THE] LORD AND THE MOTHER OF HIM AND OF ME.

16.14 ἀσπάσασθε Ἀσύκριτον, Φλέγοντα, Ἑρμῆν,  
GREET ASYNCRITUS, PHLEGON, HERMES,

Πατροβάν, Ἑρμᾶν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.  
PATROBAS, HERMAS, AND THE <sup>2</sup>WITH <sup>3</sup>THEM <sup>1</sup>BROTHERS.

16.15 ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ  
GREET PHILOLOGUS AND JULIA, NEREUS AND

τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν καὶ τοὺς σὺν  
THE SISTER OF HIM, AND OLYMPAS, AND <sup>2</sup>THE <sup>4</sup>WITH

αὐτοῖς πάντας ἁγίους. 16.16 Ἀσπάσασθε ἀλλήλους ἐν  
<sup>5</sup>THEM <sup>1</sup>ALL <sup>3</sup>SAINTS. GREET ONE ANOTHER WITH

φιλήματι ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι  
A HOLY-KISS. <sup>5</sup>GREET <sup>6</sup>YOU <sup>2</sup>THE <sup>3</sup>CHURCHES

πάσαι τοῦ Χριστοῦ.  
<sup>1</sup>ALL - <sup>4</sup>OF CHRIST.

16.17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς  
NOW-I URGE YOU, BROTHERS, TO WATCH <sup>1</sup>THE ONES

τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν  
<sup>3</sup>THE <sup>4</sup>DIVISIONS <sup>5</sup>AND <sup>6</sup>THE <sup>7</sup>OBSTACLES <sup>8</sup>AGAINST <sup>9</sup>THE <sup>10</sup>TEACHING

ἣν ὑμεῖς ἐμάθετε ποιοῦντας, καὶ ἐκκλίνετε ἀπ’  
<sup>11</sup>WHICH <sup>12</sup>YOU<sup>13</sup>LEARNED <sup>2</sup>MAKING, AND TURN AWAY FROM

αὐτῶν· 16.18 οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ  
 THEM; - FOR SUCH MEN <sup>2</sup>THE <sup>3</sup>LORD <sup>4</sup>OF US, <sup>5</sup>CHRIST

οὐ δουλεύουσιν ἀλλὰ τῇ ἐαυτῶν κοιλίᾳ, καὶ διὰ τῆς  
<sup>1</sup>DO NOT SERVE BUT THEIR OWN BELLY, AND THROUGH -

χρηστολογίας καὶ εὐλογίας ἐξαπατῶσιν τὰς καρδίας  
 SMOOTH SPEECH AND PRAISE DECEIVE THE HEARTS

τῶν ἀκάκων. 16.19 ἡ γὰρ ὑμῶν ὑπακοὴ εἰς  
 OF THE SIMPLE. - FOR [NEWS] OF YOUR<sup>1</sup> OBEDIENCE TO

πάντας ἀφίκετο· ἐφ’ ὑμῖν οὖν χαίρω, θέλω δὲ  
 ALL MEN REACHED; CONCERNING YOU<sup>1</sup> THEREFORE I REJOICE, BUT~I WANT

ὑμᾶς σοφούς εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ  
 YOU<sup>1</sup> WISE TO BE TO THE GOOD, AND~PURE TO THE

κακόν. 16.20 ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν  
 EVIL. NOW~THE GOD - OF PEACE WILL CRUSH -

Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. Ἡ χάρις  
 SATAN UNDER THE FEET OF YOU<sup>1</sup> SOON. THE GRACE

τοῦ κυρίου ἡμῶν Ἰησοῦ μεθ’ ὑμῶν.<sup>1</sup>  
 OF THE LORD OF US JESUS [BE] WITH YOU<sup>1</sup>.

16.21 Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου  
<sup>5</sup>GREETES <sup>6</sup>YOU<sup>1</sup> <sup>1</sup>TIMOTHY <sup>2</sup>THE <sup>3</sup>CO~WORKER <sup>4</sup>OF ME,

καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς  
 AND LUCIUS AND JASON AND SOSIPATER THE KINSMEN

μου. 16.22 ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ  
 OF ME. <sup>7</sup>GREET <sup>8</sup>YOU<sup>1</sup> <sup>1</sup>I <sup>2</sup>TERTIUS <sup>3</sup>THE ONE

γράψας τὴν ἐπιστολὴν ἐν κυρίῳ. 16.23 ἀσπάζεται  
<sup>4</sup>HAVING WRITTEN <sup>5</sup>THE <sup>6</sup>EPISTLE <sup>7</sup>IN <sup>8</sup>[THE] LORD. <sup>9</sup>GREETES

ὑμᾶς Γαῖος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας.  
<sup>10</sup>YOU<sup>1</sup> <sup>1</sup>GAIUS <sup>2</sup>THE <sup>3</sup>HOST <sup>4</sup>OF ME <sup>5</sup>AND <sup>6</sup>ALL <sup>7</sup>THE <sup>8</sup>CHURCH.

ἀσπάζεται ὑμᾶς Ἑραστός ὁ οἰκονόμος τῆς πόλεως  
<sup>9</sup>GREETES <sup>1</sup>YOU<sup>1</sup> <sup>1</sup>ERASTUS <sup>2</sup>THE <sup>3</sup>TREASURER <sup>4</sup>OF THE <sup>5</sup>CITY

καὶ Κούαρτος ὁ ἀδελφός.<sup>1</sup>  
 AND QUARTUS THE BROTHER.

Ἡ [16.25 τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ  
 NOW~TO THE ONE BEING ABLE TO ESTABLISH~YOU<sup>1</sup> ACCORDING TO

τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ,  
 THE GOOD NEWS OF ME AND THE PROCLAMATION OF JESUS CHRIST,

κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις  
 ACCORDING [THE] REVELATION OF [THE] MYSTERY IN TIMES ETERNAL

16:23 text: ASV RSV NASB NIV NEB TEV NJB NRSV. add v. 24 ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν. (The grace of our Lord Jesus Christ [be] with you<sup>1</sup> all. Amen.): KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg. 16:25-27 Some MSS insert this portion (called the doxology) at the end of Rom. 14:33 and one MS has it after Rom. 15:33. All the translations keep Rom. 16:25-27 at the very end of the book (as here in the Greek text), and some translations note the various positions of the doxology—see ASVmg NEBmg TEVmg NRSVmg.

on those who cause dissensions and offenses, in opposition to the teaching that you have learned; avoid them. <sup>18</sup>For such people do not serve our Lord Christ, but their own appetites,<sup>18</sup> and by smooth talk and flattery they deceive the hearts of the simple-minded. <sup>19</sup>For while your obedience is known to all, so that I rejoice over you, I want you to be wise in what is good and guileless in what is evil. <sup>20</sup>The God of peace will shortly crush Satan under your feet. The grace of our Lord Jesus Christ be with you.<sup>2</sup>

<sup>21</sup> Timothy, my co-worker, greets you; so do Lucius and Jason and Sosipater, my relatives.<sup>2</sup>

<sup>22</sup> I Tertius, the writer of this letter, greet you in the Lord.<sup>2</sup>

<sup>23</sup> Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.<sup>a</sup>

<sup>25</sup> Now to God<sup>b</sup> who is able to strengthen you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery

<sup>18</sup> Gk. *their own belly*

<sup>19</sup> Other ancient authorities lack this sentence

<sup>20</sup> Or. *compatriots*

<sup>21</sup> Or. *I Tertius, writing this letter in the Lord, greet you*

<sup>a</sup> Other ancient authorities add verse

<sup>24</sup>, *The grace of our Lord Jesus Christ be with all of you. Amen.*

<sup>b</sup> Gk. *the one*

that was kept secret for long ages<sup>26</sup>but is now disclosed, and through the prophetic writings is made known to all the Gentiles, according to the command of the eternal God, to bring about the obedience of faith—<sup>27</sup>to the only wise God, through Jesus Christ, to whom<sup>c</sup> be the glory forever! Amen.<sup>d</sup>

<sup>c</sup> Other ancient authorities lack *to whom*. The verse then reads, *to the only wise God be the glory through Jesus Christ forever. Amen*.

<sup>d</sup> Other ancient authorities lack 16.25-27 or include it after 14.23 or 15.33; others put verse 24 after verse 27

σεσιγημένου, 16.26 φανερωθέντος δὲ νῦν διὰ τε  
HAVING BEEN KEPT SECRET, <sup>3</sup>MANIFESTED <sup>1</sup>BUT <sup>2</sup>NOW AND-THROUGH

γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου  
PROPHETIC-SCRIPTURES ACCORDING TO A COMMAND OF THE ETERNAL

θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη  
GOD <sup>6</sup>FOR <sup>7</sup>OBEDIENCE <sup>8</sup>OF FAITH <sup>2</sup>TO <sup>3</sup>ALL <sup>4</sup>THE <sup>5</sup>GENTILES

γνωρισθέντος, 16.27 μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ  
<sup>1</sup>HAVING BEEN MADE KNOWN, <sup>2</sup>ONLY <sup>3</sup>WISE <sup>1</sup>TO GOD, THROUGH JESUS

Χριστοῦ, ᾧ ἢ δόξα εἰς τοὺς αἰῶνας, ἀμήν.]<sup>7</sup>  
CHRIST, TO WHOM [BE] THE GLORY INTO THE AGES, AMEN.

THE FIRST LETTER OF PAUL TO THE  
CORINTHIANS

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α  
TO [THE] CORINTHIANS 1

1.1 Παῦλος κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ διὰ  
PAUL A CALLED APOSTLE OF CHRIST JESUS THROUGH

θελήματος θεοῦ καὶ Σωσθένους ὁ ἀδελφὸς 1.2 τῇ  
[THE] WILL OF GOD AND SOSTHENES THE BROTHER TO THE

ἐκκλησίᾳ τοῦ θεοῦ τῇ οὐσίᾳ ἐν Κορίνθῳ,  
CHURCH - OF GOD - EXISTING IN CORINTH,

ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις,  
TO ONES HAVING BEEN SANCTIFIED IN CHRIST JESUS, [THE] CALLED SAINTS,

σὺν πάνσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου  
WITH ALL THE ONES CALLING ON THE NAME OF THE LORD

ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν καὶ ἡμῶν·  
OF US JESUS CHRIST IN EVERY PLACE, THEIRS AND OURS;

1.3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ  
GRACE TO YOU\* AND PEACE FROM GOD [THE] FATHER OF US AND

κυρίου Ἰησοῦ Χριστοῦ.  
LORD JESUS CHRIST.

1.4 Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν  
I GIVE THANKS TO THE GOD OF ME ALWAYS CONCERNING YOU\*

ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν  
FOR THE GRACE - OF GOD - HAVING BEEN GIVEN TO YOU\* IN

Χριστῷ Ἰησοῦ, 1.5 ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν  
CHRIST JESUS, THAT IN EVERYTHING YOU WERE ENRICHED IN

αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει, 1.6 καθὼς  
HIM, IN ALL EXPRESSION, AND ALL KNOWLEDGE, EVEN AS

τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν, 1.7 ὥστε  
THE TESTIMONY - OF CHRIST WAS CONFIRMED IN YOU\*, SO THAT

ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι  
YOU\* ARE NOT LACKING IN ANY GIFT,

ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν  
AWAITING THE REVELATION OF THE LORD OF US

Ἰησοῦ Χριστοῦ· 1.8 ὃς καὶ βεβαιώσει ὑμᾶς ἕως  
JESUS CHRIST; WHO ALSO WILL CONFIRM(STRENGTHEN) YOU\* TO

τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν  
[THE] END, UNREPROVABLE IN THE DAY OF THE LORD OF US

Ἰησοῦ [Χριστοῦ]. 1.9 πιστὸς ὁ θεός, δι' οὗ  
JESUS CHRIST. FAITHFUL [IS] - GOD THROUGH WHOM

Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes,

2 To the church of God that is in Corinth, to those who are sanctified in Christ Jesus, called to be saints, together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord<sup>a</sup> and ours:

3 Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I give thanks to my<sup>b</sup> God always for you because of the grace of God that has been given you in Christ Jesus,<sup>5</sup> for in every way you have been enriched in him, in speech and knowledge of every kind—<sup>6</sup>just as the testimony of<sup>c</sup> Christ has been strengthened among you—<sup>7</sup>so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ.<sup>8</sup> He will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ.<sup>9</sup> God is faithful; by him

<sup>a</sup> Cf. *theirs*

<sup>b</sup> Other ancient authorities lack *my*

<sup>c</sup> Or *to*



you were called into the fellowship of his Son, Jesus Christ our Lord.

10 Now I appeal to you, brothers and sisters,<sup>d</sup> by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose.<sup>11</sup> For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters.<sup>e</sup> <sup>12</sup>What I mean is that each of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ."<sup>13</sup> Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul? <sup>14</sup>I thank God<sup>f</sup> that I baptized none of you except Crispus and Gaius,<sup>15</sup> so that no one can say that you were baptized in my name. <sup>16</sup>(I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized anyone else.) <sup>17</sup>For Christ did not send me to baptize but to proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power.

18 For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. <sup>19</sup>For it is written,

<sup>d</sup> Gk *brothers*

<sup>e</sup> Gk *my brothers*

<sup>f</sup> Other ancient authorities read *I am thankful*

ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ  
YOU<sup>\*</sup> WERE CALLED INTO [THE] FELLOWSHIP OF THE SON OF HIM JESUS

Χριστοῦ τοῦ κυρίου ἡμῶν.  
CHRIST THE LORD OF US.

**1.10** Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος  
NOW~I EXHORT YOU<sup>\*</sup>, BROTHERS, THROUGH THE NAME

τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ  
OF THE LORD OF US JESUS CHRIST, THAT THE SAME THING

λέγητε πάντες καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα,  
YOU<sup>\*</sup> ALL SPEAK AND NOT BE AMONG YOU<sup>\*</sup> DIVISIONS,

ᾗτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν  
BUT~YOU<sup>\*</sup> MAY BE UNITED IN THE SAME MIND AND IN

τῇ αὐτῇ γνώμῃ. **1.11** ἔδηλώθη γάρ μοι περὶ ὑμῶν,  
THE SAME THOUGHT. FOR~IT WAS MADE CLEAR TO ME ABOUT YOU<sup>\*</sup>,

ἀδελφοί μου, ὑπὸ τῶν Χλόης ὅτι ἐρίδες ἐν ὑμῖν  
BROTHERS OF ME, BY THE ONES OF CHLOE THAT STRIFES AMONG YOU<sup>\*</sup>

εἰσιν. **1.12** λέγω δὲ τοῦτο ὅτι ἕκαστος ὑμῶν λέγει,  
THERE ARE. NOW~I SAY THIS, BECAUSE EACH OF YOU<sup>\*</sup> SAYS,

Ἐγὼ μὲν εἰμι Παύλου, Ἐγὼ δὲ Ἀπολλῶ, Ἐγὼ δὲ Κηφᾶ,  
I - AM OF PAUL, BUT~I OF APOLLOS, BUT~I OF CEPHAS,

Ἐγὼ δὲ Χριστοῦ. **1.13** μεμέρισται ὁ Χριστός; μὴ  
BUT~I OF CHRIST; HAS BEEN DIVIDED - CHRIST? [SURELY] NOT

Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου  
PAUL WAS CRUCIFIED FOR YOU<sup>\*</sup>, OR IN THE NAME OF PAUL

ἐβαπτίσθητε; **1.14** εὐχαριστῶ [τῷ θεῷ] ὅτι οὐδένα  
WERE YOU<sup>\*</sup> BAPTIZED? I THANK - GOD THAT NOT ONE

ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γάϊον, **1.15** ἵνα μὴ  
OF YOU<sup>\*</sup> I BAPTIZED EXCEPT CRISPUS AND GAIUS, LEST

τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε.  
ANYONE SHOULD SAY THAT IN - MY NAME YOU<sup>\*</sup> WERE BAPTIZED.

**1.16** ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον, λοιπὸν  
NOW~I BAPTIZED ALSO - STEPHANAS' HOUSEHOLD, [AS TO] THE REST

οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα. **1.17** οὐ γὰρ  
I DO NOT KNOW IF ANY OTHER I BAPTIZED. <sup>5</sup>NOT <sup>1</sup>FOR

ἀπέστειλέν με Χριστὸς βαπτίζειν ἀλλὰ  
<sup>3</sup>SENT <sup>4</sup>ME <sup>2</sup>CHRIST <sup>6</sup>TO BAPTIZE BUT

εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ  
TO PREACH THE GOOD NEWS, NOT BY WISDOM OF SPEECH, LEST

κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ.  
<sup>4</sup>BE EMPTIED [OF ITS POWER] <sup>1</sup>THE <sup>2</sup>CROSS - <sup>3</sup>OF CHRIST.

**1.18** Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν  
<sup>2</sup>THE <sup>3</sup>MESSAGE <sup>1</sup>FOR - OF THE CROSS TO THE ONES -

ἀπολλυμένοις μωρία ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν  
PERISHING IS~SENSELESS, - BUT TO US~BEING SAVED

δύναμις θεοῦ ἐστίν. **1.19** γέγραπται γάρ,  
[THE] POWER OF GOD IT IS. FOR~IT HAS BEEN WRITTEN,

Ἀπολῶ τὴν σοφίαν τῶν σοφῶν  
I WILL DESTROY THE WISDOM OF THE WISE ONES

καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω.  
AND THE UNDERSTANDING OF THE INTELLIGENT I WILL SET ASIDE.

**1.20** ποῦ σοφός; ποῦ γραμματεὺς; ποῦ  
WHERE [IS THE] WISE MAN? WHERE [IS THE] SCRIBE? WHERE

συζητητῆς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανε· ὁ θεὸς  
[IS THE] DEBATER - OF THIS-AGE? [DID] NOT <sup>2</sup>MAKE FOOLISH - <sup>1</sup>GOD

τὴν σοφίαν τοῦ κόσμου; **1.21** ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ  
THE WISDOM OF THE WORLD? FOR-SINCE BY THE WISDOM

τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν  
- OF GOD <sup>6</sup>DID NOT KNOW <sup>1</sup>THE <sup>2</sup>WORLD <sup>3</sup>THROUGH <sup>4</sup>THE(ITS) <sup>5</sup>WISDOM -

θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ  
<sup>7</sup>GOD, WAS PLEASED - GOD THROUGH THE FOOLISHNESS OF THE

κηρύγματος σῶσαι τοὺς πιστεύοντας· **1.22** ἐπειδὴ  
PROCLAMATION TO SAVE THE ONES BELIEVING; SINCE

καὶ Ἰουδαῖοι σημεῖα αἰτοῦσιν καὶ Ἕλληνες  
INDEED JEWS ASK-SIGNS AND GREEKS

σοφίαν ζητοῦσιν, **1.23** ἡμεῖς δὲ κηρύσσομεν Χριστὸν  
SEEK-WISDOM, BUT-WE PROCLAIM CHRIST

ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ  
HAVING BEEN CRUCIFIED, TO JEWS - AN OFFENSE, TO GENTILES -

μωρίαν, **1.24** αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ  
FOOLISHNESS, BUT-TO THEM THE CALLED ONES, BOTH-TO JEWS AND

Ἕλλησιν, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν·  
TO GREEKS, CHRIST, GOD'S POWER AND GOD'S WISDOM.

**1.25** ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν  
BECAUSE THE FOOLISH[NESS] - OF GOD WISER -

ἀνθρώπων ἐστὶν καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον  
THAN MEN IS AND THE WEAK[NESS] - OF GOD [IS] STRONGER

τῶν ἀνθρώπων.  
- THAN MEN.

**1.26** Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀδελφοί, ὅτι οὐ  
FOR-YOU\* SEE THE CALLING OF YOU\*, BROTHERS, THAT NOT

πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί,  
MANY WISE MEN ACCORDING TO FLESH, NOT MANY POWERFUL MEN,

οὐ πολλοὶ εὐγενεῖς· **1.27** ἀλλὰ τὰ μωρὰ τοῦ  
NOT MANY WELL-BORN; BUT THE FOOLISH THINGS(ONES) OF THE

κόσμου ἐξελέξατο ὁ θεός, ἵνα καταισχύνῃ τοὺς σοφοὺς,  
WORLD <sup>2</sup>CHOSE- - <sup>1</sup>GOD, THAT HE MIGHT SHAME THE WISE MEN,

καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα  
AND THE WEAK THINGS(ONES) OF THE WORLD <sup>2</sup>CHOSE - <sup>1</sup>GOD, THAT

καταισχύνῃ τὰ ἰσχυρά, **1.28** καὶ τὰ ἀγενῆ τοῦ  
HE MIGHT SHAME THE STRONG THINGS(ONES), AND THE LOW-BORN OF THE

κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ θεός,  
WORLD AND THE THINGS(ONES) HAVING BEEN DESPISED <sup>2</sup>CHOSE - <sup>1</sup>GOD,

τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ,  
THE THINGS(ONES) NOT BEING, THAT THE THINGS(ONES) BEING HE MIGHT NULLIFY,

"I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart."

<sup>20</sup>Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? <sup>21</sup>For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. <sup>22</sup>For Jews demand signs and Greeks desire wisdom, <sup>23</sup>but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, <sup>24</sup>but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. <sup>25</sup>For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

<sup>26</sup>Consider your own call, brothers and sisters:<sup>8</sup> not many of you were wise by human standards,<sup>h</sup> not many were of noble birth. <sup>27</sup>But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; <sup>28</sup>God chose what is low and despised in the world, things that are not, to reduce to nothing things that are,

<sup>8</sup> Gk brothers

<sup>h</sup> Gk according to the flesh

<sup>29</sup>so that no one<sup>i</sup> might boast in the presence of God. <sup>30</sup>He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption, <sup>31</sup>in order that, as it is written, "Let the one who boasts, boast in<sup>j</sup> the Lord."

<sup>i</sup> Gk. *no flesh*

<sup>j</sup> Or *of*

**1.29** ὅπως μὴ καυχῆσται πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ.  
SO THAT NOT MAY BOAST ANY FLESH BEFORE - GOD.

**1.30** ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς  
OF HIM BUT YOU ARE IN CHRIST JESUS, WHO

ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ, δικαιοσύνη τε καὶ  
BECAME WISDOM TO US FROM GOD, BOTH-RIGHTEOUSNESS AND

ἁγιασμός καὶ ἀπολύτρωσις, **1.31** ἵνα καθὼς  
SANCTIFICATION AND REDEMPTION, THAT ACCORDING AS

γέγραπται, Ὁ καυχώμενος ἐν κυρίῳ καυχάσθω.  
IT HAS BEEN WRITTEN, THE ONE BOASTING IN [THE] LORD LET HIM BOAST.

**1:31** Jer. 9:24

## CHAPTER 2

When I came to you, brothers and sisters,<sup>k</sup> I did not come proclaiming the mystery<sup>l</sup> of God to you in lofty words or wisdom. <sup>2</sup>For I decided to know nothing among you except Jesus Christ, and him crucified. <sup>3</sup>And I came to you in weakness and in fear and in much trembling. <sup>4</sup>My speech and my proclamation were not with plausible words of wisdom,<sup>m</sup> but with a demonstration of the Spirit and of power, <sup>5</sup>so that your faith might rest not on human wisdom but on the power of God.

<sup>6</sup>Yet among the mature we do speak wisdom, though it is not a wisdom of this age or of the rulers of this age, who are doomed to perish. <sup>7</sup>But we speak God's wisdom, secret and hidden, which God decreed before the ages for our glory.

<sup>8</sup>None of the rulers

<sup>k</sup> Gk. *brothers*

<sup>l</sup> Other ancient authorities read *testimony*

<sup>m</sup> Other ancient authorities read *the persuasiveness of wisdom*

**2.1** Καγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ  
AND I HAVING COME TO YOU, BROTHERS, CAME NOT

καθ' ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων  
ACCORDING TO EXCELLENCE OF SPEECH OR OF WISDOM ANNOUNCING

ὑμῖν τὸ μυστήριον τοῦ θεοῦ. **2.2** οὐ γὰρ ἔκρινά  
TO YOU THE MYSTERY - OF GOD. NOT FOR DECIDED

τι εἰδέναι ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν καὶ  
ANYTHING TO KNOW AMONG YOU EXCEPT JESUS CHRIST AND

τοῦτον ἐσταυρωμένον. **2.3** καγὼ ἐν ἀσθενείᾳ καὶ ἐν  
THIS ONE HAVING BEEN CRUCIFIED. AND I IN WEAKNESS AND IN

φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς,  
FEAR AND IN MUCH-TREMBLING WAS WITH YOU,

**2.4** καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν  
AND THE SPEECH OF ME AND THE PROCLAMATION OF ME [WAS] NOT IN

πειθοῖς σοφίας [λόγοις] ἀλλ' ἐν ἀποδείξει πνεύματος  
PERSUASIVE WORDS-OF WISDOM BUT IN DEMONSTRATION OF [THE] SPIRIT

καὶ δυνάμεως, **2.5** ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν  
AND POWER, THAT THE FAITH OF YOU MAY NOT BE IN

σοφίᾳ ἀνθρώπων ἀλλ' ἐν δυνάμει θεοῦ.  
[THE] WISDOM OF MEN BUT IN [THE] POWER OF GOD.

**2.6** Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις,  
BUT-WISDOM WE SPEAK AMONG THE MATURE,

σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων  
YET-A WISDOM NOT - OF THIS-AGE NEITHER OF THE RULERS

τοῦ αἰῶνος τούτου τῶν καταργουμένων. **2.7** ἀλλὰ  
- OF THIS-AGE, THE ONES BEING BROUGHT TO NOTHING; BUT

λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ τῇ  
WE SPEAK GOD'S WISDOM IN A MYSTERY -

ἀποκεκρυμμένην, ἣν προώρισεν ὁ θεὸς πρὸ τῶν  
HAVING BEEN HIDDEN, WHICH PREDESTINED - GOD BEFORE THE

αἰώνων εἰς δόξαν ἡμῶν, **2.8** ἣν οὐδεὶς τῶν ἀρχόντων  
AGES FOR [THE] GLORY OF US; WHICH NOT ONE OF THE RULERS

**2:1** text: ASVmg RSVmg NASBmg NIVmg NEBmg TEV NJB NRSV. var. μαρτυρίῳ (testimony): KJV ASV RSV NASB NIV NEB TEVmg NJBmg NRSVmg.

τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν  
- OF THIS~AGE HAS KNOWN, FOR~IF THEY KNEW, NOT WOULD  
τὸν κύριον τῆς δόξης ἐσταύρωσαν. 2.9 ἀλλὰ καθὼς  
THE LORD - OF GLORY THEY CRUCIFIED. BUT EVEN AS

γέγραπται,  
IT HAS BEEN WRITTEN,

ἅ ὀφθαλμοὶ οὐκ εἶδεν καὶ οὖς οὐκ ἤκουσεν  
THINGS WHICH EYE DID NOT SEE AND EAR DID NOT HEAR  
καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη,  
AND ON(IN) HEART OF MAN DID NOT COME UP,  
ἅ ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν  
THE THINGS <sup>2</sup>PREPARED - <sup>1</sup>GOD FOR THE ONES LOVING  
αὐτόν.  
HIM.

2.10 ἡμῖν δὲ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ  
BUT~TO US <sup>2</sup>REVEALED [THEM] - <sup>1</sup>GOD THROUGH THE

πνεύματος· τὸ γὰρ πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ  
SPIRIT; FOR~THE SPIRIT ALL THINGS SEARCHES, EVEN THE

βάθη τοῦ θεοῦ. 2.11 τίς γὰρ οἶδεν ἀνθρώπων τὰ  
DEEP THINGS - OF GOD. FOR~WHO OF MEN~KNOWS THE THINGS

τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν  
- OF A MAN EXCEPT THE SPIRIT - OF MAN - IN

αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς ἔγνωκεν  
HIM? SO ALSO THE THINGS - OF GOD NO ONE HAS KNOWN

εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. 2.12 ἡμεῖς δὲ οὐ τὸ πνεῦμα  
EXCEPT THE SPIRIT - OF GOD. NOW~WE<sup>8</sup> NOT THE SPIRIT

τοῦ κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ  
OF THE WORLD RECEIVED BUT THE SPIRIT - FROM -

θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα  
GOD, THAT WE MAY KNOW THE THINGS BY - GOD HAVING BEEN FREELY GIVEN

ἡμῖν· 2.13 ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς  
TO US; WHICH THINGS ALSO WE SPEAK NOT IN <sup>2</sup>TAUGHT

ἀνθρωπίνης σοφίας λόγοις ἀλλ' ἐν διδακτοῖς  
<sup>3</sup>BY HUMAN <sup>4</sup>WISDOM <sup>1</sup>WORDS BUT IN [WORDS] TAUGHT

πνεύματος, πνευματικοῖς πνευματικὰ συγκρίνοντες.  
BY [THE] SPIRIT, <sup>3</sup>WITH SPIRITUAL THINGS <sup>2</sup>SPIRITUAL THINGS <sup>1</sup>MATCHING.

2.14 ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ  
BUT~A NATURAL MAN DOES NOT RECEIVE THE THINGS OF THE

πνεύματος τοῦ θεοῦ· μωρία γὰρ αὐτῷ ἐστίν· καὶ  
SPIRIT - OF GOD, FOR~FOOLISHNESS TO HIM THEY ARE, AND

οὐ δύναται γινῶναι, ὅτι πνευματικῶς ἀνακρίνεται.  
HE IS NOT ABLE TO KNOW [THEM], BECAUSE THEY ARE DISCERNED~SPIRITUALLY;

2.15 ὁ δὲ πνευματικὸς ἀνακρίνει [τὰ] πάντα, αὐτὸς δὲ  
NOW~THE SPIRITUAL MAN DISCERNS - ALL THINGS; BUT~HE

ὅτι οὐδενὸς ἀνακρίνεται.  
BY NO ONE IS DISCERNED.

of this age understood this; for if they had, they would not have crucified the Lord of glory. <sup>9</sup>But, as it is written,

“What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him”—

<sup>10</sup>these things God has revealed to us through the Spirit; for the Spirit searches everything, even the depths of God. <sup>11</sup>For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God’s except the Spirit of God. <sup>12</sup>Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God. <sup>13</sup>And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual.<sup>n</sup>

<sup>14</sup> Those who are unspiritual<sup>o</sup> do not receive the gifts of God’s Spirit, for they are foolishness to them, and they are unable to understand them because they are spiritually discerned. <sup>15</sup>Those who are spiritual discern all things, and they are themselves subject to no one else’s scrutiny.

<sup>n</sup> Or interpreting spiritual things in spiritual language, or comparing spiritual things with spiritual  
<sup>o</sup> Or natural



<sup>16</sup>“For who has known the mind of the Lord so as to instruct him?”  
But we have the mind of Christ.

**2.16** τίς γὰρ ἔγνω νοῦν κυρίου,  
FOR~WHO KNEW [THE] MIND OF [THE] LORD,  
ὃς συμβιβάσει αὐτόν;  
WHO WILL INSTRUCT HIM?

ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.  
BUT~WE [THE] MIND OF CHRIST HAVE.

2:16 Isa. 40:13 LXX

## CHAPTER 3

And so, brothers and sisters,<sup>P</sup> I could not speak to you as spiritual people, but rather as people of the flesh, as infants in Christ. <sup>2</sup>I fed you with milk, not solid food, for you were not ready for solid food. Even now you are still not ready, <sup>3</sup>for you are still of the flesh. For as long as there is jealousy and quarreling among you, are you not of the flesh, and behaving according to human inclinations? <sup>4</sup>For when one says, “I belong to Paul,” and another, “I belong to Apollos,” are you not merely human?

<sup>5</sup> What then is Apollos? What is Paul? Servants through whom you came to believe, as the Lord assigned to each. <sup>6</sup>I planted, Apollos watered, but God gave the growth. <sup>7</sup>So neither the one who plants nor the one who waters is anything, but only God who gives the growth. <sup>8</sup>The one who plants and the one who waters have a common purpose, and each will receive wages according to the labor of each. <sup>9</sup>For we are God’s servants, working together; you are God’s field, God’s building.

<sup>10</sup> According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone

**3.1** Κἀγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλήσαι ὑμῖν ὥς  
AND I, BROTHERS, WAS NOT ABLE TO SPEAK TO YOU\* AS

πνευματικοῖς ἀλλ’ ὥς σαρκίνους, ὥς νηπίους ἐν  
TO SPIRITUAL MEN BUT AS TO CARNAL MEN, AS TO INFANTS IN

Χριστῷ. **3.2** γάλα ὑμᾶς ἐπότισα, οὐ βρώμα· οὐπω γὰρ  
CHRIST. MILK I GAVE YOU\* TO DRINK, NOT SOLID FOOD, <sup>2</sup>NOT YET <sup>1</sup>FOR

ἐδύνασθε. ἀλλ’ οὐδὲ ἔτι νῦν δύνασθε,  
<sup>3</sup>YOU\* WERE ABLE [TO RECEIVE IT]. BUT NEITHER YET NOW ARE YOU\* ABLE,

**3.3** ἔτι γὰρ σαρκικοί ἐστε. ὅπου γὰρ ἐν ὑμῖν  
FOR~STILL CARNAL YOU\* ARE. FOR~SINCE AMONG YOU\*

ζήλος καὶ ἔρις, οὐχὶ σαρκικοί ἐστε καὶ  
[THERE IS] JEALOUSY AND STRIFE, <sup>2</sup>NOT <sup>3</sup>CARNAL <sup>1</sup>ARE YOU\* AND

κατὰ ἄνθρωπον περιπατεῖτε; **3.4** ὅταν γὰρ λέγῃ  
ACCORDING TO A HUMAN [STANDARD] WALK? FOR~WHENEVER SAYS

τις, Ἐγὼ μὲν εἰμι Παῦλον, ἕτερος δέ, Ἐγὼ Ἀπολλῶ,  
ANYONE, I - AM OF PAUL, BUT~ANOTHER, I OF APOLLOS,

οὐκ ἄνθρωποι ἐστε; **3.5** τί οὖν ἐστὶν Ἀπολλῶς; τί  
<sup>2</sup>NOT <sup>3</sup>MEN <sup>1</sup>ARE YOU\*? WHAT THEN IS APOLLOS? AND

δέ ἐστὶν Παῦλος; διάκονοι δι’ ὧν ἐπιστεύσατε,  
WHAT IS PAUL? MINISTERS THROUGH WHOM YOU\* BELIEVED,

καὶ ἐκάστω ὡς ὁ κύριος ἔδωκεν. **3.6** ἐγὼ ἐφύτευσα,  
EVEN AS~TO EACH ONE THE LORD GAVE. I PLANTED,

Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ θεὸς ἡύξανεν· **3.7** ὥστε  
APOLLOS WATERED, BUT - GOD WAS GIVING GROWTH; SO THAT

οὔτε ὁ φυτεύων ἐστὶν τι οὔτε ὁ ποτίζων  
NEITHER THE ONE PLANTING IS ANYTHING NOR THE ONE WATERING

ἀλλ’ ὁ αὐξάνων θεός. **3.8** ὁ φυτεύων δὲ καὶ  
BUT THE ONE GIVING GROWTH, GOD. <sup>2</sup>THE ONE <sup>3</sup>PLANTING <sup>1</sup>NOW AND

ὁ ποτίζων ἐν εἰσιν, ἕκαστος δὲ τὸν ἴδιον μισθὸν  
THE ONE WATERING ARE~ONE, AND~EACH ONE THE(HIS) OWN REWARD

λήμψεται κατὰ τὸν ἴδιον κόπον· **3.9** θεοῦ γὰρ  
WILL RECEIVE ACCORDING TO HIS OWN LABOR; FOR~OF GOD

ἐσμεν συνεργοί, θεοῦ γεώργιον, θεοῦ οἰκοδομὴ ἐστε.  
WE ARE CO~WORKERS, GOD’S FARM, GOD’S BUILDING YOU\* ARE.

**3.10** Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι  
ACCORDING TO THE GRACE - OF GOD - HAVING BEEN GIVEN TO ME

ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος δὲ  
AS A WISE BUILDER, A FOUNDATION I LAID, AND~ANOTHER

<sup>P</sup> Gk. brothers

ἐποικοδομεῖ. ἕκαστος δὲ βλέπω πῶς ἐποικοδομεῖ.  
BUILDS ON [IT]. BUT-EACH ONE LET HIM BEWARE HOW HE BUILDS ON [IT].

**3.11** θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ  
<sup>3</sup>FOUNDATION <sup>1</sup>FOR <sup>2</sup>OTHER NO ONE IS ABLE TO LAY BESIDE

τὸν κείμενον, ὅς ἐστιν Ἰησοῦς Χριστός. **3.12** εἰ δέ  
THE ONE BEING LAID, WHO IS JESUS CHRIST, BUT-IF

τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσόν, ἄργυρον,  
ANYONE BUILDS ON THE FOUNDATION GOLD, SILVER,

λίθους τιμίους, ξύλα, χόρτον, καλάμην, **3.13** ἐκάστου τὸ  
PRECIOUS-STONES, WOOD, HAY, STUBBLE, OF EACH ONE THE

ἔργον φανερόν γενήσεται, ἡ γὰρ ἡμέρα δηλώσει,  
WORK WILL BECOME-MANIFEST, FOR-THE DAY WILL MAKE [IT] CLEAR,

ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἐκάστου τὸ ἔργον  
BECAUSE BY FIRE IT IS REVEALED; AND OF EACH ONE THE WORK

ὁποῖόν ἐστιν τὸ πῦρ [αὐτὸ] δοκιμάσει. **3.14** εἴ τινος  
OF WHAT KIND IT IS THE FIRE ITSELF WILL TEST. IF ANYONE'S

τὸ ἔργον μενεῖ ὃ ἐποικοδόμησεν, μισθὸν λήμψεται·  
- WORK WILL REMAIN WHICH HE BUILT ON [IT], A REWARD HE WILL RECEIVE;

**3.15** εἴ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται,  
IF ANYONE'S - WORK WILL BE CONSUMED, HE WILL SUFFER LOSS,

αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.  
<sup>3</sup>HIMSELF <sup>1</sup>BUT <sup>2</sup>HE<sup>4</sup>WILL BE SAVED, YET~SO AS THROUGH FIRE.

**3.16** οὐκ οἶδατε ὅτι ναὸς θεοῦ ἐστε καὶ τὸ  
DO YOU\* NOT KNOW THAT A SANCTUARY OF GOD YOU\* ARE AND THE

πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν; **3.17** εἴ τις τὸν  
SPIRIT - OF GOD DWELLS IN YOU? IF ANYONE THE

ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός·  
SANCTUARY - OF GOD ATTEMPTS TO DESTROY, <sup>2</sup>WILL DESTROY <sup>3</sup>THIS MAN - <sup>1</sup>GOD;

ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἵτινες ἐστε  
FOR~THE SANCTUARY - OF GOD HOLY IS, WHO(WHICH) ARE

ὑμεῖς.  
YOU\*.

**3.18** Μηδεὶς ἐαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ  
NO ONE HIMSELF LET DECEIVE; IF ANYONE SUPPOSES

σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς  
TO BE~WISE AMONG YOU\* IN - THIS~AGE, FOOLISH

γενέσθω, ἵνα γένηται σοφός. **3.19** ἡ γὰρ σοφία τοῦ  
LET HIM BECOME, THAT HE MAY BECOME WISE. FOR~THE WISDOM -

κόσμου τούτου μωρία παρὰ τῷ θεῷ ἐστίν.  
OF THIS~WORLD <sup>2</sup>FOOLISHNESS <sup>3</sup>WITH - <sup>4</sup>GOD <sup>1</sup>IS.

γέγραπται γάρ,  
FOR~IT HAS BEEN WRITTEN,

Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ  
[HE IS] THE ONE CATCHING THE WISE IN THE

πανουργία αὐτῶν·  
CRAFTINESS OF THEM.

else is building on it. Each builder must choose with care how to build on it.

<sup>11</sup>For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

<sup>12</sup>Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw—<sup>13</sup>the work of each builder will become visible, for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each has done. <sup>14</sup>If what has been built on the foundation survives, the builder will receive a reward. <sup>15</sup>If the work is burned up, the builder will suffer loss; the builder will be saved, but only as through fire.

<sup>16</sup>Do you not know that you are God's temple and that God's Spirit dwells in you?<sup>9</sup> <sup>17</sup>If anyone destroys God's temple, God will destroy that person. For God's temple is holy, and you are that temple.

<sup>18</sup>Do not deceive yourselves. If you think that you are wise in this age, you should become fools so that you may become wise. <sup>19</sup>For the wisdom of this world is foolishness with God. For it is written,

"He catches the wise in their craftiness,"

<sup>9</sup> In verses 16 and 17 the Greek word for you is plural

<sup>20</sup>and again,

"The Lord knows the  
thoughts of the  
wise,  
that they are futile."

<sup>21</sup>So let no one boast about  
human leaders. For all  
things are yours, <sup>22</sup>whether  
Paul or Apollos or Cephas or  
the world or life or death or  
the present or the future—  
all belong to you, <sup>23</sup>and you  
belong to Christ, and Christ  
belongs to God.

**3.20** καὶ πάλιν,  
AND AGAIN,

Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν  
[THE] LORD KNOWS THE REASONINGS OF THE WISE

ὅτι εἰσιν μάταιοι.  
THAT THEY ARE VAIN.

**3.21** ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ  
SO LET NO ONE BOAST IN MEN; FOR~ALL THINGS

ὑμῶν ἐστίν, **3.22** εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε  
YOURS\* ARE, WHETHER PAUL OR APOLLOS OR

Κηφᾶς, εἴτε κόσμος εἴτε ζωὴ εἴτε θάνατος, εἴτε  
CEPHAS, OR [THE] WORLD OR LIFE OR DEATH, OR

ἐνεστῶτα εἴτε μέλλοντα· πάντα ὑμῶν,  
THINGS PRESENT OR THINGS COMING; ALL THINGS [ARE] YOURS\*,

**3.23** ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ.  
AND~YOU\* [ARE] CHRIST'S, AND~CHRIST [IS] GOD'S.

3:20 Ps. 94:11

## CHAPTER 4

Think of us in this way, as  
servants of Christ and  
stewards of God's mys-  
teries. <sup>2</sup>Moreover, it is  
required of stewards that  
they be found trustworthy.  
<sup>3</sup>But with me it is a very  
small thing that I should be  
judged by you or by any  
human court. I do not even  
judge myself. <sup>4</sup>I am not  
aware of anything against  
myself, but I am not thereby  
acquitted. It is the Lord who  
judges me. <sup>5</sup>Therefore do  
not pronounce judgment  
before the time, before the  
Lord comes, who will bring  
to light the things now  
hidden in darkness and will  
disclose the purposes of the  
heart. Then each one will  
receive commendation from  
God.

6 I have applied all this to  
Apollos and myself for your  
benefit, brothers and sisters,<sup>r</sup>

<sup>r</sup>Gk brothers

**4.1** Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς ὑπηρέτας  
SO <sup>4</sup>US <sup>1</sup>LET <sup>2</sup>ACCOUNT <sup>2A</sup>MAN AS ATTENDANTS

Χριστοῦ καὶ οἰκονόμους μυστηρίων θεοῦ. **4.2** ὧδε λοιπὸν  
OF CHRIST AND STEWARDS OF MYSTERIES OF GOD. FURTHERMORE,

ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ.  
IT IS SOUGHT IN - STEWARDS THAT <sup>3</sup>FAITHFUL <sup>1</sup>ONE <sup>2</sup>BE FOUND.

**4.3** ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν  
<sup>3</sup>ME <sup>1</sup>BUT <sup>2</sup>TO <sup>5A</sup>A VERY SMALL THING <sup>4</sup>IT IS THAT BY YOU\*

ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ  
I AM JUDGED OR BY A HUMAN DAY [OF JUDGMENT]; BUT NOT

ἐμαυτὸν ἀνακρίνω. **4.4** οὐδὲν γὰρ ἐμαυτῷ  
MYSELF I JUDGE. <sup>3</sup>[OF] NOTHING <sup>1</sup>FOR <sup>4</sup>AGAINST MYSELF

σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι, ὃ δὲ  
<sup>2</sup>I AM CONSCIOUS, BUT NOT IN THIS HAVE I BEEN JUSTIFIED, BUT~THE ONE

ἀνακρίνων με κύριός ἐστιν. **4.5** ὥστε μὴ πρὸ καιροῦ  
JUDGING ME IS~LORD. SO AS NOT BEFORE [THE] TIME

τι κρίνετε ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ  
ANYTHING JUDGE UNTIL COMES THE LORD, WHO BOTH

φωτίσει τὰ κρυπτὰ τοῦ σκοτους καὶ φανερώσει  
WILL BRING TO LIGHT THE HIDDEN THINGS OF THE DARKNESS AND MANIFEST

τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος  
THE MOTIVES OF THE HEARTS; AND THEN THE PRAISE

γενήσεται ἐκάστῳ ἀπὸ τοῦ θεοῦ.  
WILL BE TO EACH ONE FROM - GOD.

**4.6** Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα  
NOW~THESE THINGS, BROTHERS, I MADE INTO A FIGURE [OF SPEECH]

εἰς ἐμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς, ἵνα  
WITH RESPECT TO MYSELF AND APOLLOS FOR YOU\*, THAT

ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ἃ  
BY(THROUGH) US YOU\* MAY LEARN - NOT [TO GO] BEYOND WHAT THINGS

γέγραπται, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε  
HAVE BEEN WRITTEN, LEST <sup>2</sup>ONE <sup>3</sup>FOR <sup>4</sup>THE <sup>5</sup>ONE <sup>6</sup>YOU\* ARE PUFFED UP

κατὰ τοῦ ἑτέρου. 4.7 τίς γάρ σε διακρίνει; τί δὲ  
AGAINST THE OTHER. FOR-WHO DISTINGUISHES-YOU? AND-WHAT

ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες,  
DO YOU\* HAVE WHICH YOU\* DID NOT RECEIVE? AND-IF INDEED YOU\* RECEIVED [IT],

τί καυχᾶσαι ὡς μὴ λαβών; 4.8 ἤδη  
WHY DO YOU\* BOAST AS NOT HAVING RECEIVED [IT]? ALREADY

κεκορεσμένοι ἐστέ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν  
YOU\* HAVE BEEN SATIATED, ALREADY YOU\* BECAME RICH, WITHOUT US

ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα  
YOU\* BECAME KINGS; AND I WOULD [THAT] REALLY YOU\* BECAME KINGS THAT

καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν. 4.9 δοκῶ γάρ, ὃ  
ALSO WE MIGHT BECOME KINGS WITH-YOU\*. FOR-I THINK -

θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς  
GOD <sup>2</sup>US <sup>3</sup>THE <sup>4</sup>APOSTLES <sup>5</sup>LAST <sup>6</sup>SHOWED FORTH AS

ἐπιθανατίους, ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ  
CONDEMNED TO DEATH, BECAUSE A SPECTACLE WE BECAME TO THE WORLD

καὶ ἀγγέλοις καὶ ἀνθρώποις. 4.10 ἡμεῖς μωροὶ διὰ  
BOTH TO ANGELS AND TO MEN. WE [ARE] FOOLS BECAUSE OF

Χριστὸν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς  
CHRIST, BUT-YOU\* ARE WISE IN CHRIST; WE

ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἑνδοξοί, ἡμεῖς δὲ  
[ARE] WEAK, BUT-YOU\* STRONG; YOU\* [ARE] HONORABLE, BUT-WE

ἄτιμοι. 4.11 ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν καὶ  
DISHONORABLE. UNTIL THE PRESENT HOUR <sup>2</sup>BOTH <sup>1</sup>WE <sup>3</sup>HUNGER AND

διψῶμεν καὶ γυμνιτεύομεν καὶ κολαφιζόμεθα καὶ  
THIRST AND ARE NAKED AND ARE BEATEN AND

ἀστατοῦμεν 4.12 καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις  
ARE UNSETTLED AND WE LABOR WORKING [WITH] THE(OUR) OWN

χερσίν· λοιδορούμενοι εὐλογοῦμεν, διωκόμενοι  
HANDS; BEING REVILED WE BLESS, BEING PERSECUTED

ἀνεχόμεθα, 4.13 δυσφημούμενοι παρακαλοῦμεν· ὡς  
WE BEAR [IT], BEING DEFAMED WE IMPLORE; AS

περικαθάρματα τοῦ κόσμου ἐγενήθημεν,  
OFFSCOURINGS OF THE WORLD WE BECAME,

πάντων περίψημα ἕως ἄρτι.  
[THE] REFUSE-OF ALL THINGS UNTIL NOW.

4.14 Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα ἀλλ' ὡς  
NOT SHAMING YOU\* I WRITE THESE THINGS BUT AS

τέκνα μου ἀγαπητὰ νουθετῶ[ν]. 4.15 ἐὰν γὰρ μυρίους  
<sup>3</sup>CHILDREN <sup>4</sup>OF ME <sup>2</sup>BELOVED <sup>1</sup>ADMONISHING. FOR-THOUGH TEN THOUSAND

παιδαγωγοὺς ἔχητε ἐν Χριστῷ ἀλλ' οὐ πολλοὺς  
GUIDES YOU\* HAVE IN CHRIST BUT NOT MANY

πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου  
FATHERS; FOR-IN CHRIST JESUS THROUGH THE GOOD NEWS

so that you may learn through us the meaning of the saying, "Nothing beyond what is written," so that none of you will be puffed up in favor of one against another. <sup>7</sup>For who sees anything different in you? <sup>8</sup>What do you have that you did not receive? And if you received it, why do you boast as if it were not a gift?

<sup>8</sup>Already you have all you want! Already you have become rich! Quite apart from us you have become kings! Indeed, I wish that you had become kings, so that we might be kings with you! <sup>9</sup>For I think that God has exhibited us apostles as last of all, as though sentenced to death, because we have become a spectacle to the world, to angels and to mortals. <sup>10</sup>We are fools for the sake of Christ, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. <sup>11</sup>To the present hour we are hungry and thirsty, we are poorly clothed and beaten and homeless, <sup>12</sup>and we grow weary from the work of our own hands. When reviled, we bless; when persecuted, we endure; <sup>13</sup>when slandered, we speak kindly. We have become like the rubbish of the world, the dregs of all things, to this very day.

<sup>14</sup>I am not writing this to make you ashamed, but to admonish you as my beloved children. <sup>15</sup>For though you might have ten thousand guardians in Christ, you do not have many fathers. Indeed, in Christ Jesus

<sup>5</sup>Or Who makes you different from another?



I became your father through the gospel. <sup>16</sup>I appeal to you, then, be imitators of me. <sup>17</sup>For this reason I sent you Timothy, who is my beloved and faithful child in the Lord, to remind you of my ways in Christ Jesus, as I teach them everywhere in every church. <sup>18</sup>But some of you, thinking that I am not coming to you, have become arrogant. <sup>19</sup>But I will come to you soon, if the Lord wills, and I will find out not the talk of these arrogant people but their power. <sup>20</sup>For the kingdom of God depends not on talk but on power. <sup>21</sup>What would you prefer? Am I to come to you with a stick, or with love in a spirit of gentleness?

<sup>1</sup>Or *am sending*

ἐγὼ ὑμᾶς ἐγέννησα. **4.16** παρακαλῶ οὖν ὑμᾶς, μιμηταί  
I BEGOT~YOU\*. THEREFORE~ENCOURAGE YOU\*, IMITATORS  
μου γίνεσθε. **4.17** διὰ τοῦτο ἔπεμψα ὑμῖν  
OF ME BECOME. BECAUSE OF THIS I SENT TO YOU\*  
Τιμόθεον, ὃς ἐστίν μου τέκνον ἀγαπητὸν καὶ  
TIMOTHY, WHO IS MY CHILD BELOVED AND  
πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς  
TRUSTWORTHY IN [THE] LORD, WHO WILL REMIND~YOU\* [OF] THE WAYS  
μου τὰς ἐν Χριστῷ [Ἰησοῦ], καθὼς πανταχοῦ ἐν πάσῃ  
OF ME - IN CHRIST JESUS, EVEN AS EVERYWHERE IN EVERY  
ἐκκλησίᾳ διδάσκω. **4.18** ὥς μὴ ἐρχομένου δέ μου  
CHURCH I TEACH. <sup>2</sup>AS TO <sup>4</sup>NOT <sup>5</sup>COMING <sup>1</sup>NOW <sup>3</sup>MY  
πρὸς ὑμᾶς ἐφυσιώθησάν τινες· **4.19** ἐλεύσομαι δὲ  
TO YOU\* SOME~WERE PUFFED UP; BUT~I WILL COME  
ταχέως πρὸς ὑμᾶς ἐὰν ὁ κύριος θελήσῃ, καὶ γνώσομαι  
SHORTLY TO YOU\*, IF THE LORD WILLS, AND I WILL FIND OUT  
οὐ τὸν λόγον τῶν πεφυσιωμένων ἀλλὰ τὴν  
NOT THE SPEECH OF THE ONES HAVING BEEN PUFFED UP BUT THE  
δύναμιν· **4.20** οὐ γὰρ ἐν λόγῳ ἢ βασιλείᾳ τοῦ θεοῦ  
POWER; FOR~NOT IN SPEECH [IS] THE KINGDOM - OF GOD  
ἀλλ' ἐν δυνάμει. **4.21** τί θέτε; ἐν ῥάβδῳ  
BUT IN POWER. WHAT DO YOU\* WANT? WITH A ROD  
ἐλθὼ πρὸς ὑμᾶς ἢ ἐν ἀγάπῃ πνεύματί τε  
SHOULD I COME TO YOU\* OR IN LOVE AND~A SPIRIT  
πραΰτητος;  
OF MEEKNESS?

## CHAPTER 5

It is actually reported that there is sexual immorality among you, and of a kind that is not found even among pagans; for a man is living with his father's wife. <sup>2</sup>And you are arrogant! Should you not rather have mourned, so that he who has done this would have been removed from among you?

<sup>3</sup>For though absent in body, I am present in spirit; and as if present I have already pronounced judgment <sup>4</sup>in the name of the Lord Jesus on the man who has done such a thing. <sup>5</sup>When you are assembled,

<sup>4</sup>Or *on the man who has done such a thing in the name of the Lord Jesus*

**5.1** Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη  
ACTUALLY <sup>2</sup>IS REPORTED <sup>3</sup>AMONG <sup>4</sup>YOU\* <sup>1</sup>FORNICATION, AND SUCH  
πορνεία ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά  
FORNICATION WHICH [IS] NOT EVEN AMONG THE GENTILES, SO THAT <sup>2</sup>WIFE  
τινα τοῦ πατρὸς ἔχειν. **5.2** καὶ ὑμεῖς  
<sup>1</sup>ONE <sup>4</sup>OF THE <sup>5</sup>FATHER <sup>2</sup>TO HAVE. AND YOU\*  
πεφυσιωμένοι ἐστέ καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα  
HAVE BEEN PUFFED UP AND NOT RATHER GRIEVED, THAT  
ἀρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο  
SHOULD BE TAKEN FROM [THE] MIDST OF YOU\* THE ONE - THIS~DEED  
πράξας; **5.3** ἐγὼ μὲν γάρ, ἀπὼν τῷ σώματι  
HAVING DONE? <sup>3</sup>I <sup>2</sup>INDEED <sup>1</sup>FOR, BEING ABSENT IN THE(MY) BODY  
παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς  
BUT~BEING PRESENT IN THE(MY) SPIRIT, ALREADY HAVE I JUDGED, AS  
παρὼν τὸν οὕτως τοῦτο κατεργασάμενον· **5.4** ἐν τῷ  
BEING PRESENT, THE ONE SO HAVING DONE~THIS THING. IN THE  
ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ συναχθέντων  
NAME OF THE LORD OF US JESUS HAVING BEEN GATHERED TOGETHER

ὕμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ  
YOU<sup>a</sup> AND - MY SPIRIT WITH THE POWER OF THE

κυρίου ἡμῶν Ἰησοῦ, **5.5** παραδοῦναι τὸν τοιοῦτον τῷ  
LORD OF US JESUS, TO HAND OVER SUCH A PERSON -

Σατανᾶ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα  
TO SATAN FOR DESTRUCTION OF THE FLESH, THAT THE(HIS) SPIRIT

σῶθῃ ἐν τῇ ἡμέρᾳ τοῦ κυρίου<sup>τ</sup>. **5.6** Οὐ καλὸν τὸ  
MAY BE SAVED IN THE DAY OF THE LORD. NOT GOOD [IS] THE

καύχημα ὑμῶν. οὐκ οἶδατε ὅτι μικρὰ ζύμη ὅλον τὸ  
BOAST OF YOU<sup>a</sup>. DO YOU<sup>a</sup> NOT KNOW THAT A LITTLE LEAVEN ALL THE

φύραμα ζυμοί; **5.7** ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα  
MIXTURE LEAVENS? PURGE OUT THE OLD LEAVEN, THAT

ἦτε νέον φύραμα, καθὼς ἐστε ἄζυμοι.  
YOU<sup>a</sup> MAY BE A NEW MIXTURE, AS YOU<sup>a</sup> ARE [REALLY] UNLEAVENED;

καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός.  
FOR~INDEED THE PASSOVER [LAMB] OF US WAS SACRIFICED, CHRIST.

**5.8** ὥστε ἐορτάζωμεν μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν  
SO LET US KEEP THE FEAST NOT WITH OLD~LEAVEN NOR WITH

ζύμῃ κακίας καὶ πονηρίας ἀλλ' ἐν ἄζυμοις  
LEAVEN OF MALICE AND EVIL BUT WITH UNLEAVENED [BREAD]

εἰλικρινείας καὶ ἀληθείας.  
OF PURITY AND TRUTH.

**5.9** Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ  
I WROTE TO YOU<sup>a</sup> IN THE EPISTLE NOT

συναμιγνῆσθαι πόρνοις, **5.10** οὐ  
TO MIX WITH FORNICATORS, NOT [MEANING]

πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ  
COMPLETE [DISSOCIATION FROM] THE FORNICATORS OF THIS~WORLD OR

τοῖς πλεονέκταις καὶ ἄρπαξιν ἢ εἰδωλολάτραις, ἐπεὶ  
THE GREEDY AND SWINDLERS<sup>a</sup> OR IDOLATERS, SINCE

ὠφέειλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν. **5.11** νῦν δὲ  
<sup>1</sup>YOU<sup>a</sup> WOULD HAVE <sup>3</sup>THEN <sup>4</sup>FROM <sup>5</sup>THE <sup>6</sup>WORLD <sup>2</sup>TO GO OUT. BUT~NOW

ἔγραψα ὑμῖν μὴ συναμιγνῆσθαι ἐάν τις ἀδελφὸς  
I WROTE TO YOU<sup>a</sup> NOT TO MIX WITH <sup>3</sup>IF <sup>1</sup>ANY <sup>2</sup>BROTHER

ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωολάτρης  
HE IS BEING CALLED A FORNICATOR OR A GREEDY MAN OR AN IDOLATER

ἢ λοιδόρος ἢ μέθυσορ ἢ ἄρπαξ, τῷ τοιούτῳ μηδὲ  
OR A REVILER OR A DRUNKARD OR A SWINDLER, WITH SUCH A MAN NOT

συνεσθίειν. **5.12** τί γάρ μοι τοὺς ἔξω κρίνειν;  
TO EAT. FOR~WHAT [IS IT] TO ME <sup>2</sup>THE ONES <sup>3</sup>OUTSIDE <sup>1</sup>TO JUDGE?

οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; **5.13** τοὺς δὲ ἔξω ὁ  
<sup>3</sup>NOT <sup>4</sup>THE ONES <sup>5</sup>WITHIN <sup>2</sup>YOU<sup>a</sup> <sup>1</sup>JUDGE? BUT~THE ONES OUTSIDE -

θεὸς κρίνει. ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.  
GOD JUDGES. REMOVE THE EVIL MAN FROM [AMONG] YOURSELVES.

**5:5** text: ASVmg RSVmg NASBmg NIV NEB TEV NJB NRSV. add Ἰησοῦ (Jesus); KJV ASV RSV NASB  
NRSVmg. **5:13** Deut. 17:7 LXX

and my spirit is present with the power of our Lord Jesus, <sup>5</sup>you are to hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.<sup>9</sup>

<sup>6</sup>Your boasting is not a good thing. Do you not know that a little yeast leavens the whole batch of dough? <sup>7</sup>Clean out the old yeast so that you may be a new batch, as you really are unleavened. For our paschal lamb, Christ, has been sacrificed. <sup>8</sup>Therefore, let us celebrate the festival, not with the old yeast, the yeast of malice and evil, but with the unleavened bread of sincerity and truth.

<sup>9</sup>I wrote to you in my letter not to associate with sexually immoral persons—<sup>10</sup>not at all meaning the immoral of this world, or the greedy and robbers, or idolaters, since you would then need to go out of the world. <sup>11</sup>But now I am writing to you not to associate with anyone who bears the name of brother or sister<sup>10</sup> who is sexually immoral or greedy, or is an idolater, reviler, drunkard, or robber. Do not even eat with such a one. <sup>12</sup>For what have I to do with judging those outside? Is it not those who are inside that you are to judge? <sup>13</sup>God will judge those outside. “Drive out the wicked person from among you.”

<sup>9</sup> Other ancient authorities add *Jesus*

<sup>10</sup> Gk *brother*

## CHAPTER 6

When any of you has a grievance against another, do you dare to take it to court before the unrighteous, instead of taking it before the saints? <sup>2</sup>Do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? <sup>3</sup>Do you not know that we are to judge angels—to say nothing of ordinary matters? <sup>4</sup>If you have ordinary cases, then, do you appoint as judges those who have no standing in the church? <sup>5</sup>I say this to your shame. Can it be that there is no one among you wise enough to decide between one believer<sup>x</sup> and another, <sup>6</sup>but a believer<sup>x</sup> goes to court against a believer<sup>x</sup>—and before unbelievers at that?

<sup>7</sup>In fact, to have lawsuits at all with one another is already a defeat for you. Why not rather be wronged? Why not rather be defrauded? <sup>8</sup>But you yourselves wrong and defraud—and believers<sup>y</sup> at that.

<sup>9</sup>Do you not know that wrongdoers will not inherit the kingdom of God? Do not be deceived! Fornicators, idolaters, adulterers, male prostitutes, sodomites, <sup>10</sup>thieves, the greedy, drunkards, revilers, robbers—none of these will inherit the kingdom of God. <sup>11</sup>And this is what some of you used to be. But you were washed, you were sanctified,

<sup>x</sup> Gk brother<sup>y</sup> Gk brothers

**6.1** Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον  
DARES ANYONE OF YOU<sup>o</sup> HAVING-A DISPUTE WITH THE OTHER

κρίνεσθαι ἐπὶ τῶν ἀδίκων καὶ οὐχὶ ἐπὶ τῶν ἀγίων;  
TO BE JUDGED BEFORE THE UNRIGHTEOUS AND NOT BEFORE THE SAINTS?

**6.2** ἢ οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσιν;  
OR DO YOU<sup>o</sup> NOT KNOW THAT THE SAINTS THE WORLD WILL JUDGE?

καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε  
AND IF <sup>4</sup>BY <sup>5</sup>YOU<sup>o</sup> <sup>3</sup>IS JUDGED <sup>1</sup>THE <sup>2</sup>WORLD, ARE YOU<sup>o</sup> -INCOMPETENT

κριτηρίων ἐλαχίστων; **6.3** οὐκ οἴδατε ὅτι  
JUDGES [OF THE] SMALLEST MATTERS? DO YOU<sup>o</sup> NOT KNOW THAT

ἀγγέλους κρινούμεν, μή τιγε βιωτικά;  
ANGELS WE WILL JUDGE, NOT TO MENTION [THE] THINGS OF THIS LIFE?

**6.4** βιωτικά μὲν οὖν κριτήρια ἐὰν ἔχητε,  
<sup>5</sup>[CONCERNING] THINGS OF THIS LIFE - <sup>2</sup>THEN <sup>4</sup>A CASE <sup>1</sup>IF <sup>3</sup>YOU<sup>o</sup> HAVE,

τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους  
- <sup>3</sup>BEING LITTLE ESTEEMED <sup>4</sup>BY <sup>5</sup>THE <sup>6</sup>CHURCH <sup>2</sup>SUCH ONES

καθίζετε; **6.5** πρὸς ἐντροπὴν ὑμῖν λέγω.  
<sup>1</sup>[HOW] COULD YOU<sup>o</sup> APPOINT [AS JUDGES]? TO YOUR<sup>o</sup> -SHAME I SPEAK.

οὕτως οὐκ ἐνὶ ἐν ὑμῖν οὐδεὶς σοφός, ὃς δυνήσεται  
THUS IS THERE NOT AMONG YOU<sup>o</sup> NOT EVEN ONE WISE MAN WHO WILL BE ABLE

διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ; **6.6** ἀλλὰ  
TO MAKE JUDGMENT BETWEEN THE BROTHER[S] OF HIM? BUT

ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται καὶ τοῦτο ἐπὶ  
BROTHER WITH BROTHER IS JUDGED AND THIS BEFORE

ἀπίστων; **6.7** ἤδη μὲν [οὖν] ὁλως ἡττημα ὑμῖν  
UNBELIEVERS? ALREADY - THEREFORE <sup>2</sup>ALTOGETHER <sup>3</sup>A DEFEAT <sup>4</sup>FOR YOU<sup>o</sup>

ἐστὶν ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. διὰ τί οὐχὶ  
<sup>1</sup>IT IS THAT YOU<sup>o</sup> HAVE -LAWSUITS WITH ONE ANOTHER. WHY NOT

μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε;  
RATHER BE WRONGED? WHY NOT RATHER BE CHEATED?

**6.8** ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο  
BUT YOU<sup>o</sup> DO WRONG AND CHEAT, AND THIS

ἀδελφούς. **6.9** ἢ οὐκ οἴδατε ὅτι ἄδικοι  
[TO YOUR<sup>o</sup>] BROTHERS, OR DO YOU<sup>o</sup> NOT KNOW THAT [THE] UNRIGHTEOUS ONES

θεοῦ βασιλείαν οὐ κληρονομήσουσιν; μὴ πλανᾶσθε<sup>x</sup>  
<sup>2</sup>GOD'S <sup>3</sup>KINGDOM <sup>1</sup>WILL NOT INHERIT? BE NOT DECEIVED;

οὔτε πόρνοι οὔτε εἰδωλολάτραι οὔτε μοιχοὶ οὔτε  
NEITHER FORNICATORS NOR IDOLATERS NOR ADULTERERS NOR

μαλακοὶ οὔτε ἀρσενικοῖται **6.10** οὔτε κλέπται οὔτε  
EFFEMINATE NOR HOMOSEXUALS NOR THIEVES NOR

πλεονέκται, οὐ μέθυσοι, οὐ λοῖδοροι, οὐχ ἄρπαγες  
GREEDY ONES NOR DRUNKARDS NOR REVILERS NOR SWINDLERS

βασιλείαν θεοῦ κληρονομήσουσιν. **6.11** καὶ ταῦτα  
[THE] KINGDOM OF GOD WILL INHERIT, AND THESE THINGS

τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε,  
SOME [OF YOU<sup>o</sup>] WERE; BUT YOU<sup>o</sup> WERE WASHED, BUT YOU<sup>o</sup> WERE SANCTIFIED,

ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ  
BUT YOU<sup>a</sup> WERE JUSTIFIED IN THE NAME OF THE LORD JESUS

Χριστοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.  
CHRIST AND IN THE SPIRIT OF THE GOD OF US.

**6.12** Πάντα μοι ἔξεστιν ἀλλ' οὐ πάντα συμφέρει.  
ALL THINGS TO ME [ARE] LAWFUL BUT NOT ALL THINGS BENEFICIAL.

πάντα μοι ἔξεστιν ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι  
ALL THINGS TO ME [ARE] LAWFUL BUT <sup>3</sup>NOT <sup>1</sup>I <sup>2</sup>WILL <sup>4</sup>BE MASTERED

ὑπό τινος. **6.13** τὰ βρώματα τῇ κοιλίᾳ καὶ τῇ  
BY ANYTHING. - FOODS FOR THE STOMACH AND THE

κοιλίᾳ τοῖς βρώμασιν, ὁ δὲ θεὸς καὶ ταύτην καὶ  
STOMACH - FOR FOODS, - BUT GOD BOTH THIS AND

ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ πορνείᾳ  
THESE WILL DESTROY. BUT~THE BODY [IS] NOT - FOR FORNICATION

ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι. **6.14** ὁ  
BUT FOR THE LORD, AND THE LORD FOR THE BODY. -

δὲ θεὸς καὶ τὸν κύριον ἡγειρεν καὶ ἡμᾶς ἐξεγερεῖ  
AND GOD BOTH THE LORD RAISED UP AND ALSO US WILL RAISE UP

διὰ τῆς δυνάμεως αὐτοῦ. **6.15** οὐκ οἴδατε ὅτι τὰ  
THROUGH THE POWER OF HIM. DO YOU<sup>a</sup> NOT KNOW THAT THE

σώματα ὑμῶν μέλη Χριστοῦ ἐστίν; ἅρας οὖν τὰ  
BODIES OF YOU<sup>a</sup> MEMBERS OF CHRIST ARE? HAVING TAKEN THEN THE

μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη;  
MEMBERS - OF CHRIST SHOULD I MAKE [THEM] MEMBERS~OF A PROSTITUTE?

μὴ γένοιτο. **6.16** [ἢ] οὐκ οἴδατε ὅτι ὁ κολλώμενος  
MAY IT NEVER BE. OR DO YOU<sup>a</sup> NOT KNOW THAT THE ONE JOINING HIMSELF

τῇ πόρνῃ ἐν σώμα ἔστιν; Ἔσονται γάρ, φησίν, οἱ  
- TO A PROSTITUTE ONE BODY IS? <sup>a</sup>WILL BE <sup>1</sup>FOR <sup>2</sup>IT SAYS <sup>3</sup>THE

δύο εἰς σάρκα μίαν. **6.17** ὁ δὲ κολλώμενος τῷ  
<sup>4</sup>TWO <sup>5</sup>INTO <sup>7</sup>FLESH <sup>6</sup>ONE. BUT~THE ONE JOINING HIMSELF TO THE

κυρίῳ ἐν πνευμᾷ ἐστίν. **6.18** φεύγετε τὴν πορνείαν.  
LORD ONE SPIRIT IS. FLEE - FORNICATION.

πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ  
EVERY SIN WHICHEVER A MAN~MAY DO, OUTSIDE THE

σώματος ἐστίν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα  
BODY IS; BUT~THE ONE FORNICATING AGAINST THE(HIS) OWN BODY

ἁμαρτάνει. **6.19** ἢ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν  
SINS. OR DO YOU<sup>a</sup> NOT KNOW THAT THE BODY OF YOU<sup>a</sup>

ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν οὗ  
<sup>a</sup>A SANCTUARY <sup>3</sup>OF THE <sup>6</sup>IN <sup>7</sup>YOU<sup>a</sup> <sup>4</sup>HOLY <sup>5</sup>SPIRIT <sup>1</sup>IS, WHOM

ἔχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστὲ ἐαυτῶν;  
YOU<sup>a</sup> HAVE FROM GOD, AND YOU<sup>a</sup> ARE~NOT YOUR<sup>a</sup> OWN?

**6.20** ἡγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν θεὸν ἐν  
FOR~YOU<sup>a</sup> WERE BOUGHT WITH A PRICE; GLORIFY THEN - GOD IN

τῷ σώματι ὑμῶν.  
THE BODY OF YOU<sup>a</sup>.

you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

<sup>12</sup> "All things are lawful for me," but not all things are beneficial. "All things are lawful for me," but I will not be dominated by anything. <sup>13</sup> "Food is meant for the stomach and the stomach for food,"<sup>2</sup> and God will destroy both one and the other. The body is not meant for fornication but for the Lord, and the Lord for the body. <sup>14</sup> And God raised the Lord and will also raise us by his power. <sup>15</sup> Do you not know that your bodies are members of Christ? Should I therefore take the members of Christ and make them members of a prostitute? Never! <sup>16</sup> Do you not know that whoever is united to a prostitute becomes one body with her? For it is said, "The two shall be one flesh."

<sup>17</sup> But anyone united to the Lord becomes one spirit with him. <sup>18</sup> Shun fornication! Every sin that a person commits is outside the body; but the fornicator sins against the body itself. <sup>19</sup> Or do you not know that your body is a temple<sup>a</sup> of the Holy Spirit within you, which you have from God, and that you are not your own? <sup>20</sup> For you were bought with a price; therefore glorify God in your body.

<sup>2</sup> The quotation may extend to the word *other*

<sup>a</sup> Or *sanctuary*



## CHAPTER 7

Now concerning the matters about which you wrote: "It is well for a man not to touch a woman."<sup>2</sup> But because of cases of sexual immorality, each man should have his own wife and each woman her own husband.<sup>3</sup> The husband should give to his wife her conjugal rights, and likewise the wife to her husband.<sup>4</sup> For the wife does not have authority over her own body, but the husband does; likewise the husband does not have authority over his own body, but the wife does.<sup>5</sup> Do not deceive one another except perhaps by agreement for a set time, to devote yourselves to prayer, and then come together again, so that Satan may not tempt you because of your lack of self-control.<sup>6</sup> This I say by way of concession, not of command.<sup>7</sup> I wish that all were as I myself am. But each has a particular gift from God, one having one kind and another a different kind.

8 To the unmarried and the widows I say that it is well for them to remain unmarried as I am.<sup>9</sup> But if they are not practicing self-control, they should marry. For it is better to marry than to be aflame with passion.

10 To the married I give this command—not I but the Lord—that the wife should not separate from her husband<sup>11</sup> (but if she does separate, let her remain unmarried or else be reconciled to her husband),

**7.1** Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ  
NOW~CONCERNING THINGS OF WHICH YOU\* WROTE, [IT IS] GOOD FOR A MAN

γυναικὸς μὴ ἅπτεσθαι· **7.2** διὰ δὲ τὰς πορνείας  
<sup>3</sup>A WOMAN <sup>1</sup>NOT <sup>2</sup>TO TOUCH; BUT~BECAUSE OF THE ACTS OF FORNICATION

ἐκάστος τὴν ἑαυτοῦ γυναῖκα ἔχτω καὶ ἑκάστη  
EACH MAN - <sup>2</sup>HIS OWN <sup>3</sup>WIFE <sup>1</sup>LET HIM HAVE AND EACH WOMAN

τὸν ἴδιον ἄνδρα ἔχτω. **7.3** τῇ γυναικὶ ὁ ἀνὴρ  
THE(HER) OWN HUSBAND LET HER HAVE. TO THE WIFE <sup>2</sup>THE <sup>3</sup>HUSBAND

τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ  
<sup>5</sup>THE <sup>6</sup>DEBT <sup>1</sup>LET <sup>4</sup>RENDER, AND~LIKEWISE ALSO THE WIFE TO THE

ἀνδρὶ. **7.4** ἡ γυνὴ τοῦ ἰδίου σώματος  
HUSBAND. THE WIFE [OVER] THE(HER) OWN BODY

οὐκ ἐξουσιάζει ἀλλὰ ὁ ἀνὴρ, ὁμοίως δὲ καὶ ὁ  
DOES NOT HAVE AUTHORITY BUT THE HUSBAND, LIKEWISE - ALSO THE

ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ἡ  
HUSBAND OF THE(HIS) OWN BODY DOES NOT HAVE AUTHORITY BUT THE

γυνή. **7.5** μὴ ἀποστερεῖτε ἀλλήλους, εἰ μήτι ἂν ἐκ  
WIFE [DOES]. DO NOT DEPRIVE EACH OTHER, UNLESS BY

συμφώνου πρὸς καιρὸν, ἵνα σχολάσγητε τῇ  
AGREEMENT FOR A TIME, THAT YOU\* MAY DEVOTE [YOURSELVES] -

προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε, ἵνα μὴ  
TO PRAYER AND <sup>3</sup>AGAIN <sup>2</sup>TOGETHER <sup>1</sup>YOU\* MAY BE, LEST

πειράξῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν  
<sup>2</sup>TEMPT <sup>3</sup>YOU\* - <sup>1</sup>SATAN BECAUSE OF THE LACK OF SELF-CONTROL

ὑμῶν. **7.6** τοῦτο δὲ λέγω κατὰ συγγνώμην οὐ  
OF YOU\*. BUT~THIS I SAY ACCORDING TO CONCESSION, NOT

κατ' ἐπιταγὴν. **7.7** θέλω δὲ πάντας ἀνθρώπους  
ACCORDING TO COMMAND. BUT~I WISH ALL MEN

εἶναι ὡς καὶ ἐμαυτόν· ἀλλὰ ἕκαστος ἴδιον ἔχει  
TO BE AS EVEN MYSELF; BUT EACH MAN HAS~HIS OWN

χάρισμα ἐκ θεοῦ, ὁ μὲν οὕτως, ὁ δὲ οὕτως.  
GIFT FROM GOD, ONE - THIS, AND~ANOTHER THAT.

**7.8** Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν  
BUT~I SAY TO THE UNMARRIED MEN AND TO THE WIDOWS, [IT IS] GOOD

αὐτοῖς εἶναι μείνωσιν ὡς καὶ ἐγώ· **7.9** εἰ δὲ  
FOR THEM IF THEY REMAIN AS I ALSO; BUT~IF

οὐκ ἐγκρατεύονται, γαμησάτωσαν, κρεῖττον γὰρ ἐστίν  
THEY DO NOT HAVE SELF-CONTROL, LET THEM MARRY, FOR~BETTER IT IS

γαμῆσαι ἢ πυροῦσθαι. *or to be burned in* **7.10** τοῖς δὲ  
TO MARRY THAN TO BE CONSUMED WITH PASSION. BUT~TO THE ONES

γεγαμηκόσιν παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος,  
HAVING MARRIED I CHARGE, NOT I BUT THE LORD,

γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι, **7.11** — εἰν δὲ  
A WIFE FROM [HER] HUSBAND NOT TO BE SEPARATED — BUT~IF

καὶ χωρισθῇ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ  
INDEED SHE IS SEPARATED, LET HER REMAIN UNMARRIED OR TO THE HUSBAND

καταλλαγήτω, — καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.  
BE RECONCILED, — AND A HUSBAND [HIS] WIFE NOT TO LEAVE.

**7.12** Τοῖς δὲ λοιποῖς λέγω ἐγὼ οὐχ ὁ κύριος· εἴ τις  
BUT~TO THE REST SAY I, NOT THE LORD: IF ANY

ἀδελφὸς γυναῖκα ἔχει ἄπιστον καὶ αὕτη συνευδοκεῖ  
BROTHER <sup>3</sup>WIFE <sup>1</sup>HAS <sup>2</sup>AN UNBELIEVING AND SHE IS WILLING

οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν· **7.13** καὶ γυνὴ εἴ  
TO LIVE WITH HIM, LET HIM NOT LEAVE HER; AND IF~A WIFE

τις ἔχει ἄνδρα ἄπιστον καὶ οὗτος συνευδοκεῖ οἰκεῖν  
- HAS AN UNBELIEVING~HUSBAND, AND THIS MAN IS WILLING TO DWELL

μετ' αὐτῆς, μὴ ἀφιέτω τὸν ἄνδρα. **7.14** ἡγιασται  
WITH HER, LET HER NOT LEAVE THE(HER) HUSBAND. <sup>5</sup>HAS BEEN SANCTIFIED

γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικὶ καὶ  
<sup>1</sup>FOR <sup>2</sup>THE <sup>4</sup>HUSBAND - <sup>3</sup>UNBELIEVING BY THE WIFE AND

ἡγιασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ·  
<sup>4</sup>HAS BEEN SANCTIFIED <sup>1</sup>THE <sup>3</sup>WIFE - <sup>2</sup>UNBELIEVING BY THE BROTHER;

ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ  
OTHERWISE THE CHILDREN OF YOU\* IMPURE ARE, BUT~NOW

ἄγία ἐστιν. **7.15** εἰ δὲ ὁ ἄπιστος χωρίζεται,  
THEY ARE~HOLY. BUT~IF THE UNBELIEVING ONE SEPARATES HIMSELF(HERSELF),

χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ  
LET HIM(HER) SEPARATE; <sup>6</sup>HAS NOT BEEN ENSLAVED <sup>1</sup>THE <sup>2</sup>BROTHER <sup>3</sup>OR <sup>4</sup>THE

ἀδελφὴ ἐν τοῖς τοιοῦτοις· ἐν δὲ εἰρήνῃ κέκληκεν  
<sup>5</sup>SISTER IN SUCH MATTERS; BUT~IN PEACE <sup>2</sup>HAS CALLED

ὑμᾶς ὁ θεός. **7.16** τί γὰρ οἶδας, γύναι, εἰ  
<sup>3</sup>YOU\* - <sup>1</sup>GOD. FOR~WHAT(HOW) DO YOU KNOW, WIFE, IF

τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ  
THE(YOUR) HUSBAND YOU WILL SAVE? OR WHAT(HOW) DO YOU KNOW, HUSBAND, IF

τὴν γυναῖκα σώσεις;  
THE(YOUR) WIFE YOU WILL SAVE?

**7.17** Εἰ μὴ ἐκάστῳ ὡς ἐμέρισεν ὁ κύριος, ἕκαστον  
ONLY <sup>5</sup>TO EACH ONE <sup>1</sup>AS <sup>4</sup>HAS ASSIGNED <sup>2</sup>THE <sup>3</sup>LORD, <sup>4</sup>EACH ONE

ὡς κέκληκεν ὁ θεός, οὕτως περιπατεῖτω. καὶ οὕτως  
<sup>1</sup>AS <sup>3</sup>HAS CALLED - <sup>2</sup>GOD, SO LET HIM WALK. AND SO

ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.  
IN <sup>2</sup>THE <sup>3</sup>CHURCHES <sup>1</sup>ALL I ORDER.

**7.18** περιτετμημένος τις ἐκλήθη, μὴ ἐπισπάσθω·  
[IF] HAVING BEEN CIRCUMCISED ANYONE WAS CALLED, LET HIM NOT CONCEAL [IT].

ἐν ἀκροβυστίᾳ κέκληταί τις, μὴ περιτεμνέσθω.  
IN UNCIRCUMCISION HAS ANYONE BEEN CALLED; LET HIM NOT BE CIRCUMCISED.

**7.19** ἡ περιτομὴ οὐδέν ἐστιν καὶ ἡ ἀκροβυστία οὐδέν  
- CIRCUMCISION NOTHING IS AND - UNCIRCUMCISION NOTHING

ἐστιν, ἀλλὰ τήρησις ἐντολῶν θεοῦ. **7.20** ἕκαστος  
IS, BUT KEEPING [THE] COMMANDMENTS OF GOD. EACH ONE

ἐν τῇ κλήσει ἧ ἐκλήθη, ἐν ταύτῃ μενέτω.  
IN THE CALLING IN WHICH HE WAS CALLED, IN THIS LET HIM REMAIN.

**7.15 text:** ASVmg NASBmg RSVmg TEV NJB NRSV. var. ημας (us) KJV ASV RSV NASB NIV NJBmg NRSVmg.

and that the husband should not divorce his wife.

12 To the rest I say—I and not the Lord—that if any believer<sup>b</sup> has a wife who is an unbeliever, and she consents to live with him, he should not divorce her.

13 And if any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him. 14 For the unbelieving husband is made holy through his wife, and the unbelieving wife is made holy through her husband. Otherwise, your children would be unclean, but as it is, they are holy.

15 But if the unbelieving partner separates, let it be so; in such a case the brother or sister is not bound. It is to peace that God has called you.<sup>c</sup> 16 Wife, for all you know, you might save your husband. Husband, for all you know, you might save your wife.

17 However that may be, let each of you lead the life that the Lord has assigned, to which God called you. This is my rule in all the churches. 18 Was anyone at the time of his call already circumcised? Let him not seek to remove the marks of circumcision. Was anyone at the time of his call uncircumcised? Let him not seek circumcision. 19 Circumcision is nothing, and uncircumcision is nothing; but obeying the commandments of God is everything. 20 Let each of you remain in the condition in which you were called.

<sup>b</sup> Gk brother

<sup>c</sup> Other ancient authorities read us

21 Were you a slave when called? Do not be concerned about it. Even if you can gain your freedom, make use of your present condition now more than ever.<sup>d</sup> 22 For whoever was called in the Lord as a slave is a freed person belonging to the Lord, just as whoever was free when called is a slave of Christ. 23 You were bought with a price; do not become slaves of human masters. 24 In whatever condition you were called, brothers and sisters,<sup>e</sup> there remain with God.

25 Now concerning virgins, I have no command of the Lord, but I give my opinion as one who by the Lord's mercy is trustworthy. 26 I think that, in view of the impending crisis, it is well for you to remain as you are. 27 Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek a wife. 28 But if you marry, you do not sin, and if a virgin marries, she does not sin. Yet those who marry will experience distress in this life,<sup>f</sup> and I would spare you that. 29 I mean, brothers and sisters,<sup>g</sup> the appointed time has grown short; from now on, let even those who have wives be as though they had none,<sup>30</sup> and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no possessions,<sup>31</sup> and those who deal with the world as though they had no dealings with it.

<sup>d</sup> Or avail yourself of the opportunity

<sup>e</sup> Gk brothers

<sup>f</sup> Or present

<sup>g</sup> Gk in the flesh

**7.21** δούλος ἐκλήθης, μή σοι μελέτω· ἀλλ' εἰ  
[WHILE] A SLAVE WERE YOU CALLED, NOT TO YOU LET IT MATTER; BUT IF

καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι.  
INDEED YOU ARE ABLE TO BECOME~FREE, RATHER MAKE USE [OF IT].

**7.22** ὁ γὰρ ἐν κυρίῳ κληθεὶς δούλος  
FOR~THE ONE IN [THE] LORD HAVING BEEN CALLED [WHILE] A SLAVE

ἀπελεύθερος κυρίου ἐστίν, ὁμοίως ὁ  
A FREEDMAN OF [THE] LORD IS, LIKEWISE THE ONE

ἐλεύθερος κληθεὶς δούλος ἐστίν Χριστοῦ.  
HAVING BEEN CALLED~[WHILE] A FREEDMAN A SLAVE IS OF CHRIST.

**7.23** τιμῆς ἠγοράσθητε· μὴ γίνεσθε δούλοι ἀνθρώπων.  
WITH A PRICE YOU\* WERE BOUGHT; DO NOT BECOME SLAVES OF MEN.

**7.24** ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ  
EACH ONE IN WHAT [POSITION] HE WAS CALLED, BROTHERS, IN THIS

μενέτω παρὰ θεῷ.  
LET HIM REMAIN WITH GOD.

**7.25** Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου  
NOW~CONCERNING THE VIRGINS, A COMMANDMENT OF [THE] LORD

οὐκ ἔχω, γνώμην δὲ δίδωμι ὡς ἡλεημένος  
I DO NOT HAVE, BUT~AN OPINION I GIVE AS [HAVING BEEN SHOWN] MERCY

ὑπὸ κυρίου πιστὸς εἶναι. **7.26** Νομίζω οὖν τοῦτο  
BY [THE] LORD TO BE~FAITHFUL. I CONSIDER THEN THIS

καλὸν ὑπάρχειν διὰ τὴν ἐνεστώσαν ἀνάγκην, ὅτι  
TO BE~GOOD BECAUSE OF THE PRESENT NECESSITY, THAT

καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. **7.27** δέδεσαι  
[IT IS] GOOD FOR A MAN - SO TO BE. [IF] YOU HAVE BEEN BOUND

γυναικί, μὴ ζητεῖ λύσιν· λέλυσαι ἀπὸ  
TO A WIFE, DO NOT SEEK SEPARATION; [IF] YOU HAVE BEEN FREED FROM

γυναικός, μὴ ζητεῖ γυναῖκα. **7.28** ἐὰν δὲ καὶ γαμήσῃς,  
A WIFE, DO NOT SEEK A WIFE. BUT~IF INDEED YOU MARRY,

οὐχ ἡμαρτες, καὶ ἐὰν γήμῃ ἡ παρθένος,  
YOU DID NOT SIN; AND IF \*MARRIES †THE ‡VIRGIN,

οὐχ ἡμαρτεν· θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι,  
SHE DID NOT SIN. BUT~AFFLICTION IN THE FLESH \*WILL HAVE - †SUCH ONES,

ἐγὼ δὲ ὑμῶν φείδομαι. **7.29** τοῦτο δέ φημι, ἀδελφοί, ὁ  
BUT~I AM TRYING TO SPARE~YOU\*. BUT~THIS I SAY, BROTHERS, THE

καιρὸς συνεσταλμένος ἐστίν· τὸ λοιπὸν, ἵνα καὶ  
TIME HAS BEEN SHORTENED; FROM NOW ON, THAT BOTH

οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσιν **7.30** καὶ  
THE ONES HAVING WIVES AS NOT HAVING MAY BE, AND

οἱ κλαίοντες ὡς μὴ κλαίοντες καὶ οἱ  
THE ONES WEEPING AS NOT WEEPING AND THE ONES

χαίροντες ὡς μὴ χαίροντες καὶ οἱ ἀγοράζοντες  
REJOICING AS NOT REJOICING AND THE ONES BUYING

ὡς μὴ κατέχοντες, **7.31** καὶ οἱ χρώμενοι τὸν  
AS NOT POSSESSING, AND THE ONES USING THE

κόσμον ὡς μὴ καταχρώμενοι· παράγει γὰρ τὸ  
WORLD AS NOT FULLY USING [IT]; FOR~IS PASSING AWAY THE



σχῆμα τοῦ κόσμου τούτου. **7.32** θέλω δὲ ὑμᾶς  
PRESENT FORM - OF THIS~WORLD. BUT~I DESIRE YOU\*

ἀμερίμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ  
TO BE~FREE FROM CARE. THE UNMARRIED MAN CARES FOR THE THINGS OF THE

κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ· **7.33** ὁ δὲ  
LORD, HOW HE MAY PLEASE THE LORD; BUT~THE ONE

γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ  
HAVING MARRIED CARES FOR THE THINGS OF THE WORLD, HOW HE MAY PLEASE

τῇ γυναικί, **7.34** καὶ μεμέρισται. καὶ ἡ γυνὴ ἡ  
THE(HIS) WIFE, AND HE HAS BEEN DISTRACTED. BOTH THE <sup>2</sup>WOMAN -

ἄγαμος καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου,  
<sup>1</sup>UNMARRIED AND THE VIRGIN CARE FOR THE THINGS OF THE LORD,

ἵνα ἡ ἁγία καὶ τῷ σώματι καὶ τῷ πνεύματι·  
THAT SHE MAY BE HOLY BOTH IN THE BODY AND IN THE SPIRIT;

ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς  
BUT~THE WOMAN HAVING MARRIED CARES FOR THE THINGS OF THE WORLD, HOW

ἀρέσῃ τῷ ἀνδρὶ. **7.35** τοῦτο δὲ πρὸς τὸ  
SHE MAY PLEASE THE(HER) HUSBAND. NOW~THIS FOR -

ὑμῶν αὐτῶν σύμφορον λέγω, οὐχ ἵνα βρόχον  
YOUR\* OWN PROFIT I SPEAK, NOT THAT A NOOSE

ὑμῖν ἐπιβάλω ἀλλὰ πρὸς τὸ εὐσχημον  
I MAY PUT ON~YOU\* BUT [I SPEAK] WITH RESPECT TO WHAT [IS] PROPER

καὶ εὐπάρεδρον τῷ κυρίῳ ἀπερισπάστως.  
AND CONSTANT SERVICE TO THE LORD IN AN UNDISTRACTED WAY.

**7.36** Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον  
BUT~IF ANYONE <sup>2</sup>TO BEHAVE IMPROPERLY <sup>3</sup>TOWARD <sup>4</sup>THE <sup>5</sup>VIRGIN

αὐτοῦ νομίζει, ἐὰν ἡ ὑπέρακμος καὶ οὕτως  
<sup>6</sup>OF HIM <sup>1</sup>THINKS, IF SHE IS PAST HER PRIME, AND THUS

ὀφείλει γίνεσθαι, ὃ θέλει ποιεῖτω, οὐχ ἁμαρτάνει,  
IT HAS TO BE, WHAT HE DESIRES LET HIM DO, HE DOES NOT SIN,

γαμεῖτωσαν. **7.37** ὃς δὲ ἑστήκεν ἐν τῇ καρδίᾳ αὐτοῦ  
LET THEM MARRY. BUT~HE WHO HAS STOOD IN THE HEART OF HIM

ἐδραῖος μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ  
FIRM, NOT HAVING [THE] NEED, BUT~MASTERY HAS CONCERNING

τοῦ ἰδίου θελήματος καὶ τοῦτο κέκρικεν ἐν τῇ ἰδίᾳ  
HIS OWN DESIRE, AND THIS HE HAS DECIDED IN HIS OWN

καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιήσει.  
HEART, TO KEEP [HER], HIS OWN WOMAN, A VIRGIN, HE DOES~WELL.

**7.38** ὥστε καὶ ὁ γαμίζων τὴν ἑαυτοῦ παρθένον  
SO THEN BOTH THE ONE MARRYING HIS OWN VIRGIN

καλῶς ποιεῖ καὶ ὁ μὴ γαμίζων κρεῖσσον ποιήσει.  
DOES~WELL AND THE ONE NOT MARRYING WILL DO~BETTER.

**7.39** Γυνὴ δέδεταί ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ  
A WIFE HAS BEEN BOUND FOR SO LONG A TIME AS LIVES THE HUSBAND

αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν  
OF HER; BUT~IF <sup>3</sup>SHOULD SLEEP <sup>1</sup>THE(HER) <sup>2</sup>HUSBAND, FREE SHE IS

ᾧ θέλει γαμηθῆναι, μόνον ἐν κυρίῳ.  
<sup>2</sup>TO WHOM <sup>3</sup>SHE DESIRES <sup>1</sup>TO BE MARRIED, ONLY IN [THE] LORD.

For the present form of this world is passing away.

32 I want you to be free from anxieties. The unmarried man is anxious about the affairs of the Lord, how to please the Lord;<sup>33</sup> but the married man is anxious about the affairs of the world, how to please his wife,<sup>34</sup> and his interests are divided. And the unmarried woman and the virgin are anxious about the affairs of the Lord, so that they may be holy in body and spirit; but the married woman is anxious about the affairs of the world, how to please her husband.<sup>35</sup> I say this for your own benefit, not to put any restraint upon you, but to promote good order and unhindered devotion to the Lord.

36 If anyone thinks that he is not behaving properly toward his fiancée,<sup>h</sup> if his passions are strong, and so it has to be, let him marry as he wishes; it is no sin. Let them marry.<sup>37</sup> But if someone stands firm in his resolve, being under no necessity but having his own desire under control, and has determined in his own mind to keep her as his fiancée,<sup>h</sup> he will do well.<sup>38</sup> So then, he who marries his fiancée<sup>i</sup> does well; and he who refrains from marriage will do better.

39 A wife is bound as long as her husband lives. But if the husband dies,<sup>i</sup> she is free to marry anyone she wishes, only in the Lord.

<sup>h</sup> Gk virgin

<sup>i</sup> Gk falls asleep



<sup>40</sup>But in my judgment she is more blessed if she remains as she is. And I think that I too have the Spirit of God.

**7.40** μακαριωτέρα δέ ἐστιν ἐὰν οὕτως μείνη, κατὰ  
BUT~MORE BLESSED SHE IS IF SO SHE REMAINS, ACCORDING TO

τὴν ἐμὴν γνώμην· δοκῶ δὲ καὶ γὰρ πνεῦμα θεοῦ  
- MY OPINION; AND~I CONSIDER [MYSELF] ALSO <sup>2</sup>[THE] SPIRIT <sup>3</sup>OF GOD

ἔχειν.

<sup>1</sup>TO HAVE.

## CHAPTER 8

Now concerning food sacrificed to idols: we know that “all of us possess knowledge.” Knowledge puffs up, but love builds up. <sup>2</sup>Anyone who claims to know something does not yet have the necessary knowledge; <sup>3</sup>but anyone who loves God is known by him.

4 Hence, as to the eating of food offered to idols, we know that “no idol in the world really exists,” and that “there is no God but one.” <sup>5</sup>Indeed, even though there may be so-called gods in heaven or on earth—as in fact there are many gods and many lords—<sup>6</sup>yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

7 It is not everyone, however, who has this knowledge. Since some have become so accustomed to idols until now, they still think of the food they eat as food offered to an idol; and their conscience, being weak, is defiled. <sup>8</sup>“Food will not bring us close to God.” <sup>9</sup>We are no worse off if we do not eat, and no better off if

<sup>j</sup> The quotation may extend to the end of the verse

**8.1** Περὶ δὲ τῶν εἰδωλοθύτων, οἶδαμεν ὅτι πάντες  
NOW~CONCERNING THE IDOLATROUS SACRIFICES, WE KNOW THAT <sup>2</sup>ALL

γινώσκιν ἔχομεν. ἡ γινώσις φυσιοῖ, ἡ δὲ ἀγάπη  
<sup>4</sup>KNOWLEDGE <sup>1</sup>WE HAVE. - KNOWLEDGE PUFFS UP, - BUT LOVE

οἰκοδομεῖ. **8.2** εἴ τις δοκεῖ ἐγνωκέναι τι, οὐπω  
BUILDS UP; IF ANYONE THINKS TO HAVE KNOWN ANYTHING, NOT YET

ἔγνω καθὼς δεῖ γινῶναι· **8.3** εἰ δέ τις ἀγαπᾷ  
HE KNEW AS IT IS NECESSARY TO KNOW; BUT~IF ANYONE LOVES

τὸν θεόν, οὗτος ἐγνωσται ὑπ’ αὐτοῦ. **8.4** Περὶ τῆς  
- GOD, THIS ONE HAS BEEN KNOWN BY HIM. CONCERNING THE

βρώσεως οὖν τῶν εἰδωλοθύτων, οἶδαμεν ὅτι  
EATING THEREFORE OF THE IDOLATROUS SACRIFICES, WE KNOW THAT

οὐδὲν εἶδωλον ἐν κόσμῳ καὶ ὅτι οὐδεὶς θεὸς εἰ μὴ  
AN IDOL~[IS] NOTHING IN [THE] WORLD, AND THAT [THERE IS] NO GOD EXCEPT

εἷς. **8.5** καὶ γὰρ εἴπερ εἰσὶν λεγόμενοι θεοὶ εἴτε ἐν  
ONE. FOR~EVEN IF THERE ARE ONES BEING CALLED GODS EITHER IN

οὐρανῷ εἴτε ἐπὶ γῆς, ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ  
HEAVEN OR ON EARTH, EVEN AS THERE ARE GODS MANY AND

κύριοι πολλοί, **8.6** ἀλλ’ ἡμῖν εἷς θεὸς ὁ πατήρ  
LORDS MANY, YET TO US [THERE IS] ONE GOD THE FATHER

ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἷς  
OF WHOM - [ARE] ALL THINGS AND WE IN HIM, AND ONE

κύριος Ἰησοῦς Χριστὸς δι’ οὗ τὰ πάντα καὶ  
LORD JESUS CHRIST THROUGH WHOM - [ARE] ALL THINGS AND

ἡμεῖς δι’ αὐτοῦ.  
WE THROUGH HIM.

**8.7** Ἀλλ’ οὐκ ἐν πᾶσιν ἡ γινώσις· τινὲς δὲ  
BUT [THERE IS] NOT IN ALL MEN THE[THIS] KNOWLEDGE; BUT~SOME

τῇ συνθηεῖα ἕως ἄρτι τοῦ εἰδώλου ὥς  
- [BEING] ACCUSTOMED UNTIL NOW TO THE IDOL <sup>2</sup>AS

εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ συνείδησις αὐτῶν  
<sup>3</sup>AN IDOLATROUS SACRIFICE <sup>1</sup>EAT [FOOD], AND THE CONSCIENCE OF THEM

ἀσθενῆς οὖσα μολύνεται. **8.8** βρῶμα δὲ ἡμᾶς  
BEING~WEAK IS DEFILED. BUT~FOOD <sup>2</sup>US

οὐ παραστήσει τῷ θεῷ· οὔτε ἐὰν μὴ φάγωμεν  
<sup>1</sup>WILL NOT COMMEND - TO GOD; NEITHER IF WE DO NOT EAT

ὑστερούμεθα, οὔτε ἐὰν φάγωμεν περισσεύομεν.  
ARE WE LACKING, NOR IF WE EAT ARE WE BETTER.

**8.9** βλέπετε δὲ μὴ πως ἡ ἐξουσία ὑμῶν αὕτη  
 BUT~BEWARE LEST SOMEHOW - <sup>2</sup>RIGHT <sup>3</sup>OF YOU<sup>4</sup> <sup>1</sup>THIS

πρόσκομμα γένηται τοῖς ἀσθενέσιν. **8.10** ἐὰν γάρ  
 A STUMBLING BLOCK BECOMES TO THE WEAK ONES. FOR~IF

τις ἴδῃ σὲ τὸν ἔχοντα γνώσιν ἐν εἰδωλείῳ  
 ANYONE SEES YOU, THE ONE HAVING KNOWLEDGE, IN AN IDOL'S TEMPLE

κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς  
 RECLINING(EATING), <sup>2</sup>NOT <sup>3</sup>THE <sup>4</sup>CONSCIENCE <sup>5</sup>OF HIM <sup>7</sup>WEAK

ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα  
<sup>6</sup>BEING <sup>1</sup>WILL <sup>8</sup>BE BOLSTERED <sup>9</sup>SO AS <sup>11</sup>THE <sup>12</sup>IDOLATROUS SACRIFICES

ἐσθίειν; **8.11** ἀπόλλυται γὰρ ὁ ἀσθενὼν ἐν τῇ σῇ  
<sup>10</sup>TO EAT? <sup>4</sup>IS BEING DESTROYED <sup>1</sup>FOR <sup>2</sup>THE ONE <sup>3</sup>BEING WEAK BY - YOUR

γνώσει, ὁ ἀδελφὸς δι' ὃν Χριστὸς ἀπέθανεν.  
 KNOWLEDGE, THE BROTHER FOR THE SAKE OF WHOM CHRIST DIED.

**8.12** οὕτως δὲ ἀμαρτάνοντες εἰς τοὺς ἀδελφούς καὶ  
 AND~THUS SINNING AGAINST THE BROTHERS AND

τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν εἰς  
 WOUNDING THEIR - CONSCIENCE BEING WEAK, AGAINST

Χριστὸν ἀμαρτάνετε. **8.13** διόπερ εἰ βρῶμα σκανδαλίζει  
 CHRIST YOU<sup>1</sup> SIN. THEREFORE IF FOOD CAUSES TO STUMBLE

τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα,  
 THE BROTHER OF ME, NEVER SHOULD I EAT MEAT INTO THE AGE,

ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.  
 LEST THE BROTHER OF ME I CAUSE TO STUMBLE.

we do. <sup>9</sup>But take care that this liberty of yours does not somehow become a stumbling block to the weak. <sup>10</sup>For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? <sup>11</sup>So by your knowledge those weak believers for whom Christ died are destroyed. <sup>12</sup>But when you thus sin against members of your family,<sup>1</sup> and wound their conscience when it is weak, you sin against Christ. <sup>13</sup>Therefore, if food is a cause of their falling,<sup>m</sup> I will never eat meat, so that I may not cause one of them<sup>n</sup> to fall.

<sup>k</sup> Gk the weak brother . . . is destroyed

<sup>l</sup> Gk against the brothers

<sup>m</sup> Gk my brother's falling

<sup>n</sup> Gk cause my brother

## CHAPTER 9

**9.1** Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος; οὐχὶ  
 AM I~NOT FREE? AM I~NOT AN APOSTLE? NOT

Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου  
 JESUS THE LORD OF US HAVE I SEEN? NOT THE WORK OF ME

ὑμεῖς ἐστε ἐν κυρίῳ; **9.2** εἰ ἄλλοις οὐκ εἰμὶ  
 YOU<sup>1</sup> ARE IN [THE] LORD? IF TO OTHERS I AM~NOT

ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμι· ἡ γὰρ σφραγὶς μου  
 AN APOSTLE, YET INDEED TO YOU<sup>2</sup> I AM; FOR~THE SEAL OF MY

τῆς ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ.  
 - APOSTLESHIP YOU<sup>3</sup> ARE IN [THE] LORD.

**9.3** Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν ἐστίν  
 - MY DEFENSE TO THE ONES EXAMINING~ME IS

αὕτη. **9.4** μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πεῖν;  
 THIS. - NOT HAVE I [THE] RIGHT TO EAT AND TO DRINK?

**9.5** μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν  
 - NOT HAVE I [THE] RIGHT A SISTER A WIFE TO TAKE ALONG

ὥς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ  
 AS EVEN THE REST OF THE APOSTLES AND THE BROTHERS OF THE

κυρίου καὶ Κηφᾶς; **9.6** ἢ μόνος ἐγὼ καὶ Βαρναβᾶς  
 LORD AND CEPHAS? OR ONLY I AND BARNABAS,

Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? <sup>2</sup>If I am not an apostle to others, at least I am to you; for you are the seal of my apostleship in the Lord.

<sup>3</sup> This is my defense to those who would examine me. <sup>4</sup>Do we not have the right to our food and drink? <sup>5</sup>Do we not have the right to be accompanied by a believing wife,<sup>o</sup> as do the other apostles and the brothers of the Lord and Cephas? <sup>6</sup>Or is it only Barnabas and I who

<sup>o</sup> Gk a sister as wife

have no right to refrain from working for a living? <sup>7</sup>Who at any time pays the expenses for doing military service? Who plants a vineyard and does not eat any of its fruit? Or who tends a flock and does not get any of its milk?

<sup>8</sup>Do I say this on human authority? Does not the law also say the same? <sup>9</sup>For it is written in the law of Moses, "You shall not muzzle an ox while it is treading out the grain." Is it for oxen that God is concerned? <sup>10</sup>Or does he not speak entirely for our sake? It was indeed written for our sake, for whoever plows should plow in hope and whoever threshes should thresh in hope of a share in the crop. <sup>11</sup>If we have sown spiritual good among you, is it too much if we reap your material benefits? <sup>12</sup>If others share this rightful claim on you, do not we still more?

Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ. <sup>13</sup>Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in what is sacrificed on the altar? <sup>14</sup>In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel.

<sup>15</sup>But I have made no use

οὐκ ἔχομεν ἐξουσίαν μὴ ἐργάζεσθαι; **9.7** τίς  
HAVE WE~NOT (THE) RIGHT NOT TO WORK? WHO

στρατεύεται ἰδίῳις ὀψωνίοις ποτέ; τίς φυτεύει  
SERVES AS A SOLDIER BY HIS OWN WAGES AT ANY TIME? WHO PLANTS

ἀμπελῶνα καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει; ἢ τίς  
A VINEYARD AND THE FRUIT OF IT DOES NOT EAT? OR WHO

ποιμαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης  
SHEPHERDS A FLOCK AND OF THE MILK OF THE FLOCK

οὐκ ἐσθίει; **9.8** Μὴ κατὰ ἄνθρωπον  
DOES NOT EAT? [SURELY] NOT ACCORDING TO A HUMAN [PERSPECTIVE]

ταῦτα λαλῶ ἢ καὶ ὁ νόμος ταῦτα οὐ λέγει;  
THESE THINGS I SPEAK, OR ALSO THESE THINGS THE LAW SAYS~NOT?

**9.9** ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται,  
FOR~IN THE LAW~OF MOSES IT HAS BEEN WRITTEN,

Οὐ κηρώσεις βούν ἀλοῶντα. μὴ τῶν βοῶν  
YOU SHALL NOT MUZZLE AN OX TREADING [GRAIN]. [SURELY IT IS] NOT THE OXEN

μέλει τῷ θεῷ **9.10** ἢ δι' ἡμᾶς  
[THAT] MATTER - TO GOD, RATHER <sup>2</sup>BECAUSE OF <sup>3</sup>US

πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη  
[IS IT NOT] ALTOGETHER HE SAYS [THIS]? <sup>2</sup>BECAUSE OF <sup>3</sup>US <sup>1</sup>FOR IT WAS WRITTEN

ὅτι ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριάν καὶ  
THAT <sup>3</sup>OUGHT <sup>5</sup>ON(IN) <sup>6</sup>HOPE <sup>1</sup>THE ONE <sup>2</sup>PLOUGHING <sup>4</sup>TO PLOW, AND

ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν. **9.11** εἰ ἡμεῖς  
THE ONE THRESHING ON(WITH) HOPE - TO PARTAKE. IF WE

ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς  
TO YOU\* THE SPIRITUAL THINGS SOWED, [IS IT] A GREAT THING IF WE

ὑμῶν τὰ σαρκικὰ θερίσομεν; **9.12** εἰ ἄλλοι τῆς  
YOUR\* - MATERIAL THINGS WILL REAP? IF OTHERS -

ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς;  
[OVER] YOU\* [THIS] RIGHT HAVE, NOT RATHER WE?

Ἄλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ  
BUT WE DID NOT MAKE USE OF - THIS~RIGHT, BUT

πάντα στέγομεν, ἵνα μὴ τίνα ἐγκοπὴν δώμεν τῷ  
ALL THINGS WE ENDURE, LEST ANY HINDRANCE WE SHOULD GIVE TO THE

εὐαγγελίῳ τοῦ Χριστοῦ. **9.13** οὐκ οἴδατε ὅτι οἱ τὰ  
GOSPEL - OF CHRIST. DO YOU\* NOT KNOW THAT THE ONES <sup>2</sup>THE

ἱερὰ ἐργαζόμενοι [τὰ] ἐκ τοῦ ἱεροῦ ἐσθίουσιν,  
<sup>3</sup>TEMPLE SERVICES <sup>1</sup>PERFORMING THE THINGS OF THE TEMPLE EATS,

οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες τῷ θυσιαστηρίῳ  
THE ONES <sup>2</sup>THE <sup>3</sup>ALTAR <sup>1</sup>ATTENDING WITH THE ALTAR

συμμερίζονται; **9.14** οὕτως καὶ ὁ κύριος διέταξεν  
HAVE [THEIR] SHARE? SO ALSO THE LORD APPOINTED

τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν ἐκ τοῦ  
THE ONES <sup>2</sup>THE <sup>3</sup>GOSPEL <sup>1</sup>PROCLAIMING FROM THE

εὐαγγελίου ζῆν. **9.15** ἐγὼ δὲ οὐ κέχρημαι  
GOSPEL TO GET [THEIR] LIVING. BUT~I HAVE NOT USED

οὐδενὶ τούτων. οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτως  
 ANY OF THESE THINGS. I DID NOT WRITE - THESE THINGS THAT THUS  
 γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν  
 IT MIGHT BE WITH ME; FOR-[IT IS] BETTER FOR ME RATHER TO DIE

ἢ—τὸ καύχημά μου οὐδεὶς κενώσει.  
 THAN—[THAT] THE BOAST OF ME NO ONE WILL MAKE VOID.  
**9.16** ἔὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα·  
 FOR~IF I PREACH THE GOOD NEWS THERE IS~NOT FOR ME A BOAST;

ἀνάγκη γὰρ μοι ἐπίκειται· σὺαὶ γὰρ μοί ἐστιν ἔὰν  
 FOR~NECESSITY IS LAID ON~ME; FOR~WOE TO ME IS IF  
 μὴ εὐαγγελίσωμαι. **9.17** εἰ γὰρ ἐκὼν τοῦτο πράσσω,  
 I DO NOT PREACH THE GOOD NEWS. FOR~IF WILLINGLY I DO~THIS,

μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν  
 A REWARD I HAVE; BUT~IF UNWILLINGLY, A STEWARDSHIP  
 πεπίστευμαι· **9.18** τίς οὖν μου ἐστιν ὁ μισθός;  
 I HAVE BEEN ENTRUSTED [WITH]. WHAT THEN IS~MY - REWARD?

ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ  
 THAT [IN] PREACHING THE GOOD NEWS <sup>4</sup>WITHOUT CHARGE <sup>1</sup>I MAY MAKE <sup>2</sup>THE  
 εὐαγγέλιον εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ μου  
<sup>3</sup>GOOD NEWS SO AS NOT TO MAKE FULL USE - OF MY~RIGHT

ἐν τῷ εὐαγγελίῳ.  
 IN THE GOSPEL.

**9.19** Ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν  
<sup>3</sup>FREE <sup>1</sup>FOR <sup>2</sup>BEING FROM ALL MEN, TO ALL MEN  
 ἐμάντῳ ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω·  
 I ENSLAVED~MYSELF, THAT THE MORE I MIGHT GAIN;  
**9.20** καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα  
 AND I BECAME TO THE JEWS AS A JEW, THAT

Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ  
 JEWS I MIGHT GAIN; TO THE ONES UNDER LAW AS UNDER  
 νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ  
 LAW, NOT BEING MYSELF UNDER LAW, THAT THE ONES UNDER  
 νόμον κερδήσω· **9.21** τοῖς ἀνόμοις ὡς ἄνομος, μὴ  
 LAW I MIGHT GAIN; TO THE ONES WITHOUT LAW AS WITHOUT LAW, NOT  
 ὢν ἄνομος θεοῦ ἀλλ' ἐννομος Χριστοῦ, ἵνα κερδάνω  
 BEING WITHOUT GOD'S LAW BUT WITHIN CHRIST'S LAW, THAT I MAY GAIN

τοὺς ἀνόμους· **9.22** ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής,  
 THE ONES WITHOUT LAW; I BECAME <sup>2</sup>TO THE <sup>3</sup>WEAK ONES <sup>1</sup>WEAK,  
 ἵνα τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσιν γέγονα  
 THAT THE WEAK ONES I MIGHT GAIN; - TO ALL MEN I HAVE BECOME

πάντα, ἵνα πάντως τιναὶ σώσω. **9.23** πάντα δὲ ποιῶ  
 ALL THINGS, THAT BY ALL MEANS I MIGHT SAVE~SOME. AND~ALL THINGS I DO

διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνῶς αὐτοῦ  
 BECAUSE OF THE GOSPEL, THAT A FELLOW~PARTAKER OF IT  
 γένομαι.  
 I MAY BECOME.

**9.24** Οὐκ οἶδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες  
 DO YOU\* NOT KNOW THAT THE ONES <sup>2</sup>IN <sup>3</sup>A RACE COURSE <sup>1</sup>RUNNING

of any of these rights, nor am I writing this so that they may be applied in my case. Indeed, I would rather die than that—no one will deprive me of my ground for boasting! <sup>16</sup>If I proclaim the gospel, this gives me no ground for boasting, for an obligation is laid on me, and woe to me if I do not proclaim the gospel! <sup>17</sup>For if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission. <sup>18</sup>What then is my reward? Just this: that in my proclamation I may make the gospel free of charge, so as not to make full use of my rights in the gospel.

<sup>19</sup>For though I am free with respect to all, I have made myself a slave to all, so that I might win more of them. <sup>20</sup>To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though I myself am not under the law) so that I might win those under the law. <sup>21</sup>To those outside the law I became as one outside the law (though I am not free from God's law but am under Christ's law) so that I might win those outside the law. <sup>22</sup>To the weak I became weak, so that I might win the weak. I have become all things to all people, that I might by all means save some. <sup>23</sup>I do it all for the sake of the gospel, so that I may share in its blessings.

<sup>24</sup>Do you not know that in a race the runners



all compete, but only one receives the prize? Run in such a way that you may win it. <sup>25</sup>Athletes exercise self-control in all things; they do it to receive a perishable wreath, but we an imperishable one. <sup>26</sup>So I do not run aimlessly, nor do I box as though beating the air; <sup>27</sup>but I punish my body and enslave it, so that after proclaiming to others I myself should not be disqualified.

πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον;  
ALL INDEED RUN, BUT-ONE RECEIVES THE PRIZE?

οὕτως τρέχετε ἵνα καταλάβητε. 9.25 πᾶς δὲ ὁ  
SO RUN THAT YOU MAY OBTAIN [IT]. AND EVERYONE

ἀγωνιζόμενος πάντα ἐγκρατεύεται, ἐκεῖνοι μὲν  
COMPETING [IN THE GAMES] [IN] ALL THINGS EXERCISES SELF-CONTROL, THOSE ONES -

οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ  
THEREFORE THAT <sup>2A</sup>A PERISHABLE <sup>3</sup>WREATH <sup>1</sup>THEY MAY RECEIVE, BUT-WE

ἄφθαρτον. 9.26 ἐγὼ τοίνυν οὕτως τρέχω ὥς οὐκ  
AN IMPERISHABLE. I THEREFORE SO RUN AS NOT

ἀδήλως, οὕτως πυκτεύω ὥς οὐκ ἄερα δέρων.  
[WITH] UNCERTAINTY, SO I BOX AS NOT BEATING-[THE] AIR;

9.27 ἀλλὰ ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ,  
BUT I TREAT ROUGHLY MY - BODY AND MAKE IT [MY] SLAVE,

μὴ πως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.  
LEST TO OTHERS HAVING PREACHED <sup>2</sup>MYSELF <sup>4</sup>DISQUALIFIED <sup>1</sup><sup>3</sup>MAY BECOME.

## CHAPTER 10

I do not want you to be unaware, brothers and sisters,<sup>1</sup> that our ancestors were all under the cloud, and all passed through the sea, <sup>2</sup>and all were baptized into Moses in the cloud and in the sea, <sup>3</sup>and all ate the same spiritual food, <sup>4</sup>and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. <sup>5</sup>Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.

<sup>6</sup>Now these things occurred as examples for us, so that we might not desire evil as they did. <sup>7</sup>Do not become idolaters as some

10.1 Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ  
<sup>2</sup>I DO NOT WANT <sup>1</sup>FOR YOU<sup>2</sup> TO BE IGNORANT, BROTHERS, THAT THE

πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν καὶ  
FATHERS OF US ALL UNDER THE CLOUD WERE AND

πάντες διὰ τῆς θαλάσσης διήλθον 10.2 καὶ πάντες  
ALL THROUGH THE SEA PASSED AND ALL

εἰς τὸν Μωϋσὴν ἐβαπτίσθησαν ἐν τῇ νεφέλῃ καὶ ἐν  
INTO - MOSES WERE BAPTIZED IN THE CLOUD AND IN

τῇ θαλάσῃ 10.3 καὶ πάντες τὸ αὐτὸ πνευματικὸν  
THE SEA AND ALL THE SAME SPIRITUAL

βρῶμα ἔφαγον 10.4 καὶ πάντες τὸ αὐτὸ πνευματικὸν  
FOOD ATE AND ALL <sup>2</sup>THE <sup>3</sup>SAME <sup>4</sup>SPIRITUAL

ἔπιον πόμα· ἔπινον γὰρ ἐκ πνευματικῆς  
<sup>1</sup>DRANK <sup>5</sup>DRINK, FOR-<sup>2</sup>THEY WERE DRINKING FROM A SPIRITUAL

ἀκολουθοῦσης πέτρας, ἡ πέτρα δὲ ἦν ὁ Χριστός.  
ROCK-FOLLOWING [THEM]. <sup>2</sup>THE <sup>3</sup>ROCK <sup>1</sup>AND WAS - CHRIST.

10.5 ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ  
BUT NOT WITH THE MAJORITY OF THEM <sup>1</sup>WAS <sup>3</sup>PLEASED -

θεός, κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.  
<sup>2</sup>GOD, FOR-<sup>2</sup>THEY WERE STREWN ABOUT IN THE WILDERNESS.

10.6 ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ  
NOW-<sup>2</sup>THESE THINGS <sup>2</sup>[AS] EXAMPLES <sup>3</sup>OF(FOR) US <sup>1</sup>OCCURRED, FOR -

μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς καὶ ἐκεῖνοι  
<sup>2</sup>NOT <sup>3</sup>TO BE <sup>1</sup>US ONES DESIRING AFTER EVIL THINGS, AS ALSO THOSE ONES

ἐπεθύμησαν. 10.7 μὴδὲ εἰδωλολάτραι γίνεσθε  
DESIRED. NEITHER IDOLATERS SHOULD YOU<sup>2</sup> BECOME,

P Gk. brothers

καθώς τινες αὐτῶν, ὥσπερ γέγραπται, Ἐκάθισεν ὁ  
AS SOME OF THEM, AS IT HAS BEEN WRITTEN, SAT DOWN THE

λαὸς φαγεῖν καὶ πίνειν καὶ ἀνέστησαν παίζειν.  
PEOPLE TO EAT AND TO DRINK AND STOOD UP TO PLAY.

**10.8** μηδὲ πορνεύωμεν, καθὼς τινες αὐτῶν  
NEITHER LET US COMMIT FORNICATION AS SOME OF THEM

ἐπόρνευσαν καὶ ἔπεσαν μιᾷ ἡμέρᾳ εἴκοσι τρεῖς  
COMMITTED FORNICATION AND FELL IN ONE DAY TWENTY-THREE

χιλιάδες. **10.9** μηδὲ ἐκπειράζωμεν τὸν Ἰησοῦν,  
THOUSAND. NEITHER LET US TEMPT - CHRIST,

καθὼς τινες αὐτῶν ἐπείρασαν καὶ ὑπὸ τῶν ὄφειων  
AS SOME OF THEM TEMPTED AND BY THE SERPENTS

ἀπώλλυντο. **10.10** μηδὲ γογγύζετε, καθάπερ τινες  
WERE BEING DESTROYED. NEITHER MURMUR, EVEN AS SOME

αὐτῶν ἐγόγγυσαν καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ.  
OF THEM MURMURED, AND THEY WERE DESTROYED BY THE DESTROYER.

**10.11** ταῦτα δὲ τυπικῶς συνέβαινεν ἐκείνοις,  
NOW~THESE THINGS AS EXAMPLES HAPPENED TO THOSE ONES,

ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη  
BUT~IT WAS WRITTEN FOR ADMONITION OF US, TO WHOM THE ENDS

τῶν αἰώνων κατήντηκεν. **10.12** ὥστε ὁ δοκῶν  
OF THE AGES HAVE COME. - SO THEN THE ONE ASSUMING

ἐστάναι βλεπέτω μὴ πέσῃ. **10.13** πειρασμὸς ὑμᾶς  
TO HAVE STOOD TAKE HEED LEST HE SHOULD FALL. A TEMPTATION <sup>2</sup>YOU\*

οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός,  
HAS NOT TAKEN EXCEPT [THAT WHICH IS] HUMAN; BUT~FAITHFUL - [IS] GOD,

ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε  
WHO WILL NOT LET YOU\* TO BE TEMPTED BEYOND WHAT YOU\* ARE ABLE

ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἐκβασιν τοῦ  
BUT WILL MAKE WITH THE TEMPTATION ALSO THE WAY OUT -

δύνασθαι ὑπενεγκεῖν.  
[FOR YOU\*] TO BE ABLE TO ENDURE.

**10.14** Διόπερ, ἀγαπητοὶ μου, φεύγετε ἀπὸ τῆς  
THEREFORE, BELOVED OF ME, FLEE FROM -

εἰδωλολατρίας. **10.15** ὡς φρονίμοις λέγω·  
IDOLATRY. AS TO THOUGHTFUL MEN I SPEAK;

κρίνατε ὑμεῖς ὃ φημι. **10.16** τὸ ποτήριον τῆς  
YOU\*~JUDGE WHAT I SAY. THE CUP -

εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ  
OF BLESSING WHICH WE BLESS, <sup>2</sup>NOT <sup>3</sup>A SHARING <sup>1</sup>IS IT OF THE

αἵματος τοῦ Χριστοῦ; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ  
BLOOD - OF CHRIST? THE BREAD WHICH WE BREAK, <sup>2</sup>NOT

κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστίν; **10.17** ὅτι  
<sup>3</sup>A SHARING <sup>4</sup>OF THE <sup>5</sup>BODY - <sup>6</sup>OF CHRIST <sup>1</sup>IS IT? BECAUSE

εἷς ἄρτος, ἓν σῶμα οἱ πολλοὶ ἐσμεν, οἱ γὰρ  
ONE BREAD, ONE BODY [WE] THE MANY ARE, - FOR

**10:9** text: KJV ASVmg RSVmg NEBmg TEVmg NJBmg NRSV. var. κυριον (Lord): ASV RSV NASB NIV  
NEB TEV NJB NRSVmg.

of them did; as it is written, "The people sat down to eat and drink, and they rose up to play." <sup>8</sup>We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. <sup>9</sup>We must not put Christ<sup>9</sup> to the test, as some of them did, and were destroyed by serpents.

<sup>10</sup>And do not complain as some of them did, and were destroyed by the destroyer.

<sup>11</sup>These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come.

<sup>12</sup>So if you think you are standing, watch out that you do not fall. <sup>13</sup>No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

<sup>14</sup>Therefore, my dear friends,<sup>7</sup> flee from the worship of idols. <sup>15</sup>I speak as to sensible people; judge for yourselves what I say. <sup>16</sup>The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? <sup>17</sup>Because there is one bread, we who are many are one body, for

<sup>9</sup> Other ancient authorities read the Lord

<sup>7</sup> Gk my beloved

we all partake of the one bread. <sup>18</sup>Consider the people of Israel;<sup>3</sup> are not those who eat the sacrifices partners in the altar? <sup>19</sup>What do I imply then? That food sacrificed to idols is anything, or that an idol is anything? <sup>20</sup>No, I imply that what pagans sacrifice, they sacrifice to demons and not to God. I do not want you to be partners with demons. <sup>21</sup>You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. <sup>22</sup>Or are we provoking the Lord to jealousy? Are we stronger than he?

<sup>23</sup>"All things are lawful," but not all things are beneficial. "All things are lawful," but not all things build up. <sup>24</sup>Do not seek your own advantage, but that of the other. <sup>25</sup>Eat whatever is sold in the meat market without raising any question on the ground of conscience, <sup>26</sup>for "the earth and its fullness are the Lord's." <sup>27</sup>If an unbeliever invites you to a meal and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience. <sup>28</sup>But if someone says to you, "This has been offered in sacrifice," then do not eat it, out of consideration for the one who informed you, and for the sake of conscience—<sup>29</sup>I mean the other's conscience,

<sup>5</sup>Gk. Israel according to the flesh

πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν. 10.18 βλέπετε  
ALL OF THE ONE BREAD WE PARTAKE. LOOK AT

τὸν Ἰσραὴλ κατὰ σάρκα· οὐχ οἱ ἐσθίοντες  
- ISRAEL ACCORDING TO [THE] FLESH; <sup>2</sup>NOT <sup>3</sup>THE ONES <sup>4</sup>EATING

τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν;  
<sup>5</sup>THE <sup>6</sup>SACRIFICES <sup>7</sup>PARTAKERS <sup>8</sup>OF THE <sup>9</sup>ALTAR <sup>1</sup>ARE?

10.19 τί οὖν φημι; ὅτι εἰδωλόθυτον τί ἐστὶν ἢ  
WHAT THEN AM I SAYING? THAT AN IDOLATROUS SACRIFICE IS~ANYTHING OR  
ὅτι εἰδωλὸν τί ἐστὶν; 10.20 ἀλλ' ὅτι ἃ  
THAT AN IDOL IS~ANYTHING? BUT THAT THE THINGS WHICH

θύουσιν, δαιμονίοις καὶ οὐ θεῷ [θύουσιν]· οὐ θέλω  
THEY SACRIFICE, TO DEMONS AND NOT TO GOD THEY SACRIFICE; I DO NOT WANT

δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.  
- YOU\* SHARERS OF THE DEMONS TO BECOME.

10.21 οὐ δύνασθε ποτήριον κυρίου πίνειν καὶ ποτήριον  
YOU\* ARE NOT ABLE [THE] CUP OF [THE] LORD TO DRINK AND [THE] CUP

δαιμονίων, οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ  
OF DEMONS, YOU\* ARE NOT ABLE [THE] LORD'S~TABLE TO PARTAKE [OF] AND

τραπέζης δαιμονίων. 10.22 ἢ παραζηλοῦμεν τὸν κύριον;  
A TABLE OF DEMONS. OR DO WE MAKE JEALOUS THE LORD?

μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;  
[SURELY] NOT STRONGER THAN HE ARE WE?

10.23 Πάντα ἔξεστιν ἀλλ' οὐ πάντα συμφέρει·  
ALL THINGS [ARE] LAWFUL BUT NOT ALL THINGS [ARE] BENEFICIAL;

πάντα ἔξεστιν ἀλλ' οὐ πάντα οἰκοδομεῖ.  
ALL THINGS [ARE] LAWFUL BUT NOT ALL THINGS EDIFY.

10.24 μηδεὶς τὸ ἑαυτοῦ ζητεῖτω ἀλλὰ τὸ  
<sup>2</sup>NO ONE <sup>4</sup>HIS OWN THING(GOOD) <sup>1</sup>LET~SEEK BUT THE THING(GOOD)

τοῦ ἑτέρου. 10.25 Πᾶν τὸ ἐν μακέλλῳ πωλούμενον  
OF THE OTHER. EVERYTHING <sup>2</sup>IN <sup>3</sup>A MEAT MARKET <sup>1</sup>BEING SOLD

ἐσθίετε μηδὲν ἀνακρίνοντας διὰ τὴν συνείδησιν·  
EAT WITHOUT RAISING QUESTIONS BECAUSE OF - CONSCIENCE;

10.26 τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα  
<sup>2</sup>OF THE <sup>3</sup>LORD <sup>1</sup>FOR [IS] THE EARTH AND THE FULLNESS

αὐτῆς. 10.27 εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ  
OF IT. IF ANYONE <sup>3</sup>INVITES <sup>4</sup>YOU\* <sup>1</sup>OF THE <sup>2</sup>UNBELIEVERS AND

θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε  
YOU\* WANT TO GO, EVERYTHING BEING SET BEFORE YOU\* EAT

μηδὲν ἀνακρίνοντας διὰ τὴν συνείδησιν.  
WITHOUT RAISING QUESTIONS BECAUSE OF - CONSCIENCE.

10.28 ἂν δέ τις ὑμῖν εἴπῃ, Τοῦτο ἱερόθυτόν ἐστιν,  
BUT~IF ANYONE SHOULD SAY~TO YOU\*, THIS IS~OFFERED IN SACRIFICE,

μὴ ἐσθίετε δι' ἐκεῖνον τὸν μηνύσαντα καὶ τὴν  
DO NOT EAT BECAUSE OF THAT MAN - HAVING REVEALED [IT] AND -

συνείδησιν· 10.29 συνείδησιν δὲ λέγω οὐχὶ τὴν  
[BECAUSE OF] CONSCIENCE; <sup>5</sup>CONSCIENCE <sup>1</sup>BUT <sup>2</sup>I SAY <sup>3</sup>NOT <sup>4</sup>THE

10:26 Ps. 24:1

ἐαυτοῦ ἀλλὰ τὴν τοῦ ἑτέρου. ἵνατί γὰρ ἡ  
OF HIMSELF BUT THE [CONSCIENCE] OF THE OTHER MAN. FOR~WHY THE

ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;  
FREEDOM OF ME IS JUDGED BY ANOTHER'S CONSCIENCE?

**10.30** εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι  
IF I WITH THANKSGIVING PARTAKE, WHY AM I BLAMED

ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; **10.31** εἴτε οὖν ἐσθίετε  
FOR WHAT I GIVE THANKS [FOR]? WHETHER THEREFORE YOU\* EAT

εἴτε πίνετε εἴτε τι ποιεῖτε, πάντα εἰς δόξαν  
OR YOU\* DRINK OR WHAT[EVER] YOU\* DO, ALL THINGS TO [THE] GLORY

θεοῦ ποιεῖτε. **10.32** ἀπρόσκοποι καὶ Ἰουδαίοις γίνεσθε  
OF GOD DO. <sup>2</sup>WITHOUT OFFENSE <sup>3</sup>BOTH <sup>4</sup>TO JEWS <sup>1</sup>BE

καὶ Ἑλλήσιν καὶ τῇ ἐκκλησίᾳ τοῦ θεοῦ, **10.33** καθὼς  
AND TO GREEKS AND TO THE CHURCH - OF GOD, EVEN AS

κἀγὼ πάντα πᾶσιν ἀρέσκω μὴ ζητῶν τὸ ἑμαυτοῦ  
I ALSO [IN] ALL THINGS ALL MEN PLEASE, NOT SEEKING - MY OWN

σύμφορον ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσιν.  
ADVANTAGE BUT THAT OF THE MANY, THAT THEY MAY BE SAVED.

not your own. For why should my liberty be subject to the judgment of someone else's conscience? <sup>30</sup>If I partake with thankfulness, why should I be denounced because of that for which I give thanks?

<sup>31</sup> So, whether you eat or drink, or whatever you do, do everything for the glory of God. <sup>32</sup> Give no offense to Jews or to Greeks or to the church of God, <sup>33</sup> just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, so that they may be saved.

## CHAPTER 11

**11.1** μιμηταί μου γίνεσθε καθὼς κἀγὼ Χριστοῦ.  
IMITATORS OF ME BECOME AS I ALSO [AM] OF CHRIST.

**11.2** Ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα μου μέμνησθε  
NOW~I PRAISE YOU\* THAT [IN] ALL THINGS YOU\* HAVE REMEMBERED~ME

καὶ, καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις  
AND, JUST AS I HANDED [THEM] OVER TO YOU\*, THE TRADITIONS

κατέχετε. **11.3** θέλω δὲ ὑμᾶς εἰδέναι ὅτι παντὸς  
YOU\* HOLD FAST. BUT~I WANT YOU\* TO KNOW THAT OF EVERY

ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἐστίν, κεφαλὴ δὲ γυναικὸς  
MAN THE HEAD - CHRIST IS, AND~[THE] HEAD OF A WOMAN

ὁ <sup>(adam)</sup> ἀνὴρ, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ θεός. **11.4** πᾶς  
[IS] THE MAN, AND~[THE] HEAD - OF CHRIST - [IS] GOD. EVERY

ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς  
MAN PRAYING OR PROPHESYING <sup>2</sup>DOWN OVER <sup>3</sup>[HIS] HEAD

ἔχων καταισχύνει τὴν κεφαλὴν αὐτοῦ.  
HAVING [ANYTHING] SHAMES THE HEAD OF HIM.

**11.5** πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα  
BUT~EVERY WOMAN PRAYING OR PROPHESYING

ἀκατακαλύπτῃ τῇ κεφαλῇ καταισχύνει τὴν  
<sup>3</sup>UNCOVERED <sup>1</sup>WITH THE (HER) <sup>2</sup>HEAD SHAMES THE

κεφαλὴν αὐτῆς· ἐν γὰρ ἐστίν καὶ τὸ αὐτὸ τῇ  
HEAD OF HER; <sup>3</sup>ONE <sup>1</sup>FOR <sup>2</sup>IT IS AND THE SAME -

ἐξυρημένη. **11.6** εἰ γὰρ οὐ κατακαλύπτεται γυνή,  
WITH HAVING BEEN SHAVED. FOR~IF <sup>2</sup>IS NOT COVERED <sup>1</sup>A WOMAN,

καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ  
ALSO LET HER BE SHORN; BUT~SINCE [IT IS] SHAMEFUL FOR A WOMAN -

Be imitators of me, as I am of Christ.

<sup>2</sup> I commend you because you remember me in everything and maintain the traditions just as I handed them on to you. <sup>3</sup> But I want you to understand that Christ is the head of every man, and the husband<sup>4</sup> is the head of his wife,<sup>4</sup> and God is the head of Christ. <sup>4</sup> Any man who prays or prophesies with something on his head disgraces his head, <sup>5</sup> but any woman who prays or prophesies with her head unveiled disgraces her head—it is one and the same thing as having her head shaved. <sup>6</sup> For if a woman will not veil herself, then she should cut off her hair; but if it is disgraceful for a woman

<sup>1</sup> The same Greek word means *man* or *husband*

<sup>4</sup> Or *head of the woman*



to have her hair cut off or to be shaved, she should wear a veil. <sup>7</sup>For a man ought not to have his head veiled, since he is the image and reflection<sup>v</sup> of God; but woman is the reflection<sup>v</sup> of man. <sup>8</sup>Indeed, man was not made from woman, but woman from man. <sup>9</sup>Neither was man created for the sake of woman, but woman for the sake of man. <sup>10</sup>For this reason a woman ought to have a symbol of<sup>w</sup> authority on her head,<sup>x</sup> because of the angels. <sup>11</sup>Nevertheless, in the Lord woman is not independent of man or man independent of woman. <sup>12</sup>For just as woman came from man, so man comes through woman; but all things come from God. <sup>13</sup>Judge for yourselves: is it proper for a woman to pray to God with her head unveiled? <sup>14</sup>Does not nature itself teach you that if a man wears long hair, it is degrading to him, <sup>15</sup>but if a woman has long hair, it is her glory? For her hair is given to her for a covering. <sup>16</sup>But if anyone is disposed to be contentious—we have no such custom, nor do the churches of God.

<sup>17</sup>Now in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. <sup>18</sup>For, to begin with, when you come together as a church, I hear that there are divisions among you; and to

<sup>v</sup> Or *glory*

<sup>w</sup> Gk. lacks a *symbol of*

<sup>x</sup> Or *have freedom of choice regarding her head*

κεῖρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω. 11.7 ἀνὴρ  
TO BE SHORN OR TO BE SHAVED, LET HER BE COVERED. <sup>2</sup>A MAN

μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν  
<sup>3</sup>INDEED <sup>1</sup>FOR OUGHT-NOT TO BE COVERED ON THE HEAD,

εἰκὼν καὶ δόξα θεοῦ ὑπάρχων ἡ γυνὴ δὲ  
<sup>2</sup>[THE] IMAGE <sup>3</sup>AND <sup>4</sup>GLORY <sup>5</sup>OF GOD <sup>1</sup>BEING; <sup>2</sup>THE <sup>3</sup>WOMAN <sup>1</sup>BUT

δόξα ἀνδρός ἐστιν. 11.8 οὐ γὰρ ἐστὶν ἀνὴρ ἐκ  
[THE] GLORY OF A MAN IS. FOR-NOT IS MAN OF

γυναικὸς ἀλλὰ γυνὴ ἐξ ἀνδρός· 11.9 καὶ γὰρ οὐκ  
WOMAN BUT WOMAN OF MAN; FOR-ALSO NOT

ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα ἀλλὰ γυνὴ διὰ  
WAS CREATED MAN BECAUSE OF THE WOMAN, BUT WOMAN BECAUSE OF

τὸν ἄνδρα. 11.10 διὰ τοῦτο ὀφείλει ἡ γυνὴ  
THE MAN. (BECAUSE OF THIS) OUGHT THE WOMAN

ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς  
AUTHORITY TO HAVE ON THE HEAD BECAUSE OF THE

ἀγγέλους. 11.11 πλὴν οὔτε γυνὴ χωρὶς ἀνδρός οὔτε  
ANGELS. HOWEVER NEITHER [IS] WOMAN WITHOUT MAN OR

ἀνὴρ χωρὶς γυναικὸς ἐν κυρίῳ· 11.12 ὥσπερ γὰρ ἡ  
MAN WITHOUT WOMAN IN [THE] LORD. FOR-JUST AS THE

γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς  
WOMAN [IS] OF THE MAN, SO ALSO [IS] THE MAN THROUGH THE

γυναικὸς· τὰ δὲ πάντα ἐκ τοῦ θεοῦ. 11.13 ἐν  
WOMAN; - BUT ALL THINGS [ARE] OF - GOD. AMONG

ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶν γυναῖκα  
YOURSELVES JUDGE; IS IT FITTING [FOR] A WOMAN

ἀκατακάλυπτον τῷ θεῷ προσεύχεσθαι; 11.14 οὐδὲ ἡ  
<sup>3</sup>UNCOVERED - <sup>2</sup>TO GOD <sup>1</sup>TO PRAY? [DOES] NOT -

φύσις αὐτὴ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν  
NATURE HERSELF TEACH YOU<sup>u</sup> THAT <sup>2</sup>A MAN - <sup>1</sup>IF

κομᾷ ἀτιμία αὐτῷ ἐστὶν, 11.15 γυνὴ δὲ ἐὰν  
WEARS LONG HAIR A DISHONOR TO HIM IT IS, <sup>3</sup>A WOMAN <sup>1</sup>BUT <sup>2</sup>IF

κομᾷ δόξα αὐτῇ ἐστὶν; ὅτι ἡ κόμη ἀντὶ  
WEARS LONG HAIR A GLORY TO HER IT IS? BECAUSE THE LONG HAIR INSTEAD OF

περιβολαίου δέδοται [αὐτῇ]. 11.16 Εἰ δέ τις δοκεῖ  
A COVERING HAS BEEN GIVEN TO HER. BUT-IF ANYONE THINKS

φιλόνηκος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν  
TO BE-CONTENTIOUS, WE SUCH A CUSTOM DO NOT HAVE,

οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ.  
NEITHER THE CHURCHES - OF GOD.

11.17 Τοῦτο δὲ παραγγέλλων οὐκ ἐπαίνω ὅτι  
<sup>3</sup>THIS <sup>2</sup>[THAT] FOLLOWS] <sup>1</sup>BUT <sup>2</sup>IN GIVING <sup>4</sup>CHARGE I GIVE NOT PRAISE BECAUSE

οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἥσσον συνέρχεσθε.  
NOT FOR THE BETTER BUT FOR THE WORSE YOU<sup>u</sup> COME TOGETHER.

11.18 πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ  
<sup>2</sup>FIRST <sup>3</sup>INDEED <sup>1</sup>FOR WHEN YOU<sup>u</sup> COME TOGETHER IN AN ASSEMBLY

ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν καὶ μέρος τι  
I HEAR DIVISIONS AMONG YOU<sup>u</sup> TO EXIST AND PARTLY

πιστεύω. 11.19 δεῖ γὰρ καὶ αἰρέσεις ἐν ὑμῖν  
I BELIEVE [IT]. FOR~IT IS NECESSARY ALSO [FOR] SECTS AMONG YOU\*

εἶναι, ἵνα [καὶ] οἱ δόκιμοι φανεροὶ γένωνται ἐν  
TO BE, THAT ALSO THE APPROVED ONES MANIFEST MAY BECOME AMONG

ὑμῖν. 11.20 Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ  
YOU\*. <sup>2</sup>COMING TOGETHER <sup>3</sup>THEREFORE <sup>1</sup>YOUR\* INTO ONE PLACE

οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν· 11.21 ἕκαστος γὰρ  
IS IT~NOT [THE] LORD'S SUPPER [YOU] EAT; FOR~EACH ONE

τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς  
HIS OWN SUPPER TAKES FIRST IN - EATING, AND ONE

μὲν πεινᾷ ὃς δὲ μεθύει. 11.22 μὴ γὰρ οἰκίας  
- HUNGERS AND~ONE IS DRUNK. - FOR <sup>2</sup>HOUSES

οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς  
‘DO YOU’ NOT HAVE IN WHICH TO EAT AND TO DRINK? OR THE

ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύnete  
CHURCH - OF GOD DO YOU\* DESPISE AND DO YOU\* SHAME

τοὺς μὴ ἔχοντας; τί εἶπω ὑμῖν; ἐπαινέσω  
THE ONES NOT HAVING? WHAT SHOULD I SAY TO YOU\*? WILL I PRAISE

ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινῶ.  
YOU\*? IN THIS I DO NOT PRAISE [YOU].

11.23 Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ  
FOR~I RECEIVED FROM THE LORD THAT WHICH

καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ  
ALSO I PASSED ON TO YOU\*, THAT THE LORD JESUS IN THE

νυκτὶ ἣ παρεδίδοτο ἔλαβεν ἄρτον 11.24 καὶ  
NIGHT IN WHICH HE WAS BEING BETRAYED TOOK BREAD AND

εὐχαριστήσας ἔκλασεν καὶ εἶπεν, Τοῦτό μου ἐστὶν τὸ  
HAVING GIVEN THANKS HE BROKE [IT] AND SAID, THIS IS~MY -

σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν  
BODY - ON BEHALF OF YOU\*; THIS DO IN - MY

ἀνάμνησιν. 11.25 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ  
REMEMBRANCE. IN LIKE MANNER ALSO THE CUP AFTER THE

δειπνήσαι λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη  
EATING OF SUPPER SAYING, THIS - CUP THE NEW COVENANT

ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὡσάκις ἔαν  
IS IN - MY BLOOD; THIS DO AS OFTEN AS

πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν. 11.26 ὡσάκις γὰρ ἔαν  
YOU\* DRINK IN - MY REMEMBRANCE. FOR~AS OFTEN AS

ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον πίνητε, τὸν  
YOU\* EAT - THIS~BREAD AND THE CUP DRINK, THE

θάνατον τοῦ κυρίου καταγγέλλετε ἄχρις οὗ ἔλθῃ.  
DEATH OF THE LORD YOU\* PROCLAIM UNTIL HE COMES.

11.27 Ὡστε ὃς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνῃ τὸ  
SO WHOEVER EATS THE BREAD OR DRINKS THE

ποτήριον τοῦ κυρίου ἀναξίως, ἐνοχος ἔσται τοῦ  
CUP OF THE LORD UNWORTHILY, GUILTY WILL BE OF THE

σώματος καὶ τοῦ αἵματος τοῦ κυρίου.  
BODY AND OF THE BLOOD - OF [THE] LORD.

some extent I believe it.

<sup>19</sup>Indeed, there have to be factions among you, for only so will it become clear who among you are genuine.

<sup>20</sup>When you come together, it is not really to eat the Lord's supper. <sup>21</sup>For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk. <sup>22</sup>What! Do you not have homes to eat and drink in? Or do you show contempt for the church of God and humiliate those who have nothing? What should I say to you? Should I commend you? In this matter I do not commend you!

<sup>23</sup>For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, <sup>24</sup>and when he had given thanks, he broke it and said, "This is my body that is for<sup>2</sup> you. Do this in remembrance of me." <sup>25</sup>In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." <sup>26</sup>For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

<sup>27</sup>Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord.

<sup>2</sup> Other ancient authorities read *is broken for*

<sup>28</sup>Examine yourselves, and only then eat of the bread and drink of the cup. <sup>29</sup>For all who eat and drink<sup>2</sup> without discerning the body,<sup>a</sup> eat and drink judgment against themselves. <sup>30</sup>For this reason many of you are weak and ill, and some have died.<sup>b</sup> <sup>31</sup>But if we judged ourselves, we would not be judged. <sup>32</sup>But when we are judged by the Lord, we are disciplined<sup>c</sup> so that we may not be condemned along with the world.

<sup>33</sup>So then, my brothers and sisters,<sup>d</sup> when you come together to eat, wait for one another. <sup>34</sup>If you are hungry, eat at home, so that when you come together, it will not be for your condemnation. About the other things I will give instructions when I come.

<sup>2</sup> Other ancient authorities add in an unworthy manner.

<sup>a</sup> Other ancient authorities read the Lord's body

<sup>b</sup> Gk. fallen asleep

<sup>c</sup> Or: When we are judged, we are being disciplined by the Lord

<sup>d</sup> Gk. brothers

**11.28** δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν καὶ οὕτως ἐκ  
<sup>2</sup>LET <sup>4</sup>EXAMINE <sup>1</sup>BUT <sup>3</sup>A MAN <sup>5</sup>HIMSELF AND SO OF

τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω·  
 THE BREAD LET HIM EAT AND OF THE CUP LET HIM DRINK;

**11.29** ὁ γὰρ ἐσθίων καὶ πίνων κρίμα ἑαυτῷ ἐσθίει  
 FOR-<sup>THE</sup> ONE EATING AND DRINKING <sup>4</sup>JUDGMENT <sup>5</sup>TO HIMSELF <sup>1</sup>EATS

καὶ πίνει μὴ διακρίνων τὸ σῶμα. **11.30** διὰ  
<sup>2</sup>AND <sup>3</sup>DRINKS [WHEN] NOT DISCERNING THE BODY. BECAUSE OF

τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι καὶ  
 THIS AMONG YOU\* MANY [ARE] WEAK AND SICK AND

κοιμῶνται ἱκανοί. **11.31** εἰ δὲ ἑαυτοὺς διεκρίνομεν,  
 A NUMBER-ARE ASLEEP. BUT-IF WE WERE JUDGING-OURSELVES,

οὐκ ἂν ἐκρινόμεθα· **11.32** κρινόμενοι δὲ ὑπὸ [τοῦ]  
 WE WOULD NOT BE JUDGED; BUT-<sup>BEING</sup> JUDGED BY THE

κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ  
 LORD WE ARE BEING DISCIPLINED, THAT NOT WITH THE WORLD

κατακριθῶμεν. **11.33** ὥστε, ἀδελφοί μου,  
 WOULD WE BE CONDEMNED. SO THEN BROTHERS OF ME,

συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε.  
 [WHEN] COMING TOGETHER - - TO EAT WAIT FOR-ONE ANOTHER.

**11.34** εἴ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς  
 IF ANYONE HUNGERS, IN [HIS] HOME LET HIM EAT, LEST FOR

κρίμα συνέρχησθε. Τὰ δὲ λοιπὰ ὡς ἂν ἔλθω  
 JUDGMENT YOU\* COME TOGETHER. AND-<sup>THE</sup> REMAINING MATTERS WHENEVER I COME

διατάξομαι.  
 I WILL SET IN ORDER.

## CHAPTER 12

Now concerning spiritual gifts,<sup>e</sup> brothers and sisters,<sup>d</sup> I do not want you to be uninformed. <sup>2</sup>You know that when you were pagans, you were enticed and led astray to idols that could not speak. <sup>3</sup>Therefore I want you to understand that no one speaking by the Spirit of God ever says "Let Jesus be cursed!" and no one can say "Jesus is Lord" except by the Holy Spirit.

<sup>4</sup>Now there are varieties of gifts, but the same Spirit; <sup>5</sup>and there are varieties of services, but the same

<sup>e</sup> Or: spiritual persons

**12.1** Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω  
 NOW-CONCERNING - SPIRITUAL THINGS, BROTHERS, I DO NOT WANT

ὑμᾶς ἀγνοεῖν. **12.2** Οἶδατε ὅτι ὅτε ἔθνη ἦτε πρὸς  
 YOU\* TO BE IGNORANT. YOU\* KNOW THAT WHEN YOU\* WERE-<sup>GENTILES</sup> <sup>3</sup>TO

τὰ εἰδωλα τὰ ἄφωνα ὡς ἂν ἡγεσθε  
<sup>4</sup>THE <sup>6</sup>IDOLS - <sup>5</sup>MUTE <sup>1</sup>WHENEVER <sup>2</sup>YOU\* WERE BEING LED

ἀπαγόμενοι. **12.3** διὸ γνωρίζω ὑμῖν ὅτι  
 [YOU\* WERE] BEING CARRIED AWAY. WHEREFORE I MAKE KNOWN TO YOU\* THAT

οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει, Ἐνάθεμα  
 NO ONE <sup>2</sup>BY <sup>3</sup>THE SPIRIT <sup>4</sup>OF GOD <sup>1</sup>SPEAKING SAYS, A CURSE

Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν, Κύριος Ἰησοῦς,  
 [IS] JESUS, AND NO ONE IS ABLE TO SAY, LORD JESUS,

εἰ μὴ ἐν πνεύματι ἁγίῳ.  
 EXCEPT BY [THE] HOLY-<sup>SPIRIT</sup>.

**12.4** Διαίρεσις δὲ χαρισμάτων εἰσίν, τὸ δὲ αὐτὸ  
 DIFFERENT [KINDS] - OF GIFTS THERE ARE, BUT-<sup>THE</sup> SAME

πνεῦμα· **12.5** καὶ διαίρεσις διακονῶν εἰσιν, καὶ ὁ  
 SPIRIT; AND DIFFERENT [KINDS] OF MINISTRIES THERE ARE, AND THE

αὐτὸς κύριος· 12.6 καὶ διαιρέσεις ἐνεργημάτων εἰσίν,  
SAME LORD; AND DIFFERENT [KINDS] OF OPERATIONS THERE ARE,

ὁ δὲ αὐτὸς θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.  
BUT~THE SAME GOD - WORKING - ALL THINGS IN ALL.

12.7 ἐκάστῳ δὲ δίδεται ἡ φανέρωσις τοῦ πνεύματος  
BUT~TO EACH IS GIVEN THE MANIFESTATION OF THE SPIRIT

πρὸς τὸ συμφέρον. 12.8 ᾧ μὲν γὰρ διὰ τοῦ  
FOR - PROFIT. <sup>2</sup>TO ONE - <sup>1</sup>FOR THROUGH THE

πνεύματος δίδεται λόγος σοφίας, ἄλλῳ δὲ λόγος  
SPIRIT IS GIVEN A WORD OF WISDOM, AND~TO ANOTHER, A WORD

γνώσεως κατὰ τὸ αὐτὸ πνεῦμα, 12.9 ἑτέρῳ πίστις  
OF KNOWLEDGE ACCORDING TO THE SAME SPIRIT, TO ANOTHER FAITH

ἐν τῷ αὐτῷ πνεύματι, ἄλλῳ δὲ χαρίσματα ἰαμάτων  
BY THE SAME SPIRIT, AND~TO ANOTHER GIFTS OF HEALINGS

ἐν τῷ ἐνὶ πνεύματι, 12.10 ἄλλῳ δὲ ἐνεργήματα  
BY THE ONE SPIRIT, AND~TO ANOTHER [THE] WORKINGS

δυνάμεων, ἄλλῳ [δὲ] προφητεία, ἄλλῳ [δὲ]  
OF [MIRACULOUS] POWERS, AND~TO ANOTHER PROPHECY, AND~TO ANOTHER

διακρίσεις πνευμάτων, ἑτέρῳ γένη γλωσσῶν,  
DISCERNINGS OF SPIRITS, TO ANOTHER KINDS OF TONGUES,

ἄλλῳ δὲ ἑρμηνεία γλωσσῶν· 12.11 πάντα δὲ ταῦτα  
AND~TO ANOTHER INTERPRETATION OF TONGUES; ALL - THESE THINGS

ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα διαιροῦν ἰδίᾳ  
WORKS THE ONE AND THE SAME SPIRIT, DISTRIBUTING INDIVIDUALLY

ἐκάστῳ καθὼς βούλεται.  
TO EACH ONE AS HE DETERMINES.

12.12 Καθάπερ γὰρ τὸ σῶμα ἐν ἑστίν καὶ μέλη πολλὰ  
FOR~EVEN AS THE BODY IS~ONE AND MANY~MEMBERS

ἔχει, πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ ὄντα  
HAS, ALL - THE MEMBERS OF THE BODY BEING~MANY

ἐν ἑστίν σῶμα, οὕτως καὶ ὁ Χριστός· 12.13 καὶ γὰρ ἐν  
ARE~ONE BODY, SO ALSO - CHRIST; FOR~ALSO IN

ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν,  
ONE SPIRIT WE ALL INTO ONE BODY WERE BAPTIZED,

εἴτε Ἰουδαῖοι εἴτε Ἕλληνες εἴτε δοῦλοι εἴτε  
WHETHER JEWS OR GREEKS, WHETHER SLAVES OR

ἐλεύθεροι, καὶ πάντες ἐν πνεύμα ἐποτίσθημεν.  
FREE MEN, AND ALL ONE SPIRIT WE WERE GIVEN TO DRINK.

12.14 καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος ἀλλὰ  
FOR~ALSO THE BODY IS~NOT ONE MEMBER BUT

πολλὰ. 12.15 ἐὰν εἴπῃ ὁ πούς, Ὅτι οὐκ εἰμὶ χεῖρ,  
MANY. IF SAYS THE FOOT, BECAUSE I AM~NOT A HAND,

οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο  
NOT AM I OF THE BODY, NOT FOR THIS [REASON]

οὐκ ἔστιν ἐκ τοῦ σώματος; 12.16 καὶ ἐὰν εἴπῃ τὸ  
[WOULD IT] CEASE TO BE OF THE BODY. AND IF SAYS THE

οὖς, Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ  
EAR, BECAUSE I AM~NOT AN EYE, NOT AM I OF THE

Lord; <sup>6</sup>and there are varieties of activities, but it is the same God who activates all of them in everyone. <sup>7</sup>To each is given the manifestation of the Spirit for the common good. <sup>8</sup>To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, <sup>9</sup>to another faith by the same Spirit, to another gifts of healing by the one Spirit, <sup>10</sup>to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. <sup>11</sup>All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

<sup>12</sup>For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. <sup>13</sup>For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.

<sup>14</sup>Indeed, the body does not consist of one member but of many. <sup>15</sup>If the foot would say, “Because I am not a hand, I do not belong to the body,” that would not make it any less a part of the body. <sup>16</sup>And if the ear would say, “Because I am not an eye, I do not belong to the



body," that would not make it any less a part of the body.

<sup>17</sup>If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be?

<sup>18</sup>But as it is, God arranged the members in the body, each one of them, as he chose. <sup>19</sup>If all were a single member, where would the body be? <sup>20</sup>As it is, there are many members, yet one body.

<sup>21</sup>The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." <sup>22</sup>On the contrary, the members of the body that seem to be weaker are indispensable, <sup>23</sup>and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect; <sup>24</sup>whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, <sup>25</sup>that there may be no dissension within the body, but the members may have the same care for one another. <sup>26</sup>If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.

<sup>27</sup>Now you are the body of Christ and individually members of it. <sup>28</sup>And God has appointed in the

σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ  
BODY, NOT FOR THIS [REASON] [WOULD IT] CEASE TO BE OF THE

σώματος; 12.17 εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ  
BODY? IF ALL THE BODY [WAS] AN EYE, WHERE

ἢ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἢ  
[WOULD BE] THE HEARING? IF ALL HEARING, WHERE [WOULD BE] THE

ὀσφρησις; 12.18 νυνὶ δὲ ὁ θεὸς ἔθετο τὰ μέλη,  
SMELLING? BUT~NOW - GOD SET THE MEMBERS,

ἐν ἑκάστῳ αὐτῶν ἐν τῷ σώματι καθὼς ἠθέλησεν.  
EACH~ONE OF THEM IN THE BODY AS HE WANTED.

12.19 εἰ δὲ ἦν τὰ πάντα ἐν μέλος, ποῦ τὸ  
AND~IF <sup>2</sup>WERE - <sup>1</sup>ALL ONE MEMBER, WHERE [WOULD BE] THE

σῶμα; 12.20 νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα.  
BODY? BUT~NOW MANY - MEMBERS, BUT~ONE BODY.

12.21 οὐ δύναται δὲ ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρί,  
<sup>4</sup>IS NOT ABLE <sup>1</sup>AND <sup>2</sup>THE <sup>3</sup>EYE TO SAY TO THE HAND,

Χρεῖαν σου οὐκ ἔχω, ἢ πάλιν ἡ κεφαλὴ τοῖς ποσίν,  
NEED OF YOU I DO NOT HAVE, OR AGAIN THE HEAD TO THE FEET,

Χρεῖαν ὑμῶν οὐκ ἔχω· 12.22 ἀλλὰ πολλῶ μᾶλλον τὰ  
NEED OF YOU\* I DO NOT HAVE; BUT MUCH RATHER <sup>1</sup>THE

δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν  
<sup>5</sup>APPEARING <sup>2</sup>MEMBERS <sup>3</sup>OF THE <sup>4</sup>BODY <sup>7</sup>WEAKER <sup>6</sup>TO BE

ἀναγκαῖά ἐστιν, 12.23 καὶ ἃ δοκοῦμεν ἀτιμότερα  
<sup>9</sup>NECESSARY <sup>8</sup>ARE, AND <sup>1</sup>THOSE <sup>4</sup>[WHICH] WE THINK <sup>6</sup>DISHONORABLE

εἶναι τοῦ σώματος τούτοις τιμὴν περισσοτέραν  
<sup>5</sup>TO BE <sup>2</sup>OF THE <sup>3</sup>BODY ON THESE HONOR MORE ABUNDANT

περιτίθεμεν, καὶ τὰ ἀσχήμονα ἡμῶν  
WE CLOTHE, AND THE SHAMEFUL PARTS OF US

εὐσχημοσύνην περισσοτέραν ἔχει, 12.24 τὰ δὲ  
GREATER~PROMINENCE HAVE, BUT~THE

εὐσχήμονα ἡμῶν οὐ χρεῖαν ἔχει. ἀλλὰ ὁ θεὸς  
COMELY [MEMBERS] OF US <sup>2</sup>NO <sup>3</sup>NEED <sup>1</sup>HAVE. BUT - GOD

συνεκέρασεν τὸ σῶμα τῷ ὑστερουμένῳ  
COMBINED [THE MEMBERS OF] THE BODY, TO THE LACKING [MEMBER]

περισσοτέραν δοῦς τιμὴν, 12.25 ἵνα μὴ ᾖ σχίσμα ἐν  
GIVING~MORE ABUNDANT HONOR, LEST THERE BE DIVISION IN

τῷ σώματι ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσιν  
THE BODY, BUT <sup>4</sup>THE <sup>5</sup>SAME <sup>6</sup>FOR <sup>7</sup>ONE ANOTHER <sup>3</sup>SHOULD CARE

τὰ μέλη. 12.26 καὶ εἴτε πάσχει ἐν μέλος,  
<sup>1</sup>THE <sup>2</sup>MEMBERS. AND WHETHER <sup>3</sup>SUFFERS <sup>1</sup>ONE <sup>2</sup>MEMBER,

συνπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται [ἐν] μέλος,  
SUFFERS WITH [IT] ALL THE MEMBERS; OR <sup>3</sup>IS HONORED <sup>1</sup>ONE <sup>2</sup>MEMBER,

συγαίρει πάντα τὰ μέλη.  
REJOICES WITH [IT] ALL THE MEMBERS.

12.27 Ὑμεῖς δὲ ἐστε σῶμα Χριστοῦ καὶ μέλη  
NOW~YOU\* ARE CHRIST'S~BODY AND MEMBERS

ἐκ μέρους. 12.28 καὶ οὓς μὲν ἔθετο ὁ θεὸς ἐν τῇ  
IN PART. AND <sup>3</sup>SOME - <sup>2</sup>PLACED - <sup>1</sup>GOD IN THE

ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας,  
CHURCH FIRST APOSTLES, SECOND PROPHETS,  
τρίτον διδασκάλους, ἔπειτα δυνάμεις,  
THIRD TEACHERS, THEN [THOSE HAVING] WORKS [OF MIRACLES],  
ἔπειτα χαρίσματα ἰαμάτων, ἀντιλήμψεις, κυβερνήσεις,  
THEN GIFTS OF HEALING, HELPFUL DEEDS, ADMINISTRATIONS,  
γέννη γλωσσῶν. 12.29 μὴ πάντες ἀπόστολοι;  
KINDS OF TONGUES. [SURELY] NOT ALL APOSTLES [ARE]?  
μὴ πάντες προφῆται; μὴ πάντες διδασκαλοι;  
[SURELY] NOT ALL PROPHETS [ARE]? [SURELY] NOT ALL TEACHERS [ARE]?  
μὴ πάντες δυνάμεις; 12.30 μὴ πάντες  
[SURELY] NOT ALL WORKERS [OF MIRACLES ARE]? [SURELY] NOT ALL  
χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες  
HAVE~GIFTS OF HEALING? [SURELY] NOT ALL  
γλώσσαις λαλοῦσιν; μὴ πάντες διερμηνεύουσιν;  
SPEAK~IN TONGUES? [SURELY] NOT ALL INTERPRET?  
12.31 ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα.  
BUT~YOU\* EARNESTLY DESIRE THE <sup>2</sup>GIFTS - <sup>1</sup>GREATER.  
Καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.  
AND YET <sup>4</sup>BEYOND COMPARISON <sup>3</sup>A WAY <sup>2</sup>TO YOU\* <sup>1</sup>I SHOW.

church first apostles, second prophets, third teachers; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. <sup>29</sup>Are all apostles? Are all prophets? Are all teachers? Do all work miracles? <sup>30</sup>Do all possess gifts of healing? Do all speak in tongues? Do all interpret? <sup>31</sup>But strive for the greater gifts. And I will show you a still more excellent way.

CHAPTER 13

13.1 Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν  
IF IN THE TONGUES - OF MEN I SPEAK AND -  
ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἤχων  
OF ANGELS, BUT~LOVE I DO NOT HAVE, I HAVE BECOME A SOUNDING~BRASS[GONG]  
ἢ κύμβαλον ἀλαλάζον. 13.2 καὶ ἔὰν ἔχω προφητείαν  
OR CLANGING~CYMBAL. AND IF I HAVE PROPHECY  
καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν  
AND KNOW <sup>2</sup>THE <sup>3</sup>MYSTERIES <sup>1</sup>ALL AND ALL THE KNOWLEDGE  
καὶ ἔὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὅρη μεθιστάναι,  
AND IF I HAVE ALL THE FAITH SO AS TO REMOVE~MOUNTAINS,  
ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. 13.3 καὶ ψωμίσω  
BUT~LOVE I DO NOT HAVE, NOTHING I AM. AND IF I GIVE AWAY  
πάντα τὰ ὑπάρχοντά μου καὶ ἔὰν παραδῶ τὸ σῶμά  
ALL THE POSSESSIONS OF ME AND IF I GIVE OVER THE BODY  
μου ἵνα <sup>1</sup>καυχῶμαι, <sup>2</sup>ἀγάπην δὲ μὴ ἔχω, οὐδὲν  
OF ME THAT I MAY BOAST, BUT~LOVE I DO NOT HAVE, NOTHING  
ὠφελούμαι.  
I HAVE GAINED.

If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. <sup>2</sup>And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. <sup>3</sup>If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing. <sup>4</sup>Love is patient; love is kind; love is not envious or boastful or arrogant

<sup>f</sup> Other ancient authorities read *body to be burned*

13.4 Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη,  
- LOVE SUFFERS LONG, <sup>2</sup>IS KIND - <sup>1</sup>LOVE,  
οὐ ζηλοῖ, [ἡ ἀγάπη] οὐ περπερεύεται, οὐ φυσιοῦται,  
IS NOT JEALOUS, - LOVE DOES NOT BRAG, IS NOT PUFFED UP,

13:3 text: ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSV. var. καυχήσομαι (I will be burned): KJV ASV RSV NASB NIV NEB TEV NJB NRSVmg

<sup>5</sup>or rude. It does not insist on its own way; it is not irritable or resentful; <sup>6</sup>it does not rejoice in wrongdoing, but rejoices in the truth. <sup>7</sup>It bears all things, believes all things, hopes all things, endures all things.

<sup>8</sup>Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. <sup>9</sup>For we know only in part, and we prophesy only in part; <sup>10</sup>but when the complete comes, the partial will come to an end.

<sup>11</sup>When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. <sup>12</sup>For now we see in a mirror, dimly,<sup>g</sup> but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. <sup>13</sup>And now faith, hope, and love abide, these three; and the greatest of these is love.

<sup>g</sup> Gk. in a riddle

**13.5** οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς,  
DOES NOT BEHAVE DISGRACEFULLY, DOES NOT SEEK THE THINGS OF ITSELF,

οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν,  
IS NOT PROVOKED, DOES NOT KEEP RECORD - OF WRONG(S),

**13.6** οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ  
DOES NOT REJOICE OVER - UNRIGHTEOUSNESS, BUT~REJOICES WITH THE

ἀληθείᾳ· **13.7** πάντα στέγει, πάντα πιστεύει, πάντα  
TRUTH; ALL THINGS COVERS, ALL THINGS BELIEVES, ALL THINGS

ἐλπίζει, πάντα ὑπομένει.  
HOPES, ALL THINGS ENDURES.

**13.8** Ἡ ἀγάπη οὐδέποτε πίπτει· εἴτε δὲ  
- LOVE NEVER FAILS; BUT~WHETHER

προφητεῖαι, καταργηθήσονται· εἴτε γλώσσαι,  
PROPHECIES, THEY WILL BE ABOLISHED; OR TONGUES,

παύσονται· εἴτε γνώσις, καταργηθήσεται. **13.9** ἐκ μέρους  
THEY WILL CEASE, OR KNOWLEDGE, IT WILL BE ABOLISHED. <sup>2</sup>IN PART

γὰρ γινώσκουμεν καὶ ἐκ μέρους προφητεύομεν·  
FOR WE KNOW AND IN PART WE PROPHECY;

**13.10** ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους  
BUT~WHEN COMES THE COMPLETION, THE THING IN PART

καταργηθήσεται. **13.11** ὅτε ἦμην νήπιος, ἐλάλουν ὡς  
WILL BE ABOLISHED. WHEN I WAS A CHILD, I USED TO SPEAK LIKE

νήπιος, ἐφρόνουν ὡς νήπιος, ἐλογιζόμην ὡς νήπιος·  
A CHILD, I USED TO THINK LIKE A CHILD, I USED TO REASON LIKE A CHILD;

ὅτε γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ  
WHEN I HAVE(HAD) BECOME A MAN, I HAVE(HAD) ABOLISHED THE THINGS OF THE

νήπιου. **13.12** βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου  
CHILD. FOR~WE SEE STILL THROUGH A MIRROR

ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι  
INDISTINCTLY, BUT~THEN FACE TO FACE; YET

γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ  
I KNOW IN PART, BUT~THEN I WILL FULLY KNOW EVEN AS ALSO

ἐπεγνώσθην. **13.13** νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη,  
I WAS FULLY KNOWN, BUT~NOW REMAINS FAITH, HOPE, LOVE,

τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.  
- THESE~THREE; AND~[THE] GREATEST OF THESE - [IS] LOVE.

## CHAPTER 14

Pursue love and strive for the spiritual gifts, and especially that you may prophesy. <sup>2</sup>For those who speak in a tongue do not speak to other people but to God; for nobody understands them, since they are speaking mysteries in the Spirit. <sup>3</sup>On the other hand,

**14.1** Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά,  
PURSUE - LOVE, AND~EAGERLY DESIRE THE SPIRITUAL THINGS,

μᾶλλον δὲ ἵνα προφητεύητε. **14.2** ὁ γὰρ λαλῶν  
BUT~RATHER THAT YOU\* MAY PROPHECY. FOR~THE ONE SPEAKING

γλώσση οὐκ ἀνθρώποις λαλεῖ ἀλλὰ θεῷ· οὐδεὶς γὰρ  
IN A TONGUE NOT TO MEN SPEAKS BUT TO GOD; FOR~NO ONE

ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια· **14.3** ὁ δὲ  
HEARS, BUT~IN SPIRIT HE SPEAKS MYSTERIES; BUT~THE ONE

προφητεύων ἀνθρώποις λαλεῖ οἰκοδομῇ καὶ  
 PROPHESYING TO MEN SPEAKS [FOR] EDIFICATION AND  
 παράκλησιν καὶ παραμυθίαν. **14.4** ὁ λαλῶν γλώσση  
 ENCOURAGEMENT AND CONSOLATION. THE ONE SPEAKING IN A TONGUE

ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν  
 EDIFIES-HIMSELF; BUT-THE ONE PROPHESYING AN ASSEMBLY

οἰκοδομεῖ. **14.5** θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις,  
 EDIFIES. NOW-I DESIRE ALL [OF] YOU\* TO SPEAK IN TONGUES,

μᾶλλον δὲ ἵνα προφητεύητε· μεῖζων δὲ ὁ  
 BUT~RATHER THAT YOU\* MAY PROPHESY; NOW~GREATER [IS] THE ONE

προφητεύων ἢ ὁ λαλῶν γλώσσαις ἐκτὸς εἰ μὴ  
 PROPHESYING THAN THE ONE SPEAKING IN TONGUES - UNLESS

διερμηνεύη, ἵνα ἡ ἐκκλησία οἰκοδομῇ λάβῃ.  
 HE INTERPRETS, THAT THE CHURCH EDIFICATION MAY RECEIVE.

**14.6** Νῦν δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις  
 BUT-NOW, BROTHERS, IF I COME TO YOU\* IN TONGUES

λαλῶν, τί ὑμᾶς ὠφελήσω ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν  
 SPEAKING, WHAT WILL I BENEFIT-YOU\*, EXCEPT I SPEAK~TO YOU\* EITHER WITH

ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν προφητείᾳ ἢ [ἐν]  
 A REVELATION OR WITH KNOWLEDGE OR WITH A PROPHECY OR WITH

διδαχῇ; **14.7** ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε  
 A TEACHING? EVEN - LIFELESS THINGS GIVING~A SOUND, WHETHER

αὐλὸς εἴτε κιθάρα, ἐὰν διαστολῇ τοῖς φθόγοις  
 FLUTE OR HARP, IF A DISTINCTION IN THE NOTES

μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ  
 THEY DO NOT GIVE, HOW WILL IT BE KNOWN WHAT IS BEING PLAYED [ON THE FLUTE] OR

τὸ κιθαριζόμενον; **14.8** καὶ γὰρ ἐὰν ἄδηλον σάλπιγξ  
 WHAT IS BEING HARPED? FOR~INDEED IF <sup>9</sup>AN UNCLEAR <sup>1A</sup>TRUMPET

φωνὴν δῶ, τίς παρασκευάσεται εἰς πόλεμον;  
<sup>4</sup>CALL <sup>2</sup>GIVES, WHO WILL PREPARE HIMSELF FOR BATTLE?

**14.9** οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ  
 SO ALSO <sup>2</sup>YOU\* <sup>3</sup>BY <sup>4</sup>THE(YOUR) <sup>5</sup>TONGUE <sup>1</sup>UNLESS

εἴσημον λόγον δώτε, πῶς γνωσθήσεται τὸ  
 AN INTELLIGIBLE MESSAGE GIVE, HOW WILL IT BE KNOWN THE THING

λαλούμενον; ἔσεσθε γὰρ εἰς ἄερα λαλοῦντες.  
 BEING SAID? FOR~YOU\* WILL BE <sup>2</sup>INTO <sup>3</sup>[THE] AIR <sup>1</sup>SPEAKING.

**14.10** τοσαῦτα εἰ τύχοι γένη φωνῶν εἰσιν ἐν κόσμῳ  
 SO MANY, IT MAY BE, KINDS OF LANGUAGES THERE ARE IN [THE] WORLD,

καὶ οὐδὲν ἄφωνον· **14.11** ἐὰν οὖν μὴ εἰδῶ τὴν  
 AND NOT ONE [IS] MEANINGLESS; IF THEREFORE I DO NOT KNOW THE

δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος  
 MEANING OF THE VOICE, I WILL BE TO THE ONE SPEAKING A FOREIGNER

καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος. **14.12** οὕτως καὶ  
 AND THE ONE SPEAKING WITH ME A FOREIGNER. SO ALSO

ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστε πνευμάτων, πρὸς τὴν  
 YOU\*, SINCE ZEALOTS YOU\* ARE OF SPIRITUAL THINGS, FOR THE

οἰκοδομῇ τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε.  
 EDIFICATION OF THE CHURCH BE ZEALOUS THAT YOU\* MAY ABOUND.

those who prophesy speak to other people for their up-building and encouragement and consolation. <sup>4</sup>Those who speak in a tongue build up themselves, but those who prophesy build up the church. <sup>5</sup>Now I would like all of you to speak in tongues, but even more to prophesy. One who prophesies is greater than one who speaks in tongues, unless someone interprets, so that the church may be built up.

<sup>6</sup>Now, brothers and sisters,<sup>6</sup> if I come to you speaking in tongues, how will I benefit you unless I speak to you in some revelation or knowledge or prophecy or teaching? <sup>7</sup>It is the same way with lifeless instruments that produce sound, such as the flute or the harp. If they do not give distinct notes, how will anyone know what is being played? <sup>8</sup>And if the bugle gives an indistinct sound, who will get ready for battle? <sup>9</sup>So with yourselves; if in a tongue you utter speech that is not intelligible, how will anyone know what is being said? For you will be speaking into the air. <sup>10</sup>There are doubtless many different kinds of sounds in the world, and nothing is without sound. <sup>11</sup>If then I do not know the meaning of a sound, I will be a foreigner to the speaker and the speaker a foreigner to me. <sup>12</sup>So with yourselves; since you are eager for spiritual gifts, strive to excel in them for building up the church.

<sup>h</sup> Gk. brothers



13 Therefore, one who speaks in a tongue should pray for the power to interpret. <sup>14</sup>For if I pray in a tongue, my spirit prays but my mind is unproductive. <sup>15</sup>What should I do then? I will pray with the spirit, but I will pray with the mind also; I will sing praise with the spirit, but I will sing praise with the mind also. <sup>16</sup>Otherwise, if you say a blessing with the spirit, how can anyone in the position of an outsider say the "Amen" to your thanksgiving, since the outsider does not know what you are saying? <sup>17</sup>For you may give thanks well enough, but the other person is not built up. <sup>18</sup>I thank God that I speak in tongues more than all of you; <sup>19</sup>nevertheless, in church I would rather speak five words with my mind, in order to instruct others also, than ten thousand words in a tongue.

<sup>20</sup>Brothers and sisters,<sup>i</sup> do not be children in your thinking; rather, be infants in evil, but in thinking be adults. <sup>21</sup>In the law it is written,

"By people of strange tongues  
and by the lips of  
foreigners

I will speak to this  
people;  
yet even then they will  
not listen to me,"

says the Lord.

<sup>22</sup>Tongues, then, are a sign

<sup>i</sup>Gk. *brothers*

**14.13** διὸ ὁ λαλῶν γλώσση προσευχέσθω ἵνα  
THEREFORE THE ONE SPEAKING IN A TONGUE LET HIM PRAY THAT

διερμηνεύη. **14.14** ἐὰν [γὰρ] προσεύχωμαι γλώσση, τὸ  
HE MAY INTERPRET. FOR~IF I PRAY IN A TONGUE, THE

πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου  
SPIRIT OF ME PRAYS, BUT~THE MIND OF ME

ἄκαρπός ἐστιν. **14.15** τί οὖν ἐστιν; προσεύξομαι  
IS~UNFRUITFUL. WHAT THEN IS [THIS]? I WILL PRAY

τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοί.  
WITH THE(MY) SPIRIT, AND~I WILL PRAY ALSO WITH THE(MY) MIND;

ψαλῷ τῷ πνεύματι, ψαλῷ δὲ καὶ τῷ νοί.  
I WILL SING WITH THE(MY) SPIRIT, AND~I WILL SING ALSO WITH THE(MY) MIND.

**14.16** ἐπεὶ ἐὰν εὐλογῇς [ἐν] πνεύματι, ὁ  
OTHERWISE IF YOU PRAISE IN [YOUR] SPIRIT, <sup>3</sup>THE ONE

ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τὸ  
<sup>4</sup>OCCUPYING <sup>5</sup>THE <sup>6</sup>PLACE <sup>7</sup>OF THE <sup>8</sup>UNINSTRUCTED <sup>1</sup>HOW <sup>2</sup>WILL <sup>9</sup>SAY THE

Ἀμήν ἐπὶ τῇ σῇ εὐχαριστίᾳ; ἐπειδὴ τί λέγεις  
AMEN AT - YOUR GIVING OF THANKS? SINCE WHAT YOU SAY

οὐκ οἶδεν. **14.17** σὺ μὲν γὰρ καλῶς εὐχαριστεῖς ἅλλ.  
HE DOES NOT KNOW; <sup>2</sup>YOU <sup>3</sup>INDEED <sup>1</sup>FOR <sup>5</sup>WELL <sup>4</sup>GIVE THANKS BUT

ὁ ἕτερος οὐκ οἰκοδομεῖται. **14.18** εὐχαριστῶ τῷ θεῷ,  
THE OTHER MAN IS NOT BEING EDIFIED. I THANK - GOD,

πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶ. **14.19** ἀλλὰ ἐν  
<sup>4</sup>ALL <sup>5</sup>OF YOU <sup>3</sup>MORE THAN <sup>2</sup>IN TONGUES <sup>1</sup>I SPEAK; BUT IN

ἐκκλησίᾳ θέλω πέντε λόγους τῷ νοί μου λαλήσαι,  
AN ASSEMBLY I WANT <sup>2</sup>FIVE <sup>3</sup>WORDS <sup>4</sup>WITH THE <sup>5</sup>MIND <sup>6</sup>OF ME <sup>7</sup>TO SPEAK,

ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους  
THAT ALSO OTHERS I MAY INSTRUCT, [RATHER] THAN [SPEAK] TEN THOUSAND

λόγους ἐν γλώσση.  
WORDS IN A TONGUE.

**14.20** Ἀδελφοί, μὴ παιδίᾳ γίνεσθε ταῖς φρεσίν  
BROTHERS, <sup>2</sup>NOT <sup>3</sup>CHILDREN <sup>1</sup>BE IN THE(YOUR\*) MINDS,

ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσίν  
BUT - [AS] TO MALICE BE CHILDLIKE, AND~IN THE(YOUR\*) UNDERSTANDING

τέλειοι γίνεσθε. **14.21** ἐν τῷ νόμῳ γέγραπται ὅτι  
BECOME~MATURE. IN THE LAW IT HAS BEEN WRITTEN -

Ἐν ἑτερογλώσσοις  
IN OTHER TONGUES

καὶ ἐν χείλεσιν ἑτέρων  
AND WITH LIPS OF OTHERS

λαλήσω τῷ λαῷ τούτῳ  
I WILL SPEAK - TO THIS~PEOPLE

καὶ οὐδ' οὕτως εἰσακούσονται μου,  
<sup>1</sup>EVEN <sup>3</sup>NOT <sup>2</sup>SO WILL THEY HEAR ME,

λέγει κύριος. **14.22** ὥστε αἱ γλώσσαι εἰς σημεῖον  
SAYS [THE] LORD. SO THEN THE TONGUES FOR A SIGN

**14:21** Isa. 28:11-12

εἰσιν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ  
ARE, NOT TO THE ONES BELIEVING BUT TO THE UNBELIEVERS, -

δὲ προφητεία οὐ τοῖς ἀπίστοις ἀλλὰ τοῖς  
BUT PROPHECY [IS] NOT TO THE UNBELIEVERS BUT TO THE ONES

πιστεύουσιν. **14.23** Ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία  
BELIEVING. IF THEREFORE <sup>4</sup>COMES <sup>1</sup>THE <sup>3</sup>CHURCH

ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες λαλῶσιν γλώσσαις,  
<sup>2</sup>WHOLE TOGETHER AND ALL SPEAK IN TONGUES,

εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι  
AND-ENTERS UNLEARNED ONES OR UNBELIEVERS, WILL THEY NOT SAY THAT

μαίνεσθε; **14.24** εἰ δὲ πάντες προφητεύουσιν,  
YOU\* ARE OUT OF YOUR MINDS? BUT-IF ALL PROPHECY,

εἰσέλθῃ δέ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ  
AND-ENTER SOME UNBELIEVER OR UNLEARNED ONE, HE IS CONVICTED BY

πάντων, ἀνακρίνεται ὑπὸ πάντων, **14.25** τὰ κρυπτὰ  
ALL, HE IS JUDGED BY ALL, THE HIDDEN THINGS

τῆς καρδίας αὐτοῦ φανερὰ γίνεται, καὶ οὕτως  
OF THE HEART OF HIM BECOME~MANIFEST, AND SO

πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ θεῷ  
HAVING FALLEN ON [HIS] FACE HE WILL WORSHIP - GOD,

ἀπαγγέλλων ὅτι Ὡντως ὁ θεὸς ἐν ὑμῖν ἐστίν.  
DECLARING, - <sup>3</sup>REALLY - <sup>1</sup>GOD <sup>4</sup>AMONG <sup>5</sup>YOU\* <sup>2</sup>IS.

**14.26** Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε,  
WHAT(HOW) THEN IS IT, BROTHERS? WHEN YOU\* COME TOGETHER,

ἕκαστος ψαλμὸν ἔχει, διδασκὴν ἔχει, ἀποκάλυψιν ἔχει,  
EACH ONE A PSALM HAS, A TEACHING HAS, A REVELATION HAS,

γλῶσσαν ἔχει, ἐρμηνείαν ἔχει· πάντα πρὸς  
A TONGUE HAS, AN INTERPRETATION HAS; <sup>2</sup>ALL THINGS <sup>4</sup>FOR

οἰκοδομὴν γινέσθω. **14.27** εἴτε γλῶσση τις λαλεῖ,  
<sup>5</sup>EDIFICATION <sup>1</sup>LET <sup>3</sup>BE. IF IN A TONGUE ANYONE SPEAKS,

κατὰ δύο ἢ τὸ πλείστον τρεῖς καὶ ἀνὰ μέρος, καὶ  
BY TWO OR THE MOST THREE, AND IN TURN, AND

εἷς διερμηνεύετω· **14.28** εἰ δὲ μὴ ᾗ διερμηνευτής,  
LET ONE INTERPRET; BUT-IF THERE IS~NOT AN INTERPRETER,

σιγάτω ἐν ἐκκλησίᾳ, ἐαυτῷ δὲ λαλεῖτω καὶ τῷ  
LET HIM BE SILENT IN AN ASSEMBLY, AND~TO HIMSELF LET HIM SPEAK AND -

θεῷ. **14.29** προφηῇται δὲ δύο ἢ τρεῖς λαλεῖτωσαν  
TO GOD. AND~PROPHETS TWO OR THREE LET THEM SPEAK

καὶ οἱ ἄλλοι διακρινέτωσαν· **14.30** εἰ δὲ  
AND THE OTHERS LET DISCERN; BUT-IF

ἄλλω ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω.  
[SOMETHING] IS REVEALED~TO ANOTHER SITTING [BY], THE FIRST LET BE SILENT.

**14.31** δύνασθε γὰρ καθ' ἓνα πάντες προφητεύειν, ἵνα  
<sup>1</sup>FOR~YOU\* ARE <sup>3</sup>ABLE <sup>4</sup>ONE BY ONE <sup>2</sup>ALL <sup>5</sup>TO PROPHECY, THAT

πάντες μαυθάνωσιν καὶ πάντες παρακαλῶνται.  
ALL MAY LEARN AND ALL MAY BE ENCOURAGED.

**14.32** καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται,  
AND [THE] SPIRITS OF PROPHETS TO PROPHETS ARE SUBJECT,

not for believers but for unbelievers, while prophecy is not for unbelievers but for believers. <sup>23</sup>If, therefore, the whole church comes together and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are out of your mind? <sup>24</sup>But if all prophecy, an unbeliever or outsider who enters is reproved by all and called to account by all. <sup>25</sup>After the secrets of the unbeliever's heart are disclosed, that person will bow down before God and worship him, declaring, "God is really among you."

<sup>26</sup>What should be done then, my friends? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up. <sup>27</sup>If anyone speaks in a tongue, let there be only two or at most three, and each in turn; and let one interpret. <sup>28</sup>But if there is no one to interpret, let them be silent in church and speak to themselves and to God. <sup>29</sup>Let two or three prophets speak, and let the others weigh what is said. <sup>30</sup>If a revelation is made to someone else sitting nearby, let the first person be silent. <sup>31</sup>For you can all prophesy one by one, so that all may learn and all be encouraged. <sup>32</sup>And the spirits of prophets are subject to the prophets,

*j Gk brothers*

<sup>33</sup>for God is a God not of disorder but of peace.

(As in all the churches of the saints, <sup>34</sup>women should be silent in the churches. For they are not permitted to speak, but should be subordinate, as the law also says. <sup>35</sup>If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church.<sup>k</sup>

<sup>36</sup>Or did the word of God originate with you? Or are you the only ones it has reached?)

<sup>37</sup>Anyone who claims to be a prophet, or to have spiritual powers, must acknowledge that what I am writing to you is a command of the Lord. <sup>38</sup>Anyone who does not recognize this is not to be recognized. <sup>39</sup>So, my friends,<sup>l</sup> be eager to prophesy, and do not forbid speaking in tongues;<sup>40</sup> but all things should be done decently and in order.

<sup>k</sup> Other ancient authorities put verses 34-35 after verse 40

<sup>l</sup> Gk. my brothers

**14.33** οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ θεὸς ἀλλὰ εἰρήνης.  
<sup>3</sup>NOT <sup>1</sup>FOR <sup>2</sup>HE IS <sup>6</sup>OF CONFUSION <sup>4</sup>THE <sup>5</sup>GOD <sup>7</sup>BUT <sup>8</sup>OF PEACE.

Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων  
AS IN ALL THE CHURCHES OF THE SAINTS,

**14.34** αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν·  
<sup>2</sup>THE <sup>3</sup>WOMEN <sup>4</sup>IN <sup>5</sup>THE <sup>6</sup>ASSEMBLIES <sup>1</sup>LET <sup>2</sup>BE SILENT;

οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ  
<sup>3</sup>NOT <sup>1</sup>FOR <sup>2</sup>IT IS <sup>4</sup>PERMITTED TO THEM TO SPEAK, BUT

ὑποτασσέσθωσαν, καθὼς καὶ ὁ νόμος λέγει.  
LET THEM BE SUBMISSIVE, AS ALSO THE LAW SAYS.

**14.35** εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς  
AND ~IF <sup>3</sup>ANYTHING <sup>2</sup>TO LEARN <sup>1</sup>THEY DESIRE, IN [THE] HOME <sup>2</sup>THE[IR]

ιδίους ἀνδρας ἐπερωτάτωσαν· αἰσχρὸν γὰρ ἐστὶν  
<sup>3</sup>OWN <sup>4</sup>HUSBANDS <sup>1</sup>LET THEM ASK. FOR ~A SHAME IT IS

γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ. **14.36** ἢ ἀφ' ὑμῶν ὁ  
FOR A WOMAN TO SPEAK IN AN ASSEMBLY. OR FROM YOU<sup>o</sup> THE

λόγος τοῦ θεοῦ ἐξηλθεν, ἢ εἰς ὑμᾶς μόνους  
WORD - OF GOD WENT FORTH, OR TO YOU<sup>o</sup> ONLY

κατήντησεν;  
DID IT REACH?

**14.37** Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός,  
IF ANYONE THINKS TO BE ~A PROPHET OR A SPIRITUAL MAN,

ἐπιγινωσκέτω ὅτι γράφω ὑμῖν ὅτι κυρίου ἐστὶν  
LET HIM FULLY KNOW THE THINGS I WRITE TO YOU<sup>o</sup> THAT OF [THE] LORD THEY ARE

ἐντολή· **14.38** εἰ δέ τις ἀγνοεῖ,  
A COMMANDMENT; BUT ~IF ANYONE DOES NOT RECOGNIZE [THIS],

ἁγνοεῖται. **14.39** ὥστε, ἀδελφοί [μου], ζηλοῦτε τὸ  
HE IS NOT RECOGNIZED. SO THEN, BROTHERS OF ME, EARNESTLY DESIRE -

προφητεῦειν, καὶ τὸ λαλεῖν μὴ κωλύετε γλώσσαις·  
TO PROPHESY, AND - <sup>2</sup>TO SPEAK <sup>1</sup>DO NOT FORBID IN TONGUES;

**14.40** πάντα δὲ εὐσχημόνως καὶ κατὰ τάξιν  
<sup>3</sup>ALL THINGS <sup>1</sup>BUT <sup>5</sup>DECENTLY <sup>6</sup>AND <sup>7</sup>ACCORDING TO <sup>8</sup>ORDER

γινέσθω.

<sup>2</sup>LET <sup>4</sup>BE DONE.

**14:38** text: ASVmg RSV NASB NIV NEB TEV NJB. var. αγνοειτω (let him be ignorant): KJV ASV NASBmg NIVmg NEBmg NJBmg

## CHAPTER 15

Now I would remind you, brothers and sisters,<sup>m</sup> of the good news<sup>n</sup> that I proclaimed to you, which you in turn received, in which also you stand, <sup>2</sup>through which also you are being saved, if you hold firmly to the message that I proclaimed to you—

<sup>m</sup> Gk. brothers

<sup>n</sup> Or. gospel

**15.1** Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ  
NOW ~I MAKE KNOWN TO YOU<sup>o</sup>, BROTHERS, THE GOOD NEWS WHICH

εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ  
I PREACHED TO YOU<sup>o</sup>, WHICH ALSO YOU<sup>o</sup> RECEIVED, IN WHICH

καὶ ἐστήκατε, **15.2** δι' οὗ καὶ σόζεσθε, τίνι  
ALSO YOU<sup>o</sup> HAVE STOOD, THROUGH WHICH ALSO YOU<sup>o</sup> ARE SAVED, WITH WHAT

λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε, ἐκτὸς  
WORD I PREACHED TO YOU<sup>o</sup> IF [PROVIDED] YOU<sup>o</sup> HOLD [IT] FAST, -

εἰ μὴ εἰκῇ ἐπιστεύσατε. **15.3** παρέδωκα γὰρ ὑμῖν ἐν  
UNLESS IN VAIN YOU\* BELIEVED. FOR-I HANDED ON TO YOU\* AMONG

πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς  
THE FIRST THINGS, THAT WHICH ALSO I RECEIVED, THAT CHRIST

ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς  
DIED FOR THE SINS OF US ACCORDING TO THE

γραφὰς **15.4** καὶ ὅτι ἐτάφη καὶ ὅτι ἐγήγερται τῇ  
SCRIPTURES, AND THAT HE WAS BURIED AND THAT HE WAS RAISED ON THE

ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφὰς **15.5** καὶ ὅτι  
DAY - THIRD ACCORDING TO THE SCRIPTURES AND THAT

ὤφθη Κηφᾶ εἶτα τοῖς δώδεκα **15.6** ἔπειτα ὤφθη  
HE WAS SEEN BY CEPHAS THEN BY THE TWELVE; AFTERWARD HE WAS SEEN

ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ  
[BY] OVER FIVE HUNDRED BROTHERS AT ONE TIME, OF WHOM THE

πλείονες μένουσιν ἕως ἄρτι, τινὲς δὲ ἐκοιμήθησαν·  
MAJORITY REMAIN UNTIL NOW, BUT-SOME FELL ASLEEP;

**15.7** ἔπειτα ὤφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις  
AFTERWARD HE WAS SEEN BY JAMES, THEN BY THE APOSTLES

πᾶσιν **15.8** ἔσχατον δὲ πάντων ὥσπερ εἰ τῷ  
ALL; AND-LAST OF ALL EVEN AS IF TO ONE

ἐκτρώματι ὤφθη καί μοι. **15.9** Ἐγὼ γάρ εἰμι ὁ  
UNTIMELY BORN HE WAS SEEN BY ME ALSO. FOR-I AM THE

ἐλάχιστος τῶν ἀποστόλων ὃς οὐκ εἰμι ἱκανὸς  
LEAST OF THE APOSTLES, WHO IS NOT QUALIFIED

καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν  
TO BE CALLED AN APOSTLE, BECAUSE I PERSECUTED THE CHURCH

τοῦ θεοῦ **15.10** χάριτι δὲ θεοῦ εἰμι ὃ εἰμι, καὶ  
- OF GOD; BUT-BY [THE] GRACE OF GOD I AM WHAT I AM, AND

ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ  
THE GRACE OF HIM - TO ME NOT IN VAIN WAS, BUT

περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ  
MORE ABUNDANTLY THAN THEM ALL I LABORED, NOT YET

ἀλλὰ ἡ χάρις τοῦ θεοῦ [ἡ] σὺν ἐμοί. **15.11** εἴτε  
BUT THE GRACE - OF GOD - WITH ME. WHETHER

οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν καὶ οὕτως  
THEREFORE I OR THOSE ONES, SO WE PREACH AND SO

ἐπιστεύσατε.  
YOU\* BELIEVED.

**15.12** Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν  
AND-IF CHRIST IS BEING PREACHED THAT FROM [THE] DEAD

ἐγήγερται, πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι  
HE HAS BEEN RAISED, HOW SAY AMONG YOU\* SOME THAT

ἀνάστασις νεκρῶν οὐκ ἔστιν; **15.13** εἰ δὲ ἀνάστασις  
A RESURRECTION OF DEAD PERSONS THERE IS-NOT? AND-IF A RESURRECTION

νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται·  
OF DEAD PERSONS THERE IS-NOT, NEITHER CHRIST HAS BEEN RAISED;

**15.14** εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα [καὶ] τὸ  
AND-IF CHRIST HAS NOT BEEN RAISED, IN VAIN THEN ALSO [IS] THE

unless you have come to believe in vain.

3 For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures,<sup>4</sup> and that he was buried, and that he was raised on the third day in accordance with the scriptures,<sup>5</sup> and that he appeared to Cephas, then to the twelve.<sup>6</sup> Then he appeared also to more than five hundred brothers and sisters<sup>7</sup> at one time, most of whom are still alive, though some have died.<sup>8</sup> Then he appeared to James, then to all the apostles.<sup>9</sup> Last of all, as to one untimely born, he appeared also to me.<sup>9</sup> For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God.<sup>10</sup> But by the grace of God I am what I am, and his grace toward me has not been in vain. On the contrary, I worked harder than any of them—though it was not I, but the grace of God that is with me.

<sup>11</sup>Whether then it was I or they, so we proclaim and so you have come to believe.

12 Now if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? <sup>13</sup>If there is no resurrection of the dead, then Christ has not been raised; <sup>14</sup>and if Christ has not been raised, then our proclamation has been in vain

<sup>9</sup> Gk. brothers

<sup>9</sup> Gk. fallen asleep

→ ΚΕΝΟΝ ΕΙ  
"ΤΟ ΣΗΜΕΙΟΝ"

ΒΑΔΕ

↑



and your faith has been in vain. <sup>15</sup>We are even found to be misrepresenting God, because we testified of God that he raised Christ—whom he did not raise if it is true that the dead are not raised. <sup>16</sup>For if the dead are not raised, then Christ has not been raised. <sup>17</sup>If Christ has not been raised, your faith is futile and you are still in your sins. <sup>18</sup>Then those also who have died<sup>9</sup> in Christ have perished. <sup>19</sup>If for this life only we have hoped in Christ, we are of all people most to be pitied.

<sup>20</sup>But in fact Christ has been raised from the dead, the first fruits of those who have died. <sup>21</sup>For since death came through a human being, the resurrection of the dead has also come through a human being; <sup>22</sup>for as all die in Adam, so all will be made alive in Christ. <sup>23</sup>But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. <sup>24</sup>Then comes the end,<sup>7</sup> when he hands over the kingdom to God the Father, after he has destroyed every ruler and every authority and power. <sup>25</sup>For he must reign until he has put all his enemies under his feet. <sup>26</sup>The last enemy to be

<sup>9</sup> Gk. fallen asleep

<sup>7</sup> Or: Then come the rest

κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν  
PREACHING OF US, IN VAIN ALSO THE FAITH OF YOU<sup>9</sup>;

**15.15** εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ, ὅτι  
AND~WE ARE FOUND ALSO FALSE WITNESSES - OF GOD, BECAUSE

ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι ἤγειρεν τὸν Χριστόν,  
WE WITNESSED AS TO - GOD THAT HE RAISED - CHRIST,

ὃν οὐκ ἤγειρεν εἶπερ ἄρα νεκροὶ οὐκ ἐγείρονται.  
WHOM HE DID NOT RAISE IF THEN DEAD PERSONS ARE NOT RAISED.

**15.16** εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς  
FOR~IF DEAD PERSONS ARE NOT RAISED, NEITHER CHRIST

ἐγήγερται· **15.17** εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία  
HAS BEEN RAISED; AND~IF CHRIST HAS NOT BEEN RAISED, FUTILE [IS]

ἡ πίστις ὑμῶν, ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν,  
THE FAITH OF YOU<sup>9</sup>, YOU<sup>9</sup> ARE~STILL IN THE SINS OF YOU<sup>9</sup>,

**15.18** ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ  
THEN ALSO THE ONES HAVING FALLEN ASLEEP IN CHRIST

ἀπώλοντο. **15.19** εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ  
PERISHED. IF IN - THIS~LIFE <sup>3</sup>IN <sup>4</sup>CHRIST

ἡλπικότες ἐσμέν μόνον, ἐλεεινότεροι πάντων ἀνθρώπων  
<sup>2</sup>WE HAVE HOPED <sup>1</sup>ONLY, <sup>2</sup>TO BE PITIED MORE <sup>3</sup>THAN ALL <sup>4</sup>MEN

ἐσμέν.  
<sup>1</sup>WE ARE

**15.20** Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν  
BUT~NOW CHRIST HAS BEEN RAISED FROM [THE] DEAD,

ἀπαρχὴ τῶν κεκοιμημένων. **15.21** ἐπειδὴ γὰρ  
[THE] FIRSTFRUITS OF THE ONES HAVING FALLEN ASLEEP. FOR~SINCE

δι' ἀνθρώπου θάνατος, καὶ δι' ἀνθρώπου  
THROUGH A MAN [CAME] DEATH, ALSO THROUGH A MAN

ἀνάστασις νεκρῶν. **15.22** ὥσπερ γὰρ ἐν τῷ  
[CAME] A RESURRECTION OF DEAD PERSONS. FOR~AS IN -

Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ  
ADAM ALL DIE, SO ALSO IN -

Χριστῷ πάντες ζωοποιηθήσονται. **15.23** ἕκαστος δὲ ἐν  
CHRIST ALL WILL BE MADE ALIVE. BUT~EACH ONE .IN

τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ  
THE(HIS) OWN ORDER; [THE] FIRSTFRUITS, CHRIST, AFTERWARD THE ONES

τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ, **15.24** εἴτα τὸ  
- OF CHRIST IN THE COMING OF HIM, THEN THE

τέλος, ὅταν παραδιδῷ τὴν βασιλείαν τῷ θεῷ καὶ  
END, WHEN HE GIVES OVER THE KINGDOM - TO GOD EVEN

πατρί, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν  
[THE] FATHER, WHEN HE ABOLISHES ALL RULE AND ALL

ἐξουσίαν καὶ δύναμιν. **15.25** δεῖ γὰρ αὐτὸν  
AUTHORITY AND POWER. FOR~IT IS NECESSARY [FOR] HIM

βασιλεύειν ἄχρι οὗ θῇ πάντας τοὺς ἐχθροὺς ὑπὸ  
TO REIGN UNTIL HE PUTS ALL THE(HIS) ENEMIES UNDER

τοὺς πόδας αὐτοῦ. **15.26** ἔσχατος ἐχθρὸς καταργεῖται ὁ  
THE FEET OF HIM. [THE] LAST ENEMY BEING ABOLISHED -

θάνατος· 15.27 πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας  
[IS] DEATH; FOR~ALL THINGS HE SUBJECTED UNDER THE FEET

αὐτοῦ. ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, δῆλον  
OF HIM. BUT~WHEN HE SAYS THAT ALL THINGS HAVE BEEN SUBJECTED, [IT IS] CLEAR

ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα.  
THAT [HE IS] EXCEPTED, THE ONE HAVING SUBJECTED TO HIM - ALL THINGS.

15.28 ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε [καί]  
BUT~WHEN ARE SUBJECTED TO HIM - ALL THINGS, THEN ALSO

αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ  
HIMSELF THE SON WILL BE SUBJECTED TO THE ONE HAVING SUBJECTED TO HIM

τὰ πάντα, ἵνα ἢ ὁ θεὸς [τὰ] πάντα ἐν πᾶσιν.  
- ALL THINGS, THAT MAY BE - GOD - ALL THINGS IN ALL.

destroyed is death.<sup>27</sup> For "God" has put all things in subjection under his feet." But when it says, "All things are put in subjection," it is plain that this does not include the one who put all things in subjection under him.<sup>28</sup> When all things are subjected to him, then the Son himself will also be subjected to the one who put all things in subjection under him, so that God may be all in all.

29 Otherwise, what will those people do who receive baptism on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf?

30 And why are we putting ourselves in danger every hour?<sup>31</sup> I die every day! That is as certain, brothers and sisters,<sup>4</sup> as my boasting of you—a boast that I make in Christ Jesus our Lord.<sup>32</sup> If with merely human hopes I fought with wild animals at Ephesus, what would I have gained by it? If the dead are not raised,

"Let us eat and drink, for tomorrow we die."

<sup>33</sup> Do not be deceived:

"Bad company ruins good morals."

<sup>34</sup> Come to a sober and right mind, and sin no more; for some people have no knowledge of God. I say this to your shame.

35 But someone will ask, "How are the dead raised? With what kind of body do they come?"<sup>36</sup> Fool! What

<sup>5</sup> Gk he

<sup>4</sup> Gk brothers

15.29 Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι  
OTHERWISE WHAT WILL THEY DO, THE ONES BEING BAPTIZED

ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται,  
ON BEHALF OF THE DEAD? IF REALLY DEAD PERSONS ARE NOT RAISED,

τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; 15.30 τί καὶ  
WHY INDEED ARE THEY BAPTIZED ON BEHALF OF THEM? WHY ALSO

ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; 15.31 καθ' ἡμέραν  
ARE WE IN DANGER EVERY HOUR? DAILY

ἀποθνήσκω, νῆ τὴν ὑμετέραν καύχησιν, [ἀδελφοί,]  
I DIE, I SWEAR BY - YOUR - BOASTING, BROTHERS,

ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. 15.32 εἰ  
WHICH I HAVE IN CHRIST JESUS THE LORD OF US. IF

κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι  
AS A MERE MAN I FOUGHT WITH WILD BEASTS IN EPHESUS, WHAT [IS] TO ME

τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται,  
THE BENEFIT? IF DEAD PERSONS ARE NOT RAISED,

Φάγωμεν καὶ πῖωμεν,  
LET US EAT AND LET US DRINK,

αὔριον γὰρ ἀποθνήσκομεν.  
FOR~TOMORROW WE DIE.

15.33 μὴ πλανᾶσθε·  
DO NOT BE DECEIVED;

Φθείρουσιν ἥθη χρηστὰ ὁμιλία κακαί.  
CORRUPT MORALS GOOD COMPANIONSHIPS BAD.

15.34 ἐκνήψατε δικαίως καὶ μὴ ἁμαρτάνετε,  
COME TO YOUR SENSES, [LIVE] RIGHTEOUSLY, AND STOP SINNING,

ἀγνωσίαν γὰρ θεοῦ τινες ἔχουσιν, πρὸς ἐντροπὴν ὑμῖν  
AN IGNORANCE FOR OF GOD SOME HAVE, TO YOUR SHAME

λαλῶ.  
I SPEAK [THIS].

15.35 Ἀλλὰ ἐρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί;  
BUT SOMEONE~WILL SAY, HOW ARE RAISED THE DEAD?

ποιῶ δὲ σώματι ἔρχονται; 15.36 ἄφρων, σὺ ὃ  
AND~WITH WHAT KIND OF BODY DO THEY COME? FOOLISH MAN, WHAT~YOU

you sow does not come to life unless it dies. <sup>37</sup>And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain. <sup>38</sup>But God gives it a body as he has chosen, and to each kind of seed its own body. <sup>39</sup>Not all flesh is alike, but there is one flesh for human beings, another for animals, another for birds, and another for fish. <sup>40</sup>There are both heavenly bodies and earthly bodies, but the glory of the heavenly is one thing, and that of the earthly is another. <sup>41</sup>There is one glory of the sun, and another glory of the moon, and another glory of the stars; indeed, star differs from star in glory.

<sup>42</sup>So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. <sup>43</sup>It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. <sup>44</sup>It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. <sup>45</sup>Thus it is written, "The first man, Adam, became a living being"; the last Adam became a life-giving spirit. <sup>46</sup>But it is not the spiritual that is first, but the physical, and then the

σπείρεις, οὐ ζωοποιεῖται ἐὰν μὴ ἀποθάνῃ· **15.37** καὶ  
SOW, IS NOT MADE ALIVE UNLESS IT DIES; AND  
ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις  
WHAT YOU SOW, <sup>2</sup>NOT <sup>3</sup>THE <sup>4</sup>BODY - <sup>5</sup>GOING TO BECOME <sup>1</sup>YOU SOW  
ἀλλὰ γυμνὸν κόκκον εἰ τύχοι σίτου ἢ τινος τῶν  
BUT A BARE GRAIN PERHAPS OF WHEAT OR SOME OF THE  
λοιπῶν· **15.38** ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς  
OTHER [GRAINS]; - BUT GOD GIVES TO IT A BODY AS  
ἠθέλησεν, καὶ ἐκάστῳ τῶν σπερμάτων ἴδιον σῶμα.  
HE WANTED, AND TO EACH OF THE SEEDS [ITS] OWN BODY.  
**15.39** οὐ πᾶσα σὰρξ ἡ αὕτη σὰρξ ἀλλὰ ἄλλη  
NOT ALL FLESH [IS] THE SAME FLESH BUT [THERE IS] ANOTHER  
μὲν ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ σὰρξ  
- OF MEN, AND~ANOTHER FLESH OF ANIMALS, AND~ANOTHER FLESH  
πτηνῶν, ἄλλη δὲ ἰχθύων. **15.40** καὶ σώματα  
OF BIRDS, AND~ANOTHER OF FISHES. AND [THERE ARE] BODIES  
ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα μὲν  
HEAVENLY, AND BODIES EARTHLY; BUT DIFFERENT -  
ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν  
[IS] THE <sup>2</sup>OF THE <sup>3</sup>HEAVENLY <sup>1</sup>GLORY, AND~DIFFERENT THE [GLORY] OF THE  
ἐπιγείων. **15.41** ἄλλη δόξα ἡλίου, καὶ ἄλλη  
EARTHLY. [THERE IS] ANOTHER GLORY OF [THE] SUN, AND ANOTHER  
δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστήρ γὰρ  
GLORY OF [THE] MOON, AND ANOTHER GLORY OF [THE] STARS; FOR~STAR  
ἀστέρος διαφέρει ἐν δόξῃ.  
FROM STAR DIFFERS IN GLORY.  
**15.42** Οὕτως καὶ ἡ ἀνάστασις τῶν νεκρῶν.  
SO ALSO [IS] THE RESURRECTION OF THE DEAD.  
σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·  
IT IS SOWN - [AS] PERISHABLE, IT IS RAISED WITH IMPERISHABILITY;  
**15.43** σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ·  
IT IS SOWN IN DISHONOR, IT IS RAISED IN GLORY;  
σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·  
IT IS SOWN IN WEAKNESS, IT IS RAISED IN POWER;  
**15.44** σπείρεται σῶμα ψυχικόν, ἐγείρεται  
IT IS SOWN A NATURAL~BODY, IT IS RAISED  
σῶμα πνευματικόν. εἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ  
A SPIRITUAL~BODY. IF THERE IS A NATURAL~BODY, THERE IS ALSO  
πνευματικόν. **15.45** οὕτως καὶ γέγραπται, Ἐγένετο ὁ  
A SPIRITUAL ONE. SO ALSO IT HAS BEEN WRITTEN, <sup>5</sup>BECAME <sup>1</sup>THE  
πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν, ὁ ἔσχατος  
<sup>2</sup>FIRST <sup>3</sup>MAN <sup>4</sup>ADAM - <sup>7</sup>SOUL <sup>6</sup>A LIVING, THE LAST  
Ἀδὰμ εἰς πνεῦμα ζωοποιούν. **15.46** ἀλλ' οὐ πρῶτον  
ADAM - [BECAME] A LIFE-GIVING~SPIRIT. BUT NOT FIRST  
τὸ πνευματικὸν ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ  
[IS] THE SPIRITUAL [BODY] BUT THE NATURAL, AFTERWARD THE

πνευματικόν. 15.47 ὁ πρῶτος ἄνθρωπος ἐκ γῆς  
SPIRITUAL. THE FIRST MAN [IS] OUT OF EARTH,

χοϊκός, ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ.  
MADE OF DUST, THE SECOND MAN [IS] OUT OF HEAVEN.

15.48 οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, καὶ  
AS THE MAN OF DUST, SUCH ALSO [ARE] THE MEN OF DUST, AND

οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι.  
AS THE HEAVENLY MAN SUCH ALSO [ARE] THE HEAVENLY ONES;

15.49 καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ,  
AND AS WE BORE THE IMAGE OF THE MAN OF DUST,

ᾧ φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.  
WE WILL BEAR ALSO THE IMAGE OF THE HEAVENLY MAN.

15.50 Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα  
NOW-THIS I SAY, BROTHERS, THAT FLESH AND BLOOD

βασιλείαν θεοῦ κληρονομήσαι οὐ δύναται οὐδὲ ἡ  
[THE] KINGDOM OF GOD TO INHERIT ARE NOT ABLE, NEITHER THE

φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ. 15.51 ἰδού  
PERISHABLE THE IMPERISHABLE INHERITS. BEHOLD

μυστήριον ὑμῖν λέγω· πάντες οὐ κοιμηθησόμεθα,  
A MYSTERY TO YOU I SPEAK; ALL WE WILL NOT SLEEP,

πάντες δὲ ἀλλαγησόμεθα, 15.52 ἐν ἀτόμῳ, ἐν ῥιπῇ  
BUT-ALL WE WILL BE CHANGED, IN A MOMENT, IN A WINK

ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίζει γὰρ  
OF AN EYE, IN(AT) THE LAST TRUMPET; FOR-A TRUMPET WILL SOUND,

καὶ οἱ νεκροὶ ἐγερθήσονται ἀφθαρτοὶ καὶ ἡμεῖς  
AND THE DEAD WILL BE RAISED IMPERISHABLE, AND WE

ἀλλαγησόμεθα. 15.53 δεῖ γὰρ τὸ  
WILL BE CHANGED. FOR-IT IS NECESSARY [FOR] -

φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ  
THIS-PERISHABLE [NATURE] TO PUT ON [THE] IMPERISHABLE AND -

θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. 15.54 ὅταν δὲ τὸ  
THIS-MORTAL [NATURE] TO PUT ON [THE] IMMORTAL. BUT-WHEN -

φθαρτὸν τοῦτο ἐνδύσεται ἀφθαρσίαν καὶ τὸ  
THIS-PERISHABLE [NATURE] PUTS ON [THE] IMPERISHABLE AND -

θνητὸν τοῦτο ἐνδύσεται ἀθανασίαν, τότε γενήσεται  
THIS-MORTAL [NATURE] PUTS ON [THE] IMMORTAL, THEN WILL COME TO PASS

ὁ λόγος ὁ γεγραμμένος,  
THE WORD - HAVING BEEN WRITTEN,

Κατεπόθη ὁ θάνατος εἰς νίκος.  
WAS SWALLOWED UP - DEATH IN VICTORY.

15.55 ποῦ σου, θάνατε, τὸ νίκος;  
WHERE OF YOU, [O] DEATH, [IS] THE VICTORY?

ποῦ σου, θάνατε, τὸ κέντρον;  
WHERE OF YOU, [O] DEATH, [IS] THE STING?

spiritual. <sup>47</sup>The first man was from the earth, a man of dust; the second man is<sup>48</sup> from heaven. <sup>48</sup>As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. <sup>49</sup>Just as we have borne the image of the man of dust, we will<sup>49</sup> also bear the image of the man of heaven.

<sup>50</sup>What I am saying, brothers and sisters,<sup>50</sup> is this: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. <sup>51</sup>I listen, I will tell you a mystery! We will not all die,<sup>x</sup> but we will all be changed, <sup>52</sup>in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. <sup>53</sup>For this perishable body must put on imperishability, and this mortal body must put on immortality. <sup>54</sup>When this perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled:

"Death has been swallowed up in victory."

<sup>55</sup>"Where, O death, is your victory? Where, O death, is your sting?"

<sup>48</sup> Other ancient authorities add the Lord

<sup>49</sup> Other ancient authorities read let us

<sup>50</sup> Gk brothers

<sup>x</sup> Gk fall asleep

15:49 text: all. var. φορεσωμεν (let us bear): ASVmg RSVmg NASBmg NIVmg TEVmg NJBmg NRSVmg.

15:54a text: KJV ASV RSV NASB NIV NEBmg NRSV. var. οταν δε το θνητον τουτο ενδυσεται την αθανασίαν (now when this mortal [body] has been clothed with immortality): ASVmg NEB TEV NJBmg.

15:54b Isa. 25:8 15:55 Hos. 13:14 LXX



<sup>56</sup>The sting of death is sin, and the power of sin is the law. <sup>57</sup>But thanks be to God, who gives us the victory through our Lord Jesus Christ.

<sup>58</sup>Therefore, my beloved,<sup>59</sup> be steadfast, immovable, always excelling in the work of the Lord, because you know that in the Lord your labor is not in vain.

<sup>59</sup> Gk. beloved brothers

**15.56** τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία, ἡ δὲ  
NOW~THE STING - OF DEATH - [IS] SIN, AND~THE

δύναμις τῆς ἁμαρτίας ὁ νόμος· **15.57** τῷ δὲ  
POWER - OF SIN [IS] THE LAW; - BUT

θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ  
THANKS [BE]~TO GOD, THE ONE GIVING US THE VICTORY THROUGH THE

κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. **15.58** Ὡστε, ἀδελφοί μου  
LORD OF US JESUS CHRIST. SO THEN, BROTHERS OF ME

ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες  
BELOVED, BE~STEADFAST ONES, IMMOVABLE ONES, ABOUNDING

ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος  
IN THE WORK OF THE LORD ALWAYS, KNOWING THAT THE LABOR

ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ.

OF YOU\* IS~NOT IN VAIN IN [THE] LORD.

*Empty, void, worthless*  
B5D6

## CHAPTER 16

Now concerning the collection for the saints: you should follow the directions I gave to the churches of Galatia. <sup>2</sup>On the first day of every week, each of you is to put aside and save whatever extra you earn, so that collections need not be taken when I come. <sup>3</sup>And when I arrive, I will send any whom you approve with letters to take your gift to Jerusalem. <sup>4</sup>If it seems advisable that I should go also, they will accompany me.

<sup>5</sup>I will visit you after passing through Macedonia—for I intend to pass through Macedonia—<sup>6</sup>and perhaps I will stay with you or even spend the winter, so that you may send me on my way, wherever I go. <sup>7</sup>I do not want to see you now just in passing,

**16.1** Περὶ δὲ τῆς λογείας τῆς εἰς τοὺς ἁγίους  
NOW~CONCERNING THE COLLECTION - FOR THE SAINTS,

ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως  
AS I DIRECTED THE CHURCHES - OF GALATIA, SO

καὶ ὑμεῖς ποιήσατε. **16.2** κατὰ μίαν σαββάτου  
ALSO DO~YOU\*. EVERY FIRST [DAY] OF A WEEK

ἐκαστος ὑμῶν παρ' ἐαυτῷ τιθέτω θησαυρίζων  
EACH OF YOU\* BY HIMSELF(AT HOME) SET [SOMETHING] ASIDE, STORING UP

ὅ τι ἐὰν εὐδῶται, ἵνα μὴ ὅταν ἔλθω τότε  
WHATEVER HE MAY HAVE PROSPERED IN, LEST WHEN I COME -

λογεῖται γίνωνται. **16.3** ὅταν δὲ παραγένωμαι, οὓς ἐὰν  
THERE SHOULD BE~COLLECTIONS. AND~WHEN I ARRIVE, WHOMEVER

δοκιμάσητε, δι' ἐπιστολῶν τούτους πέμψω ἀπενεγκεῖν  
YOU\* APPROVE, WITH LETTERS THESE ONES I WILL SEND TO CARRY

τὴν χάριν ὑμῶν εἰς Ἱερουσαλὴμ· **16.4** ἐὰν δὲ  
THE GIFT OF YOU\* TO JERUSALEM; AND~IF

ἄξιον ἢ τοῦ καμῆ πορεύεσθαι, σὺν ἐμοὶ  
IT IS~FITTING [FOR] - ME ALSO TO GO, WITH ME

πορεύονται.  
THEY WILL GO.

**16.5** Ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν  
AND~I WILL COME TO YOU\* WHENEVER

Μακεδονίαν διέλθω· Μακεδονίαν γὰρ διέρχομαι,  
I PASS THROUGH~MACEDONIA; FOR~MACEDONIA I AM PASSING THROUGH,

**16.6** πρὸς ὑμᾶς δὲ τυχὸν παραμείνω ἢ καὶ  
<sup>2</sup>WITH <sup>3</sup>YOU\* <sup>1</sup>AND POSSIBLY I WILL STAY OR EVEN

παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὗ ἐὰν  
SPEND THE WINTER, THAT YOU\* MAY SEND ME FORWARD WHEREVER

πορεύωμαι. **16.7** οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ  
I MAY GO. <sup>2</sup>I DO NOT WANT <sup>1</sup>FOR <sup>4</sup>YOU\* <sup>5</sup>NOW <sup>6</sup>IN <sup>7</sup>PASSING

ιδεῖν, ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς  
<sup>3</sup>TO SEE, <sup>FOR</sup>~I HOPE <sup>3</sup>TIME <sup>2</sup>SOME <sup>1</sup>TO REMAIN WITH YOU<sup>6</sup>

ἐὰν ὁ κύριος ἐπιτρέψῃ. 16.8 ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως  
 IF THE LORD PERMITS. BUT~I WILL REMAIN IN EPHESUS UNTIL

τῆς πεντηκοστῆς· 16.9 θύρα γὰρ μοι ἀνέωγεν μεγάλη  
 - PENTECOST; <sup>5</sup>DOOR <sup>1</sup>FOR <sup>7</sup>TO ME <sup>6</sup>HAS OPENED <sup>2</sup>A GREAT

καὶ ἐνεργῆς, καὶ ἀντικείμενοι πολλοί.  
<sup>3</sup>AND <sup>4</sup>EFFECTIVE, AND [THERE ARE] MANY~OPPOSING ONES.

16.10 Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε, ἵνα ἀφόβως  
 NOW~IF TIMOTHY~COMES, SEE THAT WITHOUT FEAR

γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον κυρίου ἐργάζεται  
 HE MAY BE WITH YOU; <sup>FOR</sup>~THE WORK OF [THE] LORD HE WORKS

ὥς καγὼ· 16.11 μὴ τις οὖν αὐτὸν ἐξουθενήσῃ.  
 AS I ALSO; [LET] NOT ANYONE THEREFORE DESPISE~HIM.

προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς  
<sup>2</sup>SEND~FORWARD <sup>1</sup>BUT <sup>3</sup>HIM IN PEACE, THAT HE MAY COME TO

με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.  
 ME; <sup>FOR</sup>~I AM WAITING [FOR] HIM WITH THE BROTHERS.

16.12 Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ  
 NOW~CONCERNING APOLLOS THE BROTHER, <sup>3</sup>GREATLY

παρεκάλεσα αὐτόν, ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ  
<sup>1</sup>URGED <sup>2</sup>HIM, THAT HE WOULD COME TO YOU<sup>6</sup> WITH

τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα  
 THE BROTHERS; AND ALTOGETHER IT WAS~NOT [HIS] DESIRE THAT

νῦν ἔλθῃ· ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.  
 HE SHOULD COME~NOW; BUT~HE WILL COME WHENEVER HE HAS AN OPPORTUNITY.

16.13 Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε,  
 WATCH, STAND FIRM IN THE FAITH, BE MEN,

κραταιοῦσθε. 16.14 πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.  
 BE STRONG. <sup>2</sup>ALL~THINGS <sup>3</sup>YOUR<sup>6</sup> <sup>5</sup>IN <sup>6</sup>LOVE <sup>1</sup>LET BE DONE.

16.15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν  
 NOW~I URGE YOU<sup>6</sup>, BROTHERS—YOU<sup>6</sup> KNOW THE HOUSEHOLD

Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας καὶ  
 OF STEPHANAS, THAT IT IS [THE] FIRSTFRUITS - OF ACHAIA AND

εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτοὺς·  
 [THAT]~<sup>3</sup>INTO <sup>4</sup>A MINISTRY <sup>5</sup>FOR THE <sup>6</sup>SAINTS <sup>1</sup>THEY PUT <sup>2</sup>THEMSELVES—

16.16 ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιοῦτοις καὶ  
 THAT ALSO YOU<sup>6</sup> MAY BE SUBMISSIVE - TO SUCH ONES AND

παντὶ τῷ συνεργούντι καὶ κοπιῶντι. 16.17 χαίρω δὲ  
 TO EVERYONE JOINING IN THE WORK AND LABORING. NOW~I REJOICE

ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ  
 AT THE COMING OF STEPHANAS AND OF FORTUNATUS AND

Ἀχαϊκοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα οὗτοι  
 OF ACHAICUS, BECAUSE - YOUR<sup>6</sup> DEFICIENCY(ABSENCE) THESE MEN

ἀνεπλήρωσαν· 16.18 ἀνέπανσαν γὰρ τὸ ἐμὸν πνεῦμα  
 FILLED UP; <sup>FOR</sup>~THEY REFRESHED - MY SPIRIT

καὶ τὸ ὑμῶν. ἐπιγινώσκετε οὖν τοὺς τοιούτους.  
 AND - YOURS<sup>6</sup>. GIVE RECOGNITION THEREFORE - TO SUCH MEN.

for I hope to spend some time with you, if the Lord permits. <sup>8</sup>But I will stay in Ephesus until Pentecost, <sup>9</sup>for a wide door for effective work has opened to me, and there are many adversaries.

<sup>10</sup> If Timothy comes, see that he has nothing to fear among you, for he is doing the work of the Lord just as I am; <sup>11</sup>therefore let no one despise him. Send him on his way in peace, so that he may come to me; for I am expecting him with the brothers.

<sup>12</sup> Now concerning our brother Apollos, I strongly urged him to visit you with the other brothers, but he was not at all willing; <sup>2</sup> to come now. He will come when he has the opportunity.

<sup>13</sup> Keep alert, stand firm in your faith, be courageous, be strong. <sup>14</sup>Let all that you do be done in love.

<sup>15</sup> Now, brothers and sisters, <sup>a</sup> you know that members of the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints; <sup>16</sup> I urge you to put yourselves at the service of such people, and of everyone who works and toils with them. <sup>17</sup> I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence; <sup>18</sup> for they refreshed my spirit as well as yours. So give recognition to such persons.

<sup>2</sup> Or it was not at all God's will for him

<sup>a</sup> Gk brothers

19 The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, greet you warmly in the Lord.

<sup>20</sup>All the brothers and sisters<sup>b</sup> send greetings. Greet one another with a holy kiss.

21 I, Paul, write this greeting with my own hand.

<sup>22</sup>Let anyone be accursed who has no love for the Lord. Our Lord, come!<sup>c</sup>

<sup>23</sup>The grace of the Lord Jesus be with you. <sup>24</sup>My love be with all of you in Christ Jesus.<sup>d</sup>

<sup>b</sup> Gk *brothers*

<sup>c</sup> Gk *Marana tha*. These Aramaic words can also be read *Maran atha*, meaning *Our Lord has come*

<sup>d</sup> Other ancient authorities add *Amen*

**16.19** Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας.  
<sup>4</sup>GREET <sup>5</sup>YOU<sup>o</sup> <sup>1</sup>THE <sup>2</sup>CHURCHES - <sup>3</sup>OF ASIA.

ἀσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλα καὶ  
<sup>4</sup>GREET <sup>5</sup>YOU<sup>o</sup> <sup>7</sup>IN <sup>8</sup>[THE] LORD <sup>9</sup>HEARTILY <sup>1</sup>AQUILA <sup>2</sup>AND

Πρίσκα σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ.  
<sup>3</sup>PRISCA <sup>9</sup>WITH <sup>10</sup>THE <sup>12</sup>IN [THE] HOUSE <sup>13</sup>OF THEM <sup>11</sup>CHURCH [MEETING].

**16.20** ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες.  
<sup>4</sup>GREET <sup>5</sup>YOU<sup>o</sup> <sup>2</sup>THE <sup>3</sup>BROTHERS <sup>1</sup>ALL.

Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.  
 GREET ONE ANOTHER WITH A HOLY-KISS.

**16.21** Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.  
 THE GREETING - WITH MY OWN HAND—PAUL'S.

**16.22** εἴ τις οὐ φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα.  
 IF ANYONE DOES NOT LOVE THE LORD, LET HIM BE A CURSE.

Μαρανα θα. **16.23** ἡ χάρις τοῦ κυρίου Ἰησοῦ  
 MARANA(OUR LORD) THA(COME). THE GRACE OF THE LORD JESUS

μεθ' ὑμῶν. **16.24** ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν  
 [BE] WITH YOU<sup>o</sup>. THE LOVE OF ME [BE] WITH YOU<sup>o</sup>~ALL IN

Χριστῷ Ἰησοῦ.  
 CHRIST JESUS.

THE SECOND LETTER OF PAUL TO THE  
CORINTHIANS

CHAPTER 1

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β  
TO [THE] CORINTHIANS 2

1.1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ  
PAUL AN APOSTLE OF CHRIST JESUS THROUGH  
θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς τῇ  
[THE] WILL OF GOD AND TIMOTHY THE BROTHER, TO THE  
ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ σὺν τοῖς  
CHURCH - OF GOD - BEING IN CORINTH WITH <sup>2</sup>THE  
ἀγίοις πᾶσιν τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ, 1.2 χάρις  
<sup>3</sup>SAINTS <sup>1</sup>ALL - BEING IN ALL - ACHAIA, GRACE  
ὑμῖν καὶ εἰρήνῃ ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου  
TO YOU<sup>\*</sup> AND PEACE FROM GOD [THE] FATHER OF US AND LORD  
Ἰησοῦ Χριστοῦ.  
JESUS CHRIST.

1.3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν  
BLESSED [BE] THE GOD AND FATHER OF THE LORD OF US  
Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς  
JESUS CHRIST, THE FATHER - OF COMPASSIONS AND GOD  
πάσης παρακλήσεως, 1.4 ὁ παρακαλῶν ἡμᾶς  
OF ALL ENCOURAGEMENT, THE ONE ENCOURAGING US  
ἐπὶ πάσῃ τῇ θλίψει ἡμῶν εἰς τὸ δύνασθαι ἡμᾶς  
WITH RESPECT TO ALL THE AFFLICTION OF US SO AS - TO ENABLE US  
παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς  
TO ENCOURAGE THE ONES [BEING] IN EVERY(ANY) AFFLICTION THROUGH THE  
παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ  
ENCOURAGEMENT BY WHICH WE OURSELVES ARE ENCOURAGED BY -  
θεοῦ. 1.5 ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ  
GOD. BECAUSE AS <sup>4</sup>ABOUND <sup>1</sup>THE <sup>2</sup>SUFFERINGS -  
Χριστοῦ εἰς ἡμᾶς, οὕτως διὰ τοῦ Χριστοῦ περισσεύει  
<sup>3</sup>OF CHRIST TO US, SO THROUGH - CHRIST ABOUNDS  
καὶ ἡ παράκλησις ἡμῶν. 1.6 εἴτε δὲ θλιβόμεθα,  
ALSO THE ENCOURAGEMENT OF(TO) US. NOW-WHETHER WE ARE BEING AFFLICTED,  
ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· εἴτε  
[IT IS] FOR - YOUR<sup>\*</sup> ENCOURAGEMENT AND SALVATION; OR IF  
παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως τῆς  
WE ARE BEING ENCOURAGED, [IT IS] FOR - YOUR<sup>\*</sup> ENCOURAGEMENT -  
ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων  
PRODUCING IN [YOU<sup>\*</sup>] AN ENDURANCE OF THE SAME SUFFERINGS  
ὧν καὶ ἡμεῖς πάσχομεν. 1.7 καὶ ἡ ἐλπίς ἡμῶν  
WHICH ALSO WE SUFFER. AND THE HOPE OF US

Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,

To the church of God that is in Corinth, including all the saints throughout Achaia:

2 Grace to you and peace from God our Father and the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all consolation, <sup>4</sup>who consoles us in all our affliction, so that we may be able to console those who are in any affliction with the consolation with which we ourselves are consoled by God. <sup>5</sup>For just as the sufferings of Christ are abundant for us, so also our consolation is abundant through Christ. <sup>6</sup>If we are being afflicted, it is for your consolation and salvation; if we are being consoled, it is for your consolation, which you experience when you patiently endure the same sufferings that we are also suffering. <sup>7</sup>Our hope



for you is unshaken; for we know that as you share in our sufferings, so also you share in our consolation.

8 We do not want you to be unaware, brothers and sisters,<sup>a</sup> of the affliction we experienced in Asia; for we were so utterly, unbearably crushed that we despaired of life itself. <sup>9</sup>Indeed, we felt that we had received the sentence of death so that we would rely not on ourselves but on God who raises the dead. <sup>10</sup>He who rescued us from so deadly a peril will continue to rescue us; on him we have set our hope that he will rescue us again. <sup>11</sup>as you also join in helping us by your prayers, so that many will give thanks on our<sup>b</sup> behalf for the blessing granted us through the prayers of many.

12 Indeed, this is our boast, the testimony of our conscience: we have behaved in the world with frankness<sup>c</sup> and godly sincerity, not by earthly wisdom but by the grace of God—and all the more toward you. <sup>13</sup>For we write you nothing other than what you can read and also understand; I hope you will understand until the end—<sup>14</sup>as you have already understood us in part—

<sup>a</sup> Gk. *brothers*

<sup>b</sup> Other ancient authorities read *your*

<sup>c</sup> Other ancient authorities read *holiness*

βεβαία ὑπὲρ ὑμῶν εἰδότες ὅτι ὡς κοινωνοὶ ἐστε τῶν  
<sup>3</sup>[IS] FIRM <sup>1</sup>FOR <sup>2</sup>YOU\*, KNOWING THAT AS SHARERS YOU\* ARE OF THE

παθημάτων, οὕτως καὶ τῆς παρακλήσεως.  
SUFFERINGS, SO ALSO OF THE ENCOURAGEMENT.

1.8 Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ  
FOR~NOT WE WANT YOU\* TO BE IGNORANT, BROTHERS, AS TO

τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ, ὅτι  
THE AFFLICTION OF US - HAVING HAPPENED IN - ASIA, THAT

καθ' ὑπερβολὴν ὑπὲρ δύναμιν ἐβαρῆθημεν ὥστε  
EXCESSIVELY BEYOND [OUR] POWER WE WERE BURDENED CAUSING

ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν· 1.9 ἀλλὰ αὐτοὶ  
US~TO DESPAIR EVEN - TO LIVE. BUT [WE] OURSELVES

ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχέκαμεν, ἵνα  
IN OURSELVES THE SENTENCE - OF DEATH HAVE HAD, THAT

μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπὶ τῷ θεῷ  
<sup>2</sup>NOT <sup>3</sup>HAVE TRUST <sup>1</sup>WE SHOULD ON OURSELVES BUT ON - GOD,

τῷ ἐγείροντι τοὺς νεκρούς· 1.10 ὃς ἐκ τηλικούτου  
THE ONE RAISING THE DEAD; WHO OUT OF SO GREAT

θανάτου ἐρρύσατο ἡμᾶς καὶ ῥύσεται, εἰς ὃν  
A DEATH DELIVERED US AND WILL DELIVER, IN WHOM

ἠλπίκαμεν [ὅτι] καὶ ἔτι ῥύσεται, 1.11 συνυπουργούντων  
WE HAVE HOPED THAT ALSO YET HE WILL DELIVER, <sup>3</sup>LABORING TOGETHER

καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν  
<sup>2</sup>ALSO <sup>1</sup>YOU\* FOR US - BY SUPPLICATION, THAT <sup>4</sup>BY <sup>5</sup>MANY

προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν  
<sup>6</sup>PERSONS <sup>7</sup>[FOR] THE <sup>8</sup>TO <sup>10</sup>US <sup>9</sup>GIFT <sup>11</sup>THROUGH <sup>12</sup>MANY

εὐχαριστηθῇ ὑπὲρ ἡμῶν.  
<sup>1</sup>THANKS MAY BE GIVEN <sup>2</sup>FOR <sup>3</sup>US.

1.12 Ἡ γὰρ καύχσις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον  
FOR~THE BOASTING OF US IS~THIS, THE TESTIMONY

τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ᾧ ἀπλότητι καὶ  
OF THE CONSCIENCE OF US, BECAUSE IN SIMPLICITY AND

εἰλικρινείᾳ τοῦ θεοῦ, [καὶ] οὐκ ἐν σοφίᾳ σαρκικῇ  
SINCERITY - OF GOD, AND NOT IN WISDOM FLESHLY

ἀλλ' ἐν χάριτι θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ,  
BUT IN [THE] GRACE OF GOD, WE CONDUCTED [OURSELVES] IN THE WORLD,

περισσότερως δὲ πρὸς ὑμᾶς. 1.13 οὐ γὰρ ἄλλα  
AND~MORE ESPECIALLY TOWARD YOU\*. <sup>3</sup>NOT <sup>1</sup>FOR <sup>4</sup>OTHER THINGS

γράφομεν ὑμῖν ἀλλ' ἢ ἃ ἀναγινώσκετε ἢ καὶ  
<sup>2</sup>WE WRITE TO YOU\* - THAN WHAT YOU\* READ OR ALSO

ἐπιγινώσκετε· ἐλπίζω δὲ ὅτι ἕως τέλους ἐπιγνώσεσθε,  
KNOW; AND~I HOPE THAT TO [THE] END YOU\* WILL KNOW FULLY,

1.14 καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι  
AS ALSO YOU\* KNEW US IN PART, BECAUSE

1:12 text: KJV NEBmg TEV NJBmg NRSV. var. αἰγιότητι (holiness): ASV RSV NASB NIV NEB TEVmg NJB NRSVmg.

καύχημα ὑμῶν ἔσμεν καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ  
<sup>3</sup>BOAST <sup>2</sup>YOUR<sup>1</sup>WE ARE EVEN AS ALSO YOU<sup>0</sup> OURS IN THE  
 ἡμέρα τοῦ κυρίου [ἡμῶν] Ἰησοῦ.  
 DAY OF THE LORD OF US JESUS.

**1.15** Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρότερον  
 AND WITH THIS - CONFIDENCE I PLANNED PREVIOUSLY  
 πρὸς ὑμᾶς ἐλθεῖν, ἵνα δευτέραν χάριν σχῆτε,  
<sup>2</sup>TO <sup>3</sup>YOU<sup>1</sup>TO COME, THAT A SECOND FAVOR YOU<sup>0</sup> MIGHT HAVE,

**1.16** καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν  
 AND THROUGH YOU<sup>0</sup> TO PASS THROUGH INTO MACEDONIA

καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς  
 AND AGAIN FROM MACEDONIA TO COME TO YOU<sup>0</sup>

καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν.  
 AND BY YOU<sup>0</sup> TO BE SENT ON TO - JUDEA.

**1.17** τοῦτο οὖν βουλόμενος μήτι ἄρα τῇ  
 THIS THEREFORE PLANNING [SURELY] NOT THEN -

ἐλαφρία ἐχρησάμην; ἢ ἃ βουλευόμεαι  
 DID I ACT WITH~FICKLENESS? OR THE THINGS WHICH I PLAN,

κατὰ σάρκα βουλευόμεαι, ἵνα ἡ παρ' ἐμοὶ  
 ACCORDING TO [THE] FLESH DO I PLAN, THAT THERE MAY BE WITH ME

τὸ Ναὶ καὶ καὶ τὸ Οὐ οὐ; **1.18** πιστὸς δὲ ὁ θεὸς ὅτι  
 THE YES YES AND THE NO NO? BUT~FAITHFUL - [IS] GOD THAT

ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν Ναὶ καὶ Οὐ.  
 THE WORD OF US - TO YOU<sup>0</sup> IS~NOT YES AND NO.

**1.19** ὁ τοῦ θεοῦ γὰρ υἱὸς Ἰησοῦς Χριστὸς ὁ ἐν  
<sup>2</sup>THE - <sup>4</sup>OF GOD <sup>1</sup>FOR <sup>3</sup>SON, JESUS CHRIST, <sup>1</sup>THE ONE <sup>3</sup>AMONG

ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ  
<sup>4</sup>YOU<sup>0</sup> <sup>5</sup>BY <sup>6</sup>US <sup>2</sup>HAVING BEEN PREACHED, THROUGH ME AND

Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο Ναὶ καὶ Οὐ  
 SILVANUS AND TIMOTHY, WAS~NOT YES AND NO

ἀλλὰ Ναὶ ἐν αὐτῷ γέγονεν. **1.20** ὅσαι γὰρ  
 BUT <sup>2</sup>YES <sup>3</sup>IN <sup>4</sup>HIM <sup>1</sup>IT HAS [ALWAYS] BEEN. FOR~AS MANY

ἐπαγγελία θεοῦ, ἐν αὐτῷ τὸ Ναὶ· διὸ  
 PROMISES OF GOD [THERE ARE], IN HIM [IS] THE YES; WHEREFORE

καὶ δι' αὐτοῦ τὸ Ἀμήν τῷ θεῷ πρὸς δόξαν δι  
 ALSO THROUGH HIM THE AMEN - <sup>3</sup>TO GOD <sup>1</sup>FOR <sup>2</sup>GLORY THROUGH

ἡμῶν. **1.21** ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς  
 US. BUT~THE ONE ESTABLISHING US WITH YOU<sup>0</sup> IN

Χριστὸν καὶ χρίσας ἡμᾶς θεός, **1.22** ὁ καὶ  
 CHRIST AND HAVING ANOINTED US [IS] GOD, THE ONE ALSO

σφραγισάμενος ἡμᾶς καὶ δοὺς τὸν ἄρραβῶνα τοῦ  
 HAVING SEALED US AND HAVING GIVEN THE EARNST OF THE

πνεύματος ἐν ταῖς καρδίαις ἡμῶν.  
 SPIRIT IN THE HEARTS OF US. *Pledge*

**1.23** Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τῇ  
 NOW~I <sup>4</sup>[AS] A WITNESS - <sup>3</sup>GOD <sup>1</sup>CALL <sup>2</sup>UPON -

that on the day of the Lord Jesus we are your boast even as you are our boast.

15 Since I was sure of this, I wanted to come to you first, so that you might have a double favor;<sup>d</sup> <sup>16</sup>I wanted to visit you on my way to Macedonia, and to come back to you from Macedonia and have you send me on to Judea. <sup>17</sup>Was I vacillating when I wanted to do this? Do I make my plans according to ordinary human standards,<sup>e</sup> ready to say "Yes, yes" and "No, no" at the same time? <sup>18</sup>As surely as God is faithful, our word to you has not been "Yes and No." <sup>19</sup>For the Son of God, Jesus Christ, whom we proclaimed among you, Silvanus and Timothy and I, was not "Yes and No"; but in him it is always "Yes." <sup>20</sup>For in him every one of God's promises is a "Yes." For this reason it is through him that we say the "Amen," to the glory of God. <sup>21</sup>But it is God who establishes us with you in Christ and has anointed us, <sup>22</sup>by putting his seal on us and giving us his Spirit in our hearts as a first installment.

23 But I call on God as

<sup>d</sup> Other ancient authorities read pleasure

<sup>e</sup> Gk. according to the flesh

witness against me: it was to spare you that I did not come again to Corinth. <sup>24</sup>I do not mean to imply that we lord it over your faith; rather, we are workers with you for your joy, because you stand firm in the faith.

ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς  
TO MY SOUL, THAT SPARING YOU\* NO LONGER I CAME TO  
Κόρινθον. 1.24 οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως  
CORINTH. NOT THAT WE LORD IT OVER YOUR\* - FAITH  
ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ γὰρ  
BUT CO-WORKERS WE ARE OF(FOR) THE JOY OF YOU\*; - FOR  
πίστει ἐστήκατε.  
BY FAITH YOU\* HAVE STOOD.

## CHAPTER 2

So I made up my mind not to make you another painful visit. <sup>2</sup>For if I cause you pain, who is there to make me glad but the one whom I have pained? <sup>3</sup>And I wrote as I did, so that when I came, I might not suffer pain from those who should have made me rejoice; for I am confident about all of you, that my joy would be the joy of all of you. <sup>4</sup>For I wrote you out of much distress and anguish of heart and with many tears, not to cause you pain, but to let you know the abundant love that I have for you.

<sup>5</sup>But if anyone has caused pain, he has caused it not to me, but to some extent—not to exaggerate it—to all of you. <sup>6</sup>This punishment by the majority is enough for such a person; <sup>7</sup>so now instead you should forgive and console him, so that he may not be overwhelmed by excessive sorrow. <sup>8</sup>So I urge

2.1 ἔκρινα γὰρ ἐμαντῶ τοῦτο τὸ μὴ πάλιν ἐν λύπῃ  
FOR-I DECIDED THIS~IN MYSELF - NOT AGAIN IN GRIEF  
πρὸς ὑμᾶς ἐλθεῖν. 2.2 εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς  
TO YOU\* I TO COME. FOR-IF I GRIEVE YOU\*, THEN WHO  
ὁ εὐφραίνων με εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ;  
[IS] THE ONE CHEERING ME EXCEPT THE ONE BEING GRIEVED BY ME?  
2.3 καὶ ἔγραψα τοῦτο αὐτό, ἵνα μὴ ἐλθὼν λύπῃ  
AND I WROTE THIS VERY THING, LEST HAVING COME, GRIEF  
σχῶ ἀφ' ὧν ἔδει με χαίρειν,  
I SHOULD HAVE FROM [THOSE] OF WHOM IT WAS NEEDFUL [FOR] ME TO HAVE JOY,  
πεποιθώς ἐπὶ πάντας ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων  
HAVING CONFIDENCE IN YOU\*~ALL THAT - MY JOY ALL  
ὑμῶν ἐστίν. 2.4 ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς  
OF YOU\* IS [THAT]. FOR-OUT OF MUCH AFFLICTION AND DISTRESS  
καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα  
OF HEART I WROTE TO YOU\* WITH MANY TEARS, NOT THAT  
λυπηθῆτε ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν  
YOU\* SHOULD BE GRIEVED BUT THE LOVE THAT YOU\* MAY KNOW WHICH  
ἔχω περισσοτέρως εἰς ὑμᾶς.  
I HAVE MORE ABUNDANTLY FOR YOU\*.

2.5 Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλὰ  
NOW-IF ANYONE HAS CAUSED GRIEF, NOT ME HE HAS GRIEVED, BUT  
ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ, πάντας ὑμᾶς.  
IN PART, LEST I BE TOO SEVERE [ON] YOU\*~ALL.

2.6 ἱκανὸν τῷ τοιοῦτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν  
SUFFICIENT - TO SUCH A MAN - [WAS] THIS~PUNISHMENT - BY THE

πλειόνων, 2.7 ὥστε τοῦναντίον μᾶλλον ὑμᾶς  
MAJORITY, SO THAT ON THE CONTRARY RATHER YOU\*

χαρίσασθαι καὶ παρακαλέσαι, μὴ πως τῇ περισσοτέρᾳ  
[OUGHT] TO FORGIVE AND ENCOURAGE [HIM], LEST - WITH MORE ABUNDANT

λύπη καταποθῇ ὁ τοιοῦτος. 2.8 διὸ παρακαλῶ  
GRIEF MAY BE SWALLOWED UP - SUCH A ONE. THEREFORE I URGE

ὕμᾱς κυρῶσαι εἰς αὐτὸν ἀγάπην· 2.9 εἰς τοῦτο γὰρ  
YOU<sup>a</sup> TO CONFIRM TO HIM [YOUR<sup>a</sup>] LOVE; <sup>2</sup>TO <sup>3</sup>THIS [END] <sup>1</sup>FOR

καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς  
ALSO I WROTE, THAT I MAY KNOW THE PROOF OF YOU<sup>a</sup>, IF IN

πάντα ὑπήκοοί ἐστε. 2.10 ᾧ δέ τι χαρίζεσθε,  
ALL THINGS YOU<sup>a</sup> ARE~OBEDIENT. NOW~TO WHOM ANYTHING YOU<sup>a</sup> FORGIVE,

κἀγὼ· καὶ γὰρ ἐγὼ ὃ κεχάρισμαι, εἴ τι  
I ALSO; FOR~INDEED <sup>2</sup>I <sup>1</sup>WHAT <sup>3</sup>HAVE FORGIVEN, IF ANYTHING

κεχάρισμαι, διὸ ὑμᾶς ἐν προσώπῳ Χριστοῦ,  
I HAVE FORGIVEN, [IT IS] BECAUSE OF YOU<sup>a</sup>, IN [THE] PERSON OF CHRIST,

2.11 ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ  
LEST WE SHOULD BE OUTSMARTED BY - SATAN; FOR~NOT

αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.  
OF HIS - DESIGNS ARE WE IGNORANT.

2.12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον  
BUT~HAVING COME TO - TROAS FOR THE GOSPEL

τοῦ Χριστοῦ καὶ θύρας μοι ἀνεωγμένης ἐν κυρίῳ,  
- OF CHRIST AND A DOOR TO ME HAVING BEEN OPENED BY [THE] LORD,

2.13 οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου τῷ  
I DID NOT HAVE REST (PEACE) IN THE SPIRIT OF ME -

μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου, ἀλλὰ  
[WHEN] I WAS NOT ABLE TO FIND TITUS, THE BROTHER OF ME, BUT

ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν.  
HAVING SAID FAREWELL TO THEM I DEPARTED INTO MACEDONIA.

2.14 Τῷ δὲ θεῷ χάρις τῷ πάντοτε  
- BUT THANKS~TO GOD, THE ONE ALWAYS

θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ καὶ τὴν ὁσμὴν τῆς  
LEADING US IN TRIUMPH IN - CHRIST AND THE FRAGRANCE OF THE

γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ·  
KNOWLEDGE OF HIM MANIFESTING THROUGH US IN EVERY PLACE;

2.15 ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ θεῷ ἐν τοῖς  
BECAUSE OF CHRIST AN AROMA WE ARE - TO GOD AMONG THE ONES

σφριζομένοις καὶ ἐν τοῖς ἀπολλυμένοις,  
BEING SAVED AND AMONG THE ONES PERISHING,

2.16 οἷς μὲν ὁσμὴ ἐκ θανάτου εἰς θάνατον,  
TO THE [LATTER] ONES - A FRAGRANCE OF DEATH UNTO DEATH,

οἷς δὲ ὁσμὴ ἐκ ζωῆς εἰς ζωὴν. καὶ  
BUT~TO THE [FORMER] ONES A FRAGRANCE OF LIFE UNTO LIFE. AND

πρὸς ταῦτα τίς ἱκανός; 2.17 οὐ γάρ  
WITH RESPECT TO [DOING] THESE THINGS, WHO [IS] COMPETENT? <sup>3</sup>NOT <sup>1</sup>FOR

ἐσμὲν ὡς οἱ πολλοὶ καπηλεύοντες τὸν λόγον τοῦ  
<sup>2</sup>WE ARE AS THE MANY, PEDDLING THE WORD -

θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ θεοῦ  
OF GOD, BUT AS FROM SINCERITY, BUT AS FROM GOD,

κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν.  
BEFORE GOD, IN CHRIST WE SPEAK.

you to reaffirm your love for him. <sup>9</sup>I wrote for this reason: to test you and to know whether you are obedient in everything. <sup>10</sup>Anyone whom you forgive, I also forgive. What I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ. <sup>11</sup>And we do this so that we may not be outwitted by Satan; for we are not ignorant of his designs.

<sup>12</sup> When I came to Troas to proclaim the good news of Christ, a door was opened for me in the Lord; <sup>13</sup>but my mind could not rest because I did not find my brother Titus there. So I said farewell to them and went on to Macedonia.

<sup>14</sup> But thanks be to God, who in Christ always leads us in triumphal procession, and through us spreads in every place the fragrance that comes from knowing him. <sup>15</sup>For we are the aroma of Christ to God among those who are being saved and among those who are perishing; <sup>16</sup>to the one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things? <sup>17</sup>For we are not peddlers of God's word like so many; but in Christ we speak as persons of sincerity, as persons sent from God and standing in his presence.

<sup>f</sup>Other ancient authorities read *like the others*



## CHAPTER 3

Are we beginning to commend ourselves again? Surely we do not need, as some do, letters of recommendation to you or from you, do we?<sup>2</sup> You yourselves are our letter, written on our<sup>g</sup> hearts, to be known and read by all; <sup>3</sup>and you show that you are a letter of Christ, prepared by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.

4 Such is the confidence that we have through Christ toward God. <sup>5</sup>Not that we are competent of ourselves to claim anything as coming from us; our competence is from God, <sup>6</sup>who has made us competent to be ministers of a new covenant, not of letter but of spirit; for the letter kills, but the Spirit gives life.

7 Now if the ministry of death, chiseled in letters on stone tablets,<sup>h</sup> came in glory so that the people of Israel could not gaze at Moses' face because of the glory of his face, a glory now set aside, <sup>8</sup>how much more will the ministry of the Spirit come in glory? <sup>9</sup>For if

<sup>g</sup> Other ancient authorities read *your*  
<sup>h</sup> Gk. *on stones*

**3.1** Ἀρχόμεθα <sup>1</sup>πάλιν <sup>2</sup>ἑαυτοὺς <sup>3</sup>συνιστάνειν; ἢ  
DO WE BEGIN AGAIN OURSELVES TO COMMEND? OR  
μὴ χρῆζομεν <sup>4</sup>ὥς <sup>5</sup>τινες <sup>6</sup>συστατικῶν <sup>7</sup>ἐπιστολῶν <sup>8</sup>πρὸς  
[SURELY] WE DO NOT NEED, AS SOME [DO], COMMENDATORY LETTERS TO  
ὑμᾶς ἢ ἐξ ὑμῶν; **3.2** ἡ <sup>9</sup>ἐπιστολὴ <sup>10</sup>ἡμῶν <sup>11</sup>ὑμεῖς <sup>12</sup>ἐστε,  
YOU<sup>a</sup> OR FROM YOU? THE LETTER OF US YOU<sup>a</sup> ARE,  
ἐγγεγραμμένη <sup>13</sup>ἐν <sup>14</sup>ταῖς <sup>15</sup>καρδίαις <sup>16</sup>ἡμῶν, <sup>17</sup>γινωσκομένη  
HAVING BEEN WRITTEN IN THE HEARTS OF US, BEING KNOWN  
καὶ <sup>18</sup>ἀναγινωσκομένη <sup>19</sup>ὑπὸ <sup>20</sup>πάντων <sup>21</sup>ἀνθρώπων,  
AND BEING READ BY ALL MEN,  
**3.3** φανερούμενοι <sup>22</sup>ὅτι <sup>23</sup>ἐστέ <sup>24</sup>ἐπιστολὴ <sup>25</sup>Χριστοῦ  
BEING MANIFESTED THAT YOU<sup>a</sup> ARE A LETTER OF (FROM) CHRIST  
διακοινηθεῖσα <sup>26</sup>ὑφ' <sup>27</sup>ἡμῶν, <sup>28</sup>ἐγγεγραμμένη <sup>29</sup>οὐ <sup>30</sup>μέλανι  
HAVING BEEN CARED FOR BY US, HAVING BEEN WRITTEN NOT WITH INK  
ἀλλὰ <sup>31</sup>πνεύματι <sup>32</sup>θεοῦ <sup>33</sup>ζώντος, <sup>34</sup>οὐκ <sup>35</sup>ἐν <sup>36</sup>πλαξίν <sup>37</sup>λιθίναις  
BUT WITH [THE] SPIRIT OF A LIVING-GOD, NOT IN (ON) TABLETS OF STONE  
ἀλλ' <sup>38</sup>ἐν <sup>39</sup>πλαξίν <sup>40</sup>καρδίαις <sup>41</sup>σαρκίνοις.  
BUT IN (ON) TABLETS [WHICH ARE] HEARTS OF FLESH.  
**3.4** Πεποιθήσιν <sup>42</sup>δὲ <sup>43</sup>τοιαύτην <sup>44</sup>ἔχομεν <sup>45</sup>διὰ <sup>46</sup>τοῦ  
<sup>47</sup>CONFIDENCE <sup>48</sup>AND <sup>49</sup>SUCH WE HAVE THROUGH -  
Χριστοῦ <sup>50</sup>πρὸς <sup>51</sup>τὸν <sup>52</sup>θεόν. **3.5** οὐχ <sup>53</sup>ὅτι <sup>54</sup>ἀφ' <sup>55</sup>ἑαυτῶν  
CHRIST TOWARD - GOD. NOT THAT FROM OURSELVES  
ἱκανοὶ <sup>56</sup>ἐσμεν <sup>57</sup>λογίσασθαί <sup>58</sup>τι <sup>59</sup>ὥς <sup>60</sup>ἐξ <sup>61</sup>ἑαυτῶν, <sup>62</sup>ἀλλ'  
WE ARE~COMPETENT TO CONSIDER ANYTHING AS OF OURSELVES, BUT  
ἡ <sup>63</sup>ικανότης <sup>64</sup>ἡμῶν <sup>65</sup>ἐκ <sup>66</sup>τοῦ <sup>67</sup>θεοῦ, **3.6** ὃς <sup>68</sup>καὶ  
THE COMPETENCE OF US [IS] FROM - GOD, WHO ALSO  
ἱκάνωσεν <sup>69</sup>ἡμᾶς <sup>70</sup>διακόνους <sup>71</sup>καινῆς <sup>72</sup>διαθήκης, <sup>73</sup>οὐ  
MADE US COMPETENT [AS] MINISTERS OF A NEW COVENANT, NOT  
γράμματος <sup>74</sup>ἀλλὰ <sup>75</sup>πνεύματος; <sup>76</sup>τὸ <sup>77</sup>γὰρ <sup>78</sup>γράμμα  
OF LETTER BUT OF SPIRIT; FOR~THE LETTER  
ἀποκτείνει, <sup>79</sup>τὸ <sup>80</sup>δὲ <sup>81</sup>πνεῦμα <sup>82</sup>ζωοποιεῖ.  
KILLS, BUT~THE SPIRIT GIVES LIFE.  
**3.7** Εἰ <sup>83</sup>δὲ <sup>84</sup>ἡ <sup>85</sup>διακονία <sup>86</sup>τοῦ <sup>87</sup>θανάτου <sup>88</sup>ἐν <sup>89</sup>γράμμασιν  
NOW~IF THE MINISTRY - OF DEATH IN LETTERS  
ἐντετυπωμένη <sup>90</sup>λίθοις <sup>91</sup>ἐγενήθη <sup>92</sup>ἐν <sup>93</sup>δόξῃ, <sup>94</sup>ὥστε  
HAVING BEEN ENGRAVED IN STONES CAME WITH GLORY, SO THAT  
μὴ <sup>95</sup>δύνασθαι <sup>96</sup>ἀτενίσαι <sup>97</sup>τοὺς <sup>98</sup>υἱοὺς <sup>99</sup>Ἰσραὴλ <sup>100</sup>εἰς <sup>101</sup>τὸ  
<sup>102</sup>ARE(WERE) NOT ABLE <sup>103</sup>TO GAZE <sup>104</sup>THE <sup>105</sup>SONS <sup>106</sup>OF ISRAEL INTO THE  
πρόσωπον <sup>107</sup>Μωϋσέως <sup>108</sup>διὰ <sup>109</sup>τὴν <sup>110</sup>δόξαν <sup>111</sup>τοῦ <sup>112</sup>προσώπου  
FACE OF MOSES BECAUSE OF THE GLORY OF THE FACE  
αὐτοῦ <sup>113</sup>τὴν <sup>114</sup>καταργουμένην, **3.8** πῶς <sup>115</sup>οὐχὶ <sup>116</sup>μᾶλλον <sup>117</sup>ἢ  
OF HIM, THE [GLORY] [WHICH] IS FADING, HOW <sup>118</sup>NOT <sup>119</sup>RATHER <sup>120</sup>THE  
διακονία <sup>121</sup>τοῦ <sup>122</sup>πνεύματος <sup>123</sup>ἔσται <sup>124</sup>ἐν <sup>125</sup>δόξῃ; **3.9** εἰ <sup>126</sup>γὰρ <sup>127</sup>τῇ  
<sup>128</sup>MINISTRY <sup>129</sup>OF THE <sup>130</sup>SPIRIT <sup>131</sup>WILL <sup>132</sup>BE IN GLORY? FOR~IF THE  
**3.2** text: KJV ASV RSVmg NASB NIV NEB TEV NJB NRSV. var. ὑμῶν (your<sup>a</sup>): RSV NJBmg NRSVmg.

διακονίᾳ τῆς κατακρίσεως δόξα, πολλῶ μᾶλλον  
MINISTRY - OF CONDEMNATION [IS] GLORY, MUCH RATHER

περισσεύει ἡ διακονία τῆς δικαιοσύνης δόξῃ.  
ABOUNDS THE MINISTRY - OF RIGHTEOUSNESS IN GLORY.

**3.10** καὶ γὰρ οὐ δεδόξασται τὸ δεδοξασμένον ἐν  
FOR~INDEED <sup>3</sup>HAS NOT BEEN GLORIFIED <sup>1</sup>THE THING <sup>2</sup>HAVING BEEN GLORIFIED IN

τούτῳ τῷ μέρει εἵνεκεν τῆς ὑπερβαλλούσης δόξης.  
THIS - RESPECT, ON ACCOUNT OF THE SURPASSING GLORY.

**3.11** εἰ γὰρ τὸ καταργούμενον διὰ δόξης,  
FOR~IF THE THING [WHICH] [NOW] IS FADING AWAY [CAME] WITH GLORY,

πολλῶ μᾶλλον τὸ μένον ἐν δόξῃ.  
MUCH MORE THE THING REMAINING [IS] IN GLORY.

**3.12** Ἐχοντες οὖν τοιαύτην ἐλπίδα πολλῇ  
HAVING THEREFORE SUCH HOPE, WITH MUCH

παρρησίᾳ χρῳμεθα **3.13** καὶ οὐ καθάπερ Μωϋσῆς  
BOLDNESS WE ACT, AND [ARE] NOT AS MOSES

ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ πρὸς τὸ  
[WHO] WAS PUTTING A VEIL OVER THE FACE OF HIM SO THAT

μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ  
<sup>4</sup>[WERE] NOT ABLE TO SEE <sup>1</sup>THE <sup>2</sup>SONS <sup>3</sup>OF ISRAEL - THE END OF THE THING

καταργουμένον. **3.14** ἀλλὰ ἐπωρώθη τὰ νοήματα  
FADING AWAY. BUT WERE HARDENED THE THOUGHTS(MINDS)

αὐτῶν. ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα  
OF THEM. FOR~UNTIL THE PRESENT DAY THE SAME VEIL

ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ  
<sup>2</sup>AT <sup>3</sup>THE <sup>4</sup>READING <sup>5</sup>OF THE <sup>6</sup>OLD <sup>7</sup>COVENANT <sup>1</sup>REMAINS, NOT

ἀνακαλυπτόμενον ὅτι ἐν Χριστῷ καταργεῖται.  
BEING UNVEILED, BECAUSE IN CHRIST IT IS BEING ABOLISHED.

**3.15** ἀλλ' ἕως σήμερον ἡνίκα ἂν ἀναγινώσκηται Μωϋσῆς,  
BUT UNTIL TODAY WHENEVER MOSES~IS BEING READ,

κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται.  
A VEIL ON THE HEART OF THEM LIES;

**3.16** ἡνίκα δὲ ἔαν ἐπιστρέψῃ πρὸς κύριον, περιαιρεῖται  
BUT WHENEVER ONE TURNS TO [THE] LORD, <sup>3</sup>IS TAKEN AWAY

τὸ κάλυμμα. **3.17** ὁ δὲ κύριος τὸ πνεῦμά ἐστιν.  
<sup>1</sup>THE <sup>2</sup>VEIL. NOW~THE LORD <sup>2</sup>THE <sup>3</sup>SPIRIT <sup>1</sup>IS;

οὐ δὲ τὸ πνεῦμα κυρίου, ἐλευθερία.  
AND~WHERE THE SPIRIT OF [THE] LORD [IS], [THERE IS] FREEDOM.

**3.18** ἡμεῖς δὲ πάντες ἀνακακαλυμμένῳ προσώπῳ τὴν  
NOW~WE ALL, WITH A FACE~HAVING BEEN UNVEILED, THE

δόξαν κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα  
GLORY OF [THE] LORD SEEING REFLECTED IN A MIRROR, <sup>2</sup>[INTO] THE <sup>3</sup>SAME <sup>4</sup>IMAGE

μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν καθάπερ ἀπὸ  
<sup>1</sup>ARE BEING TRANSFORMED FROM GLORY TO GLORY, EVEN AS FROM

κυρίου πνεύματος.  
[THE] LORD, [THE] SPIRIT.

there was glory in the ministry of condemnation, much more does the ministry of justification abound in glory! <sup>10</sup>Indeed, what once had glory has lost its glory because of the greater glory; <sup>11</sup>for if what was set aside came through glory, much more has the permanent come in glory!

<sup>12</sup>Since, then, we have such a hope, we act with great boldness, <sup>13</sup>not like Moses, who put a veil over his face to keep the people of Israel from gazing at the end of the glory that<sup>1</sup> was being set aside. <sup>14</sup>But their minds were hardened. Indeed, to this very day, when they hear the reading of the old covenant, that same veil is still there, since only in Christ is it set aside.

<sup>15</sup>Indeed, to this very day whenever Moses is read, a veil lies over their minds; <sup>16</sup>but when one turns to the Lord, the veil is removed. <sup>17</sup>Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. <sup>18</sup>And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit.

<sup>1</sup> Gk. of what

## CHAPTER 4

Therefore, since it is by God's mercy that we are engaged in this ministry, we do not lose heart. <sup>2</sup>We have renounced the shameful things that one hides; we refuse to practice cunning or to falsify God's word; but by the open statement of the truth we commend ourselves to the conscience of everyone in the sight of God.

<sup>3</sup>And even if our gospel is veiled, it is veiled to those who are perishing. <sup>4</sup>In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.

<sup>5</sup>For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. <sup>6</sup>For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

<sup>7</sup>But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us. <sup>8</sup>We are afflicted in every way, but not crushed; perplexed, but not driven to despair; <sup>9</sup>persecuted, but not forsaken; struck down, but

**4.1** Διὰ τοῦτο, ἔχοντες τὴν διακονίαν ταύτην καθὼς  
THEREFORE, HAVING - THIS~MINISTRY AS

ῥηλέηθημεν, οὐκ ἐγκακοῦμεν **4.2** ἀλλὰ ἀπειπάμεθα τὰ  
WE RECEIVED MERCY, WE DO NOT LOSE HEART, BUT WE RENOUNCED THE

κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν  
HIDDEN THINGS - OF SHAME, NOT GOING ABOUT WITH

πανουργίᾳ μηδὲ δολοῦντες τὸν λόγον τοῦ θεοῦ ἀλλὰ  
CUNNING NOR FALSIFYING THE WORD - OF GOD BUT

τῇ φανερῶσει τῆς ἀληθείας συνιστάνοντες ἑαυτοὺς  
BY THE MANIFESTATION OF THE TRUTH PRESENTING OURSELVES

πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ θεοῦ.  
TO EVERY CONSCIENCE OF MEN BEFORE - GOD.

**4.3** εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν,  
BUT~IF INDEED HAS BEEN HIDDEN THE GOOD NEWS OF US,

ἐν τοῖς ἀπολλυμένοις ἔστιν κεκαλυμμένον, **4.4** ἐν  
AMONG THE ONES PERISHING IT HAS BEEN HIDDEN, IN

οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ  
WHOSE [CASE] THE GOD - OF THIS~AGE BLINDED THE

νοήματα τῶν ἀπίστων εἰς τὸ μὴ ἀνάσαι τὸν  
THOUGHTS(MINDS) OF THE ONES UNBELIEVING SO AS - NOT TO SHINE FORTH THE

φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς  
ILLUMINATION OF THE GOOD NEWS OF THE GLORY - OF CHRIST, WHO

ἐστὶν εἰκὼν τοῦ θεοῦ. **4.5** οὐ γὰρ ἑαυτοὺς κηρύσσομεν  
IS [THE] IMAGE - OF GOD. FOR~NOT OURSELVES WE PREACH

ἀλλὰ Ἰησοῦν Χριστὸν κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν  
BUT JESUS CHRIST [THE] LORD, AND~OURSELVES SLAVES OF YOU~

διὰ Ἰησοῦν. **4.6** ὅτι ὁ θεὸς ὁ εἰπὼν, Ἐκ  
BECAUSE OF JESUS. BECAUSE - GOD, THE ONE HAVING SPOKEN, OUT OF

σκοτὸς φῶς λάμψει, ὃς ἐλάμψεν ἐν ταῖς καρδίαις  
DARKNESS LIGHT WILL SHINE, [IS] HE WHO SHONE IN THE HEARTS

ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ  
OF US FOR AN ILLUMINATION OF THE KNOWLEDGE OF THE GLORY - OF GOD

ἐν προσώπῳ [Ἰησοῦ] Χριστοῦ.  
IN [THE] FACE OF JESUS CHRIST.

**4.7** Ἐχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις  
NOW~WE HAVE - THIS~TREASURE IN EARTHEN

σκεῦεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἢ τοῦ  
VESSELS, THAT THE EXCELLENCE OF THE POWER MAY BE -

θεοῦ καὶ μὴ ἐξ ἡμῶν. **4.8** ἐν παντὶ θλιβόμενοι  
OF GOD AND NOT OF US, BY EVERY [SIDE] BEING OPPRESSED

ἀλλ' οὐ στενοχωρούμενοι, ἀπορούμενοι ἀλλ' οὐκ  
BUT NOT BEING CRUSHED, BEING PERPLEXED BUT NOT

ἐξαπορούμενοι, **4.9** διωκόμενοι ἀλλ' οὐκ  
DESPAIRING, BEING PERSECUTED BUT NOT

ἐγκαταλειπόμενοι, καταβαλλόμενοι ἀλλ' οὐκ  
BEING FORSAKEN, BEING CAST DOWN BUT NOT

ἀπολλύμενοι, **4.10** πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν  
BEING DESTROYED, ALWAYS THE DYING - OF JESUS IN

τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ  
THE(MY) BODY BEARING ABOUT, THAT ALSO THE LIFE - OF JESUS

ἐν τῷ σώματι ἡμῶν φανερωθῇ. **4.11** ἀεὶ γὰρ ἡμεῖς  
IN THE BODY OF US MIGHT BE MANIFESTED. FOR~ALWAYS WE,

οἱ ζῶντες, εἰς θάνατον παραδιδόμεθα διὰ  
THE ONES LIVING, TO DEATH ARE BEING GIVEN OVER BECAUSE OF

Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ  
JESUS, THAT ALSO THE LIFE - OF JESUS MAY BE MANIFESTED IN THE

θνητῇ σαρκὶ ἡμῶν. **4.12** ὥστε ὁ θάνατος ἐν ἡμῖν  
MORTAL FLESH OF US. SO THEN - DEATH IN US

ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. **4.13** ἔχοντες δὲ τὸ αὐτὸ  
WORKS, - BUT LIFE IN YOU°. AND~HAVING THE SAME

πνεῦμα τῆς πίστεως κατὰ τὸ γεγραμμένον,  
SPIRIT - OF FAITH ACCORDING TO THE THING HAVING BEEN WRITTEN,

Ἐπίστευσα, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν,  
I BELIEVED, THEREFORE I SPOKE, BOTH WE BELIEVE,

διὸ καὶ λαλοῦμεν, **4.14** εἰδότες ὅτι ὁ ἐγείρας τὸν  
AND~THEREFORE WE SPEAK, KNOWING THAT THE ONE HAVING RAISED THE

κύριον Ἰησοῦν καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ καὶ  
LORD JESUS ALSO <sup>2</sup>US <sup>3</sup>WITH <sup>4</sup>JESUS <sup>1</sup>WILL RAISE AND

παραστήσει σὺν ὑμῖν. **4.15** τὰ γὰρ πάντα δι'  
WILL PRESENT [US] WITH YOU°. - FOR ALL THINGS [ARE] BECAUSE OF

ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων  
YOU°, THAT THE GRACE, HAVING INCREASED THROUGH THE MANY,

τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.  
<sup>2</sup>THE <sup>3</sup>THANKSGIVING <sup>1</sup>MAY INCREASE TO THE GLORY - OF GOD.

**4.16** Διὸ οὐκ ἐγκακοῦμεν, ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν  
THEREFORE WE DO NOT LOSE HEART, BUT IF INDEED - OUR~OUTWARD

ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσω ἡμῶν  
MAN IS BEING DECAYED, YET - OUR~INWARD [MAN]

ἀνακαινοῦται ἡμέρᾳ καὶ ἡμέρᾳ. **4.17** τὸ γὰρ παραντίκα  
IS BEING RENEWED DAY BY DAY. FOR~THE PRESENT

ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς  
LIGHTNESS OF THE AFFLICTION OF US FROM EXCESS UNTO

ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν,  
[MORE] EXCESS <sup>3</sup>AN ETERNAL <sup>4</sup>WEIGHT <sup>5</sup>OF GLORY <sup>1</sup>WORKS OUT <sup>2</sup>FOR US,

**4.18** μὴ σκοποῦντων ἡμῶν τὰ βλεπόμενα  
[WHILE] <sup>2</sup>NOT <sup>3</sup>LOOKING AT <sup>1</sup>WE [ARE] THE THINGS BEING SEEN

ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα  
BUT THE THINGS NOT BEING SEEN; FOR~THE THINGS BEING SEEN

πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια.  
[ARE] TEMPORARY, BUT~THE THINGS NOT BEING SEEN [ARE] ETERNAL.

**4:13** Ps. 116:10 LXX

not destroyed; <sup>10</sup>always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies.

<sup>11</sup>For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. <sup>12</sup>So death is at work in us, but life in you.

<sup>13</sup>But just as we have the same spirit of faith that is in accordance with scripture—"I believed, and so I spoke"—we also believe, and so we speak, <sup>14</sup>because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. <sup>15</sup>Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God.

<sup>16</sup>So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. <sup>17</sup>For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, <sup>18</sup>because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.



## CHAPTER 5

For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. <sup>2</sup>For in this tent we groan, longing to be clothed with our heavenly dwelling— <sup>3</sup>if indeed, when we have taken it off<sup>†</sup> we will not be found naked. <sup>4</sup>For while we are still in this tent, we groan under our burden, because we wish not to be unclothed but to be further clothed, so that what is mortal may be swallowed up by life. <sup>5</sup>He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.

<sup>6</sup>So we are always confident; even though we know that while we are at home in the body we are away from the Lord— <sup>7</sup>for we walk by faith, not by sight. <sup>8</sup>Yes, we do have confidence, and we would rather be away from the body and at home with the Lord. <sup>9</sup>So whether we are at home or away, we make it our aim to please him. <sup>10</sup>For all of us must appear before the judgment seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil.

<sup>11</sup>Therefore, knowing the fear of the Lord,

<sup>j</sup> Other ancient authorities read *put it on*

**5.1** Οἶδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία  
FOR-WE KNOW THAT IF - OUR- EARTHLY HOUSE

τοῦ σκηνῶν καταλυθῇ, οἰκοδομῇ ἐκ θεοῦ ἔχομεν,  
OF THE(OUR) TABERNACLE IS DESTROYED, A BUILDING FROM GOD WE HAVE,

οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς.  
A HOUSE NOT MADE WITH HANDS ETERNAL IN THE HEAVENS.

**5.2** καὶ γὰρ ἐν τούτῳ στενάζομεν τὸ οἰκητήριον ἡμῶν τὸ  
FOR-INDEED IN THIS WE GROAN, <sup>3</sup>THE <sup>4</sup>DWELLING <sup>5</sup>OF US -

ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες, **5.3** εἰ γὰρ καὶ  
<sup>6</sup>FROM <sup>7</sup>HEAVEN <sup>2</sup>TO BE CLOTHED WITH <sup>1</sup>LONGING, IF - INDEED

ἐνδυσάμενοι οὐ γυμνοὶ εὑρεθισόμεθα. **5.4** καὶ γὰρ  
HAVING BEEN CLOTHED NOT NAKED WE WILL BE FOUND. FOR-INDEED

οἱ ὄντες ἐν τῷ σκηνῇ στενάζομεν βαρυνόμενοι,  
<sup>2</sup>THE ONES <sup>3</sup>BEING <sup>4</sup>IN <sup>5</sup>THE <sup>6</sup>TABERNACLE <sup>1</sup>WE <sup>7</sup>GROAN, BEING BURDENED,

ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι ἀλλ' ἐπενδύσασθαι,  
INASMUCH AS WE DO NOT WANT TO BE UNCLOTHED BUT TO BE CLOTHED,

ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς.  
THAT <sup>3</sup>MAY BE SWALLOWED UP <sup>1</sup>THE <sup>2</sup>MORTAL BY THE LIFE.

**5.5** ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο θεός,  
NOW- THE ONE HAVING MADE US FOR THIS VERY THING [IS] GOD,

ὁ δὸς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος.  
THE ONE HAVING GIVEN TO US THE EARNEST OF THE SPIRIT.

**5.6** Θαρροῦντες οὖν πάντοτε καὶ εἰδότες ὅτι  
BEING CONFIDENT THEREFORE ALWAYS AND KNOWING THAT

ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ  
BEING AT HOME IN THE BODY WE ARE AWAY FROM HOME [WHEN] AWAY FROM

τοῦ κυρίου. **5.7** διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ  
THE LORD; <sup>2</sup>BY <sup>3</sup>FAITH <sup>1</sup>FOR WE WALK, NOT BY

εἰδους. **5.8** θαρροῦμεν δὲ καὶ εὐδοκοῦμεν μᾶλλον  
SIGHT; WE ARE CONFIDENT THEN AND ARE PLEASED RATHER

ἐκδημῆσαι ἐκ τοῦ σώματος καὶ ἐνδημῆσαι πρὸς  
TO LEAVE HOME OUT FROM THE(OUR) BODY AND TO BE AT HOME WITH

τὸν κύριον. **5.9** διὸ καὶ φιλοτιμούμεθα, εἴτε  
THE LORD. THEREFORE ALSO WE ARE ASPIRING, WHETHER

ἐνδημοῦντες εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι.  
BEING AT HOME OR BEING AWAY FROM HOME, WELL-PLEASED TO HIM TO BE.

**5.10** τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ  
- FOR <sup>3</sup>ALL [OF] <sup>2</sup>US <sup>4</sup>TO BE REVEALED <sup>1</sup>IT IS NECESSARY [FOR]

ἐμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα  
BEFORE THE JUDGMENT SEAT - OF CHRIST, THAT

κομίσθαι ἕκαστος τὰ διὰ τοῦ σώματος  
EACH ONE- MAY BE RECOMPENSED [FOR] THE THINGS [DONE] THROUGH THE BODY

πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν εἴτε φαῦλον.  
ACCORDING TO WHAT THINGS HE PRACTISED, WHETHER GOOD OR BAD.

**5.11** Εἰδότες οὖν τὸν φόβον τοῦ κυρίου  
KNOWING THEREFORE THE FEAR OF THE LORD

ἀνθρώπους πείθουμεν, θεῷ δὲ πεφανερώμεθα·

WE PERSUADE~MEN, AND~TO GOD WE HAVE BEEN MADE MANIFEST;

ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν  
AND~I HOPE ALSO IN THE CONSCIENCES OF YOU\*

πεφανερῶσθαι. 5.12 οὐ πάλιν ἐαυτοὺς συνιστάνομεν  
TO HAVE BEEN MADE MANIFEST. NOT AGAIN WE COMMEND~OURSELVES

ὑμῖν ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ  
TO YOU\* BUT AN OPPORTUNITY GIVING TO YOU\* OF(FOR) A BOAST ON BEHALF

ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ  
OF US, THAT YOU\* MAY HAVE [SUCH] TOWARD THE ONES IN APPEARANCE

καυχωμένους καὶ μὴ ἐν καρδίᾳ. 5.13 εἴτε γὰρ  
BOASTING AND NOT IN HEART. FOR~WHETHER

ἐξέστημεν, θεῷ· εἴτε σωφρονούμεν,  
WE WERE BESIDE OURSELVES, [IT WAS] TO GOD; OR WE WERE IN OUR RIGHT MIND,

ὑμῖν. 5.14 ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει  
[IT WAS] FOR YOU\*. FOR~THE LOVE - OF CHRIST CONTROLS

ἡμᾶς, κρίναντας τοῦτο, ὅτι εἷς ὑπὲρ πάντων  
US, HAVING JUDGED THIS, THAT ONE ON BEHALF OF ALL

ἀπέθανεν, ἅρα οἱ πάντες ἀπέθανον· 5.15 καὶ ὑπὲρ  
DIED, THEN - ALL DIED; AND ON BEHALF OF

πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς  
OF ALL HE DIED, THAT THE ONES LIVING NO LONGER TO THEMSELVES

ζῶσιν ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ  
MAY LIVE BUT TO THE ONE ON BEHALF OF THEM HAVING DIED AND

ἐγερθέντι.  
HAVING BEEN RAISED.

5.16 Ὡστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν  
SO THAT WE FROM - NOW [ON] KNOW~NO ONE

κατὰ σάρκα· εἰ καὶ ἐγνώκαμεν κατὰ σάρκα  
ACCORDING TO FLESH; IF INDEED WE HAVE KNOWN <sup>2</sup>ACCORDING TO <sup>3</sup>FLESH

Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκουμεν. 5.17 ὥστε εἴ  
CHRIST, BUT NOW NO LONGER WE KNOW [HIM THUS]. SO THAT IF

τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαία  
ANYONE [IS] IN CHRIST [HE IS] A NEW CREATION; THE OLD THINGS

παρῆλθεν, ἰδοὺ γέγονεν καινὰ. 5.18 τὰ δὲ πάντα  
PASSED AWAY, BEHOLD HE HAS BECOME NEW. - AND ALL THINGS

ἐκ τοῦ θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ  
[ARE] OF - GOD THE ONE HAVING RECONCILED US TO HIMSELF THROUGH

Χριστοῦ καὶ δόντος ἡμῖν τὴν διακονίαν τῆς  
CHRIST AND HAVING GIVEN TO US THE MINISTRY -

καταλλαγῆς, 5.19 ὥς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον  
OF RECONCILIATION, THAT IS [THAT] GOD WAS IN CHRIST, [THE] WORLD

καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ  
RECONCILING TO HIMSELF, NOT RECKONING TO THEM THE

παραπτώματα αὐτῶν καὶ θέμενος ἐν ἡμῖν τὸν λόγον  
TRESPASSES OF THEM AND HAVING PUT IN US THE MESSAGE

τῆς καταλλαγῆς. 5.20 ὑπὲρ Χριστοῦ οὖν  
- OF RECONCILIATION. ON BEHALF OF CHRIST THEREFORE

we try to persuade others; but we ourselves are well known to God, and I hope that we are also well known to your consciences. <sup>12</sup>We are not commending ourselves to you again, but giving you an opportunity to boast about us, so that you may be able to answer those who boast in outward appearance and not in the heart. <sup>13</sup>For if we are beside ourselves, it is for God; if we are in our right mind, it is for you. <sup>14</sup>For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died. <sup>15</sup>And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them.

<sup>16</sup>From now on, therefore, we regard no one from a human point of view;<sup>k</sup> even though we once knew Christ from a human point of view,<sup>k</sup> we know him no longer in that way. <sup>17</sup>So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! <sup>18</sup>All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; <sup>19</sup>that is, in Christ God was reconciling the world to himself,<sup>l</sup> not counting their trespasses against them, and entrusting the message of reconciliation to us. <sup>20</sup>So we are ambassadors for Christ,

<sup>k</sup> Gk. according to the flesh

<sup>l</sup> Or God was in Christ reconciling the world to himself

since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God.<sup>21</sup> For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

πρεσβεύομεν ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν  
WE ARE AMBASSADORS AS [IF] - GOD [WERE] ENTREATING THROUGH US;

δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ θεῷ.  
WE ASK ON BEHALF OF CHRIST, BE RECONCILED - TO GOD.

**5.21** τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν  
THE ONE NOT KNOWING SIN <sup>3</sup>ON BEHALF OF <sup>4</sup>US

ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα δικαιοσύνη  
<sup>2</sup>SIN <sup>1</sup>HE MADE, THAT WE MIGHT BECOME [THE] RIGHTEOUSNESS  
θεοῦ ἐν αὐτῷ.  
OF GOD IN HIM.

## CHAPTER 6

As we work together with him,<sup>m</sup> we urge you also not to accept the grace of God in vain. <sup>2</sup>For he says,

“At an acceptable time I have listened to you,<sup>n</sup> and on a day of salvation I have helped you.”

See, now is the acceptable time; see, now is the day of salvation! <sup>3</sup>We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, <sup>4</sup>but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, <sup>5</sup>beatings, imprisonments, riots, labors, sleepless nights, hunger; <sup>6</sup>by purity, knowledge, patience, kindness, holiness of spirit, genuine love, <sup>7</sup>truthful speech, and the power of God; with the

<sup>m</sup>Gk. As we work together

**6.1** Συνεργοῦντες δὲ καὶ παρακαλοῦμεν  
[AS] ONES WORKING TOGETHER WITH [HIM], - ALSO WE URGE

μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δεῖξασθαι ὑμᾶς.  
<sup>2</sup>NOT <sup>7</sup>IN <sup>8</sup>VAIN <sup>4</sup>THE <sup>5</sup>GRACE - <sup>6</sup>OF GOD <sup>3</sup>TO RECEIVE <sup>1</sup>YOU<sup>n</sup>;

**6.2** λέγει γάρ,  
FOR-HE SAYS,

Καιρῷ δεκτῷ ἐπήκουσά σου  
IN A TIME ACCEPTABLE I HEARD YOU

καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι.  
AND IN A DAY OF SALVATION I HELPED YOU.

ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα  
BEHOLD NOW [IS] A TIME ACCEPTABLE, BEHOLD NOW [IS] A DAY

σωτηρίας· **6.3** μηδεμίαν ἐν μηδενὶ διδόντες  
OF SALVATION; NOT IN ANYTHING GIVING

προσκοπὴν, ἵνα μὴ μωμηθῇ ἡ διακονία, **6.4** ἀλλ'  
A CAUSE FOR STUMBLING, LEST <sup>3</sup>BE BLAMED <sup>1</sup>THE <sup>2</sup>MINISTRY, BUT

ἐν παντὶ συνίσταντες ἑαυτοὺς ὡς θεοῦ διάκονοι,  
IN EVERYTHING PRESENTING OURSELVES AS GOD'S SERVANTS,

ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν  
IN MUCH-ENDURANCE IN AFFLICTIONS, IN HARDSHIPS, IN

στενοχωρίαις, **6.5** ἐν πληγαῖς, ἐν φυλακαῖς, ἐν  
DISTRESSES, IN BEATINGS, IN IMPRISONMENTS, IN

ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν  
RIOTS, IN LABORS, IN WATCHINGS, IN

νηστείαις, **6.6** ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ,  
FASTINGS, IN PURITY, IN KNOWLEDGE, IN LONGSUFFERING,

ἐν χρηστότητι, ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ,  
IN KINDNESS, IN [THE] HOLY-SPRIT, IN LOVE UNHYPOCRITICAL,

**6.7** ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ· διὰ τῶν  
IN [THE] WORD OF TRUTH, IN [THE] POWER OF GOD; THROUGH THE

ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν,  
WEAPONS - OF RIGHTEOUSNESS OF THE RIGHT [HAND] AND OF [THE] LEFT,

**6.8** διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ  
THROUGH HONOR AND DISHONOR, THROUGH ILL REPUTE AND

εὐφημίας· ὡς πλάνοι καὶ ἀληθεῖς, **6.9** ὡς  
GOOD REPUTE; AS DECEIVERS AND [YET] TRUE, AS

ἀγνοοῦμενοι καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες  
BEING UNKNOWN AND [YET] BEING WELL-KNOWN, AS DYING

καὶ ἰδοὺ ζῶμεν, ὡς παιδεύομενοι καὶ μὴ  
AND BEHOLD WE LIVE, AS BEING PUNISHED AND NOT

θανατούμενοι, **6.10** ὡς λυπούμενοι ἀεὶ δὲ χαίροντες,  
BEING PUT TO DEATH, AS BEING GRIEVED BUT~ALWAYS REJOICING,

ὡς πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὡς  
AS POOR <sup>3</sup>MANY <sup>1</sup>BUT <sup>2</sup>ENRICHING, AS

μηδὲν ἔχοντες καὶ πάντα κατέχοντες.  
HAVING~NOTHING AND [YET] ALL THINGS POSSESSING.

**6.11** Τὸ στόμα ἡμῶν ἀνέωγεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ  
THE MOUTH OF US HAS OPENED TO YOU\*, CORINTHIANS, THE

καρδιά ἡμῶν πεπλάτυνται· **6.12** οὐ στενοχωρεῖσθε ἐν  
HEART OF US HAS BEEN ENLARGED; YOU\* ARE NOT BEING RESTRICTED BY

ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν·  
US, BUT~YOU\* ARE RESTRICTED IN THE BOWELS(AFFECTIONS) OF YOU\*;

**6.13** τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω,  
NOW~IN THE SAME [KIND OF] EXCHANGE, AS TO CHILDREN I SPEAK,

πλατύνθητε καὶ ὑμεῖς.  
BE ENLARGED ALSO YOU\*.

**6.14** Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ  
DO NOT BECOME UNEQUALLY YOKED WITH UNBELIEVERS; FOR~WHAT

μετοχῇ δικαιοσύνης καὶ ἀνομία ἢ τίς κοινωνία  
PARTNERSHIP [HAVE] RIGHTEOUSNESS AND LAWLESSNESS OR WHAT FELLOWSHIP

φωτὶ πρὸς σκότος; **6.15** τίς δὲ συμφώνησις Χριστοῦ  
[HAS] LIGHT WITH DARKNESS? AND~WHAT HARMONY OF CHRIST

πρὸς Βελιάρ, ἢ τίς μερὶς πιστῷ μετὰ ἀπίστου;  
WITH BELIAR, OR WHAT PART [HAS] A BELIEVER WITH AN UNBELIEVER?

**6.16** τίς δὲ συγκατάθεσις ναῷ θεοῦ μετὰ εἰδώλων;  
AND~WHAT AGREEMENT [HAS] A SANCTUARY OF GOD WITH IDOLS?

ἡμεῖς γὰρ ναὸς θεοῦ ἐσμὲν ζῶντος, καθὼς εἶπεν ὁ  
FOR~WE <sup>2</sup>A SANCTUARY <sup>4</sup>GOD <sup>1</sup>ARE <sup>3</sup>OF A LIVING, AS SAID -

θεὸς ὅτι  
GOD, -

Ἔνοικῶ ἐν αὐτοῖς καὶ ἐμπεριπατήσω  
I WILL DWELL IN THEM AND I WILL WALK AMONG (THEM),

καὶ ἔσομαι αὐτῶν θεός  
AND I WILL BE THEIR GOD

καὶ αὐτοὶ ἔσονται μου λαός.  
AND THEY WILL BE MY PEOPLE.

weapons of righteousness for the right hand and for the left; <sup>8</sup>in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; <sup>9</sup>as unknown, and yet are well known; as dying, and see—we are alive; as punished, and yet not killed; <sup>10</sup>as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

<sup>11</sup> We have spoken frankly to you Corinthians; our heart is wide open to you. <sup>12</sup>There is no restriction in our affections, but only in yours. <sup>13</sup>In return—I speak as to children—open wide your hearts also.

<sup>14</sup> Do not be mismatched with unbelievers. For what partnership is there between righteousness and lawlessness? Or what fellowship is there between light and darkness? <sup>15</sup>What agreement does Christ have with Beliar? Or what does a believer share with an unbeliever? <sup>16</sup>What agreement has the temple of God with idols? For we<sup>a</sup> are the temple of the living God; as God said,

“I will live in them and walk among them, and I will be their God, and they shall be my people.

<sup>a</sup> Other ancient authorities read you



<sup>17</sup>Therefore come out from them,  
and be separate from them, says the Lord,  
and touch nothing unclean;  
then I will welcome you,  
<sup>18</sup>and I will be your father,  
and you shall be my sons and daughters,  
says the Lord Almighty."

**6.17** διὸ ἐξέλθατε ἐκ μέσου αὐτῶν  
THEREFORE COME OUT FROM [THE] MIDST OF THEM

καὶ ἀφορίσθητε, λέγει κύριος,  
AND BE SEPARATED, SAYS [THE] LORD,

καὶ ἀκαθάρτου μὴ ἅπτεσθε·  
AND AN UNCLEAN THING DO NOT TOUCH;

καὶ ἐγὼ εἰσδέξομαι ὑμᾶς  
AND I WILL RECEIVE YOU\*

**6.18** καὶ ἔσομαι ὑμῖν εἰς πατέρα  
AND I WILL BE TO YOU\* - A FATHER

καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ  
AND YOU\* WILL BE TO ME - SONS AND

θυγατέρας,  
DAUGHTERS,

λέγει κύριος παντοκράτωρ.  
SAYS [THE] LORD [THE] ALMIGHTY.

**6:17a** Isa. 52:11 **6:17b** Ezek. 20:34 **6:18** 2 Sam. 7:8, 14

## CHAPTER 7

Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and of spirit, making holiness perfect in the fear of God.

2 Make room in your hearts<sup>o</sup> for us; we have wronged no one, we have corrupted no one, we have taken advantage of no one. <sup>3</sup>I do not say this to condemn you, for I said before that you are in our hearts, to die together and to live together. <sup>4</sup>I often boast about you; I have great pride in you; I am filled with consolation; I am overjoyed in all our affliction.

5 For even when we came into Macedonia,

<sup>o</sup> Gk lacks in your hearts

**7.1** ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί,  
<sup>3</sup>THESE <sup>1</sup>THEREFORE <sup>2</sup>HAVING - <sup>4</sup>PROMISES, BELOVED,

καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς  
LET US CLEANSE OURSELVES FROM EVERY DEFILEMENT OF FLESH

καὶ πνεύματος, ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ  
AND SPIRIT, PERFECTING HOLINESS IN [THE] FEAR

θεοῦ.  
OF GOD.

**7.2** Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα  
MAKE ROOM FOR US; NO ONE WE WRONGED, NO ONE

ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν. **7.3** πρὸς  
WE RUINED, NO ONE WE EXPLOITED. AS TO

κατάκρισιν οὐ λέγω· προεῖρηκα γὰρ ὅτι ἐν ταῖς  
CONDEMNATION I DO NOT SPEAK; FOR-I HAVE SAID BEFORE THAT IN THE

καρδίαις ἡμῶν ἐστε εἰς τὸ συναποθανεῖν καὶ  
HEARTS OF US YOU\* ARE SO AS - TO DIE WITH [YOU\*] AND

συζῆν. **7.4** πολλή μοι παρρησία πρὸς ὑμᾶς,  
TO LIVE WITH [YOU\*]. I HAVE MUCH BOLDNESS TOWARD YOU\*,

πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ  
I HAVE MUCH BOASTING ON BEHALF OF YOU\*; I HAVE BEEN FILLED -

παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ  
WITH ENCOURAGEMENT, I AM FILLED TO OVERFLOWING - WITH JOY AT ALL THE

θλίψει ἡμῶν.  
AFFLICTION OF US.

**7.5** Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν οὐδεμίαν  
FOR-INDEED [WHEN] WE HAD COME INTO MACEDONIA, <sup>5</sup>NO

ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν ἀλλ' ἐν παντὶ  
<sup>4</sup>HAD <sup>6</sup>REST <sup>1</sup>THE <sup>2</sup>BODY <sup>3</sup>OF US, BUT IN EVERY [WAY]

θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι. 7.6 ἀλλ'  
 BEING AFFLICTED; OUTSIDE [WERE] BATTLES, INSIDE, FEARS. <sup>1</sup>BUT

ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ  
<sup>3</sup>THE ONE <sup>4</sup>ENCOURAGING <sup>5</sup>THE <sup>6</sup>LOWLY <sup>7</sup>ENCOURAGED <sup>8</sup>US -

θεὸς ἐν τῇ παρουσίᾳ Τίτου, 7.7 οὐ μόνον δὲ ἐν τῇ  
<sup>2</sup>GOD BY THE COMING OF TITUS, <sup>2</sup>NOT <sup>3</sup>ONLY <sup>1</sup>AND BY THE

παρουσίᾳ αὐτοῦ ἀλλὰ καὶ ἐν τῇ παρακλήσει ἡ  
 COMING OF HIM BUT ALSO BY THE ENCOURAGEMENT BY WHICH

παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν  
 HE WAS ENCOURAGED OVER YOU\*, REPORTING TO US - YOUR\*

ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ  
 LONGING, - YOUR\* MOURNING, - YOUR\* ZEAL FOR

ἐμοῦ ὥστε με μᾶλλον χαρήναι. 7.8 ὅτι εἰ καὶ  
 ME SO THAT [IT CAUSED] ME TO REJOICE~MORE. BECAUSE IF INDEED

ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι· εἰ  
 I GRIEVED YOU\* BY THE LETTER I DO NOT REGRET [IT]; IF

καὶ μετεμελόμην, βλέπω [γὰρ] ὅτι ἡ ἐπιστολὴ ἐκείνη  
 INDEED I WAS REGRETTING [IT], FOR~I SEE THAT - THAT~LETTER,

εἰ καὶ πρὸς ὥραν ἐλύπησεν ὑμᾶς, 7.9 νῦν χαίρω, οὐχ  
 IF EVEN FOR AN HOUR, GRIEVED YOU, NOW I REJOICE, NOT

ὅτι ἐλυπήθητε ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν·  
 THAT YOU\* WERE GRIEVED BUT THAT YOU\* WERE GRIEVED TO REPENTANCE;

ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδενὶ  
 FOR~YOU\* WERE GRIEVED ACCORDING TO GOD, THAT IN NOTHING

ζημιωθῆτε ἐξ ἡμῶν. 7.10 ἡ γὰρ κατὰ θεὸν  
 YOU\* MIGHT SUFFER LOSS BY US. <sup>2</sup>THE <sup>1</sup>FOR <sup>4</sup>ACCORDING TO <sup>5</sup>GOD

λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον ἐργάζεται·  
<sup>3</sup>GRIEF <sup>7</sup>REPENTANCE <sup>8</sup>TO <sup>9</sup>SALVATION <sup>10</sup>NOT TO BE REGRETTED <sup>6</sup>WORKS;

ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται.  
<sup>2</sup>THE <sup>1</sup>BUT <sup>4</sup>OF THE <sup>5</sup>WORLD <sup>3</sup>GRIEF <sup>7</sup>DEATH <sup>6</sup>WORKS OUT.

7.11 ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι  
 FOR~BEHOLD THIS SAME THING, - <sup>2</sup>ACCORDING TO <sup>3</sup>GOD <sup>1</sup>TO BE GRIEVED,

πόσῃ κατειργάσατο ὑμῖν σπουδὴν, ἀλλὰ ἀπολογία,  
<sup>1</sup>WHAT <sup>3</sup>IT PRODUCED <sup>4</sup>IN YOU\* <sup>2</sup>DILIGENCE, BUT [WHAT] DEFENSE,

ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν,  
 BUT [WHAT] INDIGNATION, BUT [WHAT] FEAR, BUT [WHAT] LONGING,

ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν. ἐν παντὶ  
 BUT [WHAT] ZEAL, BUT [WHAT] VENGEANCE. IN EVERYTHING

συνεστήσατε ἑαυτοὺς ἀγνοῦς εἶναι τῷ πράγματι.  
 YOU\* PRESENTED YOURSELVES TO BE~PURE IN THE MATTER.

7.12 ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ ἕνεκεν τοῦ  
 THEN IF INDEED I WROTE TO YOU\*, [IT WAS] NOT FOR THE SAKE OF THE ONE

ἀδικήσαντος οὐδὲ ἕνεκεν τοῦ ἀδικηθέντος ἀλλ'  
 HAVING DONE WRONG NOR FOR THE SAKE OF THE ONE HAVING BEEN WRONGED, BUT

ἕνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν  
 FOR THE SAKE OF - BEING MADE MANIFEST <sup>5</sup>THE <sup>6</sup>ZEAL <sup>7</sup>OF YOU\* -

our bodies had no rest, but we were afflicted in every way—disputes without and fears within. <sup>6</sup>But God, who consoles the downcast, consoled us by the arrival of Titus, <sup>7</sup>and not only by his coming, but also by the consolation with which he was consoled about you, as he told us of your longing, your mourning, your zeal for me, so that I rejoiced still more. <sup>8</sup>For even if I made you sorry with my letter, I do not regret it (though I did regret it, for I see that I grieved you with that letter, though only briefly). <sup>9</sup>Now I rejoice, not because you were grieved, but because your grief led to repentance; for you felt a godly grief, so that you were not harmed in any way by us. <sup>10</sup>For godly grief produces a repentance that leads to salvation and brings no regret, but worldly grief produces death. <sup>11</sup>For see what earnestness this godly grief has produced in you, what eagerness to clear yourselves, what indignation, what alarm, what longing, what zeal, what punishment! At every point you have proved yourselves guiltless in the matter. <sup>12</sup>So although I wrote to you, it was not on account of the one who did the wrong, nor on account of the one who was wronged, but in order that your zeal for us might be made known

to you before God. <sup>13</sup>In this we find comfort.

In addition to our own consolation, we rejoiced still more at the joy of Titus, because his mind has been set at rest by all of you. <sup>14</sup>For if I have been somewhat boastful about you to him, I was not disgraced; but just as everything we said to you was true, so our boasting to Titus has proved true as well. <sup>15</sup>And his heart goes out all the more to you, as he remembers the obedience of all of you, and how you welcomed him with fear and trembling. <sup>16</sup>I rejoice, because I have complete confidence in you.

ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ. **7.13** διὰ τοῦτο  
<sup>8</sup>FOR <sup>9</sup>US <sup>1</sup>TO <sup>2</sup>YOU<sup>8</sup> <sup>3</sup>BEFORE - <sup>4</sup>GOD. THEREFORE

παρακεκλήμεθα.  
 WE HAVE BEEN ENCOURAGED.

Ἐπὶ δὲ τῇ παρακλήσει ἡμῶν περισσοτέρως μᾶλλον  
 BUT-ASTO THE ENCOURAGEMENT OF US EXCEEDINGLY MORE  
 ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπανται τὸ  
 WE REJOICED AT THE JOY OF TITUS, BECAUSE 'HAS BEEN SET AT REST 'THE  
 πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν· **7.14** ὅτι εἴ τι  
<sup>2</sup>SPIRIT <sup>3</sup>OF HIM FROM(BY) YOU<sup>8</sup>~ALL; BECAUSE IF ANYTHING  
 αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατησχύνθην, ἀλλ' ὥς  
 TO HIM ABOUT YOU<sup>8</sup> I HAVE BOASTED, I WAS NOT PUT TO SHAME BUT AS  
 πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτως καὶ ἡ  
 ALL THINGS IN TRUTH WE SPOKE TO YOU<sup>8</sup>, SO ALSO THE  
 καύχησις ἡμῶν ἢ ἐπὶ Τίτου ἀλήθεια ἐγενήθη. **7.15** καὶ  
 BOASTING OF US - ASTO TITUS BECAME~TRUTH. AND  
 τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστίν  
 THE BOWELS(AFFECTIONS) OF HIM MORE ABUNDANTLY TOWARD YOU<sup>8</sup> ARE,  
 ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὥς  
 REMEMBERING 'THE 'ALL 'OF YOU<sup>8</sup> 'OBEDIENCE, AS  
 μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν. **7.16** χαίρω  
 WITH FEAR AND TREMBLING YOU<sup>8</sup> RECEIVED HIM. I REJOICE  
 ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.  
 THAT IN EVERYTHING I HAVE CONFIDENCE IN YOU<sup>8</sup>.

## CHAPTER 8

We want you to know, brothers and sisters,<sup>P</sup> about the grace of God that has been granted to the churches of Macedonia; <sup>2</sup>for during a severe ordeal of affliction, their abundant joy and their extreme poverty have overflowed in a wealth of generosity on their part. <sup>3</sup>For, as I can testify, they voluntarily gave according to their means, and even beyond their means, <sup>4</sup>begging us earnestly for the privilege<sup>Q</sup> of sharing in this ministry to the saints—<sup>5</sup>and this, not merely as we expected; they gave themselves first to the Lord

<sup>P</sup> Gk. brothers

<sup>Q</sup> Gk. grace

**8.1** Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ  
 NOW~WE MAKE KNOWN TO YOU<sup>8</sup>, BROTHERS, THE GRACE - OF GOD

τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας,  
 - HAVING BEEN GIVEN AMONG THE CHURCHES - OF MACEDONIA,

**8.2** ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς  
 THAT BY A GREAT TEST OF AFFLICTION THE ABUNDANCE OF THE

χαρᾶς αὐτῶν καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν  
 JOY OF THEM AND THE EXTREME DEPTH OF [THE] POVERTY OF THEM

ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς ἀπλότητος αὐτῶν·  
 ABOUNDED TO THE RICHES OF THE GENEROSITY OF THEM;

**8.3** ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ παρὰ δύναμιν,  
 THAT ACCORDING TO [THEIR] ABILITY, I TESTIFY, AND BEYOND [THEIR] ABILITY,

αὐθαίρετοι **8.4** μετὰ πολλῆς παρακλήσεως δεόμενοι  
 OF THEIR OWN ACCORD WITH MUCH APPEAL REQUESTING

ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν  
 OF US [TO RECEIVE] THE FAVOR AND [TO PARTICIPATE IN] THE CONTRIBUTION

τῆς διακονίας τῆς εἰς τοὺς ἁγίους, **8.5** καὶ οὐ καθὼς  
 OF THE MINISTRY - TO THE SAINTS, AND NOT AS

ἠλπίσαμεν ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ  
 WE HOPED BUT THEMSELVES THEY GAVE FIRST TO THE LORD

καὶ ἡμῖν διὰ θελήματος θεοῦ **8.6** εἰς τὸ  
AND TO US THROUGH [THE] WILL OF GOD SO THAT -

παρακαλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προενήρξατο  
[IT WAS NECESSARY FOR] US~TO ASK TITUS, THAT AS HE BEGAN BEFORE

οὕτως καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν  
SO ALSO HE SHOULD COMPLETE AMONG YOU\* ALSO -

χάριν ταύτην. **8.7** ἀλλ' ὥσπερ ἐν παντὶ περισσεύετε,  
THIS~[ACT OF] GRACE. BUT JUST AS IN EVERYTHING YOU\* ABOUND,

πίστει καὶ λόγῳ καὶ γνώσει καὶ πάσῃ σπουδῇ καὶ  
IN FAITH AND IN WORD AND IN KNOWLEDGE AND IN ALL DILIGENCE AND

τῇ ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ<sup>1</sup>, ἵνα καὶ ἐν ταύτῃ  
IN THE <sup>2</sup>FROM <sup>3</sup>US - <sup>4</sup>TO YOU\* <sup>1</sup>LOVE, [SEE] THAT ALSO IN THIS

τῇ χάριτι περισσεύητε.  
- GRACE YOU\* ABOUND.

**8.8** Οὐ κατ' ἐπιταγὴν λέγω ἀλλὰ διὰ τῆς  
NOT ACCORDING TO A COMMAND I SPEAK, BUT THROUGH <sup>1</sup>THE

ἐτέρων σπουδῆς καὶ τὸ τῆς ὑμετέρας ἀγάπης γνησίου  
<sup>3</sup>OF OTHERS <sup>2</sup>DILIGENCE AND <sup>1</sup>THE - <sup>3</sup>OF YOUR\* <sup>4</sup>LOVE <sup>2</sup>GENUINENESS

δοκιμάζων· **8.9** γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου  
<sup>5</sup>TESTING; FOR~YOU\* KNOW THE GRACE OF THE LORD

ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσεν  
OF US JESUS CHRIST, THAT BECAUSE OF YOU\* HE BECAME POOR

πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ  
[THOUGH] BEING~RICH, THAT YOU\* BY THE POVERTY~OF THAT ONE

πλουτήσητε. **8.10** καὶ γνώμην ἐν τούτῳ δίδωμι·  
MAY BECOME RICH. AND AN OPINION IN THIS I GIVE;

τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ  
FOR~THIS FOR YOU\* IS PROFITABLE, WHO NOT ONLY THE

ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ  
DOING BUT ALSO THE WILLING YOU\* PREVIOUSLY BEGAN FROM

πέρυσιν· **8.11** νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε,  
LAST YEAR; BUT~NOW ALSO <sup>2</sup>THE <sup>3</sup>DOING <sup>1</sup>COMPLETE,

ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν,  
SO JUST AS [THERE WAS] THE EAGERNESS OF(FOR) THE WILLINGNESS,

οὕτως καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. **8.12** εἰ γὰρ  
SO ALSO THE COMPLETING OF WHAT [YOU\*] HAVE. FOR~IF

ἡ προθυμία πρόκειται, καθὼς ἐὰν ἔχῃ  
THE EAGERNESS IS ALREADY PRESENT, ACCORDING TO WHATEVER ONE MAY HAVE

εὐπρόσδεκτος, οὐ καθὼς οὐκ ἔχει. **8.13** οὐ γὰρ  
[IT IS] ACCEPTABLE, NOT ACCORDING TO [WHAT] ONE DOES NOT HAVE. FOR~NOT

ἵνα ἄλλοις ἀνεσις, ὑμῖν θλίψις, ἀλλ' ἐξ  
THAT TO OTHERS [THERE BE] RELIEF, [AND] TO YOU\* DISTRESS, BUT BY

ἰσότητος· **8.14** ἐν τῷ νῦν καιρῷ τὸ ὑμῶν  
EQUALITY; DURING THE PRESENT TIME - YOUR\*

περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα, ἵνα καὶ τὸ  
ABUNDANCE FOR - THOSE ONES' LACK, THAT ALSO -

**8:7** text: NASB NIVmg NEBmg NRSV. var. ὑμῶν ἐν ἡμῖν ἀγάπῃ (your\* love for us): KJV ASV RSV  
NASBmg NIV TEV NEB NJB NRSVmg.

and, by the will of God, to us,<sup>6</sup> so that we might urge Titus that, as he had already made a beginning, so he should also complete this generous undertaking<sup>7</sup> among you. <sup>7</sup>Now as you excel in everything—in faith, in speech, in knowledge, in utmost eagerness, and in our love for you<sup>8</sup>—so we want you to excel also in this generous undertaking.<sup>7</sup>

<sup>8</sup>I do not say this as a command, but I am testing the genuineness of your love against the earnestness of others. <sup>9</sup>For you know the generous act<sup>9</sup> of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich. <sup>10</sup>And in this matter I am giving my advice: it is appropriate for you who began last year not only to do something but even to desire to do something—<sup>11</sup>now finish doing it, so that your eagerness may be matched by completing it according to your means. <sup>12</sup>For if the eagerness is there, the gift is acceptable according to what one has—not according to what one does not have. <sup>13</sup>I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between <sup>14</sup>your present abundance and their need, so that

<sup>7</sup>Gk this grace

<sup>8</sup>Other ancient authorities read your love for us

<sup>9</sup>Gk the grace



their abundance may be for your need, in order that there may be a fair balance. <sup>15</sup>As it is written,

"The one who had much did not have too much, and the one who had little did not have too little."

<sup>16</sup>But thanks be to God who put in the heart of Titus the same eagerness for you that I myself have. <sup>17</sup>For he not only accepted our appeal, but since he is more eager than ever, he is going to you of his own accord. <sup>18</sup>With him we are sending the brother who is famous among all the churches for his proclaiming the good news;<sup>14</sup> <sup>19</sup>and not only that, but he has also been appointed by the churches to travel with us while we are administering this generous undertaking<sup>15</sup> for the glory of the Lord himself<sup>16</sup> and to show our goodwill. <sup>20</sup>We intend that no one should blame us about this generous gift that we are administering, <sup>21</sup>for we intend to do what is right not only in the Lord's sight but also in the sight of others. <sup>22</sup>And with them we are sending our brother whom we have often tested and found eager in many matters, but who is now more eager than ever because of his great confidence in you. <sup>23</sup>As for Titus, he is my partner and co-worker in your service;

<sup>14</sup> Or the gospel

<sup>15</sup> Gk this grace

<sup>16</sup> Other ancient authorities lack himself

ἐκείνων περισσεύμα γένηται εἰς τὸ ὑμῶν ὑστέρημα,  
THOSE ONES' ABUNDANCE MAY BE FOR - YOUR' LACK,

ὅπως γένηται ἰσότης, **8.15** καθὼς γέγραπται,  
SO THERE MAY BE EQUALITY, AS IT HAS BEEN WRITTEN,

Ὁ τὸ πολὺ οὐκ ἐπλεόνασεν,  
THE ONE [THAT GATHERED] THE MUCH DID NOT ABOUND,

καὶ ὁ τὸ ὀλίγον  
AND THE ONE [THAT GATHERED] THE LITTLE

οὐκ ἡλαττόνησεν.  
DID NOT ABOUND.

**8.16** Χάρις δὲ τῷ θεῷ τῷ δόντι τὴν αὐτὴν  
BUT~THANKS [BE] - TO GOD, THE ONE HAVING GIVEN THE SAME

σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου, **8.17** ὅτι τὴν  
DILIGENCE FOR YOU' IN THE HEART OF TITUS, BECAUSE THE

μὲν παράκλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων  
- ENCOURAGEMENT HE RECEIVED, <sup>3</sup>MORE DILIGENT <sup>1</sup>AND <sup>2</sup>BEING

αὐθαίρετος ἐξῆλθεν πρὸς ὑμᾶς. **8.18** συνεπέμψαμεν δὲ  
OF HIS OWN ACCORD HE WENT FORTH TO YOU'. AND~WE SENT

μετ' αὐτοῦ τὸν ἀδελφὸν οὗ ὃ ἔπαινος ἐν τῷ  
WITH HIM THE BROTHER WHOSE - PRAISE IN THE

εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν, **8.19** οὐ  
GOSPEL [IS] THROUGH[OUT] ALL THE CHURCHES, <sup>2</sup>NOT

μόνον δὲ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν  
<sup>3</sup>ONLY [THIS] <sup>1</sup>AND BUT ALSO HAVING BEEN HANDPICKED BY THE

ἐκκλησιῶν συνέκδημος ἡμῶν σὺν τῇ χάριτι ταύτῃ  
CHURCHES [AS] A TRAVELING COMPANION OF US WITH - THIS-[GRACIOUS] GIFT

τῇ διακονουμένῃ ὑφ' ἡμῶν πρὸς τὴν [αὐτοῦ] τοῦ  
- BEING ADMINISTERED BY US TO <sup>1</sup>THE <sup>2</sup>HIMSELF <sup>3</sup>OF THE

κυρίου δόξαν καὶ προθυμίαν ἡμῶν,  
<sup>4</sup>LORD <sup>2</sup>GLORY AND [A TESTIMONY OF THE] EAGERNESS OF YOU',

**8.20** στελλόμενοι τοῦτο, μή τις ἡμᾶς μωμήσῃται ἐν  
AVOIDING THIS, LEST ANYONE SHOULD BLAME~US IN

τῇ ἀδρότητι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν  
- THIS~ABUNDANCE - BEING ADMINISTERED BY US;

**8.21** προνοοῦμεν γὰρ καλὰ οὐ μόνον ἐνώπιον κυρίου  
FOR~WE HAVE REGARD FOR GOOD THINGS NOT ONLY BEFORE [THE] LORD

ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. **8.22** συνεπέμψαμεν δὲ  
BUT ALSO BEFORE MEN. AND~WE SENT WITH

αὐτοῖς τὸν ἀδελφὸν ἡμῶν ὃν ἐδοκιμάσαμεν ἐν  
THEM THE BROTHER OF US WHOM WE APPROVED IN

πολλοῖς πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ  
MANY THINGS MANY TIMES BEING~DILIGENT, AND~NOW [BEING] MUCH

σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς.  
MORE DILIGENT BY [HIS] GREAT~CONFIDENCE - IN YOU'.

**8.23** εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς  
WHETHER AS REGARDS TITUS, [HE IS] MY~PARTNER AND FOR YOU'

συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν,  
 A CO-WORKER; OR BROTHERS OF US, [THEY ARE] APOSTLES OF CHURCHES,  
 δόξα Χριστοῦ. 8.24 τὴν οὖν ἐνδειξιν τῆς ἀγάπης  
 [THE] GLORY OF CHRIST. THEREFORE~THE DEMONSTRATION OF THE LOVE  
 ὑμῶν καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν εἰς  
 OF YOU\* AND OUR BOASTING ABOUT YOU\* TO  
 αὐτοὺς ἐνδεικνύμενοι εἰς πρόσωπον τῶν ἐκκλησιῶν.  
 THEM—[BE] DISPLAYING [THESE] IN [THE] PRESENCE OF THE CHURCHES.

as for our brothers, they are messengers<sup>a</sup> of the churches, the glory of Christ. <sup>24</sup>Therefore openly before the churches, show them the proof of your love and of our reason for boasting about you.

<sup>a</sup> Gk *apostles*

## CHAPTER 9

9.1 Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς  
<sup>2</sup>CONCERNING - <sup>1</sup>FOR THE SERVICE - FOR THE  
 ἀγίους περισσόν μοι ἔστιν τὸ γράφειν ὑμῖν·  
 SAINTS <sup>2</sup>SUPERFLUOUS <sup>3</sup>FOR ME <sup>1</sup>IT IS - TO WRITE TO YOU\*;  
 9.2 οἶδα γὰρ τὴν προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν  
 FOR~I KNOW THE EAGERNESS OF YOU\* WHICH ON BEHALF OF YOU\*  
 κανχῶμαι Μακεδόσιν, ὅτι Ἀχαῖα παρεσκευάσται ἀπὸ  
 I BOAST TO MACEDONIANS, THAT ACHAIA HAS BEEN PREPARED SINCE  
 πέρυσι, καὶ τὸ ὑμῶν ζήλος ἥρθεῖσεν τοὺς πλείονας.  
 LAST YEAR, AND - YOUR\* ZEAL STIRRED UP THE MANY.  
 9.3 ἔπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν  
 AND~I SENT THE BROTHERS, LEST THE BOAST OF US  
 τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ, ἵνα  
 - ON BEHALF OF YOU\* SHOULD BE MADE EMPTY IN - THIS~RESPECT, THAT  
 καθὼς ἔλεγον παρεσκευασμένοι ἦτε, 9.4 μὴ πῶς ἑάν  
 AS I WAS SAYING YOU\* HAVE BEEN PREPARED, LEST PERHAPS IF  
 ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ εὑρῶσιν ὑμᾶς  
<sup>2</sup>SHOULD COME <sup>3</sup>WITH <sup>4</sup>ME <sup>1</sup>MACEDONIANS AND THEY FIND YOU\*  
 ἀπαρασκευάστους καταισχυρθώμεν ἡμεῖς, ἵνα  
 UNPREPARED WE~SHOULD BE ASHAMED, (THAT  
 μὴ λέγω ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ.  
 WE SHOULD NOT SAY YOU\*), IN - THIS~CONFIDENCE.  
 9.5 ἀναγκαῖον οὖν ἡγήσάμην παρακαλέσαι τοὺς  
<sup>3</sup>NECESSARY <sup>1</sup>THEREFORE <sup>2</sup>I CONSIDERED [IT] TO ENCOURAGE THE  
 ἀδελφούς, ἵνα προέλθωσιν εἰς ὑμᾶς καὶ  
 BROTHERS, THAT THEY SHOULD GO BEFORE TO YOU\* AND  
 προκαταρτίσωσιν τὴν προεπηγγελμένην εὐλογίαν  
 HAVING ARRANGED BEFOREHAND <sup>1</sup>THE <sup>3</sup>HAVING BEEN PREVIOUSLY PROMISED <sup>2</sup>BLESSING(GIFT)  
 ὑμῶν, ταύτην ἐτοίμην εἶναι οὕτως ὥς εὐλογίαν καὶ  
 BY YOU\*, THIS [GIFT] TO BE~READY SO AS [TO BE] A BLESSING AND  
 μὴ ὥς πλεονεξίαν.  
 NOT AS AN EXACTION.

Now it is not necessary for me to write you about the ministry to the saints, <sup>2</sup>for I know your eagerness, which is the subject of my boasting about you to the people of Macedonia, saying that Achaia has been ready since last year; and your zeal has stirred up most of them. <sup>3</sup>But I am sending the brothers in order that our boasting about you may not prove to have been empty in this case, so that you may be ready, as I said you would be; <sup>4</sup>otherwise, if some Macedonians come with me and find that you are not ready, we would be humiliated—to say nothing of you—in this undertaking.<sup>y</sup> <sup>5</sup>So I thought it necessary to urge the brothers to go on ahead to you, and arrange in advance for this bountiful gift that you have promised, so that it may be ready as a voluntary gift and not as an extortion.

<sup>6</sup> The point is this: the one who sows sparingly will also reap sparingly,

<sup>y</sup> Other ancient authorities add of boasting

9.6 Τοῦτο δέ, ὁ σπείρων φειδομένως φειδομένως  
 AND~THIS, THE ONE SOWING SPARINGLY SPARINGLY

and the one who sows bountifully will also reap bountifully. <sup>7</sup>Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver. <sup>8</sup>And God is able to provide you with every blessing in abundance, so that by always having enough of everything, you may share abundantly in every good work. <sup>9</sup>As it is written,

“He scatters abroad, he gives to the poor; his righteousness<sup>2</sup> endures forever.”

<sup>10</sup>He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness. <sup>11</sup>You will be enriched in every way for your great generosity, which will produce thanksgiving to God. <sup>12</sup>Through the testing of this ministry you glorify God by your obedience to the confession of the gospel of Christ and by the generosity of your sharing with them and with all others, <sup>14</sup>while

<sup>2</sup> Or benevolence

καὶ θερίσει, καὶ ὁ σπείρων ἐπ' εὐλογίαις ἐπ'  
ALSO WILL REAP, AND THE ONE SOWING FOR A BLESSING(BOUNTY) -

εὐλογίαις καὶ θερίσει. 9.7 ἕκαστος καθὼς  
A BLESSING(BOUNTY) ALSO WILL REAP. EACH ONE AS

προήρηται τῇ καρδίᾳ, μὴ ἐκ λύπης ἢ  
HE HAS DECIDED PREVIOUSLY IN THE(HIS) HEART, NOT OUT OF GRIEF NOR

ἐξ ἀνάγκης· ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός.  
OUT OF NECESSITY; FOR~A CHEERFUL GIVER <sup>2</sup>LOVES - <sup>1</sup>GOD.

9.8 δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι εἰς  
<sup>3</sup>IS ABLE <sup>1</sup>AND - <sup>2</sup>GOD <sup>5</sup>ALL <sup>6</sup>GRACE <sup>4</sup>TO CAUSE TO ABOUND <sup>7</sup>TO

ὡμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν  
<sup>8</sup>YOU, THAT IN EVERYTHING ALWAYS <sup>2</sup>ALL <sup>3</sup>SUFFICIENCY

ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν, 9.9 καθὼς  
<sup>1</sup>HAVING YOU MAY ABOUND TO EVERY GOOD~WORK, AS

γέγραπται,  
IT HAS BEEN WRITTEN,

Ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν,  
HE SCATTERED, HE GAVE TO THE POOR,

ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.  
THE RIGHTEOUSNESS OF HIM REMAINS TO THE AGE.

9.10 ὁ δὲ ἐπιχορηγῶν σπóρον τῷ σπείροντι καὶ  
NOW~THE ONE SUPPLYING SEED TO THE ONE SOWING BOTH

ἄρτον εἰς βρώσιν χορηγήσει καὶ πληθυνεῖ τὸν σπóρον  
<sup>2</sup>BREAD <sup>3</sup>FOR <sup>4</sup>FOOD <sup>1</sup>WILL SUPPLY AND WILL MULTIPLY THE SEED

ὡμῶν καὶ αὐξήσει τὰ γενήματα τῆς δικαιοσύνης  
OF YOU AND WILL INCREASE THE FRUITS OF THE RIGHTEOUSNESS

ὡμῶν· 9.11 ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν  
OF YOU; IN EVERYTHING BEING ENRICHED TO ALL

ἀπλότητα, ἣτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν  
GENEROSITY, WHICH PRODUCES THROUGH US THANKSGIVING

τῷ θεῷ· 9.12 ὅτι ἡ διακονία τῆς  
- TO GOD; BECAUSE THE MINISTRY -

λειτουργίας ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα  
OF THIS~SERVICE NOT ONLY IS FILLING UP

τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ  
THE THINGS LACKING OF THE SAINTS, BUT (IS) ALSO

περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ θεῷ·  
ABOUNDING THROUGH MANY THANKSGIVINGS - TO GOD;

9.13 διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες  
THROUGH THE PROOF - OF THIS~MINISTRY GLORIFYING

τὸν θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας  
- GOD ON [THE BASIS OF] THE(YOUR) SUBMISSION OF(TO) THE CONFESSION

ὡμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ ἀπλότητι  
OF YOU TO THE GOSPEL - OF CHRIST AND [ON THE] GENEROSITY

τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας, 9.14 καὶ  
OF THE CONTRIBUTION TO THEM AND TO ALL MEN, AND [ALSO]

αὐτῶν δεήσει ὑπὲρ ὑμῶν ἐπιποθούντων ὑμᾶς  
THEIR SUPPLICATION FOR YOU\*, HAVING GREAT AFFECTION FOR YOU\*

διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν.  
BECAUSE OF THE SURPASSING GRACE - OF GOD UPON YOU\*.

**9.15** χάρις τῷ θεῷ ἐπὶ τῇ ἀνεκδιγητῇ αὐτοῦ δωρεᾷ.  
THANKS - [BE] TO GOD FOR - HIS~INDESCRIBABLE GIFT.

they long for you and pray for you because of the surpassing grace of God that he has given you. <sup>15</sup>Thanks be to God for his indescribable gift!

## CHAPTER 10

**10.1** Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς  
<sup>3</sup>MYSELF <sup>1</sup>NOW <sup>2</sup>I PAUL APPEAL TO YOU\* THROUGH THE

πραΰτητος καὶ ἐπιεικείας τοῦ Χριστοῦ, ὃς κατὰ  
HUMILITY AND GENTLENESS - OF CHRIST, WHO ACCORDING TO

πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ  
APPEARANCE - [AM] LOWLY AMONG YOU\*, BUT~BEING ABSENT AM BOLD

εἰς ὑμᾶς· **10.2** δέομαι δὲ τὸ μὴ παρὼν θαρρῆσαι  
TOWARD YOU\*; NOW~I REQUEST - NOT BEING PRESENT TO BE BOLD

τῇ πεποιθήσει ἣ λογίζομαι τολμῆσαι ἐπὶ  
IN THE CONFIDENCE WHICH I CONSIDER TO BE DARING TOWARD

τινας τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα  
SOME PEOPLE, THE ONES CONSIDERING US AS <sup>2</sup>ACCORDING TO <sup>3</sup>FLESH

περιπατοῦντας· **10.3** ἐν σαρκὶ γὰρ περιπατοῦντες  
<sup>1</sup>WALKING. <sup>2</sup>[THOUGH] IN <sup>3</sup>FLESH <sup>1</sup>FOR <sup>4</sup>WALKING,

οὐ κατὰ σάρκα στρατευόμεθα, **10.4** τὰ γὰρ ὅπλα  
NOT ACCORDING TO FLESH WE WAR, FOR~THE WEAPONS

τῆς στρατείας ἡμῶν οὐ σαρκικὰ ἀλλὰ δυνατὰ τῷ  
OF THE WARFARE OF US [ARE] NOT FLESHLY BUT POWERFUL -

θεῷ πρὸς καθάρσεις ὀχυρωμάτων,  
THROUGH GOD TO [THE] OVERTHROW OF STRONGHOLDS,

λογισμοὺς καθαιρῶντες **10.5** καὶ πᾶν ὑψωμα  
OVERTHROWING~REASONINGS AND EVERY HIGH THING

ἐπαίρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ  
RISING UP AGAINST THE KNOWLEDGE - OF GOD, AND

αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ  
LEADING CAPTIVE EVERY THOUGHT INTO THE OBEDIENCE -

Χριστοῦ, **10.6** καὶ ἐν ἐτοιμῇ ἔχοντες ἐκδικῆσαι πᾶσαν  
OF CHRIST, AND - HAVING~A READINESS TO AVENGE ALL

παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.  
DISOBEDIENCE, WHENEVER IS FULFILLED YOUR\* - OBEDIENCE.

**10.7** Τὰ κατὰ πρόσωπον βλέπετε· εἴ τις  
THE THINGS ACCORDING TO APPEARANCE YOU\* LOOK [AT]. IF ANYONE

πέποιθεν ἑαυτῷ Χριστοῦ εἶναι, τοῦτο λογίζεσθω  
HAS PERSUADED HIMSELF OF CHRIST TO BE, THIS LET HIM CONSIDER

πάλιν ἐφ' ἑαυτοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ, οὕτως καὶ  
AGAIN AS TO HIMSELF, THAT AS HE [IS] OF CHRIST, SO ALSO

ἡμεῖς· **10.8** ἐάν [τε] γὰρ περισσότερόν τι καυχῶμαι  
WE[ARE]. <sup>3</sup>IF <sup>2</sup>EVEN <sup>1</sup>FOR MORE ABUNDANTLY I SHOULD BOAST~SOMETHING

I myself, Paul, appeal to you by the meekness and gentleness of Christ—I who am humble when face to face with you, but bold toward you when I am away!—<sup>2</sup>I ask that when I am present I need not show boldness by daring to oppose those who think we are acting according to human standards.<sup>a</sup> <sup>3</sup>Indeed, we live as human beings,<sup>b</sup> but we do not wage war according to human standards;<sup>a</sup> <sup>4</sup>for the weapons of our warfare are not merely human,<sup>c</sup> but they have divine power to destroy strongholds. We destroy arguments<sup>5</sup> and every proud obstacle raised up against the knowledge of God, and we take every thought captive to obey Christ. <sup>6</sup>We are ready to punish every disobedience when your obedience is complete.

<sup>7</sup>Look at what is before your eyes. If you are confident that you belong to Christ, remind yourself of this, that just as you belong to Christ, so also do we. <sup>8</sup>Now, even if I boast a little too much

<sup>a</sup> Gk according to the flesh

<sup>b</sup> Gk in the flesh

<sup>c</sup> Gk fleshly



of our authority, which the Lord gave for building you up and not for tearing you down, I will not be ashamed of it. <sup>9</sup>I do not want to seem as though I am trying to frighten you with my letters. <sup>10</sup>For they say, "His letters are weighty and strong, but his bodily presence is weak, and his speech contemptible." <sup>11</sup>Let such people understand that what we say by letter when absent, we will also do when present.

<sup>12</sup>We do not dare to classify or compare ourselves with some of those who commend themselves. But when they measure themselves by one another, and compare themselves with one another, they do not show good sense. <sup>13</sup>We, however, will not boast beyond limits, but will keep within the field that God has assigned to us, to reach out even as far as you. <sup>14</sup>For we were not overstepping our limits when we reached you; we were the first to come all the way to you with the good news<sup>d</sup> of Christ. <sup>15</sup>We do not boast beyond limits, that is, in the labors of others; but our hope is that, as your faith increases, our sphere of action among you may be greatly enlarged, <sup>16</sup>so that we may proclaim the good news<sup>d</sup> in lands beyond you, without boasting of work already done in someone else's sphere of action.

<sup>d</sup>Or the gospel

περὶ τῆς ἐξουσίας ἡμῶν ἧς ἔδωκεν ὁ κύριος εἰς  
ABOUT THE AUTHORITY OF US, WHICH <sup>3</sup>GAVE <sup>1</sup>THE <sup>2</sup>LORD FOR

οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν,  
BUILDING UP AND NOT FOR [THE] OVERTHROW OF YOU\*,

οὐκ αἰσχυνθήσομαι. **10.9** ἵνα μὴ δόξω ὥς ἂν ἐκφοβεῖν  
I WILL NOT BE PUT TO SHAME, THAT I MAY NOT SEEM AS IF TO FRIGHTEN

ὑμᾶς διὰ τῶν ἐπιστολῶν· **10.10** ὅτι, Αἰ  
YOU\* THROUGH THE(MY) LETTERS; BECAUSE, THE(HIS)

ἐπιστολαὶ μὲν, φησὶν, βαρεῖαι καὶ ἰσχυραί, ἡ δὲ  
EPISTLES INDEED, HE SAYS, [ARE] WEIGHTY AND STRONG, BUT~THE

παρουσία τοῦ σώματος ἀσθενὴς καὶ ὁ λόγος  
PRESENCE OF THE(HIS) BODY [IS] WEAK AND THE(HIS) SPEECH

ἐξουθενημένος. **10.11** τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι  
[IS] BEING DESPISED. THIS <sup>1</sup>LET <sup>3</sup>CONSIDER <sup>2</sup>SUCH A ONE, THAT

οἱοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες,  
SUCH AS WE ARE - IN WORD THROUGH LETTERS BEING ABSENT,

τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.  
SUCH ONES ALSO [WE ARE] BEING PRESENT - IN DEED.

**10.12** Οὐ γὰρ τολμῶμεν ἐγκρίναι ἢ συγκρίναι ἑαυτούς  
<sup>3</sup>NOT <sup>1</sup>FOR <sup>2</sup>DARE WE TO CLASSIFY OR TO COMPARE OURSELVES

τισιν τῶν ἑαυτοὺς συνιστανόντων, ἀλλὰ αὐτοὶ  
WITH SOME OF THE ONES COMMENDING~THEMSELVES, BUT THEY

ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες καὶ συγκρίνοντες  
AMONG THEMSELVES MEASURING~THEMSELVES AND COMPARING

ἑαυτοὺς ἑαυτοῖς οὐ συνιᾶσιν. **10.13** ἡμεῖς δὲ οὐκ εἰς  
THEMSELVES WITH THEMSELVES DO NOT UNDERSTAND. BUT~WE NOT TO

τὰ ἄμετρα καυχησόμεθα ἀλλὰ κατὰ τὸ  
THE THINGS BEYOND MEASURE WILL BOAST BUT ACCORDING TO THE

μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ θεὸς  
MEASURE OF THE SPHERE WHICH <sup>3</sup>APPORTIONED <sup>4</sup>TO US - <sup>1</sup>GOD

μέτρον, ἐφικέσθαι ἄχρι καὶ ὑμῶν. **10.14** οὐ γὰρ ὥς  
<sup>2</sup>[BY A] MEASURE, TO REACH AS FAR AS EVEN YOU\*. FOR~NOT AS

μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτούς,  
NOT REACHING TO YOU\* DO WE OVEREXTEND OURSELVES,

ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ  
FOR~AS FAR AS EVEN YOU\* WE CAME WITH THE GOSPEL -

Χριστοῦ, **10.15** οὐκ εἰς τὰ ἄμετρα καυχώμενοι  
OF CHRIST, NOT <sup>2</sup>IN <sup>3</sup>THE THINGS <sup>4</sup>BEYOND MEASURE <sup>1</sup>BOASTING

ἐν ἄλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες αὐξανομένης  
IN OTHERS' LABORS, <sup>3</sup>HOPE <sup>1</sup>BUT <sup>2</sup>HAVING, [WHILE IS] GROWING

τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι κατὰ  
THE FAITH OF YOU\*, AMONG YOU\* TO BE ENLARGED ACCORDING TO

τὸν κανόνα ἡμῶν εἰς περισσεῖαν **10.16** εἰς  
THE SPHERE OF US [RESULTING] IN ABUNDANCE, TO

τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν  
THE [REGIONS] BEYOND YOU\* TO PREACH GOOD NEWS, <sup>1</sup>NOT <sup>3</sup>IN

ἄλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα καυχῆσασθαι.  
<sup>4</sup>ANOTHER'S <sup>5</sup>SPHERE <sup>6</sup>AS TO <sup>7</sup>THINGS <sup>8</sup>ALREADY DONE <sup>2</sup>TO BOAST.

**10.17** Ὁ δὲ καυχώμενος ἐν κυρίῳ καυχάσθω·  
BUT~THE ONE BOASTING, IN [THE] LORD LET HIM BOAST;

**10.18** οὐ γὰρ ὁ ἑαυτὸν συνιστάνων, ἐκεῖνός ἐστιν  
FOR~NOT THE ONE HIMSELF COMMENDING, THAT ONE IS

δόκιμος, ἀλλὰ ὃν ὁ κύριος συνίστησιν.  
APPROVED, BUT WHOM THE LORD COMMENDS.

10:17 Jer. 9:24

17<sup>14</sup> "Let the one who boasts, boast in the Lord." 18For it is not those who commend themselves that are approved, but those whom the Lord commends.

## CHAPTER 11

**11.1** Ὅφελον ἀνείχεσθέ μου μικρόν τι  
I WOULD [THAT] YOU<sup>2</sup> WERE BEARING WITH ME IN A LITTLE BIT

ἀφροσύνης· ἀλλὰ καὶ ἀνέχεσθέ μου.  
OF FOOLISHNESS; BUT INDEED YOU<sup>2</sup> DO BEAR WITH ME.

**11.2** ζηλῶ γὰρ ὑμᾶς θεοῦ ζήλω, ἡρμοσάμην γὰρ  
FOR~I AM JEALOUS FOR YOU<sup>2</sup> WITH A JEALOUSY~OF GOD, FOR~I BETROTHED

ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνὴν παραστήσαι τῷ  
YOU<sup>2</sup> TO ONE HUSBAND, <sup>3</sup>VIRGIN <sup>2</sup>A PURE <sup>1</sup>TO PRESENT [YOU]<sup>2</sup> -

Χριστῷ· **11.3** φοβοῦμαι δὲ μή πως, ὥς ὁ ὄφεις  
TO CHRIST; BUT~I FEAR LEST SOMEHOW, AS THE SERPENT

ἐξηπάτησεν Εὐάν ἐν τῇ πανουργίᾳ αὐτοῦ,  
DECEIVED EVE BY THE CUNNING OF HIM,

φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος  
<sup>4</sup>SHOULD BE LED ASTRAY <sup>1</sup>THE <sup>2</sup>THOUGHTS <sup>3</sup>OF YOU<sup>2</sup> FROM THE SIMPLICITY

"[καὶ τῆς ἀγνότητος]" τῆς εἰς τὸν Χριστόν. **11.4** εἰ  
AND THE PURITY - IN - CHRIST. <sup>2</sup>IF

μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν  
<sup>3</sup>INDEED <sup>1</sup>FOR THE ONE COMING <sup>2</sup>ANOTHER <sup>3</sup>JESUS <sup>1</sup>PREACHES WHOM

οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ  
WE DID NOT PREACH, OR A DIFFERENT~SPIRIT YOU<sup>2</sup> RECEIVE WHICH

οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε,  
YOU<sup>2</sup> DID NOT RECEIVE, OR A DIFFERENT~GOSPEL WHICH YOU<sup>2</sup> DID NOT RECEIVE,

καλῶς ἀνέχεσθε. **11.5** λογίζομαι γὰρ μηδὲν  
YOU<sup>2</sup> PUT UP WITH [THAT]~WELL [ENOUGH]. FOR~I CONSIDER NOTHING

ὑστερηκέναι τῶν ὑπερλίαν ἀποστόλων. **11.6** εἰ δὲ καὶ  
TO HAVE COME BEHIND THE "SUPER-APOSTLES." BUT~IF INDEED

ιδιωτῆς τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει, ἀλλ' ἐν  
[I AM] UNSKILLED - IN SPEECH, YET NOT - IN KNOWLEDGE, BUT IN

παντὶ φανερώσαντες ἐν πᾶσιν εἰς ὑμᾶς.  
EVERY [WAY] HAVING MANIFESTED [THIS] IN ALL THINGS TO YOU<sup>2</sup>.

**11.7** Ἡ ἁμαρτίαν ἐποίησα ἑμαυτὸν ταπεινῶν ἵνα  
OR A SIN DID I COMMIT [BY] HUMBLING~MYSELF THAT

ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ  
YOU<sup>2</sup> MIGHT BE EXALTED, BECAUSE GRATUITOUSLY THE -

θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν; **11.8** ἄλλας  
GOOD NEWS~OF GOD I PROCLAIMED TO YOU<sup>2</sup>? OTHER

11:3 text: ASV RSV NASB NIV NEBmg (TEV) NJB NRSV. omit: KJV NEB NJB.

I wish you would bear with me in a little foolishness. Do bear with me! <sup>2</sup>I feel a divine jealousy for you, for I promised you in marriage to one husband, to present you as a chaste virgin to Christ.

<sup>3</sup>But I am afraid that as the serpent deceived Eve by its cunning, your thoughts will be led astray from a sincere and pure<sup>6</sup> devotion to Christ.

<sup>4</sup>For if someone comes and proclaims another Jesus than the one we proclaimed, or if you receive a different spirit from the one you received, or a different gospel from the one you accepted, you submit to it readily enough.

<sup>5</sup>I think that I am not in the least inferior to these super-apostles. <sup>6</sup>I may be untrained in speech, but not in knowledge; certainly in every way and in all things we have made this evident to you.

<sup>7</sup>Did I commit a sin by humbling myself so that you might be exalted, because I proclaimed God's good news<sup>7</sup> to you free of charge?<sup>8</sup> <sup>8</sup>I robbed other

<sup>6</sup> Other ancient authorities lack and

pure  
<sup>7</sup> Gk. the gospel of God

churches by accepting support from them in order to serve you. <sup>9</sup>And when I was with you and was in need, I did not burden anyone, for my needs were supplied by the friends<sup>8</sup> who came from Macedonia. So I refrained and will continue to refrain from burdening you in any way. <sup>10</sup>As the truth of Christ is in me, this boast of mine will not be silenced in the regions of Achaia. <sup>11</sup>And why? Because I do not love you? God knows I do!

<sup>12</sup>And what I do I will also continue to do, in order to deny an opportunity to those who want an opportunity to be recognized as our equals in what they boast about. <sup>13</sup>For such boasters are false apostles, deceitful workers, disguising themselves as apostles of Christ. <sup>14</sup>And no wonder! Even Satan disguises himself as an angel of light. <sup>15</sup>So it is not strange if his ministers also disguise themselves as ministers of righteousness. Their end will match their deeds.

<sup>16</sup>I repeat, let no one think that I am a fool; but if you do, then accept me as a fool, so that I too may boast a little. <sup>17</sup>What I am saying in regard to this boastful confidence, I am saying not with the Lord's authority,

<sup>8</sup> Gk. brothers

ἐκκλησίας ἐσύλησα λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν  
CHURCHES I ROBBED HAVING TAKEN WAGES FOR <sup>1</sup>THE <sup>3</sup>OF(TO) YOU\*

διακονίαν, **11.9** καὶ παρὼν πρὸς ὑμᾶς καὶ  
<sup>2</sup>SERVICE, AND BEING PRESENT WITH YOU\* AND

ὑστερηθεὶς οὐ κατενάρκησα οὐθενός· τὸ γὰρ  
HAVING BEEN LACKING I DID NOT BURDEN ANYONE; FOR-THE

ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες  
LACK OF ME MADE UP THE BROTHERS HAVING COME

ἀπὸ Μακεδονίας, καὶ ἐν παντὶ ἀβαρὴ ἑμαυτὸν  
FROM MACEDONIA, AND IN EVERY [WAY] <sup>3</sup>UNBURDENSOME <sup>2</sup>MYSELF

ὑμῖν ἐτήρησα καὶ τηρήσω. **11.10** ἔστιν ἀλήθεια  
<sup>4</sup>TO YOU\* <sup>1</sup>I KEPT AND I WILL KEEP. <sup>3</sup>IS <sup>1</sup>[THE] TRUTH

Χριστοῦ ἐν ἐμοὶ ὅτι ἡ καύχησις αὕτη οὐ φραγήσεται  
<sup>2</sup>OF CHRIST IN ME THAT - THIS~BOASTING WILL NOT BE SILENCED

εἰς ἐμὲ ἐν τοῖς κλίμασιν τῆς Ἀχαΐας. **11.11** διὰ τί;  
IN ME IN THE REGIONS - OF ACHAIA. WHY?

ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ θεὸς οἶδεν.  
BECAUSE I DO NOT LOVE YOU? - GOD KNOWS.

**11.12** Ὁ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν  
BUT~WHAT I DO, ALSO I WILL DO, THAT I MAY CUT OFF THE

ἀφορμὴν τῶν θελόντων ἀφορμὴν, ἵνα ἐν ᾧ  
OPPORTUNITY OF THE ONES WANTING AN OPPORTUNITY, <sup>4</sup>THAT <sup>1</sup>IN <sup>2</sup>WHICH

καυχῶνται εὐρεθῶσιν καθὼς καὶ ἡμεῖς. **11.13** οἱ  
<sup>3</sup>THEY [COULD] BOAST <sup>5</sup>THEY MAY BE FOUND AS ALSO WE [ARE].

γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι,  
FOR SUCH ONES [ARE] FALSE APOSTLES, DECEITFUL~WORKERS,

μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ. **11.14** καὶ  
TRANSFORMING THEMSELVES INTO APOSTLES OF CHRIST. AND

οὐ θαύμα· αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται  
NO WONDER; <sup>3</sup>HIMSELF <sup>1</sup>FOR - <sup>2</sup>SATAN TRANSFORMS HIMSELF

εἰς ἄγγελον φωτός. **11.15** οὐ μέγα οὖν εἰ καὶ  
INTO AN ANGEL OF LIGHT. [IT IS] NO GREAT THING THEREFORE IF ALSO

οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι  
THE MINISTERS OF HIM TRANSFORM THEMSELVES AS MINISTERS

δικαιοσύνης· ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα  
OF RIGHTEOUSNESS; WHOSE - END WILL BE ACCORDING TO THE WORKS

αὐτῶν.  
OF THEM.

**11.16** Πάλιν λέγω, μὴ τις με δόξη ἄφρονα εἶναι.  
AGAIN I SAY, NOT ANYONE SHOULD THINK~ME FOOLISH TO BE;

εἰ δὲ μὴ γε, κἂν ὡς ἄφρονα δέξασθέ με, ἵνα καγὼ  
BUT~IF OTHERWISE, EVEN IF AS FOOLISH, RECEIVE ME, THAT I ALSO

μικρόν τι καυχήσωμαι. **11.17** ὃ λαλῶ, οὐ κατὰ  
A LITTLE BIT MAY BOAST. WHAT I SPEAK, NOT ACCORDING TO

κύριον λαλῶ ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ  
[THE] LORD I SPEAK BUT AS IN FOOLISHNESS, IN THIS -

ὑποστάσει τῆς καυχήσεως. **11.18** ἐπεὶ πολλοὶ καυχῶνται  
CONFIDENCE - OF BOASTING. SINCE MANY BOAST

κατὰ σάρκα, καὶ γὰρ καυχήσομαι. **11.19** ἡδέως γὰρ  
ACCORDING TO FLESH, I ALSO WILL BOAST. FOR-GLADLY

ἀνέχεσθε τῶν ἀφρόνων φρόνιμοι ὄντες·  
1YOU 4PUT UP WITH 5THE 6FOOLS 3INTELLIGENT 2BEING;

**11.20** ἀνέχεσθε γὰρ εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις  
FOR-YOU\* PUT UP WITH [IT] IF ANYONE BRINGS YOU\* INTO BONDAGE, IF ANYONE

κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ  
DEVOURS [YOU\*], IF ANYONE TAKES [FROM YOU\*], IF ANYONE EXALTS HIMSELF, IF

τις εἰς πρόσωπον ὑμᾶς δέρει. **11.21** κατὰ ἀτιμίαν  
ANYONE 3IN 4[THE] FACE 1HITS 2YOU\*. TO [MY] SHAME

λέγω, ὥς ὅτι ἡμεῖς ἡσθενήκαμεν. ἐν ᾧ δ' ἂν τις  
I SPEAK, THAT [IN THIS] WE HAVE BEEN WEAK. BUT IN WHATEVER [WAY] ANYONE

τολμᾷ, ἐν ἀφροσύνῃ λέγω, τολμῶ καὶ γὰρ.  
MAY BE DARING, IN FOOLISHNESS I SPEAK, I ALSO-AM DARING.

**11.22** Ἑβραῖοί εἰσιν; καὶ γὰρ. Ἰσραηλιταὶ εἰσιν;  
HEBREWS ARE THEY? I ALSO. ISRAELITES ARE THEY?

καὶ γὰρ. σπέρμα Ἀβραάμ εἰσιν; καὶ γὰρ. **11.23** διάκονοι  
I ALSO. SEED OF ABRAHAM ARE THEY? I ALSO. MINISTERS

Χριστοῦ εἰσιν; παραφρονῶν λαλῶ ὑπὲρ ἐγὼ· ἐν  
OF CHRIST ARE THEY? [AS] BEING OUT OF [MY] MIND I SPEAK, 1MORE IN

κόποις περισσοτέρως, ἐν φυλακαῖς περισσοτέρως· ἐν  
LABORS MORE ABUNDANTLY, IN IMPRISONMENTS MORE FREQUENTLY, IN

πληγαῖς ὑπερβαλλόντως, ἐν θανάτοις πολλάκις.  
BEATINGS FAR MORE, IN DEATHS, OFTEN.

**11.24** ὑπὸ Ἰουδαίων πεντάκις τεσσεράκοντα παρὰ μίαν  
BY JEWS FIVE TIMES FORTY [LASHES] LESS ONE

έλαβον, **11.25** τρίς ἐραβδίσθην, ἅπαξ ἐλιθάσθην,  
I RECEIVED, THREE TIMES I WAS BEATEN WITH RODS ONE TIME I WAS STONED,

τρίς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ  
THREE TIMES I WAS SHIPWRECKED, A NIGHT AND A DAY IN THE DEEP

πεποίθηκα· **11.26** ὁδοιπορίαις πολλάκις, κινδύνους  
I HAVE BEEN; IN JOURNEYS OFTEN, IN DANGERS

ποταμῶν, κινδύνους ληστῶν, κινδύνους ἐκ γένους,  
OF RIVERS, IN DANGERS OF ROBBERS, IN DANGERS FROM [MY OWN] RACE,

κινδύνους ἐξ ἐθνῶν, κινδύνους ἐν πόλει, κινδύνους ἐν  
IN DANGERS FROM GENTILES, IN DANGERS IN [THE] CITY, IN DANGERS IN

ἐρημίᾳ, κινδύνους ἐν θαλάσσῃ, κινδύνους ἐν  
[THE] WILDERNESS, IN DANGERS IN [THE] SEA, IN DANGERS AMONG

ψευδαδέλφοις, **11.27** κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις  
FALSE BROTHERS, IN LABOR AND TOIL, IN WATCHINGS

πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις,  
OFTEN, IN FAMINE AND THIRST, IN FASTINGS OFTEN,

ἐν ψύχει καὶ γυμνότητι· **11.28** χωρὶς τῶν παρεκτὸς  
IN COLD AND NAKEDNESS; BESIDE THE THINGS [FROM] WITHOUT

but as a fool;<sup>18</sup>since many boast according to human standards,<sup>18</sup> I will also boast.<sup>19</sup>For you gladly put up with fools, being wise yourselves!<sup>20</sup>For you put up with it when someone makes slaves of you, or preys upon you, or takes advantage of you, or puts on airs, or gives you a slap in the face.<sup>21</sup>To my shame, I must say, we were too weak for that!

But whatever anyone dares to boast of—I am speaking as a fool—I also dare to boast of that.<sup>22</sup>Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I.<sup>23</sup>Are they ministers of Christ? I am talking like a madman—I am a better one: with far greater labors, far more imprisonments, with countless floggings, and often near death.<sup>24</sup>Five times I have received from the Jews the forty lashes minus one.<sup>25</sup>Three times I was beaten with rods. Once I received a stoning. Three times I was shipwrecked; for a night and a day I was adrift at sea;<sup>26</sup>on frequent journeys, in danger from rivers, danger from bandits, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers and sisters;<sup>27</sup>in toil and hardship, through many a sleepless night, hungry and thirsty, often without food, cold and naked.<sup>28</sup>And, besides other things,

<sup>h</sup> Gk. according to the flesh

<sup>i</sup> Gk. brothers



I am under daily pressure because of my anxiety for all the churches. <sup>29</sup>Who is weak, and I am not weak? Who is made to stumble, and I am not indignant?

<sup>30</sup>If I must boast, I will boast of the things that show my weakness. <sup>31</sup>The God and Father of the Lord Jesus (blessed be he forever!) knows that I do not lie. <sup>32</sup>In Damascus, the governor<sup>j</sup> under King Aretas guarded the city of Damascus in order to<sup>k</sup> seize me, <sup>33</sup>but I was let down in a basket through a window in the wall,<sup>l</sup> and escaped from his hands.

<sup>j</sup> Gk *ethnarch*

<sup>k</sup> Other ancient authorities read and wanted to

<sup>l</sup> Gk *through the wall*

ἡ ἐπίστασις μοι ἢ καθ' ἡμέραν, ἡ μέριμνα πασῶν  
THE PRESSURE TO ME - DAY BY DAY, THE CARE OF ALL

τῶν ἐκκλησιῶν. 11.29 τίς ἀσθενεῖ καὶ οὐκ ἀσθενῶ; τίς  
THE CHURCHES. WHO IS WEAK AND I AM NOT WEAK? WHO

σκανδαλίζεται καὶ οὐκ ἐγὼ πυροῦμαι;  
IS CAUSED TO SIN AND <sup>3</sup>NOT <sup>1</sup>I <sup>2</sup>DO <sup>4</sup>BURN?

11.30 Εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου  
IF IT IS NECESSARY~TO BOAST, THE THINGS OF THE WEAKNESS OF ME

καυχήσομαι. 11.31 ὁ θεὸς καὶ πατὴρ τοῦ κυρίου  
I WILL BOAST. THE GOD AND FATHER OF THE LORD

Ἰησοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι  
JESUS KNOWS, THE ONE BEING BLESSED INTO THE AGES, THAT

οὐ ψεύδομαι. 11.32 ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα  
I AM NOT LYING. IN DAMASCUS THE ETHNARCH OF ARETAS

τοῦ βασιλέως ἐφρούρει τὴν πόλιν Δαμασκηνῶν πιάσαι  
THE KING WAS GUARDING THE CITY OF [THE] DAMASCENES TO ARREST

με, 11.33 καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην  
ME, AND THROUGH A WINDOW IN A BASKET I WAS LET DOWN

διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.  
THROUGH THE WALL AND ESCAPED THE HANDS OF HIM.

## CHAPTER 12

It is necessary to boast; nothing is to be gained by it, but I will go on to visions and revelations of the Lord. <sup>2</sup>I know a person in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know; God knows. <sup>3</sup>And I know that such a person—whether in the body or out of the body I do not know; God knows—<sup>4</sup>was caught up into Paradise and heard things that are not to be told, that no mortal is permitted to repeat. <sup>5</sup>On behalf of such a one I will boast, but on my own behalf I will not boast, except of my weaknesses.

12.1 Καυχᾶσθαι δεῖ, οὐ συμφέρον μὲν,  
IT IS NECESSARY [FOR ME]~TO BOAST, <sup>2</sup>NOT <sup>3</sup>PROFITABLE <sup>1</sup>THOUGH,

ἐλεύσομαι δὲ εἰς ὀπτασίας καὶ ἀποκαλύψεις  
BUT~I WILL COME TO VISIONS AND REVELATIONS

κυρίου. 12.2 οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ  
OF [THE] LORD. I KNOW A MAN IN CHRIST BEFORE

ἐτῶν δεκατεσσάρων, εἴτε ἐν σώματι οὐκ οἶδα, εἴτε  
FOURTEEN~YEARS, WHETHER IN [THE] BODY I DO NOT KNOW, OR

ἐκτὸς τοῦ σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν,  
OUT OF THE BODY I DO NOT KNOW, - GOD KNOWS,

ἄρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ.  
<sup>2</sup>HAVING BEEN CAUGHT AWAY - <sup>1</sup>SUCH A ONE TO [THE] THIRD HEAVEN.

12.3 καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον, εἴτε ἐν σώματι  
AND~ I KNOW - SUCH A MAN, WHETHER IN [THE] BODY

εἴτε χωρὶς τοῦ σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν,  
OR OUTSIDE THE BODY I DO NOT KNOW, - GOD KNOWS,

12.4 ὅτι ἡρπάγη εἰς τὸν παράδεισον καὶ ἤκουσεν  
THAT HE WAS CAUGHT AWAY INTO - PARADISE AND HEARD

ἄρρητα ῥήματα ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.  
INEXPRESSIBLE WORDS WHICH IT IS NOT PERMITTED FOR MAN TO SPEAK.

12.5 ὑπὲρ τοῦ τοιούτου καυχήσομαι, ὑπὲρ δὲ  
ON BEHALF OF - SUCH A ONE I WILL BOAST, BUT~ON BEHALF OF

ἐμαυτοῦ οὐ καυχήσομαι εἰ μὴ ἐν ταῖς ἀσθενείαις.  
MYSELF I WILL NOT BOAST EXCEPT IN THE(MY) WEAKNESSES.

**12.6** ἔαν γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφρων,  
FOR-IF I DESIRE TO BOAST, I WILL NOT BE FOOLISH,

ἀλήθειαν γὰρ ἐρῶ· φείδομαι δέ, μὴ τις εἰς ἐμέ  
FOR-TRUTH I WILL SPEAK; BUT-I SPARE [YOU]\*, LEST ANYONE TO ME

λογίσηται ὑπὲρ ὃ βλέπει με ἢ ἀκούει [τι] ἐξ  
GIVES CREDIT BEYOND WHAT HE SEES [IN] ME OR HEARS SOMETHING OF

ἐμοῦ **12.7** καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων.  
ME— ESPECIALLY BY THE EXCESS OF THE(MY) REVELATIONS.

διὸ ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ  
THEREFORE LEST I SHOULD BE TOO EXALTED, THERE WAS GIVEN TO ME A THORN

τῇ σαρκί, ἄγγελος Σατανᾶ, ἵνα με κολαφίσῃ, ἵνα μὴ  
IN THE FLESH, A MESSENGER OF SATAN, THAT HE MIGHT BEAT~ME, LEST

ὑπεραίρωμαι. **12.8** ὑπὲρ τούτου τρίς τὸν κύριον  
I SHOULD BE TOO EXALTED. AS TO THIS THREE TIMES THE LORD

παρεκάλεσα ἵνα ἀποστῇ ἀπ' ἐμοῦ. **12.9** καὶ εἰρηκέν  
I CALLED UPON THAT IT MIGHT DEPART FROM ME. AND HE HAS SAID

μοι, Ἄρκει σοι ἡ χάρις μου, ἡ γὰρ δύναμις  
TO ME, <sup>3</sup>IS SUFFICIENT <sup>4</sup>FOR YOU - <sup>2</sup>GRACE <sup>1</sup>MY, FOR~THE(MY) POWER

ἐν ἀσθενείᾳ τελεῖται. ἡδίστα οὖν μᾶλλον  
IN WEAKNESS IS PERFECTED. MOST GLADLY THEREFORE RATHER

καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ  
I WILL BOAST IN THE WEAKNESSES OF ME, THAT <sup>4</sup>MIGHT BE A SHELTER

ἐπ' ἐμέ ἡ δύναμις τοῦ Χριστοῦ. **12.10** διὸ  
<sup>5</sup>OVER <sup>6</sup>ME <sup>1</sup>THE <sup>2</sup>POWER - <sup>3</sup>OF CHRIST. WHEREFORE

εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν  
I TAKE PLEASURE IN WEAKNESSES, IN INSULTS, IN HARDSHIPS, IN

διωγμοῖς καὶ στενοχωρίαῖς, ὑπὲρ Χριστοῦ  
PERSECUTIONS AND DISTRESSES ON BEHALF OF CHRIST;

ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.  
FOR~WHENEVER I AM WEAK, THEN I AM~POWERFUL.

**12.11** Γέγονα ἄφρων, ὑμεῖς με ἠναγκάσατε. ἐγὼ γὰρ  
I HAVE BECOME FOOLISH, YOU\* COMPELLED~ME. FOR~I

ὥφειλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑστέρησα  
OUGHT BY YOU\* TO BE COMMANDED; FOR~[IN] NOTHING I WAS BEHIND

τῶν ὑπερλίαν ἀποστόλων εἰ καὶ οὐδὲν εἰμι.  
THE "SUPER-APOSTLES," EVEN-IF I AM~NOTHING.

**12.12** τὰ μὲν σημεῖα τοῦ ἀποστόλου κατεργάσθη ἐν  
INDEED~THE SIGNS OF THE APOSTLE WERE PERFORMED AMONG

ὑμῖν ἐν πάσῃ ὑπομονῇ, σημεῖοις τε καὶ τέρασιν καὶ  
YOU\* IN ALL ENDURANCE, BOTH~BY SIGNS AND WONDERS AND

δυνάμεσιν. **12.13** τί γὰρ ἐστὶν ὃ ἡσώθητε ὑπὲρ  
WORKS OF POWER. FOR~WHAT IS IT THAT YOU\* WERE LESS THAN

τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ  
THE REST [OF THE] CHURCHES, EXCEPT THAT I~MYSELF

οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν  
WAS NOT A BURDEN [ON] YOU\*? FORGIVE ME -

ἀδικίαν ταύτην. **12.14** Ἴδου τρίτον τοῦτο  
THIS~WRONG. BEHOLD THIS [IS]~[THE] THIRD [TIME]

<sup>6</sup>But if I wish to boast, I will not be a fool, for I will be speaking the truth. But I refrain from it, so that no one may think better of me than what is seen in me or heard from me, <sup>7</sup>even considering the exceptional character of the revelations. Therefore, to keep<sup>m</sup> me from being too elated, a thorn was given me in the flesh, a messenger of Satan to torment me, to keep me from being too elated.<sup>n</sup> <sup>8</sup>Three times I appealed to the Lord about this, that it would leave me. <sup>9</sup>but he said to me, "My grace is sufficient for you, for power<sup>o</sup> is made perfect in weakness." So, I will boast all the more gladly of my weaknesses, so that the power of Christ may dwell in me. <sup>10</sup>Therefore I am content with weaknesses, insults, hardships, persecutions, and calamities for the sake of Christ; for whenever I am weak, then I am strong.

<sup>11</sup>I have been a fool! You forced me to it. Indeed you should have been the ones commending me, for I am not at all inferior to these super-apostles, even though I am nothing. <sup>12</sup>The signs of a true apostle were performed among you with utmost patience, signs and wonders and mighty works. <sup>13</sup>How have you been worse off than the other churches, except that I myself did not burden you? Forgive me this wrong!

<sup>14</sup>Here I am, ready to come to you this third time.

<sup>m</sup> Other ancient authorities read *To keep*

<sup>n</sup> Other ancient authorities lack *to keep me from being too elated*

<sup>o</sup> Other ancient authorities read *my power*

And I will not be a burden, because I do not want what is yours but you; for children ought not to lay up for their parents, but parents for their children. <sup>15</sup>I will most gladly spend and be spent for you. If I love you more, am I to be loved less? <sup>16</sup>Let it be assumed that I did not burden you. Nevertheless (you say) since I was crafty, I took you in by deceit. <sup>17</sup>Did I take advantage of you through any of those whom I sent to you? <sup>18</sup>I urged Titus to go, and sent the brother with him. Titus did not take advantage of you, did he? Did we not conduct ourselves with the same spirit? Did we not take the same steps?

<sup>19</sup>Have you been thinking all along that we have been defending ourselves before you? We are speaking in Christ before God. Everything we do, beloved, is for the sake of building you up. <sup>20</sup>For I fear that when I come, I may find you not as I wish, and that you may find me not as you wish; I fear that there may perhaps be quarreling, jealousy, anger, selfishness, slander, gossip, conceit, and disorder. <sup>21</sup>I fear that when I come again, my God may humble me before you, and that I may have to mourn over many who previously sinned and have not repented of the impurity, sexual immorality, and licentiousness that they have practiced.

ἐτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ σὺ καταναρκήσω·  
I AM READY TO COME TO YOU\*, AND I WILL NOT BE A BURDEN;

σὺ γὰρ ζητῶ τὰ ὑμῶν ἀλλὰ ὑμᾶς. σὺ γὰρ  
NOT FOR I SEEK THE THINGS OF YOU\* BUT YOU\*. NOT FOR

ὀφείλει τὰ τέκνα τοῖς γονεῦσιν θησαυρίζειν ἀλλὰ  
OUGHT THE CHILDREN FOR THE PARENTS TO TREASURE (SAVE) UP BUT

οἱ γονεῖς τοῖς τέκνοις. 12.15 ἐγὼ δὲ ἡδίστα  
THE PARENTS FOR THE CHILDREN. BUT~I MOST GLADLY

δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν.  
WILL SPEND AND WILL BE UTTERLY SPENT FOR THE SOULS OF YOU\*.

εἰ περισσοτέρως ὑμᾶς ἀγαπῶ[ν], ἦσσον ἀγαπῶμαι;  
IF MORE ABUNDANTLY I LOVE~YOU\*, AM I [TO BE] LOVED~LESS?

12.16 ἔστω δέ, ἐγὼ σὺ κατεβάρησα ὑμᾶς· ἀλλὰ  
BUT~LET IT BE, I DID NOT BURDEN YOU\*; BUT

ὑπάρχων πανούργος δόλῳ ὑμᾶς ἔλαβον.  
BEING CRAFTY, WITH DECEIT I TOOK~YOU\*.

12.17 μὴ τίνα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι'  
[SURELY] NOT ANY OF WHOM I HAVE SENT TO YOU\*, THROUGH

αὐτοῦ ἐπλεονέκτησα ὑμᾶς; 12.18 παρεκάλεσα Τίτον  
HIM DID I EXPLOIT YOU\*? I URGED TITUS [TO GO]

καὶ συναπέστειλα τὸν ἀδελφόν· μὴτι ἐπλεονέκτησεν  
AND I SENT WITH [HIM] THE BROTHER; I [SURELY] DID NOT EXPLOIT

ὑμᾶς Τίτος; σὺ τῷ αὐτῷ πνεύματι περιεπατήσαμεν;  
YOU\* TITUS? NOT BY THE SAME SPIRIT I WALKED WE?

σὺ τοῖς αὐτοῖς ἵχνεσιν;  
NOT IN THE SAME STEPS?

12.19 Πάλαι δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα.  
ALL ALONG ARE YOU\* THINKING THAT TO YOU\* WE ARE MAKING A DEFENSE.

κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν· τὰ δὲ πάντα,  
BEFORE GOD IN CHRIST WE SPEAK; - BUT ALL THINGS,

ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς.  
BELOVED, [ARE] FOR - YOUR\* EDIFICATION.

12.20 φοβοῦμαι γὰρ μὴ πως ἐλθὼν σὺχ οἷους θέλω  
FOR~I FEAR LEST PERHAPS HAVING COME NOT SUCH AS I WISH

εὕρω ὑμᾶς καὶ γὰρ εὑρεθῶ ὑμῖν οἷον σὺ θέλετε· μὴ  
I MAY FIND YOU\* AND I MAY BE FOUND BY YOU\* SUCH AS YOU\* DO NOT WISH; LEST

πως ἔρις, ζήλος, θυμοί, ἐριθείαι, καταλαλιαί,  
PERHAPS [THERE BE] STRIFE, JEALOUSY, ANGER, FACTIONS, SLANDER,

ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι· 12.21 μὴ πάλιν  
GOSSIP, CONCEIT, COMMOTIONS; LEST AGAIN

ἐλθόντος μου ταπεινώσῃ με ὁ θεός μου πρὸς ὑμᾶς  
HAVING COME - I MAY MAKE ME HUMBLE THE GOD OF ME BEFORE YOU\*

καὶ πενήθσω πολλοὺς τῶν προσημαρτηκότων καὶ  
AND I SHOULD MOURN MANY OF THE ONES HAVING SINNED BEFORE AND

μὴ μετανοήσαντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ  
NOT HAVING REPENTED OVER THE UNCLEANNESS AND FORNICATION

καὶ ἀσελγείᾳ ἣν ἔπραξαν.  
AND DEBAUCHERY WHICH THEY PRACTISED.

## CHAPTER 13

This is the third time I am coming to you. "Any charge must be sustained by the evidence of two or three witnesses." <sup>2</sup>I warned those who sinned previously and all the others, and I warn them now while absent, as I did when present on my second visit, that if I come again, I will not be lenient—<sup>3</sup>since you desire proof that Christ is speaking in me. He is not weak in dealing with you, but is powerful in you. <sup>4</sup>For he was crucified in weakness, but lives by the power of God. For we are weak in him, <sup>5</sup>but in dealing with you we will live with him by the power of God.

<sup>5</sup> Examine yourselves to see whether you are living in the faith. Test yourselves. Do you not realize that Jesus Christ is in you?—unless, indeed, you fail to meet the test! <sup>6</sup>I hope you will find out that we have not failed. <sup>7</sup>But we pray to God that you may not do anything wrong—not that we may appear to have met the test, but that you may do what is right, though we may seem to have failed. <sup>8</sup>For we cannot do anything against the truth, but only for the truth. <sup>9</sup>For we rejoice when we are weak and you are strong. This is what we pray for, that you

<sup>P</sup> Other ancient authorities read *with him*

**13.1** Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ  
THIS [IS]~[THE] THIRD TIME I AM COMING TO YOU"; ON(BY)  
στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πάν  
[THE] MOUTH OF TWO WITNESSES AND OF THREE WILL BE ESTABLISHED EVERY  
ῥήμα. **13.2** προείρηκα καὶ προλέγω, ὡς παρὼν τὸ  
WORD. I HAVE FORETOLD AND I SAY BEFOREHAND, AS BEING PRESENT THE  
δεύτερον καὶ ἀπὼν νῦν, τοῖς προημαρτηκόσιν  
SECOND [TIME] AND BEING ABSENT NOW, TO THE ONES HAVING SINNED PREVIOUSLY  
καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν  
AND <sup>1</sup>TO <sup>2</sup>THE <sup>4</sup>REST <sup>2</sup>ALL, THAT IF I COME - - AGAIN  
οὐ φείσομαι, **13.3** ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ  
I WILL NOT SPARE, SINCE YOU" SEEK-A PROOF - IN ME  
λαλοῦντος Χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ ἀλλὰ  
OF CHRIST~SPEAKING, WHO TOWARD YOU" IS NOT WEAK BUT  
δυνατεῖ ἐν ὑμῖν. **13.4** καὶ γὰρ ἐσταυρώθη ἐξ  
IS POWERFUL IN YOU". FOR~INDEED HE WAS CRUCIFIED OUT OF(IN)  
ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως θεοῦ. καὶ γὰρ  
WEAKNESS, BUT HE LIVES BY [THE] POWER OF GOD. FOR~INDEED  
ἡμεῖς ἀσθενούμεν ἐν αὐτῷ, ἀλλὰ ζήσομεν σὺν αὐτῷ  
WE ARE WEAK IN HIM, BUT WE WILL LIVE WITH HIM  
ἐκ δυνάμεως θεοῦ εἰς ὑμᾶς.  
BY [THE] POWER OF GOD TOWARD YOU".

**13.5** Ἐαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει,  
TEST~YOURSELVES IF YOU" ARE IN THE FAITH,  
ἐαυτοὺς δοκιμάζετε· ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς ὅτι  
PROVE~YOURSELVES; OR DO YOU" NOT REALIZE YOURSELVES THAT  
Ἰησοῦς Χριστὸς ἐν ὑμῖν; εἰ μὴτι ἀδόκιμοί ἐστε.  
JESUS CHRIST [IS] IN YOU"? UNLESS YOU" ARE~UNAPPROVED.  
**13.6** ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν  
BUT~I HOPE THAT YOU" WILL KNOW THAT WE ARE~NOT  
ἀδόκιμοι. **13.7** εὐχόμεθα δὲ πρὸς τὸν θεὸν  
UNAPPROVED. NOW~WE PRAY TO - GOD  
μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ ἵνα ἡμεῖς  
[THAT] YOU" DO NOT DO ANY~EVIL, NOT THAT WE  
δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιήτε,  
MAY APPEAR~APPROVED, BUT THAT YOU" THE GOOD MAY DO,  
ἡμεῖς δὲ ὡς ἀδόκιμοι ὤμεν. **13.8** οὐ γὰρ δυνάμεθα  
AND~WE AS UNAPPROVED MAY BE. <sup>3</sup>NOT <sup>1</sup>FOR <sup>2</sup>WE ARE~ABLE [TO DO]  
τι κατὰ τῆς ἀληθείας ἀλλὰ ὑπὲρ τῆς ἀληθείας.  
ANYTHING AGAINST THE TRUTH BUT FOR THE TRUTH.  
**13.9** χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενώμεν, ὑμεῖς δὲ  
FOR~WE REJOICE WHEN WE ARE WEAK, AND~YOU"  
δυνατοὶ ᾗτε· τοῦτο καὶ εὐχόμεθα, τὴν ὑμῶν  
ARE~STRONG; THIS ALSO WE PRAY, - YOUR"



may become perfect. <sup>10</sup>So I write these things while I am away from you, so that when I come, I may not have to be severe in using the authority that the Lord has given me for building up and not for tearing down.

11 Finally, brothers and sisters,<sup>9</sup> farewell.<sup>7</sup> Put things in order, listen to my appeal,<sup>8</sup> agree with one another, live in peace; and the God of love and peace will be with you. <sup>12</sup>Greet one another with a holy kiss. All the saints greet you.

13 The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.

<sup>9</sup> Gk. *brothers*

<sup>7</sup> Or *rejoice*

<sup>8</sup> Or *encourage one another*

<sup>1</sup> Or *and the sharing in*

κατάρτισιν.

PERFECTION(RESTORATION).

13.10 διὰ τοῦτο ταῦτα ἄπων

THEREFORE <sup>2</sup>THESE THINGS <sup>3</sup>BEING ABSENT

γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι

<sup>1</sup>I WRITE, THAT BEING PRESENT NOT WITH SEVERITY I MAY TREAT [YOU]

κατὰ τὴν ἐξουσίαν ἣν ὁ κύριος ἔδωκεν μοι εἰς

ACCORDING TO THE AUTHORITY WHICH THE LORD GAVE ME FOR

οἰκοδομῆν καὶ οὐκ εἰς καθαίρεσιν.

EDIFICATION AND NOT FOR DESTRUCTION.

13.11 Λοιπὸν, ἀδελφοί, χαίrete, καταρτίζεσθε,

FOR THE REST, BROTHERS, REJOICE, BE RESTORED,

παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε, καὶ

BE ENCOURAGED, <sup>2</sup>THE <sup>3</sup>SAME THING <sup>1</sup>THINK, BE AT PEACE, AND

ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν.

THE GOD - OF LOVE AND PEACE WILL BE WITH YOU.

13.12 ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ φιλήματι.

GREET ONE ANOTHER WITH A HOLY KISS.

ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.

<sup>4</sup>GREET <sup>5</sup>YOU <sup>2</sup>THE <sup>3</sup>SAINTS <sup>1</sup>ALL.

13.13 Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ

THE GRACE OF THE LORD JESUS CHRIST AND THE

ἀγάπη τοῦ θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου

LOVE - OF GOD AND THE FELLOWSHIP OF THE HOLY

πνεύματος μετὰ πάντων ὑμῶν.

SPIRIT [BE] WITH YOU ~ALL.

THE LETTER OF PAUL TO THE GALATIANS

ΠΡΟΣ ΓΑΛΑΤΑΣ

TO [THE] GALATIANS

1.1 Παῦλος ἀπόστολος οὐκ ἀπ’ ἀνθρώπων οὐδὲ δι’  
PAUL AN APOSTLE, NOT FROM MEN NOR THROUGH  
ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ  
MAN BUT THROUGH JESUS CHRIST AND GOD  
πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, 1.2 καὶ οἱ  
[THE] FATHER, THE ONE HAVING RAISED HIM FROM [THE] DEAD, AND <sup>2</sup>THE  
σὺν ἐμοὶ πάντες ἀδελφοί ταῖς ἐκκλησίαις τῆς  
<sup>4</sup>WITH <sup>5</sup>ME <sup>1</sup>ALL <sup>2</sup>BROTHERS TO THE CHURCHES -  
Γαλατίας, 1.3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς  
OF GALATIA, GRACE TO YOU\* AND PEACE FROM GOD [THE] FATHER  
ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ 1.4 τοῦ δόντος  
OF US AND [THE] LORD JESUS CHRIST, THE ONE HAVING GIVEN  
ἐαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται  
HIMSELF ON BEHALF OF THE SINS OF US, SO THAT HE MIGHT RESCUE  
ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστώτος πονηροῦ κατὰ  
US OUT OF THE <sup>3</sup>AGE - <sup>1</sup>PRESENT <sup>2</sup>EVIL ACCORDING TO  
τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν, 1.5 ᾧ ἢ  
THE WILL - OF GOD, EVEN [THE] FATHER OF US, TO WHOM [BE] THE  
δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.  
GLORY INTO THE AGES OF THE AGES, AMEN.  
1.6 Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ  
I MARVEL THAT SO QUICKLY YOU\* ARE BEING TURNED FROM  
τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Ἰ[Χριστοῦ] εἰς  
THE ONE HAVING CALLED YOU\* IN (BY) [THE] GRACE OF CHRIST TO  
ἕτερον εὐαγγέλιον, 1.7 ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ  
A DIFFERENT GOSPEL, WHICH IS-NOT ANOTHER, EXCEPT  
τινὲς εἰσιν οἱ ταρασσόντες ὑμᾶς καὶ θέλοντες  
THERE ARE-SOME - TROUBLING YOU\* AND [ARE] DESIRING  
μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. 1.8 ἀλλὰ καὶ  
TO PERVERT THE GOSPEL - OF CHRIST. BUT EVEN  
ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται  
IF WE OR AN ANGEL FROM HEAVEN SHOULD PREACH A GOSPEL  
[ὑμῖν] παρ’ ὃ εὐηγγελισάμεθα ὑμῖν,  
TO YOU\* BESIDES THAT WHICH WE PREACHED TO YOU\*,  
ἀνάθεμα ἔστω. 1.9 ὥς προειρήκαμεν καὶ ἄρτι πάλιν  
LET HIM BE-A CURSE. AS WE HAVE PREVIOUSLY SAID, AND NOW AGAIN

Paul an apostle—sent neither by human commission nor from human authorities, but through Jesus Christ and God the Father, who raised him from the dead— <sup>2</sup>and all the members of God’s family<sup>a</sup> who are with me,  
To the churches of Galatia:  
3 Grace to you and peace from God our Father and the Lord Jesus Christ, <sup>4</sup>who gave himself for our sins to set us free from the present evil age, according to the will of our God and Father, <sup>5</sup>to whom be the glory forever and ever. Amen.  
6 I am astonished that you are so quickly deserting the one who called you in the grace of Christ and are turning to a different gospel— <sup>7</sup>not that there is another gospel, but there are some who are confusing you and want to pervert the gospel of Christ. <sup>8</sup>But even if we or an angel<sup>b</sup> from heaven should proclaim to you a gospel contrary to what we proclaimed to you, let that one be accursed! <sup>9</sup>As we have said before, so now

<sup>a</sup> Gk. all the brothers  
<sup>b</sup> Or a messenger

I repeat, if anyone proclaims to you a gospel contrary to what you received, let that one be accursed!

10 Am I now seeking human approval, or God's approval? Or am I trying to please people? If I were still pleasing people, I would not be a servant<sup>c</sup> of Christ.

11 For I want you to know, brothers and sisters,<sup>d</sup> that the gospel that was proclaimed by me is not of human origin; <sup>12</sup>for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ.

13 You have heard, no doubt, of my earlier life in Judaism. I was violently persecuting the church of God and was trying to destroy it. <sup>14</sup>I advanced in Judaism beyond many among my people of the same age, for I was far more zealous for the traditions of my ancestors. <sup>15</sup>But when God, who had set me apart before I was born and called me through his grace, was pleased <sup>16</sup>to reveal his Son to me,<sup>e</sup> so that I might proclaim him among the Gentiles, I did not confer with any human being, <sup>17</sup>nor did I go up to Jerusalem to those who were already apostles before me, but I went away at once into Arabia, and afterwards I returned to Damascus.

<sup>c</sup> Gk slave

<sup>d</sup> Gk brothers

<sup>e</sup> Gk in me

λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ  
I SAY, IF ANYONE PREACHES A GOSPEL~TO YOU\* BESIDES THAT WHICH

παρελάβετε, ἀνάθεμα ἔστω.  
YOU\* RECEIVED, LET HIM BE~A CURSE.

1.10 Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν;  
FOR~NOW <sup>2</sup>MEN <sup>1</sup>AM I TRYING TO CONVINCE OR - GOD?

ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις  
OR AM I SEEKING TO PLEASE~MEN? IF STILL MEN

ἤρεσκον, Χριστοῦ δούλος οὐκ ἂν ἦμην.  
I WERE PLEASING, CHRIST'S SLAVE I WOULD NOT HAVE BEEN.

1.11 Γνωρίζω γὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ  
FOR~I MAKE KNOWN TO YOU\*, BROTHERS, THE GOSPEL -

εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι οὐκ ἔστιν κατὰ  
HAVING BEEN PREACHED BY ME, THAT IT IS~NOT ACCORDING TO

ἄνθρωπον· 1.12 οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου  
MAN; FOR~NEITHER I FROM MAN

παρέλαβον αὐτὸ οὔτε ἐδιδάχθην ἀλλὰ δι'  
RECEIVED IT NOR WAS I TAUGHT [IT] BUT THROUGH

ἀποκαλύψεως Ἰησοῦ Χριστοῦ.  
A REVELATION OF JESUS CHRIST.

1.13 Ἦκούσατε γὰρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ  
FOR~YOU\* HEARD [OF] - MY MANNER OF LIFE ONCE IN -

Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν  
JUDAISM, - EXCESSIVELY I WAS PERSECUTING THE

ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν, 1.14 καὶ  
CHURCH - OF GOD AND WAS RAVAGING IT, AND

προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς  
I WAS ADVANCING IN - JUDAISM BEYOND MANY

συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως  
CONTEMPORARIES IN THE NATION OF ME, MORE ABUNDANTLY

ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.  
BEING~A ZEALOT - <sup>2</sup>ANCESTRAL <sup>1</sup>OF MY <sup>3</sup>TRADITIONS.

1.15 ὅτε δὲ εὐδόκησεν [ὁ θεὸς] ὁ ἀφορίσας με ἐκ  
BUT~WHEN <sup>2</sup>WAS PLEASED - <sup>1</sup>GOD, THE ONE HAVING SEPARATED ME FROM

κοιλίας μητρὸς μου καὶ καλέσας διὰ τῆς  
[THE] WOMB OF [THE] MOTHER OF ME AND HAVING CALLED [ME] THROUGH THE

χάριτος αὐτοῦ 1.16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί,  
GRACE OF HIM, TO REVEAL THE SON OF HIM IN ME,

ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως  
THAT I MIGHT PREACH HIM AMONG THE GENTILES, IMMEDIATELY

οὐ προσανεθέμην σαρκὶ καὶ αἵματι 1.17 οὐδὲ ἀνῆλθον  
I DID NOT CONSULT WITH FLESH AND BLOOD NOR DID I GO UP

εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους,  
TO JERUSALEM TO <sup>1</sup>THE <sup>2</sup>BEFORE <sup>4</sup>ME <sup>2</sup>APOSTLES,

ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν καὶ πάλιν ὑπέστρεψα εἰς  
BUT I WENT AWAY INTO ARABIA AND AGAIN I RETURNED TO

Δαμασκόν.  
DAMASCUS.

**1.18** Ἐπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα  
THEN AFTER THREE-YEARS I WENT UP TO JERUSALEM

ἰστορήσαι Κηφᾶν καὶ ἐπέμεινα πρὸς αὐτὸν  
TO GET ACQUAINTED WITH CEPHAS AND I STAYED WITH HIM

ἡμέρας δεκαπέντε, **1.19** ἕτερον δὲ τῶν ἀποστόλων  
FIFTEEN-DAYS, BUT-OTHER OF THE APOSTLES

οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου.  
I DID NOT SEE EXCEPT JAMES THE BROTHER OF THE LORD.

**1.20** ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ θεοῦ  
NOW-WHAT THINGS I WRITE TO YOU, BEHOLD BEFORE - GOD

ὅτι οὐ ψεύδομαι. **1.21** ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς  
- I DO NOT LIE. THEN I WENT INTO THE REGIONS -

Συρίας καὶ τῆς Κιλικίας· **1.22** ἥμην δὲ ἀγνωστούμενος  
OF SYRIA AND - OF CILICIA; BUT-I WAS UNKNOWN

τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν  
- IN PERSON BY THE CHURCHES - OF JUDEA - IN

Χριστῷ. **1.23** μόνον δὲ ἀκούοντες ᾗσαν ὅτι Ὁ  
CHRIST.. BUT-ONLY THEY WERE HEARING, - THE ONE

διώκων ἡμᾶς ποτε νῦν εὐαγγελίζεται τὴν πίστιν ἣν  
PERSECUTING US ONCE NOW IS PREACHING THE FAITH WHICH

ποτε ἐπόρθει, **1.24** καὶ ἐδόξαζον ἐν ἐμοὶ τὸν  
ONCE HE WAS RAVAGING, AND THEY WERE GLORIFYING ?IN ?ME -

θεόν.

<sup>1</sup>GOD.

18 Then after three years I did go up to Jerusalem to visit Cephas and stayed with him fifteen days; <sup>19</sup>but I did not see any other apostle except James the Lord's brother. <sup>20</sup>In what I am writing to you, before God, I do not lie! <sup>21</sup>Then I went into the regions of Syria and Cilicia, <sup>22</sup>and I was still unknown by sight to the churches of Judea that are in Christ; <sup>23</sup>they only heard it said, "The one who formerly was persecuting us is now proclaiming the faith he once tried to destroy." <sup>24</sup>And they glorified God because of me.

## CHAPTER 2

**2.1** Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς  
THEN AFTER FOURTEEN YEARS AGAIN I WENT UP TO

Ἱεροσόλυμα μετὰ Βαρναβᾶ συμπαραλαβὼν καὶ Τίτον·  
JERUSALEM WITH BARNABAS, HAVING TAKEN WITH [ME] ALSO TITUS;

**2.2** ἀνέβην δὲ κατὰ ἀποκάλυψιν· καὶ ἀνεθέμην  
YET-I WENT UP ACCORDING TO A REVELATION; AND I LAID BEFORE

αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν,  
THEM THE GOSPEL WHICH I PROCLAIM AMONG THE GENTILES,

κατ' ἰδίαν δὲ τοῖς δοκοῦσιν, μὴ πως εἰς  
<sup>2</sup>PRIVATELY BUT TO THE ONES SEEMING [TO BE SOMETHING.] LEST SOMEHOW IN

κενὸν τρέχω ἢ ἔδραμον. **2.3** ἄλλ' οὐδὲ Τίτος ὁ  
VAIN I SHOULD RUN OR DID RUN. BUT NOT TITUS, THE ONE

σὺν ἐμοί, Ἑλλήν ὢν, ἠναγκάσθη περιτμηθῆναι·  
WITH ME, A GREEK BEING, WAS COMPELLED TO BE CIRCUMCISED;

**2.4** διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες  
BUT-BECAUSE OF THE <sup>3</sup>SECRETLY BROUGHT IN <sup>2</sup>FALSE BROTHERS, WHO

παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν  
CREPT IN TO SPY OUT THE FREEDOM OF US WHICH

ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν,  
WE HAVE IN CHRIST JESUS, THAT THEY MIGHT ENSLAVE-US,

Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. <sup>2</sup>I went up in response to a revelation. Then I laid before them (though only in a private meeting with the acknowledged leaders) the gospel that I proclaim among the Gentiles, in order to make sure that I was not running, or had not run, in vain. <sup>3</sup>But even Titus, who was with me, was not compelled to be circumcised, though he was a Greek. <sup>4</sup>But because of false believers/ secretly brought in, who slipped in to spy on the freedom we have in Christ Jesus, so that they might enslave us—

<sup>f</sup> Gk. false brothers



<sup>5</sup>We did not submit to them even for a moment, so that the truth of the gospel might always remain with you.

<sup>6</sup>And from those who were supposed to be acknowledged leaders (what they actually were makes no difference to me; God shows no partiality)—those leaders contributed nothing to me.

<sup>7</sup>On the contrary, when they saw that I had been entrusted with the gospel for the uncircumcised, just as Peter had been entrusted with the gospel for the circumcised <sup>8</sup>(for he who worked through Peter making him an apostle to the circumcised also worked through me in sending me to the Gentiles), <sup>9</sup>and when James and Cephas and John, who were acknowledged pillars, recognized the grace that had been given to me, they gave to Barnabas and me the right hand of fellowship, agreeing that we should go to the Gentiles and they to the circumcised. <sup>10</sup>They asked only one thing, that we remember the poor, which was actually what I was<sup>8</sup> eager to do.

<sup>11</sup>But when Cephas came to Antioch, I opposed him to his face, because he stood self-condemned; <sup>12</sup>for until certain people came from James, he used to eat with the Gentiles. But after they came, he drew back and kept himself separate for fear of the circumcision faction. <sup>13</sup>And the other Jews joined him in this hypocrisy, so that even Barnabas was led astray by their hypocrisy. <sup>14</sup>But when

<sup>8</sup> Or *had been*

**2.5** οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ  
TO WHOM NOT FOR AN HOUR DID WE YIELD - IN SUBJECTION, THAT THE

ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς.  
TRUTH OF THE GOSPEL MIGHT CONTINUE WITH YOU\*.

**2.6** ἀπὸ δὲ τῶν δοκούντων εἶναί τι, — ὁποιοί  
BUT-FROM THE ONES SEEMING TO BE SOMETHING,— OF WHAT KIND

ποτε ἦσαν οὐδέν μοι διαφέρει· πρόσωπον [ὁ] θεὸς  
THEY WERE-ONCE <sup>2</sup>NOTHING <sup>3</sup>TO ME <sup>1</sup>MATTERS; <sup>1</sup>[THE] FACE - <sup>3</sup>GOD

ἀνθρώπου οὐ λαμβάνει — ἐμοὶ γὰρ οἱ  
<sup>2</sup>OF A PERSON DOES NOT ACCEPT — FOR-TO ME THE ONES

δοκούντες οὐδὲν προσανέθεντο, **2.7** ἀλλὰ  
SEEMING [TO BE SOMETHING] NOTHING ADDED, BUT

τοῦναντίον ἰδόντες ὅτι πεπίστευμαι τὸ  
ON THE CONTRARY HAVING SEEN THAT I HAVE BEEN ENTRUSTED [WITH] THE

εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς  
GOSPEL OF(FOR) THE UNCIRCUMCISION AS PETER OF(FOR) THE

περιτομῆς, **2.8** ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν  
CIRCUMCISION, FOR-<sup>2</sup>THE ONE HAVING WORKED IN PETER FOR AN APOSTLESHIP

τῆς περιτομῆς ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη,  
OF THE CIRCUMCISION WORKED ALSO IN ME FOR THE GENTILES,

**2.9** καὶ γνόντες τὴν χάριν τὴν δοθείσάν μοι,  
AND REALIZING THE GRACE - HAVING BEEN GIVEN TO ME,

Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκούντες  
JAMES AND CEPHAS AND JOHN, THE ONES SEEMING

στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρναβᾶ  
TO BE-PILLARS, <sup>1</sup>[THE] RIGHT HANDS <sup>3</sup>GAVE <sup>4</sup>TO ME <sup>5</sup>AND <sup>6</sup>BARNABAS

κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν  
<sup>2</sup>OF FELLOWSHIP, THAT WE [SHOULD BE] FOR THE GENTILES, BUT-<sup>2</sup>THEY FOR THE

περιτομήν· **2.10** μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν,  
CIRCUMCISION; ONLY <sup>3</sup>THE <sup>4</sup>POOR <sup>1</sup>THAT <sup>2</sup>WE SHOULD REMEMBER,

ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.  
WHICH ALSO I WAS EAGER THIS VERY THING TO DO.

**2.11** Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν,  
BUT-WHEN CEPHAS-CAME TO ANTIOCH,

κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι  
TO [HIS] FACE I STOOD AGAINST-HIM, BECAUSE

κατεγνωσμένος ἦν. **2.12** πρὸ τοῦ γὰρ ἐλθεῖν τινὰς  
HE HAD BEEN CONDEMNED. <sup>2</sup>BEFORE - <sup>1</sup>FOR <sup>4</sup>CAME <sup>3</sup>CERTAIN ONES

ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνῆσθιν· ὅτε δὲ  
<sup>5</sup>FROM <sup>6</sup>JAMES, WITH THE GENTILES HE WAS EATING; BUT-WHEN

ἦλθον, ὑπέστελλεν καὶ ἀφώριζεν ἑαυτὸν φοβούμενος  
THEY CAME, HE WAS DRAWING BACK AND WAS SEPARATING HIMSELF FEARING

τοὺς ἐκ περιτομῆς. **2.13** καὶ συνυπεκρίθησαν αὐτῷ  
THE ONES OF [THE] CIRCUMCISION, AND JOINED IN PRETENSE WITH HIM

[καὶ] οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρναβᾶς  
ALSO THE REST OF [THE] JEWS, SO THAT ALSO BARNABAS

συναπῆχθη αὐτῶν τῇ ὑποκρίσει. **2.14** ἀλλ' ὅτε  
WAS CARRIED AWAY WITH THEIR - HYPOCRISY. BUT WHEN

εἶδον ὅτι οὐκ ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν  
I SAW THAT THEY DID NOT WALK CORRECTLY WITH RESPECT TO THE TRUTH

τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων,  
OF THE GOSPEL, I SAID - TO CEPHAS BEFORE ALL,

Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐχὶ Ἰουδαϊκῶς  
IF YOU BEING-A JEW AS A GENTILE AND NOT AS A JEW

ζῆς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαῖζειν;  
LIVE, HOW <sup>2</sup>THE <sup>3</sup>GENTILES <sup>1</sup>DO YOU COMPEL TO LIVE AS JEWS?

**2.15** Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν  
WE BY NATURE JEWS AND NOT <sup>2</sup>OF <sup>3</sup>[THE] GENTILES

ἁμαρτωλοί· **2.16** εἰδότες [δὲ] ὅτι οὐ δικαιоῦνται  
<sup>1</sup>SINNERS, KNOWING - THAT <sup>2</sup>IS NOT JUSTIFIED

ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως  
<sup>1</sup>A MAN BY WORKS OF LAW BUT THROUGH FAITH

Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν  
OF (IN) JESUS CHRIST, AND WE IN CHRIST JESUS

ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ  
BELIEVED, THAT WE MIGHT BE JUSTIFIED BY FAITH OF (IN) CHRIST

καὶ οὐκ ἐξ ἔργων νόμου, ὅτι ἐξ ἔργων νόμου  
AND NOT BY WORKS OF LAW, THAT BY WORKS OF LAW

οὐ δικαιωθήσεται πᾶσα σὰρξ. **2.17** εἰ δὲ ζητοῦντες  
WILL NOT BE JUSTIFIED ALL (ANY) FLESH. NOW-IF SEEKING

δικαιωθῆναι ἐν Χριστῷ εὑρέθημεν καὶ αὐτοὶ  
TO BE JUSTIFIED IN CHRIST WE WERE FOUND ALSO [OUR]SELVES

ἁμαρτωλοί, ἄρα Χριστὸς ἁμαρτίας διάκονος;  
SINNERS [TO BE], THEN [IS] CHRIST A MINISTER-OF SIN?

μὴ γένοιτο. **2.18** εἰ γὰρ ἃ κατέλυσα ταῦτα πάλιν  
MAY IT NEVER BE. FOR-IF WHAT I DESTROYED THESE THINGS AGAIN

οἰκοδομῶ, παραβάτην ἐμαυτὸν συνιστάνω. **2.19** ἐγὼ γὰρ  
I BUILD, A TRANSGRESSOR I DEMONSTRATE-MYSELF [TO BE]. FOR-I

διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω. Χριστῷ  
THROUGH LAW TO LAW DIED, THAT TO GOD I MAY LIVE. WITH CHRIST

συνεσταυρωμαι· **2.20** ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν  
I HAVE BEEN CRUCIFIED; BUT-I AM LIVING NO LONGER [AS] I, <sup>3</sup>LIVES <sup>1</sup>BUT <sup>4</sup>IN

ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν  
<sup>5</sup>ME <sup>2</sup>CHRIST; AND-THAT WHICH NOW I LIVE IN [THE] FLESH, IN (BY)

πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός  
FAITH I LIVE, THAT OF THE SON - OF GOD, THE ONE HAVING LOVED

με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.  
ME AND HAVING GIVEN HIMSELF OVER ON BEHALF OF ME.

**2.21** οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ διὰ  
I DO NOT SET ASIDE THE GRACE - OF GOD; FOR-IF THROUGH

νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.  
LAW RIGHTEOUSNESS [IS], THEN CHRIST DIED-FOR NOTHING.

I saw that they were not acting consistently with the truth of the gospel. I said to Cephas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?"<sup>h</sup>

15 We ourselves are Jews by birth and not Gentile sinners;<sup>16</sup> yet we know that a person is justified<sup>d</sup> not by the works of the law but through faith in Jesus Christ.<sup>17</sup> And we have come to believe in Christ Jesus, so that we might be justified by faith in Christ,<sup>18</sup> and not by doing the works of the law, because no one will be justified by the works of the law. <sup>17</sup>But if, in our effort to be justified in Christ, we ourselves have been found to be sinners, is Christ then a servant of sin? Certainly not! <sup>18</sup>But if I build up again the very things that I once tore down, then I demonstrate that I am a transgressor. <sup>19</sup>For through the law I died to the law, so that I might live to God. I have been crucified with Christ;<sup>20</sup> and it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God,<sup>1</sup> who loved me and gave himself for me. <sup>21</sup>I do not nullify the grace of God; for if justification<sup>m</sup> comes through the law, then Christ died for nothing.

<sup>h</sup> Some interpreters hold that the quotation extends into the following paragraph

<sup>i</sup> Or reckoned as righteous; and so elsewhere

<sup>j</sup> Or the faith of Jesus Christ

<sup>k</sup> Or the faith of Christ

<sup>l</sup> Or by the faith of the Son of God

<sup>m</sup> Or righteousness

## CHAPTER 3

You foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly exhibited as crucified! <sup>2</sup>The only thing I want to learn from you is this: Did you receive the Spirit by doing the works of the law or by believing what you heard? <sup>3</sup>Are you so foolish? Having started with the Spirit, are you now ending with the flesh? <sup>4</sup>Did you experience so much for nothing?—if it really was for nothing. <sup>5</sup>Well then, does God<sup>a</sup> supply you with the Spirit and work miracles among you by your doing the works of the law, or by your believing what you heard?

<sup>6</sup>Just as Abraham “believed God, and it was reckoned to him as righteousness,” <sup>7</sup>so, you see, those who believe are the descendants of Abraham. <sup>8</sup>And the scripture, foreseeing that God would justify the Gentiles by faith, declared the gospel beforehand to Abraham, saying, “All the Gentiles shall be blessed in you.” <sup>9</sup>For this reason, those who believe are blessed with Abraham who believed.

<sup>10</sup>For all who rely on the works of the law are under a curse; for it is written, “Cursed is everyone who does not observe and obey all the things written in the book of the law.” <sup>11</sup>Now it is evident that no one is justified before God by the law; for

<sup>a</sup>Gk. *he*

**3.1** Ὁ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν,  
O SENSELESS GALATIANS, WHO BEWITCHED-YOU<sup>a</sup>,

οἷς κατ’ ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη  
BEFORE-WHOSE EYES JESUS CHRIST WAS OPENLY PORTRAYED

ἐσταυρωμένος; **3.2** τοῦτο μόνον θέλω μαθεῖν ἀφ’  
[AS] HAVING BEEN CRUCIFIED? THIS ONLY I WANT TO LEARN FROM

ὑμῶν· ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ  
YOU<sup>a</sup>; BY WORKS OF LAW THE SPIRIT YOU<sup>a</sup> RECEIVED OR BY

ἀκοῆς πίστεως; **3.3** οὕτως ἀνόητοί ἐστε,  
[THE] HEARING OF(WITH) FAITH? SO SENSELESS YOU<sup>a</sup> ARE;

ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελείσθε;  
HAVING BEGUN IN [THE] SPIRIT NOW IN [THE] FLESH ARE YOU<sup>a</sup> BEING PERFECTED?

**3.4** τοσαῦτα ἐπάθετε εἰκῇ; εἴ γε καὶ εἰκῇ.  
SO MANY THINGS DID YOU<sup>a</sup> SUFFER IN VAIN? IF REALLY INDEED IN VAIN.

**3.5** ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ  
THE ONE, THEREFORE, SUPPLYING TO YOU<sup>a</sup> THE SPIRIT AND

ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ  
PRODUCING WORKS OF POWER AMONG YOU<sup>a</sup>, [IS IT] BY WORKS OF LAW OR BY

ἀκοῆς πίστεως; **3.6** καθὼς Ἀβραὰμ ἐπίστευσεν τῷ  
[THE] HEARING OF(WITH) FAITH? AS ABRAHAM BELIEVED -

θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.  
GOD, AND IT WAS ACCOUNTED TO HIM FOR RIGHTEOUSNESS.

**3.7** Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοὶ  
KNOW THEN THAT THE ONES OF FAITH, THESE ONES SONS

εἰσιν Ἀβραάμ. **3.8** προῖδούσα δὲ ἡ γραφὴ ὅτι  
ARE OF ABRAHAM. <sup>4</sup>HAVING FORESEEN <sup>1</sup>AND <sup>2</sup>THE <sup>3</sup>SCRIPTURE THAT

ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ θεός,  
BY FAITH <sup>2</sup>WOULD JUSTIFY <sup>3</sup>THE <sup>4</sup>NATIONS - <sup>1</sup>GOD,

προεγγελίσατο τῷ Ἀβραάμ ὅτι  
PREACHED THE GOOD NEWS BEFORE - TO ABRAHAM, -

Ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη· **3.9** ὥστε  
WILL BE BLESSED IN YOU ALL THE NATIONS; SO

οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ  
THE ONES OF FAITH ARE BLESSED WITH THE BELIEVING

Ἀβραάμ. **3.10** ὅσοι γὰρ ἐξ ἔργων νόμου εἰσιν, ὑπὸ  
ABRAHAM. FOR-AS MANY AS <sup>2</sup>OF <sup>3</sup>WORKS <sup>4</sup>OF LAW <sup>1</sup>ARE, UNDER

κατάραν εἰσιν· γέγραπται γὰρ ὅτι Ἐπικατάρατος  
A CURSE ARE; FOR-IT HAS BEEN WRITTEN, - CURSED [IS]

πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν  
EVERYONE WHO DOES NOT ABIDE BY ALL THE THINGS HAVING BEEN WRITTEN IN

τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά. **3.11** ὅτι δὲ  
THE BOOK OF THE LAW - TO DO LAW. NOW-THAT

ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ θεῷ δῆλον, ὅτι  
BY LAW NO ONE IS BEING JUSTIFIED BEFORE - GOD [IS] CLEAR, BECAUSE,



**‘Ο δίκαιος ἐκ πίστεως ζήσεται.** **3.12** ὁ δὲ νόμος  
 THE JUST BY FAITH WILL LIVE; BUT~THE LAW  
**οὐκ ἔστιν ἐκ πίστεως, ἀλλ’ ὁ ποιήσας αὐτὰ**  
 IS~NOT OF FAITH, BUT, THE ONE HAVING DONE THESE THINGS  
**ζήσεται ἐν αὐτοῖς.** **3.13** Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ  
 WILL LIVE IN THEM. CHRIST REDEEMED~US FROM

**τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν**  
 THE CURSE OF THE LAW, HAVING BECOME <sup>2</sup>ON BEHALF OF <sup>3</sup>US

**κατάρα, ὅτι γέγραπται, Ἐπικατάρατος πᾶς ὁ**  
 A CURSE, BECAUSE IT HAS BEEN WRITTEN, CURSED [IS] EVERYONE

**κρεμάμενος ἐπὶ ξύλου,** **3.14** ἵνα εἰς τὰ ἔθνη ἡ  
 HAVING HUNG ON A TREE, THAT TO THE NATIONS THE

**εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα**  
 BLESSING - OF ABRAHAM MIGHT COME IN(BY) CHRIST JESUS, THAT

**τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς**  
 THE PROMISE OF THE SPIRIT WE MIGHT RECEIVE THROUGH -

**πίστεως.**  
 FAITH.

**3.15** Ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὅμως  
 BROTHERS, ACCORDING TO MAN I SPEAK; EVEN

**ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ**  
<sup>3</sup>BY MAN <sup>2</sup>HAVING BEEN CONFIRMED A COVENANT NO ONE SETS ASIDE OR

**ἐπιδιατάσσεται.** **3.16** τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ  
 ADDS TO [IT]. - NOW TO ABRAHAM WERE SPOKEN THE

**ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ. οὐ λέγει, Καὶ**  
 PROMISES AND TO THE SEED OF HIM. HE DOES NOT SAY, AND

**τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν ἀλλ’ ὡς ἐφ’**  
 TO THE SEEDS, AS CONCERNING MANY, BUT AS CONCERNING

**ἐνός, Καὶ τῷ σπέρματί σου, ὅς ἐστιν Χριστός.**  
 ONE, AND TO THE SEED OF YOU, WHO IS CHRIST.

**3.17** τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην  
 AND~THIS I SAY: A COVENANT HAVING BEEN PREVIOUSLY CONFIRMED

**ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη**  
 BY - GOD THE <sup>4</sup>AFTER <sup>5</sup>FOUR HUNDRED <sup>6</sup>AND <sup>7</sup>THIRTY <sup>8</sup>YEARS

**γεγονῶς νόμος οὐκ ἀκυροῖ εἰς τὸ καταργῆσαι**  
<sup>3</sup>HAVING COME INTO BEING <sup>2</sup>LAW DOES NOT ANNUL SO AS - TO ABOLISH

**τὴν ἐπαγγελίαν.** **3.18** εἰ γὰρ ἐκ νόμου ἢ  
 THE PROMISE. FOR~IF BY LAW [IS] THE

**κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ**  
 INHERITANCE, [IT IS] NO LONGER BY PROMISE; - BUT

**Ἀβραὰμ δι’ ἐπαγγελίας κεχάρισται ὁ θεός.** **3.19** Τί  
 TO ABRAHAM <sup>3</sup>BY <sup>4</sup>PROMISE <sup>2</sup>HAS GIVEN [IT] - <sup>1</sup>GOD. WHY

**οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη,**  
 THEN THE LAW? <sup>2</sup>THE <sup>3</sup>TRANSGRESSIONS <sup>1</sup>FOR THE SAKE OF IT WAS ADDED,

**ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπηγγέλται,**  
 UNTIL - SHOULD COME THE SEED TO WHOM IT HAS BEEN PROMISED,

“The one who is righteous will live by faith.”<sup>10</sup> But the law does not rest on faith; on the contrary, “Whoever does the works of the law<sup>11</sup> will live by them.”<sup>12</sup> Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who hangs on a tree”—<sup>14</sup>in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith.

15 Brothers and sisters,<sup>1</sup> I give an example from daily life: once a person’s will<sup>2</sup> has been ratified, no one adds to it or annuls it.<sup>16</sup> Now the promises were made to Abraham and to his offspring;<sup>3</sup> it does not say, “And to offsprings,”<sup>7</sup> as of many; but it says, “And to your offspring,”<sup>8</sup> that is, to one person, who is Christ.<sup>17</sup> My point is this: the law, which came four hundred thirty years later, does not annul a covenant previously ratified by God, so as to nullify the promise.<sup>18</sup> For if the inheritance comes from the law, it no longer comes from the promise; but God granted it to Abraham through the promise.

19 Why then the law? It was added because of transgressions, until the offspring<sup>2</sup> would come to whom the promise had been made;

<sup>10</sup> Or: The one who is righteous through faith will live

<sup>11</sup> Gk. does them

<sup>12</sup> Gk. Brothers

<sup>13</sup> Or: covenant (as in verse 17)

<sup>14</sup> Gk. seed

<sup>15</sup> Gk. seeds



and it was ordained through angels by a mediator. <sup>20</sup>Now a mediator involves more than one party; but God is one.

<sup>21</sup>Is the law then opposed to the promises of God? Certainly not! For if a law had been given that could make alive, then righteousness would indeed come through the law. <sup>22</sup>But the scripture has imprisoned all things under the power of sin, so that what was promised through faith in Jesus Christ<sup>24</sup> might be given to those who believe.

<sup>23</sup>Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. <sup>24</sup>Therefore the law was our disciplinarian until Christ came, so that we might be justified by faith. <sup>25</sup>But now that faith has come, we are no longer subject to a disciplinarian, <sup>26</sup>for in Christ Jesus you are all children of God through faith. <sup>27</sup>As many of you as were baptized into Christ have clothed yourselves with Christ. <sup>28</sup>There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. <sup>29</sup>And if you belong to Christ, then you are Abraham's offspring,<sup>v</sup> heirs according to the promise.

<sup>24</sup> Or through the faith of Jesus Christ

<sup>v</sup> Gk seed

διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου.  
HAVING BEEN ORDAINED THROUGH ANGELS BY [THE] HAND OF A MEDIATOR.

**3.20** ὁ δὲ μεσίτης ἐνὸς οὐκ ἔστιν, ὁ δὲ θεὸς  
NOW~THE MEDIATOR <sup>3</sup>OF ONE <sup>2</sup>NOT <sup>1</sup>IS, - BUT GOD

εἷς ἔστιν.  
IS~ONE.

**3.21** Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ];  
[IS] THE LAW~THEREFORE AGAINST THE PROMISES - OF GOD?

μὴ γένοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος  
MAY IT NEVER BE. FOR~IF A LAW~WAS GIVEN - BEING ABLE

ζωοποιῆσαι, ὥτως ἐκ νόμου ἂν ᾦν ἡ δικαιοσύνη.  
TO GIVE LIFE, REALLY BY LAW WOULD HAVE BEEN - RIGHTEOUSNESS;

**3.22** ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ  
BUT <sup>3</sup>CONSIGNED <sup>1</sup>THE <sup>2</sup>SCRIPTURE - ALL THINGS UNDER

ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ  
SIN, THAT THE PROMISE BY FAITH OF (IN) JESUS

Χριστοῦ δοθῇ τοῖς πιστεύουσιν.  
CHRIST MIGHT BE GIVEN TO THE ONES BELIEVING.

**3.23** Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ νόμον  
<sup>2</sup>BEFORE - <sup>1</sup>BUT <sup>5</sup>CAME <sup>3</sup>THE <sup>4</sup>FAITH, UNDER LAW

ἐφρουρούμεθα συγκλειόμενοι εἰς τὴν μέλλουσαν πίστιν  
WE WERE BEING KEPT, BEING CONFINED AS TO THE FAITH~BEING ABOUT

ἀποκαλυφθῆναι, **3.24** ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν  
TO BE REVEALED; SO THAT THE LAW <sup>3</sup>GUARDIAN <sup>2</sup>OUR

γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως  
<sup>1</sup>HAS BEEN TO [LEAD US TO] CHRIST, THAT BY FAITH

δικαιωθώμεν. **3.25** ἐλθούσης δὲ τῆς πίστεως οὐκέτι  
WE MIGHT BE JUSTIFIED; <sup>3</sup>HAVING COME <sup>1</sup>BUT - <sup>2</sup>FAITH, <sup>5</sup>NO LONGER

ὑπὸ παιδαγωγόν ἔσμεν.  
<sup>6</sup>UNDER <sup>7</sup>A GUARDIAN <sup>4</sup>WE ARE.

**3.26** Πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως  
FOR~ALL SONS OF GOD YOU ARE THROUGH - FAITH

ἐν Χριστῷ Ἰησοῦ. **3.27** ὅσοι γὰρ εἰς Χριστὸν  
IN CHRIST JESUS; FOR~AS MANY AS INTO CHRIST

ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. **3.28** οὐκ ἐνι  
WERE BAPTIZED, PUT ON~CHRIST. THERE IS~NOT

Ἰουδαίος οὐδὲ Ἕλλην, οὐκ ἐνι δοῦλος οὐδὲ ἐλεύθερος,  
JEW NOR GREEK, THERE IS~NOT SLAVE NOR FREE,

οὐκ ἐνι ἄρσεν καὶ θήλυ· πάντες γὰρ ὑμεῖς εἷς ἐστε  
THERE IS~NOT MALE AND FEMALE; FOR~ALL YOU ARE~ONE MAN

ἐν Χριστῷ Ἰησοῦ. **3.29** εἰ δὲ ὑμεῖς Χριστοῦ, ἅρα τοῦ  
IN CHRIST JESUS. AND~IF YOU [ARE] CHRIST'S, THEN -

Ἀβραὰμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν  
OF ABRAHAM'S SEED YOU ARE, <sup>2</sup>ACCORDING TO <sup>3</sup>PROMISE

κληρονόμοι.  
<sup>1</sup>HEIRS.

2 ἢ 20%  
(POSSIBLY)

## CHAPTER 4

**4.1** Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος  
NOW-I SAY, FOR [HOWEVER] MUCH TIME [AS] THE HEIR

νήπιός ἐστιν, οὐδὲν διαφέρει δούλου κύριος  
IS~AN INFANT, HE DIFFERS~NOTHING FROM A SLAVE, [THOUGH] <sup>2</sup>LORD(OWNER)

πάντων ὧν, **4.2** ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶν καὶ  
<sup>3</sup>OF ALL <sup>1</sup>BEING, BUT <sup>2</sup>UNDER <sup>3</sup>GUARDIANS <sup>1</sup>IS AND

οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρός.  
STEWARDS UNTIL THE TIME PREVIOUSLY APPOINTED BY THE FATHER.

**4.3** οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ  
SO ALSO WE, WHEN WE WERE INFANTS, <sup>2</sup>UNDER <sup>3</sup>THE

στοιχεῖα τοῦ κόσμου ἤμεθα δεδουλωμένοι.  
<sup>4</sup>FUNDAMENTAL PRINCIPLES <sup>5</sup>OF THE <sup>6</sup>WORLD <sup>1</sup>WE HAD BEEN ENSLAVED;

**4.4** ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν  
BUT~WHEN CAME THE FULLNESS OF THE TIME, <sup>2</sup>SENT FORTH

ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός,  
- <sup>1</sup>GOD THE SON OF HIM, HAVING COME FROM A WOMAN,

γενόμενον ὑπὸ νόμον, **4.5** ἵνα τοὺς ὑπὸ νόμον  
HAVING COME UNDER LAW, THAT THE ONES UNDER LAW

ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν.  
HE MIGHT REDEEM, THAT <sup>2</sup>THE <sup>3</sup>SONSHIP <sup>1</sup>WE MIGHT RECEIVE.

**4.6** Ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ  
AND~BECAUSE YOU\* ARE SONS, <sup>2</sup>SENT FORTH - <sup>1</sup>GOD THE

πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν κράζον,  
SPIRIT OF THE SON OF HIM INTO THE HEARTS OF US CRYING,

Ἀββα ὁ πατήρ. **4.7** ὥστε οὐκέτι εἶ δούλος ἀλλὰ  
ABBA - FATHER. SO NO LONGER ARE YOU A SLAVE BUT

υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.  
A SON; AND~IF A SON, ALSO AN HEIR THROUGH GOD.

**4.8** Ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν ἐδουλεύσατε  
BUT THEN INDEED NOT KNOWING GOD YOU\* SERVED AS SLAVES

τοῖς φύσει μὴ οὖσιν θεοῖς· **4.9** νῦν δὲ γνόντες  
THE ONES BY NATURE NOT BEING GODS; BUT~NOW HAVING KNOWN

θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ, πῶς  
GOD, YET~RATHER ; HAVING BEEN KNOWN BY GOD, HOW

ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ  
DO YOU\* TURN AGAIN TO THE WEAK AND IMPOVERISHED

στοιχεῖα οἷς πάλιν ἄνωθεν δουλεῦν  
FUNDAMENTAL PRINCIPLES, TO WHICH AGAIN <sup>3</sup>ANEW <sup>2</sup>TO SERVE AS SLAVES

θέλετε; **4.10** ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ  
‘YOU’ WANT? YOU\* OBSERVE~DAYS AND MONTHS AND

καιροὺς καὶ ἐνιαυτοὺς, **4.11** φοβοῦμαι ὑμᾶς μή πως  
SEASONS AND YEARS; I FEAR FOR YOU\* LEST SOMEHOW

εἰκῇ κεκοπίακα εἰς ὑμᾶς.  
IN VAIN I HAVE LABORED FOR YOU\*.

**4.12** Γίνεσθε ὡς ἐγώ, ὅτι καὶ γὰρ ὡς ὑμεῖς,  
BECOME AS I [AM], BECAUSE I ALSO [BECAME] AS YOU\* [ARE].

My point is this: heirs, as long as they are minors, are no better than slaves, though they are the owners of all the property; <sup>2</sup>but they remain under guardians and trustees until the date set by the father. <sup>3</sup>So with us; while we were minors, we were enslaved to the elemental spirits<sup>w</sup> of the world. <sup>4</sup>But when the fullness of time had come, God sent his Son, born of a woman, born under the law, <sup>5</sup>in order to redeem those who were under the law, so that we might receive adoption as children. <sup>6</sup>And because you are children, God has sent the Spirit of his Son into our<sup>x</sup> hearts, crying, “Abba!” <sup>7</sup>So you are no longer a slave but a child, and if a child then also an heir, through God.<sup>z</sup>

<sup>8</sup> Formerly, when you did not know God, you were enslaved to beings that by nature are not gods. <sup>9</sup>Now, however, that you have come to know God, or rather to be known by God, how can you turn back again to the weak and beggarly elemental spirits?<sup>2a</sup> How can you want to be enslaved to them again? <sup>10</sup>You are observing special days, and months, and seasons, and years. <sup>11</sup>I am afraid that my work for you may have been wasted.

<sup>12</sup> Friends,<sup>b</sup> I beg you, become as I am, for I also have become as you are.

<sup>w</sup> Or the rudiments

<sup>x</sup> Other ancient authorities read your

<sup>y</sup> Aramaic for Father

<sup>z</sup> Other ancient authorities read an heir of God through Christ

<sup>a</sup> Or beggarly rudiments

<sup>b</sup> Gk Brothers

You have done me no wrong. <sup>13</sup>You know that it was because of a physical infirmity that I first announced the gospel to you; <sup>14</sup>though my condition put you to the test, you did not scorn or despise me, but welcomed me as an angel of God, as Christ Jesus. <sup>15</sup>What has become of the goodwill you felt? For I testify that, had it been possible, you would have torn out your eyes and given them to me. <sup>16</sup>Have I now become your enemy by telling you the truth? <sup>17</sup>They make much of you, but for no good purpose; they want to exclude you, so that you may make much of them. <sup>18</sup>It is good to be made much of for a good purpose at all times, and not only when I am present with you. <sup>19</sup>My little children, for whom I am again in the pain of childbirth until Christ is formed in you, <sup>20</sup>I wish I were present with you now and could change my tone, for I am perplexed about you.

<sup>21</sup>Tell me, you who desire to be subject to the law, will you not listen to the law? <sup>22</sup>For it is written that Abraham had two sons, one by a slave woman and the other by a free woman. <sup>23</sup>One, the child of the slave, was born according to the flesh; the other, the child of the free woman, was born through the promise. <sup>24</sup>Now this is an allegory: these women are two covenants. One woman, in fact, is Hagar, from Mount Sinai,

ἀδελφοί, δέομαι ὑμῶν. οὐδέν με ἥδικήσατε·  
BROTHERS, I BEG OF YOU\*. [IN] NOTHING YOU\* INJURED~ME;

**4.13** οἶδατε δὲ ὅτι δι' ἀσθενειαν τῆς σαρκὸς  
AND~YOU\* KNOW THAT THROUGH WEAKNESS OF THE FLESH

εὐηγγελισάμην ὑμῖν τὸ πρότερον, **4.14** καὶ τὸν  
I PREACHED THE GOOD NEWS TO YOU\* AT THE FIRST, AND THE  
πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε  
TRIAL OF YOU\* IN THE FLESH OF ME NOT YOU\* DESPISED

οὐδὲ ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ ἐδέξασθέ με,  
NOR LOATHED, BUT AS AN ANGEL OF GOD YOU\* RECEIVED ME,

ὡς Χριστὸν Ἰησοῦν. **4.15** ποῦ οὖν ὁ μακαρισμὸς  
AS CHRIST JESUS. WHERE THEN [IS] THE BLESSEDNESS

ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατόν τοὺς  
OF YOU\*? FOR~I TESTIFY TO YOU\* THAT IF POSSIBLE THE

ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι.  
EYES OF YOU\* HAVING TORN OUT YOU\* [WOULD] HAVE GIVEN [THEM] TO ME.

**4.16** ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;  
SO THAT AN ENEMY OF YOU\* HAVE I BECOME SPEAKING TRUTH TO YOU\*?

**4.17** ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλείσαι ὑμᾶς  
THEY ARE ZEALOUS OF YOU\* NOT WELL, BUT <sup>2</sup>TO EXCLUDE <sup>3</sup>YOU\*

θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε· **4.18** καλὸν δὲ  
<sup>1</sup>THEY DESIRE, THAT YOU\* MAY BE ZEALOUS OF~THEM; BUT~[IT IS] GOOD

ζηλοῦσθαι ἐν καλῷ πάντοτε καὶ μὴ μόνον ἐν τῷ  
TO BE ZEALOUS IN A GOOD THING ALWAYS AND NOT ONLY DURING

παρεῖναι με πρὸς ὑμᾶς. **4.19** τέκνα μου, οὓς πάλιν  
MY PRESENCE WITH YOU\*. CHILDREN OF ME, FOR WHOM AGAIN

ὠδίνω μέχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν·  
I SUFFER BIRTH PAINS UNTIL CHRIST~IS FORMED IN YOU\*;

**4.20** ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι καὶ  
NOW~I WAS DESIRING TO BE PRESENT WITH YOU\* JUST NOW AND

ἀλλάξει τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.  
TO CHANGE THE TONE OF ME, BECAUSE I AM PERPLEXED IN(ABOUT) YOU\*.

**4.21** Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι,  
TELL ME, THE ONES <sup>3</sup>UNDER <sup>4</sup>LAW <sup>1</sup>DESIRING <sup>2</sup>TO BE,

τὸν νόμον οὐκ ἀκούετε; **4.22** γέγραπται γὰρ ὅτι  
THE LAW DO YOU\* NOT HEAR? FOR~IT HAS BEEN WRITTEN, -

Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἓνα ἐκ τῆς παιδίσκης καὶ  
ABRAHAM TWO SONS HAD, ONE OF THE MAIDSERVANT AND

ἓνα ἐκ τῆς ἐλευθέρας. **4.23** ἀλλ' ὁ μὲν ἐκ τῆς  
ONE OF THE FREE WOMAN. BUT THE ONE - OF THE

παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς  
MAIDSERVANT ACCORDING TO FLESH HAS BEEN BORN, AND~THE ONE OF THE

ἐλευθέρας δι' ἐπαγγελίας. **4.24** ἅτινά  
FREE WOMAN THROUGH [THE] PROMISE. WHICH THINGS

ἐστὶν ἀλληγορούμενα· αὗται γάρ εἰσιν δύο διαθήκαι,  
ARE ALLEGORIZED; FOR~THESE ARE TWO COVENANTS,

μία μὲν ἀπὸ ὄρους Σινᾶ εἰς δουλείαν· γεννώσα, ἥτις  
ONE - FROM MOUNT SINAI, <sup>2</sup>TO <sup>3</sup>SLAVERY <sup>1</sup>BRINGING FORTH, WHO

ἐστὶν Ἀγάρ. 4.25 τὸ δὲ Ἀγὰρ Σινᾶ ὄρος ἐστὶν ἐν  
IS HAGAR. THE NOW HAGAR SINAI MOUNT IS IN

τῇ Ἀραβίᾳ· συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ,  
- ARABIA; AND-CORRESPONDS TO THE NOW(PRESENT) JERUSALEM,

δουλεῖ γὰρ μετὰ τῶν τέκνων αὐτῆς. 4.26 ἡ δὲ ἄνω  
FOR-SHE IS IN SLAVERY WITH THE CHILDREN OF HER. BUT-THE ABOVE

Ἱερουσαλὴμ ἐλευθέρᾳ ἐστίν, ἣτις ἐστὶν μήτηρ ἡμῶν·  
JERUSALEM IS-FREE, WHO IS [THE] MOTHER OF US;

4.27 γέγραπται γάρ,  
FOR-IT HAS BEEN WRITTEN,

Εὐφράνθητι, στείρα ἡ οὐ τίκτουςα,  
REJOICE, [O] BARREN, THE ONE NOT GIVING BIRTH,

ῥῆξον καὶ βόησον, ἡ οὐκ ὠδίνουσα·  
BREAK FORTH AND SHOUT, THE ONE NOT SUFFERING BIRTH PAINS;

ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μάλλον ἢ  
BECAUSE MANY [ARE] THE CHILDREN OF THE DESOLATE RATHER THAN

τῆς ἐχοῦσης τὸν ἄνδρα.  
THE ONE HAVING THE HUSBAND.

4.28 ὑμεῖς δέ, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας  
BUT-YOU\*, BROTHERS, ACCORDING TO ISAAC, OF PROMISE

τέκνα ἐστέ. 4.29 ἅλλ' ὥσπερ τότε ὁ κατὰ  
CHILDREN ARE. BUT AS THEN THE ONE ACCORDING TO

σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ  
FLESH HAVING BEEN BORN WAS PERSECUTING THE ONE [BORN] ACCORDING TO

πνεῦμα, οὕτως καὶ νῦν. 4.30 ἀλλὰ τί λέγει ἡ  
SPIRIT, SO ALSO NOW. BUT WHAT SAYS THE

γραφῆ; Ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς·  
SCRIPTURE? CAST OUT THE MAIDSERVANT AND THE SON OF HER;

οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ  
FOR NEVER WILL INHERIT THE SON OF THE MAIDSERVANT WITH

τοῦ υἱοῦ τῆς ἐλευθέρᾳς. 4.31 διό, ἀδελφοί,  
THE SON OF THE FREEWOMAN. THEREFORE, BROTHERS,

οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρᾳς.  
WE ARE-NOT CHILDREN-OF A MAIDSERVANT BUT OF THE FREEWOMAN.

4:25 text: KJV ASV RSV NASB NIV TEV NJBmg NRSV. var. γὰρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ (for Sinai is a mountain in Arabia): ASVmg RSVmg TEVmg NEB NJB NRSVmg. 4:27 Isa. 54:1 4:30 Gen. 21:10

bearing children for slavery.  
25Now Hagar is Mount Sinai in Arabia\* and corresponds to the present Jerusalem, for she is in slavery with her children. 26But the other woman corresponds to the Jerusalem above; she is free, and she is our mother. 27For it is written,

"Rejoice, you childless one, you who bear no children, burst into song and shout, you who endure no birth pangs; for the children of the desolate woman are more numerous than the children of the one who is married."

28Now you,<sup>d</sup> my friends,<sup>e</sup> are children of the promise, like Isaac. 29But just as at that time the child who was born according to the flesh persecuted the child who was born according to the Spirit, so it is now also. 30But what does the scripture say? "Drive out the slave and her child; for the child of the slave will not share the inheritance with the child of the free woman." 31So then, friends,<sup>e</sup> we are children, not of the slave but of the free woman.

<sup>e</sup> Other ancient authorities read *For Sinai is a mountain in Arabia*

<sup>d</sup> Other ancient authorities read *we*

<sup>e</sup> Gk. *brothers*

## CHAPTER 5

5.1 τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἡλευθέρωσεν·  
FOR THE(THIS) FREEDOM US CHRIST FREED;

στήκετε οὖν καὶ μὴ πάλιν ζυγῷ δουλείας  
STAND FAST THEREFORE AND NOT AGAIN BY A YOKE OF SLAVERY

ἐνέχεσθε.  
BE HELD.

5.2 Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν  
BEHOLD I PAUL SAY TO YOU\* THAT IF

περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.  
YOU\* ARE CIRCUMCISED, CHRIST YOU\* NOTHING WILL PROFIT.

For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery.

2 Listen! I, Paul, am telling you that if you let yourselves be circumcised, Christ will be of no benefit to you.



<sup>3</sup>Once again I testify to every man who lets himself be circumcised that he is obliged to obey the entire law. <sup>4</sup>You who want to be justified by the law have cut yourselves off from Christ; you have fallen away from grace. <sup>5</sup>For through the Spirit, by faith, we eagerly wait for the hope of righteousness. <sup>6</sup>For in Christ Jesus neither circumcision nor uncircumcision counts for anything; the only thing that counts is faith working through love.

<sup>7</sup>You were running well; who prevented you from obeying the truth? <sup>8</sup>Such persuasion does not come from the one who calls you. <sup>9</sup>A little yeast leavens the whole batch of dough. <sup>10</sup>I am confident about you in the Lord that you will not think otherwise. But whoever it is that is confusing you will pay the penalty. <sup>11</sup>But my friends,<sup>g</sup> why am I still being persecuted if I am still preaching circumcision? In that case the offense of the cross has been removed. <sup>12</sup>I wish those who unsettle you would castrate themselves!

<sup>13</sup>For you were called to freedom, brothers and sisters;<sup>g</sup> only do not use your freedom as an opportunity for self-indulgence,<sup>h</sup> but through love become slaves to one another. <sup>14</sup>For the whole law is summed up in a single commandment, "You shall love your neighbor as yourself."

<sup>f</sup>Or made effective

<sup>g</sup>Gk. brothers

<sup>h</sup>Gk. the flesh

**5.3** μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ  
AND~I TESTIFY AGAIN TO EVERY MAN BEING CIRCUMCISED

ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.  
THAT HE IS~A DEBTOR <sup>3</sup>WHOLE~ <sup>2</sup>THE <sup>4</sup>LAW <sup>1</sup>TO DO.

**5.4** κατηργήθητε ἀπὸ Χριστοῦ, οἵτινες ἐν νόμῳ  
YOU\* WERE ESTRANGED FROM CHRIST, WHOEVER BY LAW

δικαιοῦσθε, τῆς χάριτος ἐξέπεσατε. **5.5** ἡμεῖς γὰρ  
ARE BEING JUSTIFIED, - YOU\* FELL FROM~GRACE. FOR~WE

πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης  
BY [THE] SPIRIT BY FAITH [THE] HOPE OF RIGHTEOUSNESS

ἀπεκδεχόμεθα. **5.6** ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε  
EAGERLY AWAIT. FOR~IN CHRIST JESUS NEITHER

περιτομή τι ἰσχύει οὔτε ἀκροβυστία ἀλλὰ πίστις  
CIRCUMCISION IS OF ANY FORCE NOR UNCIRCUMCISION, BUT FAITH

δι' ἀγάπης ἐνεργουμένη.  
THROUGH LOVE WORKING.

**5.7** Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψεν [τῇ]  
YOU\* WERE RUNNING WELL; WHO HINDERED~YOU\* <sup>3</sup>BY THE

ἀληθείᾳ μὴ πείθεσθαι; **5.8** ἡ πεισμονὴ οὐκ ἐκ  
<sup>4</sup>TRUTH <sup>1</sup>NOT <sup>2</sup>TO BE PERSUADED? THE[THIS] PERSUASION [IS] NOT OF

τοῦ καλοῦντος ὑμᾶς. **5.9** μικρὰ ζύμη ὅλον τὸ φύραμα  
THE ONE CALLING YOU\*. A LITTLE LEAVEN ALL THE LUMP

ζυμοῖ. **5.10** ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι  
LEAVENS. I HAVE CONFIDENCE IN YOU\* IN [THE] LORD THAT

οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταρασσὼν ὑμᾶς  
<sup>2</sup>NOTHING <sup>3</sup>OTHER <sup>1</sup>YOU\* WILL THINK; BUT~THE ONE TROUBLING YOU\*

βαστάσει τὸ κρίμα, ὅστις ἐὰν ᾗ. **5.11** ἐγὼ δέ,  
WILL BEAR THE JUDGMENT, WHOEVER HE MAY BE. BUT~I,

ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι  
BROTHERS, IF CIRCUMCISION STILL I PROCLAIM, WHY STILL

διώκομαι; ἅρα κατήργηται τὸ σκάνδαλον τοῦ  
AM I BEING PERSECUTED? THEN HAS BEEN ABOLISHED THE STUMBLING BLOCK OF THE

σταυροῦ. **5.12** ὄφελον καὶ ἀποκόψονται οἱ  
CROSS. I WOULD [THAT] EVEN <sup>4</sup>WILL EMASCULATE THEMSELVES <sup>1</sup>THE ONES

ἀναστατούντες ὑμᾶς.  
<sup>2</sup>TROUBLING <sup>3</sup>YOU\*.

**5.13** Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί.  
FOR~YOU\* FOR FREEDOM WERE CALLED, BROTHERS;

μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί,  
ONLY [USE] NOT THE FREEDOM FOR A PRETEXT FOR THE FLESH,

ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις.  
BUT THROUGH - LOVE SERVE AS SLAVES ONE ANOTHER.

**5.14** ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται,  
FOR~THE ENTIRE LAW IN ONE WORD[STATEMENT] HAS BEEN SUMMED UP

ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.  
IN THE [WORD], LOVE THE NEIGHBOR OF YOU AS YOURSELF.

**5.15** εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε  
 BUT~IF ONE ANOTHER YOU\* BITE AND DEVOUR, BEWARE  
 μὴ ὑπ' ἀλλήλων ἀναλωθῇτε.  
 LEST BY ONE ANOTHER YOU\* ARE DESTROYED.

**5.16** Λέγω δέ, πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν  
 BUT~I SAY, BY [THE] SPIRIT WALK AND [THE] LUST  
 σαρκὸς οὐ μὴ τελέσητε. **5.17** ἡ γὰρ σὰρξ  
 OF [THE] FLESH BY NO MEANS COULD YOU\* PERFORM. FOR~THE FLESH

ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς  
 LUSTS AGAINST THE SPIRIT, AND~THE SPIRIT AGAINST THE

σαρκός, ταῦτα γὰρ ἀλλήλοις ἀντίκεινται, ἵνα μὴ  
 FLESH, FOR~THESE THINGS OPPOSE~EACH OTHER, SO THAT NOT

ἂ ἐάν θέλητε ταῦτα ποιῇτε. **5.18** εἰ δὲ πνεύματι  
 WHATEVER YOU\* DESIRE [CAN] THESE THINGS YOU\* DO. BUT~IF BY [THE] SPIRIT

ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. **5.19** φανερά δέ ἐστιν  
 YOU\* ARE LED, YOU\* ARE~NOT UNDER LAW. <sup>3</sup>MANIFEST <sup>1</sup>NOW <sup>2</sup>ARE

τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν πορνεία, ἀκαθαρσία,  
 THE WORKS OF THE FLESH, WHICH ARE FORNICATION, IMPURITY,

ἀσέλγεια, **5.20** εἰδωλολατρία, φαρμακεία, ἔχθραι, ἔρις,  
 LICENTIOUSNESS, IDOLATRY, SORCERY, ENMITIES, STRIFE,

ζήλος, θυμοί, ἐριθείαι, διχوستασίαι, αἵρέσεις,  
 JEALOUSY, ANGER, SELFISHNESS, DIVISIONS, SECTS,

**5.21** φθόνοι, μέθαι, κῶμοι καὶ τὰ ὅμοια τούτοις,  
 ENVYINGS, DRUNKENNESSES, CAROUSINGS AND THINGS LIKE THESE,

ἃ προλέγω ὑμῖν καθὼς προείπον ὅτι οἱ  
 [OF] WHICH I TELL <sup>2</sup>BEFOREHAND <sup>1</sup>YOU\* AS I SAID BEFORE THAT THE ONES

τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ  
 - SUCH THINGS PRACTISING [THE] KINGDOM OF GOD

οὐ κληρονομήσουσιν.  
 WILL NOT INHERIT.

**5.22** Ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη χαρὰ  
 BUT~THE FRUIT OF THE SPIRIT IS LOVE, JOY,

εἰρήνη, μακροθυμία χρηστότης ἀγαθωσύνη, πίστις  
 PEACE, LONGSUFFERING, KINDNESS, GOODNESS, FAITH,

**5.23** πραύτης ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἐστὶν  
 MEEKNESS, SELF~CONTROL; AGAINST - SUCH THINGS THERE IS~NOT

νόμος. **5.24** οἱ δὲ τοῦ Χριστοῦ [Ἰησοῦ] τὴν σάρκα  
 A LAW. BUT~THE ONES - OF CHRIST JESUS <sup>2</sup>THE <sup>3</sup>FLESH

ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις.  
<sup>1</sup>CRUCIFIED WITH THE(ITS) PASSIONS AND THE(ITS) LUSTS.

**5.25** εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχώμεν.  
 IF WE LIVE BY [THE] SPIRIT, <sup>4</sup>WITH [THE] SPIRIT <sup>2</sup>ALSO <sup>1</sup>WE SHOULD <sup>3</sup>BE IN LINE.

**5.26** μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι,  
 LET US NOT BECOME CONCEITED, PROVOKING~ONE ANOTHER,

ἀλλήλοις φθονοῦντες.  
 ENVYING~ONE ANOTHER.

<sup>15</sup>If, however, you bite and devour one another, take care that you are not consumed by one another.

<sup>16</sup>Live by the Spirit, I say, and do not gratify the desires of the flesh. <sup>17</sup>For what the flesh desires is opposed to the Spirit, and what the Spirit desires is opposed to the flesh; for these are opposed to each other, to prevent you from doing what you want. <sup>18</sup>But if you are led by the Spirit, you are not subject to the law. <sup>19</sup>Now the works of the flesh are obvious: fornication, impurity, licentiousness, <sup>20</sup>idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, <sup>21</sup>envy, <sup>1</sup>drunkenness, carousing, and things like these. I am warning you, as I warned you before: those who do such things will not inherit the kingdom of God.

<sup>22</sup>By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, <sup>23</sup>gentleness, and self-control. There is no law against such things. <sup>24</sup>And those who belong to Christ Jesus have crucified the flesh with its passions and desires. <sup>25</sup>If we live by the Spirit, let us also be guided by the Spirit. <sup>26</sup>Let us not become conceited, competing against one another, envying one another.

<sup>i</sup> Other ancient authorities add murder

## CHAPTER 6

My friends, if anyone is detected in a transgression, you who have received the Spirit should restore such a one in a spirit of gentleness. Take care that you yourselves are not tempted. <sup>2</sup>Bear one another's burdens, and in this way you will fulfill<sup>k</sup> the law of Christ. <sup>3</sup>For if those who are nothing think they are something, they deceive themselves. <sup>4</sup>All must test their own work; then that work, rather than their neighbor's work, will become a cause for pride. <sup>5</sup>For all must carry their own loads.

<sup>6</sup>Those who are taught the word must share in all good things with their teacher.

<sup>7</sup>Do not be deceived; God is not mocked, for you reap whatever you sow. <sup>8</sup>If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit. <sup>9</sup>So let us not grow weary in doing what is right, for we will reap at harvest time, if we do not give up. <sup>10</sup>So then, whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith.

<sup>11</sup>See what large letters I make when I am writing in my own hand! <sup>12</sup>It is those who want to make a good showing in the flesh that try to compel you to be circumcised—

<sup>j</sup>Gk. *Brothers*

<sup>k</sup>Other ancient authorities read in this way fulfill

**6.1** Ἀδελφοί, ἐὰν καὶ προλημφθῇ ἄνθρωπος ἐν τινι  
BROTHERS, IF INDEED A MAN-IS OVERTAKEN IN SOME

παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν  
TRANSGRESSION, YOU\* THE SPIRITUAL ONES RESTORE -

τοιούτου ἐν πνεύματι πραΰτητος, σκοπῶν σεαυτὸν μὴ  
SUCH A ONE IN A SPIRIT OF MEEKNESS, WATCHING OUT FOR YOURSELF LEST

καὶ σὺ πειρασθῇς. **6.2** Ἀλλήλων τὰ βάρη βαστάζετε  
ALSO YOU BE TEMPTED. ONE ANOTHER'S - BURDENS BEAR

καὶ οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ.  
AND THUS YOU\* WILL FULFILL THE LAW - OF CHRIST.

**6.3** εἰ γὰρ δοκεῖ τις εἶναί τι μηδὲν ὦν,  
FOR-IF ANYONE-THINKS TO BE SOMETHING, BEING-NOTHING,

φρεναπατᾷ ἑαυτόν. **6.4** τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω  
HE DECEIVES HIMSELF. BUT-~THE WORK OF HIMSELF <sup>1</sup>LET-<sup>3</sup>PROVE

ἕκαστος, καὶ τότε εἰς ἑαυτόν μόνον τὸ καύχημα  
EACH MAN, AND THEN IN HIMSELF ALONE THE BOAST

ἔξει καὶ οὐκ εἰς τὸν ἕτερον. **6.5** ἕκαστος γὰρ  
HE WILL HAVE AND NOT IN THE OTHER MAN; FOR-EACH MAN

τὸ ἴδιον φορτίον βαστάσει. **6.6** Κοινωνεῖτω δὲ ὁ  
HIS OWN LOAD WILL BEAR. <sup>2</sup>LET <sup>7</sup>SHARE <sup>1</sup>AND <sup>3</sup>THE ONE

κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν  
BEING INSTRUCTED [IN] THE WORD WITH THE ONE INSTRUCTING IN ALL

ἀγαθοῖς. **6.7** Μὴ πλανᾶσθε, θεὸς οὐ μυκτηρίζεται.  
GOOD THINGS. DO NOT BE LED ASTRAY; GOD IS NOT MOCKED.

ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει.  
FOR WHATEVER A MAN-SOWS, THIS ALSO HE WILL REAP;

**6.8** ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς  
BECAUSE THE ONE SOWING TO THE FLESH OF HIMSELF OF THE

σαρκὸς θερίσει φθοράν, ὁ δὲ σπείρων εἰς τὸ  
FLESH WILL REAP CORRUPTION, BUT-~THE ONE SOWING TO THE

πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον. **6.9** τὸ  
SPIRIT, OF THE SPIRIT WILL REAP LIFE ETERNAL. -

δὲ καλὸν ποιοῦντες μὴ ἐγκακῶμεν, καιρῷ γὰρ ἰδίῳ  
NOW [IN] WELL DOING LET US NOT LOSE HEART, TIME FOR <sup>2</sup>IN ITS OWN

θερίσομεν μὴ ἐκλυόμενοι. **6.10** ἄρα οὖν ὥς  
WE WILL REAP, NOT FAINTING. THEREFORE-THEN AS

καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας,  
WE HAVE-OPPORTUNITY, WE SHOULD WORK THE GOOD TOWARDS ALL,

μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.  
AND-ESPECIALLY TOWARDS THE HOUSEHOLD - OF FAITH.

**6.11** Ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ  
SEE WITH WHAT LARGE LETTERS-TO YOU\* I WROTE -

ἐμῇ χειρί. **6.12** ὅσοι θέλουσιν εὐπροσώπησαι  
WITH MY OWN HAND. AS MANY AS DESIRE TO MAKE A GOOD SHOWING

ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι,  
IN [THE] FLESH, THESE COMPEL YOU\* TO BE CIRCUMCISED,

μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται.  
ONLY THAT <sup>2</sup>FOR THE <sup>3</sup>CROSS - <sup>4</sup>OF CHRIST <sup>1</sup>THEY BE NOT PERSECUTED.

**6.13** οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον  
FOR~NEITHER THE ONES BEING CIRCUMCISED <sup>3</sup>THEMSELVES <sup>2</sup>[THE] LAW

φυλάσσουν ἀλλὰ θέλουν ὑμᾶς περιτέμεσθαι, ἵνα  
<sup>1</sup>KEEP BUT THEY DESIRE YOU\* TO BE CIRCUMCISED, THAT

ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶνται. **6.14** ἐμοὶ δὲ  
IN - YOUR\* FLESH THEY MAY BOAST. BUT~TO ME

μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ  
MAY IT NOT BE TO BOAST EXCEPT IN THE CROSS OF THE

κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος  
LORD OF US JESUS CHRIST, THROUGH WHOM TO ME [THE] WORLD

ἐσταύρωται καὶ γὰρ κόσμῳ. **6.15** οὔτε γὰρ περιτομή  
HAS BEEN CRUCIFIED AND I TO THE WORLD. FOR~NEITHER CIRCUMCISION

τί ἐστίν οὔτε ἀκροβυστία ἀλλὰ καινὴ κτίσις. **6.16** καὶ  
IS~ANYTHING NOR UNCIRCUMCISION BUT A NEW CREATION. AND

ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ'  
AS MANY AS - <sup>3</sup>RULE <sup>2</sup>WITH THIS <sup>1</sup>WILL KEEP IN LINE, PEACE UPON

αὐτοὺς καὶ ἔλεος καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.  
THEM AND MERCY, EVEN UPON THE ISRAEL - OF GOD.

**6.17** Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω·  
FOR THE REST, <sup>4</sup>TROUBLES <sup>5</sup>TO ME <sup>2</sup>NO ONE <sup>1</sup>LET <sup>3</sup>GIVE;

ἐγὼ γὰρ τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου  
FOR~I THE MARKS - OF JESUS IN THE BODY OF ME

βαστάζω.  
BEAR.

**6.18** Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ  
THE GRACE OF THE LORD OF US JESUS CHRIST [BE] WITH

τοῦ πνεύματος ὑμῶν, ἀδελφοί· ἀμήν.  
THE SPIRIT OF YOU\*, BROTHERS; AMEN.

only that they may not be persecuted for the cross of Christ. <sup>13</sup>Even the circumcised do not themselves obey the law, but they want you to be circumcised so that they may boast about your flesh. <sup>14</sup>May I never boast of anything except the cross of our Lord Jesus Christ, by which<sup>1</sup> the world has been crucified to me, and I to the world. <sup>15</sup>For<sup>m</sup> neither circumcision nor uncircumcision is anything; but a new creation is everything! <sup>16</sup>As for those who will follow this rule—peace be upon them, and mercy, and upon the Israel of God.

<sup>17</sup> From now on, let no one make trouble for me; for I carry the marks of Jesus branded on my body.

<sup>18</sup> May the grace of our Lord Jesus Christ be with your spirit, brothers and sisters.<sup>n</sup> Amen.

<sup>1</sup> Or *through whom*

<sup>m</sup> Other ancient authorities add *in*

*Christ Jesus*

<sup>n</sup> Gk. *brothers*





THE LETTER OF PAUL TO THE  
EPHESIANS

CHAPTER 1

ΠΡΟΣ ΕΦΕΣΙΟΥΣ  
TO (THE) EPHESIANS

1.1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ  
PAUL AN APOSTLE OF CHRIST JESUS THROUGH  
θελήματος θεοῦ τοῖς ἁγίοις τοῖς οὖσιν [ἐν Ἐφέσῳ]<sup>1</sup>  
[THE] WILL OF GOD TO THE SAINTS - BEING IN EPHESUS  
καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ, 1.2 χάρις ὑμῖν καὶ  
AND BELIEVERS IN CHRIST JESUS, GRACE TO YOU\* AND  
εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ  
PEACE FROM GOD [THE] FATHER OF US AND LORD JESUS  
Χριστοῦ.  
CHRIST.

1.3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν  
BLESSED [BE] THE GOD AND FATHER OF THE LORD OF US,  
Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ  
JESUS CHRIST, THE ONE HAVING BLESSED US WITH EVERY  
εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,  
SPIRITUAL~BLESSING IN THE HEAVENLIES IN CHRIST,  
1.4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς  
EVEN AS HE CHOSE US IN HIM BEFORE [THE] FOUNDATION

κόσμου εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον  
OF [THE] WORLD [FOR] US~TO BE HOLY AND BLAMELESS IN [THE] SIGHT  
αὐτοῦ ἐν ἀγάπῃ, 1.5 προορίσας ἡμᾶς εἰς υἱοθεσίαν  
OF HIM, IN LOVE HAVING PREDESTINED US TO SONSHIP  
διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν  
THROUGH JESUS CHRIST TO HIM[SELF], ACCORDING TO THE  
εὐδοκίαν τοῦ θελήματος αὐτοῦ, 1.6 εἰς ἔπαινον  
GOOD PLEASURE OF THE WILL OF HIM, TO [THE] PRAISE

δόξης τῆς χάριτος αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς  
OF [THE] GLORY OF THE GRACE OF HIM [BY] WHICH HE FAVORED US  
ἐν τῷ ἡγαπημένῳ. 1.7 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν  
IN THE BELOVED ONE; IN WHOM WE HAVE - REDEMPTION  
διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν  
THROUGH THE BLOOD OF HIM, THE FORGIVENESS -

παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος  
OF TRESPASSES, ACCORDING TO THE WEALTH OF THE GRACE  
αὐτοῦ 1.8 ἧς ἐπερίσσευσεν εἰς ἡμᾶς, ἐν πάσῃ σοφίᾳ  
OF HIM, WHICH HE LAVISHED IN(ON) US, IN ALL WISDOM  
καὶ φρονήσει, 1.9 γνωρίσας ἡμῖν τὸ μυστήριον τοῦ  
AND UNDERSTANDING, HAVING MADE KNOWN TO US THE MYSTERY OF THE

1:1 text: KJV ASV RSVmg NASB NIV NEB TEV NJBmg NRSV. omit: ASVmg RSV NASBmg NIVmg NEBmg TEVmg NJB NRSVmg.

Paul, an apostle of Christ Jesus by the will of God,

To the saints who are in Ephesus and are faithful<sup>a</sup> in Christ Jesus:

2 Grace to you and peace from God our Father and the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, <sup>4</sup>just as he chose us in Christ<sup>b</sup> before the foundation of the world to be holy and blameless before him in love. <sup>5</sup>He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, <sup>6</sup>to the praise of his glorious grace that he freely bestowed on us in the Beloved. <sup>7</sup>In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace <sup>8</sup>that he lavished on us. With all wisdom and insight <sup>9</sup>he has made known to us the mystery of

<sup>a</sup> Other ancient authorities lack in Ephesus, reading saints who are also faithful

<sup>b</sup> Gk. in him

his will, according to his good pleasure that he set forth in Christ,<sup>10</sup> as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth.<sup>11</sup> In Christ we have also obtained an inheritance,<sup>c</sup> having been destined according to the purpose of him who accomplishes all things according to his counsel and will,<sup>12</sup> so that we, who were the first to set our hope on Christ, might live for the praise of his glory.<sup>13</sup> In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit;<sup>14</sup> this<sup>d</sup> is the pledge of our inheritance toward redemption as God's own people, to the praise of his glory.

15 I have heard of your faith in the Lord Jesus and your love<sup>e</sup> toward all the saints, and for this reason<sup>16</sup> I do not cease to give thanks for you as I remember you in my prayers.<sup>17</sup> I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him,<sup>18</sup> so that, with the eyes of your heart enlightened, you may know what is the hope

<sup>c</sup> Or *been made a heritage*

<sup>d</sup> Other ancient authorities read *who*

<sup>e</sup> Other ancient authorities lack *and your love*

θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν  
WILL OF HIM, ACCORDING TO THE GOOD PLEASURE OF HIM WHICH

προέθετο ἐν αὐτῷ 1.10 εἰς οἰκονομίαν τοῦ  
HE PURPOSED IN HIM FOR A STEWARDSHIP OF (BELONGING TO) THE

πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα  
FULLNESS OF THE TIMES, TO SUM UP - ALL THINGS

ἐν τῷ Χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ  
IN - CHRIST, THE THINGS ON (IN) THE HEAVENS AND THE THINGS

ἐπὶ τῆς γῆς ἐν αὐτῷ. 1.11 ἐν ᾧ καὶ  
ON THE EARTH, IN HIM; IN WHOM ALSO

ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν  
WE WERE MADE AN INHERITANCE, HAVING BEEN PREDESTINED ACCORDING TO [THE] PLAN

τοῦ τὰ πάντα ἐνεργούντος κατὰ τὴν βουλὴν τοῦ  
OF THE ONE - WORKING ~ ALL THINGS ACCORDING TO THE COUNSEL OF THE

θελήματος αὐτοῦ 1.12 εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον  
WILL OF HIM, FOR - US ~ TO BE TO [THE] PRAISE

δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ.  
OF [THE] GLORY OF HIM, THE ONES HAVING PREVIOUSLY HOPED IN - CHRIST;

1.13 ἐν ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον τῆς  
IN WHOM ALSO YOU<sup>e</sup>, HAVING HEARD THE MESSAGE OF THE

ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ  
TRUTH, THE GOOD NEWS OF THE SALVATION OF YOU<sup>e</sup>, IN WHOM

καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς  
ALSO HAVING BELIEVED YOU<sup>e</sup> WERE SEALED WITH THE <sup>3</sup> SPIRIT -

ἐπαγγελίας τῷ ἁγίῳ, 1.14 ὃ ἐστὶν ἀρραβὼν τῆς  
<sup>4</sup> OF PROMISE - <sup>2</sup> HOLY, WHICH IS AN EARNEST OF THE

κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς  
INHERITANCE OF US, TO (UNTIL) [THE] REDEMPTION OF THE

περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.  
POSSESSION, TO [THE] PRAISE OF THE GLORY OF HIM.

1.15 Διὰ τοῦτο καγὼ ἀκούσας τὴν καθ' ὑμᾶς  
THEREFORE I ALSO HAVING HEARD [OF] THE <sup>3</sup> AMONG <sup>4</sup> YOU<sup>e</sup>

πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς  
<sup>2</sup> FAITH IN THE LORD JESUS AND THE LOVE - TO

πάντας τοὺς ἁγίους 1.16 οὐ παύομαι εὐχαριστῶν ὑπὲρ  
ALL THE SAINTS, - DO NOT CEASE GIVING THANKS FOR

ὑμῶν μνείαν ποιούμενος ἐπὶ τῶν προσευχῶν μου,  
YOU<sup>e</sup> MAKING ~ MENTION [OF YOU<sup>e</sup>] AT (IN) THE PRAYERS OF ME,

1.17 ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ  
THAT THE GOD OF THE LORD OF US JESUS CHRIST, THE

πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα σοφίας καὶ  
FATHER - OF GLORY, MAY GIVE TO YOU<sup>e</sup> A SPIRIT OF WISDOM AND

ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ,  
REVELATION IN A FULLER KNOWLEDGE OF HIM,

1.18 πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας  
HAVING BEEN ENLIGHTENED THE EYES OF THE HEART

[ὑμῶν] εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς  
OF YOU<sup>e</sup> FOR - YOU<sup>e</sup> ~ TO KNOW WHAT IS THE HOPE OF THE

κλήσεως αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης τῆς  
 CALLING OF HIM, WHAT [IS] THE WEALTH OF THE GLORY OF THE  
 κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, **1.19** καὶ τί τὸ  
 INHERITANCE OF HIM IN THE SAINTS, AND WHAT [IS] THE  
 ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς  
 SURPASSING GREATNESS OF THE POWER OF HIM TO US  
 τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους  
 THE ONES BELIEVING ACCORDING TO THE WORKING OF THE MIGHT  
 τῆς ἰσχύος αὐτοῦ. **1.20** ἣν ἐνήργησεν ἐν τῷ Χριστῷ  
 OF THE STRENGTH OF HIM, WHICH HE EXERTED IN - CHRIST  
 ἐγείρας αὐτὸν ἐκ νεκρῶν καὶ καθίσας ἐν  
 HAVING RAISED HIM FROM [THE] DEAD AND HAVING SEATED [HIM] IN(ON)  
 δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις **1.21** ὑπεράνω πάσης  
 [THE] RIGHT OF HIM IN THE HEAVENLIES FAR ABOVE ALL  
 ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ  
 RULE AND AUTHORITY AND POWER AND LORDSHIP AND  
 παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ  
 EVERY NAME BEING NAMED, NOT ONLY IN -  
 αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι. **1.22** καὶ  
 THIS~AGE BUT ALSO IN THE COMING ONE; AND  
 πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ καὶ  
 HE SUBORDINATED~ALL THINGS UNDER THE FEET OF HIM AND  
 αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ,  
 GAVE~HIM [AS] HEAD OVER ALL THINGS TO THE CHURCH,  
**1.23** ἣτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ  
 WHICH IS THE BODY OF HIM, THE FULLNESS OF THE ONE -  
 πάντα ἐν πασὶν πληρουμένου.  
<sup>2</sup>ALL <sup>3</sup>WITH <sup>4</sup>ALL <sup>1</sup>FILLING.

to which he has called you, what are the riches of his glorious inheritance among the saints, <sup>19</sup>and what is the immeasurable greatness of his power for us who believe, according to the working of his great power. <sup>20</sup>God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, <sup>21</sup>far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. <sup>22</sup>And he has put all things under his feet and has made him the head over all things for the church, <sup>23</sup>which is his body, the fullness of him who fills all in all.

<sup>f</sup>Gk He

## CHAPTER 2

**2.1** Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ  
 AND YOU\* BEING DEAD IN THE TRESPASSES AND  
 ταῖς ἁμαρτίαις ὑμῶν, **2.2** ἐν αἷς ποτε περιεπατήσατε  
 THE SINS OF YOU\*, IN WHICH ONCE YOU\* WALKED  
 κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν  
 ACCORDING TO THE AGE - OF THIS~WORLD, ACCORDING TO THE  
 ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ  
 RULER OF THE AUTHORITY OF THE AIR, THE SPIRIT -  
 νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· **2.3** ἐν  
 NOW WORKING IN THE SONS - OF DISOBEDIENCE; AMONG  
 οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς  
 WHOM ALSO WE ALL CONDUCTED OURSELVES ONCE IN THE  
 ἐπιθυμίαις τῆς σαρκὸς ἡμῶν ποιοῦντες τὰ θελήματα  
 LUSTS OF THE FLESH OF US, PERFORMING THE DESIRES  
 τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἡμεθα τέκνα φύσει  
 OF THE FLESH AND OF THE THOUGHTS, AND WE WERE BY NATURE~CHILDREN

You were dead through the trespasses and sins <sup>2</sup>in which you once lived, following the course of this world, following the ruler of the power of the air, the spirit that is now at work among those who are disobedient. <sup>3</sup>All of us once lived among them in the passions of our flesh, following the desires of flesh and senses, and we were by nature children



of wrath, like everyone else. <sup>4</sup>But God, who is rich in mercy, out of the great love with which he loved us <sup>5</sup>even when we were dead through our trespasses, made us alive together with Christ<sup>6</sup>—by grace you have been saved—<sup>6</sup>and raised us up with him and seated us with him in the heavenly places in Christ Jesus, <sup>7</sup>so that in the ages to come he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. <sup>8</sup>For by grace you have been saved through faith, and this is not your own doing; it is the gift of God—<sup>9</sup>not the result of works, so that no one may boast. <sup>10</sup>For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.

<sup>11</sup>So then, remember that at one time you Gentiles by birth,<sup>h</sup> called “the uncircumcision” by those who are called “the circumcision”—a physical circumcision made in the flesh by human hands—<sup>12</sup>remember that you were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. <sup>13</sup>But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

<sup>8</sup> Other ancient authorities read in Christ

<sup>h</sup> Gk. in the flesh

ὀργῆς ὡς καὶ οἱ λοιποὶ· **2.4** ὁ δὲ θεὸς πλούσιος ὢν  
OF WRATH AS ALSO THE REST; - BUT GOD BEING-RICH

ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν  
IN MERCY, BECAUSE OF THE GREAT LOVE OF HIM [WITH] WHICH

ἡγάπησεν ἡμᾶς, **2.5** καὶ ὄντας ἡμᾶς νεκροὺς τοῖς  
HE LOVED US, EVEN [WHEN] WE~WERE DEAD IN THE

παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ, — χάριτί  
TRESPASSES, HE MADE [US] ALIVE WITH - CHRIST, — BY GRACE

ἐστε σεσφωσμένοι — **2.6** καὶ συνήγειρεν καὶ  
YOU\* HAVE BEEN SAVED — AND HE RAISED [US] WITH [HIM] AND

συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ,  
SEATED US WITH [HIM] IN THE HEAVENLIES IN CHRIST JESUS,

**2.7** ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπέρχομένοις τὸ  
THAT HE MIGHT DISPLAY IN THE <sup>2</sup>AGES - <sup>1</sup>COMING THE

ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι  
SURPASSING WEALTH OF THE GRACE OF HIM IN [HIS] KINDNESS

ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ. **2.8** τῇ γὰρ χάριτί  
TOWARDS US IN CHRIST JESUS. - FOR BY GRACE

ἐστε σεσφωσμένοι διὰ πίστεως· καὶ τοῦτο οὐκ ἐξ  
YOU\* HAVE BEEN SAVED THROUGH FAITH; AND THIS NOT OF

ὑμῶν, θεοῦ τὸ δῶρον· **2.9** οὐκ ἐξ ἔργων, ἵνα μὴ  
YOUR[SELVES], [IT IS] GOD'S - GIFT; NOT OF WORKS, LEST

τις καυχῆσθαι. **2.10** αὐτοῦ γὰρ ἔσμεν ποίημα,  
ANYONE SHOULD BOAST. <sup>3</sup>HIS <sup>1</sup>FOR <sup>2</sup>WE ARE <sup>4</sup>MASTERPIECE,

κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς  
HAVING BEEN CREATED IN CHRIST JESUS FOR GOOD~WORKS

οἷς προητοίμασεν ὁ θεός, ἵνα ἐν αὐτοῖς  
WHICH <sup>2</sup>PREVIOUSLY PREPARED - <sup>1</sup>GOD, THAT IN THEM

περιπατήσωμεν.  
WE SHOULD WALK.

**2.11** Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη  
THEREFORE REMEMBER THAT ONCE YOU\*, THE GENTILES

ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς  
IN [THE] FLESH, THE ONES BEING CALLED UNCIRCUMCISION BY THE

λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου, **2.12** ὅτι  
[ONES] BEING CALLED CIRCUMCISION <sup>2</sup>IN <sup>3</sup>[THE] FLESH <sup>1</sup>[DONE] BY HAND, THAT

ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ,  
YOU\* WERE - AT THAT~TIME WITHOUT CHRIST,

ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ  
HAVING BEEN ALIENATED FROM THE CITIZENSHIP - OF ISRAEL AND

ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ  
STRANGERS OF THE COVENANTS OF THE PROMISE, <sup>3</sup>HOPE <sup>1</sup>NOT

ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ. **2.13** νυνὶ δὲ ἐν  
<sup>2</sup>HAVING AND WITHOUT GOD IN THE WORLD. BUT~NOW IN

Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτε ὄντες μακρὰν  
CHRIST JESUS YOU\*, THE ONES ONCE BEING FAR OFF

ἐγενηθήτε ἐγγὺς ἐν τῷ αἵματι τοῦ Χριστοῦ.  
HAVE BEEN BROUGHT NEAR BY THE BLOOD - OF CHRIST.

**2.14** Αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας  
FOR~HE IS THE PEACE OF US, THE ONE HAVING MADE

τὰ ἀμφότερα ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ  
THE TWO ONE AND <sup>2</sup>THE <sup>3</sup>MIDDLE WALL <sup>4</sup>OF THE <sup>5</sup>PARTITION

λύσας, τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, **2.15** τὸν  
<sup>1</sup>HAVING BROKEN, THE HOSTILITY, IN THE FLESH OF HIM, THE

νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας, ἵνα  
LAW OF THE COMMANDMENTS IN ORDINANCES HAVING ANNULLED, THAT

τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἓνα καινὸν ἄνθρωπον  
<sup>2</sup>THE <sup>3</sup>TWO <sup>1</sup>HE MIGHT CREATE IN HIMSELF INTO ONE NEW MAN,

ποιῶν εἰρήνην **2.16** καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους  
MAKING PEACE, AND HE MIGHT RECONCILE THE TWO

ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ,  
IN ONE BODY - TO GOD THROUGH THE CROSS,

ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ. **2.17** καὶ ἐλθὼν  
HAVING KILLED THE HOSTILITY BY IT. AND HAVING COME

εὐηγγελίσαστο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην  
HE PREACHED PEACE TO YOU\*, THE ONES FAR OFF, AND PEACE

τοῖς ἐγγύς· **2.18** ὅτι δι' αὐτοῦ ἔχομεν τὴν  
TO THE ONES NEAR; BECAUSE THROUGH HIM <sup>1</sup>WE <sup>3</sup>HAVE <sup>4</sup>THE

προσαγωγὴν οἱ ἀμφοτέροι ἐν ἐνὶ πνεύματι πρὸς τὸν  
<sup>5</sup>ACCESS - <sup>2</sup>BOTH IN(BY) ONE SPIRIT TO THE

πατέρα. **2.19** ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ  
FATHER. THEREFORE~THEN NO LONGER ARE YOU\* STRANGERS AND

πάριοι ἀλλὰ ἐστὲ συμπολίται τῶν ἁγίων καὶ  
ALIENS BUT YOU\* ARE FELLOW CITIZENS OF THE SAINTS AND

οἰκεῖοι τοῦ θεοῦ, **2.20** ἐποικοδομηθέντες ἐπὶ  
MEMBERS OF (THE) HOUSEHOLD - OF GOD, HAVING BEEN BUILT UPON

τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος·  
THE FOUNDATION OF THE APOSTLES AND PROPHETS, <sup>4</sup>BEING -

[ἀκρογωνιαίου] αὐτοῦ Χριστοῦ Ἰησοῦ, **2.21** ἐν ᾧ πᾶσα  
<sup>5</sup>(THE) CORNERSTONE <sup>3</sup>HIM(SELF) <sup>1</sup>CHRIST <sup>2</sup>JESUS, IN WHOM ALL

οἰκοδομῇ συναρμολογουμένη αὖξαι εἰς ναὸν ἅγιον ἐν  
(THE) BUILDING BEING FITLY JOINED TOGETHER GROWS INTO A HOLY~SANCTUARY IN

κυρίῳ, **2.22** ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς  
(THE) LORD, IN WHOM ALSO YOU\* ARE BEING BUILT TOGETHER INTO

κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.  
A DWELLING PLACE - OF GOD IN SPIRIT.

<sup>14</sup>For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. <sup>15</sup>He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, <sup>16</sup>and might reconcile both groups to God in one body<sup>i</sup> through the cross, thus putting to death that hostility through it.<sup>j</sup> <sup>17</sup>So he came and proclaimed peace to you who were far off and peace to those who were near,<sup>18</sup>for through him both of us have access in one Spirit to the Father. <sup>19</sup>So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, <sup>20</sup>built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone.<sup>k</sup> <sup>21</sup>In him the whole structure is joined together and grows into a holy temple in the Lord;<sup>22</sup>in whom you also are built together spiritually<sup>l</sup> into a dwelling place for God.

<sup>i</sup> Or reconcile both of us in one body for God

<sup>j</sup> Or in him, or in himself

<sup>k</sup> Or keystone

<sup>l</sup> Gk in the Spirit

## CHAPTER 3

**3.1** Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ  
FOR THIS CAUSE I PAUL THE PRISONER - OF CHRIST

[Ἰησοῦ] ὑπὲρ ὑμῶν τῶν ἐθνῶν — **3.2** εἰ γὰρ ἠκούσατε  
JESUS FOR YOU\* - GENTILES — IF INDEED YOU\* HEARD [OF]

τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης  
THE STEWARDSHIP OF THE GRACE - OF GOD - HAVING BEEN GIVEN

This is the reason that I Paul am a prisoner for<sup>m</sup> Christ Jesus for the sake of you Gentiles—<sup>2</sup>for surely you have already heard of the commission of God's grace that was given

<sup>m</sup> Or of

me for you, <sup>3</sup>and how the mystery was made known to me by revelation, as I wrote above in a few words, <sup>4a</sup>a reading of which will enable you to perceive my understanding of the mystery of Christ. <sup>5</sup>In former generations this mystery<sup>a</sup> was not made known to humankind, as it has now been revealed to his holy apostles and prophets by the Spirit: <sup>6</sup>that is, the Gentiles have become fellow heirs, members of the same body, and sharers in the promise in Christ Jesus through the gospel.

<sup>7</sup>Of this gospel I have become a servant according to the gift of God's grace that was given me by the working of his power. <sup>8</sup>Although I am the very least of all the saints, this grace was given to me to bring to the Gentiles the news of the boundless riches of Christ, <sup>9</sup>and to make everyone see<sup>a</sup> what is the plan of the mystery hidden for ages in<sup>b</sup> God who created all things; <sup>10</sup>so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places. <sup>11</sup>This was in accordance with the eternal purpose that he has carried out in Christ Jesus our Lord, <sup>12</sup>in whom we have access to God in boldness and confidence through faith in him.<sup>c</sup>

<sup>a</sup> Gk. it

<sup>b</sup> Other ancient authorities read *to bring to light*

<sup>c</sup> Or. by

<sup>d</sup> Or. the faith of him

μοι εἰς ὑμᾶς, **3.3** [ὅτι] κατὰ ἀποκάλυψιν ἐγνωρίσθη  
TO ME FOR YOU\*, THAT ACCORDING TO REVELATION <sup>3</sup>WAS MADE KNOWN

μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῃ, **3.4** πρὸς  
<sup>4</sup>TO ME <sup>1</sup>THE <sup>2</sup>MYSTERY, AS <sup>1</sup>I WROTE BEFORE IN BRIEF, AS TO

ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσιν  
WHICH <sup>2</sup>YOU\* ARE ABLE <sup>1</sup>[BY] READING TO UNDERSTAND THE INSIGHT

μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ, **3.5** ὃ ἐτέραις  
OF ME IN THE MYSTERY - OF CHRIST, WHICH IN OTHER

γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων ὡς  
GENERATIONS WAS NOT MADE KNOWN TO THE SONS - OF MEN AS

νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ  
NOW IT WAS(S) REVEALED TO THE HOLY APOSTLES OF HIM AND

προφήταις ἐν πνεύματι, **3.6** εἶναι τὰ ἔθνη  
PROPHETS IN(BY) [THE] SPIRIT, [THAT]<sup>3</sup>[ARE] TO BE <sup>1</sup>THE <sup>2</sup>GENTILES

συγκληρονόμα καὶ σύσσωμα καὶ συμμετοχα τῆς  
JOINT-HEIRS AND A JOINT-BODY AND JOINT-PARTAKERS OF THE

ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου,  
PROMISE IN CHRIST JESUS THROUGH THE GOOD NEWS,

**3.7** οὗ ἐγενήθην διάκονος κατὰ τὴν δωρεὰν τῆς  
OF WHICH I BECAME A MINISTER ACCORDING TO THE GIFT OF THE

χάριτος τοῦ θεοῦ τῆς δοθείσης μοι κατὰ τὴν  
GRACE - OF GOD - HAVING BEEN GIVEN TO ME ACCORDING TO THE

ἐνέργειαν τῆς δυνάμεως αὐτοῦ. **3.8** ἐμοὶ τῷ  
WORKING OF THE POWER OF HIM. TO ME THE

ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη, τοῖς  
LESS THAN THE LEAST OF ALL SAINTS WAS GIVEN - THIS~GRACE, <sup>2</sup>TO THE

ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ  
<sup>3</sup>GENTILES <sup>1</sup>TO PREACH THE UNSEARCHABLE WEALTH -

Χριστοῦ **3.9** καὶ ᾠφωτίσαι [πάντας] τίς ἡ  
OF CHRIST AND TO ENLIGHTEN ALL MEN [AS TO] WHAT [IS] THE

οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν  
STEWARDSHIP OF THE MYSTERY - HAVING BEEN HIDDEN FROM THE

αἰώνων ἐν τῷ θεῷ τῷ ᾧ πάντα κτίσαντι, **3.10** ἵνα  
AGES IN - GOD, THE ONE - HAVING CREATED~ALL THINGS, THAT

γνωρίσθῃ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις  
MIGHT BE MADE KNOWN NOW TO THE RULERS AND THE AUTHORITIES

ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ  
IN THE HEAVENLIES THROUGH THE CHURCH THE

πολυποίκιλος σοφία τοῦ θεοῦ, **3.11** κατὰ πρόθεσιν  
MANY-FACETED WISDOM - OF GOD, ACCORDING TO [THE] PLAN

τῶν αἰώνων ἣν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ  
OF THE AGES WHICH HE MADE IN - CHRIST JESUS THE

κυρίῳ ἡμῶν, **3.12** ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ  
LORD OF US, IN WHOM WE HAVE - BOLDNESS AND

προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.  
ACCESS IN CONFIDENCE THROUGH THE FAITH OF( IN) HIM.

**3:9** text: KJV ASV RSV NIV TEV NRSV. var. φωτίσαι (to bring to light); ASVmg NASB NEB NJB.

**3.13** διὸ αἰτούμαι μὴ ἐγκακεῖν ἐν ταῖς  
THEREFORE I ASK [YOU\*] NOT TO DESPAIR AT (CONCERNING) THE

θλίψεσιν μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόξα ὑμῶν.  
AFFLICTIONS OF ME FOR YOU\*, WHICH IS [FOR] YOUR\*-GLORY.

**3.14** Τοῦτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν  
FOR THIS CAUSE I BEND THE KNEES OF ME TO THE

πατέρα, **3.15** ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ  
FATHER, FROM WHOM EVERY FAMILY IN [THE] HEAVENS AND

ἐπὶ γῆς ὀνομάζεται, **3.16** ἵνα δῶ ὑμῖν κατὰ  
ON EARTH IS NAMED, THAT HE MAY GRANT YOU\* ACCORDING TO

τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι  
THE WEALTH OF THE GLORY OF HIM TO BECOME MIGHTILY EMPOWERED

διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον,  
THROUGH THE SPIRIT OF HIM IN THE INNER MAN,

**3.17** κατοικήσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν  
[FOR] <sup>2</sup>TO MAKE [HIS] HOME <sup>1</sup>CHRIST THROUGH - FAITH IN

ταῖς καρδίαις ὑμῶν, ἐν ἀγάπῃ ἐρριζωμένοι καὶ  
THE HEARTS OF YOU\*, IN LOVE HAVING BEEN ROOTED AND

τεθεμελιωμένοι, **3.18** ἵνα ἐξιχύσητε  
HAVING BEEN FOUNDED, THAT YOU\* MIGHT BE EXTRA-STRONG

καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις τί τὸ  
TO GRASP TOGETHER WITH ALL THE SAINTS WHAT [IS] THE

πλάτος καὶ μήκος καὶ ὕψος καὶ βάθος,  
BREADTH AND LENGTH AND HEIGHT AND DEPTH [OF HIS LOVE].

**3.19** γινῶναι τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην  
AND~TO KNOW <sup>1</sup>THE <sup>4</sup>SURPASSING - <sup>5</sup>KNOWLEDGE <sup>2</sup>LOVE

τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ  
- <sup>3</sup>OF CHRIST, THAT YOU\* MAY BE FILLED TO ALL THE FULLNESS -

θεοῦ.  
OF GOD.

**3.20** Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι  
NOW~TO THE ONE BEING ABLE BEYOND ALL THINGS TO DO

ὑπερεκπερισσὸν ὧν αἰτούμεθα ἢ νοοῦμεν  
SUPERABUNDANTLY [ABOVE] [THE THINGS] WHICH WE ASK OR THINK

κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν,  
ACCORDING TO THE POWER - WORKING IN US,

**3.21** αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ  
TO HIM [BE] THE GLORY IN THE CHURCH AND IN CHRIST

Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων,  
JESUS TO ALL THE GENERATIONS OF THE AGE OF THE AGES,

ἀμήν.  
AMEN.

<sup>13</sup>I pray therefore that you\* may not lose heart over my sufferings for you; they are your glory.

<sup>14</sup>For this reason I bow my knees before the Father,<sup>5</sup> <sup>15</sup>from whom every family<sup>4</sup> in heaven and on earth takes its name. <sup>16</sup>I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit, <sup>17</sup>and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. <sup>18</sup>I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, <sup>19</sup>and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.

<sup>20</sup>Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, <sup>21</sup>to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.

<sup>1</sup> Or I

<sup>5</sup> Other ancient authorities add of our Lord Jesus Christ

<sup>4</sup> Gk fatherhood



## CHAPTER 4

I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, <sup>2</sup>with all humility and gentleness, with patience, bearing with one another in love, <sup>3</sup>making every effort to maintain the unity of the Spirit in the bond of peace. <sup>4</sup>There is one body and one Spirit, just as you were called to the one hope of your calling, <sup>5</sup>one Lord, one faith, one baptism, <sup>6</sup>one God and Father of all, who is above all and through all and in all.

<sup>7</sup>But each of us was given grace according to the measure of Christ's gift.

<sup>8</sup>Therefore it is said,

"When he ascended on high he made captivity itself a captive; he gave gifts to his people."

<sup>9</sup>(When it says, "He ascended," what does it mean but that he had also descended<sup>4</sup> into the lower parts of the earth? <sup>10</sup>He who descended is the same one who ascended far above all the heavens, so that he might fill all things.) <sup>11</sup>The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers,

<sup>12</sup>to equip the saints for

<sup>4</sup> Other ancient authorities add *first*

**4.1** Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ  
THEREFORE-<sup>1</sup>ENCOURAGE YOU", I THE PRISONER IN [THE] LORD,

ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε,  
TO WALK-WORTHY OF THE CALLING BY WHICH YOU<sup>2</sup> WERE CALLED,

**4.2** μετὰ πάσης ταπεινοφροσύνης καὶ πραύτητος, μετὰ  
WITH ALL HUMILITY OF MIND AND MEEKNESS, WITH

μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,  
LONGSUFFERING, FORBEARING ONE ANOTHER IN LOVE,

**4.3** σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν  
BEING EAGER TO KEEP THE ONENESS OF THE SPIRIT IN

τῷ συνδέσμῳ τῆς εἰρήνης· **4.4** ἐν σῶμα καὶ ἐν  
THE UNITING BOND - OF PEACE; [AS THERE IS] ONE BODY AND ONE

πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς  
SPIRIT, AS ALSO YOU<sup>2</sup> WERE CALLED IN(WITH) ONE HOPE OF THE

κλήσεως ὑμῶν· **4.5** εἰς κύριος, μία πίστις, ἐν  
CALLING OF YOU"; ONE LORD, ONE FAITH, ONE

βάπτισμα, **4.6** εἰς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ  
BAPTISM, ONE GOD AND FATHER OF ALL, THE ONE OVER

πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν.  
ALL AND THROUGH ALL AND IN ALL.

**4.7** Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ  
<sup>3</sup>ONE <sup>1</sup>BUT <sup>2</sup>TO EACH <sup>4</sup>OF US WAS GIVEN - GRACE ACCORDING TO THE

μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. **4.8** διὸ λέγει,  
MEASURE OF THE GIFT - OF CHRIST. WHEREFORE IT SAYS,

Ἀναβὰς εἰς ὕψος ἡχμαλώτευσεν  
HAVING ASCENDED TO [THE] HEIGHT HE LED CAPTIVE

αἰχμαλωσίαν,  
CAPTIVITY,

ἔδωκεν δόματα τοῖς ἀνθρώποις.  
HE GAVE GIFTS - TO MEN.

**4.9** τὸ δὲ Ἀνέβη τί ἐστίν, εἰ μὴ ὅτι καὶ  
NOW-[AS TO] THE "HE ASCENDED" WHAT IS [IT] EXCEPT THAT ALSO

κατέβη εἰς τὰ κατώτερα [μέρη] τῆς γῆς; **4.10** ὁ  
HE DESCENDED INTO THE LOWER PARTS OF THE EARTH? THE ONE

καταβὰς αὐτός ἐστιν καὶ ὁ ἀναβὰς ὑπεράνω  
HAVING DESCENDED IS-HIMSELF ALSO THE ONE HAVING ASCENDED FAR ABOVE

πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. **4.11** καὶ  
ALL THE HEAVENS, THAT HE MIGHT FILL - ALL THINGS. AND

αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφῆτας,  
HE GAVE SOME - APOSTLES, AND~SOME PROPHETS,

τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ  
AND~SOME EVANGELISTS, AND~SOME SHEPHERDS AND

διδασκάλους, **4.12** πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς  
TEACHERS, FOR THE EQUIPPING OF THE SAINTS TO

ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ  
[THE] WORK OF MINISTRY, TO [THE] BUILDING UP OF THE BODY -

Χριστοῦ, 4.13 μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν  
OF CHRIST, UNTIL <sup>1</sup>WE<sup>3</sup>ARRIVE - <sup>2</sup>ALL <sup>4</sup>AT THE

ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ  
UNITY OF THE FAITH AND [AT] THE FULLER KNOWLEDGE OF THE SON

τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον  
- OF GOD, AT A MAN OF COMPLETE MATURITY, AT [THE] MEASURE

ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ, 4.14 ἵνα  
OF [THE] STATURE OF THE FULLNESS - OF CHRIST, THAT

μηκέτι ὤμεν νήπιοι, κλυδωνιζόμενοι καὶ  
NO LONGER WE SHOULD BE INFANTS, TOSSED BY WAVES AND

περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ  
CARRIED AROUND BY EVERY WIND - OF TEACHING, BY THE

κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν  
CUNNING - OF MEN, WITH CRAFTINESS [LEADING] TO THE

μεθοδεῖαν τῆς πλάνης, 4.15 ἀληθεύοντες δὲ ἐν ἀγάπῃ  
SCHEMING - OF DECEPTION, BUT~HOLDING TO TRUTH IN LOVE

αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ,  
LET US GROW UP INTO HIM [IN] ALL THINGS, WHO IS THE HEAD,

Χριστός, 4.16 ἐξ οὗ πᾶν τὸ σῶμα  
CHRIST, OUT FROM WHOM ALL THE BODY

συναρμολογοῦμενον καὶ συμβιβαζόμενον διὰ πάσης  
BEING FITLY JOINED TOGETHER AND BEING UNITED THROUGH EVERY

ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ  
JOINT OF THE SUPPLY, ACCORDING TO [THE] WORKING IN [THE] MEASURE

ἐνὸς ἐκάστου μέρους τὴν αὐξήσιν τοῦ σώματος  
OF EACH~SINGLE PART <sup>2</sup>THE <sup>3</sup>GROWTH <sup>4</sup>OF THE <sup>5</sup>BODY

ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.  
<sup>1</sup>MAKES UNTO [THE] BUILDING UP OF ITSELF IN LOVE.

4.17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ,  
THIS THEREFORE I SAY AND TESTIFY IN [THE] LORD,

μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ ἔθνη  
NO LONGER [ARE] YOU<sup>o</sup> TO WALK[LIVE] AS ALSO THE GENTILES

περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν,  
WALK[LIVE] IN [THE] FUTILITY OF THE MINDS OF THEM,

4.18 ἐσκοτωμένοι τῇ διανοίᾳ ὄντες,  
<sup>2</sup>DARKENED <sup>3</sup>IN THE[IR] <sup>4</sup>UNDERSTANDING <sup>1</sup>BEING,

ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ διὰ τὴν  
HAVING BEEN ALIENATED FROM THE LIFE - OF GOD BECAUSE OF THE

ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πῶρωσιν  
IGNORANCE - EXISTING IN THEM, BECAUSE OF THE HARDNESS

τῆς καρδίας αὐτῶν, 4.19 οἵτινες ἀπηλγηκότες  
OF THE HEARTS OF THEM, WHO HAVING PUT AWAY REMORSE

ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν  
GAVE~THEMSELVES - TO LEWDNESS FOR [THE] PRACTISE

ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. 4.20 ὑμεῖς δὲ  
OF EVERY [KIND OF]~IMPURITY WITH GREEDINESS. BUT~YOU<sup>o</sup>

the work of ministry, for building up the body of Christ,<sup>13</sup>until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.<sup>14</sup>We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by their craftiness in deceitful scheming.<sup>15</sup>But speaking the truth in love, we must grow up in every way into him who is the head, into Christ,<sup>16</sup>from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love.

17 Now this I affirm and insist on in the Lord: you must no longer live as the Gentiles live, in the futility of their minds.<sup>18</sup>They are darkened in their understanding, alienated from the life of God because of their ignorance and hardness of heart.<sup>19</sup>They have lost all sensitivity and have abandoned themselves to licentiousness, greedily to practice every kind of impurity.<sup>20</sup>That is not

the way you learned Christ!

<sup>21</sup>For surely you have heard about him and were taught in him, as truth is in Jesus.

<sup>22</sup>You were taught to put away your former way of life, your old self, corrupt and deluded by its lusts, <sup>23</sup>and to be renewed in the spirit of your minds, <sup>24</sup>and to clothe yourselves with the new self, created according to the likeness of God in true righteousness and holiness.

<sup>25</sup>So then, putting away falsehood, let all of us speak the truth to our neighbors, for we are members of one another. <sup>26</sup>Be angry but do not sin; do not let the sun go down on your anger, <sup>27</sup>and do not make room for the devil. <sup>28</sup>Thieves must give up stealing; rather let them labor and work honestly with their own hands, so as to have something to share with the needy. <sup>29</sup>Let no evil talk come out of your mouths, but only what is useful for building up,<sup>v</sup> as there is need, so that your words may give grace to those who hear. <sup>30</sup>And do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption. <sup>31</sup>Put away from you all bitterness and wrath and anger

<sup>v</sup> Other ancient authorities read *building up faith*

οὐχ οὕτως ἐμάθετε τὸν Χριστόν, 4.21 εἴ γε  
DID NOT SO LEARN - CHRIST, IF INDEED

αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς  
YOU<sup>\*</sup> HEARD~HIM AND <sup>2</sup>IN <sup>3</sup>HIM <sup>1</sup>WERE TAUGHT AS

ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ, 4.22 ἀποθέσθαι ὑμᾶς  
TRUTH~IS IN - JESUS, [FOR] YOU<sup>\*</sup>~TO PUT OFF

κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν  
AS CONCERNING THE(YOUR<sup>\*</sup>) FORMER MANNER OF LIFE THE OLD

ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας  
MAN, THE ONE BEING CORRUPTED ACCORDING TO THE LUSTS

τῆς ἀπάτης, 4.23 ἀνανεοῦσθαι δὲ τῷ πνεύματι  
- OF DECEIT, AND~TO BE RENEWED BY THE SPIRIT

τοῦ νοὸς ὑμῶν 4.24 καὶ ἐνδύσασθαι τὸν καινὸν  
[CONTROLLING] THE MIND OF YOU<sup>\*</sup>, AND TO PUT ON THE NEW

ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν  
MAN, THE ONE <sup>2</sup>ACCORDING TO <sup>3</sup>GOD <sup>1</sup>HAVING BEEN CREATED IN

δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.  
RIGHTEOUSNESS AND SANCTITY OF THE TRUTH.

4.25 Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν  
WHEREFORE HAVING PUT OFF - FALSEHOOD LET US SPEAK TRUTH

ἐκάστος μετὰ τοῦ πλησίου αὐτοῦ, ὅτι ἐσμὲν  
EACH ONE WITH THE NEIGHBOR OF HIM, BECAUSE WE ARE

ἀλλήλων μέλη. 4.26 ὀργίζεσθε καὶ μὴ ἁμαρτάνετε.  
MEMBERS~ONE OF ANOTHER. BE ANGRY AND DO NOT SIN;

ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ [τῷ] παροργισμῷ ὑμῶν,  
<sup>3</sup>THE <sup>4</sup>SUN <sup>2</sup>NOT <sup>1</sup>LET<sup>5</sup>SET ON THE ANGER OF YOU<sup>\*</sup>,

4.27 μηδὲ δίδοτε τόπον τῷ διαβόλῳ. 4.28 ὁ  
NEITHER GIVE PLACE TO THE DEVIL. THE ONE

κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω  
STEALING NO LONGER LET HIM STEAL, BUT~RATHER LET HIM LABOR

ἐργαζόμενος ταῖς [ἰδίαις] χερσὶν τὸ ἀγαθόν, ἵνα  
WORKING - WITH HIS OWN HANDS [AT] SOMETHING GOOD, THAT

ἔχη μεταδιδόναι τῷ χρεῖαν ἔχοντι.  
HE MAY HAVE [SOMETHING] TO SHARE WITH THE ONE HAVING~NEED.

4.29 πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν  
EVERY(ANY) CORRUPT~WORD FROM THE MOUTH OF YOU<sup>\*</sup>

μὴ ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγαθὸς πρὸς  
SHOULD NOT PROCEED, BUT IF ANY GOOD [WORD] [LET IT BE] FOR

οἰκοδομὴν τῆς χρείας, ἵνα δῶ χάριν  
EDIFICATION [IN ACCORDANCE WITH] THE NEED, THAT IT MAY GIVE GRACE

τοῖς ἀκούουσιν. 4.30 καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ  
TO THE ONES HEARING. AND DO NOT GRIEVE THE <sup>2</sup>SPIRIT -

ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν  
<sup>1</sup>HOLY - OF GOD, BY WHOM YOU<sup>\*</sup> WERE SEALED FOR [THE] DAY

ἀπολυτρώσεως. 4.31 πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ  
OF REDEMPTION. [LET] ALL BITTERNESS AND ANGER AND WRATH

καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν  
 AND CLAMOR AND SLANDER BE REMOVED FROM YOU\*, WITH  
 πάσῃ κακίᾳ. **4.32** γίνεσθε [δὲ] εἰς ἀλλήλους χρηστοί,  
 ALL EVIL. AND~BE <sup>2</sup>TO <sup>3</sup>ONE ANOTHER <sup>1</sup>KIND,  
 εὐσπλαγχοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ θεὸς  
 TENDERHEARTED, FORGIVING EACH OTHER, AS ALSO - GOD  
 ἐν Χριστῷ ἐχαρίσατο ὑμῖν.  
 IN(BY) CHRIST FORGAVE YOU\*.

and wrangling and slander, together with all malice, <sup>32</sup>and be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you.<sup>w</sup>

<sup>w</sup> Other ancient authorities read *us*

## CHAPTER 5

**5.1** γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ ὡς τέκνα ἀγαπητὰ  
 BE THEREFORE IMITATORS - OF GOD AS BELOVED~CHILDREN

**5.2** καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς  
 AND WALK IN LOVE, AS ALSO - CHRIST

ἡγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν  
 LOVED US AND GAVE UP HIMSELF ON BEHALF OF US

προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὄσμην  
 [AS] AN OFFERING AND SACRIFICE - TO GOD FOR A FRAGRANCE

εὐωδίας. **5.3** πορνεία δὲ καὶ ἀκαθαρσία πᾶσα <sup>ἢ</sup>  
 OF SWEET SMELL. BUT~FORNICATION AND ALL~IMPURITY OR

πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς  
 GREEDINESS LET IT NOT BE NAMED AMONG YOU\*, AS

πρέπει ἁγίοις, **5.4** καὶ αἰσχροτήης καὶ μωρολογίας ἢ  
 IS PROPER [FOR] SAINTS, ALSO INDECENCY AND FOOLISH TALKING OR

εὐτραπεία, ἃ οὐκ ἀνήκουν, ἀλλὰ μᾶλλον εὐχαριστία.  
 COARSE JESTING, WHICH ARE NOT FITTING, BUT RATHER THANKSGIVING.

**5.5** τοῦτο γὰρ ἴστε γινώσκοντες, ὅτι πᾶς πόρνος ἢ  
 FOR~THIS YOU\* KNOW [BY] RECOGNIZING THAT EVERY FORNICATOR OR

ἀκάθαρτος ἢ πλεονέκτης, ὃ ἐστὶν εἰδωλολάτρης,  
 IMPURE PERSON OR COVETOUS PERSON, WHICH IS IDOLATRY,

οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ  
 DOES NOT HAVE AN INHERITANCE IN THE KINGDOM - OF CHRIST

καὶ θεοῦ.  
 AND OF GOD.

**5.6** Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ  
<sup>2</sup>NO ONE <sup>4</sup>YOU\* <sup>1</sup>LET <sup>3</sup>DECEIVE WITH EMPTY WORDS; <sup>2</sup>BECAUSE OF

ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς  
<sup>3</sup>THESE THINGS <sup>1</sup>FOR COMES THE WRATH - OF GOD UPON THE SONS

τῆς ἀπειθείας. **5.7** μὴ οὖν γίνεσθε συμμέτοχοι  
 - OF DISOBEDIENCE. <sup>3</sup>NOT <sup>1</sup>THEREFORE <sup>2</sup>BE JOINT~PARTAKERS

αὐτῶν· **5.8** ἥτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν  
 WITH THEM; FOR~YOU\* WERE ONCE DARKNESS, BUT~NOW LIGHT IN

κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε **5.9** — ὁ γὰρ  
 [THE] LORD; AS CHILDREN OF LIGHT WALK — FOR~THE

<sup>1</sup>Therefore be imitators of God, as beloved children, <sup>2</sup>and live in love, as Christ loved us\* and gave himself up for us, a fragrant offering and sacrifice to God.

<sup>3</sup>But fornication and impurity of any kind, or greed, must not even be mentioned among you, as is proper among saints. <sup>4</sup>Entirely out of place is obscene, silly, and vulgar talk; but instead, let there be thanksgiving. <sup>5</sup>Be sure of this, that no fornicator or impure person, or one who is greedy (that is, an idolater), has any inheritance in the kingdom of Christ and of God.

<sup>6</sup>Let no one deceive you with empty words, for because of these things the wrath of God comes on those who are disobedient. <sup>7</sup>Therefore do not be associated with them. <sup>8</sup>For once you were darkness, but now in the Lord you are light. Live as children of light— <sup>9</sup>for the

<sup>x</sup> Other ancient authorities read *you*



fruit of the light is found in all that is good and right and true. <sup>10</sup>Try to find out what is pleasing to the Lord. <sup>11</sup>Take no part in the unfruitful works of darkness, but instead expose them. <sup>12</sup>For it is shameful even to mention what <sup>1</sup>such people do secretly; <sup>13</sup>but everything exposed by the light becomes visible, <sup>14</sup>for everything that becomes visible is light. Therefore it says,

“Sleeper, awake!  
Rise from the dead,  
and Christ will shine on you.”

<sup>15</sup>Be careful then how you live, not as unwise people but as wise, <sup>16</sup>making the most of the time, because the days are evil. <sup>17</sup>So do not be foolish, but understand what the will of the Lord is. <sup>18</sup>Do not get drunk with wine, for that is debauchery; but be filled with the Spirit, <sup>19</sup>as you sing psalms and hymns and spiritual songs among yourselves, singing and making melody to the Lord in your hearts, <sup>20</sup>giving thanks to God the Father at all times and for everything in the name of our Lord Jesus Christ.

<sup>21</sup>Be subject to one another out of reverence for Christ.

καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ  
FRUIT OF THE LIGHT [IS] IN ALL GOODNESS AND

δικαιοσύνη καὶ ἀληθεία — 5.10 δοκιμάζοντες τί ἐστὶν  
RIGHTEOUSNESS AND TRUTH — PROVING WHAT IS

εὐάρεστον τῷ κυρίῳ, 5.11 καὶ μὴ συγκοινωνεῖτε τοῖς  
WELL-PLEASING TO THE LORD, AND DO NOT PARTICIPATE IN THE

ἔργοις τοῖς ἀκάρποις τοῦ σκοτοῦς, μᾶλλον δὲ καὶ  
<sup>2</sup>WORKS - <sup>1</sup>UNFRUITFUL - OF DARKNESS, BUT-RATHER EVEN

ἐλέγχετε. 5.12 τὰ γὰρ κρυφῇ γινόμενα ὑπ’ αὐτῶν  
EXPOSE [THEM]. FOR-[AS TO] THE THINGS IN SECRET BEING DONE BY THEM

αἰσχρὸν ἐστὶν καὶ λέγειν, 5.13 τὰ δὲ πάντα  
IT IS-SHAMEFUL EVEN TO SPEAK [OF THEM], - BUT EVERYTHING

ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται,  
BEING EXPOSED BY THE LIGHT BECOMES VISIBLE,

5.14 πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν. διὸ  
FOR-EVERY(ANY)THING - BECOMING VISIBLE IS~LIGHT. THEREFORE

λέγει,  
IT SAYS,

Ἐγείρε, ὁ καθεύδων,  
ARISE, THE ONE SLEEPING,

καὶ ἀνάστα ἐκ τῶν νεκρῶν,  
AND RISE UP FROM THE DEAD,

καὶ ἐπιφάσει σοι ὁ Χριστός.  
AND <sup>2</sup>WILL SHINE ON <sup>3</sup>YOU - <sup>1</sup>CHRIST.

5.15 Βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε μὴ ὡς  
SEE THEREFORE HOW-CAREFULLY YOU WALK NOT AS

ἄσοφοι ἀλλ’ ὡς σοφοί, 5.16 ἐξαγοραζόμενοι τὸν  
UNWISE BUT AS WISE, REDEEMING THE

καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν. 5.17 διὰ τοῦτο  
TIME, BECAUSE THE DAYS ARE-~EVIL. THEREFORE

μὴ γίνεσθε ἄφρονες, ἀλλὰ συνίετε τί τὸ θέλημα  
DO NOT BE FOOLISH, BUT UNDERSTAND WHAT THE WILL

τοῦ κυρίου. 5.18 καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ  
OF THE LORD [IS]. AND DO NOT BECOME DRUNK WITH WINE, IN WHICH

ἐστὶν ἄσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι,  
IS DISSIPATION, BUT BE FILLED IN(BY) [THE] SPIRIT,

5.19 λαλοῦντες ἑαυτοῖς [ἐν] ψαλμοῖς καὶ ὕμνοις καὶ  
SPEAKING TO ONE ANOTHER IN PSALMS AND HYMNS AND

ὧδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες τῇ καρδίᾳ  
SPIRITUAL-SONGS, SINGING AND MAKING MELODY IN THE HEART(S)

ὑμῶν τῷ κυρίῳ, 5.20 εὐχαριστοῦντες πάντοτε ὑπὲρ  
OF YOU\* TO THE LORD, GIVING THANKS ALWAYS FOR

πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
ALL THINGS IN [THE] NAME OF THE LORD OF US JESUS CHRIST

τῷ θεῷ καὶ πατρί.  
- TO GOD EVEN [THE] FATHER;

5.21 Ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ,  
BEING SUBMISSIVE TO ONE ANOTHER IN [THE] FEAR OF CHRIST,

**5.22** αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς τῷ κυρίῳ,  
THE WIVES TO THEIR OWN HUSBANDS AS TO THE LORD,

**5.23** ὅτι ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναικὸς ὡς καὶ  
BECAUSE A HUSBAND IS HEAD OF THE WIFE AS ALSO

ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς σωτὴρ  
- CHRIST [IS] HEAD OF THE CHURCH, [BEING] HIMSELF [THE] SAVIOR

τοῦ σώματος· **5.24** ἀλλὰ ὡς ἡ ἐκκλησία  
OF THE BODY. BUT AS THE CHURCH

ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες  
IS SUBMISSIVE - TO CHRIST, SO ALSO THE WIVES

τοῖς ἀνδράσιν ἐν παντί. **5.25** Οἱ ἄνδρες, ἀγαπάτε  
TO THE[IR] HUSBANDS IN EVERYTHING. THE HUSBANDS, LOVE

τὰς γυναῖκας, καθὼς καὶ ὁ Χριστὸς ἡγάπησεν τὴν  
THE(YOUR\*) WIVES, AS ALSO - CHRIST LOVED THE

ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς,  
CHURCH AND GAVE UP~HIMSELF ON BEHALF OF HER,

**5.26** ἵνα αὐτὴν ἀγιάσῃ καθαρίσας τῷ λουτρῷ τοῦ  
THAT HE MIGHT SANCTIFY~HER HAVING CLEANSED [HER] BY THE WASHING OF THE

ὑδατος ἐν ῥήματι, **5.27** ἵνα παραστήσῃ αὐτὸς ἑαυτῷ  
WATER IN [THE] WORD, THAT HE~MIGHT PRESENT <sup>31</sup>TO HIMSELF

ἐνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσιν σπίλον ἢ ῥυτίδα  
<sup>1</sup>A GLORIOUS - <sup>2</sup>CHURCH, NOT HAVING SPOT OR WRINKLE

ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾧ ἁγία καὶ  
OR ANY - SUCH THINGS, BUT THAT SHE MAY BE HOLY AND

ἄμωμος. **5.28** οὕτως ὀφείλουσιν [καὶ] οἱ ἄνδρες  
BLEMISHLESS. SO OUGHT ALSO THE HUSBANDS

ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα.  
TO LOVE - THEIR OWN WIVES(WIFE) AS - THEIR OWN BODIES(BODY).

ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ.  
THE ONE LOVING - HIS OWN WIFE LOVES~HIMSELF.

**5.29** οὐδεὶς γὰρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν ἀλλὰ  
FOR~NO ONE EVER - HIS OWN FLESH HATED BUT

ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Χριστὸς τὴν  
NOURISHES AND CHERISHES IT, AS ALSO - CHRIST [TO] THE

ἐκκλησίαν, **5.30** ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ.  
CHURCH, BECAUSE WE ARE~MEMBERS OF THE BODY OF HIM.

**5.31** ἀντὶ τούτου καταλείψει ἄνθρωπος [τὸν] πατέρα  
BECAUSE OF THIS A MAN~WILL LEAVE THE(HIS) FATHER

καὶ [τὴν] μητέρα καὶ προσκολληθήσεται πρὸς τὴν  
AND THE(HIS) MOTHER AND WILL BE JOINED TO THE

γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.  
WIFE OF HIM, AND <sup>3</sup>WILL BE <sup>1</sup>THE <sup>2</sup>TWO - ONE~FLESH.

**5.32** τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς  
- THIS~MYSTERY IS~GREAT; BUT~I SPEAK AS TO

Χριστὸν καὶ εἰς τὴν ἐκκλησίαν. **5.33** πλὴν καὶ  
CHRIST AND AS TO THE CHURCH. NEVERTHELESS ALSO

22 Wives, be subject to your husbands as you are to the Lord. <sup>23</sup>For the husband is the head of the wife just as Christ is the head of the church, the body of which he is the Savior. <sup>24</sup>Just as the church is subject to Christ, so also wives ought to be, in everything, to their husbands.

25 Husbands, love your wives, just as Christ loved the church and gave himself up for her, <sup>26</sup>in order to make her holy by cleansing her with the washing of water by the word, <sup>27</sup>so as to present the church to himself in splendor, without a spot or wrinkle or anything of the kind—yes, so that she may be holy and without blemish. <sup>28</sup>In the same way, husbands should love their wives as they do their own bodies. He who loves his wife loves himself. <sup>29</sup>For no one ever hates his own body, but he nourishes and tenderly cares for it, just as Christ does for the church, <sup>30</sup>because we are members of his body. <sup>31</sup>“For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh.”

<sup>32</sup>This is a great mystery, and I am applying it to Christ and the church.

<sup>33</sup>Each of you, however,

<sup>y</sup> Other ancient authorities add *of his flesh and of his bones*

should love his wife as himself, and a wife should respect her husband.

ὁμοῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως  
 YOU\*, ONE BY ONE, <sup>2</sup>EACH - <sup>4</sup>HIS OWN <sup>5</sup>WIFE <sup>1</sup>SO  
 ἀγαπάτω ὡς ἑαυτόν, ἡ δὲ γυνὴ ἵνα φοβῆται τὸν  
<sup>2</sup>LET <sup>6</sup>LOVE <sup>7</sup>AS <sup>8</sup>HIMSELF, AND-THE WIFE THAT SHE RESPECTS THE(HER)  
 ἄνδρα.  
 HUSBAND

*feels*

## CHAPTER 6

Children, obey your parents in the Lord,<sup>2</sup> for this is right.

<sup>2</sup>“Honor your father and mother”—this is the first commandment with a promise: <sup>3</sup>“so that it may be well with you and you may live long on the earth.”

4 And, fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

5 Slaves, obey your earthly masters with fear and trembling, in singleness of heart, as you obey Christ; <sup>6</sup>not only while being watched, and in order to please them, but as slaves of Christ, doing the will of God from the heart. <sup>7</sup>Render service with enthusiasm, as to the Lord and not to men and women, <sup>8</sup>knowing that whatever good we do, we will receive the same again from the Lord, whether we are slaves or free.

9 And, masters, do the same to them. Stop threatening them, for you know that

<sup>2</sup> Other ancient authorities lack in the Lord

6.1 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν [ἐν  
 THE CHILDREN, OBEY THE PARENTS OF YOU\* IN  
 κυρίῳ]. τοῦτο γὰρ ἐστὶν δίκαιον. 6.2 τίμα τὸν πατέρα  
 [THE] LORD; FOR-THIS IS RIGHT. HONOR THE FATHER  
 σου καὶ τὴν μητέρα, ἣτις ἐστὶν ἐντολὴ πρώτη  
 OF YOU AND THE(YOUR) MOTHER, WHICH IS [THE] FIRST-COMMANDMENT  
 ἐν ἐπαγγελίᾳ, 6.3 ἵνα εὖ σοι γένηται καὶ ἔσῃ  
 WITH A PROMISE, THAT <sup>2</sup>WELL <sup>3</sup>WITH YOU <sup>1</sup>IT MAY BE AND YOU WILL BE  
 μακροχρόνιος ἐπὶ τῆς γῆς. 6.4 Καὶ οἱ πατέρες,  
 A LONG TIME ON THE EARTH. AND THE FATHERS,  
 μὴ παροργίζετε τὰ τέκνα ὑμῶν ἀλλὰ ἐκτρέφετε αὐτὰ  
 DO NOT MAKE ANGRY THE CHILDREN OF YOU\* BUT NURTURE THEM  
 ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου.  
 IN [THE] TRAINING AND ADMONITION OF [THE] LORD.  
 6.5 Οἱ δούλοι, ὑπακούετε τοῖς κατὰ σάρκα  
 THE SLAVES, OBEY <sup>1</sup>THE(YOUR\*) <sup>3</sup>ACCORDING TO <sup>4</sup>FLESH  
 κυρίοις μετὰ φόβον καὶ τρόμον ἐν ἀπλότητι τῆς  
<sup>2</sup>MASTERS WITH FEAR AND TREMBLING IN SINGLENES OF THE  
 καρδίας ὑμῶν ὡς τῷ Χριστῷ, 6.6 μὴ κατ'  
 HEART OF YOU\* AS - TO CHRIST, NOT BY WAY OF  
 ὀφθαλμοδουλίαν ὡς ἀνθρωπάρεσκοι ἀλλ' ὡς δούλοι  
 EYE-SERVICE AS MEN-PLEASERS BUT AS SLAVES  
 Χριστοῦ ποιοῦντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς,  
 OF CHRIST DOING THE WILL - OF GOD FROM [THE] SOUL,  
 6.7 μετ' εὐνοίας δουλεύοντες ὡς τῷ κυρίῳ καὶ οὐκ  
 WITH GOOD WILL DOING SERVICE AS TO THE LORD AND NOT  
 ἀνθρώποις, 6.8 εἰδότες ὅτι ἕκαστος ἐάν τι  
 TO MEN, KNOWING THAT EACH MAN WHATEVER  
 ποιήσῃ ἀγαθόν, τοῦτο κομίσεται παρὰ κυρίου εἴτε  
 GOOD THING-HE DOES, THIS HE WILL RECEIVE FROM [THE] LORD WHETHER  
 δούλος εἴτε ἐλεύθερος. 6.9 Καὶ οἱ κύριοι, τὰ αὐτὰ  
 A SLAVE OR A FREEMAN. AND THE MASTERS, THE SAME THINGS  
 ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν ἀπειλήν, εἰδότες ὅτι  
 DO TOWARDS THEM, FORBEARING - THREATENING, KNOWING THAT

καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐστιν ἐν οὐρανοῖς καὶ  
BOTH THEIR AND YOUR\* - LORD IS IN [THE] HEAVENS AND

προσωπολημφία οὐκ ἔστιν παρ' αὐτῷ.  
RESPECT OF PERSONS THERE IS~NOT WITH HIM.

**6.10** Τοῦ λοιποῦ, ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν  
[FOR] THE REST, BE CONTINUALLY EMPOWERED IN [THE] LORD AND IN

τῷ κράτει τῆς ἰσχύος αὐτοῦ. **6.11** ἐνδύσασθε τὴν  
THE MIGHT OF THE STRENGTH OF HIM. PUT ON THE

πανοπλίαν τοῦ θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στήναι  
WHOLE ARMOR - OF GOD FOR - YOU\*~TO BE ABLE TO STAND

πρὸς τὰς μεθοδείας τοῦ διαβόλου· **6.12** ὅτι οὐκ  
AGAINST THE SCHEMES OF THE DEVIL; 'BECAUSE 'NOT

ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα ἀλλὰ  
'IS 'TQ US 'THE 'WRESTLING AGAINST FLESH AND BLOOD, BUT

πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς  
AGAINST THE RULERS, AGAINST THE AUTHORITIES, AGAINST THE

κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ  
WORLD POWERS - OF THIS~DARKNESS, AGAINST THE SPIRITUAL FORCES

τῆς πονηρίας ἐν τοῖς ἐπουρανοῖς. **6.13** διὰ τοῦτο  
- OF EVIL IN THE HEAVENLIES. THEREFORE

ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῆτε  
TAKE UP THE WHOLE ARMOR - OF GOD, THAT YOU\* MAY BE ABLE

ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ  
TO WITHSTAND IN THE 'DAY - 'EVIL AND

ἅπαντα κατεργασάμενοι στήναι. **6.14** στήτε οὖν  
HAVING DONE~ALL TO STAND. STAND THEREFORE

περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ καὶ  
HAVING GIRDED THE WAIST OF YOU\* WITH TRUTH AND

ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης **6.15** καὶ  
HAVING PUT ON THE BREASTPLATE - OF RIGHTEOUSNESS AND

ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ  
HAVING PUT SHOES ON THE(YOUR\*) FEET WITH [THE] FIRM FOOTING OF THE

εὐαγγελίου τῆς εἰρήνης, **6.16** ἐν πᾶσιν  
GOOD NEWS - OF PEACE, WITH ALL [THESE] THINGS

ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ  
HAVING TAKEN UP THE SHIELD - OF FAITH, BY WHICH

δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ [τὰ]  
YOU\* WILL BE ABLE 'ALL 'THE 'DARTS 'OF THE 'EVIL ONE -

πεπυρωμένα σβέσαι· **6.17** καὶ τὴν περικεφαλαίαν τοῦ  
'FLAMING 'TO QUENCH; AND 'THE 'HELMET -

σωτηρίου δέξασθε καὶ τὴν μάχαιραν τοῦ πνεύματος,  
'OF SALVATION 'TAKE AND THE SWORD OF THE SPIRIT,

ὃ ἐστιν ῥῆμα θεοῦ. **6.18** διὰ πάσης προσευχῆς  
WHICH IS [THE] WORD OF GOD, BY MEANS OF ALL PRAYER

καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν  
AND PETITION PRAYING AT EVERY TIME IN

πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ  
SPIRIT, AND TO THIS VERY THING KEEPING WATCH WITH ALL

both of you have the same Master in heaven, and with him there is no partiality.

10 Finally, be strong in the Lord and in the strength of his power. 11 Put on the whole armor of God, so that you may be able to stand against the wiles of the devil. 12 For our<sup>a</sup> struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places.

13 Therefore take up the whole armor of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm. 14 Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness. 15 As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace. 16 With all of these,<sup>b</sup> take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. 17 Take the helmet of salvation, and the sword of the Spirit, which is the word of God.

18 Pray in the Spirit at all times in every prayer and supplication. To that end keep alert and always

<sup>a</sup> Other ancient authorities read your

<sup>b</sup> Or In all circumstances



persevere in supplication for all the saints. <sup>19</sup>Pray also for me, so that when I speak, a message may be given to me to make known with boldness the mystery of the gospel,<sup>c</sup> <sup>20</sup>for which I am an ambassador in chains. Pray that I may declare it boldly, as I must speak.

<sup>21</sup>So that you also may know how I am and what I am doing, Tychicus will tell you everything. He is a dear brother and a faithful minister in the Lord. <sup>22</sup>I am sending him to you for this very purpose, to let you know how we are, and to encourage your hearts.

<sup>23</sup>Peace be to the whole community,<sup>d</sup> and love with faith, from God the Father and the Lord Jesus Christ. <sup>24</sup>Grace be with all who have an undying love for our Lord Jesus Christ.<sup>e</sup>

<sup>c</sup> Other ancient authorities lack of the gospel

<sup>d</sup> Gk. to the brothers

<sup>e</sup> Other ancient authorities add Amen

προσκαρτερήσῃ καὶ δεήσῃ περὶ πάντων τῶν ἁγίων  
PERSEVERANCE AND PETITION CONCERNING ALL THE SAINTS

**6.19** καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν  
AND FOR ME, THAT TO ME MAY BE GIVEN UTTERANCE IN

ἀνοίξει τοῦ στόματός μου, ἐν παρρησίᾳ γνωρίσαι  
OPENING THE MOUTH OF ME, IN BOLDNESS TO MAKE KNOWN

τὸ μυστήριον τοῦ εὐαγγελίου, **6.20** ὑπὲρ οὗ  
THE MYSTERY OF THE GOSPEL, ON BEHALF OF WHICH

πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι  
I AM AN AMBASSADOR IN CHAIN[S], THAT IN IT I MAY BE BOLD

ὥς δεῖ με λαλῆσαι.  
AS IT IS NECESSARY [FOR] ME TO SPEAK.

**6.21** Ἴνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί  
NOW~THAT <sup>3</sup>MAY KNOW <sup>2</sup>ALSO <sup>1</sup>YOU\* THE THINGS ABOUT ME, WHAT

πράσσω, πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ  
I AM DOING, ALL THINGS <sup>10</sup>WILL MAKE KNOWN <sup>11</sup>TO YOU\* <sup>1</sup>TYCHICUS <sup>2</sup>THE

ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν κυρίῳ,  
<sup>3</sup>BELOVED <sup>4</sup>BROTHER <sup>5</sup>AND <sup>6</sup>FAITHFUL <sup>7</sup>MINISTER <sup>9</sup>IN <sup>8</sup>[THE] LORD,

**6.22** ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα  
WHOM I SENT TO YOU\* FOR THIS VERY THING, THAT

γνώτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς  
YOU\* MAY KNOW THE THINGS CONCERNING US AND HE MAY ENCOURAGE THE

καρδίας ὑμῶν.  
HEARTS OF YOU\*.

**6.23** Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως  
PEACE TO THE BROTHERS AND LOVE WITH FAITH

ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ. **6.24** ἡ  
FROM GOD [THE] FATHER AND LORD JESUS CHRIST.

χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν  
GRACE [BE] WITH ALL THE ONES LOVING THE LORD OF US

Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.  
JESUS CHRIST WITH AN INCORRUPTIBLE [LOVE].

# THE LETTER OF PAUL TO THE PHILIPPIANS

CHAPTER 1

## ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ

TO [THE] PHILIPPIANS

**1.1** Παῦλος καὶ Τιμόθεος δούλοι Χριστοῦ Ἰησοῦ  
PAUL AND TIMOTHY, SLAVES OF CHRIST JESUS,  
παᾶσιν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν  
TO ALL THE SAINTS IN CHRIST JESUS - BEING IN  
Φιλίπποις σὺν ἐπισκόποις καὶ διακόνους, **1.2** χάρις  
PHILIPPI WITH [THE] OVERSEERS AND DEACONS, GRACE  
ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου  
TO YOU\* AND PEACE FROM GOD [THE] FATHER OF US AND LORD  
Ἰησοῦ Χριστοῦ.  
JESUS CHRIST.

**1.3** Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ  
I THANK THE GOD OF ME AT EVERY - REMEMBRANCE

ὑμῶν **1.4** πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ  
OF YOU\*, ALWAYS IN EVERY SUPPLICATION OF ME ON BEHALF OF

πάντων ὑμῶν, μετὰ χαρᾶς τὴν δέξιν ποιούμενος,  
YOU\*~ALL, WITH JOY <sup>2</sup>THE <sup>3</sup>SUPPLICATION <sup>1</sup>MAKING,

**1.5** ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ τῆς  
IN VIEW OF THE PARTICIPATION OF YOU\* IN THE GOSPEL FROM THE

πρώτης ἡμέρας ἄχρι τοῦ νῦν, **1.6** πεποιθὼς  
FIRST DAY UNTIL - NOW, HAVING BECOME CONFIDENT OF

αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν  
THIS VERY THING, THAT THE ONE HAVING BEGUN IN YOU\*

ἔργον ἀγαθὸν ἐπιτελέσει ἄχρι ἡμέρας Χριστοῦ Ἰησοῦ.  
A GOOD~WORK WILL COMPLETE [IT] UNTIL [THE] DAY OF CHRIST JESUS;

**1.7** καθὼς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ  
EVEN AS IT IS RIGHT FOR ME TO THINK~THIS ON BEHALF OF

πάντων ὑμῶν διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ  
YOU\*~ALL BECAUSE - <sup>2</sup>HAVE <sup>3</sup>ME <sup>4</sup>IN <sup>5</sup>THE(YOUR\*) <sup>6</sup>HEART

ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ  
<sup>1</sup>YOU\*, BOTH~IN THE BONDS OF ME AND IN THE DEFENSE

καὶ βεβαιώσει τοῦ εὐαγγελίου συγκοινωνούς μου τῆς  
AND VINDICATION OF THE GOOD NEWS <sup>4</sup>PARTAKERS <sup>5</sup>OF MY -

χάριτος πάντας ὑμᾶς ὄντας. **1.8** μάρτυς γάρ μου ὁ  
<sup>6</sup>GRACE <sup>2</sup>ALL <sup>1</sup>YOU\* <sup>3</sup>BEING. <sup>3</sup>WITNESS <sup>1</sup>FOR <sup>2</sup>MY -

θεὸς ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις  
[IS] GOD HOW I YEARN FOR YOU\*~ALL IN [THE] BOWELS(AFFECTIONS)

Χριστοῦ Ἰησοῦ. **1.9** καὶ τοῦτο προσεύχομαι, ἵνα ἡ  
OF CHRIST JESUS. AND THIS I PRAY, THAT THE

Paul and Timothy, servants<sup>a</sup> of Christ Jesus,

To all the saints in Christ Jesus who are in Philippi, with the bishops<sup>b</sup> and deacons:<sup>c</sup>

2 Grace to you and peace from God our Father and the Lord Jesus Christ.

3 I thank my God every time I remember you, <sup>4</sup>constantly praying with joy in every one of my prayers for all of you, <sup>5</sup>because of your sharing in the gospel from the first day until now.

<sup>6</sup>I am confident of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ. <sup>7</sup>It is right for me to think this way about all of you, because you hold me in your heart,<sup>d</sup> for all of you share in God's grace<sup>e</sup> with me, both in my imprisonment and in the defense and confirmation of the gospel. <sup>8</sup>For God is my witness, how I long for all of you with the compassion of Christ Jesus. <sup>9</sup>And this is my prayer,

<sup>a</sup> Gk. slaves

<sup>b</sup> Or overseers

<sup>c</sup> Or overseers and helpers

<sup>d</sup> Or because I hold you in my heart

<sup>e</sup> Gk. in grace

that your love may overflow more and more with knowledge and full insight <sup>10</sup>to help you to determine what is best, so that in the day of Christ you may be pure and blameless, <sup>11</sup>having produced the harvest of righteousness that comes through Jesus Christ for the glory and praise of God.

<sup>12</sup>I want you to know, beloved, <sup>f</sup>that what has happened to me has actually helped to spread the gospel, <sup>13</sup>so that it has become known throughout the whole imperial guard<sup>g</sup> and to everyone else that my imprisonment is for Christ; <sup>14</sup>and most of the brothers and sisters, <sup>f</sup>having been made confident in the Lord by my imprisonment, dare to speak the word<sup>h</sup> with greater boldness and without fear.

<sup>15</sup>Some proclaim Christ from envy and rivalry, but others from goodwill. <sup>16</sup>These proclaim Christ out of love, knowing that I have been put here for the defense of the gospel; <sup>17</sup>the others proclaim Christ out of selfish ambition, not sincerely but intending to increase my suffering in my imprisonment. <sup>18</sup>What does it matter? Just this, that Christ is proclaimed in every way, whether out of false motives or true; and in that I rejoice.

Yes, and I will continue to rejoice, <sup>19</sup>for I know that

<sup>f</sup>Gk. *brothers*

<sup>g</sup>Gk. *whole praetorium*

<sup>h</sup>Other ancient authorities read *word of God*

ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύη ἐν  
LOVE OF YOU<sup>e</sup> YET MORE AND MORE MAY INCREASE IN

ἐπιγνώσει καὶ πάσῃ αἰσθήσει 1.10 εἰς τὸ  
DEEPER KNOWLEDGE AND ALL PERCEPTION, FOR -

δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ᾗτε  
YOU<sup>a</sup>~TO APPROVE THE THINGS BEING SUPERIOR, THAT YOU<sup>a</sup> MAY BE

εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ,  
PURE AND BLAMELESS IN [THE] DAY OF CHRIST,

1.11 πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ  
HAVING BEEN FILLED [WITH] [THE] FRUIT OF RIGHTEOUSNESS - THROUGH

Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον θεοῦ.  
JESUS CHRIST TO [THE] GLORY AND PRAISE OF GOD.

1.12 Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι  
<sup>4</sup>TO KNOW <sup>1</sup>NOW <sup>3</sup>YOU<sup>a</sup> <sup>2</sup>I WANT, BROTHERS, THAT

τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ  
THE THINGS CONCERNING ME <sup>2</sup>EVEN MORE <sup>3</sup>TO <sup>4</sup>AN ADVANCEMENT <sup>5</sup>OF THE

εὐαγγελίου ἐλήλυθεν, 1.13 ὥστε τοὺς δεσμούς μου  
<sup>6</sup>GOOD NEWS <sup>1</sup>HAVE COME, SO THAT THE BONDS OF ME

φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ  
<sup>2</sup>MANIFEST <sup>3</sup>IN <sup>4</sup>CHRIST <sup>1</sup>TO HAVE BECOME IN ALL THE PRAETORIUM

καὶ τοῖς λοιποῖς πᾶσιν, 1.14 καὶ τοὺς πλείονας τῶν  
AND TO <sup>2</sup>THE <sup>3</sup>REST <sup>1</sup>ALL, AND - MOST OF THE

ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς  
BROTHERS IN [THE] LORD HAVING BECOME CONFIDENT [WITH RESPECT] TO THE

δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν  
BONDS OF ME [ARE] MORE READILY [WILLING] TO DARE <sup>4</sup>FEARLESSLY <sup>2</sup>THE

λόγον λαλεῖν.  
<sup>3</sup>WORD <sup>1</sup>TO SPEAK.

1.15 Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν,  
SOME INDEED EVEN BECAUSE OF ENVY AND STRIFE,

τινὲς δὲ καὶ δι' εὐδοκίαν τὸν  
BUT~SOME INDEED BECAUSE OF GOOD INTENTION -

Χριστὸν κηρύσσουν· 1.16 οἱ μὲν ἐξ ἀγάπης,  
PROCLAIM~CHRIST; [THESE] ONES - OUT OF LOVE,

εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κείμει,  
KNOWING THAT FOR A DEFENSE OF THE GOOD NEWS I AM APPOINTED,

1.17 οἱ δὲ ἐξ ἐριθείας τὸν  
BUT~[THOSE OTHER] ONES OUT OF RIVALRY -

Χριστὸν καταγγέλλουσιν, οὐχ ἁγνῶς, οἰόμενοι  
PREACH~CHRIST, NOT PURELY, SUPPOSING

θλίψιν ἐγείρειν τοῖς δεσμοῖς μου. 1.18 τί γάρ;  
TO RAISE[STIR] UP~TROUBLE [AS I AM] IN THE BONDS OF ME. WHAT THEN?

πλὴν ὅτι παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ,  
ONLY THAT IN EVERY WAY, WHETHER IN PRETENSE OR IN TRUTH,

Χριστὸς καταγγέλλεται, καὶ ἐν τούτῳ χαίρω. ἀλλὰ  
CHRIST IS PREACHED, AND IN THIS I REJOICE. AND

καὶ χαρήσομαι, 1.19 οἶδα γὰρ ὅτι τοῦτό μοι  
IN ADDITION I WILL REJOICE, FOR~I KNOW THAT THIS FOR ME

ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως  
WILL TURN OUT FOR [MY] DELIVERANCE THROUGH - YOUR<sup>o</sup> PRAYERS

καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ  
AND [THE] BOUNTIFUL SUPPLY OF THE SPIRIT OF JESUS CHRIST

**1.20** κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου, ὅτι  
ACCORDING TO THE EARNEST EXPECTATION AND HOPE OF ME, THAT

ἐν οὐδενὶ αἰσχυνηθῶμαι ἀλλ' ἐν πάσῃ παρρησίᾳ ὥς  
IN NOTHING I WILL BE PUT TO SHAME BUT WITH ALL COURAGE AS

πάντοτε καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ  
ALWAYS EVEN NOW CHRIST~WILL BE MAGNIFIED IN THE

σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.  
BODY OF ME, WHETHER THROUGH LIFE OR THROUGH DEATH.

**1.21** ἔμοι γὰρ τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν  
FOR~TO ME - TO LIVE(LIVING) [IS] CHRIST AND - TO DIE(DYING)

κέρδος. **1.22** εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι  
[IS] GAIN. BUT~IF [IT MEANS] - TO LIVE IN [THE] FLESH, THIS FOR ME

καρπὸς ἔργου, καὶ τί αἰρήσομαι οὐ γνωρίζω.  
[IS] FRUIT OF LABOR, AND WHAT I WILL CHOOSE I DO NOT KNOW.

**1.23** συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν  
NOW~I AM HARD-PRESSED FROM - TWO [SIDES], <sup>2</sup>THE <sup>3</sup>DESIRE

ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι,  
<sup>1</sup>HAVING - - TO DEPART AND <sup>2</sup>WITH <sup>3</sup>CHRIST <sup>1</sup>TO BE,

πολλῷ [γὰρ] μᾶλλον κρεῖσσον· **1.24** τὸ δὲ ἐπιμένειν  
FOR~MUCH MUCH BETTER [THIS IS]; - BUT TO REMAIN

[ἐν] τῇ σαρκὶ ἀναγκαϊότερον δι' ὑμᾶς. **1.25** καὶ  
IN THE FLESH [IS] MORE NECESSARY FOR THE SAKE OF YOU<sup>o</sup>. AND

τοῦτο πεποιθὼς οἶδα ὅτι μενῶ καὶ  
THIS HAVING BEEN PERSUADED OF I KNOW THAT I WILL REMAIN AND

παραμενῶ πάσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ  
WILL CONTINUE WITH YOU<sup>o</sup>~ALL FOR - YOUR<sup>o</sup> PROGRESS AND

χαρὰν τῆς πίστεως, **1.26** ἵνα τὸ καύχημα ὑμῶν  
JOY OF THE FAITH, THAT THE BOAST OF YOU<sup>o</sup>

περισευῇ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς  
MAY INCREASE IN CHRIST JESUS IN ME THROUGH - MY

παρουσίας πάλιν πρὸς ὑμᾶς.  
PRESENCE AGAIN WITH YOU<sup>o</sup>.

**1.27** Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ  
ONLY WORTHILY OF THE GOOD NEWS - OF CHRIST

πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν  
CONDUCT [YOUR] CITIZENSHIP, THAT WHETHER HAVING COME AND HAVING SEEN

ὑμᾶς εἴτε ἀπὼν ἀκούω τὰ περὶ ὑμῶν, ὅτι  
YOU<sup>o</sup> OR BEING ABSENT I MAY HEAR [OF] THE THINGS CONCERNING YOU<sup>o</sup>, THAT

στήκετε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναθλοῦντες  
YOU<sup>o</sup> ARE STANDING IN ONE SPIRIT, WITH ONE SOUL CONTENDING

τῇ πίστει τοῦ εὐαγγελίου **1.28** καὶ μὴ πυρρόμενοι  
FOR THE FAITH OF THE GOOD NEWS AND NOT BEING FRIGHTENED

ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων, ἥτις ἐστίν  
IN ANYTHING BY THE ONES OPPOSING, WHICH IS

through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance. <sup>20</sup>It is my eager expectation and hope that I will not be put to shame in any way, but that by my speaking with all boldness, Christ will be exalted now as always in my body, whether by life or by death. <sup>21</sup>For to me, living is Christ and dying is gain. <sup>22</sup>If I am to live in the flesh, that means fruitful labor for me; and I do not know which I prefer. <sup>23</sup>I am hard pressed between the two: my desire is to depart and be with Christ, for that is far better; <sup>24</sup>but to remain in the flesh is more necessary for you. <sup>25</sup>Since I am convinced of this, I know that I will remain and continue with all of you for your progress and joy in faith, <sup>26</sup>so that I may share abundantly in your boasting in Christ Jesus when I come to you again.

<sup>27</sup>Only, live your life in a manner worthy of the gospel of Christ, so that, whether I come and see you or am absent and hear about you, I will know that you are standing firm in one spirit, striving side by side with one mind for the faith of the gospel, <sup>28</sup>and are in no way intimidated by your opponents. For them this is



evidence of their destruction, but of your salvation. And this is God's doing. <sup>29</sup>For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well—<sup>30</sup>since you are having the same struggle that you saw I had and now hear that I still have.

αὐτοῖς ἔνδειξις ἀπωλείας, ὑμῶν δὲ σωτηρίας, καὶ  
A PROOF~TO THEM OF [THEIR] DESTRUCTION, BUT~OF YOUR<sup>o</sup> SALVATION, AND  
τοῦτο ἀπὸ θεοῦ. **1.29** ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ  
THIS FROM GOD; BECAUSE TO YOU<sup>o</sup> IT WAS GIVEN - ON BEHALF  
Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεῦειν ἀλλὰ καὶ τὸ  
OF CHRIST, NOT ONLY - <sup>2</sup>IN <sup>3</sup>HIM <sup>1</sup>TO BELIEVE BUT ALSO -  
ὑπὲρ αὐτοῦ πάσχειν, **1.30** τὸν αὐτὸν ἀγῶνα ἔχοντες,  
ON BEHALF OF HIM TO SUFFER, THE SAME STRUGGLE HAVING,  
οἷον εἶδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.  
WHICH YOU<sup>o</sup> SAW IN ME AND NOW HEAR [TO BE] IN ME.

## CHAPTER 2

If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, <sup>2</sup>make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. <sup>3</sup>Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. <sup>4</sup>Let each of you look not to your own interests, but to the interests of others. <sup>5</sup>Let the same mind be in you that was<sup>i</sup> in Christ Jesus,

<sup>6</sup> who, though he was in the form of God, did not regard equality with God as something to be exploited,

<sup>7</sup> but emptied himself, taking the form of a slave, being born in human likeness.

And being found in human form, <sup>8</sup> he humbled himself and became obedient to the point of death—even death on a cross.

<sup>9</sup> Therefore God also highly exalted him and gave him the

<sup>i</sup> Or: that you have

**2.1** Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ  
<sup>2</sup>IF [THERE IS] <sup>3</sup>ANY <sup>1</sup>THEREFORE <sup>4</sup>ENCOURAGEMENT IN CHRIST, IF  
τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ  
ANY CONSOLATION OF LOVE, IF ANY FELLOWSHIP OF [THE] SPIRIT, IF  
τις σπλάγχνα καὶ οἰκτιρμοί, **2.2** πληρώσατέ μου τὴν  
ANY BOWELS(AFFECTION) AND COMPASSIONS, <sup>1</sup>MAKE <sup>4</sup>COMPLETE <sup>2</sup>MY -  
χαρὰν ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην  
<sup>3</sup>JOY THAT THE SAME THING YOU<sup>o</sup> THINK, THE SAME LOVE  
ἔχοντες, σύμψυχοι, τὸ ἐν φρονούντες,  
HAVING, [AS] ONES JOINED IN SOUL, THE ONE THING THINKING,  
**2.3** μὴδὲν κατ' ἐριθείαν μὴδὲ κατὰ  
[DOING] NOTHING ACCORDING TO RIVALRY NEITHER ACCORDING TO  
κενοδοξίαν ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι  
EMPTY CONCEIT BUT - IN HUMILITY, ONE ANOTHER~ESTEEMING  
ὑπερέχοντας ἑαυτῶν, **2.4** μὴ τὰ ἑαυτῶν ἕκαστος  
ABOVE THEMSELVES, <sup>1</sup>NOT <sup>4</sup>THE THINGS <sup>5</sup>OF THEMSELVES <sup>2</sup>EVERY PERSON  
σκοποῦντες ἀλλὰ [καὶ] τὰ ἑτέρων ἕκαστοι.  
<sup>3</sup>LOOKING AT, BUT <sup>2</sup>ALSO <sup>3</sup>[AT] THE THINGS <sup>4</sup>OF OTHERS <sup>1</sup>EACH PERSON.  
**2.5** τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ  
[LET] THIS THINK[ING BE] IN YOU<sup>o</sup> WHICH [WAS] ALSO IN CHRIST  
Ἰησοῦ, **2.6** ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ  
JESUS, WHO IN [THE] FORM OF GOD EXISTING <sup>2</sup>NOT  
ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα θεῷ, **2.7** ἀλλὰ  
<sup>7</sup>A THING TO BE GRASPED <sup>1</sup>DID <sup>3</sup>REGARD - <sup>4</sup>TO BE <sup>5</sup>EQUAL <sup>6</sup>WITH GOD, BUT  
ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι  
HE POURED OUT~HIMSELF, [THE] FORM OF A SLAVE TAKING, <sup>2</sup>IN <sup>3</sup>[THE] LIKENESS  
ἀνθρώπων γενόμενος· καὶ σχήματι εὑρεθεὶς ὡς  
<sup>4</sup>OF MEN <sup>1</sup>HAVING BEEN BORN; AND HAVING BEEN FOUND~IN APPEARANCE AS  
ἄνθρωπος **2.8** ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος  
A MAN, HE HUMBLLED HIMSELF HAVING BECOME OBEDIENT  
μέχρι θανάτου, θανάτου δὲ σταυροῦ. **2.9** διὸ καὶ  
UNTO DEATH, AND [THAT]~A DEATH OF (BY) A CROSS. WHEREFORE ALSO  
ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ ἐχαρίσατο αὐτῷ τὸ  
- GOD EXALTED~HIM AND GAVE TO HIM THE

ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, **2.10** ἵνα ἐν τῷ ὀνόματι  
NAME - ABOVE EVERY NAME, THAT IN(AT) THE NAME

Ἰησοῦ πᾶν γόνυ κάμψη ἐπουρανίων καὶ ἐπιγείων  
OF JESUS EVERY KNEE SHOULD BEND, OF (BEINGS) IN HEAVEN AND ON EARTH

καὶ καταχθονίων **2.11** καὶ πᾶσα γλῶσσα  
AND UNDER THE EARTH, AND EVERY TONGUE

ἐξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν  
SHOULD CONFESS, - [THE] LORD [IS] JESUS CHRIST TO [THE] GLORY

θεοῦ πατρός.  
OF GOD [THE] FATHER.

**2.12** Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε,  
THEREFORE, MY~BELOVED, AS ALWAYS YOU' OBEYED,

μὴ ὥς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῶ  
NOT AS IN THE PRESENCE OF ME ONLY BUT NOW MUCH

μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβον καὶ τρόμου  
MORE IN THE ABSENCE OF ME, WITH FEAR AND TREMBLING

τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε· **2.13** θεὸς γάρ  
- YOUR\* OWN SALVATION WORK OUT. FOR~GOD

ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ  
IS THE ONE WORKING IN YOU\* BOTH - TO WILL AND -

ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. **2.14** πάντα ποιεῖτε  
TO WORK ON BEHALF OF THE(HIS) GOOD PLEASURE. ALL THINGS DO

χωρὶς γογγυσμῶν καὶ διαλογισμῶν, **2.15** ἵνα γέννησθε  
WITHOUT GRUMBLINGS AND ARGUMENTS, THAT YOU\* MAY BE

ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα  
BLAMELESS AND PURE, <sup>2</sup>CHILDREN <sup>3</sup>OF GOD <sup>1</sup>WITHOUT BLEMISH

μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν  
IN [THE] MIDST OF A GENERATION CROOKED AND HAVING BEEN PERVERTED, AMONG

οἷς φαίνεσθε ὥς φωστῆρες ἐν κόσμῳ, **2.16** λόγον  
WHOM YOU\* SHINE AS LUMINARIES IN [THE] WORLD, [THE] WORD

ζωῆς ἐπέχοντες, εἰς καύχημα ἑμοῖ ἐν ἡμέραν Χριστοῦ,  
OF LIFE HOLDING (FORTH), FOR A BOAST TO ME IN [THE] DAY OF CHRIST,

ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα.  
THAT NOT IN VAIN I RAN NOR IN VAIN LABORED.

**2.17** ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ  
BUT IF INDEED I AM POURED OUT [AS A DRINK OFFERING] UPON THE SACRIFICE

καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ  
AND PRIESTLY SERVICE OF THE FAITH OF YOU\*, I REJOICE AND

συγχαίρω πᾶσιν ὑμῖν· **2.18** τὸ δὲ αὐτὸ καὶ  
REJOICE TOGETHER WITH YOU\*~ALL; AND~[IN] THE SAME [WAY] ALSO

ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.  
YOU\* REJOICE AND REJOICE TOGETHER WITH ME.

**2.19** Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως  
I HOPE - IN [THE] LORD JESUS <sup>3</sup>TIMOTHY <sup>1</sup>SOON

πέμψαι ὑμῖν, ἵνα καὶ γὰρ εὐφρυνθῶ γινούς τὰ  
<sup>2</sup>TO SEND TO YOU\*, THAT I ALSO MAY BE CHEERED UP KNOWING THE THINGS

περὶ ὑμῶν. **2.20** οὐδένα γὰρ ἔχω ἰσοήλικον, ὅστις  
CONCERNING YOU\*. FOR~NO ONE I HAVE LIKEMINDED, WHO

name  
that is above every  
name,

<sup>10</sup>so that at the name of  
Jesus

every knee should  
bend,

in heaven and on earth  
and under the earth,

<sup>11</sup>and every tongue should  
confess

that Jesus Christ is  
Lord,

to the glory of God the  
Father.

<sup>12</sup>Therefore, my  
beloved, just as you have  
always obeyed me, not only  
in my presence, but much  
more now in my absence,  
work out your own salvation  
with fear and trembling;  
<sup>13</sup>for it is God who is at work  
in you, enabling you both to  
will and to work for his good  
pleasure.

<sup>14</sup>Do all things without  
murmuring and arguing,  
<sup>15</sup>so that you may be  
blameless and innocent,  
children of God without  
blemish in the midst of a  
crooked and perverse  
generation, in which you  
shine like stars in the world.

<sup>16</sup>It is by your holding fast to  
the word of life that I can  
boast on the day of Christ  
that I did not run in vain or  
labor in vain. <sup>17</sup>But even if I  
am being poured out as a  
libation over the sacrifice  
and the offering of your  
faith, I am glad and rejoice  
with all of you—<sup>18</sup>and in  
the same way you also must  
be glad and rejoice with me.

<sup>19</sup>I hope in the Lord  
Jesus to send Timothy to  
you soon, so that I may be  
cheered by news of you. <sup>20</sup>I  
have no one like him who

will be genuinely concerned for your welfare. <sup>21</sup>All of them are seeking their own interests, not those of Jesus Christ. <sup>22</sup>But Timothy's<sup>j</sup> worth you know, how like a son with a father he has served with me in the work of the gospel. <sup>23</sup>I hope therefore to send him as soon as I see how things go with me; <sup>24</sup>and I trust in the Lord that I will also come soon.

<sup>25</sup>Still, I think it necessary to send to you Epaphroditus—my brother and co-worker and fellow soldier, your messenger<sup>k</sup> and minister to my need; <sup>26</sup>for he has been longing for<sup>l</sup> all of you, and has been distressed because you heard that he was ill. <sup>27</sup>He was indeed so ill that he nearly died. But God had mercy on him, and not only on him but on me also, so that I would not have one sorrow after another. <sup>28</sup>I am the more eager to send him, therefore, in order that you may rejoice at seeing him again, and that I may be less anxious. <sup>29</sup>Welcome him then in the Lord with all joy, and honor such people, <sup>30</sup>because he came close to death for the work of Christ,<sup>m</sup> risking his life to make up for those services that you could not give me.

<sup>j</sup> Gk. his

<sup>k</sup> Gk. apostle

<sup>l</sup> Other ancient authorities read *longing to see*

<sup>m</sup> Other ancient authorities read *of the Lord*

γνησίως τὰ περὶ ὑμῶν μεριμνήσει· 2.21 οἱ  
GENUINELY <sup>2</sup>THE THINGS <sup>3</sup>CONCERNING <sup>4</sup>YOU <sup>1</sup>WILL CARE FOR; -

πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ  
FOR~ALL THE THINGS OF THEMSELVES SEEK, NOT THE THINGS

Ἰησοῦ Χριστοῦ. 2.22 τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε,  
OF JESUS CHRIST; BUT~THE PROVEN WORTH OF HIM YOU KNOW,

ὅτι ὡς πατρὶ τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ  
BECAUSE AS A CHILD~WITH A FATHER <sup>2</sup>WITH <sup>3</sup>ME <sup>1</sup>HE SERVED IN THE

εὐαγγέλιον. 2.23 τοῦτον μὲν οὖν ἐλπίζω πέμψαι  
GOSPEL. THIS ONE - THEREFORE I HOPE TO SEND

ὡς ἂν ἀφίδω τὰ περὶ ἐμὲ ἐξαυτῆς·  
<sup>2</sup>WHENEVER <sup>3</sup>I SEE <sup>4</sup>[HOW] THE THINGS <sup>5</sup>CONCERNING <sup>6</sup>ME [WILL GO] <sup>1</sup>IMMEDIATELY;

2.24 πέποιθα δὲ ἐν κυρίῳ ὅτι καὶ αὐτὸς ταχέως  
BUT~I HAVE CONFIDENCE IN [THE] LORD THAT INDEED <sup>2</sup>MYSELF <sup>4</sup>QUICKLY

ἐλεύσομαι.  
<sup>1</sup><sup>3</sup>WILL COME.

2.25 Ἀναγκαῖον δὲ ἡγήσάμην Ἐπαφρόδιτον τὸν  
<sup>3</sup>NECESSARY <sup>1</sup>BUT <sup>2</sup>I CONSIDERED [IT] <sup>7</sup>EPAPHRODITUS <sup>6</sup>THE

ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ  
<sup>9</sup>BROTHER <sup>10</sup>AND <sup>11</sup>CO~WORKER <sup>12</sup>AND <sup>13</sup>FELLOW~SOLDIER <sup>14</sup>OF ME, <sup>15</sup>BUT~YOUR

ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου, πέμψαι  
<sup>16</sup>APOSTLE <sup>17</sup>AND <sup>18</sup>PRIESTLY MINISTER <sup>19</sup>OF THE <sup>20</sup>NEED <sup>21</sup>OF ME, <sup>4</sup>TO SEND

πρὸς ὑμᾶς, 2.26 ἐπειδὴ ἐπιποθὼν ἦν πάντας ὑμᾶς  
<sup>5</sup>TO <sup>6</sup>YOU, SINCE HE WAS~YEARNING AFTER YOU~ALL

καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι ἡσθένησεν.  
AND [WAS] BEING HOMESICK, BECAUSE YOU HEARD THAT HE WAS SICK.

2.27 καὶ γὰρ ἡσθένησεν παραπλήσιον θανάτῳ· ἀλλὰ ὁ  
FOR~INDEED HE WAS SICK COMING NEAR TO DEATH; BUT -

θεὸς ἡλέησεν αὐτόν, οὐκ αὐτόν δὲ μόνον ἀλλὰ  
GOD HAD MERCY [ON] HIM, <sup>2</sup>NOT <sup>3</sup>[ON] HIM <sup>1</sup>AND ONLY BUT

καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ.  
ALSO [ON] ME, LEST SORROW UPON SORROW I SHOULD HAVE.

2.28 σπουδαιοτέρως οὖν ἔπεμψα αὐτόν, ἵνα ἰδόντες  
MORE EAGERLY THEREFORE I SENT HIM, THAT HAVING SEEN

αὐτόν πάλιν χαρῆτε κἀγὼ ἀλυπότερος ὦ.  
HIM AGAIN YOU MAY REJOICE AND I MAY BE~LESS SORROWFUL.

2.29 προσδέχεσθε οὖν αὐτόν ἐν κυρίῳ μετὰ πάσης  
THEREFORE~RECEIVE HIM IN [THE] LORD WITH ALL

χαρᾶς καὶ τοὺς τοιοῦτους ἐντίμους ἔχετε, 2.30 ὅτι  
JOY AND - <sup>2</sup>SUCH ONES <sup>3</sup>IN ESTEEM <sup>1</sup>HOLD, BECAUSE

διὰ τὸ ἔργον Χριστοῦ μέχρι θανάτου ἡγγίσεν  
ON ACCOUNT OF THE WORK OF CHRIST <sup>2</sup>TO <sup>3</sup>DEATH <sup>1</sup>HE CAME NEAR

παραβολευσάμενος τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ  
HAVING RISKED THE(HIS) LIFE, THAT HE MIGHT FILL UP -

ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.  
YOUR DEFICIENCY - <sup>2</sup>TO <sup>3</sup>ME <sup>1</sup>OF SERVICE.



## CHAPTER 3

**3.1** Τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ.  
[AS TO] THE REST, BROTHERS OF ME, REJOICE IN [THE] LORD.

τὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ὀκνηρόν,  
2THE 3SAME THINGS 1TO WRITE TO YOU\* FOR ME - [IS] NOT TROUBLESOME,

ὑμῖν δὲ ἀσφαλές.  
BUT~FOR YOU\* [IS] A SAFEGUARD.

**3.2** Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς  
WATCH OUT [FOR] THE DOGS, WATCH OUT [FOR] THE EVIL

ἐργάτας, βλέπετε τὴν κατατομήν. **3.3** ἡμεῖς γάρ  
WORKERS, WATCH OUT [FOR] THE MUTILATORS. FOR~WE

ἐσμεν ἡ περιτομή, οἱ πνεύματι θεοῦ λατρεύοντες  
ARE THE CIRCUMCISION, THE ONES BY [THE] SPIRIT OF GOD WORSHIPING

καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκί  
AND BOASTING IN CHRIST JESUS AND NOT 2IN 3[THE] FLESH

πεποιθότες, **3.4** καίπερ ἐγὼ ἔχων πεποιθήσιν  
1HAVING CONFIDENCE, EVEN THOUGH I [COULD BE] HAVING CONFIDENCE

καὶ ἐν σαρκί. εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν  
ALSO IN [THE] FLESH; IF 1ANY 2THINKS 2OTHER PERSON TO HAVE CONFIDENCE IN

σαρκί, ἐγὼ μᾶλλον **3.5** περιτομῇ ὀκταήμερος, ἐκ  
[THE] FLESH, I MORE; AS TO CIRCUMCISION [ON THE] EIGHTH DAY, OF

γένους Ἰσραὴλ, φυλῆς Βενιαμίν, Ἑβραῖος ἐξ  
[THE] RACE OF ISRAEL, [THE] TRIBE OF BENJAMIN, A HEBREW OF

Ἑβραίων, κατὰ νόμον Φαρισαῖος, **3.6** κατὰ  
HEBREWS, ACCORDING TO [THE] LAW A PHARISEE, ACCORDING TO

ζήλος διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην  
ZEAL PERSECUTING THE CHURCH, ACCORDING TO RIGHTEOUSNESS

τὴν ἐν νόμῳ γενόμενος ἄμεμπτος. **3.7** [ἀλλὰ] ἅτινα  
- IN [THE] LAW, HAVING BECOME BLAMELESS. BUT WHAT THINGS

ἦν μοι κέρδη, ταῦτα ἡγήμαι διὰ τὸν  
WERE GAINS~TO ME, THESE I HAVE CONSIDERED 2ON ACCOUNT OF -

Χριστὸν ζημίαν. **3.8** ἀλλὰ μενούγγε καὶ ἡγοῦμαι  
3CHRIST 1LOSS. BUT EVEN~MORE SO I CONSIDER

πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς  
ALL THINGS TO BE~LOSS ON ACCOUNT OF THE EXCELLENCY OF THE

γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, διὸν  
KNOWLEDGE OF CHRIST JESUS THE LORD OF ME, ON ACCOUNT OF WHOM

τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα, ἵνα  
- ALL THINGS I SUFFERED LOSS, AND I CONSIDER [THEM] REFUSE, THAT

Χριστὸν κερδήσω **3.9** καὶ εὑρεθῶ ἐν αὐτῷ, μὴ ἔχων  
I MAY GAIN~CHRIST AND BE FOUND IN HIM, NOT HAVING

ἐμὴν δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν  
MY OWN RIGHTEOUSNESS THE ONE OF [THE] LAW BUT THE [RIGHTEOUSNESS]

διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην  
THROUGH FAITH OF(IN) CHRIST, 1THE 3OF 4GOD 2RIGHTEOUSNESS

**3:3** text: ASV RSVmg NIV NEBmg TEV NJB NRSV. var. οἱ πνεύματι θεῷ λατρεύοντες (the ones worshipping God in spirit). KJV RSV NEBmg NJB NRSVmg. var. οἱ πνεύματι λατρεύοντες (the ones worshipping in spirit): none.

Finally, my brothers and sisters,<sup>a</sup> rejoice<sup>o</sup> in the Lord.

To write the same things to you is not troublesome to me, and for you it is a safeguard.

2 Beware of the dogs, beware of the evil workers, beware of those who mutilate the flesh!<sup>p</sup> 3For it is we who are the circumcision, who worship in the Spirit of God<sup>q</sup> and boast in Christ Jesus and have no confidence in the flesh—<sup>4</sup>even though I, too, have reason for confidence in the flesh.

If anyone else has reason to be confident in the flesh, I have more: <sup>5</sup>circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; <sup>6</sup>as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

7 Yet whatever gains I had, these I have come to regard as loss because of Christ. <sup>8</sup>More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ<sup>9</sup> and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ,<sup>r</sup> the righteousness from God

<sup>a</sup> Gk my brothers

<sup>o</sup> Or farewell

<sup>p</sup> Gk the mutilation

<sup>q</sup> Other ancient authorities read worship God in spirit

<sup>r</sup> Or through the faith of Christ



based on faith.<sup>10</sup> I want to know Christ<sup>a</sup> and the power of his resurrection and the sharing of his sufferings by becoming like him in his death,<sup>11</sup> if somehow I may attain the resurrection from the dead.

12 Not that I have already obtained this or have already reached the goal;<sup>b</sup> but I press on to make it my own, because Christ Jesus has made me his own.<sup>13</sup> Beloved,<sup>c</sup> I do not consider that I have made it my own;<sup>d</sup> but this one thing I do: forgetting what lies behind and straining forward to what lies ahead,<sup>14</sup> I press on toward the goal for the prize of the heavenly<sup>e</sup> call of God in Christ Jesus.<sup>15</sup> Let those of us then who are mature be of the same mind; and if you think differently about anything, this too God will reveal to you.<sup>16</sup> Only let us hold fast to what we have attained.

17 Brothers and sisters,<sup>f</sup> join in imitating me, and observe those who live according to the example you have in us.<sup>18</sup> For many live as enemies of the cross of Christ; I have often told you of them, and now I tell you even with tears.<sup>19</sup> Their end is destruction; their god is the belly; and their glory is in their shame; their minds are set on earthly things.

<sup>20</sup> But our citizenship<sup>g</sup> is in

<sup>a</sup> Gk him

<sup>b</sup> Or have already been made perfect

<sup>c</sup> Gk Brothers

<sup>d</sup> Other ancient authorities read my own yet

<sup>e</sup> Gk upward

<sup>f</sup> Or commonwealth

ἐπὶ τῇ πίστει, **3.10** τοῦ γινῶναι αὐτὸν καὶ τὴν  
[BASED] UPON - FAITH, - TO KNOW HIM AND THE  
δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ [τὴν] κοινωνίαν  
POWER OF THE RESURRECTION OF HIM AND THE FELLOWSHIP  
[τῶν] παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ  
OF THE SUFFERINGS OF HIM BEING CONFORMED TO THE DEATH  
αὐτοῦ, **3.11** εἰ πῶς καταντήσω εἰς τὴν ἐξανάστασιν  
OF HIM, IF SOMEHOW I MAY ATTAIN TO THE RESURRECTION  
τὴν ἐκ νεκρῶν.  
- FROM [THE] DEAD.

**3.12** Οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι,  
NOT THAT ALREADY I OBTAINED OR ALREADY HAVE BEEN PERFECTED,  
διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ  
BUT-I PURSUE IF INDEED I MAY LAY HOLD OF THAT FOR WHICH ALSO  
κατελήμφθην ὑπὸ Χριστοῦ [Ἰησοῦ]. **3.13** ἀδελφοί, ἐγὼ  
I WAS LAID HOLD OF BY CHRIST JESUS. BROTHERS, <sup>1</sup>I  
ἐμαυτὸν οὐ λογίζομαι κατεληφέναι· ἐν δέ, τὰ  
<sup>3</sup>MYSELF <sup>2</sup>DO NOT CONSIDER TO HAVE LAID HOLD; BUT~ONE THING, <sup>2</sup>THE THINGS  
μὲν ὀπίσω ἐπιλανθανόμενος τοῖς δὲ ἔμπροσθεν  
- <sup>3</sup>BEHIND <sup>1</sup>FORGETTING <sup>6</sup>TO THE THINGS <sup>4</sup>AND <sup>7</sup>BEFORE

ἐπεκτεινόμενος, **3.14** κατὰ σκοπὸν διώκω εἰς τὸ  
<sup>5</sup>STRETCHING FORWARD, ACCORDING TO [THE] GOAL I PURSUE FOR THE  
βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστῷ  
PRIZE OF THE HIGH CALLING - OF GOD IN CHRIST  
Ἰησοῦ. **3.15** Ὅσοι οὖν τέλειοι,  
JESUS. THEREFORE~AS MANY AS [WOULD BE] PERFECT,  
τοῦτο φρονῶμεν· καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ  
LET US THINK~THIS; AND IF ANYTHING DIFFERENT YOU<sup>2</sup> THINK, EVEN  
τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει· **3.16** πλὴν εἰς ὃ  
THIS - GOD WILL REVEAL~TO YOU<sup>2</sup>; NEVERTHELESS TO WHAT  
ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν.  
WE ATTAINED, BY THE SAME [RULE] [WE ARE] TO FOLLOW.

**3.17** Συμμιμηταὶ μου γίνεσθε, ἀδελφοί, καὶ  
<sup>2</sup>IMITATORS TOGETHER <sup>3</sup>OF ME <sup>1</sup>BE, BROTHERS, AND  
σκοπεῖτε τοὺς οὕτω περιπατοῦντας καθὼς ἔχετε  
NOTICE THE ONES THUS WALKING AS YOU<sup>2</sup> HAVE  
τύπον ἡμᾶς. **3.18** πολλοὶ γὰρ περιπατοῦσιν οὓς  
US~[AS] AN EXAMPLE. FOR~MANY WALK [OF] WHOM  
πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω,  
OFTEN I WAS TELLING YOU<sup>2</sup>, AND~NOW ALSO WEeping I SAY,  
τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ, **3.19** ὧν  
[THEY ARE] THE ENEMIES OF THE CROSS - OF CHRIST, WHOSE  
τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία καὶ  
- END [IS] DESTRUCTION, WHOSE - GOD [IS] THE[IR] BELLY AND  
ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ  
THE[IR] GLORY IN THE SHAME OF THEM, THE ONES -  
ἐπίγεια φρονοῦντες. **3.20** ἡμῶν γὰρ τὸ πολίτευμα ἐν  
THINKING~EARTHLY THINGS. FOR~OUR - CITIZENSHIP IN

οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτήρα ἀπεκδεχόμεθα  
 [THE] HEAVENS EXISTS, FROM WHERE ALSO WE EAGERLY AWAIT-A SAVIOR,  
 κύριον Ἰησοῦν Χριστόν, 3.21 ὃς μετασχηματίζει τὸ  
 [THE] LORD JESUS CHRIST, WHO WILL TRANSFIGURE THE  
 σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι  
 BODY OF THE HUMILIATION OF US [INTO] CONFORMITY WITH THE BODY  
 τῆς δόξης αὐτοῦ κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι  
 OF THE GLORY OF HIM ACCORDING TO THE WORKING OF THE POWER  
 αὐτὸν καὶ ὑποτάξει αὐτῷ τὰ πάντα.  
 OF HIM EVEN TO SUBJECT TO HIM[SELF] - ALL THINGS.

heaven, and it is from there that we are expecting a Savior, the Lord Jesus Christ. <sup>21</sup>He will transform the body of our humiliation<sup>Y</sup> that it may be conformed to the body of his glory,<sup>Z</sup> by the power that also enables him to make all things subject to himself.

<sup>Y</sup> Or *our humble bodies*

<sup>Z</sup> Or *his glorious body*

## CHAPTER 4

4.1 Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι,  
 SO THEN, BROTHERS OF ME, BELOVED AND LONGED FOR,  
 χαρὰ καὶ στέφανός μου, οὕτως στήκετε ἐν κυρίῳ,  
 [THE] JOY AND CROWN OF ME, SO STAND [FIRM] IN [THE] LORD,  
 ἀγαπητοί.  
 BELOVED.

4.2 Εὐοδίαν παρακαλῶ καὶ Συντύχην παρακαλῶ τὸ  
 I APPEAL TO~EUODIAS AND I APPEAL TO~SYNTYCHE <sup>2</sup>THE  
 αὐτὸ φρονεῖν ἐν κυρίῳ. 4.3 ναὶ ἐρωτῶ καὶ σέ,  
<sup>3</sup>SAMETHING <sup>1</sup>TO THINK IN [THE] LORD. YES I ASK ALSO YOU,

γνήσιε σύζυγε, συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ  
 TRUE YOKE-FELLOW, ASSIST THEM, WHO IN THE

εὐαγγελίῳ συνήθλησάν μοι μετὰ καὶ Κλήμεντος καὶ  
 GOSPEL CONTENTED ALONGSIDE ME WITH BOTH CLEMENT AND

τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν  
 THE REST OF [THE] CO-WORKERS OF ME, WHOSE - NAMES [ARE] IN

βίβλῳ ζωῆς. 4.4 Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν  
 [THE] BOOK OF LIFE. REJOICE IN [THE] LORD ALWAYS; AGAIN

ἐρῶ, χαίρετε. 4.5 τὸ ἐπιεικὲς ὑμῶν γνωσθήτω  
 I WILL SAY, REJOICE. THE REASONABLENESS OF YOU<sup>6</sup> LET IT BE KNOWN

πᾶσιν ἀνθρώποις. ὁ κύριος ἐγγύς. 4.6 μηδὲν  
 TO ALL MEN. THE LORD [IS] NEAR. [IN] NOTHING

μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει  
 BE ANXIOUS, BUT IN EVERYTHING - BY PRAYER AND - BY PETITION

μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς  
 WITH THANKSGIVING THE REQUESTS OF YOU<sup>6</sup> LET BE MADE KNOWN TO

τὸν θεόν. 4.7 καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα  
 - GOD. AND THE PEACE - OF GOD - SURPASSING

πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ  
 ALL UNDERSTANDING WILL GUARD THE HEARTS OF YOU<sup>6</sup> AND THE

νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.  
 THOUGHTS OF YOU<sup>6</sup> IN CHRIST JESUS.

4.8 Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ,  
 [AS TO] THE REST, BROTHERS, WHATEVER THINGS ARE TRUE,

<sup>1</sup>Therefore, my brothers and sisters,<sup>4</sup> whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved.

2 I urge Euodia and I urge Syntyche to be of the same mind in the Lord. <sup>3</sup>Yes, and I ask you also, my loyal companion,<sup>b</sup> help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life.

4 Rejoice<sup>c</sup> in the Lord always; again I will say, Rejoice.<sup>c</sup> <sup>5</sup>Let your gentleness be known to everyone. The Lord is near. <sup>6</sup>Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. <sup>7</sup>And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

8 Finally, beloved,<sup>d</sup> whatever is true,

<sup>a</sup> Gk *my brothers*

<sup>b</sup> Or *loyal Syzygus*

<sup>c</sup> Or *Farewell*

<sup>d</sup> Gk *brothers*

whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about<sup>e</sup> these things. <sup>9</sup>Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

<sup>10</sup> I rejoice<sup>f</sup> in the Lord greatly that now at last you have revived your concern for me; indeed, you were concerned for me, but had no opportunity to show it.<sup>g</sup>

<sup>11</sup> Not that I am referring to being in need; for I have learned to be content with whatever I have. <sup>12</sup> I know what it is to have little, and I know what it is to have plenty. In any and all circumstances I have learned the secret of being well-fed and of going hungry, of having plenty and of being in need. <sup>13</sup> I can do all things through him who strengthens me. <sup>14</sup> In any case, it was kind of you to share my distress.

<sup>15</sup> You Philippians indeed know that in the early days of the gospel, when I left Macedonia, no church shared with me in the matter of giving and receiving, except you alone. <sup>16</sup> For even when I was in Thessalonica, you sent me help for my needs more than once. <sup>17</sup> Not that I seek the gift, but I seek the profit that accumulates to your account. <sup>18</sup> I have been paid in full and have more

ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα  
WHATEVER HONORABLE, WHATEVER RIGHTEOUS, WHATEVER PURE, WHATEVER

προσφιλῇ, ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ εἴ τις  
LOVELY, WHATEVER WELL-SPOKEN OF, IF ANY VIRTUE AND IF ANY

ἔπαινος, ταῦτα λογίζεσθε· 4.9 ἃ καὶ ἐμάθετε  
PRAISE, THESE THINGS TAKE ACCOUNT OF; WHICH THINGS BOTH YOU<sup>h</sup> LEARNED

καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί,  
AND YOU<sup>h</sup> RECEIVED AND YOU<sup>h</sup> HEARD AND YOU<sup>h</sup> SAW IN ME,

ταῦτα πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ'  
THESE PRACTISE; AND THE GOD - OF PEACE WILL BE WITH

ὑμῶν.  
YOU<sup>h</sup>.

4.10 Ἐχάρην δὲ ἐν κυρίῳ μεγάλως ὅτι ἤδη ποτὲ  
I REJOICED - IN [THE] LORD GREATLY THAT NOW AT LAST

ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν, ἐφ' ᾧ καὶ  
YOU<sup>h</sup> BLOSSOMED ANEW - <sup>2</sup>OF <sup>3</sup>ME <sup>1</sup>[SO AS] TO THINK, AS TO WHOM INDEED

ἐφρονεῖτε, ἡκαιρεῖσθε δέ. 4.11 οὐχ ὅτι καθ'  
YOU<sup>h</sup> WERE THINKING, BUT~WERE LACKING OPPORTUNITY. NOT THAT <sup>2</sup>ACCORDING TO

ὑστέρησιν λέγω, ἐγὼ γὰρ ἔμαθον ἐν οἷς  
<sup>3</sup>LACK <sup>1</sup>I SPEAK, FOR~I LEARNED IN WHATEVER [CIRCUMSTANCES]

εἰμι αὐτάρκης εἶναι. 4.12 οἶδα καὶ ταπεινοῦσθαι,  
I AM TO BE~CONTENT. I KNOW BOTH TO BE HUMBLD,

οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσιν  
AND~I KNOW [HOW] TO ABOUND; IN EVERYTHING AND IN ALL THINGS

μεμύημαι, καὶ χορτάζεσθαι καὶ πεινᾶν καὶ  
I HAVE LEARNED [THE] SECRET, BOTH TO BE FILLED AND TO HUNGER, BOTH

περισσεύειν καὶ ὑστερεῖσθαι· 4.13 πάντα ἰσχύω ἐν  
TO ABOUND AND TO HAVE LACK; I CAN DO~ALL THINGS IN

τῷ ἐνδυναμοῦντί με. 4.14 πλὴν καλῶς ἐποιήσατε  
THE ONE EMPOWERING ME. NEVERTHELESS YOU<sup>h</sup> DID~WELL

συγκοινωνήσαντές μου τῇ θλίψει.  
[IN] HAVING BECOME PARTNERS WITH [ME] OF MY - AFFLICTION.

4.15 Οἶδατε δὲ καὶ ὑμεῖς, Φιλιππησίου, ὅτι ἐν  
<sup>3</sup>KNOW <sup>1</sup>AND <sup>4</sup>ALSO <sup>2</sup>YOU<sup>h</sup>, PHILIPPIANS, THAT IN

ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ  
[THE] BEGINNING OF THE GOSPEL, WHEN I WENT OUT FROM

Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινωνήσεν εἰς  
MACEDONIA, NOT ONE <sup>3</sup>ME <sup>1</sup>CHURCH <sup>2</sup>SHARED WITH IN

λόγον δόσεως καὶ λήμψεως εἰ μὴ ὑμεῖς μόνοι,  
AN ACCOUNTING OF EXPENDITURES AND RECEIPTS EXCEPT YOU<sup>h</sup> ONLY,

4.16 ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δις εἰς  
BECAUSE INDEED IN THESSALONICA BOTH ONCE AND TWICE TO

τὴν χρεῖαν μοι ἐπέμψατε. 4.17 οὐχ ὅτι ἐπιζητῶ τὸ  
THE NEED OF ME YOU<sup>h</sup> SENT. NOT THAT I SEEK THE

δόμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς  
GIFT, BUT I SEEK THE FRUIT - INCREASING TO

λόγον ὑμῶν. 4.18 ἀπέχω δὲ πάντα καὶ περισσεύω·  
[THE] ACCOUNT OF YOU<sup>h</sup>. BUT~I HAVE ALL THINGS AND I ABOUND;

<sup>e</sup> Gk take account of

<sup>f</sup> Gk I rejoiced

<sup>g</sup> Gk lacks to show it

πεπλήρωμαι δεξάμενος παρὰ Ἐπαφροδίτου τὰ  
I HAVE BEEN FILLED HAVING RECEIVED FROM EPAPHRODITUS THE THINGS

παρ' ὑμῶν, ὅσμην εὐωδίας, θυσίαν δεκτὴν,  
FROM YOU\*, A FRAGRANT~ODOR, AN ACCEPTABLE~SACRIFICE,

εὐάρεστον τῷ θεῷ. **4.19** ὁ δὲ θεός μου πληρώσει  
WELL-PLEASING - TO GOD. AND~THE GOD OF ME WILL FILL

πᾶσαν χρείαν ὑμῶν κατὰ τὸ πλοῦτος αὐτοῦ ἐν  
EVERY NEED OF YOU\* ACCORDING TO THE WEALTH OF HIM IN

δόξῃ ἐν Χριστῷ Ἰησοῦ. **4.20** τῷ δὲ θεῷ καὶ πατρὶ  
GLORY IN CHRIST JESUS. NOW~TO THE GOD AND FATHER

ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.  
OF US [BE] THE GLORY INTO THE AGES OF THE AGES, AMEN.

**4.21** Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ.  
GREET EVERY SAINT IN CHRIST JESUS;

ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί.  
GREET YOU\* THE WITH ME BROTHERS.

**4.22** ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ  
GREET YOU\* ALL THE SAINTS, AND~ESPECIALLY

οἱ ἐκ τῆς Καίσαρος οἰκίας. **4.23** ἡ χάρις τοῦ  
THE ONES OF - CAESAR'S HOUSEHOLD. THE GRACE OF THE

κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.  
LORD JESUS CHRIST [BE] WITH THE SPIRIT OF YOU\*.

than enough; I am fully satisfied, now that I have received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God. <sup>19</sup>And my God will fully satisfy every need of yours according to his riches in glory in Christ Jesus. <sup>20</sup>To our God and Father be glory forever and ever. Amen.

<sup>21</sup>Greet every saint in Christ Jesus. The friends<sup>h</sup> who are with me greet you. <sup>22</sup>All the saints greet you, especially those of the emperor's household.

<sup>23</sup>The grace of the Lord Jesus Christ be with your spirit.<sup>i</sup>

<sup>h</sup> Gk. *brothers*

<sup>i</sup> Other ancient authorities add *Amen*





THE LETTER OF PAUL TO THE  
COLOSSIANS

CHAPTER 1

ΠΡΟΣ ΚΟΛΟΣΣΑΕΙΣ  
TO [THE] COLOSSIANS

1.1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ  
PAUL AN APOSTLE OF CHRIST JESUS THROUGH  
θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς 1.2 τοῖς ἐν  
[THE] WILL OF GOD AND TIMOTHY THE BROTHER, TO THE <sup>2</sup>IN  
Κολοσσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ,  
<sup>3</sup>COLOSSAE <sup>1</sup>SAINTS AND FAITHFUL BROTHERS IN CHRIST,  
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν.  
GRACE TO YOU<sup>a</sup> AND PEACE FROM GOD [THE] FATHER OF US.  
1.3 Εὐχαριστοῦμεν τῷ θεῷ πατρὶ τοῦ κυρίου ἡμῶν  
WE GIVE THANKS - TO GOD [THE] FATHER OF THE LORD OF US  
Ἰησοῦ Χριστοῦ πάντοτε περὶ ὑμῶν προσευχόμενοι,  
JESUS CHRIST, <sup>2</sup>ALWAYS <sup>3</sup>CONCERNING <sup>4</sup>YOU<sup>a</sup> <sup>1</sup>PRAYING,  
1.4 ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ  
HAVING HEARD [OF] THE FAITH OF YOU<sup>a</sup> IN CHRIST JESUS AND  
τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἁγίους  
THE LOVE WHICH YOU<sup>a</sup> HAVE TO ALL THE SAINTS  
1.5 διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν  
ON ACCOUNT OF THE HOPE - BEING LAID UP FOR YOU<sup>a</sup> IN  
τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς  
THE HEAVENS, WHICH YOU<sup>a</sup> HEARD BEFORE IN THE WORD OF THE  
ἀληθείας τοῦ εὐαγγελίου 1.6 τοῦ παρόντος εἰς ὑμᾶς,  
TRUTH OF THE GOOD NEWS - COMING TO YOU<sup>a</sup>,  
καθὼς καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶν καρποφοροῦμενον  
AS ALSO IN ALL THE WORLD IT IS BEARING FRUIT  
καὶ αὐξανόμενον καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας  
AND GROWING, AS ALSO IN YOU<sup>a</sup>, FROM [THE] DAY~IN WHICH  
ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν  
YOU<sup>a</sup> HEARD [IT] AND KNEW THE GRACE - OF GOD IN  
ἀληθείᾳ· 1.7 καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ  
REALITY; AS YOU<sup>a</sup> LEARNED FROM EPAPHRAS THE  
ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστιν πιστὸς ὑπὲρ  
BELOVED FELLOW SLAVE OF US, WHO IS A FAITHFUL <sup>a</sup>FOR  
ὑμῶν· διάκονος τοῦ Χριστοῦ, 1.8 ὁ καὶ δηλώσας ἡμῖν  
<sup>4</sup>YOU<sup>a</sup> <sup>1</sup>MINISTER - <sup>2</sup>OF CHRIST, WHO ALSO REVEALED TO US  
τὴν ὑμῶν ἀγάπην ἐν πνεύματι.  
- YOUR<sup>a</sup> LOVE IN [THE] SPIRIT.  
1.9 Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἠκούσαμεν,  
THEREFORE WE~ALSO, FROM [THE] DAY~WHICH WE HEARD,

Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,  
2 To the saints and faithful brothers and sisters<sup>a</sup> in Christ in Colossae:  
Grace to you and peace from God our Father.  
3 In our prayers for you we always thank God, the Father of our Lord Jesus Christ, <sup>4</sup>for we have heard of your faith in Christ Jesus and of the love that you have for all the saints, <sup>5</sup>because of the hope laid up for you in heaven. You have heard of this hope before in the word of the truth, the gospel <sup>6</sup>that has come to you. Just as it is bearing fruit and growing in the whole world, so it has been bearing fruit among yourselves from the day you heard it and truly comprehended the grace of God. <sup>7</sup>This you learned from Epaphras, our beloved fellow servant.<sup>b</sup> He is a faithful minister of Christ on your behalf, <sup>8</sup>and he has made known to us your love in the Spirit.  
9 For this reason, since the day we heard it,  
<sup>a</sup>Gk brothers  
<sup>b</sup>Gk slave  
<sup>c</sup>Other ancient authorities read our

1:7 text: KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSV. var. ημων (us): ASV RSV NASB NIV NEB TEV NJB NRSVmg.

we have not ceased praying for you and asking that you may be filled with the knowledge of God's<sup>d</sup> will in all spiritual wisdom and understanding,<sup>10</sup> so that you may lead lives worthy of the Lord, fully pleasing to him, as you bear fruit in every good work and as you grow in the knowledge of God.

<sup>11</sup>May you be made strong with all the strength that comes from his glorious power, and may you be prepared to endure everything with patience, while joyfully <sup>12</sup>giving thanks to the Father, who has enabled<sup>e</sup> you<sup>f</sup> to share in the inheritance of the saints in the light. <sup>13</sup>He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, <sup>14</sup>in whom we have redemption, the forgiveness of sins.<sup>g</sup>

<sup>15</sup>He is the image of the invisible God, the firstborn of all creation;<sup>16</sup> for in<sup>h</sup> him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. <sup>17</sup>He himself is before all things, and in<sup>h</sup> him all things hold together. <sup>18</sup>He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. <sup>19</sup>For in him

<sup>d</sup> Gk. his

<sup>e</sup> Other ancient authorities read *called*

<sup>f</sup> Other ancient authorities read *us*

<sup>g</sup> Other ancient authorities add *through his blood*

<sup>h</sup> Or *by*

οὐ παύομεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι,  
DO NOT CEASE <sup>2</sup>FOR <sup>3</sup>YOU<sup>o</sup> <sup>1</sup>PRAYING AND ASKING

ἵνα πληρωθῇτε τὴν ἐπίγνωσιν τοῦ θελήματος  
THAT YOU<sup>o</sup> MAY BE FILLED [WITH] THE KNOWLEDGE OF THE WILL

αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ,  
OF HIM IN ALL WISDOM AND SPIRITUAL-UNDERSTANDING,

**1.10** περιπατῆσαι ἀξίως τοῦ κυρίου εἰς πᾶσαν  
TO WALK WORTHY OF THE LORD IN EVERY [WAY]

ἁρεσκειᾶν, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ  
PLEASING [TO HIM], IN EVERY GOOD-WORK BEARING FRUIT AND

αὐξανόμενοι τῇ ἐπιγνώσει τοῦ θεοῦ, **1.11** ἐν πάσῃ  
GROWING IN THE KNOWLEDGE - OF GOD, WITH ALL

δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης  
POWER BEING EMPOWERED ACCORDING TO THE MIGHT OF THE GLORY

αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν. μετὰ  
OF HIM FOR ALL ENDURANCE AND LONG-SUFFERING; WITH

χαρᾶς **1.12** εὐχαριστοῦν τῷ πατρὶ τῷ ἱκανώσαντι  
JOY GIVING THANKS TO THE FATHER, THE ONE HAVING QUALIFIED

ὑμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ  
YOU<sup>o</sup> FOR THE SHARE OF THE ALLOTMENT OF THE SAINTS IN THE

φωτὶ· **1.13** ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ  
LIGHT; WHO RESCUED US FROM THE AUTHORITY -

σκότους καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ  
OF DARKNESS AND TRANSFERRED [US] INTO THE KINGDOM OF THE SON

τῆς ἀγάπης αὐτοῦ, **1.14** ἐν ᾧ ἔχομεν τὴν  
- OF HIS-LOVE, IN WHOM WE HAVE THE

ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν· **1.15** ὅς ἐστιν  
REDEMPTION, THE FORGIVENESS - OF SINS; WHO IS

εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης  
[THE] IMAGE OF THE <sup>2</sup>GOD - <sup>1</sup>INVISIBLE, [THE] FIRSTBORN OF ALL

κτίσεως, **1.16** ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν  
CREATION, BECAUSE IN HIM WERE CREATED - ALL THINGS IN

τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὀρατὰ καὶ τὰ  
THE HEAVENS AND ON THE EARTH, THE VISIBLE THINGS AND THE

ἀόρατα, εἴτε θρόνοι εἴτε κυριότητες εἴτε ἄρχαι  
INVISIBLE THINGS, WHETHER THRONES OR LORDSHIPS WHETHER RULERS

εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν  
OR AUTHORITIES; - ALL THINGS THROUGH HIM AND FOR HIM

ἔκτισται· **1.17** καὶ αὐτός ἐστιν πρὸ πάντων καὶ τὰ  
HAVE BEEN CREATED; AND HE IS BEFORE ALL THINGS AND -

πάντα ἐν αὐτῷ συνέστηκεν, **1.18** καὶ αὐτός ἐστιν  
ALL THINGS IN HIM HAVE BEEN HELD TOGETHER AND HE IS

ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας· ὅς ἐστιν  
THE HEAD OF THE BODY, THE CHURCH; WHO IS

ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν  
[ITS] BEGINNING, [THE] FIRSTBORN FROM THE DEAD, THAT <sup>2</sup>MIGHT BE <sup>4</sup>IN

πᾶσιν αὐτὸς πρωτεύων, **1.19** ὅτι ἐν αὐτῷ  
<sup>5</sup>EVERYTHING <sup>1</sup>HE <sup>3</sup>HOLDING THE FIRST PLACE, BECAUSE IN HIM

εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι **1.20** καὶ δι'  
<sup>4</sup>WAS PLEASED <sup>1</sup>ALL <sup>2</sup>THE <sup>3</sup>FULLNESS <sup>5</sup>TO DWELL AND THROUGH  
 αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν,  
 HIM TO RECONCILE - ALL THINGS TO HIM[SELF],  
 εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ,  
 HAVING MADE PEACE THROUGH THE BLOOD OF THE CROSS OF HIM,  
 [δι' αὐτοῦ] εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ  
 THROUGH HIM, WHETHER THE THINGS ON THE EARTH OR THE THINGS  
 ἐν τοῖς οὐρανοῖς.  
 IN THE HEAVENS.

**1.21** Καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ  
 AND YOU\* ONCE HAVING BEEN ALIENATED AND  
 ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς,  
 ENEMIES IN THE MIND BY - <sup>2</sup>WORKS - <sup>1</sup>EVIL,  
**1.22** νυνὶ δὲ ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς  
 YET~NOW HE RECONCILED IN THE BODY OF THE FLESH  
 αὐτοῦ διὰ τοῦ θανάτου παραστήσαι ὑμᾶς ἁγίους  
 OF HIM THROUGH THE(HIS) DEATH TO PRESENT YOU\* HOLY  
 καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ,  
 AND BLAMELESS AND WITHOUT REPROACH BEFORE HIM,  
**1.23** εἴ γε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ  
 IF INDEED YOU\* REMAIN IN THE FAITH HAVING BEEN FOUNDED AND  
 ἐδραῖοι καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ  
 ESTABLISHED AND NOT MOVING AWAY FROM THE HOPE OF THE  
 εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν  
 GOOD NEWS WHICH YOU\* HEARD, - [IT] HAVING BEEN PROCLAIMED IN  
 πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ  
 ALL CREATION - UNDER THE HEAVEN, OF WHICH <sup>3</sup>BECAME <sup>1</sup>I  
 Παῦλος διάκονος.  
<sup>2</sup>PAUL <sup>4</sup>A MINISTER.

**1.24** Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν καὶ  
 NOW I REJOICE IN THE(MY) SUFFERINGS ON BEHALF OF YOU\* AND  
 ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ  
 I FILL UP THE THINGS LACKING OF THE AFFLICTIONS -  
 Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ,  
 OF CHRIST IN THE FLESH OF ME ON BEHALF OF THE BODY OF HIM,  
 ὅ ἐστιν ἡ ἐκκλησία, **1.25** ἧς ἐγενόμην ἐγὼ  
 WHICH IS THE CHURCH, OF WHICH I~BECAME

διάκονος κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τῇν  
 A MINISTER ACCORDING TO THE STEWARDSHIP - OF GOD -  
 δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ  
 HAVING BEEN GIVEN TO ME FOR YOU\*, TO COMPLETE THE WORD(MESSAGE) -  
 θεοῦ, **1.26** τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν  
 OF GOD, THE MYSTERY - HAVING BEEN HIDDEN FROM THE  
 αἰώνων καὶ ἀπὸ τῶν γενεῶν — νῦν δὲ ἐφανερώθη  
 AGES AND FROM THE GENERATIONS — BUT~NOW WAS MADE MANIFEST  
 τοῖς ἁγίοις αὐτοῦ, **1.27** οἷς ἠθέλησεν ὁ θεὸς  
 TO THE SAINTS OF HIM, TO WHOM <sup>2</sup>WANTED - <sup>1</sup>GOD

all the fullness of God was pleased to dwell, <sup>20</sup>and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.

<sup>21</sup> And you who were once estranged and hostile in mind, doing evil deeds, <sup>22</sup>he has now reconciled<sup>d</sup> in his fleshly body<sup>f</sup> through death, so as to present you holy and blameless and irreproachable before him— <sup>23</sup>provided that you continue securely established and steadfast in the faith, without shifting from the hope promised by the gospel that you heard, which has been proclaimed to every creature under heaven. I, Paul, became a servant of this gospel.

<sup>24</sup> I am now rejoicing in my sufferings for your sake, and in my flesh I am completing what is lacking in Christ's afflictions for the sake of his body, that is, the church. <sup>25</sup>I became its servant according to God's commission that was given to me for you, to make the word of God fully known, <sup>26</sup>the mystery that has been hidden throughout the ages and generations but has now been revealed to his saints. <sup>27</sup>To them God chose

<sup>i</sup> Other ancient authorities read you have now been reconciled  
<sup>j</sup> Gk. in the body of his flesh



to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.<sup>28</sup> It is he whom we proclaim, warning everyone and teaching everyone in all wisdom, so that we may present everyone mature in Christ.<sup>29</sup> For this I toil and struggle with all the energy that he powerfully inspires within me.

γνωρίσαι τί τὸ πλοῦτος τῆς δόξης τοῦ  
TO MAKE KNOWN WHAT [IS] THE WEALTH OF THE GLORY -  
μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὃ ἐστὶν Χριστὸς  
OF THIS~MYSTERY AMONG THE GENTILES, WHICH IS CHRIST  
ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης· 1.28 ὃν ἡμεῖς  
IN YOU\*, THE HOPE - OF GLORY; WHOM WE  
καταγγέλλομεν νουθετοῦντες πάντα ἄνθρωπον καὶ  
ANNOUNCE, WARNING EVERY MAN AND  
διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα  
TEACHING EVERY MAN IN ALL WISDOM, THAT  
παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ·  
WE MAY PRESENT EVERY MAN MATURE IN CHRIST;  
1.29 εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος κατὰ τὴν  
FOR WHICH ALSO I LABOR, STRIVING ACCORDING TO THE  
ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν  
WORKING OF HIM - WORKING IN ME WITH  
δυνάμει.  
POWER.

## CHAPTER 2

For I want you to know how much I am struggling for you, and for those in Laodicea, and for all who have not seen me face to face.<sup>21</sup> I want their hearts to be encouraged and united in love, so that they may have all the riches of assured understanding and have the knowledge of God's mystery, that is, Christ himself,<sup>k3</sup> in whom are hidden all the treasures of wisdom and knowledge.<sup>41</sup> I am saying this so that no one may deceive you with plausible arguments.<sup>5</sup> For though I am absent in body, yet I am with you in spirit, and I rejoice to see you

<sup>k</sup> Other ancient authorities read of the mystery of God, both of the Father and of Christ

2.1 Θέλω γὰρ ὑμᾶς εἶδέναι ἥλικον ἀγῶνα ἔχω ὑπὲρ  
FOR~I WANT YOU\* TO KNOW HOW GREAT A STRUGGLE I HAVE FOR  
ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ ὅσοι οὐχ ἑώρακαν  
YOU\* AND THE ONES IN LAODICEA AND AS MANY AS HAVE NOT SEEN  
τὸ πρόσωπόν μου ἐν σαρκί, 2.2 ἵνα παρακληθῶσιν αἱ  
THE FACE OF ME IN [THE] FLESH, THAT MAY BE ENCOURAGED THE  
καρδίαι αὐτῶν συμβιβασθέντες ἐν ἀγάπῃ καὶ εἰς  
HEARTS OF THEM, HAVING BEEN UNITED TOGETHER IN LOVE AND IN  
πᾶν πλοῦτος τῆς πληροφορίας τῆς συνέσεως,  
ALL WEALTH OF THE FULL ASSURANCE - OF UNDERSTANDING,  
εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ,  
[RESULTING] IN [THE] KNOWLEDGE OF THE MYSTERY - OF GOD,  
Χριστοῦ,<sup>7</sup> 2.3 ἐν ᾧ εἰσιν πάντες οἱ θησαυροὶ τῆς  
[NAME]LY CHRIST, IN WHOM ARE ALL THE <sup>2</sup>TREASURES -  
σοφίας καὶ γνώσεως ἀπόκρυφοι. 2.4 Τοῦτο λέγω, ἵνα  
<sup>3</sup>OF WISDOM <sup>4</sup>AND <sup>5</sup>KNOWLEDGE <sup>1</sup>HIDDEN. THIS I SAY SO THAT  
μηδεὶς ὑμᾶς παραλογίζεται ἐν πιθανολογίᾳ.  
NO ONE MAY DELUDE~YOU\* WITH PERSUASIVE SPEECH.  
2.5 εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι  
FOR~IF INDEED IN THE FLESH I AM ABSENT, BUT IN THE SPIRIT  
σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν  
<sup>2</sup>WITH <sup>3</sup>YOU\* <sup>1</sup>I AM, REJOICING AND SEEING YOUR\* - ORDER

2:2 text: ASV RSV NASB NIV NEB TEV NRSV. var. του μυστηρίου του θεου ο εστιν Χριστος (the mystery of God which is Christ): ASVmg. var. του μυστηρίου του θεου πατρος του Χριστου (the mystery of God [the] Father, Christ--or, the mystery of God, [the] Father of Christ): TEVmg NJBmg. var. του μυστηρίου του θεου και πατρος και του Χριστου (the mystery of God and of [the] Father] and of Christ): KJV NIVmg TEVmg NJBmg NRSVmg. var. του μυστηρίου του θεου (the mystery of God): TEVmg NJB. του μυστηρίου του Χριστου (the mystery of Christ): NJBmg.

καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.  
AND THE FIRMNESS - <sup>3</sup>IN <sup>4</sup>CHRIST <sup>2</sup>FAITH <sup>1</sup>OF YOUR<sup>1</sup>.

**2.6** Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν  
AS THEREFORE YOU<sup>2</sup> RECEIVED - CHRIST JESUS THE  
κύριον, ἐν αὐτῷ περιπατεῖτε, **2.7** ῥριζωμένοι καὶ  
LORD, IN HIM WALK, HAVING BEEN ROOTED AND  
ἐποικοδομούμενοι ἐν αὐτῷ καὶ βεβαιούμενοι τῇ  
BEING BUILT UP IN HIM AND BEING FIRMLY FOUNDED IN THE

πίστει καθὼς ἐδιδάχθητε, περισσεύοντες ἐν εὐχαριστίᾳ.  
FAITH AS YOU<sup>2</sup> WERE TAUGHT, ABOUNDING IN THANKSGIVING.

**2.8** βλέπετε μὴ τις ὑμᾶς ἔσται ὁ συλαγωγῶν  
BEWARE LEST <sup>2</sup>ANYONE[OF] <sup>3</sup>YOU<sup>3</sup> <sup>1</sup>THERE BE - BEING TAKEN CAPTIVE

διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ τὴν  
THROUGH - PHILOSOPHY AND EMPTY DECEIT ACCORDING TO THE

παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα  
TRADITION - OF MEN, ACCORDING TO THE ELEMENTARY PRINCIPLES

τοῦ κόσμου καὶ οὐ κατὰ Χριστόν· **2.9** ὅτι ἐν  
OF THE WORLD AND NOT ACCORDING TO CHRIST; BECAUSE IN

αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος  
HIM DWELLS ALL THE FULLNESS OF THE GODHEAD

σωματικῶς, **2.10** καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι, ὅς  
BODILY, AND YOU<sup>2</sup> ARE <sup>2</sup>IN <sup>3</sup>HIM <sup>1</sup>HAVING BEEN MADE FULL, WHO

ἐστὶν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας. **2.11** ἐν  
IS THE HEAD OF ALL RULE AND AUTHORITY. IN

ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ ἐν  
WHOM ALSO YOU<sup>2</sup> WERE CIRCUMCISED WITH A CIRCUMCISION NOT MADE WITH HANDS IN

τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός, ἐν τῇ  
THE PUTTING OFF OF THE BODY OF THE FLESH, IN THE

περιτομῇ τοῦ Χριστοῦ, **2.12** συνταφέντες αὐτῷ ἐν  
CIRCUMCISION - OF CHRIST, HAVING BEEN BURIED TOGETHER WITH HIM IN

τῷ βαπτισμῷ, ἐν ᾧ καὶ συνηγέρθητε διὰ  
THE(HIS) BAPTISM, WITH WHOM ALSO YOU<sup>2</sup> WERE RAISED TOGETHER THROUGH

τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ τοῦ  
THE(YOUR<sup>2</sup>) FAITH OF(IN) THE WORKING - OF GOD -

ἐγείραντος αὐτὸν ἐκ νεκρῶν· **2.13** καὶ ὑμᾶς  
HAVING RAISED HIM FROM [THE] DEAD; AND YOU<sup>2</sup>

νεκροὺς ὄντας [ἐν] τοῖς παραπτώμασιν καὶ τῇ  
BEING~DEAD IN THE TRESPASSES AND THE

ἀκροβυστίᾳ τῆς σαρκός ὑμῶν, συνεζωοποίησεν ὑμᾶς  
UNCIRCUMCISION OF THE FLESH OF YOU<sup>2</sup>, HE MADE ALIVE TOGETHER YOU<sup>2</sup>

σὺν αὐτῷ, χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα.  
WITH HIM, HAVING FORGIVEN US ALL THE TRESPASSES;

**2.14** ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς  
HAVING WIPED OUT <sup>1</sup>THE <sup>5</sup>AGAINST <sup>6</sup>US <sup>2</sup>HANDWRITING <sup>3</sup>IN THE

δόγμασιν ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἦρκεν  
ORDINANCES, WHICH WAS CONTRARY TO US, AND HE HAS TAKEN~IT

ἐκ τοῦ μέσου προσηλώσας αὐτὸ τῷ σταυρῷ·  
OUT OF THE MIDST(WAY) [BY] HAVING NAILED IT TO THE CROSS;

morale and the firmness of your faith in Christ.

6 As you therefore have received Christ Jesus the Lord, continue to live your lives<sup>1</sup> in him, <sup>2</sup>rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving.

8 See to it that no one takes you captive through philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe,<sup>3</sup> and not according to Christ. <sup>4</sup>For in him the whole fullness of deity dwells bodily, <sup>5</sup>and you have come to fullness in him, who is the head of every ruler and authority.

<sup>11</sup>In him also you were circumcised with a spiritual circumcision,<sup>12</sup> by putting off the body of the flesh in the circumcision of Christ; <sup>12</sup>when you were buried with him in baptism, you were also raised with him through faith in the power of God, who raised him from the dead. <sup>13</sup>And when you were dead in trespasses and the uncircumcision of your flesh, God<sup>14</sup> made you<sup>15</sup> alive together with him, when he forgave us all our trespasses, <sup>14</sup>erasing the record that stood against us with its legal demands. He set this aside, nailing it to the cross.

<sup>1</sup> Gk. to walk

<sup>3</sup> Or the rudiments of the world

<sup>12</sup> Gk. a circumcision made without hands

<sup>14</sup> Gk. he

<sup>15</sup> Other ancient authorities read made us; others, made

<sup>15</sup>He disarmed<sup>9</sup> the rulers and authorities and made a public example of them, triumphing over them in it.

<sup>16</sup>Therefore do not let anyone condemn you in matters of food and drink or of observing festivals, new moons, or sabbaths. <sup>17</sup>These are only a shadow of what is to come, but the substance belongs to Christ. <sup>18</sup>Do not let anyone disqualify you, insisting on self-abasement and worship of angels, dwelling<sup>10</sup> on visions,<sup>9</sup> puffed up without cause by a human way of thinking,<sup>1</sup> <sup>19</sup>and not holding fast to the head, from whom the whole body, nourished and held together by its ligaments and sinews, grows with a growth that is from God.

<sup>20</sup>If with Christ you died to the elemental spirits of the universe,<sup>4</sup> why do you live as if you still belonged to the world? Why do you submit to regulations, <sup>21</sup>“Do not handle, Do not taste, Do not touch”? <sup>22</sup>All these regulations refer to things that perish with use; they are simply human commands and teachings. <sup>23</sup>These have indeed an appearance of wisdom in promoting self-imposed piety, humility, and severe treatment of the body, but they are of no value in checking self-indulgence.<sup>5</sup>

<sup>9</sup>Or *divested himself of*

<sup>10</sup>Other ancient authorities read *not dwelling*

<sup>5</sup>Meaning of Gk uncertain

<sup>1</sup>Gk *by the mind of his flesh*

<sup>4</sup>Or *the rudiments of the world*

<sup>19</sup>Or *are of no value, serving only to indulge the flesh*

**2.15** ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας  
HAVING DISARMED THE RULERS AND THE AUTHORITIES

ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτούς  
HE MADE A SHOW [OF THEM] IN PUBLIC, HAVING TRIUMPHED [OVER] THEM  
ἐν αὐτῷ.  
IN (BY) IT.

**2.16** Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει καὶ  
THEREFORE~[LET] NOT ANYONE JUDGE~YOU\* IN EATING AND

ἐν πόσει ἢ ἐν μέρει ἑορτῆς ἢ νεομηνίας ἢ  
IN DRINKING OR IN RESPECT TO A FEAST OR A NEW MOON OR

σαββάτων· **2.17** ἃ ἐστὶν σκιά τῶν μελλόντων, τὸ δὲ  
SABBATHS; WHICH IS(ARE) A SHADOW OF THE COMING THINGS, BUT~THE

σῶμα τοῦ Χριστοῦ. **2.18** μηδεὶς ὑμᾶς καταβραβεύετω  
REALITY - [IS] OF CHRIST. [LET] NO ONE DEPRIVE YOU\* OF THE PRIZE

θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν  
[BY] DELIGHTING IN HUMILITY AND VENERATION OF THE

ἀγγέλων, ἃ ἐόρακεν ἔμβατεύων,  
ANGELS, <sup>2</sup>THINGS WHICH <sup>3</sup>HE HAS SEEN <sup>1</sup>DELVING INTO,

εἰκὴ φυσιούμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ,  
BEING VAINLY PUFFED UP BY THE MIND OF THE FLESH OF HIM,

**2.19** καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ  
AND NOT HOLDING THE HEAD, OUT FROM WHOM ALL THE

σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον  
BODY THROUGH THE JOINTS AND LIGAMENTS BEING FULLY SUPPLIED

καὶ συμβιβαζόμενον αὔξει τὴν αὔξησιν τοῦ θεοῦ.  
AND BEING UNITED TOGETHER GROWS WITH THE GROWTH - OF GOD.

**2.20** Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν  
SINCE YOU\* DIED WITH CHRIST FROM THE

στοιχείων τοῦ κόσμου, τί ὥς ζῶντες ἐν  
ELEMENTARY PRINCIPLES OF THE WORLD, WHY AS [THOUGH] LIVING IN

κόσμῳ δογματίζεσθε; **2.21** Μὴ ἅψῃ μηδὲ  
[THE] WORLD DO YOU\* SUBJECT YOURSELVES TO ORDINANCES? DO NOT TOUCH NOR

γεύσῃ μηδὲ θίγῃς, **2.22** ἃ ἐστὶν πάντα εἰς  
TASTE NOR HANDLE, WHICH THINGS ARE ALL [DESTINED] TO

φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ  
DETERIORATION - WITH USE, ACCORDING TO THE COMMANDMENTS AND

διδασκαλίας τῶν ἀνθρώπων, **2.23** ἅτινά ἐστιν  
TEACHINGS - OF MEN, WHICH THINGS ARE

λόγον μὲν ἔχοντα σοφίας ἐν ἐθελοθρησκίᾳ καὶ  
<sup>2</sup>AN APPEARANCE - <sup>1</sup>HAVING OF WISDOM IN SELF-IMPOSED RELIGION AND

ταπεινοφροσύνῃ [καὶ] ἀφειδίᾳ σώματος, οὐκ ἐν  
HUMILITY AND SEVERE TREATMENT OF [THE] BODY, NOT IN(OF)

τιμῇ τινι πρὸς πλησμονὴν τῆς σαρκὸς.  
ANY~VALUE AGAINST [THE] INDULGENCE OF THE FLESH.

**2:18** text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. α μη εορακεν (things which he has not seen); KJV ASVmg NJBmg.



**3.1** Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω  
 IF THEREFORE YOU<sup>\*</sup> WERE RAISED WITH - CHRIST, THE THINGS ABOVE  
 ζητεῖτε, οὗ ὁ Χριστὸς ἐστὶν ἐν δεξιᾷ τοῦ  
 SEEK, WHERE - CHRIST <sup>1</sup>IS <sup>3</sup>IN(AT) <sup>4</sup>[THE] RIGHT [HAND] -  
 θεοῦ καθήμενος· **3.2** τὰ ἄνω φρονεῖτε, μὴ τὰ  
<sup>5</sup>OF GOD <sup>2</sup>SITTING; <sup>2</sup>THE THINGS <sup>3</sup>ABOVE <sup>1</sup>THINK [ABOUT], NOT THE THINGS  
 ἐπὶ τῆς γῆς. **3.3** ἀπεθάνετε γάρ καὶ ἡ ζωὴ ὑμῶν  
 ON THE EARTH. FOR~YOU<sup>\*</sup> DIED AND THE LIFE OF YOU<sup>\*</sup>  
 κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ θεῷ· **3.4** ὅταν ὁ  
 HAS BEEN HIDDEN WITH - CHRIST IN - GOD; WHEN -  
 Χριστὸς φανερωθῇ, ἡ ζωὴ ὑμῶν, τότε καὶ ὑμεῖς σὺν  
 CHRIST IS MANIFESTED, THE LIFE OF YOU<sup>\*</sup>, THEN ALSO YOU<sup>\*</sup> WITH  
 αὐτῷ φανερωθήσεσθε ἐν δόξῃ.  
 HIM WILL BE MANIFESTED IN GLORY.

**3.5** Νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς,  
 THEREFORE~PUT TO DEATH THE(YOUR<sup>\*</sup>) MEMBERS - ON THE EARTH,  
 πορνείαν ἀκαθαρσίαν πάθος ἐπιθυμίαν κακὴν, καὶ τὴν  
 FORNICATION, UNCLEANNESS, PASSION, EVIL~DESIRE, AND -  
 πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρία, **3.6** δι'  
 COVETOUSNESS, WHICH IS IDOLATRY, BECAUSE OF  
 ἃ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ [ἐπὶ τοὺς υἱοὺς  
 WHICH THINGS COMES THE WRATH - OF GOD ON THE SONS  
 τῆς ἀπειθείας].<sup>7</sup> **3.7** ἐν οἷς καὶ ὑμεῖς  
 - OF DISOBEDIENCE; AMONG WHOM ALSO YOU<sup>\*</sup>  
 περιπατήσατέ ποτε, ὅτε ἐζήτε ἐν τούτοις·  
 WALKED ONCE, WHEN YOU<sup>\*</sup> WERE LIVING IN THESE THINGS;  
**3.8** νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν,  
 BUT~NOW <sup>3</sup>PUT AWAY <sup>2</sup>ALSO <sup>1</sup>YOU<sup>\*</sup> ALL~THE[SE] THINGS, WRATH,  
 θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογία ἐκ τοῦ  
 ANGER, MALICE, BLASPHEMY, INDECENT LANGUAGE FROM THE  
 στόματος ὑμῶν· **3.9** μὴ ψεύδεσθε εἰς ἀλλήλους,  
 MOUTH OF YOU<sup>\*</sup>; DO NOT LIE TO ONE ANOTHER,  
 ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς  
 HAVING PUT OFF THE OLD MAN WITH THE  
 πράξεσιν αὐτοῦ **3.10** καὶ ἐνδυσάμενοι τὸν νέον τὸν  
 PRACTISES OF HIM AND HAVING PUT ON THE NEW [MAN], THE ONE

ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα  
 BEING RENEWED IN KNOWLEDGE IN ACCORDANCE WITH [THE] IMAGE  
 τοῦ κτίσαντος αὐτόν, **3.11** ὅπου οὐκ ἐνὶ Ἑλλήν καὶ  
 OF THE ONE HAVING CREATED HIM, WHERE THERE IS NOT GREEK AND  
 Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, Σκύθης,  
 JEW, CIRCUMCISION AND UNCIRCUMCISION, BARBARIAN, SCYTHIAN,

So if you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. <sup>2</sup>Set your minds on things that are above, not on things that are on earth, <sup>3</sup>for you have died, and your life is hidden with Christ in God. <sup>4</sup>When Christ who is your<sup>\*</sup> life is revealed, then you also will be revealed with him in glory.

<sup>5</sup> Put to death, therefore, whatever in you is earthly: fornication, impurity, passion, evil desire, and greed (which is idolatry). <sup>6</sup>On account of these the wrath of God is coming on those who are disobedient.<sup>x</sup> <sup>7</sup>These are the ways you also once followed, when you were living that life.<sup>y</sup> <sup>8</sup>But now you must get rid of all such things—anger, wrath, malice, slander, and abusive<sup>z</sup> language from your mouth. <sup>9</sup>Do not lie to one another, seeing that you have stripped off the old self with its practices<sup>10</sup> and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. <sup>11</sup>In that renewal<sup>a</sup> there is no longer Greek and Jew, circumcised and uncircumcised, barbarian,

<sup>w</sup> Other authorities read *our*

<sup>x</sup> Other ancient authorities lack *on those who are disobedient* (Gk the children of disobedience)

<sup>y</sup> Or *living among such people*

<sup>z</sup> Or *filthy*

<sup>a</sup> Gk. *its creator*, <sup>11</sup>where

**3.4** text: ASVmg NIV TEV NJB NRSV. var. *ημῶν* (of us); KJV ASV RSV NASB NEB NJBmg NRSVmg.

**3.6** text: KJV ASV RSVmg NASBmg NIVmg TEV NJB NRSV. omit: ASVmg RSV NASB NIV NEB TEVmg NJBmg NRSVmg.



Scythian, slave and free; but Christ is all and in all!

12 As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. 13 Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord<sup>b</sup> has forgiven you, so you also must forgive. 14 Above all, clothe yourselves with love, which binds everything together in perfect harmony.

15 And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful.

16 Let the word of Christ<sup>c</sup> dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your hearts sing psalms, hymns, and spiritual songs to God.<sup>d</sup> 17 And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

18 Wives, be subject to your husbands, as is fitting in the Lord. 19 Husbands, love your wives and never treat them harshly.

20 Children, obey your parents in everything, for this is your acceptable duty in the Lord.

<sup>b</sup> Other ancient authorities read just as Christ

<sup>c</sup> Other ancient authorities read of God, or of the Lord

<sup>d</sup> Other ancient authorities read to the Lord

δοῦλος, ἐλεύθερος, ἀλλὰ [τὰ] πάντα καὶ ἐν πᾶσιν  
SLAVE, FREEMAN, BUT - <sup>2</sup>ALL THINGS <sup>3</sup>AND <sup>4</sup>IN <sup>5</sup>ALL

Χριστός.

<sup>1</sup>CHRIST [IS].

3.12 Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ ἄγιοι  
PUT ON THEREFORE, AS CHOSEN ONES - OF GOD, HOLY

καὶ ἡγαπημένοι, σπλάγχνα οἰκτιρμοῦ χρηστότητα  
AND BELOVED, BOWELS (FEELINGS) OF COMPASSION, KINDNESS,

ταπεινοφροσύνην πραύτητα μακροθυμίαν,  
HUMILITY, MECKNESS, LONG-SUFFERING,

3.13 ἀνεχόμενοι ἀλλήλων καὶ χαριζόμενοι ἑαυτοῖς ἕαν  
FORBEARING ONE ANOTHER AND FORGIVING EACH OTHER IF

τις πρὸς τινα ἔχη μομφήν· καθὼς καὶ ὁ κύριος  
ANYONE AGAINST ANYONE MAY HAVE A COMPLAINT; AS ALSO THE LORD

ἐχαρίσατο ὑμῖν, οὕτως καὶ ὑμεῖς· 3.14 ἐπὶ πᾶσιν  
FORGAVE YOU, SO ALSO YOU\* [SHOULD DO]. <sup>2</sup>TO <sup>3</sup>ALL

δὲ τοῦτοις τὴν τῆς ἀγάπης, ὅ ἐστιν σύνδεσμος τῆς  
<sup>1</sup>AND <sup>4</sup>THESE THINGS - [ADD] LOVE, WHICH IS A BOND -

τελειότητος. 3.15 καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβεύετω  
OF PERFECTION. AND <sup>2</sup>THE <sup>3</sup>PEACE - <sup>4</sup>OF CHRIST <sup>1</sup>LET <sup>5</sup>ARBITRATE

ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε  
IN THE HEARTS OF YOU\*, TO WHICH [PEACE] ALSO YOU\* WERE CALLED

ἐν ἐνὶ σώματι· καὶ εὐχάριστοι γίνεσθε. 3.16 ὁ λόγος  
IN ONE BODY; AND BE~THANKFUL. <sup>2</sup>THE <sup>3</sup>WORD

τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ  
- <sup>4</sup>OF CHRIST <sup>1</sup>LET <sup>5</sup>DWELL IN YOU\* RICHLY, IN ALL

σοφία διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς, ψαλμοὺς  
WISDOM TEACHING AND ADMONISHING ONE ANOTHER, WITH PSALMS,

ὑμνοὺς ψδαῖς πνευματικαῖς ἐν [τῇ] χάριτι ᾄδοντες ἐν  
HYMNS, SPIRITUAL~SONGS <sup>2</sup>WITH - <sup>3</sup>GRACE <sup>1</sup>SINGING IN

ταῖς καρδίαις ὑμῶν τῷ θεῷ· 3.17 καὶ πᾶν ὅ τι ἐὰν  
THE HEARTS OF YOU\* - TO GOD; AND EVERYTHING WHATEVER

ποιῇτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι  
YOU\* DO IN WORD OR IN WORK, [DO] ALL THINGS IN [THE] NAME

κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ πατρὶ δι'  
OF [THE] LORD JESUS, GIVING THANKS - TO GOD [THE] FATHER THROUGH

αὐτοῦ.

HIM.

3.18 Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν ὡς  
THE WIVES, SUBJECT YOURSELVES TO THE (YOUR\*) HUSBANDS AS

ἀνῆκεν ἐν κυρίῳ. 3.19 Οἱ ἄνδρες, ἀγαπάτε τὰς  
IS PROPER IN [THE] LORD. THE HUSBANDS, LOVE THE (YOUR\*)

γυναῖκας καὶ μὴ πικραίνεσθε πρὸς αὐτάς.  
WIVES AND DO NOT BE BITTER AGAINST THEM.

3.20 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν κατὰ  
THE CHILDREN, OBEY THE (YOUR\*) PARENTS IN

πάντα, τοῦτο γὰρ εὐάρεστόν ἐστιν ἐν κυρίῳ.  
ALL THINGS, FOR~THIS IS~WELL~PLEASING IN [THE] LORD.

**3.21** Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ  
 THE FATHERS, DO NOT PROVOKE THE CHILDREN OF YOU\*, LEST  
 ἀθυμώσιν.  
 THEY BE DISHEARTENED.

**3.22** Οἱ δούλοι, ὑπακούετε κατὰ πάντα τοῖς  
 THE SLAVES, OBEY IN ALL THINGS 'THE(YOUR\*)  
 κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλίᾳ ὡς  
<sup>3</sup>ACCORDING TO <sup>4</sup>FLESH <sup>2</sup>MASTERS, NOT WITH EYESERVICE AS  
 ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότῃ καρδίας φοβούμενοι  
 MEN-PLEASERS, BUT IN SINGLENESS OF HEART, FEARING  
 τὸν κύριον. **3.23** ὃ ἐὰν ποιήτε, ἐκ ψυχῆς ἐργάζεσθε  
 THE LORD. WHATEVER YOU\* DO, FROM [THE] SOUL WORK  
 ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις, **3.24** εἰδότες ὅτι  
 AS TO THE LORD AND NOT TO MEN, KNOWING THAT  
 ἀπὸ κυρίου ἀπολήμψεσθε τὴν ἀνταπόδοσιν τῆς  
 FROM [THE] LORD YOU\* WILL RECEIVE THE RECOMPENSE OF THE

κληρονομίας. τῷ κυρίῳ Χριστῷ δουλεύετε.  
 INHERITANCE. <sup>2</sup>THE <sup>3</sup>LORD <sup>4</sup>CHRIST <sup>1</sup>YOU\* SERVE;  
**3.25** ὁ γὰρ ἀδικῶν κομίζεται ὃ ἡδίκησεν, καὶ  
 FOR~THE ONE DOING WRONG WILL BE REPAID [FOR] WHAT HE DID WRONG, AND  
 οὐκ ἔστιν προσωποληψία.  
 THERE IS~NO RESPECT OF PERSONS.

<sup>21</sup>Fathers, do not provoke your children, or they may lose heart. <sup>22</sup>Slaves, obey your earthly masters<sup>e</sup> in everything, not only while being watched and in order to please them, but wholeheartedly, fearing the Lord.<sup>e</sup> <sup>23</sup>Whatever your task, put yourselves into it, as done for the Lord and not for your masters,<sup>f</sup> since you know that from the Lord you will receive the inheritance as your reward; you serve the Lord Christ. <sup>24</sup>For the wrongdoer will be paid back for whatever wrong has been done, and there is no partiality.

<sup>e</sup> In Greek the same word is used for master and Lord  
<sup>f</sup> Gk. not for men  
<sup>g</sup> Or you are slaves of, or be slaves of

CHAPTER 4

**4.1** Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα  
 THE MASTERS, THAT WHICH [IS] JUST AND - EQUAL  
 τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς  
<sup>2</sup>TO THE(YOUR\*) <sup>3</sup>SLAVES <sup>1</sup>GIVE, KNOWING THAT ALSO YOU\*  
 ἔχετε κύριον ἐν οὐρανῷ.  
 HAVE A LORD(MASTER) IN HEAVEN.

**4.2** Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν  
 - IN PRAYER PERSEVERE, KEEPING WATCH IN  
 αὐτῇ ἐν εὐχαριστίᾳ, **4.3** προσευχόμενοι ἅμα καὶ  
 IT WITH THANKSGIVING, PRAYING TOGETHER ALSO  
 περὶ ἡμῶν, ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ  
 CONCERNING US, THAT - GOD MAY OPEN FOR US A DOOR OF(FOR) THE  
 λόγου λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι'  
 MESSAGE, TO SPEAK THE MYSTERY - OF CHRIST, ON ACCOUNT OF  
 ὃ καὶ δέδεμαι, **4.4** ἵνα φανερώσω αὐτὸ ὡς  
 WHICH ALSO I HAVE BEEN BOUND, THAT I MAY MANIFEST IT AS  
 δεῖ με λαλῆσαι. **4.5** Ἐν σοφίᾳ περιπατεῖτε  
 IT IS NECESSARY [FOR] ME TO SPEAK. IN WISDOM WALK  
 πρὸς τοὺς ἔξω τὸν καιρὸν ἐξαγοραζόμενοι. **4.6** ὁ  
 TOWARD THE ONES OUTSIDE, <sup>2</sup>THE <sup>3</sup>TIME <sup>1</sup>REDEEMING. THE  
 λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι  
 SPEECH OF YOU\* [MAY IT BE] ALWAYS WITH GRACE, WITH SALT

<sup>1</sup>Masters, treat your slaves justly and fairly, for you know that you also have a Master in heaven.

<sup>2</sup> Devote yourselves to prayer, keeping alert in it with thanksgiving. <sup>3</sup>At the same time pray for us as well that God will open to us a door for the word, that we may declare the mystery of Christ, for which I am in prison, <sup>4</sup>so that I may reveal it clearly, as I should.

<sup>5</sup> Conduct yourselves wisely toward outsiders, making the most of the time.<sup>6</sup> <sup>6</sup>Let your speech always be gracious, seasoned with salt,

<sup>h</sup> Or opportunity

so that you may know how you ought to answer everyone.

<sup>7</sup> Tychicus will tell you all the news about me; he is a beloved brother, a faithful minister, and a fellow servant<sup>i</sup> in the Lord. <sup>8</sup> I have sent him to you for this very purpose, so that you may know how we are<sup>j</sup> and that he may encourage your hearts; <sup>9</sup> he is coming with Onesimus, the faithful and beloved brother, who is one of you. They will tell you about everything here.

<sup>10</sup> Aristarchus my fellow prisoner greets you, as does Mark the cousin of Barnabas, concerning whom you have received instructions—if he comes to you, welcome him. <sup>11</sup> And Jesus who is called Justus greets you. These are the only ones of the circumcision among my co-workers for the kingdom of God, and they have been a comfort to me. <sup>12</sup> Epaphras, who is one of you, a servant<sup>i</sup> of Christ Jesus, greets you. He is always wrestling in his prayers on your behalf, so that you may stand mature and fully assured in everything that God wills. <sup>13</sup> For I testify for him that he has worked hard for you and for those in Laodicea and in Hierapolis. <sup>14</sup> Luke, the beloved physician, and Demas greet you. <sup>15</sup> Give my greetings to the brothers and sisters<sup>k</sup> in Laodicea, and to Nympha and the church

<sup>i</sup> Gk. slave

<sup>j</sup> Other authorities read that I may know how you are

<sup>k</sup> Gk. brothers

ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἑκάστῳ  
HAVING BEEN SEASONED, TO KNOW HOW IT IS NECESSARY [FOR] YOU<sup>3</sup> <sup>3</sup>ONE <sup>2</sup>EACH

ἀποκρίνεσθαι.  
<sup>1</sup>TO ANSWER.

**4.7** Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικὸς  
<sup>2</sup>THE THINGS <sup>3</sup>ABOUT <sup>4</sup>ME <sup>1</sup>ALL <sup>6</sup>WILL MAKE KNOWN <sup>7</sup>TO YOU<sup>8</sup> <sup>5</sup>TYCHICUS,

ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ  
THE BELOVED BROTHER AND FAITHFUL MINISTER AND

σύνδουλος ἐν κυρίῳ, **4.8** ὃν ἔπεμψα πρὸς ὑμᾶς εἰς  
FELLOW-SLAVE IN [THE] LORD, WHOM I SENT TO YOU<sup>8</sup> FOR

αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ  
THIS-VERY THING THAT YOU<sup>8</sup> MIGHT KNOW THE THINGS CONCERNING US AND

παρακαλέσῃ τὰς καρδίας ὑμῶν, **4.9** σὺν Ὀνησίμῳ τῷ  
HE MIGHT ENCOURAGE THE HEARTS OF YOU<sup>8</sup>, WITH ONESIMUS, THE

πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν  
FAITHFUL AND BELOVED BROTHER, WHO IS OF YOU<sup>8</sup>;

πάντα ὑμῖν γνωρίσουσιν τὰ ὧδε.  
<sup>1</sup>ALL <sup>5</sup>TO YOU<sup>8</sup> <sup>4</sup>THEY WILL MAKE KNOWN <sup>2</sup>THE THINGS <sup>3</sup>HERE.

**4.10** Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός  
<sup>2</sup>GREETES <sup>3</sup>YOU<sup>8</sup> <sup>1</sup>ARISTARCHUS, THE FELLOW-PRISONER

μου καὶ Μάρκος ὁ ἀνεψιὸς Βαρναβᾶ (περὶ οὗ  
OF ME, AND MARK THE COUSIN OF BARNABAS CONCERNING WHOM

ἐλάβετε ἐντολάς, ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε  
YOU<sup>8</sup> RECEIVED COMMANDS, IF HE SHOULD COME TO YOU<sup>8</sup>, RECEIVE

αὐτόν) **4.11** καὶ Ἰησοῦς ὁ λεγόμενος Ἰούστος, οἱ  
(HIM) AND JESUS THE ONE BEING CALLED JUSTUS, THE ONES

ὄντες ἐκ περιτομῆς, οὗτοι μόνοι συνεργοὶ εἰς  
BEING OF [THE] CIRCUMCISION, THESE ONLY [ARE MY] CO-WORKERS IN

τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησάν μοι  
THE KINGDOM - OF GOD, WHO BECAME TO ME

παρηγορία. **4.12** ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ  
AN ENCOURAGEMENT. <sup>2</sup>GREETES <sup>3</sup>YOU<sup>8</sup> <sup>1</sup>EPAPHRAS, THE ONE [BEING]

ὑμῶν, δούλος Χριστοῦ [Ἰησοῦ], πάντοτε ἀγωνιζόμενος  
OF YOU<sup>8</sup>, A SLAVE OF CHRIST JESUS, ALWAYS STRIVING

ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα σταθῇτε  
FOR YOU<sup>8</sup> IN [THE] (HIS) PRAYERS, THAT YOU<sup>8</sup> MIGHT STAND

τέλειοι καὶ πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ  
MATURE AND HAVING BEEN FULLY ASSURED IN ALL [THE] WILL -

θεοῦ. **4.13** μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει πολλὴν πόνον  
OF GOD. FOR-<sup>1</sup>I TESTIFY FOR HIM THAT HE HAS MUCH LABOR

ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν  
FOR YOU<sup>8</sup> AND THE ONES IN LAODICEA AND THE ONES IN

Ἱεραπόλει. **4.14** ἀσπάζεται ὑμᾶς Λουκάς ὁ ἱατρὸς ὁ  
HIERAPOLIS. <sup>2</sup>GREETES <sup>3</sup>YOU<sup>8</sup> <sup>1</sup>LUKE, THE PHYSICIAN -

ἀγαπητὸς καὶ Δημάς. **4.15** Ἀσπάσασθε τοὺς ἐν  
BELOVED, AND DEMAS, GREET THE <sup>2</sup>IN

Λαοδικείᾳ ἀδελφοὺς καὶ Νύμφαν καὶ τὴν κατ' οἶκον  
<sup>3</sup>LAODICEA <sup>1</sup>BROTHERS AND NYMPHAS AND <sup>1</sup>THE <sup>3</sup>AT <sup>4</sup>HOUSE

αὐτῆς ἐκκλησίαν. **4.16** καὶ ὅταν ἀναγνωσθῇ παρ’  
<sup>5</sup>HER <sup>2</sup>CHURCH. AND WHENEVER IS READ BEFORE

ὑμῖν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ  
YOU\* THE(THIS) EPISTLE, MAKE[SURE] THAT ALSO IN THE

Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν  
CHURCH~OF [THE] LAODICEANS IT IS READ, AND <sup>5</sup>THE [EPISTLE]

ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνώτε.  
<sup>6</sup>OF (BELONGING TO) <sup>7</sup>LAODECIA <sup>1</sup>THAT <sup>2</sup>ALSO <sup>3</sup>YOU\* <sup>4</sup>SHOULD READ [IT].

**4.17** καὶ εἶπατε Ἀρχίππῳ, Βλέπε τὴν διακονίαν  
AND SAY TO ARCHIPPUS, GIVE ATTENTION TO THE MINISTRY

ἣν παρέλαβες ἐν κυρίῳ, ἵνα αὐτὴν πληροῖς.  
WHICH YOU RECEIVED IN [THE] LORD, THAT YOU FULFILL~IT.

**4.18** Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μνημονεύετε  
THE GREETING - BY MY HAND, PAUL’S. REMEMBER

μου τῶν δεσμῶν. ἡ χάρις μεθ’ ὑμῶν.  
MY - BONDS. - GRACE [BE] WITH YOU\*.

in her house. <sup>16</sup>And when this letter has been read among you, have it read also in the church of the Laodiceans; and see that you read also the letter from Laodicea. <sup>17</sup>And say to Archippus, “See that you complete the task that you have received in the Lord.”

<sup>18</sup>I, Paul, write this greeting with my own hand. Remember my chains. Grace be with you.<sup>1</sup>

<sup>1</sup> Other ancient authorities add *Amen*





# THE FIRST LETTER OF PAUL TO THE THESSALONIANS

## CHAPTER 1

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α

TO [THE] THESSALONIANS 1

1.1 Παῦλος καὶ Σιλβανὸς καὶ Τιμόθεος τῇ  
PAUL AND SILVANUS AND TIMOTHY TO THE

ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ  
CHURCH OF [THE] THESSALONIANS IN GOD [THE] FATHER AND [THE] LORD

Ἰησοῦ Χριστῷ, χάρις ὑμῖν καὶ εἰρήνη.  
JESUS CHRIST, GRACE TO YOU\* AND PEACE.

1.2 Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων  
WE GIVE THANKS - TO GOD ALWAYS CONCERNING ALL

ὑμῶν μνησίαν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν,  
OF YOU\*, MAKING-MENTION AT(DURING) THE PRAYERS OF US,

ἀδιαλείπτως 1.3 μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς  
UNCEASINGLY REMEMBERING YOUR\* - WORK -

πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς  
OF FAITH AND - LABOR - OF LOVE AND - ENDURANCE

τῆς ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
- OF HOPE OF(IN) THE LORD OF US JESUS CHRIST

ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν, 1.4 εἰδότες,  
BEFORE THE GOD AND FATHER OF US, KNOWING,

ἀδελφοὶ ἡγαπημένοι ὑπὸ [τοῦ] θεοῦ, τὴν ἐκλογὴν ὑμῶν,  
BROTHERS BELOVED BY - GOD, THE ELECTION OF YOU\*,

1.5 ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς  
BECAUSE THE GOOD NEWS OF US DID NOT COME TO YOU\*

ἐν λόγῳ μόνον ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν  
IN WORD ONLY BUT ALSO IN POWER AND IN

πνεύματι ἀγίῳ καὶ [ἐν] πληροφορίᾳ πολλῇ, καθὼς  
[THE] HOLY~SPIRIT AND IN MUCH~ASSURANCE, EVEN AS

οἴδατε οἷοι ἐγενήθημεν [ἐν] ὑμῖν δι'  
YOU\* KNOW WHAT KIND [OF MEN] WE WERE AMONG YOU\* BECAUSE OF

ὑμᾶς. 1.6 καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ  
YOU\*. AND YOU\* 2IMITATORS 3OF US 1BECAME AND OF THE

κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ  
LORD, HAVING RECEIVED THE WORD IN MUCH~AFFLICTION WITH

χαρᾶς πνεύματος ἀγίου, 1.7 ὥστε γενέσθαι ὑμᾶς τύπον  
JOY OF [THE] HOLY~SPIRIT, SO THAT YOU\*~CAME TO BE AN EXAMPLE

πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ  
TO ALL THE ONES BELIEVING IN - MACEDONIA AND IN -

Ἀχαΐᾳ. 1.8 ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ  
ACHAIA. 2FROM 3YOU\* 1FOR HAS SOUNDED OUT THE WORD OF THE

Paul, Silvanus, and Timothy,

To the church of the Thessalonians in God the Father and the Lord Jesus Christ:

Grace to you and peace.

2 We always give thanks to God for all of you and mention you in our prayers, constantly remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ. 4For we know, brothers and sisters<sup>a</sup> beloved by God, that he has chosen you, <sup>5</sup>because our message of the gospel came to you not in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of persons we proved to be among you for your sake.

<sup>6</sup>And you became imitators of us and of the Lord, for in spite of persecution you received the word with joy inspired by the Holy Spirit, <sup>7</sup>so that you became an example to all the believers in Macedonia and in Achaia.

<sup>8</sup>For the word of the Lord has sounded forth from you

<sup>a</sup> Gk brothers

not only in Macedonia and Achaia, but in every place your faith in God has become known, so that we have no need to speak about it. <sup>9</sup>For the people of those regions<sup>b</sup> report about us what kind of welcome we had among you, and how you turned to God from idols, to serve a living and true God, <sup>10</sup>and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the wrath that is coming.

<sup>b</sup> Gk. For they

κυρίου σὺ μόνον ἐν τῇ Μακεδονίᾳ καὶ [ἐν τῇ] Ἀχαΐᾳ,  
LORD NOT ONLY IN - MACEDONIA AND IN - ACHAEA,  
ἀλλ' ἐν παντὶ τόπῳ ἢ πίστις ὑμῶν ἢ πρὸς τὸν θεὸν  
BUT IN EVERY PLACE THE FAITH OF YOU\* - TOWARD - GOD

ἐξελήλυθεν, ὥστε μὴ χρειάν ἔχειν ἡμᾶς λαλεῖν τι.  
HAS GONE OUT, SO THAT <sup>2</sup>NO <sup>3</sup>NEED <sup>1</sup>WE-HAVE TO SPEAK ANYTHING.

**1.9** αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὁποῖαν  
FOR~THEY THEMSELVES <sup>2</sup>CONCERNING <sup>3</sup>YOU\* <sup>1</sup>REPORT WHAT SORT OF

εἴσοδον ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε  
WELCOME WEHAD WITH YOU\*, AND HOW YOU\* TURNED

πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων δουλεύειν θεῷ ζῶντι  
TO - GOD FROM THE IDOLS TO SERVE A GOD LIVING

καὶ ἀληθινῷ **1.10** καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ  
AND TRUE AND TO WAIT [FOR] THE SON OF HIM FROM

τῶν οὐρανῶν, ὃν ἡγάγειν ἐκ [τῶν] νεκρῶν, Ἰησοῦν  
THE HEAVENS, WHOM HE RAISED FROM THE DEAD, JESUS,

τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης.  
THE ONE DELIVERING US FROM THE <sup>2</sup>WRATH - <sup>1</sup>COMING.

## CHAPTER 2

You yourselves know, brothers and sisters,<sup>c</sup> that our coming to you was not in vain, <sup>2</sup>but though we had already suffered and been shamefully mistreated at Philippi, as you know, we had courage in our God to declare to you the gospel of God in spite of great opposition. <sup>3</sup>For our appeal does not spring from deceit or impure motives or trickery, <sup>4</sup>but just as we have been approved by God to be entrusted with the message of the gospel, even so we speak, not to please mortals, but to please God who tests our hearts. <sup>5</sup>As you know and as God is our witness, we never came with words of flattery

<sup>c</sup> Gk. brothers

**2.1** Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν  
<sup>3</sup>YOURSELVES <sup>1</sup>FOR <sup>2</sup>YOU\* KNOW, BROTHERS, THE VISIT OF US

τὴν πρὸς ὑμᾶς ὅτι οὐ κενὴ γέγονεν, **2.2** ἀλλὰ  
- TO YOU\* THAT <sup>2</sup>NOT <sup>4</sup>IN VAIN <sup>1</sup>IT HAS BEEN, BUT

προπαθόντες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν  
HAVING SUFFERED PREVIOUSLY AND HAVING BEEN MISTREATED, AS YOU\* KNOW, IN

Φιλιπποῖς ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν λαλεῖν  
PHILIPPI WE TOOK COURAGE IN THE GOD OF US TO SPEAK

πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ ἐν πολλῷ  
TO YOU\* THE GOOD NEWS - OF GOD IN(WITH) GREAT

ἀγῶνι. **2.3** ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης  
CONFLICT. FOR~THE EXHORTATION OF US [WAS] NOT OF DECEPTION

οὐδὲ ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ, **2.4** ἀλλὰ καθὼς  
NOR OF IMPURITY NOR IN GUILF, BUT EVEN AS

δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι  
WE HAVE BEEN APPROVED BY - GOD TO BE ENTRUSTED [WITH]

τὸ εὐαγγέλιον, οὕτως λαλοῦμεν, οὐχ ὥς  
THE GOOD NEWS, SO WE SPEAK, NOT AS

ἀνθρώποις ἀρέσκοντες ἀλλὰ θεῷ τῷ δοκιμάζοντι τὰς  
PLEASING~MEN, BUT GOD, THE ONE EXAMINING THE

καρδίας ἡμῶν. **2.5** οὔτε γὰρ ποτε ἐν λόγῳ κολακείας  
HEARTS OF US. FOR~NEITHER THEN WITH A WORD OF FLATTERY

ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει  
WERE WE [FOUND], AS YOU\* KNOW, NOR WITH A MOTIVE

πλεονεξίας, θεὸς μάρτυς, 2.6 οὔτε ζητοῦντες ἐξ  
OF(FOR) GREED, GOD [IS] WITNESS, NOR SEEKING OF

ἀνθρώπων δόξαν οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων,  
MEN GLORY, NEITHER FROM YOU\* NOR FROM OTHERS,

2.7 δυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι.  
BEING ABLE TO BE~WITH WEIGHT(WEIGHTY) AS APOSTLES~OF CHRIST.

[ἀλλὰ ἐγενήθημεν ἡμεῖς ἐν μέσῳ ὑμῶν,] ὡς ἐὰν  
BUT WE BECAME BABES IN [THE] MIDST OF YOU\*, AS IF

τροφὸς θάλπη τὰ ἐαυτῆς τέκνα, 2.8 οὕτως  
A NURSING MOTHER WOULD CHERISH - HER OWN CHILDREN— <sup>2</sup>SO

ὁμιρομένοι ὑμῶν εὐδοκοῦμεν μεταδοῦναι ὑμῖν  
<sup>1</sup>BEING <sup>2</sup>AFFECTIONATELY DESIROUS OF YOU\* WE WERE PLEASED TO IMPART TO YOU\*

οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ ἀλλὰ καὶ τὰς  
NOT ONLY THE GOOD NEWS - OF GOD BUT ALSO -

ἐαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε.  
OUR OWN SOULS, BECAUSE <sup>2</sup>BELOVED <sup>3</sup>TO US <sup>1</sup>YOU\* BECAME.

2.9 μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν  
FOR~YOU\* REMEMBER, BROTHERS, THE LABOR OF US AND THE

μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ  
HARDSHIP; NIGHT AND DAY WORKING SO AS - NOT

ἐπιβαρῆσαι τινα ὑμῶν ἐκρυῖξαι εἰς ὑμᾶς τὸ  
TO BE A BURDEN ON ANY ONE OF YOU\*, WE PROCLAIMED - TO YOU\* THE

εὐαγγέλιον τοῦ θεοῦ. 2.10 ὑμεῖς μάρτυρες καὶ ὁ θεός,  
GOOD NEWS - OF GOD. YOU\* [ARE] WITNESSES AND - GOD,

ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς  
HOW DEVOUTLY AND RIGHTEOUSLY AND BLAMELESSLY <sup>2</sup>WITH YOU\* <sup>3</sup>THE ONES

πιστεύουσιν ἐγενήθημεν, 2.11 καθάπερ οἴδατε, ὡς  
<sup>4</sup>BELIEVING <sup>1</sup>WE WERE, EVEN AS YOU\* KNOW, HOW

ἕνα ἕκαστον ὑμῶν ὡς πατὴρ τέκνα ἑαυτοῦ  
[TO] EACH~ONE OF YOU\* [WE WERE] AS A FATHER [WITH] HIS OWN~CHILDREN,

2.12 παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ  
EXHORTING YOU\* AND ENCOURAGING AND

μαρτυρόμενοι εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ  
TESTIFYING FOR - YOU\*~TO WALK WORTHILY - OF GOD,

τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ  
THE ONE CALLING YOU\* INTO - HIS OWN KINGDOM AND

δόξαν.  
GLORY.

2.13 Καὶ διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ  
AND BECAUSE OF THIS WE~ALSO GIVE THANKS -

θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς  
TO GOD UNCEASINGLY, THAT HAVING RECEIVED [THE] WORD OF [THE] REPORT

παρ' ἡμῶν τοῦ θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων  
FROM US, - OF GOD YOU\* RECEIVED [IT] NOT [AS] A WORD OF MEN

2:7 text: ASVmg RSVmg NASBmg TEVmg NRSVmg. var. ἡμεῖς (gentle): all.

or with a pretext for greed;  
<sup>6</sup>nor did we seek praise from mortals, whether from you or from others, <sup>7</sup>though we might have made demands as apostles of Christ. But we were gentle<sup>d</sup> among you, like a nurse tenderly caring for her own children. <sup>8</sup>So deeply do we care for you that we are determined to share with you not only the gospel of God but also our own selves, because you have become very dear to us.

<sup>9</sup> You remember our labor and toil, brothers and sisters;<sup>e</sup> we worked night and day, so that we might not burden any of you while we proclaimed to you the gospel of God. <sup>10</sup> You are witnesses, and God also, how pure, upright, and blameless our conduct was toward you believers. <sup>11</sup> As you know, we dealt with each one of you like a father with his children, <sup>12</sup>urging and encouraging you and pleading that you lead a life worthy of God, who calls you into his own kingdom and glory.

<sup>13</sup> We also constantly give thanks to God for this, that when you received the word of God that you heard from us, you accepted it not as a human word

<sup>d</sup> Other ancient authorities read *infants*

<sup>e</sup> Gk. *brothers*



but as what it really is, God's word, which is also at work in you believers. <sup>14</sup>For you, brothers and sisters, became imitators of the churches of God in Christ Jesus that are in Judea, for you suffered the same things from your own compatriots as they did from the Jews, <sup>15</sup>who killed both the Lord Jesus and the prophets,<sup>g</sup> and drove us out; they displease God and oppose everyone <sup>16</sup>by hindering us from speaking to the Gentiles so that they may be saved. Thus they have constantly been filling up the measure of their sins; but God's wrath has overtaken them at last.<sup>h</sup>

<sup>17</sup>As for us, brothers and sisters, when, for a short time, we were made orphans by being separated from you—in person, not in heart—we longed with great eagerness to see you face to face. <sup>18</sup>For we wanted to come to you—certainly I, Paul, wanted to again and again—but Satan blocked our way. <sup>19</sup>For what is our hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not you? <sup>20</sup>Yes, you are our glory and joy!

<sup>f</sup> Gk. *brothers*

<sup>g</sup> Other ancient authorities read *their own prophets*

<sup>h</sup> Or *completely or forever*

ἀλλὰ καθὼς ἐστὶν ἀληθῶς λόγον θεοῦ, ὃς καὶ  
BUT AS IT IS TRULY [THE] WORD OF GOD, WHICH ALSO

ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. 2.14 ὑμεῖς γὰρ  
WORKS IN YOU\*, THE ONES BELIEVING. FOR~YOU\*

μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ θεοῦ  
BECAME~IMITATORS, BROTHERS, OF THE CHURCHES - OF GOD

τῶν οὓσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ  
- BEING IN - JUDEA IN CHRIST JESUS, BECAUSE THE

αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων  
SAME THINGS <sup>3</sup>SUFFERED <sup>2</sup>ALSO <sup>1</sup>YOU\* BY THE(YOUR\*) OWN

συμφυλετῶν καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων,  
FELLOW-COUNTRYMEN AS ALSO THEY BY THE JEWS,

2.15 τῶν καὶ τὸν κύριον ἀποκτείναντων Ἰησοῦν καὶ  
THE ONES BOTH <sup>1</sup>THE <sup>2</sup>LORD <sup>4</sup>HAVING KILLED <sup>3</sup>JESUS AND

τοὺς προφῆτας καὶ ἡμᾶς ἐκδιωξάντων καὶ θεῷ  
THE PROPHETS AND HAVING SEVERELY PERSECUTED~US AND <sup>3</sup>GOD

μὴ ἀρεσκόντων καὶ πᾶσιν ἀνθρώποις ἐναντίων,  
<sup>1</sup>NOT <sup>2</sup>PLEASING AND TO ALL MEN CONTRARY,

2.16 κωλύοντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι ἵνα  
FORBIDDING US <sup>2</sup>TO THE <sup>3</sup>GENTILES <sup>1</sup>TO SPEAK THAT

σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας  
THEY MIGHT BE SAVED, SO AS - TO FILL UP THEIR - SINS

πάντοτε. ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.  
ALWAYS. <sup>4</sup>CAME <sup>1</sup>BUT <sup>5</sup>ON <sup>6</sup>THEM <sup>2</sup>THE <sup>3</sup>WRATH TO [THE] END.

2.17 Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν  
BUT~WE, BROTHERS, HAVING BEEN SEPARATED FROM YOU\*

πρὸς καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ,  
FOR A TIME [EVEN] AN HOUR, IN PRESENCE NOT IN HEART,

περισσότερως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν  
MORE ABUNDANTLY WE WERE EAGER <sup>2</sup>THE <sup>3</sup>FACE <sup>4</sup>OF YOU\* <sup>1</sup>TO SEE

ἐν πολλῇ ἐπιθυμίᾳ. 2.18 διότι ἠθελήσαμεν ἐλθεῖν  
WITH MUCH DESIRE. THEREFORE WE WANTED TO COME

πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἅπαξ καὶ δις,  
TO YOU\*, INDEED~I PAUL BOTH ONCE AND TWICE(AGAIN),

καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. 2.19 τίς γὰρ ἡμῶν  
AND <sup>2</sup>HINDERED <sup>3</sup>US - <sup>1</sup>SATAN. FOR~WHAT [IS] OUR

ἐλπίς ἢ χαρὰ ἢ στέφανος καυχήσεως — ἢ οὐχὶ καὶ  
HOPE OR JOY OR CROWN OF BOASTING — - [IS IT] NOT EVEN

ὑμεῖς — ἔμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ  
YOU\* — BEFORE THE LORD OF US, JESUS, IN(AT) -

αὐτοῦ παρουσίᾳ; 2.20 ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν  
HIS COMING? FOR~YOU\* ARE THE GLORY OF US

καὶ ἡ χαρά.  
AND THE JOY.

**3.1** Διὸ μηκέτι στέγοντες εὐδοκήσαμεν  
WHEREFORE NO LONGER ENDURING, WE WERE PLEASED

καταλειφθῆναι ἐν Ἀθήναις μόνοι **3.2** καὶ ἐπέμψαμεν  
TO BE LEFT IN ATHENS ALONE, AND WE SENT

Τιμόθεον, τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν τοῦ θεοῦ  
TIMOTHY, THE BROTHER OF US AND CO-WORKER - OF GOD

ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς  
IN THE GOSPEL - OF CHRIST, SO AS - TO ESTABLISH YOU\*

καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν **3.3** τὸ  
AND TO ENCOURAGE [YOU\*] FOR THE FAITH OF YOU\* -

μηδένα σαίνεισθαι ἐν ταῖς θλίψεσιν ταύταις. αὐτοὶ  
[FOR] NO ONE TO BE SHAKEN BY - THESE~AFFLICTIONS. <sup>3</sup>YOURSELVES

γὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα **3.4** καὶ γὰρ ὅτε  
<sup>1</sup>FOR <sup>2</sup>YOU\* KNOW THAT TO THIS WE ARE APPOINTED; FOR~EVEN WHEN

πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν  
WITH YOU\* WE WERE, WE WERE SAYING BEFORE TO YOU\* THAT WE ARE ABOUT

θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε.  
TO BE AFFLICTED, EVEN AS ALSO IT HAPPENED AND YOU\* KNOW.

**3.5** διὰ τοῦτο καγὼ μηκέτι στέγων ἐπέμψα εἰς τὸ  
THEREFORE I ALSO NO LONGER BEARING [IT] SENT [TIMOTHY] SO AS -

γνῶναι τὴν πίστιν ὑμῶν, μή πως ἐπειράσεν ὑμᾶς ὁ  
TO KNOW THE FAITH OF YOU\*, LEST SOMEHOW <sup>3</sup>TEMPTED <sup>4</sup>YOU\* <sup>1</sup>THE

πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.  
<sup>2</sup>TEMPTING ONE AND IN VAIN BECAME THE LABOR OF US.

**3.6** Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν  
BUT~NOW TIMOTHY~HAVING COME TO US FROM YOU\*

καὶ εὐαγγελισαμένον ἡμῖν τὴν πίστιν καὶ τὴν  
AND HAVING BROUGHT GOOD NEWS TO US [OF] THE FAITH AND THE

ἀγάπην ὑμῶν καὶ ὅτι ἔχετε μνησίαν ἡμῶν ἀγαθὴν  
LOVE OF YOU\* AND THAT YOU\* HAVE <sup>2</sup>REMEMBRANCE <sup>3</sup>OF US <sup>1</sup>GOOD

πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν καθάπερ καὶ ἡμεῖς  
ALWAYS, LONGING TO SEE~US EVEN AS ALSO WE

ὑμᾶς, **3.7** διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν  
YOU\*; THEREFORE WE WERE ENCOURAGED, BROTHERS, AS TO YOU\*,

ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν  
FOR ALL THE DISTRESS AND AFFLICTION OF US, THROUGH - YOUR\*

πίστεως, **3.8** ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκετε ἐν  
FAITH, BECAUSE NOW WE LIVE IF YOU\* STAND FIRM IN

κυρίῳ. **3.9** τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ  
[THE] LORD. FOR~WHAT THANKS ARE WE ABLE -

θεῷ ἀνταποδοῦναι περὶ ὑμῶν ἐπὶ πάσῃ τῇ χαρᾷ  
TO RETURN~TO GOD CONCERNING YOU\* FOR ALL THE JOY

**3:2** text: ASV NASB NIV NEB (TEV) NJB NRSV. var. συνεργον (co-worker); NIVmg NEBmg. var. διακονον του θεου (servant of God): ASV RSV NIVmg. NJB. var. διακονον του θεου και συνεργον ημων (servant of God and our co-worker): KJV NJBmg.

Therefore when we could bear it no longer, we decided to be left alone in Athens; <sup>2</sup>and we sent Timothy, our brother and co-worker for God in proclaiming<sup>i</sup> the gospel of Christ, to strengthen and encourage you for the sake of your faith, <sup>3</sup>so that no one would be shaken by these persecutions. Indeed, you yourselves know that this is what we are destined for. <sup>4</sup>In fact, when we were with you, we told you beforehand that we were to suffer persecution; so it turned out, as you know. <sup>5</sup>For this reason, when I could bear it no longer, I sent to find out about your faith; I was afraid that somehow the tempter had tempted you and that our labor had been in vain.

<sup>6</sup> But Timothy has just now come to us from you, and has brought us the good news of your faith and love. He has told us also that you always remember us kindly and long to see us—just as we long to see you. <sup>7</sup>For this reason, brothers and sisters,<sup>j</sup> during all our distress and persecution we have been encouraged about you through your faith. <sup>8</sup>For we now live, if you continue to stand firm in the Lord. <sup>9</sup>How can we thank God enough for you in return for all the

<sup>i</sup> Gk lacks proclaiming

<sup>j</sup> Gk brothers

joy that we feel before our God because of you? <sup>10</sup>Night and day we pray most earnestly that we may see you face to face and restore whatever is lacking in your faith.

<sup>11</sup> Now may our God and Father himself and our Lord Jesus direct our way to you.

<sup>12</sup> And may the Lord make you increase and abound in love for one another and for all, just as we abound in love for you. <sup>13</sup> And may he so strengthen your hearts in holiness that you may be blameless before our God and Father at the coming of our Lord Jesus with all his saints.

ἣ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ θεοῦ  
[WITH] WHICH WE REJOICE BECAUSE OF YOU\* BEFORE THE GOD  
ἡμῶν, **3.10** νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεόμενοι  
OF US, NIGHT AND DAY EXCEEDINGLY ASKING [GOD]

εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσαι τὰ  
SO AS - TO SEE YOUR\* - FACE AND TO SUPPLY THE

ὕστερήματα τῆς πίστεως ὑμῶν;  
SHORTCOMINGS OF THE FAITH OF YOU\*?

**3.11** Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ  
<sup>3</sup>HIMSELF <sup>1</sup>NOW - <sup>2</sup>GOD EVEN [THE] FATHER OF US AND THE

κύριος ἡμῶν Ἰησοῦς κατευθύνει τὴν ὁδὸν ἡμῶν πρὸς  
LORD OF US, JESUS, MAY HE DIRECT THE WAY OF US TO

ὑμᾶς· **3.12** ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ  
YOU\*; <sup>6</sup>YOU\* <sup>1</sup>AND <sup>3</sup>THE <sup>4</sup>LORD <sup>2</sup>MAY <sup>5</sup>CAUSE <sup>7</sup>TO INCREASE AND

περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας  
TO ABOUND - IN LOVE TO ONE ANOTHER AND TO ALL

καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς, **3.13** εἰς τὸ στηρίξαι  
EVEN AS ALSO WE [DO] TO YOU\*, SO AS - TO ESTABLISH

ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγιωσύνῃ ἔμπροσθεν  
YOUR\* - HEARTS BLAMELESS IN HOLINESS BEFORE

τοῦ θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ  
THE GOD AND FATHER OF US IN(AT) THE COMING OF THE

κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ,  
LORD OF US, JESUS, WITH ALL THE SAINTS OF HIM,

[ἀμήν].

AMEN.

## CHAPTER 4

Finally, brothers and sisters,<sup>k</sup> we ask and urge you in the Lord Jesus that, as you learned from us how you ought to live and to please God (as, in fact, you are doing), you should do so more and more. <sup>2</sup>For you know what instructions we gave you through the Lord Jesus. <sup>3</sup>For this is the will of God, your sanctification: that you abstain from fornication; <sup>4</sup>that each one of you know

<sup>k</sup> Gk brothers

**4.1** Λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ  
FOR THE REST THEREFORE, BROTHERS, WE ASK YOU\* AND

παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ, ἵνα καθὼς παρελάβετε  
WE ENCOURAGE IN [THE] LORD JESUS, THAT AS YOU\* RECEIVED

παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν  
FROM US - HOW IT IS NECESSARY [FOR] YOU\* TO WALK

καὶ ἀρέσκειν θεῷ, καθὼς καὶ περιπατεῖτε, ἵνα  
AND TO PLEASE GOD, AS INDEED YOU\* DO WALK, THAT

περισσεύητε μᾶλλον. **4.2** οἴδατε γὰρ τίνας παραγγελίας  
YOU\* ABOUND MORE. FOR~YOU\* KNOW WHAT ORDERS

ἔδωκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ. **4.3** τοῦτο γάρ  
WE GAVE TO YOU\* THROUGH THE LORD JESUS. FOR~THIS

ἐστὶν θέλημα τοῦ θεοῦ, ὁ ἁγιασμὸς ὑμῶν,  
IS [THE] WILL - OF GOD, THE SANCTIFICATION OF YOU\*,

ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας, **4.4** εἰδέναι ἕκαστον  
[FOR] YOU\*~TO ABSTAIN FROM - FORNICATION, <sup>3</sup>TO KNOW <sup>1</sup>EACH ONE

ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ  
<sup>2</sup>OF YOU\* - <sup>3</sup>HIS OWN <sup>4</sup>VESSEL <sup>5</sup>[HOW] TO CONTROL IN SANCTIFICATION AND  
 τιμῇ, **4.5** μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ τὰ ἔθνη  
 HONOR, NOT IN PASSION OF LUST EVEN AS ALSO THE GENTILES

τὰ μὴ εἰδότα τὸν θεόν, **4.6** τὸ μὴ ὑπερβαίνειν καὶ  
 - NOT KNOWING - GOD, - NOT TO OVERSTEP AND

πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ,  
 TO WRONG IN THE(THIS) MATTER THE BROTHER OF HIM,  
 διότι ἕκδικος κύριος περὶ πάντων τούτων, καθὼς  
 BECAUSE AN AVENGER [IS THE] LORD CONCERNING ALL THESE THINGS, EVEN AS

καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα. **4.7** οὐ  
 ALSO WE SAID BEFORE TO YOU\* AND WE FULLY TESTIFIED. <sup>4</sup>NOT

γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν  
<sup>1</sup>FOR <sup>3</sup>DID <sup>5</sup>CALL <sup>6</sup>US - <sup>2</sup>GOD TO IMPURITY BUT IN

ἁγιασμῷ. **4.8** τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον  
 SANCTIFICATION. THEREFORE THE ONE REJECTING [THIS] <sup>2</sup>NOT <sup>3</sup>MAN

ἀθετεῖ ἀλλὰ τὸν θεὸν τὸν [καὶ] διδόντα τὸ πνεῦμα  
<sup>1</sup>REJECTS BUT - GOD, THE ONE ALSO GIVING - <sup>3</sup>SPIRIT

αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.  
<sup>1</sup>HIS - <sup>2</sup>HOLY TO US.

**4.9** Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε  
 NOW~CONCERNING - BROTHERLY LOVE <sup>2</sup>NO <sup>3</sup>NEED <sup>1</sup>YOU\* HAVE

γράφειν ὑμῖν, αὐτοὶ γὰρ ὑμεῖς θεοδιδάκτοί ἐστε  
 [FOR ME] TO WRITE TO YOU\*, <sup>3</sup>YOURSELVES <sup>1</sup>FOR <sup>2</sup>YOU\* <sup>5</sup>TAUGHT OF GOD <sup>4</sup>ARE

εἰς τὸ ἀγαπᾶν ἀλλήλους, **4.10** καὶ γὰρ ποιεῖτε αὐτὸ εἰς  
 - - TO LOVE ONE ANOTHER, FOR~INDEED YOU\* DO IT TO

πάντας τοὺς ἀδελφοὺς [τοὺς] ἐν ὅλῃ τῇ Μακεδονίᾳ.  
 ALL THE BROTHERS - IN THE~WHOLE OF MACEDONIA.

παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον  
 BUT~WE ENCOURAGE YOU\*, BROTHERS, TO ABOUND MORE

**4.11** καὶ φιλοτιμεῖσθαι ἡσυχάζειν καὶ πράσσειν τὰ  
 AND TO ASPIRE TO LIVE QUIETLY AND TO DO(MIND) THE(YOUR)

ἴδια καὶ ἐργάζεσθαι ταῖς [ιδίαις] χερσὶν ὑμῶν,  
 OWN THINGS AND TO WORK - <sup>1</sup>WITH <sup>3</sup>OWN <sup>4</sup>HANDS <sup>2</sup>YOUR\*,

καθὼς ὑμῖν παρηγγείλαμεν, **4.12** ἵνα περιπατῇτε  
 EVEN AS WE CHARGED~YOU\*, THAT YOU\* MAY WALK

εὐσχημόνως πρὸς τοὺς ἔξω καὶ μηδενὸς χρεῖαν  
 PROPERLY TOWARD THE ONES OUTSIDE AND <sup>3</sup>OF NOTHING <sup>2</sup>NEED

ἔχητε.  
<sup>1</sup>YOU\* MAY HAVE.

**4.13** Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί,  
<sup>2</sup>WE DO NOT WANT <sup>1</sup>NOW YOU\* TO BE IGNORANT, BROTHERS,

περὶ τῶν κοιμωμένων, ἵνα μὴ λυπηθῇτε καθὼς  
 CONCERNING THE ONES SLEEPING, LEST YOU\* BE SORROWFUL AS

καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. **4.14** εἰ γὰρ  
 ALSO THE REST - NOT HAVING HOPE. FOR~IF

πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη, οὕτως  
 WE BELIEVE THAT JESUS DIED AND ROSE, SO

how to control your own body<sup>1</sup> in holiness and honor, <sup>2</sup>not with lustful passion, like the Gentiles who do not know God; <sup>6</sup>that no one wrong or exploit a brother or sister<sup>m</sup> in this matter, because the Lord is an avenger in all these things, just as we have already told you beforehand and solemnly warned you. <sup>7</sup>For God did not call us to impurity but in holiness. <sup>8</sup>Therefore whoever rejects this rejects not human authority but God, who also gives his Holy Spirit to you.

<sup>9</sup>Now concerning love of the brothers and sisters,<sup>n</sup> you do not need to have anyone write to you, for you yourselves have been taught by God to love one another; <sup>10</sup>and indeed you do love all the brothers and sisters<sup>n</sup> throughout Macedonia. But we urge you, beloved,<sup>o</sup> to do so more and more, <sup>11</sup>to aspire to live quietly, to mind your own affairs, and to work with your hands, as we directed you, <sup>12</sup>so that you may behave properly toward outsiders and be dependent on no one.

<sup>13</sup>But we do not want you to be uninformed, brothers and sisters,<sup>n</sup> about those who have died,<sup>o</sup> so that you may not grieve as others do who have no hope. <sup>14</sup>For since we believe that Jesus died and rose again,

<sup>1</sup> Or how to take a wife for himself

<sup>m</sup> Gk brother

<sup>n</sup> Gk brothers

<sup>o</sup> Gk fallen asleep



even so, through Jesus, God will bring with him those who have died.<sup>15</sup> For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died.<sup>16</sup> For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first.<sup>17</sup> Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever.<sup>18</sup> Therefore encourage one another with these words.

<sup>P</sup> Gk. *fallen asleep*

καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ  
ALSO - <sup>3</sup>GOD <sup>7</sup>THE ONES <sup>8</sup>HAVING FALLEN ASLEEP <sup>1</sup>THROUGH - <sup>2</sup>JESUS  
ἄξει σὺν αὐτῷ.  
<sup>4</sup>WILL BRING <sup>5</sup>WITH <sup>6</sup>HIM.

**4.15** Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου,  
FOR-THIS TO YOU<sup>o</sup> WE SAY BY A WORD OF(FROM) [THE] LORD,  
ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν  
THAT WE THE ONES LIVING, THE ONES REMAINING TO THE  
παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς  
COMING OF THE LORD, IN NO WAY MAY PRECEDE THE ONES

κοιμηθέντας· **4.16** ὅτι αὐτὸς ὁ κύριος ἐν  
HAVING FALLEN ASLEEP; BECAUSE <sup>3</sup>HIMSELF <sup>1</sup>THE <sup>2</sup>LORD WITH  
κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι  
A CRY OF COMMAND, WITH A VOICE OF AN ARCHANGEL AND WITH A TRUMPET

θεοῦ, καταβήσεται ἀπ' οὐρανοῦ καὶ οἱ νεκροὶ ἐν  
OF GOD, WILL DESCEND FROM HEAVEN AND THE DEAD IN  
Χριστῷ ἀναστήσονται πρῶτον, **4.17** ἔπειτα ἡμεῖς οἱ  
CHRIST WILL RISE FIRST, THEN WE, THE ONES

ζῶντες, οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς  
LIVING, THE ONES REMAINING, TOGETHER WITH THEM

ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ  
WILL BE CAUGHT UP IN CLOUDS TO A MEETING OF(WITH) THE

κυρίου εἰς ἅερα· καὶ οὕτως πάντοτε σὺν κυρίῳ  
LORD IN. [THE] AIR; AND SO ALWAYS WITH [THE] LORD

ἐσόμεθα. **4.18** Ὡστε παρακαλεῖτε ἀλλήλους ἐν τοῖς  
WE WILL BE. SO THEN, ENCOURAGE ONE ANOTHER WITH -

λόγοις τοῦτοις.  
THESE-WORDS.

## CHAPTER 5

Now concerning the times and the seasons, brothers and sisters,<sup>1</sup> you do not need to have anything written to you.<sup>2</sup> For you yourselves know very well that the day of the Lord will come like a thief in the night.<sup>3</sup> When they say, "There is peace and security," then sudden destruction will come upon them, as labor pains come upon a pregnant woman, and there will be no escape!<sup>4</sup> But you, beloved,<sup>5</sup> are not in darkness, for that day to surprise you like a thief;

<sup>9</sup> Gk. *brothers*

**5.1** Περί δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί,  
BUT-CONCERNING THE TIMES AND THE SEASONS, BROTHERS,

οὐ χρεῖαν ἔχετε ὑμῖν γράφεσθαι, **5.2** αὐτοὶ γὰρ  
<sup>2</sup>NO <sup>3</sup>NEED <sup>1</sup>YOU<sup>o</sup> HAVE FOR YOU<sup>o</sup> TO BE WRITTEN [TO], <sup>3</sup>YOURSELVES <sup>1</sup>FOR

ἀκριβῶς οἴδατε ὅτι ἡμέρα κυρίου ὡς κλέπτης ἐν  
<sup>5</sup>ACCURATELY <sup>2</sup>YOU<sup>o</sup> KNOW THAT [THE] DAY OF [THE] LORD AS A THIEF IN

νυκτὶ οὕτως ἔρχεται. **5.3** ὅταν λέγωσιν, Εἰρήνη καὶ  
[THE] NIGHT SO COMES. WHENEVER THEY SAY, PEACE AND

ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὀλεθρος  
SECURITY, THEN SUDDEN <sup>3</sup>THEM <sup>2</sup>COMES UPON <sup>1</sup>DESTRUCTION

ὥσπερ ἡ ὥδιν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ  
AS THE BIRTH PAIN TO THE ONE <sup>2</sup>IN <sup>3</sup>[HER] WOMB <sup>1</sup>HAVING [A CHILD], AND

οὐ μὴ ἐκφύγωσιν. **5.4** ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν  
THEY CAN CERTAINLY NOT ESCAPE. BUT-<sup>2</sup>YOU<sup>o</sup>, BROTHERS, ARE-NOT IN

σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτης καταλάβῃ·  
DARKNESS, THAT THE DAY <sup>2</sup>YOU<sup>o</sup> <sup>3</sup>AS <sup>4</sup>A THIEF <sup>1</sup>SHOULD OVERTAKE;

**5.5** πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ  
FOR~ALL YOU<sup>o</sup> SONS OF LIGHT ARE AND SONS  
ἡμέρας. οὐκ ἐσμεν νυκτὸς οὐδὲ σκότους· **5.6** ἄρα οὖν  
OF DAY. WE ARE~NOT OF NIGHT OR OF DARKNESS; THEREFORE,

μὴ καθεύδωμεν ὥς οἱ λοιποὶ ἀλλὰ γρηγορῶμεν καὶ  
LET US NOT SLEEP AS THE REST BUT LET US KEEP AWAKE AND

νήφωμεν. **5.7** οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν  
BE SOBER. FOR~THE ONES SLEEPING SLEEP~BY NIGHT,

καὶ οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν· **5.8** ἡμεῖς δὲ  
AND THE ONES BEING DRUNK ARE DRUNK~BY NIGHT; BUT~WE

ἡμέρας ὄντες νήφωμεν ἐνδυσάμενοι θώρακα  
BEING~OF [THE] DAY, LET US BE SOBER, HAVING CLOTHED OURSELVES WITH A BREASTPLATE·

πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν ἐλπίδα  
OF FAITH AND LOVE AND [AS] A HELMET [THE] HOPE

σωτηρίας· **5.9** ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργὴν  
OF SALVATION; BECAUSE <sup>2</sup>DID NOT APPOINT <sup>3</sup>US - <sup>1</sup>GOD TO WRATH

ἀλλὰ εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν  
BUT TO [THE] ATTAINMENT OF SALVATION THROUGH THE LORD OF US,

Ἰησοῦ Χριστοῦ **5.10** τοῦ ἀποθανόντος ὑπὲρ ἡμῶν,  
JESUS CHRIST, THE ONE HAVING DIED ON BEHALF OF US,

ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν ἅμα σὺν  
THAT WHETHER WE ARE AWAKE OR WE ARE SLEEPING <sup>2</sup>TOGETHER <sup>3</sup>WITH

αὐτῷ ζήσωμεν. **5.11** Διὸ παρακαλεῖτε ἀλλήλους καὶ  
<sup>4</sup>HIM <sup>1</sup>WE MAY LIVE. THEREFORE ENCOURAGE ONE ANOTHER AND

οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε.  
BUILD UP ONE THE [OTHER] ONE, AS ALSO YOU<sup>o</sup> DO.

**5.12** Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς  
NOW~WE ASK YOU<sup>o</sup>, BROTHERS, TO KNOW THE ONES

κοπιῶντας ἐν ὑμῖν καὶ προϊσταμένους ὑμῶν ἐν  
LABORING AMONG YOU<sup>o</sup> AND EXERCISING LEADERSHIP [OVER] YOU<sup>o</sup> IN

κυρίῳ καὶ νουθετοῦντας ὑμᾶς **5.13** καὶ ἡγείσθαι αὐτοὺς  
[THE] LORD AND ADMONISHING YOU<sup>o</sup> AND TO ESTEEM THEM

ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν.  
MOST EXCEEDINGLY IN LOVE BECAUSE THE WORK OF THEM.

εἰρηνεύετε ἐν ἑαυτοῖς. **5.14** παρακαλοῦμεν δὲ ὑμᾶς,  
BE AT PEACE AMONG YOURSELVES. AND~WE ENCOURAGE YOU<sup>o</sup>,

ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς  
BROTHERS, ADMONISH THE IDLE ONES, CONSOLE THE

ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε  
FAINT-HEARTED, UPHOLD THE ONES BEING WEAK, BE LONGSUFFERING

πρὸς πάντας. **5.15** ὁρᾶτε μὴ τις κακὸν ἀντὶ  
TOWARDS ALL. SEE [THAT] NOT ANYONE EVIL INSTEAD OF(FOR)

κακοῦ τινι ἀποδῶ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε  
EVIL RENDER~TO ANYONE, BUT ALWAYS <sup>2</sup>THE <sup>3</sup>GOOD <sup>1</sup>PURSUE

[καὶ] εἰς ἀλλήλους καὶ εἰς πάντας.  
BOTH FOR ONE ANOTHER AND FOR ALL.

**5.16** Πάντοτε χαίρετε, **5.17** ἀδιαλείπτως προσεύχεσθε,  
ALWAYS REJOICE, UNCEASINGLY PRAY,

<sup>5</sup>for you are all children of light and children of the day; we are not of the night or of darkness. <sup>6</sup>So then let us not fall asleep as others do, but let us keep awake and be sober; <sup>7</sup>for those who sleep sleep at night, and those who are drunk get drunk at night. <sup>8</sup>But since we belong to the day, let us be sober, and put on the breastplate of faith and love, and for a helmet the hope of salvation. <sup>9</sup>For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, <sup>10</sup>who died for us, so that whether we are awake or asleep we may live with him. <sup>11</sup>Therefore encourage one another and build up each other, as indeed you are doing.

<sup>12</sup>But we appeal to you, brothers and sisters,<sup>r</sup> to respect those who labor among you, and have charge of you in the Lord and admonish you; <sup>13</sup>esteem them very highly in love because of their work. Be at peace among yourselves. <sup>14</sup>And we urge you, beloved,<sup>r</sup> to admonish the idlers, encourage the faint hearted, help the weak, be patient with all of them. <sup>15</sup>See that none of you repays evil for evil, but always seek to do good to one another and to all. <sup>16</sup>Rejoice always, <sup>17</sup>pray without ceasing,

<sup>r</sup> Gk brothers

<sup>18</sup>give thanks in all circumstances; for this is the will of God in Christ Jesus for you.

<sup>19</sup>Do not quench the Spirit.

<sup>20</sup>Do not despise the words of prophets;<sup>5</sup> <sup>21</sup>but test everything; hold fast to what is good; <sup>22</sup>abstain from every form of evil.

<sup>23</sup>May the God of peace himself sanctify you entirely; and may your spirit and soul and body be kept sound<sup>6</sup> and blameless at the coming of our Lord Jesus Christ. <sup>24</sup>The one who calls you is faithful, and he will do this.

<sup>25</sup>Beloved,<sup>u</sup> pray for us.

<sup>26</sup>Greet all the brothers and sisters<sup>v</sup> with a holy kiss.

<sup>27</sup>I solemnly command you by the Lord that this letter be read to all of them.<sup>w</sup>

<sup>28</sup>The grace of our Lord Jesus Christ be with you.<sup>x</sup>

<sup>5</sup>Gk. *despise prophecies*

<sup>6</sup>Or *complete*

<sup>u</sup>Gk. *Brothers*

<sup>v</sup>Gk. *brothers*

<sup>w</sup>Gk. *to all the brothers*

<sup>x</sup>Other ancient authorities add *Amen*

**5.18** ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα  
IN EVERYTHING GIVE THANKS; FOR~THIS [IS] [THE] WILL

θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. **5.19** τὸ πνεῦμα  
OF GOD IN CHRIST JESUS FOR YOU". THE SPIRIT

μὴ σβέννιτε, **5.20** προφητείας μὴ ἐξουθενεῖτε,  
DO NOT QUENCH, PROPHECIES DO NOT REJECT,

**5.21** πάντα δὲ δοκιμάζετε, τὸ καλὸν κατέχετε, **5.22** ἀπὸ  
<sup>3</sup>ALL THINGS <sup>1</sup>BUT <sup>2</sup>TEST, THE GOOD HOLD FAST, FROM

παντὸς εἶδους πονηροῦ ἀπέχεσθε.  
EVERY FORM OF EVIL ABSTAIN.

**5.23** Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς  
<sup>5</sup>HIMSELF <sup>1</sup>NOW <sup>2</sup>THE <sup>3</sup>GOD - <sup>4</sup>OF PEACE MAY HE SANCTIFY YOU<sup>6</sup>

ὁλοτελεῖς, καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ  
WHOLLY, AND YOUR~WHOLE - SPIRIT AND - SOUL

καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου  
AND - BODY <sup>2</sup>BLAMELESS <sup>3</sup>IN(AT) <sup>4</sup>THE <sup>5</sup>COMING <sup>6</sup>OF THE <sup>7</sup>LORD

ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖν. **5.24** πιστὸς  
<sup>8</sup>OF US <sup>9</sup>JESUS <sup>10</sup>CHRIST <sup>1</sup>MAY THEY BE PRESERVED. FAITHFUL

ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.  
[IS] THE ONE CALLING YOU", WHO ALSO WILL DO [IT].

**5.25** Ἀδελφοί, προσεύχεσθε [καὶ] περὶ ἡμῶν.  
BROTHERS, PRAY ALSO CONCERNING US.

**5.26** Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν  
GREET <sup>2</sup>THE <sup>3</sup>BROTHERS <sup>1</sup>ALL WITH

φιλήματι ἀγίῳ. **5.27** Ἐνορκίζω ὑμᾶς τὸν κύριον  
A HOLY~KISS. I ADJURE YOU" [BY] THE LORD

ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς  
<sup>3</sup>[HAS] TO BE READ <sup>1</sup>[THAT] THE(THIS) <sup>2</sup>LETTER TO ALL THE

ἀδελφοίς.  
BROTHERS.

**5.28** Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
THE GRACE OF THE LORD OF US, JESUS CHRIST,

μεθ' ὑμῶν.  
[BE] WITH YOU".

THE SECOND LETTER OF PAUL TO THE  
THESSALONIANS

CHAPTER 1

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β  
TO [THE] THESSALONIANS 2

1.1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ  
PAUL AND SILVANUS AND TIMOTHY TO THE  
ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ  
CHURCH OF [THE] THESSALONIANS IN GOD [THE] FATHER OF US AND  
κυρίῳ Ἰησοῦ Χριστῷ, 1.2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ  
LORD JESUS CHRIST, GRACE TO YOU\* AND PEACE FROM  
θεοῦ πατρὸς [ἡμῶν] καὶ κυρίου Ἰησοῦ Χριστοῦ.  
GOD [THE] FATHER OF US AND LORD JESUS CHRIST.

1.3 Εὐχαριστεῖν ὀφείλομεν τῷ θεῷ πάντοτε περὶ  
WE OUGHT~TO THANK - GOD ALWAYS CONCERNING

ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει  
YOU\*, BROTHERS, EVEN AS IT IS~FITTING, BECAUSE \*GROWS ABUNDANTLY

ἡ πίστις ὑμῶν καὶ πλεονάζει ἡ ἀγάπη  
THE \*FAITH \*OF YOU\* AND INCREASES THE LOVE

ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους, 1.4 ὥστε  
OF EACH~ONE OF YOU\*~ALL TO ONE ANOTHER, SO THAT

αὐτοὺς ἡμᾶς ἐν ὑμῖν ἐγκauχᾶσθαι ἐν ταῖς  
WE~OURSELVES \*IN \*YOU\* \*I[HAVE] TO BOAST IN(AMONG) THE

ἐκκλησίαις τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ  
CHURCHES - OF GOD FOR THE ENDURANCE OF YOU\* AND

πίστεως ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς  
FAITH IN ALL THE PERSECUTIONS OF YOU\* AND THE

θλίψεσιν αἷς ἀνέχεσθε, 1.5 ἐνδειγμα τῆς  
TRIBULATIONS WHICH YOU\* ARE ENDURING, AN EVIDENT INDICATION OF THE

δικαίας κρίσεως τοῦ θεοῦ εἰς τὸ καταξιωθῆναι ὑμᾶς  
RIGHTEOUS JUDGMENT - OF GOD, FOR - YOU\*~TO BE COUNTED WORTHY

τῆς βασιλείας τοῦ θεοῦ, ὑπὲρ ἧς καὶ πάσχετε,  
OF THE KINGDOM - OF GOD, ON BEHALF OF WHICH ALSO YOU\* SUFFER,

1.6 εἴπερ δίκαιον παρὰ θεῷ ἀνταποδοῦναι τοῖς  
IF INDEED [IT IS] A JUST THING WITH GOD TO RECOMPENSE \*TO THE ONES

θλίβουσιν ὑμᾶς θλίψιν 1.7 καὶ ὑμῖν τοῖς  
\*OPPRESSING \*YOU\* \*TRIBULATION AND TO YOU\*, THE ONES

θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ  
BEING OPPRESSED, REST WITH US IN(AT) THE REVELATION . OF THE

κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως  
LORD JESUS FROM HEAVEN WITH ANGELS OF POWER

αὐτοῦ 1.8 ἐν πυρὶ φλογός, διδόντος ἐκδίκησιν τοῖς  
OF HIM IN FLAMING~FIRE GIVING PUNISHMENT TO THE ONES

Paul, Silvanus, and Timothy,  
To the church of the Thessalonians in God our Father and the Lord Jesus Christ:  
2 Grace to you and peace from God our<sup>a</sup> Father and the Lord Jesus Christ.  
3 We must always give thanks to God for you, brothers and sisters,<sup>b</sup> as is right, because your faith is growing abundantly, and the love of everyone of you for one another is increasing.  
4 Therefore we ourselves boast of you among the churches of God for your steadfastness and faith during all your persecutions and the afflictions that you are enduring.  
5 This is evidence of the righteous judgment of God, and is intended to make you worthy of the kingdom of God, for which you are also suffering. 6 For it is indeed just of God to repay with affliction those who afflict you,<sup>7</sup> and to give relief to the afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels<sup>8</sup> in flaming fire, inflicting vengeance on those  
<sup>a</sup> Other ancient authorities read the  
<sup>b</sup> Gk. brothers



who do not know God and on those who do not obey the gospel of our Lord Jesus.

<sup>9</sup>These will suffer the punishment of eternal destruction, separated from the presence of the Lord and from the glory of his might.

<sup>10</sup>When he comes to be glorified by his saints and to be marveled at on that day among all who have believed, because our testimony to you was believed. <sup>11</sup>To this end we always pray for you, asking that our God will make you worthy of his call and will fulfill by his power every good resolve and work of faith, <sup>12</sup>so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

μη εἰδόσιν θεὸν καὶ τοῖς μη ὑπακούουσιν τῷ  
NOT KNOWING GOD AND TO THE ONES NOT OBEYING THE

εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ, **1.9** οἵτινες  
GOOD NEWS OF THE LORD OF US, JESUS, [THESE] ONES

δικὴν τίσουσιν ὀλεθρον αἰώνιον ἀπὸ προσώπου τοῦ  
WILL PAY-A PENALTY, ETERNAL-DESTRUCTION [AWAY] FROM [THE] PRESENCE OF THE

κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, **1.10** ὅταν  
LORD AND FROM THE GLORY OF THE STRENGTH OF HIM, WHEN

ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ καὶ  
HE COMES TO BE GLORIFIED IN THE SAINTS OF HIM AND

θαυμασθῆναι ἐν πᾶσιν τοῖς πιστεύουσιν, ὅτι  
TO BE MARVELED [AT] IN ALL THE ONES HAVING BELIEVED, BECAUSE

ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ  
<sup>9</sup>WAS BELIEVED <sup>1</sup>THE <sup>2</sup>TESTIMONY <sup>3</sup>OF US <sup>4</sup>TO <sup>5</sup>YOU<sup>1</sup> IN -

ἡμέρᾳ ἐκείνῃ. **1.11** εἰς ὃ καὶ προσευχόμεθα πάντοτε  
THAT-DAY. FOR WHICH ALSO WE PRAY ALWAYS

περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιῶσθῃ τῆς κλήσεως ὃ  
CONCERNING YOU<sup>1</sup>, THAT <sup>2</sup>YOU<sup>2</sup> <sup>3</sup>MAY COUNT <sup>4</sup>WORTHY <sup>5</sup>OF THE <sup>6</sup>CALLING <sup>7</sup>THE

θεοῦ ἡμῶν καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης  
<sup>8</sup>GOD <sup>9</sup>OF US AND MAY FULFILL EVERY DESIRE FOR GOODNESS

καὶ ἔργον πίστεως ἐν δυνάμει, **1.12** ὅπως ἐνδοξασθῇ  
AND WORK OF FAITH IN POWER, SO THAT MAY BE GLORIFIED

τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν, καὶ ὑμεῖς  
THE NAME OF THE LORD OF US, JESUS, IN YOU<sup>1</sup>, AND YOU<sup>2</sup>

ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ  
IN HIM, ACCORDING TO THE GRACE OF THE GOD OF US AND

κυρίου Ἰησοῦ Χριστοῦ.  
LORD JESUS CHRIST.

## CHAPTER 2

As to the coming of our Lord Jesus Christ and our being gathered together to him, we beg you, brothers and sisters,<sup>1</sup> not to be quickly shaken in mind or alarmed, either by spirit or by word or by letter, as though from us, to the effect that the day of the Lord is already here. <sup>2</sup>Let no one deceive you in any way; for that day will not come unless the rebellion comes first

<sup>1</sup>Gk brothers

**2.1** Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς  
NOW-WE ASK YOU<sup>1</sup>, BROTHERS, WITH REGARD TO THE

παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν  
COMING OF THE LORD OF US, JESUS CHRIST, AND OUR

ἐπισυναγωγῆς ἐπ' αὐτὸν **2.2** εἰς τὸ μὴ ταχέως  
GATHERING TOGETHER TO HIM, <sup>1</sup>FOR - <sup>2</sup>NOT <sup>3</sup>QUICKLY

σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοὸς μηδὲ θροεῖσθαι,  
<sup>4</sup>TO BE SHAKEN <sup>5</sup>YOU<sup>5</sup> FROM THE(YOUR<sup>6</sup>) MIND NOR TO BE ALARMED,

μητε διὰ πνεύματος μητε διὰ λόγου μητε δι' ἐπιστολῆς  
NEITHER BY A SPIRIT NOR BY A WORD NOR BY A LETTER

ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ  
AS [IF] BY US, AS [IF] THAT <sup>3</sup>HAS COME <sup>4</sup>THE <sup>5</sup>DAY <sup>6</sup>OF THE

κυρίου. **2.3** μή τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα  
<sup>1</sup>'LORD. [LET] NOT ANYONE DECEIVE-YOU<sup>2</sup> BY (IN) ANY

τρόπον. ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον  
WAY; BECAUSE UNLESS COMES THE APOSTASY (REBELLION) FIRST

καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀνομίας, ὁ  
AND <sup>4</sup>BE REVEALED <sup>1</sup>THE <sup>2</sup>MAN - <sup>3</sup>OF LAWLESSNESS, THE

υἱὸς τῆς ἀπωλείας, **2.4** ὁ ἀντικείμενος καὶ  
SON - OF DESTRUCTION, THE ONE SETTING HIMSELF AGAINST AND

ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ  
EXALTING HIMSELF ABOVE ALL BEING CALLED GOD OR

σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ  
AN OBJECT OF VENERATION, SO AS [FOR] HIM IN THE TEMPLE - OF GOD

καθίσει ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν θεός.  
TO SIT, PRESENTING HIMSELF THAT HE IS GOD.

**2.5** Οὐ μνημονεύετε ὅτι ἔτι ὦν πρὸς ὑμᾶς ταῦτα  
DO YOU<sup>2</sup> NOT REMEMBER THAT [WHILE] YET BEING WITH YOU<sup>2</sup> <sup>3</sup>THESE THINGS

ἔλεγον ὑμῖν; **2.6** καὶ νῦν τὸ κατέχον οἴδατε  
<sup>1</sup>I WAS TELLING <sup>2</sup>YOU<sup>2</sup>? AND NOW THE ONE HOLDING [HIM] BACK YOU<sup>2</sup> KNOW

εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ.  
FOR - HIM~TO BE REVEALED IN - HIS OWN TIME.

**2.7** τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας·  
FOR~THE MYSTERY <sup>2</sup>ALREADY <sup>3</sup>IS WORKING - <sup>1</sup>OF LAWLESSNESS;

μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου  
ONLY [THERE IS] ONE HOLDING [IT] BACK JUST NOW UNTIL OUT OF [THE] MIDST(WAY)

γένηται. **2.8** καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος,  
HE IS GONE. AND THEN WILL BE REVEALED THE LAWLESS ONE,

ὃν ὁ κύριος [Ἰησοῦς] ἀνελεῖ τῷ πνεύματι τοῦ  
WHOM THE LORD JESUS WILL CONSUME BY THE BREATH OF THE

στόματος αὐτοῦ καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς  
MOUTH OF HIM AND WILL DESTROY BY THE APPEARANCE OF THE

παρουσίας αὐτοῦ, **2.9** οὗ ἔστιν ἡ παρουσία κατ'  
COMING OF HIM; WHOSE <sup>2</sup>IS - <sup>1</sup>COMING ACCORDING TO

ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις  
[THE] WORKING - OF SATAN WITH ALL POWER AND SIGNS

καὶ τέρασιν ψεύδους **2.10** καὶ ἐν πάσῃ ἀπάτῃ  
AND WONDERS OF FALSEHOOD AND WITH EVERY DECEPTION

ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν  
OF UNRIGHTEOUSNESS FOR THE ONES BEING DESTROYED, BECAUSE THE

ἀγάπην τῆς ἀληθείας οὐκ ἔδεξαντο εἰς τὸ  
LOVE OF THE TRUTH THEY DID NOT ACCEPT FOR -

σωθῆναι αὐτοὺς. **2.11** καὶ διὰ τοῦτο πέμπει αὐτοῖς ὁ  
THEM~TO BE SAVED. AND THEREFORE <sup>2</sup>SENDS <sup>3</sup>TO THEM -

θεὸς ἐνέργειαν πλάνης εἰς τὸ πιστεῦσαι αὐτοὺς τῷ  
<sup>1</sup>GOD A POWERFUL~DELUSION FOR - THEM~TO BELIEVE THE

ψεύδει, **2.12** ἵνα κριθῶσιν πάντες οἱ μὴ  
FALSEHOOD, THAT MAY BE JUDGED ALL THE ONES NOT

πιστεύσαντες τῇ ἀληθείᾳ ἀλλὰ εὐδοκῆσαντες τῇ  
HAVING BELIEVED THE TRUTH BUT HAVING HAD PLEASURE -

ἀδικίᾳ.  
IN UNRIGHTEOUSNESS.

**2:3** text: ASVmg RSV NASB (NEB TEV NJB) NRSV. var. ο ἀνθρωπος της αμαρτίας (the man of sin): KJV  
ASV RSVmg NASBmg NRSVmg.

and the lawless one<sup>d</sup> is revealed, the one destined for destruction.<sup>e</sup> <sup>4</sup>He opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, declaring himself to be God.<sup>5</sup> Do you not remember that I told you these things when I was still with you? <sup>6</sup>And you know what is now restraining him, so that he may be revealed when his time comes. <sup>7</sup>For the mystery of lawlessness is already at work, but only until the one who now restrains it is removed. <sup>8</sup>And then the lawless one will be revealed, whom the Lord Jesus<sup>f</sup> will destroy<sup>g</sup> with the breath of his mouth, annihilating him by the manifestation of his coming. <sup>9</sup>The coming of the lawless one is apparent in the working of Satan, who uses all power, signs, lying wonders,<sup>10</sup> and every kind of wicked deception for those who are perishing, because they refused to love the truth and so be saved. <sup>11</sup>For this reason God sends them a powerful delusion, leading them to believe what is false,<sup>12</sup> so that all who have not believed the truth but took pleasure in unrighteousness will be condemned.

<sup>d</sup> Gk the man of lawlessness; other ancient authorities read the man of sin

<sup>e</sup> Gk the son of destruction

<sup>f</sup> Other ancient authorities lack Jesus

<sup>g</sup> Other ancient authorities read consume

13 But we must always give thanks to God for you, brothers and sisters<sup>h</sup> beloved by the Lord, because God chose you as the first fruits<sup>i</sup> for salvation through sanctification by the Spirit and through belief in the truth. <sup>14</sup>For this purpose he called you through our proclamation of the good news,<sup>j</sup> so that you may obtain the glory of our Lord Jesus Christ. <sup>15</sup>So then, brothers and sisters,<sup>h</sup> stand firm and hold fast to the traditions that you were taught by us, either by word of mouth or by our letter.

16 Now may our Lord Jesus Christ himself and God our Father, who loved us and through grace gave us eternal comfort and good hope,<sup>k</sup> comfort your hearts and strengthen them in every good word and work.

<sup>h</sup> Gk. brothers

**2.13** Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ  
 BUT-WE OUGHT TO THANK - GOD  
 πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἡγαπημένοι ὑπὸ  
 ALWAYS CONCERNING YOU\*, BROTHERS HAVING BEEN LOVED BY  
 κυρίου, ὅτι εἴλατο ὑμᾶς ὁ θεὸς ἡ ἀπαρχὴν εἰς  
 [THE] LORD, BECAUSE <sup>2</sup>CHOSE <sup>3</sup>YOU\* - <sup>1</sup>GOD [AS] FIRSTFRUITS FOR  
 σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ πίστει  
 SALVATION IN(BY) SANCTIFICATION OF [THE] SPIRIT AND BELIEF  
 ἀληθείας, **2.14** εἰς ὃ [καὶ] ἐκάλεσεν ὑμᾶς διὰ τοῦ  
 OF [THE] TRUTH, TO WHICH ALSO HE CALLED YOU\* THROUGH THE  
 εὐαγγελίου ἡμῶν εἰς περιποίησιν δόξης τοῦ κυρίου  
 GOOD NEWS OF US, TO [THE] OBTAINING OF [THE] GLORY OF THE LORD  
 ἡμῶν Ἰησοῦ Χριστοῦ. **2.15** Ἄρα οὖν, ἀδελφοί, στήκετε,  
 OF US, JESUS CHRIST. SO THEN, BROTHERS, STAND FIRM  
 καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ  
 AND HOLD THE TRADITIONS WHICH YOU\* WERE TAUGHT EITHER BY  
 λόγου εἴτε δι' ἐπιστολῆς ἡμῶν. **2.16** Αὐτὸς δὲ ὁ  
 WORD OR BY A LETTER OF (FROM) US. <sup>4</sup>HIMSELF <sup>1</sup>NOW <sup>2</sup>THE  
 κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ [ὁ] θεὸς ὁ πατὴρ  
<sup>3</sup>LORD OF US, JESUS CHRIST, AND - GOD THE FATHER  
 ἡμῶν ὁ ἀγαπήσας ἡμᾶς καὶ δοῦς  
 OF US, THE ONE HAVING LOVED US AND HAVING GIVEN  
 παράκλησιν αἰώνιαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι,  
 ETERNAL~ENCOURAGEMENT AND GOOD~HOPE IN(BY) GRACE,  
**2.17** παρακαλέσαι ὑμῶν τὰς καρδίας καὶ στηρίξαι  
 MAY HE ENCOURAGE YOUR\* - HEARTS AND MAY HE ESTABLISH [YOU\*]  
 ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ.  
 IN EVERY <sup>2</sup>WORK <sup>3</sup>AND <sup>4</sup>WORD <sup>1</sup>GOOD.

**2:13** text: ASVmg RSVmg NASBmg NIVmg NEBmg TEV NJBmg NRSV. var. ἀπαρχῆς (from [the] beginning): KJV ASV RSV NASB NIV NEB TEVmg NJB NRSVmg.

CHAPTER 3

Finally, brothers and sisters,<sup>h</sup> pray for us, so that the word of the Lord may spread rapidly and be glorified everywhere, just as it is among you,<sup>2</sup> and that we may be rescued from wicked and evil people; for not all have faith. <sup>3</sup>But the Lord is faithful; he will strengthen you and guard you from the evil one.<sup>k,4</sup> And we have confidence in the Lord concerning you, that

<sup>h</sup> Gk. brothers

<sup>i</sup> Other ancient authorities read from the beginning

<sup>j</sup> Or through our gospel

<sup>k</sup> Or from evil

**3.1** Τὸ λοιπὸν προσεύχεσθε ἀδελφοί, περὶ ἡμῶν,  
 FOR THE REST PRAY, BROTHERS, CONCERNING US,  
 ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζεται καθὼς  
 THAT THE WORD OF THE LORD MAY RUN AND MAY BE GLORIFIED EVEN AS  
 καὶ πρὸς ὑμᾶς, **3.2** καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν  
 ALSO WITH YOU\*, AND THAT WE MAY BE DELIVERED FROM -  
 ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ  
 WICKED AND EVIL MEN; <sup>4</sup>[IS] NOT <sup>1</sup>FOR  
 πάντων ἡ πίστις. **3.3** πιστὸς δὲ ἐστὶν ὁ  
<sup>5</sup>[THE POSSESSION] OF ALL <sup>2</sup>THE <sup>3</sup>FAITH. BUT~FAITHFUL IS THE  
 κύριος, ὃς στηρίξει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ  
 LORD, WHO WILL ESTABLISH YOU\* AND WILL GUARD [YOU\*] FROM THE  
 πονηροῦ. **3.4** πεποίθαμεν δὲ ἐν κυρίῳ ἐφ' ὑμᾶς, ὅτι  
 EVIL ONE. AND~WE HAVE CONFIDENCE IN [THE] LORD AS TO YOU\*, THAT

ἃ παραγγέλλομεν [καὶ] ποιεῖτε καὶ ποιήσετε.  
WHAT THINGS WE CHARGE BOTH YOU° DO AND WILL DO.

**3.5** Ὁ δὲ κύριος κατευθύνει ὑμῶν τὰς καρδίας εἰς τὴν  
THE 1°NOW 4LORD 2MAY 5DIRECT YOUR° - HEARTS INTO THE

ἀγάπην τοῦ θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.  
LOVE - OF GOD AND INTO THE PERSEVERANCE - OF CHRIST.

**3.6** Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι  
NOW-WE CHARGE YOU°, BROTHERS, IN [THE] NAME

τοῦ κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ στέλλεσθαι ὑμᾶς  
OF THE LORD OF US, JESUS CHRIST, YOU°~[OUGHT] TO KEEP AWAY

ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος καὶ μὴ  
FROM EVERY BROTHER WALKING~IDLY AND NOT

κατὰ τὴν παράδοσιν ἣν παρελάβοσαν παρ' ἡμῶν.  
ACCORDING TO THE TRADITION WHICH YOU° RECEIVED FROM US.

**3.7** αὐτοὶ γὰρ οἶδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς,  
3YOURSELVES 1°FOR 2YOU° 3KNOW HOW IT IS NECESSARY TO IMITATE US,

ὅτι οὐκ ἡτακτήσαμεν ἐν ὑμῖν **3.8** οὐδὲ δωρεὰν  
BECAUSE WE WERE NOT IDLE AMONG YOU°, NOT AS A GIFT

ἄρτον ἐφάγομεν παρὰ τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ  
DID WE EAT~BREAD FROM ANYONE, BUT IN LABOR AND HARDSHIP

νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ  
BY NIGHT AND BY DAY WORKING - SO AS - NOT

ἐπιβαρῆσαι τινα ὑμῶν **3.9** οὐχ ὅτι οὐκ ἔχομεν  
TO BE BURDENSOME [TO] ANYONE OF YOU°, NOT THAT WE DO NOT HAVE

ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δώμεν ὑμῖν  
AUTHORITY, BUT THAT 2OURSELVES 3[AS] A PATTERN 1WE MIGHT GIVE FOR YOU°

εἰς τὸ μιμεῖσθαι ἡμᾶς. **3.10** καὶ γὰρ ὅτε ἦμεν πρὸς  
- - TO IMITATE US. FOR~EVEN WHEN WE WERE WITH

ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις  
YOU°, THIS WE CHARGED YOU°, THAT IF ANYONE

οὐ θέλει ἐργάζεσθαι μηδὲ ἐσθιέτω. **3.11** ἀκούομεν γάρ  
DOES NOT WANT TO WORK NEITHER LET HIM EAT. FOR~WE HEAR [OF]

τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως μηδὲν  
SOME WALKING AMONG YOU° IDLE, NOT AT ALL

ἐργαζομένους ἀλλὰ περιεργαζομένους **3.12** τοῖς δὲ  
WORKING BUT BEING BUSYBODIES. - NOW

τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν ἐν  
TO SUCH ONES WE WERE CHARGING AND WE EXHORT IN (BY)

κυρίῳ Ἰησοῦ Χριστῷ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι  
[THE] LORD JESUS CHRIST, THAT 2WITH 3QUIETNESS 1WORKING

τὸν ἑαυτῶν ἄρτον ἐσθίωσιν. **3.13** Ὑμεῖς δέ, ἀδελφοί,  
- THEIR OWN BREAD THEY MAY EAT. BUT~YOU°, BROTHERS,

μὴ ἐγκακήσητε καλοποιοῦντες. **3.14** εἰ δέ τις  
DO NOT LOSE HEART [IN] DOING GOOD. AND~IF ANYONE

οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς,  
DOES NOT OBEY THE WORD OF US THROUGH THE (THIS) LETTER,

τοῦτον σημειοῦσθε μὴ συναναμίγνυσθαι αὐτῷ, ἵνα  
THIS MAN MARK, NOT TO ASSOCIATE WITH HIM, THAT

you are doing and will go on doing the things that we command. <sup>5</sup>May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

<sup>6</sup>Now we command you, beloved, in the name of our Lord Jesus Christ, to keep away from believers who are<sup>n</sup> living in idleness and not according to the tradition that they<sup>n</sup> received from us.

<sup>7</sup>For you yourselves know how you ought to imitate us; we were not idle when we were with you, <sup>8</sup>and we did not eat anyone's bread without paying for it; but with toil and labor we worked night and day, so that we might not burden any of you. <sup>9</sup>This was not because we do not have that right, but in order to give you an example to imitate.

<sup>10</sup>For even when we were with you, we gave you this command: Anyone unwilling to work should not eat. <sup>11</sup>For we hear that some of you are living in idleness, mere busybodies, not doing any work. <sup>12</sup>Now such persons we command and exhort in the Lord Jesus Christ to do their work quietly and to earn their own living. <sup>13</sup>Brothers and sisters,<sup>o</sup> do not be weary in doing what is right.

<sup>14</sup>Take note of those who do not obey what we say in this letter; have nothing to do with them, so that

<sup>1</sup> Gk. *brothers*

<sup>m</sup> Gk. *from every brother who is*

<sup>n</sup> Other ancient authorities read *you*

<sup>o</sup> Gk. *Brothers*



they may be ashamed. <sup>15</sup>Do not regard them as enemies, but warn them as believers.<sup>P</sup>

16 Now may the Lord of peace himself give you peace at all times in all ways. The Lord be with all of you.

17 I, Paul, write this greeting with my own hand. This is the mark in every letter of mine; it is the way I write. <sup>18</sup>The grace of our Lord Jesus Christ be with all of you.<sup>q</sup>

<sup>P</sup> Gk. a brother

<sup>q</sup> Other ancient authorities add Amen

ἐντραπή·

HE MAY BE PUT TO SHAME;

3.15 καὶ μὴ ὥς ἐχθρὸν ἡγείσθε,

AND [YET] <sup>2</sup>NOT <sup>4</sup>AS <sup>5</sup>AN ENEMY <sup>1</sup>DO <sup>3</sup>CONSIDER [HIM],

ἀλλὰ νοθετεῖτε ὡς ἀδελφόν.

BUT ADMONISH [HIM] AS A BROTHER.

3.16 Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης δώη ὑμῖν

<sup>5</sup>HIMSELF <sup>1</sup>NOW <sup>2</sup>THE <sup>3</sup>LORD - <sup>4</sup>OF PEACE MAY HE GIVE TO YOU<sup>o</sup>

τὴν εἰρήνην διὰ παντός ἐν παντὶ τρόπῳ. ὁ κύριος

- PEACE CONTINUALLY IN EVERY WAY. THE LORD

μετὰ πάντων ὑμῶν.

[BE] WITH YOU<sup>o</sup>~ALL.

3.17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὅ ἐστιν

THE GREETING - BY MY HAND, PAUL'S, WHICH IS

σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω. 3.18 ἡ

A SIGN IN EVERY LETTER; THUS I WRITE. THE

χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ

GRACE OF THE LORD OF US, JESUS CHRIST, [BE] WITH

πάντων ὑμῶν.

YOU<sup>o</sup>~ALL.

THE FIRST LETTER OF PAUL TO  
TIMOTHY

CHAPTER 1

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α  
TO TIMOTHY 1

1.1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ κατ'  
PAUL AN APOSTLE OF CHRIST JESUS ACCORDING TO  
ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς  
A COMMAND OF GOD [THE] SAVIOR OF US AND CHRIST JESUS THE  
ἐλπίδος ἡμῶν 1.2 Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει,  
HOPE OF US TO TIMOTHY A TRUE-BORN CHILD IN(BY) FAITH,  
χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ  
GRACE, MERCY, PEACE FROM GOD [THE] FATHER AND CHRIST  
Ἰησοῦ τοῦ κυρίου ἡμῶν.  
JESUS THE LORD OF US.

1.3 Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ  
EVEN AS I URGED YOU TO REMAIN IN EPHEBUS,  
πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς  
[WHILE I WAS] GOING INTO MACEDONIA, THAT YOU MAY CHARGE  
τισὶν μὴ ἑτεροδιδασκαλεῖν 1.4 μηδὲ προσέχειν  
CERTAIN ONES NOT TO TEACH DIFFERENTLY NOR TO PAY ATTENTION  
μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες  
TO MYTHS AND ENDLESS~GENEALOGIES, WHICH  
ἐκζητῆσεις παρέχουσιν μάλλον ἢ οἰκονομίαν θεοῦ τῇ  
CAUSE~USELESS SPECULATIONS, RATHER THAN A STEWARDSHIP OF GOD -  
ἐν πίστει. 1.5 τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν  
IN FAITH. BUT~THE END(AIM) OF THE CHARGE IS  
ἀγάπη ἐκ καθαρὰς καρδίας καὶ συνειδήσεως ἀγαθῆς  
LOVE OUT OF A PURE HEART AND A GOOD~CONSCIENCE  
καὶ πίστεως ἀνυποκρίτου, 1.6 ὧν τινες  
AND FAITH WITHOUT HYPOCRISY, FROM WHICH THINGS SOME  
ἀστοχήσαντες ἐξετράπησαν εἰς ματαιολογίαν  
HAVING MISSED THE MARK TURNED ASIDE TO VAIN TALKING,  
1.7 θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες  
WANTING TO BE TEACHERS OF [THE] LAW, NOT UNDERSTANDING  
μητε ἃ λέγουσιν μητε περὶ τίνων  
EITHER WHAT THINGS THEY SAY NOR CONCERNING WHAT THINGS  
διαβεβαιοῦνται.  
THEY CONFIDENTLY AFFIRM.

1.8 Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, εἴαν τις αὐτῷ  
BUT~WE KNOW THAT GOOD [IS] THE LAW, IF ANYONE <sup>2</sup>IT  
νομίμως χρήται, 1.9 εἰδὼς τοῦτο, ὅτι δικαίῳ  
<sup>3</sup>LAWFULLY <sup>1</sup>USES, KNOWING THIS, THAT FOR A RIGHTEOUS ONE

Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope,  
2 To Timothy, my loyal child in the faith:  
Grace, mercy, and peace from God the Father and Christ Jesus our Lord.  
3 I urge you, as I did when I was on my way to Macedonia, to remain in Ephesus so that you may instruct certain people not to teach any different doctrine, and not to occupy themselves with myths and endless genealogies that promote speculations rather than the divine training<sup>a</sup> that is known by faith. <sup>5</sup>But the aim of such instruction is love that comes from a pure heart, a good conscience, and sincere faith. <sup>6</sup>Some people have deviated from these and turned to meaningless talk, <sup>7</sup>desiring to be teachers of the law, without understanding either what they are saying or the things about which they make assertions.  
8 Now we know that the law is good, if one uses it legitimately. <sup>9</sup>This means understanding that the law is laid down not for the innocent  
<sup>a</sup> Or plan

but for the lawless and disobedient, for the godless and sinful, for the unholy and profane, for those who kill their father or mother, for murderers, <sup>10</sup>fornicators, sodomites, slave traders, liars, perjurers, and whatever else is contrary to the sound teaching <sup>11</sup>that conforms to the glorious gospel of the blessed God, which he entrusted to me.

<sup>12</sup>I am grateful to Christ Jesus our Lord, who has strengthened me, because he judged me faithful and appointed me to his service, <sup>13</sup>even though I was formerly a blasphemer, a persecutor, and a man of violence. But I received mercy because I had acted ignorantly in unbelief, <sup>14</sup>and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. <sup>15</sup>The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners—of whom I am the foremost. <sup>16</sup>But for that very reason I received mercy, so that in me, as the foremost, Jesus Christ might display the utmost patience, making me an example to those who would come to believe in him for eternal life. <sup>17</sup>To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. <sup>b</sup>Amen.

<sup>b</sup>Gk. *to the ages of the ages*

νόμος οὐ κείται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις,  
LAW DOES NOT EXIST, BUT ~FOR [THE] LAWLESS AND REBELLIOUS,

ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις,  
UNGODLY AND SINNERS, UNHOLY AND PROFANE,

πατρολῶαις καὶ μητρολῶαις, ἀνδροφόνους **1.10** πόρνοις  
PATRICIDES AND MATRICIDES, MURDERERS, FORNICATORS,

ἄρσενοκοίταις ἀνδραποδισταῖς ψεύσταις ἐπίορκους, καὶ  
HOMOSEXUALS, SLAVE DEALERS, LIARS, PERJURERS, AND

εἴ τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται  
IF ANY OTHER THING <sup>2</sup>THE <sup>3</sup>HEALTHY <sup>4</sup>TEACHING <sup>1</sup>[WHICH] OPPOSES,

**1.11** κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου  
ACCORDING TO THE GOOD NEWS OF THE GLORY OF THE BLESSED

θεοῦ, ὃ ἐπίστεύθην ἐγώ.  
GOD, [WITH] WHICH I ~WAS ENTRUSTED.

**1.12** Χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ  
GRATITUDE I HAVE TO THE ONE HAVING EMPOWERED ME, CHRIST

Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο  
JESUS THE LORD OF US, BECAUSE <sup>3</sup>FAITHFUL <sup>2</sup>ME <sup>1</sup>HE CONSIDERED

θέμενος εἰς διακονίαν **1.13** τὸ πρότερον ὄντα  
HAVING PUT [ME] INTO [HIS] SERVICE, - PREVIOUSLY BEING

βλάσφημον καὶ διώκτην καὶ ὑβριστήν, ἀλλὰ  
A BLASPHEMER AND PERSECUTOR AND AN INSOLENT MAN, BUT

ἡλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ·  
I RECEIVED MERCY, BECAUSE BEING IGNORANT I DID [IT] IN UNBELIEF;

**1.14** ὑπερεπλεόνασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν  
AND ~SUPERABOUNDED THE GRACE OF THE LORD OF US

μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.  
WITH FAITH AND LOVE - IN CHRIST JESUS.

**1.15** πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος,  
FAITHFUL [IS] THE WORD AND <sup>2</sup>OF ALL <sup>3</sup>ACCEPTANCE <sup>1</sup>WORTHY,

ὅτι Χριστὸς Ἰησοὺς ἦλθεν εἰς τὸν κόσμον  
THAT CHRIST JESUS CAME INTO THE WORLD

ἁμαρτωλοὺς σῶσαι, ὧν πρῶτος εἰμι ἐγώ.  
TO SAVE ~SINNERS, OF WHOM [THE] FOREMOST AM I.

**1.16** ἀλλὰ διὰ τοῦτο ἡλεήθην, ἵνα ἐν ἐμοὶ  
BUT BECAUSE OF THIS I RECEIVED MERCY, THAT IN ME,

πρῶτον ἐνδείξῃται Χριστὸς Ἰησοὺς τὴν ἅπασαν  
[THE] FOREMOST, <sup>3</sup>MIGHT DISPLAY <sup>1</sup>CHRIST <sup>2</sup>JESUS - ALL

μακροθυμίαν πρὸς ὑποτύπωσιν τῶν μελλόντων  
LONGSUFFERING FOR A MODEL OF THE ONES BEING ABOUT

πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον.  
TO BELIEVE ON HIM [RESULTING] IN LIFE ETERNAL.

**1.17** τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ ἀοράτῳ  
NOW~TO THE KING OF THE AGES, INCORRUPTIBLE, INVISIBLE,

μόνῳ θεῷ, τιμῇ καὶ δόξᾳ εἰς τοὺς αἰῶνας τῶν  
[THE] ONLY GOD, [BE] HONOR AND GLORY INTO THE AGES OF THE

αἰώνων, ἀμήν.  
AGES, AMEN.

**1.18** Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι,  
 THIS - CHARGE I COMMIT TO YOU,  
 τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σὲ  
 CHILD TIMOTHY, ACCORDING TO <sup>1</sup>THE <sup>2</sup>BEING MADE PREVIOUSLY <sup>4</sup>ABOUT <sup>5</sup>YOU  
 προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν  
<sup>2</sup>PROPHECIES, THAT YOU MIGHT WAR BY THEM THE GOOD  
 στρατείαν **1.19** ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν,  
 WARFARE, HOLDING FAITH AND A GOOD CONSCIENCE,  
 ἣν τινες ἀπωσάμενοι περὶ τὴν πίστιν ἐνανάγησαν,  
 WHICH SOME, HAVING PUT AWAY, <sup>2</sup>AS TO <sup>3</sup>THE[IR] <sup>4</sup>FAITH <sup>1</sup>CAUSED A SHIPWRECK,  
**1.20** ὧν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς  
 OF WHOM ARE HYMENAEUS AND ALEXANDER, WHOM  
 παρέδωκα τῷ Σατανᾷ, ἵνα παιδευθῶσιν μὴ  
 I DELIVERED - TO SATAN, THAT THEY MIGHT BE TAUGHT NOT  
 βλασφημεῖν.  
 TO BLASPHEME.

18 I am giving you these instructions, Timothy, my child, in accordance with the prophecies made earlier about you, so that by following them you may fight the good fight, <sup>19</sup>having faith and a good conscience. By rejecting conscience, certain persons have suffered shipwreck in the faith; <sup>20</sup>among them are Hymenaeus and Alexander, whom I have turned over to Satan, so that they may learn not to blaspheme.

## CHAPTER 2

**2.1** Παρακαλῶ οὖν πρῶτον πάντων ποιέεισθαι  
 I URGE, THEREFORE, FIRST OF ALL TO BE MADE  
 δεήσεις προσευχὰς ἐντεύξεις εὐχαριστίας ὑπὲρ  
 SUPPLICATIONS, PRAYERS, INTERCESSIONS, THANKSGIVINGS ON BEHALF OF  
 πάντων ἀνθρώπων, **2.2** ὑπὲρ βασιλέων καὶ πάντων  
 ALL MEN, ON BEHALF OF KINGS AND OF ALL  
 τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἡρεμον καὶ ἡσύχιον βίον  
 THE ONES <sup>2</sup>IN <sup>3</sup>AUTHORITY <sup>1</sup>BEING, THAT A TRANQUIL AND QUIET LIFE  
 διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. **2.3** τοῦτο  
 WE MAY LEAD IN ALL PIETY AND REVERENCE. THIS  
 καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ,  
 [IS] GOOD AND ACCEPTABLE BEFORE THE SAVIOR OF US, GOD,  
**2.4** ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς  
 WHO <sup>2</sup>ALL <sup>3</sup>MEN <sup>1</sup>WANTS TO BE SAVED AND <sup>2</sup>TO  
 ἐπίγνωσιν ἀληθείας ἐλθεῖν. **2.5** εἰς γὰρ θεός, εἰς  
<sup>3</sup>A KNOWLEDGE <sup>4</sup>OF [THE] TRUTH <sup>1</sup>TO COME. <sup>2</sup>ONE <sup>1</sup>FOR [THERE IS] <sup>3</sup>GOD, ONE  
 καὶ μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς  
 ALSO MEDIATOR OF GOD AND OF MEN, A MAN CHRIST  
 Ἰησοῦς, **2.6** ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ  
 JESUS, THE ONE HAVING GIVEN HIMSELF A RANSOM ON BEHALF OF  
 πάντων, τὸ μαρτύριον καιροῖς ἰδίους. **2.7** εἰς  
 ALL, THE TESTIMONY IN ITS OWN-TIMES; FOR  
 ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος, ἀλήθειαν  
 WHICH [TESTIMONY] I-WAS APPOINTED A HERALD AND AN APOSTLE, [THE] TRUTH  
 λέγω οὐ ψεύδομαι, διδάσκαλος ἐθνῶν ἐν πίστει καὶ  
 I SPEAK, I DO NOT LIE, A TEACHER OF GENTILES IN FAITH AND  
 ἀληθείᾳ.  
 TRUTH.

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, <sup>2</sup>for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. <sup>3</sup>This is right and is acceptable in the sight of God our Savior, <sup>4</sup>who desires everyone to be saved and to come to the knowledge of the truth. <sup>5</sup>For there is one God; there is also one mediator between God and humankind, Christ Jesus, himself human, <sup>6</sup>who gave himself a ransom for all —this was attested at the right time. <sup>7</sup>For this I was appointed a herald and an apostle (I am telling the truth,<sup>c</sup> I am not lying), a teacher of the Gentiles in faith and truth.

<sup>c</sup> Other ancient authorities add *in Christ*



8 I desire, then, that in every place the men should pray, lifting up holy hands without anger or argument; <sup>9</sup>also that the women should dress themselves modestly and decently in suitable clothing, not with their hair braided, or with gold, pearls, or expensive clothes, <sup>10</sup>but with good works, as is proper for women who profess reverence for God. <sup>11</sup>Let a woman<sup>d</sup> learn in silence with full submission. <sup>12</sup>I permit no woman<sup>d</sup> to teach or to have authority over a man;<sup>e</sup> she is to keep silent. <sup>13</sup>For Adam was formed first, then Eve; <sup>14</sup>and Adam was not deceived, but the woman was deceived and became a transgressor. <sup>15</sup>Yet she will be saved through childbearing, provided they continue in faith and love and holiness, with modesty.

<sup>d</sup>Or wife

<sup>e</sup>Or her husband

**2.8** Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν  
I WANT THEREFORE <sup>3</sup>TO PRAY <sup>1</sup>THE <sup>2</sup>MEN IN  
παντὶ τόπῳ ἐπαίροντας ὁσίους χεῖρας χωρὶς  
EVERY PLACE [OF MEETING] LIFTING UP HOLY HANDS WITHOUT  
ὀργῆς καὶ διαλογισμοῦ. **2.9** ὥσαύτως [καὶ] γυναῖκας  
ANGER AND DOUBT. SIMILARLY ALSO WOMEN  
ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης  
IN MODEST~APPEARANCE, <sup>3</sup>WITH <sup>4</sup>DECENCY <sup>5</sup>AND <sup>6</sup>PROPRIETY  
κοσμεῖν ἐαυτάς, μὴ ἐν πλέγμασιν καὶ χρυσίῳ ἢ  
<sup>1</sup>TO ADORN <sup>2</sup>THEMSELVES, NOT WITH BRAIDED HAIR AND GOLD OR  
μαργαρίταις ἢ ἱματισμῷ πολυτελεῖ, **2.10** ἀλλ' ὁ  
PEARLS OR COSTLY~CLOTHING, BUT WHAT  
πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν, δι'  
IS PROPER FOR WOMEN PROFESSING GODLY REVERENCE, BY MEANS OF  
ἔργων ἀγαθῶν. **2.11** γυνὴ ἐν ἡσυχίᾳ μανθανέτω  
GOOD~WORKS. <sup>2</sup>A WOMAN <sup>4</sup>IN <sup>5</sup>SILENCE <sup>1</sup>LET <sup>3</sup>LEARN  
ἐν πάσῃ ὑποταγῇ. **2.12** διδάσκειν δὲ γυναικὶ  
IN ALL SUBJECTION. <sup>3</sup>TO TEACH - <sup>2</sup>A WOMAN  
οὐκ ἐπιτρέπω οὐδὲ ἀνθεντεῖν ἄνδρος, ἀλλ' εἶναι  
<sup>1</sup>I DO NOT ALLOW NOR TO HAVE AUTHORITY OF(OVER) A MAN, BUT TO BE  
ἐν ἡσυχίᾳ. **2.13** Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὐά.  
IN SILENCE. FOR~ADAM FIRST WAS FORMED, THEN EVE.  
**2.14** καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα  
AND ADAM WAS NOT DECEIVED, BUT~THE WOMAN HAVING BEEN DECEIVED  
ἐν παραβάσει γέγονεν. **2.15** σωθήσεται δὲ διὰ  
<sup>2</sup>IN <sup>3</sup>TRANSGRESSION <sup>1</sup>HAS COME TO BE; BUT~SHE WILL BE SAVED THROUGH  
τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ  
THE(HER) CHILDBEARING, IF THEY REMAIN IN FAITH AND LOVE  
καὶ ἀγιασμῷ μετὰ σωφροσύνης.  
AND HOLINESS WITH PROPRIETY.

## CHAPTER 3

The saying is sure:<sup>f</sup> whoever aspires to the office of bishop<sup>g</sup> desires a noble task. <sup>2</sup>Now a bishop<sup>h</sup> must be above reproach, married only once,<sup>i</sup> temperate, sensible, respectable, hospitable, an apt teacher, <sup>3</sup>not a drunkard, not violent but gentle, not quarrelsome, and not a lover of money. <sup>4</sup>He must manage his own household well,

<sup>f</sup> Some interpreters place these words at the end of the previous paragraph. Other ancient authorities read *The saying is commonly accepted*

<sup>g</sup> Or overseer

<sup>h</sup> Or an overseer

<sup>i</sup> Or the husband of one wife

**3.1** Πιστὸς ὁ λόγος.  
TRUSTWORTHY [IS] THE WORD.  
Εἷ τις ἐπίσκοπὴς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ.  
IF ANYONE ASPIRES TO~[BEING] AN OVERSEER, A GOOD WORK HE DESIRES.  
**3.2** δεῖ οὖν τὸν ἐπίσκοπον  
IT IS NECESSARY THEREFORE [FOR] THE OVERSEER  
ἀνεπίλημπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον  
TO BE~WITHOUT REPROACH, <sup>2</sup>OF ONE <sup>3</sup>WIFE <sup>1</sup>A HUSBAND, TEMPERATE,  
σώφρονα κόσμιον φιλόξενον διδασκτικόν, **3.3** μὴ  
SENSIBLE, RESPECTABLE, HOSPITABLE, SKILLFULL IN TEACHING, NOT  
πάροιον μὴ πλήκτην, ἀλλὰ ἐπιεικὴ ἄμαχον  
GIVEN TO MUCH WINE, NOT VIOLENT, BUT FORBEARING, NOT QUARRELSOME,  
ἀφιλάργυρον, **3.4** τοῦ ἰδίου οἴκου καλῶς  
NOT A LOVER OF MONEY, <sup>3</sup>THE(HIS) <sup>4</sup>OWN <sup>5</sup>HOUSEHOLD <sup>2</sup>WELL

προϊστάμενον, τέκνα έχοντα ἐν ὑποταγῇ, μετὰ πάσης  
<sup>1</sup>MANAGING, HAVING~[HIS] CHILDREN IN SUBJECTION, WITH ALL

σεμνότητος 3.5 εἰ δέ τις τοῦ ἰδίου οἴκου  
 RESPECT, (NOW~IF ANYONE THE[HIS] OWN HOUSEHOLD

προσθῆναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ  
<sup>2</sup>TO MANAGE <sup>1</sup>DOES NOT KNOW, HOW <sup>2</sup>A CHURCH <sup>3</sup>OF GOD

ἐπιμελήσεται;), 3.6 μὴ νεόφυτον, ἵνα μὴ  
<sup>1</sup>WILL HE CARE FOR?), NOT A NEW CONVERT, LEST

τυφωθείς εἰς κρίμα ἐμπέση τοῦ διαβόλου.  
 HAVING BECOME CONCEITED <sup>2</sup>INTO <sup>3</sup>[THE] JUDGMENT <sup>1</sup>HE MIGHT FALL OF THE DEVIL.

3.7 δεῖ δέ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν  
 NOW~IT IS NECESSARY ALSO A GOOD~TESTIMONY TO HAVE FROM THE ONES

ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμόν ἐμπέση καὶ παγίδα  
 OUTSIDE, LEST <sup>2</sup>INTO <sup>3</sup>REPROACH <sup>1</sup>HE MIGHT FALL AND A TRAP

τοῦ διαβόλου.  
 OF THE DEVIL.

3.8 Διακόνους ὡσαύτως σεμνοῦς, μὴ διλόγους,  
 DEACONS SIMILARLY [MUST BE] RESPECTABLE, NOT DOUBLE-TONGUED,

μὴ οἶνῳ πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς,  
 NOT <sup>3</sup>WINE <sup>2</sup>IN MUCH <sup>1</sup>INDULGING, NOT FOND OF DISHONEST GAIN,

3.9 ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρῷ  
 KEEPING THE MYSTERY OF THE FAITH WITH A CLEAN

συνειδήσει. 3.10 καὶ οὗτοι δὲ δοκιμαζέσθωσαν  
 CONSCIENCE. <sup>3</sup>ALSO <sup>2</sup>THESE ONES <sup>1</sup>AND LET [THEM] BE TESTED

πρῶτον, εἶτα διακονείτωσαν ἀνεγκλητοὶ ὄντες.  
 FIRST, THEN LET THEM SERVE [AS DEACONS], BEING~UNREPROVABLE.

3.11 γυναῖκας ὡσαύτως σεμνάς, μὴ  
 WOMEN [DEACONESSES] SIMILARLY [MUST BE] RESPECTABLE, NOT

διαβόλους, νηφαλίους, πιστὰς ἐν πᾶσιν. 3.12 διάκονοι  
 SLANDERERS, TEMPERATE, FAITHFUL IN ALL THINGS. <sup>2</sup>DEACONS

ἔστωσαν μιᾷς γυναικὸς ἄνδρες, τέκνων  
<sup>1</sup>LET <sup>3</sup>BE <sup>5</sup>OF ONE <sup>6</sup>WIFE <sup>4</sup>HUSBANDS, [THEIR] CHILDREN

καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων.  
 MANAGING~WELL AND THE[IR] OWN HOUSEHOLD.

3.13 οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς  
 FOR~THE ONES HAVING SERVED~WELL <sup>4</sup>STANDING <sup>2</sup>FOR THEMSELVES

καλὸν περιποιούνται καὶ πολλὴν παρρησίαν ἐν πίστει  
<sup>3</sup>A GOOD <sup>1</sup>ACQUIRE AND MUCH CONFIDENCE IN FAITH

τῇ ἐν Χριστῷ Ἰησοῦ.  
 - IN CHRIST JESUS.

3.14 Ταῦτά σοι γράφω ἐλπίζων ἐλθεῖν πρὸς σέ  
 THESE THINGS TO YOU I WRITE HOPING TO COME TO YOU

ἐν τάχει 3.15 ἐὰν δὲ βραδύνω, ἵνα εἰδῇς πῶς  
 QUICKLY; BUT~IF I DELAY, THAT YOU MAY KNOW HOW

δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεισθαι, ἥτις ἐστὶν  
 [ONE] OUGHT <sup>2</sup>IN <sup>3</sup>[THE] HOUSE <sup>4</sup>OF GOD <sup>1</sup>TO CONDUCT ONESELF, WHICH IS

ἐκκλησία θεοῦ ζώντος, στῖλος καὶ ἐδραῖωμα τῆς  
 [THE] CHURCH OF A LIVING~GOD, [THE] PILLAR AND FOUNDATION OF THE

keeping his children submissive and respectful in every way—<sup>2</sup>for if someone does not know how to manage his own household, how can he take care of God's church? <sup>6</sup>He must not be a recent convert, or he may be puffed up with conceit and fall into the condemnation of the devil. <sup>7</sup>Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace and the snare of the devil.

8 Deacons likewise must be serious, not double-tongued, not indulging in much wine, not greedy for money; <sup>9</sup>they must hold fast to the mystery of the faith with a clear conscience. <sup>10</sup>And let them first be tested; then, if they prove themselves blameless, let them serve as deacons. <sup>11</sup>Women/likewise must be serious, not slanderers, but temperate, faithful in all things. <sup>12</sup>Let deacons be married only once,<sup>k</sup> and let them manage their children and their households well; <sup>13</sup>for those who serve well as deacons gain a good standing for themselves and great boldness in the faith that is in Christ Jesus.

14 I hope to come to you soon, but I am writing these instructions to you so that, <sup>15</sup>if I am delayed, you may know how one ought to behave in the household of God, which is the church of the living God, the pillar and bulwark of the

<sup>j</sup> Or Their wives, or Women deacons  
<sup>k</sup> Gk. be husbands of one wife

truth.<sup>16</sup>Without any doubt,  
the mystery of our religion is  
great:

He<sup>l</sup> was revealed in  
flesh,  
vindicated<sup>m</sup> in spirit,<sup>n</sup>  
seen by angels,  
proclaimed among  
Gentiles,  
believed in throughout  
the world,  
taken up in glory.

<sup>l</sup>Gk Who; other ancient authorities  
read God; others, Which

<sup>m</sup>Or justified

<sup>n</sup>Or by the Spirit

ἀληθείας. 3.16 καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς  
TRUTH. AND CONFESSEDLY GREAT IS THE -

εὐσεβείας μυστήριον·  
MYSTERY-OF GODLINESS:

ᾧ ὅς ἑφανερώθη ἐν σαρκί,  
WHO WAS MANIFESTED IN FLESH,

ἐδικαιώθη ἐν πνεύματι,  
WAS VINDICATED IN(BY) [THE] SPIRIT,

ὥφθη ἀγγέλοις,  
WAS SEEN BY ANGELS,

ἐκηρύχθη ἐν ἔθνεσιν,  
WAS PROCLAIMED AMONG GENTILES,

ἐπιστεύθη ἐν κόσμῳ,  
WAS BELIEVED [ON] IN [THE] WORLD,

ἀνελήμφθη ἐν δόξῃ.  
WAS TAKEN UP IN GLORY.

3:16 text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. θεος (God): KJV ASVmg RSVmg NASBmg  
NRSVmg. var. ὅ (which) ASVmg RSVmg (NJBmg) NRSVmg.

## CHAPTER 4

Now the Spirit expressly  
says that in later<sup>o</sup> times some  
will renounce the faith by  
paying attention to deceitful  
spirits and teachings of  
demons,<sup>2</sup>through the  
hypocrisy of liars whose  
consciences are seared with  
a hot iron.<sup>3</sup>They forbid  
marriage and demand  
abstinence from foods,  
which God created to be  
received with thanksgiving  
by those who believe and  
know the truth.<sup>4</sup>For every-  
thing created by God is  
good, and nothing is to be  
rejected, provided it is  
received with thanksgiving;  
<sup>5</sup>for it is sanctified by God's  
word and by prayer.

6 If you put these instruc-  
tions before the brothers  
and sisters,<sup>p</sup> you will be a  
good servant<sup>q</sup> of Christ  
Jesus, nourished on the  
words of the faith and of  
the sound teaching that

<sup>o</sup>Or the last

<sup>p</sup>Gk brothers

<sup>q</sup>Or deacon

4.1 Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις  
NOW-THE SPIRIT EXPRESSLY SAYS THAT IN LATTER

καιροῖς ἀποστήσονται τινες τῆς πίστεως προσέχοντες  
TIMES SOME-WILL DEPART FROM THE FAITH, GIVING HEED TO

πνεύμασιν πλάνοις καὶ διδασκαλίαις δαιμονίων, 4.2 ἐν  
DECEITFUL-SPIRITS AND TEACHINGS OF DEMONS, IN

ὑποκρίσει ψευδολόγων, κεκαυστηριασμένων τὴν ἰδίαν  
HYPOCRISY OF ONES SPEAKING LIES, HAVING BEEN SEARED [IN] THE[IR] OWN

συνείδησιν, 4.3 κωλύοντων γαμῖν, ἀπέχεσθαι  
CONSCIENCE, FORBIDDING TO MARRY, [COMMANDING] TO ABSTAIN FROM

βρωμάτων, ἃ ὁ θεὸς ἔκτισεν εἰς μετάλημψιν μετὰ  
FOODS, WHICH - GOD CREATED FOR PARTAKING WITH

εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν  
THANKSGIVING BY THE BELIEVERS AND ONES HAVING KNOWN THE

ἀλήθειαν. 4.4 ὅτι πᾶν κτίσμα θεοῦ καλὸν καὶ οὐδὲν  
TRUTH. BECAUSE EVERY CREATURE OF GOD [IS] GOOD AND NOTHING

ἀπόβλητον μετὰ εὐχαριστίας λαμβανόμενον·  
[IS TO BE] REJECTED <sup>2</sup>WITH <sup>3</sup>THANKSGIVING <sup>1</sup>BEING RECEIVED.

4.5 ἀγιάζεται γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως.  
FOR-IT IS BEING SANCTIFIED THROUGH [THE] WORD OF GOD AND INTERCESSION.

4.6 Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς καλὸς ἔση  
[BY] SUGGESTING-THese THINGS TO THE BROTHERS YOU WILL BE-A GOOD

διάκονος Χριστοῦ Ἰησοῦ, ἐντρεφόμενος τοῖς λόγοις  
SERVANT OF CHRIST JESUS, BEING NOURISHED WITH THE WORDS

τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας ἧ  
OF THE FAITH AND OF THE GOOD TEACHING WHICH

παρηκολούθηκας· 4.7 τοὺς δὲ βεβήλους καὶ γραώδεις  
YOU HAVE FOLLOWED; BUT~THE PROFANE AND OLD WIVES'

μύθους παραιτοῦ. γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν·  
TALES REFUSE. AND~TRAIN YOURSELF FOR GODLINESS;

4.8 ἡ γὰρ σωματικὴ γυμνασίᾳ πρὸς ὀλίγον ἐστὶν  
- FOR BODILY TRAINING FOR A LITTLE IS

ὠφέλιμος, ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν  
PROFITABLE, - BUT GODLINESS FOR ALL THINGS IS~PROFITABLE,

ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς  
HAVING~PROMISE <sup>3</sup>LIFE <sup>1</sup>OF THE <sup>2</sup>NOW(PRESENT) AND OF THE

μελλούσης. 4.9 πιστὸς ὁ λόγος καὶ πάσης  
COMING ONE. TRUSTWORTHY [IS] THE WORD AND <sup>2</sup>OF ALL

ἀποδοχῆς ἄξιος· 4.10 εἰς τοῦτο γὰρ κοπιῶμεν καὶ  
<sup>3</sup>ACCEPTANCE <sup>1</sup>WORTHY; <sup>2</sup>TO <sup>3</sup>THIS[END] <sup>1</sup>FOR WE LABOR AND

ἄγωνιζόμεθα, ὅτι ἡλπίκαμεν ἐπὶ θεῷ ζῶντι, ὅς  
STRIVE, BECAUSE WE HAVE PUT [OUR] HOPE ON A LIVING~GOD, WHO

ἐστὶν σωτὴρ πάντων ἀνθρώπων μάλιστα πιστῶν.  
IS A SAVIOR OF ALL MEN, ESPECIALLY OF BELIEVERS.

4.11 Παράγγελλε ταῦτα καὶ δίδασκε. 4.12 μηδεὶς  
COMMAND THESE THINGS AND TEACH. <sup>2</sup>NO ONE

σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου  
<sup>4</sup>YOUR - <sup>5</sup>YOUTH <sup>1</sup>LET <sup>3</sup>DESPISE, BUT BECOME~AN EXAMPLE

τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν  
OF(FOR) THE BELIEVERS IN SPEECH, IN CONDUCT, IN LOVE, IN

πίστει, ἐν ἀγνείᾳ. 4.13 ἕως ἔρχομαι πρόσεχε τῇ  
FAITH, IN PURITY. UNTIL I COME ATTEND TO THE

ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.  
[PUBLIC] READING [OF SCRIPTURE], TO THE EXHORTATION, TO THE TEACHING.

4.14 μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη  
DO NOT NEGLECT THE <sup>2</sup>IN <sup>3</sup>YOU <sup>1</sup>GIFT, WHICH WAS GIVEN

σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν  
TO YOU BY MEANS OF PROPHECY WITH [THE] LAYING ON OF THE HANDS

τοῦ πρεσβυτερίου. 4.15 ταῦτα μελέτα, ἐν τούτοις  
OF THE COUNCIL OF ELDERS. THESE THINGS PRACTISE, IN THESE THINGS

ἴσθι, ἵνα σου ἡ προκοπὴ φανερά ᾖ πᾶσιν.  
BE [INVOLVED], THAT YOUR - PROGRESS MAY BE~MANIFEST TO ALL.

4.16 ἑπέχε σεαυτῷ καὶ τῇ διδασκαλίᾳ, ἐπίμενε  
WATCH YOURSELF AND THE(YOUR) TEACHING, PERSEVERE

αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ  
IN THEM. FOR~THIS DOING BOTH YOURSELF YOU WILL SAVE AND

τοὺς ἀκούοντάς σου.  
THE ONES HEARING YOU.

you have followed. <sup>7</sup>Have nothing to do with profane myths and old wives' tales. Train yourself in godliness, <sup>8</sup>for, while physical training is of some value, godliness is valuable in every way, holding promise for both the present life and the life to come. <sup>9</sup>The saying is sure and worthy of full acceptance. <sup>10</sup>For to this end we toil and struggle, <sup>11</sup>because we have our hope set on the living God, who is the Savior of all people, especially of those who believe.

<sup>11</sup> These are the things you must insist on and teach. <sup>12</sup>Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. <sup>13</sup>Until I arrive, give attention to the public reading of scripture, <sup>14</sup>to exhorting, to teaching. <sup>14</sup>Do not neglect the gift that is in you, which was given to you through prophecy with the laying on of hands by the council of elders. <sup>15</sup>Put these things into practice, devote yourself to them, so that all may see your progress. <sup>16</sup>Pay close attention to yourself and to your teaching; continue in these things, for in doing this you will save both yourself and your hearers.

<sup>7</sup> Other ancient authorities read *suffer reproach*

<sup>8</sup> Gk. *to the reading*

<sup>11</sup> Gk. *by the presbytery*

4:10 text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. ονειδιζόμεθα (suffer reproach): KJV RSVmg NEBmg TEVmg NRSVmg.



## CHAPTER 5

Do not speak harshly to an older man,<sup>u</sup> but speak to him as to a father, to younger men as brothers,<sup>2</sup> to older women as mothers, to younger women as sisters— with absolute purity.

<sup>3</sup> Honor widows who are really widows. <sup>4</sup> If a widow has children or grandchildren, they should first learn their religious duty to their parents; for this is pleasing in God's sight. <sup>5</sup> The real widow, left alone, has set her hope on God and continues in supplications and prayers night and day; <sup>6</sup> but the widow<sup>v</sup> who lives for pleasure is dead even while she lives. <sup>7</sup> Give these commands as well, so that they may be above reproach.

<sup>8</sup> And whoever does not provide for relatives, and especially for family members, has denied the faith and is worse than an unbeliever.

<sup>9</sup> Let a widow be put on the list if she is not less than sixty years old and has been married only once;<sup>w</sup> <sup>10</sup> she must be well attested for her good works, as one who has brought up children, shown hospitality, washed the saints' feet, helped the afflicted, and devoted herself to doing good in every way. <sup>11</sup> But refuse to put younger widows on the list; for when their sensual desires alienate them from Christ, they want to marry, <sup>12</sup> and so they incur condemnation for having violated their first pledge. <sup>13</sup> Besides

<sup>u</sup> Or an elder, or a presbyter

<sup>v</sup> Gk she

<sup>w</sup> Gk the wife of one husband

**5.1** Πρεσβυτέρω μὴ ἐπιπλήξῃς ἀλλὰ παρακάλει ὡς  
AN ELDERLY MAN DO NOT REBUKE BUT ENTREAT AS

πατέρα, νεωτέρους ὡς ἀδελφούς, **5.2** πρεσβυτέρας ὡς  
A FATHER, YOUNGER MEN AS BROTHERS, ELDERLY WOMEN AS

μητέρας, νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ ἀγνεῖα.  
MOTHERS, YOUNGER WOMEN AS SISTERS IN ALL PURITY.

**5.3** Χήρας τίμα τὰς ὄντως χήρας. **5.4** εἰ δέ τις  
HONOR~WIDOWS - (THAT ARE) REALLY WIDOWS. BUT~IF ANY

χήρα τέκνα ἢ ἑκγονα ἔχει, μανθανέτωσαν  
WIDOW <sup>2</sup>CHILDREN <sup>3</sup>OR <sup>4</sup>GRANDCHILDREN <sup>1</sup>HAS, LET THEM LEARN

πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν καὶ  
FIRST <sup>2</sup>THE[IR] <sup>3</sup>OWN <sup>4</sup>HOUSEHOLD <sup>1</sup>TO SHOW PIETY [TO] AND

ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γὰρ ἐστίν  
TO RENDER~RECOMPENSE TO THE PARENTS. FOR~THIS IS

ἀπόδεκτον ἐνώπιον τοῦ θεοῦ. **5.5** ἡ δὲ ὄντως χήρα  
ACCEPTABLE IN THE SIGHT - OF GOD. NOW~THE REALLY(TRUE) WIDOW,

καὶ μεμονωμένη ἥλπικεν ἐπὶ θεὸν καὶ  
EVEN THE ONE HAVING BECOME SINGLE(ALONE) HAS SET [HER] HOPE ON GOD AND

προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευχαῖς  
CONTINUES IN THE(HER) SUPPLICATIONS AND THE(HER) PRAYERS

νυκτὸς καὶ ἡμέρας, **5.6** ἡ δὲ σπαταλώσα  
NIGHT AND DAY, BUT~THE ONE LIVING IN PLEASURE

ζῶσα τέθνηκεν. **5.7** καὶ ταῦτα παράγγελλε, ἵνα  
HAS DIED~[WHILE] LIVING. AND THESE THINGS CHARGE, THAT

ἀνεπίλημπτοι ᾧσιν. **5.8** εἰ δέ τις τῶν ἰδίων  
THEY MAY BE~IRREPROACHABLE. BUT~IF ANYONE <sup>2</sup>THE(HIS) <sup>3</sup>OWN [RELATIVES]

καὶ μάλιστα οἰκείων οὐ προνοεῖ, τὴν  
<sup>4</sup>AND <sup>5</sup>ESPECIALLY <sup>6</sup>[HIS] HOUSEHOLD MEMBERS <sup>1</sup>DOES NOT PROVIDE FOR, <sup>2</sup>THE

πίστιν ἥρνηται καὶ ἐστὶν ἀπίστου χειρῶν.  
<sup>3</sup>FAITH <sup>1</sup>HE HAS DENIED AND IS WORSE [THAN]~AN UNBELIEVER.

**5.9** Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἐξήκοντα  
LET A WIDOW BE PUT ON [THE] LIST NOT LESS [THAN] SIXTY~YEARS

γεγονυῖα, ἐνὸς ἀνδρὸς γυνή, **5.10** ἐν ἔργοις καλοῖς  
HAVING LIVED, <sup>2</sup>OF ONE <sup>3</sup>MAN <sup>1</sup>A WIFE, <sup>2</sup>BY <sup>3</sup>GOOD~DEEDS

μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ  
<sup>1</sup>BEING ATTESTED TO, IF SHE BROUGHT UP CHILDREN, IF SHE SHOWED HOSPITALITY, IF

ἀγίων πόδας ἔνυψεν, εἰ θλιβομένοις ἐπήρκεσεν,  
SAINTS' FEET SHE WASHED, IF TO ONES BEING OPPRESSED SHE GAVE ASSISTANCE,

εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν. **5.11** νεωτέρας δέ  
IF TO EVERY GOOD~WORK SHE DEVOTED [HERSELF]. BUT~YOUNGER

χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσιν τοῦ  
WIDOWS REFUSE; FOR~WHEN THEY HAVE SEXUAL DESIRES IN DISREGARD -

Χριστοῦ, γαμεῖν θέλουσιν **5.12** ἔχουσαι κρίμα ὅτι  
OF CHRIST, THEY WANT~TO MARRY, HAVING JUDGMENT BECAUSE

τὴν πρώτην πίστιν ἠθέτησαν· **5.13** ἅμα δὲ καὶ  
<sup>2</sup>THE[IR] <sup>3</sup>FIRST <sup>4</sup>PLEDGE <sup>1</sup>THEY VIOLATED; AND~AT THE SAME TIME ALSO

ἀργαὶ μανθάνουσιν περιερχόμεναι τὰς οἰκίας, οὐ  
THEY LEARN [TO BE]-IDLE GOING AROUND TO THE HOUSES, <sup>2</sup>NOT

μόνον δὲ ἀργαὶ ἀλλὰ καὶ φλύαροι καὶ περιέργοι,  
<sup>3</sup>ONLY <sup>1</sup>AND IDLE BUT ALSO GOSSIPS AND BUSYBODIES,

λαλοῦσαι τὰ μὴ δέοντα. 5.14 βούλομαι οὖν  
SPEAKING THE THINGS THEY OUGHT NOT. I COUNSEL THEREFORE

νεωτέρας γαμῆν, τεκνογονεῖν, οἰκοδεσποτεῖν,  
YOUNGER [WIDOWS] TO MARRY, TO BEAR CHILDREN, TO RULE THE HOUSE,

μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ  
<sup>2</sup>NO <sup>3</sup>OCCASION <sup>1</sup>TO GIVE TO THE ADVERSARY

λοιδορίας χάριν· 5.15 ἤδη γὰρ τινες ἐξετράπησαν  
FOR THE SAKE OF-REPROACH; FOR-ALREADY SOME TURNED ASIDE

ὀπίσω τοῦ Σατανᾶ. 5.16 εἴ τις πιστὴ ἔχει χήρας,  
AFTER - SATAN. IF ANY BELIEVING WOMAN HAS WIDOWS,

ἐπαρκεῖτω αὐταῖς καὶ μὴ βαρεῖσθω ἡ ἐκκλησία,  
LET HER ASSIST THEM AND NOT LET BE BURDENED THE CHURCH,

ἵνα ταῖς ὄντως χήραις ἐπαρκεσθῇ.  
THAT <sup>2</sup>THE ONES <sup>3</sup>[WHO ARE] REALLY <sup>4</sup>WIDOWS <sup>1</sup>IT MAY ASSIST.

5.17 Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς  
<sup>2</sup>THE <sup>5</sup>WELL <sup>4</sup>HAVING RULED <sup>3</sup>ELDERS <sup>7</sup>OF DOUBLE <sup>8</sup>HONOR

ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν  
<sup>1</sup>LET <sup>6</sup>BE CONSIDERED WORTHY, ESPECIALLY THE ONES LABORING IN

λόγῳ καὶ διδασκαλίᾳ. 5.18 λέγει γὰρ ἡ γραφή,  
WORD(PREACHING) AND TEACHING. FOR-SAYS THE SCRIPTURE,

Βοῦν ἀλοῶντα οὐ φιμώσεις, καί, Ὁ ἄξιος ὁ  
AN OX TREADING OUT GRAIN YOU SHALL NOT MUZZLE, AND, WORTHY [IS] THE

ἐργάτης τοῦ μισθοῦ αὐτοῦ. 5.19 κατὰ πρεσβυτέρου  
WORKMAN OF THE WAGE[S] OF HIM. AGAINST AN ELDER

κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ  
AN ACCUSATION DO NOT RECEIVE, - UNLESS ON [THE TESTIMONY OF]

δύο ἢ τριῶν μαρτύρων. 5.20 τοὺς ἁμαρτάνοντας  
TWO OR THREE WITNESSES. THE ONES SINNING

ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ  
<sup>2</sup>BEFORE <sup>3</sup>ALL <sup>1</sup>EXPOSE, THAT ALSO THE REST

φόβον ἔχωσιν. 5.21 Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ  
MAY HAVE-FEAR. I EARNESTLY TESTIFY BEFORE - GOD

καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα  
AND CHRIST JESUS AND THE CHOSEN ANGELS, THAT

ταῦτα φυλάξης χωρὶς προκρίματος,  
THESE THINGS(COMMANDS) YOU KEEP, WITHOUT DISCRIMINATION,

μηδὲν ποιῶν κατὰ πρόσκλισιν. 5.22 Χείρας ταχέως  
DOING-NOTHING ACCORDING TO PARTIALITY. <sup>2</sup>HANDS <sup>3</sup>QUICKLY

μηδεὶν ἐπιτίθει μηδὲ κοινώνει ἁμαρτίαις ἄλλοτρίαις·  
<sup>5</sup>NO ONE <sup>1</sup>LAY <sup>4</sup>ON, NOR PARTICIPATE IN SINS OF OTHERS;

σεαυτὸν ἀγνὸν τήρει. 5.23 Μηκέτι ὑδροπότει, ἀλλὰ  
<sup>2</sup>YOURSELF <sup>3</sup>PURE <sup>1</sup>KEEP, NO LONGER DRINK WATER [ONLY], BUT

that, they learn to be idle, gadding about from house to house; and they are not merely idle, but also gossips and busybodies, saying what they should not say. <sup>14</sup>So I would have younger widows marry, bear children, and manage their households, so as to give the adversary no occasion to revile us. <sup>15</sup>For some have already turned away to follow Satan. <sup>16</sup>If any believing woman<sup>2</sup> has relatives who are really widows, let her assist them; let the church not be burdened, so that it can assist those who are real widows.

<sup>17</sup>Let the elders who rule well be considered worthy of double honor,<sup>7</sup> especially those who labor in preaching and teaching;<sup>18</sup>for the scripture says, "You shall not muzzle an ox while it is treading out the grain," and, "The laborer deserves to be paid."<sup>19</sup>Never accept any accusation against an elder except on the evidence of two or three witnesses. <sup>20</sup>As for those who persist in sin, rebuke them in the presence of all, so that the rest also may stand in fear. <sup>21</sup>In the presence of God and of Christ Jesus and of the elect angels, I warn you to keep these instructions without prejudice, doing nothing on the basis of partiality. <sup>22</sup>Do not ordain<sup>2</sup> anyone hastily, and do not participate in the sins of others; keep yourself pure.

<sup>23</sup>No longer drink only

<sup>x</sup> Other ancient authorities read *believing man or woman*; others, *believing man*

<sup>y</sup> Or *compensation*

<sup>z</sup> Gk. *Do not lay hands on*

water, but take a little wine for the sake of your stomach and your frequent ailments.

24 The sins of some people are conspicuous and precede them to judgment, while the sins of others follow them there. <sup>25</sup>So also good works are conspicuous; and even when they are not, they cannot remain hidden.

οἶνον ὀλίγῳ χρῶ διὰ τὸν στόμαχον καὶ τὰς  
A LITTLE~WINE USE BECAUSE OF THE(YOUR) STOMACH AND -

πυκνάς σου ἀσθενείας.  
YOUR~FREQUENT ILLNESSES.

**5.24** Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσιν  
<sup>3</sup>OF SOME <sup>4</sup>MEN <sup>1</sup>THE <sup>2</sup>SINS ARE~EVIDENT,

προάγουσαι εἰς κρίσιν, τισὶν δὲ καὶ ἐπακολουθοῦσιν.  
GOING BEFORE [THEM] TO JUDGMENT, BUT~SOME INDEED FOLLOW AFTER;

**5.25** ὡσαύτως καὶ τὰ ἔργα τὰ καλὰ πρόδηλα, καὶ  
LIKEWISE ALSO THE <sup>2</sup>DEEDS - <sup>1</sup>GOOD [ARE] EVIDENT, AND

τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.  
THE ONES BEING~OTHERWISE <sup>2</sup>TO BE HIDDEN <sup>1</sup>ARE NOT ABLE.

## CHAPTER 6

Let all who are under the yoke of slavery regard their masters as worthy of all honor, so that the name of God and the teaching may not be blasphemed. <sup>2</sup>Those who have believing masters must not be disrespectful to them on the ground that they are members of the church;<sup>a</sup> rather they must serve them all the more, since those who have benefit by their service are believers and beloved.<sup>b</sup>

Teach and urge these duties. <sup>3</sup>Whoever teaches otherwise and does not agree with the sound words of our Lord Jesus Christ and the teaching that is in accordance with godliness, <sup>4</sup>is conceited, understanding nothing, and has a morbid craving for controversy and for disputes about words. From these come envy, dissension, slander, base suspicions, <sup>5</sup>and wrangling among those who are depraved in mind and bereft of the truth, imagining

**6.1** Ὅσοι εἰσιν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους  
AS MANY AS ARE UNDER A YOKE [AS] SLAVES, <sup>2</sup>THE[IR] <sup>3</sup>OWN

δεσπότας πάσης τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ  
<sup>4</sup>MASTERS <sup>6</sup>OF ALL <sup>7</sup>HONOR <sup>5</sup>WORTHY <sup>1</sup>LET THEM CONSIDER, LEST THE

ὄνομα τοῦ θεοῦ καὶ ἡ διδασκαλία βλασφημῇται.  
NAME - OF GOD AND THE TEACHING BE BLASPHEMED.

**6.2** οἱ δὲ πιστοὺς ἔχοντες δεσπότας  
AND~THE ONES <sup>2</sup>BELIEVING <sup>1</sup>HAVING <sup>3</sup>MASTERS

μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν, ἀλλὰ  
LET THEM NOT DISRESPECT [THEM], BECAUSE BROTHERS THEY ARE, BUT

μᾶλλον δουλεύετωσαν, ὅτι πιστοὶ εἰσιν καὶ  
ALL THE MORE LET THEM SERVE [THEM], BECAUSE BELIEVERS THEY ARE AND

ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι.  
BELOVED, THE ONES <sup>2</sup>FROM THE[IR] <sup>3</sup>GOOD SERVICE <sup>1</sup>RECEIVING HELP.

Ταῦτα διδάσκει καὶ παρακάλει. **6.3** εἴ τις  
THESE THINGS TEACH AND ENCOURAGE. IF ANYONE

ἐτεροδιδασκαλεῖ καὶ μὴ προσέρχεται ὑγιαίνουσιν  
TEACHES DIFFERENT DOCTRINE AND DOES NOT AGREE WITH [THE] HEALTHY

λόγοις τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῇ  
WORDS - OF THE LORD OF US, JESUS CHRIST, AND <sup>1</sup>TO THE

κατ' εὐσέβειαν διδασκαλίαν, **6.4** τετύφωται,  
<sup>3</sup>ACCORDING TO <sup>4</sup>GODLINESS <sup>2</sup>TEACHING, HE HAS BECOME CONCEITED,

μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ  
HAVING UNDERSTOOD~NOTHING, BUT HAVING A MORBID CRAVING FOR

ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος  
CONTRVERSIES AND DISPUTES OVER WORDS, OUT OF WHICH COMES ENVY,

ἔρις βλασφημίας, ὑπόνοιαι πονηραί, **6.5** διαπαρατριβαὶ  
STRIFE, EVIL SPEAKINGS, EVIL~SUSPICIONS, CONSTANT FRICTION

διεφθαρμένων ἀνθρώπων τὸν νοῦν καὶ  
OF (BETWEEN) MEN~HAVING BEEN CORRUPTED [AS TO] THE[IR] MIND[S] AND

ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν  
HAVING BECOME BEREFT OF THE TRUTH, THINKING <sup>3</sup>GAIN

<sup>a</sup> Gk. are brothers

<sup>b</sup> Or, since they are believers and beloved, who devote themselves to good deeds



εἶναι τὴν εὐσέβειαν. 6.6 ἔστιν δὲ πορισμὸς μέγας  
<sup>2</sup>TO BE - <sup>1</sup>GODLINESS. <sup>5</sup>IS <sup>1</sup>BUT <sup>7</sup>GAIN <sup>6</sup>GREAT

ἡ εὐσέβεια μετὰ αὐταρκειάς· 6.7 οὐδὲν γὰρ  
 - <sup>2</sup>GODLINESS <sup>3</sup>WITH <sup>4</sup>CONTENTMENT; FOR~NOTHING

εἰσηνέγκαμεν εἰς τὸν κόσμον, ὅτι οὐδὲ ἐξενεγκεῖν  
 WE BROUGHT INTO THE WORLD, - NEITHER <sup>2</sup>TO CARRY OUT

τι δυνάμεθα· 6.8 ἔχοντες δὲ διατροφὰς καὶ  
<sup>3</sup>ANYTHING <sup>1</sup>ARE WE ABLE. BUT~HAVING SUSTENANCE AND

σκεπάσματα, τούτοις ἀρκεσθῆσόμεθα. 6.9 οἱ δὲ  
 COVERING, WITH THESE THINGS WE WILL BE SATISFIED. BUT~THE ONES

βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ  
 DESIRING TO BE RICH FALL INTO TEMPTATION AND

παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς,  
 A TRAP AND <sup>5</sup>LUSTS <sup>1</sup>MANY <sup>2</sup>FOOLISH <sup>3</sup>AND <sup>4</sup>HARMFUL,

αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ  
 WHICH PLUNGE - MEN INTO RUIN AND

ἀπώλειαν. 6.10 ρίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ  
 DESTRUCTION. FOR~A ROOT OF ALL - EVILS IS THE

φιλαργυρία, ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν  
 LOVE OF MONEY, OF WHICH SOME CRAVING WERE LED AWAY

ἀπὸ τῆς πίστεως καὶ ἑαυτοὺς περιέπειραν  
 FROM THE FAITH AND PIERCED~THEMSELVES

ὁδύναις πολλαῖς.  
 WITH MANY~SORROWS.

6.11 Σὺ δέ, ὦ ἄνθρωπε θεοῦ, ταῦτα φεύγε· δίδωκε δὲ  
 BUT~YOU, O MAN OF GOD, FLEE~THESE THINGS; BUT~PURSUE

δικαιοσύνην εὐσέβειαν πίστιν, ἀγάπην ὑπομονὴν  
 RIGHTEOUSNESS, GODLINESS, FAITH, LOVE, ENDURANCE,

πραῦθαίαν. 6.12 ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς  
 MEEKNESS. FIGHT THE GOOD FIGHT OF THE

πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν  
 FAITH, LAY HOLD OF THE ETERNAL LIFE, TO WHICH

ἐκλήθης καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν  
 YOU WERE CALLED AND CONFESSED THE GOOD CONFSSION

ἐνώπιον πολλῶν μαρτύρων. 6.13 παραγγέλλω [σοι]  
 BEFORE MANY WITNESSES. I CHARGE YOU

ἐνώπιον τοῦ θεοῦ τοῦ ζωογονούντος τὰ πάντα καὶ  
 BEFORE - GOD THE ONE GIVING LIFE TO - ALL THINGS AND

Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου  
 CHRIST JESUS THE ONE HAVING TESTIFIED BEFORE PONTIUS

Πιλάτου τὴν καλὴν ὁμολογίαν, 6.14 τηρήσαί σε τὴν  
 PILATE THE GOOD CONFSSION, TO KEEP - THE

ἐντολὴν ἄσπιλον ἀνεπίλημπτον μέχρι τῆς  
 COMMANDMENT SPOTLESS, IRREPROACHABLE, UNTIL THE

ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 6.15 ἣν  
 APPEARING OF THE LORD OF US, JESUS CHRIST, WHICH

καιροῖς ἰδίους δείξει ὁ μακάριος καὶ μόνος  
 IN ITS OWN~TIMES <sup>6</sup>WILL SHOW <sup>1</sup>THE <sup>2</sup>BLESSED <sup>3</sup>AND <sup>4</sup>ONLY

that godliness is a means of gain.<sup>c</sup> <sup>6</sup>Of course, there is great gain in godliness combined with contentment; <sup>7</sup>for we brought nothing into the world, so that<sup>d</sup> we can take nothing out of it; <sup>8</sup>but if we have food and clothing, we will be content with these. <sup>9</sup>But those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction. <sup>10</sup>For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains.

<sup>11</sup> But as for you, man of God, shun all this; pursue righteousness, godliness, faith, love, endurance, gentleness. <sup>12</sup>Fight the good fight of the faith; take hold of the eternal life, to which you were called and for which you made<sup>e</sup> the good confession in the presence of many witnesses. <sup>13</sup>In the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, I charge you <sup>14</sup>to keep the commandment without spot or blame until the manifestation of our Lord Jesus Christ, <sup>15</sup>which he will bring about at the right time—he who is the blessed and only

<sup>c</sup> Other ancient authorities add Withdraw yourself from such

people

<sup>d</sup> Other ancient authorities read world—it is certain that

<sup>e</sup> Gk. confessed



Sovereign, the King of kings and Lord of lords. <sup>16</sup>It is he alone who has immortality and dwells in unapproachable light, whom no one has ever seen or can see; to him be honor and eternal dominion. Amen.

17 As for those who in the present age are rich, command them not to be haughty, or to set their hopes on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment. <sup>18</sup>They are to do good, to be rich in good works, generous, and ready to share, <sup>19</sup>thus storing up for themselves the treasure of a good foundation for the future, so that they may take hold of the life that really is life.

20 Timothy, guard what has been entrusted to you. Avoid the profane chatter and contradictions of what is falsely called knowledge; <sup>21</sup>by professing it some have missed the mark as regards the faith.

Grace be with you.<sup>f</sup>

<sup>f</sup>The Greek word for *you* here is plural; in other ancient authorities it is singular. Other ancient authorities add *Amen*.

δυναστης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ  
<sup>5</sup>SOVEREIGN, THE KING OF THE ONES REIGNING AS KINGS AND

κύριος τῶν κυριευόντων, 6.16 ὁ μόνος ἔχων  
 LORD OF THE ONES RULING AS LORDS, THE ONLY ONE HAVING

ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς  
 IMMORTALITY DWELLING~[IN] LIGHT UNAPPROACHABLE, WHOM <sup>3</sup>SAW 'NO ONE

ἀνθρώπων οὐδὲ ἰδεῖν δύναται· ᾧ τιμὴ καὶ  
<sup>20</sup>OF(AMONG) MEN NEITHER IS ABLE~TO SEE; TO WHOM [BE] HONOR AND

κράτος αἰώνιον, ἀμήν.  
 POWER ETERNAL, AMEN.

6.17 Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε  
 TO THE RICH IN THE PRESENT AGE CHARGE,

μὴ ὑψηλοφρονεῖν μηδὲ ἡλπικέναι ἐπὶ  
 NOT TO BE HIGH-MINDED NEITHER TO HAVE HOPE ON(IN)

πλούτου ἀδηλόγητι ἀλλ' ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν  
 [THE] UNCERTAINTY~OF RICHES BUT ON(IN) GOD, THE ONE GRANTING TO US

πάντα πλουσίως εἰς ἀπόλαυσιν, 6.18 ἀγαθοεργεῖν,  
 ALL THINGS RICHLY FOR ENJOYMENT, TO DO GOOD,

πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι,  
 TO BE RICH IN GOOD~WORKS, TO BE~GENEROUS,

κοινωνικούς, 6.19 ἀποθησαυρίζοντας ἑαυτοῖς  
 ONES WILLING TO SHARE, TREASURING UP FOR THEMSELVES

θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς  
 A GOOD~FOUNDATION FOR THE FUTURE, THAT THEY MAY LAY HOLD OF THE

ὄντως ζωῆς.  
 REAL LIFE.

6.20 <sup>1</sup>Ὁ Τιμόθεε, τὴν παραθήκην φύλαξον  
 O TIMOTHY, <sup>2</sup>THE <sup>3</sup>DEPOSIT ENTRUSTED [TO YOU] <sup>1</sup>GUARD,

ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις  
 TURNING AWAY FROM THE PROFANE, EMPTY UTTERANCES AND OPPOSITIONS

τῆς ψευδωνύμου γνώσεως, 6.21 ἣν τινες  
 OF THE FALSELY NAMED "KNOWLEDGE," WHICH SOME

ἐπαγγελλόμενοι περὶ τὴν πίστιν ἡστόχησαν.  
 PROFESSING CONCERNING THE FAITH MISSED [THE] MARK.

Ἡ χάρις μεθ' ὑμῶν.  
 - GRACE [BE] WITH YOU<sup>g</sup>.

THE SECOND LETTER OF PAUL TO  
TIMOTHY

CHAPTER 1

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β

TO TIMOTHY 2

1.1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος  
PAUL AN APOSTLE OF CHRIST JESUS BY [THE] WILL

θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ  
OF GOD ACCORDING TO [THE] PROMISE OF LIFE - IN CHRIST JESUS,

1.2 Τιμοθέω ἀγαπητῷ τέκνῳ, χάρις ἔλεος εἰρήνη ἀπὸ  
TO TIMOTHY, [MY] BELOVED CHILD, GRACE, MERCY, PEACE FROM

θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.  
GOD [THE] FATHER AND CHRIST JESUS THE LORD OF US.

1.3 Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων  
I HAVE~GRATITUDE - TO GOD, WHOM I SERVE FROM [MY] FOREFATHERS

ἐν καθαρῇ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν  
IN A CLEAN CONSCIENCE, AS UNCEASINGLY I HAVE THE

περὶ σοῦ μνείαν ἐν ταῖς δεήσεσίν μου νυκτὸς  
3CONCERNING 4YOU 2REMEMBRANCE IN THE PRAYERS OF ME NIGHT

καὶ ἡμέρας, 1.4 ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν  
AND DAY, LONGING TO SEE~YOU, HAVING REMEMBERED YOUR -

δακρῶν, ἵνα χαρᾶς πληρωθῶ, 1.5 ὑπόμνησιν λαβὼν  
TEARS, THAT WITH JOY I MAY BE FILLED, HAVING TAKEN~REMEMBRANCE

τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνέκκησεν  
1OF THE 4IN 5YOU 2GENUINE 3FAITH, WHICH DWELT

πρῶτον ἐν τῇ μάμμῃ σου Λωτδί καὶ τῇ μητρὶ  
FIRST IN THE GRANDMOTHER OF YOU, LOIS, AND IN THE MOTHER

σου Εὐνίκη, πέπεισμαι δὲ ὅτι καὶ ἐν σοί.  
OF YOU, EUNICE, AND~I HAVE BEEN PERSUADED THAT [IT DWELLS] ALSO IN YOU.

1.6 δι' ἣν αἰτίαν ἀναμιμνήσκω σε ἀναζωπυρεῖν τὸ  
FOR WHICH CAUSE I REMIND YOU TO REKINDLE THE

χάρισμα τοῦ θεοῦ, ὃ ἐστίν ἐν σοὶ διὰ τῆς  
GIFT - OF GOD, WHICH IS IN YOU THROUGH THE

ἐπιθέσεως τῶν χειρῶν μου. 1.7 οὐ γὰρ ἔδωκεν ἡμῖν ὁ  
LAYING ON OF THE HANDS OF ME. 3NOT 1FOR 4GAVE 5TO US -

θεὸς πνεῦμα δειλίας ἀλλὰ δυνάμεως καὶ ἀγάπης  
2GOD A SPIRIT OF COWARDICE, BUT OF POWER AND OF LOVE

καὶ σωφρονισμοῦ. 1.8 μὴ οὖν ἐπαισχυνθῆς τὸ  
AND OF SELF-DISCIPLINE. [DO] NOT THEREFORE BE ASHAMED OF THE

μαρτύριον τοῦ κυρίου ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον  
TESTIMONY OF THE LORD OF US NOR [OF] ME, THE PRISONER

αὐτοῦ, ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ  
OF HIM, BUT SUFFER TOGETHER WITH [ME] FOR THE GOSPEL

Paul, an apostle of Christ Jesus by the will of God, for the sake of the promise of life that is in Christ Jesus,

2 To Timothy, my beloved child:

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

3 I am grateful to God—whom I worship with a clear conscience, as my ancestors did—when I remember you constantly in my prayers night and day. 4Recalling your tears, I long to see you so that I may be filled with joy. 5I am reminded of your sincere faith, a faith that lived first in your grandmother Lois and your mother Eunice and now, I am sure, lives in you. 6For this reason I remind you to rekindle the gift of God that is within you through the laying on of my hands; 7for God did not give us a spirit of cowardice, but rather a spirit of power and of love and of self-discipline.

8 Do not be ashamed, then, of the testimony about our Lord or of me his prisoner, but join with me in suffering for the gospel,

relying on the power of God,<sup>a</sup> who saved us and called us with a holy calling, not according to our works but according to his own purpose and grace. This grace was given to us in Christ Jesus before the ages began,<sup>10</sup> but it has now been revealed through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel.<sup>11</sup> For this gospel I was appointed a herald and an apostle and a teacher,<sup>a</sup>  
<sup>12</sup>and for this reason I suffer as I do. But I am not ashamed, for I know the one in whom I have put my trust, and I am sure that he is able to guard until that day what I have entrusted to him.<sup>b</sup>  
<sup>13</sup>Hold to the standard of sound teaching that you have heard from me, in the faith and love that are in Christ Jesus.<sup>14</sup> Guard the good treasure entrusted to you, with the help of the Holy Spirit living in us.

15 You are aware that all who are in Asia have turned away from me, including Phygelus and Hermogenes.  
<sup>16</sup>May the Lord grant mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my chain;<sup>17</sup> when he arrived in Rome, he eagerly<sup>c</sup> searched for me and found me.<sup>18</sup>—may the Lord

<sup>a</sup> Other ancient authorities add of the Gentiles

<sup>b</sup> Or what has been entrusted to me

<sup>c</sup> Or promptly

κατὰ δύναμιν θεοῦ, **1.9** τοῦ σώσαντος ἡμᾶς καὶ  
ACCORDING TO [THE] POWER OF GOD, THE ONE HAVING SAVED US AND  
καλέσαντος κλήσει ἁγίᾳ, οὐ κατὰ τὰ ἔργα ἡμῶν  
HAVING CALLED [US] WITH A HOLY~CALLING, NOT ACCORDING TO THE WORKS OF US  
ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν, τὴν  
BUT ACCORDING TO HIS OWN PURPOSE AND GRACE, -  
δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων  
HAVING BEEN GIVEN TO US IN CHRIST JESUS BEFORE TIME  
αἰώνων, **1.10** φανερωθεῖσαν δὲ νῦν διὰ τῆς  
ETERNAL, BUT~HAVING BEEN MANIFESTED NOW THROUGH THE  
ἐπιφανείας τοῦ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ,  
APPEARING OF THE SAVIOR OF US, CHRIST JESUS,  
καταργήσαντος μὲν τὸν θάνατον  
ON THE ONE HAND~HAVING NULLIFIED - DEATH,  
φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ  
ON THE OTHER~HAVING BROUGHT TO LIGHT LIFE AND INCORRUPTIBILITY THROUGH  
τοῦ εὐαγγελίου **1.11** εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ  
THE GOOD NEWS, FOR WHICH I~WAS APPOINTED A HERALD AND  
ἀπόστολος καὶ διδάσκαλος, **1.12** δι' ἣν αἰτίαν καὶ  
AN APOSTLE AND A TEACHER, FOR WHICH CAUSE ALSO  
ταῦτα πάσχω· ἀλλ' οὐκ ἐπαισχύνομαι, οἶδα γὰρ  
THESE THINGS I SUFFER; BUT I AM NOT ASHAMED, FOR~I KNOW  
ὃς πεπίστευκα καὶ πέπεισμαι ὅτι δυνατός ἐστιν  
WHOM I HAVE BELIEVED AND I HAVE BEEN PERSUADED THAT HE IS~ABLE  
τὴν παραθήκην μου φυλάξει εἰς ἐκείνην τὴν  
THE <sup>3</sup>DEPOSIT [ENTRUSTED TO HIM] <sup>4</sup>OF (BY) ME <sup>5</sup>TO GUARD FOR - THAT  
ἡμέραν. **1.13** ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων ὧν  
DAY. FOLLOW~[THE] PATTERN OF HEALTHY WORDS WHICH  
παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν  
FROM ME YOU HEARD IN FAITH AND LOVE - IN  
Χριστῷ Ἰησοῦ. **1.14** τὴν καλὴν παραθήκην  
CHRIST JESUS. THE GOOD DEPOSIT ENTRUSTED [TO YOU]  
φυλάξον διὰ πνεύματος ἁγίου τοῦ ἐνοικούντος ἐν  
GUARD THROUGH [THE] HOLY~SPIRIT - DWELLING IN  
ἡμῖν.  
US.

**1.15** Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ  
THIS~YOU KNOW, THAT TURNED AWAY FROM ME ALL THE ONES

ἐν τῇ Ἀσίᾳ, ὧν ἐστὶν Φύγελος καὶ Ἑρμογένης.  
IN - ASIA, OF WHOM IS (ARE) PHYGELUS AND HERMOGENES.

**1.16** δῶψέ μοι ἔλεος ὁ κύριος τῷ Ὀνησιφόρῳ οἴκῳ,  
<sup>1</sup>MAY <sup>4</sup>GRANT <sup>5</sup>MERCY <sup>2</sup>THE <sup>3</sup>LORD - TO ONESIPHORUS' HOUSEHOLD,

ὅτι πολλάκις με ἀνέψυχεν καὶ τὴν αλυσίν μου  
BECAUSE OFTEN HE REFRESHED~ME AND THE CHAIN[S] OF ME

οὐκ ἐπαισχύνηται, **1.17** ἀλλὰ γενόμενος ἐν Ῥώμῃ  
WAS NOT ASHAMED OF, BUT HAVING BEEN IN ROME,

σπουδαίως ἐζήτησέν με καὶ εὑρεν· **1.18** δῶψέ μοι  
DILIGENTLY HE SOUGHT ME AND FOUND [ME]; <sup>1</sup>MAY <sup>4</sup>GRANT

αὐτῷ ὁ κύριος εὐρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ  
<sup>5</sup>TO HIM <sup>2</sup>THE <sup>3</sup>LORD TO FIND MERCY FROM [THE] LORD IN THAT

τῇ ἡμέρᾳ. καὶ ὅσα ἐν Ἐφέσῳ διηκόνησεν,  
 - DAY. AND [IN] HOW MANY WAYS [WHILE] IN EPHESUS HE SERVED,

βέλτιον σὺ γινώσκεις.  
 [AS] VERY WELL YOU KNOW.

grant that he will find mercy from the Lord on that day! And you know very well how much service he rendered in Ephesus.

## CHAPTER 2

2.1 Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι  
 YOU, THEREFORE, CHILD OF ME, BE EMPOWERED IN THE GRACE

τῇ ἐν Χριστῷ Ἰησοῦ, 2.2 καὶ ἃ ἤκουσας παρ'  
 - IN CHRIST JESUS, AND WHAT THINGS YOU HEARD FROM

ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου  
 ME THROUGH MANY WITNESSES, THESE THINGS COMMIT

πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ  
 TO TRUSTWORTHY MEN, WHO WILL BE~QUALIFIED ALSO

ἐτέρους διδάξαι. 2.3 συγκακοπάθησον ὡς καλὸς  
 TO TEACH~OTHERS. TAKE [YOUR] PART IN SUFFERING AS A GOOD

στρατιώτης Χριστοῦ Ἰησοῦ. 2.4 οὐδεὶς στρατευόμενος  
 SOLDIER OF CHRIST JESUS. NO ONE SERVING AS A SOLDIER

ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ  
 IS ENTANGLED WITH THE - AFFAIRS OF~[CIVILIAN] LIFE, THAT <sup>2</sup>THE ONE

στρατολογήσαντι ἀρέσῃ. 2.5 ἔαν δὲ καὶ  
<sup>3</sup>HAVING ENLISTED [HIM] HE MAY PLEASE. AND~IF ALSO

ἀθλῇ τις, οὐ στεφανοῦται ἔαν μὴ  
 ANYONE~COMPETES [AS AN ATHLETE], HE IS NOT CROWNED UNLESS

νομίμως ἀθλήσῃ. 2.6 τὸν κοπιῶντα γεωργὸν  
 HE COMPETES~ACCORDING TO THE RULES. <sup>2</sup>THE <sup>3</sup>LABORING <sup>4</sup>FARMER

δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν.  
<sup>1</sup>IT IS NECESSARY [FOR] <sup>5</sup>[TO BE THE] FIRST <sup>7</sup>OF THE <sup>8</sup>FRUITS <sup>6</sup>TO PARTAKE.

2.7 νόει ὃ λέγω· δώσει γάρ σοι ὁ κύριος  
 CONSIDER WHAT I SAY; <sup>4</sup>WILL GIVE <sup>1</sup>FOR <sup>5</sup>TO YOU <sup>2</sup>THE <sup>3</sup>LORD

σύνεσιν ἐν πᾶσιν.  
 UNDERSTANDING IN ALL THINGS.

2.8 Μνημόνευε Ἰησοῦν Χριστὸν ἐγγεγερμένον ἐκ  
 REMEMBER JESUS CHRIST HAVING BEEN RAISED FROM

νεκρῶν, ἐκ σπέρματος Δαβὶδ, κατὰ τὸ εὐαγγέλιόν  
 [THE] DEAD, OF [THE] SEED OF DAVID, ACCORDING TO THE GOSPEL

μου, 2.9 ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν  
 OF ME, IN[FOR] WHICH I SUFFER EVEN TO THE POINT OF BONDS[IMPRISONMENT]

ὡς κακοῦργος, ἀλλὰ ὁ λόγος τοῦ θεοῦ οὐ δέδεται·  
 AS AN EVILDOER, BUT THE WORD - OF GOD HAS NOT BEEN BOUND;

2.10 διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς,  
 THEREFORE ALL THINGS I ENDURE BECAUSE OF THE CHOSEN ONES,

ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν Χριστῷ  
 THAT ALSO THEY MAY OBTAIN~[THE] SALVATION - IN CHRIST

You then, my child, be strong in the grace that is in Christ Jesus; <sup>2</sup>and what you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well. <sup>3</sup>Share in suffering like a good soldier of Christ Jesus. <sup>4</sup>No one serving in the army gets entangled in everyday affairs; the soldier's aim is to please the enlisting officer. <sup>5</sup>And in the case of an athlete, no one is crowned without competing according to the rules. <sup>6</sup>It is the farmer who does the work who ought to have the first share of the crops. <sup>7</sup>Think over what I say, for the Lord will give you understanding in all things.

<sup>8</sup>Remember Jesus Christ, raised from the dead, a descendant of David—that is my gospel, <sup>9</sup>for which I suffer hardship, even to the point of being chained like a criminal. But the word of God is not chained. <sup>10</sup>Therefore I endure everything for the sake of the elect, so that they may also obtain the salvation that is in Christ



Jesus, with eternal glory.

<sup>11</sup>The saying is sure:

If we have died with him, we will also live with him;

<sup>12</sup>if we endure, we will also reign with him; if we deny him, he will also deny us;

<sup>13</sup>if we are faithless, he remains faithful—for he cannot deny himself.

<sup>14</sup>Remind them of this, and warn them before God<sup>d</sup> that they are to avoid wrangling over words, which does no good but only ruins those who are listening.

<sup>15</sup>Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth. <sup>16</sup>Avoid profane chatter, for it will lead people into more and more impiety; <sup>17</sup>and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, <sup>18</sup>who have swerved from the truth by claiming that the resurrection has already taken place. They are upsetting the faith of some.

<sup>19</sup>But God's firm foundation stands, bearing this inscription: "The Lord knows those who are his," and, "Let everyone who calls on the name of the Lord turn away from wickedness."

<sup>20</sup>In a large house there are utensils not only of gold and silver but also of wood

<sup>d</sup> Other ancient authorities read the Lord

Ἰησοῦ μετὰ δόξης αἰωνίου. **2.11** πιστὸς ὁ λόγος·  
JESUS WITH GLORY ETERNAL. TRUSTWORTHY [IS] THE WORD:

εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν·  
FOR~IF WE DIED WITH [HIM], ALSO WE WILL LIVE WITH [HIM];

**2.12** εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν·  
IF WE ENDURE, ALSO WE WILL REIGN WITH [HIM];

εἰ ἀρνησόμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς·  
IF WE WILL DENY [HIM], THAT ONE ALSO WILL DENY US;

**2.13** εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει,  
IF WE ARE UNFAITHFUL, THAT ONE REMAINS~FAITHFUL,  
ἀρνήσασθαι γὰρ ἑαυτόν οὐ δύναται.  
<sup>3</sup>TO DENY <sup>1</sup>FOR <sup>4</sup>HIMSELF <sup>2</sup>HE IS NOT ABLE.

**2.14** Ταῦτα ὑπομίμνησκε διαμαρτυρόμενος ἐνώπιον  
THESE THINGS REMIND [THEM OF], EARNESTLY TESTIFYING BEFORE

τοῦ θεοῦ μὴ λογομαχεῖν, ἐπ' οὐδὲν  
- GOD NOT TO BE ENGAGED IN DISPUTES OVER WORDS, <sup>2</sup>FOR <sup>3</sup>NOTHING

χρήσιμον, ἐπὶ καταστροφή τῶν ἀκούοντων.  
<sup>1</sup>PROFITABLE, TO [THE] RUIN OF THE ONES HEARING.

**2.15** σπούδασον σεαυτὸν δόκιμον παραστήσαι τῷ θεῷ,  
BE DILIGENT <sup>2</sup>YOURSELF <sup>3</sup>APPROVED <sup>1</sup>TO PRESENT - <sup>4</sup>TO GOD,

ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον  
A WORKMAN UNASHAMED, <sup>1</sup>KEEPING <sup>5</sup>[ON] A STRAIGHT COURSE <sup>2</sup>THE <sup>3</sup>MESSAGE

τῆς ἀληθείας. **2.16** τὰς δὲ βεβήλους κενοφωνίας  
- <sup>4</sup>OF TRUTH. - BUT PROFANE, EMPTY UTTERANCES

περιῖστασ' ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας  
AVOID; <sup>3</sup>TO <sup>4</sup>MORE <sup>1</sup>FOR <sup>2</sup>THEY WILL ADVANCE <sup>5</sup>UNGODLINESS

**2.17** καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα  
AND THE WORD OF THEM AS GANGRENE

νομῇ ἐξεῖ. ὧν ἐστὶν Ὑμέναιος καὶ  
WILL HAVE~A SPREADING [EFFECT]; OF WHOM IS [ARE] HYMENAEUS AND

Φίλητος, **2.18** οὔτινες περὶ τὴν ἀλήθειαν ἡστόχησαν,  
PHILETUS, WHO CONCERNING THE TRUTH MISSED [THE] MARK,

λέγοντες [τὴν] ἀνάστασιν ἤδη γεγονέναι, καὶ  
SAYING THE RESURRECTION ALREADY TO HAVE HAPPENED, AND

ἀνατρέπουσιν τὴν τινῶν πίστιν. **2.19** ὁ μέντοι  
THEY ARE OVERTHROWING THE FAITH~OF SOME. - NEVERTHELESS

στερεὸς θεμέλιος τοῦ θεοῦ ἔστηκεν, ἔχων τὴν  
<sup>2</sup>SOLID <sup>3</sup>FOUNDATION - <sup>1</sup>GOD'S HAS STOOD FIRM, HAVING -

σφραγίδα ταύτην· Ἔγνω κύριος τοὺς ὄντας αὐτοῦ,  
THIS~SEAL: [THE] LORD~KNOWS THE ONES BEING HIS,

καί, Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ  
AND, LET DEPART FROM UNRIGHTEOUSNESS EVERYONE NAMING THE

ὄνομα κυρίου. **2.20** Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν  
NAME OF [THE] LORD. <sup>2</sup>IN <sup>3</sup>A GREAT <sup>1</sup>BUT HOUSE THERE ARE~NOT

μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ ἀλλὰ καὶ ξύλινα καὶ  
ONLY VESSELS GOLDEN AND SILVER BUT ALSO WOODEN AND

**2:14** text: ASvmg RSVmg NASB NIV NEB TEV NJB NRSV. var. του κυριος (the Lord): KJV ASV RSV NJBmg NRSVmg. **2:19** Num. 16:5

ὄστράκινα, καὶ ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς  
 EARTHEN, AND SOME - FOR HONOR[ABLE USE] BUT-OTHERS FOR  
 ἀτιμίαν· 2.21 ἂν οὖν τις ἐκκαθάρῃ ἑαυτὸν  
 DISHONOR[ABLE USE]; IF THEREFORE ANYONE CLEANSSES HIMSELF  
 ἀπὸ τούτων, ἔσται σκευὸς εἰς τιμὴν,  
 FROM THESE THINGS, HE WILL BE A VESSEL FOR HONOR[ABLE USE],  
 ἡγιασμένον, εὐχρηστον τῷ δεσπότη, εἰς πᾶν  
 HAVING BEEN SANCTIFIED, USEFUL TO THE MASTER, FOR EVERY  
 ἔργον ἀγαθὸν ἡτοιμασμένον. 2.22 τὰς δὲ νεωτερικὰς  
 GOOD-WORK HAVING BEEN PREPARED. - BUT YOUTHFUL  
 ἐπιθυμίας φεύγε, δίωκε δὲ δικαιοσύνην πίστιν ἀγάπην  
 LUSTS FLEE, AND-PURSE RIGHTEOUSNESS, FAITH, LOVE,  
 εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν κύριον ἐκ  
 PEACE, WITH THE ONES CALLING ON THE LORD OUT FROM  
 καθαρᾶς καρδίας. 2.23 τὰς δὲ μωρὰς καὶ ἀπαιδεύτους  
 A CLEAN HEART. - BUT FOOLISH AND IGNORANT  
 ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννώσιν μάχας·  
 SPECULATIONS REFUSE, KNOWING THAT THEY PRODUCE FIGHTS;  
 2.24 δοῦλον δὲ κυρίου οὐ δεῖ μάχεσθαι ἀλλὰ  
 AND-A SLAVE OF [THE] LORD OUGHT-NOT TO FIGHT BUT  
 ἥπιον εἶναι πρὸς πάντας, διδασκτικόν, ἀνεξίκακον,  
 [OUGHT] TO BE-GENTLE TO ALL, SKILLED IN TEACHING, PATIENT,  
 2.25 ἐν πραύτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους,  
 IN MEEKNESS INSTRUCTING THE ONES OPPOSING,  
 μήποτε δώῃ αὐτοῖς ὁ θεὸς μετάνοιαν εἰς  
 IF PERHAPS <sup>2</sup>MAY GRANT <sup>3</sup>THEM - <sup>1</sup>GOD REPENTANCE [RESULTING] IN  
 ἐπίγνωσιν ἀληθείας 2.26 καὶ ἀνανήψωσιν  
 ACKNOWLEDGMENT OF [THE] TRUTH, AND THEY MAY COME TO [THEIR] SENSES  
 ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ'  
 [AWAY] FROM <sup>1</sup>THE <sup>3</sup>OF THE <sup>4</sup>DEVIL <sup>2</sup>TRAP, HAVING BEEN CAPTURED BY  
 αὐτοῦ εἰς τὸ ἐκεῖνον θέλημα.  
 HIM FOR(IN) - THAT ONE'S WILL.

and clay, some for special use, some for ordinary. <sup>21</sup>All who cleanse themselves of the things I have mentioned<sup>e</sup> will become special utensils, dedicated and useful to the owner of the house, ready for every good work. <sup>22</sup>Shun youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart. <sup>23</sup>Have nothing to do with stupid and senseless controversies; you know that they breed quarrels. <sup>24</sup>And the Lord's servant<sup>f</sup> must not be quarrelsome but kindly to everyone, an apt teacher, patient, <sup>25</sup>correcting opponents with gentleness. God may perhaps grant that they will repent and come to know the truth, <sup>26</sup>and that they may escape from the snare of the devil, having been held captive by him to do his will.<sup>g</sup>

<sup>e</sup> Gk. of these things

<sup>f</sup> Gk. slave

<sup>g</sup> Or by him, to do his (that is, God's) will

## CHAPTER 3

3.1 Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις  
 BUT-THIS KNOW, THAT IN [THE] LAST DAYS  
 ἐνστήσονται καιροὶ χαλεποί· 3.2 ἔσονται γὰρ οἱ  
<sup>3</sup>WILL BE IMMINENT <sup>2</sup>TIMES <sup>1</sup>HARD; <sup>3</sup>WILL BE <sup>1</sup>FOR -  
 ἄνθρωποι φίλαντοι φιλάργυροι ἀλαζόνες ὑπερήφανοι  
<sup>2</sup>MEN LOVERS OF SELF, LOVERS OF MONEY, BOASTERS, PROUD,  
 βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι ἀνόσιοι  
 SPEAKERS OF EVIL, DISOBEDIENT TO-PARENTS, UNGRATEFUL, IRREVERENT,  
 3.3 ἄστοργοι ἄσπονδοι διάβολοι ἀκρατεῖς  
 UNLOVING, IRRECONCILABLE, SLANDEROUS, WITHOUT SELF-CONTROL,  
 ἀνήμεροι ἀφιλάγαθοι 3.4 προδότηι προπετεῖς  
 SAVAGE, NOT LOVERS OF GOOD, TREACHEROUS, RECKLESS,

You must understand this, that in the last days distressing times will come. <sup>2</sup>For people will be lovers of money, boasters, arrogant, abusive, disobedient to their parents, ungrateful, unholy, <sup>3</sup>inhuman, implacable, slanderers, profligates, brutes, haters of good, <sup>4</sup>treacherous, reckless,

swollen with conceit, lovers of pleasure rather than lovers of God, <sup>5</sup>holding to the outward form of godliness but denying its power. Avoid them! <sup>6</sup>For among them are those who make their way into households and captivate silly women, overwhelmed by their sins and swayed by all kinds of desires, <sup>7</sup>who are always being instructed and can never arrive at a knowledge of the truth. <sup>8</sup>As Jannes and Jambres opposed Moses, so these people, of corrupt mind and counterfeit faith, also oppose the truth. <sup>9</sup>But they will not make much progress, because, as in the case of those two men, <sup>h</sup>their folly will become plain to everyone.

10 Now you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, <sup>11</sup>my persecutions and suffering the things that happened to me in Antioch, Iconium, and Lystra. What persecutions I endured! Yet the Lord rescued me from all of them. <sup>12</sup>Indeed, all who want to live a godly life in Christ Jesus will be persecuted. <sup>13</sup>But wicked people and impostors will go from bad to worse, deceiving others and being deceived. <sup>14</sup>But as for you, continue in what you have learned and firmly believed, knowing from whom you learned it, <sup>15</sup>and how from

<sup>h</sup> Gk lacks two men

τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι,  
HAVING BECOME CONCEITED, LOVERS OF PLEASURE RATHER THAN LOVERS OF GOD,  
**3.5** ἔχοντες μὀρφωσιν εὐσεβείας τὴν δὲ δύναμιν αὐτῆς  
HAVING A FORM OF GODLINESS BUT~THE POWER OF IT  
ἡρνημένοι· καὶ τούτους ἀποτρέπου. **3.6** ἐκ τούτων  
HAVING DENIED; AND THESE ONES TURN AWAY FROM. <sup>2</sup>OF <sup>3</sup>THESE  
γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας καὶ  
<sup>1</sup>FOR ARE THE ONES ENTERING INTO - HOMES AND  
αἰχμαλωτίζοντες γυναικάρια σεσωρευμένα ἁμαρτίαις,  
CAPTURING WEAK-WILLED WOMEN HAVING BEEN LADEN WITH SINS,  
ἀγόμενα ἐπιθυμίαις ποικίλαις, **3.7** πάντοτε μανθάνοντα  
BEING LED AWAY BY VARIOUS~LUSTS, ALWAYS LEARNING  
καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας  
AND NEVER TO A KNOWLEDGE OF TRUTH  
ἐλθεῖν δυνάμενα. **3.8** ὃν τρόπον δὲ Ἰάννης καὶ  
BEING ABLE~TO COME. <sup>2</sup>IN THE WAY <sup>1</sup>NOW JANNES AND  
Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ, οὕτως καὶ οὗτοι  
JAMBRES OPPOSED MOSES, SO ALSO THESE ONES  
ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι  
OPPOSE THE TRUTH, MEN HAVING BEEN CORRUPTED  
τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν. **3.9** ἀλλ'  
[IN] THE[IR] MIND, FAILURES WITH RESPECT TO THE FAITH; BUT  
οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν  
THEY WILL NOT ADVANCE FARTHER; FOR~THE FOLLY OF THEM  
ἐκδηλος ἔσται πᾶσιν, ὥς καὶ ἡ ἐκείνων ἐγένετο.  
WILL BE~PLAIN TO ALL, AS ALSO THE[FOLLY] OF THOSE MEN BECAME.  
**3.10** Σὺ δὲ παρηκολούθησάς μου τῇ διδασκαλίᾳ, τῇ  
BUT~YOU CLOSELY FOLLOWED<sup>2</sup> MY - TEACHING, -  
ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ  
WAY OF LIFE, - PURPOSE, - FAITH, - LONGSUFFERING, -  
ἀγάπῃ, τῇ ὑπομονῇ, **3.11** τοῖς διωγμοῖς, τοῖς  
LOVE, - ENDURANCE, - PERSECUTIONS, -  
παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ,  
SUFFERINGS, WHICH HAPPENED~TO ME IN ANTIOCH, IN ICONIUM,  
ἐν Λύστροις, οἷους διωγμοὺς ὑπήνεγκα καὶ ἐκ  
IN LYSTRA, WHAT KIND OF PERSECUTIONS I ENDURED, AND OUT OF  
πάντων με ἐρρύσατο ὁ κύριος. **3.12** καὶ πάντες δὲ  
ALL <sup>4</sup>ME <sup>3</sup>RESCUED <sup>1</sup>THE <sup>2</sup>LORD. <sup>2</sup>ALSO <sup>3</sup>ALL <sup>1</sup>AND  
οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ  
THE ONES WANTING TO LIVE~GODLY IN CHRIST JESUS  
διωχθήσονται. **3.13** πονηροὶ δὲ ἄνθρωποι καὶ γόητες  
WILL BE PERSECUTED. BUT~EVIL MEN AND IMPOSTORS  
προκόψουσιν ἐπὶ τὸ χεῖρον πλανῶντες καὶ πλανώμενοι.  
WILL ADVANCE TO THE WORST, MISLEADING AND BEING MISLED.  
**3.14** σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης,  
BUT~YOU REMAIN IN WHAT THINGS YOU LEARNED AND WERE CONVINCED OF,  
εἰδὼς παρὰ τίνων ἔμαθες, **3.15** καὶ ὅτι ἀπὸ  
KNOWING FROM WHOM<sup>2</sup> YOU LEARNED, AND THAT FROM

βρέφους [τὰ] ἱερὰ γράμματα οἶδας, τὰ  
 AN INFANT(INFANCY) THE HOLY SCRIPTURES YOU KNEW, THE ONES  
 δυνάμενά σε σοφίσει εἰς σωτηρίαν διὰ  
 BEING ABLE TO MAKE YOU WISE [WITH A VIEW] TO SALVATION THROUGH  
 πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. 3.16 πᾶσα γραφὴ  
 FAITH - IN CHRIST JESUS. ALL SCRIPTURE  
 θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς  
 [IS] GOD-BREATHED AND USEFUL FOR TEACHING, FOR  
 ἐλεγμόν, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν  
 REPROOF, FOR CORRECTION, FOR TRAINING - IN  
 δικαιοσύνη, 3.17 ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ  
 RIGHTEOUSNESS, THAT <sup>5</sup>PROFICIENT <sup>4</sup>MAY BE <sup>1</sup>THE - <sup>3</sup>OF GOD  
 ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.  
<sup>2</sup>MAN, FOR EVERY GOOD-WORK HAVING BEEN EQUIPPED.

childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus. <sup>16</sup>All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, <sup>17</sup>so that everyone who belongs to God may be proficient, equipped for every good work.

<sup>i</sup> Or Every scripture inspired by God is also

## CHAPTER 4

4.1 Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ  
 I SOLEMNLY CHARGE [YOU] BEFORE - GOD AND CHRIST  
 Ἰησοῦ τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς,  
 JESUS, THE ONE BEING ABOUT TO JUDGE [THE] LIVING AND DEAD,  
 καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ.  
 AND [BY] THE APPEARING OF HIM AND THE KINGDOM OF HIM:  
 4.2 κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως,  
 PREACH THE WORD, BE READY IN SEASON, OUT OF SEASON,  
 ἐλεγξον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ  
 EXPOSE, REBUKE, ENCOURAGE, WITH ALL  
 μακροθυμίᾳ καὶ διδαχῇ. 4.3 ἔσται γὰρ καιρὸς ὅτε τῆς  
 LONGSUFFERING AND TEACHING. FOR-THERE WILL BE A TIME WHEN -  
 ὑγιαίνουσης διδασκαλίας οὐκ ἀνέχονται ἀλλὰ κατὰ  
 HEALTHY TEACHING THEY WILL NOT BEAR BUT ACCORDING TO  
 τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύουσιν  
 THE - LUSTS OF THEMSELVES WILL ACCUMULATE  
 διδασκάλους κνηθόμενοι τὴν ἀκοὴν 4.4 καὶ ἀπὸ μὲν  
 TEACHERS TICKLING THE EAR, AND FROM -  
 τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέφουσιν, ἐπὶ δὲ τοῦς  
 THE TRUTH THE[IR] EAR THEY WILL TURN AWAY, AND-TO -  
 μύθους ἐκτραπήσονται. 4.5 σὺ δὲ νῆφε ἐν  
 MYTHS WILL BE TURNED ASIDE. BUT-YOU BE SELF-CONTROLLED IN  
 πᾶσιν, κακοπάθησον, ἔργον ποιήσον εὐαγγελιστοῦ, τὴν  
 ALL THINGS, SUFFER HARDSHIP, DO-[THE] WORK OF AN EVANGELIST, THE  
 διακονίαν σου πληροφόρησον.  
 MINISTRY OF YOU FULLY CARRY OUT.  
 4.6 Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς  
 FOR-I ALREADY AM BEING POURED OUT, AND THE TIME OF THE  
 ἀναλύσεώς μου ἐφέστηκεν. 4.7 τὸν καλὸν ἀγῶνα  
 DEPARTURE OF ME HAS COME. THE GOOD FIGHT

In the presence of God and of Christ Jesus, who is to judge the living and the dead, and in view of his appearing and his kingdom, I solemnly urge you: <sup>2</sup>proclaim the message; be persistent whether the time is favorable or unfavorable; convince, rebuke, and encourage, with the utmost patience in teaching. <sup>3</sup>For the time is coming when people will not put up with sound doctrine, but having itching ears, they will accumulate for themselves teachers to suit their own desires, <sup>4</sup>and will turn away from listening to the truth and wander away to myths. <sup>5</sup>As for you, always be sober, endure suffering, do the work of an evangelist, carry out your ministry fully. <sup>6</sup>As for me, I am already being poured out as a libation, and the time of my departure has come. <sup>7</sup>I have fought the good fight,



I have finished the race, I have kept the faith. <sup>8</sup>From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not only to me but also to all who have longed for his appearing.

<sup>9</sup>Do your best to come to me soon, <sup>10</sup>for Demas, in love with this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia; Titus to Dalmatia. <sup>11</sup>Only Luke is with me. Get Mark and bring him with you, for he is useful in my ministry. <sup>12</sup>I have sent Tychicus to Ephesus. <sup>13</sup>When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments. <sup>14</sup>Alexander the coppersmith did me great harm; the Lord will pay him back for his deeds. <sup>15</sup>You also must beware of him, for he strongly opposed our message.

<sup>16</sup>At my first defense no one came to my support, but all deserted me. May it not be counted against them! <sup>17</sup>But the Lord stood by me and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion's mouth.

<sup>18</sup>The Lord will rescue me

<sup>j</sup>Other ancient authorities read *Gaul*

ἡγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα·  
I HAVE FOUGHT, THE COURSE I HAVE FINISHED, THE FAITH I HAVE KEPT;

**4.8** λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης  
HENCEFORTH, THERE IS LAID UP FOR ME <sup>1</sup>THE - <sup>2</sup>OF RIGHTEOUSNESS

στεφάνος, ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ  
<sup>2</sup>CROWN(WREATH), WHICH <sup>3</sup>WILL GIVE <sup>4</sup>TO ME <sup>1</sup>THE <sup>2</sup>LORD IN THAT -

ἡμέρᾳ, ὁ δίκαιος κριτής, οὐ μόνον δὲ ἐμοὶ ἀλλὰ  
DAY, THE RIGHTEOUS JUDGE, <sup>2</sup>NOT <sup>3</sup>ONLY <sup>1</sup>AND TO ME BUT

καὶ πᾶσι τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.  
ALSO TO ALL THE ONES HAVING LOVED THE APPEARING OF HIM.

**4.9** Σπουδάσον ἐλθεῖν πρὸς με ταχέως·  
BE DILIGENT TO COME TO ME QUICKLY;

**4.10** Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας τὸν νῦν  
FOR-DEMAs FORSOOK-ME, HAVING LOVED THE NOW(PRESENT)

αἰῶνα καὶ ἐπορεύθη εἰς Θεσσαλονίκην, Κρήσκης εἰς  
AGE AND WENT TO THESSALONICA, CRESCENS TO

Γαλατίαν, Τίτος εἰς Δαλματίαν· **4.11** Λουκᾶς  
GALATIA, TITUS TO DALMATIA; LUKE

ἐστὶν μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ  
ALONE-IS WITH ME. HAVING TAKEN-MARK, BRING WITH

σεαυτοῦ, ἔστιν γάρ μοι εὐχρηστος εἰς διακονίαν.  
YOURSELF, FOR-HE IS USEFUL-TO ME FOR SERVICE.

**4.12** Τυχικὸν δὲ ἀπέστειλα εἰς Ἐφεσον. **4.13** τὸν  
NOW-TYCHICUS I SENT TO EPHEBUS. THE

φαιλόνην ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ  
CLOAK WHICH I LEFT BEHIND IN TROAS WITH CARPUS

ἐρχόμενος φέρε, καὶ τὰ βιβλία μάλιστα τὰς  
[WHEN] COMING BRING, AND THE SCROLLS, ESPECIALLY THE

μεμβράνας. **4.14** Ἀλέξανδρος ὁ χαλκεὺς πολλὰ μοι  
PARCHMENTS. ALEXANDER THE COPPERSMITH <sup>2</sup>MANY <sup>4</sup>TO ME

κακὰ ἐνεδείξατο· ἀποδώσει αὐτῷ ὁ κύριος  
<sup>3</sup>EVIL THINGS <sup>1</sup>DID; <sup>3</sup>WILL REPAY <sup>4</sup>HIM <sup>1</sup>THE <sup>2</sup>LORD

κατὰ τὰ ἔργα αὐτοῦ· **4.15** ὃν καὶ σὺ φυλάσσου,  
ACCORDING TO THE WORKS OF HIM; WHOM ALSO YOU WATCH [OUT FOR],

λίαν γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις.  
FOR-GREATLY HE OPPOSED - OUR WORDS.

**4.16** Ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς  
IN(AT) - MY-FIRST DEFENSE NO ONE

μοι παρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον· μὴ  
CAME TO BE-WITH ME BUT ALL FORSOOK-ME; NOT

αὐτοῖς λογισθεῖν· **4.17** ὁ δὲ κύριός μοι παρέστη  
AGAINST THEM MAY IT BE COUNTED; BUT-THE LORD STOOD WITH-ME

καὶ ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ κήρυγμα  
AND EMPOWERED ME, THAT THROUGH ME THE PROCLAMATION

πληροφορηθῇ καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ  
MIGHT BE FULLY MADE, AND <sup>4</sup>MIGHT HEAR [IT] <sup>1</sup>ALL <sup>2</sup>THE <sup>3</sup>GENTILES, AND

ἐρρύσθην ἐκ στόματος λέοντος. **4.18** ῥύσεται με ὁ  
I WAS RESCUED OUT OF A LION'S-MOUTH. <sup>3</sup>WILL RESCUE <sup>4</sup>ME <sup>1</sup>THE

κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει  
2LORD FROM EVERY EVIL~WORK AND WILL BRING [ME] SAFELY  
εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ  
INTO THE 3KINGDOM 1HIS - 2HEAVENLY; TO WHOM [BE] THE  
δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.  
GLORY INTO THE AGES OF THE AGES, AMEN.

4.19 ᾿Ασπασαι Πρίσκαν καὶ ᾿Ακύλαν καὶ τὸν  
GREET PRISCA AND AQUILA AND -  
᾿Ονησιφόρου οἶκον. 4.20 ᾿Εραστος ἔμεινεν ἐν Κορίνθῳ,  
ONESIPHORUS' HOUSEHOLD. ERASTUS REMAINED IN CORINTH,  
Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα.  
BUT~TROPHIMUS I LEFT BEHIND IN MILETUS AILING.

4.21 Σπούδασον πρὸ χειμῶνος ἐλθεῖν. ᾿Ασπάζεται σε  
MAKE HASTE BEFORE WINTER TO COME. GREETs YOU  
Εὐβουλος καὶ Πούδης καὶ Λίνος καὶ Κλαυδία καὶ οἱ  
EUBULUS \ AND PUDENS AND LINUS AND CLAUDIA AND 2THE  
ἀδελφοὶ πάντες. 4.22 Ὁ κύριος μετὰ τοῦ πνεύματός  
3BROTHERS 1ALL. THE LORD [BE] WITH THE SPIRIT  
σου. ἡ χάρις μεθ' ὑμῶν.  
OF YOU. - GRACE [BE] WITH YOU°.

from every evil attack and  
save me for his heavenly  
kingdom. To him be the  
glory forever and ever.  
Amen.  
19 Greet Prisca and  
Aquila, and the household  
of Onesiphorus. 20Erastus  
remained in Corinth;  
Trophimus I left ill in  
Miletus. 21Do your best  
to come before winter.  
Eubulus sends greetings to  
you, as do Pudens and Linus  
and Claudia and all the  
brothers and sisters.<sup>k</sup>  
22 The Lord be with your  
spirit. Grace be with you.<sup>l</sup>

<sup>k</sup> Gk all the brothers  
<sup>l</sup> The Greek word for you here is  
plural. Other ancient authorities  
add Amen



# THE LETTER OF PAUL TO TITUS

## CHAPTER 1

### ΠΡΟΣ ΤΙΤΟΝ

TO TITUS

**1.1** Παῦλος δούλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ  
PAUL A SLAVE OF GOD, AND~AN APOSTLE OF JESUS CHRIST

κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν  
ACCORDING TO [THE] FAITH OF [THE] CHOSEN ONES OF GOD AND KNOWLEDGE

ἀληθείας τῆς κατ' εὐσέβειαν **1.2** ἐπ' ἐλπίδι  
OF TRUTH - ACCORDING TO GODLINESS, [BASED] ON A HOPE

ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ  
OF LIFE ETERNAL, WHICH <sup>4</sup>PROMISED <sup>1</sup>THE <sup>2</sup>TRUTHFUL <sup>3</sup>GOD BEFORE

χρόνων αἰώνιων, **1.3** ἐφάνέρωσεν δὲ καιροῖς ἰδίους τὸν  
[THE] AGES~OF TIME, BUT~MANIFESTED IN ITS OWN~TIMES THE

λόγον αὐτοῦ ἐν κηρύγματι, ὃ ἐπιστεύθην ἐγὼ  
WORD OF HIM IN(BY) PROCLAMATION, WHICH I~WAS ENTRUSTED WITH

κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ, **1.4** Τίτω  
ACCORDING TO [THE] COMMAND OF THE SAVIOR OF US, GOD, TO TITUS,

γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν, χάρις καὶ  
[MY] TRUE CHILD ACCORDING TO A COMMON(SHARED) FAITH, GRACE AND

εἰρήνῃ ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ  
PEACE FROM GOD [THE] FATHER AND CHRIST JESUS THE

σωτῆρος ἡμῶν.  
SAVIOR OF US.

**1.5** Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ  
[FOR] THIS CAUSE I LEFT YOU IN CRETE, THAT THE THINGS

λείποντα ἐπιδιορθώσῃ καὶ καταστήσῃς κατὰ πόλιν  
LACKING YOU SHOULD SET RIGHT AND SHOULD APPOINT IN EVERY CITY

πρεσβυτέρους, ὡς ἐγὼ σοι διαταξάμην, **1.6** εἴ τις  
ELDERS, AS I ORDERED~YOU, IF ANYONE

ἐστὶν ἀνέγκλητος, μᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων  
IS BLAMELESS, <sup>2</sup>OF ONE <sup>1</sup>WIFE <sup>1</sup>A HUSBAND, <sup>3</sup>CHILDREN <sup>1</sup>HAVING

πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα.  
<sup>2</sup>BELIEVING NOT IN(UNDER) ACCUSATION OF DEBAUCHERY OR INSUBORDINATION.

**1.7** δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι  
FOR~IT IS NECESSARY [FOR] THE OVERSEER TO BE~BLAMELESS

ὡς θεοῦ οἰκονόμον, μὴ αὐθάδη, μὴ ὀργίλον, μὴ  
AS GOD'S STEWARD, NOT ARROGANT, NOT QUICK-TEMPERED, NOT

πάροινον, μὴ πλῆκτην, μὴ αἰσχροκερδῆ, **1.8** ἀλλὰ  
GIVEN TO MUCH WINE, NOT VIOLENT, NOT FOND OF DISHONEST GAIN, BUT

φιλόξενον φιλάγαθον σώφρονα δίκαιον ὅσιον ἐγκρατῆ,  
HOSPITABLE, A LOVER OF GOOD, SENSIBLE, JUST, HOLY, SELF-CONTROLLED,

Paul, a servant<sup>a</sup> of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and the knowledge of the truth that is in accordance with godliness, <sup>2</sup>in the hope of eternal life that God, who never lies, promised before the ages began — <sup>3</sup>in due time he revealed his word through the proclamation with which I have been entrusted by the command of God our Savior.

<sup>4</sup> To Titus, my loyal child in the faith we share:

Grace<sup>b</sup> and peace from God the Father and Christ Jesus our Savior.

<sup>5</sup> I left you behind in Crete for this reason, so that you should put in order what remained to be done, and should appoint elders in every town, as I directed you: <sup>6</sup>someone who is blameless, married only once,<sup>c</sup> whose children are believers, not accused of debauchery and not rebellious. <sup>7</sup>For a bishop,<sup>d</sup> as God's steward, must be blameless; he must not be arrogant or quick-tempered or addicted to wine or violent or greedy for gain; <sup>8</sup>but he must be hospitable, a lover of goodness, prudent, upright, devout, and self-controlled.

<sup>a</sup> Gk. *slave*

<sup>b</sup> Other ancient authorities read *Grace, mercy.*

<sup>c</sup> Gk. *husband of one wife*

<sup>d</sup> Or *an overseer*



<sup>9</sup>He must have a firm grasp of the word that is trustworthy in accordance with the teaching, so that he may be able both to preach with sound doctrine and to refute those who contradict it.

<sup>10</sup>There are also many rebellious people, idle talkers and deceivers, especially those of the circumcision; <sup>11</sup>they must be silenced, since they are upsetting whole families by teaching for sordid gain what it is not right to teach.

<sup>12</sup>It was one of them, their very own prophet, who said, "Cretans are always liars, vicious brutes, lazy gluttons."

<sup>13</sup>That testimony is true. For this reason rebuke them sharply, so that they may become sound in the faith, <sup>14</sup>not paying attention to Jewish myths or to commandments of those who reject the truth. <sup>15</sup>To the pure all things are pure, but to the corrupt and unbelieving nothing is pure. Their very minds and consciences are corrupted. <sup>16</sup>They profess to know God, but they deny him by their actions. They are detestable, disobedient, unfit for any good work.

**1.9** ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ  
HOLDING TO THE <sup>3</sup>ACCORDING TO <sup>4</sup>THE <sup>5</sup>TEACHING <sup>1</sup>FAITHFUL

λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ  
<sup>2</sup>WORD, THAT HE MAY BE~ABLE ALSO TO ENCOURAGE BY THE

διδασκαλίᾳ τῇ ὑγιαίνουσῃ καὶ τοὺς ἀντιλέγοντας  
<sup>2</sup>TEACHING - <sup>1</sup>HEALTHY AND <sup>2</sup>THE ONES <sup>3</sup>OPPOSING

ἐλέγχειν.

<sup>1</sup>TO EXPOSE.

**1.10** Εἰσὶν γὰρ πολλοὶ [καὶ] ἀνυπότακτοι,  
FOR~THERE ARE MANY INDEED OPPOSING ONES,

ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ τῆς  
IDLE TALKERS AND DECEIVERS, ESPECIALLY THE ONES OF THE

περιτομῆς, **1.11** οὓς δεῖ ἐπιστομίζειν, οἵτινες  
CIRCUMCISION, WHOM IT IS NECESSARY TO STOP THE MOUTHS OF, WHO

ὅλους οἴκους ἀνατρέπουσιν διδάσκοντες ἃ  
ENTIRE HOUSEHOLDS OVERTURN, TEACHING WHAT

μὴ δεῖ αἰσχροῦ κέρδους χάριν. **1.12** εἰπέν  
[THEY OUGHT~NOT, <sup>2</sup>DISHONEST <sup>3</sup>GAIN <sup>1</sup>FOR [THE] SAKE OF, SAID

τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης,  
A CERTAIN ONE OF THEM, <sup>3</sup>OWN <sup>2</sup>OF THEIR <sup>1</sup>A PROPHET,

Κρήτες ἀεὶ ψεύσται, κακὰ θηρία,  
CRETANS [ARE] ALWAYS LIARS, WICKED BEASTS,

γαστέρες ἀργαί.  
LAZY~GLUTTONS.

**1.13** ἡ μαρτυρία αὕτη ἐστὶν ἀληθής, δι' ἣν αἰτίαν  
- THIS~TESTIMONY IS TRUE. FOR WHICH CAUSE

ἐλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ  
REPROVE THEM SEVERELY, THAT THEY MAY BE HEALTHY IN THE

πίστει, **1.14** μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις καὶ  
FAITH, NOT PAYING ATTENTION TO JEWISH MYTHS AND

ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν.  
COMMANDMENTS OF MEN TURNING AWAY FROM THE TRUTH.

**1.15** πάντα καθαρὰ τοῖς καθαροῖς· τοῖς δὲ  
ALL THINGS [ARE] PURE TO THE PURE; BUT~TO THE ONES

μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ  
HAVING BEEN DEFILED AND UNBELIEVING ONES NOTHING [IS] PURE, BUT

μεμύανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.  
HAS BEEN DEFILED BOTH~THEIR - MIND AND THE[IR] CONSCIENCE.

**1.16** θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργους  
<sup>3</sup>GOD <sup>1</sup>THEY PROFESS <sup>2</sup>TO KNOW, BUT~BY THE[IR] WORKS

ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς  
THEY DENY [HIM], BEING~DETESTABLE AND DISOBEDIENT AND AS TO

πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.  
EVERY GOOD~WORK UNFIT.

**2.1** Σὺ δὲ λάλει ἅ **πρέπει** τῇ ὑγιαίνουσῃ  
BUT~YOU, SPEAK THE THINGS WHICH ARE SUITABLE - TO HEALTHY

διδασκαλίᾳ. **2.2** πρεσβύτας νηφαλίους εἶναι, σεμνοῦς,  
TEACHING. AGED MEN [NEED] TO BE~TEMPERATE, RESPECTABLE,

σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ  
SENSIBLE, BEING HEALTHY IN THE FAITH, - IN LOVE, -

ὑπομονῇ· **2.3** πρεσβύτιδας ὡσαύτως ἐν καταστήματι  
IN ENDURANCE; AGED WOMEN SIMILARLY IN BEHAVIOR

ιεροπρεπεῖς, μὴ διαβόλους μὴ οἴνω πολλῷ  
AS BEFITS HOLINESS, NOT SLANDERERS NOR <sup>2</sup>TO <sup>4</sup>WINE <sup>3</sup>MUCH

δεδουλωμένας, καλοδιδασκάλους, **2.4** ἵνα σωφρονίζωσιν  
<sup>1</sup>HAVING BEEN ENSLAVED, TEACHERS OF GOOD, THAT THEY MAY ENCOURAGE

τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους  
THE YOUNG WOMEN TO BE~LOVERS OF [THEIR] HUSBANDS, LOVERS OF [THEIR] CHILDREN,

**2.5** σώφρονας ἀγνὰς οἰκουργοὺς ἀγαθὰς, ὑποτασσομένας  
SENSIBLE, PURE, WORKERS AT HOME, GOOD, BEING SUBJECT

τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ  
TO THE[IR] OWN HUSBANDS, LEST THE WORD - OF GOD

βλασφημηται. **2.6** τοὺς νεωτέρους ὡσαύτως παρακάλει  
BE EVIL SPOKEN OF. THE YOUNGER MEN SIMILARLY EXHORT

σωφρονεῖν **2.7** περὶ πάντα, σεαυτὸν παρεχόμενος τύπον  
TO BE SENSIBLE ABOUT ALL THINGS, SHOWING~YOURSELF A MODEL

καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀφθορίαν, σεμνότητα,  
OF GOOD WORKS, IN THE TEACHING [SHOW] INTEGRITY, SERIOUSNESS,

**2.8** λόγον ὑγιῇ ἀκατάγνωστον, ἵνα ὁ ἐξ  
HEALTHY~SPEECH BEYOND REPROACH, THAT THE ONE OF

ἐναντίας ἐντραπῇ μηδὲν ἔχων λέγειν περὶ ἡμῶν  
[THE] OPPOSING [SIDE] MAY BE SHAMED <sup>2</sup>NOTHING <sup>1</sup>HAVING <sup>4</sup>TO SAY <sup>5</sup>ABOUT <sup>6</sup>YOU

φαῦλον. **2.9** δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι  
<sup>3</sup>BAD. SLAVES TO THE[IR] OWN MASTERS [NEED] TO BE SUBJECT

ἐν πᾶσιν, εὐαρέστους εἶναι, μὴ ἀντιλέγοντας, **2.10** μὴ  
IN EVERYTHING, TO BE~WELL~PLEASING, NOT TALKING BACK, NOT

νοσφιζομένους, ἀλλὰ πᾶσαν πίστιν ἐνδεικνυμένους  
PILFERING, BUT <sup>2</sup>ALL <sup>4</sup>FIDELITY <sup>1</sup>DEMONSTRATING

ἀγαθὴν, ἵνα τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν  
<sup>2</sup>GOOD, THAT <sup>4</sup>THE <sup>5</sup>TEACHING <sup>6</sup>OF THE <sup>7</sup>SAVIOR <sup>8</sup>OF US,

θεοῦ κοσμῶσιν ἐν πᾶσιν.  
<sup>9</sup>GOD, <sup>1</sup>THEY MAY ADORN <sup>2</sup>IN <sup>3</sup>ALL THINGS.

**2.11** Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ  
<sup>5</sup>APPEARED <sup>1</sup>FOR <sup>2</sup>THE <sup>3</sup>GRACE - <sup>4</sup>OF GOD

σωτήριος πᾶσιν ἀνθρώποις **2.12** παιδεύουσα  
<sup>6</sup>[THAT WHICH BRINGS] SALVATION TO ALL MEN, INSTRUCTING

ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς  
US, THAT HAVING DENIED - UNGODLINESS AND -

κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ  
WORLDLY DESIRES, <sup>2</sup>SENSIBLY <sup>3</sup>AND <sup>4</sup>RIGHTEOUSLY <sup>5</sup>AND

But as for you, teach what is consistent with sound doctrine. <sup>2</sup>Tell the older men to be temperate, serious, prudent, and sound in faith, in love, and in endurance.

<sup>3</sup> Likewise, tell the older women to be reverent in behavior, not to be slanderers or slaves to drink; they are to teach what is good, <sup>4</sup>so that they may encourage the young women to love their husbands, to love their children, <sup>5</sup>to be self-controlled, chaste, good managers of the household, kind, being submissive to their husbands, so that the word of God may not be discredited.

<sup>6</sup> Likewise, urge the younger men to be self-controlled. <sup>7</sup>Show yourself in all respects a model of good works, and in your teaching show integrity, gravity, <sup>8</sup>and sound speech that cannot be censured; then any opponent will be put to shame, having nothing evil to say of us.

<sup>9</sup> Tell slaves to be submissive to their masters and to give satisfaction in every respect; they are not to talk back, <sup>10</sup>not to pilfer, but to show complete and perfect fidelity, so that in everything they may be an ornament to the doctrine of God our Savior.

<sup>11</sup> For the grace of God has appeared, bringing salvation to all, <sup>12</sup>training us to renounce impiety and worldly passions, and in the present age to live lives that are self-controlled, upright,

<sup>e</sup> Or has appeared to all, bringing salvation

and godly, <sup>13</sup>while we wait for the blessed hope and the manifestation of the glory of our great God and Savior,<sup>f</sup> Jesus Christ. <sup>14</sup>He it is who gave himself for us that he might redeem us from all iniquity and purify for himself a people of his own who are zealous for good deeds.

<sup>15</sup>Declare these things; exhort and reprove with all authority.<sup>g</sup> Let no one look down on you.

<sup>f</sup> Or of the great God and our Savior  
<sup>g</sup> Gr. commandment

εὐσεβῶς ζήσωμεν ἐν τῇ νῦν αἰῶνι,  
<sup>6</sup>GODLY <sup>1</sup>WE SHOULD LIVE IN THE NOW(PRESENT) AGE,

**2.13** προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ  
AWAITING THE BLESSED HOPE AND

ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτήρος  
APPEARING OF THE GLORY OF THE GREAT GOD AND SAVIOR

ἡμῶν Ἰησοῦ Χριστοῦ, **2.14** ὃς ἔδωκεν ἑαυτὸν ὑπὲρ  
OF US, JESUS CHRIST, WHO GAVE HIMSELF ON BEHALF OF

ἡμῶν ἵνα λυτρώσεται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ  
US THAT HE MIGHT REDEEM US FROM ALL LAWLESSNESS AND

καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν  
MIGHT CLEANSE(PURIFY) FOR HIMSELF A PEOPLE [AS HIS] POSSESSION, ZEALOUS

καλῶν ἔργων. **2.15** Ταῦτα λάλει καὶ παρακάλει καὶ  
OF GOOD WORKS. THESE THINGS SPEAK, AND ENCOURAGE AND

ἐλεγχε μετὰ πάσης ἐπιταγῆς· μηδεὶς σου  
REPROVE WITH EVERY COMMAND; <sup>2</sup>NO ONE <sup>4</sup>YOU

περιφρονεῖτω.

<sup>1</sup>LET <sup>3</sup>DISREGARD.

## CHAPTER 3

Remind them to be subject to rulers and authorities, to be obedient, to be ready for every good work, <sup>2</sup>to speak evil of no one, to avoid quarreling, to be gentle, and to show every courtesy to everyone. <sup>3</sup>For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, despicable, hating one another. <sup>4</sup>But when the goodness and loving-kindness of God our Savior appeared, <sup>5</sup>he saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water<sup>h</sup> of rebirth and renewal by the Holy Spirit.

<sup>h</sup> Gr. washing

**3.1** Ὑπομίμησκε αὐτοὺς ἀρχαῖς ἐξουσίαις  
REMIND THEM <sup>2</sup>TO RULERS, <sup>3</sup>TO AUTHORITIES,

ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν  
<sup>1</sup>TO BE SUBJECT, TO BE OBEDIENT, <sup>3</sup>FOR <sup>4</sup>EVERY <sup>5</sup>WORK <sup>6</sup>GOOD

ἐτοίμους εἶναι, **3.2** μηδένα βλασφημεῖν,  
<sup>2</sup>READY <sup>1</sup>TO BE, NO ONE TO SPEAK EVIL OF,

ἀμάχους εἶναι, ἐπεικεῖς, πᾶσαν ἐνδεικνυμένους  
TO BE~NOT QUARRELSOME, GENTLE, DISPLAYING~ALL

πραύτητα πρὸς πάντας ἀνθρώπους. **3.3** Ἦμεν γάρ ποτε  
MEEKNESS TO ALL MEN. <sup>3</sup>WERE <sup>1</sup>FOR <sup>5</sup>ONCE

καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες  
<sup>4</sup>ALSO <sup>2</sup>WE FOOLISH, DISOBEDIENT, BEING LED ASTRAY, BEING SLAVES

ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ  
<sup>2</sup>LUSTS <sup>3</sup>AND <sup>4</sup>PLEASURES <sup>1</sup>TO VARIOUS, IN MALICE AND

φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους.  
ENVY SPENDING [OUR] LIVES, HATED, HATING ONE ANOTHER.

**3.4** ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλάνθρωπία ἐπεφάνη  
BUT~WHEN THE KINDNESS AND THE LOVE TO MAN <sup>3</sup>APPEARED

τοῦ σωτήρος ἡμῶν θεοῦ, **3.5** οὐκ ἐξ ἔργων τῶν ἐν  
- <sup>1</sup>OF OUR~SAVIOR <sup>2</sup>GOD, NOT BY WORKS - <sup>4</sup>IN

δικαιοσύνῃ ἣ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ τὸ  
<sup>5</sup>RIGHTEOUSNESS <sup>1</sup>WHICH <sup>3</sup>DID <sup>2</sup>WE BUT ACCORDING TO -

αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ  
HIS MERCY HE SAVED US THROUGH [THE] WASHING

παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου,  
OF REGENERATION AND RENEWING OF [THE] HOLY~SPIRIT,

**3.6** οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ  
WHICH HE POURED OUT ON US RICHLY THROUGH JESUS

Χριστοῦ τοῦ σωτῆρος ἡμῶν, **3.7** ἵνα δικαιοθέντες τῇ  
CHRIST, THE SAVIOR OF US, THAT HAVING BEEN JUSTIFIED -

ἐκείνου χάριτι κληρονόμοι γενηθῶμεν κατ' ἐλπίδα  
BY THAT ONE'S GRACE, WE MIGHT BECOME~HEIRS ACCORDING TO [THE] HOPE

ζωῆς αἰωνίου.  
OF LIFE ETERNAL.

**3.8** Πιστὸς ὁ λόγος· καὶ περὶ τούτων  
TRUSTWORTHY [IS] THE WORD; AND CONCERNING THESE THINGS

βούλομαι σε διαβεβαιοῦσθαι, ἵνα φροντίζωσιν καλῶν  
I COUNSEL YOU TO STRONGLY AFFIRM [THEM], THAT <sup>4</sup>MAY TAKE THOUGHT <sup>6</sup>GOOD

ἔργων προΐστασθαι οἱ πεπιστευκότες θεῷ.  
<sup>7</sup>WORKS <sup>9</sup>TO BE INVOLVED WITH <sup>1</sup>THE ONES <sup>2</sup>HAVING BELIEVED <sup>3</sup>GOD;

ταῦτά ἐστιν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.  
THESE THINGS ARE GOOD AND PROFITABLE - TO MEN.

**3.9** μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις  
BUT~FOOLISH CONTROVERSIES AND GENEALOGIES AND QUARRELS

καὶ μάχας νομικὰς περιύστασο· εἰσὶν γὰρ  
AND FIGHTS [ABOUT THE] LAW AVOID; FOR~THEY ARE

ἀνωφελεῖς καὶ μάταιοι. **3.10** αἰρετικὸν ἄνθρωπον μετὰ  
UNPROFITABLE AND FUTILE. - A DIVISIVE MAN AFTER

μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, **3.11** εἰδὼς ὅτι  
ONE AND A SECOND WARNING AVOID, KNOWING THAT

ἐξέστραπται ὁ τοιοῦτος καὶ ἀμαρτάνει ὦν  
<sup>2</sup>HAS BEEN PERVERTED - <sup>1</sup>SUCH A MAN AND SINS, BEING

αὐτοκατάκριτος.  
SELF-CONDEMNED.

**3.12** Ὅταν πέμψω Ἀρτεμᾶν πρὸς σὲ ἢ Τύχικον,  
WHEN I WILL SEND ARTEMAS TO YOU OR TYCHICUS,

σπουδάσον ἐλθεῖν πρὸς με εἰς Νικόπολιν, ἐκεῖ γὰρ  
MAKE HASTE TO COME TO ME IN NICOPOLIS, FOR~THERE

κέκρικα παραχειμάσαι. **3.13** Ζηνᾶν τὸν νομικὸν καὶ  
I HAVE DECIDED TO SPEND [THE] WINTER. ZENAS THE LAWYER AND

Ἀπολλῶν σπουδαίως πρόπεμψον, ἵνα μηδὲν  
APOLLOS EAGERLY SEND FORTH, THAT NOTHING

αὐτοῖς λείπη. **3.14** μανθανέτωσαν δὲ καὶ οἱ  
MAY BE LACKING~FOR THEM. <sup>2</sup>LET <sup>4</sup>LEARN <sup>1</sup>AND <sup>5</sup>ALSO -

ἡμέτεροι καλῶν ἔργων προΐστασθαι εἰς τὰς  
<sup>3</sup>OUR OWN [PEOPLE] <sup>7</sup>GOOD <sup>8</sup>WORKS <sup>9</sup>TO BE CONCERNED ABOUT FOR [SUPPLYING] THE

ἀναγκαίης χρειᾶς, ἵνα μὴ ὦσιν ἄκαρποι.  
PRESSING NEEDS, THAT THEY MAY NOT BE UNFRUITFUL(UNPRODUCTIVE).

**3.15** Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες.  
<sup>5</sup>GREET <sup>6</sup>YOU <sup>2</sup>THE ONES <sup>3</sup>WITH <sup>4</sup>ME <sup>1</sup>ALL.

Ἀσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις  
GREET THE ONES LOVING US IN [THE] FAITH. - GRACE

μετὰ πάντων ὑμῶν.  
[BE] WITH YOU~-ALL.

<sup>6</sup>This Spirit he poured out on us richly through Jesus Christ our Savior, <sup>7</sup>so that, having been justified by his grace, we might become heirs according to the hope of eternal life. <sup>8</sup>The saying is sure.

I desire that you insist on these things, so that those who have come to believe in God may be careful to devote themselves to good works; these things are excellent and profitable to everyone. <sup>9</sup>But avoid stupid controversies, genealogies, dissensions, and quarrels about the law, for they are unprofitable and worthless.

<sup>10</sup>After a first and second admonition, have nothing more to do with anyone who causes divisions, <sup>11</sup>since you know that such a person is perverted and sinful, being self-condemned.

<sup>12</sup>When I send Artemas to you, or Tychicus, do your best to come to me at Nicopolis, for I have decided to spend the winter there. <sup>13</sup>Make every effort to send Zenas the lawyer and Apollos on their way, and see that they lack nothing. <sup>14</sup>And let people learn to devote themselves to good works in order to meet urgent needs, so that they may not be unproductive.

<sup>15</sup>All who are with me send greetings to you. Greet those who love us in the faith.

Grace be with all of you.<sup>i</sup>

<sup>i</sup> Other ancient authorities add *Amen*





# THE LETTER OF PAUL TO PHILEMON

ΠΡΟΣ ΦΙΛΗΜΟΝΑ  
TO PHILEMON

1.1 Παῦλος δέσμιος Χριστοῦ Ἰησοῦ καὶ Τιμόθεος ὁ  
PAUL A PRISONER OF CHRIST JESUS AND TIMOTHY THE

ἀδελφὸς Φιλῆμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν  
BROTHER TO PHILEMON THE BELOVED ONE AND CO-WORKER OF US

1.2 καὶ Ἀπφία τῇ ἀδελφῇ καὶ Ἀρχίππῳ τῷ  
AND APPHIA THE SISTER AND ARCHIPPUS THE

συστρατιώτῃ ἡμῶν καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ,  
FELLOW SOLDIER OF US AND TO THE <sup>2</sup>IN <sup>4</sup>HOUSE <sup>3</sup>YOUR <sup>1</sup>CHURCH,

1.3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ  
GRACE TO YOU\* AND PEACE FROM GOD [THE] FATHER OF US AND

κυρίου Ἰησοῦ Χριστοῦ.  
LORD JESUS CHRIST.

1.4 Εὐχαριστῶ τῷ θεῷ μου πάντοτε μνησίαν σου  
I GIVE THANKS TO THE GOD OF ME ALWAYS <sup>2</sup>MENTION <sup>3</sup>OF YOU

ποιούμενος ἐπὶ τῶν προσευχῶν μου, 1.5 ἀκούων σου τὴν  
<sup>1</sup>MAKING AT(IN) THE PRAYERS OF ME, HEARING OF YOUR -

ἀγάπην καὶ τὴν πίστιν, ἣν ἔχεις πρὸς τὸν κύριον  
LOVE AND - FAITH WHICH YOU HAVE FOR THE LORD

Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους, 1.6 ὅπως ἡ  
JESUS AND FOR ALL, THE SAINTS, SO THAT THE

κοινωνία τῆς πίστεώς σου ἐνεργῆς γένηται ἐν  
SHARING OF THE FAITH OF YOU MAY BECOME~EFFECTIVE IN

ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν εἰς  
[THE] ACKNOWLEDGMENT OF ALL [THE] GOOD - IN US FOR

Χριστόν. 1.7 χαρὰν γὰρ πολλὴν ἔσχον καὶ παράκλησιν  
CHRIST. <sup>3</sup>JOY <sup>1</sup>FOR <sup>2</sup>MUCH I HAD AND ENCOURAGEMENT

ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν  
WITH RESPECT TO THE LOVE OF YOU, BECAUSE THE INWARD PARTS (HEARTS) OF THE

ἁγίων ἀναπέπνυται διὰ σοῦ, ἀδελφέ.  
SAINTS HAVE BEEN REFRESHED THROUGH YOU; BROTHER.

1.8 Διὸ πολλὴν ἐν Χριστῷ παρρησίαν ἔχων  
THEREFORE, <sup>1</sup>MUCH <sup>4</sup>IN <sup>5</sup>CHRIST <sup>2</sup>BOLDNESS <sup>3</sup>HAVING,

ἐπιτάσσειν σοι τὸ ἀνήκον 1.9 διὰ τὴν  
TO ORDER YOU [TO DO] WHAT [IS] REQUIRED, BECAUSE OF THE(OUR)

ἀγάπην μᾶλλον παρακαλῶ, τοιοῦτος ὢν ὡς Παῦλος  
LOVE RATHER I MAKE AN APPEAL, BEING~SUCH A ONE AS PAUL

πρεσβύτες νυνὶ δὲ καὶ δέσμιος Χριστοῦ Ἰησοῦ  
AN OLD MAN BUT~NOW ALSO A PRISONER OF CHRIST JESUS;

I Paul, a prisoner of Christ Jesus, and Timothy our brother,<sup>a</sup>

To Philemon our dear friend and co-worker,<sup>2a</sup> to Apphia our sister,<sup>b</sup> to Archippus our fellow soldier, and to the church in your house:

3 Grace to you and peace from God our Father and the Lord Jesus Christ.

4 When I remember you<sup>c</sup> in my prayers, I always thank my God <sup>5</sup>because I hear of your love for all the saints and your faith toward the Lord Jesus. <sup>6</sup>I pray that the sharing of your faith may become effective when you perceive all the good that we<sup>d</sup> may do for Christ. <sup>7</sup>I have indeed received much joy and encouragement from your love, because the hearts of the saints have been refreshed through you, my brother.

8 For this reason, though I am bold enough in Christ to command you to do your duty, <sup>9</sup>yet I would rather appeal to you on the basis of love—and I, Paul, do this as an old man, and now also as a prisoner of Christ Jesus.<sup>e</sup>

<sup>a</sup> Gk. the brother

<sup>b</sup> Gk. the sister

<sup>c</sup> From verse 4 through verse 21, you is singular

<sup>d</sup> Other ancient authorities read you (plural)

<sup>e</sup> Or as an ambassador of Christ Jesus, and now also his prisoner

<sup>10</sup>I am appealing to you for my child, Onesimus, whose father I have become during my imprisonment. <sup>11</sup>Formerly he was useless to you, but now he is indeed useful/ both to you and to me. <sup>12</sup>I am sending him, that is, my own heart, back to you. <sup>13</sup>I wanted to keep him with me, so that he might be of service to me in your place during my imprisonment for the gospel; <sup>14</sup>but I preferred to do nothing without your consent, in order that your good deed might be voluntary and not something forced. <sup>15</sup>Perhaps this is the reason he was separated from you for a while, so that you might have him back forever, <sup>16</sup>no longer as a slave but more than a slave, a beloved brother— especially to me but how much more to you, both in the flesh and in the Lord.

17 So if you consider me your partner, welcome him as you would welcome me. <sup>18</sup>If he has wronged you in any way, or owes you anything, charge that to my account. <sup>19</sup>I, Paul, am writing this with my own hand: I will repay it. I say nothing about your owing me even your own self. <sup>20</sup>Yes, brother, let me have this benefit from you in the Lord! Refresh my heart in Christ. <sup>21</sup>Confident of your obedience, I am writing to you, knowing that you will do even more than I say. <sup>22</sup>One thing more—

<sup>f</sup>The name Onesimus means *useful* or (compare verse 20) *beneficial*

**1.10** παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν  
I APPEAL TO YOU CONCERNING - MY CHILD, WHOM

ἐγέννησα ἐν τοῖς δεσμοῖς, Ὀνήσιμον, **1.11** τὸν  
I GAVE BIRTH TO [WHILE] IN THE(MY) BONDS, ONESIMUS, THE ONE

ποτέ σοι ἄχρηστον νυνὶ δὲ [καὶ] σοὶ καὶ ἐμοὶ  
ONCE USELESS-TO YOU BUT-NOW BOTH TO YOU AND TO ME

εὐχρηστον, **1.12** ὃν ἀνέπεμψά σοι, αὐτόν, τοῦτ'  
USEFUL, WHOM I SENT BACK TO YOU, HIM, THIS(THAT)

ἔστιν τὰ ἐμὰ σπλάγχνα· **1.13** ὃν ἐγὼ ἐβουλόμην  
IS, - MY INWARD PARTS(HEART); WHOM I WAS DESIRING

πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ μοι διακονῇ  
<sup>2</sup>WITH <sup>3</sup>MYSELF <sup>1</sup>TO KEEP, THAT ON BEHALF OF YOU HE MIGHT SERVE-ME

ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου, **1.14** χωρὶς δὲ  
[WHILE] IN THE BONDS OF(FOR) THE GOSPEL, BUT-WITHOUT

τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς  
- YOUR CONSENT <sup>3</sup>NOTHING <sup>1</sup>I WANTED <sup>2</sup>TO DO, THAT NOT AS

κατὰ ἀνάγκην τὸ ἀγαθὸν σου ᾗ ἀλλὰ κατὰ  
OF NECESSITY - <sup>3</sup>GOOD[NESS] <sup>2</sup>YOUR <sup>1</sup>MIGHT BE BUT ACCORDING TO

ἐκούσιον. **1.15** τάχα γὰρ διὰ τοῦτο ἐχωρίσθη  
[YOUR] WILLINGNESS. FOR~PERHAPS BECAUSE OF THIS HE WAS SEPARATED

πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς, **1.16** οὐκέτι ὡς  
FOR AN HOUR, THAT ETERNALLY YOU MIGHT HAVE-HIM, NO LONGER AS

δούλον ἀλλ' ὑπὲρ δούλον, ἀδελφὸν ἀγαπητόν,  
A SLAVE BUT MORE THAN A SLAVE, A BROTHER BELOVED,

μάλιστα ἐμοί, πόσῳ δὲ μᾶλλον σοὶ καὶ ἐν σαρκὶ  
ESPECIALLY TO ME, AND-HOW MUCH MORE TO YOU BOTH IN [THE] FLESH

καὶ ἐν κυρίῳ.

AND IN [THE] LORD.

**1.17** Εἰ οὖν με ἔχεις κοινωνόν, προσλαβοῦ αὐτόν ὡς  
IF THEN YOU HOLD-ME [AS] A PARTNER, RECEIVE HIM AS

ἐμέ. **1.18** εἰ δέ τι ἠδίκησέν σε ἢ ὀφείλει, τοῦτο  
ME. BUT-IF [IN] ANYTHING HE WRONGED YOU OR OWES [YOU], THIS

ἐμοὶ ἐλλόγα. **1.19** ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρί,  
PUT TO MY ACCOUNT. I PAUL WROTE - WITH MY HAND,

ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτὸν  
I WILL REPAY; NOT~THAT I [COULD] SAY TO YOU THAT EVEN YOURSELF

μοι προσοφείλεις. **1.20** ναὶ ἀδελφέ, ἐγὼ σου  
YOU ALSO OWE~TO ME. YES, BROTHER, <sup>2</sup>I <sup>4</sup>OF(FROM) YOU

ὀναίμην ἐν κυρίῳ· ἀνάπαυσόν μου τὰ σπλάγχνα  
<sup>1</sup>MAY HAVE PROFIT IN [THE] LORD; REFRESH MY - INWARD PARTS (HEART)

ἐν Χριστῷ.  
IN CHRIST.

**1.21** Πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς  
HAVING CONFIDENCE IN THE OBEDIENCE OF YOU I WROTE TO YOU, KNOWING

ὅτι καὶ ὑπὲρ ἃ λέγω ποιήσεις. **1.22** ἅμα δὲ  
THAT EVEN ABOVE WHAT I SAY YOU WILL DO. YET-AT THE SAME TIME

καὶ ἐτοίμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι διὰ τῶν  
ALSO PREPARE FOR ME LODGING; FOR-I HOPE THAT THROUGH THE

προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν.  
PRAYERS OF YOU° TO BE RESTORED TO YOU°.

1.23 Ἀσπάζεται σε Ἐπαφρᾶς ὁ συναιχμάλωτός  
°GREETS °YOU 1EPAPHRAS 2THE 3FELLOW PRISONER

μου ἐν Χριστῷ Ἰησοῦ, 1.24 Μάρκος, Ἀρίσταρχος,  
4OF ME 5IN 6CHRIST 7JESUS, [AND] MARK, ARISTARCHUS,

Δημᾶς, Λουκᾶς, οἱ συνεργοί μου. 1.25 Ἡ χάρις τοῦ  
DEMAS, LUKE, THE CO-WORKERS OF ME. THE GRACE OF THE

κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.  
LORD JESUS CHRIST [BE] WITH THE SPIRIT OF YOU°.

prepare a guest room for me,  
for I am hoping through your  
prayers to be restored to you.

23 Epaphras, my fellow  
prisoner in Christ Jesus,  
sends greetings to you,<sup>g</sup>  
<sup>24</sup>and so do Mark, Aristar-  
chus, Demas, and Luke, my  
fellow workers.

25 The grace of the Lord  
Jesus Christ be with your  
spirit.<sup>h</sup>

<sup>g</sup> Here *you* is singular  
<sup>h</sup> Other ancient authorities add *Amen*





THE LETTER TO THE  
HEBREWS

CHAPTER 1

ΠΡΟΣ ΕΒΡΑΙΟΥΣ  
TO [THE] HEBREWS

1.1 Πολυμερώς καὶ πολυτρόπως πάλαι ὁ θεὸς  
IN MANY WAYS AND IN VARIOUS WAYS, LONG AGO - GOD  
λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις 1.2 ἐπ’  
HAVING SPOKEN TO THE FATHERS BY THE PROPHETS AT  
ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ,  
[THE] END - OF THESE~DAYS, HE SPOKE TO US BY [THE] SON,  
ὃν ἔθηκεν κληρονόμον πάντων, δι’ οὗ καὶ  
WHOM HE APPOINTED HEIR OF ALL THINGS, THROUGH WHOM ALSO  
ἐποίησεν τοὺς αἰῶνας· 1.3 ὃς ὢν ἀπαύγασμα τῆς  
HE MADE THE AGES; WHO, BEING [THE] RADIANCE OF THE  
δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ,  
GLORY AND [THE] REPRESENTATION OF THE ESSENCE OF HIM,  
φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ,  
AND~SUSTAINING - EVERYTHING BY THE WORD OF THE POWER OF HIM,  
καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος ἐκάθισεν ἐν  
2A PURIFICATION - 3OF SINS 1HAVING MADE, HE SAT DOWN AT  
δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, 1.4 τοσοῦτω  
[THE] RIGHT [HAND] OF THE MAJESTY ON HIGH, BY SO MUCH  
κρείττω γενόμενος τῶν ἀγγέλων ὥσπερ  
BETTER HAVING BECOME [THAN] THE ANGELS, BY SO MUCH  
διαφορώτερον παρ’ αὐτοὺς κεκληρονόμηκεν ὄνομα.  
MORE EXCELLENT THAN THEM, HE HAS INHERITED A NAME.

1.5 Τίνι γὰρ εἶπεν ποτε τῶν ἀγγέλων,  
FOR~TO WHICH 3DID HE SAY 4EVER 1OF THE 2ANGELS,  
Υἱὸς μου εἶ σύ,  
[THE] SON OF ME YOU~ARE,  
ἐγὼ σήμερον γεγέννηκά σε;  
I TODAY HAVE BECOME A FATHER [TO] YOU?

καὶ πάλιν,  
AND AGAIN,  
Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα,  
I WILL BE TO HIM - A FATHER,  
καὶ αὐτὸς ἔσται μοι εἰς υἱόν;  
AND HE WILL BE TO ME - A SON?

1.6 ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν  
3WHEN 1AND 2AGAIN HE BRINGS THE FIRST-BORN INTO THE  
οἰκουμένην, λέγει,  
WORLD, HE SAYS,

Long ago God spoke to our ancestors in many and various ways by the prophets, 2but in these last days he has spoken to us by a Son,<sup>a</sup> whom he appointed heir of all things, through whom he also created the worlds. 3He is the reflection of God’s glory and the exact imprint of God’s very being, and he sustains<sup>b</sup> all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high, 4having become as much superior to angels as the name he has inherited is more excellent than theirs.

5 For to which of the angels did God ever say, “You are my Son; today I have begotten you”?

Or again, “I will be his Father, and he will be my Son”?

6 And again, when he brings the firstborn into the world, he says,

<sup>a</sup> Or the Son  
<sup>b</sup> Or bears along

"Let all God's angels  
worship him."

<sup>7</sup>Of the angels he says,  
"He makes his angels  
winds,  
and his servants flames  
of fire."

<sup>8</sup>But of the Son he says,  
"Your throne, O God,<sup>e</sup> is  
forever and ever,  
and the righteous  
scepter is the  
scepter of your<sup>d</sup>  
kingdom.

<sup>9</sup> You have loved  
righteousness and  
hated wickedness;  
therefore God, your  
God, has anointed  
you  
with the oil of gladness  
beyond your  
companions."

<sup>10</sup>And,  
"In the beginning, Lord,  
you founded the  
earth,  
and the heavens are the  
work of your hands;

<sup>11</sup> they will perish, but you  
remain;  
they will all wear out  
like clothing;

<sup>12</sup> like a cloak you will roll  
them up,  
and like clothing<sup>e</sup> they  
will be changed.

But you are the same,

<sup>e</sup>Or *God is your throne*

<sup>d</sup>Other ancient authorities read *his*

<sup>e</sup>Other ancient authorities lack *like clothing*

Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι  
AND LET WORSHIP HIM ALL [THE] ANGELS

θεοῦ.  
OF GOD.

1.7 καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει,  
AND TO - THE ANGELS HE SAYS,

Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα  
THE ONE MAKING THE ANGELS OF HIM WINDS

καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα,  
AND THE SERVANTS OF HIM A FLAME~OF FIRE,

1.8 πρὸς δὲ τὸν υἱόν,  
AND~TO THE SON,

Ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ  
THE THRONE OF YOU - [O] GOD [IS] TO THE AGE OF THE

αἰῶνος,  
AGE,

καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος  
AND THE SCEPTER OF THE RIGHTEOUS [IS] [THE] SCEPTER

τῆς βασιλείας σου.<sup>7</sup>  
OF THE KINGDOM OF YOU.

1.9 ἡγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν·  
YOU LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS.

διὰ τοῦτο ἔχρισέν σε ὁ θεός ὁ θεός σου  
ON ACCOUNT OF THIS <sup>5</sup>ANOINTED <sup>6</sup>YOU - <sup>1</sup>GOD, <sup>2</sup>THE <sup>3</sup>GOD <sup>4</sup>OF YOU,

ἐλαίον ἀγαλλιάσεως παρὰ τοὺς μετόχους  
WITH [THE] OIL OF GLADNESS MORE THAN THE COMPANIONS

σου.  
OF YOU.

1.10 καί,  
AND,

Σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας,  
YOU, IN THE BEGINNING, LORD, <sup>2</sup>OF THE <sup>3</sup>EARTH <sup>1</sup>LAID THE FOUNDATION,

καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ  
AND [THE] WORKS OF THE HANDS OF YOU ARE THE

οὐρανοί·  
HEAVENS.

1.11 αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις,  
THEY WILL PERISH, BUT~YOU REMAIN,

καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,  
AND ALL AS A GARMENT WILL GROW OLD,

1.12 καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς,  
AND AS A COAT YOU WILL ROLL UP THEM,

ὡς ἱμάτιον καὶ ἀλλαγήσονται·  
AS A GARMENT ALSO THEY WILL BE CHANGED.

σὺ δὲ ὁ αὐτὸς εἶ  
BUT~YOU <sup>2</sup>THE <sup>3</sup>SAME <sup>1</sup>ARE

καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.  
AND THE YEARS OF YOU WILL NOT COME TO AN END.

1.13 πρὸς τίνα δὲ τῶν ἀγγέλων εἶρηκέν ποτε,  
<sup>2</sup>TO <sup>3</sup>WHICH <sup>1</sup>AND OF THE ANGELS HAS HE SAID EVER,

Κάθου ἐκ δεξιῶν μου,  
SIT AT [THE] RIGHT [HAND] OF ME,

ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον  
UNTIL I PUT THE ENEMIES OF YOU [AS] A FOOTSTOOL

τῶν ποδῶν σου;  
OF THE FEET OF YOU?

1.14 οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς  
<sup>2</sup>NOT <sup>3</sup>ALL <sup>1</sup>ARE MINISTERING SPIRITS FOR

διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας  
SERVICE BEING SENT OUT ON ACCOUNT OF THE ONES BEING ABOUT

κληρονομεῖν σωτηρίαν;  
TO INHERIT SALVATION?

1:13 Ps. 110:1

and your years will never end.”

<sup>13</sup>But to which of the angels has he ever said,

“Sit at my right hand until I make your enemies a footstool for your feet”?

<sup>14</sup>Are not all angels/spirits in the divine service, sent to serve for the sake of those who are to inherit salvation?

<sup>f</sup> Gk. all of them

## CHAPTER 2

2.1 Διὰ τοῦτο δεῖ περισσοτέρως  
ON ACCOUNT OF THIS <sup>1</sup>IT IS NECESSARY [FOR] <sup>4</sup>FAR MORE

προσέχειν ἡμᾶς τοῖς ἀκουσθεῖσιν, μήποτε  
<sup>3</sup>TO PAY ATTENTION <sup>2</sup>US TO THE THINGS HAVING BEEN HEARD, LEST

παραρῶμεν. 2.2 εἰ γὰρ ὁ δι' ἀγγέλων  
WE MAY DRIFT AWAY. FOR~IF THE <sup>3</sup>THROUGH <sup>4</sup>ANGELS

λαληθεὶς λόγος ἐγένετο βέβαιος καὶ πάντα  
<sup>2</sup>HAVING BEEN SPOKEN <sup>1</sup>WORD BECAME FIRMLY ESTABLISHED AND EVERY

παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον  
TRANSGRESSION AND DISOBEDIENCE RECEIVED A JUST

μισθαποδοσίαν, 2.3 πῶς ἡμεῖς ἐκφευξόμεθα  
PENALTY, HOW WILL WE~ESCAPE,

τηλικαύτης ἀμελήσαντες σωτηρίας, ἥτις ἀρχὴν  
HAVING NEGLECTED~SO IMPORTANT A SALVATION, WHICH AT FIRST

λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου ὑπὸ  
HAVING RECEIVED TO BE SPOKEN THROUGH THE LORD BY

τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη,  
THE ONES HAVING HEARD <sup>2</sup>TO <sup>3</sup>US <sup>1</sup>[IT] WAS CONFIRMED,

2.4 συνεπιμαρτυροῦντος τοῦ θεοῦ σημείοις τε καὶ  
<sup>2</sup>TESTIFYING - <sup>1</sup>GOD [WITH] BOTH~SIGNS AND

τέρασιν καὶ ποικίλαις δυνάμεσιν καὶ πνεύματος ἁγίου  
WONDERS AND VARIOUS MIRACLES AND OF [THE] HOLY~SPIRIT, [WITH]

μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν;  
DISTRIBUTIONS ACCORDING TO - HIS WILL?

2.5 Οὐ γὰρ ἄγγελοι ὑπέταξεν τὴν οἰκουμένην τὴν  
FOR~NOT TO ANGELS DID HE SUBJECT THE <sup>3</sup>WORLD, <sup>1</sup>THE

Therefore we must pay greater attention to what we have heard, so that we do not drift away from it. <sup>2</sup>For if the message declared through angels was valid, and every transgression or disobedience received a just penalty, <sup>3</sup>how can we escape if we neglect so great a salvation? It was declared at first through the Lord, and it was attested to us by those who heard him, <sup>4</sup>while God added his testimony by signs and wonders and various miracles, and by gifts of the Holy Spirit, distributed according to his will.

<sup>5</sup> Now God<sup>s</sup> did not subject the coming world,

<sup>g</sup> Gk. he



about which we are speaking, to angels. <sup>6</sup>But someone has testified somewhere,

<sup>h</sup>“What are human beings that you are mindful of them,<sup>h</sup>

or mortals, that you care for them?”

<sup>7</sup> You have made them for a little while lower<sup>i</sup> than the angels; you have crowned

them with glory and honor,<sup>k</sup>

<sup>8</sup> subjecting all things under their feet.”

Now in subjecting all things to them, God<sup>l</sup> left nothing outside their control. As it is, we do not yet see everything in subjection to them, <sup>9</sup>but we do see Jesus, who for a little while was made lower<sup>m</sup> than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God<sup>n</sup> he might taste death for everyone.

<sup>10</sup> It was fitting that God,<sup>l</sup> for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings.

<sup>11</sup> For the one who sanctifies and those who are sanctified all have one Father.<sup>o</sup> For this reason Jesus<sup>l</sup> is not ashamed to call them brothers and sisters.<sup>p</sup> <sup>12</sup>saying,

“I will proclaim your name to my brothers and sisters.<sup>p</sup>

<sup>h</sup> Gk. What is man that you are mindful of him?

<sup>i</sup> Gk. or the son of man that you care for him? In the Hebrew of Psalm 8:4-6 both man and son of man refer to all humankind

<sup>j</sup> Or: them only a little lower

<sup>k</sup> Other ancient authorities add and set them over the works of your hands

<sup>l</sup> Gk. he

<sup>m</sup> Or: who was made a little lower

<sup>n</sup> Other ancient authorities read apart from God

<sup>o</sup> Gk. are all of one

<sup>p</sup> Gk. brothers

μέλλουσιν, περὶ ἧς λαλοῦμεν. **2.6** διεμαρτύρατο δέ  
<sup>2</sup>COMING, ABOUT WHICH WE ARE SPEAKING. AINÜ~TESTIFIED

πού τις λέγων,  
SOMEONE~SOMEWHERE SAYING,

Τί ἐστὶν ἄνθρωπος ὅτι μνησθήσεται αὐτοῦ,  
WHAT IS MAN THAT YOU REMEMBER HIM,

ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτεται αὐτόν;  
OR [THE] SON OF A MAN THAT YOU ARE CONCERNED ABOUT HIM?  
HIM?

**2.7** ἡλάττωσας αὐτὸν βραχύ τι παρ’ ἀγγέλους,  
YOU MADE HIM LOWER FOR A SHORT TIME THAN ANGELS,

δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν,<sup>r</sup>  
WITH GLORY AND HONOR YOU CROWNED HIM,

**2.8** πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.  
YOU SUBJECTED~EVERYTHING UNDER THE FEET OF HIM.

ἐν τῷ γὰρ ὑποτάξαι [αὐτῷ] τὰ πάντα  
<sup>2</sup>WHILE[HE] <sup>1</sup>FOR SUBJECTED TO HIM - ALL THINGS,

οὐδὲν ἀφήκεν αὐτῷ ἀνυπότακτον. νῦν δὲ οὐπω ὁρώμεν  
HE LEFT~NOTHING UNSUBJECTED~TO HIM. BUT~NOW NOT YET DO WE SEE

αὐτῷ τὰ πάντα ὑποτεταγμένα· **2.9** τὸν δὲ βραχύ τι  
TO HIM - ALL THINGS HAVING BEEN SUBJECTED. - BUT FOR A SHORT TIME

παρ’ ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν  
<sup>2</sup>THAN <sup>3</sup>ANGELS <sup>1</sup>HAVING BEEN MADE LOWER, WE SEE JESUS

διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ  
BECAUSE OF THE SUFFERING - OF DEATH, WITH GLORY AND HONOR

ἐστεφανωμένον, ὥπως χάριτι θεοῦ ὑπὲρ  
HAVING BEEN CROWNED, IN ORDER THAT BY [THE] GRACE OF GOD ON BEHALF OF

παντὸς γεύσῃται θανάτου.  
ALL HE MIGHT TASTE DEATH.

**2.10** Ἐπρεπεν γὰρ αὐτῷ, δι’ ὃν τὰ πάντα  
FOR~IT WAS FITTING FOR HIM, ON ACCOUNT OF WHOM [ARE] - ALL THINGS

καὶ δι’ οὓς τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν  
AND THROUGH WHOM [ARE] - ALL THINGS, MANY SONS TO GLORY

ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ  
HAVING LED, THE FOUNDER OF THE SALVATION OF THEM THROUGH

παθημάτων τελειῶσαι. **2.11** ὁ τε γὰρ ἁγιάζων καὶ  
SUFFERINGS TO PERFECT. <sup>3</sup>THE ONE <sup>2</sup>BOTH <sup>1</sup>FOR SANCTIFYING AND

οἱ ἁγιαζόμενοι ἐξ ἑνὸς πάντες· δι’ ἣν  
THE ONES BEING SANCTIFIED FROM ONE ALL [ARE]; ON ACCOUNT OF WHICH

αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν  
REASON HE IS NOT ASHAMED BROTHERS TO CALL~THEM

**2.12** λέγων,  
SAYING,

Ἀπαγγεῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου,  
I WILL PROCLAIM THE NAME OF YOU TO THE BROTHERS OF ME,

**2:6-8** Ps. 8:4-6 LXX **2:7** text ASVmg RSV NASBmg NIV NEB TEV NJB NRSV. add και κατεστησας αυτον επι τα εργα των χειρων σου (and set him over the works of your hands) [see Ps. 8:6 LXX]; KJV ASV RSVmg NASB TEVmg NRSVmg. **2:12** Ps. 22:22

ἐν μέσῳ ἐκκλησίας ὑμνήσω σε,  
IN [THE] MIDST OF [THE] CONGREGATION I WILL SING HYMNS TO YOU,

in the midst of the  
congregation I will  
praise you."

**2.13** καὶ πάλιν,  
AND AGAIN,

<sup>13</sup>And again,  
"I will put my trust in  
him."

Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ,  
I WILL PUT MY CONFIDENCE IN HIM,

And again,  
"Here am I and the  
children whom God  
has given me."

καὶ πάλιν,  
AND AGAIN,

Ἴδου ἐγὼ καὶ τὰ παιδιά ἃ μοι ἔδωκεν ὁ θεός.  
BEHOLD I AND THE CHILDREN WHICH <sup>3</sup>TO ME <sup>2</sup>GAVE - <sup>1</sup>GOD.

<sup>14</sup> Since, therefore, the  
children share flesh and  
blood, he himself likewise  
shared the same things, so  
that through death he might  
destroy the one who has the  
power of death, that is, the  
devil, <sup>15</sup> and free those who  
all their lives were held in  
slavery by the fear of death.

**2.14** ἐπεὶ οὖν τὰ παιδιά κεκοινώνηκεν αἵματος καὶ  
THEREFORE~SINCE THE CHILDREN HAVE SHARED IN [THE] BLOOD AND

σαρκός, καὶ αὐτὸς παραπλησίως μετέσχευ τῶν αὐτῶν,  
FLESH, AND HE LIKEWISE SHARED IN THE SAME THINGS,

ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ  
THAT THROUGH - DEATH HE MIGHT DESTROY THE ONE -

κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἔστιν τὸν διάβολον,  
HAVING~POWER OVER - DEATH, THAT IS THE DEVIL,

**2.15** καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ  
AND HE MIGHT FREE THESE, AS MANY AS BY FEAR OF DEATH THROUGH

παντὸς τοῦ ζῆν ἐνοχοὶ ἦσαν δουλείας. **2.16** οὐ γὰρ  
ALL [THEIR] - LIVING WERE BEING~SUBJECT TO SLAVERY. <sup>3</sup>NOT <sup>1</sup>FOR

δήπου ἀγγέλων ἐπιλαμβάνεται ἀλλὰ σπέρματος  
<sup>2</sup>SURELY OF ANGELS HE TAKES INTEREST, BUT OF [THE] SEED

Ἀβραὰμ ἐπιλαμβάνεται. **2.17** ὅθεν ὥφειλεν  
OF ABRAHAM HE TAKES INTEREST. FOR WHICH REASON HE WAS OBLIGATED

κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα  
IN EVERY RESPECT <sup>2</sup>THE <sup>3</sup>BROTHERS <sup>1</sup>TO BECOME LIKE, THAT

<sup>9</sup> Gk brothers

ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ  
HE MIGHT BECOME~A MERCIFUL AND FAITHFUL HIGH PRIEST [IN] THE THINGS

πρὸς τὸν θεὸν εἰς τὸ ἱλάσκεσθαι τὰς  
[PERTAINING] TO - GOD, IN ORDER - TO MAKE ATONEMENT FOR THE

ἀμαρτίας τοῦ λαοῦ. **2.18** ἐν ᾧ γὰρ πέπονθεν αὐτὸς  
SINS OF THE PEOPLE. <sup>2</sup>BECAUSE <sup>1</sup>FOR HE HAS SUFFERED, HIMSELF

πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.  
HAVING BEEN TESTED, HE IS ABLE THE ONES BEING TESTED TO HELP.

**2:13a** Isa. 8:17 LXX **2:13b** Isa. 8:18

## CHAPTER 3

**3.1** Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου  
FOR WHICH REASON, HOLY~BROTHERS, <sup>3</sup>CALLING <sup>2</sup>A HEAVENLY

Therefore, brothers and  
sisters,<sup>9</sup> holy partners in a  
heavenly calling, consider  
that Jesus, the apostle and  
high priest of our confes-  
sion, <sup>2</sup>was faithful to the one

μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα  
<sup>1</sup>PARTNERS [IN], CONSIDER CAREFULLY THE APOSTLE AND HIGH PRIEST

τῆς ὁμολογίας ἡμῶν Ἰησοῦν, **3.2** πιστὸν ὄντα τῷ  
OF THE CONFESSION OF US, JESUS, BEING~FAITHFUL TO THE ONE

<sup>9</sup> Gk brothers

who appointed him, just as Moses also “was faithful in all<sup>7</sup> God’s<sup>8</sup> house.”<sup>9</sup> Yet Jesus is worthy of more glory than Moses, just as the builder of a house has more honor than the house itself. <sup>4</sup>(For every house is built by someone, but the builder of all things is God.) <sup>5</sup>Now Moses was faithful in all God’s<sup>8</sup> house as a servant, to testify to the things that would be spoken later. <sup>6</sup>Christ, however, was faithful over God’s<sup>8</sup> house as a son, and we are his house if we hold firm<sup>10</sup> the confidence and the pride that belong to hope.

<sup>7</sup> Therefore, as the Holy Spirit says,

“Today, if you hear his voice,

<sup>8</sup> do not harden your hearts as in the rebellion, as on the day of testing in the wilderness,

<sup>9</sup> where your ancestors put me to the test, though they had seen my works

<sup>10</sup> for forty years. Therefore I was angry with that generation, and I said, “They always go astray in their hearts,

<sup>7</sup> Other ancient authorities lack *all*

<sup>8</sup> Gk *his*

<sup>9</sup> Gk *this one*

<sup>10</sup> Other ancient authorities add *to the end*

ποιήσαντι αὐτὸν ὡς καὶ Μωϋσῆς ἔν [ὅλῳ]  
HAVING APPOINTED HIM, AS ALSO MOSES [WAS FAITHFUL] IN [THE] WHOLE  
τῷ οἴκῳ αὐτοῦ.<sup>7</sup> 3.3 πλείονος γὰρ οὗτος δόξης παρὰ  
- HOUSE OF HIM. <sup>3</sup>OF GREATER <sup>1</sup>FOR <sup>2</sup>THIS ONE GLORY THAN

Μωϋσῆν ἡξίωται, καθ’ ὅσον πλείονα τιμὴν  
MOSES HAS BEEN CONSIDERED WORTHY, BECAUSE MORE HONOR  
ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν.  
HAS <sup>4</sup>THE <sup>5</sup>HOUSE [ITSELF] <sup>1</sup>THE ONE <sup>2</sup>HAVING BUILT <sup>3</sup>IT [THAN].

3.4 πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ τινος, ὁ δὲ  
FOR-EVERY HOUSE IS BUILT BY SOMEONE, BUT-<sup>1</sup>THE ONE

πάντα κατασκευάσας θεός. 3.5 καὶ Μωϋσῆς μὲν πιστός  
HAVING BUILT-<sup>1</sup>EVERYTHING [IS] GOD. AND MOSES [WAS] - FAITHFUL

ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων εἰς μαρτύριον  
IN [THE] WHOLE - HOUSE OF HIM AS A SERVANT FOR A TESTIMONY

τῶν λαληθησομένων, 3.6 Χριστὸς δὲ ὡς υἱὸς  
OF THE THINGS [WHICH] WILL BE SPOKEN, BUT-CHRIST AS A SON

ἐπὶ τὸν οἶκον αὐτοῦ· οὗ οἶκος ἐσμεν ἡμεῖς,  
OVER THE HOUSE OF HIM [WAS FAITHFUL]; WHOSE HOUSE WE-ARE,

ἔάν[περ] τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος  
IF INDEED THE CONFIDENCE AND THE BOAST OF THE HOPE

ῥα κατέσχωμεν.  
WE MAY KEEP HOLD OF.

3.7 Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον,  
THEREFORE, JUST AS SAYS THE <sup>2</sup>SPIRIT - <sup>1</sup>HOLY,

Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσῃτε,  
TODAY, IF THE VOICE OF HIM YOU HEAR,

3.8 μὴ σκληρύνετε τὰς καρδίας ὑμῶν ὡς ἐν τῷ  
DO NOT HARDEN THE HEARTS OF YOU<sup>2</sup> AS IN THE

παραπικρασμῷ  
REBELLION

κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν  
IN ACCORDANCE WITH THE DAY OF THE TESTING IN

τῇ ἐρήμῳ,  
THE DESERT,

3.9 οὗ ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ  
WHERE <sup>4</sup>TESTED <sup>1</sup>THE <sup>2</sup>FATHERS <sup>3</sup>OF YOU<sup>2</sup> WITH TESTING

καὶ εἶδον τὰ ἔργα μου 3.10 τεσσαεράκοντα  
AND THEY SAW THE WORKS OF ME [FOR] FORTY

ἔτη·  
YEARS;

διὸ προσώχθισα τῇ γενεᾷ ταύτῃ  
THEREFORE, I WAS ANGRY - WITH THIS-<sup>1</sup>GENERATION

καὶ εἶπον, Ἄει πλανῶνται τῇ καρδίᾳ,  
AND I SAID, ALWAYS THEY ARE GOING ASTRAY IN THE[IR] HEART,

3:2 text [see Num. 12:7 LXX]: KJV ASV RSVmg NASB NIV TEV NJB NRSV. var. ἐν τῷ οἴκῳ αὐτοῦ (in his house): RSV NEB NRSVmg. 3:6 text: RSV NIV NEB TEV NJB NRSV. var. μέχρι τελοῦς βεβαίαν κατασχωμεν (if we hold fast firm until [the] end) [see Heb. 3:14]: KJV ASV RSVmg NASB NJBmg NRSVmg. 3:7-11 Ps. 95:7-11

αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου,  
AND~THEY DID NOT KNOW THE WAYS OF ME,

**3.11** ὥς ὥμοσα ἐν τῇ ὀργῇ μου·  
AS I SWORE IN THE ANGER OF ME:

Εἰ εἰσελεύσονται εἰς τὴν κατάπανσίν μου.  
THEY WILL NOT ENTER INTO THE REST OF ME.

**3.12** Βλέπετε, ἀδελφοί, μήποτε ἔσται ἐν τινι ὑμῶν  
BEWARE, BROTHERS, LEST THERE WILL BE IN ANYONE OF YOU\*

καρδία πονηρὰ ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ  
AN EVIL~HEART OF UNBELIEF IN THE WITHDRAWING FROM

θεοῦ ζώντος, **3.13** ἀλλὰ παρακαλεῖτε ἑαυτοὺς  
[THE] LIVING~GOD, BUT ENCOURAGE YOURSELVES

καθ' ἐκάστην ἡμέραν, ἄχρις οὗ τὸ Σήμερον καλεῖται,  
EACH AND EVERY DAY, AS LONG AS - IT IS CALLED~TODAY,

ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτῃ τῆς  
THAT MAY NOT BE HARDENED SOME OF YOU\* BY [THE] DECEITFULNESS -

ἀμαρτίας— **3.14** μέτοχοι γὰρ τοῦ Χριστοῦ γεγόναμεν,  
OF SIN— <sup>3</sup>PARTNERS <sup>1</sup>FOR - <sup>4</sup>OF CHRIST <sup>2</sup>WE HAVE BECOME,

ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους  
IF INDEED THE BEGINNING OF THE CONVICTION UNTIL [THE] END

βεβαίαν κατάσχωμεν— **3.15** ἐν τῷ λέγεσθαι,  
WE MAY HOLD~FIRM— WHILE BEING SAID,

Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,  
TODAY, IF THE VOICE OF HIM - YOU\* MAY HEAR,

Μὴ σκληρύνετε τὰς καρδίας ὑμῶν ὡς ἐν τῷ  
DO NOT HARDEN THE HEARTS OF YOU\* AS IN THE

παραπικρασμῷ.  
REBELLION.

**3.16** τίνες γὰρ ἀκούσαντες παρεπύκρναν; ἀλλ' οὐ  
FOR~WHO HAVING HEARD, REBELLED? SURELY NOT

πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωϋσέως;  
ALL THE ONES HAVING GONE OUT FROM EGYPT THROUGH MOSES?

**3.17** τίσιν δὲ προσώχθισεν τεσσεράκοντα ἔτη; οὐχὶ  
AND~WITH WHOM WAS HE ANGRY FORTY YEARS? [WAS IT] NOT

τοῖς ἀμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ  
WITH THE ONES HAVING SINNED, WHOSE - BODIES FELL IN THE

ἐρήμῳ; **3.18** τίσιν δὲ ὥμοσεν μὴ εἰσελεύσεσθαι εἰς τὴν  
DESERT? AND~TO WHOM DID HE SWEAR NOT TO ENTER INTO THE

κατάπανσιν αὐτοῦ εἰ μὴ τοῖς ἀπειθήσασιν; **3.19** καὶ  
REST OF HIM, EXCEPT THE ONES HAVING DISOBEYED? AND

βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι'  
WE SEE THAT THEY WERE NOT ABLE TO ENTER BECAUSE OF

ἀπιστίαν.  
UNBELIEF.

**3:15** Ps. 95:7-8 LXX

and they have not known my ways.'

<sup>11</sup>As in my anger I swore, 'They will not enter my rest.'

<sup>12</sup>Take care, brothers and sisters,<sup>v</sup> that none of you may have an evil, unbelieving heart that turns away from the living God. <sup>13</sup>But exhort one another every day, as long as it is called "today," so that none of you may be hardened by the deceitfulness of sin. <sup>14</sup>For we have become partners of Christ, if only we hold our first confidence firm to the end. <sup>15</sup>As it is said,

"Today, if you hear his voice,

do not harden your hearts as in the rebellion."

<sup>16</sup>Now who were they who heard and yet were rebellious? Was it not all those who left Egypt under the leadership of Moses? <sup>17</sup>But with whom was he angry forty years? Was it not those who sinned, whose bodies fell in the wilderness? <sup>18</sup>And to whom did he swear that they would not enter his rest, if not to those who were disobedient? <sup>19</sup>So we see that they were unable to enter because of unbelief.

<sup>v</sup>Gk. *brothers*



## CHAPTER 4

Therefore, while the promise of entering his rest is still open, let us take care that none of you should seem to have failed to reach it.

<sup>2</sup>For indeed the good news came to us just as to them; but the message they heard did not benefit them, because they were not united by faith with those who listened.<sup>3</sup>For we who have believed enter that rest, just as God<sup>4</sup> has said,

"As in my anger I swore,  
"They shall not enter my rest,""

though his works were finished at the foundation of the world. <sup>4</sup>For in one place it speaks about the seventh day as follows, "And God rested on the seventh day from all his works."<sup>5</sup>And again in this place it says, "They shall not enter my rest."<sup>6</sup>Since therefore it remains open for some to enter it, and those who formerly received the good news failed to enter because of disobedience,<sup>7</sup> again he sets a certain day—"today"—saying through David much later, in the words already quoted,

<sup>W</sup> Other ancient authorities read it did not meet with faith in those who listened

<sup>x</sup> Gk he

**4.1** Φοβηθῶμεν οὖν, μήποτε καταλειπομένης  
LET US FEAR THEREFORE, LEST, [WHILE] BEING LEFT OPEN

ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ δοκῇ  
A PROMISE TO ENTER INTO THE REST. OF HIM, <sup>4</sup>MAY SEEM

τις ἐξ ὑμῶν ὑστερηκέναι. **4.2** καὶ γὰρ  
<sup>1</sup>ANYONE <sup>2</sup>OF <sup>3</sup>YOU<sup>3</sup> TO HAVE FALLEN SHORT. FOR~SURELY

ἐσμεν εὐηγγελισμένοι καθάπερ καὶ ἐκεῖνοι· ἀλλ'  
WE HAVE HAD THE GOOD NEWS PREACHED [TO US] JUST AS THEY ALSO. BUT

οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους μὴ  
<sup>4</sup>DID NOT BENEFIT <sup>1</sup>THE <sup>2</sup>WORD - <sup>3</sup>OF PREACHING THOSE ONES NOT

συγκεκρασμένους τῇ πίστει τοῖς  
HAVING BEEN UNITED - BY FAITH WITH THE ONES

ἀκούσασιν. **4.3** εἰσερχόμεθα γὰρ εἰς [τὴν]  
HAVING HEARD [THE MESSAGE]. FOR~WE ENTER INTO THE

κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἶρηκεν,  
REST, THE ONES HAVING BELIEVED, JUST AS HE HAS SAID,

Ὡς ὥμοσα ἐν τῇ ὀργῇ μου,  
AS I VOWED IN THE ANGER OF ME,

Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου,  
THEY WILL NOT ENTER INTO THE REST OF ME,

καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου  
ALTHOUGH THE WORKS FROM [THE] FOUNDATION OF [THE] WORLD

γενηθέντων. **4.4** εἶρηκεν γὰρ που περὶ τῆς  
HAVING COME INTO BEING. FOR~HE HAS SAID SOMEWHERE CONCERNING THE

ἐβδόμης οὕτως, Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ  
SEVENTH [DAY] THUS, AND RESTED - GOD ON THE <sup>2</sup>DAY

τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ, **4.5** καὶ ἐν  
- <sup>1</sup>SEVENTH FROM ALL OF THE WORKS OF HIM, AND IN

τούτῳ πάλιν, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν  
THIS PLACE AGAIN, THEY WILL NOT ENTER INTO THE REST

μου. **4.6** ἐπεὶ οὖν ἀπολείπεται τινας εἰσελθεῖν  
OF ME. THEREFORE~SINCE IT IS RESERVED FOR SOME TO ENTER

εἰς αὐτήν, καὶ οἱ πρότερον  
INTO IT, AND THE ONES AT AN EARLIER TIME

εὐαγγελισθέντες οὐκ εἰσῆλθον δι'  
HAVING HAD THE GOOD NEWS PREACHED [TO THEM] DID NOT ENTER BECAUSE OF

ἀπειθείαν, **4.7** πάλιν τινα ὁρίζει ἡμέραν, Σήμερον,  
DISOBEDIENCE, AGAIN ON A CERTAIN DAY~HE DETERMINES, TODAY,

ἐν Δαυὶδ λέγων μετὰ τοσοῦτον χρόνον, καθὼς  
IN [A PSALM OF] DAVID SAYING AFTER SO MUCH TIME, JUST AS

προεῖρηται,  
IT HAS BEEN SAID BEFORE,

**4:2** text: ASVmg RSVmg NASBmg NIVmg NJB NRSV. var. ο λογος της ακοης εκεινους μη συγκεκρασμενος τη πιστει τοις ακουσασιν (those who heard the word did not combine it with faith): KJV RSV NASB NIV NEB TEV NJBmg NRSVmg. **4:3, 5** Ps. 95:11 **4:4** Gen. 2:2 **4:7** Ps. 95:7-8 LXX

Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,  
TODAY, IF THE VOICE OF HIM YOU MAY HEAR,  
μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν.  
DO NOT HARDEN THE HEARTS OF YOU\*.

4.8 εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν  
FOR~IF <sup>3</sup>THEM <sup>1</sup>JOSHUA <sup>2</sup>BROUGHT TO A PLACE OF REST, <sup>5</sup>NOT -

περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας.  
<sup>6</sup>ABOUT <sup>7</sup>ANOTHER <sup>4</sup>HE WOULD HAVE SPOKEN <sup>9</sup>AFTER <sup>10</sup>THESE <sup>8</sup>DAY.

4.9 ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ  
THEREFORE, THERE REMAINS A SABBATH REST FOR THE PEOPLE -

θεοῦ. 4.10 ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ  
OF GOD. FOR~THE ONE HAVING ENTERED INTO THE REST OF HIM

καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ ὥσπερ  
ALSO HIMSELF RESTED FROM THE WORKS OF HIM, JUST AS

ἀπὸ τῶν ιδίων ὁ θεός. 4.11 σπουδάσωμεν οὖν  
FROM - HIS OWN [WORKS] - GOD [RESTED]. THEREFORE~LET US BE DILIGENT

εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ  
TO ENTER INTO THAT - REST, LEST BY THE

αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας.  
SAME <sup>3</sup>SOMEONE <sup>1</sup>EXAMPLE <sup>4</sup>MAY FALL - <sup>2</sup>OF DISOBEDIENCE.

4.12 Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργῆς καὶ  
FOR~LIVING [IS] THE WORD - OF GOD AND EFFECTIVE AND

τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ  
SHARPER THAN EVERY DOUBLED-EDGED~SWORD AND

διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος,  
PENETRATING AS FAR AS [THE] DIVISION OF SOUL AND SPIRIT,

ἀρμών τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ  
BOTH~OF JOINTS AND MARROW, AND ABLE TO DISCERN [THE] THOUGHTS AND

ἐννοιῶν καρδίας· 4.13 καὶ οὐκ ἔστιν κτίσις ἀφανῆς  
INSIGHTS OF [THE] HEART. AND THERE IS NOT A CREATURE HIDDEN

ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραχλισμένα  
FROM BEFORE HIM, BUT~ALL THINGS [ARE] BARE AND HAVING BEEN EXPOSED

τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.  
TO THE EYES OF HIM, TO WHOM OUR - ACCOUNT [IS GIVEN].

4.14 Ἐχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα  
THEREFORE~[SINCE] HAVING A GREAT~HIGH PRIEST HAVING GONE THROUGH

τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν  
THE HEAVENS, JESUS, THE SON - OF GOD, LET US HOLD FIRMLY

τῆς ὁμολογίας. 4.15 σὺ γὰρ ἔχομεν ἀρχιερέα μὴ  
TO THE CONFESSION. FOR~WE DO NOT HAVE A HIGH PRIEST NOT

δυνάμενον συμπαθεῖν ταῖς ἀσθενείαις ἡμῶν,  
BEING ABLE TO SYMPATHIZE WITH THE WEAKNESSES OF US,

πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς  
BUT~HAVING BEEN TEMPTED IN EVERY WAY IN SIMILAR FASHION [YET] WITHOUT

"Today, if you hear his voice,  
do not harden your hearts."

<sup>8</sup>For if Joshua had given them rest, God<sup>y</sup> would not speak later about another day. <sup>9</sup>So then, a sabbath rest still remains for the people of God; <sup>10</sup>for those who enter God's rest also cease from their labors as God did from his. <sup>11</sup>Let us therefore make every effort to enter that rest, so that no one may fall through such disobedience as theirs.

<sup>12</sup>Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart.

<sup>13</sup>And before him no creature is hidden, but all are naked and laid bare to the eyes of the one to whom we must render an account.

<sup>14</sup>Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession.

<sup>15</sup>For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested<sup>z</sup> as we are, yet without

<sup>y</sup> Gk. *he*

<sup>z</sup> Or *tempted*

sin.<sup>16</sup>Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need.

ἁμαρτίας. 4.16 προσερχώμεθα οὖν μετὰ παρρησίας  
SIN. THEREFORE~LET US APPROACH WITH BOLDNESS  
τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεος καὶ  
TO THE THRONE - OF GRACE, THAT WE MAY RECEIVE MERCY AND  
χάριν εὕρωμεν εἰς εὐκαιρον βοήθειαν.  
MAY FIND~GRACE FOR TIMELY HELP.

CHAPTER 5

Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins.<sup>2</sup>He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness;<sup>3</sup>and because of this he must offer sacrifice for his own sins as well as for those of the people.<sup>4</sup>And one does not presume to take this honor, but takes it only when called by God, just as Aaron was.

5 So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him,

“You are my Son,  
today I have begotten  
you”;

<sup>6</sup>as he says also in another place,

“You are a priest forever,  
according to the order  
of Melchizedek.”

7 In the days of his flesh, Jesus<sup>a</sup> offered up prayers

<sup>a</sup>Gk *he*

5.1 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος  
FOR~EVERY HIGH PRIEST OF MEN BEING CHOSEN  
ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν,  
IN BEHALF OF MEN IS APPOINTED TO THE THINGS TOWARD - GOD,  
ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν,  
THAT HE MAY OFFER BOTH~GIFTS AND SACRIFICES FOR SINS,  
5.2 μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσιν καὶ  
BEING ABLE~TO DEAL GENTLY WITH THE ONES BEING IGNORANT AND  
πλανωμένοις, ἐπεὶ καὶ αὐτὸς περικείται ἀσθένειαν  
BEING MISLED, SINCE ALSO HE IS SURROUNDED BY WEAKNESS  
5.3 καὶ δι’ αὐτὴν ὀφείλει, καθὼς περὶ τοῦ  
AND BECAUSE OF IT HE IS OBLIGATED, AS CONCERNING THE  
λαοῦ, οὕτως καὶ περὶ αὐτοῦ προσφέρειν περὶ  
PEOPLE, THUS ALSO CONCERNING HIMSELF TO OFFER [SACRIFICES] FOR  
ἁμαρτιῶν. 5.4 καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν  
SINS. AND NOT ANYONE~FOR HIMSELF TAKES THE  
τιμὴν ἀλλὰ καλούμενος ὑπὸ τοῦ θεοῦ καθὼς περ καὶ  
HONOR BUT BEING CALLED BY - GOD JUST AS ALSO  
Ἀαρών.  
AARON.

5.5 Οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν  
SO ALSO - CHRIST DID NOT GLORIFY~HIMSELF  
γεννηθῆναι ἀρχιερέα ἄλλ’ ὁ λαλήσας πρὸς αὐτόν,  
TO BECOME HIGH PRIEST BUT THE ONE HAVING SAID TO HIM,  
Υἱὸς μου εἶ σύ,  
[THE] SON OF ME YOU~ARE,

ἐγὼ σήμερον γεγέννηκά σε·  
TODAY~I HAVE BECOME A FATHER TO YOU;

5.6 καθὼς καὶ ἐν ἑτέρῳ λέγει,  
AS ALSO IN ANOTHER [PLACE] HE SAYS,  
Σὺ ἱερεὺς εἰς τὸν αἰῶνα  
YOU [ARE] A PRIEST FOREVER

κατὰ τὴν τάξιν Μελχισέδεκ,  
ACCORDING TO THE ORDER OF MELCHIZEDEK,

5.7 ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε  
WHO IN THE DAYS OF THE FLESH OF HIM BOTH~PRAYERS

καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σῶζειν αὐτὸν  
AND PLEADINGS TO THE ONE BEING ABLE TO SAVE HIM

ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρῶν  
FROM DEATH WITH A LOUD~CRY AND TEARS

προσενέγκας καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας,  
HAVING OFFERED AND HAVING BEEN HEARD BECAUSE OF THE PIETY [OF HIM],

**5.8** καίπερ ὢν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν  
ALTHOUGH BEING A SON, HE LEARNED <sup>2</sup>FROM [THE THINGS] <sup>3</sup>WHICH <sup>4</sup>HE SUFFERED

τὴν ὑπακοήν, **5.9** καὶ τελειωθεὶς ἐγένετο πᾶσιν  
- <sup>1</sup>OBEDIENCE, AND HAVING BEEN MADE PERFECT, HE BECAME TO ALL

τοῖς ὑπακούουσιν αὐτῷ αἴτιος σωτηρίας αἰωνίου,  
THE ONES OBEYING HIM [THE] SOURCE OF ETERNAL~SALVATION,

**5.10** προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ  
HAVING BEEN CALLED BY - GOD [AS] HIGH PRIEST ACCORDING TO

τὴν τάξιν Μελχισέδεκ.  
THE ORDER OF MELCHIZEDEK.

**5.11** Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ  
ABOUT WHOM MUCH TO US [IS] THE WORD AND [IT IS]

δυσερμήνευτος λέγειν, ἐπεὶ νωθοὶ γεγόνατε ταῖς  
HARD TO EXPLAIN, SINCE YOU<sup>2</sup> HAVE BECOME~HARD -

ἀκοαῖς. **5.12** καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι  
OF HEARING. FOR~INDEED BEING OBLIGATED TO BE TEACHERS

διὰ τὸν χρόνον, πάλιν χρεῖαν ἔχετε τοῦ  
ON ACCOUNT OF THE TIME, AGAIN YOU<sup>2</sup> HAVE~NEED [FOR] -

διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα τῆς ἀρχῆς τῶν  
<sup>2</sup>TO TEACH <sup>3</sup>YOU<sup>2</sup> <sup>1</sup>SOMEONE THE FUNDAMENTALS OF THE BEGINNING OF THE

λογίων τοῦ θεοῦ καὶ γεγόνατε χρεῖαν ἔχοντες  
ORACLES - OF GOD AND YOU<sup>2</sup> HAVE BECOME [ONES] HAVING~NEED

γάλακτος [καὶ] οὐ στερεᾶς τροφῆς. **5.13** πᾶς γὰρ ὁ  
OF MILK AND NOT SOLID FOOD. FOR~EVERY[ONE] -

μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης,  
PARTAKING OF MILK [IS] UNACQUAINTED WITH [THE] WORD OF RIGHTEOUSNESS,

νήπιος γὰρ ἐστίν· **5.14** τελείων δέ ἐστιν  
<sup>3</sup>AN INFANT <sup>1</sup>FOR <sup>2</sup>HE IS. BUT~[FOR THE] MATURE ONES IS

ἡ στερεὰ τροφή, τῶν διὰ τὴν ἔξιν τὰ  
THE SOLID FOOD, THE ONES BECAUSE OF - PRACTICE, <sup>2</sup>THE

αἰσθητήρια γεγυμνασμένα ἔχοντων πρὸς διάκρισιν  
<sup>3</sup>FACULTIES OF PERCEPTION <sup>4</sup>HAVING BEEN TRAINED <sup>1</sup>HAVING FOR DISTINGUISHING

καλοῦ τε καὶ κακοῦ.  
BOTH~GOOD AND EVIL.

and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. <sup>8</sup>Although he was a Son, he learned obedience through what he suffered; <sup>9</sup>and having been made perfect, he became the source of eternal salvation for all who obey him, <sup>10</sup>having been designated by God a high priest according to the order of Melchizedek.

<sup>11</sup>About this<sup>b</sup> we have much to say that is hard to explain, since you have become dull in understanding. <sup>12</sup>For though by this time you ought to be teachers, you need someone to teach you again the basic elements of the oracles of God. You need milk, not solid food; <sup>13</sup>for everyone who lives on milk, being still an infant, is unskilled in the word of righteousness. <sup>14</sup>But solid food is for the mature, for those whose faculties have been trained by practice to distinguish good from evil.

<sup>b</sup> Or him

## CHAPTER 6

**6.1** Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ  
THEREFORE HAVING LEFT THE <sup>2</sup>OF THE <sup>3</sup>ELEMENTAL [THINGS] - <sup>4</sup>OF CHRIST

λόγον ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν  
<sup>1</sup>TEACHING TOWARD - MATURITY LET US BE MOVED ON, NOT AGAIN

Therefore let us go on toward perfection,<sup>c</sup> leaving behind the basic teaching about Christ, and not laying

<sup>c</sup> Or toward maturity



again the foundation: repentance from dead works and faith toward God, <sup>2</sup>instruction about baptisms, laying on of hands, resurrection of the dead, and eternal judgment. <sup>3</sup>And we will do<sup>d</sup> this, if God permits. <sup>4</sup>For it is impossible to restore again to repentance those who have once been enlightened, and have tasted the heavenly gift, and have shared in the Holy Spirit, <sup>5</sup>and have tasted the goodness of the word of God and the powers of the age to come, <sup>6</sup>and then have fallen away, since on their own they are crucifying again the Son of God and are holding him up to contempt. <sup>7</sup>Ground that drinks up the rain falling on it repeatedly, and that produces a crop useful to those for whom it is cultivated, receives a blessing from God. <sup>8</sup>But if it produces thorns and thistles, it is worthless and on the verge of being cursed; its end is to be burned over.

<sup>9</sup>Even though we speak in this way, beloved, we are confident of better things in your case, things that belong to salvation. <sup>10</sup>For God is not unjust; he will not overlook your work and the love that you showed for his sake<sup>e</sup> in serving the saints, as you still do. <sup>11</sup>And we want each one of you to show the same diligence so as

<sup>d</sup> Other ancient authorities read *let us do*

<sup>e</sup> Gk. *for his name*

θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων  
LAYING~A FOUNDATION OF REPENTANCE FROM DEAD WORKS

καὶ πίστεως ἐπὶ θεόν, 6.2 βαπτισμῶν διδασχῆς  
AND FAITH TOWARD GOD, OF TEACHING~OF RITUAL WASHINGS

ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν καὶ  
AND~OF [THE] LAYING ON OF HANDS, AND~OF [THE] RESURRECTION FROM [THE] DEAD AND

κρίματος αἰωνίου. 6.3 καὶ τοῦτο ποιήσομεν, ἔανπερ  
OF ETERNAL~JUDGMENT. AND WE WILL DO~THIS, IF INDEED

ἐπιτρέπη ὁ θεός. 6.4 Ἀδύνατον γὰρ τοὺς ἅπας  
<sup>2</sup>MAY PERMIT - <sup>1</sup>GOD. FOR~[IT IS] IMPOSSIBLE FOR THE ONES ONCE

φωτισθέντας, γευσάμενους τε τῆς δωρεᾶς τῆς  
HAVING BEEN ENLIGHTENED, BOTH~HAVING TASTED OF THE <sup>2</sup>GIFT -

ἐπουρανίου καὶ μετόχους γεννηθέντας πνεύματος ἁγίου  
<sup>1</sup>HEAVENLY AND HAVING BECOME~PARTNERS OF [THE] HOLY~SPIRIT

6.5 καὶ καλὸν γευσάμενους θεοῦ ῥήμα δύναμεις τε  
AND HAVING TASTED~[THE] GOOD WORD~OF GOD AND~[THE] POWERS

μέλλοντος αἰῶνος 6.6 καὶ παραπεσόντας,  
OF THE COMING AGE AND HAVING FALLEN AWAY,

πάλιν ἀνακαίνιζειν εἰς μετάνοιαν, ἀνασταυροῦντας  
TO RENEW~AGAIN TO REPENTANCE, CRUCIFYING

ἐαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγματίζοντας.  
TO THEMSELVES THE SON - OF GOD AND HOLDING [HIM] UP TO CONTEMPT.

6.7 γῇ γὰρ ἢ πιούσα τὸν ἐπ' αὐτῆς ἐρχόμενον  
FOR~[THE] EARTH, - HAVING DRUNK THE <sup>4</sup>UPON <sup>5</sup>IT <sup>3</sup>COMING

πολλάκις ὑετόν καὶ τίκτουσα βοτάνην εὐθετον  
<sup>2</sup>OFTEN <sup>1</sup>RAIN AND BRINGING FORTH PLANT[S] SUITABLE

ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει  
FOR THOSE FOR WHOM ALSO IT IS CULTIVATED, RECEIVES

εὐλογίας ἀπὸ τοῦ θεοῦ. 6.8 ἐκφέρουσα δὲ ἀκάνθας  
A BLESSING FROM - GOD. BUT~[IF IT IS] PRODUCING THORNS

καὶ τριβόλους, ἀδόκιμος καὶ κατάρας ἐγγύς, ἧς τὸ  
AND THISTLES, [IT IS] WORTHLESS AND NEAR~[TO BEING] CURSED, WHOSE -

τέλος εἰς καυσίν.  
END [IS] FOR BURNING.

6.9 Πεπεισμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ  
BUT~WE HAVE BEEN CONVINCED ABOUT YOU\*, BELOVED ONES, [OF] -

κρίσσινα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως  
BETTER [THINGS] AND [OF THINGS] BELONGING TO SALVATION, IF INDEED THUS

λαλοῦμεν. 6.10 οὐ γὰρ ἄδικος ὁ θεός ἐπιλαθέσθαι  
WE MAY SPEAK. <sup>3</sup>NOT <sup>1</sup>FOR <sup>4</sup>UNJUST - <sup>2</sup>GOD [IS] TO FORGET

τοῦ ἔργου ὑμῶν καὶ τῆς ἀγάπης ἧς ἐνεδείξασθε  
THE WORK OF YOU\* AND THE LOVE WHICH YOU\* DEMONSTRATED

εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις  
TOWARD THE NAME OF HIM, HAVING SERVED THE SAINTS

καὶ διακονοῦντες. 6.11 ἐπιθυμοῦμεν δὲ ἕκαστον  
AND [STILL] SERVING [THEM]. AND~WE DESIRE EACH

ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν  
OF YOU\* [WITH] THE SAME EAGERNESS~TO DEMONSTRATE TOWARD THE

πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους, **6.12** ἵνα μὴ  
FULL ASSURANCE OF THE HOPE UNTIL [THE] END, THAT NOT

νωθοὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως  
LAZY YOU<sup>1</sup> MAY BECOME, BUT-IMITATORS OF THE ONES THROUGH FAITH

καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας.  
AND PATIENCE INHERITING THE PROMISES.

**6.13** Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ θεός, ἐπεὶ  
- FOR TO ABRAHAM <sup>2</sup>HAVING PROMISED - <sup>1</sup>GOD, <sup>3</sup>SINCE

κατ' οὐδενὸς εἶχεν μείζονος ὁμόσαι, ὥμοσεν καθ'  
<sup>5</sup>BY <sup>6</sup>NO ONE <sup>4</sup>HE HAD GREATER TO SWEAR, HE TOOK AN OATH BY

ἑαυτοῦ **6.14** λέγων, Εἰ μὴν εὐλογῶν εὐλογήσω σε καὶ  
HIMSELF SAYING, SURELY BLESSING, I WILL BLESS YOU AND

πληθύνων πληθυνῶ σε **6.15** καὶ οὕτως μακροθυμήσας  
MULTIPLYING I WILL MULTIPLY YOU. AND THUS HAVING WAITED PATIENTLY,

ἐπέτυχεν τῆς ἐπαγγελίας. **6.16** ἄνθρωποι γὰρ κατὰ τοῦ  
HE OBTAINED THE PROMISE. FOR-MEN BY THE

μείζονος ὁμνύουσιν, καὶ πάσης αὐτοῖς ἀντιλογίας  
GREATER [PERSON] SWEAR, AND <sup>7</sup>OF EVERY <sup>3</sup>FOR THEM <sup>8</sup>DISPUTE

πέρας εἰς βεβαίωσιν ὁ ὅρκος **6.17** ἐν ᾧ  
<sup>6</sup>OF [THE] END <sup>4</sup>FOR <sup>5</sup>[THE] CONFIRMATION <sup>1</sup>THE <sup>2</sup>OATH [IS]. BY WHICH

περισσότερον βουλόμενος ὁ θεὸς ἐπιδείξει τοῖς  
EVEN MORE <sup>2</sup>WANTING - <sup>1</sup>GOD TO SHOW TO THE

κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς  
HEIRS OF THE PROMISE, THE UNCHANGEABLENESS OF THE

βουλῆς αὐτοῦ ἐμεσίτευσεν ὅρκῳ, **6.18** ἵνα διὰ δύο  
DECISION OF HIM, GUARANTEED [IT] WITH AN OATH, THAT BY TWO

πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον  
UNCHANGEABLE-THINGS, IN WHICH [IT IS] IMPOSSIBLE FOR

ψεύσασθαι [τὸν] θεόν, ἰσχυρὰν παράκλησιν ἔχωμεν  
<sup>2</sup>TO LIE - <sup>1</sup>GOD, STRONG ENCOURAGEMENT WE MAY HAVE,

οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος  
THE ONES HAVING FLED TO TAKE HOLD OF THE HOPE-LAYING BEFORE [US];

**6.19** ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε  
WHICH <sup>2</sup>AS <sup>3</sup>AN ANCHOR <sup>1</sup>WE HAVE OF THE SOUL, BOTH-SECURE

καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ  
AND RELIABLE AND ENTERING INTO THE INSIDE OF THE

καταπετάσματος, **6.20** ὅπου πρόδρομος ὑπὲρ ἡμῶν  
CURTAIN, WHERE A FORERUNNER ON BEHALF OF US

εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισέδεκ  
ENTERED, JESUS, ACCORDING TO THE ORDER OF MELCHIZEDEK,

ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.  
HAVING BECOME-A HIGH PRIEST FOREVER.

**6:13-14** Gen. 22:16-17

to realize the full assurance of hope to the very end, <sup>12</sup>so that you may not become sluggish, but imitators of those who through faith and patience inherit the promises.

<sup>13</sup> When God made a promise to Abraham, because he had no one greater by whom to swear, he swore by himself, <sup>14</sup>saying, "I will surely bless you and multiply you."

<sup>15</sup> And thus Abraham, <sup>f</sup> having patiently endured, obtained the promise.

<sup>16</sup> Human beings, of course, swear by someone greater than themselves, and an oath given as confirmation puts an end to all dispute. <sup>17</sup> In the same way, when God desired to show even more clearly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it by an oath, <sup>18</sup> so that through two unchangeable things, in which it is impossible that God would prove false, we who have taken refuge might be strongly encouraged to seize the hope set before us. <sup>19</sup> We have this hope, a sure and steadfast anchor of the soul, a hope that enters the inner shrine behind the curtain, <sup>20</sup> where Jesus, a forerunner on our behalf, has entered, having become a high priest forever according to the order of Melchizedek.

<sup>f</sup>Gk he

CHAPTER 7

This “King Melchizedek of Salem, priest of the Most High God, met Abraham as he was returning from defeating the kings and blessed him”; <sup>2</sup>and to him Abraham apportioned “one-tenth of everything.” His name, in the first place, means “king of righteousness”; next he is also king of Salem, that is, “king of peace.” <sup>3</sup>Without father, without mother, without genealogy, having neither beginning of days nor end of life, but resembling the Son of God, he remains a priest forever.

<sup>4</sup> See how great he is! Even<sup>8</sup> Abraham the patriarch gave him a tenth of the spoils. <sup>5</sup>And those descendants of Levi who receive the priestly office have a commandment in the law to collect tithes<sup>6</sup> from the people, that is, from their kindred,<sup>7</sup> though these also are descended from Abraham. <sup>6</sup>But this man, who does not belong to their ancestry, collected tithes<sup>6</sup> from Abraham and blessed him who had received the promises. <sup>7</sup>It is beyond dispute that the inferior is blessed by the superior. <sup>8</sup>In the one case, tithes are received by those who are mortal; in the other, by one of whom it is testified that he lives.

<sup>8</sup> Other ancient authorities lack *Even*

<sup>6</sup> Or *a tenth*

<sup>7</sup> Gk. *brothers*

7.1 Οὗτος γὰρ ὁ Μελχισέδεκ, βασιλεὺς Σαλήμ, ἱερεὺς  
 FOR~THIS - MELCHIZEDEK, KING OF SALEM, PRIEST  
 τοῦ θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραάμ  
 OF THE GOD - MOST HIGH, THE ONE HAVING MET ABRAHAM  
 ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ  
 RETURNING FROM THE SLAUGHTER OF THE KINGS AND  
 εὐλόγησας αὐτόν, 7.2 ᾧ καὶ δεκάτην ἀπὸ πάντων  
 HAVING BLESSED HIM, WITH WHOM ALSO A TENTH OF EVERYTHING  
 ἐμέρισεν Ἀβραάμ, πρῶτον μὲν ἑρμηνευόμενος βασιλεὺς  
 ABRAHAM~DIVIDED, FIRST, - BEING TRANSLATED KING  
 δικαιοσύνης ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἐστίν  
 OF RIGHTEOUSNESS, AND~THEN ALSO KING OF SALEM, WHICH MEANS  
 βασιλεὺς εἰρήνης, 7.3 ἀπάτωρ ἀμήτωρ ἀγενεαλόγητος,  
 KING OF PEACE, [BEING] FATHERLESS, MOTHERLESS, WITHOUT GENEALOGY,  
 μήτε ἀρχὴν ἡμερῶν μήτε ζωὴς τέλος ἔχων,  
 NEITHER A BEGINNING OF DAYS, NOR END~OF LIFE HAVING,  
 ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεοῦ, μένει ἱερεὺς  
 BUT~HAVING BEEN MADE LIKE THE SON - OF GOD, HE REMAINS A PRIEST  
 εἰς τὸ διηνεκές.  
 PERPETUALLY.  
 7.4 Θεωρεῖτε δὲ πηλίκος οὗτος, ᾧ [καὶ]  
 NOW~CONSIDER HOW GREAT THIS ONE [WAS] TO WHOM ALSO  
 δεκάτην Ἀβραάμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ  
 A TENTH ABRAHAM <sup>3</sup>GAVE <sup>4</sup>FROM <sup>5</sup>THE <sup>6</sup>BOOTY <sup>7</sup>THE  
 πατριάρχης. 7.5 καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν  
<sup>2</sup>PATRIARCH. AND THE ONES - OF THE SONS OF LEVI, <sup>2</sup>THE  
 ἱερατεῖαν λαμβάνοντες ἐντολὴν ἔχουσιν ἀποδεκατοῦ  
<sup>3</sup>PIESTLY OFFICE <sup>1</sup>HAVING RECEIVED HAVE~A COMMAND TO COLLECT THE TITHE FROM  
 τὸν λαὸν κατὰ τὸν νόμον, τοῦτ' ἐστὶν τοὺς  
 THE PEOPLE ACCORDING TO THE LAW, THAT IS TO SAY, THE  
 ἀδελφοὺς αὐτῶν, καί περ ἐξεληλυθότας ἐκ τῆς ὀσφύος  
 BROTHERS OF THEM, ALTHOUGH HAVING COME OUT FROM THE LOIN  
 Ἀβραάμ. 7.6 ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν  
 OF ABRAHAM. BUT~THE ONE NOT TRACING HIS DESCENT FROM THEM,  
 δεδεκάτωκεν Ἀβραάμ καὶ τὸν ἔχοντα τὰς  
 HAS RECEIVED TITHES FROM ABRAHAM AND THE ONE HAVING THE  
 ἐπαγγελίας εὐλόγηκεν. 7.7 χωρὶς δὲ πάσης  
 PROMISES, HE HAS BLESSED. AND~APART FROM ALL  
 ἀντιλογίας τὸ ἐλάττον ὑπὸ τοῦ κρείττονος εὐλογεῖται.  
 DISPUTE, THE INFERIOR BY THE SUPERIOR IS BLESSED.  
 7.8 καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι  
 AND HERE, - TITHES, DYING MEN  
 λαμβάνουσιν, ἐκεῖ δὲ μαρτυρούμενος ὅτι ζῇ.  
 RECEIVE, BUT~THERE, [ONE] TESTIFYING THAT HE LIVES.

**7.9** καὶ ὥς ἔπος εἰπεῖν, δι' Ἀβραὰμ καὶ Λεὺι ὁ  
AND SO TO SPEAK, THROUGH ABRAHAM, EVEN LEVI, THE ONE

δεκάτας λαμβάνων δεδεκάτωται· **7.10** ἔτι γὰρ ἐν τῇ  
RECEIVING~TITHES, HAS PAID TITHES. FOR~YET IN THE

ὀσφύϊ τοῦ πατρὸς ἦν ὅτε συνήντησεν αὐτῷ  
LOIN OF THE(HIS) FATHER HE WAS WHEN <sup>2</sup>MET <sup>3</sup>HIM

Μελχισέδεκ.

<sup>1</sup>MELCHIZEDEK.

**7.11** Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευιτικῆς  
IF - THEN PERFECTION THROUGH THE LEVITICAL

ἱερωσύνης ἦν, ὁ λαὸς γὰρ ἐπ' αὐτῆς  
PRIESTHOOD WAS, <sup>2</sup>THE <sup>3</sup>PEOPLE <sup>1</sup>FOR ON THE BASIS OF IT

νενομοθέτται, τίς ἔτι χρεία κατὰ τὴν τάξιν  
HAVE RECEIVED LAWS, WHAT FURTHER NEED ACCORDING TO THE ORDER

Μελχισέδεκ ἕτερον ἀνίστασθαι ἱερέα καὶ οὐ  
OF MELCHIZEDEK (FOR) ANOTHER PRIEST~TO ARISE AND NOT

κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι;  
ACCORDING TO THE ORDER OF AARON TO BE NAMED?

**7.12** μετατιθεμένης γὰρ τῆς ἱερωσύνης ἐξ ἀνάγκης καὶ  
FOR~[WHEN] BEING CHANGED THE PRIESTLY OFFICE, OF NECESSITY ALSO

νόμου μετάθεσις γίνεται. **7.13** ἐφ' ὃν γὰρ  
A CHANGE~OF LAW OCCURS. <sup>2</sup>ABOUT <sup>3</sup>WHOM <sup>1</sup>FOR

λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς  
THESE THINGS~ARE SAID, TO A DIFFERENT~TRIBE HE HAS BELONGED, FROM WHICH

οὐδεὶς προσέσχηκεν τῷ θυσιαστηρίῳ·  
NO ONE HAS OFFICIATED AT THE ALTAR.

**7.14** πρόδηλον γὰρ ὅτι ἐξ Ἰουδα ἀνατέταλκεν ὁ  
FOR~[IT IS] OBVIOUS THAT FROM JUDAH HAS DESCENDED THE

κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερέων οὐδὲν  
LORD OF US, ABOUT WHICH TRIBE CONCERNING PRIESTS <sup>3</sup>NOTHING

Μωϋσῆς ἐλάλησεν. **7.15** καὶ περισσότερον ἔτι  
<sup>1</sup>MOSES <sup>2</sup>SAID. AND EVEN~MUCH MORE

κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα  
EVIDENT IT IS, IF ACCORDING TO THE LIKENESS

Μελχισέδεκ ἀνίσταται ἱερεὺς ἕτερος, **7.16** ὃς οὐ  
OF MELCHIZEDEK ARISES ANOTHER~PRIEST, WHO NOT

κατὰ νόμον ἐντολῆς σαρκίνης γέγονεν ἀλλὰ  
ACCORDING TO [THE] LAW OF A FLESHLY~COMMAND HAS BECOME, BUT

κατὰ δύναμιν ζωῆς ἀκαταλύτου.  
ACCORDING TO [THE] POWER OF AN INDESTRUCTIBLE~LIFE.

**7.17** μαρτυρεῖται γὰρ ὅτι  
FOR~IT IS TESTIFIED [OF HIM] -

Σὺ ἱερεὺς εἰς τὸν αἰῶνα  
YOU [ARE] A PRIEST FOREVER

κατὰ τὴν τάξιν Μελχισέδεκ.  
ACCORDING TO THE ORDER OF MELCHIZEDEK.

<sup>9</sup>One might even say that Levi himself, who receives tithes, paid tithes through Abraham, <sup>10</sup>for he was still in the loins of his ancestor when Melchizedek met him.

<sup>11</sup>Now if perfection had been attainable through the levitical priesthood—for the people received the law under this priesthood—what further need would there have been to speak of another priest arising according to the order of Melchizedek, rather than one according to the order of Aaron? <sup>12</sup>For when there is a change in the priesthood, there is necessarily a change in the law as well. <sup>13</sup>Now the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. <sup>14</sup>For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests.

<sup>15</sup>It is even more obvious when another priest arises, resembling Melchizedek, <sup>16</sup>one who has become a priest, not through a legal requirement concerning physical descent, but through the power of an indestructible life. <sup>17</sup>For it is attested of him,

“You are a priest forever, according to the order of Melchizedek.”



<sup>18</sup>There is, on the one hand, the abrogation of an earlier commandment because it was weak and ineffectual

<sup>19</sup>(for the law made nothing perfect); there is, on the other hand, the introduction of a better hope, through which we approach God.

20 This was confirmed with an oath; for others who became priests took their office without an oath, <sup>21</sup>but this one became a priest with an oath, because of the one who said to him,

“The Lord has sworn and will not change his mind,  
‘You are a priest forever’”—

<sup>22</sup>accordingly Jesus has also become the guarantee of a better covenant.

23 Furthermore, the former priests were many in number, because they were prevented by death from continuing in office; <sup>24</sup>but he holds his priesthood permanently, because he continues forever. <sup>25</sup>Consequently he is able for all time to save<sup>j</sup> those who approach God through him, since he always lives to make intercession for them.

26 For it was fitting that we should have such a high priest, holy, blameless, undefiled, separated from sinners, and exalted above the heavens. <sup>27</sup>Unlike the other<sup>k</sup> high priests, he has no need

<sup>j</sup>Or able to save completely

<sup>k</sup>Gk lacks other

**7.18** ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς  
<sup>3</sup>AN ANNULMENT - <sup>1</sup>FOR <sup>2</sup>THERE IS OF [THE] PRECEDING COMMANDMENT

διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές— **7.19** οὐδὲν  
BECAUSE OF - ITS WEAKNESS AND USELESSNESS— <sup>5</sup>NOTHING

γὰρ ἐτελείωσεν ὁ νόμος—ἐπεισαγωγή δὲ κρείττονος  
<sup>1</sup>FOR <sup>4</sup>PERFECTED <sup>2</sup>THE <sup>3</sup>LAW—BUT~[THE] INTRODUCTION OF A BETTER

ἐλπίδος δι’ ἧς ἐγγίζομεν τῷ θεῷ.  
HOPE THROUGH WHICH WE DRAW NEAR - TO GOD.

**7.20** Καὶ καθ’ ὅσον οὐ χωρὶς ὀρκωμοσίας· οἱ  
AND IN AS MUCH AS [IT WAS] NOT WITHOUT AN OATH. <sup>2</sup>THE ONES

μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες,  
- <sup>1</sup>FOR WITHOUT AN OATH ARE HAVING BECOME~PRIESTS,

**7.21** ὁ δὲ μετὰ ὀρκωμοσίας διὰ τοῦ λέγοντος  
BUT~THE ONE WITH AN OATH THROUGH THE ONE SAYING

πρὸς αὐτόν,  
TO HIM,

“Ὁμοσεν κύριος  
[THE] LORD~VOWED,

καὶ οὐ μεταμεληθήσεται,  
AND HE WILL NOT CHANGE HIS MIND,

Σὺ ἱερεὺς εἰς τὸν αἰῶνα.  
YOU [ARE] A PRIEST FOREVER.

**7.22** κατὰ τοσοῦτο [καὶ] κρείττονος διαθήκης  
ACCORDING TO SUCH [A VOW] ALSO A BETTER COVENANT

γέγονεν ἔγγυος Ἰησοῦς. **7.23** καὶ οἱ μὲν πλείονες  
<sup>2</sup>HAS BECOME <sup>3</sup>A GUARANTEE <sup>1</sup>JESUS. AND THE - MANY

εἰσὶν γεγονότες ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι  
HAVE BECOME PRIESTS BECAUSE - TO BE HINDERED~BY DEATH

παραμένειν· **7.24** ὁ δὲ διὰ τὸ μένειν αὐτόν  
TO CONTINUE. - BUT BECAUSE - HE~CONTINUES

εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύνην·  
FOREVER, HE HAS~AN UNCHANGEABLE - PRIESTHOOD.

**7.25** ὅθεν καὶ σφύζειν εἰς τὸ παντελὲς δύναται τοὺς  
FROM WHICH ALSO <sup>2</sup>TO SAVE <sup>3</sup>COMPLETELY <sup>1</sup>HE IS ABLE THE ONES

προσερχομένους δι’ αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς  
COMING THROUGH HIM - TO GOD, ALWAYS LIVING FOR

τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.  
THE [PURPOSE OF] PLEADING FOR THEM.

**7.26** Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεὺς,  
FOR~SUCH <sup>4</sup>FOR US <sup>3</sup>INDEED <sup>2</sup>WAS SUITABLE <sup>1</sup>A HIGH PRIEST,

ὁσίος ἄκακος ἀμίαντος, κεχωρισμένος ἀπὸ τῶν  
HOLY, INNOCENT, UNDEFILED, HAVING BEEN SEPARATED FROM -

ἀμαρτωλῶν καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος,  
SINNERS AND HIGHER [THAN] THE HEAVENS HAVING BECOME,

**7.27** ὃς οὐκ ἔχει καθ’ ἡμέραν ἀνάγκην, ὥσπερ οἱ  
WHO DOES NOT HAVE DAILY NEED, AS THE [OTHER]

ἀρχιερείς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν  
 HIGH PRIESTS, FIRST FOR HIS OWN SINS  
 θυσίας ἀναφέρειν ἔπειτα τῶν τοῦ λαοῦ  
 TO OFFER UP~A SACRIFICE, [AND] THEN FOR THE [SINS] OF THE PEOPLE.  
 τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας. 7.28 ὁ  
 FOR~THIS ONE DID [THIS] ONCE HAVING OFFERED UP~HIMSELF. <sup>2</sup>THE  
 νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας  
<sup>3</sup>LAW <sup>1</sup>FOR APPOINTS~MEN [AS] HIGH PRIESTS, HAVING  
 ἀσθένειαν, ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ  
 WEAKNESS[ES], <sup>2</sup>THE <sup>3</sup>WORD, <sup>1</sup>BUT OF THE OATH - AFTER  
 τὸν νόμον υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.  
 THE LAW [APPOINTS] [THE] SON <sup>2</sup>FOREVER <sup>1</sup>HAVING BEEN MADE PERFECT.

to offer sacrifices day after day, first for his own sins, and then for those of the people; this he did once for all when he offered himself.  
<sup>28</sup>For the law appoints as high priests those who are subject to weakness, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

## CHAPTER 8

8.1 Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις,  
 NOW~[THE] MAIN POINT OF THE THINGS BEING SAID [IS THIS].

τοιούτου ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ  
 WE HAVE~SUCH A HIGH PRIEST, WHO SAT DOWN AT [THE] RIGHT [HAND]

τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς,  
 OF THE THRONE OF THE MAJESTY IN THE HEAVENS,

8.2 τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς  
<sup>2</sup>OF THE <sup>3</sup>HOLY THINGS <sup>1</sup>A SERVANT <sup>4</sup>AND <sup>5</sup>OF THE <sup>7</sup>TABERNACLE -

ἀληθινῆς, ἣν ἐπηξεν ὁ κύριος, οὐκ ἄνθρωπος.  
<sup>9</sup>TRUE, <sup>8</sup>WHICH <sup>11</sup>SET UP <sup>9</sup>THE <sup>10</sup>LORD, NOT MAN.

8.3 πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ  
 FOR~EVERY HIGH PRIEST IN ORDER - TO OFFER BOTH~GIFTS AND

θυσίας καθίσταται ὅθεν ἀναγκαῖον ἔχειν  
 SACRIFICES IS APPOINTED. FROM WHICH [IT WAS] NECESSARY FOR <sup>2</sup>TO HAVE

τι καὶ τοῦτον ὃ προσενέγκῃ. 8.4 εἰ μὲν οὖν  
<sup>3</sup>SOMETHING <sup>4</sup>ALSO <sup>1</sup>THIS ONE WHICH HE MIGHT OFFER. IF - THEREFORE

ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν  
 HE WERE ON EARTH, HE WOULD NOT BE A PRIEST, BEING THE ONES

προσφερόντων κατὰ νόμον τὰ δῶρα 8.5 οἵτινες  
 OFFERING ACCORDING TO [THE] LAW THE GIFTS; WHO

ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων,  
 A COPY AND A SHADOW THEY SERVE OF THE HEAVENLY THINGS,

καθὼς κεχηρμάτισται Μωϋσῆς μέλλων ἐπιτελεῖν τὴν  
 JUST AS MOSES~HAS BEEN WARNED, BEING ABOUT TO COMPLETE THE

σκηνήν, Ὅρα γὰρ φησὶν, ποιήσεις πάντα κατὰ  
 TABERNACLE, FOR~SEE [TO IT], HE SAYS, [THAT] YOU WILL MAKE [IT] ACCORDING TO~ALL

τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει  
 THE PATTERN - HAVING BEEN SHOWN TO YOU ON THE MOUNTAIN.

8.6 νυν[ί] δὲ διαφορωτέρας τέτυχεν λειτουργίας,  
 BUT~NOW HE HAS ATTAINED TO~A MORE EXCELLENT SERVICE,

Now the main point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in the heavens, <sup>2</sup>a minister in the sanctuary and the true tent<sup>1</sup> that the Lord, and not any mortal, has set up. <sup>3</sup>For every high priest is appointed to offer gifts and sacrifices; hence it is necessary for this priest also to have something to offer. <sup>4</sup>Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. <sup>5</sup>They offer worship in a sanctuary that is a sketch and shadow of the heavenly one; for Moses, when he was about to erect the tent,<sup>1</sup> was warned, "See that you make everything according to the pattern that was shown you on the mountain." <sup>6</sup>But Jesus<sup>m</sup> has now obtained a more excellent ministry,

<sup>1</sup> Or tabernacle  
<sup>m</sup> Gk he

and to that degree he is the mediator of a better covenant, which has been enacted through better promises. <sup>7</sup>For if that first covenant had been faultless, there would have been no need to look for a second one.

<sup>8</sup> God<sup>a</sup> finds fault with them when he says:

"The days are surely coming, says the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah;

<sup>9</sup> not like the covenant that I made with their ancestors, on the day when I took them by the hand to lead them out of the land of Egypt; for they did not continue in my covenant, and so I had no concern for them, says the Lord.

<sup>10</sup> This is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my laws in their minds, and write them on their hearts, and I will be their God, and they shall be my people.

<sup>a</sup>Gk He

ὅσω καὶ κρείττονός ἐστιν διαθήκης μεσίτης, ἥτις  
IN AS MUCH AS ALSO OF A BETTER COVENANT~HE IS [THE] MEDIATOR, WHICH

ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.  
UPON BETTER PROMISES HAS BEEN ENACTED.

8.7 Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν  
FOR~IF - THAT~FIRST [COVENANT] WAS FAULTLESS, <sup>2</sup>NOT -

δευτέρας ἐζητείτο τόπος. 8.8 μεμφόμενος γὰρ  
<sup>4</sup>A SECOND <sup>1</sup>WOULD HAVE BEEN SOUGHT <sup>3</sup>A PLACE [FOR]. FOR~FINDING FAULT [WITH]

αὐτοὺς λέγει,  
THEM HE SAYS,

Ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος,  
BEHOLD, DAYS ARE COMING, SAYS [THE] LORD,

καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ  
AND I WILL ESTABLISH WITH THE HOUSE OF ISRAEL

καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν,  
AND WITH THE HOUSE OF JUDAH A NEW~COVENANT,

8.9 οὐ κατὰ τὴν διαθήκην, ἣν ἐποίησα τοῖς  
NOT ACCORDING TO THE COVENANT WHICH I MADE WITH THE

πατράσιν αὐτῶν  
FATHERS OF THEM

ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς  
ON [THE] DAY HAVING TAKEN ME [I] THE HAND

αὐτῶν  
OF THEM

ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου,  
TO LEAD OUT THEM FROM [THE] LAND OF EGYPT,

ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου,  
BECAUSE THEY DID NOT CONTINUE IN THE COVENANT OF ME,

καγὼ ἡμέλησα αὐτῶν, λέγει κύριος·  
AND I WAS UNCONCERNED ABOUT THEM, SAYS [THE] LORD.

8.10 ὅτι αὕτη ἡ διαθήκη, ἣν διαθήσομαι τῷ  
BECAUSE THIS [IS] THE COVENANT WHICH I WILL MAKE WITH THE

οἴκῳ Ἰσραὴλ  
HOUSE OF ISRAEL

μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος·  
AFTER - THOSE~DAYS, SAYS [THE] LORD;

διδούς νόμους μου εἰς τὴν διάνοιαν αὐτῶν  
PUTTING [THE] LAWS OF ME INTO THE MIND OF THEM,

καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς,  
AND UPON [THE] HEARTS OF THEM I WILL WRITE THEM,

καὶ ἔσομαι αὐτοῖς εἰς θεόν,  
AND I WILL BE TO THEM - GOD,

καὶ αὐτοὶ ἔσονται μοι εἰς λαόν·  
AND THEY WILL BE TO ME - A PEOPLE;

**8.11** καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην  
AND BY NO MEANS MAY THEY TEACH EACH ONE THE FELLOW CITIZEN  
αὐτοῦ  
OF HIM

καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ λέγων,  
AND EACH ONE THE BROTHER OF HIM SAYING,

Γνώθι τὸν κύριον,  
KNOW THE LORD,

ὅτι πάντες εἰδήσουσίν με  
BECAUSE ALL WILL KNOW ME

ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν,  
FROM [THE] SMALL TO [THE] GREAT OF THEM,

**8.12** ὅτι ἰλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν  
BECAUSE I WILL BE~MERCIFUL WITH THE WRONGDOINGS OF THEM

καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ  
AND OF THE SINS OF THEM BY NO MEANS MAY I REMEMBER

ἔτι.  
ANY LONGER.

**8.13** ἐν τῷ λέγειν Καινὴν πεπαλαίωκεν τὴν πρώτην·  
WHEN HE SAYS, NEW, HE HAS MADE OBSOLETE THE FIRST.

τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς  
AND~THE THING BEING MADE OBSOLETE AND GROWING OLD [IS] CLOSE

ἄφανισμοῦ.  
TO DESTRUCTION.

<sup>11</sup> And they shall not teach one another or say to each other, 'Know the Lord,' for they shall all know me, from the least of them to the greatest.  
<sup>12</sup> For I will be merciful toward their iniquities, and I will remember their sins no more."

<sup>13</sup> In speaking of "a new covenant," he has made the first one obsolete. And what is obsolete and growing old will soon disappear.

## CHAPTER 9

**9.1** Εἶχε μὲν οὖν [καὶ] ἡ πρώτη δικαιοῦματα  
<sup>5</sup>HAD - <sup>1</sup>THEREFORE <sup>2</sup>ALSO <sup>3</sup>THE <sup>4</sup>FIRST [COVENANT] REGULATIONS

λατρείας τό τε ἅγιον κοσμικόν. **9.2** σκηνὴ γὰρ  
OF SERVICE AND~THE EARTHLY~SANCTUARY. FOR~[THE] TENT

κατεσκευάσθη ἡ πρώτη ἐν ᾗ ἡ τε λυχνία  
WAS FURNISHED, [THAT IS] THE FIRST, IN WHICH [WERE] BOTH~THE LAMPSTAND

καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις  
AND THE TABLE AND THE SETTING OUT OF THE BREAD, WHICH

λέγεται Ἁγία. **9.3** μετὰ δὲ τὸ δεῦτερον  
IS CALLED, [THE] HOLY PLACE. AND~BEHIND THE SECOND

καταπέτασμα σκηνὴ ἡ λεγομένη Ἁγία Ἁγίων,  
CURTAIN [WAS] [THE] TENT - BEING CALLED, [THE] HOLY OF HOLIES,

**9.4** χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς  
HAVING~A GOLDEN ALTAR OF INCENSE AND THE ARK OF THE

διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν  
COVENANT HAVING BEEN COVERED ON ALL SIDES WITH GOLD, IN

ᾗ στάμνος χρυσῆ ἔχουσα τὸ μάννα καὶ ἡ  
WHICH [WAS] A GOLDEN~JAR HAVING THE MANNA AND THE

Now even the first covenant had regulations for worship and an earthly sanctuary.  
<sup>2</sup>For a tent<sup>o</sup> was constructed, the first one, in which were the lampstand, the table, and the bread of the Presence;<sup>o</sup> this is called the Holy Place.  
<sup>3</sup>Behind the second curtain was a tent<sup>o</sup> called the Holy of Holies. <sup>4</sup>In it stood the golden altar of incense and the ark of the covenant overlaid on all sides with gold, in which there were a golden urn holding the manna, and

<sup>o</sup> Or tabernacle

<sup>p</sup> Gk the presentation of the loaves



Aaron's rod that budded, and the tablets of the covenant;<sup>5</sup> above it were the cherubim of glory overshadowing the mercy seat.<sup>9</sup> Of these things we cannot speak now in detail.

<sup>6</sup> Such preparations having been made, the priests go continually into the first tent<sup>7</sup> to carry out their ritual duties; <sup>7</sup> but only the high priest goes into the second, and he but once a year, and not without taking the blood that he offers for himself and for the sins committed unintentionally by the people. <sup>8</sup> By this the Holy Spirit indicates that the way into the sanctuary has not yet been disclosed as long as the first tent<sup>7</sup> is still standing. <sup>9</sup> This is a symbol<sup>9</sup> of the present time, during which gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, <sup>10</sup> but deal only with food and drink and various baptisms, regulations for the body imposed until the time comes to set things right.

<sup>11</sup> But when Christ came as a high priest of the good things that have come,<sup>1</sup> then through the greater and perfect<sup>12</sup> tent<sup>7</sup> (not made with hands, that is, not of this creation), <sup>12</sup> he entered once for all into the Holy Place, not with the blood of goats

<sup>9</sup> Or, the place of atonement

<sup>7</sup> Or, tabernacle

<sup>9</sup> Gk, parable

<sup>1</sup> Other ancient authorities read good things to come

<sup>12</sup> Gk, more perfect

ράβδος Ἰααρὼν ἡ βλαστήσασα καὶ αἱ πλάκες τῆς  
ROD OF AARON [WHICH] - HAVING SPROUTED AND THE TABLETS OF THE

διαθήκης, **9.5** ὑπεράνω δὲ αὐτῆς Χερουβὶν δόξης  
COVENANT, AND~ABOVE IT [THE] CHERUBIM OF GLORY

κατασκιάζοντα τὸ ἱλαστήριον<sup>7</sup> περὶ ὧν  
OVERSHADOWING THE PLACE OF PROPITIATION; ABOUT WHICH THINGS

οὐκ ἔστιν νῦν λέγειν κατὰ μέρος.  
IT IS NOT [POSSIBLE] TO SPEAK~NOW PART BY PART [IN DETAIL].

**9.6** Τούτων δὲ οὕτως κατεσκευασμένων εἰς μὲν τὴν  
BUT~THESE THINGS THUS HAVING BEEN PREPARED, INTO - THE

πρώτην σκηνὴν διὰ παντὸς εἰσίσαισι οἱ ἱερεῖς τὰς  
FIRST TENT ALWAYS ENTER THE PRIESTS, <sup>2</sup>THE

λατρείας ἐπιτελοῦντες, **9.7** εἰς δὲ τὴν δευτέραν ἅπαξ  
<sup>3</sup>DIVINE SERVICES <sup>1</sup>PERFORMING, BUT~INTO THE SECOND [TENT] ONCE

τοῦ ἐνιαυτοῦ μόνος ὁ ἄρχιερεὺς, οὐ χωρὶς αἵματος  
- A YEAR [ENTERS] <sup>1</sup>ALONE <sup>1</sup>THE <sup>2</sup>HIGH PRIEST, NOT WITHOUT BLOOD

ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ  
WHICH HE OFFERS FOR HIMSELF AND [FOR] THE <sup>2</sup>OF THE <sup>3</sup>PEOPLE

ἀγνοημάτων, **9.8** τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ  
<sup>1</sup>SINS OF IGNORANCE, [BECAUSE] MAKING THIS CLEAR, THE <sup>2</sup>SPIRIT -

ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν  
<sup>1</sup>HOLY, NOT YET TO HAVE BEEN REVEALED THE <sup>2</sup>THE <sup>3</sup>HOLY [PLACES] <sup>1</sup>WAY [INTO],

ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν, **9.9** ἥτις  
YET THE FIRST TABERNACLE HAVING EXISTENCE, WHICH [IS]

παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ'  
A PARABLE FOR THE TIME - HAVING BECOME PRESENT, ACCORDING TO

ἣν δῶρά τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι  
WHICH BOTH~GIFTS AND SACRIFICES ARE BEING OFFERED NOT BEING ABLE

κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα,  
WITH RESPECT TO [THE] CONSCIENCE TO PERFECT THE ONE SERVING,

**9.10** μόνον ἐπὶ βρώμασιν καὶ πόμασιν καὶ διαφόροις  
ONLY WITH FOODS AND DRINKS AND DIFFERENT

βαπτισμοῖς, δικαιώματα σαρκὸς μέχρι καιροῦ  
WASHINGS, HUMAN~REGULATIONS UNTIL [THE] TIME

διορθώσεως ἐπικείμενα.  
OF [THE] NEW ORDER BEING IMPOSED.

**9.11** Χριστὸς δὲ παραγεγνημένος ἀρχιερεὺς τῶν  
NOW~CHRIST HAVING BECOME HIGH PRIEST OF THE

ᾠγενομένων ἀγαθῶν<sup>1</sup> διὰ τῆς μείζονος καὶ  
GOOD THINGS~HAVING COME ABOUT THROUGH THE GREATER AND

τελειότερας σκηνῆς οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ  
MORE PERFECT TABERNACLE NOT MADE BY HUMAN HANDS, THAT IS, NOT

ταύτης τῆς κτίσεως, **9.12** οὐδὲ δι' αἵματος τράγων  
OF THIS - CREATION, NEITHER THROUGH [THE] BLOOD OF GOATS

**9.11** text: ASvmg RSV NIV NASBmg NEB TEV NJBmg NRSV. var. μελλοντων αγαθων (good things being about to come): KJV ASV RSVmg NASB NIVmg NEBmg TEVmg NJB NRSVmg.

καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν  
AND OF BULLS BUT-THROUGH HIS OWN BLOOD HE ENTERED  
ἐφάπαξ εἰς τὰ ἅγια αἰωνίαν λύτρωσιν εὐράμενος.  
ONLY ONCE INTO THE [HOLY OF] HOLIES, ETERNAL REDEMPTION HAVING SECURED.

**9.13** εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων καὶ σποδὸς  
FOR-IF THE BLOOD OF GOATS AND BULLS AND [THE] ASH[ES]

δαμάλεως ῥαντίζουσα τοὺς κεκοινωνμένους ἁγιάζει  
OF A HEIFER SPRINKLING, <sup>2</sup>THE ONES <sup>3</sup>HAVING BEEN DEFILED <sup>1</sup>SANCTIFIES

πρὸς τὴν τῆς σαρκὸς καθαρότητα, **9.14** πόσῳ  
<sup>4</sup>FOR <sup>5</sup>THE <sup>7</sup>OF THE <sup>8</sup>FLESH <sup>9</sup>PURITY, BY HOW MUCH

μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ  
MORE THE BLOOD - OF CHRIST, WHO THROUGH

πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ  
[THE] ETERNAL- SPIRIT OFFERED-HIMSELF BLAMELESS -

θεῷ, καθαριεῖ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων  
TO GOD, WILL PURIFY THE CONSCIENCE OF US FROM DEAD WORKS

εἰς τὸ λατρεύειν θεῷ ζῶντι.  
IN ORDER - TO SERVE [THE] LIVING-GOD.

**9.15** Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν,  
AND FOR THIS REASON OF A NEW-COVENANT HE IS-[THE] MEDIATOR,

ὥπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ  
IN ORDER THAT DEATH HAVING HAPPENED FOR [THE] REDEMPTION OF THE <sup>2</sup>UNDER

τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν  
<sup>3</sup>THE <sup>4</sup>FIRST <sup>5</sup>COVENANT, <sup>1</sup>TRANSGRESSIONS <sup>9</sup>THE <sup>10</sup>PROMISE

λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου  
<sup>8</sup>MIGHT RECEIVE <sup>6</sup>THE ONES <sup>7</sup>HAVING BEEN CALLED OF THE ETERNAL

κληρονομίας. **9.16** ὅπου γὰρ διαθήκη,  
INHERITANCE. FOR-WHERE [THERE IS] A COVENANT,

θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου·  
IT IS NECESSARY FOR-DEATH TO BE OFFERED OF THE ONE HAVING MADE A COVENANT.

**9.17** διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ  
FOR-A COVENANT OVER DEAD BODIES [IS] RATIFIED, BECAUSE

μήποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος.  
IT NEVER IS VALID WHEN LIVES THE ONE HAVING MADE A COVENANT.

**9.18** ὅθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος  
FROM WHICH NOT THE FIRST [COVENANT] WITHOUT BLOOD

ἐγκεκαίνισται· **9.19** λαληθείσης γὰρ πάσης ἐντολῆς  
HAS BEEN INAUGURATED. FOR-HAVING BEEN SPOKEN EVERY COMMAND

κατὰ τὸν νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ,  
ACCORDING TO THE LAW BY MOSES TO ALL THE PEOPLE,

λαβὼν τὸ αἷμα τῶν μόσχων [καὶ τῶν τράγων] μετὰ  
HAVING TAKEN THE BLOOD - OF BULLS AND - GOATS WITH

ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου αὐτό τε τὸ  
WATER AND SCARLET-WOOL AND HYSSOP, <sup>4</sup>ITSELF <sup>1</sup>BOTH <sup>2</sup>THE

and calves, but with his own blood, thus obtaining eternal redemption. <sup>13</sup>For if the blood of goats and bulls, with the sprinkling of the ashes of a heifer, sanctifies those who have been defiled so that their flesh is purified, <sup>14</sup>how much more will the blood of Christ, who through the eternal Spirit<sup>v</sup> offered himself without blemish to God, purify our<sup>w</sup> conscience from dead works to worship the living God!

<sup>15</sup>For this reason he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, because a death has occurred that redeems them from the transgressions under the first covenant.<sup>x</sup> <sup>16</sup>Where a will<sup>z</sup> is involved, the death of the one who made it must be established. <sup>17</sup>For a will<sup>z</sup> takes effect only at death, since it is not in force as long as the one who made it is alive. <sup>18</sup>Hence not even the first covenant was inaugurated without blood. <sup>19</sup>For when every commandment had been told to all the people by Moses in accordance with the law, he took the blood of calves and goats,<sup>y</sup> with water and scarlet wool and hyssop, and sprinkled both the scroll itself

<sup>v</sup> Other ancient authorities read *Holy Spirit*

<sup>w</sup> Other ancient authorities read *your*

<sup>x</sup> The Greek word used here means both *covenant* and *will*

<sup>y</sup> Other ancient authorities lack *and goats*

and all the people, <sup>20</sup>saying, "This is the blood of the covenant that God has ordained for you." <sup>21</sup>And in the same way he sprinkled with the blood both the tent<sup>c</sup> and all the vessels used in worship. <sup>22</sup>Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

<sup>23</sup>Thus it was necessary for the sketches of the heavenly things to be purified with these rites, but the heavenly things themselves need better sacrifices than these. <sup>24</sup>For Christ did not enter a sanctuary made by human hands, a mere copy of the true one, but he entered into heaven itself, now to appear in the presence of God on our behalf. <sup>25</sup>Nor was it to offer himself again and again, as the high priest enters the Holy Place year after year with blood that is not his own; <sup>26</sup>for then he would have had to suffer again and again since the foundation of the world. But as it is, he has appeared once for all at the end of the age to remove sin by the sacrifice of himself. <sup>27</sup>And just as it is appointed for mortals to die once, and after that the judgment, <sup>28</sup>so Christ, having been offered once

<sup>2</sup> Or tabernacle

βιβλίον καὶ πάντα τὸν λαὸν ἐράντισεν **9.20** λέγων,  
<sup>3</sup>BOOK AND ALL THE PEOPLE HE SPRINKLED SAYING,

Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς  
 THIS [IS] THE BLOOD OF THE COVENANT WHICH <sup>2</sup>COMMANDED <sup>3</sup>TO

ὑμᾶς ὁ θεός. **9.21** καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ  
<sup>4</sup>YOU<sup>c</sup> - <sup>1</sup>GOD. AND THE TABERNACLE AND ALSO ALL THE

σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως  
 UTENSILS OF THE DIVINE SERVICE WITH THE BLOOD IN THE SAME WAY

ἐράντισεν. **9.22** καὶ σχεδὸν ἐν αἵματι πάντα  
 HE SPRINKLED. AND INDEED [IT IS] BY BLOOD [THAT] EVERYTHING

καθαρίζεται κατὰ τὸν νόμον καὶ χωρὶς  
 IS PURIFIED ACCORDING TO THE LAW AND WITHOUT

αἱματεκχυσίας οὐ γίνεται ἄφεσις.  
 [THE] SHEDDING OF BLOOD THERE IS NO FORGIVENESS.

**9.23** Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα  
 THEREFORE~IT IS NECESSARY [THAT] THE - PATTERNS

τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι,  
 OF THE THINGS IN THE HEAVENS BE PURIFIED~WITH THESE THINGS,

αὐτὰ δὲ τὰ ἐπουράνια κρείττοσιν  
<sup>4</sup>THEMSELVES <sup>1</sup>BUT <sup>2</sup>THE <sup>3</sup>HEAVENLY THINGS [MUST BE PURIFIED] WITH BETTER

θυσίαις παρὰ ταύτας. **9.24** οὐ γὰρ εἰς χειροποίητα  
 SACRIFICES THAN THESE. FOR~NOT INTO <sup>2</sup>MADE BY HUMAN HANDS

εἰσῆλθεν ἅγια Χριστός, ἀντίτυπα τῶν  
<sup>3</sup>ENTERED <sup>1</sup>[THE HOLY OF] HOLIES CHRIST, [WHICH ARE] COPIES OF THE

ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν  
 TRUE THINGS, BUT INTO <sup>2</sup>ITSELF - <sup>1</sup>HEAVEN, NOW

ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν.  
 TO APPEAR BEFORE THE FACE - OF GOD FOR US.

**9.25** οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτόν, ὥσπερ ὁ  
 NOT IN ORDER THAT FREQUENTLY HE MAY OFFER HIMSELF, LIKE THE

ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν  
 HIGH PRIEST [WHO] ENTERS INTO THE [HOLY OF] HOLIES YEAR BY YEAR

ἐν αἵματι ἄλλοτρίῳ, **9.26** ἐπεὶ ἔδει αὐτὸν  
 WITH BLOOD [BELONGING] TO ANOTHER, SINCE IT WAS NECESSARY FOR HIM

πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νῦν δὲ  
 FREQUENTLY TO SUFFER FROM [THE] CREATION OF [THE] WORLD. BUT~NOW

ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν [τῆς]  
 ONCE AT [THE] END OF THE AGES FOR [THE] REMOVAL -

ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.  
 OF SINS THROUGH THE SACRIFICE OF HIMSELF HE HAS APPEARED.

**9.27** καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις  
 AND IN AS MUCH AS IT IS DESTINED - FOR MEN

ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις, **9.28** οὕτως  
 TO DIE~ONCE, AND~AFTER THIS [COMES] JUDGMENT, SO

καὶ ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ  
 ALSO - CHRIST HAVING BEEN OFFERED UP~ONCE IN ORDER -

πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς  
TO CARRY AWAY~OF MANY [THE] SINS, FOR A SECOND [TIME] WITHOUT  
ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς  
BLOOD HE WILL APPEAR TO THE ONES AWAITING~HIM FOR  
σωτηρίαν.  
SALVATION.

to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him.

CHAPTER 10

10.1 Σκιὰν γὰρ ἔχων ὁ νόμος τῶν  
5A SHADOW 1FOR 4BEING 2THE 3LAW OF THE  
μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν  
GOOD THINGS~COMING, NOT [THE] VERY - IMAGE OF THE  
πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς  
THINGS, YEAR BY YEAR WITH THE SAME SACRIFICES WHICH  
προσφέρουσιν εἰς τὸ διηκεκὲς οὐδέποτε δύναται  
THEY OFFER CONTINUOUSLY NEVER IS ABLE  
τοὺς προσερχομένους τελειῶσαι· 10.2 ἐπεὶ  
2THE ONES 3APPROACHING 1TO PERFECT. FOR OTHERWISE  
οὐκ ἂν ἐπαύσαντο προσφερόμεναι διὰ τὸ μηδεμίαν  
WOULD THEY NOT HAVE STOPPED BEING OFFERED BECAUSE - 3NOT  
ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας  
4TO HAVE 5STILL 6CONSCIOUSNESS 7OF SINS 1THE ONES 2WORSHIPING  
ἅπαξ κεκαθαρισμένους; 10.3 ἀλλ' ἐν αὐταῖς  
HAVING BEEN CLEANSED~ONCE? BUT BY THEM [IS]  
ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτὸν·  
[THE] REMEMBRANCE OF SINS YEAR BY YEAR.  
10.4 ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων  
FOR~IT IS IMPOSSIBLE FOR [THE] BLOOD OF BULLS AND OF GOATS  
ἀφαιρεῖν ἁμαρτίας.  
TO TAKE AWAY SINS.  
10.5 Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει,  
THEREFORE ENTERING INTO THE WORLD HE SAYS,  
Θυσίαν καὶ προσφοράν οὐκ ᾔθελήσας,  
SACRIFICE AND OFFERING YOU DID NOT DESIRE,  
σῶμα δὲ κατηρτίσω μοι·  
BUT~A BODY YOU PREPARED FOR ME.  
10.6 ὅλοκαυτώματα καὶ περὶ ἁμαρτίας  
WHOLE BURNT OFFERINGS AND [OFFERINGS] FOR SIN  
οὐκ εὐδόκησας.  
YOU DID NOT TAKE PLEASURE IN.  
10.7 τότε εἶπον,  
THEN I SAID,  
Ἰδοὺ ἤκω,  
BEHOLD I HAVE COME,

Since the law has only a shadow of the good things to come and not the true form of these realities, it<sup>a</sup> can never, by the same sacrifices that are continually offered year after year, make perfect those who approach. <sup>2</sup>Otherwise, would they not have ceased being offered, since the worshipers, cleansed once for all, would no longer have any consciousness of sin? <sup>3</sup>But in these sacrifices there is a reminder of sin year after year. <sup>4</sup>For it is impossible for the blood of bulls and goats to take away sins. <sup>5</sup>Consequently, when Christ<sup>b</sup> came into the world, he said,

“Sacrifices and offerings you have not desired, but a body you have prepared for me; <sup>6</sup>in burnt offerings and sin offerings you have taken no pleasure. <sup>7</sup>Then I said, ‘See, God, I have come

<sup>a</sup> Other ancient authorities read *they*  
<sup>b</sup> Gk. *he*



to do your will, O God'  
(in the scroll of the  
book<sup>c</sup> it is written of  
me)."

<sup>8</sup>When he said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), <sup>9</sup>then he added, "See, I have come to do your will." He abolishes the first in order to establish the second. <sup>10</sup>And it is by God's will<sup>d</sup> that we have been sanctified through the offering of the body of Jesus Christ once for all.

<sup>11</sup> And every priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins. <sup>12</sup>But when Christ<sup>e</sup> had offered for all time a single sacrifice for sins, "he sat down at the right hand of God," <sup>13</sup>and since then has been waiting "until his enemies would be made a footstool for his feet." <sup>14</sup>For by a single offering he has perfected for all time those who are sanctified. <sup>15</sup>And the Holy Spirit also testifies to us, for after saying, <sup>16</sup>"This is the covenant that I will make with them

<sup>c</sup> Meaning of Gk uncertain

<sup>d</sup> Gk *by that will*

<sup>e</sup> Gk *this one*

ἐν κεφαλίδι βιβλίου γέγραπται  
IN [THE] ROLL OF A BOOK IT HAS BEEN WRITTEN

περὶ ἐμοῦ,  
CONCERNING ME,

τοῦ ποιῆσαι ὁ θεὸς τὸ θέλημά σου.  
- TO DO - [O] GOD THE WILL OF YOU.

**10.8** ἀνώτερον λέγων ὅτι θυσίας καὶ προσφορὰς καὶ  
[AFTER] SAYING ~ABOVE THAT SACRIFICES AND OFFERINGS AND

ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας  
WHOLE BURNT OFFERINGS AND [OFFERINGS] FOR SIN, YOU DID NOT DESIRE

οὐδὲ εὐδόκησας, αἵτινες κατὰ νόμον  
NOR DID YOU TAKE PLEASURE IN, WHICH ACCORDING TO [THE] LAW

προσφέρονται, **10.9** τότε εἶρηκεν, Ἴδου ἤκω τοῦ ποιῆσαι  
ARE OFFERED, THEN HE HAS SAID, BEHOLD I COME - TO DO

τὸ θέλημά σου. ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον  
THE WILL OF YOU. HE TAKES AWAY THE FIRST THAT THE SECOND

στήσῃ, **10.10** ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν  
HE MAY ESTABLISH, BY WHOSE WILL WE HAVE BEEN SANCTIFIED

διὰ τῆς προσφορὰς τοῦ σώματος Ἰησοῦ Χριστοῦ  
THROUGH THE OFFERING OF THE BODY OF JESUS CHRIST

ἐφάπαξ.  
ONCE AND FOR ALL.

**10.11** Καὶ πᾶς μὲν ἱερεὺς ἕστηκεν καθ' ἡμέραν  
AND EVERY - PRIEST HAS STOOD DAY BY DAY

λειτουργῶν καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας,  
SERVING AND <sup>2</sup>THE <sup>3</sup>SAME <sup>5</sup>FREQUENTLY <sup>1</sup>OFFERING <sup>4</sup>SACRIFICES,

αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας,  
WHICH NEVER ARE ABLE TO TAKE AWAY SINS,

**10.12** οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν  
BUT ~THIS ONE <sup>2</sup>ONE <sup>4</sup>FOR <sup>5</sup>SINS <sup>1</sup>HAVING OFFERED <sup>3</sup>SACRIFICE

εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ,  
<sup>7</sup>FOREVER <sup>6</sup>SAT DOWN AT [THE] RIGHT [HAND] - OF GOD,

**10.13** τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ  
FROM THIS TIME FORWARD WAITING UNTIL ARE PUT THE ENEMIES

αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ. **10.14** μὲν γὰρ  
OF HIM UNDER THE FEET OF HIM. FOR ~BY ONE

προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς  
OFFERING HE HAS PERFECTED FOREVER THE ONES

ἀγιαζομένους.  
BEING SANCTIFIED.

**10.15** Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον  
AND ~BEARS WITNESS TO US ALSO THE <sup>2</sup>SPIRIT - <sup>1</sup>HOLY;

μετὰ γὰρ τὸ εἰρηκέναι,  
FOR ~AFTER [THIS] - HE HAS SAID,

**10.16** Αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς  
THIS [IS] THE COVENANT WHICH I WILL MAKE WITH THEM

μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος·  
AFTER - THOSE~DAYS, SAYS [THE] LORD;

διδούς νόμους μου ἐπὶ καρδίας αὐτῶν  
PUTTING [THE] LAWS OF ME ON [THE] HEARTS OF THEM

καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω  
AND UPON THE MIND OF THEM I WILL INSCRIBE  
αὐτούς,  
THEM,

10.17 καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν  
AND OF THE SINS OF THEM AND THE LAWLESSNESSES OF THEM  
οὐ μὴ μνησθῆσομαι ἔτι.  
I WILL BY NO MEANS REMEMBER ANY LONGER.

10.18 ὅπου δὲ ἄφεσις τούτων, οὐκέτι  
NOW~WHERE [THERE IS] FORGIVENESS OF THESE THINGS, [THERE IS] NO LONGER

προσφορὰ περὶ ἁμαρτίας.  
AN OFFERING FOR SIN.

10.19 Ἐχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν  
HAVING THEREFORE, BROTHERS, BOLDNESS FOR -

εἰσόδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ,  
ENTERING [THE HOLY] - OF HOLIES BY THE BLOOD OF JESUS,

10.20 ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζώσαν  
WHICH HE OPENED FOR US A NEW~WAY AND LIVING

διὰ τοῦ καταπετάσματος, τοῦτ' ἔστιν τῆς σαρκὸς  
THROUGH THE CURTAIN, THAT IS TO SAY, -- THE FLESH

αὐτοῦ, 10.21 καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον  
OF HIM, AND [SINCE WE HAVE] A GREAT~PRIEST OVER THE HOUSE

τοῦ θεοῦ, 10.22 προσερχώμεθα μετὰ ἀληθινῆς καρδίας  
- OF GOD, LET US APPROACH [GOD] WITH A TRUE HEART

ἐν πληροφορίᾳ πίστεως ῥεραντισμένοι τὰς καρδίας  
WITH FULL CONFIDENCE OF FAITH HAVING BEEN SPRINKLED THE HEARTS

ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα  
FROM A CONSCIENCE OF EVIL AND HAVING BEEN WASHED THE BODY

ὑδατι καθαρῷ· 10.23 κατέχωμεν τὴν ὁμολογίαν  
WITH PURE~WATER. LET US HOLD FIRMLY THE CONFESSION

τῆς ἐλπίδος ἀκλινῆ, πιστὸς γὰρ ὁ  
OF THE HOPE WITHOUT WAVERING, FOR~TRUSTWORTHY [IS] THE ONE

ἐπαγγελιάμενος, 10.24 καὶ κατανοώμεν ἀλλήλους  
HAVING PROMISED, AND LET US CONSIDER <sup>3</sup>ONE ANOTHER [TO]

εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων,  
<sup>1</sup>FOR <sup>2</sup>STIRRING UP LOVE AND GOOD WORKS,

10.25 μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν,  
NOT ABANDONING THE GATHERING TOGETHER OF OURSELVES,

καθὼς ἔθος τιςίν, ἀλλὰ παρακαλοῦντες, καὶ  
AS [IT IS] [THE] HABIT [OF] SOME, BUT ENCOURAGING [ONE ANOTHER], AND

τοσοῦτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσιν τὴν ἡμέραν.  
BY SO MUCH MORE AS YOU<sup>4</sup> SEE APPROACHING THE DAY.

10.26 Ἐκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ  
FOR~[WHEN] INTENTIONALLY SINNING AFTER~WE

after those days, says  
the Lord:  
I will put my laws in their  
hearts,  
and I will write them on  
their minds,"

<sup>17</sup>he also adds,  
"I will remember<sup>f</sup> their  
sins and their  
lawless deeds no  
more."

<sup>18</sup>Where there is forgiveness  
of these, there is no longer  
any offering for sin.

<sup>19</sup>Therefore, my  
friends,<sup>8</sup> since we have  
confidence to enter the  
sanctuary by the blood of  
Jesus,<sup>20</sup> by the new and  
living way that he opened for  
us through the curtain (that  
is, through his flesh),<sup>21</sup> and  
since we have a great priest  
over the house of God,<sup>22</sup> let  
us approach with a true heart  
in full assurance of faith,  
with our hearts sprinkled  
clean from an evil con-  
science and our bodies  
washed with pure water.  
<sup>23</sup>Let us hold fast to the  
confession of our hope  
without wavering, for he  
who has promised is faithful.  
<sup>24</sup>And let us consider how to  
provoke one another to love  
and good deeds,<sup>25</sup> not  
neglecting to meet together,  
as is the habit of some, but  
encouraging one another,  
and all the more as you see  
the Day approaching.

<sup>26</sup>For if we willfully  
persist in sin after having

<sup>f</sup>Gk. on their minds and I will  
remember

<sup>8</sup>Gk. Therefore, brothers

received the knowledge of the truth, there no longer remains a sacrifice for sins,<sup>27</sup> but a fearful prospect of judgment, and a fury of fire that will consume the adversaries.<sup>28</sup> Anyone who has violated the law of Moses dies without mercy "on the testimony of two or three witnesses."<sup>29</sup> How much worse punishment do you think will be deserved by those who have spurned the Son of God, profaned the blood of the covenant by which they were sanctified, and outraged the Spirit of grace?<sup>30</sup> For we know the one who said, "Vengeance is mine, I will repay." And again, "The Lord will judge his people."<sup>31</sup> It is a fearful thing to fall into the hands of the living God.

32 But recall those earlier days when, after you had been enlightened, you endured a hard struggle with sufferings,<sup>33</sup> sometimes being publicly exposed to abuse and persecution, and sometimes being partners with those so treated.<sup>34</sup> For you had compassion for those who were in prison, and you cheerfully accepted the plundering of your possessions,

λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ  
RECEIVED THE FULL KNOWLEDGE OF THE TRUTH, NO LONGER FOR

ἁμαρτιῶν ἀπολείπεται θυσία, 10.27 φοβερὰ δέ τις  
SINS THERE REMAINS A SACRIFICE, <sup>3</sup>TERRIBLE <sup>1</sup>BUT <sup>2</sup>SOME

ἐκδοχὴ κρίσεως καὶ πυρὸς ζήλος ἐσθίειν μέλλοντος  
EXPECTATION OF JUDGMENT AND OF A BLAZING-FIRE BEING ABOUT-TO CONSUME

τοὺς ὑπεναντίους. 10.28 ἀθετήσας τις νόμον  
THE ONES OPPOSED. ANYONE~HAVING DECLARED INVALID [THE] LAW

Μωυσέως χωρὶς οἰκτιρῶν ἐπὶ δυσὶν ἢ τρισὶν  
OF MOSES, WITHOUT MERCY UPON [THE WORD OF] TWO OR THREE

μάρτυσιν ἀποθνήσκει· 10.29 πόσῳ δοκεῖτε  
WITNESSES DIES. BY HOW MUCH <sup>3</sup>DO YOU\* THINK

χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν  
<sup>1</sup>WORSE <sup>4</sup>WILL BE CONSIDERED WORTHY <sup>2</sup>PUNISHMENT <sup>5</sup>THE ONE <sup>7</sup>THE <sup>8</sup>SON

τοῦ θεοῦ καταπατήσας καὶ τὸ αἷμα τῆς διαθήκης  
- <sup>9</sup>OF GOD <sup>6</sup>HAVING TRAMPLED ON AND THE BLOOD OF THE COVENANT

κοινὸν ἡγησάμενος, ἐν ᾧ ἡγιάσθη, καὶ τὸ  
HAVING CONSIDERED~A COMMON THING, BY WHICH HE WAS SANCTIFIED AND THE

πνεῦμα τῆς χάριτος ἐνβρίσας; 10.30 οἶδαμεν γὰρ  
SPIRIT - OF GRACE HAVING INSULTED? FOR~WE KNOW

τὸν εἰπόντα,  
THE ONE HAVING SAID,

Ἔμοι ἐκδίκησις, ἐγὼ ἀνταποδώσω.  
TO ME [IS] VENGEANCE, I WILL REPAY.

καὶ πάλιν,  
AND AGAIN,

Κρινεῖ κύριος τὸν λαὸν αὐτοῦ.  
[THE] LORD~WILL JUDGE THE PEOPLE OF HIM.

10.31 φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας  
[IT IS] A FEARFUL THING - TO FALL INTO [THE] HANDS

θεοῦ ζῶντος.  
OF [THE] LIVING~GOD.

10.32 Ἀναμνησέσθε δὲ τὰς πρότερον ἡμέρας,  
BUT~REMEMBER THE EARLIER DAYS,

ἐν αἷς φωτισθέντες πολλὴν ἀθλήσιν  
IN WHICH HAVING BEEN ENLIGHTENED A GREAT STRUGGLE

ὑπεμείνατε παθημάτων, 10.33 τοῦτο μὲν ὀνειδισμοῖς τε  
OF SUFFERING~YOU\* ENDURED, SOMETIMES BOTH~TO INSULTS

καὶ θλίψεσιν θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ  
AND TO PERSECUTIONS BEING MADE A PUBLIC SPECTACLE, OTHER TIMES <sup>2</sup>PARTNERS

τῶν οὕτως ἀναστρεφομένων γεννηθέντες.  
<sup>3</sup>OF THE ONES <sup>5</sup>THUS <sup>4</sup>HAVING LIVED <sup>1</sup>HAVING BECOME.

10.34 καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε καὶ τὴν  
FOR~INDEED - WITH PRISONERS YOU\* SYMPATHIZED AND THE

ἄρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρὰς  
SEIZING OF THE POSSESSIONS OF YOU\* WITH JOY

προσεδέξασθε γινώσκοντες ἔχειν ἑαυτοὺς κρείττονα  
YOU<sup>1</sup> WELCOMED KNOWING TO HAVE FOR YOURSELVES A BETTER

ὑπαρξιν καὶ μένουσαν. 10.35 μὴ ἀποβάλητε οὖν τὴν  
POSSESSION AND AN ENDURING [ONE]. DO NOT THROW AWAY THEN, THE

παρρησίαν ὑμῶν, ἣτις ἔχει μεγάλην μισθαποδοσίαν.  
CONFIDENCE OF YOU<sup>1</sup> WHICH HAS GREAT REWARD.

10.36 ὑπομονῆς γὰρ ἔχετε χρεῖαν ἵνα τὸ θέλημα τοῦ  
<sup>4</sup>OF ENDURANCE <sup>1</sup>FOR <sup>2</sup>YOU<sup>1</sup> HAVE <sup>3</sup>NEED THAT THE WILL

θεοῦ ποιήσαντες κομίσθησθε τὴν ἐπαγγελίαν.  
OF GOD HAVING DONE, YOU<sup>1</sup> MAY RECEIVE THE PROMISE.

10.37 ἔτι γὰρ μικρὸν ὅσον ὅσον,  
FOR~YET IN A VERY LITTLE WHILE,

ὁ ἐρχόμενος ἥξει καὶ οὐ χρονίσει.  
THE ONE COMING WILL COME AND WILL NOT DELAY;

10.38 ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται,  
AND~THE RIGHTEOUS ONE OF ME BY FAITH WILL LIVE,

καὶ ἐὰν ὑποστείλῃται,  
AND IF HE DRAWS BACK,

οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.  
IS NOT PLEASED THE SOUL OF ME WITH HIM.

10.39 ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς  
BUT~WE ARE NOT OF [THOSE] SHRINKING BACK TOWARD

ἀπώλειαν ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.  
DESTRUCTION BUT OF FAITH TOWARD [THE] PRESERVING OF [THE] SOUL.

10:37-38 Hab. 2:3-4 LXX

knowing that you yourselves possessed something better and more lasting. <sup>35</sup>Do not, therefore, abandon that confidence of yours; it brings a great reward. <sup>36</sup>For you need endurance, so that when you have done the will of God, you may receive what was promised.

<sup>37</sup>For yet "in a very little while,

the one who is coming will come and will not delay;

<sup>38</sup>but my righteous one will live by faith.

My soul takes no pleasure in anyone who shrinks back."

<sup>39</sup>But we are not among those who shrink back and so are lost, but among those who have faith and so are saved.

## CHAPTER 11

11.1 Ἔστιν δὲ πίστις ἐλπιζομένων ὑπόστασις,  
<sup>3</sup>IS <sup>1</sup>NOW <sup>2</sup>FAITH [THE] ASSURANCE~[OF THINGS] BEING HOPED FOR,

πραγμάτων ἐλεγχος οὐ βλεπομένων. 11.2 ἐν ταύτῃ γὰρ  
[THE] CONVICTION~OF THINGS NOT HAVING SEEN. <sup>2</sup>BY <sup>3</sup>THIS <sup>1</sup>FOR

ἐμαρτυρήθησαν οἱ πρεσβύτεροι.  
WERE GIVEN APPROVAL THE ELDERS.

11.3 Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας  
BY FAITH WE UNDERSTAND TO HAVE BEEN CREATED THE WORLDS

ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ  
BY [THE] WORD OF GOD, SO AS NOT FROM VISIBLE [THINGS] THE THING[S]

βλεπόμενον γεγονέναι.  
SEEING TO HAVE COME TO BE.

11.4 Πίστει πλείονα θυσίαν Ἰὰβελ παρὰ Κάιν  
BY FAITH <sup>4</sup>A GREATER <sup>5</sup>SACRIFICE <sup>1</sup>ABEL <sup>6</sup>THAN <sup>7</sup>CAIN

προσήνεγκεν τῷ θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι  
<sup>2</sup>OFFERED - <sup>3</sup>TO GOD, BY WHICH HE WAS COMMENDED TO BE

δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ,  
RIGHTEOUS, <sup>2</sup>BEARING WITNESS <sup>3</sup>TO <sup>4</sup>THE <sup>5</sup>GIFTS <sup>6</sup>OF HIM - <sup>1</sup>GOD,

Now faith is the assurance of things hoped for, the conviction of things not seen. <sup>2</sup>Indeed, by faith<sup>h</sup> our ancestors received approval. <sup>3</sup>By faith we understand that the worlds were prepared by the word of God, so that what is seen was made from things that are not visible.<sup>i</sup>

<sup>4</sup>By faith Abel offered to God a more acceptable<sup>j</sup> sacrifice than Cain's. Through this he received approval as righteous, God himself giving approval to

<sup>h</sup> Gk. by this

<sup>i</sup> Or. was not made out of visible things

<sup>j</sup> Gk. greater



his gifts; he died, but through his faith<sup>k</sup> he still speaks. <sup>5</sup>By faith Enoch was taken so that he did not experience death; and “he was not found, because God had taken him.” <sup>6</sup>For it was attested before he was taken away that “he had pleased God.” <sup>6</sup>And without faith it is impossible to please God, for whoever would approach him must believe that he exists and that he rewards those who seek him. <sup>7</sup>By faith Noah, warned by God about events as yet unseen, respected the warning and built an ark to save his household; by this he condemned the world and became an heir to the righteousness that is in accordance with faith.

<sup>8</sup> By faith Abraham obeyed when he was called to set out for a place that he was to receive as an inheritance; and he set out, not knowing where he was going. <sup>9</sup>By faith he stayed for a time in the land he had been promised, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of the same promise. <sup>10</sup>For he looked forward to the city that has foundations, whose architect and builder is God. <sup>11</sup>By faith he received power of procreation, even though he was too old—and Sarah herself was barren—because he considered him faithful who had promised.<sup>l</sup>

<sup>k</sup> Gk through it

<sup>l</sup> Other ancient authorities read By faith Sarah herself, though barren, received power to conceive, even when she was too old, because she considered him faithful who had promised.

καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖ. 11.5 Πίστει Ἐνὼχ  
AND BY IT, HAVING DIED, YET HE SPEAKS. BY FAITH ENOCH

μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ἠύρισκετο  
WAS TAKEN UP - NOT TO SEE DEATH, AND HE WAS NOT FOUND

διότι μετέθηκεν αὐτὸν ὁ θεός. πρὸ γὰρ τῆς  
BECAUSE <sup>2</sup>TOOK UP <sup>3</sup>HIM - <sup>1</sup>GOD. FOR~BEFORE [HE WAS] -

μεταθέσεως μεμαρτύρηται εὐαρεσθηκέναι τῷ θεῷ.  
TAKEN UP, HE HAS RECEIVED TESTIMONY TO HAVE BEEN PLEASING - TO GOD.

11.6 χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστήσαι.  
AND~WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE [HIM].

πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ  
<sup>5</sup>TO BELIEVE <sup>1</sup>FOR <sup>2</sup>IT IS NECESSARY FOR <sup>3</sup>THE ONE <sup>4</sup>APPROACHING -

θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν  
<sup>6</sup>IN GOD, THAT HE IS AND TO THE ONES SEEKING HIM

μισθαποδότης γίνεται. 11.7 Πίστει χρηματισθεὶς Νῶε  
HE BECOMES~[THE] REWARDER. BY FAITH NOAH~HAVING BEEN WARNED

περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς  
NOAH ABOUT THE THINGS NOT YET BEING SEEN, HAVING BEEN REVERENT,

κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ  
HE BUILT [THE] ARK FOR [THE] SALVATION OF THE HOUSE OF HIM

δι' ἧς κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ  
BY WHICH HE CONDEMNED THE WORLD, AND <sup>3</sup>OF THE <sup>5</sup>ACCORDING TO

πίστιν δικαιοσύνης ἐγένετο κληρονόμος.  
<sup>6</sup>FAITH <sup>4</sup>RIGHTEOUSNESS <sup>1</sup>HE BECAME <sup>2</sup>HEIR.

11.8 Πίστει καλούμενος Ἀβραάμ ὑπήκουσεν ἐξελθεῖν  
BY FAITH ABRAHAM~BEING CALLED, OBEYED TO GO OUT

εἰς τόπον ὃν ἤμελλεν λαμβάνειν εἰς κληρονομίαν,  
TO A PLACE WHICH HE WAS ABOUT TO RECEIVE FOR AN INHERITANCE,

καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται. 11.9 Πίστει  
AND HE WENT OUT NOT KNOWING WHERE HE IS GOING. BY FAITH

παράγκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἄλλοτριαν  
HE MIGRATED TO [THE] LAND OF THE PROMISE AS [IN] A STRANGE [LAND],

ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν  
IN TENTS HAVING LIVED WITH ISAAC AND JACOB, THE

συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς.  
FELLOW-HEIRS OF THE <sup>2</sup>PROMISE - <sup>1</sup>SAME.

11.10 ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν  
FOR~HE WAS LOOKING FORWARD TO THE - <sup>3</sup>FOUNDATIONS <sup>2</sup>HAVING

πόλιν ἧς τεχνίτης καὶ δημιουργὸς ὁ θεός.  
<sup>1</sup>CITY OF WHICH [THE] DESIGNER AND MAKER [IS] - GOD.

11.11 Πίστει καὶ αὐτὴ Σάρρα στεῖρα δύναμιν  
BY FAITH ALSO SARAH~HERSELF, A BARREN [WOMAN], <sup>2</sup>ABILITY

εἰς καταβολὴν σπέρματος ἔλαβεν<sup>7</sup> καὶ  
<sup>3</sup>TO <sup>4</sup>ESTABLISH <sup>5</sup>A POSTERITY <sup>1</sup>RECEIVED EVEN

παρὰ καιρὸν ἡλικίας, ἐπεὶ πιστὸν ἡγήσατο τὸν  
BEYOND NORMAL AGE, SINCE SHE CONSIDERED~FAITHFUL THE ONE

11:5 Gen. 5:24 LXX 11:11 text: NIV TEV NRSV. var. πιστει και αυτη Σαρρα δυναμιν εις καταβολην σπερματος ελαβεν (by faith even Sarah herself received power to conceive [from] a seed): KJV ASV NASB RSV NIVmg NEB TEVmg NUB NRSVmg.

ἐπαγγειλάμενον· 11.12 διὸ καὶ ἀφ' ἐνὸς  
HAVING PROMISED. THEREFORE ALSO FROM ONE (PERSON)

ἐγεννήθησαν, καὶ ταῦτα νεκρωμένων, καθὼς  
WERE BORN [MANY], AND THESE HAVING BEEN AS GOOD AS DEAD, AS [NUMEROUS AS]

τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος ἡ  
THE STARS - OF HEAVEN - IN NUMBER AND AS THE <sup>2</sup>SAND -

παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος.  
<sup>3</sup>ALONG <sup>4</sup>THE <sup>5</sup>SHORE <sup>6</sup>OF THE <sup>7</sup>SEA - <sup>1</sup>INNUMERABLE.

11.13 Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ  
ACCORDING TO FAITH <sup>3</sup>DIED <sup>1</sup>THESE <sup>2</sup>ALL, NOT

λαβόντες τὰς ἐπαγγελίας ἀλλὰ πόρρωθεν  
HAVING RECEIVED THE PROMISES BUT FROM A DISTANCE

αὐτὰς ἰδόντες καὶ ἀσπασάμενοι καὶ ὁμολογήσαντες  
HAVING SEEN~THESE AND HAVING WELCOMED [THEM] AND HAVING CONFESSED

ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς.  
THAT STRANGERS AND EXILES THEY ARE ON THE EARTH.

11.14 οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι  
FOR~THE ONES SAYING~SUCH THINGS MAKE IT CLEAR THAT

πατρίδα ἐπιζητοῦσιν. 11.15 καὶ εἰ μὲν  
THEY ARE SEARCHING FOR~A COUNTRY. AND IF -

ἐκείνης ἐμνημόνεον ἀφ' ἧς ἐξέβησαν,  
THEY WERE REMEMBERING~THAT [COUNTRY] FROM WHICH THEY CAME OUT,

εἶχον ἂν καιρὸν ἀνακάμψαι· 11.16 νῦν δὲ  
THEY WOULD HAVE HAD AN OPPORTUNITY TO RETURN. BUT~NOW

κρεῖττονός ὀρέγονται, τοῦτ' ἔστιν ἐπουρανίου. διὸ  
THEY STRIVE FOR~A BETTER [COUNTRY], THAT IS TO SAY A HEAVENLY [ONE]. THEREFORE

οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι  
<sup>2</sup>IS NOT ASHAMED <sup>3</sup>OF THEM - <sup>1</sup>GOD TO BE CALLED~[THE] GOD

αὐτῶν· ἡτοίμασεν γὰρ αὐτοῖς πόλιν.  
OF THEM. FOR~HE PREPARED FOR THEM A CITY.

11.17 Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ  
BY FAITH ABRAHAM~HAS OFFERED - ISAAC,

πειραζόμενος καὶ τὸν μονογενῆ προσέφερεν, ὁ  
BEING TESTED AND [HIS] - ONLY [SON] HE WAS OFFERING, THE ONE

τὰς ἐπαγγελίας ἀναδεξάμενος, 11.18 πρὸς ὃν ἐλαλήθη  
THE PROMISES HAVING RECEIVED, ABOUT WHOM IT WAS SAID,

ὅτι Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα,  
- IN ISAAC WILL BE CALLED YOUR SEED,

11.19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν  
HAVING CONSIDERED THAT <sup>3</sup>ALSO <sup>4</sup>FROM <sup>5</sup>[THE] DEAD <sup>6</sup>TO RAISE UP

δυνατὸς ὁ θεός, ὅθεν αὐτὸν καὶ ἐν παραβολῇ  
<sup>2</sup>ABLE - <sup>1</sup>GOD [IS], FROM WHICH HE ALSO SYMBOLICALLY

έκομίσατο. 11.20 Πίστει καὶ περὶ  
RECEIVED [HIM] BACK [FROM THE DEAD]. BY FAITH ALSO CONCERNING [THE THINGS]

μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ  
ABOUT TO BE, ISAAC~BLESSED - JACOB

<sup>12</sup>Therefore from one person, and this one as good as dead, descendants were born, "as many as the stars of heaven and as the innumerable grains of sand by the seashore."

<sup>13</sup>All of these died in faith without having received the promises, but from a distance they saw and greeted them. They confessed that they were strangers and foreigners on the earth, <sup>14</sup>for people who speak in this way make it clear that they are seeking a homeland. <sup>15</sup>If they had been thinking of the land that they had left behind, they would have had opportunity to return. <sup>16</sup>But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; indeed, he has prepared a city for them.

<sup>17</sup>By faith Abraham, when put to the test, offered up Isaac. He who had received the promises was ready to offer up his only son, <sup>18</sup>of whom he had been told, "It is through Isaac that descendants shall be named for you." <sup>19</sup>He considered the fact that God is able even to raise someone from the dead—and figuratively speaking, he did receive him back. <sup>20</sup>By faith Isaac invoked blessings for the future on Jacob

and Esau. <sup>21</sup>By faith Jacob, when dying, blessed each of the sons of Joseph, "bowing in worship over the top of his staff." <sup>22</sup>By faith Joseph, at the end of his life, made mention of the exodus of the Israelites and gave instructions about his burial.<sup>m</sup>

<sup>23</sup>By faith Moses was hidden by his parents for three months after his birth, because they saw that the child was beautiful; and they were not afraid of the king's edict.<sup>n</sup> <sup>24</sup>By faith Moses, when he was grown up, refused to be called a son of Pharaoh's daughter, <sup>25</sup>choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. <sup>26</sup>He considered abuse suffered for the Christ<sup>o</sup> to be greater wealth than the treasures of Egypt, for he was looking ahead to the reward. <sup>27</sup>By faith he left Egypt, unafraid of the king's anger; for he persevered as though<sup>p</sup> he saw him who is invisible. <sup>28</sup>By faith he kept the Passover and the sprinkling of blood, so that the destroyer of the firstborn would not touch the firstborn of Israel.<sup>q</sup>

<sup>29</sup>By faith the people passed through the Red Sea as if it were dry land, but when the Egyptians attempted to do so they were drowned.

<sup>m</sup> Gk. his bones

<sup>n</sup> Other ancient authorities add *By faith Moses, when he was grown up, killed the Egyptian, because he observed the humiliation of his people* (Gk. brothers)

<sup>o</sup> Or the Messiah

<sup>p</sup> Or because

<sup>q</sup> Gk. would not touch them

καὶ τὸν Ἡσαῦ. **11.21** Πίστει Ἰακώβ ἀποθνήσκων  
AND - ESAU. BY FAITH JACOB [WHILE] DYING  
ἐκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησεν καὶ προσεκύνησεν  
EACH OF THE SONS OF JOSEPH BLESSED AND HE WORSHIPED  
ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ. **11.22** Πίστει Ἰωσήφ  
ON THE TOP OF THE STAFF OF HIM. BY FAITH JOSEPH  
τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ  
[WHILE] DYING, CONCERNING THE EXODUS OF THE SONS OF ISRAEL  
ἐμνημόνευσεν καὶ περὶ τῶν ὀστέων αὐτοῦ  
MADE MENTION AND CONCERNING THE BONES OF HIM  
ἐνετείλατο.  
HE GAVE ORDERS.

**11.23** Πίστει Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον  
BY FAITH MOSES HAVING BEEN BORN WAS HIDDEN THREE MONTHS  
ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἄστειον τὸ  
BY THE PARENTS OF HIM, BECAUSE THEY SAW [THAT] <sup>a</sup>BEAUTIFUL <sup>1</sup>THE  
παιδίον καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ  
<sup>2</sup>CHILD [WAS] AND THEY WERE NOT AFRAID OF THE DECREE OF THE  
βασιλέως. **11.24** Πίστει Μωϋσῆς μέγας γενόμενος  
KING. BY FAITH MOSES HAVING BECOME-FULL GROWN  
ἤρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραῶ,  
REFUSED TO BE CALLED [THE] SON OF [THE] DAUGHTER OF PHARAOH,  
**11.25** μᾶλλον ἐλόμενος συγκακονχεῖσθαι τῷ λαῷ τοῦ  
RATHER HAVING CHOSEN TO BE MISTREATED WITH THE PEOPLE -  
θεοῦ ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν,  
OF GOD THAN TEMPORARILY TO HAVE [THE] ENJOYMENT-OF SIN,  
**11.26** μείζονα πλοῦτον ἡγησάμενος τῶν  
GREATER WEALTH HAVING CONSIDERED [THAN] THE  
Αἰγύπτου θησαυρῶν τὸν ὀνειδισμὸν τοῦ Χριστοῦ  
TREASURES-OF EGYPT THE REPROACH - OF CHRIST.  
ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν. **11.27** Πίστει  
FOR-HE WAS PAYING ATTENTION TO THE REWARD. BY FAITH  
κατέλιπεν Αἴγυπτον μὴ φοβηθεὶς τὸν θυμὸν τοῦ  
HE LEFT EGYPT NOT HAVING FEARED THE ANGER OF THE  
βασιλέως· τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκατέρησεν.  
KING; FOR-<sup>1</sup>THE ONE UNSEEN AS SEEING HE PERSEVERED.  
**11.28** Πίστει πεποιήκεν τὸ πάσχα καὶ τὴν πρόσχυσιν  
BY FAITH HE HAS INSTITUTED THE PASSOVER AND THE POURING OUT  
τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύω τὰ πρωτότοκα  
OF THE BLOOD, LEST THE ONE DESTROYING THE FIRSTBORN CHILDREN  
θίγῃ αὐτῶν. **11.29** Πίστει διέβησαν τὴν  
HE MIGHT TOUCH THEM. BY FAITH THEY WENT THROUGH THE  
Ἐρυθρὰν Θάλασσαν ὡς διὰ ξηρᾶς γῆς, ἧς  
RED SEA AS THROUGH DRY LAND, OF WHICH  
πέιραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.  
AN ATTEMPT HAVING MADE THE EGYPTIANS WERE DROWNED.

**11.30** Πίστει τὰ τείχη Ἱεριχὼ ἔπεσαν κυκλωθέντα  
BY FAITH THE WALLS OF JERICO FELL HAVING BEEN ENCIRCLED

ἐπὶ ἑπτὰ ἡμέρας. **11.31** Πίστει Ῥαὰβ ἡ πόρνη  
FOR SEVEN DAYS. BY FAITH RAHAB, THE PROSTITUTE,

οὐ συναπώλετο τοῖς ἀπειθήσασιν δεξαμένη τοὺς  
DID NOT PERISH WITH THE ONES HAVING DISOBEYED, HAVING WELCOMED THE

κατασκόπους μετ' εἰρήνης.  
SPIES WITH PEACE.

**11.32** Καὶ τί ἔτι λέγω; ἐπιλείψει με γὰρ  
AND WHAT MORE SHOULD I SAY? <sup>3</sup>WILL FAIL <sup>4</sup>ME <sup>1</sup>FOR

διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ, Σαμψών,  
<sup>5</sup>TELLING - <sup>2</sup>TIME ABOUT GIDEON, BARAK, SAMSON,

Ἰεφθάε, Δαυὶδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν,  
JEPHTHAH, BOTH-DAVID AND SAMUEL AND THE PROPHETS,

**11.33** οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας,  
WHO BY FAITH CONQUERED KINGS,

εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν  
WORKED RIGHTEOUSNESS, ATTAINED PROMISES, SHUT

στόματα λεόντων, **11.34** ἔσβεσαν δύναμιν πυρός,  
[THE] MOUTHS OF LIONS, QUENCHED [THE] POWER OF FIRE,

ἔφυγον στόματα μαχαίρης, ἐδυναμώθησαν ἀπὸ  
ESCAPED FROM [THE] EDGES OF [THE] SWORD, WERE MADE STRONG FROM

ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς  
WEAKNESS, BECAME STRONG IN WAR, ARMIES

ἔκλιναν ἀλλοτρίων. **11.35** ἔλαβον γυναῖκες ἐξ  
OF FOREIGNERS~THEY TURNED BACK. WOMEN~RECEIVED, BY

ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ  
RESURRECTION, THE DEAD OF THEM. BUT~OTHERS

ἐτυμπανίσθησαν οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν,  
WERE TORTURED TO DEATH, NOT HAVING RECEIVED - DELIVERANCE,

ἵνα κρείττονος ἀναστάσεως τύχωσιν· **11.36** ἕτεροι δὲ  
THAT A BETTER RESURRECTION THEY MIGHT ATTAIN TO. AND~OTHERS

ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαβον, ἔτι δὲ  
OF MOCKINGS AND WHIPPINGS RECEIVED~TESTING, AND~STILL [OTHERS]

δεσμῶν καὶ φυλακῆς· **11.37** ἐλιθάσθησαν,  
OF IMPRISONMENTS AND OF JAILS. THEY WERE STONED,

ἐπρίσθησαν, ἐν φόνῳ μαχαίρης ἀπέθανον,  
SAWN IN TWO, BY MURDER OF [THE] SWORD THEY DIED,

περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν,  
THEY WENT AROUND IN SHEEPSKINS, IN GOAT SKINS,

ὕστεροῦμενοι, θλιβόμενοι, κακουχούμενοι, **11.38** ὧν  
BEING IN NEED, BEING OPPRESSED, BEING MISTREATED, OF WHOM

οὐκ ἦν ἄξιος ὁ κόσμος, ἐπὶ ἐρημίαις πλανώμενοι καὶ  
WAS NOT WORTHY THE WORLD, IN DESERTS WANDERING AND

ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς.  
IN MOUNTAINS AND IN CAVES AND IN THE HOLES OF THE GROUND.

**11:37** text: RSV NASBmg NIV NEB TEV NJB NRSV. add ἐπειρασθῶσιν (they were tested) either before or after ἐπρίσθησαν (they were sawn in two); KJV ASV RSVmg NASB NIVmg NEBmg NJBmg NRSVmg.

<sup>30</sup>By faith the walls of Jericho fell after they had been encircled for seven days. <sup>31</sup>By faith Rahab the prostitute did not perish with those who were disobedient,<sup>7</sup> because she had received the spies in peace.

<sup>32</sup>And what more should I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets —<sup>33</sup>who through faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, <sup>34</sup>quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. <sup>35</sup>Women received their dead by resurrection. Others were tortured, refusing to accept release, in order to obtain a better resurrection. <sup>36</sup>Others suffered mocking and flogging, and even chains and imprisonment. <sup>37</sup>They were stoned to death, they were sawn in two,<sup>8</sup> they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted, tormented —<sup>38</sup>of whom the world was not worthy. They wandered in deserts and mountains, and in caves and holes in the ground.

<sup>7</sup>Or 'unbelieving'

<sup>8</sup>Other ancient authorities add they were tempted



39 Yet all these, though they were commended for their faith, did not receive what was promised, <sup>40</sup>since God had provided something better so that they would not, apart from us, be made perfect.

**11.39** Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς  
AND ALL~THESE HAVING BEEN COMMENDED THROUGH -  
πίστεως οὐκ ἔκομίσαντο τὴν ἐπαγγελίαν, **11.40** τοῦ  
FAITH DID NOT RECEIVE THE PROMISE, -  
θεοῦ περὶ ἡμῶν κρεῖττον τι προβλεψαμένου, ἵνα μὴ  
GOD FOR US SOMETHING~BETTER HAVING FORESEEN, LEST  
χωρὶς ἡμῶν τελειωθῶσιν.  
WITHOUT US THEY MIGHT BE MADE PERFECT.

## CHAPTER 12

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely,<sup>1</sup> and let us run with perseverance the race that is set before us,<sup>2</sup> looking to Jesus the pioneer and perfecter of our faith, who for the sake of<sup>3</sup> the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

3 Consider him who endured such hostility against himself from sinners,<sup>4</sup> so that you may not grow weary or lose heart. <sup>4</sup>In your struggle against sin you have not yet resisted to the point of shedding your blood. <sup>5</sup>And you have forgotten the exhortation that addresses you as children—

"My child, do not regard lightly the discipline of the Lord, or lose heart when you are punished by him;  
<sup>6</sup> for the Lord disciplines those whom he loves,

<sup>1</sup> Other ancient authorities read *sin* that easily distracts

<sup>4</sup> Or: *who* instead of

<sup>5</sup> Other ancient authorities read *such hostility from sinners against themselves*

**12.1** Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες  
SO THEREFORE, WE~ALSO HAVING~SUCH  
περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι  
<sup>3</sup>SURROUNDING <sup>4</sup>US <sup>1</sup>A CLOUD <sup>2</sup>OF WITNESSES, <sup>7</sup>WEIGHT <sup>9</sup>HAVING LAID ASIDE  
πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς  
<sup>9</sup>EVERY AND - EASILY ENSNARING SIN, WITH ENDURANCE  
τρέχουμεν τὸν προκείμενον ἡμῖν ἀγῶνα **12.2** ἀφορῶντες  
LET US RUN THE <sup>2</sup>LAYING BEFORE <sup>3</sup>US <sup>1</sup>RACE <sup>4</sup>FIXING OUR GAZE  
εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν,  
<sup>5</sup>ON <sup>7</sup>THE <sup>11</sup>OF THE <sup>12</sup>FAITH <sup>8</sup>FOUNDER <sup>9</sup>AND <sup>10</sup>PERFECTER <sup>6</sup>JESUS,  
ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν  
WHO BECAUSE OF THE BEING SET BEFORE HIM JOY, HE ENDURED  
σταυρὸν αἰσχύνης καταφρονήσας ἐν δεξιᾷ τε  
[THE] CROSS HAVING DESPISED~[THE] SHAME <sup>2</sup>AT <sup>3</sup>[THE] RIGHT [HAND] <sup>1</sup>AND  
τοῦ θρόνου τοῦ θεοῦ κεκάθικεν. **12.3** ἀναλογίσασθε γὰρ  
OF THE THRONE - OF GOD HE HAS SAT DOWN. FOR~CONSIDER  
τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς  
THE ONE HAVING ENDURED~SUCH <sup>2</sup>BY - <sup>3</sup>SINNERS <sup>4</sup>AGAINST  
ἑαυτὸν ἀντιλογίαν, ἵνα μὴ κάμνητε ταῖς ψυχαῖς  
<sup>5</sup>HIMSELF <sup>1</sup>OPPOSITION, THAT YOU~ MAY NOT BE WEARY IN THE SOULS  
ὑμῶν ἐκλυόμενοι.  
OF YOU~, LOSING HEART.

**12.4** Οὐπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν  
NOT YET TO THE POINT OF BLOOD HAVE YOU~ RESISTED <sup>2</sup>AGAINST -  
ἁμαρτίαν ἀνταγωνιζόμενοι. **12.5** καὶ ἐκέλησθε τῆς  
<sup>3</sup>SIN <sup>1</sup>[WHILE] STRUGGLING, AND HAVE YOU~ FORGOTTEN THE  
παρακλησεως, ἧτις ὑμῖν ὡς υἱοῖς διαλέγεται,  
ENCOURAGEMENT, WHICH TO YOU~ AS SONS HE SPEAKS;  
Υἱέ μου, μὴ ὀλιγώρει παιδείας κυρίου  
SON OF ME, DO NOT THINK LIGHTLY OF [THE] DISCIPLINE OF [THE] LORD  
μηδὲ ἐκλύειν ὑπ' αὐτοῦ ἐλεγχόμενος·  
DO NOT LOSE HEART <sup>2</sup>BY <sup>3</sup>HIM <sup>1</sup>BEING REBUKED;

**12.6** ὃν γὰρ ἀγαπᾷ κύριος παιδεύει,  
FOR~WHOM [THE] LORD~LOVES HE DISCIPLINES,

μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.  
AND~HE PUNISHES EVERY SON WHOM HE RECEIVES.

12.7 εἰς παιδεῖαν ὑπομένετε, ὡς υἱοῖς ὑμῖν  
FOR DISCIPLINE YOU\* ENDURE, AS SONS \*YOU\*

προσφέρεται ὁ θεός. τίς γὰρ υἱὸς ὃν  
DEALS WITH GOD, FOR~WHAT SON [IS THERE] WHOM

οὐ παιδεύει πατὴρ; 12.8 εἰ δὲ χωρὶς ἐστε παιδείας  
DOES NOT DISCIPLINE [THE] FATHER? BUT~IF YOU\* ARE~WITHOUT DISCIPLINE,

τῆς μέτοχοι γεγόνασιν πάντες, ἄρα νόθοι καὶ οὐχ  
OF WHICH PARTAKERS ALL~HAVE BECOME, THEN ILLEGITIMATE AND NOT

υἱοὶ ἐστε. 12.9 εἴτα τοὺς μὲν τῆς σαρκὸς ἡμῶν  
SONS YOU\* ARE. FURTHERMORE, THE OF THE FLESH OF US [AS]

πατέρας εἶχομεν παιδευτὰς καὶ ἐνέτρεπόμεθα οὐ  
FATHERS WE HAD, TEACHERS AND WE WERE RESPECTING [THEM]. NOT

πολὺ [δὲ] μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν  
MUCH AND MORE WILL WE SUBJECT OURSELVES TO THE FATHER

πνευμάτων καὶ ζήσομεν; 12.10 οἱ μὲν γὰρ πρὸς  
OF SPIRITS AND WE WILL LIVE? THEY FOR FOR

ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς  
A FEW DAYS ACCORDING TO THE THING SEEMING GOOD TO THEM

ἐπαιδεύον, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ  
WERE DISCIPLINING [US], BUT~HE FOR THE THING BENEFITING [US] IN ORDER

μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ. 12.11 πάντα δὲ  
TO SHARE IN THE HOLINESS OF HIM. BUT~ALL

παιδεῖα πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρὰς εἶναι  
DISCIPLINE FOR THE PRESENT DOES NOT SEEM TO BE~PLEASANT

ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι'  
BUT PAINFUL, BUT~LATER FRUIT [THE] PEACEFUL TO THE ONES BY

αὐτῆς γεγυμνασμένοις ἀποδιδῶσιν δικαιοσύνης.  
IT HAVING BEEN TRAINED IT PAYS BACK OF RIGHTEOUSNESS.

12.12 Διὸ τὰς παρειμένας χεῖρας καὶ τὰ  
THEREFORE, THE HANDS~HAVING BECOME WEAK AND THE

παραλελυμένα γόνατα ἀνορθώσατε, 12.13 καὶ  
KNEES~HAVING BECOME FEEBLE, RESTORE, AND

τροχιὰς ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ  
STRAIGHT~PATHS MAKE FOR THE FEET OF YOU\*, LEST THE

χωλὸν ἐκτραπή, ἰαθῇ δὲ μᾶλλον.  
LAME MAY BE TURNED ASIDE, MAY BE HEALED BUT RATHER.

12.14 Εἰρήνην διώκετε μετὰ πάντων καὶ τὸν  
PURSUE~PEACE WITH EVERYONE, AND [PURSUE]

ἀγιασμόν, οὐ χωρὶς οὐδεὶς ὄψεται τὸν κύριον,  
HOLINESS, WITHOUT~WHICH NO ONE WILL SEE THE LORD,

12.15 ἐπισκοποῦντες μὴ τις ὑστερῶν ἀπὸ τῆς χάριτος  
SEEING TO IT LEST ANYONE FALLING FROM THE GRACE

τοῦ θεοῦ, μὴ τις ῥίζα πικρίας ἄνω φύουσα  
OF GOD, LEST SOME ROOT OF BITTERNESS SPROUTING~UP

ἐνοχλήῃ καὶ δι' αὐτῆς μιανθῶσιν πολλοί, 12.16 μὴ  
MAY TROUBLE [YOU\*] AND BY IT MANY~BE DEFILED, LEST

and chastises every child whom he accepts."

7Endure trials for the sake of discipline. God is treating you as children; for what child is there whom a parent does not discipline? 8If you do not have that discipline in which all children share, then you are illegitimate and not his children. 9Moreover, we had human parents to discipline us, and we respected them. Should we not be even more willing to be subject to the Father of spirits and live? 10For they disciplined us for a short time as seemed best to them, but he disciplines us for our good, in order that we may share his holiness. 11Now, discipline always seems painful rather than pleasant at the time, but later it yields the peaceful fruit of righteousness to those who have been trained by it.

12 Therefore lift your drooping hands and strengthen your weak knees, 13 and make straight paths for your feet, so that what is lame may not be put out of joint, but rather be healed.

14 Pursue peace with everyone, and the holiness without which no one will see the Lord. 15 See to it that no one fails to obtain the grace of God; that no root of bitterness springs up and causes trouble, and through it many become defiled. 16 See to it that no one

becomes like Esau, an immoral and godless person, who sold his birthright for a single meal. <sup>17</sup>You know that later, when he wanted to inherit the blessing, he was rejected, for he found no chance to repent,<sup>w</sup> even though he sought the blessing<sup>x</sup> with tears.

<sup>18</sup>You have not come to something<sup>y</sup> that can be touched, a blazing fire, and darkness, and gloom, and a tempest,<sup>19</sup>and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. <sup>20</sup>(For they could not endure the order that was given, "If even an animal touches the mountain, it shall be stoned to death.") <sup>21</sup>Indeed, so terrifying was the sight that Moses said, "I tremble with fear.") <sup>22</sup>But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering,<sup>23</sup>and to the assembly<sup>z</sup> of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect,<sup>24</sup>and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

<sup>25</sup>See that you do not refuse the one who is speaking;

<sup>w</sup> Or no chance to change his father's mind

<sup>x</sup> Cf. it

<sup>y</sup> Other ancient authorities read a mountain

<sup>z</sup> Or angels, and to the festal gathering<sup>23</sup> and assembly

τις πόρνος ἢ βέβηλος ὡς Ἡσαῦ, ὃς  
SOME SEXUALLY IMMORAL OR IRRELIGIOUS [PERSON] LIKE ESAU, WHO

ἀντὶ βρώσεως μιᾶς ἀπέδεδτο τὰ πρωτοτόκια  
IN EXCHANGE FOR ONE~MEAL SOLD THE BIRTHRIGHT

ἑαυτοῦ. 12.17 ἵστε γὰρ ὅτι καὶ μετέπειτα θέλων  
OF HIMSELF. FOR~YOU\* KNOW THAT ALSO AFTERWARDS WANTING

κληρονομήσαι τὴν εὐλογίαν ἀπεδοκιμάσθη, μετανοίας  
TO INHERIT THE BLESSING, HE WAS REJECTED, <sup>3</sup>OF REPENTANCE

γὰρ τόπον οὐχ εὑρεν καίπερ μετὰ δακρύων ἐκζητήσας  
<sup>1</sup>FOR <sup>2</sup>A PLACE HE DID NOT FIND, ALTHOUGH WITH TEARS HAVING SOUGHT

αὐτήν.  
IT.

12.18 Οὐ γὰρ προσελήλυθατε ψηλαφωμένῃ καὶ  
FOR~YOU\* HAVE NOT COME TO [A MOUNTAIN] BEING TOUCHED AND

κεκαυμένῃ πυρὶ καὶ γνόφῃ καὶ ζόφῃ καὶ θυέλλῃ  
TO A FIRE~HAVING BEEN BLAZING AND TO DARKNESS AND TO GLOOM AND TO A STORM

12.19 καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων,  
AND TO [THE] NOISE~OF A TRUMPET AND TO [THE] SOUND OF WORDS,

ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι  
WHICH THE ONES HAVING HEARD BEGGED NOT TO BE ADDED

αὐτοῖς λόγον, 12.20 οὐκ ἔφερον γὰρ τὸ  
TO THEM A WORD, FOR~THEY WERE NOT ENDURING THE THING

διασπελλόμενον, Κἂν θηρίον θίγῃ τοῦ ὄρους,  
BEING COMMANDED, EVEN IF AN ANIMAL SHOULD TOUCH THE MOUNTAIN,

λιθοβοληθήσεται· 12.21 καί, οὕτω φοβερὸν ἦν τὸ  
IT WILL BE STONED [TO DEATH]. AND, SO FEARFUL WAS THE THING

φантаζόμενον, Μωϋσῆς εἶπεν, Ἐκφοβός εἰμι καὶ  
APPEARING, MOSES SAID, I AM~TERRIFIED AND

ἔντρομος. 12.22 ἀλλὰ προσελήλυθατε Σιών ὄρει καὶ  
TREMBLING. BUT YOU\* HAVE COME TO MOUNT~ZION AND

πόλει θεοῦ ζώντος, Ἱερουσαλὴμ ἐπουρανίῳ, καὶ  
TO [THE] CITY OF [THE] LIVING~GOD, TO [THE] HEAVENLY~JERUSALEM, AND

μυριάσιν ἀγγέλων, πανηγύρει 12.23 καὶ ἐκκλησίᾳ  
TO MYRIADS OF ANGELS, TO A FESTAL GATHERING AND TO [THE] CHURCH

πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς καὶ  
OF [THE] FIRSTBORN ONES HAVING BEEN REGISTERED IN [THE] HEAVENS AND

κριτῇ θεῷ πάντων καὶ πνεύμασι δικαίων  
TO [THE] JUDGE, [THE] GOD OF ALL AND TO [THE] SPIRITS OF [THE] UPRIGHT

τετελειωμένων 12.24 καὶ διαθήκης νέας μεσίτῃ  
HAVING BEEN PERFECTED AND <sup>4</sup>COVENANT <sup>3</sup>OF [THE] NEW <sup>2</sup>[THE] MEDIATOR

Ἰησοῦ καὶ αἵματι ῥαντισμοῦ κρεῖττον λαλοῦντι  
<sup>1</sup>TO JESUS, AND TO [THE] BLOOD OF SPRINKLING SPEAKING~BETTER

παρὰ τὸν Ἄβελ.  
THAN ABEL.

12.25 Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα·  
SEE TO IT [THAT] YOU\* MAY NOT REJECT THE ONE SPEAKING;



εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς παραιτησάμενοι  
FOR~IF THOSE ONES DID NOT ESCAPE, <sup>4</sup>ON <sup>5</sup>EARTH <sup>1</sup>HAVING REJECTED

τὸν χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς οἱ  
<sup>2</sup>THE ONE <sup>3</sup>WARNING [THEM], [HOW] MUCH MORE WE, THE ONES

τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι, 12.26 οὗ ἡ  
THE [WARNING] FROM [THE] HEAVENS TURNING AWAY FROM, WHOSE -

φωνῇ τὴν γῆν ἐσάλειψεν τότε, νῦν δὲ ἐπήγγελλται  
VOICE <sup>2</sup>THE <sup>3</sup>EARTH <sup>1</sup>SHOOK THEN, BUT~NOW HE HAS PROMISED

λέγων, Ἐπι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ  
SAYING, ONCE~AGAIN I WILL SHAKE NOT ONLY - EARTH BUT

καὶ τὸν οὐρανόν. 12.27 τὸ δὲ, Ἐπι ἅπαξ δηλοῖ  
ALSO - HEAVEN. NOW~THE [PHRASE], ONCE~AGAIN MAKES CLEAR

[τὴν] τῶν σαλευομένων μετὰθεσιν ὥς,  
THE <sup>2</sup>OF THE THINGS <sup>3</sup>BEING SHAKEN <sup>1</sup>REMOVAL AS

πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα.  
OF [THINGS] HAVING BEEN MADE, THAT MAY REMAIN THE THINGS NOT BEING SHAKEN.

12.28 Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες  
THEREFORE, AN UNSHAKEABLE~KINGDOM RECEIVING

ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐαρέστως  
LET US HOLD ON TO GRACE, THROUGH WHICH LET US WORSHIP <sup>2</sup>IN AN ACCEPTABLE WAY

τῷ θεῷ μετὰ εὐλαβείας καὶ δέους· 12.29 καὶ γὰρ ὁ  
- <sup>1</sup>GOD WITH REVERENCE AND AWE. FOR~INDEED THE

θεὸς ἡμῶν πῦρ καταναλίσκον.  
GOD OF US [IS] A CONSUMING~FIRE.

12:26 Hag. 2:6 LXX

for if they did not escape when they refused the one who warned them on earth, how much less will we escape if we reject the one who warns from heaven! <sup>26</sup>At that time his voice shook the earth; but now he has promised, "Yet once more I will shake not only the earth but also the heaven." <sup>27</sup>This phrase, "Yet once more," indicates the removal of what is shaken—that is, created things—so that what cannot be shaken may remain. <sup>28</sup>Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe; <sup>29</sup>for indeed our God is a consuming fire.

## CHAPTER 13

13.1 Ἡ φιλαδελφία μενέτω. 13.2 τῆς φιλοξενίας  
- LET CONTINUE~BROTHERLY LOVE. - <sup>2</sup>HOSPITALITY

μὴ ἐπιλανθάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες  
<sup>1</sup>DO NOT NEGLECT, <sup>4</sup>BY <sup>5</sup>THIS <sup>3</sup>FOR SOME~WITHOUT KNOWING IT

ξενίσαντες ἀγγέλους. 13.3 μνησθεσθὲ τῶν δεσμίων  
HAVING ENTERTAINED ANGELS. REMEMBER THE PRISONERS

ὥς συνδεδεμένοι, τῶν κακочουμένων ὥς  
AS [IF] HAVING BEEN IMPRISONED WITH [THEM, AND] THE ONES BEING MISTREATED AS

καὶ αὐτοὶ ὄντες ἐν σώματι. 13.4 Τίμιος ὁ  
ALSO YOURSELVES BEING IN [THE] BODY. <sup>2</sup>[BE] RESPECTED -

γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος,  
<sup>1</sup>[LET] MARRIAGE BY ALL AND [LET] THE MARRIAGE BED [BE] UNDEFILED,

πόρνους γὰρ καὶ μοιχοὺς κρινεῖ ὁ θεός.  
FOR~[THE] SEXUALLY IMMORAL AND ADULTERERS <sup>2</sup>WILL JUDGE - <sup>1</sup>GOD.

13.5 Ἀφιλάργυρος ὁ τρόπος, ἀρκούμενοι  
<sup>3</sup>NOT GREEDY <sup>1</sup>[LET BE] THE <sup>2</sup>MANNER OF LIFE, BEING CONTENT

τοῖς παροῦσιν. αὐτὸς γὰρ εἶρηκεν, Οὐ μὴ  
WITH THE THINGS HAVING. FOR~HE HAS SAID, BY NO MEANS

13:5 Deut. 31:6, 8

Let mutual love continue. <sup>2</sup>Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it. <sup>3</sup>Remember those who are in prison, as though you were in prison with them; those who are being tortured, as though you yourselves were being tortured. <sup>4</sup>Let marriage be held in honor by all, and let the marriage bed be kept undefiled; for God will judge fornicators and adulterers. <sup>5</sup>Keep your lives free from the love of money, and be content with what you have; for he has said, "I will never

<sup>a</sup> Gk. were in the body



leave you or forsake you.”

<sup>6</sup>So we can say with confidence,

“The Lord is my helper;  
I will not be afraid.

What can anyone do to me?”

<sup>7</sup>Remember your leaders, those who spoke the word of God to you; consider the outcome of their way of life, and imitate their faith. <sup>8</sup>Jesus Christ is the same yesterday and today and forever. <sup>9</sup>Do not be carried away by all kinds of strange teachings; for it is well for the heart to be strengthened by grace, not by regulations about food,<sup>b</sup> which have not benefited those who observe them.

<sup>10</sup>We have an altar from which those who officiate in the tent<sup>c</sup> have no right to eat.

<sup>11</sup>For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. <sup>12</sup>Therefore Jesus also suffered outside the city gate in order to sanctify the people by his own blood.

<sup>13</sup>Let us then go to him outside the camp and bear the abuse he endured. <sup>14</sup>For here we have no lasting city, but

<sup>b</sup> Gk. not by foods

<sup>c</sup> Or. tabernacle

σε ἀνῶ οὐδ’ οὐ μή σε ἐγκαταλίπω, **13.6** ὥστε  
MAY I ABANDON~YOU, NOR BY ANY MEANS MAY I FORSAKE~YOU, SO THAT

θαρροῦντας ἡμᾶς λέγειν,  
US~BEING CONFIDENT TO SAY,

Κύριος ἐμοὶ βοηθός,  
[THE] LORD [IS] MY HELPER,

[καὶ] οὐ φοβηθήσομαι,  
AND I WILL NOT BE AFRAID,

τί ποιήσει μοι ἄνθρωπος;  
WHAT WILL DO TO ME A MAN?

**13.7** Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες  
REMEMBER THE ONES LEADING YOU\*, WHO

ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ, ὧν  
SPOKE TO YOU\* THE WORD - OF GOD, OF WHOM

ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς  
CONSIDERING THE OUTCOME OF THE(THEIR) WAY OF LIFE,

μιμείσθε τὴν πίστιν. **13.8** Ἰησοῦς Χριστὸς ἐχθές  
IMITATE THE(THEIR) FAITH. JESUS CHRIST [IS] <sup>3</sup>YESTERDAY

καὶ σήμερον ὁ αὐτός καὶ εἰς τοὺς αἰῶνας.  
<sup>4</sup>AND <sup>5</sup>TODAY <sup>1</sup>THE <sup>2</sup>SAME AND FOREVER.

**13.9** διδαχαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε·  
<sup>5</sup>TEACHINGS <sup>2</sup>BY VARIOUS <sup>3</sup>AND <sup>4</sup>STRANGE <sup>1</sup>DO NOT BE CARRIED AWAY.

καλὸν γὰρ χάριτι βελαιουσθαι τὴν καρδίαν, οὐ  
FOR~[IT IS] GOOD [FOR] <sup>4</sup>BY GRACE <sup>3</sup>TO BE STRENGTHENED <sup>1</sup>THE <sup>2</sup>HEART, NOT

βρώμασιν ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατοῦντες.  
WITH FOODS, BY WHICH WERE NOT HELPED THE ONES WALKING.

**13.10** ἔχομεν θυσιαστήριον ἐξ οὗ φαγεῖν οὐκ ἔχουσιν  
WE HAVE AN ALTAR FROM WHICH TO EAT [THAT] DO NOT HAVE

ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες.  
AUTHORITY THE ONES IN THE TABERNACLE SERVING.

**13.11** ὧν γὰρ εἰσφέρεται ζῶων τὸ αἷμα περὶ  
FOR~OF WHICH THINGS IS BROUGHT IN <sup>3</sup>OF ANIMALS <sup>1</sup>THE <sup>2</sup>BLOOD CONCERNING

ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως,  
SIN INTO [THE HOLY OF] - HOLIES BY THE HIGH PRIEST,

τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς.  
OF THESE, THE BODIES ARE BURNED OUTSIDE OF THE CAMP.

**13.12** διὸ καὶ Ἰησοῦς, ἵνα ἀγιάσῃ διὰ  
THEREFORE ALSO JESUS, THAT HE MIGHT SANCTIFY THROUGH

τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθεν.  
HIS OWN BLOOD THE PEOPLE, <sup>2</sup>OUTSIDE <sup>3</sup>THE <sup>4</sup>GATE <sup>1</sup>SUFFERED.

**13.13** τοίυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς  
SO THEN LET US GO OUT TO HIM OUTSIDE THE

παρεμβολῆς τὸν ὀνειδισμόν αὐτοῦ φέροντες·  
CAMP, THE REPROACH OF HIM BEARING.

**13.14** οὐ γὰρ ἔχομεν ὥδε μένουσαν πόλιν ἀλλὰ τὴν  
FOR~WE DO NOT HAVE HERE A LASTING CITY BUT THE ONE

μέλλουσιν ἐπιζητοῦμεν. 13.15 δι' αὐτοῦ [οὖν]  
COMING WE ARE SEEKING. THROUGH HIM THEREFORE,

ἀναφέρωμεν θυσίαν αἰνέσεως διὰ παντὸς τῷ θεῷ,  
LET US OFFER UP A SACRIFICE OF PRAISE ALWAYS - TO GOD,

τοῦτ' ἔστιν καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι  
THAT IS TO SAY, [THE] FRUIT OF LIPS CONFESSING THE NAME

αὐτοῦ. 13.16 τῆς δὲ εὐποιίας καὶ κοινωνίας  
OF HIM. BUT~OF THE DOING OF GOOD AND SHARING

μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐάρεστεῖται  
DO NOT NEGLECT; FOR~WITH SUCH SACRIFICES <sup>2</sup>IS PLEASED

ὁ θεός.  
- <sup>1</sup>GOD.

13.17 Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπείκετε,  
OBEY THE ONES LEADING YOU\* AND SUBMIT [TO THEM],

αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὥς  
FOR~THEY ARE KEEPING WATCH ON BEHALF OF THE SOULS OF YOU\* AS [ONES]

λόγον ἀποδώσοντας, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν καὶ  
RENDERING~AN ACCOUNT, THAT WITH JOY THEY MAY DO~THIS AND

μὴ στενάζοντες· ἀλυσιτελεῖς γὰρ ὑμῖν τοῦτο.  
NOT GROANING; <sup>3</sup>UNPROFITABLE <sup>1</sup>FOR <sup>4</sup>FOR YOU\* <sup>2</sup>THIS [WOULD BE].

13.18 Προσεύχεσθε περὶ ἡμῶν· πειθόμεθα γὰρ ὅτι  
PRAY FOR US; FOR~WE ARE PERSUADED THAT

καλὴν συνείδησιν ἔχομεν, ἐν πᾶσιν καλῶς θέλοντες  
A GOOD CONSCIENCE WE HAVE, IN EVERYTHING WISHING~COMMENDABLY

ἀναστρέφεσθαι. 13.19 περισσοτέρως δὲ παρακαλῶ  
TO CONDUCT [OURSELVES]. AND~EVEN MORE I URGE [YOU\*]

τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.  
TO DO~THIS, THAT MORE QUICKLY I MAY BE RESTORED TO YOU\*.

13.20 Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ  
NOW~THE GOD - OF PEACE, THE ONE HAVING BROUGHT UP FROM

νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν  
[THE] DEAD THE <sup>2</sup>SHEPHERD <sup>3</sup>OF THE <sup>4</sup>SHEEP - <sup>1</sup>GREAT BY

αἵματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰησοῦν,  
[THE] BLOOD OF [THE] ETERNAL~COVENANT, THE LORD OF US, JESUS,

13.21 καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ  
MAY HE EQUIP YOU\* WITH EVERY GOOD THING IN ORDER -

ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ  
TO DO THE WILL OF HIM, DOING IN US THE THING

εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ,  
WELL~PLEASING BEFORE HIM THROUGH JESUS CHRIST,

ᾧ ἡ δόξα εἰς τοὺς αἰῶνας [τῶν αἰώνων], ἀμήν.  
TO WHOM [BE] THE GLORY INTO THE AGES OF THE AGES, AMEN.

13.22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ  
NOW~I URGE YOU\*, BROTHERS, BEAR WITH THE

λόγου τῆς παρακλήσεως, καὶ γὰρ διὰ βραχείων  
WORD - OF EXHORTATION, FOR~INDEED BY MEANS OF FEW [WORDS]

we are looking for the city that is to come. <sup>15</sup>Through him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name. <sup>16</sup>Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

<sup>17</sup>Obey your leaders and submit to them, for they are keeping watch over your souls and will give an account. Let them do this with joy and not with sighing—for that would be harmful to you.

<sup>18</sup>Pray for us; we are sure that we have a clear conscience, desiring to act honorably in all things. <sup>19</sup>I urge you all the more to do this, so that I may be restored to you very soon.

<sup>20</sup>Now may the God of peace, who brought back from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, <sup>21</sup>make you complete in everything good so that you may do his will, working among us<sup>d</sup> that which is pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen.

<sup>22</sup>I appeal to you, brothers and sisters,<sup>e</sup> bear with my word of exhortation, for I have written

<sup>d</sup> Other ancient authorities read *you*  
<sup>e</sup> Gk. *brothers*

to you briefly. <sup>23</sup>I want you to know that our brother Timothy has been set free; and if he comes in time, he will be with me when I see you. <sup>24</sup>Greet all your leaders and all the saints. Those from Italy send you greetings. <sup>25</sup>Grace be with all of you <sup>f</sup>

<sup>f</sup>Other ancient authorities add *Amen*

ἐπέστειλα ὑμῖν. **13.23** Γινώσκετε τὸν ἀδελφὸν ἡμῶν  
I WROTE TO YOU\*. KNOW [THAT] THE BROTHER OF US,  
Τιμόθεον ἀπολελυμένον μεθ' οὗ ἐὰν τάχιον ἔρχηται  
TIMOTHY, HAVING BEEN RELEASED, WITH WHOM IF HE COMES-QUICKLY,  
ὄψομαι ὑμᾶς.  
I WILL SEE YOU\*.  
**13.24** Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν καὶ  
GREET ALL THE ONES LEADING YOU\* AND  
πάντας τοὺς ἁγίους. ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς  
ALL THE SAINTS. <sup>4</sup>GREET <sup>5</sup>YOU\* <sup>1</sup>THE ONES <sup>2</sup>FROM -  
Ἰταλίας. **13.25** ἡ χάρις μετὰ πάντων ὑμῶν.  
<sup>3</sup>ITALY. - GRACE [BE] WITH ALL OF YOU\*.

# THE LETTER OF JAMES

## CHAPTER 1

### ΙΑΚΩΒΟΥ

OF JAMES

**1.1** Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ  
JAMES <sup>2</sup>OF GOD <sup>3</sup>AND <sup>4</sup>OF [THE] LORD <sup>5</sup>JESUS <sup>6</sup>CHRIST

δοῦλος ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ  
<sup>1</sup>A SLAVE, TO THE TWELVE TRIBES - IN THE DISPERSION,  
χαίρειν.  
GRACE.

**1.2** Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν  
ALL JOY CONSIDER [IT], BROTHERS OF ME, WHENEVER  
πειρασμοῖς περιπέσητε ποικίλοις,  
<sup>3</sup>TRIALS <sup>1</sup>YOU FALL <sup>2</sup>INTO VARIOUS,

**1.3** γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως  
KNOWING THAT THE TESTING OF YOUR<sup>2</sup> - FAITH  
κατεργάζεται ὑπομονήν. **1.4** ἡ δὲ ὑπομονὴ ἔργον  
WORKS ENDURANCE. - AND <sup>2</sup>ENDURANCE <sup>5</sup>WORK

τέλειον ἐχέτω, ἵνα ᾗτε τέλειοι καὶ ὁλόκληροι  
<sup>4</sup>[ITS] COMPLETE <sup>1</sup>LET<sup>3</sup>HAVE, THAT YOU<sup>2</sup> MAY BE MATURE AND COMPLETE,  
ἐν μηδενὶ λειπόμενοι. **1.5** Εἰ δέ τις ὑμῶν λείπεται  
IN NOTHING LACKING. BUT~IF ANYONE OF YOU<sup>2</sup> IS LACKING

σοφίας, αἰτείτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν  
WISDOM, LET HIM ASK FROM <sup>2</sup>THE ONE <sup>3</sup>GIVING <sup>1</sup>GOD TO ALL

ἀπλῶς καὶ μὴ ὀνειδίζοντος καὶ δοθήσεται  
GENEROUSLY AND NOT(WITHOUT) REPROACHING, AND IT WILL BE GIVEN

αὐτῷ. **1.6** αἰτείτω δὲ ἐν πίστει μηδὲν διακρινόμενος<sup>2</sup>  
TO HIM. BUT~LET HIM ASK IN FAITH, NOTHING DOUBTING;

ὁ γὰρ διακρινόμενος ἔοικεν κλύδωνι θαλάσσης  
FOR~THE ONE DOUBTING IS LIKE A WAVE OF [THE] SEA

ἀνεμιζόμενῳ καὶ ῥιπιζόμενῳ. **1.7** μὴ γὰρ οἰέσθω ὁ  
BEING BLOWN BY THE WIND AND BEING TOSSED. <sup>3</sup>NOT <sup>1</sup>FOR <sup>2</sup>LET<sup>6</sup>THINK -

ἄνθρωπος ἐκεῖνος ὅτι λήμψεται τι παρὰ τοῦ  
<sup>5</sup>MAN <sup>4</sup>THAT THAT HE WILL RECEIVE ANYTHING FROM THE

κυρίου, **1.8** ἀνὴρ δίψυχος, ἀκατάστατος ἐν πάσαις  
LORD, [HE IS] A MAN DOUBLE-MINDED, UNSTABLE IN ALL

ταῖς ὁδοῖς αὐτοῦ.  
THE WAYS OF HIM.

**1.9** Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ  
<sup>2</sup>LET<sup>6</sup>BOAST <sup>1</sup>BUT <sup>3</sup>THE <sup>5</sup>BROTHER - <sup>4</sup>LOWLY IN THE

ὑψει αὐτοῦ, **1.10** ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει  
EXALTATION OF HIM, AND~THE RICH ONE IN THE HUMILIATION

James, a servant<sup>a</sup> of God  
and of the Lord Jesus Christ,

To the twelve tribes in the  
Dispersion:

Greetings.

2 My brothers and  
sisters,<sup>b</sup> whenever you face  
trials of any kind, consider it  
nothing but joy, <sup>3</sup>because  
you know that the testing of  
your faith produces endur-  
ance; <sup>4</sup>and let endurance  
have its full effect, so that  
you may be mature and com-  
plete, lacking in nothing.

5 If any of you is lacking  
in wisdom, ask God, who  
gives to all generously and  
ungrudgingly, and it will be  
given you. <sup>6</sup>But ask in faith,  
never doubting, for the one  
who doubts is like a wave of  
the sea, driven and tossed by  
the wind; <sup>7</sup>for the doubter,  
being double-minded and  
unstable in every way, must  
not expect to receive any-  
thing from the Lord.

9 Let the believer<sup>c</sup> who is  
lowly boast in being raised  
up, <sup>10</sup>and the rich in being

<sup>a</sup> Gk slave

<sup>b</sup> Gk brothers

<sup>c</sup> Gk brother



brought low, because the rich will disappear like a flower in the field. <sup>11</sup>For the sun rises with its scorching heat and withers the field; its flower falls, and its beauty perishes. It is the same way to those with the rich; in the midst of a busy life, they will wither away.

<sup>12</sup>Blessed is anyone who endures temptation. Such a one has stood the test and will receive the crown of life that the Lord<sup>d</sup> has promised to those who love him. <sup>13</sup>No one, when tempted, should say, "I am being tempted by God"; for God cannot be tempted by evil and he himself tempts no one. <sup>14</sup>But one is tempted by one's own desire, being lured and enticed by it; <sup>15</sup>then, when that desire has conceived, it gives birth to sin, and that sin, when it is fully grown, gives birth to death. <sup>16</sup>Do not be deceived, my beloved.<sup>e</sup>

<sup>17</sup>Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change.<sup>f</sup> <sup>18</sup>In fulfillment of his own purpose he gave us birth by the word of truth, so that we would become a kind of first fruits of his creatures.

<sup>19</sup>You must understand this, my beloved:<sup>e</sup> let everyone be quick to listen, slow to speak, slow to anger;<sup>g</sup> for your anger

<sup>d</sup> Gk. *he*; other ancient authorities read *God*

<sup>e</sup> Gk. *my beloved brothers*

<sup>f</sup> Other ancient authorities read *variation due to a shadow of turning*

αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελεύσεται.  
OF HIM, BECAUSE LIKE A FLOWER OF [THE] GRASS HE WILL PASS AWAY.

**1.11** ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσῳ καὶ  
<sup>4</sup>ROSE <sup>1</sup>FOR <sup>2</sup>THE <sup>3</sup>SUN WITH THE BURNING HEAT AND

ἐξήρανεν τὸν χόρτον καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ  
DRIED THE GRASS AND THE FLOWER OF IT FELL AND

ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως  
THE BEAUTY OF THE APPEARANCE OF IT PERISHED; THUS

καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.  
ALSO THE RICH MAN IN THE GOINGS OF HIM WILL FADE AWAY.

**1.12** Μακάριος ἄνθρωπος ὃς ὑπομένει πειρασμόν, ὅτι  
BLESSED [IS THE] MAN WHO ENDURES TRIAL[S], BECAUSE

δοκιμος γενόμενος λήμψεται τὸν στέφανον τῆς ζωῆς  
HAVING BECOME~APPROVED HE WILL RECEIVE THE CROWN - OF LIFE

ὃν ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν. **1.13** μηδεὶς  
WHICH HE PROMISED TO THE ONES LOVING HIM. <sup>2</sup>NO ONE

πειραζόμενος λεγέτω ὅτι Ἐκ τοῦ θεοῦ πειράζομαι· ὁ γὰρ  
<sup>3</sup>BEING TEMPTED <sup>1</sup>LET~SAY, - FROM GOD I AM BEING TEMPTED; - FOR

θεὸς ἀπειραστός ἐστιν κακῶν, πειράζει δὲ αὐτὸς  
GOD IS~NOT TEMPTED OF(BY) EVIL THINGS, <sup>2</sup>HE~TEMPTS <sup>1</sup>AND <sup>3</sup>HIMSELF

οὐδένα. **1.14** ἕκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας  
NO ONE. BUT~EACH ONE IS TEMPTED BY THE(HIS) OWN

ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος· **1.15** εἴτα ἡ  
DESIRE, BEING DRAWN AWAY AND BEING ALLURED; THEN THE

ἐπιθυμία συλλαβοῦσα τίκει ἁμαρτίαν, ἡ δὲ  
DESIRE HAVING CONCEIVED GIVES BIRTH TO SIN, AND~THE

ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.  
SIN HAVING COME TO FULL GROWTH BRINGS FORTH DEATH.

**1.16** Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί. **1.17** πάντα  
DO NOT BE DECEIVED, <sup>3</sup>BROTHERS <sup>1</sup>MY <sup>2</sup>BELOVED. EVERY

δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθέν ἐστιν  
GOOD~ENDOWMENT AND EVERY PERFECT~GIFT IS~FROM ABOVE,

καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ  
COMING DOWN FROM THE FATHER - OF LIGHTS, WITH WHOM

οὐκ ἐνὶ παραλλαγῇ ἢ τροπῆς ἀποσκίασμα.<sup>γ</sup>  
THERE IS~NO VARIATION OR SHADOW~OF TURNING.

**1.18** βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας εἰς  
HAVING WILLED [IT], HE GAVE BIRTH [TO] US BY [THE] WORD OF TRUTH FOR

τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων.  
- US~TO BE A SORT OF~FIRSTFRUIT - OF HIS CREATURES.

**1.19** Ἵστε, ἀδελφοί μου ἀγαπητοί· ἔστω δὲ πάντα  
KNOW [THIS], <sup>3</sup>BROTHERS <sup>1</sup>MY <sup>2</sup>BELOVED; NOW~LET~BE <sup>1</sup>EVERY

ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ  
<sup>2</sup>MAN QUICK - - TO HEAR, SLOW - -

λαλῆσαι, βραδὺς εἰς ὀργήν· **1.20** ὀργὴ γὰρ ἀνδρός  
TO SPEAK, SLOW TO ANGER; FOR~[THE] ANGER OF MAN

**1:17** text: KJV ASV RSV NASB NEBmg TEV NRSV. var. *ἡ τροπῆς ἀποσκίασματος* ([which consists in] the turning of a shadow); RSVmg NIV NEB NJB NRSVmg.

δικαιοσύνην θεοῦ οὐκ ἐργάζεται. 1.21 διὸ  
 2[THE] RIGHTEOUSNESS 3OF GOD 1DOES NOT ACHIEVE. THEREFORE  
 ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεΐαν κακίας  
 HAVING PUT AWAY ALL FILTHINESS AND [WHAT] REMAINS OF WICKEDNESS,  
 ἐν πραύτητι, δέξασθε τὸν ἐμφυτον λόγον τὸν  
 IN MEEKNESS RECEIVE THE IMPLANTED WORD -  
 δυναμενον σώσαι τὰς ψυχὰς ὑμῶν.  
 BEING ABLE TO SAVE THE SOULS OF YOU\*.

1.22 Γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ μόνον  
 NOW~BE DOERS OF [THE] WORD AND NOT ONLY  
 ἀκροαταὶ παραλογιζόμενοι ἑαυτοῦς. 1.23 ὅτι εἴ τις  
 HEARERS DECEIVING YOURSELVES. BECAUSE IF ANYONE  
 ἀκροατῆς λόγου ἐστὶν καὶ οὐ ποιητῆς, οὗτος ἔοικεν  
 2A HEARER 3OF [THE] WORD 1IS AND NOT A DOER, THIS ONE IS LIKE  
 ἄνδρι κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν  
 A MAN OBSERVING - 3FACE - 2NATURAL 1HIS IN  
 ἐσόπτρῳ· 1.24 κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν  
 A MIRROR; FOR~HE OBSERVED HIMSELF AND HAS GONE AWAY  
 καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν. 1.25 ὁ δὲ  
 AND IMMEDIATELY FORGOT 1WHAT 3LIKE 2HE WAS. BUT~THE ONE  
 παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ  
 HAVING LOOKED INTO [THE] PERFECT~LAW, THE ONE - OF FREEDOM, AND  
 παραμείνας, οὐκ ἀκροατῆς ἐπιλησμονῆς γενόμενος  
 HAVING REMAINED [THERE], NOT A FORGETFUL~HEARER HAVING BECOME  
 ἀλλὰ ποιητῆς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει  
 BUT A DOER OF [THE] WORK, THIS ONE 2BLESSED 3IN 4THE 5DOING  
 αὐτοῦ ἔσται.  
 6OF HIM 1WILL BE.

1.26 Εἴ τις δοκεῖ θρησκὸς εἶναι μὴ  
 IF ANYONE CONSIDERS [HIMSELF] TO BE~RELIGIOUS, NOT  
 χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλὰ ἀπατῶν καρδίαν  
 BRIDLING [THE] TONGUE OF HIM BUT DECEIVING [THE] HEART  
 αὐτοῦ, τούτου μάταιος ἡ θρησκεία. 1.27 θρησκεία  
 OF HIM, THIS ONE'S 2[IS] WORTHLESS - 1RELIGION. RELIGION  
 καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ  
 PURE AND UNDEFILED BEFORE - GOD EVEN [THE] FATHER  
 αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανούς καὶ χήρας ἐν τῇ  
 IS~THIS: TO VISIT ORPHANS AND WIDOWS IN THE  
 θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.  
 AFFLICTION OF THEM, 2UNSPOTTED 1TO KEEP FROM THE WORLD.

does not produce God's righteousness. 21Therefore rid yourselves of all sordidness and rank growth of wickedness, and welcome with meekness the implanted word that has the power to save your souls.

22 But be doers of the word, and not merely hearers who deceive themselves. 23For if any are hearers of the word and not doers, they are like those who look at themselves<sup>g</sup> in a mirror; 24for they look at themselves and, on going away, immediately forget what they were like. 25But those who look into the perfect law, the law of liberty, and persevere, being not hearers who forget but doers who act—they will be blessed in their doing.

26 If any think they are religious, and do not bridle their tongues but deceive their hearts, their religion is worthless. 27Religion that is pure and undefiled before God, the Father, is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.

<sup>g</sup> Gk. at the face of his birth

## CHAPTER 2

2.1 Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις ἔχετε τὴν  
 BROTHERS OF ME, NOT IN(WITH) PARTIALITY HAVE THE  
 πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης.  
 FAITH OF THE LORD OF US, JESUS CHRIST, - [THE LORD] OF GLORY.

My brothers and sisters,<sup>h</sup> do you with your acts of favoritism really believe in our glorious Lord Jesus Christ?<sup>i</sup>

<sup>h</sup> Gk. My brothers

<sup>i</sup> Or: hold the faith of our glorious Lord Jesus Christ without acts of favoritism

<sup>2</sup>For if a person with gold rings and in fine clothes comes into your assembly, and if a poor person in dirty clothes also comes in, <sup>3</sup>and if you take notice of the one wearing the fine clothes and say, "Have a seat here, please," while to the one who is poor you say, "Stand there," or, "Sit at my feet," <sup>4</sup>have you not made distinctions among yourselves, and become judges with evil thoughts? <sup>5</sup>Listen, my beloved brothers and sisters, <sup>k</sup>Has not God chosen the poor in the world to be rich in faith and to be heirs of the kingdom that he has promised to those who love him? <sup>6</sup>But you have dishonored the poor. Is it not the rich who oppress you? Is it not they who drag you into court? <sup>7</sup>Is it not they who blaspheme the excellent name that was invoked over you?

<sup>8</sup>You do well if you really fulfill the royal law according to the scripture, "You shall love your neighbor as yourself." <sup>9</sup>But if you show partiality, you commit sin and are convicted by the law as transgressors. <sup>10</sup>For whoever keeps the whole law but fails in one point has become accountable for all of it.

<sup>11</sup>For the one who said, "You shall not commit adultery," also said, "You shall not murder." Now if you do not commit adultery

<sup>j</sup>Gk. Sit under my footstool

<sup>k</sup>Gk. brothers

**2.2** ἂν γὰρ εἰσέλθῃ εἰς συναγωγὴν ὑμῶν  
FOR~IF [THERE] ENTERS INTO [THE] SYNAGOGUE OF YOU\*

ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῇτι λαμπρᾷ,  
A MAN WITH GOLD RINGS ON [HIS] FINGERS IN SPLENDID~CLOTHING,

εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῇτι,  
AND~[THERE] ENTERS ALSO A POOR MAN IN SHABBY CLOTHING,

**2.3** ἐπιβλέψῃτε δὲ ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν  
AND~YOU\* LOOK ON THE ONE WEARING THE <sup>2</sup>CLOTHING -

λαμπρὰν καὶ εἶπῃτε, Σὺ κάθου ὧδε καλῶς, καὶ  
<sup>1</sup>SPLENDID AND SAY, YOU SIT HERE WELL[-SITUATED], AND

τῷ πτωχῷ εἶπῃτε, Σὺ στήθῃ ἐκεῖ ἢ κάθου ὑπὸ τὸ  
TO THE POOR MAN YOU SAY\*, YOU STAND THERE OR SIT UNDER THE

ὑποπόδιόν μου, **2.4** οὐ διεκρίθητε ἐν ἑαυτοῖς  
FOOTSTOOL OF ME, DID YOU\* NOT MAKE DISTINCTIONS AMONG YOURSELVES

καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;  
AND BECAME JUDGES OF(WITH) EVIL~THOUGHTS?

**2.5** Ἀκούσατε, ἀδελφοί μου ἀγαπητοί· οὐχ ὁ θεὸς  
LISTEN, <sup>3</sup>BROTHERS <sup>1</sup>MY <sup>2</sup>BELOVED; [DID] NOT - GOD

ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν  
CHOOSE THE POOR ONES OF THE WORLD [TO BE] RICH IN

πίστει καὶ κληρονόμους τῆς βασιλείας ἧς  
FAITH AND HEIRS OF THE KINGDOM WHICH

ἐπηγγέιλαι τοῖς ἀγαπῶσιν αὐτόν; **2.6** ὑμεῖς δὲ  
HE PROMISED TO THE ONES LOVING HIM? BUT~YOU\*

ἡτιμάσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι  
DISHONORED THE POOR MAN. [DO] NOT THE RICH ONES

καταδυναστεύουσιν ὑμῶν καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς  
OPPRESS YOU\* AND THEY DRAG YOU\* INTO

κριτήρια; **2.7** οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν  
LAWCOURTS? [DO] NOT THEY BLASPHEME THE GOOD

ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; **2.8** εἰ μέντοι νόμον  
NAME - HAVING BEEN NAMED UPON YOU\*? IF INDEED <sup>3</sup>LAW

τελεῖτε βασιλικὸν κατὰ τὴν γραφὴν, Ἀγαπήσεις  
<sup>1</sup>YOU PERFORM <sup>2</sup>[THE] ROYAL ACCORDING TO THE SCRIPTURE, YOU SHALL LOVE

τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε· **2.9** εἰ δὲ  
THE NEIGHBOR OF YOU AS YOURSELF, YOU\* DO~WELL; BUT~IF

προσωπολημπτεῖτε, ἁμαρτίαν ἐργάζεσθε ἐλεγχόμενοι  
YOU\* SHOW PARTIALITY YOU\* COMMIT~SIN, BEING EXPOSED

ὑπὸ τοῦ νόμου ὡς παραβάται. **2.10** ὅστις γὰρ ὅλον τὸν  
BY THE LAW AS TRANSGRESSORS. FOR~WHOEVER <sup>2</sup>ALL <sup>3</sup>THE

νόμον τηρήσῃ πταίῃσιν δὲ ἐν ἐνί, γέγονεν  
<sup>4</sup>LAW <sup>1</sup>KEEPS BUT~STUMBLES IN ONE[POINT], HE HAS BECOME

πάντων ἔνοχος. **2.11** ὁ γὰρ εἰπὼν, Μὴ μοιχεύῃς,  
GUILTY~OF ALL. FOR~THE ONE HAVING SAID, DO NOT COMMIT ADULTERY,

εἶπεν καί, Μὴ φονεύῃς· εἰ δὲ οὐ μοιχεύεις  
SAID ALSO, DO NOT MURDER; NOW~IF YOU DO NOT COMMIT ADULTERY



φονεύεις δέ, γέγονας παραβάτης νόμου. 2.12 οὕτως  
BUT-YOU MURDER, YOU HAVE BECOME A TRANSGRESSOR OF [THE] LAW. SO

λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου  
SPEAK AND SO DO AS THROUGH(BY) [THE] LAW

ἐλευθερίας μέλλοντες κρίνεσθαι. 2.13 ἡ γὰρ κρίσις  
OF FREEDOM BEING ABOUT TO BE JUDGED. FOR-THE JUDGMENT

ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος·  
[WILL BE] MERCILESS TO THE ONE NOT HAVING SHOWN MERCY;

κατακαυχᾶται ἔλεος κρίσεως.  
MERCY~TRIUMPHS OVER JUDGMENT.

2.14 Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ  
WHAT [IS] THE PROFIT, BROTHERS OF ME, IF <sup>1</sup>FAITH <sup>2</sup>SAYS

τις ἔχειν ἔργα δὲ μὴ ἔχη; μὴ δύναται ἡ  
<sup>1</sup>ANYONE <sup>2</sup>TO HAVE BUT-WORKS DOES NOT HAVE? [SURELY] NOT IS ABLE THE

πίστις σῶσαι αὐτόν; 2.15 ἐὰν ἀδελφὸς ἢ ἀδελφὴ  
FAITH TO SAVE HIM? IF A BROTHER OR SISTER

γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι τῆς ἡμέρου τροφῆς  
IS LIVING~UNCLOTHED AND LACKING DAILY FOOD,

2.16 εἶπῃ δέ τις αὐτοῖς ἐξ ὑμῶν, Ὑπάγετε ἐν εἰρήνῃ,  
AND~SAYS <sup>1</sup>ANYONE <sup>2</sup>TO THEM <sup>2</sup>OF <sup>3</sup>YOU, GO IN PEACE,

θερμαίνεσθε καὶ χορτάζεσθε, μὴ δώτε δὲ αὐτοῖς τὰ  
BE WARMED AND FED, <sup>2</sup>YOU<sup>2</sup> DO NOT GIVE <sup>1</sup>BUT TO THEM THE

ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος; 2.17 οὕτως  
NEEDFUL THINGS [FOR] THE BODY, WHAT [IS] THE PROFIT? SO

καὶ ἡ πίστις, ἐὰν μὴ ἔχη ἔργα, νεκρά ἐστιν καθ'  
ALSO - FAITH, IF IT DOES NOT HAVE WORKS, IS~DEAD BY

ἑαυτήν.  
ITSELF.

2.18 Ἄλλ' ἐρεῖ τις, Σὺ πίστιν ἔχεις, καὶ γὰρ  
BUT SOMEONE~WILL SAY, YOU HAVE~FAITH, AND I

ἔργα ἔχω· δείξόν μοι τὴν πίστιν σου χωρὶς τῶν  
HAVE~WORKS; SHOW ME THE FAITH OF YOU WITHOUT THE

ἔργων, καὶ γὰρ σοὶ δείξω ἐκ τῶν ἔργων μου τὴν  
WORKS, AND I WILL SHOW~YOU FROM THE WORKS OF ME THE(MY)

πίστιν. 2.19 σὺ πιστεύεις ὅτι εἷς ἐστιν ὁ θεός,  
FAITH. YOU BELIEVE THAT <sup>3</sup>ONE <sup>2</sup>IS - <sup>1</sup>GOD,

καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ  
YOU DO~WELL. EVEN THE DEMONS BELIEVE AND

φρίσσουν. 2.20 θέλεις δὲ γινῶναι, ὦ ἄνθρωπε κενέ,  
SHUDDER. BUT~ARE YOU WILLING TO KNOW, O HOLLOW~MAN,

ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἄργη ἐστιν;  
THAT - FAITH WITHOUT - WORKS IS~UNPRODUCTIVE?

2.21 Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων  
ABRAHAM, THE FATHER OF US, <sup>2</sup>NOT <sup>4</sup>FROM(BY) <sup>5</sup>WORKS

ἐδικαιώθη ἀνευέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ  
<sup>1</sup>WAS HE <sup>3</sup>JUSTIFIED, HAVING OFFERED UP ISAAC THE SON OF HIM UPON THE

but if you murder, you have become a transgressor of the law. <sup>12</sup>So speak and so act as those who are to be judged by the law of liberty. <sup>13</sup>For judgment will be without mercy to anyone who has shown no mercy; mercy triumphs over judgment.

<sup>14</sup>What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? <sup>15</sup>If a brother or sister is naked and lacks daily food, <sup>16</sup>and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? <sup>17</sup>So faith by itself, if it has no works, is dead.

<sup>18</sup>But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I by my works will show you my faith. <sup>19</sup>You believe that God is one; you do well. Even the demons believe—and shudder. <sup>20</sup>Do you want to be shown, you senseless person, that faith apart from works is barren? <sup>21</sup>Was not our ancestor Abraham justified by works when he offered his son Isaac on the

<sup>1</sup>Gk. brothers



altar? <sup>22</sup>You see that faith was active along with his works, and faith was brought to completion by the works. <sup>23</sup>Thus the scripture was fulfilled that says, "Abraham believed God, and it was reckoned to him as righteousness," and he was called the friend of God. <sup>24</sup>You see that a person is justified by works and not by faith alone. <sup>25</sup>Likewise, was not Rahab the prostitute also justified by works when she welcomed the messengers and sent them out by another road? <sup>26</sup>For just as the body without the spirit is dead, so faith without works is also dead.

θυσιαστήριον; **2.22** βλέπεις ὅτι ἡ πίστις συνήργει τοῖς  
ALTAR? YOU SEE THAT - FAITH WAS WORKING WITH THE

ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις  
WORKS OF HIM AND FROM(BY) THE WORKS THE FAITH

ἐτελειώθη, **2.23** καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα,  
WAS MADE COMPLETE, AND WAS FULFILLED THE SCRIPTURE - SAYING,

Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη  
<sup>3</sup>BELIEVED <sup>1</sup>AND <sup>2</sup>ABRAHAM - GOD, AND IT WAS ACCOUNTED

αὐτῷ εἰς δικαιοσύνην καὶ φίλος θεοῦ ἐκλήθη.  
TO HIM FOR RIGHTEOUSNESS, AND A FRIEND OF GOD HE WAS CALLED.

**2.24** ὁράτε ὅτι ἐξ ἔργων δικαιούται ἄνθρωπος καὶ  
YOU SEE THAT FROM(BY) WORKS A MAN-IS JUSTIFIED AND

οὐκ ἐκ πίστεως μόνον. **2.25** ὁμοίως δὲ καὶ Ῥαὰβ  
NOT FROM(BY) FAITH ALONE. AND-~LIKEWISE ALSO <sup>3</sup>RAHAB

ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη ὑποδεξαμένη  
<sup>4</sup>THE <sup>5</sup>PROSTITUTE <sup>2</sup>NOT <sup>7</sup>FROM(BY) <sup>8</sup>WORKS <sup>1</sup>WAS <sup>6</sup>JUSTIFIED, HAVING RECEIVED

τοὺς ἀγγέλους καὶ ἑτέρα ὁδῷ ἐκβαλοῦσα;  
THE MESSENGERS AND BY A DIFFERENT WAY HAVING SENT [THEM] OUT?

**2.26** ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν,  
FOR-~JUST AS THE BODY WITHOUT SPIRIT(BREATH) IS-DEAD,

οὕτως καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστιν.  
SO ALSO - FAITH WITHOUT WORKS IS-DEAD.

**2:23** Gen. 15:6

## CHAPTER 3

Not many of you should become teachers, my brothers and sisters,<sup>m</sup> for you know that we who teach will be judged with greater strictness. <sup>2</sup>For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. <sup>3</sup>If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. <sup>4</sup>Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the

<sup>m</sup> Gk brothers

**3.1** Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου,  
<sup>2</sup>NOT <sup>3</sup>MANY <sup>4</sup>TEACHERS <sup>1</sup>BE, BROTHERS OF ME,

εἰδότες ὅτι μείζον κρίμα λημψόμεθα. **3.2** πολλὰ γὰρ  
KNOWING THAT GREATER JUDGMENT WE WILL RECEIVE. FOR-~[IN] MANY [WAYS]

πταίομεν ἅπαντες. εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος  
<sup>1</sup>WE <sup>3</sup>STUMBLE <sup>2</sup>ALL. IF ANYONE IN SPEECH DOES NOT STUMBLE, THIS ONE

τέλειος ἀνὴρ δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ  
[IS] A PERFECT MAN ABLE TO BRIDLE ALSO THE-~WHOLE

σῶμα. **3.3** εἰ δὲ τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ  
BODY. AND-IF - HORSES' - BITS <sup>2</sup>INTO <sup>3</sup>THE[IR]

στόματα βάλλομεν εἰς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ  
<sup>4</sup>MOUTHS <sup>1</sup>WE PUT SO AS - <sup>1</sup>TO MAKE <sup>3</sup>OBEY <sup>2</sup>THEM US, AND

ὅλον τὸ σῶμα αὐτῶν μεταγομεν. **3.4** ἰδοὺ καὶ τὰ πλοῖα  
THE-~WHOLE BODY OF THEM WE DIRECT. BEHOLD ALSO THE SHIPS

τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν ἐλαυνόμενα,  
BEING-~SO GREAT AND BY HARD-WINDS BEING DRIVEN,

μετάγεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου ἡ ὁρμὴ  
IS(ARE) GUIDED BY A VERY SMALL RUDDER WHEREVER THE IMPULSE

τοῦ εὐθύνοντος βούλεται, 3.5 οὕτως καὶ ἡ γλῶσσα  
OF THE ONE STEERING DECIDES, SO ALSO THE TONGUE

μικρὸν μέλος ἐστὶν καὶ μεγάλα αὐχεῖ.  
A SMALL MEMBER IS AND BOASTS~GREAT THINGS.

Ἴδου ἡλίκον πῦρ ἡλίκην ὑλὴν ἀνάπτει· 3.6 καὶ ἡ  
BEHOLD A SMALL FIRE <sup>2</sup>HOW GREAT <sup>3</sup>A FOREST <sup>1</sup>BURNS; AND THE

γλῶσσα πῦρ· ὁ κόσμος τῆς ἀδικίας ἡ  
TONGUE [IS] A FIRE; <sup>4</sup>THE <sup>5</sup>SUM TOTAL - <sup>6</sup>OF UNRIGHTEOUSNESS <sup>1</sup>THE

γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ  
<sup>2</sup>TONGUE <sup>3</sup>BECOMES AMONG THE [PHYSICAL] MEMBERS OF US, -

σπιλοῦσα ὅλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχόν  
STAINING THE~WHOLE BODY AND SETTING ON FIRE THE COURSE(WHEEL)

τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γεέννης.  
- OF LIFE AND BEING SET ON FIRE BY - GEHENNA.

3.7 πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε  
FOR~EVERY SPECIES BOTH~OF BEASTS AND BIRDS, BOTH~OF REPTILES

καὶ ἐναλίων δαμάζεται καὶ δεδάμασται τῇ φύσει  
AND SEA CREATURES IS TAMED AND HAS BEEN TAMED - <sup>3</sup>SPECIES

τῇ ἀνθρωπίνῃ, 3.8 τὴν δὲ γλῶσσαν οὐδεὶς δαμάσσει  
<sup>1</sup>BY THE <sup>2</sup>HUMAN, BUT~THE TONGUE <sup>1</sup>NO ONE <sup>3</sup>IS ABLE

δύναται ἀνθρώπων, ἀκατάστατον κακόν, μεστή  
<sup>4</sup>TO TAME <sup>2</sup>OF MEN, AN UNCONTROLLABLE EVIL, FULL

ιοῦ θανατηφόρου. 3.9 ἐν αὐτῇ εὐλογοῦμεν τὸν κύριον  
OF DEATH~BRINGING~POISON. WITH THIS WE BLESS THE LORD

καὶ πατέρα καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους  
AND FATHER AND WITH THIS WE CURSE THE MEN

τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας, 3.10 ἐκ  
- <sup>2</sup>ACCORDING TO <sup>3</sup>[THE] LIKENESS <sup>4</sup>OF GOD <sup>1</sup>HAVING BEEN MADE; OUT OF

τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα.  
THE SAME MOUTH COMES FORTH BLESSING AND CURSING.

οὐ χρή, ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι.  
IT IS NOT NECESSARY, BROTHERS OF ME, THESE THINGS SO TO BE.

3.11 μῆτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρῦει τὸ  
[SURELY] NOT THE FOUNTAIN OUT OF THE SAME OPENING POURS FORTH THE

γλυκὺ καὶ τὸ πικρὸν; 3.12 μὴ δύναται, ἀδελφοί μου,  
SWEET AND THE BITTER? <sup>1</sup>[SURELY] <sup>3</sup>IS NOT ABLE, <sup>6</sup>BROTHERS <sup>7</sup>OF ME,

συκὴ ἐλαίας ποιῆσαι ἢ ἄμπελος σύκα; οὔτε ἄλυκόν  
<sup>2</sup>A FIG TREE <sup>5</sup>OLIVES <sup>4</sup>TO PRODUCE OR A VINE FIGS? NEITHER <sup>1</sup>SALT

γλυκὺ ποιῆσαι ὕδωρ.  
<sup>4</sup>SWEET <sup>3</sup>TO MAKE <sup>2</sup>WATER.

3.13 Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δεῖξάτω  
WHO [IS] WISE AND UNDERSTANDING AMONG YOU? LET HIM SHOW [IT]

ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν  
BY THE(HIS) GOOD CONDUCT THE WORKS OF HIM IN(WITH)

πραΰτητι σοφίας. 3.14 εἰ δὲ ζήλον πικρὸν ἔχετε καὶ  
MEEKNESS OF WISDOM. BUT~IF BITTER~JEALOUSY YOU HAVE AND

will of the pilot directs. <sup>5</sup>So also the tongue is a small member, yet it boasts of great exploits.

How great a forest is set ablaze by a small fire! <sup>6</sup>And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature,<sup>7</sup> and is itself set on fire by hell.<sup>8</sup> <sup>7</sup>For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species,<sup>8</sup> but no one can tame the tongue—a restless evil, full of deadly poison. <sup>9</sup>With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God. <sup>10</sup>From the same mouth come blessing and cursing. My brothers and sisters,<sup>9</sup> this ought not to be so. <sup>11</sup>Does a spring pour forth from the same opening both fresh and brackish water? <sup>12</sup>Can a fig tree, my brothers and sisters,<sup>9</sup> yield olives, or a grapevine figs? No more can salt water yield fresh.

13 Who is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom. <sup>14</sup>But if you have bitter envy

<sup>7</sup> Or wheel of birth

<sup>8</sup> Gk Gehenna

<sup>9</sup> Gk My brothers

<sup>9</sup> Gk my brothers

and selfish ambition in your hearts, do not be boastful and false to the truth. <sup>15</sup>Such wisdom does not come down from above, but is earthly, unspiritual, devilish. <sup>16</sup>For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind. <sup>17</sup>But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy. <sup>18</sup>And a harvest of righteousness is sown in peace for those who make peace.

<sup>r</sup> Or by

ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ  
SELFISHNESS IN THE HEART OF YOU\*, DO NOT BOAST AND  
ψεῦδεσθε κατὰ τῆς ἀληθείας. 3.15 οὐκ ἔστιν αὕτη ἡ  
LIE AGAINST THE TRUTH. <sup>3</sup>NOT <sup>2</sup>IS <sup>1</sup>THIS THE  
σοφία ἄνωθεν κατερχομένη ἀλλὰ ἐπίγειος, ψυχικῇ,  
WISDOM COMING DOWN~FROM ABOVE BUT [IS] EARTHLY, NATURAL,  
δαίμονιώς. 3.16 ὅπου γὰρ ζήλος καὶ ἐριθεία,  
DEMONIC. FOR~WHERE JEALOUSY AND SELFISHNESS [ARE],  
ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.  
THERE [IS] DISORDER AND EVERY EVIL PRACTICE.  
3.17 ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστιν, ἔπειτα  
BUT~THE WISDOM~FROM ABOVE <sup>2</sup>FIRST - <sup>3</sup>PURE <sup>1</sup>IS, THEN  
εἰρήνικῇ, ἐπιεικῇ, εὐπειθῇ, μεστῇ ἐλέους καὶ  
PEACE-LOVING, CONSIDERATE, YIELDING, FULL OF MERCY AND  
καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος.  
GOOD~FRUITS, IMPARTIAL, UNHYPOCRITICAL.  
3.18 καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς  
AND~[THE] FRUIT OF RIGHTEOUSNESS IN PEACE IS SOWN BY THE ONES  
ποιούσιν εἰρήνην.  
MAKING PEACE.

## CHAPTER 4

Those conflicts and disputes among you, where do they come from? Do they not come from your cravings that are at war within you? <sup>2</sup>You want something and do not have it; so you commit murder. And you covet<sup>s</sup> something and cannot obtain it; so you engage in disputes and conflicts. You do not have, because you do not ask. <sup>3</sup>You ask and do not receive, because you ask wrongly, in order to spend what you get on your pleasures. <sup>4</sup>Adulterers! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world becomes an enemy of God. <sup>5</sup>Or do you suppose that it is for nothing that the scripture says, "God" yearns jealously for the spirit that he has made to dwell

<sup>s</sup> Or you murder and you covet

<sup>t</sup> Gk He

4.1 Πόθεν πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν;  
FROM WHERE [COME] WARS AND FROM WHERE [COME] FIGHTS AMONG YOU\*?  
οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων  
[IS IT] NOT FROM HERE—FROM THE PLEASURES OF YOU\* - WARRING  
ἐν τοῖς μέλεσιν ὑμῶν; 4.2 ἐπιθυμεῖτε καὶ οὐκ ἔχετε,  
IN THE MEMBERS OF YOU\*? YOU\* DESIRE AND YOU\* DO NOT HAVE,  
φονεύετε καὶ ζηλοῦτε καὶ οὐ δύνασθε ἐπιτυχεῖν,  
YOU\* KILL AND YOU\* ENVY AND YOU\* ARE NOT ABLE TO OBTAIN,  
μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε διὰ τὸ  
YOU\* FIGHT AND YOU\* WAR, YOU\* DO NOT HAVE BECAUSE -  
μὴ αἰτεῖσθαι ὑμᾶς, 4.3 αἰτεῖτε καὶ οὐ λαμβάνετε διότι  
<sup>2</sup>FAIL TO ASK <sup>1</sup>YOU\*, YOU ASK\* AND YOU\* DO NOT RECEIVE BECAUSE  
κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν  
YOU\* ASK~BADLY(WRONGLY), THAT ON THE PLEASURES OF YOU\*  
δαπανήσητε. 4.4 μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία  
YOU MAY SPEND [IT]. ADULTERESSES, DO YOU\* NOT KNOW THAT THE FRIENDSHIP  
τοῦ κόσμου ἐχθρὰ τοῦ θεοῦ ἐστίν; ὃς ἐὰν οὖν  
OF THE WORLD ENMITY - [WITH] GOD IS? WHOEVER THEREFORE  
βουληθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ  
CHOOSES TO BE~A FRIEND OF THE WORLD, <sup>2</sup>AN ENEMY - <sup>3</sup>OF GOD  
καθίσταται. 4.5 ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει,  
<sup>1</sup>IS MADE. OR DO YOU\* THINK THAT IN VAIN THE SCRIPTURE SAYS,  
Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκισεν  
<sup>8</sup>WITH <sup>9</sup>JEALOUSY <sup>7</sup>DESIRES [US] <sup>1</sup>THE <sup>2</sup>SPIRIT <sup>3</sup>WHICH <sup>4</sup>HE CAUSED TO DWELL

ἐν ἡμῖν, 4.6 μείζονα δὲ δίδωσιν χάριν; διὸ λέγει,  
<sup>5</sup>IN <sup>6</sup>US[?] <sup>3</sup>GREATER <sup>1</sup>BUT <sup>2</sup>HE GIVES <sup>4</sup>GRACE[.] THEREFORE IT SAYS,

Ὁ θεὸς ὑπερηφάνους ἀντιτάσσεται,  
 - GOD OPPOSES~PROUD MEN,

ταπεινοὺς δὲ δίδωσιν χάριν.  
 BUT~TO HUMBLE MEN HE GIVES GRACE.

4.7 ὑποτάγητε οὖν τῷ θεῷ, ἀντίστητε δὲ τῷ  
 BE SUBJECT THEREFORE - TO GOD, BUT~OPPOSE THE  
 διαβόλῃ καὶ φεύξεται ἀφ' ὑμῶν, 4.8 ἐγγίσατε τῷ θεῷ  
 DEVIL AND HE WILL FLEE FROM YOU"; DRAW NEAR - TO GOD

καὶ ἐγγιεῖ ὑμῖν. καθαρίσατε χεῖρας,  
 AND HE WILL DRAW NEAR TO YOU". CLEANSE [YOUR"] HANDS,  
 ἁμαρτωλοί, καὶ ἀγνίσατε καρδίας, δίψυχοι.  
 SINNERS, AND SANCTIFY [YOUR"] HEARTS, DOUBLE-MINDED ONES.

4.9 ταλαιπωρήσατε καὶ πενθήσατε καὶ κλάυσατε. ὁ  
 LAMENT AND MOURN AND WEEP. THE

γέλως ὑμῶν εἰς πένθος μετατραπήτω καὶ ἡ χαρὰ εἰς  
 LAUGHTER OF YOU" <sup>2</sup>INTO <sup>3</sup>MOURNING <sup>1</sup>LET IT BE CHANGED AND THE JOY INTO

κατήφειαν. 4.10 ταπεινώθητε ἐνώπιον κυρίου καὶ  
 GLOOM. BE HUMBLER BEFORE [THE] LORD AND

ὑψώσει ὑμᾶς.  
 HE WILL EXALT YOU".

4.11 Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί. ὁ  
 DO NOT SPEAK AGAINST ONE ANOTHER, BROTHERS. THE ONE

καταλαλῶν ἀδελφοῦ ἢ κρίνων τὸν ἀδελφὸν αὐτοῦ  
 SPEAKING AGAINST A BROTHER OR JUDGING THE BROTHER OF HIM

καταλαλεῖ νόμου καὶ κρίνει νόμον· εἰ δὲ νόμον·  
 SPEAKS AGAINST [THE] LAW AND JUDGES [THE] LAW; NOW~IF [THE] LAW

κρίνεις, οὐκ εἶ ποιητὴς νόμου ἀλλὰ κριτὴς. 4.12 εἰς  
 YOU JUDGE, YOU ARE~NOT A DOER OF [THE] LAW BUT A JUDGE. ONE

ἐστὶν [ὁ] νομοθέτης καὶ κριτὴς ὁ δυνάμενος σῶσαι  
 IS THE LAWGIVER AND JUDGE, THE ONE BEING ABLE TO SAVE

καὶ ἀπολέσαι· σὺ δὲ τίς εἶ ὁ κρίνων τὸν  
 AND TO DESTROY; <sup>4</sup>YOU <sup>1</sup>BUT <sup>2</sup>WHO <sup>3</sup>ARE, THE ONE JUDGING THE(YOUR)

πλησίον;  
 NEIGHBOR?

4.13 Ἄγε νῦν οἱ λέγοντες, Σήμερον ἢ αὔριον  
 COME NOW, THE ONES SAYING, TODAY OR TOMORROW

πορευσόμεθα εἰς τήνδε τὴν πόλιν καὶ ποιήσομεν  
 WE WILL GO INTO THIS OR THAT CITY AND WE WILL DO [BUSINESS]

ἐκεῖ ἐνιαυτὸν καὶ ἐμπορευσόμεθα καὶ κερδήσομεν·  
 THERE A YEAR AND WILL MERCHANDIZE AND WILL MAKE A PROFIT;

4.14 οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον ποία  
 YOU" WHO DO NOT KNOW WHAT - TOMORROW [WILL BE] [OR] WHAT

ἡ ζωὴ ὑμῶν· ἀτμὶς γάρ ἐστε ἡ πρὸς ὀλίγον  
 THE LIFE OF YOU" [WILL BE]; FOR~A MIST YOU" ARE - FOR A LITTLE WHILE

in us"? <sup>6</sup>But he gives all the more grace; therefore it says, "God opposes the proud, but gives grace to the humble."

<sup>7</sup>Submit yourselves therefore to God. Resist the devil, and he will flee from you. <sup>8</sup>Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. <sup>9</sup>Lament and mourn and weep. Let your laughter be turned into mourning and your joy into dejection. <sup>10</sup>Humble yourselves before the Lord, and he will exalt you.

<sup>11</sup>Do not speak evil against one another, brothers and sisters. <sup>12</sup>Whoever speaks evil against another or judges another, speaks evil against the law and judges the law; but if you judge the law, you are not a doer of the law but a judge. <sup>13</sup>There is one lawgiver and judge who is able to save and to destroy. So who, then, are you to judge your neighbor?

<sup>14</sup>Come now, you who say, "Today or tomorrow we will go to such and such a town and spend a year there, doing business and making money." <sup>15</sup>Yet you do not even know what tomorrow will bring. What is your life? For you are a mist that appears for a little while

<sup>16</sup>Gk brothers



and then vanishes. <sup>15</sup>Instead you ought to say, "If the Lord wishes, we will live and do this or that." <sup>16</sup>As it is, you boast in your arrogance; all such boasting is evil. <sup>17</sup>Anyone, then, who knows the right thing to do and fails to do it, commits sin.

φαινομένη, ἔπειτα καὶ ἀφανιζομένη. **4.15** ἀντὶ  
 APPEARING, THEN INDEED DISAPPEARING. INSTEAD OF [THIS]  
 τοῦ λέγειν ὑμᾶς, Ἐὰν ὁ κύριος θελήσῃ καὶ ζήσομεν  
 - YOU\* [OUGHT]-TO SAY, IF THE LORD WILLS AND WE WILL LIVE  
 καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο. **4.16** νῦν δὲ καυχᾶσθε  
 ALSO WE WILL DO THIS OR THAT. BUT-NOW YOU\* BOAST  
 ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καύχησις τοιαύτη  
 IN THE PRETENSIONS OF YOU\*. ALL SUCH-BOASTING  
 πονηρὰ ἐστίν. **4.17** εἰδότει οὖν καλὸν ποιεῖν  
 IS-EVIL. TO [THE] ONE KNOWING THEREFORE TO DO-GOOD  
 καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστίν.  
 AND NOT DOING [IT], SIN TO HIM IT IS.

## CHAPTER 5

Come now, you rich people, weep and wail for the miseries that are coming to you. <sup>2</sup>Your riches have rotted, and your clothes are moth-eaten. <sup>3</sup>Your gold and silver have rusted, and their rust will be evidence against you, and it will eat your flesh like fire. You have laid up treasure<sup>v</sup> for the last days. <sup>4</sup>Listen! The wages of the laborers who mowed your fields, which you kept back by fraud, cry out, and the cries of the harvesters have reached the ears of the Lord of hosts. <sup>5</sup>You have lived on the earth in luxury and in pleasure; you have fattened your hearts in a day of slaughter. <sup>6</sup>You have condemned and murdered the righteous one, who does not resist you.

<sup>7</sup>Be patient, therefore, beloved,<sup>w</sup> until the coming of the Lord. The farmer waits for the

<sup>v</sup> Or will eat your flesh, since you have stored up fire

<sup>w</sup> Gk. brothers

**5.1** Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλοῦζοντες ἐπὶ  
 COME NOW THE RICH MEN, WEEP, HOWLING OVER  
 ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπέρχομεναις. **5.2** ὁ  
 THE MISERIES OF YOU\* - COMING UPON [YOU\*]. THE  
 πλοῦτος ὑμῶν σέσηπεν καὶ τὰ ἱμάτια ὑμῶν  
 WEALTH OF YOU\* HAS ROTTED AND THE CLOTHES OF YOU\*  
 σητὸβρωτα γέγονεν, **5.3** ὁ χρυσοὺς ὑμῶν καὶ ὁ ἄργυρος  
 HAVE BECOME-MOTH-EATEN, THE GOLD OF YOU\* AND THE SILVER  
 κατίωται καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν  
 HAS BEEN CORRODED AND THE CORROSION OF THEM FOR A TESTIMONY TO YOU\*  
 ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ.  
 WILL BE AND WILL EAT THE FLESH OF YOU\* AS FIRE.  
 ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις. **5.4** ἰδοὺ ὁ  
 YOU\* STORED UP TREASURE IN [THE] LAST DAYS. BEHOLD, THE  
 μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν  
 PAY OF (FOR) THE WORKMEN - HAVING MOWED THE FIELDS OF YOU\*  
 ὁ ἀπεστερημένος ἀφ' ὑμῶν κρᾶζει, καὶ αἱ βοαὶ  
 WHICH (PAY) HAVING BEEN WITHHELD BY YOU\* CRIES [OUT], AND THE CRIES  
 τῶν θερισάντων εἰς τὰ ὦτα κυρίου Σαβαὼθ  
 OF THE ONES HAVING REAPED INTO THE EARS OF [THE] LORD OF HOSTS  
 εἰσεληλύθασιν. **5.5** ἐτρύφήσατε ἐπὶ τῆς γῆς καὶ  
 HAVE ENTERED. YOU\* LIVED IN INDULGENCE UPON THE EARTH AND  
 ἐσπαταλήσατε, ἐθρέψατε τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ  
 LIVED LUXURIOUSLY, YOU\* NOURISHED THE HEARTS OF YOU\* [AS] IN A DAY  
 σφαγῆς, **5.6** κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον,  
 OF SLAUGHTER, YOU\* CONDEMNED, YOU\* KILLED THE RIGHTEOUS MAN,  
 οὐκ ἀντιτάσσεται ὑμῖν.  
 HE DOES NOT RESIST YOU\*.

**5.7** Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς  
 BE PATIENT THEREFORE, BROTHERS, UNTIL THE  
 παρουσίας τοῦ κυρίου. ἰδοὺ ὁ γεωργὸς ἐκδέχεται  
 COMING OF THE LORD. BEHOLD THE FARMER AWAITS

τὸν τίμιον καρπὸν τῆς γῆς μακροθυμῶν ἐπ' αὐτῷ  
THE PRECIOUS FRUIT OF THE EARTH, BEING PATIENT FOR IT  
ἕως λάβῃ πρόϊμον καὶ ὅψιμον. 5.8 μακροθυμήσατε  
UNTIL IT RECEIVES [THE] EARLY AND LATTER [RAIN]. <sup>1</sup>BE <sup>4</sup>PATIENT

καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ  
<sup>3</sup>ALSO <sup>2</sup>YOU<sup>\*</sup>, ESTABLISH THE HEARTS OF YOU<sup>\*</sup>, BECAUSE THE  
παρουσία τοῦ κυρίου ἤγγικεν. 5.9 μὴ στενάζετε,  
COMING OF THE LORD HAS DRAWN NEAR. DO NOT MURMUR,

ἀδελφοί, κατ' ἀλλήλων ἵνα μὴ κριθήτε· ἰδοὺ ὁ  
BROTHERS, AGAINST ONE ANOTHER LEST YOU<sup>\*</sup> BE JUDGED; BEHOLD, THE

κριτὴς πρὸ τῶν θυρῶν ἔστηκεν. 5.10 ὑπόδειγμα λάβετε,  
JUDGE BEFORE THE DOORS HAS STOOD. TAKE~[AS] AN EXAMPLE,

ἀδελφοί, τῆς κακοπαθίας καὶ τῆς μακροθυμίας τοὺς  
BROTHERS, - OF SUFFERING EVIL AND - OF PATIENCE, THE

προφῆτας οἱ ἐλάλησαν ἐν τῷ ὀνόματι κυρίου.  
PROPHETS, WHO SPOKE IN THE NAME OF [THE] LORD.

5.11 ἰδοὺ μακαρίζομεν τοὺς ὑπομείναντας· τὴν  
BEHOLD, WE CALL BLESSED THE ONES HAVING ENDURED; THE

ὑπομονὴν Ἰωβ ἠκούσατε καὶ τὸ τέλος κυρίου  
ENDURANCE OF JOB YOU<sup>\*</sup> HEARD [OF] AND THE END RESULT FROM [THE] LORD

εἶδετε, ὅτι πολὺς πλαγχνός ἐστιν ὁ κύριος καὶ  
YOU<sup>\*</sup> SAW, THAT FULL OF TENDER COMPASSION IS THE LORD AND

οἰκτίρμων.  
MERCIFUL.

5.12 Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε  
<sup>2</sup>BEFORE <sup>3</sup>ALL THINGS <sup>1</sup>BUT, BROTHERS OF ME, DO NOT SWEAR,

μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινα  
NEITHER [BY] THE HEAVEN NOR THE EARTH NOR ANY-OTHER

ὄρκον· ἦτω δὲ ὑμῶν τὸ Ναὶ ναὶ καὶ τὸ Οὐ οὐ,  
OATH; BUT-LET BE YOUR<sup>\*</sup> - YES YES AND THE(YOUR<sup>\*</sup>) NO NO,

ἵνα μὴ ὑπὸ κρίσιν πέσῃτε.  
LEST UNDER JUDGMENT YOU<sup>\*</sup> FALL.

5.13 Κακοπαθεῖ τις ἐν ὑμῖν, προσευχέσθω·  
<sup>4</sup>IS SUFFERING MISFORTUNE <sup>1</sup>[IF] ANYONE <sup>2</sup>AMONG <sup>3</sup>YOU, LET HIM PRAY;

εὐθυμεῖ τις, ψαλλέτω· 5.14 ἀσθενεῖ τις ἐν  
[IF] ANYONE-<sup>1</sup>IS HAPPY, LET HIM SING PRAISE; <sup>4</sup>IS SICK <sup>1</sup>[IF] ANYONE <sup>2</sup>AMONG

ὑμῖν, προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς  
<sup>3</sup>YOU<sup>\*</sup>, LET HIM CALL THE ELDERS OF THE

ἐκκλησίας καὶ προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες  
CHURCH, AND LET THEM PRAY OVER HIM, HAVING ANOINTED

[αὐτὸν] ἐλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου. 5.15 καὶ ἡ  
HIM WITH OIL IN THE NAME OF THE LORD. AND THE

εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα καὶ ἐγερεῖ  
PRAYER - OF FAITH WILL DELIVER THE SICK ONE AND <sup>3</sup>WILL RAISE <sup>5</sup>UP

αὐτὸν ὁ κύριος· κὰν ἁμαρτίας ἢ πεποιηκώς,  
<sup>4</sup>HIM <sup>1</sup>THE <sup>2</sup>LORD; AND IF <sup>3</sup>SINS <sup>1</sup>HE MAY HAVE BEEN COMMITTING,

ἀφεθήσεται αὐτῷ. 5.16 ἐξομολογείσθε οὖν ἀλλήλοις  
IT WILL BE FORGIVEN TO HIM. CONFESS, THEREFORE, TO ONE ANOTHER

precious crop from the earth, being patient with it until it receives the early and the late rains. <sup>8</sup>You also must be patient. Strengthen your hearts, for the coming of the Lord is near.<sup>x</sup> <sup>9</sup>Beloved,<sup>y</sup> do not grumble against one another, so that you may not be judged. See, the Judge is standing at the doors! <sup>10</sup>As an example of suffering and patience, beloved,<sup>z</sup> take the prophets who spoke in the name of the Lord. <sup>11</sup>Indeed we call blessed those who showed endurance. You have heard of the endurance of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.

<sup>12</sup>Above all, my beloved,<sup>z</sup> do not swear, either by heaven or by earth or by any other oath, but let your "Yes" be yes and your "No" be no, so that you may not fall under condemnation.

<sup>13</sup>Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise. <sup>14</sup>Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. <sup>15</sup>The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. <sup>16</sup>Therefore confess your sins to one

<sup>x</sup> Or, *at hand*

<sup>y</sup> Gk *Brothers*

<sup>z</sup> Gk *brothers*

another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective. <sup>17</sup>Elijah was a human being like us, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. <sup>18</sup>Then he prayed again, and the heaven gave rain and the earth yielded its harvest.

<sup>19</sup>My brothers and sisters,<sup>a</sup> if anyone among you wanders from the truth and is brought back by another, <sup>20</sup>you should know that whoever brings back a sinner from wandering will save the sinner's<sup>b</sup> soul from death and will cover a multitude of sins.

<sup>a</sup> Gk. *My brothers*

<sup>b</sup> Gk. *his*

τὰς ἁμαρτίας καὶ εὐχεσθε ὑπὲρ ἀλλήλων ὥπως  
THE(YOUR<sup>o</sup>) SINS AND PRAY ON BEHALF OF ONE ANOTHER SO THAT

ἰαθῇτε. πολὺ ἰσχύει δέσσις δικαίου  
YOU<sup>o</sup> MAY BE CURED. <sup>4</sup>(HAS) GREAT <sup>5</sup>POWER <sup>1</sup>[THE] PETITION <sup>2</sup>OF A RIGHTEOUS MAN

ἐνεργουμένη. 5.17 Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθῆς  
<sup>3</sup>BEING EFFECTIVE. ELIJAH WAS-A MAN OF LIKE NATURE

ἡμῖν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξει, καὶ  
TO US, AND WITH PRAYER HE PRAYED [FOR IT] - NOT TO RAIN, AND

οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ.  
IT DID NOT RAIN UPON THE EARTH THREE-YEARS AND SIX-MONTHS;

5.18 καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς  
AND AGAIN HE PRAYED, AND THE HEAVEN

ὑετὸν ἔδωκεν καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν  
GAVE~RAIN AND THE EARTH CAUSED TO SPROUT THE FRUIT

αὐτῆς.  
OF IT.

5.19 Ἀδελφοί μου, εἴαν τις ἐν ὑμῖν πλανηθῇ  
BROTHERS OF ME, IF ANYONE AMONG YOU<sup>o</sup> WANDERS

ἀπὸ τῆς ἀληθείας καὶ ἐπιστρέψῃ τις αὐτόν,  
FROM THE TRUTH AND <sup>2</sup>TURNS 'BACK <sup>1</sup>SOMEONE <sup>3</sup>HIM,

5.20 γινωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ  
LET HIM KNOW THAT THE ONE HAVING TURNED BACK A SINNER FROM

πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν αὐτοῦ ἐκ  
[THE] WANDERING OF [THE] WAY OF HIM WILL SAVE [THE] SOUL OF HIM FROM

θανάτου καὶ καλύψει πλῆθος ἁμαρτιῶν.  
DEATH AND WILL COVER A MULTITUDE OF SINS.

# THE FIRST LETTER OF PETER

CHAPTER 1

ΠΕΤΡΟΥ Α  
OF PETER 1

1.1 Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς  
PETER AN APOSTLE OF JESUS CHRIST TO [THE] CHOSEN

παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας,  
EXILES OF [THE] DISPERSION OF PONTUS, OF GALATIA,

Καππαδοκίας, Ἀσίας καὶ Βιθυνίας, 1.2 κατὰ  
OF CAPPADOCIA, OF ASIA, AND OF BITHYNIA, ACCORDING TO

πρόγνωσιν θεοῦ πατρὸς ἐν ἁγιασμῷ πνεύματος  
[THE] FOREKNOWLEDGE OF GOD [THE] FATHER IN(BY) SANCTIFICATION OF [THE] SPIRIT

εἰς ὑπακοὴν καὶ ῥάντισμον αἵματος Ἰησοῦ  
[RESULTING] IN OBEDIENCE AND SPRINKLING OF [THE] BLOOD OF JESUS

Χριστοῦ, χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.  
CHRIST, GRACE TO YOU\* AND PEACE MAY IT BE MULTIPLIED.

1.3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν  
BLESSED [BE] THE GOD AND FATHER OF THE LORD OF US,

Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος  
JESUS CHRIST, THE ONE ACCORDING TO - HIS-GREAT MERCY

ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζώσαν δι' ἀναστάσεως  
HAVING REGENERATED US TO A LIVING~HOPE THROUGH [THE] RESURRECTION

Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, 1.4 εἰς κληρονομίαν  
OF JESUS CHRIST FROM [THE] DEAD, TO AN INHERITANCE

ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένῃν  
IMPERISHABLE AND UNDEFILED AND UNFADING, HAVING BEEN KEPT

ἐν οὐρανοῖς εἰς ὑμᾶς 1.5 τοὺς ἐν δυνάμει θεοῦ  
IN [THE] HEAVENS FOR YOU\*, THE ONES IN(BY) [THE] POWER OF GOD

φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἐτοίμην  
BEING GUARDED THROUGH FAITH FOR A SALVATION READY

ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ. 1.6 ἐν ᾧ  
TO BE REVEALED IN [THE] LAST-TIME. IN WHICH(THIS)

ἀγαλλιάσθε, ὀλίγον ἄρτι εἰ δέον [ἐστὶν]  
YOU\* GREATLY REJOICE, FOR A LITTLE WHILE NOW IF IT IS~NECESSARY

λυπηθέντες ἐν ποικίλοις πειρασμοῖς, 1.7 ἵνα τὸ  
HAVING BEEN GRIEVED BY VARIOUS TRIALS, THAT THE

δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ  
GENUINENESS OF YOUR\* - FAITH, MUCH MORE VALUABLE [THAN]?GOLD -

ἀπολλυμένων διὰ πυρὸς δὲ δοκιμαζομένων, εἰρεθῇ εἰς  
1PERISHING, 2BY 4FIRE 1YET 2BEING TESTED, MAY BE FOUND TO

ἐπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ  
PRAISE AND GLORY AND HONOR IN(AT) [THE] REVELATION OF JESUS

Peter, an apostle of Jesus Christ,

To the exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, <sup>2</sup>who have been chosen and destined by God the Father and sanctified by the Spirit to be obedient to Jesus Christ and to be sprinkled with his blood:

May grace and peace be yours in abundance.

3 Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, <sup>4</sup>and into an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, <sup>5</sup>who are being protected by the power of God through faith for a salvation ready to be revealed in the last time. <sup>6</sup>In this you rejoice, <sup>a</sup>even if now for a little while you have had to suffer various trials, <sup>7</sup>so that the genuineness of your faith—being more precious than gold that, though perishable, is tested by fire—may be found to result in praise and glory and honor when Jesus Christ is

<sup>a</sup>Or Rejoice in this



revealed.<sup>8</sup> Although you have not seen<sup>b</sup> him, you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy,<sup>9</sup> for you are receiving the outcome of your faith, the salvation of your souls.

10 Concerning this salvation, the prophets who prophesied of the grace that was to be yours made careful search and inquiry,<sup>11</sup> inquiring about the person or time that the Spirit of Christ within them indicated when it testified in advance to the sufferings destined for Christ and the subsequent glory.<sup>12</sup> It was revealed to them that they were serving not themselves but you, in regard to the things that have now been announced to you through those who brought you good news by the Holy Spirit sent from heaven—things into which angels long to look!

13 Therefore prepare your minds for action;<sup>c</sup> discipline yourselves; set all your hope on the grace that Jesus Christ will bring you when he is revealed.<sup>14</sup> Like obedient children, do not be conformed to the desires that you formerly had in ignorance.<sup>15</sup> Instead, as he who called you is holy, be holy yourselves in all your conduct;<sup>16</sup> for it is written, “You shall be holy, for I am holy.”

<sup>b</sup> Other ancient authorities read *known*  
<sup>c</sup> Gk *gird up the loins of your mind*

Χριστοῦ· 1.8 ὃν οὐκ ἰδόντες ἀγαπάτε, εἰς ὃν ἄρτι  
CHRIST; WHOM NOT HAVING SEEN YOU\* LOVE, IN WHOM NOW

μὴ ὁρῶντες πιστεύοντες δὲ ἀγαλλιᾶσθε χαρᾷ ἀνεκκλήτῳ  
NOT SEEING BUT~BELIEVING YOU\* REJOICE WITH JOY INEXPRESSIBLE

καὶ δεδοξασμένη 1.9 κομιζόμενοι τὸ τέλος τῆς  
AND HAVING BEEN GLORIFIED, OBTAINING THE OUTCOME OF THE

πίστεως [ὑμῶν] σωτηρίαν ψυχῶν.  
FAITH OF YOU\*, [THE] SALVATION OF [YOUR\*] SOULS.

1.10 Περὶ ἧς σωτηρίας ἐξεζητήσαν καὶ  
CONCERNING WHICH SALVATION <sup>8</sup>SOUGHT OUT <sup>9</sup>AND

ἐξηραύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς  
<sup>10</sup>INQUIRED <sup>1</sup>PROPHETS - <sup>3</sup>CONCERNING <sup>4</sup>THE <sup>5</sup>FOR <sup>7</sup>YOU\*

χάριτος προφητεύσαντες, 1.11 ἐραυνῶντες εἰς τίνα ἢ  
<sup>5</sup>GRACE <sup>2</sup>HAVING PROPHESED, SEARCHING FOR WHAT OR

ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα  
WHAT KIND OF TIME (OCCASION) <sup>6</sup>WAS MAKING CLEAR <sup>1</sup>THE <sup>3</sup>IN <sup>5</sup>THEM <sup>2</sup>SPIRIT

Χριστοῦ προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα  
<sup>3</sup>OF CHRIST, TESTIFYING BEFOREHAND <sup>1</sup>THE <sup>3</sup>FOR <sup>4</sup>CHRIST <sup>2</sup>SUFFERINGS

καὶ τὰς μετὰ ταῦτα δόξας. 1.12 οἷς ἀπεκαλύφθη ὅτι  
AND THE <sup>2</sup>AFTER <sup>1</sup>THESE <sup>3</sup>GLORIES. TO WHOM IT WAS REVEALED THAT

οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν αὐτά, ἃ νῦν  
NOT TO THEMSELVES BUT~TO YOU\* THEY WERE MINISTERING THESE THINGS, WHICH NOW

ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων  
WERE ANNOUNCED TO YOU\* THROUGH THE ONES HAVING PREACHED THE GOSPEL (TO)

ὑμᾶς [ἐν] πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς  
YOU\* IN (BY) [THE] HOLY~SPIRIT, HAVING BEEN SENT FROM HEAVEN, INTO

ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύβαι.  
WHICH THINGS ANGELS~LONG TO LOOK.

1.13 Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας  
THEREFORE HAVING GIRD UP THE LOINS OF THE MIND

ὑμῶν νήφοντες τελείως ἐλπίσατε ἐπὶ τῇ  
OF YOU\*, BEING SELF-CONTROLLED, HOPE~COMPLETELY ON <sup>1</sup>THE

φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ  
<sup>3</sup>BEING BROUGHT <sup>4</sup>TO YOU\* <sup>2</sup>GRACE IN (AT) [THE] REVELATION OF JESUS

Χριστοῦ. 1.14 ὥς τέκνα ὑπακοῆς μὴ συσχηματιζόμενοι  
CHRIST. AS CHILDREN OF OBEDIENCE, NOT CONFORMING YOURSELVES

ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις  
<sup>1</sup>TO THE <sup>4</sup>FORMER - - <sup>5</sup>IGNORANCE <sup>3</sup>OF YOUR\* <sup>2</sup>PASSIONS,

1.15 ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ  
BUT ACCORDING TO <sup>1</sup>THE <sup>3</sup>HAVING CALLED <sup>4</sup>YOU\* <sup>2</sup>HOLY ONE [SO] ALSO

αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε, 1.16 διότι  
YOURSELVES <sup>2</sup>HOLY <sup>3</sup>IN <sup>4</sup>ALL <sup>5</sup>CONDUCT <sup>1</sup>BECOME, BECAUSE

γέγραπται [ὅτι] Ἅγιοι ἔσεσθε, ὅτι ἐγὼ  
IT HAS BEEN WRITTEN, - HOLY YOU\* WILL BE, BECAUSE I

ἅγιός [εἰμι].  
AM~HOLY.

**1.17** Καὶ εἰ πατέρα ἐπικαλέσθε τὸν  
AND IF YOU\* CALL UPON~[AS] FATHER THE ONE  
ἀπροσωπολήμπως κρίνονται κατὰ τὸ ἐκάστου  
IMPARTIALLY JUDGING ACCORDING TO - EACH ONE'S  
ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον  
WORK, <sup>2</sup>WITH <sup>3</sup>FEAR <sup>4</sup>[DURING] THE - <sup>7</sup>EXILE <sup>8</sup>OF YOUR\* <sup>5</sup>TIME  
ἀναστράφητε, **1.18** εἰδότες ὅτι οὐ φθαρτοῖς,  
<sup>1</sup>CONDUCT [YOURSELVES], KNOWING THAT NOT WITH PERISHABLE THINGS,  
ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν  
[AS] SILVER OR GOLD, YOU\* WERE REDEEMED FROM - YOUR\*~VAIN  
ἀναστροφῆς πατροπαράδοτου **1.19** ἀλλὰ τιμίῳ  
MANNER OF LIFE HANDED DOWN FROM [YOUR\*] FATHERS, BUT WITH PRECIOUS  
αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ,  
BLOOD AS OF A LAMB UNBLEMISHED AND UNSPOTTED, [THE BLOOD] OF CHRIST,  
**1.20** προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου  
HAVING BEEN FOREKNOWN - BEFORE [THE] FOUNDATION OF [THE] WORLD  
φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς  
YET~HAVING BEEN MANIFESTED IN [THE] LAST OF THE TIMES FOR YOU\*,  
**1.21** τοὺς δι' αὐτοῦ πιστοὺς εἰς θεὸν τὸν ἐγείραντα  
<sup>1</sup>THE <sup>3</sup>THROUGH <sup>4</sup>HIM <sup>2</sup>BELIEVERS IN GOD, THE ONE HAVING RAISED  
αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τῇ  
HIM FROM [THE] DEAD AND GLORY HAVING GIVEN~TO HIM, FOR THE  
πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.  
FAITH OF YOU\* AND HOPE TO BE IN GOD.  
**1.22** Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς  
<sup>2</sup>THE <sup>3</sup>SOULS <sup>4</sup>OF YOU\* <sup>1</sup>HAVING PURIFIED BY - OBEDIENCE TO THE  
ἀληθείας εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ  
TRUTH [RESULTING] IN UNHYPOCRITICAL~BROTHERLY LOVE, FROM  
᾽[καθαράς]᾽ καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς  
A PURE HEART LOVE~ONE ANOTHER FERVENTLY,  
**1.23** ἀναγεγεννημένοι οὐκ ἐκ σποράς φθαρτῆς ἀλλὰ  
HAVING BEEN REGENERATED NOT FROM PERISHABLE~SEED BUT  
ἀφθάρτου διὰ λόγου ζώντος θεοῦ καὶ μένοντος.  
IMPERISHABLE THROUGH <sup>4</sup>WORD <sup>1</sup>[THE] LIVING <sup>5</sup>OF GOD <sup>2</sup>AND <sup>3</sup>REMAINING.  
**1.24** διότι  
BECAUSE  
πᾶσα σὰρξ ὡς χόρτος  
ALL FLESH [IS] AS GRASS  
καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου  
AND ALL [THE] GLORY OF IT AS [THE] FLOWER OF GRASS;  
ἐξηράνθη ὁ χόρτος  
WAS DRIED UP THE GRASS  
καὶ τὸ ἄνθος ἐξέπεσεν  
AND THE FLOWER FELL OFF;  
**1.25** τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα.  
BUT~THE WORD OF [THE] LORD REMAINS INTO THE AGE.

17 If you invoke as Father the one who judges all people impartially according to their deeds, live in reverent fear during the time of your exile. <sup>18</sup>You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, <sup>19</sup>but with the precious blood of Christ, like that of a lamb without defect or blemish. <sup>20</sup>He was destined before the foundation of the world, but was revealed at the end of the ages for your sake.

<sup>21</sup>Through him you have come to trust in God, who raised him from the dead and gave him glory, so that your faith and hope are set on God.

<sup>22</sup>Now that you have purified your souls by your obedience to the truth<sup>d</sup> so that you have genuine mutual love, love one another deeply<sup>e</sup> from the heart.<sup>f</sup> <sup>23</sup>You have been born anew, not of perishable but of imperishable seed, through the living and enduring word of God.<sup>g</sup>

<sup>24</sup>For

"All flesh is like grass and all its glory like the flower of grass.

The grass withers, and the flower falls,

<sup>25</sup>but the word of the Lord endures forever."

<sup>d</sup> Other ancient authorities add *through the Spirit*

<sup>e</sup> Or *constantly*

<sup>f</sup> Other ancient authorities read *a pure heart*

<sup>g</sup> Or *through the word of the living and enduring God*

That word is the good news  
that was announced to you.

τοῦτο δέ ἐστιν τὸ ῥῆμα τὸ εὐαγγελισθὲν  
AND~THIS IS THE WORD - HAVING BEEN PROCLAIMED AS GOOD NEWS  
εἰς ὑμᾶς.  
TO YOU\*.

## CHAPTER 2

Rid yourselves, therefore, of  
all malice, and all guile,  
insincerity, envy, and all  
slander. <sup>2</sup>Like newborn  
infants, long for the pure,  
spiritual milk, so that by  
it you may grow into  
salvation—<sup>3</sup>if indeed you  
have tasted that the Lord is  
good.

<sup>4</sup>Come to him, a living  
stone, though rejected by  
mortals yet chosen and  
precious in God's sight, and  
<sup>5</sup>like living stones, let  
yourselves be built<sup>6</sup> into a  
spiritual house, to be a holy  
priesthood, to offer spiritual  
sacrifices acceptable to God  
through Jesus Christ. <sup>6</sup>For it  
stands in scripture:

"See, I am laying in Zion  
a stone,  
a cornerstone chosen  
and precious;  
and whoever believes in  
him<sup>7</sup> will not be put  
to shame."

<sup>7</sup>To you then who believe,  
he is precious; but for those  
who do not believe,

"The stone that the  
builders rejected  
has become the very  
head of the corner,"

<sup>h</sup>Or you yourselves are being built  
<sup>i</sup>Or it

**2.1** Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα  
HAVING PUT AWAY, THEREFORE, ALL MALICE AND ALL  
δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας  
GUILE AND HYPOCRISIES AND ENVIES AND ALL  
καταλαλιάς, **2.2** ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν  
EVIL SPEAKINGS, AS NEWBORN BABES <sup>2</sup>THE <sup>4</sup>SPIRITUAL  
ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς  
<sup>3</sup>PURE <sup>5</sup>MILK <sup>1</sup>DESIRE, THAT BY IT YOU\* MAY GROW INTO  
σωτηρίαν, **2.3** εἰ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος.  
SALVATION, IF YOU\* TASTED THAT <sup>3</sup>[IS] GOOD <sup>1</sup>THE <sup>2</sup>LORD.  
**2.4** πρὸς ὃν προσερχόμενοι λίθον ζῶντα ὑπὸ ἀνθρώπων  
TO WHOM COMING, A LIVING~STONE, BY MEN  
μὲν ἀποδοκιμασμένον παρὰ δὲ θεῷ ἐκλεκτὸν  
- HAVING BEEN REJECTED BUT~WITH GOD CHOSEN,  
ἔντιμον, **2.5** καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε  
PRECIOUS, YOURSELVES~ALSO AS LIVING~STONES ARE BEING BUILT UP  
οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον ἀνενέγκαι  
A SPIRITUAL~HOUSE FOR A HOLY~PRIESTHOOD TO OFFER UP  
πνευματικὰς θυσίας εὐπροσδέκτους [τῷ] θεῷ διὰ  
SPIRITUAL SACRIFICES ACCEPTABLE - TO GOD THROUGH  
Ἰησοῦ Χριστοῦ. **2.6** διότι περιέχει ἐν γραφῇ,  
JESUS CHRIST; BECAUSE IT STANDS IN SCRIPTURE,  
Ἴδου τίθημι ἐν Σιών λίθον ἀκρογωνιαίον  
BEHOLD I PLACE IN ZION A CORNER~STONE,  
ἐκλεκτὸν ἔντιμον  
CHOSEN, PRECIOUS  
καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυνθῇ.  
AND THE ONE BELIEVING ON HIM NEVER WILL BE ASHAMED.  
**2.7** ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν,  
TO YOU\* THEREFORE <sup>3</sup>[IS] THE <sup>4</sup>PRECIOUSNESS <sup>1</sup>THE ONES <sup>2</sup>BELIEVING,  
ἀπιστοῦσιν δὲ  
BUT~TO THE UNBELIEVING ONES,  
λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,  
A STONE WHICH <sup>3</sup>REJECTED <sup>1</sup>THE ONES <sup>2</sup>BUILDING,  
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας  
THIS ONE BECAME - HEAD OF [THE] CORNER

## 2.8 καὶ

AND

λίθος προσκόμματος  
A STONE OF(FOR) STUMBLING [OVER]

καὶ πέτρα σκανδάλου·  
AND A ROCK OF(FOR) FALL[ING OVER];

οὓς προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες εἰς ὃ  
WHO STUMBLE AT THE WORD, BEING DISOBEDIENT, TO WHICH

καὶ ἐτέθησαν.  
ALSO THEY WERE APPOINTED.

2.9 Ὑμεῖς δὲ γένος ἐκλεκτόν, βασιλείον ἱεράτευμα,  
BUT~YOU<sup>a</sup> [ARE] A CHOSEN~RACE, A KINGLY PRIESTHOOD,

ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς  
A HOLY~NATION, A PEOPLE FOR [GOD'S] POSSESSION, SO THAT <sup>2</sup>THE <sup>3</sup>VIRTUES

ἐξαγγείλητε τοῦ ἐκ σκοτῶν ὑμᾶς καλέσαντος εἰς  
<sup>1</sup>YOU<sup>a</sup> MAY EXPRESS <sup>4</sup>OF THE ONE <sup>7</sup>OUT OF <sup>8</sup>DARKNESS <sup>6</sup>YOU<sup>a</sup> <sup>5</sup>HAVING CALLED INTO

τὸ θαυμαστὸν αὐτοῦ φῶς·  
- HIS~MARVELOUS LIGHT.

2.10 οἱ ποτε οὐ λαὸς  
WHO ONCE [WERE] NOT A PEOPLE

νῦν δὲ λαὸς θεοῦ,  
BUT~NOW [ARE] A PEOPLE OF GOD,

οἱ οὐκ ἡλεημένοι  
THE ONES HAVING NOT RECEIVED MERCY,

νῦν δὲ ἐλεηθέντες.  
BUT~NOW HAVING RECEIVED MERCY.

2.11 Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ  
BELOVED, I ENCOURAGE [YOU<sup>a</sup>] AS ALIENS AND

παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν  
EXILES TO ABSTAIN FROM - FLESHLY LUSTS

αἵτινες στρατεύονται κατὰ τῆς ψυχῆς· 2.12 τῇ  
WHICH WAR AGAINST THE SOUL; <sup>2</sup>THE

ἀναστροφῇ ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν,  
<sup>3</sup>CONDUCT <sup>4</sup>OF YOU<sup>a</sup> <sup>6</sup>AMONG <sup>7</sup>THE <sup>8</sup>GENTILES <sup>1</sup>HAVING <sup>5</sup>GOOD,

ἵνα, ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν ἐκ  
THAT, WHEREIN THEY SPEAK AGAINST YOU<sup>a</sup> AS EVILDOERS, ~ BY

τῶν καλῶν ἔργων ἐποπτεύοντες δοξάσωσιν τὸν θεόν  
THE(YOUR<sup>a</sup>) GOOD WORKS OBSERVING THEY MAY GLORIFY ~ GOD

ἐν ἡμέρᾳ ἐπισκοπῆς.  
IN [THE] DAY OF VISITATION.

2.13 Ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν  
SUBMIT TO EVERY HUMAN INSTITUTION BECAUSE OF THE

κύριον, εἴτε βασιλεῖ ὡς ὑπερέχοντι, 2.14 εἴτε  
LORD, ~ WHETHER TO A KING AS BEING IN AUTHORITY, OR

ἡγεμόσιν ὡς δι' αὐτοῦ πεμπόμενοι εἰς ἐκδίκησιν  
TO GOVERNORS AS BY HIM BEING SENT FOR VENGEANCE

<sup>a</sup>and

"A stone that makes  
them stumble,  
and a rock that makes  
them fall."

They stumble because they  
disobey the word, as they  
were destined to do.

9 But you are a chosen  
race, a royal priesthood, a  
holy nation, God's own  
people, in order that you  
may proclaim the mighty  
acts of him who called you  
out of darkness into his  
marvelous light.

<sup>10</sup> Once you were not a  
people,  
but now you are God's  
people;  
once you had not  
received mercy,  
but now you have  
received mercy.

11 Beloved, I urge you as  
aliens and exiles to abstain  
from the desires of the flesh  
that wage war against the  
soul. <sup>12</sup> Conduct yourselves  
honorably among the  
Gentiles, so that, though  
they malign you as evil-  
doers, they may see your  
honorable deeds and glorify  
God when he comes to  
judge.<sup>k</sup>

13 For the Lord's sake  
accept the authority of every  
human institution,<sup>l</sup> whether  
of the emperor as supreme,  
<sup>14</sup> or of governors, as  
sent by him to punish

<sup>j</sup> Gk a people for his possession

<sup>k</sup> Gk God on the day of visitation

<sup>l</sup> Or every institution ordained for  
human beings



those who do wrong and to praise those who do right.

<sup>15</sup>For it is God's will that by doing right you should silence the ignorance of the foolish. <sup>16</sup>As servants<sup>m</sup> of God, live as free people, yet do not use your freedom as a pretext for evil. <sup>17</sup>Honor everyone. Love the family of believers.<sup>n</sup> Fear God. Honor the emperor.

<sup>18</sup>Slaves, accept the authority of your masters with all deference, what credit is that? But if you endure when you are beaten for doing wrong, what credit is that? But if you endure when you do right and suffer for it, you have God's approval. <sup>21</sup>For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps.

<sup>22</sup>"He committed no sin, and no deceit was found in his mouth."

<sup>23</sup>When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly. <sup>24</sup>He himself bore our sins in his

<sup>m</sup> Gk. slaves

<sup>n</sup> Gk. Love the brotherhood

κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν **2.15** ὅτι οὕτως  
[ON] EVILDOERS BUT~PRAISE OF ONES DOING GOOD; BECAUSE SO

ἐστὶν τὸ θέλημα τοῦ θεοῦ ἀγαθοποιούντας φιμοῦν τὴν  
IS THE WILL - OF GOD, [BY] DOING GOOD TO SILENCE <sup>1</sup>THE

τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν, **2.16** ὡς ἐλεύθεροι  
- <sup>3</sup>OF SENSELESS <sup>4</sup>MEN <sup>2</sup>IGNORANCE, AS FREE

καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν  
AND NOT <sup>4</sup>AS <sup>5</sup>A CLOAK <sup>1</sup>HAVING - <sup>6</sup>OF EVIL <sup>2</sup>THE

ἐλευθερίαν ἀλλ' ὡς θεοῦ δοῦλοι. **2.17** πάντας τιμῆσατε,  
<sup>3</sup>FREEDOM, BUT AS GOD'S SLAVES. HONOR~ALL MEN,

τὴν ἀδελφότητα ἀγαπάτε, τὸν θεὸν φοβεῖσθε, τὸν  
<sup>2</sup>THE <sup>3</sup>BROTHERHOOD <sup>1</sup>LOVE, - FEAR~GOD, <sup>2</sup>THE

βασιλέα τιμᾶτε.

<sup>3</sup>KING <sup>1</sup>HONOR.

**2.18** Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ  
- HOUSEHOLD SLAVES, [BE] SUBMITTING YOURSELVES IN ALL FEAR

τοῖς δεσπotaίς, οὐ μόνον τοῖς ἀγαθοῖς καὶ  
TO THE(YOUR<sup>r</sup>) MASTERS, NOT ONLY TO THE GOOD ONES AND

ἐπιεικέσιν ἀλλὰ καὶ τοῖς σκολιοῖς. **2.19** τοῦτο γὰρ  
GENTLE BUT ALSO TO THE HARSH ONES. FOR~THIS

χάρις εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις  
[IS] COMMENDABLE~IF BECAUSE OF A CONSCIOUSNESS OF GOD ANYONE~BEARS UP UNDER

λύπας πάσχων ἀδίκως. **2.20** ποῖον γὰρ κλέος εἰ  
PAIN [WHILE] SUFFERING UNJUSTLY. FOR~WHAT MERIT [IS IT] IF

ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομένετε; ἀλλ' εἰ  
SINNING AND BEING BEATEN YOU<sup>r</sup> ENDURE? BUT IF

ἀγαθοποιούντες καὶ πάσχοντες ὑπομένετε, τοῦτο  
DOING GOOD AND SUFFERING YOU<sup>r</sup> ENDURE, THIS

χάρις παρὰ θεῷ. **2.21** εἰς τοῦτο γὰρ  
[IS] COMMENDABLE WITH(BEFORE) GOD. <sup>2</sup>TO <sup>3</sup>THIS <sup>1</sup>FOR

ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν  
YOU<sup>r</sup> WERE CALLED, BECAUSE ALSO CHRIST SUFFERED ON BEHALF OF YOU<sup>r</sup>,

ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε  
TO YOU<sup>r</sup> LEAVING A PATTERN THAT YOU<sup>r</sup> SHOULD FOLLOW

τοῖς ἵχνεσιν αὐτοῦ,  
IN THE STEPS OF HIM,

**2.22** ὃς ἀμαρτίαν οὐκ ἐποίησεν  
WHO <sup>2</sup>SIN <sup>1</sup>DID NOT COMMIT

οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ,  
NOR WAS FOUND GUILE IN THE MOUTH OF HIM,

**2.23** ὃς λοιδορούμενος οὐκ ἀντελοιδόρει πάσχων  
WHO BEING REVILED DID NOT RETALIATE, SUFFERING

οὐκ ἠπειλεῖ, παρεδίδου δὲ τῷ κρίνοντι δικαίως  
HE DID NOT THREATEN, BUT~HANDED HIMSELF OVER TO THE ONE JUDGING RIGHTEOUSLY;

**2.24** ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ  
<sup>1</sup>WHO <sup>4</sup>THE <sup>5</sup>SINS <sup>6</sup>OF US <sup>2</sup>HIMSELF <sup>3</sup>BORE IN THE

**2:21** text: all. var. ἀπεθανεν (died): NEBmg NJBmg. **2:22** Isa. 53:9

σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἁμαρτίαις  
BODY OF HIM ON THE TREE, THAT <sup>2</sup>TO THE(OUR) <sup>3</sup>SINS

ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν, οὗ τῷ  
<sup>1</sup>HAVING DIED - WE MIGHT LIVE~TO RIGHTEOUSNESS; BY WHOSE -

μῶλωπι ἰάθητε. 2.25 ἦτε γὰρ ὡς πρόβατα  
WOUND YOU WERE HEALED. FOR~YOU WERE AS SHEEP

πλανώμενοι, ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα  
BEING LED ASTRAY, BUT YOU RETURNED NOW TO THE SHEPHERD

καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.  
AND OVERSEER OF THE SOULS OF YOU\*.

body on the cross,<sup>o</sup> so that, free from sins, we might live for righteousness; by his wounds<sup>p</sup> you have been healed. <sup>25</sup>For you were going astray like sheep, but now you have returned to the shepherd and guardian of your souls.

<sup>o</sup> Or *carried up our sins in his body to the tree*

<sup>p</sup> Gk *bruise*

## CHAPTER 3

3.1 Ὅμοίως [αἱ] γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις  
LIKEWISE THE WIVES, BEING SUBMISSIVE TO [THEIR] OWN

ἀνδράσιν, ἵνα καὶ εἴ τις ἀπειθοῖσιν τῷ λόγῳ,  
HUSBANDS, THAT EVEN IF ANY MEN ARE DISOBEDIENT TO THE WORD(MESSAGE),

διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου  
THROUGH THE - WIVES' CONDUCT WITHOUT [THE] WORD

κερδηθήσονται, 3.2 ἐποπτεύσαντες τὴν ἐν φόβῳ ἁγνὴν  
THEY WILL BE GAINED, HAVING OBSERVED <sup>1</sup>THE <sup>5</sup>IN <sup>6</sup>FEAR <sup>2</sup>PURE

ἀναστροφὴν ὑμῶν. 3.3 ὡς ἔστω οὐχ ὁ  
<sup>3</sup>CONDUCT <sup>4</sup>OF YOU\*; [CONCERNING] WHOSE\* <sup>2</sup>LET IT NOT BE <sup>3</sup>THE

ἔξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ  
<sup>4</sup>OUTWARD <sup>5</sup>BRAIDING <sup>6</sup>OF HAIRS <sup>7</sup>AND <sup>8</sup>PUTTING ON <sup>9</sup>OF GOLD <sup>10</sup>OR

ἐνδύσεως ἱματίων κόσμος 3.4 ἀλλ' ὁ κρυπτὸς τῆς  
<sup>11</sup>WEARING <sup>12</sup>OF GARMENTS <sup>1</sup>ADORNMENT, BUT THE HIDDEN <sup>2</sup>OF THE

καρδίας ἀνθρώπου ἐν τῷ ἀφθάρτῳ τοῦ  
<sup>3</sup>HEART <sup>1</sup>SELF IN(BY) THE INCORRUPTIBLE [ADORNING] OF THE

πραέως καὶ ἡσυχίου πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ  
HUMBLE AND QUIET SPIRIT, WHICH IS BEFORE -

θεοῦ πολυτελέως. 3.5 οὕτως γὰρ ποτε καὶ αἱ ἅγαι  
GOD OF GREAT WORTH. FOR~SO FORMERLY ALSO THE HOLY

γυναῖκες αἱ ἐλπίζουσαι εἰς θεὸν ἐκόσμουν ἑαυτάς  
WOMEN, THE ONES HOPING IN GOD, WERE ADORNING THEMSELVES,

ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, 3.6 ὡς Σάρρα  
SUBMITTING THEMSELVES TO THE[IR] OWN HUSBANDS, AS SARAH

ὑπήκουσεν τῷ Ἀβραάμ κύριον αὐτὸν καλοῦσα, ἧς  
OBEYED - ABRAHAM, <sup>3</sup>LORD <sup>2</sup>HIM <sup>1</sup>CALLING, OF WHOM

ἐγενήθητε τέκνα ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι  
YOU\* BECAME CHILDREN DOING GOOD AND NOT FEARING

μηδεμίαν πτόησιν.  
ANY INTIMIDATION.

3.7 Οἱ ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γνώσιν  
THE HUSBANDS LIKEWISE, DWELLING WITH [THEM] ACCORDING TO KNOWLEDGE

ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ, ἀπονέμοντες  
AS WITH A WEAKER VESSEL—THE FEMALE, SHOWING [THEM]

Wives, in the same way, accept the authority of your husbands, so that, even if some of them do not obey the word, they may be won over without a word by their wives' conduct, <sup>2</sup>when they see the purity and reverence of your lives. <sup>3</sup>Do not adorn yourselves outwardly by braiding your hair, and by wearing gold ornaments or fine clothing; <sup>4</sup>rather, let your adornment be the inner self with the lasting beauty of a gentle and quiet spirit, which is very precious in God's sight. <sup>5</sup>It was in this way long ago that the holy women who hoped in God used to adorn themselves by accepting the authority of their husbands. <sup>6</sup>Thus Sarah obeyed Abraham and called him lord. You have become her daughters as long as you do what is good and never let fears alarm you.

<sup>7</sup> Husbands, in the same way, show consideration for your wives in your life together,

paying honor to the woman as the weaker sex,<sup>9</sup> since they too are also heirs of the gracious gift of life—so that nothing may hinder your prayers.

8 Finally, all of you, have unity of spirit, sympathy, love for one another, a tender heart, and a humble mind. <sup>9</sup>Do not repay evil for evil or abuse for abuse; but, on the contrary, repay with a blessing. It is for this that you were called—that you might inherit a blessing.

<sup>10</sup>For

“Those who desire life and desire to see good days,

let them keep their tongues from evil and their lips from speaking deceit;

<sup>11</sup>let them turn away from evil and do good; let them seek peace and pursue it.

<sup>12</sup>For the eyes of the Lord are on the righteous, and his ears are open to their prayer.

But the face of the Lord is against those who do evil.”

13 Now who will harm you if you are eager to do what is good? <sup>14</sup>But even if you do suffer for doing what is right, you are blessed. Do not fear what they fear,<sup>1</sup> and do not be intimidated,<sup>15</sup> but in your hearts sanctify Christ as Lord. Always be ready to make your defense to anyone who demands from you an accounting for the hope that is in you;<sup>16</sup> yet do it with

<sup>9</sup> Gk vessel

<sup>1</sup> Gk their fear

τιμὴν ὡς καὶ συγκληρονόμοις χάριτος ζωῆς εἰς τὸ  
HONOR AS ALSO [BEING] CO-HEIRS OF [THE] GRACE OF LIFE, SO AS -

μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.  
NOT TO BE HINDERED THE PRAYERS OF YOU\*.

**3.8** Τὸ δὲ τέλος πάντες ὁμόφρονες, συμπαθεῖς,  
NOW~THE SUMMARY, ALL [BE] OF ONE MIND, SYMPATHETIC,

φιλάδελφοι, εὐσπλαγχοι, ταπεινόφρονες, **3.9** μὴ  
LOVING [THE] BROTHERS, TENDERHEARTED, HUMBLE-MINDED, NOT

ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ  
RENDERING EVIL FOR EVIL OR ABUSE FOR

λοιδορίας, τὸνναντίον δὲ εὐλογοῦντες ὅτι εἰς τοῦτο  
ABUSE, BUT~ON THE CONTRARY BLESSING, BECAUSE TO THIS

ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε.  
YOU\* WERE CALLED THAT YOU\* MAY INHERIT~BLESSING.

**3.10** ὁ γὰρ θέλων ζωὴν ἀγαπᾶν  
FOR~THE ONE WANTING TO LOVE~LIFE

καὶ ἰδεῖν ἡμέρας ἀγαθὰς  
AND TO SEE GOOD~DAYS

παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ  
LET HIM STOP THE(HIS) TONGUE FROM [SPEAKING] EVIL

καὶ χεῖλη τοῦ μὴ λαλήσαι δόλον,  
AND [HIS] LIPS - NOT TO SPEAK DECEIT,

**3.11** ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν,  
AND~LET HIM TURN AWAY FROM EVIL AND LET HIM DO GOOD,

ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν·  
LET HIM SEEK PEACE AND PURSUE IT;

**3.12** ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους  
BECAUSE [THE] EYES OF [THE] LORD [ARE] ON [THE] RIGHTEOUS ONES

καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν,  
AND [THE] EARS OF HIM [ARE OPEN] TO [THE] PRAYERS OF THEM,

πρόσωπον δὲ κυρίου ἐπὶ ποιούντας κακά.  
BUT~[THE] FACE OF [THE] LORD [IS] AGAINST ONES DOING EVIL(HARM).

**3.13** Καὶ τίς ὁ κακώσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ  
AND WHO [IS] THE ONE HARMING YOU\* IF <sup>2</sup>OF THE <sup>3</sup>GOOD

ζηλωταὶ γέννησθε; **3.14** ἀλλ' εἰ καὶ πάσχοιτε  
<sup>1</sup>YOU\* BECOME~ZEALOTS? BUT IF INDEED YOU\* SHOULD SUFFER

διὰ δικαιοσύνην, μακάριοι. τὸν δὲ φόβον αὐτῶν  
BECAUSE OF RIGHTEOUSNESS, [YOU\* ARE] BLESSED. BUT~THE FEAR(TERROR) OF THEM

μὴ φοβηθῆτε μηδὲ ταραχθῆτε, **3.15** κύριον δὲ τὸν  
DO NOT FEAR, NEITHER BE TROUBLED, <sup>4</sup>[AS] LORD <sup>1</sup>BUT -

Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἑτοιμοὶ  
<sup>3</sup>CHRIST <sup>2</sup>REVERENCE IN THE HEARTS OF YOU\*, PREPARED

ἀεὶ πρὸς ἀπολογίαὶν παντὶ τῷ αἰτοῦντι ὑμᾶς  
ALWAYS FOR A DEFENSE TO EVERYONE - ASKING YOU\*

λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, **3.16** ἀλλὰ μετὰ  
A WORD CONCERNING <sup>1</sup>THE <sup>3</sup>IN <sup>4</sup>YOU\* <sup>2</sup>HOPE, BUT WITH

πραΰτητος καὶ φόβου, συνείδησιν ἔχοντες ἀγαθὴν,  
 MECKNESS AND FEAR, <sup>3</sup>CONSCIENCE <sup>1</sup>HAVING <sup>2</sup>A GOOD,

ἵνα ἐν ᾧ καταλαλείσθε καταισχυρθῶσιν οἱ  
 THAT WHEREAS YOU<sup>2</sup> ARE SPOKEN AGAINST <sup>3</sup>MAY BE HUMILIATED <sup>1</sup>THE ONES

ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ  
<sup>2</sup>MISTREATING [YOU]<sup>2</sup> <sup>4</sup>[BY] YOUR<sup>2</sup> - <sup>5</sup>GOOD <sup>7</sup>IN <sup>8</sup>CHRIST

ἀναστροφὴν. **3.17** κρεῖττον γὰρ ἀγαθοποιούντας, εἰ  
<sup>6</sup>CONDUCT. FOR~[IT IS] BETTER [FOR] DOING GOOD, IF

θέλοι τὸ θέλημα τοῦ θεοῦ, πάσχειν ἢ  
 [SO] WILLS THE WILL - OF GOD, TO SUFFER THAN

κακοποιούντας. **3.18** ὅτι καὶ Χριστὸς ἅπαξ περὶ  
 [FOR] DOING WRONG. BECAUSE INDEED CHRIST ONCE FOR

ἁμαρτιῶν ἔπαθεν, δίκαιος ὑπὲρ ἀδίκων,  
 SINS SUFFERED, A RIGHTEOUS MAN ON BEHALF OF UNRIGHTEOUS MEN,

ἵνα ὑμᾶς προσαγάγῃ τῷ θεῷ θανατωθεὶς μὲν  
 THAT HE MIGHT BRING~YOU<sup>2</sup> - TO GOD, HAVING BEEN PUT TO DEATH -

σαρκὶ ζωοποιηθεὶς δὲ πνεύματι. **3.19** ἐν ᾧ καὶ  
 IN [THE] FLESH YET~HAVING BEEN MADE ALIVE IN SPIRIT; IN(BY) WHICH ALSO

τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν,  
<sup>3</sup>TO THE <sup>5</sup>IN <sup>6</sup>PRISON <sup>4</sup>SPIRITS <sup>1</sup>HAVING GONE <sup>2</sup>HE MADE A PROCLAMATION,

**3.20** ἀπειθήσασιν ποτε ὅτε ἀπεξεδέχετο ἡ τοῦ  
 TO ONES HAVING DISOBEYED [BACK] THEN WHEN <sup>4</sup>WAS WAITING <sup>1</sup>THE -

θεοῦ μακροθυμία ἐν ἡμέραις Νῶε κατασκευαζομένης  
<sup>3</sup>OF GOD <sup>2</sup>LONGSUFFERING IN [THE] DAYS OF NOAH [WHILE WAS] BEING PREPARED

κιβωτοῦ εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν ὀκτὼ ψυχαί,  
 [THE] ARK IN WHICH A FEW, THIS(THAT) IS, EIGHT SOULS(PEOPLE),

διεσώθησαν δι' ὕδατος. **3.21** ὃ καὶ ὑμᾶς  
 WERE SAVED THROUGH WATER; <sup>1</sup>WHICH <sup>3</sup>ALSO <sup>6</sup>YOU<sup>2</sup>

ἀντίτυπον νῦν σφῶζει βάπτισμα, οὐ σαρκὸς  
<sup>2</sup>FULFILLMENT OF [THE] TYPE <sup>4</sup>NOW <sup>5</sup>SAVES <sup>7</sup>[EVEN] BAPTISM, NOT <sup>3</sup>OF(FROM) [THE] BODY

ἀπόθεσις ρύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα  
<sup>1</sup>A REMOVAL <sup>2</sup>OF DIRT BUT <sup>3</sup>CONSCIENCE <sup>2</sup>OF A GOOD <sup>1</sup>[THE] PLEDGE

εἰς θεόν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, **3.22** ὅς  
 TOWARD GOD, THROUGH [THE] RESURRECTION OF JESUS CHRIST, WHO

ἐστὶν ἐν δεξιᾷ [τοῦ] θεοῦ πορευθεὶς εἰς οὐρανὸν  
 IS AT [THE] RIGHT [HAND] - OF GOD, HAVING GONE INTO HEAVEN,

ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ  
<sup>6</sup>HAVING BEEN SUBJECTED <sup>7</sup>TO HIM <sup>1</sup>ANGELS <sup>2</sup>AND <sup>3</sup>AUTHORITIES <sup>4</sup>AND

δυνάμεων.  
<sup>5</sup>POWERS.

**3:18** text: KJV ASV RSVmg NEBmg TEVmg NRSV. var. ἀπεθανεν (died): ASVmg RSV NASB NIV NEB TEV  
 NJB NRSVmg.

gentleness and reverence.<sup>3</sup> Keep your conscience clear, so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame. <sup>17</sup>For it is better to suffer for doing good, if suffering should be God's will, than to suffer for doing evil. <sup>18</sup>For Christ also suffered<sup>4</sup> for sins once for all, the righteous for the unrighteous, in order to bring you<sup>4</sup> to God. He was put to death in the flesh, but made alive in the spirit, <sup>19</sup>in which also he went and made a proclamation to the spirits in prison, <sup>20</sup>who in former times did not obey, when God waited patiently in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. <sup>21</sup>And baptism, which this prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for<sup>2</sup> a good conscience, through the resurrection of Jesus Christ, <sup>22</sup>who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him.

<sup>3</sup> Or respect

<sup>4</sup> Other ancient authorities read died

<sup>4</sup> Other ancient authorities read us

<sup>4</sup> Or a pledge to God from



## CHAPTER 4

Since therefore Christ suffered in the flesh,<sup>1</sup> arm yourselves also with the same intention (for whoever has suffered in the flesh has finished with sin),<sup>2</sup> so as to live for the rest of your earthly life<sup>3</sup> no longer by human desires but by the will of God. <sup>3</sup>You have already spent enough time in doing what the Gentiles like to do, living in licentiousness, passions, drunkenness, revels, carousing, and lawless idolatry. <sup>4</sup>They are surprised that you no longer join them in the same excesses of dissipation, and so they blaspheme.<sup>5</sup> But they will have to give an accounting to him who stands ready to judge the living and the dead. <sup>6</sup>For this is the reason the gospel was proclaimed even to the dead, so that, though they had been judged in the flesh as everyone is judged, they might live in the spirit as God does.

<sup>7</sup>The end of all things is near;<sup>2</sup> therefore be serious and discipline yourselves for the sake of your prayers. <sup>8</sup>Above all, maintain constant love for one another, for love covers a multitude of sins. <sup>9</sup>Be hospitable to one another without complaining. <sup>10</sup>Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. <sup>11</sup>Whoever

<sup>1</sup> Other ancient authorities add for us; others, for you

<sup>2</sup> Gk rest of the time in the flesh

<sup>3</sup> Or they malign you

<sup>2</sup> Or is at hand

**4.1** Χριστοῦ οὖν παθόντος σαρκὶ καὶ ὑμεῖς τὴν  
THEREFORE~CHRIST HAVING SUFFERED IN [THE] FLESH ALSO YOU<sup>1</sup> <sup>2</sup>THE

αὐτὴν ἐννοίαν ὀπλίσασθε, ὅτι ὁ  
<sup>3</sup>SAME <sup>4</sup>[WAY OF] THINKING <sup>1</sup>ARM YOURSELVES [WITH], BECAUSE THE ONE

παθὼν σαρκὶ πέπαυται ἀμαρτίας **4.2** εἰς τὸ  
HAVING SUFFERED IN [THE] FLESH HAS CEASED FROM SIN, SO AS -

μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ θελήματι θεοῦ τὸν  
<sup>1</sup>NO LONGER <sup>2</sup>OF MEN <sup>3</sup>IN [THE] LUSTS <sup>10</sup>BUT <sup>11</sup>IN [THE] WILL <sup>12</sup>OF GOD. <sup>3</sup>THE

ἐπίλοιπον ἐν σαρκὶ βῶσαι χρόνον. **4.3** ἀρκετὸς γὰρ  
<sup>4</sup>REMAINING <sup>5</sup>IN <sup>7</sup>[THE] FLESH <sup>2</sup>TO LIVE <sup>5</sup>TIME. FOR~[IS] SUFFICIENT

ὁ παρεληλυθὼς χρόνος τὸ βούλημα τῶν ἐθνῶν  
THE TIME~HAVING GONE BY <sup>2</sup>[IN] THE <sup>3</sup>DESIRE[S] <sup>4</sup>OF THE <sup>5</sup>GENTILES

κατειργάσθαι πεπορευμένους ἐν ἀσελγείαις,  
<sup>1</sup>TO HAVE PARTICIPATED, HAVING PROCEEDED IN LICENTIOUSNESS,

ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις καὶ  
LUSTS, DRUNKENNESS, ORGIES, DRINKING [PARTIES] AND

ἀθεμίτοις εἰδωλολατρίαις. **4.4** ἐν ᾧ ξερίζονται  
UNLAWFUL IDOLATRY. WHEREIN THEY THINK IT STRANGE

μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς  
<sup>2</sup>[ARE] NOT RUNNING WITH [THEM] <sup>1</sup>YOU<sup>2</sup> INTO THE SAME -

ἀσωτίας ἀνάχυσιν βλασφημοῦντες, **4.5** οἱ ἀποδώσουσιν  
FLOOD~OF DISSIPATION, BLASPHEMING, WHO WILL GIVE

λόγον τῷ ἐτοίμως ἔχοντι κρίναι ζῶντας  
AN ACCOUNT TO THE ONE BEING~READY TO JUDGE [THE] LIVING

καὶ νεκρούς. **4.6** εἰς τοῦτο γὰρ καὶ  
AND [THE] DEAD. <sup>2</sup>TO <sup>3</sup>THIS [END] <sup>1</sup>FOR INDEED

νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσι μὲν  
WAS [THE] GOOD NEWS PREACHED~TO [THE] DEAD, THAT THEY MIGHT BE JUDGED INDEED

κατὰ ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ θεὸν  
AS MEN IN [THE] FLESH(BODY) BUT~LIVE AS GOD [DOES]

πνεύματι.  
IN SPIRIT.

**4.7** Πάντων δὲ τὸ τέλος ἤγγικεν. σωφρονήσατε  
<sup>4</sup>OF ALL THINGS <sup>1</sup>NOW <sup>2</sup>THE <sup>3</sup>END <sup>5</sup>HAS DRAWN NEAR. BE SOBER-MINDED

οὖν καὶ νήψατε εἰς προσευχάς· **4.8** πρὸ  
THEREFORE AND BE SELF-CONTROLLED IN [YOUR\*] PRAYERS; BEFORE

πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενὴ ἔχοντες,  
ALL THINGS - <sup>4</sup>AMONG <sup>5</sup>YOURSELVES <sup>3</sup>LOVE <sup>2</sup>FERVENT <sup>1</sup>HAVING,

ὅτι ἀγάπη καλύπτει πλῆθος ἀμαρτιῶν. **4.9** φιλόξενοι  
BECAUSE LOVE COVERS A MULTITUDE OF SINS. [BE] HOSPITABLE

εἰς ἀλλήλους ἄνευ γογγυσμοῦ, **4.10** ἕκαστος καθὼς  
TO ONE ANOTHER WITHOUT COMPLAINT, EACH ONE ACCORDING AS

ἔλαβεν χάρισμα εἰς ἑαυτοὺς αὐτὸ διακονοῦντες ὡς  
HE RECEIVED A GIFT <sup>3</sup>TO <sup>4</sup>EACH OTHER <sup>2</sup>IT <sup>1</sup>MINISTERING AS

καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ. **4.11** εἴ τις  
GOOD STEWARDS OF [THE] VARIED GRACE OF GOD. IF ANYONE

λαλεῖ, ὥς λόγια θεοῦ· εἴ τις διακονεῖ,  
SPEAKS, AS THOUGH [IT WERE THE] ORACLES OF GOD; IF ANYONE MINISTERS,  
ὥς ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός, ἵνα ἐν πᾶσιν  
AS BY STRENGTH WHICH <sup>2</sup>SUPPLIES - <sup>1</sup>GOD, THAT IN ALL THINGS  
δοξάζεται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἔστιν  
<sup>2</sup>MAY BE GLORIFIED - <sup>1</sup>GOD THROUGH JESUS CHRIST, TO WHOM IS  
ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων,  
THE GLORY AND THE DOMINION INTO THE AGES OF THE AGES,  
ἀμήν.  
AMEN.

**4.12** Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν  
BELOVED, DO NOT BE SURPRISED [AT] <sup>1</sup>THE <sup>3</sup>AMONG <sup>4</sup>YOU<sup>5</sup>  
πυρῶσει πρὸς πειρασμὸν ὑμῖν γινομένη ὥς  
<sup>2</sup>FIERY [TRIAL] - <sup>6</sup>[AS] A TEST <sup>7</sup>FOR YOU<sup>8</sup> <sup>5</sup>COMING, AS  
ξένου ὑμῖν συμβαίνοντος, **4.13** ἀλλὰ καθὼς  
A STRANGE THING HAPPENING~TO YOU<sup>9</sup>, BUT IN SO FAR AS  
κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε, ἵνα  
YOU<sup>9</sup> SHARE IN THE - SUFFERINGS~OF CHRIST, REJOICE, THAT  
καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῇτε  
ALSO IN THE REVELATION OF THE GLORY OF HIM YOU<sup>9</sup> MAY REJOICE,  
ἀγαλλιώμενοι. **4.14** εἰ ὀνειδίζεσθε ἐν ὀνόματι  
BEING GLAD. IF YOU<sup>9</sup> ARE REPROACHED IN(FOR) [THE] NAME  
Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης<sup>τ</sup> καὶ  
OF CHRIST, [YOU<sup>9</sup> ARE] BLESSED ONES, BECAUSE THE [SPIRIT]<sup>τ</sup> - OF GLORY AND  
τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται. **4.15** μὴ  
<sup>1</sup>THE - <sup>3</sup>OF GOD <sup>2</sup>SPIRIT UPON YOU<sup>9</sup> RESTS. <sup>3</sup>NOT  
γάρ τις ὑμῶν πασχέτω ὥς φονεὺς ἢ κλέπτης ἢ  
<sup>1</sup>FOR <sup>4</sup>ANY <sup>5</sup>OF YOU<sup>9</sup> <sup>2</sup>LET<sup>6</sup> SUFFER AS A MURDERER OR A THIEF OR  
κακοποιὸς ἢ ὥς ἀλλοτρίεπίσκοπος· **4.16** εἰ δὲ ὥς  
AN EVILDOER OR AS A MEDDLER; BUT-IF AS  
Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν  
A CHRISTIAN, LET HIM NOT BE ASHAMED, BUT~LET HIM GLORIFY - GOD IN(BY)  
τῷ ὀνόματι τούτῳ. **4.17** ὅτι [ὁ] καιρὸς τοῦ  
- THIS~NAME. BECAUSE THE TIME [HAS COME] -  
ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ· εἰ δὲ  
TO BEGIN THE JUDGMENT FROM THE HOUSE - OF GOD; AND~IF  
πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν  
FIRSTLY FROM US, WHAT [WILL BE] THE END OF THE ONES  
ἀπειθούντων τῷ τοῦ θεοῦ εὐαγγελίῳ;  
DISOBEYING THE - GOOD NEWS~OF GOD?  
**4.18** καὶ εἰ ὁ δίκαιος μόλις σῶζεται,  
AND IF THE RIGHTEOUS MAN WITH DIFFICULTY IS SAVED,  
ὁ ἄσεβης καὶ ἁμαρτωλὸς ποῦ φανέται;  
<sup>3</sup>THE <sup>4</sup>UNGODLY <sup>5</sup>AND <sup>6</sup>SINNER <sup>1</sup>WHERE <sup>2</sup>WILL<sup>7</sup> APPEAR?  
**4.19** ὥστε καὶ οἱ πάσχοντες κατὰ τὸ  
THEREFORE INDEED THE ONES SUFFERING ACCORDING TO THE

speaks must do so as one speaking the very words of God; whoever serves must do so with the strength that God supplies, so that God may be glorified in all things through Jesus Christ. To him belong the glory and the power forever and ever. Amen.

<sup>12</sup> Beloved, do not be surprised at the fiery ordeal that is taking place among you to test you, as though something strange were happening to you. <sup>13</sup> But rejoice insofar as you are sharing Christ's sufferings, so that you may also be glad and shout for joy when his glory is revealed. <sup>14</sup> If you are reviled for the name of Christ, you are blessed, because the spirit of glory,<sup>a</sup> which is the Spirit of God, is resting on you.<sup>b</sup> <sup>15</sup> But let none of you suffer as a murderer, a thief, a criminal, or even as a mischief maker. <sup>16</sup> Yet if any of you suffers as a Christian, do not consider it a disgrace, but glorify God because you bear this name. <sup>17</sup> For the time has come for judgment to begin with the household of God; if it begins with us, what will be the end for those who do not obey the gospel of God?

<sup>18</sup> And

"If it is hard for the righteous to be saved, what will become of the ungodly and the sinners?"

<sup>19</sup> Therefore, let those suffering in accordance with

<sup>a</sup> Other ancient authorities add *and of power*

<sup>b</sup> Other ancient authorities add *On their part he is blasphemed, but on your part he is glorified*

God's will entrust themselves to a faithful Creator, while continuing to do good.

θέλημα τοῦ θεοῦ πιστῶ κτίστη παρατιθέσθωσαν  
WILL - OF GOD, <sup>3</sup>TO A TRUSTWORTHY <sup>4</sup>CREATOR <sup>1</sup>LET THEM COMMIT  
τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιῇ.  
- <sup>2</sup>THEIR~SOULS IN DOING GOOD.

## CHAPTER 5

Now as an elder myself and a witness of the sufferings of Christ, as well as one who shares in the glory to be revealed, I exhort the elders among you <sup>2</sup>to tend the flock of God that is in your charge, exercising the oversight,<sup>c</sup> not under compulsion but willingly, as God would have you do it<sup>d</sup>—not for sordid gain but eagerly. <sup>3</sup>Do not lord it over those in your charge, but be examples to the flock. <sup>4</sup>And when the chief shepherd appears, you will win the crown of glory that never fades away. <sup>5</sup>In the same way, you who are younger must accept the authority of the elders.<sup>e</sup> And all of you must clothe yourselves with humility in your dealings with one another, for

“God opposes the proud, but gives grace to the humble.”

<sup>6</sup>Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. <sup>7</sup>Cast

<sup>c</sup> Other ancient authorities lack *exercising the oversight*

<sup>d</sup> Other ancient authorities lack *as God would have you do it*

<sup>e</sup> Or *of those who are older*

5.1 Πρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ ὁ  
THEREFORE~ELDERS AMONG YOU<sup>1</sup> I ENCOURAGE, THE  
συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ  
CO~ELDER AND WITNESS OF THE -  
Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης  
SUFFERINGS~OF CHRIST, <sup>1</sup>THE <sup>3</sup>ALSO <sup>4</sup>OF THE <sup>6</sup>ABOUT  
ἀποκαλύπτεσθαι δόξης κοινωνός· 5.2 ποιμάνετε τὸ  
<sup>7</sup>TO BE REVEALED <sup>6</sup>GLORY <sup>2</sup>PARTAKER; SHEPHERD <sup>1</sup>THE  
ἐν ὑμῖν ποίμνιον τοῦ θεοῦ <sup>1</sup>[ἐπισκοποῦντες] <sup>7</sup>μη  
<sup>4</sup>AMONG <sup>5</sup>YOU<sup>1</sup> <sup>2</sup>FLOCK - <sup>3</sup>OF GOD, SERVING AS OVERSEERS NOT  
ἀναγκαστῶς ἀλλὰ ἐκουσίως <sup>1</sup>κατὰ θεόν, <sup>7</sup>μηδὲ  
BY COMPULSION BUT WILLINGLY ACCORDING TO GOD, NOT  
αἰσχροκερδῶς ἀλλὰ προθύμως, 5.3 μηδ' ὡς  
[FROM] FONDNESS FOR DISHONEST GAIN BUT EAGERLY, NOT AS  
κατακυριεύοντες τῶν κλήρων ἀλλὰ  
LORDING IT OVER THE ONES ALLOTTED(ASSIGNED) [TO YOUR<sup>1</sup> CARE] BUT  
τύποι γινόμενοι τοῦ ποιμνίου· 5.4 καὶ φανερωθέντος  
BEING~EXAMPLES OF THE FLOCK; AND <sup>3</sup>HAVING BEEN REVEALED  
τοῦ ἀρχιποίμενος κομιεῖσθε τὸν ἀμαράντινον τῆς  
<sup>1</sup>[AFTER] THE <sup>2</sup>CHIEF SHEPHERD, YOU<sup>1</sup> WILL RECEIVE THE UNFADING -  
δόξης στέφανον.  
CROWN~OF GLORY.

5.5 Ὅμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις·  
LIKEWISE, YOUNGER MEN, BE SUBMISSIVE TO ELDERS;

πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην  
AND~ALL <sup>3</sup>TO [WARD] ONE ANOTHER - <sup>2</sup>HUMILITY

ἐγκομβώσασθε, ὅτι  
<sup>1</sup>CLOTHE YOURSELVES WITH, BECAUSE

[Ὁ] θεὸς ὑπερηφάνους ἀντιτάσσεται,  
- GOD OPPOSES~PROUD MEN,

ταπεινοὶς δὲ δίδωσιν χάριν.  
BUT~TO HUMBLE MEN HE GIVES GRACE.

5.6 Ταπεινώθητε οὖν ὑπὸ τὴν κραταίαν χεῖρα τοῦ  
BE HUMBLED THEREFORE UNDER THE MIGHTY HAND -

θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ, 5.7 πᾶσαν τὴν  
OF GOD, THAT YOU<sup>1</sup> MAY BE EXALTED IN [DUE] TIME, ALL THE

5:2a text: KJV ASV RSVmg NIV NJB NRSV. omit: ASVmg RSV NASB NEB TEV NJBmg NRSVmg.

5:2b text: ASV RSVmg NASB NIV NEB TEV NJB NRSV. omit: KJV ASVmg RSV NJBmg NRSVmg.

5:5 Prov. 3:34 LXX

μέριμναν ὑμῶν ἐπιρίψαντες ἐπ' αὐτόν, ὅτι  
ANXIETY OF YOU\* HAVING CAST UPON HIM, BECAUSE

αὐτῷ μέλει περὶ ὑμῶν.  
IT MATTERS~TO HIM CONCERNING YOU\*.

5.8 Νήψατε, γρηγορήσατε. ὁ ἀντίδικος ὑμῶν  
BE SOBER, WATCH. THE ADVERSARY OF YOU\*,

διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν [τινα]  
[THE] DEVIL, AS A LION ROARING WALKS AROUND SEEKING WHOM

καταπιεῖν· 5.9 ᾧ ἀντίστυτε στερεοὶ τῇ πίστει  
TO DEVOUR; WHOM OPPOSE FIRM IN THE FAITH,

εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν [τῷ] κόσμῳ  
KNOWING THE SAME - SUFFERINGS - 4IN 5THE 6WORLD

ὑμῶν ἀδελφότητι ἐπιτελεισθαι. 5.10 Ὁ δὲ θεὸς πάσης  
2YOUR\* 3BROTHERHOOD 1TO BE LAID UPON. NOW~THE GOD OF ALL

χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ  
GRACE, THE ONE HAVING CALLED YOU\* INTO - HIS~ETERNAL

δόξαν ἐν Χριστῷ [Ἰησοῦ], ὀλίγον παθόντας  
GLORY IN CHRIST JESUS, A LITTLE WHILE [AFTER] HAVING SUFFERED,

αὐτὸς καταρτίσει, στηριξεί, σθενώσει, θεμελιώσει.  
HE HIMSELF WILL RESTORE, CONFIRM, STRENGTHEN, [AND] ESTABLISH [YOU\*].

5.11 αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας, ἀμήν.  
TO HIM [IS] THE DOMINION INTO THE AGES, AMEN.

5.12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς  
THROUGH SILVANUS 4TO YOU\* 1THE 2FAITHFUL 3BROTHER, AS

λογίζομαι, δι' ὀλίγων ἔγραψα παρακαλῶν καὶ  
I CONSIDER, BRIEFLY I WROTE ENCOURAGING [YOU\*] AND

ἐπιμαρτυρῶν ταύτην εἶναι ἀληθὴ χάριν τοῦ θεοῦ εἰς  
TESTIFYING THIS TO BE [THE] TRUE GRACE - OF GOD IN

ἣν στήτε. 5.13 Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι  
WHICH YOU\* STAND. 5GREET 6YOU\* 1SHE 2IN 3BABYLON

συνεκλεκτῇ καὶ Μάρκος ὁ υἱὸς μου. 5.14 ἀσπάσασθε  
4A CO-CHOSEN ONE, ALSO MARK THE SON OF ME. GREET

ἀλλήλους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν πᾶσιν  
ONE ANOTHER WITH A KISS OF LOVE. PEACE TO YOU\* ALL,

τοῖς ἐν Χριστῷ.  
THE ONES IN CHRIST.

all your anxiety on him, because he cares for you.  
8Discipline yourselves, keep alert/ Like a roaring lion your adversary the devil prowls around, looking for someone to devour. 9Resist him, steadfast in your faith, for you know that your brothers and sisters<sup>8</sup> in all the world are undergoing the same kinds of suffering. 10And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you. 11To him be the power forever and ever. Amen.

12 Through Silvanus, whom I consider a faithful brother, I have written this short letter to encourage you and to testify that this is the true grace of God. Stand fast in it. 13Your sister church<sup>h</sup> in Babylon, chosen together with you, sends you greetings; and so does my son Mark. 14Greet one another with a kiss of love.

Peace to all of you who are in Christ.<sup>i</sup>

<sup>f</sup> Or be vigilant

<sup>g</sup> Gk your brotherhood

<sup>h</sup> Gk She who is

<sup>i</sup> Other ancient authorities add Amen





# THE SECOND LETTER OF PETER

SIMEON

## CHAPTER 1

### ΠΕΤΡΟΥ Β

OF PETER

2

1.1 Σιμεὼν Πέτρος δούλος καὶ ἀπόστολος Ἰησοῦ

(SIMON)

PETER

A SLAVE

AND

APOSTLE

OF JESUS

Χριστοῦ τοῖς ἰσότημον ἡμῖν λαχοῦσιν πίστιν

CHRIST

TO THE ONES

<sup>3</sup>EQUALLY PRECIOUS

<sup>2</sup>WITH

<sup>1</sup>HAVING OBTAINED

<sup>4</sup>FAITH

ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ

IN(BY)

(THE) RIGHTEOUSNESS

- OF~OUR GOD

AND

SAVIOR,

JESUS

Χριστοῦ, 1:2 χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν

CHRIST,

GRACE

TO YOU\*

AND

PEACE—MAY (THEY) BE MULTIPLIED BY

ἐπιγνώσει τοῦ θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν.

(THE) KNOWLEDGE

- OF GOD

AND

JESUS

THE LORD

OF US.

1.3 Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ

AS

ALL THINGS

<sup>6</sup>TO US

<sup>7</sup>(BY) THE

DIVINE

<sup>8</sup>POWER

<sup>9</sup>OF HIM

πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης διὰ τῆς

<sup>1</sup>FOR

<sup>2</sup>LIFE

<sup>3</sup>AND

<sup>4</sup>GODLINESS

<sup>5</sup>HAVING(HAVE) BEEN GIVEN

THROUGH THE

ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ

KNOWLEDGE

OF THE ONE

HAVING CALLED

US

TO HIS OWN

GLORY

AND

ἀρετῇ, 1.4 δι' ὧν τὰ τίμια καὶ μέγιστα ἡμῖν

VIRTUE,

THROUGH WHICH THINGS

<sup>3</sup>THE

<sup>4</sup>PRECIOUS

<sup>5</sup>AND

<sup>6</sup>GREAT

<sup>2</sup>TO US

ἐπαγγέλματα δεδωρηται, ἵνα διὰ τούτων γένησθε

<sup>7</sup>PROMISES

<sup>1</sup>HE HAS GIVEN,

THAT

THROUGH THESE

YOU\*

MAY BECOME

θείας κοινωνοὶ φύσεως ἀποφυγόντες τῆς ἐν τῷ

<sup>2</sup>OF (THE) DIVINE

<sup>1</sup>SHARERS

<sup>3</sup>NATURE,

HAVING ESCAPED

<sup>1</sup>THE

<sup>3</sup>IN <sup>4</sup>THE

κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς. 1.5 καὶ αὐτὸ τοῦτο δὲ

<sup>5</sup>WORLD

<sup>6</sup>BY

<sup>7</sup>LUST

<sup>2</sup>CORRUPTION.

ALSO

FOR THIS VERY REASON -

σπουδὴν πάσαν παρεισενέγκαντες ἐπιχορηγήσατε ἐν

<sup>3</sup>DILIGENCE

<sup>2</sup>ALL

<sup>1</sup>HAVING APPLIED

SUPPLY

IN(BY)

τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν

THE FAITH

OF YOU\*

- VIRTUE,

AND~IN(BY) THE

VIRTUE

-

γνώσιν, 1.6 ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ

KNOWLEDGE,

AND~IN(BY) THE

KNOWLEDGE -

SELF-CONTROL,

AND~IN(BY)

τῇ ἐγκρατεῖᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν

THE SELF-CONTROL

- ENDURANCE,

AND~IN(BY) THE

ENDURANCE

-

εὐσέβειαν, 1.7 ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν,

GODLINESS,

AND~IN(BY) THE

GODLINESS -

BROTHERLY LOVE,

ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. 1.8 ταῦτα γὰρ

AND~IN(BY) THE

BROTHERLY LOVE

- LOVE.

FOR~THESE THINGS

ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἀργούς οὐδὲ

BEING~IN YOU\*

AND

ABOUNDING

<sup>2</sup>NOT

<sup>3</sup>UNPRODUCTIVE

<sup>3</sup>NOR

Simeon<sup>a</sup> Peter, a servant<sup>b</sup> and apostle of Jesus Christ,

To those who have received a faith as precious as ours through the righteousness of our God and Savior Jesus Christ:<sup>c</sup>

2 May grace and peace be yours in abundance in the knowledge of God and of Jesus our Lord.

3 His divine power has given us everything needed for life and godliness, through the knowledge of him who called us by<sup>d</sup> his own glory and goodness.

<sup>4</sup>Thus he has given us, through these things, his precious and very great promises, so that through them you may escape from the corruption that is in the world because of lust, and may become participants of the divine nature. <sup>5</sup>For this very reason, you must make every effort to support your faith with goodness, and goodness with knowledge, <sup>6</sup>and knowledge with self-control, and self-control with endurance, and endurance with godliness, <sup>7</sup>and godliness with mutual<sup>e</sup> affection, and mutual<sup>e</sup> affection with love. <sup>8</sup>For if these things are yours and are increasing among you, they keep you from being

<sup>a</sup> Other ancient authorities read *Simon*

<sup>b</sup> Gk *slave*

<sup>c</sup> Or *Of our God and the Savior Jesus*

*Christ*

<sup>d</sup> Other ancient authorities read

*through*

<sup>e</sup> Gk *brotherly*

ineffective and unfruitful in the knowledge of our Lord Jesus Christ. <sup>9</sup>For anyone who lacks these things is nearsighted and blind, and is forgetful of the cleansing of past sins. <sup>10</sup>Therefore, brothers and sisters, be all the more eager to confirm your call and election, for if you do this, you will never stumble. <sup>11</sup>For in this way, entry into the eternal kingdom of our Lord and Savior Jesus Christ will be richly provided for you.

<sup>12</sup>Therefore I intend to keep on reminding you of these things, though you know them already and are established in the truth that has come to you. <sup>13</sup>I think it right, as long as I am in this body,<sup>f</sup> to refresh your memory, <sup>14</sup>since I know that my death<sup>g</sup> will come soon, as indeed our Lord Jesus Christ has made clear to me. <sup>15</sup>And I will make every effort so that after my departure you may be able at any time to recall these things.

<sup>16</sup>For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his majesty. <sup>17</sup>For he received honor and glory

<sup>f</sup>Gk. brothers

<sup>g</sup>Gk. tent

<sup>h</sup>Gk. the putting off of my tent

ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ  
<sup>4</sup>UNFRUITFUL <sup>1</sup>MAKES [YOU] IN <sup>1</sup>THE <sup>3</sup>OF THE <sup>4</sup>LORD <sup>5</sup>OF US <sup>6</sup>JESUS

Χριστοῦ ἐπίγνωσιν· **1.9** ὧ γὰρ μὴ πάρεστιν  
<sup>7</sup>CHRIST <sup>2</sup>KNOWLEDGE; FOR~WITH WHOM ARE NOT PRESENT

ταῦτα, τυφλὸς ἐστὶν μυωπάζων, λήθην λαβὼν τοῦ  
THESE THINGS, HE IS~BLIND, BEING SHORTSIGHTED, HAVING~FORGOTTEN THE

καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν. **1.10** διὸ  
CLEANSING - OF HIS~OLD(PAST) SINS. THEREFORE

μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν  
RATHER, BROTHERS, BE DILIGENT <sup>5</sup>SURE <sup>2</sup>YOUR

κλήσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιούντες  
<sup>3</sup>CALLING <sup>4</sup>AND <sup>5</sup>ELECTION <sup>1</sup>TO MAKE; FOR~THESE THINGS DOING

οὐ μὴ πταίσητέ ποτε. **1.11** οὕτως γὰρ πλουσίως  
NEVER ONCE~WILL YOU<sup>a</sup> STUMBLE(FALL). FOR~SO <sup>3</sup>RICHLY

ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον  
<sup>1</sup>WILL BE PROVIDED <sup>2</sup>FOR YOU<sup>a</sup> THE ENTRANCE INTO THE ETERNAL

βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ  
KINGDOM OF THE LORD OF US AND SAVIOR, JESUS

Χριστοῦ.  
CHRIST.

**1.12** Διὸ μελλήσω ἀεὶ ὑμᾶς ὑπομιμνήσκειν  
THEREFORE I WILL INTEND ALWAYS TO REMIND~YOU<sup>a</sup>

περὶ τούτων καί περ εἰδότας καὶ  
CONCERNING THESE THINGS—EVEN THOUGH KNOWING [THEM] AND

ἐστηριγμένους ἐν τῇ παρουσίᾳ ἀληθείᾳ. **1.13** δίκαιον  
HAVING BEEN ESTABLISHED IN THE PRESENT TRUTH. <sup>3</sup>RIGHT

δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι,  
<sup>1</sup>BUT <sup>2</sup>I CONSIDER [IT], AS LONG AS I AM IN THIS - TABERNACLE,

διεγείρειν ὑμᾶς ἐν ὑπομνήσει, **1.14** εἰδὼς ὅτι ταχινῇ  
TO AROUSE YOU<sup>a</sup> WITH A REMINDER, KNOWING THAT SOON

ἐστὶν ἡ ἀπόθεσις τοῦ σκηνώματός μου καθὼς καὶ  
IS THE PUTTING OFF OF THE TABERNACLE OF ME AS EVEN

ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν μοι,  
THE LORD OF US, JESUS CHRIST, MADE CLEAR TO ME;

**1.15** σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν  
AND~I AM EAGER ALSO <sup>4</sup>ALWAYS <sup>3</sup>TO HAVE <sup>2</sup>YOU<sup>a</sup> <sup>8</sup>AFTER -

ἐμὴν ἐξοδον τὴν τούτων μνήμην ποιεῖσθαι.  
<sup>9</sup>MY <sup>10</sup>EXODUS(DEPARTURE) <sup>5</sup>THE <sup>7</sup>OF THESE THINGS <sup>6</sup>MEMORY <sup>1</sup>TO CAUSE.

**1.16** Οὐ γὰρ σεσοφισμένοις μύθοις  
FOR~NOT <sup>3</sup>HAVING BEEN CLEVERLY CRAFTED <sup>2</sup>FABLES

ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου  
<sup>1</sup>HAVING FOLLOWED, WE MADE KNOWN TO YOU<sup>a</sup> <sup>1</sup>THE <sup>5</sup>OF THE <sup>6</sup>LORD

ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν ἄλλ'  
<sup>7</sup>OF US <sup>8</sup>JESUS <sup>9</sup>CHRIST <sup>2</sup>POWER <sup>3</sup>AND <sup>4</sup>COMING BUT

ἐπόπται γεννηθέντες τῆς ἐκείνου μεγαλειότητος.  
HAVING BEEN~EYEWITNESSES - OF THAT ONE'S MAJESTY.

**1.17** λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν  
FOR~HAVING RECEIVED FROM GOD [THE] FATHER HONOR AND GLORY,

φωνῆς ἐνεχθείσης αὐτῷ τοιαύδε ὑπὸ τῆς  
<sup>2</sup>A VOICE <sup>3</sup>HAVING BEEN BROUGHT <sup>4</sup>TO HIM <sup>1</sup>SUCH BY THE  
 μεγαλοπρεποῦς δόξης, Ὁ υἱός μου ὁ ἀγαπητός μου  
 MAGNIFICENT GLORY, THE SON OF ME, THE BELOVED OF ME  
 οὗτός ἐστιν, εἰς ὃν ἐγὼ εὐδόκησα, **1.18** καὶ ταύτην  
 THIS ONE IS, IN WHOM I WAS WELL PLEASED, AND THIS  
 τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ  
 - VOICE WE HEARD <sup>2</sup>OUT OF <sup>3</sup>HEAVEN

ἐνεχθείσαν σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει.  
<sup>1</sup>HAVING BEEN BROUGHT <sup>5</sup>WITH <sup>6</sup>HIM <sup>4</sup>BEING IN(ON) THE HOLY MOUNTAIN.

**1.19** καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον,  
 AND WE HAVE <sup>4</sup>[MADE] MORE SURE <sup>1</sup>THE <sup>2</sup>PROPHETIC <sup>3</sup>WORD,

ὧς καλῶς ποιεῖτε προσέχοντες ὡς λύχνῳ  
 TO WHICH YOU\* DO~WELL (IN) PAYING ATTENTION (TO IT) AS TO A LAMP

φαίνοντι ἐν ἀνυχμῳ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ  
 SHINING IN A DARK PLACE UNTIL DAY DAWNS

καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν,  
 AND [THE] MORNING STAR RISES IN THE HEARTS OF YOU\*,

**1.20** τοῦτο πρῶτον γινώσκοντες ὅτι πᾶσα προφητεία  
 THIS KNOWING~FIRST THAT EVERY PROPHECY

γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται **1.21** οὐ γὰρ  
 OF SCRIPTURE <sup>2</sup>OF ONE'S OWN <sup>3</sup>INTERPRETATION <sup>1</sup>IS~NOT; FOR~NOT

θελήματι ἀνθρώπου ἠνέχθη προφητεία ποτέ, ἀλλὰ  
 BY [THE] WILL OF MAN WAS BROUGHT A PROPHECY AT ANY TIME, BUT

ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ  
<sup>3</sup>BY <sup>4</sup>[THE] HOLY~SPIRIT <sup>2</sup>BEING CARRIED [ALONG] <sup>5</sup>SPOKE <sup>6</sup>FROM

θεοῦ ἀνθρώποι.<sup>7</sup>  
<sup>7</sup>GOD <sup>1</sup>MEN.

**1:21** text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. *υπο πνευματος αγιου φερομενοι ελαλησαν αγιοι θεου* (carried along by the Holy Spirit holy men of God spoke): KJV RSVmg NRSVmg.

from God the Father when that voice was conveyed to him by the Majestic Glory, saying, "This is my Son, my Beloved,<sup>i</sup> with whom I am well pleased."<sup>18</sup> We ourselves heard this voice come from heaven, while we were with him on the holy mountain.

<sup>19</sup> So we have the prophetic message more fully confirmed. You will do well to be attentive to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. <sup>20</sup> First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, <sup>21</sup> because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.<sup>j</sup>

<sup>i</sup> Other ancient authorities read my beloved Son

<sup>j</sup> Other ancient authorities read but moved by the Holy Spirit saints of God spoke

## CHAPTER 2

**2.1** Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ,  
 BUT~THERE WERE ALSO FALSE PROPHETS AMONG THE PEOPLE,

ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες  
 AS ALSO AMONG YOU\* THERE WILL BE FALSE TEACHERS, WHO

παρεισάξουσιν αἵρέσεις ἀπωλείας καὶ τὸν  
 WILL SECRETLY BRING IN HERESIES OF (PRODUCING) DESTRUCTION, EVEN <sup>2</sup>THE

ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι. ἐπάγοντες  
<sup>4</sup>HAVING BOUGHT <sup>5</sup>THEM <sup>3</sup>MASTER <sup>1</sup>DENYING, BRINGING UPON

ἑαυτοῖς ταχινὴν ἀπώλειαν, **2.2** καὶ πολλοὶ  
 THEMSELVES SWIFT DESTRUCTION; AND MANY

ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις δι' οὓς  
 WILL FOLLOW THEIR - LICENTIOUSNESS, BECAUSE OF WHOM

ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται, **2.3** καὶ ἐν  
 THE WAY OF THE TRUTH WILL BE EVIL SPOKEN OF, AND IN(BY)

But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive opinions. They will even deny the Master who bought them—bringing swift destruction on themselves. <sup>2</sup> Even so, many will follow their licentious ways, and because of these teachers<sup>k</sup> the way of truth will be maligned. <sup>3</sup> And in their

<sup>k</sup> Gk. *because of them*



greed they will exploit you with deceptive words. Their condemnation, pronounced against them long ago, has not been idle, and their destruction is not asleep.

4 For if God did not spare the angels when they sinned, but cast them into hell<sup>i</sup> and committed them to chains<sup>m</sup> of deepest darkness to be kept until the judgment;<sup>5</sup> and if he did not spare the ancient world, even though he saved Noah, a herald of righteousness, with seven others, when he brought a flood on a world of the ungodly;<sup>6</sup> and if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction<sup>n</sup> and made them an example of what is coming to the ungodly;<sup>o</sup> and if he rescued Lot, a righteous man greatly distressed by the licentiousness of the lawless<sup>8</sup> (for that righteous man, living among them day after day, was tormented in his righteous soul by their lawless deeds that he saw and heard),<sup>9</sup> then the Lord knows how to rescue the godly from trial, and to keep the unrighteous under punishment until the day of judgment<sup>10</sup>—especially those who indulge their flesh in depraved lust, and who despise authority.

Bold and willful, they are not afraid to slander the glorious ones,<sup>p</sup> whereas angels, though greater in

<sup>i</sup> Gk. *Tartaros*

<sup>m</sup> Other ancient authorities read *pits*

<sup>n</sup> Other ancient authorities lack to extinction

<sup>o</sup> Other ancient authorities read an example to those who were to be ungodly

<sup>p</sup> Or *angels*; Gk *glories*

πλεονεξία πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται, οἷς  
COVETOUSNESS WITH MADE-UP WORDS THEY WILL EXPLOIT-YOU\*, FOR WHOM

τὸ κρίμα ἑκπαλαι οὐκ ἀργεῖ καὶ ἡ ἀπώλεια αὐτῶν  
THE JUDGMENT OF OLD IS NOT IDLE AND THE DESTRUCTION OF THEM

οὐ νυστάζει.

DOES NOT SLUMBER.

2.4 Εἰ γὰρ ὁ θεὸς ἀγγέλων ἁμαρτησάντων  
FOR-IF - GOD <sup>2</sup>ANGELS <sup>3</sup>HAVING SINNED

οὐκ ἐφείσατο ἀλλὰ ῥσειαῖς ζόφου ταρταρώσας  
<sup>1</sup>DID NOT SPARE BUT <sup>2</sup>TO CHAINS <sup>3</sup>OF GLOOM <sup>4</sup>HAVING BEEN SENT TO TARTARUS

παρέδωκεν εἰς κρίσιν τηρουμένους, 2.5 καὶ ἀρχαίου  
<sup>1</sup>HE DELIVERED [THEM] <sup>6</sup>FOR <sup>7</sup>JUDGMENT <sup>8</sup>BEING KEPT, AND [THE] ANCIENT

κόσμου οὐκ ἐφείσατο ἀλλὰ ὄγδοον Νῶε  
WORLD HE DID NOT SPARE BUT <sup>3</sup>[THE] EIGHTH MAN [IN THE ARK] <sup>2</sup>NOAH

δικαιοσύνης κήρυκα ἐφύλαξεν κατακλυσμὸν κόσμῳ  
<sup>5</sup>OF RIGHTEOUSNESS <sup>4</sup>A PREACHER <sup>1</sup>HE PRESERVED, <sup>2</sup>A FLOOD [UPON] <sup>3</sup>[THE] WORLD

ἀσεβῶν ἐπάξας, 2.6 καὶ πόλεις Σοδόμων καὶ  
<sup>4</sup>OF UNGODLY ONES <sup>1</sup>HAVING BROUGHT IN, AND [THE] CITIES OF SODOM AND

Γομόρρας τεφρώσας [καταστροφῇ] κατέκρινεν  
GOMORRAH HAVING REDUCED TO ASHES, [BY] A CATASTROPHE JUDGED [THEM],

ὑπόδειγμα μελλόντων ἀσεβέ[σ]ιν τεθεικώς,  
<sup>2</sup>AN EXAMPLE <sup>3</sup>[FOR] ONES INTENDING <sup>4</sup>[TO BE] UNGODLY <sup>1</sup>HAVING MADE [THEM],

2.7 καὶ δίκαιον Λὼτ καταπονούμενον ὑπὸ τῆς τῶν  
AND RIGHTEOUS LOT, BEING DISTRESSED BY <sup>1</sup>THE <sup>2</sup>OF THE

ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς ἐρρύσατο·  
<sup>4</sup>LAWLESS ONES <sup>5</sup>IN <sup>6</sup>LICENTIOUSNESS <sup>2</sup>CONDUCT, HE DELIVERED;

2.8 βλέματι γὰρ καὶ ἀκοῇ ὁ δίκαιος  
FOR-[BY] SEEING AND HEARING THE[THAT] RIGHTEOUS MAN

ἐγκατοικῶν ἐν αὐτοῖς ἡμέραν ἐξ ἡμέρας ψυχὴν  
DWELLING AMONG THEM DAY BY DAY <sup>3</sup>SOUL

δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν·  
<sup>2</sup>[HIS] RIGHTEOUS <sup>4</sup>CONCERNING [THEIR] LAWLESS <sup>5</sup>WORKS <sup>1</sup>WAS BEING TORTURED;

2.9 οἶδεν κύριος εὐσεβεῖς ἐκ πειρασμοῦ ρύεσθαι,  
[THE] LORD-KNOWS <sup>2</sup>GODLY ONES <sup>3</sup>FROM <sup>4</sup>TRIAL <sup>1</sup>[HOW] TO RESCUE,

ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους  
<sup>3</sup>UNRIGHTEOUS ONES <sup>1</sup>AND <sup>5</sup>FOR <sup>6</sup>A DAY <sup>7</sup>OF JUDGMENT <sup>4</sup>BEING PUNISHED

τηρεῖν, 2.10 μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν  
<sup>2</sup>TO KEEP, ESPECIALLY - <sup>1</sup>THE ONES <sup>3</sup>AFTER <sup>4</sup>[THE] FLESH <sup>5</sup>IN

ἐπιθυμίᾳ μιάσμου πορευομένους καὶ  
<sup>6</sup>LUST <sup>7</sup>OF (PRODUCING) DEFILEMENT <sup>2</sup>GOING AND

κυριότητος καταφρονούντας.  
LORDSHIP DESPISING.

Τολμηταὶ αὐθάδεις, δόξας οὐ τρέμουσιν  
[THEY ARE] DARING, SELF-WILLED, GLORIOUS BEINGS THEY DO NOT TREMBLE [AT],

βλασφημοῦντες, 2.11 ὅπου ἄγγελοι ἰσχύϊ καὶ  
REVILING [THEM], WHERE[AS] ANGELS <sup>3</sup>IN STRENGTH <sup>4</sup>AND

2.4 text: KJV ASVmg NIVmg NEBmg TEV (NJB) NRSV. var. σιτροῖς (pits): ASV RSV NASB NIV NEB TEVmg NRSVmg.

δυνάμει μείζονες ὄντες οὐ φέρουσιν κατ' αὐτῶν παρὰ  
<sup>5</sup>POWER <sup>2</sup>GREATER <sup>1</sup>BEING DO NOT BRING AGAINST THEM BEFORE

κυρίου βλάσφημον κρίσιν. 2.12 οὗτοι δέ ὡς ἄλογα  
 [THE] LORD A SLANDEROUS JUDGMENT. BUT~THESE MEN AS IRRATIONAL

ζῶα γεγεννημένα φύσικα εἰς ἄλωσιν καὶ φθορὰν ἐν  
 ANIMALS HAVING BEEN BORN BY NATURE FOR CAPTURE AND DESTRUCTION, <sup>2</sup>IN

οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ  
<sup>3</sup>MATTERS WHICH <sup>4</sup>THEY ARE IGNORANT OF <sup>1</sup>REVILING, IN THE CORRUPTION

αὐτῶν καὶ φθαρῆσονται 2.13 ἀδικοῦμενοι μισθὸν  
 OF THEM INDEED THEY WILL BE CORRUPTED, SUFFERING HARM [AS] PAYMENT

ἀδικίας, ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν,  
 [FOR] HARM [DONE], <sup>5</sup>A PLEASURE <sup>1</sup>CONSIDERING <sup>3</sup>IN~THE <sup>4</sup>DAY[TIME] <sup>2</sup>INDULGENCE,

σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς ᾠπάταις  
 SPOTS AND BLEMISHES REVELING IN THE DECEITS

αὐτῶν συνευωχούμενοι ὑμῖν, 2.14 ὀφθαλμοὺς ἔχοντες  
 OF THEM, [WHILE] FEASTING WITH YOU\*, HAVING~EYES

μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἁμαρτίας,  
 FULL OF [DESIRE FOR] AN ADULTERESS AND NOT CEASING FROM SIN,

δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην  
 ENTICING UNSTABLE~SOULS <sup>2</sup>A HEART <sup>3</sup>HAVING BEEN TRAINED

πλεονεξίας ἔχοντες, κατάρας τέκνα· 2.15 καταλείποντες  
<sup>4</sup>OF [IN] GREED <sup>1</sup>HAVING, ACCURSED CHILDREN!; FORSAKING

εὐθείαν ὁδὸν ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ  
 A STRAIGHT WAY THEY WENT ASTRAY, HAVING FOLLOWED THE WAY

τοῦ Βαλαὰμ τοῦ Βοσόρ, ὃς μισθὸν ἀδικίας  
 - OF BALAAM, THE [SON] OF BOSOR, WHO <sup>2</sup>[THE] WAGES <sup>3</sup>OF UNRIGHTEOUSNESS

ἡγάπησεν 2.16 ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας·  
<sup>1</sup>LOVED, <sup>3</sup>REPROOF <sup>1</sup>BUT <sup>2</sup>HE HAD OF HIS OWN TRANSGRESSION;

ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ φθεγξάμενον  
 A DUMB~DONKEY IN A MAN'S VOICE HAVING SPOKEN

ἐκώλυσεν τὴν τοῦ προφήτου παραφρονίαν.  
 HINDERED <sup>1</sup>THE <sup>3</sup>OF THE <sup>4</sup>PROPHET <sup>2</sup>MADNESS.

2.17 Οὗτοί εἰσιν πηγαὶ ἄνυδροι καὶ ὀμίχλαι ὑπὸ  
 THESE MEN ARE WATERLESS~FOUNTAINS AND MISTS <sup>2</sup>BY

λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκοτούς  
<sup>3</sup>STORMS <sup>1</sup>BEING DRIVEN, FOR WHOM THE GLOOM - OF DARKNESS

τετήρηται. 2.18 ὑπέρογκα γὰρ ματαιότητος  
 HAS BEEN KEPT. <sup>3</sup>INFLATED [WORDS] <sup>1</sup>FOR <sup>4</sup>OF VANITY

φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς  
<sup>2</sup>SPEAKING THEY ENTICE, BY [THE] LUSTS OF [THE] FLESH

ἀσελγείαις τοὺς ὀλίγως ἀποφεύγοντας τοὺς ἐν  
 IN LICENTIOUSNESS, THE ONES SCARCELY ESCAPING THE ONES <sup>2</sup>IN

πλάνῃ ἀναστρεφόμενους, 2.19 ἐλευθερίαν αὐτοῖς  
<sup>3</sup>ERROR <sup>1</sup>LIVING, <sup>2</sup>FREEDOM <sup>3</sup>TO THEM

ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς  
<sup>1</sup>PROMISING, THEMSELVES BEING~SLAVES

2:13 text: KJV ASV RSV NASB NIV NEB NJBmg NRSV. var. ἀγαπαίς (lovefeasts); ASVmg RSVmg NASBmg NIVmg NEBmg NJB NRSVmg.

might and power, do not bring against them a slanderous judgment from the Lord.<sup>9</sup> <sup>12</sup>These people, however, are like irrational animals, mere creatures of instinct, born to be caught and killed. They slander what they do not understand, and when those creatures are destroyed,<sup>7</sup> they also will be destroyed, <sup>13</sup>suffering<sup>8</sup> the penalty for doing wrong. They count it a pleasure to revel in the daytime. They are blots and blemishes, reveling in their dissipation<sup>4</sup> while they feast with you. <sup>14</sup>They have eyes full of adultery, insatiable for sin. They entice unsteady souls. They have hearts trained in greed. Accursed children! <sup>15</sup>They have left the straight road and have gone astray, following the road of Balaam son of Bosor,<sup>4</sup> who loved the wages of doing wrong, <sup>16</sup>but was rebuked for his own transgression; a speechless donkey spoke with a human voice and restrained the prophet's madness.

<sup>17</sup>These are waterless springs and mists driven by a storm; for them the deepest darkness has been reserved. <sup>18</sup>For they speak bombastic nonsense, and with licentious desires of the flesh they entice people who have just<sup>9</sup> escaped from those who live in error. <sup>19</sup>They promise them freedom, but they themselves are slaves

<sup>9</sup> Other ancient authorities read before the Lord; others lack the phrase

<sup>7</sup> Gk in their destruction

<sup>5</sup> Other ancient authorities read receiving

<sup>1</sup> Other ancient authorities read love feasts

<sup>4</sup> Other ancient authorities read Beor

<sup>10</sup> Other ancient authorities read actually

of corruption; for people are slaves to whatever masters them. <sup>20</sup>For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overpowered, the last state has become worse for them than the first. <sup>21</sup>For it would have been better for them never to have known the way of righteousness than, after knowing it, to turn back from the holy commandment that was passed on to them. <sup>22</sup>It has happened to them according to the true proverb,

"The dog turns back to its own vomit,"

and,

"The sow is washed only to wallow in the mud."

φθορᾶς· ὃ γάρ τις ἡττήται, τούτῳ  
OF CORRUPTION; FOR~BY WHOM ANYONE HAS BEEN DEFEATED, TO THIS ONE

δεδουλωται. **2.20** εἰ γὰρ ἀποφυγόντες τὰ μιάσματα  
HE HAS BECOME ENSLAVED. FOR~IF HAVING ESCAPED THE DEFILEMENTS

τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου [ἡμῶν] καὶ  
OF THE WORLD BY A KNOWLEDGE OF THE LORD OF US AND

σωτήρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν  
SAVIOR, JESUS CHRIST, BUT~BY THESE AGAIN

ἐμπλακέντες ἡττώνται, γέγονεν αὐτοῖς τὰ ἔσχατα  
HAVING BEEN ENTANGLED, THEY ARE DEFEATED, <sup>3</sup>HAS BECOME <sup>4</sup>FOR THEM <sup>1</sup>THE <sup>2</sup>LAST [STATE]

χείρονα τῶν πρώτων. **2.21** κρεῖττον γὰρ ἦν αὐτοῖς μὴ  
WORSE~[THAN] THE FIRST. FOR~BETTER IT WAS FOR THEM NOT

ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνωσιν  
TO HAVE KNOWN THE WAY - OF RIGHTEOUSNESS THAN HAVING KNOWN [IT]

ὑποστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας  
TO TURN FROM <sup>1</sup>THE <sup>4</sup>HAVING BEEN PASSED ON <sup>5</sup>TO THEM <sup>2</sup>HOLY

ἐντολῆς. **2.22** συμβέβηκεν αὐτοῖς τὸ τῆς  
<sup>3</sup>COMMANDMENT. HAS HAPPENED TO THEM THE [WORD] OF THE

ἀληθοῦς παροιμίας,  
TRUE PROVERB,

Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα,  
A DOG HAVING RETURNED TO - ITS OWN VOMIT,

καί,  
AND,

Ὡς λουσαμένη εἰς κυλισμὸν βορβόρου.  
A SOW HAVING BEEN WASHED TO WALLOWING OF~[IN] [THE] MUD.

**2:22** Prov. 26:11

## CHAPTER 3

This is now, beloved, the second letter I am writing to you; in them I am trying to arouse your sincere intention by reminding you <sup>2</sup>that you should remember the words spoken in the past by the holy prophets, and the commandment of the Lord and Savior spoken through your apostles. <sup>3</sup>First of all you must understand this, that in the last days scoffers will come, scoffing and indulging their own lusts <sup>4</sup>and saying, "Where is the

**3.1** Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω  
THIS NOW, BELOVED, [IS THE] <sup>1</sup>SECOND <sup>4</sup>TO YOU <sup>3</sup>I WRITE

ἐπιστολὴν ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει  
<sup>2</sup>LETTER, IN [BOTH OF] WHICH <sup>3</sup>I AROUSE <sup>4</sup>YOUR <sup>1</sup>[AS] BY <sup>2A</sup>REMINDER

τὴν εἰλικρινὴ διάνοιαν **3.2** μνησθῆναι τῶν  
- <sup>5</sup>SINCERE <sup>6</sup>MIND[S] TO REMEMBER THE

προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν καὶ  
WORDS~HAVING BEEN PREVIOUSLY SPOKEN BY THE HOLY PROPHETS AND

τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου  
<sup>1</sup>THE <sup>7</sup>OF~[BY] THE <sup>8</sup>APOSTLES <sup>9</sup>OF YOU <sup>2</sup>COMMANDMENT <sup>3</sup>OF THE <sup>4</sup>LORD

καὶ σωτήρος. **3.3** τοῦτο πρῶτον γινώσκοντες ὅτι  
<sup>5</sup>AND <sup>6</sup>SAVIOR. <sup>2</sup>THIS <sup>3</sup>FIRSTLY <sup>1</sup>KNOWING, THAT

ἐλεύσονται ἐπ' ἐσχάτων τῶν ἡμερῶν [ἐν]  
THERE WILL COME DURING [THE] LAST OF THE DAYS <sup>2</sup>[INVOLVED] IN

ἐμπαίγμονῃ ἐμπαίκεται κατὰ τὰς ἰδίας ἐπιθυμίας  
<sup>3</sup>MOCKING <sup>1</sup>MOCKERS, ACCORDING TO THE~[IR] OWN LUSTS

αὐτῶν πορευόμενοι **3.4** καὶ λέγοντες, Ποῦ ἐστὶν ἡ  
- GOING ABOUT AND SAYING, WHERE IS THE



ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ  
PROMISE OF THE COMING OF HIM? <sup>2</sup>FROM <sup>3</sup>[THE TIME] WHICH <sup>1</sup>FOR

οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ'  
THE FATHERS FELL ASLEEP, ALL THINGS SO CONTINUE FROM

ἀρχῆς κτίσεως. 3.5 λανθάνει γὰρ αὐτοὺς τοῦτο  
[THE] BEGINNING OF CREATION. <sup>3</sup>IS HIDDEN <sup>1</sup>FOR <sup>4</sup>[FROM] THEM <sup>2</sup>THIS,

θέλοντας ὅτι οὐρανοὶ ἦσαν ἐκπαλαι καὶ γῆ  
[THEY] WANTING [IT] SO, THAT HEAVENS EXISTED FROM LONG AGO AND EARTH

ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα τῷ  
OUT FROM WATER AND THROUGH (IN) WATER HAVING BEEN FORMED BY THE

τοῦ θεοῦ λόγῳ, 3.6 δι' ὧν ὁ τότε κόσμος  
- WORD-OF GOD, THROUGH WHICH [WATERS] THE THEN WORLD

ὑδατι κατακλυσθεὶς ἀπώλετο· 3.7 οἱ δὲ νῦν  
HAVING BEEN DELUGED~WITH WATER PERISHED; BUT~THE NOW(PRESENT)

οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ  
HEAVENS AND THE EARTH BY THE SAME WORD

τεθησαυρισμένοι εἰσὶν πυρὶ τηρούμενοι εἰς ἡμέραν  
HAVE BEEN STORED UP, BEING KEPT~FOR FIRE FOR A DAY

κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.  
OF JUDGMENT AND DESTRUCTION - OF UNGODLY MEN.

3.8 Ἐν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς,  
<sup>3</sup>ONE THING <sup>1</sup>BUT <sup>2</sup>THIS LET IT NOT ESCAPE YOU[R] NOTICE,

ἀγαπητοί, ὅτι μία ἡμέρα παρὰ κυρίῳ ὥς χίλια  
BELOVED, THAT ONE DAY WITH [THE] LORD [IS] AS A THOUSAND

ἔτη καὶ χίλια ἔτη ὥς ἡμέρα μία. 3.9 οὐ βραδύνει  
YEARS AND A THOUSAND YEARS AS ONE~DAY. <sup>2</sup>IS NOT SLOW

κύριος τῆς ἐπαγγελίας, ὥς τινες  
<sup>1</sup>[THE] LORD [CONCERNING] THE(HIS) PROMISE, AS SOME

βραδύτητα ἡγούνται, ἀλλὰ μακροθυμεῖ εἰς ὑμᾶς, μὴ  
CONSIDER~SLOWNESS, BUT IS LONGSUFFERING TOWARD YOU\*, NOT

βουλόμενός τις ἀπολέσθαι ἀλλὰ πάντας εἰς  
WANTING ANY TO PERISH BUT ALL <sup>2</sup>TO

μετάνοιαν χωρήσαι. 3.10 Ἦξει δὲ ἡμέρα κυρίου ὥς  
<sup>3</sup>REPENTANCE <sup>1</sup>TO COME. BUT~WILL COME [THE] DAY OF [THE] LORD AS

κλέπτης, ἐν ᾗ οἱ οὐρανοὶ ροιζήδον  
A THIEF, IN WHICH THE HEAVENS WITH GREAT SUDDENNESS

παρελεύσονται στοιχεῖα δὲ καυσούμενα λυθήσεται  
WILL PASS AWAY, AND~[THE] ELEMENTS BURNING UP WILL BE DESTROYED

καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὗρεθήσεται.<sup>†</sup>  
AND [THE] EARTH AND <sup>1</sup>THE <sup>3</sup>IN <sup>4</sup>IT <sup>2</sup>WORKS WILL BE FOUND OUT.

3.11 τούτων οὕτως πάντων λυομένων ποταποὺς  
<sup>2</sup>THESE THINGS <sup>3</sup>SO <sup>1</sup>ALL <sup>4</sup>BEING DESTROYED, WHAT KIND OF [PERSONS]

δεῖ ὑπάρχειν [ὑμᾶς] ἐν ἀγίαις ἀναστροφαῖς  
IT IS NECESSARY [FOR] YOU\*~TO BE IN HOLY CONDUCT

καὶ εὐσεβείαις, 3.12 προσδοκῶντας καὶ σπεύδοντας τὴν  
AND GODLINESS, AWAITING AND HASTENING THE

3:10 text: ASVmg NASBmg NIV NEB TEV NJBmg NRSV. var. κατακαίεται (will be burned up): KJV  
ASV RSV NASB NIVmg NEBmg TEVmg NJB NRSVmg. var. εὐρεθήσεται λυόμενα (will be found  
destroyed): TEVmg.

promise of his coming? For ever since our ancestors died,<sup>14</sup> all things continue as they were from the beginning of creation!<sup>15</sup> They deliberately ignore this fact, that by the word of God heavens existed long ago and an earth was formed out of water and by means of water, through which the world of that time was deluged with water and perished. But by the same word the present heavens and earth have been reserved for fire, being kept until the day of judgment and destruction of the godless.

8 But do not ignore this one fact, beloved, that with the Lord one day is like a thousand years, and a thousand years are like one day. The Lord is not slow about his promise, as some think of slowness, but is patient with you,<sup>16</sup> not wanting any to perish, but all to come to repentance. The day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and everything that is done on it will be disclosed.<sup>17</sup>

11 Since all these things are to be dissolved in this way, what sort of persons ought you to be in leading lives of holiness and godliness, waiting for and hastening the

<sup>14</sup> Gk our fathers fell asleep

<sup>15</sup> Other ancient authorities read on your account

<sup>16</sup> Other ancient authorities read will be burned up

<sup>17</sup> Or earnestly desiring



coming of the day of God,  
because of which the  
heavens will be set ablaze  
and dissolved, and the  
elements will melt with fire?  
<sup>13</sup>But, in accordance with his  
promise, we wait for new  
heavens and a new earth,  
where righteousness is at  
home.

<sup>14</sup>Therefore, beloved,  
while you are waiting for  
these things, strive to be  
found by him at peace,  
without spot or blemish;  
<sup>15</sup>and regard the patience of  
our Lord as salvation. So  
also our beloved brother  
Paul wrote to you according  
to the wisdom given him,  
<sup>16</sup>speaking of this as he does  
in all his letters. There are  
some things in them hard to  
understand, which the  
ignorant and unstable twist  
to their own destruction, as  
they do the other scriptures.  
<sup>17</sup>You therefore, beloved,  
since you are forewarned,  
beware that you are not  
carried away with the error  
of the lawless and lose your  
own stability. <sup>18</sup>But grow in  
the grace and knowledge of  
our Lord and Savior Jesus  
Christ. To him be the glory  
both now and to the day of  
eternity. Amen.<sup>a</sup>

<sup>a</sup> Other ancient authorities lack *Amen*

παρουσίαν τῆς τοῦ θεοῦ ἡμέρας δι ἣν οὐρανοὶ  
COMING OF THE - DAY-OF GOD, BECAUSE OF WHICH [THE] HEAVENS

πυρούμενοι λυθήσονται καὶ στοιχεῖα καυσούμενα  
BEING SET ON FIRE WILL BE DESTROYED AND [THE] ELEMENTS BURNING UP

τήκεται. **3.13** καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν  
ARE MELTED. BUT-NEW HEAVENS AND A NEW-EARTH

κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς  
ACCORDING TO THE PROMISE OF HIM WE AWAIT, IN WHICH

δικαιοσύνη κατοικεῖ.  
RIGHTEOUSNESS DWELLS.

**3.14** Διό, ἀγαπητοί, ταῦτα προσδοκῶντες  
WHEREFORE, BELOVED, THESE THINGS AWAITING,

σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὑρεθῆναι  
BE EAGER <sup>5</sup>SPOTLESS <sup>6</sup>AND <sup>7</sup>UNBLEMISHED <sup>4</sup>WITH HIM <sup>1</sup>TO BE FOUND

ἐν εἰρήνῃ **3.15** καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν  
<sup>2</sup>IN(AT) <sup>3</sup>PEACE, AND <sup>2</sup>THE <sup>4</sup>OF THE <sup>5</sup>LORD <sup>6</sup>OF US <sup>3</sup>LONGSUFFERING

σωτηρίαν ἡγείσθε, καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν  
<sup>7</sup>SALVATION <sup>1</sup>CONSIDER, AS ALSO - OUR-BELOVED

ἀδελφὸς Παῦλος κατὰ τὴν δοθεῖσαν αὐτῷ  
BROTHER PAUL, ACCORDING TO <sup>1</sup>THE <sup>3</sup>HAVING BEEN GIVEN <sup>4</sup>TO HIM

σοφίαν ἔγραψεν ὑμῖν, **3.16** ὡς καὶ ἐν πάσαις  
<sup>2</sup>WISDOM, WROTE TO YOU, AS ALSO IN ALL

ἐπιστολαῖς λαλῶν ἐν αὐταῖς | περὶ τούτων, ἐν αἷς  
[HIS] LETTERS SPEAKING IN THEM | CONCERNING THESE THINGS, IN WHICH

ἐστὶν δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ  
IS(ARE) SOME THINGS-HARD TO BE UNDERSTOOD, WHICH THE IGNORANT AND

ἀστήρικτοι στρεβλοῦσιν ὡς καὶ τὰς λοιπὰς γραφὰς  
UNSTABLE <sup>2</sup>TWIST AS ALSO THE OTHER SCRIPTURES

πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. **3.17** Ὑμεῖς οὖν,  
TO - THEIR-OWN DESTRUCTION. YOU THEREFORE,

ἀγαπητοί, προγινώσκοντες φυλάσσεσθε, ἵνα μὴ τῇ  
BELOVED, KNOWING BEFOREHAND, GUARD YOURSELVES, LEST <sup>1</sup>WITH THE

τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ  
<sup>3</sup>OF THE <sup>4</sup>LAWLESS ONES <sup>2</sup>ERROR HAVING BEEN LED AWAY YOU FALL FROM THE(YOUR)

ἰδίου στηριγμοῦ, **3.18** αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει  
OWN STABILITY; BUT-GROW IN GRACE AND KNOWLEDGE

τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ  
OF THE LORD OF US AND SAVIOR, JESUS CHRIST. TO HIM

ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. [ἀμήν.]  
[BE] THE GLORY BOTH NOW AND TO [THE] DAY OF [THE] AGE. AMEN.

THE FIRST LETTER OF  
JOHN

ΙΩΑΝΝΟΥ Α  
OF JOHN 1

1.1 ὃ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ  
WHAT WAS FROM [THE] BEGINNING—WHICH WE HAVE HEARD, WHICH  
ἐώρακάμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα  
WE HAVE SEEN WITH THE EYES OF US, WHICH WE BEHELD  
καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς  
AND THE HANDS OF US TOUCHED—WITH RESPECT TO THE WORD -  
ζωῆς — 1.2 καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐώρακάμεν  
OF LIFE — INDEED THE LIFE WAS MANIFESTED, AND WE HAVE SEEN [IT]  
καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν  
AND WE GIVE TESTIMONY AND WE PROCLAIM TO YOU\* 1THE 3LIFE  
τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη  
- 2ETERNAL WHICH WAS WITH THE FATHER AND WAS MANIFESTED  
ἡμῖν — 1.3 ὃ ἐώρακάμεν καὶ ἀκηκόαμεν,  
TO US — WHAT WE HAVE SEEN AND WE HAVE HEARD  
ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν  
WE PROCLAIM ALSO TO YOU\*, THAT 2ALSO 1YOU\* 4FELLOWSHIP  
ἔχητε μεθ' ἡμῶν. καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα  
3MAY HAVE WITH US. 2INDEED - 4FELLOWSHIP 1AND - 3OUR  
μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ  
[IS] WITH THE FATHER AND WITH THE SON OF HIM, JESUS  
Χριστοῦ. 1.4 καὶ ταῦτα γράφομεν ἡμεῖς, ἵνα ἡ  
CHRIST. AND THESE THINGS WRITE WE, THAT THE  
χαρὰ ἡμῶν ᾗ πεπληρωμένη.  
JOY OF US MAY BE MADE FULL.

1.5 Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ'  
AND THIS-IS THE MESSAGE WHICH WE HAVE HEARD FROM  
αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστίν  
HIM AND WE PROCLAIM TO YOU\*, THAT - GOD IS~LIGHT  
καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. 1.6 Ἐὰν  
AND 4DARKNESS 5IN 6HIM 2NOT 1THERE IS 3ANY. IF  
εἰπώμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ  
WE SAY THAT WE HAVE~FELLOWSHIP WITH HIM AND IN THE  
σκοτεῖ περιπατῶμεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν  
DARKNESS WALK, WE LIE AND ARE NOT PRACTICING THE  
ἀλήθειαν· 1.7 ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς  
TRUTH. BUT~IF IN THE LIGHT WE WALK AS  
αὐτός ἐστιν ἐν τῷ φωτί, κοινωνίαν ἔχομεν μετ'  
HE IS IN THE LIGHT, WE HAVE~FELLOWSHIP WITH

We declare to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life—<sup>2</sup>this life was revealed, and we have seen it and testify to it, and declare to you the eternal life that was with the Father and was revealed to us—<sup>3</sup>we declare to you what we have seen and heard so that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. <sup>4</sup>We are writing these things so that our<sup>a</sup> joy may be complete.

<sup>5</sup>This is the message we have heard from him and proclaim to you, that God is light and in him there is no darkness at all. <sup>6</sup>If we say that we have fellowship with him while we are walking in darkness, we lie and do not do what is true; <sup>7</sup>but if we walk in the light as he himself is in the light, we have fellowship with

<sup>a</sup> Other ancient authorities read *your*

1:4 text: ASV RSV NASB NIV NEB TEV NJB NRSV. var. ὑμων (of you\*); KJV ASVmg RSVmg NIVmg TEVmg NJBmg NRSVmg.

one another, and the blood of Jesus his Son cleanses us from all sin. <sup>8</sup>If we say that we have no sin, we deceive ourselves, and the truth is not in us. <sup>9</sup>If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness. <sup>10</sup>If we say that we have not sinned, we make him a liar, and his word is not in us.

ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ  
ONE ANOTHER AND THE BLOOD OF JESUS, THE SON OF HIM,  
καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. 1.8 ἔαν  
CLEANSES US FROM EVERY SIN. IF  
εἰπώμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἐαυτοὺς πλανῶμεν  
WE SAY THAT <sup>2</sup>SIN <sup>1</sup>WE DO NOT HAVE, WE DECEIVE~OURSELVES  
καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. 1.9 ἔαν ὁμολογῶμεν  
AND THE TRUTH IS~NOT IN US. IF WE CONFESS  
τὰς ἁμαρτίας ἡμῶν, πιστὸς ἐστὶν καὶ δίκαιος, ἵνα  
THE SINS OF US, HE IS~FAITHFUL AND RIGHTEOUS, THAT  
ἀφῇ ἡμῖν τὰς ἁμαρτίας καὶ καθάρσῃ ἡμᾶς  
HE MAY FORGIVE US THE(OUR) SINS AND MAY CLEANSE US  
ἀπὸ πάσης ἀδικίας. 1.10 ἔαν εἰπώμεν ὅτι  
FROM ALL UNRIGHTEOUSNESS. IF WE SAY THAT  
οὐχ ἡμαρτήκαμεν ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ  
WE HAVE NOT SINNED, A LIAR WE MAKE HIM AND THE  
λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.  
WORD OF HIM IS~NOT IN US.

## CHAPTER 2

My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous; <sup>2</sup>and he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world.

<sup>3</sup>Now by this we may be sure that we know him, if we obey his commandments.

<sup>4</sup>Whoever says, "I have come to know him," but does not obey his commandments, is a liar, and in such a person the truth does not exist; <sup>5</sup>but whoever obeys his word, truly in this person the love of God has reached perfection. By this we may be sure that we are in him: <sup>6</sup>whoever says, "I abide in him," ought

2.1 Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα  
LITTLE CHILDREN OF ME, THESE THINGS I WRITE TO YOU\* SO THAT  
μὴ ἁμάρτητε. καὶ ἔαν τις ἁμάρτη, παράκλητον  
YOU\* DO NOT SIN. AND IF ANYONE SINS, AN ADVOCATE  
ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον·  
WE HAVE WITH THE FATHER, JESUS CHRIST [THE] RIGHTEOUS;  
2.2 καὶ αὐτὸς ἱλασμός ἐστιν περὶ τῶν ἁμαρτιῶν  
AND HE IS~[THE] PROPITIATION(EXPIATION) FOR THE SINS  
ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ  
OF US, <sup>2</sup>NOT <sup>3</sup>FOR - <sup>4</sup>OURS <sup>1</sup>YET ONLY BUT ALSO FOR  
ὅλου τοῦ κόσμου. 2.3 Καὶ ἐν τούτῳ γινώσκουμεν ὅτι  
THE~WHOLE WORLD. AND IN(BY) THIS WE KNOW THAT  
ἐγνώκαμεν αὐτόν, ἔαν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.  
WE HAVE KNOWN HIM, IF THE COMMANDS OF HIM WE KEEP.  
2.4 ὁ λέγων ὅτι Ἐγνώκα αὐτόν καὶ τὰς ἐντολὰς  
THE ONE SAYING, - I HAVE KNOWN HIM AND THE COMMANDS  
αὐτοῦ μὴ τηρῶν, ψεύστης ἐστὶν καὶ ἐν τούτῳ ἡ  
OF HIM NOT KEEPING, IS~A LIAR AND IN THIS ONE THE  
ἀλήθεια οὐκ ἔστιν· 2.5 ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον,  
TRUTH IS~NOT; BUT~WHOEVER KEEPS HIS - WORD,  
ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελειώται,  
TRULY IN THIS ONE THE LOVE - OF(FOR) GOD HAS BEEN PERFECTED,  
ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ ἐσμεν. 2.6 ὁ  
IN(BY) THIS WE KNOW THAT IN HIM WE ARE. THE ONE  
λέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκεῖνος  
CLAIMING <sup>2</sup>IN <sup>3</sup>HIM <sup>1</sup>TO ABIDE OUGHT AS THAT ONE

περιεπάτησεν καὶ αὐτὸς [οὕτως] περιπατεῖν.  
WALKED ALSO HIMSELF SO TO WALK.

**2.7** Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν ἀλλ'  
BELOVED NOT A NEW-COMMAND I WRITE TO YOU\* BUT

ἐντολὴν παλαιὰν ἣν εἵχετε ἀπ' ἀρχῆς· ἡ  
AN OLD-COMMAND WHICH YOU\* WERE HAVING FROM [THE] BEGINNING; THE

ἐντολὴ ἡ παλαιὰ ἐστίν ὁ λόγος ὃν ἠκούσατε.  
2COMMAND - 1OLD IS THE WORD WHICH YOU\* HEARD.

**2.8** πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστίν  
AGAIN A NEW-COMMAND I WRITE TO YOU\*, WHICH IS

ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία  
TRUE IN HIM AND IN YOU\*, BECAUSE THE DARKNESS

παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.  
IS PASSING AWAY AND THE 2LIGHT - 1TRUE ALREADY IS SHINING.

**2.9** ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν  
THE ONE CLAIMING 2IN 3THE 4LIGHT 1TO BE AND THE BROTHER

αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. **2.10** ὁ  
OF HIM HATING 2IN 3THE 4DARKNESS 1IS UNTIL NOW. THE ONE

ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει καὶ  
LOVING THE BROTHER OF HIM IN THE LIGHT ABIDES(REMAINS) AND

σκανδαλον ἐν αὐτῷ οὐκ ἔστιν· **2.11** ὁ δὲ μισῶν  
A CAUSE FOR STUMBLING 3IN 4HIM 2NOT 1IS; BUT~THE ONE HATING

τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶν καὶ ἐν τῇ  
THE BROTHER OF HIM IN THE DARKNESS IS AND IN THE

σκοτίᾳ περιπατεῖ καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ  
DARKNESS WALKS AND DOES NOT KNOW WHERE HE GOES, BECAUSE THE

σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.  
DARKNESS BLINDED THE EYES OF HIM.

**2.12** Γράφω ὑμῖν, τέκνια,  
I WRITE TO YOU\*, LITTLE CHILDREN,

ὅτι ἀφεῶνται ὑμῖν αἱ ἁμαρτίαι  
BECAUSE HAVE BEEN FORGIVEN YOU\* THE(YOUR\*) SINS

διὰ τὸ ὄνομα αὐτοῦ.  
BECAUSE OF THE NAME OF HIM.

**2.13** γράφω ὑμῖν, πατέρες,  
I WRITE TO YOU\*, FATHERS,

ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.  
BECAUSE YOU\* HAVE KNOWN THE ONE FROM [THE] BEGINNING.

γράφω ὑμῖν, νεανίσκοι,  
I WRITE TO YOU\*, YOUNG MEN,

ὅτι νενικήκατε τὸν πονηρόν.  
BECAUSE YOU\* HAVE OVERCOME THE EVIL ONE.

**2.14** ἔγραψα ὑμῖν, παιδιά,  
I WROTE TO YOU\*, YOUNG CHILDREN,

ὅτι ἐγνώκατε τὸν πατέρα.  
BECAUSE YOU\* HAVE KNOWN THE FATHER.

ἔγραψα ὑμῖν, πατέρες,  
I WROTE TO YOU\*, FATHERS,

to walk just as he walked.

7 Beloved, I am writing you no new commandment, but an old commandment that you have had from the beginning; the old commandment is the word that you have heard.<sup>8</sup> Yet I am writing you a new commandment that is true in him and in you, because<sup>9</sup> the darkness is passing away and the true light is already shining.<sup>9</sup> Whoever says, "I am in the light," while hating a brother or sister,<sup>c</sup> is still in the darkness.<sup>10</sup> Whoever loves a brother or sister<sup>d</sup> lives in the light, and in such a person<sup>e</sup> there is no cause for stumbling.<sup>11</sup> But whoever hates another believer<sup>f</sup> is in the darkness, walks in the darkness, and does not know the way to go, because the darkness has brought on blindness.

<sup>12</sup> I am writing to you, little children, because your sins are forgiven on account of his name.

<sup>13</sup> I am writing to you, fathers, because you know him who is from the beginning.

I am writing to you, young people, because you have conquered the evil one.

<sup>14</sup> I write to you, children, because you know the Father.

I write to you, fathers,

<sup>b</sup> Or that

<sup>c</sup> Gk. hating a brother

<sup>d</sup> Gk. loves a brother

<sup>e</sup> Or in it

<sup>f</sup> Gk. hates a brother



because you know him  
who is from the  
beginning.

I write to you, young  
people,

because you are strong  
and the word of God  
abides in you,  
and you have  
overcome the evil  
one.

15 Do not love the world  
or the things in the world.

The love of the Father is  
not in those who love the  
world; <sup>16</sup>for all that is in the  
world—the desire of the  
flesh, the desire of the eyes,  
the pride in riches—comes  
not from the Father but from  
the world. <sup>17</sup>And the world  
and its desire<sup>g</sup> are passing  
away, but those who do the  
will of God live forever.

18 Children, it is the last  
hour! As you have heard that  
antichrist is coming, so now  
many antichrists have come.  
From this we know that it is  
the last hour. <sup>19</sup>They went  
out from us, but they did not  
belong to us; for if they had  
belonged to us, they would  
have remained with us. But  
by going out they made it  
plain that none of them  
belongs to us. <sup>20</sup>But you  
have been anointed by the  
Holy One, and all of you  
have knowledge. <sup>h</sup> <sup>21</sup>I write  
to you, not because you do  
not know the truth, but  
because you know it, and

<sup>g</sup> Or: the desire for it

<sup>h</sup> Other ancient authorities read you  
know all things

ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.  
BECAUSE YOU<sup>a</sup> HAVE KNOWN THE ONE FROM [THE] BEGINNING.

ἔγραψα ὑμῖν, νεανίσκοι,  
I WROTE TO YOU<sup>a</sup>, YOUNG MEN,

ὅτι ἰσχυροὶ ἐστε  
BECAUSE YOU<sup>a</sup> ARE~STRONG

καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει  
AND THE WORD - OF GOD IN YOU<sup>a</sup> ABIDES

καὶ νενικήκατε τὸν πονηρόν.  
AND YOU<sup>a</sup> HAVE OVERCOME THE EVIL ONE.

**2.15** Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ  
DO NOT LOVE THE WORLD NEITHER THE THINGS IN THE

κόσμῳ. εἴαν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ  
WORLD. IF ANYONE LOVES THE WORLD, <sup>15</sup>IS~NOT <sup>1</sup>THE

ἀγάπη τοῦ πατρὸς ἐν αὐτῷ. **2.16** ὅτι πᾶν τὸ  
<sup>2</sup>LOVE <sup>3</sup>OF(FOR) THE <sup>4</sup>FATHER <sup>5</sup>IN <sup>7</sup>HIM; BECAUSE ALL THAT

ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ  
[IS] IN THE WORLD, THE LUST OF THE FLESH AND THE

ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ  
LUST OF THE EYES AND THE PRIDE [ABOUT] THE(THIS)

βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς ἀλλ' ἐκ τοῦ  
LIFE'S POSSESSIONS, IS~NOT OF THE FATHER BUT OF THE

κόσμου ἐστίν. **2.17** καὶ ὁ κόσμος παράγεται καὶ ἡ  
WORLD IS. AND THE WORLD IS PASSING AWAY AND THE

ἐπιθυμία αὐτοῦ, ὃ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ  
LUST OF IT, BUT~THE ONE DOING THE WILL - OF GOD

μένει εἰς τὸν αἰῶνα.  
REMAINS INTO THE AGE.

**2.18** Παιδιά, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἠκούσατε  
CHILDREN, [THE] LAST HOUR IT IS, AND AS YOU<sup>a</sup> HEARD

ὅτι ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ  
THAT AN ANTICHRIST IS COMING, EVEN NOW MANY~ANTICHRISTS

γεγόνασιν, ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν.  
HAVE COME, FROM WHICH WE KNOW THAT [THE] LAST HOUR IT IS.

**2.19** ἔξ ἡμῶν ἐξῆλθαν ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν  
FROM [AMONG] US THEY DEPARTED BUT THEY WERE~NOT OF US;

εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενήκεισαν ἂν μεθ' ἡμῶν  
FOR~IF <sup>2</sup>OF <sup>3</sup>US <sup>1</sup>THEY WERE, THEY WOULD HAVE REMAINED WITH US;

ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν.  
BUT THAT IT MAY BE MANIFESTED THAT <sup>2</sup>ARE~NOT <sup>1</sup>ALL [OF THEM] <sup>3</sup>OF <sup>4</sup>US.

**2.20** καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου καὶ  
AND YOU<sup>a</sup> HAVE~AN ANOINTING FROM THE HOLY ONE AND

οἴδατε πάντες. **2.21** οὐκ ἔγραψα ὑμῖν ὅτι  
YOU<sup>a</sup> <sup>2</sup>KNOW <sup>1</sup>ALL. I DID NOT WRITE TO YOU<sup>a</sup> BECAUSE

οὐκ οἴδατε τὴν ἀλήθειαν ἀλλ' ὅτι οἴδατε αὐτὴν καὶ  
YOU<sup>a</sup> DO NOT KNOW THE TRUTH BUT BECAUSE YOU<sup>a</sup> KNOW IT, AND

**2:20** text: ASVmg RSV NASB NIV NEB TEV NJB NRSV. var. οἴδατε πάντα (you<sup>a</sup> know all things): KJV ASV RSVmg NASBmg NIVmg NEBmg NJBmg NRSVmg.

ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν. **2.22** Τίς  
THAT EVERY LIE <sup>2</sup>OF <sup>3</sup>THE <sup>4</sup>TRUTH <sup>1</sup>IS~NOT. WHO

ἐστὶν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς  
IS THE LIAR EXCEPT THE ONE DENYING THAT JESUS

οὐκ ἔστιν ὁ Χριστός· οὗτός ἐστιν ὁ ἀντίχριστος,  
- IS THE CHRIST? THIS ONE IS THE ANTICHRIST,

ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. **2.23** πᾶς ὁ  
THE ONE DENYING THE FATHER AND THE SON. EVERYONE

ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει, ὁ  
DENYING THE SON NEITHER <sup>2</sup>THE <sup>3</sup>FATHER <sup>1</sup>HAS; THE ONE

ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει. **2.24** ὑμεῖς ὁ  
CONFESSING THE SON ALSO THE FATHER HAS. WHAT~YOU\*

ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν ἐν  
HEARD FROM [THE] BEGINNING, IN YOU\* LET IT REMAIN. IF <sup>6</sup>IN

ὑμῖν μείνη ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ  
YOU\* <sup>5</sup>REMAINS(ABIDES) <sup>1</sup>WHAT <sup>3</sup>FROM <sup>4</sup>[THE] BEGINNING <sup>2</sup>YOU\* HEARD, ALSO

ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.  
YOU\* IN THE SON AND IN THE FATHER WILL REMAIN(ABIDE).

**2.25** καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς  
AND THIS IS THE PROMISE WHICH HE

ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.  
PROMISED US, THE LIFE - ETERNAL.

**2.26** Ταῦτα ἔγραψα ὑμῖν περὶ τῶν  
THESE THINGS I WROTE TO YOU\* CONCERNING THE ONES

πλανῶντων ὑμᾶς. **2.27** καὶ ὑμεῖς τὸ χρίσμα ὁ  
DECEIVING YOU\*. AND <sup>4</sup>YOU\* <sup>1</sup>THE <sup>2</sup>ANOIDING <sup>3</sup>WHICH

ἐλάβετε ἀπ' αὐτοῦ, μένει ἐν ὑμῖν καὶ οὐ χρεῖαν  
<sup>5</sup>RECEIVED FROM HIM REMAINS IN YOU\* AND <sup>2</sup>NO <sup>3</sup>NEED

ἔχετε ἵνα τις διδάσκη ὑμᾶς, ἀλλ' ὡς τὸ  
<sup>1</sup>YOU\* HAVE THAT ANYONE SHOULD TEACH YOU\*, BUT AS THE

αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ πάντων καὶ  
SAME ANOIDING TEACHES YOU\* CONCERNING EVERYTHING AND

ἀληθές ἐστὶν καὶ οὐκ ἔστιν ψεῦδος, καὶ καθὼς ἐδίδαξεν  
IS~TRUE AND IS~NOT A LIE, AND AS HE TAUGHT

ὑμᾶς, μένετε ἐν αὐτῷ.  
YOU\*, REMAIN(ABIDE) IN HIM.

**2.28** Καὶ νῦν, τέκνιά, μένετε ἐν αὐτῷ, ἵνα  
AND NOW, LITTLE CHILDREN, REMAIN(ABIDE) IN HIM, THAT

ἐὰν φανερωθῇ σχῶμεν παρρησίαν καὶ μὴ  
IF(WHEN) HE IS MANIFESTED WE MAY HAVE CONFIDENCE AND NOT

αἰσχυνθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.  
BE ASHAMED FROM(BEFORE) HIM AT THE COMING OF HIM.

**2.29** ἐὰν εἰδῇτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι καὶ  
IF YOU\* KNOW THAT HE IS~RIGHTEOUS, YOU\* KNOW THAT ALSO

πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.  
EVERYONE DOING - RIGHTEOUSNESS <sup>2</sup>OF <sup>3</sup>HIM <sup>1</sup>HAS BEEN BORN.

you know that no lie comes from the truth. <sup>22</sup>Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son. <sup>23</sup>No one who denies the Son has the Father; everyone who confesses the Son has the Father also. <sup>24</sup>Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you will abide in the Son and in the Father. <sup>25</sup>And this is what he has promised us/eternal life.

<sup>26</sup>I write these things to you concerning those who would deceive you. <sup>27</sup>As for you, the anointing that you received from him abides in you, and so you do not need anyone to teach you. But as his anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, abide in him.<sup>k</sup>

<sup>28</sup>And now, little children, abide in him, so that when he is revealed we may have confidence and not be put to shame before him at his coming.

<sup>29</sup>If you know that he is righteous, you may be sure that everyone who does right has been born of him.

<sup>i</sup> Or the Messiah

<sup>j</sup> Other ancient authorities read you

<sup>k</sup> Or it

## CHAPTER 3

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. <sup>2</sup>Beloved, we are God's children now; what we will be has not yet been revealed. What we do know is this: when he<sup>1</sup> is revealed, we will be like him, for we will see him as he is. <sup>3</sup>And all who have this hope in him purify themselves, just as he is pure.

<sup>4</sup>Everyone who commits sin is guilty of lawlessness; sin is lawlessness. <sup>5</sup>You know that he was revealed to take away sins, and in him there is no sin. <sup>6</sup>No one who abides in him sins; no one who sins has either seen him or known him. <sup>7</sup>Little children, let no one deceive you. Everyone who does what is right is righteous, just as he is righteous.

<sup>8</sup>Everyone who commits sin is a child of the devil; for the devil has been sinning from the beginning. The Son of God was revealed for this purpose, to destroy the works of the devil. <sup>9</sup>Those who have been born of God do not sin, because God's seed abides in them;<sup>m</sup> they

<sup>1</sup>Or it

<sup>m</sup>Or because the children of God abide in him

**3.1** ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ,  
SEE WHAT SORT OF LOVE <sup>1</sup>HAS GIVEN <sup>2</sup>TO US <sup>1</sup>THE <sup>2</sup>FATHER,

ἵνα τέκνα θεοῦ κληθῶμεν, καὶ ἐσμέν. διὰ τοῦτο  
THAT CHILDREN OF GOD WE SHOULD BE CALLED, AND WE ARE THEREFORE

ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν.  
THE WORLD DOES NOT KNOW US, BECAUSE IT DID NOT KNOW HIM.

**3.2** Ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὐπω  
BELOVED, NOW <sup>2</sup>CHILDREN <sup>3</sup>OF GOD <sup>1</sup>WE ARE, AND NOT YET

ἐφανερώθη τί ἐσόμεθα. οἶδαμεν ὅτι ἐὰν  
IT WAS MANIFESTED WHAT WE WILL BE. WE KNOW THAT IF (WHEN)

φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτόν  
HE IS MANIFESTED, LIKE HIM WE WILL BE, BECAUSE WE WILL SEE HIM

καθὼς ἐστίν. **3.3** καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην  
AS HE IS. AND EVERYONE HAVING - THIS-HOPE

ἐπ' αὐτῷ ἁγνίζει ἑαυτόν, καθὼς ἐκεῖνος ἁγνός ἐστιν.  
ON (IN) HIM PURIFIES HIMSELF, EVEN AS THAT ONE IS-PURE.

**3.4** Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν  
EVERYONE PRACTICING - SIN ALSO -

ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστίν ἡ ἀνομία.  
DOES-LAWLESSNESS, AND - SIN IS - LAWLESSNESS.

**3.5** καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς  
AND YOU KNOW THAT THAT ONE WAS MANIFESTED THAT <sup>2</sup>THE

ἁμαρτίας ἄρῃ, καὶ ἁμαρτία ἐν αὐτῷ  
<sup>3</sup>SINS <sup>1</sup>HE MIGHT TAKE AWAY, AND SIN IN HIM

οὐκ ἔστιν. **3.6** πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει.  
IS-NOT. EVERYONE IN HIM ABIDING IS NOT SINNING;

πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτόν οὐδὲ ἔγνωκεν  
EVERYONE SINNING HAS NOT SEEN HIM NEITHER HAS KNOWN

αὐτόν. **3.7** Τεκνία, μηδεὶς πλανᾷ ὑμᾶς ὁ  
HIM. LITTLE CHILDREN, LET NO ONE DECEIVE YOU<sup>1</sup>; THE ONE

ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς ἐκεῖνος  
PRACTICING - RIGHTEOUSNESS IS-RIGHTEOUS, EVEN AS THAT ONE

δίκαιός ἐστιν. **3.8** ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ  
IS-RIGHTEOUS; THE ONE PRACTICING - SIN <sup>2</sup>OF <sup>3</sup>THE

διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος  
<sup>4</sup>DEVIL <sup>1</sup>IS, BECAUSE FROM [THE] BEGINNING THE DEVIL

ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ,  
SINS. FOR THIS [CAUSE] <sup>4</sup>WAS MANIFESTED <sup>1</sup>THE <sup>3</sup>SON - <sup>3</sup>OF GOD,

ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. **3.9** Πᾶς ὁ  
THAT HE MIGHT DESTROY THE WORKS OF THE DEVIL. EVERYONE

γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι  
HAVING BEEN BORN OF - GOD <sup>2</sup>SIN <sup>1</sup>IS NOT PRACTICING, BECAUSE

σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται  
[THE] SEED OF HIM IN HIM ABIDES, AND HE IS NOT ABLE

ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται. **3.10** ἐν  
TO SIN, BECAUSE OF - GOD HE HAS BEEN BORN. IN(BY)

τούτῳ φανερά ἐστὶν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα  
THIS IS(ARE)~MANIFESTED THE CHILDREN - OF GOD AND THE CHILDREN

τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην  
OF THE DEVIL; EVERYONE NOT PRACTICING RIGHTEOUSNESS

οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν  
IS~NOT OF - GOD, ALSO THE ONE NOT LOVING THE

ἀδελφὸν αὐτοῦ.  
BROTHER OF HIM.

**3.11** Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε  
BECAUSE THIS IS THE MESSAGE WHICH WE HEARD

ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους, **3.12** οὐ καθὼς  
FROM [THE] BEGINNING, THAT WE LOVE ONE ANOTHER, NOT AS

Καὶν ἐκ τοῦ πονηροῦ ἦν καὶ ἐσφαξεν τὸν  
CAIN <sup>2</sup>OF <sup>3</sup>THE <sup>4</sup>EVIL ONE <sup>1</sup>[WHO] WAS AND SLAUGHTERED THE

ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἐσφαξεν αὐτόν;  
BROTHER OF HIM; AND [FOR] WHAT~CAUSE DID HE SLAUGHTER HIM?

ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν τὰ δὲ τοῦ ἀδελφοῦ  
BECAUSE THE WORKS OF HIM WERE~EVIL AND~THE ONES OF THE BROTHER

αὐτοῦ δίκαια. **3.13** [καὶ] μὴ θαυμάζετε, ἀδελφοί, εἰ  
OF HIM RIGHTEOUS. AND DO NOT MARVEL, BROTHERS, IF

μισεῖ ὑμᾶς ὁ κόσμος. **3.14** ἡμεῖς οἶδαμεν ὅτι  
<sup>3</sup>HATES <sup>4</sup>YOU<sup>2</sup> <sup>1</sup>THE <sup>2</sup>WORLD. WE KNOW THAT

μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι  
WE HAVE PASSED OUT OF - DEATH INTO - LIFE BECAUSE

ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν μένει ἐν  
WE LOVE THE BROTHERS; THE ONE NOT LOVING REMAINS IN

τῷ θανάτῳ. **3.15** πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ  
- DEATH. EVERYONE HATING THE BROTHER OF HIM

ἀνθρωποκτόνος ἐστίν, καὶ οἶδατε ὅτι πᾶς  
IS~A MURDERER, AND YOU<sup>2</sup> KNOW THAT EVERY

ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ  
MURDERER DOES NOT HAVE ETERNAL~LIFE <sup>2</sup>IN <sup>3</sup>HIM

μένουσιν. **3.16** ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι  
<sup>1</sup>ABIDING. IN(BY) THIS WE HAVE KNOWN - LOVE, BECAUSE

ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ  
THAT ONE ON BEHALF OF US THE LIFE OF HIM LAID DOWN; AND

ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς  
WE OUGHT, ON BEHALF OF THE BROTHERS, THE(OUR) SOULS

θεῖναι. **3.17** ὃς δ' ἂν ἔχη τὸν βίον τοῦ  
TO LAY DOWN. NOW WHOEVER HAS THE(THIS) LIFE'S POSSESSIONS OF THE

κόσμου καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα  
WORLD AND SEES THE BROTHER OF HIM HAVING~NEED

καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἢ  
AND CLOSES - HIS~INNER AFFECTIONS FROM HIM, HOW [DOES] THE

cannot sin, because they have been born of God.

<sup>10</sup>The children of God and the children of the devil are revealed in this way: all who do not do what is right are not from God, nor are those who do not love their brothers and sisters.<sup>11</sup>

<sup>11</sup>For this is the message you have heard from the beginning, that we should love one another. <sup>12</sup>We must not be like Cain who was from the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous. <sup>13</sup>Do not be astonished, brothers and sisters,<sup>2</sup> that the world hates you. <sup>14</sup>We know that we have passed from death to life because we love one another. Whoever does not love abides in death. <sup>15</sup>All who hate a brother or sister<sup>3</sup> are murderers, and you know that murderers do not have eternal life abiding in them. <sup>16</sup>We know love by this, that he laid down his life for us—and we ought to lay down our lives for one another. <sup>17</sup>How does God's love abide in anyone who has the world's goods and sees a brother or sister<sup>2</sup> in need and yet refuses help?

<sup>11</sup> Gk. his brother

<sup>12</sup> Gk. brothers

<sup>13</sup> Gk. brother



18 Little children, let us love, not in word or speech, but in truth and action.

<sup>19</sup>And by this we will know that we are from the truth and will reassure our hearts before him <sup>20</sup>whenever our hearts condemn us; for God is greater than our hearts, and he knows everything. <sup>21</sup>Beloved, if our hearts do not condemn us, we have boldness before God; <sup>22</sup>and we receive from him whatever we ask, because we obey his commandments and do what pleases him.

23 And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. <sup>24</sup>All who obey his commandments abide in him, and he abides in them. And by this we know that he abides in us, by the Spirit that he has given us.

ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ; 3.18 Τεκνία,  
LOVE - OF GOD ABIDE IN HIM? LITTLE CHILDREN,

μὴ ἀγαπῶμεν λόγῳ μὴδὲ τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ καὶ  
LET US NOT LOVE IN WORD OR - IN TONGUE BUT IN DEED AND  
ἀληθείᾳ.  
IN REALITY.

3.19 [Καὶ] ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς ἀληθείας  
AND IN(BY) THIS WE WILL KNOW THAT OF THE TRUTH

ἐσμὲν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὴν καρδίαν  
WE ARE, AND BEFORE HIM WE WILL PERSUADE THE HEART

ἡμῶν, 3.20 ὅτι ἐὰν καταγινώσκη ἡμῶν ἡ καρδία, ὅτι  
OF US, THAT IF CONDEMNS [US] OUR - HEART, THAT

μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ  
GREATER IS - GOD [THAN] THE HEART OF US AND

γινώσκει πάντα. 3.21 Ἀγαπητοί, ἐὰν ἡ καρδία [ἡμῶν]  
HE KNOWS ALL THINGS. BELOVED, IF THE HEART OF US

μὴ καταγινώσκη, παρρησίαν ἔχομεν πρὸς τὸν θεόν  
DOES NOT CONDEMN [US], WE HAVE~CONFIDENCE WITH - GOD

3.22 καὶ ὃ ἐὰν αἰτῶμεν λαμβάνομεν ἀπ' αὐτοῦ, ὅτι  
AND WHATEVER WE ASK WE RECEIVE FROM HIM, BECAUSE

τὰς ἐντολὰς αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ  
THE COMMANDS OF HIM WE KEEP AND THE THINGS PLEASING

ἐνώπιον αὐτοῦ ποιοῦμεν. 3.23 καὶ αὕτη ἐστὶν ἡ  
BEFORE HIM WE PRACTICE. AND THIS IS THE

ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ  
COMMAND OF HIM, THAT WE BELIEVE IN THE NAME OF THE SON

αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους, καθὼς  
OF HIM, JESUS CHRIST, AND WE LOVE ONE ANOTHER, AS

ἔδωκεν ἐντολὴν ἡμῖν. 3.24 καὶ ὁ τηρῶν τὰς  
HE GAVE COMMAND TO US. AND THE ONE KEEPING THE

ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ·  
COMMANDS OF HIM IN HIM ABIDES AND HE IN HIM;

καὶ ἐν τούτῳ γινώσκουμεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ  
AND IN(BY) THIS WE KNOW THAT HE ABIDES IN US, BY THE

πνεύματος οὗ ἡμῖν ἔδωκεν.  
SPIRIT WHOM TO US HE GAVE.

## CHAPTER 4

Beloved, do not believe every spirit, but test the spirits to see whether they are from God; for many false prophets have gone out into the world. <sup>2</sup>By this you know the Spirit of God: every

4.1 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε ἀλλὰ  
BELOVED, NOT EVERY SPIRIT BELIEVE BUT

δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστὶν, ὅτι  
TEST THE SPIRITS IF OF - GOD THEY ARE, BECAUSE

πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον.  
MANY FALSE PROPHETS HAVE GONE OUT INTO THE WORLD.

4.2 ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ· πᾶν  
IN(BY) THIS WE KNOW THE SPIRIT - OF GOD; EVERY

πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκί  
SPIRIT WHICH CONFESSES JESUS CHRIST <sup>2</sup>IN <sup>3</sup>[THE] FLESH

ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν, 4.3 καὶ πᾶν πνεῦμα ὃ  
<sup>1</sup>HAVING COME <sup>5</sup>OF - <sup>6</sup>GOD <sup>4</sup>IS, AND EVERY SPIRIT WHICH

μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἐστίν· καὶ  
DOES NOT CONFESS - JESUS <sup>2</sup>OF - <sup>3</sup>GOD <sup>1</sup>IS~NOT. AND

τούτῳ ἐστίν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε  
THIS IS THE [SPIRIT] OF THE ANTICHRIST, WHICH YOU<sup>\*</sup> HAVE HEARD

ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστίν ἤδη.  
THAT HE(IT) COMES AND NOW IN THE WORLD ALREADY~IS.

4.4 ὑμεῖς ἐκ τοῦ θεοῦ ἐστε, τέκνια, καὶ νενικήκατε  
YOU<sup>\*</sup> OF - GOD ARE, LITTLE CHILDREN, AND YOU<sup>\*</sup> HAVE OVERCOME

αὐτούς, ὅτι μείζων ἐστίν ὁ ἐν ὑμῖν ἢ ὁ ἐν  
THEM, BECAUSE GREATER IS THE ONE IN YOU<sup>\*</sup> THAN THE ONE IN

τῷ κόσμῳ. 4.5 αὐτοὶ ἐκ τοῦ κόσμου εἰσίν, διὰ τοῦτο  
THE WORLD. THEY OF THE WORLD ARE, THEREFORE

ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει.  
OF THE WORLD THEY SPEAK AND THE WORLD HEARS~THEM.

4.6 ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν, ὁ γινώσκων τὸν θεὸν  
WE OF - GOD ARE; THE ONE KNOWING - GOD

ἀκούει ἡμῶν, ὃς οὐκ ἐστίν ἐκ τοῦ θεοῦ οὐκ ἀκούει  
HEARS US; [HE] WHO IS~NOT OF - GOD DOES NOT HEAR

ἡμῶν. ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας  
US. FROM THIS WE KNOW THE SPIRIT - OF TRUTH

καὶ τὸ πνεῦμα τῆς πλάνης.  
AND THE SPIRIT - OF ERROR.

4.7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη  
BELOVED, LET US LOVE ONE ANOTHER, BECAUSE - LOVE

ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ  
<sup>2</sup>OF - <sup>3</sup>GOD <sup>1</sup>IS, AND EVERYONE LOVING <sup>2</sup>OF - <sup>3</sup>GOD

γεγέννηται καὶ γινώσκει τὸν θεόν. 4.8 ὁ μὴ ἀγαπῶν  
<sup>1</sup>HAS BEEN BORN AND KNOWS - GOD. THE ONE NOT LOVING

οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν. 4.9 ἐν  
DID NOT KNOW - GOD, BECAUSE - GOD IS~LOVE. IN(BY)

τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι  
THIS WAS MANIFESTED THE LOVE - OF GOD AMONG US, BECAUSE

τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς  
- <sup>5</sup>SON <sup>3</sup>HIS - <sup>4</sup>ONLY <sup>2</sup>HAS SENT - <sup>1</sup>GOD INTO

τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ. 4.10 ἐν τούτῳ  
THE WORLD THAT WE MAY LIVE THROUGH HIM. IN THIS

ἐστίν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεόν  
IS - LOVE, NOT THAT WE HAVE LOVED - GOD

ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν  
BUT THAT HE LOVED US AND GAVE THE

υἱὸν αὐτοῦ ἱλασμόν περὶ τῶν ἁμαρτιῶν ἡμῶν.  
SON OF HIM [AS] A PROPITIATION(EXPIATION) FOR THE SINS OF US.

4.11 Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ  
BELOVED, IF <sup>2</sup>SO - <sup>1</sup>GOD LOVED US, ALSO

spirit that confesses that Jesus Christ has come in the flesh is from God, <sup>3</sup>and every spirit that does not confess Jesus<sup>9</sup> is not from God. And this is the spirit of the antichrist, of which you have heard that it is coming; and now it is already in the world. <sup>4</sup>Little children, you are from God, and have conquered them; for the one who is in you is greater than the one who is in the world. <sup>5</sup>They are from the world; therefore what they say is from the world, and the world listens to them. <sup>6</sup>We are from God. Whoever knows God listens to us, and whoever is not from God does not listen to us. From this we know the spirit of truth and the spirit of error.

<sup>7</sup>Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. <sup>8</sup>Whoever does not love does not know God, for God is love. <sup>9</sup>God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. <sup>10</sup>In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. <sup>11</sup>Beloved, since God loved us so much, we also

<sup>9</sup> Other ancient authorities read *does away with Jesus* (Gk dissolves Jesus)

ought to love one another.

<sup>12</sup>No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us.

<sup>13</sup>By this we know that we abide in him and he in us, because he has given us of his Spirit. <sup>14</sup>And we have seen and do testify that the Father has sent his Son as the Savior of the world. <sup>15</sup>God abides in those who confess that Jesus is the Son of God, and they abide in God. <sup>16</sup>So we have known and believe the love that God has for us.

God is love, and those who abide in love abide in God, and God abides in them. <sup>17</sup>Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world. <sup>18</sup>There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. <sup>19</sup>We love<sup>r</sup> because he first loved us. <sup>20</sup>Those who say, "I love God," and hate their brothers or sisters,<sup>s</sup>

<sup>r</sup> Other ancient authorities add *him*; others add *God*

<sup>s</sup> Gk *brothers*

ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. 4.12 θεὸν οὐδεὶς  
WE OUGHT TO LOVE~ONE ANOTHER. <sup>4</sup>GOD <sup>1</sup>NO ONE

πώποτε τεθέαται. ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν  
<sup>2</sup>EVER <sup>3</sup>HAS BEHELD. IF WE LOVE ONE ANOTHER, - GOD IN

ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ ἐν ἡμῖν  
US ABIDES AND THE LOVE OF(FOR) HIM IN US

τετελειωμένη ἐστίν.  
HAS BEEN PERFECTED.

4.13 Ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ μένομεν  
IN(BY) THIS WE KNOW THAT IN HIM WE ABIDE

καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ  
AND HE IN US, BECAUSE <sup>3</sup>OF <sup>4</sup>THE <sup>5</sup>SPRIT <sup>6</sup>OF HIM

δédωκεν ἡμῖν. 4.14 καὶ ἡμεῖς τεθεάμεθα καὶ  
<sup>1</sup>HE HAS GIVEN <sup>2</sup>US. AND WE HAVE BEHELD AND

μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν  
WE TESTIFY THAT THE FATHER HAS SENT THE SON

σωτήρα τοῦ κόσμου. 4.15 ὃς ἐὰν ὁμολογήσῃ ὅτι  
[AS] SAVIOR OF THE WORLD. WHOEVER CONFESSES THAT

Ἰησοῦς ἐστίν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει  
JESUS IS THE SON - OF GOD, - GOD IN HIM ABIDES

καὶ αὐτὸς ἐν τῷ θεῷ. 4.16 καὶ ἡμεῖς ἐγνώκαμεν καὶ  
AND HE IN - GOD. AND WE HAVE KNOWN AND

πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν.  
HAVE BELIEVED THE LOVE WHICH <sup>2</sup>HAS - <sup>1</sup>GOD AS TO US.

Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ  
- GOD IS~LOVE, AND THE ONE ABIDING IN THE(THIS)

ἀγάπῃ ἐν τῷ θεῷ μένει καὶ ὁ θεὸς ἐν αὐτῷ μένει.  
LOVE IN - GOD ABIDES AND - GOD IN HIM ABIDES.

4.17 ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα  
IN(BY) THIS <sup>3</sup>HAS BEEN PERFECTED <sup>1</sup>THE <sup>2</sup>LOVE WITH US, THAT

παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι  
WE MAY HAVE~CONFIDENCE IN THE DAY - OF JUDGMENT, BECAUSE

καθὼς ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμεν ἐν τῷ  
AS THAT ONE IS ALSO WE ARE IN -

κόσμῳ τούτῳ. 4.18 φόβος οὐκ ἐστίν ἐν τῇ ἀγάπῃ  
THIS~WORLD. FEAR IS~NOT IN THE(THIS) LOVE,

ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ  
BUT THE PERFECT LOVE CASTS~OUT THE FEAR, BECAUSE -

φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος  
FEAR HAS [TO DO WITH]~PUNISHMENT, AND~THE ONE FEARING

οὐ τετελείωται ἐν τῇ ἀγάπῃ. 4.19 ἡμεῖς ἀγαπῶμεν,  
HAS NOT BEEN PERFECTED IN - LOVE. WE LOVE,

ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς. 4.20 εἰάν τις  
BECAUSE HE FIRST LOVED US. IF ANYONE

εἶπῃ ὅτι Ἀγαπῶ τὸν θεὸν καὶ τὸν ἀδελφὸν αὐτοῦ  
SAYS, - I LOVE - GOD AND <sup>2</sup>THE <sup>3</sup>BROTHER <sup>4</sup>OF HIM

μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν  
<sup>1</sup>HATES, HE IS-A LIAR. FOR~THE ONE NOT LOVING THE BROTHER  
 αὐτοῦ ὃν ἑώρακεν, τὸν θεὸν ὃν οὐχ ἑώρακεν  
 OF HIM WHOM HE HAS SEEN, - <sup>3</sup>GOD <sup>4</sup>WHOM <sup>5</sup>HE HAS NOT SEEN  
 οὐ δύναται ἀγαπᾶν. 4.21 καὶ ταύτην τὴν ἐντολὴν  
<sup>1</sup>HE IS NOT ABLE <sup>2</sup>TO LOVE. AND THIS - COMMAND  
 ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ  
 WE HAVE FROM HIM, THAT THE ONE LOVING - GOD SHOULD LOVE  
 καὶ τὸν ἀδελφὸν αὐτοῦ.  
 ALSO THE BROTHER OF HIM.

are liars; for those who do not love a brother or sister<sup>1</sup> whom they have seen, cannot love God whom they have not seen.<sup>2</sup> The commandment we have from him is this: those who love God must love their brothers and sisters<sup>4</sup> also.

<sup>1</sup>Gk brother

<sup>4</sup>Gk brothers

## CHAPTER 5

5.1 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστίν ὁ Χριστός,  
 EVERYONE BELIEVING THAT JESUS IS THE CHRIST,  
 ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν  
 OF - GOD HAS BEEN BORN, AND EVERYONE LOVING THE ONE  
 γεννήσαντα ἀγαπᾷ [καὶ] τὸν γεγεννημένον ἐξ αὐτοῦ.  
 HAVING GIVEN BIRTH LOVES ALSO THE ONE HAVING BEEN BORN OF HIM.  
 5.2 ἐν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ  
 IN(BY) THIS WE KNOW THAT WE LOVE THE CHILDREN -  
 θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ  
 OF GOD, WHEN - GOD WE LOVE AND THE COMMANDS OF HIM  
 ποιῶμεν. 5.3 αὕτη γάρ ἐστίν ἡ ἀγάπη τοῦ θεοῦ, ἵνα  
 WE DO. FOR~THIS IS THE LOVE - OF(FOR) GOD, THAT  
 τὰς ἐντολὰς αὐτοῦ τηρῶμεν, καὶ αἱ ἐντολαὶ αὐτοῦ  
 THE COMMANDS OF HIM WE KEEP, AND THE COMMANDS OF HIM  
 βαρεῖαι οὐκ εἰσίν. 5.4 ὅτι πᾶν τὸ γεγεννημένον ἐκ  
<sup>2</sup>BURDENSOME <sup>1</sup>ARE~NOT. BECAUSE ALL THAT HAS BEEN BORN OF  
 τοῦ θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστίν ἡ  
 - GOD OVERCOMES THE WORLD; AND THIS IS THE  
 νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.  
 VICTORY, THE ONE HAVING OVERCOME THE WORLD, THE FAITH OF US.  
 5.5 τίς [δέ] ἐστίν ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ  
 AND~WHO IS THE ONE OVERCOMING THE WORLD EXCEPT THE ONE  
 πιστεύων ὅτι Ἰησοῦς ἐστίν ὁ υἱὸς τοῦ θεοῦ;  
 BELIEVING THAT JESUS IS THE SON - OF GOD.  
 5.6 Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ  
 THIS ONE IS THE ONE HAVING COME BY WATER AND  
 αἵματος, Ἰησοῦς Χριστός, οὐκ ἐν τῷ ὕδατι μόνον  
 BLOOD, JESUS CHRIST, NOT IN(BY) THE WATER ONLY  
 ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ  
 BUT IN(BY) THE WATER AND IN(BY) THE BLOOD; AND THE  
 πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν  
 SPIRIT IS THE ONE GIVING TESTIMONY, BECAUSE THE SPIRIT IS

Everyone who believes that Jesus is the Christ<sup>2</sup> has been born of God, and everyone who loves the parent loves the child.<sup>2</sup> By this we know that we love the children of God, when we love God and obey his commandments.<sup>3</sup> For the love of God is this, that we obey his commandments. And his commandments are not burdensome,<sup>4</sup> for whatever is born of God conquers the world. And this is the victory that conquers the world, our faith.<sup>5</sup> Who is it that conquers the world but the one who believes that Jesus is the Son of God?

6 This is the one who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. And the Spirit is the one that testifies, for the Spirit is

<sup>5</sup>Or the Messiah



the truth. <sup>7</sup>There are three that testify:<sup>W</sup> <sup>8</sup>the Spirit and the water and the blood, and these three agree. <sup>9</sup>If we receive human testimony, the testimony of God is greater; for this is the testimony of God that he has testified to his Son. <sup>10</sup>Those who believe in the Son of God have the testimony in their hearts. Those who do not believe in God<sup>+</sup> have made him a liar by not believing in the testimony that God has given concerning his Son. <sup>11</sup>And this is the testimony: God gave us eternal life, and this life is in his Son. <sup>12</sup>Whoever has the Son has life; whoever does not have the Son of God does not have life.

<sup>13</sup>I write these things to you who believe in the name of the Son of God, so that you may know that you have eternal life.

<sup>14</sup>And this is the boldness we have in him, that if we ask anything according to his will, he hears us.

<sup>15</sup>And if we know that he hears us in whatever we ask, we know that we have obtained the requests made of him. <sup>16</sup>If you see your brother or sister<sup>9</sup> committing what is not a mortal sin, you will ask, and God<sup>+</sup> will give

<sup>W</sup> A few other authorities read (with variations) <sup>7</sup>There are three that testify in heaven, the Father, the Word, and the Holy Spirit, and these three are one. <sup>8</sup>And there are three that testify on earth:

<sup>+</sup> Other ancient authorities read in the Son

<sup>9</sup> Gk. your brother

<sup>+</sup> Gk. he

ἡ ἀλήθεια. 5.7 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες,<sup>T</sup>  
THE TRUTH. BECAUSE THERE ARE~THREE - GIVING TESTIMONY,

5.8 τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς  
THE SPIRIT AND THE WATER AND THE BLOOD, AND THE THREE

εἰς τὸ ἓν εἰσιν. 5.9 εἰ τὴν μαρτυρίαν τῶν  
<sup>2</sup>FOR <sup>3</sup>THE <sup>4</sup>ONE [TESTIMONY] <sup>1</sup>ARE. IF THE WITNESS -

ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ  
OF MEN WE RECEIVE, THE TESTIMONY - OF GOD

μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ  
IS~GREATER; BECAUSE THIS IS THE TESTIMONY - OF GOD

ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. 5.10 ὁ  
THAT HE HAS TESTIFIED CONCERNING THE SON OF HIM. THE ONE

πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν  
BELIEVING IN THE SON - OF GOD HAS THE WITNESS IN

ἑαυτῷ, ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν  
HIMSELF, THE ONE NOT BELIEVING - GOD <sup>3</sup>A LIAR <sup>1</sup>HAS MADE

αὐτόν, ὅτι οὐκ ἐπίστευκεν εἰς τὴν μαρτυρίαν ἣν  
<sup>2</sup>HIM, BECAUSE HE HAS NOT BELIEVED IN THE TESTIMONY WHICH

μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. 5.11 καὶ  
<sup>2</sup>HAS TESTIFIED - <sup>1</sup>GOD CONCERNING THE SON OF HIM. AND

αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν  
THIS IS THE TESTIMONY, THAT <sup>3</sup>LIFE <sup>4</sup>ETERNAL <sup>2</sup>GAVE <sup>3</sup>TO US

ὁ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.  
- <sup>1</sup>GOD, AND THIS - LIFE <sup>2</sup>IN <sup>3</sup>THE <sup>4</sup>SON <sup>5</sup>OF HIM <sup>1</sup>IS.

5.12 ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ  
THE ONE HAVING THE SON HAS THE (THIS) LIFE; THE ONE NOT

ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει.  
HAVING THE SON - OF GOD THE LIFE DOES NOT HAVE.

5.13 Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν  
THESE THINGS I WROTE TO YOU<sup>2</sup> THAT YOU<sup>2</sup> MAY KNOW THAT <sup>3</sup>LIFE

ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ  
<sup>1</sup>YOU<sup>1</sup> HAVE <sup>2</sup>ETERNAL, TO THE ONES BELIEVING IN THE NAME OF THE

υἱοῦ τοῦ θεοῦ. 5.14 καὶ αὕτη ἐστὶν ἡ παρρησία ἣν  
SON - OF GOD. AND THIS IS THE CONFIDENCE WHICH

ἔχομεν πρὸς αὐτὸν ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ  
WE HAVE TOWARD HIM THAT IF WE ASK~ANYTHING ACCORDING TO THE

θέλημα αὐτοῦ ἀκούει ἡμῶν. 5.15 καὶ ἐὰν οἶδαμεν ὅτι  
WILL OF HIM HE HEARS US. AND IF WE KNOW THAT

ἀκούει ἡμῶν ὅ ἐάν τι αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ  
HE HEARS US, WHATEVER WE ASK, WE KNOW THAT WE HAVE THE

αἰτήματα ἃ ἠτήκαμεν ἀπ' αὐτοῦ.  
REQUESTS WHICH WE HAVE ASKED FROM HIM.

5.16 Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα  
IF ANYONE SEES THE BROTHER OF HIM SINNING

ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ καὶ δώσει  
A SIN NOT [LEADING] TO DEATH, HE WILL ASK AND HE WILL GIVE

5:7b-8a A few late MSS of the Latin Vulgate add the words here that could be translated, 'in heaven: the Father, the Word, and the Holy Spirit, and these three are one. And there are three that testify on earth:' (from NIVmg; see also KJV NJBmg NRSVmg).

αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον.  
TO HIM LIFE, TO THE ONES SINNING NOT [LEADING] TO DEATH.

ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης  
THERE IS A SIN [LEADING] TO DEATH; NOT CONCERNING THAT [SIN]

λέγω ἵνα ἐρωτήσῃ. 5.17 πᾶσα ἀδικία  
DO I SAY THAT YOU SHOULD ASK. EVERY UNRIGHTEOUSNESS

ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς  
IS-SIN, AND THERE IS SIN NOT [LEADING] TO

θάνατον.  
DEATH.

5.18 Οἶδμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ  
WE KNOW THAT EVERYONE HAVING BEEN BORN OF - GOD

οὐχ ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ  
DOES NOT CONTINUALLY SIN, BUT THE ONE HAVING BEEN BORN OF - GOD

τηρεῖ αὐτὸν καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ.  
KEEPS HIM AND THE EVIL ONE DOES NOT TOUCH HIM.

5.19 οἶδμεν ὅτι ἐκ τοῦ θεοῦ ἐσμεν καὶ ὁ  
WE KNOW THAT OF - GOD WE ARE AND THE

κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. 5.20 οἶδμεν δὲ  
WHOLE-WORLD IN THE EVIL ONE LIES. AND-WE KNOW

ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει καὶ δέδωκεν ἡμῖν  
THAT THE SON - OF GOD HAS COME AND HAS GIVEN US

διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν, καὶ ἐσμὲν ἐν  
UNDERSTANDING THAT WE MAY KNOW THE TRUE ONE, AND WE ARE IN

τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ.  
THE TRUE ONE, [EVEN] IN THE SON OF HIM, JESUS CHRIST.

οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος.  
THIS ONE IS THE TRUE GOD AND ETERNAL-LIFE.

5.21 Τεκνία, φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων.  
LITTLE CHILDREN, KEEP YOURSELVES FROM - IDOLS.

life to such a one—to those whose sin is not mortal. There is sin that is mortal; I do not say that you should pray about that. <sup>17</sup>All wrongdoing is sin, but there is sin that is not mortal.

<sup>18</sup>We know that those who are born of God do not sin, but the one who was born of God protects them, and the evil one does not touch them. <sup>19</sup>We know that we are God's children, and that the whole world lies under the power of the evil one. <sup>20</sup>And we know that the Son of God has come and has given us understanding so that we may know him who is true;<sup>a</sup> and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life.

<sup>21</sup> Little children, keep yourselves from idols.<sup>b</sup>

<sup>a</sup> Other ancient authorities read *know the true God*

<sup>b</sup> Other ancient authorities add *Amen*



# THE SECOND LETTER OF JOHN

ΙΩΑΝΝΟΥ Β

OF JOHN

2

1.1 Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις  
THE<sup>1</sup> ELDER TO [THE] CHOSEN LADY AND TO THE CHILDREN

αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος  
OF HER, WHOM I LOVE IN [THE] TRUTH, AND NOT ONLY~I

ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν,  
BUT ALSO ALL THE ONES HAVING KNOWN THE TRUTH,

1.2 διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν καὶ  
BECAUSE OF THE TRUTH - ABIDING IN US, AND

μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα. 1.3 ἔσται μεθ' ἡμῶν  
WITH US IT WILL BE INTO THE AGE. <sup>4</sup>WILL BE <sup>5</sup>WITH <sup>6</sup>US

χάρις ἔλεος εἰρήνη παρὰ θεοῦ πατρὸς καὶ παρὰ  
<sup>1</sup>GRACE, <sup>2</sup>MERCY, <sup>3</sup>PEACE FROM GOD [THE] FATHER AND FROM

Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς ἐν ἀληθείᾳ καὶ  
JESUS CHRIST, THE SON OF THE FATHER, IN TRUTH AND

ἀγάπῃ.  
LOVE.

1.4 Ἐχάρην λίαν ὅτι εὑρήκα ἐκ τῶν τέκνων  
I REJOICED EXCEEDINGLY THAT I HAVE FOUND [SOME] OF THE CHILDREN

σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν  
OF YOU WALKING IN [THE] TRUTH, AS A COMMAND [TO DO SO]

ἐλάβομεν παρὰ τοῦ πατρὸς. 1.5 καὶ νῦν ἐρωτῶ σε,  
WE RECEIVED FROM THE FATHER. AND NOW I ASK YOU,

κυρία, οὐχ ὥς ἐντολὴν καινὴν γράφων σοι ἀλλὰ  
LADY, NOT AS <sup>3</sup>COMMAND <sup>2</sup>A NEW <sup>1</sup>WRITING <sup>4</sup>TO YOU BUT

ἣν εἶχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν  
[THAT] WHICH WE HAD FROM [THE] BEGINNING, THAT WE SHOULD LOVE

ἀλλήλους. 1.6 καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα  
ONE ANOTHER. AND THIS IS - LOVE, THAT

περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ· αὕτη ἡ  
WE SHOULD WALK ACCORDING TO THE COMMANDS OF HIM; THIS <sup>2</sup>THE

ἐντολὴ ἐστίν, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν  
<sup>3</sup>COMMAND <sup>1</sup>IS, AS WE HEARD FROM [THE] BEGINNING, THAT IN

αὐτῇ περιπατῇτε. 1.7 ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς  
IT WE SHOULD WALK. BECAUSE MANY DECEIVERS WENT OUT INTO

τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν  
THE WORLD, THE ONES NOT CONFESSING JESUS CHRIST

ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ  
[AS] COMING IN [THE] FLESH; THIS ONE IS THE DECEIVER AND THE

1 The elder to the elect lady and her children, whom I love in the truth, and not only I but also all who know the truth, <sup>2</sup>because of the truth that abides in us and will be with us forever:

3 Grace, mercy, and peace will be with us from God the Father and from<sup>a</sup> Jesus Christ, the Father's Son, in truth and love.

4 I was overjoyed to find some of your children walking in the truth, just as we have been commanded by the Father. <sup>5</sup>But now, dear lady, I ask you, not as though I were writing you a new commandment, but one we have had from the beginning, let us love one another. <sup>6</sup>And this is love, that we walk according to his commandments; this is the commandment just as you have heard it from the beginning—you must walk in it.

7 Many deceivers have gone out into the world, those who do not confess that Jesus Christ has come in the flesh; any such person is the deceiver and the

<sup>a</sup> Other ancient authorities add *the Lord*



antichrist! <sup>8</sup>Be on your guard, so that you do not lose what we<sup>b</sup> have worked for, but may receive a full reward. <sup>9</sup>Everyone who does not abide in the teaching of Christ, but goes beyond it, does not have God; whoever abides in the teaching has both the Father and the Son. <sup>10</sup>Do not receive into the house or welcome anyone who comes to you and does not bring this teaching; <sup>11</sup>for to welcome is to participate in the evil deeds of such a person.

12 Although I have much to write to you, I would rather not use paper and ink; instead I hope to come to you and talk with you face to face, so that our joy may be complete.

13 The children of your elect sister send you their greetings.<sup>c</sup>

<sup>b</sup> Other ancient authorities read *you*

<sup>c</sup> Other ancient authorities add *Amen*

ἀντίχριστος. 1.8 βλέπετε ἑαυτούς, ἵνα μὴ ἀπολέσητε  
ANTICHRIST. WATCH [OUT] [FOR] YOURSELVES, LEST YOU<sup>a</sup> LOSE

ἃ ἔργασάμεθα ἄλλα μισθὸν πλήρη ἀπολάβητε.  
WHAT WE WORKED [FOR], BUT <sup>3</sup>REWARD <sup>2</sup>A FULL <sup>1</sup>YOU<sup>a</sup> MAY RECEIVE.

1.9 πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ  
EVERYONE GOING AHEAD(BEYOND) AND NOT REMAINING IN THE TEACHING

τοῦ Χριστοῦ θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ  
- OF CHRIST <sup>2</sup>GOD <sup>1</sup>DOES NOT HAVE; THE ONE REMAINING IN THE

διδαχῇ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.  
TEACHING, THIS ONE BOTH THE FATHER AND THE SON HAS.

1.10 εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν  
IF ANYONE COMES TO YOU<sup>a</sup> AND THIS -

διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν  
TEACHING DOES NOT BRING, DO NOT RECEIVE HIM INTO [YOUR<sup>a</sup>] HOUSE

καὶ χαίρειν αὐτῷ μὴ λέγετε· 1.11 ὁ λέγων γὰρ  
AND <sup>3</sup>"GREETINGS" <sup>2</sup>TO HIM <sup>1</sup>DO NOT SAY; <sup>2</sup>THE ONE <sup>3</sup>SAYING <sup>1</sup>FOR

αὐτῷ χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς  
TO HIM "GREETINGS" PARTICIPATES IN THE <sup>2</sup>WORKS <sup>3</sup>OF HIM -

πονηροῖς.  
<sup>1</sup>EVIL.

1.12 Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθην διὰ  
HAVING~MANY THINGS TO WRITE~TO YOU<sup>a</sup> I WANTED~NOT [TO DO SO] WITH

χάρτου καὶ μέλανος, ἀλλὰ ἐλπίζω γενέσθαι πρὸς  
PAPER AND INK, BUT I HOPE TO BE WITH

ὑμᾶς καὶ στόμα πρὸς στόμα λαλήσαι, ἵνα ἡ χαρὰ  
YOU<sup>a</sup> AND <sup>2</sup>MOUTH <sup>3</sup>TO <sup>4</sup>MOUTH <sup>1</sup>TO SPEAK, THAT THE JOY

ἡμῶν πεπληρωμένη ᾖ. 1.13 Ἀσπάζεται σε τὰ τέκνα  
OF US MAY BE FULL. <sup>7</sup>GREETES <sup>8</sup>YOU <sup>1</sup>THE <sup>2</sup>CHILDREN

τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.  
<sup>3</sup>OF THE <sup>5</sup>SISTER <sup>6</sup>OF YOU - <sup>4</sup>CHOSEN.

v. 8 text: (KJV) ASV RSVmg NASB NEB TEV NJB NRSV. var. *εἰργασασθε* (you<sup>a</sup> worked [for]): ASVmg RSV NASBmg NIV TEVmg NJBmg NRSVmg.

THE THIRD LETTER OF  
JOHN

ΙΩΑΝΝΟΥ Γ  
OF JOHN 3

1.1 Ὁ πρεσβύτερος Γαῖῳ τῷ ἀγαπητῷ, ὃν ἐγὼ  
THE ELDER TO GAÏUS, THE BELOVED, WHOM I  
ἀγαπῶ ἐν ἀληθείᾳ.  
LOVE IN [THE] TRUTH.

1.2 Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι  
BELOVED, CONCERNING ALL THINGS I WISH YOU TO DO WELL  
καὶ ὑγιαίνειν, καθὼς εὐδοοῦταί σου ἡ ψυχὴ.  
AND TO BE IN HEALTH, EVEN AS <sup>3</sup>DOES WELL <sup>1</sup>YOUR - <sup>2</sup>SOUL.

1.3 Ἐχάρην γὰρ λίαν ἐρχομένων ἀδελφῶν καὶ  
FOR-I REJOICED EXCEEDINGLY [AFTER THE] COMING OF [THE] BROTHERS AND  
μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν  
GIVING TESTIMONY OF YOU [BEING] IN THE TRUTH, AS YOU IN  
ἀληθείᾳ περιπατεῖς. 1.4 μειζότεραν τούτων  
[THE] TRUTH WALK. <sup>2</sup>GREATER <sup>4</sup>[THAN] THESE THINGS  
οὐκ ἔχω χαράν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν τῇ  
<sup>1</sup>I HAVE~NO <sup>3</sup>JOY, THAT I HEAR [OF] - MY CHILDREN <sup>2</sup>IN <sup>3</sup>THE  
ἀληθείᾳ περιπατοῦντα.  
<sup>4</sup>TRUTH <sup>1</sup>WALKING.

1.5 Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς  
BELOVED, YOU DO~A FAITHFUL THING WHENEVER YOU DO A WORK FOR  
τοὺς ἀδελφοὺς καὶ τοῦτο ξένους, 1.6 οἱ  
THE BROTHERS, ESPECIALLY [WHEN THEY ARE] STRANGERS, WHO  
ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας,  
GAVE TESTIMONY OF YOU - IN LOVE BEFORE [THE] CHURCH,  
οὓς καλῶς ποιήσεις προπέμψας ἀξίως  
[AS TO] WHOM YOU WILL DO~WELL HAVING SENT ON [THEIR] WAY [IN A MANNER] WORTHY  
τοῦ θεοῦ· 1.7 ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον  
- OF GOD; FOR~ON BEHALF OF THE NAME THEY WENT FORTH  
μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνικῶν. 1.8 ἡμεῖς οὖν  
TAKING~NOTHING FROM THE GENTILES. WE THEREFORE  
οφείλομεν ὑπολαμβάνειν τοὺς τοιούτους, ἵνα  
OUGHT TO GIVE HOSPITALITY - TO SUCH MEN, THAT  
συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.  
WE MAY BE~CO-WORKERS WITH THE TRUTH.

1.9 Ἐγραψά τι τῇ ἐκκλησίᾳ· ἀλλ' ὁ  
I WROTE SOMETHING TO THE CHURCH; BUT THE ONE  
φιλοπρωτεῶν αὐτῶν Διοτρέφης οὐκ ἐπιδέχεται ἡμᾶς.  
LOVING TO BE FIRST [AMONG] THEM, DIOTREPHES, DOES NOT RECEIVE US.

1 The elder to the beloved  
Gaius, whom I love in truth.

2 Beloved, I pray that all  
may go well with you and  
that you may be in good  
health, just as it is well with  
your soul. 3 I was overjoyed  
when some of the friends<sup>a</sup>  
arrived and testified to your  
faithfulness to the truth,  
namely how you walk in the  
truth. 4 I have no greater joy  
than this, to hear that my  
children are walking in the  
truth.

5 Beloved, you do  
faithfully whatever you do  
for the friends,<sup>a</sup> even though  
they are strangers to you;  
<sup>6</sup>they have testified to your  
love before the church. You  
will do well to send them on  
in a manner worthy of God;  
<sup>7</sup>for they began their journey  
for the sake of Christ,<sup>b</sup>  
accepting no support from  
non-believers.<sup>c</sup> 8 Therefore  
we ought to support such  
people, so that we may  
become co-workers with  
the truth.

9 I have written some-  
thing to the church; but  
Diotrephes, who likes to  
put himself first, does not  
acknowledge our authority.

<sup>a</sup> Gk. brothers  
<sup>b</sup> Gk. for the sake of the name  
<sup>c</sup> Gk. the Gentiles

<sup>10</sup>So if I come, I will call attention to what he is doing in spreading false charges against us. And not content with those charges, he refuses to welcome the friends,<sup>d</sup> and even prevents those who want to do so and expels them from the church.

11 Beloved, do not imitate what is evil but imitate what is good. Whoever does good is from God; whoever does evil has not seen God. <sup>12</sup>Everyone has testified favorably about Demetrius, and so has the truth itself. We also testify for him,<sup>e</sup> and you know that our testimony is true.

13 I have much to write to you, but I would rather not write with pen and ink; <sup>14</sup>instead I hope to see you soon, and we will talk together face to face.

15 Peace to you. The friends send you their greetings. Greet the friends there, each by name.

<sup>d</sup>Gk. *brothers*

<sup>e</sup>Gk. *lacks for him*

**1.10** διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα  
THEREFORE, IF(WHEN) I COME, I WILL REMEMBER HIS - WORKS

ἃ ποιεῖ λόγοις πονηροῖς φλυαρῶν ἡμᾶς, καὶ  
WHICH HE DOES, WITH MALICIOUS~WORDS TALKING NONSENSE [ABOUT] US, AND

μὴ ἀρκοῦμενος ἐπὶ τούτοις οὔτε αὐτὸς ἐπιδέχεται  
NOT BEING SATISFIED WITH THESE (ACTIONS), HE~NEITHER RECEIVES

τοὺς ἀδελφοὺς καὶ τοὺς βουλομένους κωλύει καὶ  
THE BROTHERS AND THE ONES INTENDING [TO DO SO] HE PREVENTS AND

ἐκ τῆς ἐκκλησίας ἐκβάλλει.  
<sup>2</sup>OUT OF <sup>3</sup>THE <sup>4</sup>CHURCH <sup>1</sup>HE PUTS [THEM].

**1.11** Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν ἀλλὰ τὸ ἀγαθόν.  
BELOVED, DO NOT IMITATE THE BAD BUT THE GOOD.

ὁ ἀγαθοποιῶν ἐκ τοῦ θεοῦ ἐστίν· ὁ κακοποιῶν  
THE ONE DOING GOOD <sup>2</sup>OF - <sup>3</sup>GOD <sup>1</sup>IS; THE ONE DOING BAD

οὐχ ἑώρακεν τὸν θεόν. **1.12** Δημητρίῳ μεμαρτύρηται  
HAS NOT SEEN - GOD. TO DEMETRIUS TESTIMONY HAS BEEN GIVEN

ὑπὸ πάντων καὶ ὑπὸ αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς  
BY ALL AND BY <sup>3</sup>ITSELF <sup>1</sup>THE <sup>2</sup>TRUTH; <sup>3</sup>ALSO <sup>2</sup>WE

δὲ μαρτυροῦμεν, καὶ οἶδας ὅτι ἡ μαρτυρία ἡμῶν  
<sup>1</sup>AND GIVE TESTIMONY, AND YOU KNOW THAT THE TESTIMONY OF US

ἀληθὴς ἐστίν.  
IS~TRUE.

**1.13** Πολλὰ εἶχον γράψαι σοι ἀλλ' οὐ θέλω διὰ  
I HAD~MANY THINGS TO WRITE TO YOU BUT I DO NOT WANT <sup>3</sup>WITH

μέλανος καὶ καλάμου σοι γράφειν· **1.14** ἐλπίζω δὲ  
<sup>4</sup>INK <sup>5</sup>AND <sup>6</sup>PEN <sup>2</sup>TO YOU <sup>1</sup>TO WRITE; BUT~I AM HOPING

εὐθέως σε ἰδεῖν, καὶ στόμα πρὸς στόμα λαλήσομεν.  
<sup>3</sup>IMMEDIATELY <sup>2</sup>YOU <sup>1</sup>TO SEE, AND MOUTH TO MOUTH WE WILL SPEAK.

**1.15** εἰρήνη σοι. ἀσπάζονται σε οἱ φίλοι.  
PEACE TO YOU. <sup>3</sup>GREET <sup>4</sup>YOU <sup>1</sup>THE(OUR) <sup>2</sup>FRIENDS.

ἀσπάζου τοὺς φίλους κατ' ὄνομα.  
GREET THE(OUR) FRIENDS NAME(PERSON) BY NAME(PERSON).

# THE LETTER OF JUDE

ΙΟΥΔΑ

OF JUDE

1.1 Ἰουδας Ἰησοῦ Χριστοῦ δούλος, ἀδελφὸς δὲ  
JUDE, OF JESUS CHRIST A SLAVE, AND~BROTHER

Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἡγαπημένοις καὶ  
OF JAMES, <sup>1</sup>TO THE <sup>4</sup>IN <sup>5</sup>GOD <sup>6</sup>[THE] FATHER <sup>3</sup>HAVING BEEN LOVED <sup>7</sup>AND

Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς· 1.2 ἔλεος ὑμῖν  
<sup>9</sup>IN JESUS <sup>10</sup>CHRIST <sup>8</sup>HAVING BEEN KEPT <sup>2</sup>CALLED ONES: MERCY TO YOU\*

καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.  
AND PEACE AND LOVE MAY IT BE MULTIPLIED.

1.3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν  
BELOVED, <sup>2</sup>EXTREMELY <sup>3</sup>EAGER <sup>1</sup>BEING TO WRITE

ὑμῖν περὶ τῆς κοινῆς ἡμῶν σωτηρίας ἀνάγκην ἔσχον  
TO YOU\* CONCERNING - OUR~COMMON SALVATION I FOUND (IT)~NECESSARY

γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἀπαξ  
TO WRITE TO YOU\* ENCOURAGING [YOU]\* TO CONTEND FOR <sup>1</sup>THE <sup>3</sup>ONCE FOR ALL

παραδοθείη τοῖς ἁγίοις πίστει. 1.4 παρεισέδυσαν γάρ  
<sup>4</sup>DELIVERED <sup>5</sup>TO THE <sup>6</sup>SAINTS <sup>2</sup>FAITH. FOR~CAME IN STEALTHILY

τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς  
CERTAIN MEN, THE ONES OF OLD HAVING BEEN WRITTEN ABOUT FOR

τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριτα  
THIS - JUDGMENT, UNGODLY [ONES], <sup>2</sup>THE <sup>4</sup>OF THE <sup>5</sup>GOD <sup>6</sup>OF US <sup>3</sup>GRACE

μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον δεσπότην  
<sup>1</sup>PERVERTING INTO LICENTIOUSNESS AND THE ONLY MASTER

καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.  
AND LORD OF US, JESUS CHRIST, DENYING.

1.5 Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότες [ὑμᾶς]  
<sup>3</sup>TO REMIND <sup>1</sup>BUT <sup>4</sup>YOU\* <sup>2</sup>I WANT, YOU\*~HAVING KNOWN

πάντα ὅτι ὁ κύριος ἅπαξ λαὸν ἔκ  
ALL [THESE] THINGS THAT THE LORD <sup>2</sup>ONCE <sup>4</sup>[THE] PEOPLE <sup>5</sup>OUT OF

γῆς Αἰγύπτου σώσας τὸ δεύτερον τοὺς  
<sup>6</sup>[THE] LAND <sup>7</sup>OF EGYPT <sup>1</sup>HAVING <sup>3</sup>DELIVERED, [IN] THE SECOND PLACE <sup>2</sup>THE ONES

μὴ πιστευσάντας ἀπώλεσεν, 1.6 ἀγγέλους τε τοὺς μὴ  
<sup>3</sup>NOT <sup>4</sup>HAVING BELIEVED <sup>1</sup>DESTROYED, AND~ANGELS - NOT

τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ  
HAVING KEPT - THEIR OWN DOMAIN BUT HAVING LEFT THE[IR]

ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας  
OWN HABITATION <sup>6</sup>FOR <sup>7</sup>[THE] JUDGMENT <sup>8</sup>OF [THE] GREAT <sup>9</sup>DAY

δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν,  
<sup>3</sup>BONDS <sup>2</sup>IN ETERNAL <sup>4</sup>UNDER <sup>5</sup>DARKNESS <sup>1</sup>HE HAS KEPT,

v. 5 text: KJV ASV RSVmg NASB NIV NEB TEV NJB NRSV. var. Ἰησοῦς (Jesus). ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJBmg NRSVmg. var. θεός (God): RSVmg.

1 Jude,<sup>a</sup> a servant<sup>b</sup> of Jesus Christ and brother of James,

To those who are called, who are beloved<sup>c</sup> in<sup>d</sup> God the Father and kept safe for<sup>d</sup> Jesus Christ:

2 May mercy, peace, and love be yours in abundance.

3 Beloved, while eagerly preparing to write to you about the salvation we share, I find it necessary to write and appeal to you to contend for the faith that was once for all entrusted to the saints. <sup>4</sup>For certain intruders have stolen in among you, people who long ago were designated for this condemnation as ungodly, who pervert the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.<sup>e</sup>

5 Now I desire to remind you, though you are fully informed, that the Lord, who once for all saved<sup>d</sup> a people out of the land of Egypt, afterward destroyed those who did not believe. <sup>6</sup>And the angels who did not keep their own position, but left their proper dwelling, he has kept in eternal chains in deepest darkness for the judgment of the great Day.

<sup>a</sup> Gk. Judas

<sup>b</sup> Gk. slave

<sup>c</sup> Other ancient authorities read sanctified

<sup>d</sup> Or. by

<sup>e</sup> Or. the only Master and our Lord Jesus Christ

<sup>f</sup> Other ancient authorities read though you were once for all fully informed, that Jesus (or Joshua) who saved



<sup>7</sup>Likewise, Sodom and Gomorrah and the surrounding cities, which, in the same manner as they, indulged in sexual immorality and pursued unnatural lust,<sup>8</sup> serve as an example by undergoing a punishment of eternal fire.

<sup>8</sup> Yet in the same way these dreamers also defile the flesh, reject authority, and slander the glorious ones.<sup>9</sup> But when the archangel Michael contended with the devil and disputed about the body of Moses, he did not dare to bring a condemnation of slander<sup>7</sup> against him, but said, "The Lord rebuke you!"<sup>10</sup> But these people slander whatever they do not understand, and they are destroyed by those things that, like irrational animals, they know by instinct.

<sup>11</sup> Woe to them! For they go the way of Cain, and abandon themselves to Balaam's error for the sake of gain, and perish in Korah's rebellion.<sup>12</sup> These are blemishes/ on your love-feasts, while they feast with you without fear, feeding themselves.<sup>k</sup> They are waterless clouds carried along by the winds; autumn trees without fruit, twice dead, uprooted; <sup>13</sup>wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the deepest darkness has been reserved forever.

<sup>8</sup> Gk. went after other flesh

<sup>9</sup> Or angels; Gk glories

<sup>1</sup> Or condemnation for blasphemy

<sup>j</sup> Or reefs

<sup>k</sup> Or without fear. They are shepherds who care only for themselves

**1.7** ὥς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις  
AS SODOM AND GOMORRAH AND <sup>1</sup>THE <sup>2</sup>AROUND <sup>4</sup>THEM <sup>2</sup>CITIES

τὸν ὅμοιον τρόπον τοῦτοις ἐκπορνεύσασαι  
IN THE LIKE MANNER TO THESE [ANGELS] HAVING INDULGED IN FORNICATION

καὶ ἀπελθούσαι ὀπίσω σαρκὸς ἑτέρας, πρόκεινται  
AND HAVING GONE AFTER DIFFERENT~FLESH, ARE SET FORTH

δείγμα πυρὸς αἰωνίου δίκην ὑπέχουσιν.  
[AS] AN EXAMPLE, <sup>4</sup>FIRE <sup>3</sup>ETERNAL <sup>2</sup>[THE] PENALTY <sup>1</sup>UNDERGOING.

**1.8** Ὅμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα  
LIKEWISE INDEED ALSO THESE DREAMING ONES <sup>3</sup>[THE] FLESH

μὲν μαιίνουσιν κυριότητα δὲ ἀθετοῦσιν  
<sup>1</sup>ON THE ONE HAND <sup>2</sup>DEFILE, <sup>3</sup>LORDSHIP <sup>1</sup>ON THE OTHER <sup>2</sup>REJECT,

δόξας δὲ βλασφημοῦσιν. **1.9** ὁ δὲ Μιχαὴλ ὁ  
<sup>3</sup>GLORIOUS BEINGS <sup>1</sup>AND <sup>2</sup>BLASPHEME. - BUT MICHAEL THE

ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος  
ARCHANGEL, WHEN <sup>2</sup>WITH THE <sup>3</sup>DEVIL <sup>1</sup>DISPUTING

διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησεν  
HE WAS ARGUING ABOUT - MOSES' BODY, DID NOT DARE

κρίσιν ἐπενεγκεῖν βλασφημίας ἀλλὰ εἶπεν,  
<sup>3</sup>ACCUSATION <sup>1</sup>TO BRING <sup>2</sup>A SLANDEROUS BUT SAID,

Ἐπιτιμήσαι σοι κύριος. **1.10** οὗτοι δὲ ὅσα μὲν  
<sup>2</sup>REBUKE <sup>3</sup>YOU <sup>1</sup>[THE] LORD. BUT~THESE ONES WHAT THINGS -

οὐκ οἶδασιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὥς τὰ  
THEY DO NOT KNOW THEY BLASPHEME, BUT~WHAT <sup>2</sup>NATURALLY <sup>3</sup>[IT IS] AS -

ἄλογα ζῶα ἐπίστανται, ἐν τούτοις φθείρονται.  
<sup>4</sup>UNREASONING <sup>5</sup>ANIMALS <sup>1</sup>THEY UNDERSTAND, IN THESE THINGS THEY ARE CORRUPTED.

**1.11** οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Καὶν  
WOE TO THEM, BECAUSE IN THE WAY - OF CAIN

ἐπορεύθησαν καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ  
THEY WENT AND <sup>2</sup>[IN] TO THE <sup>3</sup>ERROR - <sup>4</sup>OF BALAAM <sup>5</sup>OF(FOR) PAY

ἐξεχύθησαν καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο.  
<sup>1</sup>RUSHED AND <sup>2</sup>IN THE <sup>3</sup>REBELLION - <sup>4</sup>OF KORAH <sup>1</sup>PERISHED.

**1.12** οὗτοί ἐσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες  
THESE ONES ARE <sup>1</sup>THE <sup>3</sup>IN <sup>4</sup>THE <sup>5</sup>LOVEFEASTS <sup>6</sup>OF YOU\* <sup>2</sup>REEFS(SPOTS)

συνευχούμενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες,  
FEASTING TOGETHER WITH [YOU]\* WITHOUT FEAR, TENDING TO~THEMSELVES,

νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι,  
WATERLESS~CLOUDS BY WINDS BEING CARRIED ABOUT,

δένδρα φθινοπωρινὰ ἄκαρπα δις ἀποθανόντα  
LATE AUTUMN~TREES, WITHOUT FRUIT, HAVING DIED~TWICE,

ἐκριζωθέντα, **1.13** κύματα ἄγρια θαλάσσης ἐπαφρίζοντα  
HAVING BEEN UPROOTED, WILD~WAVES OF [THE] SEA FOAMING OUT

τὰς ἐαυτῶν αἰσχύνas, ἀστέρες πλανῆται οἷς ὁ  
- THEIR OWN SHAME[FUL ACTIONS], WANDERING~STARS, FOR WHOM THE

ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.  
BLACKNESS OF THE DARKNESS INTO [THE] AGE HAS BEEN KEPT.

**1.14** Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ  
<sup>6</sup>PROPHESIED <sup>1</sup>AND <sup>7</sup>ALSO <sup>8</sup>TO THESE ONES <sup>9</sup>[THE] SEVENTH <sup>4</sup>FROM  
 Ἀδὰμ Ἐνώχ λέγων, Ἰδοὺ ἦλθεν κύριος ἐν  
<sup>5</sup>ADAM <sup>2</sup>ENOCH <sup>9</sup>SAYING, BEHOLD, CAME [THE] LORD AMIDST(WITH)  
 ἁγίαις μυριάσιν αὐτοῦ **1.15** ποιῆσαι κρίσιν κατὰ  
<sup>3</sup>HOLY ONES <sup>1</sup>MYRIADS <sup>2</sup>OF HIS, TO MAKE JUDGMENT AGAINST  
 πάντων καὶ ἐλέγξει πᾶσαν ψυχὴν περὶ πάντων τῶν  
 ALL AND TO CONVICT EVERY SOUL CONCERNING ALL THE  
 ἔργων ἀσεβείας αὐτῶν ὧν ἡσέβησαν καὶ περὶ  
 WORKS OF UNGODLINESS OF THEM WHICH THEY IMPIOUSLY DID AND CONCERNING  
 πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ  
 ALL THE HARSH THINGS WHICH <sup>3</sup>SPOKE <sup>4</sup>AGAINST <sup>5</sup>HIM  
 ἁμαρτωλοὶ ἀσεβεῖς. **1.16** Οὗτοί εἰσιν γογγυσταί  
<sup>2</sup>SINNERS <sup>1</sup>UNGODLY. THESE ONES ARE GRUMBLERS,  
 μεψίμοιροι κατὰ τὰς ἐπιθυμίας ἑαυτῶν  
 COMPLAINERS, ACCORDING TO - THEIR OWN~LUSTS  
 πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα,  
 WALKING, AND THE MOUTH OF THEM SPEAKS HAUGHTY [WORDS],  
 θαυμάζοντες πρόσωπα ὠφελείας χάριν.  
 ADMIRING PERSONS FOR THE SAKE OF~ADVANTAGE.  
**1.17** Ὑμεῖς δέ, ἀγαπητοί, μνησθήτε τῶν ῥημάτων τῶν  
 BUT~YOU\*, BELOVED, REMEMBER THE WORDS -  
 προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου  
 HAVING BEEN PREVIOUSLY SPOKEN BY THE APOSTLES OF THE LORD  
 ἡμῶν Ἰησοῦ Χριστοῦ **1.18** ὅτι ἔλεγον ὑμῖν [ὅτι]  
 OF US, JESUS CHRIST, THAT THEY WERE TELLING YOU\*, -  
 Ἐπ' ἐσχάτου [τοῦ] χρόνου ἔσονται ἐμπαίκται κατὰ  
 AT(IN) [THE] LAST OF THE TIME WILL BE MOCKERS <sup>2</sup>ACCORDING TO  
 τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.  
 - <sup>3</sup>THEIR OWN <sup>4</sup>LUSTS <sup>1</sup>WALKING - <sup>5</sup>OF(FOR) UNGODLY THINGS.  
**1.19** Οὗτοί εἰσιν οἱ ἀποδιорίζοντες, ψυχικοί,  
 THESE ARE THE ONES CREATING DIVISIONS, NATURAL [MEN],  
 πνεῦμα μὴ ἔχοντες. **1.20** Ὑμεῖς δέ, ἀγαπητοί,  
<sup>3</sup>[THE] SPIRIT <sup>1</sup>NOT <sup>2</sup>HAVING. BUT~YOU\*, BELOVED,  
 ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει, ἐν  
 BUILDING UP YOURSELVES - IN YOUR~MOST HOLY FAITH, IN  
 πνεύματι ἁγίῳ προσευχόμενοι, **1.21** ἑαυτοὺς ἐν ἀγάπῃ  
 [THE] HOLY~SPIRIT PRAYING, <sup>2</sup>YOURSELVES <sup>3</sup>IN <sup>4</sup>[THE] LOVE  
 θεοῦ τηρήσατε προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου  
<sup>5</sup>OF GOD <sup>1</sup>KEEP, ANTICIPATING THE MERCY OF THE LORD  
 ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. **1.22** καὶ οὓς  
 OF US, JESUS CHRIST, FOR LIFE ETERNAL. AND <sup>2</sup>SOME  
 μὲν ἐλεᾶτε διακρινομένους, **1.23** οὓς δὲ σφῖζετε  
 - <sup>1</sup>HAVE MERCY [ON] <sup>3</sup>[WHO ARE] WAVERING, AND~OTHERS SAVE  
 ἐκ πυρὸς ἀρπάζοντες, οὓς δὲ ἐλεᾶτε ἐν φόβῳ  
<sup>2</sup>OUT OF <sup>3</sup>[THE] FIRE <sup>1</sup>SNATCHING [THEM], <sup>3</sup>OTHERS <sup>1</sup>AND <sup>2</sup>HAVE MERCY [ON] WITH FEAR,

14 It was also about these that Enoch, in the seventh generation from Adam, prophesied, saying, "See, the Lord is coming<sup>1</sup> with ten thousands of his holy ones, <sup>15</sup>to execute judgment on all, and to convict everyone of all the deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him."<sup>16</sup> These are grumblers and malcontents; they indulge their own lusts; they are bombastic in speech, flattering people to their own advantage.

17 But you, beloved, must remember the predictions of the apostles of our Lord Jesus Christ;<sup>18</sup> for they said to you, "In the last time there will be scoffers, indulging their own ungodly lusts."<sup>19</sup> It is these worldly people, devoid of the Spirit, who are causing divisions.<sup>20</sup> But you, beloved, build yourselves up on your most holy faith; pray in the Holy Spirit;<sup>21</sup> keep yourselves in the love of God; look forward to the mercy of our Lord Jesus Christ that leads to eternal life. <sup>22</sup>And have mercy on some who are wavering;<sup>23</sup> save others by snatching them out of the fire; and have mercy on still others with fear,

<sup>1</sup>Gk came  
<sup>m</sup>Gk Christ to

hating even the tunic defiled by their bodies."<sup>n</sup>

24 Now to him who is able to keep you from falling, and to make you stand without blemish in the presence of his glory with rejoicing,<sup>25</sup> to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, power, and authority, before all time and now and forever. Amen.

<sup>n</sup> Cf. *by the flesh*. The Greek text of verses 22-23 is uncertain at several points

μισούντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον  
HATING EVEN <sup>1</sup>THE <sup>4</sup>FROM(BY) <sup>5</sup>THE <sup>6</sup>FLESH <sup>3</sup>HAVING BEEN STAINED

χιτῶνα.<sup>1</sup>  
<sup>2</sup>GARMENT.

1.24 Τῷ δὲ δυναμένῳ φυλάξει ὑμᾶς ἀπταιστούς  
NOW~TO THE ONE BEING ABLE TO GUARD YOU\* WITHOUT STUMBLING

καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν  
AND TO SET [YOU\*] BEFORE THE GLORY OF HIM BLAMELESS, WITH

ἀγαλλιάσει, 1.25 μόνῳ θεῷ σωτῆρι ἡμῶν διὰ  
EXULTATION, TO [THE] ONLY GOD [THE] SAVIOR OF US THROUGH

Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη  
JESUS CHRIST THE LORD OF US [BE] GLORY, MAJESTY,

κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν  
DOMINION, AND AUTHORITY BEFORE ALL THE AGE AND NOW

καὶ εἰς πάντας τοὺς αἰῶνας, ἀμήν.  
AND INTO ALL THE AGES, AMEN.

**vv. 22-23** There are several textual variants in these verses. Some MSS indicate three classes of people, as follows:

(a) and show mercy to some who have doubts [or, who dispute]; and save some, snatching them from fire and to some show mercy with fear: ASV NASB NIV NEBmg TEV NJB NRSV. (b) and reprove some who have doubts [or, who dispute]; and save some, snatching them from fire; and to some show mercy with fear: RSV.

Some MSS indicate two classes of people, as follows:

(a) and show mercy to some who have doubts—save them by snatching them from fire; and to some show mercy with fear: (KJV) NEB NJBmg. (b) and reprove some who have doubts [or, who dispute], and in fear save some from fire: none. (c) and some snatch from fire, and show mercy with fear to others who have doubts: none.

THE  
REVELATION  
TO JOHN

CHAPTER 1

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ  
[THE] REVELATION OF JOHN

1.1 Ἀποκάλυψις Ἰησοῦ Χριστοῦ ἣν ἔδωκεν αὐτῷ  
[THE] REVELATION OF JESUS CHRIST WHICH <sup>2</sup>GAVE <sup>3</sup>TO HIM  
ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ  
- <sup>1</sup>GOD TO SHOW TO THE SLAVES OF HIM THE THINGS WHICH HAVE  
γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ  
TO HAPPEN WITH SPEED, AND HE SIGNIFIED [IT] HAVING SENT [IT] THROUGH  
τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, 1.2 ὃς  
THE ANGEL OF HIM TO THE SLAVE OF HIM, JOHN, WHO  
ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν  
GAVE TESTIMONY TO THE WORD - OF GOD AND THE TESTIMONY  
Ἰησοῦ Χριστοῦ ὅσα εἶδεν. 1.3 μακάριος ὁ  
OF JESUS CHRIST [OF] WHATSOEVER HE SAW. BLESSED [IS] THE ONE  
ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς  
READING AND THE ONES HEARING THE WORDS OF THE (THIS)  
προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ  
PROPHECY AND KEEPING THE THINGS <sup>2</sup>IN <sup>3</sup>IT  
γεγραμμένα, ὁ γὰρ καιρὸς ἐγγύς.  
<sup>1</sup>HAVING BEEN WRITTEN, FOR-THE TIME [IS] NEAR.

1.4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ  
JOHN TO THE SEVEN CHURCHES - IN -  
Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος καὶ  
ASIA: GRACE TO YOU\* AND PEACE FROM THE ONE BEING AND  
ὁ ἦν καὶ ὁ ἐρχόμενος καὶ ἀπὸ τῶν ἑπτὰ  
THE ONE [WHO] WAS AND THE ONE COMING, AND FROM THE SEVEN  
πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ 1.5 καὶ ἀπὸ  
SPIRITS WHICH [ARE] BEFORE THE THRONE OF HIM, AND FROM  
Ἰησοῦ Χριστοῦ, ὁ μάρτυς, ὁ πιστός, ὁ πρωτότοκος  
JESUS - CHRIST, THE <sup>2</sup>WITNESS - <sup>1</sup>FAITHFUL, THE FIRSTBORN  
τῶν νεκρῶν καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς.  
OF THE DEAD AND THE RULER OF THE KINGS OF THE EARTH.  
Τῷ ἀγαπῶντι ἡμᾶς καὶ ῥύσαντι ἡμᾶς ἐκ τῶν  
TO THE ONE LOVING US AND HAVING FREED US FROM THE  
ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ, 1.6 καὶ ἐποίησεν  
SINS OF US BY THE BLOOD OF HIM, AND MADE  
ἡμᾶς βασιλείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ,  
US A KINGDOM, PRIESTS - TO <sup>2</sup>GOD <sup>3</sup>AND <sup>4</sup>FATHER <sup>1</sup>HIS,

The revelation of Jesus Christ, which God gave him to show his servants<sup>a</sup> what must soon take place; he made<sup>b</sup> it known by sending his angel to his servant<sup>c</sup> John,<sup>2</sup>who testified in the word of God and to the testimony of Jesus Christ, even to all that he saw.

3 Blessed is the one who reads aloud the words of the prophecy, and blessed are those who hear and who keep what is written in it; for the time is near.

4 John to the seven churches that are in Asia:

Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne,<sup>5</sup>and from Jesus Christ, the faithful witness, the first-born of the dead, and the ruler of the kings of the earth.

To him who loves us and freed<sup>d</sup> us from our sins by his blood,<sup>6</sup>and made<sup>e</sup> us to be a kingdom, priests serving<sup>e</sup> his God and Father,

<sup>a</sup> Gk slaves  
<sup>b</sup> Gk and he made  
<sup>c</sup> Gk slave  
<sup>d</sup> Other ancient authorities read washed  
<sup>e</sup> Gk priests to

1:5 text: ASV RSV NASB NIV NEB TEV NJBmg NRSV. var. λουσάντι (wash): KJV ASVmg NJB NRSVmg.



to him be glory and dominion forever and ever. Amen.

<sup>7</sup> Look! He is coming with the clouds;  
every eye will see him,  
even those who pierced him;  
and on his account all the tribes of the earth will wail.

So it is to be. Amen.

<sup>8</sup> "I am the Alpha and the Omega," says the Lord God, who is and who was and who is to come, the Almighty.

<sup>9</sup> I, John, your brother who share with you in Jesus the persecution and the kingdom and the patient endurance, was on the island called Patmos because of the word of God and the testimony of Jesus.<sup>f10</sup> I was in the spirit<sup>8</sup> on the Lord's day, and I heard behind me a loud voice like a trumpet<sup>11</sup> saying, "Write in a book what you see and send it to the seven churches, to Ephesus, to Smyrna, to Pergamum, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."

<sup>12</sup> Then I turned to see whose voice it was that spoke to me, and on turning I saw seven golden lampstands,<sup>13</sup> and in the midst of the lampstands I saw one like the Son

<sup>f</sup> Or testimony to Jesus

<sup>8</sup> Or in the Spirit

αὐτῷ ἢ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας [τῶν  
TO HIM [BE] THE GLORY AND THE DOMINION INTO THE AGE OF THE

αἰώνων]. ἀμήν.  
AGES; AMEN.

**1.7** Ἴδου ἔρχεται μετὰ τῶν νεφελῶν,  
LOOK, HE COMES WITH THE CLOUDS,

καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς  
AND <sup>3</sup>WILL SEE <sup>4</sup>HIM <sup>1</sup>EVERY <sup>2</sup>EYE

καὶ οὔτινες αὐτὸν ἐξεκέντησαν,  
AND THE ONES WHO PIERCED~HIM,

καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ  
AND <sup>6</sup>WILL MOURN <sup>7</sup>FOR <sup>8</sup>HIM <sup>1</sup>ALL <sup>2</sup>THE

φυλαὶ τῆς γῆς.  
<sup>3</sup>TRIBES <sup>4</sup>OF THE <sup>5</sup>EARTH.

ναί, ἀμήν.  
YES, AMEN.

**1.8** Ἐγὼ εἰμι τὸ Ἄλφα καὶ τὸ Ὠ λέγει κύριος ὁ  
I AM THE ALPHA AND THE OMEGA, SAYS [THE] LORD -

θεός, ὁ ὢν καὶ ὁ ᾧν καὶ ὁ ἐρχόμενος,  
GOD, THE ONE BEING AND THE ONE [WHO] WAS AND THE ONE COMING,

ὁ παντοκράτωρ.  
THE ALMIGHTY.

**1.9** Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς  
I JOHN, THE BROTHER OF YOU\* AND PARTNER

ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ,  
IN THE AFFLICTION AND KINGDOM AND ENDURANCE IN JESUS,

ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ  
WAS IN(ON) THE ISLAND - BEING CALLED PATMOS BECAUSE OF

τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ.  
THE WORD - OF GOD AND THE TESTIMONY OF(FOR) JESUS.

**1.10** ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ καὶ  
I WAS IN SPIRIT IN(ON) THE LORD'S DAY AND

ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος  
I HEARD BEHIND ME A GREAT~SOUND AS OF A TRUMPET

**1.11** λεγούσης, Ὁ βλέπεις γράψον εἰς βιβλίον καὶ  
SAYING, WHAT YOU SEE WRITE IN A BOOK AND

πέμψον ταῖς ἑπτὰ ἐκκλησίαις, εἰς Ἐφεσον καὶ εἰς  
SEND [IT] TO THE SEVEN CHURCHES, TO EPHESUS AND TO

Σμύρναν καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς  
SMYRNA AND TO PERGAMUM AND TO THYATIRA AND TO

Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς Λαοδίκειαν.  
SARDIS AND TO PHILADELPHIA AND TO LAODICEA.

**1.12** Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις ἐλάλει  
AND I TURNED TO SEE THE VOICE WHICH WAS SPEAKING

μετ' ἐμοῦ, καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς  
WITH ME, AND HAVING TURNED I SAW SEVEN GOLDEN~LAMPSTANDS,

**1.13** καὶ ἐν μέσῳ τῶν λυχνιῶν ὅμοιον υἱὸν  
AND IN [THE] MIDST OF THE LAMPSTANDS [ONE] LIKE [THE] SON

ἀνθρώπου ἐνδεδυμένον ποδήρη καὶ  
 OF MAN, HAVING BEEN CLOTHED IN [A GARMENT] [REACHING] TO THE FEET AND  
 περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσᾶν.  
 HAVING BEEN WRAPPED AROUND AT THE BREASTS WITH A GOLDEN-SASH.

**1.14** ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς  
 AND-<sup>1</sup>THE HEAD OF HIM AND THE HAIRS [WERE] WHITE LIKE

ἔριον λευκὸν ὡς χιὼν καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς  
 WHITE-WOOL, LIKE SNOW, AND THE EYES OF HIM LIKE

φλὸξ πυρὸς **1.15** καὶ οἱ πόδες αὐτοῦ ὅμοιοι  
 A FLAME OF FIRE, AND THE FEET OF HIM LIKE

χαλκολιβάνῳ ὡς ἐν καμίνῳ πεπυρωμένης καὶ ἡ  
 BURNISHED BRONZE AS IF <sup>2</sup>IN <sup>3</sup>A FURNACE <sup>1</sup>HAVING BEEN MADE TO GLOW, AND THE

φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν, **1.16** καὶ ἔχων  
 VOICE OF HIM AS [THE] SOUND OF MANY-WATERS, AND HAVING

ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἑπτὰ ἀστέρας καὶ ἐκ τοῦ  
 IN THE RIGHT HAND OF HIM SEVEN-STARS AND OUT OF THE

στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη  
 MOUTH OF HIM A-SWORD <sup>2</sup>TWO-EDGED <sup>1</sup>SHARP GOING FORTH

καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ  
 AND THE FACE OF HIM LIKE THE SUN SHINING IN -

δυνάμει αὐτοῦ.  
 ITS-POWER.

**1.17** Καὶ ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας  
 AND WHEN I SAW HIM, I FELL AT THE FEET

αὐτοῦ ὡς νεκρός, καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ  
 OF HIM AS [THOUGH] DEAD, AND HE PLACED THE RIGHT [HAND] OF HIM

ἐπ' ἐμέ λέγων, Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ  
 UPON ME, SAYING, DO NOT FEAR; I AM THE FIRST AND

ὁ ἔσχατος **1.18** καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς  
 THE LAST AND THE LIVING ONE, AND I BECAME DEAD

καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων καὶ  
 AND BEHOLD I AM-LIVING INTO THE AGES OF THE AGES AND

ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾗδου.  
 I HAVE THE KEYS - OF DEATH AND - OF HADES.

**1.19** γράψον οὖν ἃ εἶδες καὶ ἃ εἰσὶν  
 WRITE THEREFORE THE THINGS YOU SAW AND THE THINGS [WHICH] ARE

καὶ ἃ μέλλει γενέσθαι μετὰ ταῦτα.  
 AND THE THINGS [WHICH] ARE ABOUT TO HAPPEN AFTER THESE THINGS.

**1.20** τὸ μυστήριον τῶν ἑπτὰ ἀστέρων οὓς εἶδες ἐπὶ  
 THE MYSTERY OF THE SEVEN STARS WHICH YOU SAW ON (IN)

τῆς δεξιᾶς μου καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς·  
 THE RIGHT [HAND] OF ME AND THE SEVEN <sup>2</sup>LAMPSTANDS - <sup>1</sup>GOLDEN:

οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν  
 THE SEVEN STARS <sup>2</sup>ANGELS (MESSENGERS) <sup>3</sup>OF (FOR) THE <sup>4</sup>CHURCHES

εἰσιν καὶ αἱ λυχναὶ αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσίν.  
<sup>1</sup>ARE AND THE <sup>2</sup>LAMPSTANDS - <sup>1</sup>SEVEN <sup>4</sup>SEVEN <sup>5</sup>CHURCHES <sup>3</sup>ARE.

of Man, clothed with a long robe and with a golden sash across his chest. <sup>14</sup>His head and his hair were white as white wool, white as snow; his eyes were like a flame of fire, <sup>15</sup>his feet were like burnished bronze, refined as in a furnace, and his voice was like the sound of many waters. <sup>16</sup>In his right hand he held seven stars, and from his mouth came a sharp, two-edged sword, and his face was like the sun shining with full force.

<sup>17</sup>When I saw him, I fell at his feet as though dead. But he placed his right hand on me, saying, "Do not be afraid; I am the first and the last, <sup>18</sup>and the living one. I was dead, and see, I am alive forever and ever; and I have the keys of Death and of Hades. <sup>19</sup>Now write what you have seen, what is, and what is to take place after this. <sup>20</sup>As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

## CHAPTER 2

"To the angel of the church in Ephesus write: These are the words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands:

2 "I know your works, your toil and your patient endurance. I know that you cannot tolerate evildoers; you have tested those who claim to be apostles but are not, and have found them to be false. <sup>3</sup>I also know that you are enduring patiently and bearing up for the sake of my name, and that you have not grown weary. <sup>4</sup>But I have this against you, that you have abandoned the love you had at first. <sup>5</sup>Remember then from what you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent. <sup>6</sup>Yet this is to your credit: you hate the works of the Nicolaitans, which I also hate. <sup>7</sup>Let anyone who has an ear listen to what the Spirit is saying to the churches. To everyone who conquers, I will give permission to eat from the tree of life that is in the paradise of God.

8 "And to the angel of the church in Smyrna write: These are the words of the first and the last, who was dead and came to life:

9 "I know your affliction

**2.1** Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον·  
TO THE ANGEL OF THE <sup>2</sup>IN <sup>3</sup>EPHESUS <sup>1</sup>CHURCH WRITE:

Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ  
THESE THINGS SAYS THE ONE HOLDING THE SEVEN STARS IN THE

δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ  
RIGHT [HAND] OF HIM, THE ONE WALKING IN [THE] MIDST OF THE SEVEN

λυχνιῶν τῶν χρυσῶν· **2.2** Οἶδα τὰ ἔργα σου καὶ τὸν  
<sup>2</sup>LAMPSTANDS - <sup>1</sup>GOLDEN; I KNOW THE WORKS OF YOU AND THE

κόπον καὶ τὴν ὑπομονὴν σου καὶ ὅτι οὐ δύνη  
LABOR AND THE ENDURANCE OF YOU AND THAT YOU CANNOT

βαστάσαι κακοὺς, καὶ ἐπείρασας τοὺς <sup>1</sup>λέγοντας  
BEAR EVIL MEN, AND TESTED THE ONES CALLING

ἑαυτοὺς ἀποστόλους καὶ οὐκ εἰσὶν καὶ εὑρες αὐτοὺς  
THEMSELVES APOSTLES AND ARE-NOT, AND FOUND THEM

ψευδεῖς, **2.3** καὶ ὑπομονὴν ἔχεις καὶ ἐβάστασας διὰ  
LIARS, AND YOU HAVE-ENDURANCE, AND PERSEVERED BECAUSE OF

τὸ ὄνομά μου καὶ οὐ κεκοπίακες. **2.4** ἀλλὰ ἔχω  
THE NAME OF ME AND HAVE NOT BECOME WEARY. BUT I HAVE

κατὰ σοῦ ὅτι τὴν ἀγάπην σου τὴν πρώτην  
[THIS] AGAINST YOU, THAT - <sup>3</sup>LOVE <sup>1</sup>YOUR - <sup>2</sup>FIRST

ἀφῆκες. **2.5** μνημόνευε οὖν πόθεν πέπτωκας  
YOU ABANDONED. REMEMBER THEREFORE FROM WHERE YOU HAVE FALLEN

καὶ μετανόησον καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ  
AND REPENT AND THE FIRST WORKS DO; BUT-IF

μὴ, ἔρχομαί σοι καὶ κινήσω τὴν λυχνίαν σου ἐκ  
NOT, I AM COMING TO YOU AND I WILL REMOVE THE LAMPSTAND OF YOU FROM

τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσης. **2.6** ἀλλὰ τοῦτο  
THE PLACE OF IT, UNLESS YOU REPENT. BUT THIS

ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν ἃ καὶ γὰρ  
YOU HAVE, THAT YOU HATE THE WORKS OF THE NICOLAITANS, WHICH ALSO

μισῶ. **2.7** ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα  
I HATE. THE ONE HAVING AN EAR LET HIM HEAR WHAT THE SPIRIT

λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι δώσω αὐτῷ  
SAYS TO THE CHURCHES. TO THE ONE OVERCOMING I WILL GIVE TO HIM

φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν τῷ  
TO EAT OF THE TREE - OF LIFE, WHICH IS IN THE

παραδείσῳ τοῦ θεοῦ.  
PARADISE - OF GOD.

**2.8** Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας  
AND TO THE ANGEL OF THE <sup>2</sup>IN <sup>3</sup>SMYRNA <sup>1</sup>CHURCH

γράψον·  
WRITE:

Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς  
THESE THINGS SAYS THE FIRST AND THE LAST, WHO

ἐγένετο νεκρὸς καὶ ἔζησεν· **2.9** Οἶδά σου τὴν θλίψιν  
BECAME DEAD AND CAME TO LIFE; I KNOW YOUR - AFFLICTION

καὶ τὴν πτωχείαν, ἀλλὰ πλούσιος εἶ, καὶ τὴν  
AND - POVERTY, BUT YOU ARE~RICH, AND THE  
βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίους εἶναι  
SLANDER OF THE ONES DECLARING <sup>3</sup>JEWS <sup>2</sup>TO BE

·ἐαυτοὺς καὶ οὐκ εἰσὶν ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.  
<sup>1</sup>THEMSELVES, AND ARE~NOT BUT [ARE] A SYNAGOGUE - OF SATAN.

**2.10** μηδὲν φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ  
FEAR~NOT AT ALL THE THINGS YOU ARE ABOUT TO SUFFER. BEHOLD

μέλλει βάλλειν ὁ διάβολος ἐξ ὑμῶν εἰς φυλακὴν  
<sup>3</sup>IS ABOUT <sup>4</sup>TO CAST <sup>1</sup>THE <sup>2</sup>DEVIL [SOME] OF YOU\* INTO PRISON

ἵνα πειρασθῇτε καὶ ἔξετε θλίψιν ἡμερῶν δέκα.  
THAT YOU\* MAY BE TESTED AND YOU\* WILL HAVE AFFLICTION TEN~DAYS.

γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν  
BE FAITHFUL UNTO DEATH, AND I WILL GIVE YOU THE

στέφανον τῆς ζωῆς. **2.11** ὁ ἔχων οὖς ἀκουσάτω τί  
CROWN - OF LIFE. THE ONE HAVING EARS LET HIM HEAR WHAT

τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. ὁ νικῶν  
THE SPIRIT SAYS TO THE CHURCHES. THE ONE OVERCOMING

οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.  
NEVER WILL BE HURT BY THE <sup>2</sup>DEATH - <sup>1</sup>SECOND.

**2.12** Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας  
AND TO THE ANGEL OF THE <sup>2</sup>IN <sup>3</sup>PERGAMUM <sup>1</sup>CHURCH

γράψον·  
WRITE:

Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν  
THESE THINGS SAYS THE ONE HAVING THE <sup>3</sup>SWORD -

δίστομον τὴν ὀξεῖαν· **2.13** Οἶδα ποῦ κατοικεῖς, ὅπου  
<sup>2</sup>TWO~EDGED - <sup>1</sup>SHARP; I KNOW WHERE YOU DWELL, WHERE

ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου  
THE THRONE - OF SATAN [IS], AND YOU HOLD FAST THE NAME OF ME

καὶ οὐκ ἡρνήσω τὴν πίστιν μου καὶ ἐν ταῖς  
AND DID NOT DENY THE FAITH OF(IN) ME, EVEN IN THE

ἡμέραις Ἀντιπᾶς ὁ μάρτυς μου ὁ πιστὸς μου, ὃς  
DAYS OF ANTIPAS THE <sup>3</sup>WITNESS <sup>1</sup>MY - <sup>2</sup>FAITHFUL -, WHO

ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς κατοικεῖ.  
WAS KILLED AMONG YOU\*, WHERE - SATAN DWELLS.

**2.14** ἄλλ' ἔχω κατὰ σοῦ ὀλίγα ὅτι ἔχεις ἐκεῖ  
BUT I HAVE <sup>2</sup>AGAINST <sup>3</sup>YOU <sup>1</sup>A FEW THINGS BECAUSE YOU HAVE THERE

κρατοῦντας τὴν διδασχὴν Βαλαάμ, ὃς ἐδίδασκεν τῷ  
ONES HOLDING THE TEACHING OF BALAAM, WHO WAS TEACHING -

Βαλάκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ  
BALAK TO PUT A SNARE BEFORE THE SONS OF ISRAEL

φαγεῖν εἰδωλόθута καὶ πορνεύσαι. **2.15** οὕτως  
TO EAT FOOD SACRIFICED TO IDOLS AND TO COMMIT FORNICATION. SO

ἔχεις καὶ σὺ κρατοῦντας τὴν διδασχὴν [τῶν] Νικολαϊτῶν  
<sup>3</sup>HAVE <sup>2</sup>ALSO <sup>1</sup>YOU ONES HOLDING THE TEACHING OF THE NICOLAITANS

ὁμοίως. **2.16** μετανόησον σὺν· εἰ δὲ μή,  
LIKEWISE. REPENT THEREFORE; BUT~IF NOT,

and your poverty, even though you are rich. I know the slander on the part of those who say that they are Jews and are not, but are a synagogue of Satan. <sup>10</sup>Do not fear what you are about to suffer. Beware, the devil is about to throw some of you into prison so that you may be tested, and for ten days you will have affliction. Be faithful until death, and I will give you the crown of life. <sup>11</sup>Let anyone who has an ear listen to what the Spirit is saying to the churches. Whoever conquers will not be harmed by the second death.

<sup>12</sup>“And to the angel of the church in Pergamum write: These are the words of him who has the sharp two-edged sword:

<sup>13</sup>“I know where you are living, where Satan’s throne is. Yet you are holding fast to my name, and you did not deny your faith in me<sup>h</sup> even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan lives. <sup>14</sup>But I have a few things against you; you have some there who hold to the teaching of Balaam, who taught Balak to put a stumbling block before the people of Israel, so that they would eat food sacrificed to idols and practice fornication. <sup>15</sup>So you also have some who hold to the teaching of the Nicolaitans. <sup>16</sup>Repent then. If not,

<sup>h</sup>Or deny my faith



I will come to you soon and make war against them with the sword of my mouth.

<sup>17</sup>Let anyone who has an ear listen to what the Spirit is saying to the churches. To everyone who conquers I will give some of the hidden manna, and I will give a white stone, and on the white stone is written a new name that no one knows except the one who receives it.

<sup>18</sup>“And to the angel of the church in Thyatira write: These are the words of the Son of God, who has eyes like a flame of fire, and whose feet are like burnished bronze:

<sup>19</sup>“I know your works—your love, faith, service, and patient endurance. I know that your last works are greater than the first. <sup>20</sup>But I have this against you: you tolerate that woman Jezebel, who calls herself a prophet and is teaching and beguiling my servants<sup>i</sup> to practice fornication and to eat food sacrificed to idols. <sup>21</sup>I gave her time to repent, but she refuses to repent of her fornication. <sup>22</sup>Beware, I am throwing her on a bed, and those who commit adultery with her I am throwing into great distress, unless they repent of her doings; <sup>23</sup>and I will strike her children dead. And all the churches will know that I

<sup>i</sup>Gk *slaves*

ἐρχομαί σοι ταχὺ καὶ πολεμήσω μετ’ αὐτῶν ἐν τῇ  
I AM COMING TO YOU QUICKLY AND WILL WAR WITH THEM BY THE

ρόμφαίᾳ τοῦ στόματός μου. 2.17 ὁ ἔχων οὖς  
SWORD OF THE MOUTH OF ME. THE ONE HAVING AN EAR

ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.  
LET HIM HEAR WHAT THE SPIRIT SAYS TO THE CHURCHES.

τῷ νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ  
TO THE ONE OVERCOMING I WILL GIVE HIM [SOME] OF THE MANNA -

κεκρυμμένου καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ  
HAVING BEEN HIDDEN, AND I WILL GIVE HIM A WHITE-STONE, AND UPON

τὴν ψῆφον ὄνομα καινὸν γεγραμμένον ὃ οὐδεὶς  
THE STONE A NEW-NAME HAVING BEEN WRITTEN, WHICH NO ONE

οἶδεν εἰ μὴ ὁ λαμβάνων.  
KNOWS EXCEPT THE ONE RECEIVING [IT].

2.18 Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας  
AND TO THE ANGEL OF THE <sup>2</sup>IN <sup>3</sup>THYATIRA <sup>1</sup>CHURCH

γράψον·  
WRITE:

Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς  
THESE THINGS SAYS THE SON - OF GOD, THE ONE HAVING THE

ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς καὶ οἱ πόδες αὐτοῦ  
EYES OF HIM AS A FLAME OF FIRE AND THE FEET OF HIM

ὅμοιοι χαλκολιβάνῳ· 2.19 Οἶδά σου τὰ ἔργα καὶ τὴν  
LIKE BURNISHED BRONZE. I KNOW YOUR - WORKS AND THE

ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ τὴν  
LOVE AND THE FAITH AND THE RIGHTEOUSNESS AND THE

ὑπομονὴν σου, καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονα  
ENDURANCE OF YOU, AND THE <sup>2</sup>WORKS <sup>3</sup>OF YOU - <sup>1</sup>LAST MORE

τῶν πρώτων. 2.20 ἀλλὰ ἔχω κατὰ σοῦ ὅτι  
[THAN] THE FIRST. BUT I HAVE [THIS] AGAINST YOU THAT

ἀφείς τὴν γυναῖκα Ἰεζάβελ, ἡ λέγουσα ἑαυτὴν  
YOU PERMIT THE WOMAN JEZEBEL, THE ONE CALLING HERSELF

προφῆτιν καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμοὺς δούλους  
A PROPHETESS, AND SHE TEACHES AND DECEIVES - MY SLAVES

πορνεύσαι καὶ φαγεῖν εἰδωλόθυστα. 2.21 καὶ  
TO COMMIT FORNICATION AND TO EAT FOOD SACRIFICED TO IDOLS. AND I

ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, καὶ οὐ θέλει  
GAVE HER TIME THAT SHE MIGHT REPENT, AND SHE DOES NOT WISH

μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς. 2.22 ἰδοὺ βάλλω  
TO REPENT OF THE FORNICATION OF HER. BEHOLD, I AM THROWING

αὐτὴν εἰς κλίνην καὶ τοὺς μοιχεύοντας μετ’ αὐτῆς  
HER INTO A BED, AND THE ONES COMMITTING ADULTERY WITH HER

εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν  
INTO GREAT-AFFLICTION, UNLESS THEY REPENT OF THE

ἔργων αὐτῆς, 2.23 καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν  
WORKS OF HER, AND THE CHILDREN OF HER I WILL KILL WITH

θανάτῳ. καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ  
DEATH. AND <sup>4</sup>WILL KNOW <sup>1</sup>ALL <sup>2</sup>THE <sup>3</sup>CHURCHES THAT I

εἰμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας, καὶ δώσω  
AM THE ONE SEARCHING [THE] MINDS AND HEARTS, AND I WILL GIVE

ὑμῖν ἐκάστω κατὰ τὰ ἔργα ὑμῶν. **2.24** ὑμῖν δέ  
TO YOU\*, EACH ONE, ACCORDING TO THE WORKS OF YOU\*. <sup>3</sup>TO YOU\* <sup>1</sup>BUT

λέγω τοῖς λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι  
<sup>2</sup>I SAY, THE REST, TO THE ONES IN THYATIRA, AS MANY AS

οὐκ ἔχουσιν τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν  
HAVE~NOT THIS~TEACHING, WHO DID NOT KNOW

τὰ βαθέα τοῦ Σατανᾶ ὡς λέγουσιν· οὐ βάλλω ἐφ'  
THE DEEP THINGS - OF SATAN AS THEY SAY; I AM NOT PUTTING ON

ὑμᾶς ἄλλο βάρος, **2.25** πλὴν ὃ ἔχετε κρατήσατε  
YOU\* ANOTHER BURDEN, NEVERTHELESS WHAT YOU\* HAVE HOLD FAST

ἄχρι[ς] οὗ ἄν ἦξω. **2.26** καὶ ὁ νικῶν καὶ ὁ  
UNTIL I COME. AND THE ONE OVERCOMING AND THE ONE

τηρῶν ἄχρι τέλους τὰ ἔργα μου,  
KEEPING UNTIL [THE] END THE WORKS OF ME,

δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν,  
I WILL GIVE HIM AUTHORITY OVER THE NATIONS,

**2.27** καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ  
AND HE WILL SHEPHERD THEM WITH A ROD OF IRON,

ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται,  
AS THE VESSELS - OF POTTERY ARE BROKEN,

**2.28** ὡς καὶ γὰρ εἴληφα παρὰ τοῦ πατρός μου, καὶ  
AS I ALSO HAVE RECEIVED FROM THE FATHER OF ME, AND

δώσω αὐτῷ τὸν ἀστέρα τὸν πρωῒνον. **2.29** ὁ  
I WILL GIVE HIM THE <sup>2</sup>STAR - <sup>1</sup>MORNING. THE ONE

ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς  
HAVING AN EAR LET HIM HEAR WHAT THE SPIRIT SAYS TO THE

ἐκκλησίαις.  
CHURCHES.

am the one who searches minds and hearts, and I will give to each of you as your works deserve. <sup>24</sup>But to the rest of you in Thyatira, who do not hold this teaching, who have not learned what some call 'the deep things of Satan,' to you I say, I do not lay on you any other burden; <sup>25</sup>only hold fast to what you have until I come. <sup>26</sup>To everyone who conquers and continues to do my works to the end,

I will give authority over the nations;

<sup>27</sup> to rule/ them with an iron rod,

as when clay pots are shattered—

<sup>28</sup>even as I also received authority from my Father. To the one who conquers I will also give the morning star.

<sup>29</sup>Let anyone who has an ear listen to what the Spirit is saying to the churches.

*J Or to shepherd*

## CHAPTER 3

**3.1** Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας  
AND TO THE ANGEL OF THE <sup>2</sup>IN <sup>3</sup>SARDIS <sup>1</sup>CHURCH

γράψον·  
WRITE:

Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ  
THESE THINGS SAYS THE ONE HAVING THE SEVEN SPIRITS

θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα ὅτι  
OF GOD AND THE SEVEN STARS; I KNOW YOUR - WORKS THAT

ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ. **3.2** γίνου  
YOU HAVE~A NAME THAT YOU LIVE, AND ARE~DEAD. BE

γρηγορῶν καὶ στήρισον τὰ λοιπὰ ἃ ἔμελλον  
WATCHING AND STRENGTHEN THE THINGS REMAINING WHICH ARE ABOUT

ἀποθανεῖν, οὐ γὰρ εὗρηκά σου τὰ ἔργα πεπληρωμένα  
TO DIE, FOR~NOT HAVE I FOUND YOUR - WORKS HAVING BEEN COMPLETED

"And to the angel of the church in Sardis write: These are the words of him who has the seven spirits of God and the seven stars:

"I know your works; you have a name of being alive, but you are dead. <sup>2</sup>Wake up, and strengthen what remains and is on the point of death, for I have not found your works perfect

in the sight of my God.

<sup>3</sup>Remember then what you received and heard; obey it, and repent. If you do not wake up, I will come like a thief, and you will not know at what hour I will come to you. <sup>4</sup>Yet you have still a few persons in Sardis who have not soiled their clothes; they will walk with me, dressed in white, for they are worthy. <sup>5</sup>If you conquer, you will be clothed like them in white robes, and I will not blot your name out of the book of life; I will confess your name before my Father and before his angels. <sup>6</sup>Let anyone who has an ear listen to what the Spirit is saying to the churches.

<sup>7</sup>“And to the angel of the church in Philadelphia write:

These are the words of  
the holy one, the  
true one,  
who has the key of  
David,  
who opens and no one  
will shut,  
who shuts and no one  
opens:

<sup>8</sup>“I know your works.

Look, I have set before you an open door, which no one is able to shut. I know that you have but little power, and yet you have kept my word and have not denied my name. <sup>9</sup>I will make those of the synagogue of Satan

ἐνώπιον τοῦ θεοῦ μου. **3.3** μνημόνευε οὖν πῶς  
BEFORE THE GOD OF ME. REMEMBER THEREFORE HOW

εἰληφας καὶ ἤκουσας καὶ τήρει καὶ μετανόησον.  
YOU HAVE RECEIVED AND HEARD, AND KEEP [IT] AND REPENT.

ἐὰν οὖν μὴ γρηγορήσῃς, ἥξω ὥς κλέπτης, καὶ  
IF THEREFORE YOU DO NOT WATCH, I WILL COME AS A THIEF, AND

οὐ μὴ γνῶς ποῖαν ὥραν ἥξω ἐπὶ σέ.  
NEVER WOULD YOU KNOW AT WHAT HOUR I WILL COME UPON YOU.

**3.4** ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν Σάρδεσιν ἃ  
BUT YOU HAVE A FEW NAMES (PERSONS) IN SARDIS WHICH

οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν, καὶ περιπατήσουσιν  
DID NOT SOIL THE GARMENTS OF THEM, AND THEY WILL WALK

μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν. **3.5** ὁ  
WITH ME IN WHITE, BECAUSE THEY ARE ~ WORTHY. THE ONE

νικῶν οὕτως περιβαλεῖται ἐν ἱματίοις λευκοῖς  
OVERCOMING, IN SIMILAR MANNER, WILL BE CLOTHED IN WHITE ~ GARMENTS,

καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου  
AND NEVER WILL I BLOT OUT THE NAME OF HIM FROM THE BOOK

τῆς ζωῆς καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ  
- OF LIFE AND I WILL CONFESS THE NAME OF HIM BEFORE THE

πατρός μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. **3.6** ὁ  
FATHER OF ME AND BEFORE THE ANGELS OF HIM. THE ONE

ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς  
HAVING AN EAR LET HIM HEAR WHAT THE SPIRIT SAYS TO THE

ἐκκλησίαις.  
CHURCHES.

**3.7** Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας  
AND TO THE ANGEL OF THE <sup>2</sup>IN <sup>3</sup>PHILADELPHIA <sup>1</sup>CHURCH

γράψον·  
WRITE:

Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός,  
THESE THINGS SAYS THE HOLY ONE, THE TRUE ONE,

ὁ ἔχων τὴν κλεῖν Δαυίδ,  
THE ONE HAVING THE KEY OF DAVID,

ὁ ἀνοίγων καὶ οὐδεὶς κλείσει  
THE ONE OPENING AND NO ONE WILL SHUT

καὶ κλείων καὶ οὐδεὶς ἀνοίγει·  
AND SHUTTING AND NO ONE OPENS:

**3.8** Οἶδά σου τὰ ἔργα, ἰδοὺ δέδωκα ἐνώπιόν σου  
I KNOW YOUR - WORKS, BEHOLD, I HAVE GIVEN BEFORE YOU

θύραν ἡνεωγμένην, ἣν οὐδεὶς δύναται κλείσαι αὐτήν,  
A DOOR HAVING BEEN OPENED, WHICH NO ONE IS ABLE TO SHUT IT,

ὅτι μικρὰν ἔχεις δύναμιν καὶ ἐτήρησάς μου τὸν  
BECAUSE YOU HAVE ~ A LITTLE POWER (STRENGTH) AND KEPT MY -

λόγον καὶ οὐκ ἡρνήσω τὸ ὄνομά μου. **3.9** ἰδοὺ  
WORD AND DID NOT DENY THE NAME OF ME. BEHOLD,

διδῶ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν  
I MAY GIVE (MAKE) [SOME] OF THE SYNAGOGUE - OF SATAN, THE ONES

λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν ἀλλὰ  
DECLARING THEMSELVES TO BE~JEWS, AND ARE~NOT BUT

ψεύδονται. ἰδοὺ ποιήσω αὐτοὺς ἵνα ἤξουσιν καὶ  
LIE; BEHOLD, I WILL MAKE THEM THAT THEY WILL COME AND

προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου καὶ  
WILL WORSHIP BEFORE THE FEET OF YOU AND

γνώσιν ὅτι ἐγὼ ἠγάπησά σε. **3.10** ὅτι ἐτήρησας  
THEY WOULD KNOW THAT I LOVED YOU. BECAUSE YOU KEPT

τὸν λόγον τῆς ὑπομονῆς μου, καὶ γὰρ  
THE WORD OF (CONCERNING) THE ENDURANCE OF (FOR) ME, I ALSO

σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης  
WILL KEEP~YOU FROM THE HOUR - OF TRIAL - BEING ABOUT

ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης πειράσαι τοὺς  
TO COME UPON <sup>2</sup>THE <sup>3</sup>INHABITED [WORLD] <sup>4</sup>ALL TO TRY THE ONES

κατοικοῦντας ἐπὶ τῆς γῆς. **3.11** ἔρχομαι ταχύ· κράτει  
DWELLING UPON THE EARTH. I AM COMING QUICKLY; HOLD

ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.  
WHAT YOU HAVE, THAT NO ONE TAKES THE CROWN OF YOU.

**3.12** ὁ νικῶν ποιήσω αὐτὸν στῆλον ἐν τῷ ναῷ  
THE ONE OVERCOMING I WILL MAKE HIM A PILLAR IN THE TEMPLE

τοῦ θεοῦ μου καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι καὶ  
OF THE GOD OF ME AND <sup>3</sup>OUT <sup>1</sup>NEVER <sup>2</sup>MAY HE GO ANY MORE AND

γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ τὸ  
I WILL WRITE UPON HIM THE NAME OF THE GOD OF ME AND THE

ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς  
NAME OF THE CITY OF THE GOD OF ME, THE NEW

Ἱερουσαλὴμ ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ  
JERUSALEM, - COMING DOWN OUT OF - HEAVEN FROM

τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν. **3.13** ὁ  
THE GOD OF ME, AND THE <sup>2</sup>NAME <sup>3</sup>OF ME - <sup>1</sup>NEW. THE ONE

ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς  
HAVING AN EAR LET HIM HEAR WHAT THE SPIRIT SAYS TO THE

ἐκκλησίαις.  
CHURCHES.

**3.14** Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας  
AND TO THE ANGEL .OF THE <sup>2</sup>IN <sup>3</sup>LAODICEA <sup>1</sup>CHURCH

γράψον·  
WRITE:

Τάδε λέγει ὁ ἁμὴν, ὁ μάρτυς ὁ πιστὸς καὶ  
THESE THINGS SAYS THE AMEN, THE <sup>4</sup>WITNESS - <sup>1</sup>FAITHFUL <sup>2</sup>AND

ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ. **3.15** Οἶδά  
<sup>3</sup>TRUE, THE ORIGIN OF THE CREATION - , OF GOD; I KNOW

σου τὰ ἔργα ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός.  
YOUR - WORKS, THAT NEITHER COLD YOU ARE NOR HOT.

ὁφελον ψυχρὸς ἢ ἢ ζεστός. **3.16** οὕτως ὅτι  
I WOULD [THAT] YOU WERE~COLD OR HOT. SO BECAUSE

χλιαρὸς εἶ καὶ οὔτε ζεστός οὔτε ψυχρός, μέλλω  
YOU ARE~LUKEWARM AND NEITHER HOT NOR COLD, I AM ABOUT

who say that they are Jews and are not, but are lying—I will make them come and bow down before your feet, and they will learn that I have loved you. <sup>10</sup>Because you have kept my word of patient endurance, I will keep you from the hour of trial that is coming on the whole world to test the inhabitants of the earth. <sup>11</sup>I am coming soon; hold fast to what you have, so that no one may seize your crown. <sup>12</sup>If you conquer, I will make you a pillar in the temple of my God; you will never go out of it. I will write on you the name of my God, and the name of the city of my God, the new Jerusalem that comes down from my God out of heaven, and my own new name. <sup>13</sup>Let anyone who has an ear listen to what the Spirit is saying to the churches.

14 “And to the angel of the church in Laodicea write: The words of the Amen, the faithful and true witness, the origin<sup>k</sup> of God’s creation:

15 “I know your works; you are neither cold nor hot. I wish that you were either cold or hot. <sup>16</sup>So, because you are lukewarm, and neither cold nor hot, I am

<sup>k</sup>Or beginning



about to spit you out of my mouth. <sup>17</sup>For you say, 'I am rich, I have prospered, and I need nothing.' You do not realize that you are wretched, pitiable, poor, blind, and naked. <sup>18</sup>Therefore I counsel you to buy from me gold refined by fire so that you may be rich; and white robes to clothe you and to keep the shame of your nakedness from being seen; and salve to anoint your eyes so that you may see. <sup>19</sup>I reprove and discipline those whom I love. Be earnest, therefore, and repent. <sup>20</sup>Listen! I am standing at the door, knocking; if you hear my voice and open the door, I will come in to you and eat with you, and you with me. <sup>21</sup>To the one who conquers I will give a place with me on my throne, just as I myself conquered and sat down with my Father on his throne. <sup>22</sup>Let anyone who has an ear listen to what the Spirit is saying to the churches."

σε ἐμέσαι ἐκ τοῦ στόματός μου. **3.17** ὅτι λέγεις  
TO SPIT-YOU OUT OF THE MOUTH OF ME. BECAUSE YOU SAY,  
ὅτι Πλούσιός εἰμι καὶ πεπλούτηκα καὶ οὐδὲν χρεῖαν  
- I AM-RICH AND HAVE BECOME WEALTHY AND <sup>2</sup>NO <sup>3</sup>NEED

ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ  
<sup>1</sup>HAVE, AND YOU DO NOT KNOW THAT YOU ARE THE ONE WRETCHED AND  
ἐλεεινὸς καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός,  
PITIFUL AND POOR AND BLIND AND NAKED,

**3.18** συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον  
I COUNSEL YOU TO BUY FROM ME GOLD

πεπυρωμένον ἐκ πυρὸς ἵνα πλουτήσῃς, καὶ  
HAVING BEEN PURIFIED BY FIRE THAT YOU MAY BE RICH, AND

ἱμάτια λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ  
WHITE-GARMENTS THAT YOU MAY CLOTHED AND <sup>6</sup>NOT <sup>7</sup>BE MANIFESTED <sup>1</sup>THE

αἰσχύνῃ τῆς γυμνότητός σου, καὶ κολλ[ο]ύριον  
<sup>2</sup>SHAME <sup>3</sup>OF THE <sup>4</sup>NAKEDNESS <sup>5</sup>OF YOU, AND SALVE

ἐγχρίσαι τοὺς ὀφθαλμούς σου ἵνα βλέπῃς. **3.19** ἐγὼ  
TO RUB ON THE EYES OF YOU THAT YOU MAY SEE. <sup>21</sup>

ὅσους ἐὰν φιλῶ ἐλέγχω καὶ παιδεύω· ζήλευε οὖν  
<sup>1</sup>AS MANY AS AM FOND OF I REPROVE AND DISCIPLINE; BE HOT THEREFORE

καὶ μετανόησον. **3.20** ἰδοὺ ἔστηκα ἐπὶ τὴν θύραν  
AND REPENT. BEHOLD, I HAVE STOOD AT THE DOOR

καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου καὶ  
AND KNOCK; IF ANYONE HEARS THE VOICE OF ME AND

ἀνοίξῃ τὴν θύραν, [καὶ] εἰσελεύσομαι πρὸς αὐτὸν καὶ  
OPENS THE DOOR, INDEED I WILL COME IN TO HIM AND

δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ. **3.21** ὁ  
WILL DINE WITH HIM AND HE WITH ME. THE ONE

νικῶν δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ  
OVERCOMING, I WILL GIVE TO HIM TO SIT WITH ME IN(ON) THE

θρόνῳ μου, ὡς καγὼ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ  
THRONE OF ME, AS I ALSO OVERCAME AND SAT WITH THE

πατρός μου ἐν τῷ θρόνῳ αὐτοῦ. **3.22** ὁ ἔχων οὖς  
FATHER OF ME IN(ON) THE THRONE OF HIM. THE ONE HAVING AN EAR

ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.  
LET HIM HEAR WHAT THE SPIRIT SAYS TO THE CHURCHES.

## CHAPTER 4

After this I looked, and there in heaven a door stood open! And the first voice, which I had heard speaking to me like a trumpet, said, "Come

**4.1** Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἡνεωγμένη  
AFTER THESE THINGS I SAW, AND BEHOLD A DOOR HAVING BEEN OPENED

ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα  
IN - HEAVEN, AND THE <sup>2</sup>VOICE - <sup>1</sup>FIRST WHICH I HEARD

ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ λέγων, Ἀνάβα  
[WAS] AS OF A TRUMPET SPEAKING WITH ME SAYING, COME UP

ὧδε, καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ  
HERE, AND I WILL SHOW YOU THE THINGS WHICH NEED TO HAPPEN AFTER  
ταῦτα. **4.2** εὐθέως ἐγενόμην ἐν πνεύματι, καὶ ἰδοὺ  
THESE THINGS. AT ONCE I WAS IN SPIRIT, AND BEHOLD,

θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον  
A THRONE WAS BEING SET IN - HEAVEN, AND UPON THE THRONE

καθήμενος, **4.3** καὶ ὁ καθήμενος ὅμοιος ὀράσει  
ONE SITTING, AND THE ONE SITTING [WAS] LIKE IN APPEARANCE

λίθῳ ἰάσπιδι καὶ σαρδίῳ, καὶ ἱρίσιν κυκλόθεν τοῦ  
TO <sup>1</sup>A STONE <sup>1A</sup>JASPER <sup>2</sup>AND <sup>3</sup>CARNELIAN, AND A RAINBOW [WAS] AROUND THE

θρόνου ὅμοιος ὀράσει σμαραγδίνῳ. **4.4** καὶ κυκλόθεν  
THRONE LIKE IN APPEARANCE TO AN EMERALD. AND AROUND

τοῦ θρόνου θρόνους εἴκοσι τέσσαρες, καὶ ἐπὶ τοὺς  
THE THRONE <sup>2</sup>THRONES <sup>1</sup>TWENTY-FOUR AND ON THE

θρόνους εἴκοσι τέσσαρας πρεσβυτέρους καθημένους  
THRONES TWENTY-FOUR ELDERS SITTING,

περιβεβλημένους ἐν ἱματίοις λευκοῖς καὶ ἐπὶ τὰς  
HAVING BEEN CLOTHED IN WHITE-GARMENTS AND ON THE

κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. **4.5** καὶ ἐκ τοῦ  
HEADS OF THEM GOLDEN-CROWNS. AND OUT OF THE

θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ  
THRONE COMES FORTH LIGHTNING AND SOUNDS AND

βρονταί, καὶ ἑπτὰ λαμπάδες πυρὸς καίόμεναι ἐνώπιον  
THUNDERS, AND SEVEN TORCHES OF FIRE BURNING BEFORE

τοῦ θρόνου, ἃ εἰσιν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ,  
THE THRONE, WHICH ARE THE SEVEN SPIRITS - OF GOD,

**4.6** καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα  
AND BEFORE THE THRONE AS [IF THERE WERE] A SEA

ὑαλίνῃ ὁμοίᾳ κρυστάλλῳ.  
OF GLASS, LIKE CRYSTAL.

Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου  
AND IN [THE] MIDST OF THE THRONE AND AROUND THE THRONE

τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ  
FOUR LIVING BEINGS BEING FULL OF EYES IN FRONT AND

ὀπίσθεν. **4.7** καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι  
IN BACK. AND THE <sup>2</sup>LIVING BEING - <sup>1</sup>FIRST [WAS] LIKE A LION,

καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ καὶ τὸ τρίτον  
AND THE SECOND LIVING BEING LIKE A CALF, AND THE THIRD

ζῶον ἔχων τὸ πρόσωπον ὡς ἀνθρώπου καὶ τὸ  
LIVING BEING HAVING THE FACE AS OF A MAN, AND THE

τέταρτον ζῶον ὅμοιον ἀετῷ πετομένῳ. **4.8** καὶ τὰ  
FOURTH LIVING BEING LIKE A FLYING-EAGLE. AND THE

τέσσαρα ζῶα, ἐν καθ' ἓν αὐτῶν ἔχων ἀνά  
FOUR LIVING BEINGS, EACH ONE OF THEM HAVING EACH

πτέρυγας ἕξ, κυκλόθεν καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν,  
SIX-WINGS, AROUND AND WITHIN THEY ARE FULL OF EYES,

up here, and I will show you what must take place after this.” <sup>2</sup>At once I was in the spirit,<sup>1</sup> and there in heaven stood a throne, with one seated on the throne! <sup>3</sup>And the one seated there looks like jasper and carnelian, and around the throne is a rainbow that looks like an emerald. <sup>4</sup>Around the throne are twenty-four thrones, and seated on the thrones are twenty-four elders, dressed in white robes, with golden crowns on their heads. <sup>5</sup>Coming from the throne are flashes of lightning, and rumblings and peals of thunder, and in front of the throne burn seven flaming torches, which are the seven spirits of God; <sup>6</sup>and in front of the throne there is something like a sea of glass, like crystal.

Around the throne, and on each side of the throne, are four living creatures, full of eyes in front and behind: <sup>7</sup>the first living creature like a lion, the second living creature like an ox, the third living creature with a face like a human face, and the fourth living creature like a flying eagle. <sup>8</sup>And the four living creatures, each of them with six wings, are full of eyes all around and inside.

<sup>1</sup>Or in the Spirit

Day and night without  
ceasing they sing,  
“Holy, holy, holy,  
the Lord God the  
Almighty,  
who was and is and is  
to come.”

<sup>9</sup>And whenever the living  
creatures give glory and  
honor and thanks to the one  
who is seated on the throne,  
who lives forever and ever,  
<sup>10</sup>the twenty-four elders fall  
before the one who is seated  
on the throne and worship  
the one who lives forever  
and ever; they cast their  
crowns before the throne,  
singing,

<sup>11</sup>“You are worthy, our  
Lord and God,  
to receive glory and  
honor and power,  
for you created all things,  
and by your will they  
existed and were  
creatd.”

καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς  
AND REST(CESSATION) THEY DO NOT HAVE DAY AND NIGHT  
λέγοντες,  
SAYING,

Ἅγιος ἅγιος ἅγιος  
HOLY, HOLY, HOLY,

κύριος ὁ θεὸς ὁ παντοκράτωρ,  
LORD - GOD THE ALMIGHTY,

ὁ ἦν καὶ ὁ ὢν καὶ ὁ  
THE ONE [WHO] WAS AND THE ONE BEING AND THE ONE

ἐρχόμενος.  
COMING.

4.9 καὶ ὅταν δώσουσιν τὰ ζῶα δόξαν καὶ  
AND WHENEVER <sup>3</sup>WILL GIVE <sup>1</sup>THE <sup>2</sup>LIVING BEINGS GLORY AND

τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τῷ  
HONOR AND THANKS TO THE ONE SITTING ON THE

θρόνῳ τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,  
THRONE, TO THE ONE LIVING INTO THE AGES OF THE AGES,

4.10 πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἐνώπιον  
<sup>4</sup>WILL FALL <sup>1</sup>THE <sup>2</sup>TWENTY-FOUR <sup>3</sup>ELDERS BEFORE

τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ προσκυνήσουσιν  
THE ONE SITTING ON THE THRONE AND WILL WORSHIP

τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων καὶ βαλοῦσιν  
THE ONE LIVING INTO THE AGES OF THE AGES AND WILL THROW

τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου λέγοντες,  
THE CROWNS OF THEM BEFORE THE THRONE SAYING,

4.11 Ἄξιός εἰ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν,  
WORTHY YOU ARE, THE LORD AND THE GOD OF US,

λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν  
TO RECEIVE THE GLORY AND THE HONOR AND THE

δύναμιν,  
POWER,

ὅτι σὺ ἔκτισας τὰ πάντα  
BECAUSE YOU CREATED - ALL THINGS

καὶ διὰ τὸ θέλημά σου ἦσαν καὶ  
AND BECAUSE OF THE WILL OF YOU THEY EXISTED AND

ἐκτίσθησαν.  
WERE CREATED.

## CHAPTER 5

Then I saw in the right hand  
of the one seated on the throne  
a scroll written on the inside  
and on the back, sealed<sup>m</sup>  
with seven seals;<sup>2</sup>and

<sup>m</sup>Or written on the inside, and sealed  
on the back

5.1 Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου  
AND I SAW ON THE RIGHT [HAND] OF THE ONE SITTING

ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ  
ON THE THRONE A SCROLL HAVING BEEN WRITTEN INSIDE AND

ὀπίσθεν κατεσφραγισμένον σφραγίσιν ἑπτά. 5.2 καὶ  
ON BACK, HAVING BEEN SEALED WITH SEVEN~SEALS. AND

εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ,  
I SAW A STRONG-ANGEL PROCLAIMING IN A LOUD-VOICE,

Τίς ἄξιος ἀνοίξει τὸ βιβλίον καὶ λῦσαι τὰς  
WHO [IS] WORTHY TO OPEN THE SCROLL AND BREAK THE

σφραγίδας αὐτοῦ; **5.3** καὶ οὐδεὶς ἐδύνατο ἐν τῷ  
SEALS OF IT? AND NO ONE WAS BEING ABLE IN -

οὐρανῷ οὐδὲ ἐπὶ τῆς γῆς οὐδὲ ὑποκάτω τῆς γῆς  
HEAVEN OR ON THE EARTH OR UNDER THE EARTH

ἀνοίξει τὸ βιβλίον οὔτε βλέπειν αὐτό. **5.4** καὶ  
TO OPEN THE SCROLL OR TO LOOK [INTO] IT. AND

ἔκλαιον πολὺ, ὅτι οὐδεὶς ἄξιος εὗρέθη ἀνοίξει τὸ  
I WAS WEeping GREATLY, BECAUSE NO ONE WAS FOUND-WORTHY TO OPEN THE

βιβλίον οὔτε βλέπειν αὐτό. **5.5** καὶ εἷς ἐκ τῶν  
SCROLL OR TO LOOK [INTO] IT. AND ONE OF THE

πρεσβυτέρων λέγει μοι, Μὴ κλαίε, ἰδοὺ ἐνίκησεν ὁ  
ELDERS SAYS TO ME, DO NOT WEEP, LOOK, <sup>10</sup>[HAS] CONQUERED <sup>1</sup>THE

λέων ὁ ἐκ τῆς φυλῆς Ἰουδα, ἡ ρίζα Δαβὶδ,  
<sup>2</sup>LION - <sup>3</sup>OF <sup>4</sup>THE <sup>5</sup>TRIBE <sup>6</sup>OF JUDAH, <sup>7</sup>THE <sup>8</sup>ROOT <sup>9</sup>OF DAVID,

ἀνοίξει τὸ βιβλίον καὶ τὰς ἑπτὰ σφραγίδας  
[HE IS ABLE] TO OPEN THE SCROLL AND THE SEVEN SEALS

αὐτοῦ.  
OF IT.

**5.6** Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν  
AND I SAW IN [THE] MIDST OF THE THRONE AND OF THE

τεσσάρων ζώων καὶ ἐν μέσῳ τῶν πρεσβυτέρων  
FOUR LIVING BEINGS AND IN [THE] MIDST OF THE ELDERS

ἀρνίον ἑστῆκός ὡς ἐσφαγμένον ἔχων κέρατα ἑπτὰ  
A LAMB HAVING STOOD AS HAVING BEEN SLAIN, HAVING SEVEN-HORNS

καὶ ὀφθαλμοὺς ἑπτὰ οἳ εἰσιν τὰ [ἑπτὰ] πνεύματα  
AND SEVEN-EYES, WHICH ARE THE SEVEN SPIRITS

τοῦ θεοῦ ἀπεσταλμένοι εἰς πᾶσαν τὴν γῆν. **5.7** καὶ  
- OF GOD HAVING BEEN SENT INTO ALL THE EARTH. AND

ἦλθεν καὶ εἴληφεν ἐκ τῆς δεξιᾶς τοῦ  
HE CAME AND HAS TAKEN [THE SCROLL] OUT OF THE RIGHT [HAND] OF THE ONE

καθημένου ἐπὶ τοῦ θρόνου. **5.8** καὶ ὅτε ἔλαβεν τὸ  
SITTING ON THE THRONE. AND WHEN HE RECEIVED THE

βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἴκοσι τέσσαρες  
SCROLL, THE FOUR LIVING BEINGS AND THE TWENTY-FOUR

πρεσβύτεροι ἔπεσαν ἐνώπιον τοῦ ἀρνίου ἔχοντες ἑκάστος  
ELDERS FELL BEFORE THE LAMB, EACH ONE-HAVING

κιθάραν καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἱ  
A HARP AND GOLDEN-BOWLS BEING FULL OF INCENSE, WHICH

εἰσιν αἱ προσευχαὶ τῶν ἁγίων, **5.9** καὶ ᾄδουσιν  
ARE THE PRAYERS OF THE SAINTS; AND THAT ARE SINGING

ᾠδὴν καινὴν λέγοντες,  
A NEW-SONG SAYING,

᾽Αξιός εἰ λαβεῖν τὸ βιβλίον  
WORTHY ARE YOU TO TAKE THE SCROLL

I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?" <sup>3</sup>And no one in heaven or on earth or under the earth was able to open the scroll or to look into it. <sup>4</sup>And I began to weep bitterly because no one was found worthy to open the scroll or to look into it. <sup>5</sup>Then one of the elders said to me, "Do not weep. See, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals."

<sup>6</sup>Then I saw between the throne and the four living creatures and among the elders a Lamb standing as if it had been slaughtered, having seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. <sup>7</sup>He went and took the scroll from the right hand of the one who was seated on the throne. <sup>8</sup>When he had taken the scroll, the four living creatures and the twenty-four elders fell before the Lamb, each holding a harp and golden bowls full of incense, which are the prayers of the saints. <sup>9</sup>They sing a new song:

"You are worthy to take the scroll



and to open its seals,  
for you were slaughtered  
and by your blood  
you ransomed for  
God

saints from<sup>a</sup> every tribe  
and language and  
people and nation;  
<sup>10</sup>you have made them to  
be a kingdom and  
priests serving<sup>a</sup> our  
God,  
and they will reign on  
earth."

11 Then I looked, and I  
heard the voice of many  
angels surrounding the  
throne and the living crea-  
tures and the elders; they  
numbered myriads of  
myriads and thousands of  
thousands, <sup>12</sup>singing with  
full voice,

"Worthy is the Lamb that  
was slaughtered  
to receive power and  
wealth and wisdom  
and honor and glory and  
blessing!"

<sup>13</sup>Then I heard every crea-  
ture in heaven and on earth  
and under the earth and in  
the sea, and all that is in  
them, singing,

"To the one seated on the  
throne and to the  
Lamb  
be blessing and honor  
and glory and might  
forever and ever!"

<sup>a</sup> Gk. ransomed for God from

<sup>a</sup> Gk. priests to

καὶ ἀνοίξαι τὰς σφραγίδας αὐτοῦ,  
AND TO OPEN THE SEALS OF IT,  
ὅτι ἐσφάγης καὶ ἡγόρασας τῷ θεῷ  
BECAUSE YOU WERE SLAIN AND PURCHASED [ONES] - FOR GOD

ἐν τῷ αἵματί σου  
WITH THE BLOOD OF YOU  
ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ  
FROM EVERY TRIBE AND TONGUE AND PEOPLE  
καὶ ἔθνους  
AND NATION

5.10 καὶ ἐποίησας αὐτοὺς τῷ θεῷ ἡμῶν βασιλείαν  
AND MADE THEM FOR THE GOD OF US A KINGDOM  
καὶ ἱερείς,  
AND PRIESTS,

καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς.  
AND THEY WILL REIGN ON THE EARTH.

5.11 Καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων πολλῶν  
AND I SAW, AND I HEARD [THE] VOICE OF MANY-ANGELS

κύκλῳ τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν  
AROUND THE THRONE AND OF THE LIVING BEINGS AND OF THE  
πρεσβυτέρων, καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες  
ELDERS, AND <sup>4</sup>WAS <sup>1</sup>THE <sup>2</sup>NUMBER <sup>3</sup>OF THEM MYRIADS

μυριάδων καὶ χιλιάδες χιλιάδων 5.12 λέγοντες  
OF MYRIADS AND THOUSANDS OF THOUSANDS, SAYING

φωνῇ μεγάλῃ,  
WITH A LOUD-VOICE,

"Ἄξιόν ἐστιν τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν  
WORTHY IS THE LAMB - HAVING BEEN SLAIN TO RECEIVE

τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν  
THE POWER AND WEALTH AND WISDOM AND STRENGTH

καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.  
AND HONOR AND GLORY AND PRAISE.

5.13 καὶ πᾶν κτίσμα ὃ ἐν τῷ οὐρανῷ καὶ ἐπὶ  
AND EVERY CREATURE WHICH [IS] IN - HEAVEN AND ON

τῆς γῆς καὶ ὑποκάτω τῆς γῆς καὶ ἐπὶ τῆς θαλάσσης  
THE EARTH AND UNDER THE EARTH AND ON THE SEA

καὶ τὰ ἐν αὐτοῖς πάντα ἤκουσα λέγοντας,  
AND - <sup>2</sup>IN <sup>3</sup>THEM <sup>1</sup>ALL THINGS I HEARD SAYING,

Τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ  
TO THE ONE SITTING ON THE THRONE AND TO THE LAMB

ἢ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ  
[BE] THE PRAISE AND THE HONOR AND THE GLORY AND THE

κράτος  
DOMINION

εἰς τοὺς αἰῶνας τῶν αἰώνων.  
INTO THE AGES OF THE AGES.

**5.14** καὶ τὰ τέσσαρα ζῶα ἔλεγον, Ἀμήν. καὶ  
AND THE FOUR LIVING BEINGS WERE SAYING, AMEN. AND  
οἱ πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν.  
THE ELDERS FELL [DOWN] AND WORSHIPED.

<sup>14</sup>And the four living creatures said, "Amen!"  
And the elders fell down and worshiped.

## CHAPTER 6

**6.1** Καὶ εἶδον ὅτε ἤνοιξεν τὸ ἀρνίον μίαν ἐκ τῶν  
AND I SAW WHEN <sup>3</sup>OPENED <sup>1</sup>THE <sup>2</sup>LAMB ONE OF THE  
ἐπτα σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων  
SEVEN SEALS, AND I HEARD ONE OF THE FOUR  
ζῶων λέγοντος ὡς φωνὴ βροντῆς, Ἔρχου.  
LIVING BEINGS SAYING AS WITH A SOUND OF THUNDER, COME.

**6.2** καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ  
AND I SAW, AND BEHOLD, A WHITE-HORSE, AND THE ONE  
καθήμενος ἐπ' αὐτὸν ἔχων τόξον καὶ ἐδόθη αὐτῷ  
SITTING ON IT HAVING A BOW AND <sup>2</sup>WAS GIVEN <sup>3</sup>TO HIM  
στέφανος καὶ ἐξῆλθεν νικῶν καὶ ἵνα νικήσῃ  
<sup>1</sup>A CROWN AND HE WENT FORTH CONQUERING AND THAT HE MIGHT CONQUER.

**6.3** Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν δευτέραν,  
AND WHEN HE OPENED THE <sup>2</sup>SEAL <sup>1</sup>SECOND,  
ἤκουσα τοῦ δευτέρου ζῶου λέγοντος, Ἔρχου. **6.4** καὶ  
I HEARD THE SECOND LIVING BEING SAYING, COME. AND  
ἐξῆλθεν ἄλλος ἵππος πυρρός, καὶ τῷ καθημένῳ ἐπ'  
WENT FORTH ANOTHER HORSE, A RED ONE, AND TO THE ONE SITTING ON  
αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς  
IT WAS GIVEN TO HIM TO TAKE - PEACE FROM THE EARTH  
καὶ ἵνα ἀλλήλους σφάξουσιν καὶ ἐδόθη αὐτῷ  
AND THAT THEY WILL SLAY-ONE ANOTHER, AND WAS GIVEN TO HIM  
μάχαιρα μεγάλη.  
A GREAT-SWORD.

**6.5** Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τρίτην,  
AND WHEN HE OPENED THE <sup>2</sup>SEAL - <sup>1</sup>THIRD,  
ἤκουσα τοῦ τρίτου ζῶου λέγοντος, Ἔρχου. καὶ  
I HEARD THE THIRD LIVING BEING SAYING, COME. AND  
εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος  
I SAW, AND BEHOLD, A BLACK-HORSE, AND THE ONE SITTING  
ἐπ' αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. **6.6** καὶ  
ON IT HAVING A PAIR OF SCALES IN THE HAND OF HIM. AND  
ἤκουσα ὡς φωνὴν ἐν μέσῳ τῶν τεσσάρων  
I HEARD AS [IT WERE] A VOICE IN [THE] MIDST OF THE FOUR  
ζῶων λέγουσαν, Χοῖνιξ σίτου δηναρίου καὶ  
LIVING BEINGS SAYING, A CHOENIX OF WHEAT OF(FOR) A DENARIUS AND

Then I saw the Lamb open one of the seven seals, and I heard one of the four living creatures call out, as with a voice of thunder, "Come!"<sup>p</sup>  
<sup>2</sup>I looked, and there was a white horse! Its rider had a bow; a crown was given to him, and he came out conquering and to conquer.

<sup>3</sup> When he opened the second seal, I heard the second living creature call out, "Come!"<sup>p</sup> <sup>4</sup>And out came<sup>q</sup> another horse, bright red; its rider was permitted to take peace from the earth, so that people would slaughter one another; and he was given a great sword.

<sup>5</sup> When he opened the third seal, I heard the third living creature call out, "Come!"<sup>p</sup> I looked, and there was a black horse! Its rider held a pair of scales in his hand, <sup>6</sup>and I heard what seemed to be a voice in the midst of the four living creatures saying, "A quart of wheat for a day's pay,"<sup>r</sup> and

<sup>p</sup> Or "Go!"

<sup>q</sup> Or went

<sup>r</sup> Gk. a denarius

three quarts of barley for a day's pay,<sup>5</sup> but do not damage the olive oil and the wine!"

7 When he opened the fourth seal, I heard the voice of the fourth living creature call out, "Come!"<sup>8</sup> I looked and there was a pale green horse! Its rider's name was Death, and Hades followed with him; they were given authority over a fourth of the earth, to kill with sword, famine, and pestilence, and by the wild animals of the earth.

9 When he opened the fifth seal, I saw under the altar the souls of those who had been slaughtered for the word of God and for the testimony they had given; <sup>10</sup>they cried out with a loud voice, "Sovereign Lord, holy and true, how long will it be before you judge and avenge our blood on the inhabitants of the earth?"

<sup>11</sup>They were each given a white robe and told to rest a little longer, until the number would be complete both of their fellow servants<sup>12</sup> and of their brothers and sisters,<sup>13</sup> who were soon to be killed as they themselves had been killed.

12 When he opened the sixth seal, I looked, and there came a great earthquake; the sun became

τρεις χοίνικες κριθῶν δηναρίου, καὶ τὸ ἔλαιον καὶ  
THREE CHOENIXES OF BARLEY OF(FOR) A DENARIUS, AND THE OIL AND

τὸν οἶνον μὴ ἀδικήσης.  
THE WINE YOU MAY NOT HARM.

6.7 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τετάρτην,  
AND WHEN HE OPENED THE <sup>2</sup>SEAL - <sup>1</sup>FOURTH,

ἤκουσα φωνὴν τοῦ τετάρτου ζῶου λέγοντος, Ἔρχου.  
I HEARD [THE] VOICE OF THE FOURTH LIVING BEING SAYING, COME.

6.8 καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρός, καὶ ὁ  
AND I SAW, AND BEHOLD A PALE~HORSE, AND THE ONE

καθήμενος ἐπάνω αὐτοῦ ὄνομα αὐτῷ [ὁ] θάνατος, καὶ  
SITTING UPON IT [THE] NAME FOR HIM, - DEATH, AND

ὁ ἄδης ἠκολούθει μετ' αὐτοῦ καὶ ἐδόθη αὐτοῖς  
- HADES WAS FOLLOWING WITH HIM, AND <sup>2</sup>WAS GIVEN <sup>3</sup>TO THEM

ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς ἀποκτείνειν ἐν  
<sup>1</sup>AUTHORITY OVER THE FOURTH [PART] OF THE EARTH TO KILL WITH

ρόμφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ ὑπὸ τῶν  
SWORD AND WITH FAMINE AND WITH DEATH AND BY THE

θηρίων τῆς γῆς.  
WILD BEASTS OF THE EARTH.

6.9 Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγίδα, εἶδον  
AND WHEN HE OPENED THE FIFTH SEAL, I SAW

ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν  
UNDERNEATH THE ALTAR THE SOULS OF THE ONES

ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ  
HAVING BEEN SLAIN BECAUSE OF THE WORD - OF GOD AND BECAUSE OF

τὴν μαρτυρίαν ἣν εἶχον. 6.10 καὶ ἔκραξαν  
THE[IR] TESTIMONY WHICH THEY WERE KEEPING. AND THEY CRIED OUT

φωνῇ μεγάλῃ λέγοντες, Ἔως πότε, ὁ δεσπότης ὁ  
WITH A LOUD~VOICE SAYING, UNTIL WHEN, - MASTER, THE

ἅγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα  
HOLY ONE AND TRUE, DO YOU NOT JUDGE AND AVENGE THE BLOOD

ἡμῶν ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς; 6.11 καὶ  
OF US FROM THE ONES DWELLING ON THE EARTH? AND

ἐδόθη αὐτοῖς ἐκάστῳ στολὴ λευκὴ καὶ ἐρρέθη αὐτοῖς  
<sup>3</sup>WAS GIVEN <sup>4</sup>TO THEM <sup>5</sup>EACH ONE <sup>2</sup>ROBE <sup>1</sup>A WHITE AND IT WAS TOLD THEM

ἵνα ἀναπαύσονται ἔτι χρόνον μικρόν, ἕως  
THAT THEY WILL REST YET A LITTLE~WHILE, UNTIL

πληρωθῶσιν καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ  
[THE NUMBER] SHOULD BE COMPLETE ALSO - OF THEIR~FELLOW SLAVES AND -

ἀδελφοὶ αὐτῶν οἱ μέλλοντες ἀποκτενεσθαι ὥς καὶ  
THEIR~BROTHERS, THE ONES BEING ABOUT TO BE KILLED AS ALSO

αὐτοί.  
THEY.

6.12 Καὶ εἶδον ὅτε ἤνοιξεν τὴν σφραγίδα τὴν ἕκτην,  
AND I SAW WHEN HE OPENED THE <sup>2</sup>SEAL - <sup>1</sup>SIXTH,

καὶ σεισμὸς μέγας ἐγένετο καὶ ὁ ἥλιος ἐγένετο  
AND A GREAT~EARTHQUAKE OCCURRED AND THE SUN BECAME

<sup>5</sup> Gk. a denarius

<sup>6</sup> Or "Go!"

<sup>12</sup> Gk. slaves

<sup>13</sup> Gk. brothers

μέλας ὡς σάκκος τρίχινος καὶ ἡ σελήνη ὅλη ἐγένετο  
BLACK AS SACKCLOTH MADE OF HAIR AND THE WHOLE~MOON BECAME

ὡς αἷμα 6.13 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς  
LIKE BLOOD AND THE STARS OF THE HEAVEN(SKY) FELL TO

τὴν γῆν, ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς ὑπὸ  
THE EARTH, AS A FIG TREE CASTS THE UNRIPE FIGS OF IT <sup>2</sup>BY

ἀνέμου μεγάλου σειομένη, 6.14 καὶ ὁ οὐρανὸς  
<sup>4</sup>WIND <sup>3</sup>A GREAT <sup>1</sup>BEING SHAKEN, AND THE HEAVEN(SKY)

ἀπεχωρίσθη ὡς βιβλίον ἐλισσόμενον καὶ πᾶν ὄρος  
WAS SPLIT APART AS A SCROLL BEING ROLLED UP AND EVERY MOUNTAIN

καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν. 6.15 καὶ  
AND ISLAND OUT OF THE PLACES OF THEM WERE MOVED. AND

οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστᾶνες καὶ οἱ  
THE KINGS OF THE EARTH AND THE GREAT MEN AND THE

χιλιάρχους καὶ οἱ πλούσιοι καὶ οἱ ἰσχυροὶ καὶ πᾶς  
MILITARY LEADERS AND THE RICH MEN AND THE STRONG MEN AND EVERY

δούλος καὶ ἐλεύθερος ἐκρύψαν ἑαυτοὺς εἰς τὰ σπήλαια  
SLAVE AND FREE MAN HID THEMSELVES IN THE CAVES

καὶ εἰς τὰς πέτρας τῶν ὄρεων 6.16 καὶ λέγουσιν  
AND IN THE ROCKS OF THE MOUNTAINS, AND THEY SAY

τοῖς ὄρεσιν καὶ ταῖς πέτραις, Πέσετε ἐφ' ἡμᾶς καὶ  
TO THE MOUNTAINS AND TO THE ROCKS, FALL ON US AND

κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ  
HIDE US FROM [THE] FACE OF THE ONE SITTING ON

τοῦ θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου, 6.17 ὅτι  
THE THRONE AND FROM THE WRATH OF THE LAMB, BECAUSE

ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτῶν, καὶ  
<sup>5</sup>CAME(HAS COME) <sup>1</sup>THE <sup>3</sup>DAY - <sup>2</sup>GREAT - <sup>4</sup>OF THEIR~WRATH, AND

τίς δύναται σταθῆναι;  
WHO IS ABLE TO STAND?

black as sackcloth, the full moon became like blood, <sup>13</sup>and the stars of the sky fell to the earth as the fig tree drops its winter fruit when shaken by a gale. <sup>14</sup>The sky vanished like a scroll rolling itself up, and every mountain and island was removed from its place. <sup>15</sup>Then the kings of the earth and the magnates and the generals and the rich and the powerful, and everyone, slave and free, hid in the caves and among the rocks of the mountains, <sup>16</sup>calling to the mountains and rocks, "Fall on us and hide us from the face of the one seated on the throne and from the wrath of the Lamb; <sup>17</sup>for the great day of their wrath has come, and who is able to stand?"

## CHAPTER 7

7.1 Μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους  
AFTER THIS I SAW FOUR ANGELS

ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς,  
HAVING TAKEN [THEIR] STAND ON THE FOUR CORNERS OF THE EARTH,

κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς ἵνα  
HOLDING THE FOUR WINDS OF THE EARTH SO THAT

μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς  
<sup>2</sup>SHOULD NOT BLOW <sup>1</sup>WIND ON THE EARTH NOR ON THE

θαλάσσης μήτε ἐπὶ πᾶν δένδρον. 7.2 καὶ εἶδον ἄλλον  
SEA NOR ON ANY TREE. AND I SAW ANOTHER

ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου ἔχοντα  
ANGEL COMING UP FROM [THE] RISING OF [THE] SUN, HAVING

σφραγίδα θεοῦ ζῶντος, καὶ ἔκραξεν φωνῇ μεγάλῃ τοῖς  
A SEAL OF [THE] LIVING~GOD, AND HE CRIED WITH A LOUD~VOICE TO THE

After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth so that no wind could blow on earth or sea or against any tree. <sup>2</sup>I saw another angel ascending from the rising of the sun, having the seal of the living God, and he called with a loud voice to the



four angels who had been given power to damage earth and sea,<sup>3</sup>saying, "Do not damage the earth or the sea or the trees, until we have marked the servants" of our God with a seal on their foreheads."

4 And I heard the number of those who were sealed, one hundred forty-four thousand, sealed out of every tribe of the people of Israel:

5 From the tribe of Judah twelve thousand sealed, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand,

6 from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand,

from the tribe of Manasseh twelve thousand,

7 from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand,

8 from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve thousand, from the tribe of Benjamin twelve thousand sealed.

9 After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before

<sup>3</sup>Gk *slaves*

τέσσαρσιν ἀγγέλοις οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν  
FOUR ANGELS TO WHOM IT WAS GIVEN TO THEM TO HARM THE

γῆν καὶ τὴν θάλασσαν 7.3 λέγων, Μὴ ἀδικήσητε τὴν  
EARTH AND THE SEA, SAYING, DO NOT HARM THE

γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα, ἄχρι  
EARTH NOR THE SEA NOR THE TREES, UNTIL

σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν  
WE SEAL THE SLAVES OF THE GOD OF US UPON THE

μετώπων αὐτῶν. 7.4 καὶ ἤκουσα τὸν ἀριθμὸν τῶν  
FOREHEADS OF THEM. AND I HEARD THE NUMBER OF THE ONES

ἐσφραγισμένων, ἑκατὸν τεσσεράκοντα τέσσαρες  
HAVING BEEN SEALED, A HUNDRED FORTY-FOUR

χιλιάδες, ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν  
THOUSAND, HAVING BEEN SEALED FROM EVERY TRIBE OF [THE] SONS

Ἰσραὴλ·  
OF ISRAEL.

7.5 ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες ἐσφραγισμένοι,  
OF [THE] TRIBE OF JUDAH TWELVE THOUSAND HAVING BEEN SEALED,

ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες,  
OF [THE] TRIBE OF REUBEN TWELVE THOUSAND,

ἐκ φυλῆς Γὰδ δώδεκα χιλιάδες,  
OF [THE] TRIBE OF GAD TWELVE THOUSAND,

7.6 ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες,  
OF [THE] TRIBE OF ASHER TWELVE THOUSAND,

ἐκ φυλῆς Νεφθαλὶμ δώδεκα χιλιάδες,  
OF [THE] TRIBE OF NAPHTALI TWELVE THOUSAND,

ἐκ φυλῆς Μανασσὴ δώδεκα χιλιάδες,  
OF [THE] TRIBE OF MANASSEH TWELVE THOUSAND,

7.7 ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες,  
OF [THE] TRIBE OF SIMEON TWELVE THOUSAND,

ἐκ φυλῆς Λευὶ δώδεκα χιλιάδες,  
OF [THE] TRIBE OF LEVI TWELVE THOUSAND,

ἐκ φυλῆς Ἰσσαχάρ δώδεκα χιλιάδες,  
OF [THE] TRIBE OF ISSACHAR TWELVE THOUSAND,

7.8 ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες,  
OF [THE] TRIBE OF ZEBULUN TWELVE THOUSAND,

ἐκ φυλῆς Ἰωσήφ δώδεκα χιλιάδες,  
OF [THE] TRIBE OF JOSEPH TWELVE THOUSAND,

ἐκ φυλῆς Βενιαμὴν δώδεκα χιλιάδες  
OF [THE] TRIBE OF BENJAMIN TWELVE THOUSAND

ἐσφραγισμένοι.  
HAVING BEEN SEALED.

7.9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν  
AFTER THESE THINGS I SAW, AND BEHOLD, A GREAT~CROWD, WHICH

ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο, ἐκ παντὸς ἔθνους  
<sup>3</sup>TO NUMBER - <sup>1</sup>NO ONE <sup>2</sup>WAS BEING ABLE, OUT OF EVERY NATION

καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν ἐστῶτες ἐνώπιον  
AND [FROM] TRIBES AND PEOPLES AND TONGUES STANDING BEFORE

τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου περιβεβλημένους  
THE THRONE AND BEFORE THE LAMB, HAVING BEEN CLOTHED WITH

στολὰς λευκάς καὶ φοῖνικες ἐν ταῖς χερσὶν αὐτῶν,  
WHITE-ROBES AND PALM BRANCHES IN THE HANDS OF THEM,

**7.10** καὶ κρᾶζουσιν φωνῇ μεγάλῃ λέγοντες,  
AND THEY CRY WITH A GREAT(LOUD)-VOICE SAYING,

Ἡ σωτηρία τῷ θεῷ ἡμῶν τῷ καθημένῳ  
- SALVATION [BELONGS] TO THE GOD OF US, THE ONE SITTING

ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ.  
ON THE THRONE, AND TO THE LAMB.

**7.11** καὶ πάντες οἱ ἄγγελοι εἰστήκεισαν κύκλῳ τοῦ  
AND ALL THE ANGELS STOOD AROUND THE

θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων  
THRONE AND THE ELDERS AND THE FOUR

ζώων καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ τὰ  
LIVING BEINGS AND FELL BEFORE THE THRONE ON THE

πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ  
FACES OF THEM AND THEY WORSHIPED - GOD

**7.12** λέγοντες,  
SAYING,

Ἀμήν, ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ  
AMEN, THE PRAISE AND THE GLORY AND THE WISDOM AND

ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ  
THE THANKSGIVING AND THE HONOR AND THE POWER AND THE

ἰσχὺς τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων·  
STRENGTH TO THE GOD OF US INTO THE AGES OF THE AGES;

ἀμήν.  
AMEN.

**7.13** Καὶ ἀπεκρίθη εἰς ἓκ τῶν πρεσβυτέρων λέγων  
AND <sup>5</sup>ANSWERED <sup>1</sup>ONE <sup>2</sup>OF <sup>3</sup>THE <sup>4</sup>ELDERS SAYING

μοι, Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς  
TO ME, THESE ONES HAVING BEEN CLOTHED WITH THE <sup>2</sup>ROBES - <sup>1</sup>WHITE,

τίνες εἰσὶν καὶ πόθεν ἦλθον; **7.14** καὶ εἶρηκα  
WHO ARE THEY AND FROM WHERE DID THEY COME? AND I HAVE SAID

αὐτῷ, Κύριέ μου, σὺ οἶδας. καὶ εἶπέν μοι, Οὗτοι  
TO HIM, LORD OF ME, YOU KNOW. AND HE SAID TO ME, THESE

εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης  
ARE THE ONES COMING OUT OF THE <sup>2</sup>TRIBULATION - <sup>1</sup>GREAT

καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν αὐτὰς  
AND THEY WASHED THE ROBES OF THEM AND WHITENED THEM

ἐν τῷ αἵματι τοῦ ἀρνίου.  
IN THE BLOOD OF THE LAMB.

**7.15** διὰ τοῦτο εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ  
THEREFORE THEY ARE BEFORE THE THRONE - OF GOD

καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν  
AND SERVE HIM DAY AND NIGHT IN

τῷ ναῷ αὐτοῦ,  
THE TEMPLE OF HIM.

the throne and before the Lamb, robed in white, with palm branches in their hands. <sup>10</sup>They cried out in a loud voice, saying,

“Salvation belongs to our God who is seated on the throne, and to the Lamb!”

<sup>11</sup>And all the angels stood around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, <sup>12</sup>singing,

“Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen.”

<sup>13</sup>Then one of the elders addressed me, saying, “Who are these, robed in white, and where have they come from?” <sup>14</sup>I said to him, “Sir, you are the one that knows.” Then he said to me, “These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb.

<sup>15</sup>For this reason they are before the throne of God, and worship him day and night within his temple,

and the one who is  
seated on the throne  
will shelter them.  
<sup>16</sup>They will hunger no  
more, and thirst no  
more;  
the sun will not strike  
them,  
nor any scorching heat;  
<sup>17</sup>for the Lamb at the center  
of the throne will be  
their shepherd,  
and he will guide them  
to springs of the  
water of life,  
and God will wipe away  
every tear from  
their eyes."

καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου  
AND THE ONE SITTING ON THE THRONE  
σκηνώσει ἐπ' αὐτούς.  
WILL SPREAD [HIS] TENT OVER THEM.

**7.16** οὐ πεινάσουσιν ἔτι οὐδὲ διψήσουσιν ἔτι  
THEY WILL NOT HUNGER ANY MORE NOR THIRST ANY MORE

οὐδὲ μὴ πέσει ἐπ' αὐτούς ὁ ἥλιος  
NEITHER - MAY FALL ON THEM THE SUN

οὐδὲ πᾶν καύμα,  
NOR ANY SCORCHING HEAT,

**7.17** ὅτι τὸ ἀρνίον τὸ ἀνά μέσον τοῦ θρόνου  
BECAUSE THE LAMB - IN [THE] MIDST OF THE THRONE

ποιμανεῖ αὐτούς  
WILL SHEPHERD THEM

καὶ ὁδηγήσει αὐτούς ἐπὶ ζωῆς πηγὰς  
AND WILL LEAD THEM TO <sup>3</sup>OF LIFE <sup>1</sup>FOUNTAINS

ὕδατων,  
<sup>2</sup>OF WATERS,

καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον  
AND <sup>2</sup>WILL WIPE AWAY - <sup>1</sup>GOD EVERY TEAR

ἐκ τῶν ὀφθαλμῶν αὐτῶν.  
FROM THE EYES OF THEM.

## CHAPTER 8

When the Lamb opened the seventh seal, there was silence in heaven for about half an hour. <sup>2</sup>And I saw the seven angels who stand before God, and seven trumpets were given to them.

<sup>3</sup> Another angel with a golden censer came and stood at the altar; he was given a great quantity of incense to offer with the prayers of all the saints on the golden altar that is before the throne. <sup>4</sup>And the smoke of the incense, with the prayers of the saints, rose before God from the hand of the angel. <sup>5</sup>Then

**8.1** Καὶ ὅταν ἤνοιξεν τὴν σφραγίδα τὴν ἐβδόμην,  
AND WHEN HE OPENED THE <sup>2</sup>SEAL - <sup>1</sup>SEVENTH,

ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμιώριον. **8.2** καὶ  
THERE WAS SILENCE IN - HEAVEN ABOUT HALF AN HOUR. AND

εἶδον τοὺς ἑπτὰ ἀγγέλους οἱ ἐνώπιον τοῦ θεοῦ  
I SAW THE SEVEN ANGELS WHO <sup>2</sup>BEFORE - <sup>3</sup>GOD

ἑστῆκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.  
<sup>1</sup>STOOD, AND THERE WERE GIVEN TO THEM SEVEN TRUMPETS.

**8.3** Καὶ ἄλλος ἄγγελος ἦλθεν καὶ ἐστάθη ἐπὶ τοῦ  
AND ANOTHER ANGEL CAME AND STOOD AT THE

θυσιαστηρίου ἔχων λιβανωτὸν χρυσοῦν, καὶ ἐδόθη  
ALTAR, HAVING A GOLDEN~CENSER, AND THERE WAS GIVEN

αὐτῷ θυμιάματα πολλὰ, ἵνα δώσει ταῖς  
TO HIM MUCH~INCENSE, THAT HE WILL GIVE [IT] WITH THE

προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον  
PRAYERS OF THE <sup>3</sup>SAINTS <sup>1</sup>ALL AT THE <sup>2</sup>ALTAR

τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. **8.4** καὶ ἀνέβη ὁ  
- <sup>1</sup>GOLDEN - BEFORE THE THRONE. AND ASCENDED THE

καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων  
SMOKE OF THE INCENSES WITH THE PRAYERS OF THE SAINTS

ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ θεοῦ. **8.5** καὶ  
OUT OF [THE] HAND OF THE ANGEL BEFORE - GOD. AND

ἔλληφεν ὁ ἄγγελος τὸν λιβανωτὸν καὶ ἐγένευσεν

<sup>3</sup>HAS TAKEN <sup>1</sup>THE <sup>2</sup>ANGEL THE CENSER AND FILLED

αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου καὶ ἔβαλεν

IT FROM THE FIRE OF THE ALTAR AND HE THREW [IT]

εἰς τὴν γῆν, καὶ ἐγένοντο βρονταὶ καὶ φωναὶ καὶ

TO THE EARTH, AND THERE WERE THUNDERS AND SOUNDS AND

ἀστραπαὶ καὶ σεισμός.

LIGHTNING AND AN EARTHQUAKE.

**8.6** Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ

AND THE SEVEN ANGELS - HAVING THE SEVEN

σάλπιγγας ἡτοίμασαν αὐτοὺς ἵνα

TRUMPETS PREPARED THEMSELVES THAT

σαλπίσωσιν.

THEY MIGHT SOUND [THE] TRUMPETS.

**8.7** Καὶ ὁ πρῶτος ἐσάλπισεν· καὶ ἐγένετο χάλαζα

AND THE FIRST TRUMPETED; AND THERE CAME HAIL

καὶ πῦρ μεμιγμένα ἐν αἵματι καὶ ἐβλήθη εἰς

AND FIRE HAVING BEEN MINGLED WITH BLOOD AND IT WAS THROWN TO

τὴν γῆν, καὶ τὸ τρίτον τῆς γῆς κατεκάη καὶ τὸ

THE EARTH, AND THE THIRD [PART] OF THE EARTH WAS BURNT UP, AND THE

τρίτον τῶν δένδρων κατεκάη καὶ πᾶς χόρτος χλωρὸς

THIRD [PART] OF THE TREES WAS BURNT UP AND ALL GREEN~GRASS

κατεκάη.

WAS BURNT UP.

**8.8** Καὶ ὁ δεῦτερος ἄγγελος ἐσάλπισεν· καὶ ὥς

AND THE SECOND ANGEL TRUMPETED; AND AS [IT WERE]

ὄρος μέγα πυρὶ καιόμενον ἐβλήθη εἰς τὴν

A GREAT~MOUNTAIN WITH FIRE BURNING WAS THROWN INTO THE

θάλασσαν, καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης

SEA, AND <sup>5</sup>BECAME <sup>1</sup>THE <sup>2</sup>THIRD [PART] <sup>3</sup>OF THE <sup>4</sup>SEA

αἷμα **8.9** καὶ ἀπέθανεν τὸ τρίτον τῶν κτισμάτων

<sup>6</sup>BLOOD AND <sup>10</sup>DIED <sup>1</sup>THE <sup>2</sup>THIRD [PART] <sup>3</sup>OF THE <sup>4</sup>CREATURES

τῶν ἐν τῇ θαλάσῃ τὰ ἔχοντα ψυχὰς καὶ τὸ τρίτον

- <sup>5</sup>IN <sup>6</sup>THE <sup>7</sup>SEA - <sup>8</sup>HAVING <sup>9</sup>LIFE, AND THE THIRD

τῶν πλοίων διεφθάρησαν.

OF THE SHIPS WERE DESTROYED.

**8.10** Καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν· καὶ ἔπεσεν

AND THE THIRD ANGEL TRUMPETED; AND FELL

ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὥς λαμπάς

OUT OF - HEAVEN A GREAT~STAR BLAZING AS A TORCH

καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν καὶ ἐπὶ τὰς

AND IT FELL ON THE THIRD [PART] OF THE RIVERS AND ON THE

πηγὰς τῶν ὑδάτων, **8.11** καὶ τὸ ὄνομα τοῦ ἀστέρος

FOUNTAINS OF THE WATERS, AND THE NAME OF THE STAR

λέγεται ὁ ᾠψινθος, καὶ ἐγένετο τὸ τρίτον τῶν

IS SAID [TO BE] - WORMWOOD, AND <sup>5</sup>BECAME <sup>1</sup>THE <sup>2</sup>THIRD [PART] <sup>3</sup>OF THE

ὑδάτων εἰς ᾠψινθον καὶ πολλοὶ τῶν ἀνθρώπων

<sup>4</sup>WATERS - WORMWOOD(BITTER) AND MANY OF THE MEN

the angel took the censer and filled it with fire from the altar and threw it on the earth; and there were peals of thunder, rumblings, flashes of lightning, and an earthquake.

6 Now the seven angels who had the seven trumpets made ready to blow them.

7 The first angel blew his trumpet, and there came hail and fire, mixed with blood, and they were hurled to the earth; and a third of the earth was burned up, and a third of the trees were burned up, and all green grass was burned up.

8 The second angel blew his trumpet, and something like a great mountain, burning with fire, was thrown into the sea. <sup>9</sup>A third of the sea became blood, a third of the living creatures in the sea died, and a third of the ships were destroyed.

10 The third angel blew his trumpet, and a great star fell from heaven, blazing like a torch, and it fell on a third of the rivers and on the springs of water. <sup>11</sup>The name of the star is Wormwood. A third of the waters became wormwood, and many



died from the water, because it was made bitter.

12 The fourth angel blew his trumpet, and a third of the sun was struck, and a third of the moon, and a third of the stars, so that a third of their light was darkened; a third of the day was kept from shining, and likewise the night.

13 Then I looked, and I heard an eagle crying with a loud voice as it flew in midheaven, "Woe, woe, woe to the inhabitants of the earth, at the blasts of the other trumpets that the three angels are about to blow!"

ἀπέθανον ἐκ τῶν ὑδάτων ὅτι ἐπικράνθησαν.  
DIED FROM THE WATERS BECAUSE THEY WERE MADE BITTER.

8.12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν· καὶ  
AND THE FOURTH ANGEL TRUMPETED; AND  
ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς  
<sup>1</sup>WAS STRUCK <sup>1</sup>THE <sup>2</sup>THIRD [PART] <sup>3</sup>OF THE <sup>4</sup>SUN AND THE THIRD [PART] OF THE  
σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα  
MOON AND THE THIRD [PART] OF THE STARS, THAT  
σκοτισθῇ τὸ τρίτον αὐτῶν καὶ ἡ ἡμέρα  
<sup>4</sup>MIGHT BE DARKENED <sup>1</sup>THE <sup>2</sup>THIRD [PART] <sup>3</sup>OF THEM AND THE DAY  
μὴ φάνη τὸ τρίτον αὐτῆς καὶ ἡ νύξ ὁμοίως.  
COULD NOT APPEAR [FOR] THE THIRD [PART] OF IT, AND THE NIGHT LIKEWISE.

8.13 Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀετοῦ πετομένου ἐν  
AND I SAW, AND I HEARD ONE EAGLE FLYING IN  
μεσουρανῇματι λέγοντος φωνῇ μεγάλῃ, Οὐαὶ οὐαὶ οὐαὶ  
MIDHEAVEN(MIDAIR) SAYING WITH A LOUD~VOICE, WOE, WOE, WOE  
τοὺς κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν  
TO THE ONES DWELLING ON - EARTH [BECAUSE] OF THE REMAINING  
φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν  
SOUNDS(BLASTS) OF THE TRUMPET OF THE THREE ANGELS -  
μελλόντων σαλπίζειν.  
BEING ABOUT TO TRUMPET.

## CHAPTER 9

And the fifth angel blew his trumpet, and I saw a star that had fallen from heaven to earth, and he was given the key to the shaft of the bottomless pit; <sup>2</sup>he opened the shaft of the bottomless pit, and from the shaft rose smoke like the smoke of a great furnace, and the sun and the air were darkened with the smoke from the shaft. <sup>3</sup>Then from the smoke came locusts on the earth, and they were given authority like the authority of scorpions of the earth. <sup>4</sup>They were told not to damage the grass of the earth or any green growth or any tree, but

9.1 Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν· καὶ εἶδον  
AND THE FIFTH ANGEL TRUMPETED; AND I SAW  
ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ  
A STAR OUT OF - HEAVEN HAVING FALLEN TO THE EARTH, AND  
ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου  
WAS GIVEN TO IT THE KEY OF THE SHAFT OF THE ABYSS,  
9.2 καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου, καὶ  
AND HE OPENED THE SHAFT OF THE ABYSS, AND  
ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς  
SMOKE~ROSE OUT OF THE SHAFT AS SMOKE  
καμίνου μεγάλης, καὶ ἐσκοτώθη ὁ ἥλιος καὶ ὁ ἄηρ  
OF A GREAT~FURNACE, AND WAS DARKENED THE SUN AND THE AIR  
ἐκ τοῦ καπνοῦ τοῦ φρέατος. 9.3 καὶ ἐκ τοῦ καπνοῦ  
BY THE SMOKE OF THE SHAFT, AND OUT OF THE SMOKE  
ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς  
CAME FORTH LOCUSTS TO THE EARTH, AND <sup>2</sup>WAS GIVEN <sup>3</sup>TO THEM  
ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς.  
<sup>1</sup>AUTHORITY AS <sup>4</sup>HAVE <sup>5</sup>AUTHORITY <sup>1</sup>THE <sup>2</sup>SCORPIONS - <sup>3</sup>OF EARTH.  
9.4 καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσουσιν τὸν χόρτον  
AND IT WAS TOLD THEM THAT THEY SHOULD NOT HARM THE GRASS  
τῆς γῆς οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν δένδρον, εἰ μὴ  
OF THE EARTH NOR ANY GREENERY NOR ANY TREE, EXCEPT

τοὺς ἀνθρώπους οἵτινες οὐκ ἔχουσι τὴν σφραγίδα τοῦ  
THE MEN, EVERYONE WHO DOES NOT HAVE THE SEAL -

θεοῦ ἐπὶ τῶν μετώπων. 9.5 καὶ ἐδόθη αὐτοῖς ἵνα  
OF GOD ON THE(IR) FOREHEADS. AND IT WAS GIVEN TO THEM THAT

μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα βασανισθῇσονται  
THEY SHOULD NOT KILL THEM, BUT THAT THEY WILL BE TORTURED

μῆνας πέντε, καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς  
FIVE~MONTHS, AND - THEIR~TORMENT [IS] AS [THE] TORMENT

σκορπίου ὅταν παῖσῃ ἄνθρωπον. 9.6 καὶ ἐν ταῖς  
OF A SCORPION WHEN IT STRIKES A MAN. AND IN -

ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον  
THOSE~DAYS <sup>2</sup>WILL SEEK - <sup>1</sup>MEN - DEATH

καὶ οὐ μὴ εὕρῃσουσιν αὐτόν, καὶ ἐπιθυμήσουσιν  
AND BY NO MEANS WILL FIND IT, AND THEY WILL DESIRE

ἀποθανεῖν καὶ φεύγει ὁ θάνατος ἀπ' αὐτῶν.  
TO DIE AND <sup>2</sup>FLEES - <sup>1</sup>DEATH FROM THEM.

9.7 Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις  
AND THE APPEARANCES OF THE LOCUSTS [WERE] LIKE HORSES

ἡτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς  
HAVING BEEN PREPARED FOR WAR, AND ON THE HEADS

αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ, καὶ τὰ πρόσωπα  
OF THEM AS CROWNS LIKE GOLD AND THE FACES

αὐτῶν ὡς πρόσωπα ἀνθρώπων, 9.8 καὶ εἶχον τρίχας  
OF THEM AS FACES OF MEN, AND THEY HAD HAIR

ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων  
AS HAIR OF WOMEN, AND THE TEETH OF THEM <sup>2</sup>AS <sup>3</sup>LIONS'

ἦσαν, 9.9 καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς,  
<sup>1</sup>WERE, AND THEY HAD BREASTPLATES LIKE IRON~BREASTPLATES

καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ  
AND THE SOUND OF THE WINGS OF THEM [WAS] AS [THE] SOUND

ἀρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον,  
<sup>2</sup>CHARIOTS <sup>3</sup>[WITH] HORSES <sup>1</sup>OF MANY RUNNING INTO BATTLE,

9.10 καὶ ἔχουσιν οὐράς ὁμοίας σκορπίοις καὶ κέντρα,  
AND THEY HAVE TAILS LIKE SCORPIONS, AND STINGS,

καὶ ἐν ταῖς οὐαῖς αὐτῶν ἡ ἐξουσία αὐτῶν  
AND <sup>4</sup>[IS] IN (WITH) <sup>5</sup>THE <sup>6</sup>TAILS <sup>7</sup>OF THEM <sup>1</sup>THE <sup>2</sup>AUTHORITY (POWER) <sup>3</sup>OF THEM

ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε, 9.11 ἔχουσιν ἐπ'  
TO HARM - MEN FIVE~MONTHS; THEY HAVE OVER

αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου, ὄνομα  
THEM A KING, THE ANGEL OF THE ABYSS, [THE] NAME

αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν, καὶ ἐν τῇ Ἑλληνικῇ  
FOR HIM IN HEBREW, ABADDON, AND IN THE GREEK

ὄνομα ἔχει Ἀπολλύων.  
HE HAS~[THE] NAME APOLLYON.

9.12 Ἡ οὐαὶ ἡ μία ἀπῆλθεν ἰδοὺ ἔρχεται ἔτι δύο  
THE <sup>2</sup>WOE - <sup>1</sup>FIRST PASSED; BEHOLD, YET~COMES TWO

οὐαὶ μετὰ ταῦτα.  
WOES AFTER THESE THINGS.

only those people who do not have the seal of God on their foreheads. <sup>9</sup>They were allowed to torture them for five months, but not to kill them, and their torture was like the torture of a scorpion when it stings someone.

<sup>6</sup>And in those days people will seek death but will not find it; they will long to die, but death will flee from them.

<sup>7</sup>In appearance the locusts were like horses equipped for battle. On their heads were what looked like crowns of gold; their faces were like human faces, <sup>8</sup>their hair like women's hair, and their teeth like lions' teeth; <sup>9</sup>they had scales like iron breastplates, and the noise of their wings was like the noise of many chariots with horses rushing into battle. <sup>10</sup>They have tails like scorpions, with stingers, and in their tails is their power to harm people for five months. <sup>11</sup>They have as king over them the angel of the bottomless pit; his name in Hebrew is Abaddon,<sup>x</sup> and in Greek he is called Apollyon.<sup>y</sup>

<sup>12</sup>The first woe has passed. There are still two woes to come.

<sup>x</sup> That is, *Destruction*

<sup>y</sup> That is, *Destroyer*

13 Then the sixth angel blew his trumpet, and I heard a voice from the four<sup>2</sup> horns of the golden altar before God, <sup>14</sup>saying to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates."<sup>15</sup> So the four angels were released, who had been held ready for the hour, the day, the month, and the year, to kill a third of humankind.

<sup>16</sup>The number of the troops of cavalry was two hundred million; I heard their number. <sup>17</sup>And this was how I saw the horses in my vision: the riders wore breastplates the color of fire and of sapphire<sup>2</sup> and of sulfur; the heads of the horses were like lions' heads, and fire and smoke and sulfur came out of their mouths. <sup>18</sup>By these three plagues a third of humankind was killed, by the fire and smoke and sulfur coming out of their mouths. <sup>19</sup>For the power of the horses is in their mouths and in their tails; their tails are like serpents, having heads; and with them they inflict harm.

20 The rest of humankind,

<sup>2</sup> Other ancient authorities lack *four*

<sup>a</sup> Gk. *hyacinth*

**9.13** Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν· καὶ ἤκουσα  
AND THE SIXTH ANGEL TRUMPETED; AND I HEARD

φωνὴν μίαν ἐκ τῶν [τεσσάρων] κεράτων τοῦ  
ONE-VOICE FROM THE FOUR HORNS OF THE

θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ,  
<sup>2</sup>ALTAR - <sup>1</sup>GOLDEN - BEFORE - GOD,

**9.14** λέγοντα τῷ ἕκτῳ ἀγγέλῳ, ὁ ἔχων τὴν  
SAYING TO THE SIXTH ANGEL, THE ONE HAVING THE

σάλπιγγα, Λύσον τοὺς τέσσαρας ἀγγέλους τοὺς  
TRUMPET, RELEASE THE FOUR ANGELS -

δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.  
HAVING BEEN BOUND AT THE <sup>2</sup>RIVER - <sup>1</sup>GREAT, EUPHRATES.

**9.15** καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ  
AND WERE RELEASED THE FOUR ANGELS -

ῥητομασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ  
HAVING BEEN PREPARED FOR THE HOUR AND DAY AND MONTH AND

ἐνιαυτόν, ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων.  
YEAR, THAT THEY SHOULD KILL THE THIRD [PART] - OF MEN.

**9.16** καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἱππικοῦ  
AND THE NUMBER - OF TROOPS - OF CAVALRY

δισμυριάδες μυριάδων, ἤκουσα τὸν ἀριθμὸν αὐτῶν.  
TWICE TEN THOUSAND [TIMES] TEN THOUSAND, I HEARD THE NUMBER OF THEM.

**9.17** καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει καὶ  
AND THUS I SAW THE HORSES IN THE VISION AND

τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας  
THE ONES SITTING ON THEM, HAVING BREASTPLATES

πυρίνους καὶ ὑακινθίνους καὶ θειώδεις, καὶ αἱ  
FIERY [RED] AND HYACINTH [BLUE] AND SULFUR [YELLOW], AND THE

κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ  
HEADS OF THE HORSES LIKE HEADS OF LIONS, AND FROM

τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ  
THE MOUTHS OF THEM GOES FORTH FIRE AND SMOKE AND

θεῖον. **9.18** ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθησαν  
SULFUR. FROM - <sup>2</sup>THREE <sup>3</sup>PLAGUES <sup>1</sup>THESE WERE KILLED

τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ  
THE THIRD [PART] - OF MEN, BY THE FIRE AND THE

καπνοῦ καὶ τοῦ θεῖου τοῦ ἐκπορευομένου ἐκ τῶν  
SMOKE AND THE SULFUR - COMING OUT OF THE

στομάτων αὐτῶν. **9.19** ἡ γὰρ ἐξουσία τῶν ἵππων ἐν  
MOUTH OF THEM. FOR~THE AUTHORITY(POWER) OF THE HORSES <sup>2</sup>IN

τῷ στόματι αὐτῶν ἐστὶν καὶ ἐν ταῖς οὐραῖς αὐτῶν,  
<sup>3</sup>THE <sup>4</sup>MOUTHS <sup>5</sup>OF THEM <sup>1</sup>IS AND IN THE TAILS OF THEM,

αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλὰς  
FOR~THE TAILS OF THEM [ARE] LIKE SERPENTS, HAVING HEADS,

καὶ ἐν αὐταῖς ἀδικοῦσιν.  
AND WITH THEM THEY DO INJURY.

**9.20** Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἱ οὐκ  
AND THE REST OF THE MEN, THE ONES NOT

ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐδὲ  
 KILLED BY - THESE-PLAGUES, NOT EVEN  
 μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα  
 REPENTED OF THE WORKS OF THE HANDS OF THEM, THAT  
 μὴ προσκυνήσουσιν τὰ δαιμόνια καὶ τὰ εἰδωλα τὰ  
 THEY SHALL(SHOULD) NOT WORSHIP - DEMONS AND THE IDOLS -  
 χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα  
 GOLDEN AND - SILVER AND - BRONZE AND - STONE  
 καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύνανται οὔτε  
 AND - WOODEN, WHICH NEITHER ARE ABLE-TO SEE NOR  
 ἀκούειν οὔτε περιπατεῖν, 9.21 καὶ οὐ μετενόησαν ἐκ τῶν  
 TO HEAR NOR TO WALK, AND THEY DID NOT REPENT OF THE  
 φόνων αὐτῶν οὔτε ἐκ τῶν φαρμάκων αὐτῶν οὔτε ἐκ τῆς  
 MURDERS OF THEM NOR OF THE SORCERIES OF THEM NOR OF THE  
 πορνείας αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.  
 FORNICATIONS OF THEM NOR OF THE THEFTS OF THEM.

who were not killed by these plagues, did not repent of the works of their hands or give up worshiping demons and idols of gold and silver and bronze and stone and wood, which cannot see or hear or walk.<sup>21</sup> And they did not repent of their murders or their sorceries or their fornication or their thefts.

## CHAPTER 10

10.1 Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα  
 AND I SAW ANOTHER STRONG-ANGEL COMING DOWN  
 ἐκ τοῦ οὐρανοῦ περιβεβλημένον νεφέλῃν, καὶ ἡ  
 OUT OF - HEAVEN HAVING BEEN WRAPPED IN A CLOUD, AND THE  
 ἶρις ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ τὸ πρόσωπον  
 RAINBOW [WAS] ON THE HEAD OF HIM AND THE FACE  
 αὐτοῦ ὡς ὁ ἥλιος καὶ οἱ πόδες αὐτοῦ ὡς στῦλοι  
 OF HIM [WAS] AS THE SUN AND THE FEET OF HIM AS PILLARS  
 πυρός, 10.2 καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον  
 OF FIRE, AND HAVING IN THE HAND OF HIM A LITTLE SCROLL  
 ἡνεωγμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν  
 HAVING BEEN OPENED. AND HE PLACED - <sup>3</sup>FOOT <sup>1</sup>HIS - <sup>2</sup>RIGHT  
 ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς,  
 ON THE SEA, AND-THE LEFT ON THE LAND,  
 10.3 καὶ ἔκραξεν φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶται.  
 AND HE CRIED WITH A GREAT-VOICE AS A LION ROARS.  
 καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς  
 AND WHEN HE CRIED OUT, <sup>4</sup>UTTERED <sup>1</sup>THE <sup>2</sup>SEVEN <sup>3</sup>THUNDERS -  
 ἐαυτῶν φωνάς. 10.4 καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ  
 THEIR VOICES. AND WHEN <sup>4</sup>SPOKE <sup>1</sup>THE <sup>2</sup>SEVEN  
 βρονταί, ἤμελλον γράφειν, καὶ ἤκουσα φωνὴν ἐκ τοῦ  
<sup>3</sup>THUNDERS, I WAS ABOUT TO WRITE, AND I HEARD A VOICE OUT OF -  
 οὐρανοῦ λέγουσαν, Σφράγισον ἃ ἐλάλησαν αἱ  
 HEAVEN SAYING, SEAL THE THINGS WHICH <sup>4</sup>SPOKE <sup>1</sup>THE  
 ἑπτὰ βρονταί, καὶ μὴ αὐτὰ γράψῃς. 10.5 Καὶ ὁ  
<sup>2</sup>SEVEN <sup>3</sup>THUNDERS, AND <sup>3</sup>NOT <sup>2</sup>THEM <sup>1</sup>WRITE. AND THE

And I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head; his face was like the sun, and his legs like pillars of fire.<sup>2</sup> He held a little scroll open in his hand. Setting his right foot on the sea and his left foot on the land,<sup>3</sup> he gave a great shout, like a lion roaring. And when he shouted, the seven thunders sounded.<sup>4</sup> And when the seven thunders had sounded, I was about to write, but I heard a voice from heaven saying, "Seal up what the seven thunders have said, and do not write it down."<sup>5</sup> Then the



angel whom I saw standing  
on the sea and the land  
raised his right hand to  
heaven

<sup>6</sup> and swore by him  
who lives forever  
and ever,

who created heaven and what  
is in it, the earth and what  
is in it, and the sea and what  
is in it: "There will be no  
more delay, <sup>7</sup>but in the days  
when the seventh angel is to  
blow his trumpet, the mys-  
tery of God will be fulfilled,  
as he announced to his ser-  
vants<sup>8</sup> the prophets."

<sup>8</sup> Then the voice that I had  
heard from heaven spoke to  
me again, saying, "Go, take  
the scroll that is open in the  
hand of the angel who is  
standing on the sea and on  
the land." <sup>9</sup> So I went to the  
angel and told him to give  
me the little scroll; and he  
said to me, "Take it, and  
eat; it will be bitter to your  
stomach, but sweet as honey  
in your mouth." <sup>10</sup> So I took  
the little scroll from the hand  
of the angel and ate it; it  
was sweet as honey in my  
mouth, but when I had eaten  
it, my stomach was made  
bitter.

11 Then they said

<sup>b</sup> Gk slaves

ἄγγελος, ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης  
ANGEL, WHOM I SAW HAVING TAKEN [HIS] STAND ON THE SEA

καὶ ἐπὶ τῆς γῆς,  
AND ON THE EARTH,

ἤρεν τὴν χεῖρα αὐτοῦ τὴν δεξιὰν εἰς τὸν οὐρανὸν  
LIFTED - <sup>3</sup>HAND <sup>1</sup>HIS - <sup>2</sup>RIGHT TO - HEAVEN

**10.6** καὶ ὠμοσεν ἐν τῷ ζῶντι εἰς  
AND SWORE BY THE ONE LIVING INTO  
τοὺς αἰῶνας τῶν αἰώνων,  
THE AGES OF THE AGES,

ὃς ἐκτίσεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ  
WHO CREATED THE HEAVEN AND THE THINGS IN IT AND

τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ  
THE EARTH AND THE THINGS IN IT AND THE SEA AND

τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκέτι ἔσται, **10.7** ἀλλ' ἐν  
THE THINGS IN IT, THAT DELAY WILL BE NO LONGER, BUT IN

ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου, ὅταν  
THE DAYS OF THE SOUNDING OF THE SEVENTH ANGEL, WHEN

μέλλῃ σαλπίζειν, καὶ ἐτελέσθῃ τὸ μυστήριον τοῦ  
HE IS ABOUT TO TRUMPET, ALSO WOULD BE COMPLETED THE MYSTERY -

θεοῦ, ὡς εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς  
OF GOD, AS HE PROCLAIMED - TO HIS SLAVES, THE

προφῆτας.  
PROPHETS.

**10.8** Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ  
AND THE VOICE WHICH I HEARD FROM - HEAVEN

πάλιν λαλοῦσαν μετ' ἐμοῦ καὶ λέγουσαν, Ὑπαγε  
[WAS] AGAIN SPEAKING WITH ME AND SAYING, GO

λάβε τὸ βιβλίον τὸ ἡνεωγμένον ἐν τῇ χειρὶ τοῦ  
TAKE THE SCROLL - HAVING BEEN OPENED, IN THE HAND OF THE

ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ  
ANGEL - HAVING TAKEN [HIS] STAND ON THE SEA AND

ἐπὶ τῆς γῆς. **10.9** καὶ ἀπῆλθα πρὸς τὸν ἄγγελον  
ON THE EARTH. AND I WENT TO THE ANGEL,

λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον. καὶ λέγει  
TELLING HIM TO GIVE ME THE LITTLE SCROLL. AND HE SAYS

μοι, Λάβε καὶ κατάφαγε αὐτό, καὶ πικρανεῖ σου  
TO ME, TAKE AND EAT IT, AND IT WILL MAKE <sup>3</sup>BITTER <sup>1</sup>YOUR

τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ  
- <sup>2</sup>STOMACH, BUT IN THE MOUTH OF YOU IT WILL BE SWEET

ὡς μέλι. **10.10** καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς  
AS HONEY. AND I TOOK THE LITTLE SCROLL OUT OF THE

χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ ἦν ἐν  
HAND OF THE ANGEL AND ATE IT, AND IT WAS IN

τῷ στόματί μου ὡς μέλι γλυκὺ καὶ ὅτε ἔφαγον  
THE MOUTH OF ME AS SWEET~HONEY, AND WHEN I ATE

αὐτό, ἐπικράνθη ἡ κοιλία μου. **10.11** καὶ λέγουσιν  
IT, <sup>4</sup>WAS MADE BITTER <sup>1</sup>THE <sup>2</sup>STOMACH <sup>3</sup>OF ME. AND THEY SAY

μοι, Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς  
 TO ME, IT IS NECESSARY [FOR] YOU TO PROPHECY~AGAIN ABOUT PEOPLES  
 καὶ ἔθνεσιν καὶ γλώσσαις καὶ βασιλεῦσιν πολλοῖς.  
 AND NATIONS AND TONGUES AND MANY~KINGS.

to me, "You must prophesy again about many peoples and nations and languages and kings."

## CHAPTER 11

11.1 Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων,  
 AND WAS GIVEN TO ME A MEASURING ROD LIKE A STAFF, SAYING,  
 Ἐγειρε καὶ μέτρησον τὸν ναὸν τοῦ θεοῦ καὶ τὸ  
 RISE AND MEASURE THE TEMPLE - OF GOD AND THE  
 θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ.  
 ALTAR AND THE ONES WORSHIPING IN IT.

11.2 καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε  
 AND THE <sup>2</sup>COURT - <sup>1</sup>OUTER OF THE TEMPLE TAKE[LEAVE]

ἔξωθεν καὶ μὴ αὐτὴν μετρήσης, ὅτι ἐδόθη τοῖς  
 OUT AND <sup>3</sup>NOT <sup>2</sup>IT <sup>1</sup>MEASURE, BECAUSE IT WAS GIVEN TO THE

ἔθνεσιν, καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσιν  
 NATIONS, AND THE <sup>2</sup>CITY - <sup>1</sup>HOLY THEY WILL TRAMPLE [UPON]

μῆνας τεσσεράκοντα [καὶ] δύο. 11.3 καὶ δώσω  
<sup>4</sup>MONTHS <sup>1</sup>FORTY <sup>2</sup>AND <sup>3</sup>TWO, AND I WILL GIVE [AUTHORITY]

τοῖς δυσὶν μάρτυσιν μου καὶ προφητεύουσιν ἡμέρας  
 TO THE TWO WITNESSES OF ME, AND THEY WILL PROPHECY <sup>4</sup>DAYS

χιλίας διακοσίας ἑξήκοντα περιβεβλημένοι σάκκους.  
<sup>1</sup>ONE THOUSAND <sup>2</sup>TWO HUNDRED <sup>3</sup>[AND] SIXTY, HAVING BEEN CLOTHED IN SACKCLOTH.

11.4 οὗτοί εἰσιν αἱ δύο ἐλαίαι καὶ αἱ δύο λυχνίαι  
 THESE ONES ARE THE TWO OLIVE TREES AND THE TWO LAMPSTANDS

αἱ ἐνώπιον τοῦ κυρίου τῆς γῆς ἐστῶτες.  
 - <sup>2</sup>BEFORE <sup>3</sup>THE <sup>4</sup>LORD <sup>5</sup>OF THE <sup>6</sup>EARTH <sup>1</sup>HAVING TAKEN [THEIR] STAND.

11.5 καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι πῦρ  
 AND IF ANYONE <sup>3</sup>THEM <sup>1</sup>WANTS <sup>2</sup>TO INJURE FIRE

ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς  
 COMES OUT OF THE MOUTH OF THEM AND DESTROYS THE

ἐχθροὺς αὐτῶν· καὶ εἴ τις θελήσῃ αὐτοὺς ἀδικῆσαι,  
 ENEMIES OF THEM; AND IF ANYONE WANTS TO INJURE~THEM,

οὕτως δεῖ αὐτὸν ἀποκτανθῆναι. 11.6 οὗτοι  
 THUS IT IS NECESSARY [FOR] HIM TO BE KILLED. THESE ONES

ἔχουσιν τὴν ἐξουσίαν κλείσαι τὸν οὐρανόν, ἵνα μὴ  
 HAVE THE AUTHORITY TO SHUT THE HEAVEN(SKY), THAT NO

ὕετος βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν,  
 RAIN MAY FALL [DURING] THE DAYS OF THE PROPHECY OF THEM,

καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ  
 AND AUTHORITY THEY HAVE OVER THE WATERS TO TURN THEM

εἰς αἷμα καὶ πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ  
 INTO BLOOD AND TO STRIKE THE EARTH WITH EVERY [SORT OF] PLAGUE

ὡςάκις ἐὰν θελήσωσιν. 11.7 καὶ ὅταν τελέσωσιν τὴν  
 AS OFTEN AS - THEY WANT. AND WHEN THEY COMPLETE THE

Then I was given a measuring rod like a staff, and I was told, "Come and measure the temple of God and the altar and those who worship there, <sup>2</sup>but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample over the holy city for forty-two months. <sup>3</sup>And I will grant my two witnesses authority to prophesy for one thousand two hundred sixty days, wearing sackcloth."

<sup>4</sup> These are the two olive trees and the two lampstands that stand before the Lord of the earth. <sup>5</sup> And if anyone wants to harm them, fire pours from their mouth and consumes their foes; anyone who wants to harm them must be killed in this manner. <sup>6</sup> They have authority to shut the sky, so that no rain may fall during the days of their prophesying, and they have authority over the waters to turn them into blood, and to strike the earth with every kind of plague, as often as they desire.

<sup>7</sup> When they have finished

their testimony, the beast that comes up from the bottomless pit will make war on them and conquer them and kill them,<sup>8</sup> and their dead bodies will lie in the street of the great city that is prophetically<sup>c</sup> called Sodom and Egypt, where also their Lord was crucified.<sup>9</sup> For three and a half days members of the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb;<sup>10</sup> and the inhabitants of the earth will gloat over them and celebrate and exchange presents, because these two prophets had been a torment to the inhabitants of the earth.

11 But after the three and a half days, the breath<sup>d</sup> of life from God entered them, and they stood on their feet, and those who saw them were terrified.<sup>12</sup> Then they<sup>e</sup> heard a loud voice from heaven saying to them, "Come up here!" And they went up to heaven in a cloud while their enemies watched them.<sup>13</sup> At that moment there was a great earthquake, and a tenth of the city fell; seven thousand people were killed in the earthquake, and the rest

<sup>c</sup> Or *allegorically*; Gk *spiritually*

<sup>d</sup> Or *the spirit*

<sup>e</sup> Other ancient authorities read *I*

μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαίνειν ἐκ τῆς  
TESTIMONY OF THEM, THE BEAST - COMING UP FROM THE

ἀβύσσου ποιήσει μετ' αὐτῶν πόλεμον καὶ νικήσει  
ABYSS WILL MAKE <sup>2</sup>WITH <sup>3</sup>THEM <sup>1</sup>WAR AND WILL CONQUER

αὐτοὺς καὶ ἀποκτενεῖ αὐτούς. 11.8 καὶ τὸ πτώμα αὐτῶν  
THEM AND WILL KILL THEM. AND THE CORPSE OF THEM

ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης, ἣτις  
[WILL BE] ON THE STREET OF THE <sup>2</sup>CITY - <sup>1</sup>GREAT, WHICH

καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ  
IS CALLED SPIRITUALLY SODOM AND EGYPT, WHERE ALSO

ὁ κύριος αὐτῶν ἐσταυρώθη. 11.9 καὶ βλέπουσιν ἐκ  
THE LORD OF THEM WAS CRUCIFIED. AND <sup>10</sup>SEE <sup>1</sup>[SOME] OF

τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὸ  
<sup>2</sup>THE <sup>3</sup>PEOPLES <sup>4</sup>AND <sup>5</sup>TRIBES <sup>6</sup>AND <sup>7</sup>TONGUES <sup>8</sup>AND <sup>9</sup>NATIONS THE

πτῶμα αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ καὶ τὰ πτώματα  
CORPSE OF THEM [FOR] THREE-DAYS AND A HALF AND <sup>2</sup>THE <sup>3</sup>CORPSES

αὐτῶν οὐκ ἀφίουσιν τεθῆναι εἰς μνημα. 11.10 καὶ  
<sup>4</sup>OF THEM <sup>1</sup>THEY DO NOT PERMIT TO BE PUT INTO A TOMB. AND

οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς  
THE ONES DWELLING ON THE EARTH REJOICE OVER THEM

καὶ εὐφραίνονται καὶ δῶρα πέμπουσιν ἀλλήλοις, ὅτι  
AND MAKE MERRY AND THEY WILL SEND-GIFTS TO ONE ANOTHER, BECAUSE

οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας  
THESE - TWO PROPHETS TORMENTED THE ONES DWELLING

ἐπὶ τῆς γῆς. 11.11 καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ  
ON THE EARTH. AND AFTER THE THREE DAYS AND

ἡμισυ πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν ἐν  
A HALF A BREATH(SPIRIT) OF LIFE FROM - GOD ENTERED IN[TO]

αὐτοῖς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ  
THEM, AND THEY STOOD UPON THE FEET OF THEM, AND

φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.  
A GREAT-FAIR FELL UPON THE ONES SEEING THEM.

11.12 καὶ ἤκουσαν φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ  
AND THEY HEARD A GREAT(LOUD)-VOICE OUT OF - HEAVEN

λεγούσης αὐτοῖς, Ἐνάβατε ὧδε. καὶ ἀνέβησαν εἰς τὸν  
SAYING TO THEM, COME UP HERE. AND THEY WENT UP INTO -

οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ  
HEAVEN IN THE CLOUD, AND <sup>4</sup>SAW <sup>5</sup>THEM <sup>1</sup>THE

ἐχθροὶ αὐτῶν. 11.13 Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο  
<sup>2</sup>ENEMIES <sup>3</sup>OF THEM. AND IN THAT - HOUR OCCURRED

σεισμὸς μέγας καὶ τὸ δέκατον τῆς πόλεως ἔπεσεν  
A GREAT-EARTHQUAKE AND THE TENTH(PART) OF THE CITY FELL

καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα  
AND THERE WERE KILLED IN THE EARTHQUAKE <sup>2</sup>NAMES(PERSONS)

ἀνθρώπων χιλιάδες ἑπτὰ καὶ οἱ λοιποὶ  
<sup>3</sup>AMONG MEN <sup>1</sup>SEVEN-THOUSAND AND THE REST

ἐμφοβοὶ ἐγένοντο καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ  
BECAME~AFRAID AND GAVE GLORY TO THE GOD -  
οὐρανοῦ.  
OF HEAVEN.

11.14 Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδοὺ ἡ οὐαὶ ἡ  
THE 2WOE - 1SECOND PASSED; BEHOLD, THE 2WOE -  
τρίτη ἔρχεται ταχὺ.  
3THIRD IS COMING QUICKLY.

11.15 Καὶ ὁ ἑβδομος ἄγγελος ἐσάλπισεν· καὶ  
AND THE SEVENTH ANGEL TRUMPETED; AND  
ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ λέγοντες,  
THERE WERE LOUD~VOICES IN - HEAVEN SAYING,

Ἐγένετο ἡ βασιλεία τοῦ κόσμου  
5BECAME 1THE 2KINGDOM 3OF THE 4WORLD

τοῦ κυρίου ἡμῶν  
[THAT] OF THE LORD OF US

καὶ τοῦ Χριστοῦ αὐτοῦ,  
AND THE CHRIST OF HIM,

καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.  
AND HE WILL REIGN INTO THE AGES OF THE AGES.

11.16 καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι [οἱ]  
AND THE TWENTY-FOUR ELDERS -

ἐνώπιον τοῦ θεοῦ κατήμενοι ἐπὶ τοὺς θρόνους αὐτῶν  
2BEFORE - 3GOD 1SITTING ON THE THRONES OF THEM

ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ  
FELL ON THE FACES OF THEM AND WORSHIPED -

θεῷ 11.17 λέγοντες,  
GOD, SAYING,

Εὐχαριστοῦμέν σοι, κύριε ὁ θεὸς ὁ παντοκράτωρ,  
WE THANK YOU, LORD - GOD, THE ALMIGHTY,

ὁ ὢν καὶ ὁ ᾧν,  
THE ONE BEING AND THE ONE [WHO] WAS,

ὅτι εἴληφας τὴν δύναμιν σου τὴν μεγάλην  
BECAUSE YOU HAVE TAKEN - 3POWER 1YOUR - 2GREAT

καὶ ἐβασίλευσας.  
AND REIGNED.

11.18 καὶ τὰ ἔθνη ὠργίσθησαν,  
AND THE NATIONS WERE ANGRY,

καὶ ἦλθεν ἡ ὀργή σου  
AND 2CAME - 1YOUR~WRATH

καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι  
AND THE TIME OF(FOR) THE DEAD TO BE JUDGED

καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς  
AND TO GIVE THE REWARD - TO YOUR~SLAVES, THE

προφῆταις  
PROPHETS

were terrified and gave glory to the God of heaven.

14 The second woe has passed. The third woe is coming very soon.

15 Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying,

"The kingdom of the world has become the kingdom of our Lord

and of his Messiah,<sup>f</sup> and he will reign forever and ever."

16 Then the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God,<sup>17</sup> singing,

"We give you thanks, Lord God Almighty, who are and who were, for you have taken your great power and begun to reign.

<sup>18</sup> The nations raged, but your wrath has come, and the time for judging the dead, for rewarding your servants,<sup>g</sup> the prophets

<sup>f</sup> Gk Christ

<sup>g</sup> Gk slaves



and saints and all who  
fear your name,  
both small and great,  
and for destroying those  
who destroy the  
earth.”

19 Then God’s temple in  
heaven was opened, and the  
ark of his covenant was seen  
within his temple; and there  
were flashes of lightning,  
rumblings, peals of thunder,  
an earthquake, and heavy  
hail.

καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ  
AND THE SAINTS AND THE ONES FEARING THE  
ὄνομά σου,  
NAME OF YOU,

τοὺς μικροὺς καὶ τοὺς μεγάλους,  
THE SMALL ONES AND THE GREAT ONES,

καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.  
AND TO DESTROY THE ONES DESTROYING THE EARTH.

**11.19** καὶ ἠνοιγῆ ὁ ναὸς τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ  
AND WAS OPENED THE TEMPLE - OF GOD - IN - HEAVEN,

καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ  
AND WAS SEEN THE ARK OF THE COVENANT OF HIM IN THE

ναῷ αὐτοῦ, καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ  
TEMPLE OF HIM, AND THERE WERE FLASHES OF LIGHTNING AND VOICES

καὶ βρονταὶ καὶ σεισμός καὶ χάλαζα μεγάλη.  
AND THUNDERS AND AN EARTHQUAKE AND GREAT-HAIL.

## CHAPTER 12

A great portent appeared in  
heaven: a woman clothed  
with the sun, with the moon  
under her feet, and on her  
head a crown of twelve stars.  
2She was pregnant and was  
crying out in birth pangs, in  
the agony of giving birth.

3Then another portent  
appeared in heaven: a great  
red dragon, with seven  
heads and ten horns, and  
seven diadems on his heads.  
4His tail swept down a third  
of the stars of heaven and  
threw them to the earth.

Then the dragon stood  
before the woman who was  
about to bear a child, so that  
he might devour her child as  
soon as it was born. 5And  
she gave birth to a son, a  
male child, who is to  
rule<sup>h</sup> all the nations with

**12.1** Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ  
AND A GREAT-SIGN WAS SEEN IN - HEAVEN, A WOMAN

περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω  
HAVING BEEN CLOTHED WITH THE SUN, AND THE MOON UNDERNEATH

τῶν ποδῶν αὐτῆς καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος  
THE FEET OF HER AND ON THE HEAD OF HER A CROWN

ἀστέρων δώδεκα, **12.2** καὶ ἐν γαστρὶ ἔχουσα, καὶ  
OF TWELVE-STARs, AND IN [HER] WOMB HAVING [A CHILD], AND

κράζει ὠδίνουσα καὶ βασανιζομένη τεκεῖν.  
SHE CRIES SUFFERING BIRTH PANGS AND BEING IN PAIN TO GIVE BIRTH.

**12.3** καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ  
AND WAS SEEN ANOTHER SIGN IN - HEAVEN, AND

ἰδοὺ δράκων μέγας πυρρὸς ἔχων κεφαλὰς ἑπτὰ καὶ  
BEHOLD, 3DRAGON 1A GREAT 2RED HAVING SEVEN-HEADS AND

κέρατα δέκα καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ  
TEN-HORNS AND ON THE HEADS OF IT SEVEN

διαδήματα, **12.4** καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ  
DIADEMS, AND THE TAIL OF HIM DRAGS [DOWN] THE

τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ καὶ ἔβαλεν αὐτοὺς  
THIRD [PART] OF THE STARS - OF HEAVEN AND THREW THEM

εἰς τὴν γῆν. καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς  
TO THE EARTH. AND THE DRAGON WAS STANDING BEFORE THE

γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ  
WOMAN - BEING ABOUT TO GIVE BIRTH, THAT WHEN SHE GIVES BIRTH TO

τὸ τέκνον αὐτῆς καταφάγῃ. **12.5** καὶ ἔτεκεν  
THE CHILD OF HER HE MIGHT DEVOUR [HIM]. AND SHE GAVE BIRTH TO

υἱὸν ἄρσεν, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν  
A SON, A MALE, WHO IS ABOUT TO SHEPHERD ALL THE NATIONS WITH

<sup>h</sup> Or to shepherd

ῥάβδῳ σιδηρᾷ. καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς  
A ROD OF IRON. AND <sup>4</sup>WAS SNATCHED UP <sup>1</sup>THE <sup>2</sup>CHILD <sup>3</sup>OF HER TO

τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ. 12.6 καὶ ἡ γυνή  
- GOD AND TO THE THRONE OF HIM. AND THE WOMAN

ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον  
FLED INTO THE WILDERNESS, WHERE SHE HAS THERE A PLACE

ἡτοιμασμένον ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ τρέφωσιν  
HAVING BEEN PREPARED FROM(BY) - GOD, THAT THERE THEY MIGHT NOURISH

αὐτὴν ἡμέρας χιλίας διακοσίας ἑξήκοντα.  
HER <sup>4</sup>DAYS <sup>1</sup>A THOUSAND <sup>2</sup>TWO HUNDRED <sup>3</sup>[AND] SIXTY.

12.7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ  
AND THERE WAS WAR IN - HEAVEN, - MICHAEL

καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ  
AND THE ANGELS OF HIM - [WENT] TO WAR WITH THE

δράκοντος. καὶ ὁ δράκων ἐπολέμησεν καὶ οἱ ἄγγελοι  
DRAGON. AND THE DRAGON WARRED AND THE ANGELS

αὐτοῦ, 12.8 καὶ οὐκ ἴσχυσεν οὐδὲ τόπος εὑρέθη  
OF HIM, AND HE WAS NOT STRONG [ENOUGH] NOR WAS FOUND-A PLACE

αὐτῶν ἔτι ἐν τῷ οὐρανῷ. 12.9 καὶ ἐβλήθη  
[FOR] THEM ANY LONGER IN - HEAVEN. AND WAS THROWN [DOWN]

ὁ δράκων ὁ μέγας, ὁ ὄφης ὁ ἀρχαῖος, ὁ  
THE <sup>2</sup>DRAGON - <sup>1</sup>GREAT, THE <sup>2</sup>SERPENT - <sup>1</sup>ANCIENT, THE ONE

καλούμενος Διάβολος καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν  
BEING CALLED [THE] DEVIL AND - SATAN, THE ONE DECEIVING THE

οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ  
WHOLE-INHABITED EARTH, HE WAS THROWN TO THE EARTH, AND THE

ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. 12.10 καὶ  
ANGELS OF HIM WITH HIM WERE THROWN [DOWN]. AND

ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν,  
I HEARD A LOUD-VOICE IN - HEAVEN, SAYING,

Ἔρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις  
NOW CAME(HAS COME) THE SALVATION AND THE POWER

καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν  
AND THE KINGDOM OF THE GOD OF US

καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ,  
AND THE AUTHORITY OF THE CHRIST OF HIM,

ὅτι ἐβλήθη ὁ κατήγῳρ τῶν ἀδελφῶν ἡμῶν,  
BECAUSE WAS THROWN [DOWN] THE ACCUSER OF THE BROTHERS OF US,

ὁ κατηγορῶν αὐτοὺς ἐνώπιον τοῦ θεοῦ  
THE ONE ACCUSING THEM BEFORE THE GOD

ἡμῶν  
OF US

ἡμέρας καὶ νυκτός.  
DAY AND NIGHT.

12.11 καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ  
AND THEY OVERCAME HIM BECAUSE OF THE BLOOD OF THE

ἀρνίου  
LAMB

a rod of iron. But her child was snatched away and taken to God and to his throne; <sup>6</sup>and the woman fled into the wilderness, where she has a place prepared by God, so that there she can be nourished for one thousand two hundred sixty days.

<sup>7</sup> And war broke out in heaven; Michael and his angels fought against the dragon. The dragon and his angels fought back, <sup>8</sup>but they were defeated, and there was no longer any place for them in heaven. <sup>9</sup>The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him.

<sup>10</sup> Then I heard a loud voice in heaven, proclaiming,

“Now have come the salvation and the power and the kingdom of our God and the authority of his Messiah,<sup>i</sup> for the accuser of our comrades<sup>j</sup> has been thrown down, who accuses them day and night before our God.

<sup>11</sup> But they have conquered him by the blood of the Lamb

<sup>i</sup> Gk Christ  
<sup>j</sup> Gk brothers

and by the word of their testimony,  
for they did not cling to life even in the face of death.

<sup>12</sup>Rejoice then, you heavens  
and those who dwell in them!  
But woe to the earth and the sea,  
for the devil has come down to you  
with great wrath,  
because he knows that his time is short!"

<sup>13</sup>So when the dragon saw that he had been thrown down to the earth, he pursued<sup>k</sup> the woman who had given birth to the male child. <sup>14</sup>But the woman was given the two wings of the great eagle, so that she could fly from the serpent into the wilderness, to her place where she is nourished for a time, and times, and half a time. <sup>15</sup>Then from his mouth the serpent poured water like a river after the woman, to sweep her away with the flood. <sup>16</sup>But the earth came to the help of the woman; it opened its mouth and swallowed the river that the dragon had poured from his mouth. <sup>17</sup>Then the dragon was angry with the woman, and went off to make war on the rest of her children, those who keep the commandments

<sup>k</sup>Or persecuted

καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν  
AND BECAUSE OF THE WORD OF THE TESTIMONY OF THEM

καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.  
AND THEY DID NOT LOVE THE SOUL(LIFE) OF THEM UNTO DEATH.

**12.12** διὰ τοῦτο εὐφραίνεσθε, [οἱ] οὐρανοὶ  
THEREFORE BE GLAD, - HEAVENS

καὶ οἱ ἐν αὐτοῖς σκηνοῦντες.  
AND THE ONES <sup>2</sup>IN <sup>3</sup>THEM <sup>1</sup>TABERNACLING.

οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν,  
WOE[TO] THE EARTH AND THE SEA,

ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς  
BECAUSE <sup>3</sup>CAME DOWN <sup>1</sup>THE <sup>2</sup>DEVIL TO YOU<sup>\*</sup>

ἔχων θυμὸν μέγαν,  
HAVING GREAT-ANGER,

εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.  
KNOWING THAT A SHORT TIME HE HAS.

**12.13** Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς  
AND WHEN <sup>3</sup>SAW <sup>1</sup>THE <sup>2</sup>DRAGON THAT HE WAS THROWN TO

τὴν γῆν, ἐδίωξεν τὴν γυναῖκα ἣτις ἔτεκεν τὸν  
THE EARTH, HE PERSECUTED THE WOMAN WHO GAVE BIRTH TO THE

ἄρσενά. **12.14** καὶ ἐδόθησαν τῇ γυναικὶ αἱ δύο  
MALE [CHILD]. AND WERE GIVEN TO THE WOMAN - TWO

πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν  
WINGS OF THE <sup>2</sup>EAGLE - <sup>1</sup>GREAT, THAT SHE MIGHT FLY INTO THE

ἐρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ  
WILDERNESS TO THE PLACE OF HER, WHERE SHE IS NOURISHED THERE

καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ ἀπὸ  
[FOR] A TIME AND TIMES AND HALF A TIME, AWAY FROM

προσώπου τοῦ ὄφεως. **12.15** καὶ ἔβαλεν ὁ ὄφις ἐκ  
[THE] PRESENCE OF THE SERPENT. AND <sup>3</sup>SPEWED <sup>1</sup>THE <sup>2</sup>SERPENT <sup>4</sup>FROM

τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς  
- <sup>5</sup>ITS~MOUTH <sup>9</sup>AFTER <sup>10</sup>THE <sup>11</sup>WOMAN <sup>6</sup>WATER <sup>7</sup>AS

ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ.

<sup>8</sup>A RIVER, THAT <sup>2</sup>HER <sup>3</sup>CARRIED AWAY BY A RIVER <sup>4</sup>HE MIGHT MAKE.

**12.16** καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικὶ καὶ ἥνοιξεν  
AND <sup>3</sup>AIDED <sup>1</sup>THE <sup>2</sup>EARTH THE WOMAN AND <sup>3</sup>OPENED

ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιεν τὸν ποταμόν  
<sup>1</sup>THE <sup>2</sup>EARTH - ITS~MOUTH AND SWALLOWED THE RIVER

ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.  
WHICH <sup>3</sup>SPEWED <sup>1</sup>THE <sup>2</sup>DRAGON OUT OF THE MOUTH OF HIM.

**12.17** καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικὶ καὶ  
AND <sup>3</sup>WAS ANGRY <sup>1</sup>THE <sup>2</sup>DRAGON AT THE WOMAN AND

ἀπήλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ  
WENT AWAY TO MAKE WAR WITH THE REST OF THE

σπέρματος αὐτῆς τῶν τηρούντων τὰς ἐντολὰς τοῦ  
SEED OF HER, THE ONES KEEPING THE COMMANDS -

θεοῦ καὶ ἔχοντων τὴν μαρτυρίαν Ἰησοῦ. 12.18 καὶ  
OF GOD AND HAVING THE TESTIMONY OF JESUS. AND

ἔσταθι ἐπὶ τὴν ἄμμον τῆς θαλάσσης.  
HE STOOD ON THE SAND OF THE SEA.

12:18 text: ASV RSV NASB NIV TEV NJBmg NRSV. var. ἐσταθην (I stood): KJV ASVmg RSVmg NASBmg NIVmg NEBmg TEVmg NJB NRSVmg.

of God and hold the testimony of Jesus.

18 Then the dragon<sup>1</sup> took his stand on the sand of the seashore.

<sup>1</sup>Gk *Then he*; other ancient authorities read *Then I stood*

## CHAPTER 13

13.1 Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον,  
AND I SAW <sup>3</sup>OUT OF <sup>4</sup>THE <sup>5</sup>SEA <sup>1</sup>A BEAST <sup>2</sup>COMING UP,

ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτὰ καὶ ἐπὶ τῶν  
HAVING TEN~HORNS AND SEVEN~HEADS AND ON THE

κεράτων αὐτοῦ δέκα διαδήματα καὶ ἐπὶ τὰς κεφαλὰς  
HORNS OF IT TEN DIADEMS AND ON THE HEADS

αὐτοῦ ὀνόμα[τα] βλασφημίας. 13.2 καὶ τὸ θηρίον ὃ  
OF IT NAMES OF BLASPHEMY. AND THE BEAST WHICH

εἶδον ἦν ὅμοιον παρδάλει καὶ οἱ πόδες αὐτοῦ ὡς  
I SAW WAS LIKE A LEOPARD AND THE FEET OF IT AS

ἄρκου καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. καὶ  
A BEAR AND THE MOUTH OF IT AS [THE] MOUTH OF A LION. AND

ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν  
<sup>3</sup>GAVE <sup>4</sup>TO IT <sup>1</sup>THE <sup>2</sup>DRAGON THE POWER OF IT AND THE

θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην. 13.3 καὶ μίαν ἐκ  
THRONE OF IT AND GREAT~AUTHORITY. AND ONE OF

τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον, καὶ  
THE HEADS OF IT AS HAVING BEEN SLAIN TO DEATH, AND

ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἔθεραπεύθη. καὶ  
THE WOUND [CAUSING]THE DEATH OF IT WAS HEALED. AND

ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου  
<sup>4</sup>MARVELED <sup>1</sup>ALL <sup>2</sup>THE <sup>3</sup>EARTH, [FOLLOWING]AFTER THE BEAST,

13.4 καὶ προσεκύνησαν τῷ δράκοντι, ὅτι ἔδωκεν τὴν  
AND THEY WORSHIPED THE DRAGON, BECAUSE HE GAVE THE

ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ  
AUTHORITY TO THE BEAST, AND THEY WORSHIPED THE BEAST

λέγοντες, Τίς ὅμοιος τῷ θηρίῳ καὶ τίς δύναται  
SAYING, WHO [IS] LIKE THE BEAST AND WHO IS ABLE

πολεμῆσαι μετ' αὐτοῦ;  
TO MAKE WAR WITH IT?

13.5 Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ  
AND WAS GIVEN TO IT A MOUTH SAYING GREAT THINGS AND

βλασφημίας καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας  
BLASPHEMIES, AND WAS GIVEN TO IT AUTHORITY TO ACT <sup>4</sup>MONTHS

τεσσεράκοντα [καὶ] δύο. 13.6 καὶ ἤνοιξεν τὸ στόμα  
<sup>1</sup>[FOR] FORTY <sup>2</sup>AND <sup>3</sup>TWO. AND IT OPENED THE MOUTH

<sup>1</sup>And I saw a beast rising out of the sea; and having ten horns and seven heads; and on its horns were ten diadems, and on its heads were blasphemous names.

<sup>2</sup>And the beast that I saw was like a leopard, its feet were like a bear's, and its mouth was like a lion's mouth. And the dragon gave it his power and his throne and great authority. <sup>3</sup>One of its heads seemed to have received a death-blow, but its mortal wound<sup>m</sup> had been healed. In amazement the whole earth followed the beast. <sup>4</sup>They worshiped the dragon, for he had given his authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who can fight against it?"

<sup>5</sup>The beast was given a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority for forty-two months. <sup>6</sup>It opened its mouth

<sup>m</sup>Gk *the plague of its death*



to utter blasphemies against God, blaspheming his name and his dwelling, that is, those who dwell in heaven.<sup>7</sup> Also it was allowed to make war on the saints and to conquer them.<sup>8</sup> It was given authority over every tribe and people and language and nation,<sup>8</sup> and all the inhabitants of the earth will worship it, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb that was slaughtered.<sup>9</sup>

<sup>9</sup> Let anyone who has an ear listen:

<sup>10</sup> If you are to be taken captive,  
into captivity you go;  
if you kill with the sword,  
with the sword you  
must be killed.

Here is a call for the endurance and faith of the saints.

<sup>11</sup> Then I saw another beast that rose out of the earth; it had two horns like a lamb and it spoke like a dragon.<sup>12</sup> It exercises all the authority of the first beast on its behalf, and it makes the earth and its inhabitants worship the first beast, whose mortal wound<sup>10</sup> had been healed.<sup>13</sup> It performs great signs, even making fire

<sup>8</sup> Other ancient authorities lack this sentence

<sup>9</sup> Or written in the book of life of the Lamb that was slaughtered from the foundation of the world

<sup>10</sup> Gk whose plague of its death

αὐτοῦ εἰς βλασφημίας πρὸς τὸν θεὸν βλασφημῆσαι τὸ  
OF IT IN BLASPHEMIES AGAINST - GOD, TO BLASPHEME THE

ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, τοὺς ἐν τῷ  
NAME OF HIM AND THE TABERNACLE OF HIM, THE ONES <sup>2</sup>IN -

οὐρανῷ σκηνοῦντας<sup>7</sup>. **13.7** καὶ ἐδόθη αὐτῷ ποιῆσαι  
<sup>3</sup>HEAVEN <sup>1</sup>TABERNACLING. AND WAS GIVEN TO IT TO MAKE

πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς, καὶ  
WAR WITH THE SAINTS AND TO OVERCOME THEM, AND

ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ  
WAS GIVEN TO IT AUTHORITY OVER EVERY TRIBE AND PEOPLE AND

γλῶσσαν καὶ ἔθνος. **13.8** καὶ προσκυνήσουσιν αὐτὸν  
TONGUE AND NATION. AND WILL WORSHIP IT

πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, οὓς  
ALL THE ONES DWELLING ON THE EARTH, <sup>3</sup>OF WHOM

οὐ γέγραπται τὸ ὄνομα αὐτοῦ ἐν τῷ βιβλίῳ τῆς ζωῆς  
<sup>4</sup>HAS NOT BEEN WRITTEN <sup>1</sup>THE <sup>2</sup>NAME - IN THE BOOK - OF LIFE

τοῦ ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.  
OF THE LAMB - HAVING BEEN SLAIN FROM [THE] FOUNDATION OF [THE] WORLD.

**13.9** Εἴ τις ἔχει οὖς ἀκουσάτω.  
IF ANYONE HAS AN EAR LET HIM HEAR.

**13.10** εἴ τις εἰς αἰχμαλωσίαν,  
IF ANYONE [IS TO GO] INTO CAPTIVITY,

εἰς αἰχμαλωσίαν ὑπάγει.  
INTO CAPTIVITY HE GOES.

εἴ τις ἐν μαχαίρῃ ἀποκτανθῆναι  
IF ANYONE BY A SWORD [IS] TO BE KILLED,

αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι.  
HE BY A SWORD [IS] TO BE KILLED.

<sup>9</sup>Ὡδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.  
HERE IS THE ENDURANCE AND THE FAITH OF THE SAINTS.

**13.11** Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς  
AND I SAW ANOTHER BEAST COMING UP OUT OF THE

γῆς, καὶ εἶχεν κέρατα δύο ὅμοια ἀρνίῳ καὶ ἐλάλει  
EARTH, AND IT HAD TWO~HORNS LIKE A LAMB, AND IT WAS SPEAKING

ὡς δράκων. **13.12** καὶ τὴν ἐξουσίαν τοῦ πρώτου  
LIKE A DRAGON. AND <sup>2</sup>THE <sup>3</sup>AUTHORITY <sup>4</sup>OF THE <sup>5</sup>FIRST

θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ, καὶ ποιεῖ  
<sup>6</sup>BEAST <sup>1</sup>ALL IT EXERCISES BEFORE IT, AND IT MAKES

τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας ἵνα  
THE EARTH AND THE ONES <sup>2</sup>IN <sup>3</sup>IT <sup>1</sup>DWELLING THAT

προσκυνήσουσιν τὸ θηρίον τὸ πρῶτον, οὗ ἔθεραπεύθη  
THEY WILL WORSHIP THE <sup>2</sup>BEAST - <sup>1</sup>FIRST, WHOSE <sup>3</sup>WAS HEALED

ἡ πληγὴ τοῦ θανάτου αὐτοῦ. **13.13** καὶ ποιεῖ  
- <sup>1</sup>WOUND - <sup>2</sup>OF DEATH - AND IT DOES

σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ ἐκ τοῦ  
GREAT~SIGNS, THAT EVEN FIRE IT SHOULD CAUSE <sup>2</sup>OUT OF -

**13:6** text: ASV RSV NASB NEBmg NRSV. var. τὴν σκηνὴν αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας (his tabernacle, and those tabernacling in heaven): KJV NIV TEV NJB. var. τὴν σκηνὴν αὐτοῦ ἐν τῷ οὐρανῷ (his tabernacle in heaven): NEB. **13:7** text: all. omit: ASVmg RSVmg NEBmg NRSVmg.

οὐρανοῦ καταβαίνειν εἰς τὴν γῆν ἐνώπιον τῶν  
<sup>9</sup>HEAVEN <sup>1</sup>TO COME DOWN TO THE EARTH BEFORE -

ἀνθρώπων, **13.14** καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ  
 MEN; AND IT DECEIVES THE ONES DWELLING ON

τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ  
 THE EARTH BECAUSE OF THE SIGNS WHICH WAS(WERE) GIVEN TO IT

ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν  
 TO PERFORM BEFORE THE BEAST, TELLING THE ONES DWELLING

ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ, ὃς ἔχει τὴν  
 ON THE EARTH TO MAKE AN IMAGE TO THE BEAST WHO HAS THE

πληγὴν τῆς μαχαίρης καὶ ἔζησεν. **13.15** καὶ  
 WOUND OF THE SWORD AND (YET) CAME TO LIFE. AND

ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου,  
 IT WAS GIVEN TO IT TO GIVE SPIRIT(BREATH) TO THE IMAGE OF THE BEAST,

ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου καὶ ποιήσῃ  
 THAT EVEN <sup>9</sup>MIGHT SPEAK <sup>1</sup>THE <sup>2</sup>IMAGE <sup>3</sup>OF THE <sup>4</sup>BEAST AND MIGHT CAUSE

[ἵνα] ὅσοι ἐὰν μὴ προσκυνήσωσιν τῇ εἰκόνι τοῦ  
 THAT AS MANY AS - WOULD NOT WORSHIP THE IMAGE OF THE

θηρίου ἀποκτανθῶσιν. **13.16** καὶ ποιεῖ πάντα, τοὺς  
 BEAST TO BE KILLED. AND IT CAUSES ALL, THE

μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ  
 SMALL AND THE GREAT, BOTH THE RICH AND

τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους,  
 THE POOR, AND THE FREE AND THE SLAVES,

ἵνα δώσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν  
 THAT TO THEM~SHOULD (BE) GIVE(N) A MARK ON - <sup>3</sup>HAND <sup>1</sup>THEIR

τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον αὐτῶν **13.17** καὶ ἵνα  
 - <sup>2</sup>RIGHT OR ON THE FOREHEAD OF THEM, AND THAT

μὴ τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ  
 NO ONE SHOULD BE ABLE TO BUY OR TO SELL EXCEPT THE ONE

ἔχων τὸ χάραγμα τὸ ὄνομα τοῦ θηρίου ἢ τὸν  
 HAVING THE MARK, THE NAME OF THE BEAST OR THE

ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. **13.18** Ὡδε ἡ σοφία ἐστίν.  
 NUMBER OF THE NAME OF IT. HERE - IS~WISDOM.

ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ  
 THE ONE HAVING UNDERSTANDING LET HIM CALCULATE THE NUMBER OF THE

θηρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστίν, καὶ ὁ ἀριθμὸς  
 BEAST, <sup>4</sup>NUMBER <sup>1</sup>FOR <sup>3</sup>A MAN'S <sup>2</sup>IT IS, AND THE NUMBER

αὐτοῦ ἑξακόσιοι ἑξήκοντα ἕξ.  
 OF IT [IS] SIX HUNDRED [AND] SIXTY-SIX.

**13:18** text: all. var. *εξακοιοι δεκα εξ* (six hundred [and] sixteen): ASVmg RSVmg NASBmg NJBmg NRSVmg.

come down from heaven to earth in the sight of all; <sup>14</sup>and by the signs that it is allowed to perform on behalf of the beast, it deceives the inhabitants of earth, telling them to make an image for the beast that had been wounded by the sword<sup>9</sup> and yet lived; <sup>15</sup>and it was allowed to give breath<sup>7</sup> to the image of the beast so that the image of the beast could even speak and cause those who would not worship the image of the beast to be killed. <sup>16</sup>Also it causes all, both small and great, both rich and poor, both free and slave, to be marked on the right hand or the forehead, <sup>17</sup>so that no one can buy or sell who does not have the mark, that is, the name of the beast or the number of its name. <sup>18</sup>This calls for wisdom: let anyone with understanding calculate the number of the beast, for it is the number of a person. Its number is six hundred sixty-six.<sup>5</sup>

<sup>9</sup> Or: *that had received the plague of the sword*

<sup>7</sup> Or: *spirit*

<sup>5</sup> Other ancient authorities read *six hundred sixteen*

## CHAPTER 14

Then I looked, and there was the Lamb, standing on Mount Zion! And with him were one hundred forty-four thousand who had his name and his Father's name written on their foreheads. <sup>2</sup>And I heard a voice from heaven like the sound of many waters and like the sound of loud thunder; the voice I heard was like the sound of harpists playing on their harps, <sup>3</sup>and they sing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the one hundred forty-four thousand who have been redeemed from the earth. <sup>4</sup>It is these who have not defiled themselves with women, for they are virgins; these follow the Lamb wherever he goes. They have been redeemed from humankind as first fruits for God and the Lamb, <sup>5</sup>and in their mouth no lie was found; they are blameless.

<sup>6</sup>Then I saw another angel flying in midheaven, with an eternal gospel to proclaim to those who live on the earth—to every nation and tribe and language and people. <sup>7</sup>He said in a loud voice, "Fear God and give him

<sup>1</sup>Gk *sit*

**14.1** Καὶ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον ἐστὸς

AND I SAW, AND BEHOLD THE LAMB HAVING TAKEN [HIS] STAND

ἐπὶ τὸ ὄρος Σιών καὶ μετ' αὐτοῦ ἑκατὸν

ON - MOUNT ZION AND WITH HIM ONE HUNDRED

τεσσεράκοντα τέσσαρες χιλιάδες ἔχουσαι τὸ ὄνομα

[AND] FORTY-FOUR THOUSAND HAVING THE NAME

αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον

OF HIM AND THE NAME OF THE FATHER OF HIM HAVING BEEN WRITTEN

ἐπὶ τῶν μετώπων αὐτῶν. **14.2** καὶ ἤκουσα φωνὴν ἐκ

ON THE FOREHEADS OF THEM, AND I HEARD A SOUND OUT OF

τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν

- HEAVEN AS A SOUND OF MANY~WATERS AND AS A SOUND

βροντῆς μεγάλης, καὶ ἡ φωνὴ ἣν ἤκουσα ὡς

OF GREAT~THUNDER, AND THE SOUND WHICH I HEARD [WAS] AS

κιθαριῶδων κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν.

OF HARPISTS HARPING WITH THE HARPS OF THEM.

**14.3** καὶ ᾄδουσιν [ὡς] ᾠδὴν καινὴν ἐν ἑνώπιον τοῦ

AND THEY SING AS [IT WERE] A NEW~SONG BEFORE THE

θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν

THRONE AND BEFORE THE FOUR LIVING BEINGS AND THE

πρεσβυτέρων, καὶ οὐδεὶς ἐδύνατο μαθεῖν τὴν ᾠδὴν

ELDERS, AND NO ONE WAS BEING ABLE TO LEARN THE SONG

εἰ μὴ αἱ ἑκατὸν τεσσεράκοντα τέσσαρες χιλιάδες,

EXCEPT THE ONE HUNDRED [AND] FORTY-FOUR THOUSAND,

οἱ ἡγορασμένοι ἀπὸ τῆς γῆς. **14.4** οὗτοί εἰσιν

THE ONES HAVING BEEN PURCHASED FROM THE EARTH. THESE ARE

οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γάρ

[THOSE] WHO <sup>2</sup>WITH <sup>3</sup>WOMEN <sup>1</sup>WERE NOT DEFILED, <sup>3</sup>CELIBATES <sup>1</sup>FOR

εἰσιν, οὗτοι οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν

<sup>2</sup>THEY ARE; THESE [ARE] THE ONES FOLLOWING THE LAMB WHEREVER

ὑπάγῃ. οὗτοι ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων

HE GOES. THESE ONES WERE PURCHASED FROM - MEN

ἀπαρχῇ τῷ θεῷ καὶ τῷ ἀρνίῳ, **14.5** καὶ ἐν τῷ

[AS] FIRSTFRUIT[S] - TO GOD AND TO THE LAMB, AND IN THE

στόματι αὐτῶν οὐχ εὑρέθη ψεῦδος, ἁμωμοὶ εἰσιν.

MOUTH OF THEM WAS NOT FOUND A LIE; THEY ARE~UNBLEMISHED.

**14.6** Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν

AND I SAW ANOTHER ANGEL FLYING IN

μεσουρανίῳ, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι

MIDHEAVEN(MIDAIR), HAVING AN ETERNAL~GOSPEL TO PREACH

ἐπὶ τοὺς καθημένους ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν

TO THE ONES SITTING ON THE EARTH AND TO EVERY

ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν, **14.7** λέγων ἐν

NATION AND TRIBE AND TONGUE AND PEOPLE, SAYING IN

φωνῇ μεγάλῃ, Φοβήθητε τὸν θεὸν καὶ δότε αὐτῷ

A LOUD~VOICE, FEAR - GOD AND GIVE HIM

δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ,  
GLORY, BECAUSE CAME(HAS COME) THE HOUR OF THE JUDGMENT OF HIM,

καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ  
AND WORSHIP THE ONE HAVING MADE THE HEAVEN AND

τὴν γῆν καὶ θάλασσαν καὶ πηγὰς ὑδάτων.  
THE EARTH AND SEA AND FOUNTAINS OF WATERS.

**14.8** Καὶ ἄλλος ἄγγελος δεύτερος ἠκολούθησεν  
AND ANOTHER ANGEL, A SECOND [ONE] FOLLOWED

λέγων, Ἐπεσεν ἔπεσεν Βαβυλὼν ἡ μεγάλη ἡ ἐκ τοῦ  
SAYING, FELL, FELL, BABYLON THE GREAT, WHO OF THE

οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν  
WINE OF THE PASSION - OF HER~FORNICATION 'SHE HAS MADE<sup>5</sup> TO DRINK

πάντα τὰ ἔθνη.  
<sup>2</sup>ALL <sup>3</sup>THE <sup>4</sup>NATIONS.

**14.9** Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς  
AND ANOTHER ANGEL, A THIRD [ONE] FOLLOWED THEM

λέγων ἐν φωνῇ μεγάλῃ, Εἴ τις προσκυνεῖ τὸ θηρίον  
SAYING IN A GREAT(LQUD)~VOICE, IF ANYONE WORSHIPS THE BEAST

καὶ τὴν εἰκόνα αὐτοῦ καὶ λαμβάνει χάραγμα ἐπὶ τοῦ  
AND THE IMAGE OF IT AND RECEIVES A MARK ON THE

μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ, **14.10** καὶ αὐτὸς  
FOREHEAD OF HIM OR ON THE HAND OF HIM, EVEN HE

πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ  
WILL DRINK OF THE WINE OF THE WRATH OF GOD -

κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς  
HAVING BEEN MIXED UNDILUTED IN THE CUP OF THE WRATH

αὐτοῦ καὶ βασανισθῆσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον  
OF HIM, AND HE WILL BE TORTURED IN(BY) FIRE AND SULFUR BEFORE

ἀγγέλων ἁγίων καὶ ἐνώπιον τοῦ ἀρνίου. **14.11** καὶ ὁ  
HOLY~ANGELS AND BEFORE THE LAMB. AND THE

καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰώνων  
SMOKE - OF THEIR~TORMENT FOR AGES OF AGES

ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ  
ASCENDS, AND THEY DO NOT HAVE REST DAY AND

νυκτὸς οἱ προσκυνούντες τὸ θηρίον καὶ τὴν εἰκόνα  
NIGHT, THE ONES WORSHIPPING THE BEAST AND THE IMAGE

αὐτοῦ καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ  
OF IT AND IF ANYONE RECEIVES THE MARK OF THE

ὀνόματος αὐτοῦ. **14.12** Ὡδε ἡ ὑπομονὴ τῶν ἁγίων  
NAME OF IT. HERE <sup>2</sup>THE <sup>3</sup>ENDURANCE <sup>4</sup>OF THE <sup>5</sup>SAINTS

ἐστίν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν  
<sup>1</sup>IS, THE ONES KEEPING THE COMMANDS - OF GOD AND THE

πίστιν Ἰησοῦ.  
FAITH OF(IN) JESUS.

**14.13** Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης,  
AND I HEARD A VOICE OUT OF - HEAVEN SAYING,

Γράψον· Μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ  
WRITE: BLESSED [ARE] THE DEAD, THE ONES IN [THE] LORD

glory, for the hour of his judgment has come; and worship him who made heaven and earth, the sea and the springs of water.”

8 Then another angel, a second, followed, saying, “Fallen, fallen is Babylon the great! She has made all nations drink of the wine of the wrath of her fornication.”

9 Then another angel, a third, followed them, crying with a loud voice, “Those who worship the beast and its image, and receive a mark on their foreheads or on their hands, <sup>10</sup>they will also drink the wine of God’s wrath, poured unmixed into the cup of his anger, and they will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb.

<sup>11</sup>And the smoke of their torment goes up forever and ever. There is no rest day or night for those who worship the beast and its image and for anyone who receives the mark of its name.”

12 Here is a call for the endurance of the saints, those who keep the commandments of God and hold fast to the faith of “Jesus.

13 And I heard a voice from heaven saying, “Write this: Blessed are the dead

<sup>a</sup>Or to their faith in



who from now on die in the Lord.” “Yes,” says the Spirit, “they will rest from their labors, for their deeds follow them.”

14 Then I looked, and there was a white cloud, and seated on the cloud was one like the Son of Man, with a golden crown on his head, and a sharp sickle in his hand! <sup>15</sup>Another angel came out of the temple, calling with a loud voice to the one who sat on the cloud, “Use your sickle and reap, for the hour to reap has come, because the harvest of the earth is fully ripe.” <sup>16</sup>So the one who sat on the cloud swung his sickle over the earth, and the earth was reaped.

17 Then another angel came out of the temple in heaven, and he too had a sharp sickle. <sup>18</sup>Then another angel came out from the altar, the angel who has authority over fire, and he called with a loud voice to him who had the sharp sickle, “Use your sharp sickle and gather the clusters of the vine of the earth, for its grapes are ripe.” <sup>19</sup>So the angel swung his sickle over the earth and gathered the vintage of the earth, and he threw it into the great winepress of the wrath of God.

<sup>20</sup>And the winepress was

ἀποθνήσκοντες ἀπ’ ἄρτι. ναί, λέγει τὸ πνεῦμα, ἵνα  
DYING, FROM NOW[ON]. YES, SAYS THE SPIRIT, SO THAT

ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν, τὰ γὰρ ἔργα αὐτῶν  
THEY WILL REST FROM THE LABORS OF THEM, FOR-THE WORKS OF THEM

ἀκολουθεῖ μετ’ αὐτῶν.  
FOLLOW AFTER THEM.

**14.14** Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ ἐπὶ  
AND I SAW, AND BEHOLD A WHITE-CLOUD, AND ON

τὴν νεφέλην καθήμενον ὅμοιον υἱὸν ἀνθρώπου, ἔχων  
THE CLOUD ONE SITTING LIKE [THE] SON OF MAN, HAVING

ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ  
ON THE HEAD OF HIM A GOLDEN-CROWN AND IN THE

χειρὶ αὐτοῦ δρέπανον ὀξύ. **14.15** καὶ ἄλλος ἄγγελος  
HAND OF HIM A SHARP-SICKLE. AND ANOTHER ANGEL

ἐξῆλθεν ἐκ τοῦ ναοῦ κρᾶζων ἐν φωνῇ μεγάλῃ τῷ  
CAME OUT OF THE TEMPLE, CRYING WITH A LOUD-VOICE TO THE ONE

καθημένῳ ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανόν  
SITTING ON THE CLOUD, SEND(PUT FORTH) THE SICKLE

σου καὶ θέρισον, ὅτι ἦλθεν ἡ ὥρα θερίσαι,  
OF YOU AND REAP, BECAUSE CAME(HAS COME) THE HOUR TO REAP,

ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς. **14.16** καὶ  
BECAUSE WAS DRIED(RIPE) THE HARVEST OF THE EARTH. AND

ἔβαλεν ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ δρέπανον  
<sup>6</sup>PUT FORTH <sup>1</sup>THE ONE <sup>2</sup>SITTING <sup>3</sup>ON <sup>4</sup>THE <sup>5</sup>CLOUD THE SICKLE

αὐτοῦ ἐπὶ τὴν γῆν καὶ ἐθερίσθη ἡ γῆ.  
OF HIM ON THE EARTH AND <sup>3</sup>WAS REAPED <sup>1</sup>THE <sup>2</sup>EARTH.

**14.17** Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ  
AND ANOTHER ANGEL CAME OUT OF THE TEMPLE -

ἐν τῷ οὐρανῷ ἔχων καὶ αὐτὸς δρέπανον ὀξύ. **14.18** Καὶ  
IN - HEAVEN, <sup>3</sup>HAVING <sup>2</sup>ALSO <sup>1</sup>HE A SHARP-SICKLE. AND

ἄλλος ἄγγελος [ἐξῆλθεν] ἐκ τοῦ θυσιαστηρίου [ὁ]  
ANOTHER ANGEL CAME OUT OF THE ALTAR, -

ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν  
HAVING AUTHORITY OVER THE FIRE, AND HE SPOKE

φωνῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ  
WITH A LOUD-VOICE TO THE ONE HAVING THE <sup>2</sup>SICKLE - <sup>1</sup>SHARP

λέγων, Πέμψον σου τὸ δρέπανον τὸ ὀξύ καὶ  
SAYING, SEND(PUT FORTH) YOUR - <sup>2</sup>SICKLE - <sup>1</sup>SHARP AND

τρύγησον τοὺς βότρυνας τῆς ἀμπέλου τῆς γῆς, ὅτι  
GATHER THE CLUSTERS OF THE VINE OF THE EARTH, BECAUSE

ἠκμασαν αἱ σταφυλαὶ αὐτῆς. **14.19** καὶ ἔβαλεν ὁ  
<sup>4</sup>RIPENED <sup>1</sup>THE <sup>2</sup>GRAPES <sup>3</sup>OF IT. AND <sup>3</sup>PUT FORTH <sup>1</sup>THE

ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν καὶ ἐτρύγησεν  
<sup>2</sup>ANGEL THE SICKLE OF HIM TO THE EARTH AND GATHERED

τὴν ἀμπελον τῆς γῆς καὶ ἔβαλεν εἰς τὴν ληνὸν  
THE VINTAGE OF THE EARTH AND THREW [IT] INTO THE <sup>2</sup>WINEPRESS

τοῦ θυμοῦ τοῦ θεοῦ τὸν μέγαν. **14.20** καὶ ἐπατήθη  
<sup>3</sup>OF THE <sup>4</sup>WRATH - <sup>5</sup>OF GOD - <sup>1</sup>GREAT. AND <sup>3</sup>WAS TRODDEN

ἡ ληνὸς ἔξωθεν τῆς πόλεως καὶ ἐξῆλθεν αἷμα ἐκ  
<sup>1</sup>THE <sup>2</sup>WINEPRESS OUTSIDE THE CITY AND BLOOD~CAME OUT FROM

τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων ἀπὸ  
 THE WINEPRESS UP TO THE BRIDLES OF THE HORSES, FROM(FOR)

σταδίων χιλίων ἑξακοσίων.  
<sup>3</sup>STADIA <sup>1</sup>ONETHOUSAND <sup>2</sup>SIX HUNDRED.

trodden outside the city, and blood flowed from the winepress, as high as a horse's bridle, for a distance of about two hundred miles.<sup>v</sup>

<sup>v</sup> Gk one thousand six hundred stadia

## CHAPTER 15

15.1 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα  
 AND I SAW ANOTHER SIGN IN - HEAVEN, GREAT  
 καὶ θαυμαστόν, ἄγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ  
 AND MARVELOUS, SEVEN~ANGELS HAVING SEVEN~PLAGUES,  
 τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς  
 THE LAST ONES, BECAUSE IN(BY) THEM WAS(IS) COMPLETED THE WRATH  
 τοῦ θεοῦ.  
 - OF GOD.

15.2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην  
 AND I SAW AS [IT WERE] A GLASSY~SEA  
 μεμιγμένην πυρὶ καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου  
 HAVING BEEN MINGLED WITH FIRE AND THE OVERCOMERS OF THE BEAST  
 καὶ ἐκ τῆς εἰκόνης αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ  
 AND OF THE IMAGE OF IT AND OF THE NUMBER OF THE  
 ὀνόματος αὐτοῦ ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν  
 NAME OF IT HAVING TAKEN [ITS] STAND ON THE <sup>2</sup>SEA -  
 ὑαλίνην ἔχοντας κιθάρας τοῦ θεοῦ. 15.3 καὶ ᾄδουσιν  
<sup>1</sup>GLASSY HAVING HARPS - OF GOD. AND THEY SING  
 τὴν ᾠδὴν Μωϋσέως τοῦ δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν  
 THE SONG OF MOSES, THE SLAVE - OF GOD, AND THE SONG  
 τοῦ ἀρνίου λέγοντες,  
 OF THE LAMB, SAYING,

Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου,  
 GREAT AND MARVELOUS [ARE] THE WORKS OF YOU,

κύριε ὁ θεὸς ὁ παντοκράτωρ  
 LORD - GOD, THE ALMIGHTY;

δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοὶ σου,  
 RIGHTEOUS AND TRUE [ARE] THE WAYS OF YOU,

ὁ βασιλεὺς τῶν ἔθνων.<sup>7</sup>  
 THE KING OF THE NATIONS;

15.4 τίς οὐ μὴ φοβηθῇ, κύριε,  
 WHO WOULD NEVER FEAR [YOU], LORD,

καὶ δοξάσει τὸ ὄνομά σου;  
 AND WILL GLORIFY THE NAME OF YOU?

ὅτι μόνος ὁσιος,  
 BECAUSE [YOU] ONLY [ARE] HOLY,

Then I saw another portent in heaven, great and amazing: seven angels with seven plagues, which are the last, for with them the wrath of God is ended.

2 And I saw what appeared to be a sea of glass mixed with fire, and those who had conquered the beast and its image and the number of its name, standing beside the sea of glass with harps of God in their hands. <sup>3</sup>And they sing the song of Moses, the servant<sup>w</sup> of God, and the song of the Lamb:

"Great and amazing are your deeds,  
 Lord God the Almighty!

Just and true are your ways,  
 King of the nations!<sup>x</sup>

<sup>4</sup> Lord, who will not fear and glorify your name?  
 For you alone are holy.

<sup>w</sup> Gk slave

<sup>x</sup> Other ancient authorities read the ages

All nations will come  
and worship before  
you,

for your judgments have  
been revealed.”

5 After this I looked, and  
the temple of the tent<sup>y</sup> of  
witness in heaven was  
opened,<sup>6</sup> and out of the  
temple came the seven  
angels with the seven  
plagues, robed in pure bright  
linen,<sup>z</sup> with golden sashes  
across their chests.<sup>7</sup> Then  
one of the four living  
creatures gave the seven  
angels seven golden bowls  
full of the wrath of God,  
who lives forever and ever;<sup>8</sup>  
and the temple was filled  
with smoke from the glory  
of God and from his power,  
and no one could enter the  
temple until the seven  
plagues of the seven angels  
were ended.

<sup>y</sup> Or *tabernacle*

<sup>z</sup> Other ancient authorities read *stone*

ὅτι πάντα τὰ ἔθνη ἥξουσιν  
BECAUSE ALL THE NATIONS WILL COME

καὶ προσκυνήσουσιν ἐνώπιόν σου,  
AND WILL WORSHIP BEFORE YOU,

ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.  
BECAUSE THE RIGHTEOUS ACTS OF YOU WERE MANIFESTED.

15.5 Καὶ μετὰ ταῦτα εἶδον, καὶ ἡνοίγη ὁ ναὸς  
AND AFTER THESE THINGS I SAW, AND WAS OPENED THE TEMPLE,

τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ,  
[THAT IS,] THE TABERNACLE OF THE TESTIMONY IN - HEAVEN,

15.6 καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι [οἱ] ἔχοντες τὰς  
AND <sup>6</sup>CAME <sup>1</sup>THE <sup>2</sup>SEVEN <sup>3</sup>ANGELS - <sup>4</sup>HAVING <sup>5</sup>THE

ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ ἐνδεδυμένοι λίνον  
<sup>6</sup>SEVEN <sup>7</sup>PLAGUES OUT OF THE TEMPLE, HAVING BEEN CLOTHED IN <sup>3</sup>LINEN

καθαρὸν λαμπρὸν καὶ περιεζωσμένοι περὶ τὰ στήθη  
<sup>1</sup>CLEAN <sup>2</sup>BRIGHT AND HAVING BEEN WRAPPED AROUND THE BREASTS

ζώνας χρυσᾶς. 15.7 καὶ ἐν ἐκ τῶν τεσσάρων ζώων  
[WITH] GOLDEN-SASHES. AND ONE OF THE FOUR LIVING BEINGS

ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς  
GAVE TO THE SEVEN ANGELS SEVEN GOLDEN-BOWLS

γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζώντος εἰς τοὺς  
BEING FULL OF THE WRATH - OF GOD - LIVING INTO THE

αἰῶνας τῶν αἰώνων. 15.8 καὶ ἐγεμίσθη ὁ ναὸς  
AGES OF THE AGES. AND WAS FILLED THE TEMPLE

καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ καὶ ἐκ τῆς δυνάμεως  
WITH SMOKE FROM THE GLORY - OF GOD AND FROM THE POWER

αὐτοῦ, καὶ οὐδεὶς ἐδύνατο εἰσελθεῖν εἰς τὸν ναὸν  
OF HIM, AND NO ONE WAS BEING ABLE TO ENTER INTO THE TEMPLE

ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ  
UNTIL SHOULD BE COMPLETED THE SEVEN PLAGUES OF THE SEVEN

ἀγγέλων.  
ANGELS.

## CHAPTER 16

Then I heard a loud voice  
from the temple telling the  
seven angels, “Go and pour  
out on the earth the seven  
bowls of the wrath of God.”

2 So the first angel went  
and poured his bowl on the  
earth, and a foul and painful  
sore came on those who had

16.1 Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ ναοῦ  
AND I HEARD A LOUD VOICE OUT OF THE TEMPLE

λεγούσης τοῖς ἑπτὰ ἀγγέλοις, Ὑπάγετε καὶ ἐκχέετε  
SAYING TO THE SEVEN ANGELS, GO AND POUR OUT

τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν.  
THE SEVEN BOWLS OF THE WRATH - OF GOD ONTO THE EARTH.

16.2 Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεεν τὴν φιάλην  
AND <sup>3</sup>DEPARTED <sup>1</sup>THE <sup>2</sup>FIRST AND POURED OUT THE BOWL

αὐτοῦ εἰς τὴν γῆν, καὶ ἐγένετο ἕλκος κακὸν καὶ  
OF HIM ONTO THE EARTH, AND <sup>5</sup>CAME <sup>4</sup>SORE <sup>1</sup>A BAD <sup>2</sup>AND

πονηρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα  
<sup>3</sup>EVIL ON THE MEN - HAVING THE MARK

τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ.  
OF THE BEAST AND THE ONES WORSHIPING THE IMAGE OF IT.

**16.3** Καὶ ὁ δεῦτερος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς  
AND THE SECOND POURED OUT THE BOWL OF HIM ONTO

τὴν θάλασσαν, καὶ ἐγένετο αἷμα ὡς νεκροῦ,  
THE SEA, AND IT BECAME BLOOD LIKE [THAT] OF A DEAD MAN'S,

καὶ πάντα ψυχὴ ζωῆς ἀπέθανεν τὰ ἐν τῇ θαλάσῃ.  
AND EVERY LIVING~SOUL DIED, THE THINGS IN THE SEA.

**16.4** Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς  
AND THE THIRD POURED OUT THE BOWL OF HIM ONTO

τοὺς ποταμούς καὶ τὰς πηγὰς τῶν ὑδάτων, καὶ  
THE RIVERS AND THE FOUNTAINS OF THE WATERS, AND

ἐγένετο αἷμα. **16.5** καὶ ἤκουσα τοῦ ἀγγέλου τῶν  
IT BECAME BLOOD. AND I HEARD THE ANGEL OF THE

ὑδάτων λέγοντος,  
WATER SAYING,

Δίκαιος εἶ, ὁ ὢν καὶ ὁ ἦν, ὁ  
RIGHTEOUS ARE YOU, THE ONE BEING AND THE ONE [WHO] WAS, THE  
ὁσίος,  
HOLY ONE,

ὅτι ταῦτα ἔκρινας,  
BECAUSE THESE THINGS YOU JUDGED,

**16.6** ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν  
BECAUSE [THE] BLOOD OF SAINTS AND PROPHETS~ THEY SHED

καὶ αἷμα αὐτοῖς [διέδωκας πιεῖν,  
AND <sup>3</sup>BLOOD <sup>2</sup>THEM <sup>1</sup>YOU HAVE GIVEN TO DRINK,

ἄξιοι εἰσιν.

THEY ARE~DESERVING [OF IT].

**16.7** καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος,  
AND I HEARD THE ALTAR SAYING,

Ναὶ κύριε ὁ θεὸς ὁ παντοκράτωρ,  
YES, LORD - GOD, THE ALMIGHTY,

ἀληθινὰ καὶ δίκαια αἱ κρίσεις σου.  
TRUE AND RIGHTEOUS [ARE] THE JUDGMENTS OF YOU.

**16.8** Καὶ ὁ τέταρτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ  
AND THE FOURTH POURED OUT THE BOWL OF HIM ONTO

τὸν ἥλιον, καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς  
THE SUN, AND IT WAS GIVEN TO IT TO SCORCH

ἄνθρωπους ἐν πυρί. **16.9** καὶ ἐκαυματίσθησαν οἱ  
MEN WITH FIRE. AND <sup>2</sup>WERE SCORCHED

ἄνθρωποι καὶ μέγα καὶ ἐβλασφήμησαν τὸ  
<sup>1</sup>MEN <sup>4</sup>HEAT <sup>3</sup>[WITH] GREAT, AND THEY BLASPHEMED THE

ὄνομα τοῦ θεοῦ τοῦ ἔχοντος τὴν ἐξουσίαν ἐπὶ τὰς  
NAME - OF GOD, THE ONE HAVING THE AUTHORITY OVER

πληγὰς ταύτας καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.  
THESE~PLAGUES AND DID NOT REPENT TO GIVE HIM GLORY.

**16.10** Καὶ ὁ πέμπτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ  
AND THE FIFTH POURED OUT THE BOWL OF HIM ON

the mark of the beast and who worshiped its image.

3 The second angel poured his bowl into the sea, and it became like the blood of a corpse, and every living thing in the sea died.

4 The third angel poured his bowl into the rivers and the springs of water, and they became blood. <sup>5</sup>And I heard the angel of the waters say,

“You are just, O Holy One, who are and were,

for you have judged these things;

<sup>6</sup> because they shed the blood of saints and prophets, you have given them blood to drink.

It is what they deserve!”

<sup>7</sup>And I heard the altar respond,

“Yes, O Lord God, the Almighty, your judgments are true and just!”

8 The fourth angel poured his bowl on the sun, and it was allowed to scorch them with fire; <sup>9</sup>they were scorched by the fierce heat, but they cursed the name of God, who had authority over these plagues, and they did not repent and give him glory.

10 The fifth angel poured



his bowl on the throne of the beast, and its kingdom was plunged into darkness; people gnawed their tongues in agony, <sup>11</sup>and cursed the God of heaven because of their pains and sores, and they did not repent of their deeds.

12 The sixth angel poured his bowl on the great river Euphrates, and its water was dried up in order to prepare the way for the kings from the east. <sup>13</sup>And I saw three foul spirits like frogs coming from the mouth of the dragon, from the mouth of the beast, and from the mouth of the false prophet. <sup>14</sup>These are demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty. <sup>15</sup>("See, I am coming like a thief! Blessed is the one who stays awake and is clothed,"<sup>a</sup> not going about naked and exposed to shame.") <sup>16</sup>And they assembled them at the place that in Hebrew is called Harmagedon.

17 The seventh angel poured his bowl into the air, and a loud voice came out of the temple, from the throne, saying, "It is done!" <sup>18</sup>And

<sup>a</sup> Gk. and keeps his robes

τὸν θρόνον τοῦ θηρίου, καὶ ἐγένετο ἡ βασιλεία αὐτοῦ  
THE THRONE OF THE BEAST, AND <sup>2</sup>BECAME - <sup>1</sup>ITS-KINGDOM

ἐσκοτωμένη, καὶ ἔμασώντο τὰς γλώσσας αὐτῶν  
<sup>3</sup>DARKENED, AND THEY WERE BITING THE TONGUES OF THEM

ἔκ τοῦ πόνου, **16.11** καὶ ἐβλασφήμησαν τὸν θεόν  
[BECAUSE] OF THE PAIN, AND THEY BLASPHEMED THE GOD

τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν  
- OF HEAVEN [BECAUSE] OF THE PAINS OF THEM AND [BECAUSE] OF THE

ἐλκῶν αὐτῶν καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.  
SORES OF THEM AND THEY DID NOT REPENT FROM THE WORKS OF THEM.

**16.12** Καὶ ὁ ἕκτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ  
AND THE SIXTH POURED OUT THE BOWL OF HIM ON

τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην, καὶ ἐξηράνθη  
THE <sup>2</sup>RIVER - <sup>1</sup>GREAT, THE EUPHRATES, AND WAS DRIED UP

τὸ ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων  
THE WATER OF IT, THAT MIGHT BE PREPARED THE WAY OF THE KINGS

τῶν ἀπὸ ἀνατολῆς ἡλίου. **16.13** Καὶ εἶδον ἐκ  
- FROM [THE] RISING OF [THE] SUN. AND I SAW [COMING] OUT OF

τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος  
THE MOUTH OF THE DRAGON AND OUT OF THE MOUTH

τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου  
OF THE BEAST AND OUT OF THE MOUTH OF THE FALSE PROPHET

πνεύματα τρία ἀκάθαρτα ὡς βάτραχοι· **16.14** εἰσὶν γὰρ  
<sup>3</sup>SPIRITS <sup>1</sup>THREE <sup>2</sup>UNCLEAN LIKE FROGS; FOR-<sup>4</sup>THEY ARE

πνεύματα δαιμονίων ποιοῦντα σημεῖα, ἃ  
SPIRITS OF DEMONS PERFORMING SIGNS, WHICH

ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης  
GO FORTH TO THE KINGS OF THE WHOLE-INHABITED [EARTH]

συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας τῆς  
TO GATHER THEM TO THE BATTLE OF THE <sup>2</sup>DAY -

μεγάλης τοῦ θεοῦ τοῦ παντοκράτορος. **16.15** Ἴδου  
<sup>1</sup>GREAT - OF GOD, THE ALMIGHTY, BEHOLD,

ἔρχομαι ὡς κλέπτης. μακάριος ὁ γρηγορῶν καὶ  
I AM COMING AS A THIEF. BLESSED [IS] THE ONE WATCHING AND

τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ καὶ  
KEEPING THE GARMENTS OF HIM, LEST HE WALK-NAKED AND

βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ. **16.16** καὶ  
THEY SEE THE SHAME OF HIM. AND

συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον  
THEY GATHERED THEM INTO THE PLACE - BEING CALLED

Ἑβραϊστὶ Ἀρμαγεδών.  
IN HEBREW, HARMAGEDON (ARMAGEDDON).

**16.17** Καὶ ὁ ἕβδομος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ  
AND THE SEVENTH POURED OUT THE BOWL OF HIM ON

τὸν ἀέρα, καὶ ἐξῆλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ  
THE AIR, AND <sup>3</sup>CAME <sup>2</sup>VOICE <sup>1</sup>A GREAT (LOUD) OUT OF THE TEMPLE

ἀπὸ τοῦ θρόνου λέγουσα, Γέγονεν. **16.18** καὶ ἐγένοντο  
FROM THE THRONE SAYING, IT HAS HAPPENED. AND THERE WERE

ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμοὶ  
FLASHES OF LIGHTNING AND SOUNDS AND THUNDER, AND <sup>2</sup>EARTHQUAKE

ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ ἄνθρωπος  
<sup>3</sup>OCCURRED <sup>4</sup>A GREAT, SUCH AS DID NOT OCCUR SINCE MAN

ἐγένετο ἐπὶ τῆς γῆς τηλικούτος σεισμός οὕτω μέγας.  
WAS ON THE EARTH, SO MIGHTY AN EARTHQUAKE, SO GREAT.

**16.19** καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη  
AND <sup>4</sup>BECAME [SPLIT] <sup>1</sup>THE <sup>3</sup>CITY - <sup>2</sup>GREAT INTO THREE PARTS

καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσαν. καὶ Βαβυλῶν ἡ  
AND THE CITIES OF THE NATIONS FELL. AND BABYLON THE

μεγάλη ἐμνήσθη ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ  
GREAT WAS REMEMBERED BEFORE - GOD, TO GIVE HER THE

ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.  
CUP OF THE WINE OF THE FURY OF THE WRATH OF HIM.

**16.20** καὶ πᾶσα νῆσος ἔφυγεν καὶ ὄρη  
AND EVERY ISLAND FLED, AND MOUNTAINS

οὐχ εὑρέθησαν. **16.21** καὶ χάλαζα μεγάλη ὥς  
WERE NOT FOUND. AND GREAT~HAIL AS

ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς  
TALENT [IN WEIGHT] COMES DOWN FROM - HEAVEN ON -

ἄνθρωπους, καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεόν  
MEN, AND <sup>2</sup>BLASPHEMED - <sup>1</sup>MEN - GOD

ἐκ τῆς πληγῆς τῆς χαλάζης, ὅτι μεγάλη ἐστίν  
[BECAUSE] OF THE PLAGUE OF THE HAIL, BECAUSE <sup>6</sup>GREAT <sup>4</sup>IS

ἡ πληγὴ αὐτῆς σφόδρα.  
<sup>1</sup>THE <sup>2</sup>PLAGUE <sup>3</sup>OF IT <sup>5</sup>EXTREMELY.

there came flashes of lightning, rumblings, peals of thunder, and a violent earthquake, such as had not occurred since people were upon the earth, so violent was that earthquake. <sup>19</sup>The great city was split into three parts, and the cities of the nations fell. God remembered great Babylon and gave her the wine-cup of the fury of his wrath. <sup>20</sup>And every island fled away, and no mountains were to be found; <sup>21</sup>and huge hailstones, each weighing about a hundred pounds,<sup>b</sup> dropped from heaven on people, until they cursed God for the plague of the hail, so fearful was that plague.

<sup>b</sup> Gk. weighing about a talent

## CHAPTER 17

**17.1** Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν  
AND CAME ONE OF THE SEVEN ANGELS -  
ἐχόντων τὰς ἑπτὰ φιάλας καὶ ἐλάλησεν μετ' ἐμοῦ  
HAVING THE SEVEN BOWLS AND SPOKE WITH ME  
λέγων, Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνῆς τῆς  
SAYING, COME, I WILL SHOW YOU THE JUDGMENT OF THE <sup>2</sup>PROSTITUTE -  
μεγάλῃς τῆς καθημένης ἐπὶ ὑδάτων πολλῶν, **17.2** μεθ'  
<sup>1</sup>GREAT - SITTING ON MANY~WATERS, WITH  
τῆς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς καὶ  
WHOM <sup>5</sup>COMMITTED FORNICATION <sup>1</sup>THE <sup>2</sup>KINGS <sup>3</sup>OF THE <sup>4</sup>EARTH AND  
ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ  
<sup>5</sup>BECAME DRUNK <sup>1</sup>THE ONES <sup>2</sup>DWELLING ON <sup>3</sup>THE <sup>4</sup>EARTH FROM THE  
οἴνου τῆς πορνείας αὐτῆς **17.3** καὶ ἀπήνεγκέν με εἰς  
WINE OF THE FORNICATION OF HER; AND HE CARRIED ME AWAY INTO  
ἔρημον ἐν πνεύματι. καὶ εἶδον γυναῖκα καθημένην  
A WILDERNESS IN SPIRIT. AND I SAW A WOMAN SITTING  
ἐπὶ θηρίον κόκκινον, γέμον[τα] ὀνόματα  
ON A SCARLET~BEAST BEING FILLED [WITH] NAMES

Then one of the seven angels who had the seven bowls came and said to me, "Come, I will show you the judgment of the great whore who is seated on many waters,<sup>2</sup> with whom the kings of the earth have committed fornication, and with the wine of whose fornication the inhabitants of the earth have become drunk." <sup>3</sup>So he carried me away in the spirit<sup>c</sup> into a wilderness, and I saw a woman sitting on a scarlet beast that was full of

<sup>c</sup> Or in the Spirit

blasphemous names, and it had seven heads and ten horns. <sup>4</sup>The woman was clothed in purple and scarlet, and adorned with gold and jewels and pearls, holding in her hand a golden cup full of abominations and the impurities of her fornication; <sup>5</sup>and on her forehead was written a name, a mystery: "Babylon the great, mother of whores and of earth's abominations." <sup>6</sup>And I saw that the woman was drunk with the blood of the saints and the blood of the witnesses to Jesus.

When I saw her, I was greatly amazed. <sup>7</sup>But the angel said to me, "Why are you so amazed? I will tell you the mystery of the woman, and of the beast with seven heads and ten horns that carries her. <sup>8</sup>The beast that you saw was, and is not, and is about to ascend from the bottomless pit and go to destruction. And the inhabitants of the earth, whose names have not been written in the book of life from the foundation of the world, will be amazed when they see the beast, because it was and is not and is to come.

<sup>9</sup>"This calls for a mind that has wisdom: the seven heads are seven mountains on which the woman is seated; also, they are seven kings, <sup>10</sup>of whom five have fallen, one is living, and the other has not yet come;

βλασφημίας, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.  
OF BLASPHEMY, HAVING SEVEN~HEADS AND TEN~HORNS.

17.4 καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυροῦν καὶ  
AND THE WOMAN HAD BEEN CLOTHED IN PURPLE AND

κόκκινον καὶ κεχρυσωμένη χρυσῷ καὶ λίθῳ τιμίῳ καὶ  
SCARLET, AND GILDED WITH GOLD AND PRECIOUS~STONE AND

μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ  
PEARLS, HAVING A GOLDEN~CUP IN THE HAND

αὐτῆς γέμον βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς  
OF HER BEING FULL OF ABOMINATIONS AND THE IMPURITIES OF THE

πορνείας αὐτῆς 17.5 καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα  
FORNICATION OF HER, AND ON THE FOREHEAD OF HER A NAME

γεγραμμένον, μυστήριον, Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ  
HAVING BEEN WRITTEN, MYSTERY, BABYLON THE GREAT, THE MOTHER

τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς. 17.6 καὶ  
OF THE PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH. AND

εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν  
I SAW THE WOMAN BEING DRUNK FROM THE BLOOD OF THE

ἀγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ.  
SAINTS AND FROM THE BLOOD OF THE WITNESSES OF JESUS.

Καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα.  
AND <sup>3</sup>I MARVELED <sup>1</sup>HAVING SEEN <sup>2</sup>HER <sup>5</sup>WONDER <sup>4</sup>[WITH] GREAT.

17.7 καὶ εἶπέν μοι ὁ ἄγγελος, Διὰ τί ἐθαύμασας; ἐγὼ  
AND SAID TO ME THE ANGEL, WHY DID YOU MARVEL? I

ἐρῶ σοι τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου  
WILL TELL YOU THE MYSTERY OF THE WOMAN AND OF THE BEAST

τοῦ βασιάζοντος αὐτὴν τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς  
- CARRYING HER, - HAVING THE SEVEN HEADS

καὶ τὰ δέκα κέρατα. 17.8 τὸ θηρίον ὃ εἶδες ἦν  
AND THE TEN HORNS. THE BEAST WHICH YOU SAW WAS

καὶ οὐκ ἔστιν καὶ μέλλει ἀναβαίνειν ἐκ τῆς  
AND IS~NOT, AND IS ABOUT TO COME UP OUT OF THE

ἀβύσσου καὶ εἰς ἀπώλειαν ὑπάγει, καὶ θαυμασθήσονται  
ABYSS AND <sup>2</sup>TO <sup>3</sup>DESTRUCTION <sup>1</sup>GOES, AND <sup>5</sup>WILL BE AMAZED

οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται  
<sup>1</sup>THE ONES <sup>2</sup>DWELLING <sup>3</sup>ON <sup>4</sup>THE <sup>5</sup>EARTH, WHOSE <sup>2</sup>HAS NOT BEEN WRITTEN

τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς  
- <sup>1</sup>NAME ON(IN) THE BOOK - OF LIFE FROM [THE] FOUNDATION

κόσμου, βλέπόντων τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστιν  
OF [THE] WORLD; SEEING THE BEAST THAT IT WAS AND IS~NOT

καὶ παρέσται 17.9 ὧδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ  
AND WILL BE PRESENT, HERE [IS] THE MIND - HAVING WISDOM. THE

ἑπτὰ κεφαλὰὶ ἑπτὰ ὄρη εἰσὶν, ὅπου ἡ γυνὴ  
SEVEN HEADS <sup>2</sup>SEVEN <sup>3</sup>MOUNTAINS <sup>1</sup>ARE, WHERE THE WOMAN

κάθηται ἐπ' αὐτῶν. καὶ βασιλεῖς ἑπτὰ εἰσιν  
SITS ON THEM. ALSO <sup>2</sup>SEVEN <sup>3</sup>KINGS <sup>1</sup>THEY ARE;

17.10 οἱ πέντε ἔπεσαν, ὁ εἷς ἔστιν, ὁ ἄλλος  
THE FIVE FELL, THE ONE IS, THE OTHER

οὐπω ἦλθεν, καὶ ὅταν ἔλθῃ ὀλίγον αὐτὸν  
DID NOT YET COME, AND WHEN HE COMES <sup>1</sup>A LITTLE WHILE <sup>2</sup>HIM

δεῖ μέναι. 17.11 καὶ τὸ θηρίον ὃ ἦν καὶ  
<sup>1</sup>IT IS NECESSARY [FOR] <sup>3</sup>TO REMAIN. AND THE BEAST WHICH WAS AND

οὐκ ἔστιν καὶ αὐτὸς ὄγδοός ἐστιν καὶ ἐκ τῶν ἑπτὰ  
IS ~NOT, EVEN HE IS ~AN EIGHTH, AND OF THE SEVEN

ἐστιν, καὶ εἰς ἀπώλειαν ὑπάγει. 17.12 καὶ τὰ δέκα  
IS, AND TO DESTRUCTION GOES. AND THE TEN

κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν, οἵτινες  
HORNS WHICH YOU SAW <sup>2</sup>TEN <sup>3</sup>KINGS <sup>1</sup>ARE, WHO<sup>2</sup>

βασιλείαν οὐπω ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασιλεῖς  
A KINGDOM DID NOT YET RECEIVE, BUT <sup>2</sup>AUTHORITY <sup>3</sup>AS <sup>4</sup>KINGS

μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου. 17.13 οὗτοι  
<sup>5</sup>[FOR] ONE <sup>6</sup>HOURLY <sup>1</sup>WILL RECEIVE WITH THE BEAST. THESE

μίαν γνώμην ἔχουσιν, καὶ τὴν δύναμιν καὶ ἐξουσίαν  
<sup>2</sup>ONE <sup>3</sup>MIND <sup>1</sup>HAVE, AND THE POWER AND AUTHORITY

αὐτῶν τῷ θηρίῳ διδόασιν. 17.14 οὗτοι μετὰ τοῦ ἀρνίου  
OF THEM TO THE BEAST THEY GIVE. THESE <sup>2</sup>WITH <sup>3</sup>THE <sup>4</sup>LAMB

πολεμήσουσιν καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι  
<sup>1</sup>WILL MAKE WAR, AND THE LAMB WILL CONQUER THEM, BECAUSE

κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων καὶ  
LORD OF LORDS HE IS AND KING OF KINGS, AND

οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.  
THE ONES WITH HIM [ARE] CALLED AND CHOSEN AND FAITHFUL.

17.15 Καὶ λέγει μοι, Τὰ ὕδατα ἃ εἶδες οὗ ἡ  
AND HE SAYS TO ME, THE WATERS WHICH YOU SAW, WHERE THE

πόρνη κάθεται, λαοὶ καὶ ὄχλοι εἰσιν καὶ ἔθνη καὶ  
PROSTITUTE SITS, PEOPLES AND CROWDS ARE AND NATIONS AND

γλῶσσαι. 17.16 καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ  
TONGUES. AND THE TEN HORNS WHICH YOU SAW AND

τὸ θηρίον οὗτοι μισήσουσιν τὴν πόρνην καὶ  
THE BEAST, THESE WILL HATE THE PROSTITUTE AND

ἡρμημένην ποιήσουσιν αὐτὴν καὶ γυμνὴν καὶ  
<sup>3</sup>HAVING BEEN MADE DESOLATE <sup>1</sup>THEY WILL MAKE <sup>2</sup>HER AND NAKED AND

τὰς σάρκας αὐτῆς φάγονται καὶ αὐτὴν κατακαύσουσιν  
<sup>2</sup>THE <sup>3</sup>FLESH <sup>4</sup>OF HER <sup>1</sup>WILL EAT AND WILL BURN HER UP

ἐν πυρί. 17.17 ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας  
IN(WITH) FIRE. - FOR GOD GAVE(PUT) INTO THE HEARTS

αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ καὶ ποιῆσαι μίαν  
OF THEM TO ACCOMPLISH THE DECISION OF HIM AND TO ACT [WITH] ONE

γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ  
MIND AND TO GIVE THE KINGDOM OF THEM TO THE BEAST,

ἄχρι τελεσθῆσονται οἱ λόγοι τοῦ θεοῦ. 17.18 καὶ ἡ  
UNTIL <sup>4</sup>WILL BE FULFILLED <sup>1</sup>THE <sup>2</sup>WORDS - <sup>3</sup>OF GOD. AND THE

γυνὴ ἣν εἶδες ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα  
WOMAN WHOM YOU SAW IS THE <sup>2</sup>CITY - <sup>1</sup>GREAT - HAVING

βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.  
A KINGDOM OVER THE KINGS OF THE EARTH.

and when he comes, he must remain only a little while.

<sup>11</sup>As for the beast that was and is not, it is an eighth but it belongs to the seven, and it goes to destruction. <sup>12</sup>And the ten horns that you saw are ten kings who have not yet received a kingdom, but they are to receive authority as kings for one hour, together with the beast.

<sup>13</sup>These are united in yielding their power and authority to the beast; <sup>14</sup>they will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful."

15 And he said to me, "The waters that you saw, where the whore is seated, are peoples and multitudes and nations and languages. <sup>16</sup>And the ten horns that you saw, they and the beast will hate the whore; they will make her desolate and naked; they will devour her flesh and burn her up with fire. <sup>17</sup>For God has put it into their hearts to carry out his purpose by agreeing to give their kingdom to the beast, until the words of God will be fulfilled. <sup>18</sup>The woman you saw is the great city that rules over the kings of the earth."



## CHAPTER 18

After this I saw another angel coming down from heaven, having great authority; and the earth was made bright with his splendor. <sup>2</sup>He called out with a mighty voice,

“Fallen, fallen is

Babylon the great!

It has become a dwelling place of demons,

a haunt of every foul

spirit,

a haunt of every foul bird,

a haunt of every foul and hateful beast.<sup>d</sup>

<sup>3</sup> For all the nations have drunk<sup>e</sup>

of the wine of the wrath of her fornication,

and the kings of the earth have committed fornication with her,

and the merchants of the earth have

grown rich from the power<sup>f</sup> of her luxury.”

<sup>4</sup> Then I heard another voice from heaven saying, “Come out of her, my people,

<sup>d</sup> Other ancient authorities lack the words *a haunt of every foul beast* and attach the words *and hateful* to the previous line so as to read *a haunt of every foul and hateful bird*

<sup>e</sup> Other ancient authorities read *she has made all nations drink*

<sup>f</sup> Or *resources*

**18.1** Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον  
AFTER THESE THINGS I SAW ANOTHER ANGEL

καταβαίνοντα ἐκ τοῦ οὐρανοῦ ἔχοντα  
COMING DOWN OUT OF - HEAVEN HAVING

ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς  
GREAT~AUTHORITY, AND THE EARTH WAS ILLUMINATED BY THE

δόξης αὐτοῦ. **18.2** καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων,  
SPLENDOR OF HIM. AND HE CRIED IN A STRONG VOICE SAYING,

Ἔπεσεν ἔπεσεν Βαβυλὼν ἡ μεγάλη,  
FELL, FELL, BABYLON THE GREAT,

καὶ ἐγένετο κατοικητήριον δαιμονίων  
AND BECAME A HABITATION OF DEMONS

καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου  
AND A PRISON OF EVERY UNCLEAN~SPIRIT

καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου  
AND A PRISON OF EVERY UNCLEAN~BIRD

[καὶ φυλακὴ παντὸς θηρίου ἀκαθάρτου]  
AND A PRISON OF EVERY <sup>4</sup>BEAST <sup>1</sup>UNCLEAN

καὶ μεμισημένον,  
<sup>2</sup>AND <sup>3</sup>HAVING BECOME DETESTABLE,

**18.3** ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς  
BECAUSE OF THE WINE OF THE PASSION OF THE

πορνείας αὐτῆς  
FORNICATION OF HER

Ἦπέπωκαν πάντα τὰ ἔθνη  
<sup>4</sup>HAVE DRUNK <sup>1</sup>ALL <sup>2</sup>THE <sup>3</sup>NATIONS,

καὶ οἱ βασιλεῖς τῆς γῆς μετ’ αὐτῆς  
AND THE KINGS OF THE EARTH <sup>2</sup>WITH <sup>3</sup>HER

ἐπόρνευσαν  
<sup>1</sup>COMMITTED FORNICATION,

καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς  
AND THE MERCHANTS OF THE EARTH <sup>2</sup>BY <sup>3</sup>THE

δυνάμεως τοῦ  
<sup>4</sup>RESOURCES <sup>5</sup>OF THE

στρήνους αὐτῆς ἐπλούτησαν.  
<sup>6</sup>LUXURY <sup>7</sup>OF HER <sup>1</sup>BECAME RICH.

**18.4** Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ  
AND I HEARD ANOTHER VOICE OUT OF - HEAVEN

λέγουσαν,  
SAYING,

Ἐξέλθατε ὁ λαός μου ἐξ αὐτῆς  
COME OUT - <sup>3</sup>MY~PEOPLE <sup>1</sup>OF <sup>2</sup>HER,

**18:3** text: KJV ASVmg RSV NASB NIV NEB TEV NJB NRSV. var. πέπωκασιν πάντα τα ἔθνη (all nations have fallen by) ASV RSVmg NASBmg (NEBmg).

ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις  
THAT YOU<sup>a</sup> MAY NOT PARTICIPATE IN THE SINS

αὐτῆς,  
OF HER,

καὶ ἐκ τῶν πληγῶν αὐτῆς  
AND <sup>3</sup>[SOME] OF <sup>4</sup>THE <sup>5</sup>PLAGUES <sup>6</sup>OF HER

ἵνα μὴ λάβητε,  
<sup>1</sup>THAT <sup>2</sup>YOU<sup>a</sup> MAY NOT RECEIVE,

18.5 ὅτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι  
BECAUSE <sup>3</sup>WERE PILED UP <sup>1</sup>HER - <sup>2</sup>SINS [REACHING] UP TO

τοῦ οὐρανοῦ  
- HEAVEN,

καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα  
AND <sup>2</sup>REMEMBERED - <sup>1</sup>GOD THE UNRIGHTEOUSNESSES

αὐτῆς.  
OF HER.

18.6 ἀπόδοτε αὐτῇ ὥς καὶ αὐτὴ ἀπέδωκεν  
RENDER TO HER AS ALSO SHE RENDERED

καὶ διπλώσατε τὰ διπλὰ κατὰ τὰ ἔργα  
AND DOUBLE THE DOUBLE ACCORDING TO THE WORKS

αὐτῆς,  
OF HER,

ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κέρασατε αὐτῇ  
IN THE CUP WHICH SHE MIXED, MIX FOR HER

διπλοῦν,  
DOUBLE;

18.7 ὅσα ἐδόξασεν αὐτὴν καὶ ἐστρηνίασεν,  
SO MUCH AS SHE GLORIFIED HER[SELF] AND LIVED IN LUXURY,

τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος.  
GIVE~SO MUCH <sup>4</sup>TO HER <sup>1</sup>TORMENT <sup>2</sup>AND <sup>3</sup>GRIEF.

ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι  
BECAUSE IN THE HEART OF HER SHE SAYS, -

Κάθημαι βασίλισσα  
I SIT A QUEEN

καὶ χήρα οὐκ εἰμί  
AND A WIDOW I AM~NOT

καὶ πένθος οὐ μὴ ἴδω.  
AND GRIEF NEVER MAY I SEE.

18.8 διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἕξουσιν αἱ πληγαὶ  
THEREFORE IN ONE DAY WILL COME THE PLAGUES

αὐτῆς,  
OF(ON) HER,

θάνατος καὶ πένθος καὶ λιμός,  
DEATH AND GRIEF AND FAMINE,

καὶ ἐν πυρὶ κατακαυθήσεται,  
AND WITH FIRE SHE WILL BE BURNED UP,

so that you do not take  
part in her sins,  
and so that you do not  
share

in her plagues;  
<sup>5</sup> for her sins are heaped  
high as heaven,  
and God has  
remembered her  
iniquities.

<sup>6</sup> Render to her as she  
herself has  
rendered,  
and repay her double  
for her deeds;  
mix a double draught  
for her in the cup  
she mixed.

<sup>7</sup> As she glorified herself  
and lived  
luxuriously,  
so give her a like  
measure of torment  
and grief.

Since in her heart she  
says,

‘I rule as a queen;  
I am no widow,  
and I will never see  
grief,’

<sup>8</sup> therefore her plagues will  
come in a single  
day—  
pestilence and  
mourning and  
famine—  
and she will be burned  
with fire;

for mighty is the Lord  
God who judges  
her.”

9 And the kings of the  
earth, who committed  
fornication and lived in  
luxury with her, will weep  
and wail over her when they  
see the smoke of her burn-  
ing; <sup>10</sup>they will stand far off,  
in fear of her torment, and  
say,

“Alas, alas, the great  
city,  
Babylon, the mighty  
city!

For in one hour your  
judgment has  
come.”

11 And the merchants of  
the earth weep and mourn  
for her, since no one buys  
their cargo anymore, <sup>12</sup>cargo  
of gold, silver, jewels and  
pearls, fine linen, purple,  
silk and scarlet, all kinds of  
scented wood, all articles of  
ivory, all articles of costly  
wood, bronze, iron, and  
marble, <sup>13</sup>cinnamon, spice,  
incense, myrrh, frankin-  
cense, wine, olive oil,  
choice flour and wheat,  
cattle and sheep, horses and  
chariots, slaves—and  
human lives.<sup>8</sup>

<sup>8</sup> Or chariots, and human bodies and  
souls

ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ κρίνας  
BECAUSE STRONG [IS THE] LORD - GOD, THE ONE HAVING JUDGED

αὐτήν.  
HER.

18.9 Καὶ κλαύσουσιν καὶ κόψονται ἐπ’ αὐτήν οἱ  
AND WILL WEEP AND WAIL OVER HER THE

βασιλεῖς τῆς γῆς οἱ μετ’ αὐτῆς  
KINGS OF THE EARTH, THE ONES <sup>2</sup>WITH <sup>3</sup>HER

πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσιν  
<sup>1</sup>HAVING COMMITTED FORNICATION AND HAVING LIVED IN LUXURY, WHEN THEY SEE

τὸν καπνὸν τῆς πυρώσεως αὐτῆς, 18.10 ἀπὸ μακρόθεν  
THE SMOKE OF THE BURNING OF HER, <sup>2</sup>FROM <sup>3</sup>AFAR

ἐστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς  
<sup>1</sup>HAVING STOOD BECAUSE OF THE FEAR OF THE TORMENT OF HER,

λέγοντες,  
SAYING,

Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη,  
WOE, WOE, THE <sup>2</sup>CITY - <sup>1</sup>GREAT,

Βαβυλὼν ἡ πόλις ἡ ἰσχυρά,  
BABYLON THE <sup>2</sup>CITY - <sup>1</sup>STRONG,

ὅτι μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου.  
BECAUSE IN ONE HOUR CAME THE JUDGMENT OF YOU.

18.11 Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ  
AND THE MERCHANTS OF THE EARTH CRY AND

πενθοῦσιν ἐπ’ αὐτήν, ὅτι τὸν γόμον αὐτῶν οὐδεὶς  
GRIEVE OVER HER, BECAUSE THE CARGO OF THEM NO ONE

ἀγοράζει οὐκέτι 18.12 γόμον χρυσοῦ καὶ ἀργύρου καὶ  
BUYS ANY MORE: CARGO OF GOLD AND OF SILVER AND

λίθου τιμίου καὶ μαργαριτῶν καὶ βυσσίνου καὶ  
OF PRECIOUS-STONE AND OF PEARLS AND OF FINE LINEN AND

πορφύρας καὶ σιρικοῦ καὶ κοκκίνου, καὶ πᾶν  
OF PURPLE AND OF SILK AND OF SCARLET, AND EVERY [KIND OF]

ξύλου θϋίνον καὶ πᾶν σκεῦος ἐλεφάντινον καὶ  
CITRON~WOOD AND EVERY [KIND OF] IVORY~VESSEL AND

πᾶν σκεῦος ἐκ ξύλου τιμιωπάτου καὶ χαλκοῦ καὶ  
EVERY [KIND OF] VESSEL OF VALUABLE~WOOD AND OF BRONZE AND

σιδήρου καὶ μαρμάρου, 18.13 καὶ κιννάμωμον καὶ  
OF IRON AND OF MARBLE, AND CINNAMON AND

ἄμωμον καὶ θυμιάματα καὶ μύρον καὶ λίβανον καὶ  
SPICE AND INCENSE AND MYRRH AND FRANKINCENSE AND

οἶνον καὶ ἔλαιον καὶ σεμίδαλιν καὶ σῖτον καὶ κτήνη  
WINE AND OIL AND FINE FLOUR AND WHEAT AND CATTLE

καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν καὶ σωματῶν,  
AND SHEEP, AND OF HORSES AND OF CHARIOTS AND OF BODIES

καὶ ψυχὰς ἀνθρώπων.  
AND SOULS OF MEN(SLAVES).

**18.14** καὶ ἡ ὁπώρα σου τῆς ἐπιθυμίας τῆς ψυχῆς  
AND THE FRUIT <sup>3</sup>OF YOUR <sup>1</sup>OF THE <sup>2</sup>DESIRE - <sup>4</sup>SOUL

ἀπῆλθεν ἀπὸ σου,  
DEPARTED FROM YOU,

καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ  
AND ALL THE LUXURIOUS THINGS AND THE SPLENDOROUS THINGS

ἀπώλετο ἀπὸ σου  
PERISHED FROM YOU,

καὶ οὐκέτι οὐ μὴ αὐτὰ εὕρῃσουσιν.  
AND NO MORE, NEVER, WILL THEY FIND~THEM.

**18.15** οἱ ἔμποροι τούτων οἱ πλουτήσαντες ἀπ’  
THE MERCHANTS OF THESE THINGS, THE ONES HAVING BECOME RICH FROM

αὐτῆς ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ  
HER, FROM AFAR WILL STAND BECAUSE OF THE FEAR OF THE

βασανισμοῦ αὐτῆς κλαίοντες καὶ πενθοῦντες  
TORMENT OF HER, WEeping AND GRIEVING,

**18.16** λέγοντες,  
SAYING,

Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη,  
WOE, WOE, THE <sup>2</sup>CITY - <sup>1</sup>GREAT,

ἡ περιβεβλημένη βύσσινον  
THE ONE HAVING CLOTHED HERSELF WITH FINE LINEN

καὶ πορφυροῦν καὶ κόκκινον  
AND PURPLE AND SCARLET

καὶ κεχρυσωμένη [ἐν] χρυσίῳ  
AND HAVING BEEN GILDED WITH GOLD

καὶ λίθῳ τιμίῳ καὶ μαργαρίτῃ,  
AND PRECIOUS~STONE AND PEARL,

**18.17** ὅτι μὴ ὥρα ἤρημώθη ὁ τοσοῦτος πλοῦτος.  
BECAUSE IN ONE HOUR <sup>3</sup>WAS LAID WASTE - <sup>1</sup>SUCH GREAT <sup>2</sup>WEALTH.

Καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ ἐπὶ τόπον πλέων  
AND EVERY STEERSMAN AND EVERYONE <sup>2</sup>TO <sup>3</sup>A PLACE <sup>1</sup>SAILING

καὶ ναῦται καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ  
AND SAILORS AND AS MANY AS <sup>2</sup>THE <sup>3</sup>SEA <sup>1</sup>WORK, FROM

μακρόθεν ἔστησαν **18.18** καὶ ἔκραζον βλέποντες τὸν  
AFAR STOOD AND WERE CRYING OUT, SEEING THE

καπνὸν τῆς πυρώσεως αὐτῆς λέγοντες, Τίς ὁμοία τῇ  
SMOKE OF THE BURNING OF HER, SAYING, WHAT [IS] LIKE THE

πόλει τῇ μεγάλῃ; **18.19** καὶ ἔβαλον χοῦν ἐπὶ τὰς  
<sup>2</sup>CITY - <sup>1</sup>GREAT? AND THEY THREW DUST ON THE

κεφαλὰς αὐτῶν καὶ ἔκραζον κλαίοντες καὶ  
HEADS OF THEM AND WERE CRYING OUT, WEeping AND

πενθοῦντες λέγοντες,  
GRIEVING, SAYING,

Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη,  
WOE, WOE, THE <sup>2</sup>CITY - <sup>1</sup>GREAT,

<sup>14</sup>“The fruit for which your soul longed has gone from you, and all your dainties and your splendor are lost to you, never to be found again!”

<sup>15</sup>The merchants of these wares, who gained wealth from her, will stand far off, in fear of her torment, weeping and mourning aloud,

<sup>16</sup>“Alas, alas, the great city, clothed in fine linen, in purple and scarlet, adorned with gold, with jewels, and with pearls!

<sup>17</sup>For in one hour all this wealth has been laid waste!”

And all shipmasters and seafarers, sailors and all whose trade is on the sea, stood far off <sup>18</sup>and cried out as they saw the smoke of her burning,

“What city was like the great city?”

<sup>19</sup>And they threw dust on their heads, as they wept and mourned, crying out,

“Alas, alas, the great city,



where all who had  
ships at sea  
grew rich by her  
wealth!

For in one hour she has  
been laid waste.

<sup>20</sup> Rejoice over her, O  
heaven,  
you saints and apostles  
and prophets!

For God has given  
judgment for you  
against her."

<sup>21</sup> Then a mighty angel  
took up a stone like a great  
millstone and threw it into  
the sea, saying,

"With such violence  
Babylon the great  
city  
will be thrown down,  
and will be found no  
more;

<sup>22</sup> and the sound of harpists  
and minstrels and of  
flutists and  
trumpeters

will be heard in you no  
more;

and an artisan of any  
trade  
will be found in you no  
more;

and the sound of the  
millstone  
will be heard in you no  
more;

<sup>23</sup> and the light of a lamp  
will shine in you no  
more;

and the voice of  
bridegroom and  
bride

ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες τὰ  
BY WHICH BECAME RICH ALL THE ONES HAVING -

πλοῖα  
SHIPS

ἐν τῇ θαλάσῃ ἐκ τῆς τιμιότητος αὐτῆς,  
IN THE SEA BY THE COSTLINE OF HER,

ὅτι μιᾷ ὥρᾳ ἡρημώθη.  
BECAUSE IN ONE HOUR SHE WAS LAID WASTE.

**18.20** Εὐφραίνου ἐπ' αὐτῇ, οὐρανέ  
REJOICE OVER HER, HEAVEN

καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ  
AND - SAINTS AND - APOSTLES AND -

προφῆται,  
PROPHETS,

ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν  
BECAUSE <sup>2</sup>MADE JUDGMENT - <sup>1</sup>GOD <sup>5</sup>[FOR] THE(HER) <sup>6</sup>JUDGMENT <sup>7</sup>OF YOU"

ἐξ αὐτῆς.  
<sup>3</sup>AGAINST <sup>4</sup>HER.

**18.21** Καὶ ἤρεν εἰς ἄγγελος ἰσχυρὸς λίθον ὥς  
AND <sup>4</sup>LIFTED <sup>1</sup>ONE <sup>3</sup>ANGEL <sup>2</sup>STRONG A STONE LIKE

μύλινον μέγαν καὶ ἔβαλεν εἰς τὴν θάλασσαν λέγων,  
A GREAT~MILLSTONE AND THREW [IT] INTO THE SEA SAYING,

Οὕτως ὀρμήματι βληθήσεται  
THUS WITH VIOLENCE WILL BE THROWN [DOWN]

Βαβυλῶν ἡ μεγάλη πόλις  
BABYLON THE GREAT CITY,

καὶ οὐ μὴ εὑρεθῇ ἔτι.  
AND NEVER WOULD IT BE FOUND ANY MORE.

**18.22** καὶ φωνὴ κιθαρῳδῶν καὶ μουσικῶν  
AND [THE] SOUND OF HARPERS AND OF MUSICIANS

καὶ αὐλητῶν καὶ σαλπιστῶν  
AND OF FLUTISTS AND OF TRUMPETERS

οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι,  
NEVER WOULD BE HEARD IN YOU ANY MORE,

καὶ πᾶς τεχνίτης πάσης τέχνης  
AND EVERY CRAFTSMAN OF EVERY CRAFT

οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι,  
NEVER WOULD BE FOUND IN YOU ANY MORE,

καὶ φωνὴ μύλου  
AND [THE] SOUND OF A MILL

οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι,  
NEVER WOULD BE HEARD IN YOU ANY MORE,

**18.23** καὶ φῶς λύχνου  
AND [THE] LIGHT OF A LAMP

οὐ μὴ φάνη ἐν σοὶ ἔτι,  
NEVER WOULD SHINE IN YOU ANY MORE,

καὶ φωνὴ νυμφίου καὶ νύμφης  
AND [THE] VOICE OF A BRIDEGROOM AND OF A BRIDE

οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι·  
NEVER WOULD BE HEARD IN YOU ANY MORE;

ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγιστάνες  
BECAUSE THE MERCHANTS OF YOU WERE THE GREAT ONES

τῆς γῆς,  
OF THE EARTH,

ὅτι ἐν τῇ φαρμακείᾳ σου  
BECAUSE BY THE SORCERY OF YOU

ἐπλανήθησαν πάντα τὰ ἔθνη,  
WERE DECEIVED ALL THE NATIONS,

18.24 καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἁγίων  
AND IN HER [THE] BLOOD OF PROPHETS AND OF SAINTS

εὐρέθη  
WAS FOUND

καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς  
AND OF ALL THE ONES HAVING BEEN SLAIN ON THE

γῆς.  
EARTH.

will be heard in you no more;  
for your merchants were the magnates of the earth,  
and all nations were deceived by your sorcery.

24 And in you<sup>4</sup> was found the blood of prophets and of saints,  
and of all who have been slaughtered on earth."

<sup>h</sup> Gk her

## CHAPTER 19

19.1 Μετὰ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην  
AFTER THESE THINGS I HEARD AS [IT WERE] A LOUD~VOICE

ὄχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων,  
OF A GREAT~CROWD IN HEAVEN SAYING,

‘Ἀλληλουιά’  
ALLELUIA;

ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις  
THE SALVATION AND THE GLORY AND THE POWER

τοῦ θεοῦ ἡμῶν,  
[IS] OF THE GOD OF US,

19.2 ὅτι ἀληθινὰ καὶ δίκαια αἱ κρίσεις  
BECAUSE TRUE AND RIGHTEOUS [ARE] THE JUDGMENTS

αὐτοῦ·  
OF HIM;

ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην  
BECAUSE HE JUDGED THE <sup>2</sup>PROSTITUTE - <sup>1</sup>GREAT

ἥτις ἐφθειρεν τὴν γῆν ἐν τῇ πορνείᾳ  
WHO WAS CORRUPTING THE EARTH WITH THE FORNICATION

αὐτῆς,  
OF HER,

καὶ ἐξεδίκησεν τὸ αἷμα τῶν δούλων αὐτοῦ  
AND HE AVENGED THE BLOOD OF THE SLAVES OF HIM

ἐκ χειρὸς αὐτῆς.  
AGAINST [THE] HAND OF HER.

After this I heard what seemed to be the loud voice of a great multitude in heaven, saying,

"Hallelujah!

Salvation and glory and power to our God,

2 for his judgments are true and just;

he has judged the great whore

who corrupted the earth with her

fornication,

and he has avenged on her the blood of his servants."<sup>i</sup>

<sup>i</sup> Gk slaves

<sup>3</sup>Once more they said,  
 "Hallelujah!  
 The smoke goes up from  
 her forever and  
 ever."

<sup>4</sup>And the twenty-four elders  
 and the four living creatures  
 fell down and worshiped  
 God who is seated on the  
 throne, saying,  
 "Amen. Hallelujah!"

<sup>5</sup>And from the throne  
 came a voice saying,  
 "Praise our God,  
 all you his servants,<sup>j</sup>  
 and all who fear him,  
 small and great."

<sup>6</sup>Then I heard what seemed  
 to be the voice of a great  
 multitude, like the sound of  
 many waters and like the  
 sound of mighty thunder-  
 peals, crying out,  
 "Hallelujah!"

For the Lord our God  
 the Almighty reigns.

<sup>7</sup>Let us rejoice and exult  
 and give him the glory,  
 for the marriage of the  
 Lamb has come,  
 and his bride has made  
 herself ready;

<sup>j</sup>Gk *slaves*

**19.3** καὶ δεύτερον εἶρηκαν,  
 AND A SECOND [TIME] THEY SAID,

Ἀλληλουϊά·  
 ALLELUIA;

καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς  
 AND THE SMOKE OF HER ASCENDS INTO THE  
 αἰῶνας τῶν αἰώνων.  
 AGES OF THE AGES.

**19.4** καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες  
 AND FELL [DOWN] THE <sup>2</sup>ELDERS - <sup>1</sup>TWENTY-FOUR

καὶ τὰ τέσσαρα ζῶα καὶ προσεκύνησαν τῷ θεῷ  
 AND THE FOUR LIVING BEINGS AND WORSHIPED - GOD  
 τῷ καθημένῳ ἐπὶ τῷ θρόνῳ λέγοντες,  
 - SITTING ON THE THRONE, SAYING,

Ἀμὴν Ἀλληλουϊά,  
 AMEN, ALLELUIA.

**19.5** Καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθεν λέγουσα,  
 AND A VOICE FROM THE THRONE CAME FORTH SAYING,

Αἰνεῖτε τῷ θεῷ ἡμῶν  
 PRAISE THE GOD OF US

πάντες οἱ δοῦλοι αὐτοῦ  
 ALL THE SLAVES OF HIM

[καὶ] οἱ φοβούμενοι αὐτόν,  
 AND THE ONES FEARING HIM,

οἱ μικροὶ καὶ οἱ μεγάλοι.  
 THE SMALL AND THE GREAT.

**19.6** καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς  
 AND I HEARD AS [IT WERE] A SOUND OF A GREAT~CROWD AND AS

φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν  
 A SOUND OF MANY~WATERS AND AS A SOUND OF MIGHTY~THUNDERPEALS,

λεγόντων,  
 SAYING,

Ἀλληλουϊά,  
 ALLELUIA,

ὅτι ἐβασίλευσεν κύριος  
 BECAUSE <sup>6</sup>REIGNED <sup>1</sup>[THE] LORD

ὁ θεὸς [ἡμῶν] ὁ παντοκράτωρ.  
 - <sup>2</sup>GOD <sup>3</sup>OF US, <sup>4</sup>THE <sup>5</sup>ALMIGHTY.

**19.7** χαίρωμεν καὶ ἀγαλλιώμεν  
 LET US REJOICE AND EXULT,

καὶ δώσωμεν τὴν δόξαν αὐτῷ,  
 AND GIVE THE GLORY TO HIM,

ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου  
 BECAUSE CAME(HAS COME) THE WEDDING OF THE LAMB

καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν  
 AND THE WIFE OF HIM PREPARED , HERSELF,

**19.8** καὶ ἐδόθη αὐτῇ ἵνα περιβάλῃται

AND IT WAS GIVEN TO HER THAT SHE SHOULD BE CLOTHED [WITH]

βύσσινον λαμπρὸν καθαρὸν·

FINE LINEN, BRIGHT [AND] CLEAN;

τὸ γὰρ βύσσινον τὰ δικαιώματα τῶν ἁγίων

FOR~THE FINE LINEN <sup>2</sup>THE <sup>3</sup>RIGHTEOUS ACTS <sup>4</sup>OF THE <sup>5</sup>SAINTS

ἐστίν.

<sup>1</sup>IS.

**19.9** Καὶ λέγει μοι, Γράψον· Μακάριοι οἱ εἰς

AND HE SAYS TO ME, WRITE: BLESSED [ARE] THE ONES <sup>2</sup>TO

τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. καὶ

<sup>3</sup>THE <sup>4</sup>SUPPER <sup>5</sup>OF THE <sup>6</sup>WEDDING <sup>7</sup>OF THE <sup>8</sup>LAMB <sup>1</sup>HAVING BEEN CALLED. AND

λέγει μοι, Οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ εἰσιν.

HE SAYS TO ME, THESE <sup>2</sup>THE <sup>4</sup>WORDS <sup>3</sup>TRUE - <sup>5</sup>OF GOD <sup>1</sup>ARE.

**19.10** καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν αὐτοῦ

AND I FELL BEFORE THE FEET OF HIM

προσκυνῆσαι αὐτῷ. καὶ λέγει μοι, Ὅρα μὴ·

TO WORSHIP HIM. AND HE SAYS TO ME, SEE [THAT] YOU [DO IT] NOT;

σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν

A FELLOW SLAVE OF YOU I AM AND OF THE BROTHERS OF YOU, THE ONES

ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ προσκύνησον.

HAVING THE TESTIMONY OF JESUS; - WORSHIP~GOD.

ἡ γὰρ μαρτυρία Ἰησοῦ ἐστίν τὸ πνεῦμα τῆς

FOR~THE TESTIMONY OF JESUS IS THE SPIRIT -

προφητείας.

OF PROPHECY.

**19.11** Καὶ εἶδον τὸν οὐρανὸν ἠνεωγμένον, καὶ ἰδοὺ

AND I SAW - HEAVEN HAVING BEEN OPENED, AND BEHOLD

ἵππος λευκὸς καὶ ὁ καθήμενος ἐπ' αὐτὸν

A WHITE~HORSE AND THE ONE SITTING ON IT

[καλούμενος] πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ

BEING CALLED FAITHFUL AND TRUE, AND IN RIGHTEOUSNESS

κρίνει καὶ πολεμεῖ. **19.12** οἱ δὲ ὀφθαλμοὶ αὐτοῦ

HE JUDGES AND MAKES WAR. AND~THE EYES OF HIM

[ὡς] φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ

[ARE] AS A FLAME OF FIRE, AND ON THE HEAD OF HIM

διαδήματα πολλά, ἔχων ὄνομα γεγραμμένον ὃ

MANY~DIADEMS, HAVING A NAME HAVING BEEN WRITTEN WHICH

οὐδεὶς οἶδεν εἰ μὴ αὐτός, **19.13** καὶ περιβεβλημένος

NO ONE KNOWS EXCEPT HIMSELF, AND HAVING BEEN CLOTHED [WITH]

ἱμάτιον βεβαμμένον αἵματι, καὶ κέκληται τὸ ὄνομα

A GARMENT HAVING BEEN DIPPED IN BLOOD, AND <sup>4</sup>HAS BEEN CALLED <sup>1</sup>THE <sup>2</sup>NAME

αὐτοῦ ὁ λόγος τοῦ θεοῦ. **19.14** καὶ τὰ στρατεύματα

<sup>3</sup>OF HIM THE WORD - OF GOD. AND THE ARMIES

[τὰ] ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς,

- IN - HEAVEN WERE FOLLOWING HIM ON WHITE~HORSES,

<sup>8</sup> to her it has been granted to be clothed with fine linen, bright and pure" —

for the fine linen is the righteous deeds of the saints.

<sup>9</sup> And the angel said<sup>k</sup> to me, "Write this: Blessed are those who are invited to the marriage supper of the Lamb." And he said to me, "These are true words of God."<sup>10</sup> Then I fell down at his feet to worship him, but he said to me, "You must not do that! I am a fellow servant<sup>l</sup> with you and your comrades<sup>m</sup> who hold the testimony of Jesus."<sup>n</sup> Worship God! For the testimony of Jesus<sup>n</sup> is the spirit of prophecy."

<sup>11</sup> Then I saw heaven opened, and there was a white horse! Its rider is called Faithful and True, and in righteousness he judges and makes war. <sup>12</sup> His eyes are like a flame of fire, and on his head are many diadems; and he has a name inscribed that no one knows but himself. <sup>13</sup> He is clothed in a robe dipped in<sup>o</sup> blood, and his name is called The Word of God. <sup>14</sup> And the armies of heaven, wearing fine linen, white and pure, were following him on white horses.

<sup>k</sup> Gk. he said

<sup>l</sup> Gk. slave

<sup>m</sup> Gk. brothers

<sup>n</sup> Or. to Jesus

<sup>o</sup> Other ancient authorities read sprinkled with



<sup>15</sup>From his mouth comes a sharp sword with which to strike down the nations, and he will rule<sup>17</sup> them with a rod of iron; he will tread the wine press of the fury of the wrath of God the Almighty. <sup>16</sup>On his robe and on his thigh he has a name inscribed, "King of kings and Lord of lords."

<sup>17</sup> Then I saw an angel standing in the sun, and with a loud voice he called to all the birds that fly in mid-heaven, "Come, gather for the great supper of God, <sup>18</sup>to eat the flesh of kings, the flesh of captains, the flesh of the mighty, the flesh of horses and their riders—flesh of all, both free and slave, both small and great." <sup>19</sup>Then I saw the beast and the kings of the earth with their armies gathered to make war against the rider on the horse and against his army. <sup>20</sup>And the beast was captured, and with it the false prophet who had performed in its presence the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive

*P Or will shepherd*

ένδεδυμένοι βύσσινον λευκὸν καθαρὸν. 19.15 καὶ  
HAVING BEEN DRESSED IN FINE LINEN, WHITE [AND] CLEAN. AND

ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα,  
OUT OF THE MOUTH OF HIM GOES FORTH A SHARP-SWORD,  
ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη, καὶ αὐτὸς ποιμανεῖ  
THAT WITH IT HE MAY STRIKE THE NATIONS, AND HE WILL SHEPHERD

αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, καὶ αὐτὸς πατεῖ τὴν ληνὸν  
THEM WITH A ROD OF IRON, AND HE TREADS THE PRESS

τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ τοῦ  
OF THE WINE OF THE FURY OF THE WRATH - OF GOD, THE

παντοκράτορος, 19.16 καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ  
ALMIGHTY, AND HE HAS ON THE GARMENT AND ON

τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον· Βασιλεὺς  
THE THIGH OF HIM A NAME HAVING BEEN WRITTEN: KING

βασιλέων καὶ κύριος κυρίων.  
OF KINGS AND LORD OF LORDS.

19.17 Καὶ εἶδον ἓνα ἄγγελον ἐστῶτα ἐν τῷ  
AND I SAW ONE ANGEL HAVING TAKEN [HIS] STAND IN THE

ἡλίῳ καὶ ἔκραξεν [ἐν] φωνῇ μεγάλῃ λέγων πᾶσιν τοῖς  
SUN AND HE CRIED OUT IN A LOUD-VOICE SAYING TO ALL THE

ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι, Δεῦτε  
BIRDS - FLYING IN MIDHEAVEN(MIDAIR), COME,

συνάχθητε εἰς τὸ δεῖπνον τὸ μέγα τοῦ θεοῦ 19.18 ἵνα  
GATHER TO THE <sup>2</sup>SUPPER - <sup>1</sup>GREAT - OF GOD, THAT

φάγητε σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ  
YOU\* MAY EAT [THE] FLESH OF KINGS AND FLESH OF CAPTAINS AND

σάρκας ἰσχυρῶν καὶ σάρκας ἵππων καὶ τῶν  
FLESH OF STRONG MEN AND FLESH OF HORSES AND OF THE ONES

καθημένων ἐπ' αὐτῶν καὶ σάρκας πάντων ἐλευθέρων τε  
SITTING ON THEM AND FLESH OF ALL, BOTH-FREE MEN

καὶ δούλων καὶ μικρῶν καὶ μεγάλων. 19.19 Καὶ εἶδον  
AND SLAVES AND SMALL AND GREAT. , AND I SAW

τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ  
THE BEAST AND THE KINGS OF THE EARTH AND THE

στρατεύματα αὐτῶν συνηγμένα ποιῆσαι τὸν πόλεμον  
ARMIES OF THEM HAVING BEEN GATHERED TO MAKE - WAR

μετὰ τοῦ καθήμενου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ  
WITH THE ONE SITTING ON THE HORSE AND WITH THE

στρατεύματος αὐτοῦ. 19.20 καὶ ἐπιάσθη τὸ θηρίον  
ARMY OF HIM. AND <sup>3</sup>WAS CAPTURED <sup>1</sup>THE <sup>2</sup>BEAST

καὶ μετ' αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ  
AND WITH IT THE FALSE PROPHET, THE ONE HAVING PERFORMED THE

σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς  
SIGNS BEFORE IT, BY WHICH HE DECEIVED THE ONES

λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς  
HAVING RECEIVED THE MARK OF THE BEAST AND THE ONES

προσκυνούντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν  
WORSHIPING THE IMAGE OF IT; <sup>4</sup>LIVING(ALIVE) <sup>3</sup>WERE THROWN

οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τῆς καιομένης ἐν  
 1THE 2TWO INTO THE LAKE - OF FIRE - BURNING WITH  
 θείῳ. 19.21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ  
 SULFUR. AND THE REST WERE KILLED WITH THE  
 ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου τῇ  
 SWORD OF THE ONE SITTING ON THE HORSE, THE [SWORD]  
 ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ  
 HAVING PROCEEDED OUT OF THE MOUTH OF HIM, AND ALL THE  
 ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.  
 BIRDS WERE FULLY FED BY THE FLESH OF THEM.

into the lake of fire that burns with sulfur. <sup>21</sup>And the rest were killed by the sword of the rider on the horse, the sword that came from his mouth; and all the birds were gorged with their flesh.

## CHAPTER 20

20.1 Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ  
 AND I SAW AN ANGEL COMING DOWN OUT OF -  
 οὐρανοῦ ἔχοντα τὴν κλεῖν τῆς ἀβύσσου καὶ  
 HEAVEN HAVING THE KEY OF THE ABYSS AND  
 ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ. 20.2 καὶ  
 A GREAT-CHAIN ON THE HAND OF HIM. AND  
 ἐκράτησεν τὸν δράκοντα, ὁ ὄφεις ὁ ἀρχαῖος, ὅς  
 HE SEIZED THE DRAGON, THE 2SERPENT - 1ANCIENT, WHO  
 ἐστὶν Διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν  
 IS [THE] DEVIL AND - SATAN, AND HE BOUND HIM  
 χίλια ἔτη 20.3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον  
 A THOUSAND YEARS, AND THREW HIM INTO THE ABYSS  
 καὶ ἐκλείσεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα  
 AND SHUT AND SEALED [IT] OVER HIM, THAT  
 μὴ πλανήσῃ ἔτι τὰ ἔθνη ἄχρι τελεσθῇ τὰ  
 HE COULD NOT DECEIVE ANY MORE THE NATIONS UNTIL WERE COMPLETED THE  
 χίλια ἔτη. μετὰ ταῦτα δεῖ λυθῆναι αὐτὸν  
 THOUSAND YEARS. AFTER THESE THINGS IT IS NECESSARY [FOR] HIM-TO BE RELEASED  
 μικρὸν χρόνον.  
 A SHORT TIME.

Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. <sup>2</sup>He seized the dragon, that ancient serpent, who is the Devil and Satan, and bound him for a thousand years, <sup>3</sup>and threw him into the pit, and locked and sealed it over him, so that he would deceive the nations no more, until the thousand years were ended. After that he must be let out for a little while.

<sup>4</sup> Then I saw thrones, and those seated on them were given authority to judge. I also saw the souls of those who had been beheaded for their testimony to Jesus<sup>9</sup> and for the word of God. They had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with

<sup>9</sup> Or for the testimony of Jesus

20.4 Καὶ εἶδον θρόνους καὶ ἐκάθισαν ἐπ' αὐτοὺς καὶ  
 AND I SAW THRONES AND THEY SAT ON THEM AND  
 κρίμα ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν  
 JUDGMENT WAS GIVEN TO THEM, AND [I SAW] THE SOULS OF THE ONES  
 πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ  
 HAVING BEEN BEHEADED BECAUSE OF THE[IR] TESTIMONY OF(FOR) JESUS AND  
 διὰ τὸν λόγον τοῦ θεοῦ καὶ οἵτινες  
 BECAUSE OF THE WORD - OF GOD AND [THOSE] WHO  
 οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ  
 DID NOT WORSHIP THE BEAST NOR THE IMAGE OF IT AND  
 οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν  
 DID NOT RECEIVE THE MARK ON THE FOREHEAD AND ON THE  
 χεῖρα αὐτῶν. καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ  
 HAND OF THEM. AND THEY CAME TO LIFE AND REIGNED WITH

Christ a thousand years.  
<sup>5</sup>(The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection.  
<sup>6</sup>Blessed and holy are those who share in the first resurrection. Over these the second death has no power, but they will be priests of God and of Christ, and they will reign with him a thousand years.

<sup>7</sup> When the thousand years are ended, Satan will be released from his prison <sup>8</sup>and will come out to deceive the nations at the four corners of the earth, Gog and Magog, in order to gather them for battle; they are as numerous as the sands of the sea. <sup>9</sup>They marched up over the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from heaven<sup>r</sup> and consumed them. <sup>10</sup>And the devil who had deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet were, and they will be tormented day and night forever and ever.

<sup>11</sup> Then I saw a great white throne and the one who sat on it; the earth and the heaven fled from his presence, and no place was found for them.

<sup>r</sup> Other ancient authorities read from God, out of heaven, or out of heaven from God

τοῦ Χριστοῦ χίλια ἔτη. 20.5 οἱ λοιποὶ τῶν νεκρῶν  
 - CHRIST A THOUSAND YEARS. THE REST OF THE DEAD

οὐκ ἔζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη. αὕτη  
 DID NOT COME TO LIFE UNTIL SHOULD BE COMPLETED THE THOUSAND YEARS. THIS

ἡ ἀνάστασις ἡ πρώτη. 20.6 μακάριος καὶ ἅγιος  
 [IS] THE <sup>2</sup>RESURRECTION - <sup>1</sup>THE FIRST. BLESSED AND HOLY

ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ  
 [IS] THE ONE HAVING PART IN THE <sup>2</sup>RESURRECTION - <sup>1</sup>FIRST; ON

τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ'  
 THESE ONES THE SECOND DEATH DOES NOT HAVE AUTHORITY, BUT

ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ Χριστοῦ καὶ  
 THEY WILL BE PRIESTS - OF GOD AND - OF CHRIST AND

βασιλεύουσιν μετ' αὐτοῦ [τὰ] χίλια ἔτη.  
 WILL REIGN WITH HIM THE THOUSAND YEARS.

20.7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη,  
 AND WHEN <sup>4</sup>WOULD BE COMPLETED <sup>1</sup>THE <sup>2</sup>THOUSAND <sup>3</sup>YEARS,

λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ 20.8 καὶ  
<sup>2</sup>WILL BE RELEASED - <sup>1</sup>SATAN FROM THE PRISON OF HIM, AND

ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσιν  
 WILL GO FORTH TO DECEIVE THE NATIONS - IN THE FOUR

γωνίαις τῆς γῆς, τὸν Γῶγ καὶ Μαγῶγ,  
 CORNERS OF THE EARTH, - [THAT IS,] GOG AND MAGOG,

συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὦν ὁ ἀριθμὸς  
 TO GATHER THEM TO THE WAR, WHOSE<sup>r</sup> - NUMBER

αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης. 20.9 καὶ  
 - [IS] AS THE SAND OF THE SEA. AND

ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς καὶ ἐκύκλευσαν  
 THEY WENT UP OVER THE BREADTH OF THE EARTH AND ENCIRCLED

τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν  
 THE CAMP OF THE SAINTS AND THE CITY -

ἡγαπημένην, καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ  
 HAVING BEEN LOVED, AND FIRE~CAME DOWN OUT OF - HEAVEN AND

κατέφαγεν αὐτούς. 20.10 καὶ ὁ διάβολος ὁ πλανῶν  
 CONSUMED THEM. AND THE DEVIL, THE ONE DECEIVING

αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου  
 THEM, WAS THROWN INTO THE LAKE - OF FIRE AND SULFUR,

ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ  
 WHERE BOTH THE BEAST AND THE FALSE PROPHET [ARE], AND

βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας  
 THEY WILL BE TORTURED DAY AND NIGHT INTO THE AGES

τῶν αἰώνων.  
 OF THE AGES.

20.11 Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν  
 AND I SAW <sup>3</sup>THRONE <sup>1</sup>A GREAT <sup>2</sup>WHITE AND THE ONE

καθήμενον ἐπ' αὐτόν, οὗ ἀπὸ τοῦ προσώπου ἐφύγεν ἡ  
 SITTING ON IT, FROM~WHOSE - PRESENCE FLED THE

γῆ καὶ ὁ οὐρανὸς καὶ τόπος οὐκ εὑρέθη αὐτοῖς.  
 EARTH AND - HEAVEN, AND A PLACE WAS NOT FOUND FOR THEM.

**20.12** καὶ εἶδον τοὺς νεκροὺς, τοὺς μεγάλους καὶ τοὺς  
 AND I SAW THE DEAD, THE GREAT AND THE  
 μικροὺς, ἐστῶτας ἐνώπιον τοῦ θρόνου. καὶ  
 SMALL, HAVING TAKEN [THEIR] STAND BEFORE THE THRONE. AND  
 βιβλία ἡνοίχθησαν, καὶ ἄλλο βιβλίον ἡνοίχθη, ὃ  
 BOOKS WERE OPENED, AND ANOTHER BOOK WAS OPENED, WHICH  
 ἐστὶν τῆς ζωῆς, καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ  
 IS THE [BOOK] OF LIFE, AND <sup>3</sup>WERE JUDGED <sup>1</sup>THE <sup>2</sup>DEAD BY  
 τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ  
 THE THINGS HAVING BEEN WRITTEN IN THE BOOKS ACCORDING TO THE  
 ἔργα αὐτῶν. **20.13** καὶ ἔδωκεν ἡ θάλασσα τοὺς  
 WORKS OF THEM. AND <sup>3</sup>GAVE [UP] <sup>1</sup>THE <sup>2</sup>SEA THE  
 νεκροὺς τοὺς ἐν αὐτῇ καὶ ὁ θάνατος καὶ ὁ ὕδης  
 DEAD - IN IT, AND - DEATH, AND - HADES  
 ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν  
 GAVE [UP] THE DEAD - IN THEM, AND THEY WERE JUDGED,  
 ἕκαστος κατὰ τὰ ἔργα αὐτῶν. **20.14** καὶ ὁ θάνατος  
 EACH ONE, ACCORDING TO THE WORKS OF THEM. AND - DEATH  
 καὶ ὁ ὕδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός.  
 AND - HADES WERE THROWN INTO THE LAKE - OF FIRE.  
 οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ λίμνη τοῦ  
 THIS <sup>2</sup>THE <sup>4</sup>DEATH - <sup>3</sup>SECOND <sup>1</sup>IS, THE LAKE -  
 πυρός. **20.15** καὶ εἴ τις οὐχ εὑρέθη ἐν τῇ βίβλῳ τῆς  
 OF FIRE. AND IF ANYONE WAS NOT FOUND <sup>2</sup>IN <sup>3</sup>THE <sup>4</sup>BOOK -  
 ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ  
<sup>5</sup>OF LIFE <sup>1</sup>HAVING BEEN WRITTEN, HE WAS THROWN INTO THE LAKE -  
 πυρός.  
 OF FIRE.

<sup>12</sup>And I saw the dead, great and small, standing before the throne, and books were opened. Also another book was opened, the book of life. And the dead were judged according to their works, as recorded in the books. <sup>13</sup>And the sea gave up the dead that were in it, Death and Hades gave up the dead that were in them, and all were judged according to what they had done. <sup>14</sup>Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire; <sup>15</sup>and anyone whose name was not found written in the book of life was thrown into the lake of fire.

## CHAPTER 21

**21.1** Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν.  
 AND I SAW A NEW~HEAVEN AND A NEW~EARTH.  
 ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν καὶ  
 FOR~THE FIRST HEAVEN AND THE FIRST EARTH PASSED AWAY, AND  
 ἡ θάλασσα οὐκ ἔστιν ἔτι. **21.2** καὶ τὴν πόλιν τὴν  
 THE SEA IS~NO LONGER. AND THE <sup>2</sup>CITY -  
 ἁγίαν Ἱερουσαλὴμ καινὴν εἶδον καταβαίνουσαν ἐκ  
<sup>1</sup>HOLY, NEW~JERUSALEM I SAW COMING DOWN OUT OF  
 τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ ἡτοιμασμένην ὡς νύμφην  
 - HEAVEN FROM - GOD HAVING BEEN PREPARED AS A BRIDE  
 κεκοσμημένην τῷ ἀνδρὶ αὐτῆς. **21.3** καὶ ἤκουσα  
 HAVING BEEN ADORNED FOR THE HUSBAND OF HER. AND I HEARD  
 φωνῆς μεγάλης ἐκ τοῦ θρόνου λεγούσης, Ἴδου ἡ  
 A LOUD~VOICE FROM THE THRONE SAYING, BEHOLD, THE  
 σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει  
 TABERNACLE - OF GOD [IS] WITH - MEN, AND HE WILL TABERNACLE

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. <sup>2</sup>And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. <sup>3</sup>And I heard a loud voice from the throne saying,

“See, the home<sup>s</sup> of God is among mortals. He will dwell

<sup>s</sup> Gk. tabernacle



with them as their God;<sup>†</sup>  
they will be his peoples,<sup>‡</sup>  
and God himself will be  
with them;<sup>§</sup>

<sup>4</sup> he will wipe every tear  
from their eyes.  
Death will be no more;  
mourning and crying and  
pain will be no  
more,  
for the first things have  
passed away.<sup>¶</sup>

5 And the one who was  
seated on the throne said,  
“See, I am making all things  
new.” Also he said, “Write  
this, for these words are  
trustworthy and true.”<sup>¶</sup> Then  
he said to me, “It is done!  
I am the Alpha and the  
Omega, the beginning and  
the end. To the thirsty I will  
give water as a gift from the  
spring of the water of life.  
<sup>7</sup> Those who conquer will  
inherit these things, and I  
will be their God and they  
will be my children. <sup>8</sup> But  
as for the cowardly, the  
faithless,<sup>¶</sup> the polluted, the  
murderers, the fornicators,  
the sorcerers, the idolaters,  
and all liars, their place will  
be in the lake that burns with  
fire and sulfur, which is the  
second death.”

<sup>9</sup> Then one of the seven  
angels who had the seven  
bowls full of the seven last  
plagues came and said to  
me, “Come, I will show you  
the bride, the wife of the

<sup>†</sup> Other ancient authorities lack as their God

<sup>‡</sup> Other ancient authorities read people

<sup>§</sup> Other ancient authorities add and be their God

<sup>¶</sup> Or the unbelieving

μετ' αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ  
WITH THEM, AND THEY <sup>3</sup>PEOPLE <sup>2</sup>HIS <sup>1</sup>WILL BE, AND

Ἦ αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται [αὐτῶν θεός], <sup>21.4</sup> καὶ  
HE HIMSELF, - GOD-WITH-THEM, WILL BE THEIR GOD, AND

ἐξαλείψει πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν, καὶ  
HE WILL WIPE AWAY EVERY TEAR FROM THE EYES OF THEM, AND

ὁ θάνατος οὐκ ἔσται ἔτι οὔτε πένθος οὔτε κραυγὴ  
- DEATH WILL BE~NO LONGER NOR GRIEF NOR CRYING

οὔτε πόνος οὐκ ἔσται ἔτι, [ὅτι] τὰ πρῶτα  
NOR PAIN NO LONGER~WILL BE, BECAUSE THE FIRST(FORMER) THINGS

ἀπῆλθαν.  
PASSED AWAY.

**21.5** Καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ, Ἰδοὺ  
AND <sup>8</sup>SAID <sup>1</sup>THE ONE <sup>2</sup>SITTING <sup>3</sup>ON <sup>4</sup>THE <sup>5</sup>THRONE, BEHOLD,

καὶ νῦν ποιῶ πάντα, καὶ λέγει, Γράψον, ὅτι οὗτοι οἱ  
<sup>3</sup>NEW <sup>1</sup>I MAKE <sup>2</sup>ALL THINGS, AND HE SAYS, WRITE [THIS], BECAUSE THESE -

λόγοι πιστοὶ καὶ ἀληθινοὶ εἰσιν. **21.6** καὶ εἶπέν μοι,  
WORDS <sup>2</sup>FAITHFUL <sup>3</sup>AND <sup>4</sup>TRUE <sup>1</sup>ARE, AND HE SAID TO ME,

Γέγοναν. ἐγὼ [εἰμι] τὸ Ἀλφα καὶ τὸ Ὠ, ἡ  
THEY HAVE COME TO PASS. I AM THE ALPHA AND THE OMEGA, THE

ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς  
BEGINNING AND THE END. I, TO THE ONE THIRSTING, WILL GIVE OF THE

πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν. **21.7** ὁ νικῶν  
FOUNTAIN OF THE WATER - OF LIFE FREELY. THE ONE OVERCOMING

κληρονομήσει ταῦτα καὶ ἔσομαι αὐτῷ θεὸς καὶ  
WILL INHERIT THESE THINGS AND I WILL BE TO HIM GOD AND

αὐτὸς ἔσται μοι υἱός. **21.8** τοῖς δὲ δειλοῖς καὶ  
HE WILL BE TO ME A SON. BUT~FOR THE COWARDLY AND

ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσιν καὶ  
UNBELIEVING AND ONES HAVING BECOME VILE AND MURDERERS AND

πόρνοις καὶ φαρμάκοις καὶ εἰδωλολάτραις καὶ πᾶσιν  
FORNICATORS AND SORCERERS AND IDOLATERS AND ALL

τοῖς ψευδέσιν τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ  
THE FALSE ONES, - THEIR~PART [WILL BE] IN THE LAKE -

καιομένη πυρὶ καὶ θείῳ, ὃ ἐστὶν ὁ θάνατος ὁ  
BURNING - WITH FIRE AND SULFUR, WHICH IS THE <sup>2</sup>DEATH -

δεύτερος.

<sup>1</sup>SECOND.

**21.9** Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν  
AND CAME ONE OF THE SEVEN ANGELS -

ἐχόντων τὰς ἑπτὰ φιάλας τῶν γεμόντων τῶν ἑπτὰ  
HAVING THE SEVEN BOWLS - BEING FULL OF THE SEVEN

πληγῶν τῶν ἐσχάτων καὶ ἐλάλησεν μετ' ἐμοῦ λέγων,  
<sup>2</sup>PLAGUES - <sup>1</sup>LAST AND SPOKE WITH ME SAYING,

Δεῦρο, δείξω σοι τὴν νύμφην τὴν γυναῖκα τοῦ  
COME, I WILL SHOW YOU THE BRIDE, THE WIFE OF THE

**21:3** text (which can also be rendered, 'God himself will be with them [and be] their God'): KJV ASV RSVmg NASBmg NIV NEBmg TEV NJB NRSVmg. var. αὐτος ὁ θεὸς μετ' αὐτῶν ἔσται [with varying word order in different MSS] (God himself will be with them): RSV NASB NEB NRSV.

ἀρνίου. **21.10** καὶ ἀπήνεγκέν με ἐν πνεύματι ἐπὶ  
LAMB. AND HE CARRIED AWAY ME IN SPIRIT ONTO

ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέν μοι τὴν πόλιν  
A MOUNTAIN, GREAT AND HIGH, AND SHOWED ME THE <sup>2</sup>CITY

τὴν ἁγίαν Ἱερουσαλὴμ καταβαίνουσαν ἐκ τοῦ  
- <sup>1</sup>HOLY, JERUSALEM COMING DOWN OUT OF -

οὐρανοῦ ἀπὸ τοῦ θεοῦ **21.11** ἔχουσαν τὴν δόξαν τοῦ  
HEAVEN FROM - GOD, HAVING THE GLORY -

θεοῦ, ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ  
OF GOD, THE RADIANCE OF IT [WAS] LIKE A PRECIOUS~STONE, AS

λίθῳ ἰάσπιδι κρυσταλλίζοντι. **21.12** ἔχουσα τεῖχος  
A JASPER~STONE BEING CLEAR AS CRYSTAL; HAVING A WALL,

μέγα καὶ ὑψηλόν, ἔχουσα πυλῶνας δώδεκα καὶ ἐπὶ  
GREAT AND HIGH, HAVING TWELVE~GATES AND AT

τοῖς πυλῶσιν ἀγγέλους δώδεκα καὶ ὀνόματα  
THE GATES TWELVE~ANGELS AND NAMES

ἐπιγεγραμμένα, ἃ ἐστὶν [τὰ ὀνόματα] τῶν  
HAVING BEEN INSCRIBED ON [THEM], WHICH IS(ARE) THE NAMES OF THE

δώδεκα φυλῶν υἱῶν Ἰσραὴλ. **21.13** ἀπὸ ἀνατολῆς  
TWELVE TRIBES OF [THE] SONS OF ISRAEL; FROM [THE] EAST

πυλῶνες τρεῖς καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς καὶ ἀπὸ  
THREE~GATES AND FROM [THE] NORTH THREE~GATES AND FROM

νότου πυλῶνες τρεῖς καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς.  
[THE] SOUTH THREE~GATES AND FROM [THE] WEST THREE~GATES;

**21.14** καὶ τὸ τεῖχος τῆς πόλεως ἔχων θεμελίους δώδεκα  
AND THE WALL OF THE CITY HAVING TWELVE~FOUNDATIONS

καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων  
AND ON THEM TWELVE NAMES, OF THE TWELVE APOSTLES

τοῦ ἀρνίου.  
OF THE LAMB.

**21.15** Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχεν μέτρον  
AND THE ONE SPEAKING WITH ME HAD <sup>2</sup>MEASURING

κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς  
<sup>3</sup>ROD <sup>1</sup>A GOLDEN, THAT HE MIGHT MEASURE THE CITY AND THE

πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς. **21.16** καὶ ἡ  
GATES OF IT AND THE WALLS OF IT. AND THE

πόλις τετράγωνος κείται καὶ τὸ μήκος αὐτῆς ὅσον  
CITY LIES~SQUARE AND THE LENGTH OF IT [IS] AS MUCH AS

[καὶ] τὸ πλάτος. καὶ ἐμέτρησεν τὴν πόλιν τῷ  
ALSO THE BREADTH. AND HE MEASURED THE CITY WITH THE

καλάμῳ ἐπὶ σταδίων δώδεκα χιλιάδων, τὸ μήκος  
ROD ACROSS <sup>3</sup>STADIA <sup>1</sup>TWELVE <sup>2</sup>THOUSAND, THE LENGTH

καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν.  
AND THE BREADTH AND THE HEIGHT OF IT IS(ARE)~EQUAL.

**21.17** καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἑκατὸν  
AND HE MEASURED THE WALL OF IT A HUNDRED

τεσσαράκοντα τεσσάρων πηχῶν μέτρον ἀνθρώπου, ὃ  
FORTY~FOUR CUBITS BY MAN'S~MEASUREMENT, WHICH

Lamb.” <sup>10</sup>And in the spirit<sup>x</sup> he carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God. <sup>11</sup>It has the glory of God and a radiance like a very rare jewel, like jasper, clear as crystal. <sup>12</sup>It has a great, high wall with twelve gates, and at the gates twelve angels, and on the gates are inscribed the names of the twelve tribes of the Israelites; <sup>13</sup>on the east three gates, on the north three gates, on the south three gates, and on the west three gates. <sup>14</sup>And the wall of the city has twelve foundations, and on them are the twelve names of the twelve apostles of the Lamb.

<sup>15</sup>The angel<sup>y</sup> who talked to me had a measuring rod of gold to measure the city and its gates and walls. <sup>16</sup>The city lies foursquare, its length the same as its width; and he measured the city with his rod, fifteen hundred miles;<sup>z</sup> its length and width and height are equal. <sup>17</sup>He also measured its wall, one hundred forty-four cubits<sup>a</sup> by human measurement,

<sup>x</sup> Or in the Spirit

<sup>y</sup> Gk He

<sup>z</sup> Gk twelve thousand stadia

<sup>a</sup> That is, almost seventy-five yards

which the angel was using.  
<sup>18</sup>The wall is built of jasper, while the city is pure gold, clear as glass. <sup>19</sup>The foundations of the wall of the city are adorned with every jewel; the first was jasper, the second sapphire, the third agate, the fourth emerald, <sup>20</sup>the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst. <sup>21</sup>And the twelve gates are twelve pearls, each of the gates is a single pearl, and the street of the city is pure gold, transparent as glass.

<sup>22</sup>I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. <sup>23</sup>And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb. <sup>24</sup>The nations will walk by its light, and the kings of the earth will bring their glory into it. <sup>25</sup>Its gates will never be shut by day—and there will be no night there. <sup>26</sup>People will bring into it the glory and the honor of the nations. <sup>27</sup>But nothing unclean will enter it,

ἐστὶν ἀγγέλου. **21.18** καὶ ἡ ἐνδώμησις τοῦ τείχους  
 IS [ALSO] [THE] ANGEL'S. AND THE CONSTRUCTION OF THE WALL  
 αὐτῆς ἱάσπιδος καὶ ἡ πόλις χρυσίον καθαρὸν ὅμοιον  
 OF IT [WAS OF] JASPER AND THE CITY [WAS] PURE-GOLD LIKE

ὑάλῳ καθαρῷ. **21.19** οἱ θεμέλιοι τοῦ τείχους τῆς  
 PURE-GLASS; THE FOUNDATIONS OF THE WALL OF THE  
 πόλεως παντὶ καὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ  
 CITY WITH EVERY PRECIOUS-STONE HAVING BEEN ADORNED: THE  
 θεμέλιος ὁ πρῶτος ἱάσπιδος, ὁ δεῦτερος σάπφειρος, ὁ  
<sup>2</sup>FOUNDATION - <sup>1</sup>FIRST JASPER, THE SECOND SAPPHIRE, THE

τρίτος χαλκηδών, ὁ τέταρτος σμάραγδος, **21.20** ὁ  
 THIRD CHALCEDONY, THE FOURTH EMERALD, THE

πέμπτος σαρδόνυξ, ὁ ἕκτος σάρδιον, ὁ ἑβδομος  
 FIFTH SARDONYX, THE SIXTH CARNELIAN, THE SEVENTH

χρυσόλιθος, ὁ ὄγδοος βήρυλλος, ὁ ἔνατος τοπάζιον,  
 CHRYSOLITE, THE EIGHTH BERYL, THE NINTH TOPAZ,

ὁ δέκατος χρυσόπρασος, ὁ ἐνδέκατος ἰάκινθος, ὁ  
 THE TENTH CHRYSOPRASE, THE ELEVENTH JACINTH, THE

δωδέκατος ἀμέθυστος, **21.21** καὶ οἱ δώδεκα πυλῶνες  
 TWELFTH AMETHYST, AND THE TWELVE GATES

δώδεκα μαργαρίται, ἀνὰ εἰς ἕκαστος τῶν  
 [WERE] TWELVE PEARLS, <sup>3</sup>RESPECTIVELY <sup>2</sup>ONE <sup>1</sup>EACH OF THE

πυλῶνων ἦν ἐξ ἑνὸς μαργαρίτου. καὶ ἡ πλατεία  
 GATES WAS OF ONE PEARL. AND THE STREET

τῆς πόλεως χρυσίον καθαρὸν ὡς ὑάλος διαυγής.  
 OF THE CITY [WAS] PURE-GOLD AS TRANSPARENT-GLASS.

**21.22** Καὶ ναδὸν οὐκ εἶδον ἐν αὐτῇ, ὁ γὰρ κύριος ὁ  
 AND A TEMPLE I DID NOT SEE IN IT, FOR-<sup>THE</sup> LORD -

θεὸς ὁ παντοκράτωρ ναδὸς αὐτῆς ἐστὶν καὶ τὸ  
 GOD, THE ALMIGHTY <sup>2</sup>[THE] TEMPLE <sup>3</sup>OF IT <sup>1</sup>IS, AND THE

ἀρνίον. **21.23** καὶ ἡ πόλις οὐ χρειαν ἔχει τοῦ ἡλίου  
 LAMB. AND THE CITY <sup>2</sup>NO <sup>3</sup>NEED <sup>1</sup>HAS OF THE SUN

οὐδὲ τῆς σελήνης ἵνα φαίνωσιν αὐτῇ, ἡ γὰρ δόξα τοῦ  
 NOR OF THE MOON THAT THEY MAY SHINE IN IT, FOR-<sup>THE</sup> GLORY -

θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ  
 OF GOD ILLUMINED IT, AND THE LAMP OF IT [IS] THE

ἀρνίον. **21.24** καὶ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ  
 LAMB. AND <sup>3</sup>WILL WALK AROUND <sup>1</sup>THE <sup>2</sup>NATIONS BY THE

φωτὸς αὐτῆς, καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν  
 LIGHT OF IT, AND THE KINGS OF THE EARTH BRING THE

δόξαν αὐτῶν εἰς αὐτήν, **21.25** καὶ οἱ πυλῶνες αὐτῆς  
 GLORY OF THEM INTO IT, AND THE GATES OF IT

οὐ μὴ κλεισθῶσιν ἡμέρας, νύξ γὰρ οὐκ ἔσται ἐκεῖ,  
 NEVER WOULD BE SHUT BY DAY, FOR-NIGHT WILL NOT BE THERE,

**21.26** καὶ οἴσουσιν τὴν δόξαν καὶ τὴν τιμὴν τῶν  
 AND THEY WILL BRING THE GLORY AND THE HONOR OF THE

ἐθνῶν εἰς αὐτήν. **21.27** καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτήν  
 NATIONS INTO IT. AND NEVER MAY ENTER INTO IT

πάν κοινὸν καὶ [ὁ] ποιῶν βδέλυγμα καὶ  
 EVERY(ANY) PROFANE THING AND THE ONE PRACTICING ABOMINATION AND  
 ψεῦδος εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς  
 FALSEHOOD, BUT ONLY THE ONES HAVING BEEN WRITTEN IN THE BOOK -

ζωῆς τοῦ ἀρνίου.  
 OF LIFE OF THE LAMB.

nor anyone who practices abomination or falsehood, but only those who are written in the Lamb's book of life.

## CHAPTER 22

22.1 Καὶ ἔδειξέν μοι ποταμὸν ὕδατος ζωῆς λαμπρὸν  
 AND HE SHOWED ME A RIVER OF WATER OF LIFE BRIGHT

ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ  
 AS CRYSTAL, GOING FORTH OUT OF THE THRONE -

θεοῦ καὶ τοῦ ἀρνίου. 22.2 ἐν μέσῳ τῆς πλατείας  
 OF GOD AND OF THE LAMB, IN [THE] MIDDLE OF THE STREET

αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐκεῖθεν ξύλον  
 OF IT; AND <sup>4</sup>OF THE RIVER <sup>1</sup>ON THIS [SIDE] <sup>2</sup>AND <sup>3</sup>ON THAT [SIDE] [THE] TREE

ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον  
 OF LIFE PRODUCING TWELVE~FRUITS, ACCORDING TO EACH~MONTH

ἀποδιδόν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου  
 YIELDING THE FRUIT OF IT, AND THE LEAVES OF THE TREE

εἰς θεραπείαν τῶν ἐθνῶν. 22.3 καὶ πᾶν κατάθεμα  
 [ARE] FOR [THE] HEALING OF THE NATIONS. AND EVERY CURSE

οὐκ ἔσται ἔτι. καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ  
 NO LONGER~WILL BE. AND THE THRONE - OF GOD AND OF THE

ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δούλοι αὐτοῦ  
 LAMB IN IT WILL BE, AND THE SLAVES OF HIM

λατρεύουσιν αὐτῷ 22.4 καὶ ὄψονται τὸ πρόσωπον  
 WILL SERVE HIM AND WILL SEE THE FACE

αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.  
 OF HIM, AND THE NAME OF HIM [WILL BE] ON THE FOREHEADS OF THEM.

22.5 καὶ νύξ οὐκ ἔσται ἔτι καὶ οὐκ ἔχουσιν χρεῖαν  
 AND NIGHT NO LONGER~WILL BE AND THEY HAVE~NO NEED

φωτὸς λύχνου καὶ φωτὸς ἡλίου, ὅτι κύριος ὁ  
 OF [THE] LIGHT OF A LAMP AND LIGHT OF [THE] SUN, BECAUSE [THE] LORD -

θεὸς φωτίσει ἐπ' αὐτούς, καὶ βασιλεύουσιν εἰς  
 GOD WILL GIVE FORTH LIGHT ON THEM, AND THEY WILL REIGN INTO

τοὺς αἰῶνας τῶν αἰώνων.  
 THE AGES OF THE AGES.

22.6 Καὶ εἶπέν μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ  
 AND HE SAID TO ME, THESE - WORDS [ARE] FAITHFUL AND

ἀληθινοί, καὶ ὁ κύριος ὁ θεὸς τῶν πνευμάτων τῶν  
 TRUE, AND THE LORD - GOD OF THE SPIRITS OF THE

προφητῶν ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς  
 PROPHETS SENT THE ANGEL OF HIM TO SHOW TO THE

δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει.  
 SLAVES OF HIM THINGS WHICH HAVE TO HAPPEN QUICKLY.

Then the angel<sup>b</sup> showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb<sup>2</sup> through the middle of the street of the city. On either side of the river is the tree of life<sup>c</sup> with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. <sup>3</sup>Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants<sup>d</sup> will worship him; <sup>4</sup>they will see his face, and his name will be on their foreheads. <sup>5</sup>And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

<sup>6</sup> And he said to me, "These words are trustworthy and true, for the Lord, the God of the spirits of the prophets, has sent his angel to show his servants<sup>d</sup> what must soon take place."

<sup>b</sup> Gk. he

<sup>c</sup> Or the Lamb. <sup>2</sup>In the middle of the street of the city, and on either side of the river, is the tree of life

<sup>d</sup> Gk. slaves



7 "See, I am coming soon! Blessed is the one who keeps the words of the prophecy of this book."

8 I, John, am the one who heard and saw these things. And when I heard and saw them, I fell down to worship at the feet of the angel who showed them to me; <sup>9</sup>but he said to me, "You must not do that! I am a fellow servant<sup>e</sup> with you and your comrades/the prophets, and with those who keep the words of this book. Worship God!"

10 And he said to me, "Do not seal up the words of the prophecy of this book, for the time is near. <sup>11</sup>Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy."

12 "See, I am coming soon; my reward is with me, to repay according to everyone's work. <sup>13</sup>I am the Alpha and the Omega, the first and the last, the beginning and the end."

14 Blessed are those who wash their robes,<sup>g</sup> so that they will have the right to the tree of life and may enter the city by the gates. <sup>15</sup>Outside are the dogs and sorcerers and fornicators and

<sup>e</sup> Gk. *slave*

<sup>f</sup> Gk. *brothers*

<sup>g</sup> Other ancient authorities read *do his commandments*

**22.7** καὶ ἰδοὺ ἔρχομαι ταχύ. μακάριος ὁ τηρῶν  
AND BEHOLD, I AM COMING QUICKLY. BLESSED [IS] THE ONE KEEPING

τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.  
THE WORDS OF THE PROPHECY - OF THIS-BOOK.

**22.8** Καγὼ Ἰωάννης ὁ ἀκούων καὶ βλέπων  
AND I JOHN [AM] THE ONE HEARING AND SEEING

ταῦτα. καὶ ὅτε ἤκουσα καὶ ἐβλεψα, ἔπεσα  
THESE THINGS. AND WHEN I HEARD AND SAW, I FELL

προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ  
TO WORSHIP BEFORE THE FEET OF THE ANGEL -

δεικνύντός μοι ταῦτα. **22.9** καὶ λέγει μοι, "Ὁρα  
SHOWING ME THESE THINGS. AND HE SAYS TO ME, SEE

μὴ· σύνδουλος σου εἰμι καὶ τῶν ἀδελφῶν  
[THAT] YOU NOT [DO IT]; A FELLOW SLAVE OF YOU I AM AND OF THE BROTHERS

σου τῶν προφητῶν καὶ τῶν τηρούντων τοὺς λόγους  
OF YOU, THE PROPHETS, AND OF THE ONES KEEPING THE WORDS

τοῦ βιβλίου τούτου· τῷ θεῷ προσκύνησον. **22.10** καὶ  
- OF THIS-BOOK; - WORSHIP-GOD. AND

λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας  
HE SAYS TO ME, DO NOT SEAL THE WORDS OF THE PROPHECY

τοῦ βιβλίου τούτου, ὁ καιρὸς γὰρ ἐγγύς ἐστιν.  
- OF THIS-BOOK, <sup>2</sup>THE <sup>3</sup>TIME <sup>1</sup>FOR IS-NEAR.

**22.11** ὁ ἀδικῶν ἀδικησάτω ἔτι καὶ ὁ  
THE ONE BEING UNRIGHTEOUS LET HIM BE UNRIGHTEOUS STILL AND THE

ῥυπαρὸς ῥυπανθήτω ἔτι, καὶ ὁ δίκαιος  
FILTHY ONE LET HIM BE FILTHY STILL, AND THE RIGHTEOUS ONE

δικαιοσύνην ποιησάτω ἔτι καὶ ὁ ἅγιος ἁγιασθήτω  
LET HIM DO-RIGHTEOUSNESS STILL AND THE HOLY ONE LET HIM BE HOLY

ἔτι.  
STILL.

**22.12** Ἰδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ'  
BEHOLD, I AM COMING QUICKLY, AND - MY-REWARD [IS] WITH

ἐμοῦ ἀποδοῦναι ἐκάστῳ ὡς τὸ ἔργον ἐστὶν αὐτοῦ.  
ME TO GIVE TO EACH ONE AS THE WORK OF HIM-IS.

**22.13** ἐγὼ τὸ Ἀλφα καὶ τὸ Ὠ, ὁ πρῶτος καὶ ὁ  
[I AM] THE ALPHA AND THE OMEGA, THE FIRST AND THE

ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος.  
LAST, THE BEGINNING AND THE END.

**22.14** Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν,  
BLESSED [ARE] THE ONES WASHING THE ROBES OF THEM,

ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ  
THAT <sup>3</sup>WILL BE - <sup>2</sup>RIGHT <sup>1</sup>THEIR TO THE TREE - OF LIFE AND

τοῖς πυλῶσιν εἰσελθῶσιν εἰς τὴν πόλιν. **22.15** ἔξω  
BY THE GATES THEY MAY ENTER INTO THE CITY. OUTSIDE

οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ  
[ARE] THE DOGS AND THE SORCERERS AND THE FORNICATORS AND THE

φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ  
 MURDERERS AND THE IDOLATERS AND EVERYONE LOVING AND  
 ποιῶν ψεῦδος.  
 PRACTICING FALSEHOOD.

**22.16** Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου  
 I, JESUS, SENT THE ANGEL OF ME  
 μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγὼ  
 TO TESTIFY TO YOU THESE THINGS FOR THE CHURCHES. I  
 εἰμι ἡ ρίζα καὶ τὸ γένος Δαβὶδ, ὁ ἀστὴρ ὁ  
 AM THE ROOT AND THE OFFSPRING OF DAVID, THE STAR -  
 λαμπρὸς ὁ πρωῒνος. **22.17** Καὶ τὸ πνεῦμα καὶ ἡ  
 BRIGHT - MORNING. AND THE SPIRIT AND THE  
 νύμφη λέγουσιν, Ἔρχου. καὶ ὁ ἀκούων εἰπάτω,  
 BRIDE SAY, COME. AND THE ONE HEARING LET HIM SAY,  
 Ἔρχου. καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων  
 COME. AND THE ONE THIRSTING LET HIM COME, THE ONE DESIRING  
 λαβέτω ὕδωρ ζωῆς δωρεάν.  
 LET HIM TAKE [THE] WATER OF LIFE FREELY.

**22.18** Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους  
 I TESTIFY TO EVERYONE - HEARING THE WORDS

τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῇ  
 OF THE PROPHECY - OF THIS BOOK; IF ANYONE ADDS  
 ἐπ' αὐτά, ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς  
 TO THEM, WILL ADD - GOD TO HIM THE PLAGUES -  
 γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ, **22.19** καὶ ἐάν  
 HAVING BEEN WRITTEN IN - THIS BOOK, AND IF

τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς  
 ANYONE TAKES AWAY FROM THE WORDS OF THE BOOK -

προφητείας ταύτης, ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ  
 OF THIS PROPHECY, WILL TAKE AWAY - GOD - HIS PART

ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας  
 FROM THE TREE - OF LIFE AND FROM THE CITY - HOLY,

τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.  
 OF THE THINGS HAVING BEEN WRITTEN IN - THIS BOOK.

**22.20** Λέγει ὁ μαρτυρῶν ταῦτα, Ναί, ἔρχομαι  
 SAYS THE ONE TESTIFYING THESE THINGS, YES, I AM COMING

ταχύ. Ἀμήν, ἔρχου κύριε Ἰησοῦ.  
 QUICKLY. AMEN, COME, LORD JESUS.

**22.21** Ἡ χάρις τοῦ κυρίου Ἰησοῦ μετὰ πάντων.  
 THE GRACE OF THE LORD JESUS [BE] WITH ALL.

murderers and idolaters, and everyone who loves and practices falsehood.

16 "It is I, Jesus, who sent my angel to you with this testimony for the churches. I am the root and the descendant of David, the bright morning star."

17 The Spirit and the bride say, "Come."

And let everyone who hears say, "Come."

And let everyone who is thirsty come.

Let anyone who wishes take the water of life as a gift.

18 I warn everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to that person the plagues described in this book;<sup>19</sup> if anyone takes away from the words of the book of this prophecy, God will take away that person's share in the tree of life and in the holy city, which are described in this book.

20 The one who testifies to these things says, "Surely I am coming soon."

Amen. Come, Lord Jesus!

21 The grace of the Lord Jesus be with all the saints. Amen.<sup>h</sup>

<sup>h</sup> Other ancient authorities lack *all*; others lack *the saints*; others lack *Amen*













