Matthew

1. The scroll of the lineage of Jesus Christ, the Son of David, the Son of Abraham.
2. Abraham begots *Isaac*; now Isaac beggets *Jacob*; now Jacob beggets 'Judah and his brothers.'
3. Now Judah beggets 'Pharez and *Zarah* out of Thamar. Now Pharez beggets 'Hesron; now Hesron beggets 'Aram;'
4. now Aram begets 'Amminadab; now Amminadab beggets 'Nahshon; now Nahshon beggets 'Salmon;'
5. now Salmon begets 'Boaz out of 'Ruth; now Obed begets 'Jesse;'
6. now Jesse begets 'David the king. Now David beggets 'Solomon out of the wife of 'Uriah;'
7. now Solomon begets 'Rehoboam; now Rehoboam beggets 'Abihai; now Abihai beggets 'Asaph;'
8. now Asaph beggets 'Joshaphat; now Jeshaphat beggets 'Jehoram; now Jehoram beggets 'Uzziah;'
9. now Uziah beggets 'Joatham; now Joatham beggets 'Ahaz; now Ahaz beggets 'Hezekiah;'
10. now Hezekiah beggets 'Manasseh; now Manasseh beggets 'Amon; now Amon beggets 'Josiah;'
11. now Josiah beggets 'Jecoiann and his brothers out of the Babylonian exile.'
Matthew 1

12 ΛΥΤΟΤΕ ΕΠΙ ΤΗCc

13 ΤΩΝ ΖΩΟΒΑΒΕΛ

14 ΕΓΕΝΝΗΚΕΝ ΤΟΝ ΕΛΙΑΚΙΜ

15 ΕΓΕΝΝΗΚΕΝ ΤΟΝ ΕΛΙΟΥΑ

16 ΕΓΕΝΝΗΚΕΝ ΤΟΝ ΙΟΔΗΧΘ

17 ΗΧΩΥ Ο

18 ΤΟΥ ΑΙΟΥ

19 ΕΝ ΘΕΤΡΙ

20 ΕΒΟΥΑΗΘΩ

21 Now after the Babylonian exile Jeconiah begets Shalhieh; now Shalthiel begets Zerubbabel;

22 now Zerubbabel begets 'Abihu; now Abihud begets Eliakim; now Eliakim begets 'Azor;

23 now Azor begets 'Zadok; now Zadok begets Achim; now Achim begets 'Elud;

24 now Eliud begets Eleazar; now Eleazar begets 'Matthan; now Matthan begets 'Jacob;

25 now Jacob begets Joseph, the husband of Mary and of whom was born Jesus, 'Who is termed "Christ."

26 Then all the generations from Abraham till David are fourteen generations, and from David till the Babylonian exile are fourteen generations, and from the Babylonian exile till the Christ is fourteen generations.

27 Now 'Jesus Christ's birth was thus: At the espousal of His 'mother, Mary, to 'Joseph, ere their coming together, she was found pregnant by holy spirit.

28 Now Joseph, her husband, being just and not willing to hold her up to infamy, intended covertly to dismiss her.
21 Now she shall be bringing forth a Son, and you shall be calling His name Jesus, for He shall be saving His people from their sins.

22 Now the whole of this has occurred that may be 'fulfilled' which is declared by the Lord through the prophet, saying:

23 "Lo! The virgin shall be 'pregnant' and shall be bringing forth a Son, And they shall be calling His name 'Emmanuel,' which is, being construed, 'God with us.'
4 And, gathering all the chief priests and scribes of the people, he ascertained beside from them where the Christ is 'born'.

5 Now they say to him, 'In Bethlehem of Judaea, for thus it is 'written' through the prophet:

6 'And you, Bethlehem, land of Judah, Are you in any respect least among the 'mentors of Judah? For out of you shall be come forth the Ruler Who shares with 'Israel.'

7 Then Herod, covertly, calling the magi, ascertains exactly beside from them the time of the star's appearing.

8 And, sending them into Bethlehem, he said, 'Having gone, inquire accurately concerning the little Boy. Now if ever you may be finding Him, report to me, so that I also, coming, should be worshiping Him.'

9 Now those who hear the king went, and lo! the star which they perceived in the East preceded them till, coming, it was standing over where the little Boy was.

10 Now, perceiving the star, they rejoiced with great joy, tremendously.

11 And, coming into the house, they perceived the little Boy with Mary, His 'mother, and, falling, they worship Him. And opening their 'treasures, they bring Him an approach presents, gold and frankincense and myrrh.
Then was fulfilled that which was declared through Jeremiah the prophet, saying,

15 Then Herod, perceiving that he was scoffed at by the magi, was very furious, and, dispatching, he massacred all the boys in Bethlehem and in all its boundaries, from two years and below, according to the time which he ascertains exactly from the magi.

16 And, being apprised according a trance not to go back toward Herod, through another way they retire into their country.

17 And now, at their retiring into their country, lo! a messenger of the Lord is appearing according a trance to Joseph, saying, “Being roused, take along the little boy and His mother and flee into Egypt, and be there till I should speak to you, for Herod is about to seek the little boy to destroy Him.”

18 A sound in Rama is heard, Lamentation, and much anguish; Rachel lamenting over her children, And she would not be consoled, that they are not.
and his mother brought him up in the desert, and he was making ready to be passed through the wilderness of Judea, for he was recommended to be called the Nazarene.

So John was in the desert, making ready to pass through the wilderness of Judea, to be in the footsteps of Isaiah, saying: "The voice of one imitating: 'In the wilderness make ready, straighten the road of the Lord!'"
5 Then went out toward him Jerusalem and entire Judea, and the entire country about the Jordan,
and they were baptized in the Jordan river by him, confessing their sins.

6 And every Pharisee and Sadducee coming to him, "Progeny of vipers! 6 Who intimates to you to be fleeing from the impending indignation?"

7 Now, perceiving many of the Pharisees and Sadducees coming to him, "Progeny of vipers! 6 Who intimates to you to be fleeing from the impending indignation?"

8 And you should no presuming to be saying among yourselves, `Presuming to be saying for I am saying to you that I, Whose winnowing shovel is lying toward the root of the trees. Every tree, then, which is not producing ideal fruit is hewn down and cast into the fire.

9 Yet already the ax is lying toward the root of the trees. Every tree, then, which is not producing ideal fruit is hewn down and cast into the fire.

10 And you should no presuming to be saying among yourselves, `Presuming to be saying for I am saying to you that I, Whose winnowing shovel is lying toward the root of the trees. Every tree, then, which is not producing ideal fruit is hewn down and cast into the fire.

11 For I, indeed, am baptizing you in water unto repentance, yet He Who is coming after me is stronger than I. Whose sands I am not competent to bear. He will be baptizing you in holy spirit and fire,

12 Whose winnowing shovel is in His hand, and He will be scouring His threshing floor, and will be gathering His grain into His barn, yet the chaff will He be burning up with unextinguished fire."
Matthew 3 - Matthew 4

Then Jesus was led up into the wilderness by the Spirit, to be tempted by the Adversary.

And fasting forty days and forty nights, afterwards He hungers.

And, approaching, the tamer said to Him, "If you are God's Son, say that these stones may be becoming cakes of bread."

Yet, answering, He said, "It is written, 'Not on bread alone shall man live, but on every declaration going out through the mouth of God.'"
Matthew 4

\[ \text{Matthew 4:1-12} \]

Then the Adversary is taking Him along into the holy city, and stands Him on the wing of the sanctuary.

And he is saying to Him, "If you are 'God's Son,' cast yourself down, for it is 'written' that 'He shall send 'his' messengers shall be directed concerning Thee' and 'On their hands shall they be lifting Thee, Lest at some time Thou shouldst be dashing Thy foot against a stone.'"

Then the Adversary is taking Him along into a very high mountain, and is showing Him all the kingdoms of the world and their glory.

And he said to Him, "All these to you will I be giving, if ever, falling down, you should be worshiping me."

Then Jesus is saying to him, "Go away, Satan, for it is 'written', 'The Lord your God shall you be worshiping, And to Him only shall you be offering divine service.'"

And he said to Him, "All these to you will I be giving, if ever, falling down, you should be worshiping me."

Then the Adversary is leaving Him. And "lo!" messengers approached and waited on Him.

Now, hearing that John was given up, He retires into Galilee,

and, leaving 'Nazareth', coming, He dwells in Capernaum, which is beside the sea in the boundaries of Zebulon and Naphtali,
<table>
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14 that that may be fulfilled which is declared through Isaiah the prophet, saying, The land of Zebulon and the land of Naphtali, The sea road the other side of the Jordan, Galilee of the nations--

15 | ΙΩΔΑΝΟΥ ΚΑΙ ΠΑΝΑΟΥΔΑΝ ΚΑΙ ΔΙΑ ΠΛΗΘΗ ΕΔΥΧΕΤΟ ΤΟΥ ΤΩΝ ΜΑΓΕΙΡΙΚΩΝ ΡΑΦΗΜΑΤΙΚΟΝ ΣΤΗΝ ΑΠΟ ΣΥΝΕΠΩΡΕΩΣΗΣ ΤΟΥ ΤΩΝ ΜΑΓΕΙΡΙΚΩΝ ΨΩΜΑΤΟΣ ΣΤΗΝ ΕΦΑΝΟΥΣΑ | JORDAN GALILEE OF-THE NATIONS THE PEOPLE THE CONSUMMATION IN COMING the PEOPLE OF-THE HOUSES OF-witness of THE people OF-DEATH the coming of death begins TO-THE JESUS TO-BE-PROCLAIMING begin the kingdom OF-THE heavens.

15 The people 'sitting' in darkness perceived a great light, And to 'those sitting' in the province and shadow of death, light arises for them.

16 | ΦΩΣ ΑΝΕΤΕΙΛΕΝ ΑΣΤΙΚΟ ΑΠΟ ΤΟ ΤΟΤΕ ΠΡΟΕΠΕΤΕΑΤΟ ΚΑΙ ΑΣΤΙΚΟ ΙΗΘΟΥΣ ΚΑΙ ΒΡΥΣΣΕΙΝ | LIGHT UP-rises to-them FROM THEN begins TO-THE JESUS TO-BE-PROCLAIMING begins the kingdom OF-THE heavens.

16 Now, walking beside the sea of Galilee, He perceived two brothers, Simon, brother, in the ship with Peter, his brother, casting a purse net into the sea, for they were fishers.

17 | ΔΕ ΠΑΡΑ ΤΗΝ ΘΑΛΑΣΣΑΝ ΩΣ ΆΝΕΤΕΙΛΕΝ ΑΣΤΙΚΟ ΑΠΟ ΤΟ ΤΟΤΕ ΠΡΟΕΠΕΤΕΑΤΟ ΚΑΙ ΑΣΤΙΚΟ ΙΗΘΟΥΣ ΚΑΙ ΒΡΥΣΣΕΙΝ | ABOUT-TREADING YET BESIDE THE SEA OF-THE GALILEE OF-THE He-PERCEIVED TWO

17 Thenceforth begins: 'Jesus to be heralding and saying, 'Repent! for near is the kingdom of the heavens!'

18 | ΠΕΡΙΠΑΤΩΝ ΔΕ ΠΑΡΑ ΘΑΛΑΣΣΑΝ ΩΣ ΆΝΕΤΕΙΛΕΝ ΑΣΤΙΚΟ ΑΠΟ ΤΟ ΤΟΤΕ ΠΡΟΕΠΕΤΕΑΤΟ ΚΑΙ ΑΣΤΙΚΟ ΙΗΘΟΥΣ ΚΑΙ ΒΡΥΣΣΕΙΝ | WALKING ABOUT-TREADING YET BESIDE THE SEA OF-THE He-PERCEIVED TWO

18 Now, advancing thence, He perceived two others, brothers, Zebedee and John, his brother, in the ship with Zebedee, their father, adjusting their 'nets.' And He calls them.

19 | ΓΑΡ ΜΕΛΙΚΟΙ ΚΑΙ ΑΓΕΛΕΙ ΑΤΟΤΟ ΕΩΣ ΤΟΝ ΠΟΘΟ ΟΥΗΝ ΕΙΛΑΝ ΔΥΟ | for fishers AND He-Is-saying TO THE OTHER-SIDE OF-THE TWO

19 And He is saying to them, 'Hither! After Me, and I will be making you fishers of humanmen!'

20 | ΥΜΑ ΑΓΕΛΕΙ ΑΤΟΤΟ ΕΩΣ ΠΟΘΟ ΩΣ ΆΝΕΤΕΙΛΕΝ ΑΣΤΙΚΟ ΑΠΟ ΤΟ ΤΟΤΕ ΠΡΟΕΠΕΤΕΑΤΟ ΚΑΙ ΑΣΤΙΚΟ ΙΗΘΟΥΣ ΚΑΙ ΒΡΥΣΣΕΙΝ | YOU Up ye fishers OF-humans TO THE YET immediately FROM-LETTING leaving the NETS TWO

20 Now immediately leaving the nets, they follow Him.

21 | ΗΚΟΛΟΥΘΟΝ ΑΥΤΩ ΧΩΡΑΣ ΚΑΙ ΠΡΟΒΑΣ ΑΕΚΕΙΘΕΝ ΕΙΛΑΝ ΑΛΛΑΥ ΑΤΟΤΟ ΔΥΟ | THEY-follow to-Him AND BEFORE-STEPPING thence He-PERCEIVED others TWO

21 And, advancing thence, He perceived two others, brothers, James 'of Zebedee and John, his brother, in the ship with Zebedee, their father, adjusting their 'nets.' And He calls them.

22 | ΚΑΤΑΡΤΙΖΟΝΤΑΣ ΤΑ ΑΙΚΤΥΑ ΑΥΤΩΝ ΚΑΙ ΕΧΕΙΛΕΓΟΝ ΑΥΤΩΥ ΟΙ ΔΕ ΝΕΤΣ ΑΥΤΩ | readjusting THE NETS OF-them AND He-CALLS them THE NETS TWO

22 Now, immediately leaving the ship and their 'father,' they follow Him.
And Jesus led them about in the whole of Galilee, teaching in their synagogues and heralding the gospel of the kingdom, and curing every disease and every debility among the people.

And forth came the tidings of Him into the whole of Syria. And they brought to Him all who have an illness, those with various diseases and pressing torments, also demoniacs and epileptics and paralytics, and He cures them.

And there follow Him vast throngs from Galilee and the Decapolis and Jerusalem and Judea and the other side of the Jordan.

1 And now, perceiving the throngs, He ascended into the mountain. And, at His being seated, His disciples came to Him, 2 And opening His mouth, He taught them, saying,

24 And He taught them, saying,

And the land. 4 *And* they are the poor, because theirs is the kingdom of the heavens.

4 And happy are those who have mourning now, for they shall be comforted.

5 And happy are the meek, for they shall be enjoying the allotment of the land.

6 And happy are those who are hungering and thirsting for righteousness, for they shall be satisfied.

7 And happy are the merciful, for they shall be shown mercy.
Happy are the peacemakers, for they shall be called sons of God. 

Happy are those persecuted on account of righteousness, for theirs is the kingdom of the heavens. 

Happy are you whenever they should be reproaching you and, falsifying, saying every wicked thing against you, on My account.

Rejoice and exult, for your wages are vast in the heavens. For thus they persecute the prophets before you.

You are the salt of the earth. Now, if the salt should be made insipid, with what will it be salted? into For nothing does it still avail except to be cast outside, to be trampled by men.

You are the light of the world. A city located upon a mountain can not be hid.

Neither are they burning a lamp and placing it under a 'peck measure', but on a 'lampstand, and it is shining to all those in the house.

Thus let shine your 'light in front of countless men, so that they may perceive your 'ideal acts and should glorify your Father Who is in the heavens.

You should not infer that I came to demolish the law or the prophets. I came not to demolish, but to fulfill.
Matthew 5

18 "You may be saying to one of the scribes, 'Brother, if you are offering your sacrifice and you remember that there is a brother in need,' and you may be offering it. If ever your brother says to you, 'What do you mean,同伴? Stupid!'

19 "You may be saying, 'Brother, if you are offering your sacrifice and you remember that there is a brother in need,' and you may be offering it. If ever your brother says to you, 'What do you mean,同伴? Stupid!'

20 Yet whoever is saying, 'Brother, if you are offering your sacrifice and you remember that there is a brother in need,' and you may be offering it.

21 Yet whoever is saying, 'Brother, if you are offering your sacrifice and you remember that there is a brother in need,' and you may be offering it.

22 Yet whoever is saying, 'Brother, if you are offering your sacrifice and you remember that there is a brother in need,' and you may be offering it.

23 Yet whoever is saying, 'Brother, if you are offering your sacrifice and you remember that there is a brother in need,' and you may be offering it.

18 For verily, I am saying to you, Till 'heaven and earth should be passing by, one iota or one serif may be by no means be passing by from the law till all should be occurring'.

19 "Whosoever, then, should be annulling one of the least of these precepts, and should be teaching 'Tell them, that they should be doing and teaching them, he shall be called great in the kingdom of the heavens.

20 For I am saying to you that, if ever your righteousness should not be superabounding more than that of the scribes and Pharisees, by no means may you be entering into the kingdom of the heavens.

21 "You hear that it was declared to the ancients, 'You shall not 'murder.' Yet whoever is being murder shall be liable to the judging.

22 Yet I am saying to you that everyone who is angry with his brother shall be liable to the judging. Yet whoever may be saying to his brother, 'Raka!' shall be liable to the Sanhedrin. Yet whoever may be saying, 'Stupid!' shall be liable into the Gehenna of fire.

23 Yet, then, you should be offering your 'approach present on the altar, and there you should be reminded that your brother has anything against you,
24 "You shall not commit adultery. *And if your *right eye is snaring you, strike it off *and *cast it from you, for it is *expedient for you that one of your members should perish and not your whole body be cast into Gehenna.

25 "And if your *right hand is snaring you, strike it off *and *cast it from you, for it is *expedient for you that one of your members should perish and not your whole body pass away into Gehenna.

26 "You hear that it was declared, *You shall not *commit adultery. But I say to you, *that every man *looking at a woman *lusts in his heart. *And if your *right eye is snaring you, strike it off *and *cast it from you, for it is *expedient for you that one of your members should perish and not your whole body be cast into Gehenna.

27 "Now, if your *right eye is snaring you, *wrench it out and *cast it from you, for it is *expedient for you that one of your members should perish and not your whole body pass away into Gehenna.
Yet I am saying to you that everyone dismissing his wife (outside of a case of prostitution) is making her commit adultery, and whoever should be marrying her who has been dismissed is committing adultery.

Again, you hear that it was declared to the ancients, You shall not be perjuring, yet you shall be paying to the Lord your oaths.

Yet I am saying to you absolutely not to swear, neither by heaven, that for it is the throne of God, nor by your head, that for it is the city of the great King:

You hear that it was declared, An eye instead for an eye; and A tooth instead for a tooth.

And he who wants to sue you and obtains your cloak, leave him your cloak also.

And anyone who conscripts you one mile, I go with him two.
42. **To him** who requests you, **give; and from him who wants to borrow from you, you may not turn.**

43. **You hear that it was declared, `You shall be loving your `associate` and you shall be hating your enemy.**

44. **Yet I am saying to you,** Love your enemies, and **pray for the sake of those who are persecuting you,**

45. **so that you may become sons of your Father who is in the heavens,** for He causes **His sun to rise on the wicked and the good,** and **makes it rain on the just and the unjust.**

46. **For if ever you should love those who are loving you,** **and** wages **have you? Are not the tribute collectors also doing the same?**

47. **And if ever you should greet your brothers only,** **and** wages **are doing that is excessive? Are not those of the nations also doing the same?**

48. **You, then, shall be perfect as your heavenly Father is perfect.**
3 Amen, let not your left hand know what your right is doing, 4 so that your ‘alms may be in ‘hiding, and your Father, ‘Who is observing in ‘hiding, will be paying you.

5 And whenever you may be praying, you shall not be as the hypocrites, who are ‘fond of standing in the synagogues and at the corners of the squares to be praying, so that they may appear to the ‘humans. Verily, I am saying to you, they are collecting their ‘wages!

6 ‘Now you, whenever you may be praying, enter into your store-room, and lock your ‘door, pray ‘to your ‘Father Who is in ‘hiding, and your ‘Father, ‘Who is observing in ‘hiding, will be paying you.

7 ‘Now, in praying’, you should not ‘use useless repetitions even as ‘those of the nations. For they are supposing that they will be ‘hearkened to in their ‘loquacity.

8 Do not, then, be ‘like them, for ‘aware is ‘God, your ‘Father, of what you have need before you ‘request Him.

9 ‘Thus, then, you be praying’: ‘Our Father ‘Who art in the heavens, ‘hallowed be Thy ‘name.'
10 **TOIC ΟΥΡΑΝΟIC THE** heavens
**H ΑΓΙΟΥΣΟΥΗΔΗΔΟ LET-IT-BE-BEING-HOLYED**
lit-it-be-being-hallowed!
**TOIC ΟΥΝΟΜΑ THE** name
**COY OF-YOU** you
**'ΕΛΕΕΤΗΔΟ LET-HER-BE-COMING**
**Η THE** her

11 **ΔΑΙΑΙΑΔΩ ΚΙΝΔΥΝΟΗΔΟ,**
let-it-be-being-become!
**ΔΑΙΑΙΑΔΩ ΟΥΝΟΜΑ THE** name
**COY OF-YOU** you
**'ΕΛΕΕΤΗΔΟ LET-HER-BE-COMING**
**Η THE** her

12 **ΕΠΙ ΗΔΟΝ ΤΟΝ ON LANT** land
**ηΔΟΝ ΤΟΝ** land
**ΑΡΣΤΗΡΙΑΔΟΦΟΝ OF-US** debts
**ΟΦΕΙΑΙΔΟΜΑTHE** owes
**ΚΑΙ AND** and
**HMIN TO-US US** remit
**ΦΑΚΛΗΜΕΝον FROM-LET** remit-you!

13 **ΤΟIC ΟΦΕΙΑΙΔΑΤΑΙC to-THE** owes
**ΚΑΙ AND** and
**ΜΗ ΜΗ ΕΙΚΟΝΕΡΗΚΑΣ NO NO YOU-MAY-BE-INTO**
carrying
**ΗΜΑΣ US INTO** us
**ΗΜΑΣ US INTO** us
**ΤΟΙΟΥΣ THE OF-US** as

14 **ΠΕΡΙΑΚΟΔΟΝ ΑΛΛΑ** but
**ΡΥΤΗΔΟΝ US FROM** us
**ΗΜΑΣ US FROM** us
**ΝΟΥΝΟΠΟΥ 'ΕΑΝ IF-EVER IF-EVER**
**ΓΑΡ** and
**ΑΦΗΝΕΙΣ ye-may-be-forgiving**
**ΑΦΗΝΕΙΣ ye-may-be-forgiving**
**ΤΟΙΟ ΑΝΩΡΨΟΤΙΧΙΟΣ to-THE humans**
**ΤΟΙΟ ΑΝΩΡΨΟΤΙΧΙΟΣ to-THE humans**

15 **ΑΦΗΝΕΙΣ SHALL-BE-FROM-LETTING**
shall-be-forgiving
**και AND** and
**οι ΨΗΛΑΗΔΟΝ of-ye** of-ye
**οι ΨΗΛΑΗΔΟΝ of-ye** of-ye
**υμους THE of-them** of-them
**νομοθησίες offense** offenses
**υμους THE of-them** of-them

16 **άμφι οικείοι BE-YE-BECOMING**
be-ye-becoming!
**οικείοι BE-YE-BECOMING**
**οικείοι BE-YE-BECOMING**
**τα THE OF-them** of-them
**διαφημίζονται they-are-disguising**
**διαφημίζονται they-are-disguising**

17 **ΓΑΜΑ ΤΑ ΠΡΟΣΩΠΑ THE faces**
**ΟΥΝΟΜΑ THE name**
**ΚΑΙ AND** and
**ΤΟΙΟ ΑΝΩΡΨΟΤΙΧΙΟΣ to-THE humans**
**ΤΟΙΟ ΑΝΩΡΨΟΤΙΧΙΟΣ to-THE humans**

18 **κατα ΑΡΣΤΗΡΙΑΔΟΦΟΝ WITH-LET**
with-
**διαφημίζονται they-are-disguising**
**διαφημίζονται they-are-disguising**

19 **ΠΑΤΗΡ ΟΥΝΟΜΑ THE name**
**ΚΡΥΦΗΔΟΝ IN THE HIDDen**
**ΑΝΩΡΨΟΤΙΧΙΟΣ SHALL-BE-FROM**
shall-be-forgiving
**οικείοι BE-YE-BECOMING**
**οικείοι BE-YE-BECOMING**

20 **ΔΥΝΑΜΙΖΩΓΕΤΗΣ YIMN**
**ΤΟΙΟ ΑΝΩΡΨΟΤΙΧΙΟΣ to-THE humans**
**τοιοθέτησιν they-are-appearing**
**μενομαχείται they-are-fighting**
**θηροποιούσιν they-are-mourning**

21 **αι δεομενοι IOU**
**κατα ΑΡΣΤΗΡΙΑΔΟΦΟΝ WITH**
with-
**κατα ΑΡΣΤΗΡΙΑΔΟΦΟΝ WITH**
**κατα ΑΡΣΤΗΡΙΑΔΟΦΟΝ WITH**

22 **κατα ΑΡΣΤΗΡΙΑΔΟΦΟΝ WITH**
with-
**κατα ΑΡΣΤΗΡΙΑΔΟΦΟΝ WITH**
**κατα ΑΡΣΤΗΡΙΑΔΟΦΟΝ WITH**
20 "Ye hoard for yourselves treasures in heaven, where neither moth nor corruption is causing them to disappear, and where thieves do not steal.

21 For where your treasure is, there will your heart be also.

22 "The lamp of the body is the eye; if then, your eye should be single, your whole body will be luminous.

23 "If your eye should be winked, your whole body will be dark. If, then, the light that is in you is darkness, how dense is the darkness!

24 "Now no one can be sowing for two lords, for either he will be hating the one and loving the other, or will be upholding one and despising the other. You 'can' not be slaving for God and mammon.

25 "Therefore I am saying to you, Do not be worried about your soul, anything that you may be eating, or anything you may be drinking, nor yet about your body, anything you should be putting on. Is not the soul more than nourishment, and the body than apparel?
27 "Now why is it that you by worrying is 'able' to add on to his 'stature one cubit?"

28 And why are you worrying concerning apparel? Study the anemones of the field, how they are growing. Not toiling are they, nor yet are they spinning.

29 Ye then I am saying to you that not even Solomon in every all his 'glory was clothed.':

30 Now if the grass of the field, which 'is today, and tomorrow is cast into the stove, God thus is garbing; not much rather you, 'scant of faith?"

31 "You, then, should not be worrying, saying, 'What may we be eating?' or 'What may we be drinking?' or 'With what may we be clothed?'

32 For for all these the nations are seeking. For aware is your 'heavenly Father that you need all of these.

33 Yet 'seek first the kingdom and its 'righteousness, and these all shall be 'added to you.
3 “Now why, as a judge you observe the mote that is in your brother's eye, but you do not consider the beam in your own eye?"

4 "Or how will you declare to your brother, 'Brother, let me extract the mote out of your eye,' and you do not even see the beam in your own eye?"

5 "Hypocrite! Extract first the beam out of your own eye, and then you will see clearly to extract the mote out of your brother's eye."

6 "You may not be giving 'that which is holy to the curs,' nor yet should you be casting your 'pearls in front of the hogs,' lest at some time they shall be trampling them with their feet, and turning, they shall be tearing you."

7 "Who is in the Father and it will be to him who is requesting is obtaining, and who is seeking is finding, and to him who is knocking it shall be opened."

8 For everyone who is requesting is obtaining, and who is seeking is finding, and to him who is knocking it shall be opened.

9 "Or anyone who is 'there among you,' from whom his 'son' will be requesting bread—no stone will he be handing him!

10 Or he will be requesting a 'fish also—no serpent will he be handing him!'"

11 "If you, then, being wicked, have perceived how to be giving good gifts to your 'children,' how much rather shall your 'Father' who is in the heavens be giving good things to those 'requesting Him'?
12 Then false prophets, who
should be wanting that
men should be doing to you, thus you, also, be doing to them, for this is
the law and the prophets.

13 "Enter through the cramped gate, for broad is the gate and spacious is
the way which is leading away destruction, and many are those entering
through it.

14 Yet what a cramped gate and "narrowed way" is the one leading away into 'life, and few are those who are finding it.

15 "Take heed from those false prophets who are coming toward you in the apparel of sheep, yet inside they are rapacious wolves.

16 "From their 'fruits you shall be recognizing them. Not from thorns are they
cutting grapes, nor from star thistles figs.

17 Thus every good tree ideal 'fruit is producing, yet the rotten tree noxious "fruit is producing.

18 A good tree 'can not
bear noxious "fruit, neither is a rotten tree producing ideal 'fruit.

19 Every tree not producing ideal 'fruit is "hewn down and 'cast into the fire.

20 Consequently, from their 'fruits you shall surely be recognizing them.
21 "Not everyone saying to Me, 'Lord! Lord!' will be entering into the kingdom of the heavens, but he who is doing the will of My Father Who is in the heavens.

22 And then shall I be avowing to them that 'I never knew you!' ‘Depart from Me, 'workers of lawlessness!’

23 Everyone, then, who is hearing these sayings of Mine and is doing them shall be likened to a prudent man who builds his house on the rock.

24 And the rain descended, and the rivers came, and the winds blow and they lunge at that house, and it does not fall, for it had been founded on the rock.

25 And everyone who is hearing these sayings of Mine and not doing them shall be likened to a stupid man who builds his house on sand.

26 “And Jesus finishes these sayings, that the throngs were astonished at His teaching.
29 The throngs of the descending山 were astonished at these sayings, for One teaching them as authority "O racle scribes, and not as their 'scribes."

1 "I am not competent to say that He was teaching them as One having authority, and not as their 'scribes."

2 "Lo! a leper, coming to Him, worshiped Him, saying, 'Lord, if Thou shouldst be willing, Thou canst cleanse me!'"

3 And stretching out His hand, He touches him, saying, 'I am willing! Be cleansed!' And immediately, cleansed is His leprosy."

4 "Jesus is saying to Him, 'See that you may tell it to no one, but go away; show yourself to the priest and \( \text{f\v{u}\v{a}\v{t}} \text{y\v{a}\v{m}\v{a}}\v{t}\v{a}\v{h} \text{a\v{m}} \text{e\v{t}} \text{a\v{s}}\) for a testimony to them.'"

5 Now at His descending from the mountain, vast throngs follow Him.

6 "And Jesus is saying to him, 'See that you may tell it to no one, but go away; show yourself to the priest and \( \text{f\v{u}\v{a}\v{t}} \text{y\v{a}\v{m}}\v{a}\v{t} \text{e\v{s}\v{t}}\) for a testimony to them.'"

7 And He is saying to him, 'I, coming, will cure him.'

8 "And answering, the centurion averred, 'Lord, I am not competent that Thou mayest enter under my roof, but only say the word and my boy will be healed!'"

9 For I also am a human man set under authority, having soldiers under me and I am saying to this one, 'Go,' and he is going, and to another, 'Come,' and he is coming, and to my slave, 'Do this,' and he is doing it."
10 "Behold, the hour is coming, and the Son of man is being delivered to the hands of sinners; and they will hand him over to the Gentiles and they will mock him, and they will beat him and spit upon him, 11 and they will scourge him with floggings. 12 And when they have mocked him, they will lead him away dressed in a purple robe. 13 And they will say to the people, 'Look, the King of the Jews!' 14 And they will lead him to Caiaphas, the high priest, and all the chief priests and the elders assembled. 15 And Peter followed Jesus, outside, even to the high priest's courtyard. 16 And he went into the courtyard and sat down opposite the door to wait. 17 And the chief priests and all the council assembled together, and they were seeking false witness against Jesus, so that they might put him to death.
Matthew 8

18 Then the disciples said to Him, "Rabbi, do You mind if we command the unclean spirit to come out of the man?"

19 And He said to them, "Gentleman, if you have faith and do not doubt, you will make the son of man do anything you wish.

20 And immediately the father of the man with the infirmity came in and fell at his feet, and thanked him for his mercy and said, "Master, if you have any power you can command this man whom the devil possesses to be quiet and he will be quiet, and command the evil spirit to come out of the man and he will go out."

21 And Jesus said to him, "You must believe in Me and the works will occur which My Father is doing in Me; for I will do greater works than these, so that you will believe in Me."

22 And therefore they said among themselves, "He is not a good man, for he could not drive out the spirit of infirmity.

23 Now when Jesus heard it, He said, "What kind of spirit is this, to whom I go not and the devil adores and to whom I cast out the evil spirit is not allowed?"

24 And Jesus said to them, "And a spirit does not enter into anyone except he is allowed to it; and I did not know where He was until today, for this man he did not allow to enter into our place of meeting.

25 And Jesus said to them, "Every kingdom divided against itself will be desolate and every city or house divided against itself will not stand it.]

26 And if Satan is divided into his own household, it will not stand, but any house divided against itself will not stand.

27 And if I shall be able to do nothing besides the baptism of John, then because of the works which I do, you may believe that it is from Me.

28 For even the sons of the prophets, the old men and the children of the law, the doctors of the law and the scribes say to them, "Rabbi, why do you not obey the law of Moses, but you are killing the son of Mary, whom He took away from them for dead?"

29 And they said to Him, "You have no authority to do anything, for our law is greater than Moses."

30 And Jesus said to them, "Rabbi, why are you killing the son of man who possesses the Spirit of God?"

31 And they were about to seize Him, but when He said to them, "I tell you, when the Son of man comes, those who do the will of God will judge the angels and the kings and the people and the nations and the will of man will judge the angels and the kings and the people and the nations."

32 And they understood not what He was saying, for they believed that He was saying to them, "I tell you, when the Son of man comes, those who do the will of God will judge the angels and men."

33 Then said some of them, "He is not going to be the Son of man, is He?"

34 And He said, "The Son of man is not going to come until the kingdom of God occurs, and then He will come to them like a thief and they do not know when the night comes until it is light and the day is gone."

35 And He said to them, "What manner of man is it among you who is going to plant a vineyard and not let the laborers enter it and reap it?"

36 And they said, "Lord, He who smashes the laborers and give the vineyard to others."

37 And He said to them, "The kingdom of God is like a man who who plants a vineyard and lets out laborers to it to reap it for nothing. And he went out, and after the third hour, he went forth and saw laborers and said to them, 'I will give you a penny. Will you work for me until the end of the day?'

38 And the laborers took their wages and went away. And the third hour came, and he went forth and saw other laborers and said to them, 'I will give you a half penny. Will you work for me until the end of the day?'

39 And the laborers were angry at his offer, and they went away. And at the sixth hour he went forth again and saw other laborers and said to them, 'I will give you a penny. Will you work for me until the end of the day?'

40 And they agreed to him and went away. And at the ninth hour he went forth and saw others and said to them, 'I will give you a penny. Will you work for me until the end of the day?'

41 And they agreed to him and went away. And at the end of the day it was time for the wages to be paid and the laborers who had come about noon went away and received their wages.

42 And those who had worked from the first hour, and said to themselves, 'What is this?' And they came to him for wages.

43 And he said to them, 'I am going to give you what I am going to give.' And they said, 'And what is that?' And he said, 'It is in the written law which the laborers will receive.'

44 And he said, 'Because I am going to give to this last, that to which I gave to the first will be taken from them.'

45 And many brought him to him, and he said to them, 'You know that the Kingdom of God is not coming with outward display like a kingdom of men. For the Kingdom of God is within you and is not within you; for the Kingdom of God is peace among you in this world and in the sea and the land and the air.

46 And the kingdom of God is like a man who went into a house and sowed seed. And he went to bed and slept and the night came and the tares sprouted among the wheat and the wheat grew up. And the attendants said to the master, 'Sir, did you sow the wheat and the tares also?'

47 And he said to them, 'No.' And he said, 'Let them grow together until the harvest and then I will say to the attendants, 'Gather the tares and bind them together and throw them into the fire for they are the children of evil.'

48 And let the good wheat grow and the harvest is the Kingdom of God and the attendants will say, 'Sir, then who are the tares?'

49 And he said, 'The unimportant evil men.'

50 And he said, 'Do you want to reap where you did not sow and to gather where you did not scatter?'

51 And he said, 'The one who sows the good wheat is the Son of man and the one who reaps is the reaper of the harvest and the one who binds the wheat is the reaper of the harvest who is going to gather the wheat into a barn and what is going to be bound together with the tares is going to be burned.'

52 And they said to him, 'What shall we do to get saved?'

53 And he said to them, 'Everyone who listens to my word and believes in him who sent me, has eternal life and does not come into judgment, but has passed from death to life.'

54 And they said to him, 'What must we do then to get saved?'

55 And he said to them, 'This is the work of God, that you believe in him who sent me.'

56 And it was on the second day of the week and they were gathering together, and he was going to them. And he said to them, 'The Sabbath is a day of rest, so that they will rest in the Sabbath and let the children of men rest.'

57 And he said to them, 'The Sabbath is made for man and not man is made for the Sabbath. For man is going to rest and not the Sabbath.'

58 And then Jesus went to the synagogue and was teaching and a man who had a withered hand was there. And they watched him to see if he would heal him on the Sabbath, so that they might accuse him.

59 And he said to the man with the withered hand, 'Stretch out your hand.' And he stretched it out, and his withered hand was restored.

60 And they were filled with anger and said to him, 'It is unlawful to heal on the Sabbath; the law of Moses has been fulfilled for so many years; do not you heal on the Sabbath?'

61 And he said to them, 'If you had a sheep and it fell into a pit on the Sabbath, would you not take it out? And what is going to be going to be a greater one than the sons of man?'

62 And as he was going out of the synagogue, a man was brought to him who was tormented by demons, and he said, 'Lord, I pray you do not leave me.'

63 And he said to him, 'Go, be cast into the fire.'

64 And Jesus went out of the temple and was going along the Sea of Galilee, and he saw a great crowd and he healed them and he said to them, 'I came that you might get well and not be ill.'

65 And he said to them, 'The Sabbath was made for man and not man is made for the Sabbath. The Son of man is master of the Sabbath.'

66 And after leaving the crowd, he went into the house and his attendants said to him, 'If you have come out of the crowd, and they see you, they will come and kill you.'

67 And he said to them, 'I hear a great commotion; they are coming to seek me.'
28 **And at His coming into the other side, into the country of the Gergesenes,** two 'demoniacs' meet Him, who were coming out of the tombs, very ferocious, so that no one is strong enough to be passing by through that road.

29 **And lo! they cry,** saying, "**What is it to us and to Thee, Son of God! Didst Thou come here to torment us before the season?**"

30 **Now there was,** far from them, a herd of many hogs, grazing.

31 **Now the demons** entreated Him, saying, If you are casting us out, dispatch us into the herd of hogs."

32 **And He said to them,** "**Go!**" Now they, 'coming out, come away into the hogs. And lo! the entire herd rushes down the precipice into the sea and died in the waters.

33 **Now the 'grazers fled, and, coming away into the city,' they report all, and the case of the 'demoniacs'.**

34 **And lo! the entire city came out into to meet with Jesus, and, perceiving Him, they entreat** so that He may be proceeding from their boundaries.

1 **And,** stepping in into a ship, He ferries over and came into His own city.

2 **And lo! they brought to Him a paralytic, 'prostrate on a couch.' And Jesus, perceiving their faith, said to the paralytic, "**Courage, child! Pardoned are your sins!**"
Matthew 9

And it came to pass, while He was passing through the town, He saw a man sitting at the tax collector's house, and He said to him, "Follow Me." So he rose and followed Him.

And it came to pass, when Jesus had entered into the house of a ruler, who was named Levi, many tax collectors and sinners came and sat with Him. And His disciples said to Him, "Teacher, why do You receive sinners and eat with them?"

But He said to them, "Those who are healthy have no need of a physician, but those who are sick. I did not come to call the righteous but sinners to repentance."
12 Now hearing, He said, ‘No! need have the ‘strong of a physician, but those having an illness.

13 Now go, ‘learn anything what this is: Mercy am I wanting, and not sacrifice. For I did not come to call the just but sinners.’

14 Then coming to Him are the disciples of John, saying, ‘Wherefore are we and the Pharisees fasting much, yet your ‘disciples are not fasting?”

15 “And Jesus said to them, “The sons of the bridal chamber ‘can not be mourning, or in as much as the bridegroom is with them. Yet coming will be the days whenever the bridegroom may be ‘taken away from them, and then they will be fasting.

16 “Now no one is patching a patch of unshrunk shred on an old cloak, for the patch which fills it up is lifting some from the cloak itself, and the rent is becoming worse.

17 Neither are they draining fresh wine into old wine skins; otherwise, surely the wine skins are bursting, and the wine is spilling, and the wine skins ‘perish’. But they are draining fresh wine into new wine skins, and both are ‘preserved.’

18 As He is speaking of these things to them, ‘lo! one approaching Him a chief, worshiped Him, saying, ‘My daughter just now deceases, but I come and ‘place Thy hand on her, and she shall live.’”

Matthew 9
And, being roused, Jesus and His disciples followed Him.

And lo! a woman with a hemorrhage twelve years, approaching from behind, touches the tassel of His cloak,

for she said in herself, "If ever I should only be touching His cloak, I shall be saved."

Now Jesus, being turned and perceiving her, said, "Courage, daughter! Your faith has saved you." And saved was the woman from that hour.

And, being roused, Jesus, coming into the house of the chief, and perceiving the flutists and the throng making a tumult, said, "Retire, for the maiden did not die, but is drowsing." And they ridiculed Him.

And Jesus is passing by thence, two blind men follow Him, clamoring and saying, "Be merciful to us, Son of David!"
Matthew 9 - Matthew 10

29 Then He touches their eyes, saying, "According to your faith let it be done with you."

30 And opened were their eyes. And 'Jesus mutters to them, saying, "See! Let no one know!"

31 Yet they, 'coming out, blaze Him abroad in the whole of that 'land.'

32 Now at their coming out, 'lo!' they -bring to 'Him a mute 'demoniac'.

33 And the demon being cast out, the mute man speaks. And the throngs marvel, saying, "Never did it appear thus in 'Israel'!"

34 Yet the Pharisees said, "'By the chief of the demons is he casting out the demons.'"

35 And 'Jesus led them about all the cities and the villages, teaching in their 'synagogues and heralding the evangel of the kingdom, and curing every disease and every debility.

36 Now, perceiving the throngs, He has compassion concerning them, chilfor they were 'bothered' and 'tossed as if sheep having no shepherd.

37 Then He is saying to His 'disciples, "The harvest, indeed, is vast, yet the workers are few."

38 'Beseech, then, the Lord of the harvest, so that He should be ejecting workers into His 'harvest.'
Matthew 10

1 And calling His twelve disciples to Him, He He-GIVES authority over unclean spirits, so as to be casting them out, and to be curing every disease and every debility.

2 Now the names of the twelve apostles are these: First, Simon, 'Simon the Zebedee, and John, his brother;

3 Philip and Bartholomew, Thomas and Matthew, the tribute collector, James of Alphaeus and Thaddaeus,

4 Simon the Cananite, and Judas Iscariot, 'who also gives Him up.

5 These twelve Jesus commissions, charging them, saying, 'Into a road of the nations you may not pass forth, and into a city of the Samaritans you may not be entering.

6 Yet be going rather toward the 'lost sheep of the house of Israel.

7 Now going, 'a herald, saying that 'Near is the kingdom of the heavens!'  

8 The inform be curing, the dead be raising, lepers be cleansing, demons be casting out. Gratuitously you got; gratuitously be giving.

9 You should not be acquiring gold, nor yet silver, nor yet copper when your 'girdles, no beggar's bag for the road.

10 Nor yet two tunics, nor yet sandals, nor yet a club; for worthy is the worker of his 'nourishment.
11 "Now, into whichever city or village you may be entering, inquire who in it is worthy, and there remain till you should be coming out.

12 And if, indeed, the house should be worthy, let your 'peace' come on it. Yet if it should not be worthy, let your 'peace' be turned back on you.

13 Verily, I am saying to you, More tolerable will it be for the land of Sodom and the land of Gomorrah in the day of judging than for that city. "Lo! I am dispatching you as a sheep in the midst of wolves. Become, then, prudent as serpents and artless as doves.

14 "Now take heed from men, for they will be giving you up to the Sanhedrins, and in their synagogues will they be scourging you.

15 And whatever you shall be speaking in that city or village you may be entering, whatever you shall say in the midst of it shall be given you in that city or village.

16 Lo! I am dispatching you with a spirit of power and of wisdom and of prudence.

17 Lo! I am sending you as human beings that the serpents might beware of you, and doves might become suspicious of you.

18 The King opposed the pipers, as the kings opposed the them.

19 "Now, whenever they may be giving you up, you should not be worrying about how or what you should be speaking, for it shall be given you in that hour what you should be speaking.

20 For not you are 'speaking,' but the spirit of your 'Father' is 'speaking' in you.
Matthew 10

21 Now, whenever they may be persecuting you in this city, 'flee into a different one, for, verily, I am saying to you, Under no circumstances should you be finishing the cities of Israel till the Son of Man kind may be coming.

22 And you shall be 'hated' by all because of My 'name'. Yet he 'who endures unto the consummation, he shall be saved.'

23 'A disciple is not above his teacher, neither a slave above his lord.'

24 Do not, then, be afraid of them, for nothing is covered, which shall not be revealed, and hidden which shall not be known.
"Mark 10:30 "And the enemies of a man are those of his household.

31 "Then the disciples understood that he spoke not to them about John the Baptist, but about Jesus."
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40 | εμοι | ευρισκει | αυθην | o | απολαεις | θεος | ουπ | αυτου | ενεκεν |
| OF-ME | SHAL-BE-FINDING | her | THE | one-destroying | THE | soul | OF-him | on-account |

41 | ο | εμε | απολαεις | θεος | ουπ | αυτου | ενεκεν |
| THE-one | ME | one-destroying | THE | soul | OF-him | on-account |

42 | δικαιος | αμνυσται | και | o | απολαεις | θεος | ουπ | αυτου | ενεκεν |
| OF-JUST-one | SHALL-BE-GETTING | AND | one-destroying | THE | soul | OF-him | on-account |

43 | τομησαι | ουρα | και | οι | μαθηταις | εμε | αυτου | ενεκεν |
| OFF-HEARING | DRINK-cup | AND | THE | LEARNers disciples | me | of-him | on-account |

44 | οι | διακομησαν | εις | τον | ολοκληρωται | εις | τον | θεον |
| THE-disciples | TO-THE | END | THE | COMPLETE | TO-THE | GOD |

45 | αμνυσται | και | o | απολαεις | θεος | ουπ | αυτου | ενεκεν |
| SHALL-BE-GETTING | AND | one-destroying | THE | soul | OF-him | on-account |

46 | τομησαι | ουρα | και | οι | μαθηταις | εμε | αυτου | ενεκεν |
| OFF-HEARING | DRINK-cup | AND | THE | LEARNers disciples | me | of-him | on-account |

And whoever should be giving one of these 'little ones only a cool cup to drink,' **should be giving to drink** **ONE OF-THE** **SHOULD-BE-DRINKing** **should-be-giving-to-drink**

*And it became when Jesus finishes prescribing to His 'twelve disciples, that He proceeded thence **TO BE TEACHING AND****

1 And it became when Jesus finishes prescribing to His 'twelve disciples, that He proceeded thence **TO BE TEACHING AND****

2 Now, **John, hearing in the prison of the works of Christ, --sending through his disciples,**

3 **said to Him, **Art Thou the coming One, or may we be hoping for a different One?**

4 **And answering, **Jesus said to them, **Go, report to John what you are hearing and observing:**

5 The blind are receiving sight, and the lame are walking; lepers are being cleansed, and the deaf are hearing, and the dead are being raised, to the poor the evangel is being brought.

6 And happy is he who should not be 'snared in Me.'
MATTHEW 11

11 Now, at their going, Jesus begins to be saying to the throngs concerning John, "What do you come out into the wilderness to gaze at? A reed being shaken by the wind?"

8 But whatever do you come out? A prophet to perceive? Yes, I am saying to you, and exceedingly more than a prophet.

9 But for whatever do you come out? A prophet to perceive? Yes, I am saying to you, and exceedingly more than a prophet. This is he concerning whom it is written, 'Lo! I am dispatching My messenger before Thy face, who shall be constructing Thy road in front of Thee.'

Matthew 11:11-18
17 Moreover, I am saying to you, For John came neither eating nor drinking, and they are saying, 'A demon is has he!' The Son of 'Mankind came eating and drinking, and they are saying, 'Lo!' a human gluttonous and a tippler, a tribute collectors' and sinners' friend!' And justified was Wisdom by her 'acts.'

18 Then He begins to reproach the cities in which 'most of His powerful deeds occurred', for they do not repent.

19 *If the power of God were so manifest among you, if the mighty works and signs which occurred in your midst had been manifest among you, for they were saying, 'Woe to you, Chorazin! Woe to you, Tyre and Sidon! For it was more tolerable in Tyre and Sidon than in you; and it was more tolerable in Capernaum than in you, for if the mighty works which occurred in you had occurred in Tyre and Sidon, long ago they would repent, sitting in sackcloth and ashes. Moreover, I am saying to you, For Tyre and Sidon shall it be more tolerable in the day of judging than for you.' And you, Capernaum! Not to heaven shall you be exalted! To the unseen shall you be 'aside', for if the mighty works which were occurring in you had happened in Sodom, it might remain unto today.

20 *Woe to you, Capernaum! For if the mighty works which were occurring in you had been occurring in Tyre and Sidon, long ago they would have repented, sitting in sackcloth and ashes. Moreover, I am saying to you, For Tyre and Sidon shall it be more tolerable in the day of judging than for you.*

21 Moreover, I am saying to you, For John came neither eating nor drinking, and they are saying, 'A demon is has he!' The Son of 'Mankind came eating and drinking, and they are saying, 'Lo!' a human gluttonous and a tippler, a tribute collectors' and sinners' friend!' And justified was Wisdom by her 'acts.'

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23 *Woe to you, Chorazin! Woe to you, Tyre and Sidon! For it was more tolerable in Tyre and Sidon than in you; and it was more tolerable in Capernaum than in you, for if the mighty works which occurred in you had occurred in Tyre and Sidon, long ago they would repent, sitting in sackcloth and ashes. Moreover, I am saying to you, For Tyre and Sidon shall it be more tolerable in the day of judging than for you.*

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26 And Yea, Father, seeing that thus it became a delight in front of Thee.

27 All was given up to Me by My Father. And no one is recognizing the Son except the Father; neither is anyone recognizing the Father except the Son and he to whom the Son should be intending to unveil Him.

28 Lift My 'yoke upon you and be learning from Me, for My yoke is kindly and My 'load is light.'

1 At that season Jesus went through the sowings on the sabbaths. Now His disciples hunger, and they begin to be plucking the ears and to be eating.

2 Now the Pharisees, perceiving it, say to Him, "Lo! your disciples are doing what is not allowed to be done on a sabbath."

3 Yet He said to them, "Did you not read in what David does when he hungered, and those with him?"

4 how he entered into the house of God and they ate the show "bread, which he was not allowed to eat, neither those with him, except the priests only?
Matthew 12

5 And when He came into their synagogues, they were greeting Him,
6 saying, "He is greater than the scribe." And they were accusing Him.

7 And He said to them, "Why do you accuse Me because I cure on the sabbaths?
8 If one is sick, he should be cured. And if he holds his sheep, he does not take it to the slaughter.
9 "Or do you not read what is written in the law that on the sabbaths the priests in the sanctuary are profaning the sabbath and are faultless?
10 If you then came, the sabbaths to the sabbaths, the priests in the sanctuary are not faultless?
11 "And if you would not have one sheep, and if ever this should be falling in the pit, you would not take it hold of it and raise it?
12 "Of how much more consequence, then, is a human man than a sheep! So that it is allowed to be doing ideally on the sabbaths."
13 Then He is saying to the Pharisees, "Stretch out your hand." And he stretches it out and it was restored, sound as the other.
14 Now, coming, the Pharisees held a consultation against Him, so that they should be destroying Him.
15 Now Jesus, knowing it, retires thence. And many follow Him, and He cures them all.
Matthew 12

16 And He warns them that they should not be making Him manifest,

17 that 'fulfilled may be 'that which is declared through Isaiah the prophet, saying,

18 'Lo', My 'Boy Whom I prefer! My 'Beloved, in Whom My 'spirit delights! I shall be placing My 'spirit on Him, And He shall be reporting judging to the nations.

19 He will not be brawling, nor clamoring, Nor will anyone be hearing His 'voice in the squares.

20 A reed that is 'bruised He will not be fracturing. And flax that is smouldering He will not be extinguishing... Till He should ever be casting out 'judging unto victory.

21 And on His 'name the nations will be relying.

22 Then was brought to Him a 'demoniac, blind and mute, and He cures him, so that the mute man is speaking and observing.

23 And amazed are all the throngs, and they said, 'Is not this the Son of David?'

24 Now the Pharisees, hearing it, said, 'This man is not casting out the demons except by 'Bezebul, the chief of the demons.'
26 And if the Satan is casting out the Satan, how shall he be binding himself? And if I cast out demons, by whom are your sons casting them out? Therefore they shall be your judges.

27 And if I, by Beelzeboul, am casting out demons, by whom are your sons casting them out? Therefore they shall be your judges.

28 *And now, if, by the spirit of God, I am casting out demons, consequently the kingdom of God outstrips in time *to you.

29 Or how 'can anyone be entering into the house of the strong one, and plunder his gear, if ever he should not first be binding the strong one? And then he will be plundering his house.

30 He who is is not with Me is against Me, and he who is not gathering with Me is scattering.

31 'Therefore I am saying to you, Every sin and blasphemy shall be pardoned *men, yet the blasphemy of the spirit shall not be ipardoned.

32 And whosoever may be saying a word against the Son of Mankind, it will be ipardoned him, yet whoever may be saying ought against the holy spirit, it shall not be ipardoned him, neither in this 'eon nor in that which is impending.

33 *Either make the tree ideal and its 'fruit ideal, or make the tree rotten and its 'fruit rotten, for *by its 'fruit the tree is 'known*.
41 And the sea-monster being given, as Jonah was in the belly of the sea-monster three days and three nights, thus will the Son of man be in the heart of the earth three days and three nights.

44 "Men, Ninevites, will be rising in the judging with this generation and will be condemning it, for they repent even at the heralding of Jonah, and lo! more than Jonah is here!
42 The queen of the south will be aroused in the judgment with this generation and will be condemning it, that for she came "from the ends of the earth to hear the wisdom of Solomon, and 1:0! more than Solomon is here!

43 "Now, whenever the unclean spirit may be coming out from a human, it is passing through waterless places seeking rest, and is not finding it.

44 Then it is saying, 'Into my home will I be turning back, whence I came out.' And coming, it is finding it unoccupied, and "swept and decorated'.

45 Then it is going and taking along with itself seven different other spirits, more wicked than itself, and entering, it is dwelling there. And the last state of that human is becoming worse than the first. Thus it will be to this wicked generation also.

46 At His still speaking to the throngs, '1:0! His mother and His brothers stood outside seeking to speak to Him.'
1 In that 'day' Jesus, coming out of the house, sat beside the sea.

2 And gathered toward Him were vast throngs, so that He steps into a ship to sit, and the entire throng stood on the beach.

3 And He speaks many things to them in parables, saying, 'Lo! out came the sower to be sowing.

4 And, in his sowing, whatsoever, indeed, falls beside the road, and the flying creatures came and devoured it.

5 Yet 'other falls on rocky places, wherever it had not much earth, and immediately it shoots up, because it 'has no depth of earth.

6 Yet at the rising of the sun, it is scorched, and, because it 'has no root, it is withered.

7 Yet 'other falls on thorns, and the thorns come up and smother it.

8 Yet 'other falls on 'ideal earth and gave fruit, whatsoever, indeed, a hundred, yet whatsoever sixty, yet whatsoever thirtyfold.

9 Who 'has ears to 'hear, let him hear?

10 And, approaching, the disciples say to Him, 'Wherefore art Thou speaking in parables to them?'
11 To them that are given, to them shall be given: and to them that are inwardly,
18 "You, then, hear the parable of the sowing. For everyone hearing the word of the kingdom and not understanding, coming is the wicked one and snatching what 'has been sown' in his heart. This is he 'who is being sown beside the road.'

20 Yet he 'who is being sown on the rocky places, this is he 'who is hearing the word and straightway with joy is getting it,

21 straightway he is saying, 'Likened was the word and it is becoming word, and the worry of this temporary, and the seduction of riches are stifling the heart, and it is becoming unfruitful.

22 Now he 'who is being sown on the ideal earth, this is he 'who is hearing the word and understanding, who by all means is bearing fruit, and is producing; these indeed, a hundred, yet these sixty, yet 'these thirtyfold.'

24 Another parable He spoke: "The kingdom of the heavens to everyone hearing the word, and not understanding, coming is the devil and snatching what 'has been sown' in his heart. This is he 'who is being sown beside the road.'

25 Yet, while the human men are 'drowsing, his 'enemy came and sows 'darnel over amidst the grain, and came away. Now, when the blade germinates and produces fruit, then appeared also the 'darnel.
27 Now, approaching, the slaves of the householder said to him, 'Lord, do you not sow ideal seed in your field? Whence, then, has it 'darnel?'

28 Now he averred to them, 'A human man, an enemy, does this. Now the slaves are saying to him, 'Do you, then, want us to come away that we should be culling them?'

29 Yet he is averring, 'By no means, lest at some time, while culling the "darnel, you should be rooting up the grain at the same time with it.

30 Leave both to 'grow up together until the harvest, and in the season of the harvest I shall be declaring to the reapers, 'Cull first the "darnel, and bind them into bundles toward 'burn them up. Yet the grain gather into my "barn.'
Then, the harvest entered into the house. And His disciples came to Him, saying, "Elucidate to us the parable of the 'darnel of the field.'"

Now He, answering, said, "He who is sowing the ideal seed is the Son of Mankind."

Now the field is the world. Now the ideal seed, these are the sons of the kingdom. Now the 'darnel' are the sons of the wicked one.

The Son of 'Mankind' shall be dispatching His messengers, and they shall be calling out of His kingdom all the snares and those doing 'lawlessness,'
Matthew 13

42 Then shall the just be shining out as the sun in the kingdom of their Father. Who has ears to hear, let him hear!

43 "Like is the kingdom of the heavens to a treasure 'hidden' in the field, finding which, a human hides it, and, from his joy, is going away, and is selling all, whatever he 'has, and is buying that 'field.'"
And they shall be casting them into a 'furnace of fire. There shall be 'lamentation and 'gnashing of teeth."

"Do you -understand all these things?" They are saying to Him, "Yes."

"THUS to-HEAR and TO-UNDERSTAND all these parables, that He withdraws hence.

And it occurred, when Jesus finishes these parables, that He withdraws hence.

And coming into His own 'country, He taught them in their 'synagogue, so that they are 'astonished; and they are saying, "Whence has this one this 'wisdom and 'powerful deeds?"

Is not this the son of the 'artisan? Is not his 'mother 'said to be 'Miriam, and his 'brothers James and Joseph and Simon and Judas?"

And his 'sister, are they not all 'among with us? Whence, then, has this one all these?"

And they were snared in Him. Yet Jesus said to them, "A prophet is not disdained except in own his own 'country and in his 'home."

And he does not many powerful deeds there because of their 'unbelief.

"At that 'season Herod the tetrarch hears 'tidings of Jesus,
2 And said to his pages, "This is John the baptist. He was roused from the dead and therefore powerful deeds are operating in him."

3 For Herod then, holding John, binds and puts him away in jail also, because of Herodias, the wife of Philip, his brother, wanting to kill him, he was afraid of the throng, that for they had him as a prophet.

4 For John said to him, "It is not allowed you to have her."

5 And, wanting to kill him, he was afraid of the throng, that for they had him as a prophet.

6 Now at the becoming coming of Herod’s birthday celebrations, the daughter of Herodias dances in the midst and pleases Herod.

7 Whence, with an oath, he avows to her whatsoever she should be requesting."

8 Now she, being egged on by her mother, is averring, "Give me here, on a platter, the head of John the baptist."

9 And the king, being sorry, yet because of the oaths and ‘those lying’ back at table with him, orders it to be given.

10 And — sending, he beheads John in the jail.

11 And his head was brought on a platter and given to the maiden, and she — carries it to her ‘mother.’

12 And approaching, his disciples take away his corpse and entomb it. And, coming, they report to Jesus.
And immediately He compels His disciples to step into the ship and to be preceding Him into the other side, till which He should be dismissing the throngs.

And, -ordering the throngs to recline on the grass, taking the five cakes of bread and the two fishes, -looking up into heaven, He blesses them, and, -breaking them, He -gives the cakes of bread to the disciples, yet the disciples to the throngs. And they all ate and are satisfied. And they pick up of the fragments twelve panniers full.

Now, evening becoming on, the disciples come to Him, saying, "This place is a wilderness, and the hour already passed by. Dismiss, then, the throngs that, coming away into the villages, they should be buying themselves 'food.'

Yet 'Jesus said to them, "They have no need to be coming away. You give them something to eat."' Yet they are saying to Him, "Nothing here except five cakes of bread and two fishes." Now 'He said, "Bring them here to Me."'

"This place is a wilderness, and the hour already passed by. Dismiss, then, the throngs that, coming away into the villages, they should be buying themselves 'food.'"
And, dismissing the throngs, He ascended into the mountain privately to pray. Now, evening becoming coming, on, He was there alone.

Now the ship was already many stadia away from the land, in the midst of the sea, being tormented by the billows, for the wind was contrary.

Now in the fourth watch of the night He came to them, walking on the sea.

Now the disciples, perceiving Him walking on the sea, were disturbed, saying that "It is a phantom!" And from fear they cry out.

Now straightway Jesus speaks to them, saying, "Courage! It is I. Fear not!"

Yet, answering Him, Peter said, "Lord, if it is Thou, order me to come to Thee on the waters."

Now He said, "Come!" And, descending from the ship, Peter walks on the waters, to come toward Jesus.

Yet, observing the strong wind, he was afraid. And, beginning to sink, he cries, saying, "Lord, save me!"

Now immediately Jesus, stretching out His hand, got hold of him and is saying to him, "Scant of faith, into and why do you hesitate?"

And at their going up into the ship, the wind flags.

Matthew 14
Then, coming to Jerusalem, the Pharisees and scribes, saying,

"Wherefore are your disciples transgressing the tradition of the elders? For they are not washin, their hands whenever they may be eating bread."

Now He, answering, said to them, "Wherefore are you also transgressing the precept of 'God because of your tradition?"

For 'God said, 'Honor father and mother,' and, 'He who is saying ought that is evil of father or mother, let him 'decease in death.'"

Yet you are saying that 'Whoever may be saying to father or mother, 'An approach present is whatsoever you may be benefited by me,'"

by no means shall he be honoring his father.' And you invalidate the word of God because of your tradition."

Hypocrites! Ideally Isaiah prophesies concerning you, saying,
Matthew 15

8 Before visions prophesies
BEFORE-VERSES about YOU saying THE PEOPLE to-ME
prophesies

9 LEARNers ME VAIN AND TO-THE
LIPS IS-HONORING THE HEART forward at-a-distance

10 directions OF-humans AND TOWARD-CALLING
ENTAMATA DIADAKTONTEC THE

11 to-them BE-HEARING NOT THE INTO-COMING
NKOTAI KEN NOT THE INTO-COMING

12 MOUTH this THE human then TOWARD-COMING
STOMA KINOI THE THRONG He-said

13 LEARNers ARE-saying ARE-SNARED
AKOYETE KAI BE-YE-UNDERSTANDING!

14 SHALL-BE-ROOTED BLIND MAY-BE-WAY-LEADERS
EKPIZDHNCTAI TO-THE THEY-ARE O DE EICIN

15 SHALL-BE-FALLING answering YET THE Peter
BEGYNON YET THE Peter said to-Him

16 DECIPHER to-US THE BESIDE-CAST this THE YET He-said POINT AND
eic TO STOMA EIC THN PARABOLHN THE TAYTHN THE
decipher you! also at-US

17 UN-intelligent ARE NOT YE-ARE-APPREHENDING EVERY INTO-GOING
YMIEK AYNETO EICTE OY NOGITE OTI MAN TO EICPOYEMONON

18 IS-BEING-OUT-CAST THE YET OUT-GOINGS OUT-OF THE MOUTH OUT-OF THE
EKVALATEI TA DE EKPOYEMONA EK TOY STOMATOS EK THH
is-being-evacuated going-out

19 IS-COMMONING THE human OUT FOR OF-THE
KEPIKHEI KAKEINA KINOI TON ANPOSITON EK GY THH
HEART IS-COMING OUT AND-those IS-HONORING
20 These are those which are contaminating a human. Now to be eating with un Washed hands is not contaminating a human."

21 And, coming out thence, Jesus retires into parts of Tyre and Sidon.

22 And lo! a Canaanitish woman, coming out from those boundaries, cried, saying, "Be merciful to me, Lord, Son of David! My daughter is evilly demonized:"

23 Yet "He answered her not a word. And, approaching, His disciples asked Him, saying, "Dismiss her, for she is crying behind us."

24 Now He, "answering, said, "It is not ideal to be eating the children's bread and to be casting it to the puppies."

25 Yet she, "coming, worships Him, saying, "Lord, help me!"

26 Yet He, "answering, said, "It is not ideal to be taking the children's bread and to be casting it to the puppies."

27 Then, answering,  Jesus said to her, "O woman, great is your faith! Let it come to be with you as you are wanting." And healed was her daughter from that hour.
And, proceeding thence, Jesus came beside the sea of Galilee. And, ascending into the mountain, He sat there. And there came to Him vast throngs, having with them the lame, the blind, the maimed, and many different others. And they toss them beside at His feet, and He cures them, and they glorify the God of Israel.

31 And the disciples are saying to Him, "From whence, in a wilderness, is so much "bread for us, so as to satisfy so much of a throng?" 32 Now Jesus, calling His disciples to Him, said, "I have compassion on the throng, that for already three days they are remaining with Me, and they have nothing any that they may be eating, and I am not willing to dismiss them fasting, lest at some time they may be fasting "on the road."

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38 They lift the seven hampers—four times thousand four thousand.

39 They inquire of the Pharisees and the Sadducees, trying Him, inquire to have Him exhibit a sign out of heaven to them.

40 "A generation, wicked and adulterous, for a sign is seeking, and a sign will not be given to it except the sign of Jonah." And leaving them, He came away.

41 And the disciples, coming into the other side, forgot to get 'bread.'
9 Not as yet are you apprehending, neither remembering the five cakes of bread of the five thousand and how many panniers you got?

10 Neither the seven cakes of bread of the four thousand and how many hampers you got?

11 How is it you are not apprehending that I spoke not to you concerning "bread? Now take heed from the leaven of the Pharisees and Sadducees."

12 Then they understood that he did not say to take heed from the leaven of bread, but from the teaching of the Pharisees and Sadducees.

13 Now Jesus, coming into parts of Caesarea Philippi, asked His disciples, saying, "Who are you saying the Son of Man is?"

14 But he said, "I am Simon Bar-Jonah, saying the Son of God."

15 Now answering, Simon Peter said, "Thou art the Christ, the Son of the living God."

16 "And Peter said to him, "Happy are you, Simon Bar-Jonah, because flesh and blood does not reveal it to you, but My Father Who is in the heavens."
Matthew 16

19 *ΔΩΡΕΑΝ* I-SHALL-BE-GIVING

20 ΑΕΛΥΜΕΝΟΝ HAVING-been-LOOSED

21 ΑΠΟΧΩΡΙΟΥΝ THAT to-NO-YET-ONE to-no-one

22 ΠΡΟΣΡΑΒΕΘΕΝΩΝ writers scribes

23 ΘΕΟ-ΠΟΔΙΑΝ To-TO-YOU Master! NOT shall-be TO-YOU this THE YET BEING-TURNED

24 ΤΟΙΩ ΠΡΟΠΟΤΙΟΝ ΔΕ ΤΕΛΕΙ* *Entities* "AND OF-OFF OF-UN-PERCEIVED shall-be-prevaling

25 ΚΑΙ YET FOR-IF

26 ΠΑΤΡΙΔΟΣ AND OF-Him TED-TO-YOU the cross OF-him AND LET-him-renounce self IF-EVER

27 ΜΟΙ AND OF-Me AND TO-BE-LOOSING ON THE LAND earth

28 ΤΟΙΩ ΣΩΤΗΡΙΑ To-TO-The LEARNers disciples

29 ΑΠΟΧΩΡΙΟΥΝ THAT to-NO-YET-ONE to-no-one
And he should be destroying.

26 For what will a man do in exchange for his soul? Or what will a man give in exchange for his kingdom?

27 And for the Son of man coming in the glory of his Father, with his messengers, and then he will be sitting in the kingdom of glory.

For I am going to make three tabernacles: one for Moses, and one for Elijah, and one for myself, the living one.

And after six days, Jesus took Peter, James, and John, and brought them up into a high mountain by themselves.

And he was transformed in front of them. And His face shines as the sun, yet He was after-formed in-toward-place in-front.

And He was being transformed in-front of them. And His face shines as the sun, yet He was after-formed in-toward-place in-front.

And after six days, Jesus took Peter, James, and John, and brought them up into a high mountain by themselves.

And he should be destroying.

For I am going to make three tabernacles: one for Moses, and one for Elijah, and one for myself, the living one.
5 And, hearing it, the disciples fell on their faces afraid.

6 And, touching them, they did not recognize Him, saying, "We know not why." Then He, having said, "Why, do you not understand that He spoke among the disciples, saying, "Elijah is coming first, and after him, the Son of Man?"

7 And His disciples inquire of Him, saying, "Who are these who are saying, "Elijah is coming first, and after him, the Son of Man?"

8 Now, while they were saying this, the Son of Man came to Him, saying, "Elijah is coming first, and after him, the Son of Man.

9 And, at their descending out of the mountain, Jesus directs them concerning John the Baptist. But they did not recognize Him, saying, "Why, do you not understand that He spoke among the disciples, saying, "Elijah is coming first, and after him, the Son of Man?"

10 And He, answering, said to them that "Elijah is coming first, and after him, the Son of Man, will be restoring all."

11 Then the disciples understood that He spoke to them concerning John the Baptist.

12 Yet I am saying to you that Elijah came already, and they did not recognize him, but they did "to him whatever they will. Thus the Son of Man also is about to be suffering by them."

13 Then the disciples understanding that He spoke to them concerning John the Baptist, falling on his knees before Him and saying,
15 *having-* I shall be tolerating him and they were enabled to cure him.

16 And I - "bring him to thy disciples, and they could not cure him."

17 Now then answering, Jesus said to them, 'O generation unbelieving and perverse! Till when shall I be with you? Till when shall I bear with you? Bring him here to Me.'

18 And 'Jesus rebukes it, and the demon came out from him, and the boy was cured from that hour.

19 Then the disciples, coming to Jesus privately, said, 'Wherefore could we not cast it out?'

20 Now 'He is saying to them, 'Because of your scant faith. For verily I am saying to you, If you should have faith as a kernel of mustard, you shall be declaring to this mountain, Proceed hence--there!' and it will be proceeding. And nothing will be impossible for you.'

21 (no verse 21)

22 Now at their conspiring in Galilee, 'Jesus said to them, 'The Son of Man is about to be given' up into the hands of human men,' and they will be killing Him, and the third day He will be roused.' And they were tremendously sorry.

23 And they were killing Him, and the third day He will be roused. And they were tremendously sorry.

24 Now at their coming into Capernaum, 'those getting the double drachma came to Peter and say, 'Is not your teacher settling the double drachma tribute?"
25 "Consequently is greater he is saying, "Yes." And, coming into the house, Jesus forestalls him, saying, "What are you supposing, Simon? The kings of the earth, from whom are they getting tribute or poll tax? From their sons, or from the aliens?"

26 Now he averred, "From the aliens." Now at his saying "From the aliens," Jesus averred to him, "Consequently the sons, surely, are free.

27 Yet, lest we should be snaring them, go, 'cast a fish hook into the sea, and pick up the first fish coming up, and opening its mouth, you will be finding a stater. Getting that, give it to them instead for Me and you.'"
Matthew 18

Yet whoever should be despising one of these ‘little ones’ who is believing in Me, it is expedient for him that a millstone requiring an ass to turn it may be hanged about his neck, and he should be ‘sunk in the open ocean.

‘Woe to the world because of ‘snares’! For it is a necessity for ‘snares’ to be coming. Moreover, woe to that ‘human’ through whom the snare is coming!

Now, if your ‘hand’ or your ‘foot’ is snaring you, strike it off and ‘cast it from you. Is it ideal for you to be entering into ‘life’ maimed or lame, or, having two hands or two feet, to be cast into the fire ‘eonian?’

‘And if your ‘eye’ is snaring you, ‘wrench it out and ‘cast it from you. Is it ideal for you to be entering into ‘life’ one-eyed, or, having two eyes, to be cast into the Gehenna of ‘fire?’

‘See that you should not be despising one of these ‘little ones’, for I am saying to you that their ‘messengers’ in the heavens are continually observing the face of My ‘Father’ Who is in the heavens.

(No verse 11)

“What are you supposing? If it should be occurring to any ‘human’, with a hundred sheep, that ‘even one out of them should be led ‘astray, will he not leave the ninety-nine sheep on the mountains, and ‘go and ‘seek the one...
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Matthew 18:13-19

13 And if he should become to find it, verily, I am saying to you that he is rejoicing over it, rather than "over the ninety-nine 'that have not strayed'."

14 Thus it is not the will in front of your Father Who is in the heavens, that one of these 'little ones should be perishing'.

15 'Now, if ever your brother should be sinning, *expose-you* or two others along with youself, *expose-you*, that, if ever the ninety-nine 'that have not strayed'."

16 Yet if ever he should not be hearing, *tell* it to the ecclesia. Now, if ever he should be disobeying the ecclesia also, let him be to you even as the man of the nations, and the tribute collector.

17 Now, if ever he should be disobeying them, *tell* it to the ecclesia. Now, if ever he should be disobeying the ecclesia also, let him be to you even as the man of the nations, and the tribute collector.

18 Verily, I am saying to you, *Whatsoever* you should be binding on the earth shall be those things having been bound in the heavens, and whatsoever you should be loosing on the earth shall be those "loose" in heaven.
20 Then said He to the one that owed ten thousand talents, 
21 'Thou also shalt be paid the like.' So those debtors were taken and cast into prison. 
22 Then his fellow-slave, that owed one hundred denarii, was astonished at this, and fell down on his face before the slave, and said to him, 'Be patient with me!' 
23 Then said his master to him, 'Go and make ready to set the table for thy fellowslaves.' 

27 Now the servant's master took him and punished him, and brought him to him, and said to him, 'Wilt thou also from me receive your servant?' 
22 Then the master of the slave was angry, and delivered him to the tormentors, till he should pay all his debt. 
23 Therefore, this servant came and told his master, saying, 'Lord, my fellow-slave has wronged me.' 
24 Then his master of the slave said to him, 'Go, get him, and bring him to me.' 
25 Then he went and caught him, and bound him, and set him among his fellowslaves, till he should pay all. 
26 Then his master said to his servants, 'Call out the fellow-slaves, and make ready the dinner, because of my coming in, to make a joy of Me.' 
27 For when two or three are gathered together in My name, there am I in the midst of them.
31 "Then his 'fellow slaves, perceiving 'what is occurring,' were tremendously sorry, and coming, they elucidate to 'their self lord all 'that is occurring.'

32 "Then his 'lord, -calling' him to him, is saying to him, 'Wicked slave! That entire debt I -remit to you, since you entreat me.'

33 "Was it not binding on you also to be merciful to your 'fellow slave, as I also am merciful to you?'

34 "And, being indignant, his 'lord -gives him up to the tormentors till which he may pay 'unto all he is 'owing' him.

35 "'Thus shall My 'heavenly Father also be doing to 'you, if each one should not be pardoning his 'brother, from your 'hearts.'"
3 And the Pharisees came to Him, trying Him, and saying, "Is it allowed one to dismiss his wife according to every cause?"

4 Now He, answering, said, "Did you not read that the Maker from the beginning makes them male and female,

5 and He said, 'On this account a man shall be leaving father and mother and shall be joined to his wife, and the two shall be one flesh?'

6 So that no one longer are they two, but one flesh. What 'God, then, yokes together, let no one separate."

7 They are saying to Him, "Why, then, does Moses direct: 'If the cause of divorce comes to pass, let him be separating.'"

8 Jesus is saying to them, that 'Moses, because of the hardness of your heart, permitted you to dismiss your wives. Yet from the beginning it has not come to be thus."

9 "Now I am saying to you that whoever should be dismissing his wife (not for for prostitution) and should be marrying another, is committing adultery, and he who marries her who has been dismissed, is committing adultery.'"

10 The disciples are saying to Him, "If the cause of a man with a woman is thus, it is not expedient to marry."
**Matthew 19**

**13** Then little children were brought to Him, that He may be placing His hands on them and should be praying. Yet the disciples rebuke them.

**14** Yet Jesus said to them, "Let the little children be coming toward Me, and do not forbid them, for of such is the kingdom of the heavens."

**15** And, placing His hands on them, He went thence. And lo! one coming to Him said, "Teacher, why what good shall I be doing that I should be having life eternally?"

**16** Yet He said to him, "Why are you asking Me concerning 'good'? One is 'good'. Yet if you are wanting to be entering into 'life, keep the precepts.'"

**17** He is saying to Him, "Which?" Now Jesus said, "These: 'You shall not be murdering. You shall not be committing adultery.' 'You shall not be stealing.' 'You shall not be testifying falsely.'

**18** 'Be honoring 'father' and 'mother,' and 'You shall be loving your 'associate as yourself.'"

**19** The youth is saying to Him, "These all I maintain. In 'what am I still 'deficient?'"

**20** 'Jesus averted to him, 'if you are wanting to be perfect, go, sell your possessions and be giving to the poor, and you will be having treasure in the heavens. And hither! Follow Me.'"
Verse 22: Yet hearing this word, the young man sorrowing, for he had many acquisitions.

Verse 23: Now Jesus said to His disciples, "Verily, I am saying to you, that the rich are not able to enter into the kingdom of God."

Verse 24: Yet again, I am saying to you that it is easier for a camel to enter into the kingdom of God, than for a rich man to enter into the kingdom of God."

Verse 25: Now, -hearing it, the disciples were exceedingly astonished, saying, "Who, consequently, can be saved?"

Verse 26: Then, answering, Peter said to Him, "Lo! we leave all and follow Thee."

Verse 27: Yet Jesus said to them, "Verily, I am saying to you, that you who follow Me in the renascence whenever the Son of Mankind should be seated on the throne of His glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel."
And everyone who leaves houses, or brothers, or sisters, or father, or mother, or wife, or children, or fields, on account of My name, a hundred-fold shall be getting, and shall be enjoying the allotment of life eternal.

Yet many of the first shall be last, and the last first.

1 For like is the kingdom of the heavens to a human, a householder, who came out at the same time with the morning to hire workers into his vineyard.

Now, agreeing with the workers, 'You also go into my vineyard,' and whatsoever may be just I shall be giving you. Now they came away.

Now, again coming out about the sixth and ninth hour, he does similarly.

"Now, about the eleventh, coming out, he found others standing. And he is saying to them, 'Why are you standing here the whole day idle?'"


Matthew 20

9 And, coming, 'those hired about the eleventh hour got a denarius apiece.

10 And, coming, the first infer that they will be getting more. And they also got a denarius apiece.

11 Now, getting it, they murmured against the householder,

12 saying, 'These last do one hour, and you make them equal to us 'who bear the burden of the day and the scorching heat.'

13 Yet he, answering one of them, said, 'Comrade, I am not injuring you! Did you not agree with me for a denarius?

14 Pick up 'what is yours and go away. Now I want to give to this 'last one 'even as to you.

15 Is it not allowed me to do what I 'want 'with that which is mine? Or is your 'eye wicked, seeing that I am good?

16 Thus shall the last be first, and the first last.'

17 Now 'Jesus, being about to go up into Jerusalem, took aside the twelve disciples privately. And 'on the road He said to them:

18 "Lo! we are going up into Jerusalem, and the Son of Man will be 'given up to the chief priests and scribes, and they will be condemning Him unto death.
Then the mother of the sons of Zebedee came to Him with her sons, worshiping and requesting anything from Him.

Now He said to her, "What are you wanting?" She is saying to Him, "Say that these, my two sons, should be 'seated' at Thy right and one at Thy left, in Thy kingdom."

Now answering, 'Jesus said, "You are not aware what you are requesting. Are you able to be drinking the cup which I am about to be drinking? They are saying to Him, "We are able.""

He is saying to them, "My 'cup', indeed, you shall be drinking. Yet 'to be seated' at My right and at My left is not Mine to give, but is for whom it has been made ready by My Father.""
28 Then the large crowd to their own ear, saying, "Lord, be merciful to us! Son of the man a ransom for many."

29 And at their going out from Jericho a vast throng follows Him.

30 And lo! two blind men, sitting beside the road, hearing that Jesus is passing by, cry, saying, "Lord, be merciful to us! Son of David!"

31 Yet the throng rebukes them, that they should be silent. Yet 'they cry the louder, saying, 'Lord, be merciful to us! Son of David!'"

32 And, standing, Jesus summons them and said, "Any what are you wanting that I shall be doing to you?"

33 They are saying to Him, "Lord, that our eyes may be opened!"

34 Now, having compassion, Jesus touches their eyes, and immediately they receive sight and follow Him.
and Jesus entered into the city, saying,
"Who is coming among you, the King is entering into you."
Then the throngs said, "This is the prophet Jesus, from Nazareth of Galilee."
And He is saying to them, "It is written, 'My house a house of prayer shall be called,' yet you are making it a burglars' cave."

And the blind and lame came to Him in the sanctuary, and He cures them.

Now the chief priests and the scribes, perceiving the marvels which He does, and the boys 'crying in the sanctuary, and saying, "Hosanna to the Son of David!' resists it,

And say to Him, "Are you hearing what these are saying?" Yet "Jesus is saying to them, "Yes. Did you never read that 'Out of the mouth of minors and sucklings Thou dost attune praise?'"
22 And all, whatsoever you should be requesting in prayer, believing, you shall be getting.

23 And at His coming into the sanctuary, the chief priests and the elders of the people came to Him while He was teaching, saying, "By what authority are you doing these things, and who "gives you this 'authority?"

24 Now answering, Jesus said to them, "I also shall ask you one word, which, if you should be telling Me, I also shall be declarations to you "by what authority I am doing these things.

25 The baptism of John--whence was it? 'Of heaven or out of human men?" Now they reasoned one with another, saying, "If we should be saying, 'out Of heaven,' He will be declaring to us, 'Wherefore, then, do you not believe Him?'

26 Yet if we should be declaring, 'out Of human men,' we are fearing the throng, for all are having 'John as a prophet.'

27 And, answering Jesus, they said, "We are not "aware." He also averred to them, "Neither am I telling you "by what authority I am doing these things.

28 "Now any what are you supposing? A human had two children. And, coming to the first, he said, Child, 'go today, 'work' in my vineyard.'
29 Matthew 21:25-31

Now when the season of the fruits draws near, he dispatches his 'slaves' to the farmers to be getting his 'fruits.' And the farmers, taking his 'slaves,' indeed, lash one, yet kill another; and hire other slaves, more than the first. And they do to them similarly.

30 Matthew 21:32-34

For John came toward you v

31 Matthew 21:35-36

Yet he, answering, said, 'I do not want to.' Yet subsequently, regretting it, he went forth.
37 *προτέων καὶ ἐποιηκαν ἀντιοικ ωςγαύτωκες 'υστερον δὲ ἀπεκτείλαν* FIRST-most AND THEY-DO to-them AS-SAMELY similarly subsequently YET he-commissions he-dispatches

Matthew 21

38 *μοῦ ὁ δὲ γεωργοὶ ἓνωσεν τὸν ἄντον Δώτω ἅπαντες τὴν καὶ ἰδον ἐν καὶ ἀποκτείνων τὸν καὶ ἐνοχοίς ὑπέρ τοῦ ἀντος. YET the farmers, PERCEIVING the SON said IN selves this

39 *καθορισμὸν καὶ ἀποτελείτε ἐν τῷ ὑπομένων τῶν τοῦ καθορίσμου* WE-SHOULD-BE-HAVING THE tenancy enjoyment-of-the-allotment

40 *ἐκείνοις ἐγὼ τοιοῦτοι τὸν καθορισμὸν καὶ ἀποτελέσατε* THEY-OUT-CAST (past) they-cast-out (past) OUT OF-THE VINEyard OF-THE OF-them AND THEY-FROM-KILLING they-kill when-EVER THEN

41 *καὶ διὰ τὸν καθορισμὸν καὶ ἐκακοῦσαν τὸν καὶ ἀποκτείνων τὸν καὶ ἐνοχοίς ὑπέρ τοῦ ἀντος. LAND-Acters those THEY-ARE-saying to-Him EVIL-ones EVILy he-SHALL-BE-destroyING

42 *οὐκ ἀποκτείνωσαν* SHALL-BE-FROM-KILLING shall-be-rendering

43 *οἱ φαρισαῖοι εἶπαν τῷ Χριστῷ 'ὅτι ἀποκτείνωσαν τὸν καὶ ἐκακοῦσαν τὸν καὶ ἀποκτείνωσαν τὸν καὶ ἐνοχοίς ὑπέρ τοῦ ἀντος* THE Pharisees, saying, 'They have killed him and have killed him and have killed him and have killed him and the harvestmen among them.

44 *τὸν καὶ ἐκακοῦσαν τὸν καὶ ἀποκτείνωσαν τὸν καὶ ἐνοχοίς ὑπέρ τοῦ ἀντος* AND taking them he cast him out and of the vineyard and kill him.

45 *τῷ Χριστῷ εἶπαν 'ἐγὼ λέγων 'ὁ λαὸς ἀποκτείνωσαν τὸν καὶ ἐκακοῦσαν τὸν καὶ ἀποκτείνωσαν τὸν καὶ ἐνοχοίς ὑπέρ τοῦ ἀντος* He said to Jesus, 'Did you never read in the scriptures, 'The stone which is rejected by the builders, This came to be before the head of the corner; besides from the Lord came this, and it is marvelous in our eyes?'

46 *καὶ οὖν εἶπεν τῷ Χριστῷ 'ἐγὼ λέγων 'ὁ λαὸς ἀποκτείνωσαν τὸν καὶ ἐκακοῦσαν τὸν καὶ ἀποκτείνωσαν τὸν καὶ ἐνοχοίς ὑπέρ τοῦ ἀντος* And He was saying to Him, 'Evilly will he be breaking them, and the vineyard shall be leasing to other farmers, who will be rendering the fruits to him in their 'seasons."

Therefore am I saying to you that the kingdom of God shall be 'taken away from you and shall be given to a nation producing its 'fruits.
And seeking to hold Him, they were afraid of the throngs, since they had Him "for a prophet."

And, answering, 'Jesus speaks to them again in parables, saying,

"Likened was the kingdom of the heavens to a man who, having made ready his wedding-festivities for his son, and he dispatches his 'slaves to call those 'invited,' but they did not come."

Again he dispatches other slaves, saying, 'Say to those 'invited,' 'Lo! my luncheon have I made ready, my 'bulls and 'grain-fed animals have been sacrificed,' and all is ready: Hither into the wedding-festivities!"

Yet they, not 'caring, came away, and, sending his 'troops, destroys those 'murderers and sets their city in flames.
10 And, coming out into the roads, those slaves gathered all whom they found, both wicked and good, and filled is the wedding with those lying back at table.

11 'Now the king, entering to gaze at those lying back at table, perceived there a human who has not put on wedding apparel.

12 And he is saying to him, 'Comrade, how did you enter here having no wedding apparel? Yet he was still.

13 Then the king said to the servants, 'Binding his feet and hands, 'cast him out into 'outer darkness.' There shall be 'lamentation and 'gnashing of teeth.

14 For many are the called, yet few are the chosen.'
Matthew 22

19 “Exhibit to Me the poll tax ‘curse.’ Now they bring to Him a denarius.

20 And He is saying to them, ‘Whose is this image and the inscription?’

21 They are saying, ‘Caesar’s.’ Then He is saying to them, ‘Be paying, then, Caesar’s to Caesar, and God’s to God.’

22 And, hearing it, they marvel, and, leaving Him, they come away.

23 In that ‘day there came to Him Sadducees, who are saying there is no resurrection. And they inquire of Him.

24 Saying, ‘Teacher, Moses said, If any should die, having no children, his brother shall marry his wife and shall raise up seed to his brother.

25 Now there were seven brothers, and the first, marrying, deceases. And having no seed, he leaves his wife to his brother.

26 Likewise the second also, and the third, till the seven.

27 Now, subsequently to all, the woman died.

28 In the resurrection, then, of which of the seven will she be the wife? For they all have had her.’

29 Now, answering, ‘Jesus said to them, ‘You are deceived,’ not being acquainted with the scriptures, nor yet with the power of God.

30 For in the resurrection neither are they marrying nor taking in marriage; but as messengers of God in heaven.
43 And, {hearing it}, the throns were astonished on His "teaching."  
44 "On these two precepts is hanging the whole law and the prophets."  
45 Now, the Pharisees being "gathered," Jesus inquires of them,  
46 saying, "Wha't are you supposing concerning the Christ? And Whose Son is He?" They are saying to Him, "David's."  
47 He is saying to them, "How, then, is this, that David, in spirit, calling Him Lord, saying,  
48 "Said the Lord to my Lord, "Sit at My right, Till I should be placing Thine enemies underneath Th'ye feet!'"
Then Jesus speaks to the throngs and to His "disciples," saying, "On 'Moses' seat are seated the scribes and the Pharisees."

All, then, whatever they should be saying to you, do and keep it. Yet according to "their acts do not be doing, for they are saying and not doing.

Now they are binding loads, heavy and hard to bear, and are placing them on "their shoulders, yet they are not willing to stir them with their finger, being-maidens and magnifying the tassels.

Now all their 'works are they doing toward be gazed at by "the people, for they are broadening their 'amulets and magnifying the tassels.

And the salutations in the markets, and to be 'called-by human men 'Rabbi.'

~
10 FATHER THE

11 DOWN-LEADers preceptors

12 SHELL-BE OF-YOU up

13 WOE YMIN to-yo to-yo

14 WOE YMIN to-yo

15 DO NOT ARE-INTO-COMING

16 WOE TO-YOU guides

17 GOLD TEMPLE IS-OWING

18 SHELL-BE SWEEARING TEMPLE THE

19 SHELL-BE SWEEARING oblation THE

Matthew 23

10 Nor yet may you be called preceptors, that One is your Preceptor, the Christ.
11 "Now the greatest one among you shall be your servant.
12 Yet anyone who shall be exalting himself shall be humbled, and anyone who shall be humbling himself shall be exalted.
13 "Now woe to you, scribes and Pharisees, hypocrites! for you are locking the kingdom of the heavens in front of human men. For you are not entering; neither are you letting 'those entering' to enter.
14 (no verse 14)
15 "Woe to you, scribes and Pharisees, hypocrites! for you are going about the sea and the dry land to make one proselyte, and whenever he may be becoming one, you are making him more than double a son of Gehenna than you are.
16 "Woe to you, blind guides! who are saying, 'Whoever should be swearing 'by the temple, it is nothing; yet whoever should be swearing 'by the gold of the temple is owing.'
17 Stupid and blind! for which is greater, the gold, or the temple 'that hallowing the'?
18 And, 'Whoever should be swearing 'by the altar, it is nothing; yet whoever should be swearing 'by the approach present 'upon it is owing.'
19 Stupid and blind! for which is greater, the approach present, or the altar 'that is hallowing the approach present?"
He, then, who swears by the altar is swearing by it and by all which is upon it. And he who swears by the temple is swearing by it and by Him Who is dwelling in it. And he who swears by heaven is swearing by the throne of 'God and by Him Who is sitting upon it.

'Woe to you, scribes and Pharisees, hypocrites! for you are taking tithe from the mint and the dill, and leave the weightier matters of the law, judging and mercy and faith. Now these were binding for you to do, and not to leave those.

Blind guides! straining out a gnat, yet swallowing a camel!

Blind Pharisee! Cleanse first the inside of the cup and the plate, that their inside also may be becoming clean!

Woe to you, scribes and Pharisees, hypocrites! for you are resembling the "whitewashed" sepulchers, which outside, indeed, are appearing beautiful, yet inside they are 'crammed with the bones of the dead and everall uncleanness.
Thus you, also, outside, indeed, are appearing to men to be just, yet inside you are distended with hypocrisy and lawlessness.

Woe to you, scribes and Pharisees, hypocrites! for you are building the sepulchers of the prophets and adorning the tombs of the just,

and you are saying, ‘If we were in the days of our fathers, we would not have been participants with them in the blood of the prophets.’

‘Serpents! Progeny of vipers! How may you be fleeing from the judgment of Gehenna?

Therefore, lo! I am dispatching toward you prophets and wise men and scribes. And of them, some you will be killing and crucifying, and some, you will be scourging in your synagogues and persecuting from city to city,

so that on you should be coming everyall the just blood shed on the earth, from the blood of just Abel until the blood of Zechariah, son of Berechiah, whom you murder between the temple and the altar.

Verily, I am saying to you: All these things will be arriving on this generation.

Jerusalem! Jerusalem! who art killing the prophets and pelting with stones those who have been dispatched toward her! How many times do I want to assemble your children in which manner a hen is assembling her~brood under her
I am saying to you: You may by no means be perceiving Me henceforth, till you should be saying, “Blessed is He Who is coming in the name of the Lord!”

For I am saying to you: You may by no means be perceiving Me henceforth, till you should be saying, “Blessed is He Who is coming in the name of the Lord!”

And, coming out, Jesus went from the sanctuary. And His disciples approached to exhibit to Him the buildings of the sanctuary.

Yet He, answering, said to them, “Are you not observing all these? Verily, I am saying to you, Under no circumstances may a stone here be left upon a stone, which shall not be demolished.”

Now at His sitting on the Mount of Olives, the disciples came to Him privately, saying, “Tell us, when will these things be? And what is the sign of Thy presence and of the conclusion of the eon?”

And, answering, Jesus said to them, “Beware that no one should be deceiving you.

For many shall be coming in My name, saying, ‘I am the Christ!’ and shall be deceiving many.
Matthew 24

Ye shall hear of wars and rumors of wars: be not afraid: for those things must come to pass, but the end is not yet. When ye shall hear of wars and rumors of wars, be not afraid: for such are the终末 things of the world: But watch ye at all times, and pray that ye may be counted worthy to escape all these things that shall come to pass, and to stand before the子民 of God.

And now, after ye have suffered for a time, refresh yourselves again, when ye shall be in abundance. For the king shall set his table against him, and he shall come in, and eat and drink: But shall not becontent therewith, neither shall he say, I have satisfied my soul; I will continue in my counsels. This also cometh to pass, that the consummation of the earth shall be written: For many shall go into PERSECUTION, because they will not endure sound doctrine; but as for them, they have no spirit of πίστις, fitting them to be received of the truth. For the time will come when they will not endure sound doctrine, but according to their own means, shall they heap up to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch ye, and pray; that ye may be counted worthy to escape all these things which shall come to pass, and to stand before the子民 of God.

Tell you, when ye shall see Jerusalem compassed with armies, then know, that the子民 of their destruction is accomplished; until the子民 in the WILDERNESS. And when ye shall see these things come to pass, then know, that the子民 is Shut up, when there shall be an abomination of desolation, standing in the holy place. Then let them which is reading this know the end of their rebellion; for it must come to pass, before those in the WILDERNESS are saved.
Matthew 24

"Then, if anyone should be saying to you, 'Lo! here is the Christ!' or 'Here!' you should not be believing it.

'If, then, they should say to you, 'Lo! in the wilderness is He!' you may not be coming out: 'Lo! in the storerooms!' you should not be believing it.

For even as the lightning is coming out from the east and is appearing as far as the west, thus shall be the presence of the Son of Mankind.

Wheresoever the corpse may be, there will the vultures be gathered.
30 And then shall appear the sign of the Son of Man in heaven, and then all the tribes of the land shall 'grieve', and they shall 'see the Son of Man coming on the clouds of heaven with power and much glory.

31 'And He shall be dispatching His 'messengers with a loud sounding trumpet, and they shall be assembling His 'chosen from the four winds, from the extremities of the heavens to their extremities.

32 'Now from the fig tree learn a 'parable: Whenever its 'bough may already be tender, and the leaves sprouting out, you know that 'summer is near.
36 Λογοί Μω ΟΥ ΜΗ ΠΕΡΕΛΗΨΟΙΝ sayings words
ΟΥ ΜΗ ΜΑΓΕΙ-ΒΕΣΙΔΕ-ΚΟΙΝΟΥ may-be-passing-by
ΟΠΑΧ ΝΟΤ-ΥΕΤ-ΟΝΕ hour
ΟΙΑΝ ΠΑΡΕ-ΠΕΝΕΙεD not-perceived
ΟΥΔΕ ΟΙ ΜΕΣΣΕΝΕΡΕΣ the messengers
ΟΥ ΔΕ ΟΙ ΤΟΥΣ ΗΕΛΕΝΣ OF-THE heavens
ΟΥ ΔΕ ΟΙ ΤΟΥΣ ΗΕΛΕΝΣ

37 ΤΟ ΣΟν ΝΟ με ΤΟ ΑΝΤΑ ΜΟΝΟC

38 ΟΥΤΌC ΕΚΤΑΙ thus SHALL-BE THE
ΠΑΡΟΥΣΙΑΙ the BESIDE-BEING presence
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ΑΝΟΡΓΟΝΟΥ TOΥ ΤΟΥ ΜΑΘΗP}

39 ΗΜΕΡΑΙ THE DAYS
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40 ΠΑΡΟΥΣΙΑI TOΥ ΣΟn OF-THE human
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42 ΤΩ ΜΥΛΩ one THE MILLstone
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ΠΟΙΑ WHAT-TO
ΗΜΕΡΑ O DAY
ΚΥΡΙΟC THE Master
ΕΡΧΕΤΑI IS-COMING
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43 ΕΙΚΕΙΝOι that
ΔΕ BE-YE-KNOWING
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44 ΕΙΧΑΝ ΔΙΟΡΥΧΩΝΑΙ leaves TO-BE-THRU-EXCAVATED
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45 ΑΝΟΡΓΟΝΟΥ human
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47 ΝΩΡΩΤΟΥ human
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ΑΥΤΟY OF-him

49 ΤΟΙΟC AS-EVEN
ΤΟΙΟC AS-EVEN

50 ΤΟΙΟC AS-EVEN
ΤΟΙΟC AS-EVEN
46 Happy is that slave whom his lord, coming, will be finding thus.

47 Verily, I am saying to you that over all his possessions will he be placing him.

48 'Now if that evil slave should be saying in his heart, 'Delaying is my lord,' and should begin to beat his fellow slaves, yet may be eating and drinking with the drunken, and be saying in his heart, 'Majesty is coming,' whereas in the twilight of the night, there came out a little maid, and she went in and divided the ointment among the virgins. Wherefore, if the lord of that slave will be arriving on a day for which he is not hoping, and in an hour which he knows not, and shall be cutting him asunder, and will be appointing his part with the hypocrites. There shall be lamentation and gnashing of teeth.

1 “Then likened shall be the kingdom of the heavens to ten virgins, who, having taken their five candled lamps, went out to meet the bridegroom. Then the bridegroom came, and they rejoiced in his presence with him. Now five of them were stupid and five prudent.

2 Now five out of them were stupid and five prudent.

3 For the stupid, getting their torches, got no oil with them. Yet the prudent got oil in the crocks with their own torches.

4 Yet the prudent got oil in the crocks with their own torches.

5 Now, at the delaying of the bridegroom, they all nod and drowsed.

6 'Now in the middle of the night a clamor occurs: 'Lo! the bridegroom! Come out and to meet him!'
7 Then roused were all those 'virgins', and they adorn their \textit{torches}.

8 Now the stupid said to the prudent, \textit{Give us out of your 'oil', that our 'torches' are going out.'}

9 Yet the prudent answered, saying, \textit{No, lest at some time there should not be sufficient for us and you. Go rather to\textit{those} who are selling and buy for yourselves.'}

10 Now, at their coming away to buy, the bridegroom came, and those who are ready entered with him into the wedding festivities, and the door is locked.

11 ‘Now subsequently the rest of the virgins also are coming’, saying, ‘\textit{Lord! Lord! Open to us!’}

12 Yet he, ‘answering, said, ‘Verily, I am saying to you, I am not \textit{acquainted} with you!’

13 ‘Watch, then, \textit{for} you are not \textit{aware} of the day, neither the hour.

14 For it is even as a \textit{human} traveling. He calls his own \textit{slaves} and \textit{gives} over to them his \textit{possessions}.

15 And to \textit{which} one, indeed, he \textit{gives} five talents, yet to \textit{which} one, two, yet to \textit{which} one, \textit{one}; to each according to his own \textit{ability}. And he travels immediately.

16 ‘\textit{Now}, being gone, the one getting the five talents \textit{trades} with them and gains another five talents.

17 Similarly, also, the one with the two; he also gains another two.

18 Yet the one getting the one talent, coming away, excavates in the earth and hides his lord's silver.
Matthew 25

19 'Now, after much time, the lord of those 'slaves is coming and settling accounts with them.'

20 And, approaching, the one getting the five talents --brings to him another five talents, saying, 'Lord, five talents you gave over to me, Lo! another five talents do I gain with them.'

21 Now his 'lord averred to him, 'Well done! good and faithful slave. °Over a few were you faithful; °over many will I place you. ı Enter into the joy of your 'lord!'

22 'Now, approaching, the one also getting the two talents said, Lord, two talents you gave over to me, Lo! another two talents I gain °with them.'

23 His 'lord averred to him, 'Well done! good and faithful slave. °Over a few were you faithful; °over many will I place you. ı Enter into the joy of your 'lord!'

24 'Now, approaching, the one also having gotten the one talent, said, 'Lord, I have knowledge that you are a hard human, reaping where °you do not sow, and gathering whence you do not scatter.

25 And, being afraid, coming away, I hide your 'talent in the earth. Lo! you have 'what is yours!'
MATTHEW 25

27 It was binding on you, then, to be depositing my 'silver with the bankers, and on coming, I should recover what is mine together with interest.

28 Take the talent away from him then, and 'give it to the one who has ten talents.'

29 For to everyone who has shall be given, and he shall have a 'superfluity, yet from the one who has not, that also which he has shall be taken away from him;

30 and the useless slave I cast out into 'outer darkness. There shall be 'lamentation and gnashing of 'teeth.'

31 ‘Now, whenever the Son of 'Mankind may be coming in His glory, and all the holy messengers with Him, then shall He be seated on the throne of His glory,' and in front of Him shall be 'gathered all the nations. And He shall be severing them from one another even as a shepherd is severing the sheep from the kids.

32 And He shall be standing the sheep, indeed, **at His right, yet the kids **at the left.

33 'Then shall the King be declaring to those **at His right, ‘Hither, ‘blessed of My 'Father! Enjoy the allotment of the kingdom made ‘ready for you from the disruption of the world.**
For I hunger and you give Me to eat; I thirst and you give Me drink; a stranger was I and you took Me in;

naked and you clothed Me; infirm am I and you visit Me: In jail was I and you came to and Me;

Then the just will be answering Him, saying, 'Lord, when did we perceive Thee hungering or thirsting and we give Thee drink?'

Now when did we perceive Thee a stranger and took Thee in, or naked and we clothed Thee?

'And, answering, the King shall be declaring to them, 'Verily, I am saying to you, even as much as you do It to one of these, the least of My brethren, you do It to Me.'

Then shall He be declaring to 'those also of His left, ‘Go from Me, you ‘cursed,’ into the fire eternally, ready for the Adversary and his messengers.'

For I hunger and you do not give Me to eat; I thirst and you do not give Me drink;

a stranger was I and you did not take Me in; naked and you did not clothe Me; infirm and in jail and you did not visit Me.

'Then shall they also be answering, saying, 'Lord, when did we perceive you hungering or thirsting, or a stranger, or naked, or infirm, or in jail, and we did not serve you?"
Then shall He be answering them, saying, 

45 “Verily, I am saying to you, in as much as you do it not to one of these, the least, neither do you it to Me.”

46 And these shall be coming away into chastening eonian, yet the just into life eonian.

1 And it occurred, when Jesus finishes all these sayings, He said to His disciples,

2 “You are aware that after two days the Passover is beginning, and the Son of Man is being given up to be crucified.”

3 Then the chief priests and the elders of the people were gathered into the courtyard of the chief priest, who is termed ‘Caiphas,”

4 and they plan that they should be laying hold of Jesus by guile and should be killing Him.

5 Yet they said, “Not in the festival, lest a tumult may be occurring among the people.”

6 Now at Jesus’ coming to be in Bethany, in the house of Simon the leper,

7 a woman came to Him having an alabaster vase of attar, very precious, and she pours it down on His head at His lying back at table.

8 Now perceiving it, His disciples resent it, saying, “Why was this sacred-smell spared? Why did she waste it on an unimportant person?”

9 For this could be disposed of for much and given to the poor.”

10 Now, knowing it, Jesus said to them, “Why are you affording the woman weariness? For she works an ideal work for Me,”
11 For you always have the poor with you, yet Me you have not always.

12 For she, sprayng this 'attar on My body, does it 'toward 'for My burial.

13 Verily, I am saying to you, Wheresoever this evangel be 'heralded in the whole world, that also which she does shall be 'spoken of 'for a memorial of her.

14 Then one of the twelve 'who is termed Judas Iscariot, having gone toward the chief priests,

15 said, 'any What are you willing to give me, and I will be giving Him up to you? Now 'they weigh for him thirty pieces of silver.

16 And thenceforth he sought an opportunity that he may be giving Him up.

17 Now, on the first day of unleavened bread, the disciples came to Jesus, saying to him, 'Where art Thou wanting we should be making ready for Thee to be eating the passover?

18 Now 'He said, 'Go into the city toward so and so, and say to him, 'The Teacher is saying, 'Where art Thou wanting we should be making ready for Thee to be eating the passover?'

19 And the disciples do as Jesus arranges with them, and they make ready the passover.

20 Now, evening becoming 'coming on, He was lying back at table with the twelve disciples.
And at their eating, He said, "Verily, I am saying to you that one out of you shall be giving Me up."

And, sorrowing tremendously each one of them begins to be saying to Him, "It is not Me, Lord!"

Now He, answering, said, "He who dips his hand with Me in the dish, he will be giving Me up.

The Son of 'Mankind is indeed going away, according as it is 'written' concerning Him, yet woe to that 'Man' through whom the Son of 'Mankind is being given up! Ideal were it for Him if that 'Man' were not born!

Now, answering, Judas, 'who is giving Him up, said, "It is not Me, Rabbi!"

Jesus is saying to him, "Take, 'eat. This is My body."

Now at their eating, -Jesus, taking the bread, and -blessing, breaks it, and, giving to the disciples, said, "Take, 'eat. This is My body."

And taking the cup and -giving thanks, He -gives it to them, saying, "'Drink of it all.

for this is My 'blood of the new covenant, 'that is shed 'concerning many 'for the pardon of sins.

Now I am saying to you that under no circumstances may I be drinking henceforth of this, the product of the grapevine, till that 'day whenever I may be drinking it new with you in the kingdom of My Father."

And, -singing a hymn, they came out into the mount of Olives.
Then Jesus is saying to them, "All of you shall be snared in Me in this night, for it is 'written, I shall be smiting the shepherd, And I scattered shall be the sheep of the flock.

Yet, answering, 'Peter said to Him, 'And if all shall be snared in Thee, I will never be snared!' "Jesus averted to him, 'Verily, I am saying to you that in this night, ere a cock crows, thrice will you be renouncing Me.'

Peter is saying to Him, "And if ever I 'must 'die together with Thee, I will under no circumstances be renouncing Thee!' Likewise said all the disciples also.

Then Jesus is coming with them into the freehold termed Gethsemane, and He is saying to His disciples, 'Be seated, till which I come away and should be praying there.'

And taking along 'Peter and the two sons of Zebedee, He begins to be sorrowful and 'depressed.

Then He is saying to them, 'Sorrow-stricken is My 'soul to death. Remain here and 'watch with Me.'

And coming forward a little, He falls on His face, praying and saying, "My Father, if it is possible, let this 'cup pass by from Me. However, not as I will, but as Thou!"
And He is coming toward the disciples and is finding them drowsing. And He is saying to Peter, "Is it thus: "you are not strong enough to watch one hour with Me?"

Watch and 'pray', lest you may be entering into trial. The spirit, indeed, is eager; yet the flesh is infirm."

Again, coming away a second time, He prays, saying, "My Father, if this I can not 'pass by from Me if I should not 'drink it, let Thy 'will be done!"

Again, coming again, He found them drowsing, for their eyes were 'heavy'.

And, leaving them, again coming a third time, saying the same word.

Again, then, He is coming toward the disciples and is coming to say to them, 'Are you drowsing 'furthermore and resting? For I say to you, 'Lo! I 'near is the hour, and the Son of 'Mankind is being given up into the hands of sinners--'

"Rouse! We may be going, "Lo! he who is giving Me up is 'near!"

And at His still speaking, "Lo! Judas, one of the twelve, came, and with him a vast throng with swords and cudgels, from the chief priests and elders of the people.

Now he who is giving Him up 'gives them a sign, saying, "Whomsoever I should be kissing, He it is. Hold Him."
Matthew 26

49 And immediately, coming to Jesus, he said, "Rejoice, Rabbi!" And he kisses Him fondly.

50 "Yet Jesus said to him, "Comrade, on what are you present?" Then, approaching, they laid hands on Jesus and held Him.

51 And lo! one of those with Jesus, stretching out his 'hand,' pulls his 'sword,' and -smiting the slave of the chief priest, amputates his 'ear.'

52 Then Jesus is saying to him, "Turn away your 'sword' into its 'place,' for all those taking the sword, 'by the sword shall perish.'"

53 Or are you supposing that I am not 'able' to entreat My 'Father,' and at present He will 'station by My side more than twelve legions of messengers?'

54 How, then, may the scriptures be 'fulfilled,' seeing that thus it 'must occur'?

55 In that hour Jesus said to the thongs, "As 'on a robber, you come out with swords and cudgels to apprehend Me!' according Daily was I seated [ _ ] with you, teaching in the sanctuary, and you do not hold Me.

56 Now the whole of this has occurred that the scriptures of the prophets may be 'fulfilled.' Then all His 'disciples, leaving Him, fled.
Matthew 26

57...those who hold...led-away Caiphas, the chief priest, where the scribes and the elders were gathered.

58...from afar, till he came to the courtyard of the chief priest, and, entering, he sat with the...within the consummation.

59...the chief priests and the elders and the whole Sanhedrin sought false testimony against Jesus, so that they should be putting Him to death,

60...and they found it not. At many false witnesses approaching, they found it not. Yet subsequently two false witnesses, approaching,

61...Jesus-led...to demolish the temple of 'God and, during three days, to rebuild it.'

62...And, rising, the chief priest said to Him...nothing?

63...Yet 'Jesus was silent. And, answering, the chief priest said to Him, 'I exercise you...the Son of God.'

64...Saying to him is 'Jesus, 'You say it! Moreover, I am saying to you, Henceforth you shall be seeing the Son...heaven.'

65...Then the chief priest tears his garments, saying that He blasphemes! What need have we still of witnesses? 'Lo! now you hear his blasphemy!'
Matththew 26 - Matthew 27

66 What are you supposing? Now they answering, said, "Liable to death is he." Then they spit into His face and buffet Him. Now they slap Him.

67 saying, "Prophesy to us, Christ!" Who is it that hits you?"

68 *Yet he disowns* Him in front of them all, saying, "Not aware am I what you are saying!"

69 Now, at his coming out into the portal, another one perceived him, and she is saying to them there, "He also was with Jesus, the Nazarene." And again he disowns with an oath, saying that "I am not acquainted with the human!"

70 *Not aware am I what you are saying!"

71 Yet he disowns Him in front of them all, saying, "Not aware am I what you are saying!"

72 Then he begins to be damning and swearing, saying that "I am not acquainted with the human!"

73 And immediately a cock crowed. And Peter is reminded of the declaration of Jesus in which He had declared to him that "Ere a cock may crow, thrice will you be renouncing Me." And, coming out outside, he laments bitterly.
Matthew 27

1 Now, morning becoming on, all the chief priests and the elders of the people held a consultation against Jesus, so as to put Him to death.

2 And, binding Him, they led Him away, and, giving Him up to Pontius Pilate, the governor.

3 Then Judas, who had given Him up, perceiving that He was condemned, regretting, turns back the thirty pieces of silver to the chief priests and the elders,

4 saying, "I sinned in giving up innocent blood. Yet they said, "What is It to Thee and me? You should be seeing to that!"

5 And, tossing the silver pieces into the temple, he retires, and, coming away, strangers himself.

6 Now the chief priests, taking the silver pieces, said, "It is not allowed to cast them into the corban, since it is the price of blood."

7 Now, holding a consultation, they buy with them the Field of the Potter, according to a sepulcher for strangers.

8 Wherefore that Field was called 'The Field of Blood' till today.

9 Then was fulfilled that which is declared through Jeremiah the prophet, saying, And they got the thirty silver pieces. (The price of the "Value: One, Whom they value from the sons of Israel),

10 And they, giving them into the Field of the Potter, According as the Lord arranges with me.

11 Now Jesus was standing in front of the governor. And the governor inquires of Him, saying, "You are the king of the Jews?" Now Jesus averted to Him, 'You are saying it!"
Matthew 27

12 And ye are willing the chief priests and the elders, He answers nothing.

13 Then Pilate is saying to Him, "Are you not hearing how much they are testifying against you?"

14 And He did not answer him; not even toward one declaration, so that the governor is marveling very much.

15 Now according the festival the governor had been accustomed to release one prisoner to the throng, whomever they wanted.

16 Now they had then a notorious prisoner termed Bar-Abbas.

17 At their having gathered, then, Pilate said to them, "To whom are you wanting I should be releasing to you, Bar-Abbas, or Jesus, who is termed Christ?"

18 For he was aware that it was because of envy they "give Him up.

19 Now at his sitting on the dais, his wife dispatches toward him, saying, 'Let there be nothing between you and that just man, for I suffered much today according a trance because of him.'

20 Now the chief priests and the elders persuade the throngs that they should be requesting Bar-Abbas, yet should be destroying Jesus.

21 Now, answering, the governor said to them, 'AnyWhich from the two are you wanting I should be releasing to you?" Now they said "Bar-Abbas!"
Matthew 27

22 And they stripped Him, and put His mantle on Him, and took His reed, and set it in His hand; and they knelt down before Him, and mocked Him, saying, "Hail, King of the Jews!"

23 And they spit on Him, and took the reed, and struck Him on the head. And they put a purple robe on Him, and said, "Thus it is that King of the Jews!"

24 And they, having smitten Him on the head, took off the purple robe, and put His own clothes on Him. And they led Him out to crucify Him.

25 Pilate therefore went out again to the Jews, and said to them, "Behold, I bring Him to you, that you may know of what He is accused."

26 Then they cried out again, "Let Him be crucified!"

27 And Pilate said to them again, "What evil does He do?" Yet they cried exceedingly, saying, "Let Him be crucified!"

28 Then he released to them Bar-Abbas, and Jesus, Him they crucified.

29 And when they had mocked Him, they took the reed, and touched Him on the head, and put a crown of thorns on Him, and a reed in His right hand, saying, "Hail, King of the Jews!

30 And they spat on Him, and took His reed, and struck Him on the head. And they put a purple robe on Him, and said, "Thus it is that King of the Jews!

31 And they beat Him, and when they had mocked Him, they took off the purple robe, and put His own clothes on Him. And they led Him out, saying, "Hail, King of the Jews!"
41 Likewise the chief priests also, with the scribes and elders, scoffing, said,

"Others he saves! Himself he can not save! If he is king of Israel, let him descend now from the cross, and we will believe on him!"

32 Now, coming out, they found a Cyrenian man named Simon. This man they conscripted, that he should be picking up His cross.

33 And, coming into the place which is termed 'Golgotha,' which is written "Skull's Place," they gave Him wine mixed with bile to drink. And, tasting, He did not want to drink.

34 They -strip them out. They -slip them off. They -take away cross, and we will divide His -garments, casting the lot.

35 Then are being crucified together with Him two robbers, one on the right and one on the left.

36 Now, coming, they kept Him there.

37 And they -place on above His head His -charge -written: "This is Jesus, the King of the Jews."

38 Then are being crucified beside Him two robbers, one saying, "Skull's Place," specially the chief -sacred -ones chief-priests, and saying, "One-DOWN-LOOSING the one-demolishing"

39 and saying, "You who are demolishing the temple and building it in three days, save yourself! If you are the Son of God, descend from the cross!"

40 Likewise the chief priests also, with the scribes and elders, scoffing, said,
Matthew 27

43 And WE-SHALL-BE-BELIEVING on Him He-HAS-confidence on THE God LET-Him-rescue let-him-rescue!

44 NOW IF He-IS-WILLING Him He-said for that OF-God I-AM SON THE YET SAME

45 FROM YET SIXth HOUR DARKness it-BE-CAME became ON EVERY entire THE LAND TILL

46 HAVING-STOOD standing ABOUT YET THE Ninth HOUR UP-IMPLORES THE JESUS

47 OF-ME God! OF-ME THAT ANY why YOU-abandonED ANY YET OF-THE-ones there

48 HAVING-STOOD standing HEARING said that ELIAS IS-SOUNDING is-summoning this:One AND

49 vinegar AND ABOUT-PLACING sticking to-REED DRINKed gave-to-drink Him THE YET rest rest (p)

50 said FROM-LET of-let-you! ME IS-COMING IF Elijah said SAVING Him THE

51 YET AGAIN CRYing to-SOUND to-voice GREAT loud FROM-LETS the Spirit AND

52 DOWN INTO TWO AND the land is-QUAKed and the rocks are-rent are rent and

53 to MANY THE YET HUNDRED-chief centurion AND THE-ones with him KEEPING

**Note:**

44 He has confidence in 'God. Let Him rescue him now, if He is wanting him, for he said that 'God's Son am I!'

45 Now with the same, the robbers also, who are crucified together with Him, reproached Him.

46 Now from the sixth hour darkness became over the entire land till the ninth hour.

47 Now about the ninth hour Jesus exclaims with a loud voice, saying, "Eloi! Eloi! Lema sabachtanah?" that is, "My God! My God! Why didst Thou forsake Me?"

48 And immediately one of those standing there, hearing it, said that "He is summoning Elijah."

49 Yet the rest said, "Let us see if Elijah is coming, and saving him." Now another, getting a lance head, pierces His side, and out came water and blood.

50 Now Jesus, again crying with a loud voice, "Let us out the spirit.

51 And lo! The curtain of the temple is rent in two from above to the bottom, and the earth quaked, and the rocks are rent,

52 and the tombs were opened. And many bodies of those 'reposing' saints were roused,
55 Now many women were there also, beholding from afar, whom they follow Jesus from 'Galilee, dispense to Him.

56 among whom was Mary Magdalene, and Mary the mother of James and Jose, and the mother of the sons of Zebedee.

57 Now, evening becoming, coming on, there came a rich human man from Arimathea, named Joseph, who himself also is a disciple of Jesus.

58 He, coming to Pilate, requests the body of Jesus.

59 And, getting the body, Joseph folds it up in a clean linen wrapper and places it in his new tomb which he quarries in the rock. And, rolling a large stone on to the door of the tomb, he came away.

60 Now Miriam Magdalene was there, and the other Mary, sitting in front of the sepulcher.

61 Now, on the morrow which day is after the preparation, the chief priests and the Pharsees were gathered toward Pilate.

62 saying, "Lord, we are reminded that that deceiver said while still living, 'After three days shall I be roused.'"
Matthew 27 - Matthew 28

1 Now it is the evening of the sabbaths. At the lighting up into one of the sabbaths came Mary Magdalene and the other Mary to behold the sepulcher. And (lo!) a great quake occurred, for a messenger of the Lord, descending out of heaven and approaching, rolls away the stone from the door and sat upon it.

2 Now he was, to the perception, as lightning, and his apparel white as if snow.

3 Now from fear of him the keepers quaked and became as the dead.

4 And, swiftly going, say to His disciples that He was roused from the dead, and lo! He is preceding you into Galilee. There you will see Him. "Lo! I told you!"
8 And coming away swiftly from the tomb with fear and great joy, they ran to report to His disciples.

9 Now, as they went to report to His ‘disciples,’ lo! Jesus also meets them saying, “Rejoice!” Now they, ‘approaching, hold His feet and worship Him.

10 Then Jesus is saying to them, “Fear not! Go, report to My ‘brethren’ that they may be coming away into ‘Galilee,’ and there they shall ‘see’ Me.”

11 Now at their going, lo! some of the detail, coming into the city, report to the chief priests all ‘that is occurring’.

12 And being gathered with the elders, besides holding a consultation, they ‘give a considerable sum of silver to the soldiers, saying, ‘Say that His ‘disciples, coming by night, steal him as we are reposing.’

13 And if ever this should be ‘heard by the governor, we will ‘persuade him, and we will ‘make you to be without worry.”

14 Now they, ‘getting the silver pieces, do according as they were taught. And this ‘word is blazed abroad beside the Jews unto ‘today’.

15 Now the eleven disciples went into ‘Galilee,’ into the mountain where Jesus arranges with them.


Matthew 28 - Mark 1

17 And, perceiving Him, they worship Him, yet they hesitate.

18 And, approaching, ‘Jesus speaks to them saying, “Given to Me was every all authority in heaven and on the earth.

19 Going, then, disciple all the nations, baptizing them into the name of the Father and of the Son and of the holy spirit,

20 teaching them to be keeping all, whatever I direct you. And lo! I am with you all the days till the conclusion of the eon! Amen!’

Mark

1 The beginning of the evangel of Jesus Christ, Son of God,

2 according as it is written in Isaiah the prophet, (Lo! I am dispatching My messenger before Thy face, who shall be constructing Thy road in front of Thee.):

3 ‘The voice of one imploring: ‘In the wilderness make ready the road of the Lord! Straight... be making the highways’ of Him!

4 John the baptist came to heralding a baptism of repentance for the pardon of sins.

5 And out to him went the entire province of Judea, and all the Jerusalemites, and they were baptized by him in the Jordan river, confessing their sins.
Mark 1:6-15

6 And John was dressed in camel's hair, and had a leather girdle about his loins, and was eating locusts and wild honey.

7 And he heralds, saying, "Coming, after me, is One stronger than I, the thong of Whose sandals I am not competent to stoop and loose.

8 I, indeed, baptize you in water, yet He shall be baptizing you in holy spirit."

9 And it occurred in those days that Jesus came from Nazareth of Galilee, and is baptized in the Jordan by John.

10 And straightway, stepping up out of the water, He perceived the heavens rent, and the spirit, as a dove, descending and remaining on Him.

11 And a voice came out of the heavens, "Thou art My Son, the Beloved; in Thee I delight."

12 And straightway the spirit is ejecting Him into the wilderness.

13 And He was in the wilderness forty days, undergoing trial by Satan, and was with the wild beasts. And messengers waited on Him.

14 Now, after the giving up of John, Jesus came into Galilee, heralding the evangel of the kingdom of God,

15 saying that "Fulfilled is the era, and near is the kingdom of God! Repent, and believe in the evangel!"
And passing by, beside the sea of Galilee, He perceived Simon, and Andrew, the brother of Simon, purse netting with a purse net in the sea, for they were fishers.

And Jesus said to them, “Hither! After Me, and I will make you become fishers of men!”

And immediately, leaving their nets, they follow Him.

And advancing slightly, He perceived James of Zebedee and John, his brother; who also are in the ship, adjusting the nets.

And straightway He calls them. And, leaving their father Zebedee in the ship with the hirelings, they came away after Him.

And they are entering Capernaum. And straightway there was a man in their synagogue with an unclean spirit, and he cries out, saying.

16 And Jesus rebukes him, saying, “Be still, and be you-still!”

17 And they were astonished at His teaching, for He was teaching them as One having authority, and not as the scribes.

18 And advancing slightly, He perceived James of Zebedee and John, his brother; who also are in the ship, adjusting the nets.

19 And straightway He calls them. And, leaving their father Zebedee in the ship with the hirelings, they came away after Him.

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20 And straightway there was a man in their synagogue with an unclean spirit, and he cries out, saying.
And, convulsing him, the unclean spirit, saying with a loud voice, came out of him.

And all were awed, so as to be discussing with themselves, saying, “What is this? Some new teaching is this, for with authority the unclean spirits also is He enjoining, and they are obeying Him!”

And straightway, the tidings of Him came out everywhere into the whole country about Galilee.

And straightway, coming out of the synagogue, they came into the home of Simon and Andrew, with James and John.

Now the mother-in-law of Simon was laid down with a fever. And straightway they are telling Him about her.

And approaching, He rouses her, holding her hand. And the fever leaves her immediately, and she waited on them.

Now evening coming on, when the sun sets, they brought to Him all those who have an illness and those who are demoniacs.

And the whole city was assembled at the door.

And He cures many who have an illness, those with various diseases; and many demons He cast out. And He did not let the demons speak, for they were aware that He is the Christ.

And in the morning, rising very early, still in the night, He came out and came away into a desolate place, and there He prayed.
And Simon and those with him trail Him.

And they found Him, and are saying to Him that “All are seeking Thee.”

And He is saying to them, “They may be going elsewhere, into the next towns, that there also I should be heralding; for for this I came out.”

And He came into their synagogues in the whole of Galilee, heralding and casting out demons.

And coming to Him is a leper, entreating Him, and falling on his knees and saying to Him, “Lord, if Thou shouldest be willing, Thou canst cleanse me!”

Now Jesus, having compassion, stretching out His hand, touches him, and is saying to him, “I am willing. Be cleansed!”

And at His saying this, straightway the leprosy came from him, and he is cleansed.

And muttering to him, straightway He cast him out, and is saying to him, “See! you may be saying nothing to anyone, but go, show yourself to the priest, and bring for your cleansing what Moses bids, for a testimony to them.”

Now he, coming out, begins heralding it much, and to blaze abroad the word, so that, by no means can He longer be manifestly entering into a city, but was outside in desolate places. And they came to him from everywhere.
1 And, entering again into Capernaum during these days, it is heard that He is in a house.

2 And immediately many were gathered, so that by no means was there still room, not even at the door. And He spoke to them the word.

3 And they are coming, bringing to Him a paralytic being lifted by four.

4 And, not being able to carry him to Him because of the throng, they unroofed the roof where He was, and, scooping it out, they are lowering the pallet wherein the paralytic was laid.

5 And Jesus, perceiving their faith, is saying to the paralytic, “Child, pardoned you are your sins.”

6 Now there were some of the scribes sitting there, and reasoning in their hearts,

7 “What is this man, speaking thus? Blaspheming is he? Who is able to pardon sins except One—God?”

8 And straightway Jesus, recognizing in His spirit that they are reasoning thus in themselves, is saying to them, “Why are you reasoning these things in your hearts?”

9 “What is easier, to be saying to the paralytic, ‘Pardoned are your sins,’ or to be saying, ‘Rouse and pick up your pallet and walk?’

10 “Now, that you may be perceiving that the Son of Mankind has authority on earth to pardon sins” (He is saying to the paralytic),
To you am I saying, Rouse, and pick up your pallet and go into your house.

And he was roused, and, straightway, picking up the pallet, he came out in front of all, so that all are amazed and are glorifying God, saying that, "Thus we never perceived it!"

And He came out again beside the sea. And the entire throng came to Him, and He taught them.

And, passing along, He perceived Levi of Alpheus, sitting at the tribute office. And He is saying to him, "Follow Me!"

And, rising, he follows Him. And, at His coming to lie down in his house, many tribute collectors also, and sinners lay back at table with Jesus and His disciples, for there were many, and they followed Him.

And the scribes of the Pharisees, perceiving Him also that He ate with the tribute collectors and the sinners, said to His disciples, "Wherefore is it that your teacher is eating and drinking with the tribute collectors and the sinners?"

And, hearing it, Jesus is saying to them that "No need have the strong of a physician, but those having an illness. I did not come to call the just, but sinners."

And the disciples of John and the Pharisees were fasting, and they are coming and saying to Him, "Wherefore are the disciples of John and the disciples of the Pharisees fasting, yet your disciples are not fasting?"
21 And Jesus said to them, “The sons of the bridal chamber cannot be fasting while the bridegroom is with them! Whatever time they have the bridegroom with them, they can not be fasting.

22 And no one is draining fresh wine into old wine skins. Yet, if so, will not the fresh wine be bursting the wine skins? And the wine is spilling, and the wine skins will perish. But fresh wine is put into new wine skins.”

23 And He came, on the sabbaths, to be going by through the sowings. And His disciples begin making a path, plucking the ears.

24 And the Pharisees said to Him, “Lo! What they are doing on the sabbaths is what is not allowed.”

25 “Did you never read what David does, when he had need and hungers, he and those with him?”
And he entered into the house of God under Abiathar the chief priest, and ate the show bread, which is not allowed to be eaten except by the priests, and he gives also to those who are with him.

And he said to them, “The sabbath came because of mankind, and not mankind because of the sabbath, so that the Son of Mankind is Lord, also, of the sabbath.”

1 And He entered again into the synagogue. And a man was there, having a withered hand.

2 And they scrutinized Him to see if on the sabbaths He will be curing him, that they should be accusing Him.

3 And He is saying to the man having the withered hand, “Rise in the midst.”

4 And He is saying to them, “Is it allowed on the sabbaths to do good or to do evil, a soul to save or to kill?” Yet they were silent.

5 And looking about on them with indignation, commiserating the callousness of their hearts, He is saying to the man, “Stretch out your hand.” And he stretches it out, and his hand was restored.

6 And, coming out, the Pharisees straightway held a consultation with the Herodians against Him, so that they should be destroying Him.
And Jesus, with His disciples, returns to the sea. And a vast multitude from Galilee follows Him.

And from Judea, and from Jerusalem, and from Idumea and the other side of the Jordan, and those about Tyre and Sidon, a vast multitude, hearing how much He did, came to Him.

And He spoke to His disciples that a boat may be waiting on Him because of the throng, lest they may be crowding Him, and the unclean spirits, whenever they beheld Him, prostrated to Him and cried, saying that for He cures many, so that they are falling on Him, that whoever had scourges should be touching Him.

And and the unclean spirits, whenever they beheld Him, prostrated to Him and cried, saying that "You are the Son of God!" And much He warned them, lest they should be making Him manifest.

And He is ascending into the mountain and is calling to Him whom He would, and they came away to Him.

And He makes twelve, whom He also names apostles, that they may be with Him, and that He may be commissioning them to herald,

And to have authority to cure diseases, and to cast out demons.

And He makes the twelve, and He places on Simon the name "Peter," and on James of Zebedee and John, the brother of James, on them also He places the name "Boanerges," which is, "Sons of Thunder";
And hearing it, those with Him came out to hold it, for they said that it was beside itself.

And the scribes who descend from Jerusalem said that “Beelzeboul has he,” and that “By the chief of the demons is he casting out the demons.”

And, calling them to Him, in parables He said to them, “How can Satan be casting out Satan?

And if ever a kingdom should be parted against itself, that kingdom is not able to stand.

But no one is able to enter into the house of the strong one to plunder his gear, if ever he should not first be binding the strong one. And then he will be plundering his house.
And looking at about those sitting around Him, He is saying, "Lo! My mother and My brothers!"

And for whoever should be doing the will of God, this one is My brother and sister and mother."
2 And He taught them many things in parables, and said to them in His teaching,

3 ‘Hear! Lo! Out came the sower to sow.
4 And it occurred in the sowing, some, indeed, falls beside the road, and the flying creatures came and devoured it.

5 And other falls on a rocky place where it had not much earth, and straightway it shoots up because of having no depth of earth.

6 And when the sun rises it is scorched, and, because of having no root, it is withered.

7 And other falls into thorns, and up came the thorns and stifle it, and it gives no fruit.

8 And other falls into ideal earth, and it gave fruit, coming up and growing up, and brought forth, one thirty and one sixty and one a hundredfold.’

9 And He said, ‘Who has ears to hear, let him hear!’

10 And when He came to be in seclusion, those about Him, together with the twelve, asked Him about the parables.

11 And He said to them, ‘To you the secret of the kingdom of God has been given, yet to those outside, all is occurring in parables,

12 that, observing, they may be observing and may not be perceiving, and hearing, they may be hearing and not be understanding, lest at some time they should be turning about, and they may be pardoned the penalties of their sins.’
And he is saying to them, “Have you not perceived this parable? And how will you know all parables?

The sower the word is sowing.

And these, likewise, are those being sown on rocky places, who, whenever they should be hearing, straightway comes Satan and is taking away the word that has been sown in them.

And they have no root in themselves, but are temporary. Thereafter, at the coming of affliction or persecution because of the word, straightway they are being snared.

And these are those being sown into the thorns. These are those who hear the word, and the worries of this life, and the seduction of riches and the desires about the rest, going in, are stifling the word, and it is becoming unfruitful.

And those are those being sown on ideal earth who are hearing the word, and are assenting to it, and are bearing fruit, one thirty and one sixty and one a hundredfold.”
And He said to them that, 'The lamp is not coming that it may be placed under a peck measure or under a couch. Is it not that it may be placed on a lampstand?

22 For there is not anything hidden, except that it should be manifested, neither did it become concealed, but that it may be coming into manifestation.

23 If anyone has ears to hear, let him hear!' And He said to them, 'Beware what you are hearing! With what measure you are measuring, it will be measured to you, and it will be added to you.

24 And for he who has, it shall be given to him; and he who has not, even what he has shall be taken away from him.' And He said, 'Thus is the kingdom of God: As if ever a man should be casting seed on the earth,' and he may be drowsing and rousing night and day, and the seed may be germinating and lengthening, as he is not aware.

25 Spontaneously the earth is bearing fruit, first the blade, thereafter the ear, thereafter the full grain in the ear.

26 Now whenever the fruit may be giving way, straightway he is dispatching the sickle, for present is the harvest.' And He said, 'How should we be likening the kingdom of God? Or by what parable may we be placing it?' As a kernel of mustard, which, whenever it may be sown on the earth, is smaller than all the seeds of those on the earth,
32 And whenever it may be sown, is coming up and becoming greater than all the greens and is making great boughs, so that, under its shade, the flying creatures of heaven are able to roost."

33 And in many such parables He spoke to them the word, according as they were able to be hearing it.

34 Yet apart from a parable He did not speak to them. Yet privately, to His own disciples, He explained all. And He is saying to them on that day, as evening is coming on, "We may be passing through to the other side." And, leaving the throng, they are taking Him along, as He was, in the ship. And other ships were with Him.

35 And there is occurring a great whirlwind, and the billows dashed into the ship, so that the ship was already filling to the brim.

36 And He was in the stern, drowsing on the cushion, and they are rousing Him and saying to Him, "Teacher! Carest Thou not that we perish?" And, being roused, He rebukes the wind and said to the sea, "Be silent! Be still!" And the wind flags, and whenever it may be sown, is coming up and becoming greater than all the greens and is making great boughs, so that, under its shade, the flying creatures of heaven are able to roost."

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Mark 4 -  Mark 5

And they were afraid with a great fear, and said to one another, "Who, consequently, is This, that even the wind and the sea are obeying Him?"

And at His coming out of the ship, straightway there meets Him a man out of the tombs, with an unclean spirit,

who had a dwelling among the tombs. And not even with chains was anyone able any longer to bind him,

because of his having often been bound with fetters and chains, and the chains were pulled to pieces by him and the fetters crushed. And no one was strong enough to tame him,

And continually, night and day, among the tombs and in the mountains was he, crying and gashing himself with stones.

And perceiving Jesus from afar, he ran and worships Him,

and, crying with a loud voice, he is saying, "What is it to me and to Thee, Jesus, Son of God Most High! I am adjuring Thee by God: Not me shouldst Thou be tormenting!"

For He said to it, "Come out, unclean spirit, out of the man!"

And He inquired of it, "What is your name?" And it is saying to Him, "Legion is my name, for many are we."
They report, "He should not be dispatching it out of the country."

Now there, toward the mountain, was a great herd of hogs, grazing.

And all the demons entreat Him, saying, "Send us into the hogs, that we may be entering into them."

And Jesus immediately permits them. And, coming out, the unclean spirits entered into the hogs, and the herd rushes down the precipice into the sea. Now they were about two thousand, and they were choked in the sea.

And those grazing them fled, and they report it in the city and in the fields. And they came to see what it is that has occurred.

And they are coming to Jesus and beholding the demoniac who had the legion, sitting and garmented and sane, and they were afraid.

And those who perceived it relate to them how it came to be with the demoniac, and concerning the hogs.

And they begin to be entreat Him to come away from their boundaries.

And at His stepping into the ship, the demoniac entreated Him that he may be with Him.

And He does not let him, but He is saying to him, "Go into your home, to those who are yours, and how He is merciful to the Lord has done for you."

Go into your home, to that many will hear of it and be afraid.

Go into your home, to to-be-commissionIng He-should-be-commissionIng space country was yet there.

Go into your home, to to-be-entreating being-caused-to-graze

One be demonstrating to them whatever they-entreat are-beholdIng demonizing-one unclean unclean

And the demoniac who had the legion, sitting and garments and sane, and they were afraid.

One be demonizIng their home house

And the demoniac, and concerning the hogs.

And those who perceived it relate to them how it came to be with the demoniac, and concerning the hogs.

And they begin to be entreat Him to come away from their boundaries.

And at His stepping into the ship, the demoniac entreated Him that he may be with Him.

And He does not let him, but He is saying to him, "Go into your home, to those who are yours, and report to them whatever the Lord has done for you and how He is merciful to you."
And he came away, and begins to herald in the Decapolis whatever Jesus does for him. And all marveled.

And at Jesus’ ferrying again in the ship to the other side a vast throng was gathered to Him, and He was beside the sea.

And lo! coming is one of the chiefs of the synagogue, Jairus by name, and, perceiving Him, he is falling at His feet.

And he is entreating Him much, saying that “My little daughter is having her last gasp!” that, “Coming, Thou mayest be placing Thy hands on her, that she may be saved and should be living!”

And He came away with him, and a vast throng followed Him, and they crowded Him.

And a woman having a hemorrhage twelve years,

and suffering much under many physicians, and spending her all and being nothing benefitted, but rather coming to be worse,

22 And and he is coming in the throng from behind, touches His cloak.

For she said that “If ever I should be touching Him, even if it should be ever I should be touching His garments, I shall be living!”

And straightway dried is the spring of her blood, and she knew in her body that she has been healed of the scourge.
And straightway Jesus, recognizing in Himself the power coming out of Him, being turned about in the throng, said, "Who touches My garments?"

And His disciples said to Him, "Thou art observing the throng crowding Thee, and art Thou saying, 'Who touches Me?'"

And He looked about to see who does this. Now the woman, being afraid and trembling, being aware of what has occurred to her, came and prostrates to Him, and told Him the entire truth.

Now He said to her, "Daughter, your faith has saved you. Go in peace, and be sound from your scourge."

While He is still speaking, they are coming from the chief of the synagogue, saying that "Your daughter died. Why are you still bothering the Teacher?"

Yet Jesus immediately, disregarding the word spoken, is saying to the chief of the synagogue, "Do not fear! Only believe!"

And He does not let anyone follow together with Him except Peter and James and John, the brother of James.

And they are coming into the house of the chief of the synagogue, and He is beholding a tumult, and they are lamenting much and screaming. And entering, He is screaming. And the little girl did not die, but is drowsing."
And they ridiculed Him. Yet He, ejecting them all, is taking along the father of the little girl and the mother and those with Him, and He is going in where the little girl was lying.

And, holding the hand of the little girl, He is saying to her, "Talitha, coumi!" (which is, being construed, "Maiden, I am saying to you, rouse!).

1 And He came out thence and is coming into His own country, and His disciples are following Him.

2 And at the coming of a sabbath He begins to teach in the synagogue. And the majority, hearing, were astonished, saying, "Whence has this man all these things? And what wisdom is being given this man! And such powerful deeds are occurring by means of his hands!

3 Is not this the artisan, the son of Mary and the brother of James and Joseph and Judas and Simon? And are not his sisters here with us?" And they were snared in Him.
And Jesus said to them that "A prophet is not dishonored, except in his own country and among his relatives and in his home."

And He could not do any powerful deed there except, placing hands on a few who are ailing. He cures them.

And He marvels because of their unbelief. And Jesus went about the villages around, teaching.

And He is calling to Him the twelve, and He begins to dispatch them two by two and gave them authority over the unclean spirits.

And He charges them that they should be picking up nothing for the road except a staff only; no bread, no beggar's bag, no coppers in the girdle;

but having soles bound on, and not to put on two tunics.

And He said to them, "Wheresoever you may be entering into a house, there remain till you should be coming out thence.

And whatever place should not be receiving you, nor yet they should be hearing you, going out thence, shake off the soil which is underneath your feet, for a testimony to them. Verily, I am saying to you, More tolerable will it be for Sodom or Gomorrah in the day of judging than for that city."

And, coming out, they herald that they should be repenting.

And many demons they cast out, and they rubbed many of the ailing with oil, and cured them.

And Herod, the king, hears, for His name became manifest. And he said that "John the baptist has been roused from among the dead, and therefore the powerful deeds are operating in him."
Yet others said that "He is Elijah." Yet others said that "A prophet is he, as one of the prophets."

Yet, hearing of it, Herod said that "John, whom I beheaded, he was roused from among the dead."

For he, Herod, dispatches and holds John and binds him in jail, because of Herodias, the wife of Philip, his brother, seeing that he marries her.

For John said to Herod that "It is not allowed you to have the wife of your brother."

Now Herodias hemmed him in, and wanted to kill him, and could not.

For Herod feared John, being aware that he is a just and holy man, and he preserved him. And hearing him, he was much perplexed, and heard him with relish.

And, an opportune day coming when Herod at his birthday celebrations makes a dinner for his magnates and captains and for the foremost men of Galilee, and at her, Herodias' daughter's entering and dancing, she pleases Herod and those lying back at table with him. Now the king said to the maiden, "Request of me whatsoever you may be wanting, and I will give it to you."
23 And he swears to her that "Whatsoever you should be requesting me, I will give you, to the half of my kingdom."

24 And, coming out, she said to her mother, "What should I be requesting?" Now she said, "The head of John the baptist." And entering straightway with diligence to the king, she requests, saying, "I want that you forthwith may be giving me on a platter the head of John the baptist."

25 And the king, becoming sorrow-stricken, because of the oaths and those lying back at table with him, does not want to repudiate her. And straightway the king, dispatching, enjoins a lifeguardsman to bring his head. And, coming away, he behelds him in the jail, and carries his head on a platter, and gives it to the maiden, and the maiden gives it to her mother.

26 And hearing of it, his disciples came and take away his corpse, and they place it in a tomb.
\[\text{And they came away in the ship into a place in the wilderness, privately.} \]

\[\text{And many perceived them going away and recognize them. And, afoot from all the cities, they ran together there, and they came before them and ran together to Him.} \]

\[\text{And already the hour coming to be much advanced, His disciples, coming to Him, said that “This place is a wilderness, and already the hour is much advanced.} \]

\[\text{Dismiss them, that, coming away into the fields and villages around, they should buy themselves bread. For they have nothing that they may be eating.”} \]

\[\text{Yet He, answering, said to them, “You give them to eat.” And they are saying to Him, “Coming away, should we buy two hundred denarii worth of bread and give them to eat?”} \]

\[\text{Now He is saying to them, “How many cakes of bread have you? Go and see. And knowing, they are saying to Him, “Five, and two fishes.”} \]

\[\text{And He enjoins them to make them all recline, company by company, on the green grass.} \]

\[\text{And they lean back, plot by plot, by hundreds and by fifties.} \]
And taking the five cakes of bread and the two fishes, looking up into heaven, He blesses and breaks up the cakes of bread, and gave to His disciples, that they may be placing them before them. And the two fishes He parts to all.

And they all ate and are satisfied. And they pick up twelve pannierfuls of fragments, and from the fishes.

And those eating the cakes of bread were five thousand men.

And straightway He compels His disciples to step into the ship and precede Him to the other side to Bethsaida, till He is dismissing the throng.

And, taking leave of them, He came away into the mountain to pray.

And evening coming on, the ship was in the middle of the sea, and He was alone on the land.

And perceiving them tormented in rowing, for the wind was contrary to them, about the fourth watch of the night He is coming toward them, walking on the sea. And He wanted to pass them by.

Yet those who are perceiving Him walking on the sea suppose that He is a phantom, and they cry out; for they all perceive Him and were disturbed. Yet straightway He speaks with them and is saying to them, 'Courage! It is I! Do not fear.'
And He stepped up to them, into the ship, and the wind flags. And they are amazed to the very excess, among themselves, and marveled.

For they do not understand as to the bread, but their heart was calloused.

And, ferrying to land, they came to Gennesaret and are moored.

And, at their coming out of the ship, straightforward recognizing Him,

The men of that place ran about that whole country and begin to be carrying about those having an illness on pallets to where they heard that He is.

And wheresoever He went into villages or into cities or into fields, in the markets they place the infirm. And they entreated Him that they should be touching Him even if it should be the tassel of His cloak. And whosoever touch it were saved.

And gathering to Him are the Pharisees and some of the scribes coming from Jerusalem.

And perceiving some of His disciples, that with contaminated (that is, unwashed) hands they eat bread

(for the Pharisees and all the Jews, if ever they should not be washing the hands with the fist, are not eating, holding the tradition of the elders;
And from the market, except they should be sprinkled, they are not eating; and many other things are there which they accepted to hold, the baptizing of cups and ewers and copper vessels and of couches;

Yet He, answering, said to them that "Ideally prophecies, Isaiah concerning you hypocrites, as it is written, that This people with their lips is revering Me, Yet their heart is away at a distance from Me.

Yet in vain are they teaching the directions of men.

For, leaving the precept of God, you are holding the tradition of men of the baptism of ewers and cups. And many such like things you are doing. And He said to them, "Ideally are you repudiating the precept of God, that you should be keeping your tradition.

For Moses said, 'Honor your father and your mother,' and, He who is saying aught that is evil of father or mother, let him decease in death.
Mark 7

12 ΦΕΛΛΟΝC YOU-MAY-BE-BENEFITEd

13 ΤΩν πατρι την

14 ΠΑΡΑΔΟΓΕΙ

15 ΝΟΕΙΤΕ

16 ΚΟΙΝΩΝΤΑ

17 ΟΧΙΟΥ

18 ΟΧΙΟΥ

19 ΑΥΣΤΡΑΤΩΝ

20 ΚΑΙΝΟΙΟΗ

21 ΑΝΩΡΤΟΥΝ

22 ΕΚΤΩΝ

12 no longer are you letting him do anything for his father or his mother,

13 invalidating the word of God by your tradition which you give over. And many such like things you are doing:"

14 And calling the throng to Him again, He said to them, "Hear Me, all, and understand.

15 Nothing is there outside of a man, going into him, which can contaminate him, but those things going out of a man are what is contaminating the man.

16 If anyone has ears to hear, let him hear!"

17 And when He entered into the house from the throng, His disciples inquired of Him concerning the parable.

18 And He is saying to them, "Are you, also, thus unintelligent? Not yet are you apprehending that everything from the outside, that is going into a man, can not contaminate him,

19 for it is not going into his heart, but into the bowels, and is going out into the latrine--cleansing all foods?"

20 Yet He said that "That which is going out of a man, that is contaminating the man.

21 For from inside, out of the heart of men, are going out evil reasonings, prostitutions, thefts, murders,

22 adulteries, greed, wickedness, guile, wantonness, a wicked eye, calumni, pride, imprudence.
Now, rising thence, He came away into the frontiers of Tyre and Sidon. And entering into a house, He wants no one to know, and He can not elude them.

25 But straightway, a woman, hearing about Him, whose little daughter had an unclean spirit, entering, prostrates at His feet.

26 Now the woman was a Greek, a native of Syro-Phoenicia, and she asked Him that He should cast the demon out of her daughter.

27 Yet Jesus said to her, “Let first the children be satisfied, for it is not ideal to take the children’s bread and cast it to the puppies.”

28 Yet she answered and is saying to Him, “Yes, Lord. For the puppies also, underneath the table, are eating the scraps from the little children.”

29 And He said to her, “Because of this saying, go. The demon has come out of your daughter.”

30 And coming away into her own house, she found the little girl prostrate on the couch, and the demon come out.

31 And, again, coming out of the boundaries of Tyre, He came through Sidon to the sea of Galilee, amidst the boundaries of the Decapolis.

32 And they are bringing to Him a deaf stammerer, and they are entreating Him that He may place His hand on him.
And, getting him away from the throng privately, He thrusts His fingers into His ears, and, spitting, touches His tongue.

34 And, looking up into heaven, He groans, and is saying to Him, "Ephphatha," which is, "Be opened up.

And, immediately, opened up was His hearing, and straightway was loosed the bond of His tongue, and He spoke correctly.

And He cautions them that they may be telling no one, yet, as much as He cautioned them, they rather heralded it more exceedingly.

1 And, immediately, opened up was His hearing, and straightway was loosed the bond of His tongue, and He spoke correctly.

In those days, there being again a vast throng, and not having anything they may be eating, calling His disciples to Him, He is saying to them,

1 "I have compassion on the throng, for already for three days they are remaining with Me, and they have nothing that they may be eating.

And, should I ever be dismissing them, fasting, to their homes, they will be fasting on the road, and some of them have arrived from afar.

And His disciples answered Him that "Whence can anyone satisfy these with bread here in a wilderness!

1 In those days, there being again a vast throng, and not having anything they may be eating, calling His disciples to Him, He is saying to them,
5 And He inquired of them, “How many cakes of bread have you?” Now they say, “Seven.”

6 And He is charging the throng to be leaning back on the earth. And taking the seven cakes of bread, giving thanks, He breaks and gave to His disciples, that they may place them before them. And they place them before the throng.

7 And they had a few small fishes. And, blessing them, He said to place these also before them.

8 And they all ate and are satisfied. And they pick up of the surplus fragments, seven hampers.

9 Now those eating were about four thousand. And He dismisses them.

10 And straightway He, stepping into the ship with His disciples, came into the parts of Dalmanutha.
And they reasoned with one another, saying that 'Bread we have none!'

And knowing it, Jesus is saying to them, 'Why are you reasoning that you have no bread? Not as yet are you apprehending, neither understanding? Still calloused is your heart?

Having eyes, are you not observing? And, having ears, are you not hearing? And are you not remembering?

When I break the five cakes of bread for the five thousand, how many panniers full of fragments do you pick up? They are saying to Him, "Twelve."

"And when I break the seven cakes of bread for the four thousand, how many hampers filled with fragments do you pick up? And they are saying to Him, "Seven."

And He said to them, "How is it you are not as yet understanding?"

And they are coming into Bethsaida, and are bringing to Him a blind man and entreating Him that He should be touching him.

And getting hold of the hand of the blind man, He brings him forth out of the village, and, spitting into his eyes, placing hands on him, He inquired of him, "Are you observing anything?"

And looking up, he said, "I am observing men; as trees am I seeing them walking."

Thereafter again He places hands on his eyes, and he is keen-sighted, and was restored, and he looked at all distinctly.
26 And He dispatches him into his home, saying, 'Neither the village may you be entering, nor yet may you be speaking to anyone in the village.'

27 And Jesus and His disciples came out into the villages of Caesarea Philippi. And on the way He inquired of His disciples, saying to them, 'Who are men saying that I am?'

28 Now they say to Him, "John the baptist,' and others 'Elijah,' yet others that He is 'one of the prophets.'

29 And He inquired of them, 'Now you, who are saying that I am?' And answering, Peter is saying to Him, "Thou art the Christ, the Son of God.'

30 And He warns them, that they may be telling no one about Him.

31 And He begins to teach them that the Son of Mankind must be suffering much and be rejected by the elders and the chief priests and the scribes, and be killed and after three days rise.

32 And with boldness spoke He the word. And, taking Him to him, Peter begins to rebuke Him.

33 Now Jesus, being turned about and perceiving His disciples, rebukes Peter and is saying, 'Go behind Me, satan! for you are not disposed to that which is of God but that which is of men.'

34 And, calling the throng to Him, together with His disciples, He said to them, 'If anyone is wanting to come after Me, let him renounce himself and pick up his cross and follow Me.'
35 For whosoever may be wanting to save his soul will be destroying it, yet whoever shall be destroying his soul on account of Me and of the evangels will be saving it.

36 For what is it benefiting a man to gain the whole world and forfeit his soul?

37 For what may a man give in exchange for his soul?

1 And He said to them, “Verily, I am saying to you that there are some of those standing here who under no circumstances should be tasting death till they should be perceiving the kingdom of God coming in power.”

2 And after six days, Jesus is taking aside Peter and James and John and is bringing them up into a very high mountain, privately, alone. And He was transformed in front of them.

3 And His garments became glistening, very white, as snow, such as no fuller on earth is able thus to whiten.
Before most coming, is restoring the Son of Mankind, that they may be suffering much. And Elijah, together with Moses, was seen by them, and they were conferring with Jesus.

And answering, Peter is saying to Jesus, “Rabbi, it is ideal for us to be here! And we should be making three tabernacles: for Thee one, and for Moses one, and for Elijah one.”

And for he was not aware what he may answer, for they became terrified.

And there came a cloud overshadowing them. And a voice came out of the cloud, saying, “This is My Son, the Beloved. Hear Him!”

And suddenly, looking about, they no longer perceived anyone, except Jesus only, with themselves.

And at their descending from the mountain, He cautions them that they should be relating to no one what they perceived, except whenever the Son of Mankind may be rising from among the dead.

And they hold the word, discussing with themselves what is the rising from among the dead.

And they inquired of Him, saying that “The Pharisees and the scribes are saying that Elijah must come first.”

Now He averred to them, “Elijah, indeed, coming first, is restoring all. And how is it written of the Son of Mankind that such may He be suffering and may be scorned!
13 They bring him to Thee, having a dumb spirit. But if Thou answerest Me, I say to Thy disciples that they should be casting it out, and they are not strong enough.

14 And coming to the disciples, they perceived a vast throng about them, and scribes discussing with them.

15 And straightway the entire throng, perceiving Him, were overawed, and, racing toward Him, saluted Him.

16 And He inquires of the scribes, “What are you discussing with yourselves?”

17 And one out of the throng answered Him, “Teacher, I bring my son to Thee, having a dumb spirit.

18 And wheresoever it may be getting him down, it is tearing him, and he is frothing and grating his teeth, and is withering away. And I say to Thy disciples that they should be casting it out, and they are not strong enough.”

19*** And I say to Thee, having a dumb spirit. But if Thou answerest Me, I say to Thy disciples that they should be casting it out, and they are not strong enough.”

20*** And they bring him to Thee. And perceiving Him, the spirit straightway violently convulses him, and, falling on the earth, he wallowed, frothing.

21*** And He inquires of his father, “How much time is it since this has come to him?” Now he said, “From a little boy.

22*** And often it casts him into the fire also, and into waters, that it should be destroying him. But if Thou art in any way able, help us, having compassion on us!”
23 And He taught His disciples and said to them that "The Son of Mankind is being given up into the hands of men, and they will be killing Him. And, being killed, after three days He will be rising."

24 Straightway, crying, the father of the little boy said, with tears, "I am believing! Help my unbelief!"

25 Now Jesus, perceiving that the throng is racing on together, rebukes the unclean spirit, saying to it, "Dumb and deaf-mute spirit, I am enjoining you to come out of him, and by no means may you be entering him any longer."

26 And crying and convulsing him much, it came out. And he became as if dead, so that the majority are saying that he died.

27 And at His entering the house, His disciples inquired of Him privately, "Wherefore could we not cast it out?"
MARK 9

32 Then three days after, *three* days after, HE-SHALL-BE-UP-STANDING THE-one(s) YET UN-KNEW THE-declaration AND were-ignorant-of

33 They feared to inquire of them, "What did you reason with yourselves on the road?"

34 Yet they were silent, for they argued with one another on the road as to who is greatest.

35 And, being seated, He summons the twelve and is saying to them, "If anyone is wanting to be first, he will be last of all, and servant of all."

36 And, taking a little child, He stands it in their midst, and, clasping it in His arms, said to them, "Whoever should be receiving one of such little children in My name, is receiving Me, and whosoever may be receiving Me is not receiving Me, but Him Who commissions Me."

37 Whoever should be receiving one of such little children in My name, is receiving Me, and whosoever may be receiving Me is not receiving Me, but Him Who commissions Me.

38 John averred to Him, saying, "Teacher, we perceived someone casting out demons in Thy name, who is not following us, and we forbade him, for he followed not with us."

39 Yet Jesus said, "Be not forbidding him, for there is no one who will be doing a powerful deed in My name, and will be able swiftly to speak evil of Me.

40 For who is not against us is for us.

41 For whosoever should be giving you a cup of water to drink in the Name, seeing that you are Christ's, verily I am saying to you that by no means should he be losing his wages.
And if your eye should ever be snaring you, strike it off. For it is ideal for you to be entering into life maimed, rather than, having two feet, to be cast into Gehenna, into the unextinguished fire.

And if your foot should ever be snaring you, cast it out. For it is ideal for you to be entering into life maimed, rather than, having two hands, to come away into Gehenna, into the unextinguished fire.

And if your hand should ever be snaring you, strike it off. For it is ideal for you to be entering into life maimed, rather than, having two eyes, to be cast into Gehenna, into the unextinguished fire.

And if you hand should ever be snaring you, strike it off. For it is ideal for you to be entering into life maimed, rather than, having two feet, to be cast into Gehenna, into the unextinguished fire.

And if your foot should ever be snaring you, cast it out. For it is ideal for you to be entering into life maimed, rather than, having two hands, to come away into Gehenna, into the unextinguished fire.

And if your hand should ever be snaring you, strike it off. For it is ideal for you to be entering into life maimed, rather than, having two feet, to be cast into Gehenna, into the unextinguished fire.

And if your foot should ever be snaring you, cast it out. For it is ideal for you to be entering into life maimed, rather than, having two hands, to come away into Gehenna, into the unextinguished fire.
2 And approaching, the Pharisees, trying Him, inquired of Him if it is allowed a husband to dismiss a wife.

3 Yet He, answering, said to them, "What does Moses direct you?"

4 Yet they say, "Moses permits us to write a scroll of divorce, and to dismiss her."

5 And answering, Jesus said to them, "In view of your hardheartedness he writes for you this precept.

6 Yet from the beginning of creation God makes them male and female.

7 On this account a man will be leaving his father and mother and will be joined to his wife,

8 and the two will be one flesh. So that no longer are they two, but one flesh.

9 What God, then, yokes together, let not man be separating."

10 And in the house, again His disciples inquired of Him concerning this.

11 And He is saying to them, "Whosoever should be dismissing his wife and should be marrying another is committing adultery against her.

12 And if she, dismissing her husband, should ever be marrying another, she is committing adultery."

13 And they brought to Him little children, that He should be touching them; yet the disciples rebuke them.
Yet, perceiving it, Jesus resents it, and said to them, “Let the little children be coming to Me, and do not forbid them, for of such is the kingdom of God.

Verily, I am saying to you, Whosoever should not be receiving the kingdom of God as a little child, may under no circumstances be entering into it.”

And, clasping them in His arms, He, in benediction, is placing His hands on them.

And at His going out into the road, lo! one certain rich man, running toward Him and falling on his knees before Him, inquired of Him, “Good Teacher! What shall I be doing that I should be enjoying the allotment of life eonian?”

Now Jesus said to him, “Why are you terming Me good? No one is good except One, God.”

With the precepts you are acquainted: You should not be murdering. You should not be committing adultery. You should not be cheating. You should not be testifying falsely. You should not be stealing. You should not be committing adultery. You should not be defiling a marriage. You should not be committing fornication. You should not be the cause of any one being led astray.

Now he avered to Him, “Teacher, all these I maintain from my youth.”

Now Jesus, looking at him, loves him, and said to him, “Still one thing you are wanting. Go. Whatever you have, sell, and be giving to the poor, and you will be having treasure in heaven. And hither! Follow Me, picking up the cross.”

Yet he, being somber at the word, came away sorrowing, for he was one who has many acquisitions.
And looking about, Jesus says to his disciples, "How exceedingly squeamish shall those who have money be entering into the kingdom of God?"

Now the disciples were awe-struck at his words. Yet Jesus, again answering, is saying to them, "Children, how squeamish it is for those who have confidence in money to be entering into the kingdom of God!"

Easier is it for a camel to pass through the eye of a needle than for a rich man to be entering into the kingdom of God."

Now they were exceedingly astonished, saying to Him, "And who can be saved?"

Now, looking at them, Jesus is saying, "With men it is impossible, but not with God, for all is possible with God."

Peter begins to say to Him, "Lo! we leave all and follow Thee! What, consequently, will it be to us?"

Jesus averred to him, "Verily, I am saying to you that there is no one who leaves a house, or brothers, or sisters, or father, or mother, or wife, or children, or fields, on My account and on account of the evangel,

who should not be getting back a hundredfold now, in this era, houses and brothers and sisters and mother and father and children and fields, with persecutions, and in the coming eon, life eonian.


31 Yet many of the first shall be last, and the last first.

32 Now they were on the road, going up into Jerusalem, and Jesus was preceding them. And they were awe-struck, yet those following feared. And, again taking the twelve aside, He begins to tell them what is about to be befalling Him,

33 “Lo! we are going up into Jerusalem, and the Son of Mankind will be given up to the chief priests and the scribes, and they will be condemning Him to death, and will be giving Him up to the men of the nations,

34 and will be scoffing at Him, and spitting on Him, and scourging Him, and killing Him, and after three days He will be rising.”

35 And going to Him are James and John, the two sons of Zebedee, saying to Him: “Teacher, we are wanting that whatsoever we should be requesting of Thee, Thou shouldest be doing it for us.”

36 Yet He said to them, “What are you wanting Me to do for you?”

37 Now they said to Him, “Grant to us that we should be seated, one at Thy right and one at Thy left, in Thy glory.”

38 Yet Jesus said to them, “Not aware are you what you are requesting. Are you able to drink the cup which I am drinking, or to be baptized with the baptism with which I am being baptized?”
Yet they say to Him, "We are able." Yet Jesus said to them, "The cup indeed which I am drinking shall you be drinking, and with the baptism with which I am being baptized shall you be baptized.

Yet to be seated at My right or at My left is not Mine to give, but is for whom it has been made ready by My Father."

And, hearing of it, the ten begin to be resentful concerning James and John.

And, calling them to Him, Jesus is saying to them, "You are aware that those of the nations who are presuming to be chiefs are lording it over them, and their great men are coercing them."

Yet not thus is it among you. But whosoever may be wanting to become great among you, will be your servant.

And whosoever may be wanting to be foremost among you, will be the slave of all.

For even the Son of Mankind came, not to be served, but to serve, and to give His soul a ransom for many."

And they are coming into Jericho. And at His going out from Jericho, and His disciples and a considerable throng, the son of Timeus, Bar-Timeus, blind and a beggar, sat beside the road.
Mark 10 - Mark 11

48 And many rebuked him, that he should be silent. Yet he, much rather, cried, "Son of David, be merciful to me!"

49 And standing, Jesus said, " Summon him." And they are summoning the blind man, saying to him, "Courage! Rouse!

50 And answering him, Jesus said, "What do you want? I shall be doing to you?" Now the blind man said to Him, "Rabboni, that I should be receiving sight!" Now Jesus said to him, "Go. Your faith has saved you." And straightway he receives sight and followed Him on the road.

1 And when they are drawing near to Jerusalem and to Bethphage and to Bethany, toward the mount of Olives, He is dispatching two of His disciples,

2 and He is saying to them, "Go into the village facing you, and straightway, going into it, you will be finding a colt, bound, on which not as yet any man is seated. Loose it and bring it.

3 And if anyone should be saying to you, "What is this you are doing?" say that 'The Lord has need of it, and straightway He is dispatching it here again."

4 And many rebuked him, that he should be silent. Yet he, much rather, cried, "Son of David, be merciful to me!"
4 And they came away and found the colt bound to the door outside on the encircling road, and they are loosing it.

5 And some of those standing there said to them,

6 "What are you doing, loosing the colt?" Now they told them according as Jesus said, and they let them take it.

7 And they are bringing the colt to Jesus, and they are casting their own garments on it, and He is seated on it.

8 And many strew their own garments in the road, yet others, soft foliage, chopping it out of the fields, and strewed it on the road.

9 And those preceding and following cried, saying, "Hosanna! Blessed be He Who is coming in the name of the Lord!"

10 And and answered, He said, "What is it which you seek?"

11 And Jesus entered into Jerusalem and into the sanctuary. And looking all about, it being already the evening hour, He came out to Bethany with the twelve.

12 And on the morrow, at their coming out from Bethany, He hungers.

13 And perceiving one fig tree from afar having leaves, He came, if, consequently, He will be finding anything on it. And coming to it, He found nothing except leaves, for it was not the season of figs.

14 And answering, He said to it, "By no means may anyone still be eating fruit of you for the eon." And His disciples heard.
And they are coming into Jerusalem. And Jesus, entering into the sanctuary, begins to cast out those selling and those buying in the sanctuary, and the tables of the brokers and the seats of those selling doves He overthrows.

And He did not give leave that anyone may be carrying a vessel through the sanctuary.

And He taught and said to them, "Is it not written that 'My house a house of prayer shall be called, for all nations? Yet you make it a burglars’ cave.'"
24 Therefore I am saying to you, All, whatever you are praying and requesting, be believing that you obtained, and it will be yours.

25 And whenever you may be standing praying, be forgiving, if you have anything against anyone, that your Father also, Who is in the heavens, may be forgiving you your offenses.

26 Now if you are not forgiving, neither will your Father Who is in the heavens be forgiving your offenses.

27 And they are coming again into Jerusalem. And at His walking in the sanctuary, the chief priests and the scribes and the elders are coming to Him, and they said to Him, “By what authority are you doing these things, or who gives you this authority, that you may be doing these things?”

28 Now Jesus, answering, said to them, “I also will be inquiring of you one word, and answer Me, and I will be declaring to you by what authority I am doing these things.

29 The baptism of John—whence was it? Was it of heaven or of men? Answer Me!”

30 And they reasoned with themselves, saying, "If we should be saying, 'Of heaven,' He will be declaring, 'Wherefore then, do you not believe Him?'

31 But may we be saying, 'Of men?' They feared the people, for all had it that John really was a prophet.
And answering Jesus, they are saying, "We are not aware." And answering, Jesus is saying to them, "Neither am I telling you by what authority I am doing these things."

And He begins to speak to them in parables: `A vineyard a man is planting, and he places about it a stone dike, and excavates a vat, and builds a tower, and leases it to farmers, and travels.

And again he dispatches to them another slave, and that one, peeling with stones, they hit his head and dispatch him in dishonor. And again another he dispatches, and that one they kill, and many others, lashing these, indeed, yet killing those.

'Still one had he, a son, his beloved. He dispatches him also, last, to them, saying that 'They will be respecting my son.'

Yet those farmers say to themselves that 'This is the enjoyer of the allotment. Hither! We should be killing him, and the enjoyment of the allotment will be ours!' And, taking him, they kill him and cast him outside of the vineyard.
9. What then, will the lord of the vineyard be doing? He will be coming and destroying the farmers and will be giving the vineyard to others.

10. Did you not read this scripture? — The stone which is rejected by the builders, This came to be for the head of the corner.

11. From the Lord came this, and it is marvelous in our eyes.”

12. And they sought to hold Him, and they were afraid of the throng, for they knew that He spoke the parable to them. And, leaving Him, they came away.

13. And they are dispatching to Him some of the Pharisees and Herodians, that they should catch Him by a word.

14. And, coming, they are saying to Him, “Teacher, we are aware that you are true, and you are not caring about anyone, for you are not looking at the face of men, but, of a truth, the way of God are you teaching. Is it allowed to give poll tax to Caesar, or not?

15. May we be giving, or may we not be giving?” Now He, having perceived their hypocrisy, said to them, “Why are you trying Me? Bring Me a denarius that I may be perceiving it.”

16. Now they bring it. And He is saying to them, “Whose is this image and inscription?” Now they say to Him, “Caesar’s.”

17. Now Jesus said to them, “Caesar’s pay to Caesar, and God’s to God.” And they were astounded at Him.
Mark 12

18 And Sadducees come to Him, who say there is no resurrection. And they inquired of Him, saying,

19 Teacher, Moses writes to us that, if anyone’s brother should be dying, and leaving a wife, and leaving no child, that his brother may be taking his wife and should be raising up seed to his brother.

20 Seven brothers were there, and the first got a wife and, dying, leaves no seed.

21 And the second got her and died, leaving no seed, and the third similarly.

22 And the seven also got her similarly and leave no seed. Last of all the woman also died.

23 In the resurrection, then, whenever they may be rising, of which of them will she be the wife? For the seven have had her as wife.”

24 Jesus averred to them, “Are you not therefore deceived, not being acquainted with the scriptures, nor yet the power of God?”

25 For whenever they may be rising from among the dead, they are neither marrying nor taking out in marriage, but are as the messengers in the heavens.

26 Now concerning the dead, that they are being roused; did you not read in the scroll of Moses, at the thorn bush, how God spoke to him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?
He is not the God of the dead, but of the living. You, then, are much deceived.

And, approaching, one of the scribes, hearing them discussing, having perceived that He answered them ideally, inquires of Him, "What is the foremost precept of all?"

Jesus answered him that "The foremost precept of all is: Hear, Israel! the Lord our God is one Lord.

And, You shall be loving the Lord God out of your whole heart, and out of your whole soul, and out of your whole comprehension, and out of your whole strength. This is the foremost precept.

And the second is like it: 'You shall be loving your associate as yourself.' Now greater than these is no other precept.'

And the scribe said to Him, "In truth, Teacher, Thou sayest ideally that He is One, and there is no other more than He.

And to be loving Him out of your whole heart, and out of your whole understanding, and out of your whole soul, and of your whole strength, and to be loving the associate as yourself, is excessively more than all the ascent approaches and the sacrifices.'
35 And answering, Jesus said, teaching in the sanctuary, 'How are the scribes saying that the Christ is a Son of David?'

36 For he, David, said, in the holy spirit, 'Said the Lord to my Lord, 'Sit at My right, Till I should be placing Thine enemies for a footstool for Thy feet.'”

37 Then he, David, is terming Him 'Lord.' And whence is He his Son?" And the vast throng hears Him with relish.

38 And to them, in His teaching, He said, 'Beware of the scribes, who want to walk in robes, and want salutations in the markets, and front seats in the synagogues, and first reclining places at the dinners,' who are devouring the homes of widows, and for a pretense are prolix in praying. These will be getting more excessive judgment.' “

39 And Jesus, being seated facing the treasury, beheld how the throng is casting the coppers into the treasury. And many rich cast in much.

40 And one woman, a poor widow, coming, cast in two mites, which is a quadrans.

41 And, calling His disciples together, teaching, He said, 'Beware of the Pharisees, who love无缘 to appearance to be-devouring to the treasury. For he, David, said, in the treasury. And many rich cast in much.

42 And, calling His disciples to Him, He said to them, "Verily, I am saying to you that this poor widow casts in more than all who are casting into the treasury, and front seats in the synagogues, and first reclining places at the dinners,
And at His going out of the sanctuary, one of His disciples is saying to Him, "Teacher! Lo! what manner of buildings!"

And answering, Jesus said to him, "Are you observing these great buildings? Under no circumstances may a stone be left here on a stone, which may not by all means be demolished.

And at His sitting on the mount of Olives, facing the sanctuary, Peter and James and John and Andrew inquired of Him privately,

"Tell us, when will these things be? And what is the sign whenever all these things may be about to be concluding?"

Now Jesus, answering, begins to say to them, "Beware that no one should deceive you! For many shall be coming in My name, saying that I am! and shall be deceiving many.

Now whenever you should be hearing battles and tidings of battles, see that you are not alarmed, for it must be occurring, but not as yet is the consummation.

For roused shall be nation against nation, and kingdom against kingdom. And there shall be quakes in places. And there shall be famines and disturbances.
Let him enter! Let him be apprehending! Behold, your master is coming to you in the likeness of a thief; he will not arrive when you expect him, nor will he be near the house, but will come upon you while you are not expecting him and catch you unawares. (Mark 13:33)

And whenever they may be leading you off, to give you over, do not worry beforehand what you should be speaking, neither be meditating, but whatsoever may be given to you in that hour, this be speaking, for it is not you who are speaking, but the holy spirit. (Mark 13:32)

And brother will be giving brother to death, and father, child. And children shall be rising up against parents and shall be putting them to death. (Mark 13:30)

And you shall be hated by all because of My name. Yet he who endures to the consummation he shall be saved. (Mark 13:31)

Now whenever you may be perceiving the abomination of desolation, declared by Daniel the prophet, standing where it must not (let the reader apprehend), then let those in Judea flee into the mountains. (Mark 13:14)

Now let him who is on the housetop not be descending into the house, neither let him enter, to pick up anything out of his house. (Mark 13:15)

And let him who is in the field not turn back to that behind, to pick up his cloak. (Mark 13:16)
17 Now woe to those who are pregnant and those suckling in those days!

18 Now be praying that your flight may not be occurring in winter,

19 for in those days will be affliction such as has not occurred from the beginning of the creation which God creates till now, and under no circumstances may be occurring.

20 And, except the Lord discounts the days, no flesh at all would be saved. But because of the chosen, whom He chooses, He discounts the days.

21 'And then, if anyone should be saying to you, 'Lo! Here is the Christ!' or 'Lo! There!'; be not believing.

22 For roused shall be false christs and false prophets, and they shall be giving signs and miracles to lead astray, if possible, even the chosen.

23 Now you, beware! Lo! I have declared it all to you beforehand.

24 But in those days, after that affliction, the sun shall be darkened,
Mark 13

28. "Now from the fig tree being learning a parable: Whenever its bough may already be becoming tender and the leaves sprouting out, you know that summer is near.

29. Thus you, also, whenever you may be perceiving these things occurring, know that He is near—at the doors.

30. Verily, I am saying to you that by no means may this generation be passing by until the time when all these things may be occurring.

31. Heaven and earth shall be passing by, yet My words shall by no means be passing by.

32. "Now concerning that day or hour no one is aware—neither the messengers in heaven, nor the Son—except the Father.

33. Beware! Be vigilant and pray, for you are not aware when the era is.

34. "It is as a man, a traveler, leaving his home and giving his slaves authority, and to each his work, and he directs the doorkeeper that he may be watching.

35. Watch, then, for you are not aware when the lord of the house is coming, at evening, or midnight, or cockcrow, or morning,

36. that, coming suddenly, he may not be finding you drowsing.
Now what I am saying to you, I am saying to all: Watch! For there will be a tumult of the whole world, that also after two days. And the chief priests and the scribes sought how, laying hold of Him by guile, they should be killing Him.

For they said, "Not in the festival, lest at some time there will be a tumult of the people." And at His being in Bethany, in the house of Simon the leper, at His lying down, a woman came, having an alabaster vessel of veritable nard attar, costly. And crushing the alabaster vessel, she pours it down on His head.

Now some were resenting this to themselves and saying, "For what has this destruction of the attar occurred? For this attar could have been disposed of for over three hundred denarii, and given to the poor." And they muttered against her.

Yet Jesus said, "Leave her! Why are you affording her weariness? For it is an ideal work she works in Me.

For you always have the poor with you, and whenever you may be wanting, you can always do well to them, yet Me you have not always.

What she had she makes use of. She gets beforehand to anoint My body with attar for burial. Now I am saying to you, Wheresoever this evangel may be heralded in the whole world, that also which she does shall be spoken of for a memorial of her."
And Judas Iscariot, one of the twelve, came away to the chief priests that he may be giving Him up to them.

Now those who hear him rejoice, and promise to give him silver. And he sought how he may be opportunely giving Him up.

And on the first day of unleavened bread, when they sacrificed the passover, His disciples are saying to Him, "Where dost Thou want us to come away that we should be making ready, that Thou mayest eat the passover?"

And He is dispatching two of His disciples and is saying to them, "Go into the city, and a man will be waiting for you that one of you whoareth is My caravansary, where I may be eating the passover with My disciples?"

And he will be showing you a large upper room, ready with places spread, and there make ready for us."

And His disciples came out and came into the city, and there they found it according as He said to them. And they make ready the passover.

And, evening coming on, He is coming with the twelve. And, at their lying back at table and eating, Jesus said, "Verily, I am saying to you that one of you who is eating with Me shall give Me up."
NOW they begin to be sorrowful and to be saying to Him, one by one, "It is not I, Rabbi," and another, "Not I?"

Now He, answering, said to them, "It is one of the twelve who is dipping his hand into the dish with Me, seeing that the Son of Mankind is indeed going away according as it is written concerning Him, yet woe to that man through whom the Son of Mankind is being given up! Ideal were it for Him if that man were not born!"

And at their eating, Jesus, taking bread, blessing, breaks it and gives to them, and said, "Take; this is My body."

And, taking the cup, giving thanks, He gives it to them, and they all drank of it.

And He said to them, "This is My blood of the new covenant that is shed for many.

Verily, I am saying to you that no longer under any circumstances may I be drinking of the product of the grapevine till that day whenever I may be drinking it new in the kingdom of God."

And, singing a hymn, they came out to the mount of Olives.

And Jesus is saying to them that "All of you shall be snared in Me in this night, for it is written, I shall be smiting the shepherd And the sheep shall be scattered.

But after My rousing I shall be preceding you into Galilee."
And Jesus is saying to him, "Verily, I am saying to you that today, in this night, ere a cock crows twice, thrice will be renouncing Me."

Yet Peter spoke extravagantly, "Rather, if ever I must die together with Thee, I shall under no circumstances be renouncing Thee!" Now similarly also, said all.

And they are coming into a freehold, the name of which is Gethsemane. And He is saying to His disciples, "Be seated here till I should be praying."

And He is taking Peter and James and John aside in circumstances be with Thee, I shall under no circumstances be renouncing Thee!"

Yet Peter averred to Him, "And if all shall be snared, nevertheless, not I!"
And again, coming away, He prays, saying the same words.

And again, coming, He found them drowsing, for their eyes were torpid. And they were not aware what they may answer Him.

And He is coming the third time and is saying to them, “Are you drowsing furthermore and resting? It is away. The hour came. Lo! The Son of Mankind is being given up into the hands of sinners.”

And straightway, while He is still speaking, coming along is Judas Iscariot, one of the twelve, and with him a vast throng with swords and cudgels, from the chief priests and the scribes and the elders.

And again, coming, He comes away, saying, “Whomever I should be kissing, He It is. Hold Him, and lead Him away securely.”

And, coming, straightway coming to Him, he is saying, “Rabbi,” and he kisses Him fondly. Now they lay their hands on Him and hold Him.

Now a certain one of those standing by, pulling a sword, hits the slave of the chief priest and amputates his ear.

And answering, Jesus said to them, “As after a robber do you come out with swords and cudgels to apprehend Me?”
Follows... yet, leaving the linen wrapper, fled naked from them.

54 And Peter, from afar, follows Him till within the courtyard of the chief priest, and was sitting together with the deputies, and warming himself at the light.

55 Now the chief priests and the whole Sanhedrin sought false testimony against Jesus, to put Him to death, and they found it not; for many testified against Him falsely, and the testimonies were not consistent.

56 And some, rising, testified against Him falsely, saying that...
And the chief priest, rising in the midst, inquires of Jesus, saying, “Are you not answering anything? What are these testifying against you?”

Yet Jesus was silent and does not answer anything. Again the chief priest inquired of Him and is saying to Him, “Are you the Christ, the Son of God, the Blessed?”

Now Jesus said, “I am; and you shall be seeing the Son of Mankind sitting at the right hand of power and coming with the clouds of heaven.”

Now the chief priest, tearing his tunics, is saying, “What need have we still of witnesses?”

Lo! now you hear the blasphemy! What is it appearing to you? Now they all condemn Him to be liable to death.

And some begin to be spitting on Him and putting Him below the court, one of the maidens of the chief priest is coming.

And, perceiving Peter warming himself, looking at him, she is saying, “You also were with Jesus the Nazarene!”

Yet he denies, saying, “Neither am I aware, nor am I an adept in what you are saying.” And he came outside into the court, And a cock crows.
And the maid, perceiving him, begins again to say to those standing by that "This one is of them."

Yet again he denied. And after a little, those standing by said again to Peter, "Truly you are of them, for you are a Galilean also, and your speech is alike."

Now he begins to be anathematizing and swearing that "I am not acquainted with this man of whom you are telling!"

And, straightway, a second time, a cock crows. And Peter recollects the declaration, as Jesus said to him that "Ere a cock crows twice, thrice you will be renouncing Me." And, reflecting, he lamented.

And straightway, in the morning, the chief priests with the elders and the scribes and the whole Sanhedrin hold a consultation. Binding Jesus, they carry Him away and give Him over to Pilate.

And Pilate inquires of Him, "You are the king of the Jews?" Now He, answering him, is saying, "You are saying it."

And the chief priests accused Him of many things.

Now Pilate again inquires of Him, saying, "You are not answering anything! Lo! of how much they are accusing you!"

Yet Jesus no longer answered anything, so that Pilate is marveling.
And the throng, exclaiming, begins to request according as he ever did for them.

And the throng answered them, saying, "Are you releasing to you the king of the Jews?"

For he recognized that because of envy the chief priests had given Him up.

Now the chief priests excite the throng, that he should rather be releasing Bar-Abbas to them.

Now Pilate, again answering, said to them, What, then, are you wanting that I shall be doing with whom you are terming the king of the Jews?

Yet they again cry, saying, "Crucify him!"

Yet Pilate said to them, "What evil does he?" Yet they cry exceedingly, saying, "Crucify him!"

Now Pilate, intending to do enough for the throng, releases to them Bar-Abbas, and gives up Jesus, whipping Him, that He may be crucified.

Yet the soldiers led Him away within the courtyard, which is the pretorium. And they are calling together the whole squadron.

And they are dressing Him in purple, and, braiding a thorny wreath, they are placing it about Him.
And they begin to salute Him and say, "Rejoice! king of the Jews!"

And they beat His head with a reed and spat on Him and, kneeling, they worshiped Him.

And when they scoff at Him, they strip Him of the purple and put on Him His own garments, and they are leading Him out that they should be crucifying Him.

And they are conscripting a certain Simon, a Cyrenian, passing along, coming from a field, the father of Alexander and Rufus, that he should be picking up His cross.

And they are bringing Him to Golgotha Place, which is, being construed, "Skull's Place."

And they gave Him wine with myrrh to drink, yet He did not take it.

And, crucifying Him, they are dividing His garments, casting a lot for them,—who should be taking anything away.

Now it was the third hour, and they crucify Him.

And there was an inscription with His charge inscribed, "The King of the Jews."

And together with Him they are crucifying two robbers, one at the right and one at the left of Him.

And those going by blaspheming Him, wagging their heads and saying, "Aha! You who are demolishing the temple and building it in three days,"
30 HOME-BUILDING OR TOY building
IN THREE DAYS save-you!
RETURNING FROM THE DESCENDING

31 pinkelike LIKE-AS ALIKE THE
CHIEF-SACRED-ONES AND THE
CHIEF-PRIESTS IN-SPORTING
SCOFFING TOWARD ONE-ANOTHER

32 THE CROSS THE IN
WE-MAY-BE-PERCEIVING KAI AND
WE-SHOULD-BE-BELIEVING KAI OI
THE-ONES

33 HAVING-BEEN-TOGETHER-IMPALLED HAVING-BEEN-CRUCIFIED-TOGETHER

34 OF-SIXTH AND TO-THE NINTH HOUR IMPLORING THE JESUS TO-SOUND GREAT ELOHIM

35 OF-ME INTO ANY TI any
BELIEVING YOU-ABANDONED ME AND ANY
OF-THE

36 RUNNING YET ANY [KAI] AND REPLETING sodium
SOAKING SPOON OF-VINEGAR ABOUT-PLACING
STICKING

37 TO-BE-DOWN-LIFTING TO-BE-TAKING-DOWN
HIM TO-THE YET JESUS FROM-LETTING
LET-OUT SOUN

38 GREAT expiring AND THE CURTAIN OF THE TEMPLE IS-SPLIT INTO

39 TWO FROM UP-PLACE ABOVE THE DOWN PERCEIVING YET THE CENTURY THE

40 TRULY this THE HUMAN SON OF-GOD WAS YET AND also
And, already coming to be evening, since it was the preparation which is before the sabbath,

Joseph from Arimathea, a respectable counselor, who himself also was anticipating the kingdom of God, coming with daring, entered in to Pilate and requests the body of Jesus.

Now Pilate marvels if He is dead already, and, calling the centurion to him, he inquires of him if He died long ago.

And, knowing it from the centurion, he presents the corpse to Joseph.

And, buying a linen wrapper, and taking Him down, he wraps Him in the linen wrapper, and places Him in a tomb which was quarried out of rock. And He rolls a large stone on to the door of the tomb.

Now Mary Magdalene and Mary the mother of Joses beheld where He has been placed.
2 And, very early in the morning on one of the sabbaths, they are coming to the tomb at the rising of the sun.

3 And they said to themselves, “Who will roll away the stone for us out of the door of the tomb?”

4 And, looking up, they behold that the stone has been rolled back, for it was tremendously great.

5 And, entering into the tomb, they perceived a youth sitting at the right, clothed with a white robe, and they were overawed.

6 Now he is saying to them, “Be not overawed! Jesus is living, and was gazed upon by her, disbelieve. He is living, and was gazed upon by her, disbelieve. He is living, and was gazed upon by her, disbelieve.

7 But go, say to His disciples and to Peter, that He is preceding you into Galilee. There you shall see Him, according as He said to you.”

8 And, coming out, they fled from the tomb, for trembling and amazement had filled them. And they said nothing to anyone, for they feared.

9 Now, rising in the morning in the first sabbath, He appeared first to Mary Magdalene, from whom He had cast out seven demons.

10 She, being gone, reports to those coming to be with Him, who are mourning and lamenting.

11 And they, hearing that He is living, and was gazed upon by her, disbelieve.
12 And they, coming away, report to the rest. Neither those do they believe.

13 Now subsequently, at their lying back at table, He was manifested to the eleven, and He reproaches their unbelief and hardheartedness, seeing that they do not believe those who gaze on Him having been roused from among the dead.

14 And He said to them, “Go into all the world; herald the evangel to the entire creation.

15 He who believes and is baptized shall be saved, yet he who disbelieves shall be condemned.

16 Now these signs shall fully follow in those who believe: In My name they shall be casting out demons; they will be speaking in new languages; they will be being-baptized among the dead.

17 Twelve they will be picking up serpents; and if they should be drinking anything deadly, it should under no circumstances be harming them; they will be placing hands on those who are ailing, and ideally will they be having it.”

18 The Lord, indeed, then, after speaking with them, was taken up into heaven after their working together with Him, and He reproaches of the dead.

19 The Lord, indeed, then, after speaking with them, was taken up into heaven and is seated at the right hand of God.

20 Now they, coming away, herald everywhere, the Lord working together with them and confirming the word by the signs following them up.
Luke

1 Since, in fact, even many take in hand to compose a narrative concerning the matters of which we are fully assured among ourselves, 2 according as those who, from the beginning coming to be eyewitnesses and deputes of the word,

3 give them over to us, it seems good to me also, having fully followed all accurately from the very first, to write to you consecutively, most mighty Theophilus,
4 that you may be recognizing the certainty of the words concerning which you were instructed.

5 There came to be, in the days of Herod, the king of Judea, a certain priest named Zechariah, of the routine of Abiah, and his wife, the daughters of Aaron, and her name was Elizabeth.

6 Now they were both just in front of God, going in all the precepts and just statutes of the Lord, blameless.

7 And no child was theirs, forasmuch as Elizabeth was barren, and both were advanced in their days.

8 Now it occurred, in his doing the priestly duties in the order of his routine in front of God,
And Zechariah said to him, "Fear not, Zechariah, because hearkened to is your petition, and your wife Elizabeth shall be bearing a son, and you shall be calling his name John.

"For he shall be great in the sight of the Lord. And wine and intoxicant may he under no circumstances be drinking, and with holy spirit shall he be filled while still of his mother's womb.

"And many of the sons of Israel shall he be turning back to the Lord their God.

And he shall be coming before in His sight in the spirit and power of Elijah, to turn back the hearts of the fathers to the children, and the stubborn to the prudence of the just, to make ready a people formed for the Lord."

And Zechariah said to the messenger, "By what shall I know this? For I am aged, and my wife is advanced in her days."
And answering, the messenger said to him, "I am Gabriel, who stands before God, and I was dispatched to speak to you and to bring you this evangel.

And lo! silent shall you be and not able to speak until the day on which these things may be occurring, because you do not believe my words, which shall be fulfilled in their season."
27 And lo! Elizabeth, your relative, she also has conceived a son in her belly; and you shall be calling His name James. 

28 And, entering to her, the messenger said, "Rejoice, favored one! The Lord is with you, you blessed among women!"

29 Now she, perceiving it, was agitated at his word, and she reasoned what manner of salutation this may be.

30 And the messenger said to her, "Fear not, Miriam, for you found favor with God.

31 And lo! you shall be conceiving and be pregnant, and you shall be bringing forth a Son, and you shall be calling His name Jesus.

32 He shall be great, and the Son of the Most High shall be called the Son of God.

33 And His father, and He shall reign over the house of Jacob for the eons. And of His kingdom there shall be no consummation.

34 Yet Miriam said to the messenger, "How shall this be, since I know not a man?"

35 And answering, the messenger said to her, "Holy spirit shall be coming on you, and the power of the Most High shall be overshadowing you; wherefore also the holy One Who is being generated shall be called the Son of God.

36 And lo! Elizabeth, your relative, she also has conceived a son in her decrepitude, and this is the sixth month with her who is called barren,
37 And this MONTH SIXTH is to-her THE one-being-called STERILE that NOT seeing that it will not be impossible with God to fulfill His every declaration.

38 shall-be-impossible ADUNATHSEI PAPA BESIDE TOY God EVERY PHMA * eipen DE MARIAM Mary shall be impossible with God to fulfill His every declaration.

39 OF-HER AND FROM-CAME FROM her THE MESSENGER UP-STANDING rising YET MARIAM IN Mary

40 INTO the city of Judah. FOR lo! from now on all generations will count me His every declaration.

41 OCTIC THE DAYS these WAS-GONE INTO the mountainous region WITH DILIGENCE

42 OF-her AND IS-FILLED OF-spirit HOLY THE ELIZABETH AND she-UP-SOUNDS she-shouts-out

43 CRY GREAT loud AND said belNG-blessED YOU IN among WOMEN AND

44 And she shouts out with a loud voice and said, 'Blessed are you among women and blessed is the fruit of your womb!

45 And whence is this to me, that the mother of my Lord may be coming to me?

46 For Lo! as the sound of your salutation came into my ears, the babe jumps with exultation in my womb.

47 And happy is she who believes, seeing that there shall be a maturing of that which has been spoken to her by the Lord! And Miriam said, ‘My soul is magnifying the Lord,

48 And my spirit exults in God my Saviour,
Luke 1

49 Generations that one does great things for me, and holy is His name.

50 Of Him and to the mercy of Him generations and generations To those fearing Him.

51 He does mightily with His arm, He scatters the proud in the comprehension of their hearts, He pulls down potentates from thrones, and exalts the humble.

52 He fills with good things, And the rich He sends away empty.

53 He supported Israel, His boy, To be reminded of His name, according-as

54 He-Talks He-speaks to our fathers) To Abraham and to his seed, for the son.

55 Now Miriam remains about three months, and returns to her home.

56 Now Elizabeth's time is fulfilled for her to be bringing forth, and she bears a son.

57 And the homes about and her relatives hear that the Lord magnifies His mercy with her, and they rejoiced together with her.

58 And it occurred on the eighth day, they came to circumcise the little boy, and they called him by the name of his father, Zechariah.

59 And answering, his mother said, "No! But he shall be called John."
Luke 1

He speaks and makes a redemption for us in the house of David, His boy.

According as He speaks through the mouth of His holy prophets, who are from the eon;

Salvation from our enemies, And out of the hand of all those who are hating us,

To do mercy with our fathers, And to be reminded of His holy covenant,

The oath which He swears to Abraham our father,
To grant to us, being rescued out of the hand of our enemies, To be fearlessly offering divine service to Him. In benignity and righteousness in His sight all our days.

Now you, also, little boy, a prophet of the Most High shall be called, For you shall be going before in the sight of the Lord To make ready His roads,

To give the knowledge of salvation to His people, In the pardon of their sins,

To make its advent to those sitting in darkness and the shadow of death, To direct our feet into the path of peace. Now the little boy grows up and was staunch in spirit and was in the wilderness till the day of his indication to Israel.

Now it occurred in those days, that a decree came out from Caesar Augustus that the entire inhabited earth register.

This first registration occurred when Quirinius is governing Syria.

And all went to register, each into his own city.

Now Joseph also went up into Judaea, into the city of David which is called Bethlehem, because of being the house and kindred of David,
Luke 2

1. And there were shepherds living in the same district in the field, and maintaining watches at night over their flock.

2. And it occurred, as the messenger said to them, "Fear not, for lo! I am bringing you an evangel of great joy which will be for the entire people,

3. And the messenger said to them, "Fear not, for lo! I am bringing you an evangel of great joy which will be for the entire people,

4. And she brought forth her Son, the firstborn, and swaddled Him, and cradles Him in a manger, because there was no place for them in the caravansary.

5. And suddenly with the messenger there came to be a multitude of the heavenly host, praising God and saying,

6. Now it came to pass in their being there, the days are fulfilled for her to be bringing forth.

7. For today was brought forth to you a Saviour, Who is Christ, the Lord,

8. And she brought forth her Son, the firstborn, and swaddled Him, and cradles Him in a manger, because there was no place for them in the caravansary.

9. And lo! a messenger of the Lord stood by them, and the glory of God shines about them, and they were afraid with a great fear.

10. And lo! a messenger of the Lord stood by them, and the glory of God shines about them, and they were afraid with a great fear.

11. And lo! a messenger of the Lord stood by them, and the glory of God shines about them, and they were afraid with a great fear.

12. And lo! a messenger of the Lord stood by them, and the glory of God shines about them, and they were afraid with a great fear.

13. And lo! a messenger of the Lord stood by them, and the glory of God shines about them, and they were afraid with a great fear.

14. "Glory to God among the Highest! And on earth peace, Among men, delight!"

15. And it occurred, as the messengers came away from them into heaven, that the shepherds spoke to one another, saying, "By all means we may be passing through to Bethlehem, and we may be perceiving this declaration which has come to pass, which the Lord makes known to us."
And they came hurrying, and they found both Miriam and Joseph, and the Babe lying in the manger.

Now, perceiving it, they make known concerning the declaration that is spoken to them concerning this little Boy.

And all who marvel concerning that which is being spoken to them by the shepherds.

Now Miriam preserved all these declarations, parleying them in her heart.

And the shepherds return, glorifying and praising God for all that which they hear and perceived, according as it was spoken to them.

And when the eight days to His circumcising are fulfilled, His name also was called Jesus, which He was called by the messenger before His conception in the womb.

And when the days of their cleansing are fulfilled according to the law of Moses, they brought Him up into Jerusalem to present Him to the Lord.

(according as it is written in the law of the Lord, that every male opening up the matrix shall be called holy to the Lord),

and to give a sacrifice according to that which is declared in the law of the Lord, a pair of turtle doves or two squabs of the doves.
And lo! there was a man in Jerusalem, whose name is Simeon. And this man is just and pious, anticipating the consolation of Israel, and holy spirit was on him.

And he was apprised by the holy spirit that he would not be acquainted with death ere he should be acquainted with the Lord's Christ.

And he came, in the spirit, into the sanctuary, and as the parents are bringing in the little Boy Jesus, for them to do according to the custom of the law concerning Him, he also receives Him, clasping Him in his arms. And He blesses God, and said, "Now art Thou dismissing Thy slave, O Owner, According to Thy declaration, in peace, for my eyes perceived Thy Salvation, which Thou dost make ready suiting the face of all the peoples, A Light for the revelation of nations, And the Glory of Thy people Israel."

And His father and mother were marveling at that which is spoken concerning Him.

And Simeon blesses them and said to Miriam, His mother, "Lo! He is lying for the fall and rising of many in Israel, And for a sign contradicted.
Yet through your own soul also shall be passing a blade, So that reasonings of many hearts should be revealed."

And there was Hannah, a prophetess, a daughter of Phanuel, out of the tribe of Asher (she is advanced in her many days, living with a husband seven years from her virginity,

And she is a widow till she is eighty-four years) who does not withdraw from the sanctuary, with fasts and petitions offering divine service night and day.

And in the same hour, standing by, she made a response to God, and spoke concerning Him to all who are anticipating redemption in Jerusalem.

And, as they accomplish all according to the law of the Lord, they return into Galilee, into their own city, Nazareth.

Now the little Boy grows up and was staunch in spirit, being filled with wisdom, and the grace of God was on it.

And His parents went year by year into Jerusalem, to the festival of the Passover.

And when He came to be twelve years old, at their going up into Jerusalem according to the custom of the festival,

And finishing the days, at their return the Boy Jesus remains behind in Jerusalem, and His parents know it not,

Now in the fifteenth year of the government of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, yet Philip, his brother, being tetrarch of the province of Iturea and Trachonitis, and Lysanias being tetrarch of Abilene,

And, not finding Him, they return into Jerusalem, hunting Him.

And it occurred, after three days they found Him in the midst of the teachers, hearing them, as well as inquiring of them.

Now amazed are all those hearing Him at His understanding and answers.

And He said to them, "Why is it that you sought Me? Had you not perceived that I must be among the things which are My Father's?"

And He descended with them and came into Nazareth, and was subject to them. And His mother carefully kept all these declarations, parleying them in her own heart.

And Jesus progressed in wisdom and stature, and in favor with God and men.
2 under Hannas and Caiaphas, the chief priests, came a declaration of God to John, the son of Zechariah, in the wilderness.

3 And he came into the entire country about the Jordan, heralding a baptism of repentance for the pardon of sins,

4 as it is written in the scroll of the sayings of Isaiah the prophet, saying, The voice of one imploring: 1 In the wilderness make ready the road of the Lord! Straight... be making the highways" of Him!

5 “Every ravine shall be filled And every mountain and hill shall be made low, And the crooked shall be straight, And the rough places into smooth roads,....

6 And all flesh shall see the salvation of God.”

7 He said, then, to the thongs going out to be baptized by him, “Progeny of vipers! Who intimates to you to be fleeing from the impending indignation?

8 Produce, then, fruits worthy of repentance. And you should not begin to be saying among yourselves, ‘For a father we have Abraham,’ for I am saying to you that God is able, out of these stones, to rouse children to Abraham.

9 Now already the ax also is lying at the root of the trees. Every tree, then, which is not producing ideal fruit is hewn down and cast into the fire.”
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Luke 3

18 Indeed, then, entreatings about many different things also, he brought the evangel to the people.
19 Now Herod the tetrarch, being exposed by him concerning Herodias, the wife of his brother Philip, and concerning all the wicked things which Herod does,
20 adds this also to them all: he locks up John in jail.
21 Now it occurred, as all the people are baptized, at Jesus also being baptized and praying, heaven is opened,
22 and the holy spirit descendds on Him, to bodily perception as if a dove, and a voice came out of heaven, saying, "Thou art My Son, the Beloved; in Thee I delight."
23 And He, Jesus, when beginning, was about thirty years old, being a son (as to the law) of Joseph, of Levi, of Judah, of Nathan, of Shem, of Abraham, of David, of Jesse, of Eliezer, of Melchi, of Jannai, of Shalmi, of Zerubbabel, of Jeshua, of Elad, of David, of Jesse, of David, of Abraham, of Abraham.
24 And Jesus also was about thirty years old, beginning to be entreated about John the Baptist, a prisoner, and concerning all the wicked things which Herod does,
25 and concerning Herodias, the wife of his brother Philip, and concerning all the wicked things which Herod does,
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1. **Jesus** | **Yet** | **Full** | **Of-spirit** | **Holy** | **Returns** | **From** | **The**

2. **Jordan** | **And** | **Was-led** | **In** | **The** | **Spirit** | **In** | **The** | **Desolate** | **Wilderness** | **FORTY** | **Fourty** | **Not-yet-one** | **In** | **The** | **Days** | **Those** | **And** | **Of-being-concluded** | **Them**

3. **Slanderer** | **If** | **Son** | **You-are** | **Of-the** | **God**

4. **Be-saying** | **To-the** | **Stone** | **This** | **That** | **It-may-be-becoming** | **Bread** | **And** | **Answered** | **Toward** | **Him** | **The** | **Jesus** | **It-has-been-written** | **That** | **Not** | **On** | **Bread** | **Only** | **Alone**

5. **Slanderer** | **To-you** | **I-shall-be-giving** | **The** | **Authority** | **This** | **Every** | **Emph** | **And** | **All** | **Emph**

6. **Thou** | **Shall** | **Be** | **Living** | **The** | **Human** | **And** | **Up-leading** | **Leading-up** | **Him** | **He-shows** | **To-him** | **All**

7. **The** | **Kingdoms** | **Of-the** | **Of-being-honed** | **In** | **Prick** | **Of-time** | **And** | **Said** | **To-him**

8. **The** | **Thou** | **I-shall-be-giving** | **The** | **Authority** | **This** | **Every** | **Emph** | **And** | **All** | **Emph**

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1. Now Jesus, full of holy spirit, returns from the Jordan, and was led in the spirit in the wilderness.

2. Forty days, undergoing trial by the Adversary. And He did not eat of anything in those days, and subsequently, at their being concluded, He hungered.

3. Now the Adversary said to Him, "If you are God's son, speak to this stone that it may be becoming bread."

4. And Jesus answered, saying, "It is written that, 'Not on bread alone shall man be living, but on every declaration... of God.'"

5. And, leading Him up into a high mountain, the Adversary shows Him all the kingdoms of the inhabited earth in a second of time.

6. And the Adversary said to Him, "To you shall I be giving all this authority and the glory of them, for it has been given up to me, and to whomsoever I may will, I am giving it."

---

Luke 4

7 If you, then, should ever be worshipping before me, it will all be yours."

8 And answering, Jesus said to Him, "Go away behind Me, Satan! It is written, The Lord your God shall you be worshipping, and to Him only shall you be offering divine service."

9 Now he led Him into Jerusalem and stands Him on the winglet of the sanctuary, and he said to Him, "If you are God's son, cast yourself down hence, and it shall be said that it is written, On your hands shall they be lifting Thee, Lest at some time you should be dashing Thy foot against a stone."
And handed to Him was a scroll of the prophet Isaiah, and, opening the scroll, He found the place where it was written.

“\text{The spirit of the Lord is on Me, on account of which He anoints Me to bring the evangel to the poor. He has commissioned Me to heal the crushed heart, To herald to captives a pardon, And to the blind the receiving of sight; To dispatch the oppressed with a pardon,}

\text{To herald an acceptable year of the Lord...}”

And furling the scroll, giving it back to the deputy, He is seated. And the eyes of all in the synagogue were looking intently at Him.

Now He begins to be saying to them “\text{Today this scripture is fulfilled in your ears.}”

And all testified of Him, “\text{Undoubtedly you will be declaring to Me this parable: 'Physician, cure yourself?' Whatever we hear occurring in Capernaum do here also in your own country.”}

Now He said, “\text{Verily, I am saying to you that no one who is a prophet is acceptable in his own country.}

Now of a truth I am saying to you, that many widows were in Israel in the days of Elijah, when heaven is locked for three years and six months, as a great famine came to be over the entire land,
And filled with fury are all who are in the synagogue, at hearing these things,

And rising, they cast Him to the brow of their city. And in the synagogue, at hearing these things, they led Him to the brow of the mountain on which their city had been built, so as to push Him over the precipice.

Yet He, passing through their midst, went.

And He came down into Capernaum, a city of Galilee, and He was teaching them on the sabbaths.

And filled with fury are all who are in the synagogue, at hearing these things,

And they were astonished at His teaching, for His word was with authority.

And in the synagogue was a man having the spirit of an unclean demon, and it cries out with a loud voice,

saying, "Ha! what is it to us and to you, Jesus the Nazarean? Did you come to destroy us? I am aware who you are—the holy One of God!"

And Jesus rebukes it, saying, "Be still, and come out from him!" And, pitching him into their midst, the demon came out from him, in nothing harming him.
And awe came on all, and they conferred with one another, saying, “What word is this? for with authority and power is He enjoining the unclean spirits, and they are coming out!”

And a hubbub went out concerning Him to every place in the country about.

Now, rising from the synagogue, Jesus entered into the house of Simon. Now the mother-in-law of Simon was pressed by a high fever, and they asked Him about her.

And standing by over, He rebukes the fever, and the fever leaves her. Now instantly, rising, she waited on them.

Now at the setting of the sun, all, whoever had those who are infirm with various diseases, led them also to Him. Now He, placing His hands on each one of them, cures them.

Now demons also came out from many, clamoring and saying that “You are the Christ, the Son of God!” And, rebuking them, He did not let them speak, for they had perceived that He is the Christ.

44 And he was heralding in the synagogues of Judea.

I OYΔAIAIC
JUDEA

1 ΕΓΕΝΗΤΟ ΔΕ ΕΝ ΤΩ ΤΟΝ ΩΧΟΝ ΕΠΙΚΕΙΣΟΝ ΑΓΥΤΩΔ ΚΑΙ ΑΚΟΥΕΙΝ
IT-BECAME YET IN THE THE THRONG TO-BE-ON-LYING to-Him AND TO-BE-HEARING

ΤΟΝ ΑΓΟΡΑΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΑΥΤΟΝ ΗΝ ΕΚΤΩΔΗΣ ΒΑΣΙΛΕΙΑ ΠΑΠΑ ΘΗΝ ΑΙΜΗΝΗΝ
THE saying word OF-God AND He WAS HAVING-STOOD BESIDE THE LAKE

2 ΓΕΝΝΗΣΑΣΚΕΤ ΚΑΙ ΓΕΝΝΕΑΓΕΙΝ ΑΓΟΡΑΝ ΒΑΣΙΛΕΙΑ ΠΑΠΑ ΘΗΝ ΑΙΜΗΝΗΝ
AND He-PERCEIVED AND He-TAUGHT TO-BE-ON-UP-LEADING BESIDE THE LAKE

3 ΟΙ ΔΕ ΑΛΛΕΙΚ ΑΠ ΑΥΤΩΝ ΑΠΟΒΑΝΤΕΣ ΕΠΑΥΝΩΝ ΤΑ ΔΙΚΤΥΑ ΕΜΒΑÇ
THE YET fishers FROM them stepping-off PLUNGED THE NETS IN-STEPPING

ΑΓΟΡΑΝ ΤΟΥ ΘΕΟΥ ΚΑΙ ΑΥΤΟΝ ΗΝ ΕΚΤΩΔΗΣ ΒΑΣΙΛΕΙΑ ΠΑΠΑ ΘΗΝ ΑΙΜΗΝΗΝ
THE saying word OF-God AND He WAS HAVING-STOOD BESIDE THE LAKE

4 ΕΔΑΔΑΙΚΕΝ ΤΟΥΣ ΟΧΟΥΟΥΣ ΟΧΟΥΟΥΣ ΑΓΟΡΑΝ ΤΟΝ ΤΟΥΣ ΑΛΛΕΙΚ ΑΠ ΑΥΤΩΝ
He-TAUGHT THE THRONS YET INTO ONE THE FLOATers SHIPS

5 ΒΑΣΙΛΕΙΑ ΕΠΑΝΑΓΕΙΝ ΑΓΟΡΑΝ ΤΟΥΣ ΑΛΛΕΙΚ ΑΠ ΑΥΤΩΝ
YOU-ARE-ON-UP-LEADING THE THRONS YET INTO THE

6 ΧΑΛΑΡΩΣ ΤΑ ΔΙΚΤΥΑ ΚΑΙ ΤΟΥΣ ΠΟΛΗΚΑΓΕΙΝ ΚΑΙ ΑΥΤΟΥΣ ΚΑΙ ΝΑΙΧΑΙΚΑΓΕΙΝ
I-SHALL-LOWER THE NETS AND this DOING THEY-TOGETHER-LOCK

7 ΠΑΝΗΠΟΚΤΗΤΟΙ ΤΟΙΟΙ ΜΕΤΟΧΙΟΙ ΤΟΙΟΙ ΑΓΟΡΑΝ ΤΟΝ ΑΛΛΕΙΚ ΑΠ ΑΥΤΩΝ
MULTITUDE MANY PARTNERS INTO THE

4 Now it occurred, as the throng is importuning Him and hearing the word of God, He also was standing beside lake Gennesaret, and he perceived two ships standing beside the lake. Now the fishers, stepping off from them, rinse off the nets.

2 Now, stepping into one of the ships, which was Simon's, He asks him to be backing up slightly from the land. Now, being seated, He taught the throngs out of the ship.

3 Now as He ceases speaking, He said to Simon, "Back up into the depth, and lower your nets for a catch."

4 And answering, Simon said to Him, "Doctor, the whole night through, toiling, we did not get one. Yet, at Thy declaration, I shall lower the nets."

5 And, this doing, they impound a vast multitude of fishes. Yet their nets tore through,

7 And they beckon to their partners in the other ship to come to their aid. And they came, and they fill both the ships so that they are swamped.
Luke 5

8 And saying, “Lord, if Thou shouldst be willing, Thou His face, he besought Him, man full of leprosy. Now, in one of the cities, lo! a

9 which saying, “I am willing! Be cleansed!” And immediately the leprosy came away from him.

10 And it occurred, as He is in one of the cities, lo! a man full of leprosy. Now, perceiving Jesus, falling on his face, he besought Him, saying, “Lord, if Thou shouldest be willing, Thou canst cleanse me!”

11 And, stretching out His hand, He touches him, and it became in the land.

12 And Likewise are James also and John, sons of Zebedee, who were Simon’s mates. And Jesus said to Simon, “Fear not! From now on men you shall be catching alive!”

13 And, stretching out His hand, He touches him, and it became in the land.

14 And He charges him to be speaking to no one. “But come away, show yourself to the priest, and bring for your cleansing, according as Moses bids, for a testimony to them.”

15 Yet rather the account concerning Him passed through, and vast throngs came together to hear and to be cured by Him of their infirmities.
Luke 5

16 Now He was retreating in the wilderness and praying.

17 And it occurred on one of the days, that He was teaching, and the Pharisees and the teachers of the law were sitting, who were come out of every village of Galilee and of Judea and Jerusalem. And there was power of the Lord for their healing.

18 And lo! men carrying on a couch a man who was paralyzed, and they sought to be carrying him in and to place him before Him.

19 And not finding by which means they may be carrying him in because of the throng, going up on the housepet, they let him down, with the cot, through the tiles into the midst in front or Jesus.
31  And answering, Jesus said to them, "Those who are sound have no need of a physician, but those who have an illness.

32  "Now, that you may be perceiving that the Son of Mankind has authority on earth to pardon sins (He said to the paralyzed), to you am I saying, Rouse and pick up your cot and go into your house."

24  And instantly, rising before them, picking up that on which he was laid, he came away into his house, glorifying God.

25  "And amazement took hold of all, and they glorified God, and are filled with fear, saying that "We perceived baffling things today!"

26  And and Levi makes a great reception for Him in his house, and there was a vast throng of tribute collectors and others who were lying down with them.

27  And after these things He came out and gazes at a tribute collector named Levi, sitting at the tribute office. And He said to him, "Follow Me."

28  And, leaving all, rising, he follows Him.

29  And the Phariess and their scribes murmured to His disciples, saying, "Wherefore are you eating and drinking with the tribute collectors and sinners?"

30  31  And answering, Jesus said to them, "Those who are sound have no need of a physician, but those who have an illness."
...--in those days."

35 Yet coming will be days whenever the bridgroom may be taken away from them also. Then they will fasting--in those days."

36 Now He told them a parable also, that "No one, rending a patch from a new cloak, is patching it on an old cloak. Otherwise, surely the new also will be rending, and the patch from the new will not be agreeing with the old.

37 "And no one is draining fresh wine into old wine skins. Otherwise, surely the fresh wine will be bursting the wine skins, and it will be spilled and the wine skins will perish."

38 But fresh wine is drained into new wine skins, and both are preserved.

39 And no one, drinking the old, immediately is wanting the fresh, for he is saying, "The old is mellow."

1 Now it occurred on the second first sabbath, He is going through the sowings, and His disciples plucked the ears and ate, rubbing them together in their hands. 
2 He said, "What are you doing is what is not allowed to be done on the sabbaths."
3 And answering, Jesus said to them, "Did you not even read this, which David does once when he hungers, he and those who are with him,

4 how he entered into the house of God, and, taking the showbread, he ate also, and gives to those with him also, that which is not allowed to be eaten except only by the priests?"

5 And He said to them that "The Son of Mankind is Lord of the sabbaths also."

6 Now it occurred on a different sabbath also, He is entering into the synagogue and teaching. And there was a man there, and his right hand was withered.

7 Now the scribes and the Pharisees scrutinized Him, to see if He is curing on the sabbaths, that they may be finding an accusation against Him.

8 Yet He had perceived their reasonings. Now He said to the man having the withered hand, "Stretch out your hand." And rising, he stood.

9 Now Jesus said to them, "I will be inquiring of you if it is allowed on the sabbath to do good or to do evil, to save a soul or to destroy?"

10 And looking about on them all, He said to the man, "Stretch out your hand." Now he does it, and his hand was restored as the other.
And when it became day He relates to His disciples, and chooses from them twelve, whom He names apostles also:

11 Now it occurred in these days that He came out into the mountain to pray, and throughout the night He was in the prayer of God.

12 And when it became day He talks to His disciples, and chooses from them twelve, whom He names apostles also:

11 How now they are filled with folly, and they spoke about it to one another, saying, What should they be doing to Jesus?

12 Now it occurred in these days that He came out into the mountain to pray, and throughout the night He was in the prayer of God.

13 And when it became day He relates to His disciples, and chooses from them twelve, whom He names apostles also:

12 Simon, whom He names also Peter, and Andrew, his brother, James and John, and Philip and Bartholomew,
Happy are those who are hungering now, for you shall be satisfied. Happy are those lamenting now, for you shall be laughing.

Happy are you whenever men should be hating you, and whenever they should be severing from you and reproaching you and casting out your name as wicked, on account of the Son of Mankind.

You may be rejoicing in that day, and frisk, for lo! your wages are vast in heaven, for according to the same manner did their fathers to the prophets.

Woe to you who are filled now, for you shall be hungering! Woe to you who are laughing now, for you shall be mourning and lamenting!

Woe to you whenever all men may be saying fine things of you, for according to the same manner did their fathers to the false prophets!

But to you, who are hearing, am I saying: Love your enemies. Be doing ideally to those who are hating you.

Bless those who are cursing you. Pray concerning those who are traducing you.

To him who is beating you on the cheek, be tendering the other also. And you should not be preventing him who is taking away your cloak from taking your tunic also.
33 \[ \text{And if you should be doing good to those doing good to you, what thanks is it to you? For sinners also are doing the same.} \]

34 \[ \text{And if you should ever be lending to those from whom you are expecting to get back, what thanks is it to you? For sinners also are lending to sinners, that they may get back the equivalent.} \]

35 \[ \text{Moreover, be loving your enemies, and be doing good, and be lending, expecting nothing from them, and your wages will be vast in the heavens, and you will be sons of the Most High, for He is kind to the ungrateful and wicked.} \]

36 \[ \text{"Become, then, pitiful, according as your Father also is pitiful.} \]

37 \[ \text{And be not judging, and under no circumstances may you be judged; and be not convicting, and under no circumstances may you be convicted; be releasing, and you shall be released; } \]

38 \[ \text{be giving, and it shall be given to you: a measure ideal, squeezed down and shaken together and running over, shall they be giving into your bosom. For the same measure with which you are measuring will be measured to you again."} \]
39 Now He told them a parable also: The blind can not guide the blind. Will not both be falling into a pit?

40 A disciple is not above his teacher, yet everyone who is fully trained will be as his teacher.

41 ‘Now why are you observing the mote in your brother’s eye, yet the beam in your own eye you are not considering?

42 Or how can you be saying to your brother, ‘Brother, let me extract the mote in your eye,’ observing not, yourself, the beam in your eye? Hypocrite! Extract first the beam out of your eye, and then will you be keen-eyed to extract the mote in your brother’s eye.

43 For an ideal tree is not producing rotten fruit; again, neither is a rotten tree producing ideal fruit.

44 For each tree is known by its own fruit. For not from thorns are they culling figs, neither from a thorn bush are they picking grapes.

45 ‘The good man out of the good treasure of his heart is bringing forth that which is good, and the wicked man out of the wicked treasure of his heart is bringing forth that which is wicked. For out of the superabundance of the heart his mouth is...

1 Now, hearing concerning the centurion's house, He entered Capernaum. Since, in fact, He declares all His declarations in the hearing of the people, He entered Capernaum.

2 And hearing concerning the centurion's house, He entered Capernaum. Now a certain centurion's slave, who was held in honor by him, having an illness, was about to decease. Now, hearing concerning Jesus, he dispatches to Him elders of the Jews, asking Him so that He, coming, should be bringing his slave safely through.

3 And hearing concerning the centurion's house, He entered Capernaum. Now a certain centurion's slave, who was held in honor by him, having an illness, was about to decease. Now, hearing concerning Jesus, he dispatches to Him elders of the Jews, asking Him so that He, coming, should be bringing his slave safely through.

46 "Now why are you calling Me 'Lord,' and are not doing what I am saying?"

47 Everyone coming to Me and hearing My words and doing them--I shall be intimating to you whom He is like.

48 Like is he to a man building a house, who digs and deepens, and places the foundation on a rock. Now, at an inundation occurring, the river bursts through to that house, and it is not strong enough to shake it, because it is ideally built.

49 "Now he who hears, and does not, is like a man building a house on the earth without a foundation, to which the river bursts through, and straightway it collapses; and the crash of that house came to be great."
4. Now, coming along to Jesus, they entreat Him diligently, saying to Him that “Worthy is He to whom Thou shouldst be tendering this,

5. for he loves our nation, and He builds us the synagogue.”

6. wherefore, neither do I count myself worthy to be coming to Thee. But say the word, and my boy will be healed.

7. For I also am a man set under authority, having soldiers under me, and I am saying to this one, ‘Go,’ and he is going, and to another, ‘Come,’ and he is coming, and to my slave, ‘Do this,’ and he is doing it.

8. Now, hearing these things, Jesus marvels at him, and, being turned to the throng following Him, said, “I am saying to you that not even in Israel did I find so much faith.”

9. And, returning into the house, those sent found the inform slave sound.

10. And it occurred in the next journey, that He went into a city called Nain. And together with Him went a considerable number of His disciples and a vast throng.
12 Now as He nears the gate of the city, lo! there was fetched out, being dead, an only-begotten son of his mother. And she was a widow. And a considerable throng of the city was with her.

13 And perceiving her, the Lord has compassion on her and said to her, "Do not lament!"

14 And approaching, He touches the bier. Now those bearing it stand. And he said, "Youth, to you am I saying, Be roused!"

15 And the dead youth sits up and begins to be speaking. And He gives him back to his mother.

16 Now fear got all, and they glorified God, saying that A great prophet was roused among us!, and that "God visits His people!"

17 And this saying concerning Him came out in the whole of Judea and in the entire country about.

18 And his disciples report to John concerning all these things.

19 And, calling a certain two of his disciples to him, John sends to Jesus, saying, "Art Thou the coming One, or may we be hoping for another One?"

20 Now coming along to Him, the men say, "John the baptist dispatches us to Thee, saying, 'Art Thou the coming One, or may we be hoping for another One?'"
Luke 7

22 And answering, Jesus said to them, "Go, report to John what you perceived and hear: that the blind are receiving sight, the lame are walking, lepers are being cleansed, and the deaf are hearing, the dead are being roused, and to the poor the evangeL is being brought.

23 And happy is he whosoever may not be snared in Me."

24 Now, at John's messengers coming away, He begins to be saying to the throngs concerning John, "What do you come out into the wilderness to hear? A reed being shaken by the wind?

25 But what do you come out to perceive? A man garbed in soft garments? Lo! those in glorious vesture and inhering in luxury are among the royal.

26 But what have you come out to perceive? A prophet? Yes, I am saying to you, and exceedingly more than a prophet.

27 This is he concerning whom it is written, 'Lo! I am dispatching My messenger before Thy face, who shall be constructing Thy road in front of Thee.'

28 "For verily I am saying to you, A greater prophet, among those born of women, than John the baptist, there is not one. Yet the smaller, in the kingdom of God is greater than he."
Now a certain one of the Pharisees asked Him, that being baptized by him. 

Yet the Pharisees and those learned in the law repudiate the counsel of God for themselves, not being baptized by him.

To whom, then, shall I be likening the men of this generation, and to whom are they like?

Like are they to little boys and girls sitting in the market and shouting to one another and saying, 'We flout to you and you do not dance! We wait to you and you do not lament!'

For come has John the baptist, neither eating bread nor drinking wine, and you are saying, 'A demon has he!'

Come has the Son of Man, eating and drinking, and you are saying, 'Lo! a man gluttonous and a tippler, a friend of tribute collectors and sinners!'

And justified was Wisdom by all her children.

Now a certain one of the Pharisees asked Him, that He may be eating with him. And entering into the Pharisee's house, He reclined.

And lo! a woman who was in the city was a sinner. And, recognizing that He is lying down at table in the Pharisee's house, fetching an alabaster vase of attar...
And answering, Jesus said to him, "Simon, I have something to say to you." Now he is averring, "Teacher, say it!"

"Two debtors paying usury were owing a certain creditor. The one owed five hundred denarii, yet the other fifty.

Now, they having nothing to pay, he deals graciously with both. Which of them, then, will be loving him more?"

Now answering, Simon said, "I take it that it is he with whom he deals the more graciously." Now He said to him, "Correctly do you decide."

And, being turned to the woman, He averred to Simon, "Are you observing this woman? I entered into your house; water for My feet you do not give, yet she rains tears on My feet and with her hair she wipes them off; not this, but rubbing with oil My head you do not do, and with your hair she wipes My feet before Me."

a kiss to Me you do not give, yet she, from the time I entered, did not intermit fondly kissing My feet; with oil My head you do not rub, yet she with attar rubs My feet;

on behalf of which, I am saying to you, pardoned are her many sins, for she loves much. Now to whom there is scant pardoning, there is scant loving."
And it occurred consecutively, He also traverses city by city and village by village, heralding the evangel of the kingdom of God, and together with the twelve, and some women who were cured of wicked spirits and infirmities: Mary, called Magdalene, from whom seven demons had come out, and Joanna, wife of Chuza, Herod’s manager, and Susanna and the many others who dispensed to Him out of their possessions.

Now a vast throng being together, and city by city going on to Him, He said through a parable,

'Out came the sower to sow his seed, and in his sowing, some indeed falls beside the road and was trampled, and the flying creatures of heaven devoured it.'
7. *και* ἐπέσεν ἄνεξικας ἐπεκείνας ἐσμένην μεριμνών.*

8. *και* ἐπέσεν ἀνεξικας ἐπεκείνας πεντεπληθείς ἐκεῖνας καί πρεσβείας."* Προδέχόμενοι τίς ἄνεξικας πεντεπληθείς ἐπεκείνας πεντεπληθείς ἐκεῖνας πεντεπληθείς ἐκεῖνας πεντεπληθείς ἐκεῖνας πεντεπληθείς ἐκεῖνας πεντεπληθείς ἐκεῖνας πε

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7. And other falls in the midst of thorns, and, sprouting together, the thorns smother it.

8. And other falls into the good earth, and, sprouting, produces fruit a hundredfold.* These things saying, He shouted, *Who has ears to hear, let him hear!*
Now that in the ideal earth, these are they who, in a heart ideal and good, hearing the word, are retaining it and are bearing fruit with endurance.

"Now no one, lighting a lamp, is covering it with a vessel or is placing it underneath a couch, but is placing it on a lampstand that those going in may be observing the light.

For nothing is hidden which shall not become apparent, neither concealed which should not by all means be known and come to be apparent.

Beware, then, how you are hearing! For whoever may have, to him shall be given, and whoever may not have, from him shall be taken away also what he is supposed to have."

Now there came along to Him His mother and His brethren, and they were not able to fall in with Him because of the throng.

Now it was reported to Him, saying that "Thy mother and Thy brethren stand outside wanting to see Thee."

Now He, answering, said to them, "My mother and My brethren are these who are hearing the word of God and doing it."
Now, at their sailing, He falls asleep. And a whirl of wind descended to the lake, and they were foundered and in danger.

Now approaching, they rouse Him, saying, "Doctor! Doctor! We are perishing!" Now He, being roused, rebukes the wind and the surging of the water, and they cease, and it became calm.

And they sail down into the country of the Gergesenes, which is across from Galilee.

Now at His coming out on the land, there meets Him a certain man out of the city, who had demons, and for a considerable time puts on no cloak, and remained in no house, but in the tombs.

Now, perceiving Jesus and crying out, He prostrates to Him and said in a loud voice, "What is it to me and to Thee, Jesus, Son of God Most High! I beseech Thee, Thou shouldst not be tormenting me."

For He charged the unclean spirit to be coming out from the man; for many times it had gripped him, and he was bound, being guarded with chains and fetters, and, bursting through the bonds, he was driven by the demon into the wilderness.
Luke 8

31 And they entreated Him that He should not enjoin them to be coming away into the submerged chaos.

32 Now a considerable herd of hogs was there, and they entreated Him that He should permit them to be entering into those. And He permits them.

33 Now the demons, coming out from the man, entered into the hogs, and the herd rushes down the precipice into the lake and was smothered.

34 Now the graziers, perceiving what has occurred, fled and report it in the city and in the fields.

35 Now thy came out to perceive what has occurred, and they came to Jesus and found the man from whom the demons came out, garmented and sane, sitting at the feet of Jesus, and they were afraid.

36 Yet those also who are perceiving how the demoniac was saved, report to them.

37 And the entire multitude of the country about the Gergesenes asks Him to be coming away from them, for they were pressed by a great fear.
46 And Jesus said, “Who touches Me?” Now, at all denying it, Peter and those with Him, said, “Doctor, the throngs are pressing Thee and jostling, and art Thou saying, ‘Who touches Me?’” And lo! a man came whose name was Jairus, and he possessed the chieftainship of the synagogue. And, falling at the feet of Jesus, he entertained Him to be entering into his house.
Luke 8

47 Now the woman, perceiving that she did not elude Him, came trembling, and prostrating to Him, reports in the sight of the entire people for what cause she touches Him and so was healed instantly.

48 Now He said to her, "Courage, daughter! Your faith has saved you! Go in peace!"

49 While He is still speaking, someone from the chief of the synagogue's house is coming, saying to him that "Your daughter is dead." Yet He, casting all in-sight, said, "Come not near me, daughter! Only believe, and she shall be saved."

50 Yet Jesus, hearing it, answered him, saying, "Fear not; only believe, and she shall be saved."

51 Now coming into the house, He lets no one enter except Peter and James and John together with Him, except the chief of the synagogue's house is coming, saying to him that "Your daughter is dead."

52 Now they all lamented, and they grieved for her. Now He said, "Be not lamenting, for she did not die, but is drowsing."

53 And they ridiculed Him, being aware that she died.

54 Yet He, casting all outside and holding her hand, shouts, saying, "Girl, be roused!"

55 And back turns her spirit, and she rose instantly. And He prescribes that she be given something to eat.

56 And her parents were amazed, yet He charges them to tell no one what has occurred.

1. Almighty Mighty One is to be saying the kingdom of heaven and power to be curing all disease, and healing the sick.

2. When the twelve apostles, they come and carry authority over all demons and diseases, and to be curing diseases.

3. And He commissions them to be heralding the kingdom of God and to be healing the sick.

4. And He said to them, "Nothing pick up for the road, neither staff, nor bread, nor beggar's bag, nor bread, nor silver, nor have two tunics apiece.

5. And whoever should not be receiving you, coming out from that city, twitch off even the dust from your feet for a testimony against them."

6. Now coming out, they passed through by the villages, bringing the evangel and curing everywhere.

7. Now Herod the tetrarch hears all that is occurring by Him, and was bewildered because of what is being said by some that "John was roused from among the dead."

8. Yet by some that "Elijah appeared," yet by others that "Some prophet of the ancients rose."

9. Yet Herod said, "John I behead. Now who is this about whom I am hearing such things?" And he sought to become acquainted with Him.

10. And returning, the apostles relate to Him whatever they do and whatever they teach. And taking them along, He retreats privately into a city called Bethsaida. 
And they ate, and all are satisfied. And twelve panniers of their superfluous fragments were picked up.
18 And it occurred, as He is praying in seclusion, the disciples were together with Him, and Jesus inquires of them, saying, “Who are the thongs saying that I am?”

19 Now they, answering, say, “John the baptist, yet others ‘Elijah,’ yet others that ‘Some prophet of the ancients rose.’”

20 Now He said to them, “Now you, who are you saying that I am?” Now Peter, answering, said, “The Christ of God.”

21 Now He, warning them, charges them to tell no one this,

22 saying that “The Son of Mankind must be suffering much, and be rejected by the elders and chief priests and scribes, and be killed, and the third day be roused.”

23 Now He said to all, “If anyone is wanting to come after Me, let him disown himself and pick up his cross daily and follow Me.

24 For whosoever may be wanting to save his soul, shall be destroying it, yet whoever should be destroying his soul on My account, he shall be saving it.

25 For what does a man benefit, gaining the whole world, yet destroying or forfeiting himself?

26 "For whoever may be ashamed of Me and of My words, of this one the Son of Mankind shall be ashamed, whenever He may be coming in the glory of Him and of the Father and of the holy messengers.
Now I am saying to you, truly there are some of those standing here who under no circumstances should be tasting death till they should be perceiving the kingdom of God.”

And lo! two men conferred with Him, who were Moses and Elijah,

And it occurred about eight days after these sayings, taking along Peter and John and James also, that He ascended into the mountain to pray.

And it occurred, in His praying, to the perception His face became different, and His vesture glittering white.

And now Peter and those with Him were heavy with sleep. Yet, becoming alert, they perceived His glory and the two men who stand together with Him.

And it occurred, as they are detached from Him, that Peter said to Jesus, “Doctor, it is ideal for us to be here. And we should be making three tabernacles, one for Thee, and one for Moses, and one for Elijah”--not being aware he is saying.
They report anything of which they hear.

And at the coming of the voice, Jesus was found alone. And they hushed and to no one in those days do they report anything of what they have seen.

Now it occurred on the next day, at their coming down from the mountain, that a vast throng meets with Him.

And lo! a man from the throng exclaims, saying, "Teacher, I beseech Thee, look on my son, for my only begotten is he!"

And lo! a spirit is getting him, and suddenly he is crying out, and it is tearing and convulsing him, with froth, and is departing with difficulty from him, bruising him.

And I besought Thy disciples that they should cast it out, and they could not.

Now, answering, Jesus said: "O generation unbelieving and perverse! Till when shall I be with you and bear with you? Lead your son here to Me."

Yet, while he is still approaching, the demon tears and violently convulses him. Yet Jesus rebukes the unclean spirit, and He heals the boy and rebukes the unclean spirit, convulses him. Yet Jesus said, "O generation unbelieving and perverse! Till when shall I be with you and bear with you? Lead your son here to Me."

40 And lo! a spirit is getting him, and suddenly he is crying out, and it is tearing and convulsing him, with froth, and is departing with difficulty from him, bruising him.

And I besought Thy disciples that they should cast it out, and they could not."
Now all were astonished at the magnificence of God. Now at all marveling at all which Jesus did, He said to His disciples.

Luke 9

Now you be laying up these sayings in your ears, for the Son of Mankind is about to be given up into the hands of men.

Now yet they were ignorant of this declaration, and it was screened from them, that they may not be sensing it, and they feared to ask Him concerning this declaration.

Now Jesus, perceiving the reasoning of their hearts, getting hold of a little child, stands it beside Himself.

And said to them, "Whosoever should be receiving this little child in My name is receiving Me, and whosoever should be receiving Me is receiving Him Who commissions Me. For the one inherently smaller among you all, he is great."

Now, answering, John said, "Doctor, we perceived someone casting out demons in Thy name, and we forbade him, for he is not following with us."

Yet Jesus said to him, "Be not forbidding, for he who is not against you is for you."
And Jesus said to him, “Now you are going away to be killed. Yet He, being coming to the fulfillment of the days of His taking up, He fixes His face. And, being gone, they entered into a village of the Samaritans, so as to make ready for Him. And He dispatches messengers before His face. And, being gone, they entered into a village of the Samaritans, so as to make ready for Him. And they do not receive Him, for His face was going to Jerusalem. Now, being turned, He rebukes them. And they went into a different village. And at their going in the road, someone said to Him, "I will be following Thee wheresoever Thou mayest be coming away, Lord!" And Jesus said to him, "The jackals have burrows and the flying creatures of heaven roosts, yet the Son of Mankind has no where to lie! And he said, "Lord, permit me first to come away to entomb my father." And He said to him, "Let the dead entomb their own dead. Yet you, coming away, publish the kingdom of God."
1 Now a different one also said, "I shall be following Thee, Lord! Yet first permit me to take leave of those in my home."

2 Yet Jesus said to him, "No one, putting forth his hand on a plow and looking behind, is fit in the kingdom of God."

1 Now after these things the Lord indicates seventy-two others also, and He dispatches them two by two before His face into every city and place where He was about to be entering.

2 Now He said to them, "The harvest, indeed, is vast, yet the workers are few. Beseech, then, the Lord of the harvest, so that He should be ejection workers into His harvest.

3 'Go! Lo! I am dispatching you as lambs in the midst of wolves.

4 Bear no purse not beggar's bag nor yet sandals, and you as lambs in the midst of wolves.

5 'Now into whatever house you may be entering, first say, 'Peace to this household!'
Luke 10

8. And into whatever city you may be entering, and they may be receiving you, eat what is placed before you,

9. and cure the infirm in it, and say to them, Near to you is the kingdom of God.

10. Now the seventy-two, returning with joy, saying,

11. ‘Woe to you, Chorazin! Woe to you, Bethsaida! for if the powerful deeds which are occurring in you in Tyre and Sidon, long ago they would repent, sitting in sackcloth and ashes.

12. Moreover for Tyre and Sidon will it be more tolerable in the judging than for you.

13. ‘He who is hearing you is hearing Me. And he who is repudiating you is repudiating Me. Yet he who is repudiating Me is repudiating Him Who commissions Me.’

14. Now the seventy-two return with joy, saying, ‘Lord, even the demons are subject to us in Thy name!’
And being turned to the disciples, He said, "All was given up to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and whomsoever the Son may be intending to unveil Him."

23 And being turned to the disciples, He said privately, "Happy are the eyes that are observing what you are observing!"
25 And lo! a certain lawyer rose, putting Him on trial, and saying, “Teacher, by doing what should I enjoy the allotment of life etonian?”

26 Now He said to him, “What is written in the law? How are you reading?”

27 Now he, answering, said, “You shall be loving the Lord your God out of your whole heart, and with your whole soul, and with your whole strength, and with your whole comprehension, and ‘your associate as yourself.”

28 28 And lo! a certain lawyer rose, putting Him on trial, and saying, “Teacher, by doing what should I enjoy the allotment of life etonian?”

29 Now He said to him, “Correctly have you answered. This be doing and you shall be living.”

30 Yet he, wanting to justify himself, said to Jesus, “And who is my associate?”

31 . . . I-SHOULD-BE-tenantING klhronomhsw
32 . . . I-SHOULD-BE-tenantING ekpeirazwn
33 . . . I-SHOULD-BE-tenantING epiqentes
34 . . . I-SHOULD-BE-tenantING afentes
Luke 10

Then taking his departure from there, he entered a certain village. Now a certain woman, named Martha, entertains Him in her house. But she was much distracted in serving much. Now Martha, you are worrying and in a tumult about many things.

Now Martha was distracted about much serving. Now, standing by, she said, "Lord, art Thou not caring that my sister left me to serve alone? Then speak to her that she may be aiding me."
1 And it occurred at His being in a certain place praying, as He ceased, a certain one of His disciples said to Him, "Lord, teach us to pray, according as John also teaches his disciples."

2 Now He said to them, "Whenever you may be praying, be saying, 'Our Father, Who art in the heavens, hallowed be Thy name! Thy kingdom come. Thy will be done, as in heaven, on earth also, give us our daily dole of bread.'"

3 Give us our daily dole of bread.

4 And He said to them, "Who of you will be having a friend and will be going to him at midnight and may be saying, 'Friend, lend me three cakes of bread,' because of his being a friend of his to whom he needs; surely because of his being a friend of his, he will be giving him whatever he needs."
"And I to you am saying, Request, and it shall be given to you. Seek, and you shall find. Knock, and it shall be opened to you.

For everyone who is requesting is obtaining and who is seeking is finding, and to the one knocking it shall be opened.

'Now of some father of you a son will be requesting bread. No stone will he be handing him! Or a fish, also. Not, instead of a fish, a serpent will he be handing him!'
Now if I, by Beelzeboul, am casting out demons, by whom are your sons casting them out? Therefore they shall be your judges.

Now if I, by the finger of God, am casting out demons, consequently the kingdom of God outstrips in time to you.

Whenever the strong one, armed, may be guarding his own courtyard, his possessions are in peace.

Yet if ever a stronger than he, coming on, should be conquering him, he is taking away his panoply, in which he had confidence, and is distributing his spoils.

He who is not with Me is against Me, and he who is not gathering with Me is scattering.

Whenever the unclean spirit may be coming out from a man, it is passing through waterless places, seeking rest, and not finding it. Then it is saying, 'I will be returning into my home whence I came out.'

And coming, it is finding it unoccupied, swept and decorated.

Then it is going and taking along with itself seven other spirits more wicked than itself, and entering, it is dwelling there. And the last state of that man is becoming worse than the first.

Now it occurred as He is saying these things, a certain woman out of the throng, lifting up her voice, said to Him, "Happy the womb which bears Thee, and the breasts which Thou didst suckle!"
28. Yet He said, “Indeed then, happy are those who are hearing the word of God and maintaining it!”

29. Now, the throngs being convened, He begins to say, “This generation is a wicked generation. A sign it is seeking, and a sign shall not be given to it except the sign of Jonah the prophet.

30. For, according as Jonah became a sign to the Ninevites, thus the Son of Man, also, will be to this generation.

31. The queen of the south will be rising in the judging with the men of this generation and will be condemning them, for she came from the ends of the earth to hear the wisdom of Solomon, and lo! more than Solomon is here!

32. Men, Ninevites, will be rising in the judging with this generation and they will be condemning it, for they repent at the heralding of Jonah, and lo! more than Jonah is here!

33. Now no one, lighting a lamp, is placing it in hiding, nor yet under a peck measure but on a lampstand, that those going in may be observing the light.
Be noting, then, that the light in you is not darkness. 35 If, then, your whole body is luminous, not having any part dark, luminous will be the whole, as whenever a lamp, in its flashing, may be illuminating you.

Now, in His speaking, a certain Pharisee is asking Him so that He should be lunching with him. Now entering, He leans back at table. 36 Now the Pharisee, perceiving it, marvels that He is not first baptized before luncheon.

Yet the Lord said to him, 'Now you Pharisees are cleansing the outside of the cup and the platter, yet your inside is brimming with rapacity and wickedness. 37

But woe to you, Pharisees! for you are taking tithes from mint and rue and all greens, and you are passing by judgment and the love of God. Now these it was binding for you to do and not to be devoid of those. 42
Luke 11

44 They are as the obscure tombs, and the men who are walking upon them are not aware of it."

45 Now, answering, a certain one of those learned in the law is saying to Him, "Teacher, saying these things, us also are you outraging."

46 Yet He said, "To you who are learned in the law, also, woe! for you are loading men with loads hard to bear, and you yourselves are not grasping the loads with one of your fingers."

47 Woe to you! for you are building the tombs of the prophets, yet your fathers killed them.

48 Consequently you are witnesses and are endorsing the acts of your fathers, for they, indeed, killed them, yet you are building their tombs.

49 Therefore, also, God's Wisdom said, "I shall be dispatching to them prophets and apostles, and some of them they will be killing and banishing."

50 that the blood of all the prophets which is shed from the disruption of the world may be exacted from this generation,

51 from the blood of Abel to the blood of Zechariah, who perished between the altar and the house. Yea, I am saying to you, It will be exacted from this generation!

52 Woe to you who are learned in the law! for you take away the key of knowledge—you yourselves do not enter, and those who are entering you prevent."
And at His coming out thence, the scribes and the Pharisees begin to hem Him in dreadfully and to be quizzing Him concerning more things,

1 At which, a throng of ten thousand being assembled so as to be trampling one another, He begins to be saying to His disciples first, Take heed to yourselves of the leaves of the Pharisees, which is hypocrisy.

2 Now nothing is covered up which shall not be revealed, and hidden which shall not be known,

3 because whatever you say in the darkness shall be heard in the light, and what you speak in the ear in the storerooms shall be heralded on the housetops.

4 "Now I am saying to you, My friends, be not afraid of those who are killing the body and after this do not have anything more excessive that they can do.

5 Now I shall be intimating to you of Whom you may be afraid: Be afraid of Him Who, after killing, has to pounce upon something, seeking to pounce upon something out of His mouth, that they shall be accusing Him.
6 And one of His disciples said to Him, "Teacher, tell my brother to part the enjoyment of the allotment with me."

7 Teacher, tell me if it is right to defend myself or what to say, because I am being afraid of saying something against the holy spirit and you shall be declaring a word against Me before men will be saying, "Man! who constitutes Me a judge or a parter over you?"

8 Now he who is disowning Me before men will be renouncing before the messengers of God. And everyone who shall be declaring a word against the Son of Mankind also be avowing in front of the messengers of God.

9 Now I am saying to you that everyone whoever shall be avowing Me in front of men, him shall the Son of Mankind also be avowing in front of the messengers of God.

10 "Now whenever they may be bringing you before the synagogues and the chiefs and the authorities, you should not be worrying about how or what your defense should be or what you may say,

11 for the holy spirit will be teaching you in the same hour what you must be saying."
Luke 12

Now He said to them, "See and guard against all greed, for one's life is not in the superfluity of his possessions."

Now He told them a parable, saying, "The country place of a certain rich man bears well.

And he reasoned in himself, saying, 'What shall I do, seeing that I have no where to gather my fruits?'

And he said, 'This will I do: I will pull down my barns, and greater ones I will build, and I will gather there all my grain and my good things.

And I will be declaring to my soul, 'Soul, many good things have you laid up for many years. Rest, eat, drink, make merry.'"

"Yet God said to him, 'Imprudent one! In this night your soul are they demanding from you. Now, what you make ready, whose will it be?'

'Thus is he who is hoarding for himself and is not rich for God.'"

Now He said to His disciples, "Therefore I am saying to you, Do not worry about the soul, what you may be eating, nor yet about your body, what you should be putting on,

Consider the ravens, that they are not sowing, neither are they reaping, for which there is no storeroom nor yet barn, and God is nurturing them. Of how much more consequence are you than the flying creatures!"
Luke 12

25 Now who of you by worrying is able to add on to his stature one cubit?

26 If, then, you are not even able for the least, why are you worrying about the rest?

27 "Consider the anemones, how they are growing. They are not toiling, neither are they spinning; yet I am saying to you that not even Solomon in all his glory was clothed as one of these.

28 Now if God is thus garbing the grass in the field, which is today and tomorrow is cast into the stowe, how much rather you, scant of faith?

29 "And do not you be seeking what you may be eating and what you may be drinking, and be not in suspense.

30 For, for all these the nations of the world are seeking. Now your Father is aware that you need these.

31 However, be seeking the kingdom of God, and all these things will be added to you.

32 "Do not fear, little flocklet, for it delights your Father to give you the kingdom.

33 Sell your possessions and give alms. Make yourselves purses which do not age, a treasure which does not default, in the heavens where a thief is not nearing, neither moth is causing decay.
For wherever your treasure is, there will your heart be also.

Let your loins be girded about and lamps be burning.

30 And you be like men anticipating their own lord, when he should break loose from the wedding festivities, that at his coming and knocking, they should immediately be opening to him.

37 Happy are those slaves, whom the Lord, coming, will be finding watching. Verily, I am saying to you that He will be girding Himself about and causing them to recline, and coming by, will be serving them.

39 Now this you know, that if the householder were aware at what hour the thief is coming, he would watch and would not let his house be tunneled into.

40 You also become ready, then, for, in an hour which you are not supposing, the Son of Mankind is coming.'
Luke 12

43 MAKPAIC
   HAPPY
   THE
   THE SLAVE
   that
   ON
   WHOM
   COMING
   the master
   Lord
   Of-him

44 EYPHECEI
   SHALL-BE-FINDING
   DOING
   thus
   TRULY
   I-AM-saying
   to-you
   to-yet
   On
   ALL

45 TOIC
   THE
   belongingNs
   possessions
   Of-him
   he-SHALL-BE-DOWN-STANDING
   he-shall-be-constituting
   him
   IF-EVER
   YET

46 HICCI
   SHALL-BE-ARRIVING
   THE
   master
   Lord
   Of-the
   Slave
   that
   In
   The
   Heart
   Of-him
   IS-delAYING
   THE

47 OKEIC
   SHALL-BE-ARRIVING
   THE
   master
   Lord
   Of-him
   that
   IN
   Day
   to-Which
   NOT

48 DPHGETAI
   SHALL-BE-bellNG-skinned
   MANY
   THE
   YET
   No
   one-KNOWING
   DOing
   YET
   WORTHY

49 PERICOETEPON
   more-excessive
   more-excessively
   they-Shall-be-requesting
   they-shall-be-requesting-of
   him
   FIRE
   I-CAME
   TO-BE-CASTING
   ON

50 THN
   THE
   LAND
   AND
   ANY
   what
   I-AM-WILLING
   IF
   ALREADY
   it-wAS-UP-TOUCHED
   it-was-kindled
   MANY
   Much
   BAPTISM
   YET

51 OTOI
   TO-BE-baptized
   AND
   how
   I-AM-bellNG-pressED
   TILL
   OF-WHICH-ANY
   which-any

Happy is that slave, whom his lord, coming, will be finding doing thus.

Truly, I am saying to you that over all his possessions will he be placing him.

"Now if that slave should be saying in his heart, 'My lord is delaying his coming,' and should be beginning both to beat the boys and the maids and to be eating and drinking and to be drunk,

the lord of that slave will be arriving on a day for which he is not hoping and at an hour which he does not know, and shall be cutting him asunder and shall be appointing his part with the unfaithful.

Now that slave who knows the will of his lord and does not make ready, nor yet does aught with a view to his will, shall have many lashes.

Now he who does not know, yet does what deserves blows, shall have few lashes. Now to everyone to whom much was given, from him much shall be sought, and to whom they committed much, more excessively will they be requesting of him.

"Fire came I to be casting on the earth, and what will I, if it were already kindled?"

Yet a baptism have I to be baptized with, and how I am being pressed till it should be accomplished!
Are you supposing that I came along to give peace to the earth? No, I am saying to you, but rather division.

For from now on there will be five in one home divided, three against two, and two against three will be divided.

Father against son and son against father, and mother against daughter and daughter against mother. mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law.

Now He said to the throngs, also, "Whenever you should be perceiving a cloud rising in the west, immediately you are saying that 'A rainstorm is coming,' and it is occurring thus.

And whenever it is blowing from the south, you are saying that 'There will be a scorching heat,' and it is occurring.

Hypocrites! The aspect of the sky and the earth you are aware how to be testing, yet this era you are not aware how to be testing!
And, answering, Jesus said to them, "Are you supposing that these Galileans came to be sinners beyond all the Galileans, seeing that they have suffered such things?"

No, I am saying to you. But if you should not be repenting, all of you likewise be perishing.

"A certain man had a fig tree, planted in his vineyard, and he came, seeking fruit on it and did not find any.

Yet He told this parable: "A certain man had a fig tree, planted in his vineyard, and he came, seeking fruit on it and was not finding any. Hew it down, then. Why is it unproductive also?"
in the sabbath day.

15 And if, indeed, it ever should be producing fruit in the impending year--otherwise you shall surely hew it down.”

14 Now answering, the chief of the synagogue, resenting that "Six days are there on which one must be working; on them, then, coming, be cured, and not on the sabbath day."

13 And lo! there was a woman having a spirit of infirmity eighteen years, and she was bending together and utterly unable to unbend.

12 Now perceiving her, Jesus shouts and said to her, "Woman, you have been released from your infirmary!"

11 And lo! there was a woman, said to the chief of the synagogue, "Hypocrites! Each of you, on the sabbath, said to the throng that "Six days are there on which one must be working; on them, then, coming, be cured, and not on the sabbath day."

10 Yet the Lord answered him and said, "Hypocrites! Each of you, on the sabbath, is he not loosing his ox or ass from the manger, and, leading it away, is giving it to drink?"

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Luke 13

18 And He said, then, “To what is the kingdom of God like? And to what shall I be likening it?

19 Like is it to a mustard kernel, which, getting, a man casts into his garden. And it grows and became a great tree, and the flying creatures of heaven roost among its boughs.”

20 And again He said, “To what shall I be likening the kingdom of God?

21 Like is it to leaven, which, getting, a woman hides in three seahs of meal, till the whole was leavened.”

22 And He went through by cities and villages, teaching and going, making for Jerusalem.

23 Now someone said to Him, “Lord, are few being saved?” Now He said to them,

24 “Be struggling to be entering through the cramped door, for I am saying to you, many will be seeking to enter and will not be strong enough.

25 From which time the householder should be roused and latch the door, and you should be beginning to stand outside and to be knocking at the door, saying, “Lord, Lord, open to us!” and answering, he will be declaring to you, ‘I am not acquainted with you!’ Whence are you?"
Luke 13

24 And He also will be declaring: 'I am saying to you, I am not acquainted with you! Whence are you? Withdraw from me, all workers of injustice!

25 "There will be lamentation and gnashing of teeth, whenever you should be seeing Abraham and Isaac and Jacob and all the prophets in the kingdom of God, yet you cast outside.

26 And they will be arriving from east and west and from north and south and will be made to recline in the kingdom of God.

27 And lo! they are last who will be first, and they are first who will be last.'

28 In the same house some Pharisees approached, saying to Him, "Come out and go hence, for Herod wants to kill you."

29 And He said to them, "Go and say to this jackal, 'Lo! I am casting out demons and performing healings today and tomorrow, and the third day I am being perfected.'"

30 Moreover, I must be going today and tomorrow and the coming one, for it is not credible that a prophet perish outside of Jerusalem.

31 And the coming one, for it is not credible that a prophet perish outside of Jerusalem."

32 He also will be declaring: 'I am saying to you, I am not acquainted with you! Whence are you? Withdraw from me, all workers of injustice!"
And it occurred at His coming into the house of a certain one of the chiefs of the Pharisees on a sabbath to eat bread, they were scrutinizing Him. And answering, Jesus spoke to those learned in the law and to the Pharisees, saying, "Is it allowed to cure on the sabbath or not?"

Now they are quiet. And, getting hold of him, He heals and dismisses him. And answering, He said to them, Whose son or ox of yours will be falling into a well and he will not immediately pull him up on the sabbath day?

And they are not strong enough to answer Him again to these things. And now He told a parable to those invited, attending to how they chose the first reclining places, saying to them, Whenever you may be invited by anyone to wedding festivities, you may not recline in the first reclining place, lest at some time one held in honor more than you may be invited by him,
Now hearing these things, someone of those lying back at table with Him, said to Him, "Happy is he who will be eating bread in the kingdom of God!"
Luke 14

16 Now He said to him, "A certain man made a great dinner, and invites many.

17 And he dispatches his slave at the dinner hour to say to those invited, 'Come, for already, it is ready!'"  

18 And they all begin, from one motive, to make excuse. The first said to him, 'I buy a field, and I have felt the necessity of coming out to see it. I am asking you to have me excused.'  

19 And a different one said, 'I buy five yoke of oxen, and I am going to test them. I am asking you to have me excused.'

20 And a different one said, 'I marry a wife, and therefore I can not come.'

21 "And, coming along, the slave reports these things to his lord. Then being indignant, the householder said to his slave, 'Come out quickly into the squares and streets of the city, and lead in here the poor, and the cripples, and blind, and lame.'

22 "And the slave said to him, 'Lord, what you enjoin is done, and still there is place.'

23 And the lord said to the slave, 'Come out into the roads and stone dikes, and compel them to enter, that my house may be crammed.'

24 For I am saying to you that not one of those men who are invited shall be tasting of my dinner."
25 Now vast throngs went together with Him. And, being turned, He said to them,

26 If anyone is coming to Me and is not hating his father and mother and wife and children and brothers and sisters, and still more his soul besides, he can not be My disciple.

27 And anyone who is not bearing his cross and coming after Me, can not be My disciple.

28 For which of you, wanting to build a tower, is not first seated to calculate the expense, to see if he has the wherewithal?--

29 lest at some time, he laying a foundation and not being strong enough to finish up, all those beholding should begin to scoff at him,

30 saying that 'This man begins building and is not strong enough to finish up!'

31 'Or what king, going to engage another king in battle, will not, being seated, first plan to see if he is able to meet, with ten thousand, him who is coming against him with twenty thousand?'

34 "Ideal, then, is salt. Yet if even the salt should be made insipid, with what shall it be seasoned?

35 Neither is it fit for the land nor for manure. Outside are they casting it. Who has ears to hear, let him hear!"

1 Now all the tribute collectors and sinners were coming near Him to be hearing Him.

2 And both the Pharisees and the scribes grumbled, saying that “This man sinners is receiving, and is eating with them!”

3 Now He told them this parable, saying,

4 "What man of you, having a hundred sheep, and losing one of them, is not leaving the ninety-nine in the wilderness and is going after the lost one, till he may be finding it?

5 And finding it, he is placing it on his shoulders, rejoicing.

6 And, coming into the house, he is calling together the friends and the neighbors, saying to them, ‘Rejoice with me, for I have found my sheep that was lost!’

7 I am saying to you that thus there will be joy in heaven over one sinner repenting, more than over the ninety-nine just persons who have no need of repentance.

8 "Or what woman having ten drachmas, if she should ever be losing one drachma, is not lighting a lamp and sweeping the house and seeking carefully till she may be finding it?"
And, finding it, she is calling together the friends and the neighbors, saying, 'Rejoice together with me that I found the drachma which I lost!' Thus, I am saying to you, there is coming to be joy in the sight of the messengers of God over one sinner repenting.'

And, the younger of them said to the father, 'Father, give me the part of the estate accruing to me.' Now he apportioned to them the livelihood.

And, after not many days, gathering all together, the younger son travels into a far country and there dissipates his estate, living profligately. 'Now, he spending all, a severe famine occurred in that country, and he begins to be in want. And, going, he was joined to one of the citizens of that country, and he sends him into his fields to graze hogs. And he yearned to be satisfied with the little carob pods which the hogs ate, and no one gave to him. 'Now, coming to himself, he averted, 'How many of my father's hired men are being cloyed with bread, yet I am perishing here of famine!'
Luke 15

18 Ο ΕΔΕ ΑΠΟΛΛΩΝΑΙ here AM-being-destroyED am-perishing
here πατέραι FATHER! at
here πατέρας THE FATHER OF-ME AND
here ἐγνήθησαν UP-stands rising
here ὀναστάς TO-WARD THE SLAVES OF-him SWIFT quick !
here ἐγνήθησαν UP-stands rising
here ὀναστάς TO-WARD THE SLAVES OF-him SWIFT quick !
20 ἐδώκεν TO-BE-CALLED TO-BE-CALLED
ἐδώκεν TO-BE-CALLED
ἐδώκεν TO-BE-CALLED
21 ἐκκόμησεν down-fonds-kissed-fondly
ἐκκόμησεν down-fonds-kissed-fondly
ἐκκόμησεν down-fonds-kissed-fondly
22 ὀνήματα INTO THE FEET
23 ἐδόθη him and give him a ring for his hand and sandals for his feet.
24 ἐδόθη him and give him a ring for his hand and sandals for his feet.
25 ἐδόθη him and give him a ring for his hand and sandals for his feet.
26 ἐδόθη him and give him a ring for his hand and sandals for his feet.
27 ἐδόθη him and give him a ring for his hand and sandals for his feet.
28 ὡσπερ εἰσίναντο ὁ ΠΡΟΣΒΥΤΕΡΟC his elder son was walking and came near to the house. And, calling one of the boys to him, he inquired to ascertain whatever this may be.
28 Νουτων ἐξελεγκαίην ό Ναυτων ἐξελεγκάθην ἐξελεγκάθην ἐξελεγκάθην

29 Αἰτήθης τῷ Πάτρι Ἠσαΐος ἤτοι ἄν ὑποκριθής

30 Εἶπεν τῷ Πάτρι Ἠσαΐος ἤτοι ὑποκριθής

31 Ἡσαΐος ἐγγυότατος Καλλωπίδης ἢτοι ὑποκριθής

32 Εἴη Εὔφρανον ὁ δὲ Καί Χαμάν ἔδει ΟΤΙ Ο ἄνεα ΚΟΥ

33 Ἡσαΐος ἐγγυότατος Καλλωπίδης ἢτοι ὑποκριθής

1. Εἴη Εὔφρανον ὁ δὲ Καί Χαμάν ἔδει ΟΤΙ Ο ἄνεα ΚΟΥ

2. ΤΑ ΥΠΑΡΧΟΝΤΑ Αὐτων ἢτοι ὑποκριθής

3. Οὐ γὰρ ἄνη Εἴη Εὔφρανον ὁ δὲ Καί Χαμάν ἔδει ΟΤΙ Ο ἄνεα ΚΟΥ

23 Now he is indignant and would not enter. Yet his father, coming out, entreated him.

25 Now he, answering, said to his father, 'Lo! so many years am I slaving for you, and I never passed by your precept, and you never give me a kid that I may make merry with my friends.

30 Yet when this son of yours came, who is devouung your livelihood with prostitutes, you sacrifice for him the grain-fed calf!

31 Now he said to him, 'Child, you are always with me, and all mine is yours.

32 Yet we must be merry and rejoice, seeing that this your brother was dead and revives, and was lost and was found.'
To be a mendicant I am ashamed. I knew what I shall be doing that whenever I may be deposed from the administration, they should be receiving me into their homes.’

‘And calling to him each one of the debtors paying usury to his lord, he said to the first, ‘How much are you owing my lord?’

Now he said to him, ‘A hundred baths of oil.’ Now he said to him, ‘Receive your bills, and being seated, quickly write fifty:’

Thereupon to another he said, ‘Now you, how much are you owing?’ Now he said, ‘A hundred cors of grain.’ And he is saying to him, ‘Receive your bills, and write eighty.’

‘And the lord applauds the unjust administrator, for he does prudently, for the sons of this eon are more prudent, above the sons of light in their own generation.

‘And am I saying to you, Make for yourselves friends with the mammon of injustice, that, whenever it may be defaulting, they should be receiving you into the eonian tabernacles?

He who is faithful in the least is faithful in much also, and he who is unjust in the least is unjust in much also.

If, then, you did not come to be faithful in the unjust mammon, who will entrusting to you the true?

And, if you did not come to be faithful in that in which is an outsider’s, who will be giving you that which is yours?
Luke 16

13 "No domestic can be slaving for two lords, for either he will be hating one and loving the other, or he will be upholding one and despising the other. You can not slave for God and mammon."

14 Now the Pharisees also, inherently fond of money, heard all these things, and they scouted him.

15 "And He said to them, "You are those who are justifying yourselves in the sight of men, yet God knows your hearts, for what is high among men is an abomination in the sight of God."

16 "The law and the prophets are unto John; thenceforth, the evangel of the kingdom of God is being brought, and everyone is violently forcing it into, and the violent are snatching it.

17 Yet it is easier for heaven and earth to pass by than for one serif of the law to fall.

18 "Everyone dismissing his wife and marrying another is committing adultery. And everyone marrying her who has been dismissed from a husband, is committing adultery.

19 "Now a certain man was rich and he dressed in purple and cambric, daily making merry splendidly.

20 Now there was a certain poor man named Lazarus, who had been cast at his portal, having ulcers,

21 and yearning to be satisfied from the scraps which are falling from the rich man's table. But the curs also, coming, licked his ulcers.
and so that he may be certifying he-MAY-BE-THRU-witnessING the tip of his finger that you should be sending -ABRAHAM FROM-AFAR, and Lazarus that he should be dipping the tip of his finger in water and cooling my tongue, for I am pained in this flame.

Now the poor man came to die and he is carried away by the messengers into Abraham's bosom. Now the rich man also died, and was entombed.

And in the unseen, lifting up his eyes, existing in torments, he is seeing Abraham from afar, and Lazarus in his bosom.

Now Abraham said, 'Child, be reminded that you got your good things in your life, and Lazarus likewise evil things. Yet now here he is being consoled, yet you are in pain.

And in all this, between us and you a great chasm has been established, so that those wanting to cross hence to you may not be able, nor yet those thence may be ferrying to us.'

Yet he said, 'I am asking you then, father, that you should be sending him into my father's house, for I have five brothers, so that he may be certifying to them, lest they also may be coming into this place of torment.'

Yet Abraham is saying to him, 'They have Moses and the prophets. Let them hear them!'
Ye are having, if ever, unto you hearing, they shall be repenting.

Yet he said to him, ‘If Moses and the prophets are not hearing, neither will they be persuaded; if someone should be rising from among the dead.’

1 Now He said to His disciples, ‘Incredible is it for snares not to be coming. Moreover, woe to him through whom they are coming!’

2 An advantage were it to him if a millstone were lying about his neck and he were pitched into the sea, rather than that he should be snaring one of these little ones.

3 Take heed to yourselves. Yet if your brother should be sinning, rebuke him, and if he should ever indeed repent, forgive him.

4 And if he should ever be sinning against you seven times a day, and if he should ever be turning about seven times a day to you, saying, ‘I am repenting,’ you shall be forgiving him.”

5 And the apostles saith to the Lord, ‘Add to us faith.’

6 Yet the Lord saith, ‘If you have faith as a mustard kernel, you would say to this black mulberry, ‘Be uprooted and be planted in the sea,’ and it would obey you.

7 ‘Now who of you, having a slave plowing or tending sheep, who, on entering from the field, will be declaring to him, ‘Come by immediately, lean back at table?”
Luke 17

8 And he was a Samaritan.

9 "Has that slave no thanks, seeing that he does what is prescribed? I presume not!

10 And, at His entering into a certain village, ten men, lepers, meet Him, who stand ahead.

11 And they lift their voices, saying, "Jesus, Doctor, be merciful to us!"

12 And, perceiving it, He said to them, "Go, exhibit yourselves to the priests.” And at their going away, it came to be that they are cleansed.

13 Now one of them, perceiving that he was healed, returns, thanks, seeing that he does what is prescribed; I presume not!

14 And he falls on his face at Him, saying, "Jesus, Doctor, be merciful to us!"

15 Now, answering, Jesus said, "Are not the ten cleansed? Yet where are those nine?

16 And he falls on his face before Him, thanking Him. And he was a Samaritan.

17 Now, answering, Jesus said, "Are not the ten cleansed? Yet where are those nine?"
Luke 17

18 Were none found returning to give glory to God except this foreigner?

19 And He said to him, "Rise, go. Your faith has saved you."

20 Now, being inquired of by the Pharisees as to when the kingdom of God is coming, He answered them and said, "The kingdom of God is not coming with scrutiny.

21 Neither shall they be declaring 'Lo! here!' or 'Lo! there!' for lo! the kingdom of God is inside of you."

22 Yet He said to His disciples, "Coming will be days when you will be yearning to perceive one of the days of the Son of Mankind, and you shall not see it.

23 And they shall be declaring to you, 'Lo! there!' or 'Lo! here!' You may not come away, nor yet should you be pursuing.

24 For even as the lightning, flashing out from here under heaven to there under heaven, is shining, thus will be the Son of Mankind in His day.
“Likewise, according as it occurred in the days of Lot, they ate, they drank, they bought, they sold, they planted, they built.

Yet on the day in which Lot came out from Sodom, fire and sulphur rains from heaven and destroys them all.

In accord with these will it be on the day in which the Son of Mankind is unveiled.

In that day, he who shall be on the house top and his gear in his house, let him not be descending to pick it up. And let the one in the field likewise not turn back to that behind him.

And answering, they are saying to Him, “Where, Lord?” Yet He said to them, “Wherever the body is, there also the vultures will be assembled.”

There will be two grinding at the same place; the one shall be taken along, yet the other shall be left.

And answering, they are saying to Him, “A certain judge was in a certain city, who did not fear God and did not respect man.

Now He told them a parable also, so that they must always be praying and not be despondent,
3 Now there was a widow in that city, and she came to him, saying, 'Avenge me from my plaintiff.'
4 And for a time he would not. Yet, after this, he said in himself, 'Even if I am not fearing God nor respecting man,
5 surely, because of the weariness this widow is affording me, I shall be avenging her, lest she, coming, may belabor me into a consumption.'
6 Now the Lord said, 'Hear what the unjust judge is saying.
7 Yet should not God by all means be doing the avenging of His chosen ones, who are imploping Him day and night? And He is patient with them.
8 I am saying to you that He will be doing the avenging of them swiftly. Moreover, consequently, at the coming of the Son of Mankind, will He be finding the faith on the earth?
9 Now He said, also, to some who have confidence in themselves that they are just, and are scorning the rest, this parable:
10 "Two men went up into the sanctuary to pray, the one a Pharisee, and the other a tribute collector.
11 The Pharisee, standing, prayed this to himself: 'God, I am thanking you that I am not even as the rest of men, rapacious, unjust, adulterers, or even as this tribute collector.
12 "I am fasting twice of a sabbath. I am taking tithes from all whatever I am acquiring."  
13 Now the tribute collector, standing afar off, would not even lift up his eyes to heaven, but beat his chest, saying, ‘God, make a propitiatory shelter for me, the sinner!’

Luke 18
Yet he said, “These all I maintain from my youth,”

Now hearing this, Jesus said to him, “Still one thing you are lacking. All, whatever you have, sell, and distribute to the poor, and you will be having treasure in the heavens. And hither! Follow Me.”

Yet he, hearing all these things, became sorrow-stricken, for he was tremendously rich.

Now Jesus, perceiving him becoming sorrow-stricken, said, “How squeamishly shall those having money be entering into the kingdom of God!

For it is easier for a camel to be entering through the eye of a bodkin than for a rich man to be entering into the kingdom of God.”

Now those hearing it said, “And who can be saved?”

Yet He said, “What is impossible with men is possible with God.”

Now Peter said, “Lo! we, leaving our own, follow Thee.”

Now He said to them, “Verily, I am saying to you that there is no one who leaves house, or wife, or brothers, or parents, or children on account of the kingdom of God,

who may not by all means be getting back manyfold in this era, and in the coming eon, life eonian.”

Now, taking aside the twelve, He said to them, “Lo! we are going up into Jerusalem, and all will be accomplished as to the Son of Mankind that is written through the prophets.

...
Luke 18

He said, "Toward them be perceiving! Do we not persevere we are ascending Jerusalem and shall be being accomplished shall be being finished all the having been written through the before averaged prophets.

32 **TO THE SON OF THE** human He SHALL BE BEING BESIDE GIVEN for THE NATIONS he shall be being given up.

33 He SHALL BE BEING IN SPAT and he shall be being spat in.

34 **TO THE** DAY THE third he shall be being standing and they NOT YET ONE nothing.

35 And **TOWARD** THE they understand and WAS the declaration this HAVING BEEN HID FROM them.

36 **TO THE** DAY THE blind one any certain sat beside the way on requesting mendicanting.

37 And **TO THE** DAY THE they report.

38 **TO THE** DAY THE is beside coming and he implores saying Jesus son of David be merciful to me!

39 And those preceding rebuked him that he should be silent. Yet he much the more cried, "Jesus, Son of David, be merciful to me!"

40 **TO THE** DAY THE to much rather cried son of David be merciful to me being stood standing.

41 **TO THE** DAY THE orders him to be led toward him of the nations.

42 he said Master! that I should be up looking and the Jesus said to him.

43 And instantly he receives sight and followed him, glorifying God. And the entire people, perceiving it, give praise to God.

"What are you wanting I shall be doing to you?" Now he said, "Lord, that I should be receiving sight!"

And Jesus said to him, "Receive sight! Your faith has saved you."

And instantly he receives sight and followed Him, glorifying God. And the entire people, perceiving it, give praise to God.
And entering, He passed through Jericho.

And lo! a man whose name is called Zaccheus was there, and he was a chief tribute collector, and he was rich.

And the Lord said, "Lo! the Son of Mankind came to this home, forasmuch as he also is a sinner He became to pass through that way." He descended, for today I must remain in your house."
Now at their hearing these things, adding, He spoke a parable because of His being near Jerusalem, and they are supposing that instantly the kingdom of God is about to be looming up.

He said, then, "A certain man, a noble, went into a far country, to obtain for himself a kingdom, and to return.

Now, calling ten of his slaves, he gives to them ten minas and said to them, 'Go into business while I am coming.'

Now his citizens hated him, and they dispatch an embassy after him, saying, 'We do not want this man to reign over us!'

'And, obtaining the kingdom, it occurred at his coming back, that he said also to summon to him these slaves to whom he had given the silver, that he may know what business they do.

Now along came the first, saying, 'Lord, your mina earns ten minas.'

And he said to him, 'Well done, surely, good slave! Seeing that you became faithful in the least, be having authority over ten cities.'

And the second came, saying, 'Your mina, lord, makes five minas.'

Now he said to this one also, 'And you, be over five cities.'

'And a different one came, saying, 'Lord, lo! your mina which I had, reserved in a handkerchief.'
21 ἀνοίκτοι εἰμένων ἄνθρωποι ἐφοβούμην· γὰρ σε θατη ἀνθρωπος
belong-reservEd in handkerchief i-feared for you human

22 οὐκ εἰσείπάς· ἀγές· ἀγί· τοῦ· κοτματοκούς·
not you-saw he-is-saying to him out of the mouth of you

23 ἀνείμην· ἀλοιφήν· ἄδειξες· τις· οὐκ·
i-shall-be-judging gave wicked slave you had-perceived that human

24 ἀνέστησεν· τούς· τις· ἀνείμην· εἰπεν·
having-aside-stood he said gave to me from them the mina and gave

25 ἐν οἷς· ἠμαται· ἐπήγαγεν·
in these he-lifted he said master i-is-having lord

26 ἔδεξα· μνάκην· ἐφοίρωσεν· ὑμῖν· ὑμῖν· ὑμῖν·
led ten minas said you to you to you

27 ἀπὸ· τῆς· ὑμῖν· ἐξοντοκῶς· ἐξερχόμενοι· εἰς· ἐκεῖνος·
from the your's having coundown going to he's in these

28 μού· καί· εἰπών· ταῦτα· ἐποριζέτοι·
of me and saying these he-decreed he went in toward-place ascending

29 ἑροσολούμαι· καί· εγενετο· ὑμῖν· ἡ· ἐποριζέτοι·
jerusalem and became to you he-decreed he-nears into bethphage and bethany

30 μαθητῶν· ἀγέδη· ἐισερχέτε· ἐν· εἰς·
disciples saying enter into in which

31 καταβαίνειν· ἐισερχέτε· ἐν· ἐν·
going-down enter into which

32 And, saying these things, he went in front, going up into Jerusalem.
33 And it occurred, as he nears bethphage and bethany, at the mount called olivet, he dispatches two of his disciples,
34 saying, "go away into the village facing you, in which, entering, you will be finding a colt bound, on which no man ever is seated, and loosing it, be leading it to me."
31 And if anyone should be asking you, ‘Wherefore are you loosing it?’ thus shall you be declaring to him, that ‘The Lord has need of it.’

32 Now, coming away, those who have been dispatched found it according as He said to them.

33 Now, at their loosing the colt, its masters say to them, ‘Why are you loosing the colt?’

34 Now they say that ‘The Lord has need of it.’

35 And they led it to Jesus, and tossing their garments on the colt, they mounted Jesus.

36 Now, at His going, they strewed their garments under Him in the road.

37 Now at His already drawing near to the descent of the mount of Olives, the entire multitude of the disciples begins rejoicing, praising God with a loud voice concerning all the powerful deeds which they perceived,

38 saying, ‘Blessed be the King coming in the name of the Lord! In heaven peace, and glory among the highest!’

39 And some of the Pharisees from the throng say to Him, ‘Teacher, rebuke your disciples!’

40 And answering, He said to them, ‘I am saying to you that if ever these will be silent, the stones will be crying.’

41 And as He draws near, perceiving the city, He laments over it,
saying that, "If you knew, even you, and surely in this day, what is for your peace—! Yet now it was hid from your eyes; for the days will be arriving on you, and your enemies will be casting up a rampart about you, and will be surrounding you, and will be pressing you everywhere,

And will be leveling you and your children in you, and they will not be leaving a stone on a stone in you, because you knew not the era of your visitation."

And, entering into the sanctuary, He begins to cast out those who are selling and buying in it,

saying to them, "It is written. My house shall also be a house of prayer, yet you make it a burglars' cave."

And He was teaching daily in the sanctuary, yet the chief priests and the scribes and the foremost of the people sought to destroy Him.

And they found not what they should be doing, for all the people, hearing, hung on Him.
"Now the lord of the vineyard said, 'What shall I do? I shall send my son, and they will not respect him.'

And Jesus answered, 'Do not suppose that I have come to bring peace to the earth. I have not come to bring peace, but a sword. For I have come to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law. A man's enemies will be those of his own household.'

He said to them, 'I shall also be asking you one word, and you tell Me:  

"The baptism of John--was it of heaven or of men?"

Now they reckon together among themselves, saying that 'If we should be saying, 'Of heaven,' he will be declaring, 'Wherefore, then, do you not believe him?'

And they answered, "We are not aware whence."  

And Jesus said to them, "Neither am I telling you by what authority I am doing these things."

Now He begins to be telling to the people this parable: "A certain man plants a vineyard and leased it to farmers, and travels a considerable time."

And in season he dispatches to the farmers a slave, that they shall give him of the fruit of the vineyard. Yet the farmers, lashing him, send him away empty.

And, in addition, he sent a different slave. Yet that one also, lashing and dishonoring, those men send away empty.

And, in addition, he sent a third. Yet wounding this one also, those men cast him out.
And the scribes and the chief priests seek to lay hands on Him in this hour, and they were afraid of the people, for they knew that He told this parable in regard to them.

And scrutinizing Him, they dispatch eavesdroppers, feigning themselves to be just, that they may get hold of a word of His, so as to give Him up to the sovereignty and the jurisdiction of the governor.

Now on perceiving him, the farmers reasoned with one another, saying, This is the enjoyer of the allotment. Hither! We should be killing him, that the enjoyment of the allotment may become ours.'

And, casting him outside of the vineyard, they kill him. What, then, will the lord of the vineyard be doing to them?

He will be coming and destroying these farmers and will be giving the vineyard to others. Now those hearing say, 'May it not be coming to that!'

Everyone falling on that stone shall be shattered, yet on whomever it should be falling, it will be scattering him like chaff.'

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And they inquire of Him, saying, "Teacher, we are aware that you are saying and teaching correctly, and are not taking the surface view, but of a truth the way of God you are teaching.

21 "Is it allowed us to give a tax to Caesar, or not?"

22 "Show Me a denarius." Now they show Him one, and He said, "Whose image and inscription has it?" Now answering, they say, "Caesar's." 2 Now He said to them, "Now then, be paying Caesar's to Caesar, and God's to God." 3 And they are not strong enough to get hold of a declaration of His in front of the people. And, marveling at His answer, they hush.

23 Now similarly, the seven childless.

24 "Teacher, Moses writes to us, if anyone's offspring, and this one died.

25 And they inquire of Him, saying, "Teacher, Moses writes to us, if anyone's offspring, and this one died childless.

26 And the second got the wife, and this one died.

27 And the second got the wife, and this one died.

28 And the second got the wife, and this one died.

29 Seven brothers there were, then, and the first, getting a wife, died childless.

30 And the second got the wife, and this one died.

31 And the third got her. Now similarly, the seven also left no children, and they died.

32 Now subsequently to all, the woman also died.
Luke 20

33 The woman, in the resurrection, then, of which them is she becoming the wife? For the seven have had her as wife.

34 And, answering, Jesus said to them, "The sons of this eon are marrying and are taking out in marriage.

35 Yet those deemed worthy to happen upon that eon and the resurrection from among the dead are neither marrying nor taking out in marriage.

36 For neither can they still be dying, for they are equal to messengers, and are the sons of God, being sons of the resurrection.

37 'Now that the dead are rousing, even Moses divulges at the thorn bush, as he is terming the Lord the God of Abraham and the God of Isaac and the God of Jacob.

38 Now God is He, not of the dead, but of the living, for all, to Him, are living.'

39 Now answering, some of the scribes say to Him, "Teacher, ideally say you."

40 For they no longer dared inquire of Him anything.

41 For he, David, is saying in the scroll of the Psalms, Said the Lord to my Lord, `Sit at My right, Till I should be placing Thine enemies for a footstool for Thy feet.'

42 Till I should be placing Thine enemies for a footstool for Thy feet."
46 MΗΛΟΗΑΙΚ [ ΑΥΤΟΥ ] LEARNers disciples  
BE-heeding FROM THE  
writers scribes

47 ΠΡΩΤΟΚΑΘΑΔΡΙΑIC Bpriests-B BEFORE-most-CLINES
front-seats  
ne to-tog ether-leads AND
synagogues

Then He said to them, “Roused shall be nation against nation, and kingdom against kingdom. 

11 Besides, there shall be great quakes and, in places, famines and pestilences. There shall be fearful sights besides great signs also from heaven. 

12 Yet before all these things they shall be laying their hands on you and they shall be persecuting you, giving you up into the synagogues and jails, being led off to kings and governors on account of My name. 

13 Yet it shall be eventuating to you for a testimony. 

14 Ponder, then, in your hearts not to be premeditating a defense, 

15 for I will be giving you a mouth and wisdom, which all those opposing you shall not be able to withstand or contradict. 

16 Yet you shall be given up by parents also, and brothers and relatives and friends, and they shall be putting some of you to death. 

17 And you shall be hated by all because of My name.

18 And a hair of your head must occur first, but not immediately is the consummation.”
And the shaking, and the resounding of the sea nations in perplexity, at the chilling of men from apprehensiveness of that which is coming on the inhabited earth, for the powers of the heavens shall be shaken.

And then they shall be seeing the Son of Mankind coming in a cloud with power and much glory.
28 ΜΕΤΑ WITH ἈΥΛΟΦΟΡΙΑ ability ΑΝΩΤΗΤΑ power έστειλε much ΑΞΙΩΜΑΤΙΚΟΝ OF-beginning ΕΠΙΤΡΕΠΕΤΕ OF-these

29 ΕΓΓΩΣΕΙΣ TO-BE-BECOMING ΑΝΩΤΙΤΟΡΙΩΝ up-bend ΕΠΙΤΡΕΠΕΤΕ lift-up-ye! ΤΑΧΙΟΙ THE ΚΕΦΑΛΑΙΑ OF-VOUp ΑΙΩΝΙΟΙ ΑΙΩΝΙΟΙ THRU-that) αὐτῶν because-that

30 ΙΔΕΤΕ MAY-BE-PERCEIVING ΤΗΝ THE ΣΚΥΛΗΝ CYGNUS ΚΑΙ AND ΤΑ ΤΡΕΕΙΣ THE TREES when-EVER

31 ΟΤΙ THAT ΗΜ� ALREADY ΕΠΙΤΥΧΕΣ TO THE ΘΕΡΙΟΝ WARM WARM-weather ΕΧΙΝΗθ IS thus ΚΑΙ AND ΙΔΕΤΕ YOU when-EVER

32 ΒΑΣΙΛΕΙΑ ΤΟΥ KINGDOM TO ΘΕΟΥ God ΑΦΗΜ ET I AM-saying ΑΥΤΟΙH to-you ΟΤΙΙ ΟΤΙ ΟΥ ΑΡΕΒΑΘΑΝ MAY-BE-BESIDE-COMING do-ye

33 Η ΓΕΝΕΑ THE generation ΑΥΤΗ this ΤΙΛΛ TILL ΕΝΕΡΓΕΙΑΙ ALL BECOMING ΥΠΕΝΝΟΕΙΣ ΟΥΡΑΝΙΟΣ the heaven ΚΑΙ Η THE

34 ΕΠΙΣΤΡΗΘΙ MAY-BE-BEING-BASED may-be-standing ON you ΥΜᾶς you ΑΝΑΦΩΝΟΙ unawares ΕΠΙΣΤΡΗΘΙ THE DAY that ΑΣ FASTERερ trap

35 ΕΠΕΙΔΕΙΤΑΕΑΤΑΙ it-SHALL-BE-ON-INTO-COMING ΓΡΑΦΕΙ for ON ΠΑΝΤΑΣ ALL ΤΟΥς THE ΚΑΘΗΜΕΡΙΝΟΥς ones-sitting ON face

36 ΠΑΣΗΣ OF-EVERY ΤΗΣ ΤΗν land ΜΥΤΗΝΗΣ BE-YE-being-vigilant ΙΝΑ THAT ΑΝΩΤΙΤΟΡΙΩΝ BE-YE-being-vigilant!

37 ΚΑΙ AND ΤΟΙΣ TO-STAND ΕΠΙΤΡΕΠΟΜΕΝ ΤΟΥ TO-YOY TOY ΟΝ-ΟΥ OF-THE ΣΟΝ ΤΟΟΝ THE ΕΝΕΡΓΟΥΝ ΑΝΩΤΙΤΟΡΙΩΝ OF-THE ΑΝΗΡ ΑΥΤΟΥ ΑΥΤΟΥ ΑΥΤΟΥ He-WAS YET THE ΑΥΤΟΥ the

28 Now at the beginning of these occurrences, unbind and lift up your heads, because your deliverance is drawing near.”

29 And He told them a parable: “Perceive the fig tree and all the trees.

30 Whenever they should be already budding, you, observing for yourselves, know it is because summer is already near.

31 Thus you also, whenever you may be perceiving these things occurring, know that near is the kingdom of God.

32 Verily, I am saying to you that by no means may this generation be passing by till all should be occurring.

33 Heaven and earth shall be passing by, yet My words shall by no means be passing by.

34 “Now take heed to yourselves, lest at some time your hearts should be burdened with crapulence and drunkenness and the worries of life’s affairs, and that day may be standing by you unawares,

35 as a trap, for it will intrude on all those sitting on the surface of the entire earth.

36 Now be vigilant, on every occasion beseeching that you may be prevailing to escape all these things which are about to occur, and to stand in front of the Son of Mankind.”

37 Now during the days, He was in the sanctuary, teaching. Yet during the nights, coming out, He camped out in the mount called Olivet.
And the entire people came early to Him in the sanctuary, to hear Him.

Now near drew the festival of unleavened bread, termed the Passover.

And the chief priests and the scribes sought how they may be assassinating Him, for they feared the people.

Yet Satan entered into Judas, called Iscariot, being of the number of the twelve.

And, coming away, he confers with the chief priests and officers how he may be giving Him up to them.

And they rejoiced, and they agreed to give him silver.

And he acquiesces, and sought an opportunity to give Him up to them minus a throng.

Now came the day of unleavened bread, in which the passover must be sacrificed.

And He dispatches Peter and John, saying, “Go and make ready for us the passover, that we may be eating.”

Yet they say to Him, “Where dost Thou want that we should be making ready to eat the passover?”

Now He said to them, “Lo! at your entering into the city a man will meet you, bearing a jar of water. Follow him into the house which he is entering.

And you will be declaring to the householder of the house, saying, ‘The Teacher is saying to you, “Where is My caravansary where I may be eating the passover with My disciples?”’
Luke 22

"And that man will be showing you a large upper room with places spread.

Now, coming away, they found it according as He had declared to them. And they make ready the passover.

And when the hour came, He leans back at table, and the twelve apostles with Him.

And He said to them, "With yearning I yearn to be eating this passover with you before My suffering.

For I am saying to you that under no circumstances may I be eating of it till it may be fulfilled in the kingdom of God."

And, taking bread, giving thanks, He said, "Take this and divide it among yourselves."

For I am saying to you that under no circumstances may I be drinking, from now on, of the product of the grapevine till the kingdom of God may be coming.

And, taking bread, giving thanks, He breaks it and gives to them, saying, "Take. This is My body, which is shed for your sakes. They make ready this to-be-eating with Me.

Moreover, lo! the hand of him who is giving Me up is with Me on the table,"
And they, consequently, begin to discuss among themselves which of them it may be who is about to commit this thing.

Now there came to be a rivalry also among themselves as to which of them is seeming to be greatest.

Yet you are not thus, but let the greatest among you become as the youngest, and he who is leading as he who is serving.

For who is greater, the one lying back at table or the one serving? Is it not the one lying back? Yet I am in your midst as the One Who is serving.

Now the Lord said, “Simon, Simon, thou art Satan’s adversary; and yet I have besought thee, that the faith of thee may not be sorely moved.”

Yet I besought concerning you, that your faith may not be defaulting. And once you turn back, establish your brethren.”
33 Now he said to Him, "Lord, with Thee I am ready to go to jail as well as to death!"

34 Yet He said, "I am saying to you, Peter, under no circumstances will a cock be crowing today till thirce you will be abjuring acquaintance with Me." And He said to them, "When I dispatch you minus purse and beggar's bag and sandals, you did not want anything!" Yet they say, "Nothing."

35 Yet He said to them, "But now, he who has a purse let him pick it up, likewise a beggar's bag also; and he who has none, let him sell his cloak and buy a sword.

36 For I am saying to you that this which is written must be accomplished in Me: And with the lawless is He reckoned. For that also concerns Me is having its consummation."

37 Now they say, "Lord, lo! here are two swords." Now He said to them, "It is enough."

38 And, coming out, He went, according to His custom, into the mount of Olives. Now the disciples also follow Him.
43 And a certain one of the twelve, came before Him and said, “Judas, with a kiss are you betraying the One? 44 Now Jesus said to him, “Judas, with a kiss are you giving up the Son of Man? 45 When he had said this, immediately he went out and came to Jesus and said, “Rabbi, is it I?” And Jesus said to him, “You have said it!” 46 Now when Jesus said this, immediately he went out and came to Jesus and said, “Rabbi, is it I?” And Jesus said to him, “You have said it!” 47 When he had said this, immediately he went out and came to Jesus and said, “Rabbi, is it I?” And Jesus said to him, “You have said it!” 48 When he had said this, immediately he went out and came to Jesus and said, “Rabbi, is it I?” And Jesus said to him, “You have said it!” 49 When he had said this, immediately he went out and came to Jesus and said, “Rabbi, is it I?” And Jesus said to him, “You have said it!” 50 When he had said this, immediately he went out and came to Jesus and said, “Rabbi, is it I?” And Jesus said to him, “You have said it!” 51 When he had said this, immediately he went out and came to Jesus and said, “Rabbi, is it I?” And Jesus said to him, “You have said it!” 52 When he had said this, immediately he went out and came to Jesus and said, “Rabbi, is it I?” And Jesus said to him, “You have said it!”
Luke 22

At My being daily with you in the sanctuary, you do not stretch out your hands for Me, but this is your hour and the jurisdiction of darkness."

Now apprehending Him, they led Him; they led Him into the house of the chief priest.

Now Peter followed afar off. Now at their kindling a fire in the middle of the courtyard and being seated together, Peter sat in their midst.

Now a certain maid, perceiving him sitting toward the light, and looking intently at him, said, "This man also was with him!"

Yet he denies, saying, "I am not acquainted with Him, woman!"

Yet Peter said, "Man, I am not aware what you are saying." And instantly, at his still speaking, a cock crows.

And being turned, the Lord looks at Peter, and Peter is reminded of the declaration of the Lord, as He said to him, "Ere a cock crows today, you will be renouncing Me thrice."
And the men who were pressing Jesus, scoffed at Him, lashing Him.

And putting a covering about Him, they beat His face and inquired of Him, saying, “Prophecy! Who is it that hits you?”

And many different things they said against Him, blaspheming.

And as it became day, the eldership of the people was gathered, both chief priests and scribes, and they led Him away into their Sanhedrin, saying,

"If you are the Christ, tell us. Yet He said to them, "If I should tell you, under no circumstances would you be believing.

Yet if I should ever be asking also, under no circumstances would you be answering or releasing Me.

Yet from now on the Son of Mankind shall be sitting at the right hand of the power of God."

Now they all say, "You, then, are the Son of God! Yet He averted to them, "You are saying that I am!"

Now they said, "What need have we still of testimony? For we ourselves hear from his mouth!"

And the multitude of them led Him to Pilate.

Now they begin to accuse Him, saying, "This man we found perverting our nation and forbidding to be giving taxes to Caesar, and saying himself to be Christ, a king."

Now Pilate inquired of Him, saying, "You are the king of the Jews? Now He, answering him averted, "You are saying so!"
Luke 23

4 Now Pilate said to the chief priests and the throngs, “Not one fault am I finding in this man.”

5 Yet they were insistent, saying that “He is exciting the people, teaching down the whole of Judeas, beginning even from Galilee as far as here.”

6 Now Pilate, hearing “Galilee,” inquires if the man is a Galilean.

7 And realizing that He is out of the jurisdiction of Herod, he sends Him up to Herod, he also being in Jerusalem in these days.

8 Now Herod, perceiving Jesus, was overjoyed, for he was for a considerable time wanting to become acquainted with Him, because of hearing much concerning Him. And he expected to be perceiving some sign occurring by Him.

9 Now he inquired of Him with ample words, yet He answers him nothing.

10 Now the chief priests and the scribes stood strenuously accusing Him.

11 Now, scoffing at Him, Herod, together with his troops, clothing Him in splendid attire, sends Him back to Pilate.

12 Now both Herod and Pilate became friends with one another on that same day, for before this they were inherently at enmity between themselves.
Luke 23

Now Pilate, calling together the chief priests and the people, 

said to them, "You bring this man as one who is turning away the people, and lo! I, examining him in your sight, found in this man not one fault of which you are accusing him.

Nay, neither Herod, for he sends him back to us, and lo! nothing deserving of death is committed by him.

Disciplining him then, I will release him.

Now of necessity he had to release one for them at the festival.

Yet they cried out, all as one multitude, saying, "Away with this one! Yet release for us Bar-Abbas" --

who was, because of a certain insurrection occurring in the city, and a murder, cast into jail.

Now again Pilate shouts to them, willing to release Jesus.

Yet they retorted, saying, "Crucify, crucify him!"

Now for the third time he said to them, "What evil does this man? Not one cause of death did I find in him. Disciplining him then, I will release him."

Yet they importuned with loud voices, requesting that He be crucified. And their voices and the chief priests' prevailed.

Now Pilate adjudges that it occur as they request.
Luke 23

25 And as they led Him away, getting hold of a certain Simon, a Cyrenian, coming from the field, they place the cross on him to carry behind Jesus.

26 Now he releases him who because of insurrection and murder had been cast into jail, whom they request. Yet Jesus he gives up to their will.

27 Now there followed Him a vast multitude of the people and of women who grieved and wailed over Him.

28 And as being turned toward them, Jesus said, 'Daughters of Jerusalem! Do not lament over Me! However, over yourselves lament, and over your children,' for lo! coming are days in which they will be declaring, 'Happy are the barren, and the wombs which bear not, and the breasts which do not nourish!'

29 However, over yourselves lament, and over your children, Then shall they begin to say to the mountains, 'Fall on us!' and to the hills, 'Cover us!' For if they are doing these things in the wet wood, what may be occurring in the withered?

30 Now two others also, malefactors, were led to be despatched together with Him.

31 And when they came away to the place called "Skull," there they crucify Him, and the malefactors, one, indeed, at the right, yet the other at the left.
35 And the people had stood, beholding. Now the chiefs also with them scouted, saying, "Others he saves! Let him save himself, if this is the Christ of God, the Chosen One!"

36 Yet the soldiers also scoff at Him, approaching, bringing to Him vinegar, and saying, "If you are the king of the Jews, save yourself!"

37 Now there was an inscription also, inscribed over Him, in letters of Greek and Roman and Hebrew, "The King of the Jews is this."

38 Now one of the hanged malefactors blasphemed Him, saying, "Are you not fearing God, seeing that you are in the same judgment!"

39 Yet answering, the other one, rebuking him, averred, "Yet you are not fearing God, seeing that you are in the same judgment!"

40 And we, indeed, justly, for we are getting back the deserts of what we commit, yet this One commits nothing amiss."

41 And he said to Jesus, "Be reminded of me, Lord, whenever Thou mayest be coming in Thy kingdom."

42 And Jesus said to him, "Verily, to you am I saying whenever Thou mayest be coming in Thy kingdom."

43 And it was already about the sixth hour, and darkness came over the whole land till the ninth hour,

44 And shouting with a loud voice, Jesus said, "Father, into Thy hands am I committing My spirit." Now, saying this, He expires.
Luke 23

47 Now the centurion, perceiving what is occurring, glorified God, saying that, "Really, this Man was just!"

48 And all the throngs which came along together to behold this, beholding the occurrences, beating their chests, returned.

49 Now all those known to Him, and the women who follow with Him from Galilee, stood afar off, seeing these things.

50 And lo! a man named Joseph, belonging to the counselors, and a good man and just

51 (he has not concurred in their counsel and what they had committed), from Arimathaea, a city of the Jews, and who also himself anticipated the kingdom of God--

52 this man, approaching Pilate, requests the body of Jesus.

53 And, taking it down, he folds it up in a linen wrapper, and he places Him in a rock-hewn tomb, where no one was lying as yet.

54 And it was the day of preparation, and a sabbath lighted up.

55 Now following after, the women who were come together out of Galilee with Him, gaze at the tomb, and how His body was placed.

56 Now, returning, they make ready spices and attars. And on the sabbath, indeed, they are quiet, according to the precept.

KAI AND THE INDEED SABBATH THEY-QUIETize they-are-quiet

1 TH DE MI TON CABBATON HCYXACAN KATA according TO THE direction

2 HAOON THEY-CAME CARRYING WHICH HTOIMAXAN ἈΡΩΜΑΤΑ ἘΥΡΟΥCAI TO-BE-BEING-perplexED AND kai TO-BE-GIVEN-up TO-BE-BESIDE-GIVEN

3 ΑΓΟΝ ΑΤΟΚΕΚΥΑΧΙΜΕΝΟΝ STONE HAVING-been-FROM-ROLLED having-been-rolled-away NTO TO THE MNHMEOY memorial-vault TO-YET TO-MHNMA tomb

4 ΕΥΡΟΥCAI THEY-FOUND TO THE GDDA BODY TO-YE TO-YE THEY-AREN'T BE-PERCEIVING TO-THERO AND DAOUS NAAPAC DUO

5 ΕΠΕΤΣΘΑΝ stand-by ON-STAND them TO-THE THI IN EMHROPOKH ECHHTI GARMENτ arite ΑΣΤΡΕΠΤΟΥΨΥΧH GLEAM-FLINGING TO-BE-BEINGafia YET

6 ΠΟCCTA THEY-AREN'T TAKING TO-THE THI THE YΕ-ΑΡΕ-SEEKING LIVING-one THN META WITH THE DEAD-ones NOT

7 ΟΝ EN TH GALILEE BEING IN THE AΕΡΓH saying THE SON OF-THE human ΑΝΩΡΘΟΤΟΥ OΤΙ ΔΕI TO-BE-BESIDE-GIVEN TO-be-BEING-GIVEN INTO HANDS OF-humans missers AND ΚΑΙ TO-BE-impaiEd

8 ΚΑΙ TH TIIIH ΗΜΕΡΑ THE third DAY TO-UP-STAND TO-THE AND THEY-ARE-REMEDIEd OF-THE declarations

9 ΑΥΤΟΥ KAI OF-Him ΝΥΟΦΤΕΡΕΨΑΙ TO-O TO THE MNHMEOY CARRYING THEY-FROM-MESSAGE these

10 ΜΑΝΤΑ TOIC ΝΑΙΚΑ ΜΑΝΙΣ ΑΙΟΙΝΟΙC WERE YET THE MAGDALENE ALL to-THE ONE-TEN TO-THE REST (p) TO-THE REST (p)

11 ΑΥΤΑΙC THEY-said TO-THE POCCTA THEY-CAME THE ΑΝΩΡΘΟΤΟΥC TO-TOIG TOC TO-THE APSTOLΟΤΟΥC these ΤΑΥΤΑ ΚΑΙ ΕΦΑΝΗΚΑΝ AND

12 ΕΝΩΤΩΝ IN-VIEW IN-SIGHT they-are-quiet OF-them AS-IF OBLIVION-GUSH nonsense TA THEY declarations these AND

1 Now in the early depths of one of the sabbaths, they, and certain others together with them, came to the tomb, bringing the spices which they make ready.

2 Now they found the stone rolled away from the tomb.

3 Now, entering also, they found not the body of the Lord Jesus.

4 And it occurred, at their being perplexed concerning this, lo! two men stand by them in flashing attire.

5 Now at their becoming affrighted and inclining their faces to the earth, they say to them, Why are you seeking the living with the dead?

6 He is not here, but was roused. Be reminded how He speaks to you, being still in Galilee,

7 saying that The Son of Mankind must be given up into the hands of men, sinners, and be crucified, and the third day rise.

8 And they are reminded of His declarations.

9 And, returning from the tomb, they report all these things to the eleven to all the rest.

10 Now there were the Magdalene Mary and Joanna and Mary of James and the rest together with them, who told these things to the apostles.

11 And these declarations appear in their sight as if nonsense, and they disbelieved them.
Yet Peter, rising, ran to the tomb, and peering in, is observing the swathings only. And he came away marveling to himself at that which has occurred.

And lo! two of them in the same day were going into a village which is named Emmaus, sixty stadia away from Jerusalem.

Yet they were held so as not to recognize Him.

Now He said to them, “What words are these which you are bandying one with another while walking?” And they stood with a sad countenance.

Now, answering, the one named Cleopas said to Him, “You are sojourning alone in Jerusalem and did not know what things are occurring in her in these days?”

And He said to them, “Which?” Now they say to Him, “Those concerning Jesus the Nazarean, a Man Who came to be a Prophet, powerful in work and in word, in front of God and the entire people,

so that both our chief priests and chiefs give Him up to the judgment of death, and they crucify Him.
Yet we expected that He is the One about to be redeeming Israel. But surely, together with all these things also, it is leading in this third day since these things occurred.

21 **Εὐαγγέλιον**

22 **Αποκαλύφθη**

23 **Πρὸς τὸ ἐπιστήμων**

24 **Εὐφροσύνη**

25 **Εἰσήλθεν**

26 **Κρίθηκεν**

27 **Εἰσῆλθεν**

28 **Εἰς τὴν θέσιν**

29 **Πρὸς τὸ ἔρχεται**

30 **-cols:1-21**

Yet we expected that He is the One about to be redeeming Israel. But surely, together with all these things also, it is leading in this third day since these things occurred.

22 But some also of our women amaze us. Coming to be at the tomb early

23 and not finding His body, they came saying that they have seen an apparition of messengers also, who say that He is living.

24 And some of those with us came away to the tomb, and they found it thus, according as the women also said, yet Him they did not perceive."

25 And He said to them, "O foolish and tardy of heart be believing on all which the prophets speak!"

26 Must not the Christ be suffering these things, and be entering into His glory?"

27 And, beginning from Moses and from all the prophets, He interprets to them, in all the scriptures, that which concerns Himself.

28 And they draw near to the village where they went, and He does as though He were going further.

29 And they urge Him, saying, "Remain with us, for it is toward dusk and the day has already declined." And He entered to remain together with them.

30 And it occurred, at His reclining at table with them, taking the bread, He blesses it, and, breaking, He handed it to them.
31 Now their eyes were opened, and they recognize Him. And He became unapparent to them. And they say to one another, Was not our heart burning in us as He spoke to us on the road and as He opened up to us on the road and as He opened up to us the scriptures?

33 And rising in the same hour, they return to Jerusalem and found the eleven convened together and those with them,

34 And saying this, He rose up to us the scriptures?

35 And they unfolded the events on the road, and how He is known to them in the breaking of the bread.

36 Now at their speaking these things, Jesus Himself stood in their midst and is saying to them, “Peace to you!”

37 Yet, being dismayed and becoming affrighted, they supposed they are beholding a spirit.

38 And He said to them, “Why are you disturbed? And whereabouts are reasonings coming up in your hearts? Perceive My hands and My feet, that it is I Myself. Handle Me and perceive, for a spirit has not flesh and bones according as you behold Me having.”

40 And saying this, He exhibits to them His hands and feet.

41 Now, at their still disbelieving from joy, and marveling, He said to them, “Have you any food in this place?”
42 Now they hand Him part of a broiled fish, and, taking it, He ate before them.
43 Now He said to them, "These are My words, which I speak to you, still being with you, for all must be fulfilled that is written in the law of Moses and the prophets and psalms concerning Me."
44 Then He opens up their mind to understand the scriptures,
45 and said to them that "Thus it is written, and thus must the Christ be suffering and rise from among the dead the third day,
46 and there is to be heralded in His name repentance for the pardon of sins, to all the nations, beginning from Jerusalem.
47 Now you shall be witnesses of these things."
48 And lo! I am delegating the promise of My Father on you. Now you be seated in the city of Jerusalem till you should be putting on power from on high."
In the beginning was the word, and the word was toward God, and God was the word.  
This was in the beginning toward God.  
All came into being through it, and apart from it not even one thing came into being which has come into being.

In it was life, and the life was the light of men.

And the light is appearing in the darkness, and the darkness grasped it not.

There came to be a man, commissioned by God. His name was John.

This one came for a testimony, that he should be testifying concerning the light, that all should be believing through it.

Not he was the light, but he came that he should be testifying concerning the light.

It was the true light--which is enlightening every man--coming into the world.

In the world He was, and the world came into being through Him, and the world knew Him not.

To His own He came, and those who are His own accepted Him not.

Yet whoever obtained Him, to them He gives the right to become children of God, to those who are believing in His name,

who were begotten, not of bloods, neither of the will of the flesh, neither of the will of a man, but of God.
1. The Word became flesh and tabernacles among us, and we gaze at His glory, a glory as of an only-begotten from the Father, full of grace and truth.

2. And John is testifying concerning Him and has cried, saying, "This was He of Whom I said, 'He Who is coming after me, has come to be in front of me,' for He was first, before me,"

3. for of that which fills Him we all obtained, and grace for grace.

4. For the law through Moses was given; grace and truth came through Jesus Christ.

5. God no one has ever seen. The only-begotten God, Who is in the bosom of the Father, He unfolds Him.

6. And this is the testimony of John when the Jews of Jerusalem dispatch to him priests and Levites that they should be inquiring of him, "Who are you?"

7. And he avows and denies not and avows that "I am not the Christ."

8. And they ask him again, "What are you then? Are you Elijah?" And he is saying, "I am not."

9. "Are you the Prophet?" And he answered, "No." They said, then, to him, "Who are you?--that we may be giving an answer to those who send us. What are you saying concerning yourself?"
And those who have been dispatched were of the Pharisees.  
And they ask him and said to him, 'Why, then, are you baptizing, if you are not the Christ, neither Elijah, nor the Prophet?'

John answered them, saying, 'I am baptizing in water. Now in the midst of you One stood of Whom you are not aware.

He it is Who, coming after me, has come to be in front of me, of Whom I am not worthy that I should be loosing the thong of His sandal.'

These things occurred in Bethany, the other side of the Jordan river, where John was, baptizing.

On the morrow he is observing Jesus coming toward him, and is saying, 'Lo! the Lamb of God Which is taking away the sin of the world!'  
This is He concerning Whom I said, 'After me is coming a Man Who has come to be in front of me,' for He was First, before me.

And I was not aware of Him. But that He may be manifested to Israel, therefore came I, baptizing in water.'

And John testifies, saying that 'I have gazed upon the spirit, descending as a dove out of heaven, and it remains on Him.'

And I was not aware of Him, but He Who sends me to be baptizing in water, That One said to me, 'On Whomver you may be perceiving the spirit descending and remaining on Him, This is He Who is baptizing in holy spirit.'
34 And I have seen and have testified that This One is the Son of God.”

35 On the morrow John again stood, and two of his disciples.

36 And, looking at Jesus walking, he is saying, “Lo! the Lamb of God!”

37 And the two disciples hear him speaking, and they follow Jesus.

38 Now Jesus, being turned and gazing at them following, is saying to them, “What are you seeking?” Yet they said to Him, “Rabbi” (which, being construed, is termed “Teacher”), “where art Thou remaining?”

39 He is saying to them, “Come and see.” They came, then, and perceived where He is remaining, and they remain with Him that day. It was about the tenth hour.

40 Now Andrew, the brother of Simon Peter, was one of the two who hear from John and follow Him.

41 This one first is finding his own brother, Simon, and is saying to him, “We have found the Messiah!” (which is, being construed, “Christ”).
Now Philip was from Bethsaida, the city of Andrew and Peter.

Philip is finding Nathanael and is saying to him, “Him of Whom Moses writes in the law and the prophets, have we found Jesus, a son of Joseph, from Nazareth.”

And Nathanael said to him, “Can anything good be out of Nazareth?” Philip is saying to him, “Come and see!”

Jesus perceived Nathanael coming toward Him, and is saying concerning him, “Lo! truly an Israelite in whom there is no guile!”

Nathanael is saying to Him, “Whence do you know me?” Jesus answered and said to him, “Before Philip summons you, when you are under the fig tree, I perceived you.”

Nathanael answered and is saying to Him, “Rabbi, Thou art the Son of God! Thou art the King of Israel!”

Jesus answered and said to him, “Seeing that I said to you that I perceived you underneath the fig tree; are you believing? Greater things than these should you be seeing!”

And He is saying to him, “Verily, verily, I am saying to you, henceforth you shall be seeing heaven opened up and the messengers of God ascending and descending on the Son of Mankind.”

And on the third day a wedding occurred in Cana of Galilee, and the mother of Jesus was there.
And now Jesus also was called to the wedding, and His disciples.

And, at their being in want of wine, the mother of Jesus is saying to Him, "They have no wine."

And Jesus is saying to her, "What is it to Me and to thee, woman? Not as yet is My hour arriving."

His mother is saying to the servants, "Anything which He should be saying to you, do."  

Now there were six stone water pots lying there, in accord with the cleansing of the Jews, containing two or three firkins apiece.

And Jesus is saying to them, "Brim fill the water pots with water." And up to the brim they fill them.

And He is saying to them, "Draw now and bring to the chief of the dining room." Now they bring it.

Now as the chief of the dining room tastes the water become wine, and was not aware whence it was, the servants who have drawn the water were aware—the chief of the dining room is summoning the bridegroom

And is saying to him, "Every man is placing the ideal wine first, and whenever they should be made drunk, then the inferior. Yet you have kept the ideal wine hitherto."

This beginning of the signs Jesus does in Cana of Galilee, and manifests His glory, and His disciples believe in Him.
12 **LEARNERS** disciples

**OF-Him** after this **He-DOWN-STEPPed** he-descended **CAPERNAUM** He **AND** THE **MOTHER** OF-Him **AND** THE **brothers** **OF-Him** **AND** THE **LEARNERS** disciples

13 **Of-Him** **AND** there THEY-REMAIN **OF-MANY** DAYS **AND** NEAR **WH** WAS **TO** **OF-THE** **Jews** **OF-THE** **Jerusalem** **EIC** **EPOSOLOUMA** **O** **IHSOUS** ** OF-THE** **tou** **Hmerais** shall-be-devouring **katafagetai** **CLIP-kerma** **BESIDES** **te** **DOVES** **peristeras** **OF-Him** **kai** **disciples** **maqhtai** **CLIPists** **money-changers**

14 **PASSOVER** **OF-THE** **Jews** **OF-THE** **Jerusalem** **EIC** **EPOSOLOUMA** **O** **IHSOUS** **OF-THE** **tou** **hmerais** **SHALL-BE-DOWN-EATING** **katafagetai** **CLIP-kerma** **BESIDES** **te** **DOVES** **peristeras** **OF-Him** **kai** **disciples** **maqhtai** **CLIPists** **money-changers**

15 **PERICTERASC** **DOVES** **AND** **TOYC** **THE** **KEMATATICTAC** **KAOphonyOUC** **KAI** **POLHASC** **WHIP** **EXOINION** **of-ropeS** **NANTAC** **EXEBALENK** **TOC** **IONAC** **SAVED** **THE** **xe** **POBATA** **sheep** **AND** **THE** **OXEN** **AND** **THE** **LEOPNers** **brokers** **HEOUT-POUERS** the **sheep** **AND** **making**

16 **KEMAT** **CLIP-effects** **money-change** **AND** **THE** **tables** **HEOUT-REVERTS** **AND** **TO-THE-ones** **THE** **DOVES** **POBAYGYN** **EIPEN** **APEATE** **TAUYTA** **ENTEBEYN** **EHPOIEITE** **TON** **IOKON** **SELLING** He-said **LIFT-YE** **take-away-ye** ! **these** **hence** **NO** **BE-making** **THE** **HOME** **house**

17 **TOYC** **OF-THE** **FATHER** **OF-ME** **HOME** **house** **EMPOIOYOC** **OF-store** **ARE-REMINDED** **THE** **LEARNERS** disciples **OF-Him**

18 **KATAMFETAC** **ME** **SNEKIPOHCAN** **OYN** **IOYIOHAI** **KAI** **EIC** **EATON** **SHALL-BE-DOWN-EATING** **ME** answerED **THEN** **THE** **JUDA-ans** **AND** say **to-Him** **shall-be-devouring**

19 **TI** **CHMEION** **DEIKNYEIc** **HMIN** **OTI** **TAUYTA** **IOEIC** **IPEKPHIO** **what** **YOU-ARE-SHOWING** **to-US** **that** **YOU-ARE-DOING** answerED **IMOCYOC** **KAI** **EIPEN** **OYTOC** **OYKOS** **COY** **JESUS** **and** **said** **to-them** **LOOSE-YE** **raze-ye** ! **THE** **TNAON** **TONATON** **KAI** **EN** **TPIQIN** **this** **AND** **IN** **THREE**

20 **HEMPEIC** **GEPOD** **AYTON** **EIPAN** **OYN** **IOYIOHAI** **TECCPERAKONTA** **DAYS** I-SHALL-BE-ROUSING **him** say **THEN** **THE** **JUDA-ans** **FOUR-TY** **Jews** **fifty** **AND** **Six** **to-YEARS** **WAS-HOME-BUILT** **O** **NAOC** **OUTOC** **KAI** **CY** **EN** **TPIQIN** **was-built** **this** **AND** **YOU** **IN** **THREE**

21 **HEMPEIC** **GEPOEIC** **AYTON** **EKEINOC** **DE** **EAEGEN** **NEPI** **TOY** **NAOY** **DAYS** I-SHALL-BE-ROUSING **him** that-One **YET** **said** **ABOUT** **THE** **TEMPLE**

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12 After this He descended into Capernaum, He and His mother and His brothers and disciples, and they remain not many days.

13 And near was the Passover of the Jews, and Jesus went up into Jerusalem.

14 And He found in the sanctuary those selling oxen and sheep and doves, and the money changers sitting.

15 And, making a whip out of ropes, He casts all out of the sanctuary, both the sheep and the oxen, and He pours out the change of the brokers and overturns the tables.

16 And to those selling doves He said, “Take these away hence, and do not be making My Father’s house a house for a merchant’s store.”

17 Now His disciples are reminded that it is written: “The zeal of Thy house will be devouring Me.”

18 The Jews, then, answered and said to Him, “What sign are you showing us, seeing that you are doing these things?”

19 Jesus answered and said to them, “Raze this temple, and in three days I will raise it up.”

20 The Jews, then, said, “In forty and six years was this temple built, and you will be raising it up in three days!”

21 Yet He said it concerning the temple of His body.
22 **TOY** OF-THE **COMATOC** BODY **AYTOY** OF-Him **OTE** when **OTY** THEN He-WAS-ROUSED **EK** OUT OF DEAD-ones

23 **TH** **TH** **IKOYC** **OYK** **AYTOY** **AYTOIC** **AYTON** **AYTOIC** **AYTON** **AYTOIC** **DIAR** TO **AYTON**

24 **AYTOC** ΔE **HCOYC** **OYK** **EPICTEYEN** **AYTON** **AYTOIC** ΔIA TO **AYTON**

25 **GINWCKEIN** **MANTAC** **KAI** **OTI** **OY** **XPEIAC** **EIXEN** **INA** **TIC**

1 **HN** ΔE **ANOPDPOC** **EK** **TQN** **PHARICACON** **NIKOACMOC** **ONOMAC**

2 **AYTW** **APXON** **TQN** **HOJON** **IOYDAKON** **AYTOC** **HAGEN** **PQOC** **AYTON** **NYKTOC**

3 **CQ** **PIOEIC** **EAN** **MI** H **O** **THEO** **MET** **AYTOY** **AXPKPION** **HCOYC**

4 **TOY** **THEOY** **AEGERI** **PQOC** **AYTON** **ISO** **NIKOACMOC** **PQOC** **AYNATAI**

21 When, then, He was roused from among the dead, His disciples are reminded that He said this, and they believe the scripture and the word which Jesus said.

22 Now as He was in Jerusalem at the Passover in the festival, many believe in His name, beholding His signs which He did.

23 Yet Jesus Himself did not entrust Himself to them, because of His knowing all men,

24 for He had no need that anyone should be testifying concerning mankind, for He knew what was in mankind.

1 Now there was a man of the Pharisees, Nicodemus his name, a chief of the Jews.

2 This one came to Him by night and said to Him, “Rabbi, we are aware that Thou art a Teacher come from God, for no one can be doing these signs which Thou art doing, if God should not be with Him.”

3 Jesus answered and said to him, “Verily, verily, I am saying to you, if anyone should not be begotten anew, he can not perceive the kingdom of God.”

4 Nicodemus is saying to him, “How can a man, being a veteran, be begotten? He can not be entering into the womb of his mother a second time and be begotten!”
Jesus answered, “Verily, verily, I am saying to you, If anyone should not be begotten of water and of spirit, he can not be entering into the kingdom of God.”

That which is begotten by the flesh is flesh, and that which is begotten by the spirit is spirit.

You should not be marveling that I said to you, ‘You must be begotten anew.’

The blast is blowing where it wills, and the sound of it you are hearing, but you are not aware whence it is coming and where it is going. Thus is everyone who is begotten by the water and the spirit.”

Nicodemus answered and said to him, “How can these things be?”

Jesus answered and said to him, “You are a teacher of Israel, and these things you do not know!”

Verily, verily, I am saying to you that of that which we have perceived we are testifying, and to that which we have seen are we testifying, and our testimony you are not getting.

If I told you of the terrestrial and you are not believing, how shall you be believing if I should be telling you of the celestial?”

And no one has ascended into heaven except He Who descends out of heaven, the Son of Mankind Who is in heaven.

And, according as Moses exalts the serpent in the wilderness, thus must the Son of Mankind be exalted,
Now John also was baptizing in Enon near Salim, for there was much water there, and they came along and were baptized.
and said to him, "Rabbi, who is speaking, and who is hearing?"

25 And they came to John to be baptized and said to him, "Rabbi, who is speaking, and who is hearing?"

26 And John answered and said, "A man can not get anything if it should not be given him out of heaven."
33 He who is getting His testimony sets his seal that the God is true.

34 For He Whom God commissions is speaking God's declarations, for God is not giving the spirit by measure.

35 "The Father is loving the Son and has given all into His hand.

36 He who is believing in the Son has life eonian, yet he who is stubborn as to the Son shall not be seeing life, but the indignation of God is remaining on him."
John 4

9 The Samaritan woman, then, is saying to Him, "How are you, being a Jew, requesting a drink from me, being a Samaritan woman?" (For Jews are not beholden to Samaritans.)

10 Jesus answered and said to her, "If you were aware of the gratuity of God, and Who it is Who is saying to you, 'Give Me a drink,' you would request Him, and He would give you living water."

11 The woman is saying to Him, "Lord, you have not even a bucket, and the well is deep. Whence, then, have you living water?

12 Not greater are you than our father Jacob, who gives us the well, and he himself drank out of it, and his sons, and what was nourished by him?"

13 Jesus answered and said to her, "Everyone who is drinking of this water will be thirsting again,

14 Yet whoever may be drinking of the water which I shall be giving him, shall under no circumstances be thirsting for the eon, but the water which I shall be giving him will become in him a spring of water, welling up into life eonian."
The woman answered and said to Him, "No husband have I." 

Jesus is saying to her, "I am He, Who am speaking to you."
And, at this, His disciples came, and they marveled that He spoke with a woman. Howbeit, no one said to Him, “What art Thou seeking?” or “What art Thou speaking with her?”

The woman, then, leaves her water pot, and came away into the city, and is saying to the men,

“Hitherto! Perceive a Man Who told me all whatever I do. Is not this the Christ?”

38 They, then, came out of the city and came to Him.

39 Now in the meantime the disciples asked Him, saying, “Rabbi, eat.”

33 Yet He said to them, “I have food to eat of which you are not aware.”

34 The disciples, then, said to one another, “No one brings Him aught to eat.”

35 Jesus is saying to them, “My food is that I should be doing the will of Him Who sends Me, and should be perfecting His work.

36 ‘Are you not saying that, ’Still four months is it, and the harvest is coming? Lo! I am saying to you, Lift up your eyes and gaze on the countrysides, for they are white for harvest already.

38 And he who is reaping is getting wages and is gathering fruit for life eonian, that both the sower and the reaper likewise may be rejoicing.
Besides, to the woman this man, hearing that Jesus came again, then, came away into Galilee, where He makes the water wine. Into Cana of Galilee, where He-CAME, there Jesus Himself came away into Galilee, where He makes the water wine. Into Cana of Galilee, where He-CAME, there Jesus Himself came away into Galilee, where He makes the water wine.
48. Jesus, then, said to him, "If you should not be perceiving signs and miracles, you should under no circumstances be believing."

49. The courtier is saying to Him, "Lord, descend ere my little boy dies!"

50. Now as he is already descending, his slaves meet him, and they report, saying that his boy is living.

51. The father knew, then, that it was in that hour in which he was better. And they said, then, to him that "Yesterday at the seventh hour the fever leaves him."

52. After these things there was a festival of the Jews, and Jesus went up into Jerusalem. Now there is, in Hebrew, "Bethesda," having five porticos.

53. Now this, again, is the second sign Jesus does, coming out of Judea into Galilee.
3 In these were laid down a multitude of the infirm, blind, lame, withered, waiting for the stirring of the water. 4 (For a messenger of the Lord at a certain season bathed in the pool and disturbed the water. He, then, who first steps in after the disturbing of the water, became sound of whatsoever disease he was held.) 5 Now a certain man was there having been in his infirmity thirty-eight years. 6 Jesus, perceiving this one lying down, and knowing that he has already spent much time, is saying to him, "Do you want to become sound?" 7 The infirm man answered Him, "Lord, I have no man that, whenever the water may be disturbed, should be casting me into the pool. Now in the time in which I am coming another is descending before me."

8 Jesus is saying to him, "Rouse and pick up your pallet and walk!"

9 And immediately the man became sound, and he was roused and picks up his pallet and walked. Now it was a sabbath on that day.

10 The Jews, then, said to him who has been cured, "It is a sabbath, and it is not allowed you to pick up your pallet!"

11 Yet he answered them, "He Who makes me sound, that One said to me, "Pick up your pallet and walk."

12 They ask him then, "Who is the man who said to you, 'Pick up your pallet and walk'?"

13 Now he who is healed had not perceived Who He is, for Jesus evades him, a thong being in the place.
After these things Jesus is finding him in the sanctuary, and said to him, “Lo! you have become sound. By no means longer be sinning, lest something worse may be coming to you.”

And the man, then, came away and informs the Jews that Jesus is the One Who makes him sound.

And therefore the Jews persecuted Jesus and sought to kill Him, for He did these things on a sabbath.

Yet Jesus answers them, “My Father is working hitherto, and I am working.”

Therefore, then, the Jews sought the more to kill Him, for He not only annulled the sabbath, but said His own Father also is God, making Himself equal to God.

Jesus, then, answers and said to them, “Verily, verily, I am saying to you, The Son can not be doing anything of Himself if it is not what He should be observing the Father doing, for whatever He may be doing, this the Son also is doing likewise.

For the Father is fond of the Son and is showing Him all that He is doing. “And greater works than these shall He be showing Him, that you may be marveling.

For even as the Father is rousing the dead and vivifying, thus the Son also is vivifying whom He will.
23 "Verily, verily, I am saying to you that he who is hearing My word and believing Him Who sends Me, has life eonian and is not coming into judging, but has proceeded out of death into life.

24 Verily, verily, I am saying to you that coming is an hour, and now is, when the dead shall be hearing the voice of the Son of God, and those who hear shall be living.

25 For even as the Father has life in Himself, thus to the Son also He gives to have life in Himself.

26 And He gives Him authority to do judging, seeing that He is a son of mankind.

27 Marvel not at this, for coming is the hour in which all who are in the tombs shall hear His voice, and those who do good shall go out into a resurrection of life, yet those who commit bad things, into a resurrection of judging.

28 "Verily, verily, I am saying to you that coming is an hour, and now is, when the dead shall be hearing the voice of the Son of God, and those who hear shall be living.

29 For even as the Father has life in Himself, thus to the Son also He gives to have life in Himself.

30 'I can not do anything of Myself. According as I hearing am I judging; and My judging is just, for I am not seeking My will, but the will of Him Who sends Me.

31 'If I should be testifying concerning Myself, is My testimony not true?"
There is another who is testifying concerning Me, and I am aware that the testimony which he is testifying concerning Me is true.

You have dispatched to John, and he has testified to the truth.

Yet I am not getting the testimony from man, but I am saying these things that you may be saved.

He was a lamp, burning and appearing, yet you want to exult an hour in its light.

‘Now I have a testimony greater than John’s. For the works which the Father has given Me that I should be perfecting them, the works themselves which I am doing are testifying concerning Me that the Father has commissioned Me.

And the Father Who sends Me, He has testified concerning Me. Neither have you ever heard His voice nor a perception of Him have you seen.

And His word you do not have remaining in you, for that One Whom He commissions, this One you are not believing.

‘Search the scriptures, for in them you are supposing you have life etonian, and those are they which are testifying concerning Me, and not willing are you to come to Me that you may have life.

‘Glory from men I am not getting.

But I know you, that you have not the love of God in yourselves.
I have come in the name of My Father, and you are not getting Me. If another should be coming in his own name, him you will get.

How can you believe, getting glory from one another, and are not seeking the glory which is from God alone?

"Be not supposing that I shall be accusing you to the Father. He who is accusing you to the Father is Moses, on whom you rely.

For if you believed Moses, you would believe Me, for he writes concerning Me.

Now if you are not believing his writings, how shall you be believing My declarations?"

1 After these things Jesus came away to the other side of the sea of Galilee of Tiberias.

2 Now there followed Him a vast throng: for they beheld the signs which He did on the infirm.

3 Now Jesus came up into the mountain, and there He sat with His disciples.

4 Now near was the Passover, the festival of the Jews.

5 Jesus, then, lifting up His eyes and gazing—for a vast throng is coming toward Him—is saying to Philip, "Whence should we be buying bread that these may be eating?"

6 Now this He said to try him, for He was aware what He was about to do.
7 Then Philip answered Him, “Two hundred denarii worth of bread is not sufficient for them, that each may get a bit.
8 One of His disciples, Andrew, the brother of Simon Peter, is saying to Him,
John 6

16. Now as it became evening, His disciples descended to the sea.

17. And, stepping into the ship, they came to the other side of the sea to Capernaum. And darkness had already come, and Jesus had not as yet come to them.

18. Besides, the sea was roused by the blowing of a great wind.

19. Having, then, rowed about twenty-five or thirty stadia, they are beholding Jesus walking on the sea and coming to be near the ship, and they were afraid.

20. Yet He is saying to them, "It is I. Do not fear!"

21. They wanted, then, to take Him into the ship. And immediately the ship came to be at the land to which they went.

22. On the morrow the throng, standing on the other side of the sea, perceived that no other boat was there except one, and that Jesus did not enter the ship together with His disciples, but His disciples came away alone.

23. But boats out of Tiberias came near the place where they ate the bread for which the Lord gave thanks.

24. When, then, the throng perceived that Jesus is not there, neither His disciples, they stepped into the boats and came to Capernaum, seeking Jesus.
And, finding Him on the other side of the sea, they said to Him, “Rabbi, when camest Thou to be here?”

Jesus answered them and said, “Verily, verily, I am saying to you, You are seeking Me, not that you perceived signs, but that you ate of the bread and are satisfied.

Do not work for the food which is perishing, but for the food which is remaining for life eonian, which the Son of Mankind will be giving to you, for this One Whom God, the Father, seals.

They said, then, to Him, “What sign, then, are you working? What may we be doing, that we may be working the works of God?”

Jesus answered and said to them, “This is the work of God, that you may be believing in that One Whom He commissions.”

They said, then, to Him, “What sign, then, are you doing, that we may be perceiving and should be believing you? What are you working?”

Our fathers ate the manna in the wilderness, according as it is written, Bread out of heaven He gives them to eat.”

But My Father is giving you Bread out of heaven, the true, for the Bread of God is He Who is descending out of heaven and giving life to the world.”
They said, then, to Him, "Lord! always be giving us this Bread!"

Jesus, then, said to them, "I am the Bread of life. He who is coming to Me should under no circumstances be hungering, and he who is believing in Me will under no circumstances ever be thirsting.

But I said to you that you have also seen Me and you are not believing Me.

All that which the Father is giving to Me shall be arriving to Me, and he who is coming to Me I should under no circumstances be casting out,

for I have descended from heaven, not that I should be doing My will, but the will of Him Who sends Me.

Now this is the will of Him Who sends Me, that all which He has given to Me, of it I should be losing nothing, but I shall be raising it in the last day.

For this is the will of My Father, that everyone who is beholding the Son and believing in Him may have life eonian, and I shall be raising him in the last day.

The Jews, then, murmured concerning Him, that He said, "I am the Bread which descends out of heaven."

And they said, "Is not this Jesus, the son of Joseph, with whose father and mother we are acquainted? How, then, is he saying that Out of heaven have I descended?"
Jesus, then, answered and said to them, "Do not murmur with one another.

No one can come to Me if ever the Father Who sends Me should not be drawing him. And I shall be raising him in the last day.

It is written in the prophets: And they shall all be taught of God. Everyone, then, who hears from the Father and is learning the truth, is coming to Me.

Not that the Father has been seen by anyone, except by the One Who is from God. This One has seen the Father.

Verily, verily, I am saying to you that he who is believing in Me has life eonian.

I am the Son of Mankind and the life of the world, is descending out of heaven. If anyone should be believing in Me has life everlasting.

This is the Bread which descends out of heaven. If anyone should be eating of this Bread, he shall be living for the eon. Now the Bread also, which I shall be living for the eon. Eating of this Bread, he shall be living.

I am the living Bread which descends out of heaven. If anyone should be eating of this Bread, he shall be living for the eon. How the Bread also, which I shall be giving for the sake of the life of the world, is My flesh."

The Jews, then, fought with one another, saying, How then can this one give his flesh to eat?"

Jesus, then, said to them, "Verily, verily, I am saying to you. If you should not be eating the flesh of the Son of Mankind and drinking His blood, you have no eonian life in yourselves.
John 6

54 Then said he to them, *Ye are eating the flesh of the Son of man*.

55 And the disciples said to him, *Is this a hard saying? Who can hear it?*

56 "Whosoever would eat My flesh and drink My blood is living for the last day, and My blood is true drink.

57 *He who is masticating My flesh and drinking My blood is remaining in Me, and I in him.*

58 *According as the living Father commissions Me, I, also, am living because of the Father. And he who is masticating Me, he also will be living because of Me.*

59 *This is the Bread which descends out of heaven. Not according as the fathers ate and died; he who is masticating this Bread shall be living for the eon.*

60 *These things He said, teaching in a synagogue in Capernaum.*

61 Now Jesus, being aware in Himself that His disciples were murmuring concerning this, said to them, "This is snares pertaining to you?

62 If, then, you should be beholding the Son of Mankind ascending where He was formerly--?

63 *The Spirit is that which is vivifying. The flesh is not vivifying anything. The declarations which I have spoken to you are spirit and are life.*
64 ἹΗVΔΕΛΛΑΗΚΑ I-HAVE-declared eva to-ye

65 EVΔΡΗΜΑΚΑ I-HAVE-declared eva to-ye

66 ἹΗΔΕΛΛΑΗΚΑ I-HAVE-declared eva to-ye

67 ἹΗΔΕΛΛΑΗΚΑ I-HAVE-declared eva to-ye

68 ὉΜΕΙΣ ΟΤΗῚὢδέεικ ΟΤΗῚὢδέεικ

69 ὉΜΕΙΣ ΟΤΗῚὢδέεικ

70 ὉΜΕΙΣ ΟΤΗῒὢδέεικ

71 ΔΕΛΛΑΗΚΑ I-HAVE-declared eva to-ye

64 But there are some of you who are not believing.” For Jesus had perceived from the beginning who those are who are not believing, and who it is that gives him up.

65 And He said, “Therefore have I declared to you that no one can be coming to Me if it should not be given him of the Father.”

66 At this, then, many of His disciples came away, dropping behind, and walked no longer with Him.

67 Jesus, then, said to the twelve, “Not you also are wanting to go away!”

68 Simon Peter answered Him, “Lord, to whom shall we come away? Declarations of life eonian hast Thou!

69 And we believe and know that Thou art the Holy One of God.”

70 Jesus answered and said to them, “Do not I choose you, the twelve, and one of you is an adversary?”

71 Now He said it of Judas, son of Simon Iscariot, for this man was about to give Him up, being one of the twelve.

1 And after these things Jesus walked in Galilee, for He would not walk in Judea, for the Jews sought Him to kill Him.

2 Now near was the Jews’ festival of Tabernacles.
3 Indeed, men of Galilee. 

12 His brothers, then, said to Him, “Proceed hence and go away into Judea, that your disciples also should be beholding your works which you are doing.

4 For no one is doing anything in hiding when he is seeking publicity. If you are doing these things, manifest yourself to the world.”

5 For not even His brothers believed in Him.

6 Jesus, then, is saying to them, “The season for Me is not as yet present; yet the season for you is always present, ready.

7 The world cannot be hating you, yet Me It is hating, for I am testifying concerning it that its acts are wicked.

8 You go up to this festival, for the season for Me has not as yet been fulfilled.

9 Now, saying these things to them, He remains in Galilee.

10 Yet as His brothers went up to the festival, then He also went up, not apparently, but as though in hiding.

11 The Jews, then, sought Him in the festival and said, “Where is he?”

12 And there was much murmuring concerning Him among the throngs. These, indeed, said that “He is good,” yet others said, “No. But he is deceiving the throng.”

13 Howbeit no one spoke with boldness concerning Him because of fear of the Jews.
23 And Spontaneous, if, circumscribing, 

make a whole man sound.

22 Therefore Moses has given you circumcision (not that it is of Moses, but that it is of the fathers) and on a sabbath you are marvelling a man.

21 Jesus answered and said to them, “One act I do, and all of you are marvelling.

20 The throng answered, “A demon have you! Who is seeking to kill you?”

19 Has not Moses given you the law? And not one of you is doing the law! Why are you seeking to kill Me?”

18 He who is speaking from himself is seeking his own glory, yet He Who is seeking the glory of Him Who sends Him, this One is true, and injustice is not in Him.

17 If anyone should be wanting to be doing His will, he will know concerning the teaching, whether it is of God or I am speaking from Myself.

16 Then answered them and said, “My teaching is not Mine, but His Who sends Me.

15 The Jews, then, marveled, saying, “How is this one acquainted with letters, not having learned?”

14 Now at length, midway of the festival, Jesus went up into the sanctuary and taught.

13 If a man is getting circumcision on a sabbath lest the law of Moses may be annulled, am I raising your bile, seeing that I make a whole man sound on a sabbath?
24 Ye are not judging by the countenance, but be judging just judging.

25 Some of the Jerusalemites, then, said, ‘Is not this He Whom they are seeking to kill?

26 And lo! He is speaking with boldness! And are they saying nothing to Him, lest at some time the chiefs truly get to know that this is the Christ?

27 But this man, we are aware whence he is, yet the Christ, whenever He may be coming, no one knows Him, whence He is.’

28 Jesus, then, cries in the sanctuary, teaching and saying, ‘You are acquainted with Me also, and you are aware whence I am, and I have not come from Myself, but He Who sends Me is true, with Whom you are not acquainted.

29 Yet I am acquainted with Him, for I am from Him, and He has commissioned Me.”

30 They sought, then, to arrest Him, and no one laid a hand on Him, for not as yet had come His hour.

31 Now many of the throng believe in Him, and said, ‘The Christ, whenever He may come, He no more signs will be doing than what this Man does!’

32 Now the Pharisees hear this murmuring of the throng concerning Him, and the chief priests and the Pharisees dispatch deputies that they should be arresting Him.
Jesus, then, said, “Still a little time am I with you, and I am going away to Him Who sends Me.

44 Others said, “This is the Christ!” Yet they said, “For not out of Galilee is the Christ coming!”

34 You will be seeking Me, and you shall not be finding Me. And where I am, there you can not be coming.”

35 The Jews, then, said to themselves, “Where is he about to go, that we shall not find him? He is not about to go to the dispersion of the Greeks and teach the Greeks?

35 What is this word which he said, You will be seeking me, and you shall not be finding me, and where I am, you can not be coming?”

35 Now on the last, the great day of the festival, Jesus stood and cries, “If anyone should thirsting, let him come to Me and drink.

35 He who is believing in Me, according as the scripture said, out of his bowel shall gush rivers of living water.”

35 Now this He said concerning the spirit which those believing in Him were about to get. For not as yet was holy spirit given, for Jesus is not as yet glorified.

34 The Jews, then, said to themselves, “Where is he about to go, that we shall not find him? He is not about to go to the dispersion of the Greeks and teach the Greeks?

34 You will be seeking Me, and you shall not be finding Me. And where I am, there you can not be coming.”
42 Did not the scripture say that out of the seed of David, and from Bethlehem, the village where David was, comes the Christ?

43 There came, then, to be a schism in the throng because of Him. Yet some of them wanted to arrest Him, but no one lays hands on Him.

44 The deputies, then, came to the chief priests and Pharisees, and they said to them, “Wherefore did you not lead him here?” Now the deputies answered, “Never speaks a man thus!”

45 Not any of the chiefs believes in him, or of the Pharisees.

46 But this throng that knows not the law is accused.”

Nicodemus is saying to them (who formerly came to Him, being one of them),

47 “No law of ours is judging a man, if ever it should not first be hearing from him and know what he is doing.”

48 They answered and say to him, “Not you also are out of Galilee? Search and see that out of Galilee no prophet is roused.”

49 (And they went each to his home.)

50 Yet Jesus went to the mount of Olives.
He who is following Me...
13 The Pharisees, then, said to Him, “You are testifying concerning yourself. Your testimony is not true!”

14 Jesus answered and said to them, “And if I should be testifying concerning Myself, true is My testimony, for I am aware whence I came and whither I am going, yet you are not aware whence I am coming or whither I am going.

15 You are judging according to the flesh; I am not judging anyone.

16 And yet if ever I should be judging, My judging is true, for not alone am I, but I and the Father Who sends Me.

17 Yet in this law, also, of yours it is written that the testimony of two men is true.

18 I am the One testifying concerning Myself, and the Father Who sends Me is testifying concerning Me.”

19 They said, then, to Him, “Where is your father?” Jesus answered and said, “Neither with Me are you acquainted, nor with My Father. If you were acquainted with Me, you should be acquainted with My Father also.”

20 These declarations He speaks in the treasury, teaching in the sanctuary, and no one arrests Him, for not as yet had come His hour.

21 He said, then, again to them, “I am going away, and you will be seeking Me, and in your sin shall you be dying. Where I am going, you cannot be coming.”
22 THE WHO IS AM-UNDER-LEADING THE-WHERE I AM-GOING-AWAY ye ye

23 ANY THE JUDANS ANY NO-ANY SHALL-BE-KILLING he-shall-be-killing

24 TO BE COMING AND HE S-AID US TO-YOU IN FROM THIS ARE I NOT AM

25 BE-FROM DYING IN THE misses sins of-YOU OY IF-EVER for NO YE-SHOULD-BE-BELIEVING that I AM

26 SIOU MANY I AM HAVING ABOUT YOU TO-TALKING AND TO-JUDGING but the

27 I AM TALKING INTO THE SYSTEM NOT THEY KNOW THAT THE FATHER to-the

28 HE SAID WHENEVER YE-SHOULD-BE-HEIGHTening ye-should-be-exalting

29 I AM TALKING AND THE One-Sending ME WITH ME IS NOT FROM LETS he-leaves

30 ME ONLY that I THE PLEASING p to-Him AM DOING always these OF-Him

31 TALKING speaking MANY BELIEVE INTO Him said THEN THE JESUS

22 The Jews, then, said, "He will not kill himself, seeing that he is saying, 'Where I am going, you can not be coming?'"

23 He said, then, to them, "You are of that which is below; I am of that which is above. You are of this world; I am not of this world.

24 I said, then, to you, that you shall be dying in your sins. For if ever you should not be believing Me that I am, you shall be dying in your sins."

25 They said, then, to Him, "Who are you?" Jesus, then, said to them, "For the beginning, what I am speaking also to you.

26 Much have I to be speaking and judging concerning you, but He Who sends Me is true, and what I hear from Him, these things I am speaking to the world."

27 They know not that He said this to them of the Father.

28 Jesus, then, said to them again that "Whenever you should be exalting the Son of Mankind, then you will know that I am, and from Myself I am doing nothing, but, according as My Father teaches Me, these things I am speaking.

29 And He Who sends Me is with Me. He does not leave Me alone, for what is pleasing to Him am I doing always.

30 At His speaking these things, many believe in Him.

31 Jesus, then, said to the Jews who have believed Him, "If ever you should be remaining in My word, you are truly My disciples,
I-am-speaking

32 and you will know the truth, and the truth will be making you free.

33 They answered Him, "The seed of Abraham are we, and we have never been slaves of anyone. How are you saying that 'You shall be becoming free?'"

34 Jesus answered them, "Verily, verily, I am saying to you that everyone who is doing sin, is a slave of sin.

35 Now the slave is not remaining in the house for the eon. The son is remaining for the eon.

36 If ever, then, the Son should be making you free, you will be really free.

37 I am aware that you are Abraham's seed. But you are seeking to kill Me, for My word has no room in you.

38 What I have seen with My Father am I speaking. You also, then, what you hear from your father are doing."

39 They answered and say to Him, "Our father is Abraham." Jesus answered them, "If you are children of Abraham, did you ever do the works of Abraham?"

40 Yet now you are seeking to kill Me, a Man Who has spoken to you the truth which I hear from God. This Abraham does not do.

41 Yet you are doing the works of your father." They say to Him, "We were not born of prostitution! One Father have we, God!"
42 Jesus answered and said to them, "If God were your Father, you would have loved Me. For out of God I came forth and am arriving. For neither have I come of Myself, but He commissions Me.

43 Wherefore do you not know My speech? Seeing that you can not hear My word.

44 You are of your father, the Adversary, and the desires of your father you are wanting to do. He was a man-killer from the beginning, and does not stand in the truth, for truth is not in him. Whenever he may be speaking a lie, he is speaking of his own, for he is a liar, and the father of it.

45 Yet I--seeing that I am speaking the truth, you are not believing Me.

46 Who of you is exposing Me concerning sin? If I am telling the truth, wherfore are you not believing Me?

47 He who is of God is hearing God's declarations. Therefore you are not hearing, seeing that you are not of God.
Now I am not seeking My glory. He is the One Who is seeking it and judging.

Verily, Verily, I am saying to you, If ever anyone should be keeping My word, he should under no circumstances be beholding death for the eon.

The Jews said to Him, ‘Now we know that you have a demon. Abraham died, and the prophets died, and you are saying, ‘If ever anyone should be keeping my word, he should under no circumstances be tasting death for the eon.”

Not you are greater than our father Abraham who died! And the prophets died. Whom are you making yourself to be?

Jesus answered, “If I should ever be glorifying Myself, My glory is nothing. It is My Father Who is glorifying Me, of Whom you are saying that He is your God.

And you know Him not, yet I am acquainted with Him, and if I should be saying that I am not acquainted with Him, I shall be like you, a liar. But I am acquainted with Him and I am keeping His word.

Abraham, your father, exults that he may become as you, a liar. But I am acquainted with Him and I am keeping His word.

The Jews, then, said to Him, ‘You have not as yet lived fifty years, and you have seen Abraham!”

Jesus said to them, “Verily, verily, I am saying to you, Ere Abraham came into being, I am.”

They pick up stones, then, that they should be casting them at Him. Yet Jesus was hid and came out of the sanctuary. And passing through the midst of them, He went and thus passed by.
And, passing along, He perceived a man, blind from birth.  
2 And His disciples ask Him, saying, "Rabbi, who sinned, this man or his parents that he should be born blind?"

3 Jesus answered, "Neither this man sinned, nor his parents, but it is that the works of God may be manifested in him.

4 I must be working the works of Him Who sends Me while it is day. Coming is the night, when no one can work.

5 Whenever I may be in the world, I am the Light of the world."

6 Saying these things, He spits on the ground and makes mud out of the spittle, and anoints the blind man on his eyes with the mud, and said to him, "Go, wash in the pool of Siloam" (which is being translated "Commissioned"). He came away, then, and washes, and came, observing.

8 The neighbors, then, and those beholding him formerly, (for he was a beggar) said, "Is not this the one who is sitting and begging?"
10 Then said they to him, "How, then, were your eyes opened?"

11 He answered and said, "The Man who is termed 'Jesus' makes mud and anoints my eyes and said to me, 'Go to the pool Siloam and wash.' Coming away, then, and washing, I receive sight."

12 And they say to him, "Where is that man?" He is saying, "I am not aware."

13 They are leading him, who once was blind, to the Pharisees.

14 Now it was on a sabbath day that Jesus makes the mud and opens his eyes.

15 Again, then, the Pharisees also asked him how he receives sight. Now he said to them, "He places mud upon my eyes, and I wash, and I am observing." 

16 Some of the Pharisees, then, said, "This man is not from God, for he is not keeping the sabbath." Yet others said, "How can a man who is a sinner be doing such signs?" And there was a schism among them.

17 They are saying, then, again to him who once was blind, "What are you saying concerning him, seeing that he opens your eyes?" Now he said that "A prophet is observing."
His parents, then, answered and said, “We are aware that this is our son and that he was born blind.

Yet how he is now observing, we are not aware, or who opens his eyes, we are not aware. Ask him; he has come of age. He will speak concerning himself.”

These things his parents said, seeing that they feared the Jews, for the Jews had already agreed that if anyone should ever open his eyes, he would be put out of the synagogue.

Therefore his parents say that “He has come of age. Inquire of him.”

A second time, then, they summon the man who was blind, and they say to him, “Give the glory to God. We are aware that this man is a sinner.”

He, then, answered, “If He is a sinner, I am not aware of it. One thing I am aware of, that, being blind, at present I am observing.”

They said, then, to him again, “What does he do to you? How does he open your eyes?”

He answered them, “I told you already, and you do not hear. Why again are you wanting to hear? Not you also are wanting to become His disciples?”
Now they revile him and said, “You are a disciple of that man, yet we are disciples of Moses.

We are aware that it was to Moses that God has spoken. Yet this man—we are not aware whence he is.”

The man answered and said to them, “For in this is the marvelous thing, that you are not aware whence he is, and He opens my eyes!

We are aware that God is not hearing sinners, but if anyone should be a reverer of God and doing His will, him He is hearing.

From out of the eon it is not heard that anyone opens the eyes of one born blind.

Except this Man were from God, He could not be doing anything.”

They answered and say to him, “You were wholly born in sins, and you are teaching us!” And they cast him out.

Jesus hears that they cast him out, and, finding him, said to him, “Are you believing in the Son of Mankind?”

He answered and said, “And Who is He, Lord, that I should be believing in Him?”

Now Jesus said to him, “You have also seen Him, and He Who is speaking with you is He.”

Now he averred, “I am believing, Lord!” And he worships Him.

And Jesus said, “For judgment came I into this world, that those who are not observing may be observing, and those observing may be becoming blind.”
And those of the Pharisees who are with Him hear these things, and they said to Him, “Not we also are blind?”

41 Jesus said to them, “If you were blind, you would have had no sin. Yet now you are saying that ‘We are observing.’ Your sin, then, is remaining.

1 ‘Verily, verily, I am saying to you, he who is not entering through the door into the fold of the sheep, but is climbing up elsewhere, that one is a thief and a robber.

2 Now he who is entering through the door is the shepherd of the sheep.

3 To him the doorkeeper is opening, and the sheep are hearing his voice, and he is summoning his own sheep by name and is leading them out.

And whenever he should be ejecting all his own, he is going in front of them, and the sheep are following him, for they are acquainted with his voice.

And now an outsider will they under no circumstances be following, but they will be fleeing from him, for they are not acquainted with the voice of the outsiders.”
8 All whoever came before Me are thieves and robbers, but the sheep do not hear them.

9 I am the Door. Through Me if anyone should be entering, he shall be saved, and shall be entering and coming out and will be finding pasture.

10 The thief is not coming except that he should be stealing and sacrificing and destroying. I came that they may have life eonian, and have it superabundantly.

11 I am the Shepherd ideal. The ideal shepherd is laying down his soul for the sake of the sheep.

12 Yet the hireling, not also being shepherd, whose own the sheep are not, is beholding the wolf coming, and is leaving the sheep and fleeing. And the wolf is snatching them and is scattering the sheep.

13 Yet the hireling is fleeing for he is a hireling and he is not caring concerning the sheep.

14 "I am the Shepherd ideal, and I know Mine and Mine know Me.

15 according as the Father knows Me, and I know the Father. And My soul am I laying down for the sake of the sheep.

16 "And other sheep have I which are not of this fold. Those also I must be laying, and they will be hearing My voice, and there will be one flock, one Shepherd.
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20 “Therefore the Father is loving Me, seeing that I am laying down My soul that I may be getting it again.
21 No one is taking it away from Me, but I am laying it down of Myself. I have the right to lay it down, and I have the right to get it again. This precept I got from My Father.”
22 A schism came again among the Jews because of these words.
23 Now many of them said, "A demon has he, and is mad. Why are you hearing him?"
24 Yet others said, "These declarations are not those of a demoniac. No demon can open the eyes of the blind!"
25 Now there came to be the Dedications in Jerusalem, and it was winter.
26 And Jesus walked in the sanctuary in the portico of Solomon.
27 The Jews, then, surround Him, and they said to Him, "Till when are you lifting our soul? If you are the Christ, tell us with boldness!"
28 Jesus answered them, "I told you, and you are not believing. The works which I am doing in the name of My Father, these are testifying concerning Me.
29 But you are not believing, seeing that you are not of My sheep, according as I said to you.
And I am giving them life eonian, and they should by no means be perishing for the eon, and no one shall be snatching them out of My hand.

My Father, Who has given them to Me, is greater than all, and no one is able to be snatching them out of My Father's hand.

I and the Father, We are one.

Again, then, the Jews bear stones that they should be stoning Him.

Jesus answered them, "Many ideal acts I show you from My Father, Because of what act of them are you stoning Me?"

The Jews answered Him, "For an ideal act we are not stoning you, but for blasphemy, and that you, being a man, are making yourself God."

Jesus answered them, "Is it not written in your law, that 'I say you are gods?"

If He said those were gods, to whom the word of God came (and the scripture can not be annulled),

are you saying to Him Whom the Father hallows and dispatches into the world, that 'You are blaspheming,' seeing that I said, 'Son of God am I?'

If I am not doing My Father's works, do not believe Me.

Yet if I am doing them, and if ever you are not believing Me, be believing the works, that you may be knowing and believing that in Me is the Father, and I am in the Father."
And Jesus heard it, and he remained two days. Then he said to his disciples, "Mary, the sister of Martha and Lazarus, and I say to you, this infirmity is not for death but for the glory of God, so that the Son of God may be glorified by it."

His sisters then dispatched to him, saying, "Lord, lo, he of whom Thou dost say, 'He IS being-UN-FIRM asqenei', he is being-UN-FIRM asqenei."

Yet Jesus, hearing it, said, "This infirmity is not for death, but for the glory of God, so that the Son of God should be glorified through it."

Then they sought, then, to arrest Him again, and He came out of their hands.

And He came away again to the other side of the Jordan into the place where John was formerly baptizing, and He remains there. And many came to Him, and they said that, "John, indeed, does not one sign, yet all, whatever John said concerning this One was true." And many believe in Him there.
The disciples are saying to Him, "Rabbi, the Jews now sought to stone Thee, and art Thou going there again?"

Jesus answered, "Are there not twelve hours in the day? If anyone should be walking in the day, he is not stumbling, for he is observing the light of this world.

Yet if anyone should be walking in the night, he is stumbling, for the light is not in him."

He said these things, and after this He is saying to them, "Lazarus, our friend, has found repose, but I am going that I should be awakening him out of sleep."

The disciples, then, said to Him, "Lord, if he has repose, he shall be saved."

Now Jesus had made a declaration concerning his death, yet they suppose that He is saying it concerning the repose of sleep.

Jesus, then, said to them with boldness then, "Lazarus died."

And I am rejoicing because of you, that you should be believing, seeing that I was not there. But we may be going to him."

Thomas, then, who is termed "Didymus," said to his fellow disciples, "We also may be going, that we may be dying with Him."

Jesus, then, on coming into Bethany, found he has been in the tomb four days already.

Now Bethany was near Jerusalem, about fifteen stadia off.
Now many of the Jews had come to Martha and Mary that they should be comforting them concerning their brother. 22 Martha, then, as she hears that Jesus is coming, meets Him. Yet Mary was seated in the house.

23 Martha, then, said to Jesus, “Lord, if Thou wert here, my brother would not have died.

24 But even now I am aware that whatsoever Thou shouldst be requesting of God, God will be giving to Thee.”

25 Jesus is saying to her, “Your brother will be rising.”

26 And everyone who is living and believing in Me, should by no means be dying for the eon. Are you believing this?

27 She is saying to Him, “Yes, Lord, I have believed that Thou art the Christ, the Son of God, Who is coming into the world.”

28 And saying this she came away and summons Miriam, her sister, covertly, saying, “The Teacher is present, and is summoning you.”

29 Now as she hears, she was roused swiftly and came to Him.

30 Now Jesus had not as yet come into the village, but was still in the place where Martha meets Him.
And some of them said, "Could not this One Who opens the eyes of the blind man, also make it that this man should not be dying?"

Jesus, then, again muttering in Himself, is coming to the tomb. Now it was a cave, and a stone was laid on it.

Jesus is saying, "Take away the stone." Martha, the sister of the deceased, is saying to Him, "Lord, he is already smelling, for it is the fourth day."
John 11

40 And they lifted up their voices, saying, "Lazarus! Hither!"

41 The chief priests and the Pharisees then gathered a Sanhedrin and said, "What if ever you should be believing in him, and the Romans will come and take away our place as well as our nation?"

42 And out came he who had died, bound feet and hands with winding sheets, and his countenance had been bound about with a handkerchief. Jesus is saying to them, "Loose him and let him go!"

43 Now I was aware that they, then, take away the stone. Yet Jesus lifts up his hands and said, "Father, I thank Thee that Thou heardest Me."

44 And I said, "Thou art hearing Me always, but because of the throng standing about I said it, that they should be believing that thou dost commission Me."

45 And, saying these things, He clamors with a loud voice, "Lazarus! Hither! Out!"

46 Yet some of them came away to the Pharisees, and told them how much Jesus does.

47 The chief priests and the Pharisees, then, gathered a Sanhedrin and said, "What are we doing, seeing that this man is doing many signs?"

48 If we should be leaving him thus, all will be believing in him, and the Romans will come and take away our place as well as our nation."
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Now a certain one of them, Caiaphas, being the chief priest of that year, said to them, “You are not aware of anything,

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Jesus, then, six days before the Passover, came to Bethany, where Lazarus was who had died, whom Jesus rouses from among the dead.

They make, then, for Him a dinner there, and Martha served. Now Lazarus was one of those lying back at table with Him.

Mary, then, taking a pound troy of veritable nard attar, very precious, rubs the feet of Jesus and wipes off His feet with her hair. Now the house was filled with the odor of the attar.

Now Judas of Simon Iscariot, one of His disciples (who is about to give Him up) is saying,
The Jews went because of him, and believed in Jesus.

13 Therefore, also, the vast throng meets Him, for they hear that He has done this sign.

14 The Pharisees, then, say to themselves, "You are beholding that you are benefiting nothing. Lo! the world came away after Him!"

15 Now these things are not known to His disciples at first, but when Jesus is glorified, then they are reminded that these things were written of Him and these things do they to Him.

16 Now do not fear, daughter of Zion! Lo! your King is coming, sitting on an ass's colt.

17 Do not fear, daughter of Zion! Lo! your King is coming, sitting on an ass's colt.

18 The throng, then, which is with Him when He summons Lazarus out of the tomb, and rouses him from among the dead, was testifying.

19 The Pharisees, then, say to themselves, "You are beholding that you are benefiting nothing. Lo! the world came away after Him!"
20  Now there were some Greeks among those going up to the festival.

21  These, then, came to Philip who was from Bethsaida of Galilee, and they asked him, saying, "Lord, we want to become acquainted with Jesus."

22  Philip is coming and telling Andrew, and again Andrew and Philip are coming and telling Jesus.

23  Yet Jesus is answering them, saying, "Come has the hour that the Son of Mankind should be glorified."

24  "Verily, verily, I am saying to you, If a kernel of grain, falling into the earth, should not be dying, it is remaining alone, yet if it should be dying, it is bringing forth much fruit.

25  He who is fond of his soul is destroying it, and he who is hating his soul in this world, shall be guarding it for life eonian.

26  "If anyone should be serving Me, let him be following Me, and where I am, there My servant also shall be. And if anyone should be serving Me, the Father shall be honoring him.

27  Now is My soul disturbed. And what may I be saying? Father, save Me out of this hour?"

28  But therefore came I into this hour. Father, glorify Thy name! A voice, then, came out of heaven, "I glorify it also, and shall be glorifying it again!"
The throng, then, which stands and hears it, said, “A thunderclap has come!” Others said, “A messenger has spoken to Him!”

Jesus answered and said, “Not because of Me has come this voice, but because of you.”

Now is the judging of this world. Now shall the Chief of this world be cast out.

And I, if I should be exalted out of the earth, shall be drawing all to Myself.”

Now this He said, signifying by what death He was about to be dying.

The throng, then, answered Him, “We hear out of the law that the Christ is remaining for the eon, and how are you saying that the Son of Mankind must be exalted? Who is this Son of Mankind?”

Jesus, then, said to them, “Still a little time and you will see the son of Man come into the light.” And as He was saying these things Jesus was walking in the dark while He had the light. And He who is walking in the darkness is not aware whither he is going.

As you have the light, be believing in the light, that you may be becoming sons of light.” These things Jesus speaks, and, coming away, He was hid from them.

Yet, after His having done so many signs in front of them, they believed not in Him,
I have come into the world a Light, that everyone who is believing in Me should not be remaining in darkness.

And if ever anyone should not be hearing My declarations and not be maintaining them, I am not judging him, for I came not that I should be judging the world, but that I should be saving the world.

Now Jesus cries and said,” He who is believing in Me is not believing in Me, but in Him Who sends Me.

And he who is beholding Me is beholding Him Who sends Me.

44 These things Isaiah said, seeing that he perceived His glory, and speaks concerning Him.

Howbeit, likewise, of the chiefs also many believe in Him, but because of the Pharisees they did not avow it, lest they may be put out of the synagogue,

44 Therefore they could not believe, seeing that Isaiah said again

That He has blinded their eyes and callouses their heart, lest they may be perceiving with their eyes, and should be apprehending with their heart, and may be turning about, and I shall be healing them.

45 Howbeit, likewise, of the chiefs also many believe in Him, but because of the Pharisees they did not avow it, lest they may be put out of the synagogue,

45 That He has blinded their eyes and callouses their heart, lest they may be perceiving with their eyes, and should be apprehending with their heart, and may be turning about, and I shall be healing them.

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47 And if ever anyone should not be hearing My declarations and not be maintaining them, I am not judging him, for I came not that I should be judging the world, but that I should be saving the world.

47 Howbeit, likewise, of the chiefs also many believe in Him, but because of the Pharisees they did not avow it, lest they may be put out of the synagogue,

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That He has blinded their eyes and callouses their heart, lest they may be perceiving with their eyes, and should be apprehending with their heart, and may be turning about, and I shall be healing them.
John 12 - John 13

1. Before the festival of the Passover, Jesus, being aware that His hour came that He may be proceeding out of this world to the Father, loving His own who are in the world, He loves them to the consummation.

2. And at the coming of dinner, the Adversary already having cast into the heart of Judas, son of Simon Iscariot, that he may be giving Him up,

3. Jesus, being aware that the Father has given all into His hands, and that He came out from God and is going away to God,

4. He is rising from dinner and is laying down His garments, and, getting a cloth, He girds Himself.

5. Thereafter He is draining water into the basin, and begins washing the feet of the disciples and wiping them off with the cloth with which He was girded.

6. He is coming, then, to Simon Peter. And he is saying to Him, "Lord, Thou art washing my feet!"
7 ΑΓΕΡΕΙ he IS-sayingNG to-Him YOU OF-ME ARE-WASHING THE FEET answerED
8 ΑΠΤΙ at-PRESENT YOU-SHALL-BE-KNOWING YET after these IS-sayingNG to-Him Peter NOT
9 ΕΜΟΥ * ΑΓΕΡΕΙ he IS-sayingNG to-him SIMON Peter Master ! Lord !
10 ΑΛΛΑ ΚΑΙ ΤΟΥ ΧΕΙΡΙΔ ΑΓΕΡΕΙ ΑΥΤΟ μι ΤΟΥ ΠΟΔΩΝ ΑΙ ΟΙ ΑΛΛΑ one-HAVING-been-BATHED NOT IS-HAVING need IF NO THE FEET TO-WASH but
11 ΗΔΕι He-HAD-PERCEIVED for THE one-BESIDE-GIVING him THRU because-of
12 ΟΥΧΙ ΠΑΝΤΕΚ clean WHOLE AND YOU ye clean ARE but NOT (emph.) ALL not (emph.)
13 ΑΥΤΩΝ [ ΚΑΙ ] ЕΛΤΕΡΑΕΑΝ ΤΟΥ ΜΑΝΕΝΕΙΝ ΕΙΔΕ ί ΤΟΥ ΠΟΔΩΝ
14 ΔΙΑΔΑΣΚΑΛΟΣ ΚΑΙ Ο ΓΕΙ ΕΙΜΙ ΓΑΠ ΕΙ ΟΥΝ
15 ΥΜΕΙC ΑΓΕΡΕΙ to-them YE-ARE-KNOWING ANY what I-HAVE-DONE to-youUp ye ARE-SOUNDING are-shouting
16 * ΑΜΗΝ AMEN AMEN AΓΕΡΟ ΥΜΗΝ NOT IS SLAVE GREATER OF-THE master lord

\[7\] Jesus answered and said to him, "What I am doing you are not aware at present, yet you will know after these things."

\[8\] Peter is saying to Him, "Under no circumstances shouldst Thou be washing my feet for the eon!" Jesus answered him, "If ever I should not be washing you, you are having no part with Me."

\[9\] Simon Peter is saying to Him, "Lord, not my feet only, but the hands also and the head!"

\[10\] Jesus is saying to him, "He who is bathed has no need, except to wash his feet, but is wholly clean. And you are clean, but not all."

\[11\] For He was aware who is giving Him up. Therefore He said that "Not all of you are clean."

\[12\] When, then, He washes their feet, and took His garments and leans back again, He said to them, "Do you know what I have done to you?"

\[13\] You are shouting to Me, 'Teacher!' and 'Lord!' and you are saying ideally, for I am."

\[14\] If, then, I, the Lord and the Teacher, wash your feet, you also ought to be washing one another's feet.

\[15\] For an example have I given you, that, according as I do to you, you also may be doing.

\[16\] "Verily, verily, I am saying to you, A slave is not greater than his lord, neither is an apostle greater than He Who sends him."
17 If you are aware of these things, happy are you if you should be doing them!

18 Not concerning all of you am I speaking, for I am aware whom I choose, but that the scripture may be fulfilled, He who is masticating bread with Me lifts up his heel against Me.

19 Henceforth I am speaking to you before it is occurring, that you should be believing, whenever it may be occurring, that I am.

20 "Verily, verily, I am saying to you, whoever is taking anyone I shall be sending, is taking Me: yet he who is taking Me is taking Him Who sends Me."

21 These things saying, Jesus was disturbed in spirit, and testifies and said, "Verily, verily, I am saying to you that one of you will be giving Me up."

22 The disciples, then, looked at one another, being perplexed concerning whom He is speaking.

23 Now one of His disciples, whom Jesus loved, was lying back in the bosom of Jesus.

24 Simon Peter, then, is nodding to this one to ascertain whoever he may be, concerning whom He is saying it, and is saying to him, "Tell us whoever it is concerning whom He is saying this."

25 That one, then, leaning back thus on the chest of Jesus, is saying to Him, "Lord, who is it?"

26 Jesus, then, is answering saying, "He it is to whom I, dipping in the morsel, shall be handing it." Dipping in the morsel, then, He is taking it and giving it to Judas, son of Simon Iscariot.
27 And after the morsel, then, Satan entered into that man. Jesus, then, is saying to him, “What you are doing, do more quickly.”

28 Now no one of those lying back at table knew to what purpose He said this to him.

29 For some supposed, since Judas had the coffer, that Jesus is saying to him, “Buy what we have need of for the festival,” or, that he may be giving something to the poor.

30 Getting the morsel, then, that man came out straightway. Now it was night.

31 When, then, he came out, Jesus is saying, “Now is the Son of Mankind glorified in Him. And God is glorified in Him. If God is glorified in Him, God also shall be glorifying Him in Himself and shall straightway be glorifying Him.

32 “Little children, still a little time am I with you. You shall be seeking Me, and, according as I said to the Jews that ‘Where I am going?’ Jesus is saying it to you also.

33 “A new precept am I giving to you, that you be loving one another; according as I love you, that you also be loving one another.

34 By this all shall be knowing that you are My disciples, if you should be having love for one another.”

35 Simon Peter is saying to Him, “Lord, whither art Thou going?” Jesus answered him, “Where I am going, you can not follow Me now, yet you shall be following Me subsequently.”
37 Peter is saying to Him, “Lord, wherefore can not I follow Thee at present? My soul for Thy sake will I lay down.”

38 Jesus is answering, “Your soul for My sake you will be laying down? Verily, verily, I am saying to you, under no circumstances should a cock be crowing till you will be renouncing Me thrice.

"Let not your heart be disturbed. Believe in God, and believe in Me."

"In My Father's house are many abodes; yet if not I would have told you, for I am going to make ready a place for you."

"And if I should be going and making ready a place for you, I am coming again and I will be taking you along to Myself, that where I am, you also may be."

"And where I am going you are aware, and of the way you are aware."
9 Jesus is saying to him, "So much time I am with you, and you do not know Me, Philip! He who has seen Me has seen the Father, and how are you saying, 'Show us the Father'?

10 Are you not believing that I am in the Father and the Father is in Me? The declarations which I am speaking to you I am not speaking from Myself. Now the Father, remaining in Me, He is doing His works.

11 "Believe Me that I am in the Father and the Father is in Me; yet if not, believe Me because of the works themselves.

12 Verily, verily, I am saying to you, he who is believing in Me, the works which I am doing he also will be doing, and greater than these will he be doing, for I am going to the Father.

13 And whatever you should be requesting in My name, this I will be doing, that the Father should be glorified in the Son.

14 If you should ever be requesting anything of Me in My name, this I will be doing.

15 If you should be loving Me, you will be keeping My precepts.

16 "And I shall be asking the Father, and He will be giving you another consoler, that it, indeed, may be with you for the eon-

17 the spirit of truth, which the world can not get, for it is not beholding it, neither is knowing it. Yet you know it, for it is remaining with you and will be in you.
18 "I will not leave you bereaved; I am coming to you.

19 Still a little while and the world will see me no longer, yet you will see me. Seeing that I am living, you also will be living.

20 In that day you shall know that I am in My Father, and you in Me, and I in you.

21 He who has My precepts and is keeping them, he it is who is loving Me. Now he who is loving Me will be loved by My Father, and I shall be loving him and shall be disclosing Myself to him.”

22 Judas (not Iscariot) is saying to Him, “Lord, and what has occurred that Thou art about to be disclosing Thyself to us and not to the world?”

23 Jesus answered and said to him, “If anyone should be loving Me, he will be keeping My word, and My Father will be loving him, and We shall be coming to him and making an abode with him.

24 He who is not loving Me, is not keeping My words. And the word which you are hearing is not Mine, but the Father’s Who sends Me.

25 These things have I spoken to you, remaining with you. Now the consoler, the holy spirit, which the Father will be sending in My name, that will be teaching you all, and reminding you of all that I said to you.
...30 *πικτευχατε* aor. fut. to-ME TO-BE-KNOWLEDGE the present, but as in N.T. the future tense, it is fitted to express the perfect knowledge of God, for it is a knowledge to be acquired, and then to be shown forth: Hence *πιθευχατε* signifies to be on the knowledge of God, whether it be by the light of nature, as the heathen; or by the light of the Gospel, as the chosen people of God. If the Gentiles, by the light of nature, could know the being, attributes, and object of the Godhead, they might have approached by degrees to the knowledge of the only true God, as it is written, "The fool hath said in his heart, There is no God. They are corrupt, they have gone from the way, they have caused the way to be darkened." Ps. 14:1. And if the Jews, by the light of the Law, had been able to get a knowledge of the Son of God, they might have approached by degrees to the knowledge of eternal life, which is the true knowledge. The knowledge of the Father and the Son, which is the knowledge of eternal life. But as it is, the knowledge of God is the great mystery of iniquity: for the iniquity of that which is known; the knowledge of God, is the great mystery of iniquity. 27 "Peace I am leaving with you. My peace I am giving to you. Not according as the world is giving to you, am I giving to you. Let not your heart be disturbed, neither let it be timid.

...29 "Ye have loved Me, ye would have rejoiced that I am going to the Father, for the Father is greater than I. And now I have declared it to you ere it is occurring, that, whenever it may be occurring, you should be believing.

...38 "No longer shall I be speaking much with you, for the Chief of the world is coming, and in Me it has not anything. But that the world may know that I am loving the Father, and according as the Father directs Me, thus I am doing, rouse! We may be going hence!

...22 You hear that I said to you, I am going, and I am coming to you. If you loved Me, you would have rejoiced that I am going to the Father, for the Father is greater than I. And now I have declared it to you ere it is occurring, that, whenever it may be occurring, you should be believing.

...36 "Peace I am leaving with you. My peace I am giving to you. Not according as the world is giving to you, am I giving to you. Let not your heart be disturbed, neither let it be timid. That which is known; the knowledge of God, is the great mystery of iniquity. 27 "Peace I am leaving with you. My peace I am giving to you. Not according as the world is giving to you, am I giving to you. Let not your heart be disturbed, neither let it be timid.

...22 You hear that I said to you, I am going, and I am coming to you. If you loved Me, you would have rejoiced that I am going to the Father, for the Father is greater than I. And now I have declared it to you ere it is occurring, that, whenever it may be occurring, you should be believing.
I have spoken to you, that My joy remain ye in Me, and that ye may abide in Me as branches abide in the vine. He who abides in Me and I in him, bear much fruit. But he who does not abide in Me does not bear much fruit. So, if you abide in Me, you will ask what you desire, and it will be granted you. If you abide in Me, and My words abide in you, you will ask what you desire, and it will be granted you. And if you abide in Me, none of your desires will be unfulfilled. In this is the Father glorified, that you may be bringing forth much fruit, and you shall become My disciples.

According as the Father loves Me, I, also, love you. Remain in My love. If ever you should be keeping My precepts, you will be remaining in My love, according as I have kept the precepts of My Father and am remaining in His love. These things have I spoken to you, that My joy should be remaining in you, and your joy may be filled.

This is My precept, that you be loving one another, according as I love you.

Greater love than this has no one, that anyone may be laying down his soul for his friends.
You are My friends, if you should be doing whatever I am directing you.

"No longer am I terming you slaves, for the slave is not aware what his lord is doing. Yet I have declared you friends, for all that I hear from My Father I make known to you.

Not you choose Me, but I choose you, and I appoint you, that you may be going away and be bringing forth much fruit, and your fruit may be remaining, that anything whichever you should be requesting the Father in My name, He will be giving it to you.

"In these things I am directing you, that you may be loving one another. If the world is hating you, know that it has hated Me first before you.

If you were of the world, the world would be fond of its own. Now, seeing that you are not of the world, but I choose you out of the world, therefore the world is hating you.

"Remember the word which I said to you, A slave is not greater than his lord. If Me they persecute, you they will be persecuting also. If My word they keep, yours also will they be keeping.

But all these things will they be doing to you because of My name, seeing that they are not acquainted with Him Who sends Me.
Yet now I am going away to Him Who sends Me, and not one of you is asking Me, "Whither art Thou going?"
6 But, seeing that I have spoken these things to you, sorrow has filled your heart.

7 "But I am telling you the truth. It is expedient for you that I may be coming away, for if I should not be coming away, the consoler will not be coming to you.

8 Now if I should be gone, I will send him to you. And, coming, that will be exposing the world concerning sin, and concerning righteousness and concerning judging:

9 concerning sin, indeed, seeing that they are not believing in Me;

10 yet concerning righteousness, seeing that I am going away to My Father, and no longer are you beholding Me;

11 yet concerning judging, seeing that the Chief of this world has been judged.

12 "Still much have I to say to you, but you are not able to bear it at present.

13 Yet whenever that may be coming—the spirit of truth—it will be guiding you into all the truth, for it will not be speaking from itself, but whatsoever it should be hearing will it be speaking, and of what is coming will it be informing you.

14 That will be glorifying Me, seeing that of Mine will it be getting, and informing you.

15 All, whatever the Father has, is Mine. Therefore I said to you that of Mine is it getting, and will be informing you.
16 “A little, and no longer are you beholding Me; and again, a little, and you shall be seeing Me.”

17 Some, then, of His disciples said to one another, “What is this that He is saying to us, A little, and you are not beholding Me, and again, a little, and you shall be seeing Me?” and that I am going away to the Father?”

18 They said, then, “What is this ‘little’ which He is saying? Not aware are we of what He is speaking.”

19 Jesus, then, knew that they wanted to ask Him, and He said to them, “Concerning this are you seeking with one another that I said, ‘A little, and you are not beholding Me, and again, a little, and you shall be seeing Me?’

20 Verily, verily, I am saying to you that you shall be lamenting and wailing, yet the world will be rejoicing; yet you shall be sorrowed, but your sorrow shall become joy.

21 A woman, whenever she may be bringing forth, is having sorrow, seeing that her hour came; yet whenever she should be bearing the little child, no longer is she remembering the affliction, because of the joy that a human being was born into the world.

22 You then, also, now, indeed, will be having sorrow, yet I shall be seeing you again, and your heart shall be rejoicing, and your joy no one is taking away from you.

23 And in that day you will not be asking Me anything. Verily, verily, I am saying to you that whatever you should be requesting the Father, He will be giving it to you in My name.
In that day you will be requesting in My name, and I am not saying to you that I shall be asking the Father concerning you,

for the Father Himself is fond of you, seeing that you are fond of Me, and have believed that I came out from God.

I came out from the Father and have come into the world. Again, I am leaving the world and am going to the Father.

His disciples are saying to Him, "Lo! now with boldness art Thou speaking, and not one proverb art Thou telling."

Now we are aware that Thou art aware of all and hast no need that anyone may be asking Thee. By this we are believing that Thou camest out from God."

Jesus answered them, "At present you are believing.

Lo! the hour is coming and has come, that you should be scattered, each to his own, and you may be leaving Me alone. And I am not alone, for the Father is with Me."
These things have I spoken to you that in Me you may have peace. In the world you have affliction. But courage! I have conquered the world."

1 These things speaks Jesus, and lifting His eyes to heaven, He said, "Father, come has the hour. Glorify Thy Son, that Thy Son should be glorifying Thee, according as Thou gavest Him authority over all flesh, that everything which Thou hast given to Him, He should be giving it to them, even life eonian.

3 Now it is eonian life that they may know Thee, the only true God, and Him Whom Thou dost commission, Jesus Christ.

4 'I glorify Thee on the earth, finishing the work which Thou hast given Me, that I should be doing it.

5 'And now glorify Thou Me, Father, with Thyself, with the glory which I had before the world is with Thee.

6 I manifest Thy name to the men whom Thou gavest Me out of the world. Thine they were, and to Me Thou gavest them, and Thy word they have kept.

7 Now they know that all, whatever Thou hast given Me, is from Thee,

8 for the declarations which Thou hast given Me, I have given them, and they took them, and know truly that I came out from Thee, and they believe that thou dost commission Me.
Concerning them I am asking. Not concerning the world am I asking, but concerning those whom Thou hast given Me, for they are Thine. 18 And Mine all are Thine, and Thine Mine. And I have been glorified in them.

And no longer am I in the world, and they are in the world, and I to Thee am coming. Holy Father, keep them in Thy name, in which Thou hast given them to Me, that they may be one, according as We are.

When I was with them in the world, I kept those whom Thou hast given Me in Thy name, and I guard them, and not one of them perished, except the son of destruction, that the scripture may be fulfilled.

Yet now to Thee am I coming, and these things am I speaking in the world that they may be having My joy filled full in themselves.

I have given them Thy word. And the world hates them, for they are not of the world, according as I am not of the world.

I am not asking that Thou shouldst be taking them away out of the world, but that Thou shouldst be keeping them from the wicked one. 17 Of the world they are not, according as I am not of the world.

Hallow them by Thy truth. Thy word is truth.
And for their sakes I am hallowing Myself, that they also may be hallowed by the truth.

Yet not concerning these only am I asking, but also concerning those who are believing in Me through their word,

that they may all be one, according as Thou, Father, art in Me, and I in Thee, that they also may be in Us, that the world should be believing that Thou dost commission Me.

“And I have given them the glory which Thou has given Me, one, according as We are One.

I in them and Thou in Me, that they may be perfected in one, and that the world may know that Thou dost commission Me and dost love them according as Thou dost love Me.

Father, those whom Thou hast given Me, I will that, where I am, they also may be with Me, that they may be beholding My glory which Thou has given Me, for Thou lovest Me before the disruption of the world.

Just Father, the world, also, knew Thee not, yet I knew Thee. And these know that Thou dost commission Me.

And I make known to them Thy name, and I shall make it known, that the love with which Thou lovest Me may be in them, and I in them.”
1 These things saying, Jesus came out with His disciples to the other side of the Kedron winter brook, where there was a garden, into which He entered, He and His disciples.

2 Now Judas also, who is giving Him up, was acquainted with the place, for often was Jesus gathered there with His disciples.

3 Judas, then, getting a squad and deputies of the chief priests and Pharisees, is coming there with lanterns and torches and weapons.

4 Jesus, then, being aware of all that is coming on Him, coming out, said to them, "Whom are you seeking?"

5 They answered Him, "Jesus, the Nazarene." Jesus is saying to them, "I am He." Now Judas, also, who is giving Him up, stood with them.

6 As, then, He said to them, "I am He," they drop behind and fall on the ground.

7 Again, then, He inquires of them, "Whom are you seeking?" Now they said, "Jesus, the Nazarene."

8 Jesus answered, "I said to you that I am He. If, then, Me you are seeking, let these go away;"

9 that fulfilled may be the saying which He said, that "Of those whom Thou hast given Me, of them I do not lose anyone."

10 Simon Peter, then, having a sword, draws it, and hits the chief priest's ear. Now the name of the slave was Malchus.
Jesus, then, said to Peter, "Thrust the sword into the scabbard. The cup which the Father has given Me, may I by no means be drinking it?" 12 The squad, then, and the captain, and the deputies of the Jews apprehended Jesus. And they bind Him, and led Him away to Hannas first, for he was the father-in-law of Caiaphas, who was the chief priest of that year. 14 Now it was Caiaphas who advises the Jews that it is expedient for one man to be dying for the people. 15 Now Simon Peter, and another disciple, followed Jesus. Now that disciple was known to the chief priest, and he entered together with Jesus into the courtyard of the chief priest. 16 Yet Peter stood at the door outside. The other disciple, then, who was known to the chief priest, came out and told the doorkeeper, and he led Peter in.

17 The maid, then, who kept the door, is saying to Peter, "Are not you also of this man's disciples?" He is saying, "I am not!"

18 Now the slaves and deputies also stood by, having made a charcoal fire, for it was cold, and they warmed themselves. Now Peter, also, was standing with them, and warming himself.

19 The chief priest, then, asks Jesus concerning His disciples and concerning His teaching.
And Jesus answered him, "I have spoken to the world. I always teach in a synagogue and in the sanctuary where all the Jews are coming together, and in hiding I speak nothing.

Why are you asking Me? Inquire of those who have heard what I speak to them. Lo! these are aware what I said."

Now at His saying these things, one of the deputies standing by gives Jesus a slap, saying, "Are you answering the chief priest thus?"

Jesus answered him, "If evily I speak, testify concerning the evil, yet if ideally, why are you lashing Me?"

Hannas, then, dispatches Him bound to Caiphas, the chief priest.

One of the slaves of the chief priest, being a relative of the one whose ear Peter strikes off, is saying, "Did not I perceive you in the garden with him?"

Again, then, Peter disowns. And immediately a cock crows.
29 Then Pilate, then, came outside to them and is averring, "What accusation are you bringing against this man?"

30 They answered and said to him, "If this man were doing no evil, we would not give him up to you."

31 They then, said to them, "You take him and, according to your law, judge him." The Jews, then, said to him, "To us it is not allowed to kill anyone;"

32 that the word of Jesus may be fulfilled which He said, signifying by what death He was about to be dying.

33 Again, then, Pilate entered into the pretorium and summons Jesus, and said to Him, "You are the king of the Jews?"

34 Jesus answered him, "From yourself are you saying this, or did others tell you concerning Me?"

35 Pilate answered, "No Jew am I! Your nation and the chief priests give you up to me. What is it you do?"

36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My deputies, also, would have contended, lest I should be given up to the Jews. Yet now is My kingdom not hence."
Then Pilate, then, said to Him, "Is it not then so? A king are you!" Jesus answered, "You are saying that I am a king. For this also have I been born, and for this have I come into the world, that I should be testifying to the truth. Everyone who is of the truth is hearing My voice."

Pilate is saying to Him, "What is truth?" And, this saying, again he came out to the Jews, and is saying to them, "I not one fault am finding in him."

Now it is your usage that I should be releasing one to you in the Passover. Are you intending, then, that I should be releasing to you the king of the Jews?"

They, then, all clamor again, saying, "Not this one, but Bar-Abbas!" Now Bar-Abbas was a robber.
5 Jesus, then, came outside, wearing the thorny wreath and the purple cloak. And he is saying to them, "Lo! the man!"

6 When, then, the chief priests and the deputies perceived him, they clamored, saying, "Crucify! Crucify him!" And Pilate is saying to them, "You take him and crucify him, for I am finding no fault in him."

7 The Jews answered him, "We have a law, and according to our law he ought to die, for he makes himself son of God."

8 When, then, Pilate hears this saying, he was the more afraid.

9 And he entered into the praetorium again, and is saying to Jesus, "Where is your kingdom?"

10 Pilate, then, is saying to Him, "To me you are not speaking! Are you not aware that I have authority to release you and have authority to crucify you?"

11 Jesus answered him, "No authority have you against Me in anything, except it were given to you from above. Therefore he who is giving Me up to you has the greater sin."

12 At this, Pilate sought to release Him, yet the Jews clamored, saying, "If ever this man you should be releasing, you are not a friend of Caesar! Everyone who is making himself king is contradicting Caesar!"
13 Then Pilate, then, hearing these words, led Jesus outside, and is seated on a dais in a place termed the 'Pavement'; yet in Hebrew, 'Gabbatha.'

14 Now it was the preparation of the Passover; the hour was about the third. And he is saying to the Jews, 'Lo! your king!'

15 Yet they clamor then, 'Away! Away! Crucify him!' Pilate is saying to them, 'Shall I crucify your king?' The chief priests answered, 'No king have we except Caesar!'

16 Then he gives Him up to them, then, that He may be crucified.

17 They took Jesus along, then, and led Him away. And, bearing the cross Himself, He came out to what is termed a 'Skull's Place,' which is termed, in Hebrew, 'Golgotha,' 18 where they crucify Him, and with Him two others, hence and hence, yet in the midst is Jesus.

19 Now Pilate writes a title also, and places it on the cross. Now it was written, 'Jesus the Nazarene, the King of the Jews.'

20 This title, then, many of the Jews read, for the place where Jesus was crucified was near the city, and it was written in Hebrew, Latin and Greek.
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22 Pilate answered, "What I have written, I have written!"
23 The soldiers, then, when they crucify Jesus, took His garments and make four parts--to each soldier a part; and the tunic. Now the tunic was seamless, woven throughout the whole.

24 They said, then, to one another, "We should not be rending it, but we may take chances on it, whose it shall be," that the scripture may be fulfilled which is saying, "They divide My garments among themselves, And on My vesture they cast the lot.'" The soldiers, indeed, then, do these things.

25 Now there stood beside the cross of Jesus His mother and the sister of His mother, Mary of Clopas, and Mary Magdalene.

26 Jesus, then, perceiving His mother and the disciple whom He loved standing by, is saying to His mother, "Woman, lo! your son!"

27 Thereafter He is saying to the disciple, "Lo! your mother!" And from that hour the disciple took her to his own.
37. And again, a different scripture is saying, they shall see Him whom they shall be believing.

38. For these things occurred that the scripture may be fulfilled, "A bone of it shall not be crushed."

39. When, then, Jesus took the vinegar, He said, "It is accomplished!" And reclaiming His head, He gives up the spirit.
38 ΟΥΟΝΤΑΙ ΕΙC ΟΝ ΕΙΕΚΕΝΗΤΧΑΝ · ΜΕΤΑ ΔΕ TAYTA HPO'ATHCEN
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KEKΡΥΨΗΜΕΝΟC ΔΕ ΔΙΑ ΦΟΒΟΝ ΤΟΝ ΙΟΥΔΑ-ΑΝΣ ΙΝΑ
HAVING-been-HID YET THRU THE FEAR OF-THE JUDA-ans THAT

ΑΦΗ he-SHOULD-BE-LIFTING he-should-be-taking-away

39 ΗΑΓΕΝ ΟΥΝ ΚΑΙ ΗΠΕΝ he-CAME THEN AND LIFTS away TO ΤΟΥ ΑΥΤΟΥ · ΗΑΓΕΝ ΔΕ ΚΑΙ ΝΙΚΟΔΗΜΟC O
HE-CAME THEN AND takes-away TO THE BODY OF-HIM CAME YET AND Nicodemus THE

ΕΑΘΩΝ ΠΟC ΤΟΥ ΑΥΤΟΥ ΝΥΚΤΟC TO ΤΟ ΠΡΩΤΟΝ ΦΕΡΩΝ ΜΙΓΜΑ ΣΜΡΡΗΝΗC
one-COMING TO TOWARD Him OF-NIGHT TO THE BEFORE-most CARRYING MIXTURE-OF-MYRRH

40 ΚΑΙ ΑΑΟΗC OΙC ΕΙC ΕΙC ΑΗΤΡΑC ΕΚΑΤΟΝ · ΕΙΑΒΟΝ ΟΥΝ ΤΟΥ ΑΥΤΟΥ IHΣΟΥ ΚΑΙ
AND OF-ALOE AS POUNDS HUNDRED THEY-GET THEN THE BODY OF-THE IHΣΟΥ AND

ΕΙΑΗΜΑΝ ΑΥΤΟ · ΟΒΟΝΙΟC ΕΙC ΜΕΤΑ ΤΟΝ ΑΡΩΜΑΤΩΝ ΚΑΙΟC ΕΘΙC ΕΙΤΙΝ
THEY-BIND it to-SHEETS (dim.) WITH THE SPICES according-AS CUSTOM IS

to-swathing

41 ΤΟΙC ΙΟΥΔΑ-ΑΝΣ ΕΝΤΑΦΙΑΖΕΙΝ · ΤΗΝ ΔΕ ΕΝ ΤΩ ΤΟΠΟY OTΟΥ
TO-THE JUDA-ans TO-BE-IN-sepulchering WAS YET IN THE PLACE WHERE

ΕΣΤΑΥΡΩΘΗ He-WAS-impalED he-was-crucified

ΗΠΙΟC ΑΤΟ ΤΟΝ ΚΗΠΟC ΣΩΜΑ ΜΝΗΜΕΙΟΝ ΚΑΙΟΝ ΕΝ Οι
OF-THE ATO THE GARDEN BODY MEMORIAL-Vault KAINON EN Oi WHICH

42 ΟΥΑΕΙC NOT-YET-as-yet OΥΑΕΙC NOT-YET-ONE ΗΝ ΤΕΒΕΙΜΕΝΟC · ΕΚΕΙ ΟΥΝ ΔΙΑ ΘΗΝ
NOT-YET ONE was HAVING-been-PLACED there THEN THRU THE because-of

ΝΑΡΑΚΕΥΧΗΝ ΤΟΝ ΙΟΥΔΑ-ΑΝΣ ΟΤΙ ΕΤΥΡYC ΗΝ ΤΟΝ ΜΝΗΜΕΙΟΝ ΕΘΗΚΑΝ ΤΟΝ
PREPARATION OF-THE JUDA-ans THAT ETRYR hc W AS THE MEMORIAL-Vault THEY-PLACE THE

ΤΙΟΥΝ JESUS

1 ΤΗ ΔΕ ΜΙΑ ΤΟΝ ΣΑΒΒΑΤΩΝ ΜΑΡΙΑ Η ΑΙΓΑΔΑΛΕΝΗ ΕΡΧΕΤΑΙ ΠΡΩΙ
TO-THE YET ONE OF-THE SABBATHS MARY THE MAGDALEN EL IS-COMING MORNING

ΕΚΤΟΙΑC ΕΤΙ ΟΥΒΧΗC ΕΙC ΤΟΝ ΜΝΗΜΕΙΟΝ ΚΑΙ IS-looking into THE STONE
OF-DARKness STILL BEING INTO THE MEMORIAL-Vault AND IS-looking into

2 ΗΜΠΕΝΟΝ HAVING-been-LIFTED ΕΚ ΤΟΝ ΜΝΗΜΕΙΟΝ ΤΡΕΧΕΙΛ ΟΥΝ ΚΑΙ EΡΧΕΤΑΙ ΠΟC
HAVING-been-taken-away OUT-OF-THE MEMORIAL-Vault she-IS-RACING THEN AND IS-COMING TOWARD

ΣΙΜΩΝ ΠΕΤΡΟC ΚΑΙ ΠΟC ΤΟΝ ΑΙΩΝ ΜΑΓΘΗΤΗ ΟΝ ΕΡΙΑΕI Ο
SIMON Peter AND TOWARD THE OTHER LEARNer whom was-fond-OF

ΙΗΣΟΥC ΚΑΙ ΑΕΓEΙ ΑΥΤΟC ΧΡΗΝ ΤΟΝ ΚΥΡΙΟC ΕΚ ΤΟΝ ΜΝΗΜΕΙΟY
JESUS AND she-is-saying TO THEM they-take-away THE Master OUT-OF-THE MEMORIAL-Vault

1 Now, on one of the sabbaths, Miriam Magdalene is coming to the tomb in the morning, there being still darkness, and is observing the stone taken away from the door of the tomb.

2 She is racing, then, and is coming to Simon Peter and to the other disciple of whom Jesus was fond, and she is saying to them, "They take away the Lord out of the tomb and we are not aware where they place Him!"
Peter, then, and the other disciple came out, and they came to the tomb.

Now the two raced alike, and the other disciple runs more swiftly before Peter and came first to the tomb.

And, peering in, he is observing the swathings lying, Howbeit, he did not enter.

Simon Peter also, then, is coming, following him, and he entered into the tomb and he is beholding the swathings lying, and the handkerchief which was on His head, not lying with the swathings, but folded up in one place apart.

The other disciple also, then, who came first to the tomb, then entered, and he perceived and believes,

for not as yet were they aware of the scripture that He must rise from among the dead.

The disciples, then, came away again to their own.

Now Mary stood outside at the tomb, lamenting. As, then, she lamented, she peers into the tomb and is beholding two messengers in white seated, one at the head and one at the feet, where the body of Jesus was laid.

And they are saying to her, “Woman, why are you lamenting?” And she is saying to them that “They take away my Lord, and I am not aware where they place Him!”
21 And saying this, He shows them His hands also, and His side. The disciples, then, rejoiced at perceiving the Lord.

22 Jesus, then, said to them again, "Peace to you! According as the Father has commissioned Me, I also am sending you."
And saying this, He exhales and is saying to them, "Get holy spirit!"

If you should be forgiving anyone's sins, they have been forgiven. If anyone's you should be holding, they are held.

Now Thomas, one of the twelve, termed Didymus, was not with them when Jesus came.

The other disciples, then, said to him, "We have seen the Lord!" Yet he said to them, "Should I not perceive in His hands the print of the nails, and thrust my finger into the print of the nails, and thrust my hand into His side, I will by no means be believing."

And after eight days His disciples were again within, and Thomas was with them. The doors having been locked, Jesus is coming and stood in the midst and said, "Peace to you!"

Thereafter He is saying to Thomas, "Bring your finger here and perceive My hands, and bring your hand and thrust it into My side, and do not become unbelieving, but believing."

And Thomas answered and said to Him, "My Lord and my God!"
And He said to them, "After these things Jesus manifesting Himself again to His disciples at the sea of Tiberias,

1 They came out, and stepped into the ship, and they went toward Galilee." They went into the ship and stepped, and He had not yet been manifested to them.

Simon Peter said to them, "I am going fishing!" They were saying to him, "We also are coming with you!" And they came out and stepped into the ship, and they no longer perceived that it was Jesus.

Simon Peter is saying to them, "I am going fishing!" They are saying to him, "We also are coming with you!" They, then, came out and stepped into the ship straightway, and in that night they net nothing.

After these things Jesus manifesting Himself again to the disciples at the sea of Tiberias. Now He manifests thus:

1 There were alike Simon Peter and Thomas, termed Didymus, and Nathanael from Cana of Galilee, and of Zebedee, and two others of His disciples.

3 Simon Peter is saying to them, "I am going fishing!" They are saying to him, "We also are coming with you!" They, then, came out and stepped into the ship straightway, and in that night they net nothing.

4 Now as it already is becoming morning, Jesus stood on the beach. Howbeit, the disciples had not perceived that it is Jesus.

5 Jesus, then, is saying to them, "Little children, have you no viands?" They answered Him, "No!"

6 Now He said to them, "Cast the net on the right parts of the ship and you will be finding." They cast, and they no longer were strong enough to draw it, for the multitude of fishes.

30 Indeed then, many other signs also Jesus does, in the sight of His disciples, which are not written in this scroll.

31 Yet these are written that you should be believing that Jesus is the Christ, the Son of God, and that, believing, you may have life eonian in His name.
And after being roused from sleep, Simon Peter went out and followed Jesus; and so also did the other disciple, who had come with him. 

But Simon Peter was following him, dressed only in his tunic, for he was not bold enough to ask him to go with him to the land. 

When Simon Peter came to the edge of the boat, he went out and drew in the net full of fish, for the fisherman had cast it out not long before. 

Therefore Simon Peter, who had come behind Jesus as he was walking and was first of all in the water, when he had seen the net full of fish, he said to Jesus, "Master, depart from me, for I am a sinner." 

Jesus, after saying this to him, said, "Come and follow me, and I will make you strong." 

When Peter saw this sign, he fell down at Jesus' feet, saying, "Depart from me, for I am a sinful man, O Lord." 

Yet Jesus said to him, "Come and follow me, and I will make you strong."
16 He is saying to him again a second time, "Simon of John, are you loving Me?" He is saying to Him, "Yes, Lord, Thou art aware that I am fond of Thee!" He is saying to him, "Shepherd My sheep!

17 He is saying to him the third time, "Simon of John, are you fond of Me?" Peter was sorry that He said to him the third time "Are you fond of Me?" and he is saying to Him, "Lord, Thou art aware of all things! Thou knowest that I am fond of Thee." And Jesus is saying to him, "Graze My little sheep!

18 Verily, verily, I am saying to you, When you were younger you girded yourself and walked where you would; yet whenever you may be growing decrepit, you will stretch out your hands, and another shall be girding you and carrying you where you would not.

19 Now this He said, signifying by what death he will be glorifying God. And saying this, He is saying to him, "Follow Me!"

20 Now Peter, being turned about, is observing the disciple whom Jesus loved, following, who leans back also on His chest at the dinner and said to Him, "Lord who is it who is giving Thee up?"
Peter, then, perceiving this one, is saying to Jesus, "Lord, yet what of this man?"

Jesus is saying to him, "If I should be wanting him to be remaining till I am coming, what is it to you? You be following Me!"

This word, then, came out to the brethren, that that disciple is not dying. Now Jesus did not say to him that he is not dying, but, "If I should be wanting him to be remaining till I am coming, what is it to you?"

This is the disciple who is testifying also concerning these things, and who writes these things. And we are aware that his testimony is true.

Now there are many other things also, which Jesus does, which, if they should be written, one by one, I am surmising not even the world itself would contain the written scrolls.

Acts

The first account, indeed, I make, O Theophilus, concerning all which Jesus begins both to do and to teach,
And, being foregathered, He charged them not to depart from Jerusalem, but to remain about for the promise of the Father, “which you hear of Me,”

seeing that John, indeed, baptized in water, yet you shall be baptized in holy spirit after not many of these days.”

Those, indeed, then, who are coming together, asked Him, saying, “Lord, art Thou at this time restoring the kingdom to ‘Israel’?

Yet He said toward them, “Not yours is it to know times or eras which the Father placed in His own jurisdiction.

But you shall be obtaining power at the coming of the holy spirit on you, and you shall be My witnesses both in Jerusalem and in entire Judea and Samaria, as far as the limits of the earth.”

And saying these things, while they are looking, He was lifted up, and a cloud took Him up from their eyes.

And as they were looking intently into heaven at His going, two men stood beside them in white attire,

who say also, “Men! Galileans! Why do you stand, looking into heaven? This Jesus Who is being taken up from you into heaven shall come thus, in the manner in which you gazed at Him going into heaven.”
Then they return into Jerusalem from the mount called Olivet, which is near Jerusalem a sabbath's journey.

And when they entered it, they went up into the upper chamber where they were residing—Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus, and Simon the Zealot, and Judas of James.

These all were persevering with one accord in prayer, together with the women and Miriam, the mother of Jesus, and His brethren.

And in these 'days Peter, rising in the midst of the brethren, (besides there was a throng ἐν τῷ τῷ συμφώνῳ τῷ τοῦ τοῦ ἀγίου τῆς λαγάνας ἐπὶ τῇ προσευχῇ τῶν ἀδελφῶν, τοῖς ἀδελφοῖς ὑπάνω τῶν καθών τῶν καθαρόντων τῶν ἱδιώματος τῶν τῶν σπαλαίνων τῆς ἁγίασματος τῶν τῶν ἁγιωτάτων τῶν τῶν παντοθέν ὑπάνω ὧν ἡμᾶς τῶν ἀδελφῶν τῶν τῶν τῶν τῶν τῶν μεταστοιχίων τῶν τῶν κείμενα τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τῶν τ时间为 lf。
Acts 1 - Acts 2

1. And suddenly there came out of heaven a noise, as of a violent blare, even as of a blare of a great trumpet, in which they were sitting, they say, "Thou, Lord, knowest all hearts, indicate one whom Thou choosest."  

2. And they nominate two, Joseph, called Bar-Sabbas, who was surnamed Justus, and Matthias.  

3. And out of these two, this place of the dispensation and apostleship, from which Judas transgressed, to be gone into his own place.”  

4. And they give lots for them, and the lot falls on Matthias, and he is enumerated with the eleven apostles.

5. For it is written in the scroll of the Psalms, Let his domicile become desolate, and let no one be dwelling in it, and 'Let his supervision be 'taken by another.'

6. Then, of the men coming together with us in everyall the time in which the Lord Jesus came into, and out of, us,
And seen by them were dividing tongues as if of fire, and one is seated on each one of them.

And they are all filled with holy spirit, and they begin to speak in different languages, according as the spirit gave them to 'declaim'.
Acts 2

12 And it was with the eleven, the apostles, that they were being prophesying. Let there be pouring out of the spirit, and they will be speaking wisely with others.

13 Now, amazed are they all, and they were bewildered, saying one to another, "What is this wanting to be?"

14 Yet taunting, said that 'With sweet wine are they oBoated!' Now Peter, standing together with the eleven, lifts up his 'voice and declares to them: 'Men! Jews! and all who are dwelling at Jerusalem! Let this be known to you, and give ear to my declarations,' such as

15 declarations that were being made known to you, and are saying, "Men! You are bringing upon the holy one and the son of God, which was known to you, and you have not been being drunk." But this is that which has been being declared through the prophet Joel:

16 And it shall be in the last days, ' ('God is saying) 'I will pour out My spirit to all flesh, and your sons and your daughters shall prophesy, And your youths visions shall be being seen. And your elders dreams shall be being dreamed,' such as

17 And surely on My men I will give miracles in 'heaven above, And signs on the earth below, blood and fire and vapor pillars of smoke,' such as

18 And the moon into blood, and the sun into blood, and the earth shall be converted into darkness And the moon into blood Ere the coming of the day of the Lord, The great and advent day.
21 And it shall be that everyone, whosoever should be invoking the name of the Lord, shall be saved.

22 Men! Israelites! Hear these words: Jesus, the Nazarene, a Man demonstrated to be from God for you by powerful deeds and miracles and signs, which God does through Him in the midst of you, according as you yourselves are aware--

23 This One, given up in the specific counsel and foreknowledge of God, you, gibbeting through the hand of the lawless, assassinatet,

24 Whom God raises, loosing the pangs of death, forasmuch as it was not possible for Him to be held by it.

25 For David is saying among us until this hand of the Lord, shall be invoking every word of God, saying: Jesus, the Nazarene, the Man who has been shown, the Man demonstrated to be from God, for you by powerful deeds and miracles and signs, which God does through Him in the midst of you, according as you yourselves are aware.

26 Therefore gladdened was my Heart, And exultant my tongue. Now, still my flesh also shall be tenting in expectation, to be acquainted with Thy path of life. Thou wilt be filling me with gladness with Thy face.'
...being then, inferentially, a prophet, and having perceived that God swears to him with an oath, out of the fruit of his 'loin to seat One on his throne, 31

...perceiving this before, he speaks concerning the resurrection of the Christ, that He was neither forsaken among the unseen, nor was His Flesh acquainted with decay. 32

...This Jesus 'God raises, of Whom we all are witnesses. 33

...Being, then, to the right hand of 'God exalted, besides obtaining the promise of the holy spirit beside from the Father, He pours out this which you are observing and hearing. 34

..."For David did not ascend into the heavens, yet he is saying, 'said the Lord to my Lord, 'Sit at My right hand.' 35

...Till I should be placing Thine 'enemies for a footstool for Thy feet.' 36

..."Let over all the house of Israel I know certainly, then, that 'God makes Him Lord as well as Christ--this Jesus Whom you crucify! 37

...Now, hearing this, 'their heart was pricked with compunction. Besides, they said to 'Peter and the rest of the apostles, "What should we be doing, men, brethren?" 38
38 Then the apostles and elders, being assembled ... at Jerusalem.

39 For to you is the promise 

40 Besides, with more and different words, he conjures and entreated them, saying, "Be saved from this crooked generation!"

41 Those indeed, then, who welcome his word, are baptized, and there were added in that day about three thousand souls.

42 Now they were persevering in the teaching of the apostles, and in fellowship, and in the breaking of bread, and in prayers.

43 Now on every soul became fear, yet many miracles and signs occurred through the apostles in Jerusalem. Besides, great fear was on all.

44 Now all those who believe also were in the same place and had all things in common.

45 And they disposed of the acquisitions and the properties, and divided them to all, forasmuch as some would have had need.

46 Besides persevering day according day with one accord in the sanctuary, besides breaking bread home according home, they partook of nourishment with exultation and simplicity of heart,
47 Peter and John went up into the sanctuary. Now Peter and John went up into the sanctuary, asking to obtain alms. Now instantly his feet raised him up, he raised him up, and, leaping up, he raised him up. Now instantly his feet raised him up, he raised him up, and, leaping up, he raised him up. Now instantly his feet raised him up, he raised him up, and, leaping up, he raised him up.

48 And a certain man, being inherently lame from his mother's womb, was borne, who, perceiving Peter and John being about to be passing into the sanctuary, asked to obtain alms. And a certain man, being inherently lame from his mother's womb, was borne, who, perceiving Peter and John being about to be passing into the sanctuary, asked to obtain alms. And a certain man, being inherently lame from his mother's womb, was borne, who, perceiving Peter and John being about to be passing into the sanctuary, asked to obtain alms.

49 Now Peter and John went up into the sanctuary. Now Peter and John went up into the sanctuary. Now Peter and John went up into the sanctuary. Now Peter and John went up into the sanctuary. Now Peter and John went up into the sanctuary.
9 And the entire people perceived him walking and praising God.

10 Now they recognized him, that this was the one sitting toward the Beautiful Gate of the sanctuary. And they are filled with awe and amazement at that which has befallen him.

11 Now at his holding himself to Peter and John, the entire people ran together toward them at the portico of Solomon’s, overawed.

12 Now, perceiving it, Peter answers toward the people: ‘Men! Israelites! Why are you marveling at this? Or any why at us are you looking so intently, as if by our own power or devoutness we ‘had made him walk?’

13 The God of Abraham and the God of Isaac and the God of Jacob, the God of our fathers, glorifies His ‘Boy Jesus, Whom you indeed, ‘give up and down, according before the face of Pilate, when ‘he decides to ‘release Him.

14 Now you disown the holy and just One, and request a man, a murderer, to be surrendered to you as a favor.

15 Yet the Inaugurator of ‘Life you kill, Whom God ‘rouses among the dead, of which we are witnesses.

16 And in the faith of His ‘name, His ‘name gives stability to this man whom you are beholding, with whom, also, you are acquainted, and the faith which is through Him, ‘gives him this unimpaired soundness in front of you all.
Now all the prophets also, from Samuel and from the people, as much as any of them, have spoken the word of God with all boldness.

Moses, indeed, said that: A Prophet will the Lord your 'God, be raising up to you from among your 'brethren, as me. Him you shall 'hear, according to all, whatsoever He should be speaking to you.

Yet it shall be that every soul whatsoever which should not 'hear that 'Prophet shall be utterly exterminated out from among the people.

Yet what 'God announces before through the mouth of all the prophets--the suffering of His Christ--He thus fulfills.

"And now, brethren, I am aware that according to ignorance you commit it, even as your 'chiefs also.

"And now, brethren, I am aware that according to ignorance you commit it, even as your 'chiefs also.
To you first, God, raising His Son, saying to you: "By turning away each of you from your wickedness."
Acts 4

7 And, standing them in the midst, they inquired to ascertain, *"By what power or in what name do you do this?"

8 Then Peter, being filled with holy spirit, said toward them, *'Chiefs of the people and elders!*

9 *If we today are being examined as to the benefaction to the infirm man, *by what* he has been saved;*

10 *let it be known to you all and to the entire people of Israel, that in the name of Jesus Christ, the Nazarene, Whom you crucify, Whom God raises up from among the dead, in this name, this man *stands by* before you sound.*

11 *This is the Stone that is being scorned by you *builders, which is becoming into the head of the corner.*

12 *And there is no* salvation in *any* other one, for neither is there any other name, *"given under heaven among* human *men, in which we must be saved."*

13 *Now on beholding the boldness of Peter and John, and grasping that they are unlettered and plain human men, they marveled. Besides, they recognized them, that they were together with Jesus.*

14 *Besides, observing the human man who has been cured standing together with them, they had nothing to contradict.*
Now, ordering them to come forth out of the Sanhedrin, they parleyed toward one another,

saying, "What should we be doing to these 'human'? For, indeed, that a known sign has occurred through them is apparent to all 'who are dwelling at Jerusalem, and we 'can not 'deny' it.

But, lest it may be disseminated among the people, we should be threatening them that by no means should they still be speaking 'in this Name to any 'human.'

And, 'calling' them, they gave them a 'sweeping' charge, not to 'utter' aught, nor yet to be teaching 'in the name of Jesus. Yet 'Peter and John, answering, said to the man, 'If it is just in the sight of God to be hearing you rather than 'God, you judge;

for we 'can not 'but be speaking of what we perceive and hear.'

Yet 'those who are menacing them release them, finding nothing 'how they should be chastening 'them, because of the people; 'that for all glorified 'God 'for that which 'has occurred,

for the 'human was of more than forty years, on whom this 'sign of healing had occurred.

Now, being released, they came toward their own and report whatever the chief priests and the elders say toward them.
Acts 4

24 Now *those who hear*, with one accord lift up their voice *toward* God and say, *O* Owner, Thou Who maketh heaven and earth and the sea and all that is in them,

25 *Who through holy spirit, by the mouth of our* father, Thy boy David, *art* saying, *Why are the nations perturbed? And why do the peoples mumble empty phrases?*

26 *Standing* by are the kings of the land, *And the* chancellors gathered *in the same place, Against the Lord and against His Christ.*

27 For *of a truth, in this* *city* were gathered *against Thy holy Boy Jesus, Whom Thou dost anoint, both Herod and Pontius Pilate, together with the nations and the peoples of Israel,*

28 *to do whatever Thy hand and Thy counsel designates beforehand to occur*. *

29 *And now, Lord, take notice of their threatenings, and be Thou endowing Thy slaves with every boldness to be speaking Thy word,*

30 *by the stretching out of Thy hand* *for healing and signs and miracles to occur* through the name of Thy *holy Boy Jesus.*

31 And at their beseeching, shaken was the place in which they were gathered, and they are all filled with the holy spirit, and they spoke the word of *God with boldness.*
And the multitude of those who believed were of one heart and soul, and not one of them said that any of his possessions are his own, but it was all theirs in common.

And with great power the apostles rendered testimony to the resurrection of Jesus Christ, the Lord. Besides, great grace was on them all,

for neither was there any indigent among them, for whoever belonged to the acquirers of freeholds or of houses, selling these, they brought the “price of that which is being disposed of”, and placed it beside the feet of the apostles. Now it was distributed to each, forasmuch as anyone would have had need.

Now Joseph, “who by the apostles is surnamed Barnabas” (which is, being construed, ‘Son of Consolation’), a Levite, a native Cyprian, selling a field belonging to him, brings the money and “places it beside the feet of the apostles.”

1 Now a certain man named Ananias, together with Sapphira, his wife, sells an acquisition and embezzles from the price (his wife also having been conscious of it) and, bringing a certain part, he “places it beside the feet of the apostles.”

2 And the Lord said to Peter, “Ananias, why has your heart been given to you to falsify to the holy spirit and to embezzle from the price of the freehold?

3 Now Peter said, “Ananias, wherefore do "Satan fill your heart for you to falsify" to the holy spirit and to embezzle from the price of the freehold?

And when Ananias heard these words, he fell down and died. And great fear came upon all such as heard these things.

Now Peter said to them, ‘Ananias, why has your heart been given to you to falsify to the holy spirit and to embezzle from the price of the freehold?

And when Ananias heard these words, he fell down and died. And great fear came upon all such as heard these things.

Now Peter said to them, ‘Ananias, why has your heart been given to you to falsify to the holy spirit and to embezzle from the price of the freehold?

And when Ananias heard these words, he fell down and died. And great fear came upon all such as heard these things.

Now Peter said to them, ‘Ananias, why has your heart been given to you to falsify to the holy spirit and to embezzle from the price of the freehold?

And when Ananias heard these words, he fell down and died. And great fear came upon all such as heard these things.

Now Peter said to them, ‘Ananias, why has your heart been given to you to falsify to the holy spirit and to embezzle from the price of the freehold?
Acts 5

1. But they were all, with one accord, entering into the temple of the Lord, and there they were saying: “Yes, so much.”

2. Now through the hands of the apostles many signs and miracles occurred among the people. And great fear became on all those hearing these things.

3. But Peter answered toward her, “Tell me if you took so much pay for the freehold?” Now she said, “Yes, so much.”

4. Now ‘Ananias, hearing these words, falling down, gives up the soul. And great fear became on all those hearing these things.

5. And great fear became on the whole ecclesia and on all those who hear these things.

6. Now, instantly, she falls toward at his feet and gives up the soul. Now entering, the youths found her dead, and bringing her out, they entomb her with her husband.

7. Now, ‘Ananias, hearing these words, falling down, gives up the soul. And great fear became on all those hearing these things.

8. Now it occurred, after an interval of about three hours, ‘that his ‘wife, not being ‘aware of what ‘had occurred, entered.

9. Now Peter answered toward her, “Tell me if you took so much pay for the freehold?” Now she said, “Yes, so much.”

10. Now through the hands of the apostles many signs and miracles occurred among the people. And they were all, with one accord, in the portico of Solomon.
13 **TO-PLACE**

14 **ALL (emph.)**

15 **ONEs-BELIEVING**

16 **AND-[IF]-EVER**

17 **ALL (emph.)**

18 **to-him**

19 **them**

20 **BE-YE-GOING**

21 **ALL**

13 **NOW of the rest, no one dared to *join* them, but the people magnify them,**

14 **yet, rather, there were added of those believing the Lord, multitudes of both men and women,**

15 so that they are carrying out the infirm into the squares also, and placing them on cots and pallets, that, at Peter's coming, if ever *even his shadow* should be overshadowing any of them.

16 **NOW a multitude also from the cities about Jerusalem came together, bringing the infirm and those molested by unclean spirits, all of whom *were cured*.**

17 **NOW when the chief priest and all *those together* with him rise (being the sect of the Sadducees), they are filled with jealousy,**

18 **and laid *hands* on the apostles and placed them in public custody.**

19 **Yet a messenger of the Lord, through during the night, opens the doors of the jail. Besides, leading them out, he said,**

20 **"Go", and, standing in the sanctuary, *speak to the people all the declarations of this life*.**

21 **Now, hearing this, they entered into the sanctuary *under* in the early morning and taught. Now the chief priest and *those together* with him, coming along, call together the Sanhedrin and the entire senate of the sons of Israel, and they dispatch *to the prison to have them led forth.*
O THE chief-priest-and THE the-ones who were with them, TOGETHER TO-him TOGETHER CALL call-together THE Sanhedrin

AND EVERY THE VETERAN senate TOGOF THEM TO THE筆 prison "THEY-SHOULD-BE-BEING-STONED"

NOW the deputies, coming along, did not find them in the jail. Now turning back, they report,

"Yet the deputies, coming along, did not find them in the jail. Now turning back, they report,"

NOW as they hear these words, both the officer of the sanctuary and the chief priests were bewildered concerning them, as to whatever may become of this.

Then, the officer, together with the deputies, coming forth, led them, but not with violence, for they feared the people, lest they should be stoned.

Now, leading them, they stand them in the Sanhedrin. And the chief priest inquires of them,

"Do we not charge you with a charge not to be teaching in this Name? And lo! you have filled Jerusalem with your teaching, and are intending to bring on us the blood of this righteous man."
Yet answering, Peter and the apostles say, "One must yield to God rather than to human men."

Now the God of our fathers raises Jesus, on Whom you lay hands, hanging Him on a pole.

This Inaugurator and Saviour, God exalts to His right hand, to give repentance to Israel and the pardon of sins.

We are witnesses to these declarations, as well as the holy 'spirit which God "gives to those yielding to Him."

Now those who were heared were disbanded, and they intended to assassinate them.

Yet, rising, a certain Pharisee in the Sanhedrin, named Gamaliel, a teacher of the law, honored by the entire people, orders them to "separate the human men outside a bit."

Besides he said toward them, "Men! Israelites! Take heed to yourselves, as to these 'human men, what you are about to be committing."

For before these 'days rose Theudas, saying that he is 'somebody himself, to whom men numbering about four hundred inclined, who was assassinated, and all, whoever were persuaded by him, were disbanded, and became 'unto nothing.

After this, one rose, Judas, the Galilean, in the days of the registration, and draws away people after him, and the he perished, and all, whoever were persuaded by him, are scattered.
NOW, I AM SAYING TO YOU, WITHDRAW FROM THESE HUMAN MEN AND LET THEM BE, INSTEAD OF THIS COUNSEL OR THIS ‘WORK SHOULD BE OUT OF HUMAN MEN, IT WILL BE DEMOLISHED;

...THEY-ARE-PERSUADED AND THEY-WERE-DOWN-WORTHY AND THEY-CEASED SAYING, ‘IT IS NOT PLEASEING FOR IF THIS COUNSEL OR THIS ‘WORK SHOULD BE OUT OF HUMAN MEN, IT WILL BE DEMOLISHED;...
3 Then they suborned men, saying that, "We have heard him speaking declarations, blaspheming into Moses and God."
Acts 6 - Acts 7

12 They stir up the people as well as the elders and the scribes, and standing by, they grip him, and led him into the Sanhedrin.

13 Besides, they put false witnesses on the stand, who say, "This human does not cease speaking, making declarations against this holy place and the law,

14 for we have heard him saying that this Jesus the Nazarene will be demolishing this place and will be changing the customs which Moses -gives over to us."

15 And looking intently at him, all those seated in the Sanhedrin perceived his 'face as if it were the face of a messenger.
And he does not give him any allotment to enjoy in it, nor even a platform for a foot. "And He promises to give it to him for a tenure and to his 'seed after him, there being no child of his.

Yet 'God speaks thus, that his 'seed shall be a sojourner in an alien land, and they shall 'enslave it and 'illtreat it four hundred years.

And the nation for whichever they should be slaving shall I 'judge, said 'God. And after these things they shall be coming out and offering divine service to Me in this place.

"And He—gives him the covenant of circumcision. And thus he begets Isaac, and circumcised him on the eighth 'day, and Isaac 'Jacob, and Jacob the twelve patriarchs.

"And the patriarchs, being jealous of Joseph, gave him up into Egypt. And 'God was with him,

And he extricates him out of all his 'afflictions, and—gives him favor and wisdom in front of Pharaoh, king of Egypt, and constitutes him 'governor over Egypt and over his whole house.

Now a famine came on the whole of Egypt and Canaan, and the affliction was great, and our 'fathers found no provender.
And in the second time Joseph is made re-known to his brethren, and Joseph's race became apparent to Pharaoh.

"Now Joseph, dispatching them, calls for Jacob, his 'father,' and the entire relationship among seventy-five souls.

And Jacob descended into Egypt, and he deceases, he and our 'fathers,'

and they were transferred into Shechem and placed in the tomb which Abraham purchases for a price, in silver, beside from the sons of Hamor in Shechem.

Now, according as the time of the promise which God avows to Abraham draw near, the people grow and were multiplied in Egypt,

until which a different king rose over Egypt, who had not been acquainted with Joseph.

This one, dealing astutely with our race, illtreats the fathers, 'causing their 'babes to be exposed into 'that they should not live'.

In which era Moses was born (and was handsome ever to 'God), who was reared three months in the home of his 'father.'

Now, at his being exposed, Pharaoh's daughter lifts him up and rears him for herself, into for a son.

And Moses was trained in every 'all the wisdom of the Egyptians, yet was powerful in his words and works.
And the vision was as a vision to him, and the voice of the Lord as the voice of a man, saying, **What!** And he came to him in a flame of fire out of a bush. And the bush burned with fire, and the bush was not consumed.

Yet Moses dared not view the face of God. Then the Lord said, **I am who am!** And he said, **Let me turn aside, that I may see this great vision, why it comes near me.**

Now he inferred that his brethren understood that 'God, through his hand, is giving salvation to them; yet they do not understand.'

And perceiving *someone being injured*, he succors him, and does the avenging of him 'who is harried,' smiting the Egyptian.

The brethren are you! Why is it that you are injuring one another?

Yet he who is injuring his 'associate, thrusts him away, saying *Who constitutes you a chief and a justice over us?*

And, at the completion of forty years, a messenger was seen by him in the wilderness of 'mount Sinai, in the flame of a thorn bush fire.'

Now Moses, perceiving it, marvels at the vision. Yet, at his approaching to consider it, the voice of the Lord became: 'I am the God of your 'fathers, the God of Abraham and Isaac and Jacob. Now Moses, coming to be in a tremor, dared not consider it.
33 “Now the Lord said to him, ‘Loose the sandals from your feet, for the place on which you ‘stand is holy land.’

34 In perceiving I perceived the ill treatment of My people who are in Egypt,’ and their ‘groaning I hear, ‘and I descended to extricate them.’ And now, come hither that I should be dispatching you into Egypt.

35 ‘This Moses, whom they disown,’ saying, ‘anyWho constitutes you a chief and a justice ‘over us?’ this one has ‘God commissioned to be a chief as well as a redeemer, a justice, together with the hand of the messenger ‘who was seen by him in the thorn bush.

36 This man led them out, doing miracles and signs in the land of Egypt and in the Red Sea, and in the wilderness forty years.

37 This is the Moses ‘who says to the sons of Israel: A Prophet will ‘God be raising up to you ‘throughout among your brethren, as me.

38 This is he ‘who came to be in the ecclesia in the wilderness with the messenger, ‘who speaks to him in ‘mount Sinai, and with our ‘fathers, who receives the living oracles to give to you,

39 to whom our ‘fathers are not willing to ‘become-obedient, but they thrust him away, and turned ‘elsewhere in Egypt in their ‘hearts,

40 saying to Aaron, ‘Make us gods who will ‘go before us—for this Moses, the human ‘man who led us out of the land of Egypt, we are not ‘aware ‘anything became of him.’
And they make a calf in those days, and they led up the sacrifice to the idol, and made merry with the works of their hands.

And the tabernacle of 'Moloch and the constellation of your god Raiphan, the models which you make, to worship them. And I shall be exiling you beyond Babylon.

The tabernacle of the testimony was with our fathers in the wilderness, according as He prescribes, 'Who speaks to Moses, to make it according to the model which he had seen,

which also our 'fathers who succeed him, with Joshua, led into the tenure of the nations, whom God thrusts out from the face of our fathers, till the days of David,
48 But the Most High is not dwelling in what is made by hands, according as the prophet is saying,

49 "'Heaven is My throne, yet the earth is a footstool for My feet. What kind of house shall be 'built for Me?' the Lord is saying, or what is the place of My 'stopping'?

50 Is it not My 'hand' that does all these things?

51 Stiff-necked and uncircumcised in your hearts and 'ears, you' are ever clashing with the holy 'spirit!' As your 'fathers, you also!' Which of the prophets do not your 'fathers persecute?' And they kill those who announce before the coming of the Just One, of Whom now you' became the traitors and murderers:-

52 Who got the law into a mandate of messengers and do not maintain it!

53 Now, hearing these things, they were harrowed in their 'hearts, and gashed 'their teeth' at him. Now possessing the fullness of faith and holy spirit, looking intently into heaven, he perceived the glory of God, and Jesus, standing out at the 'right hand of God,' and said, "'Lo! I am beholding the heavens opened up, and the Son of Mankind standing out at the 'right hand of God.'

54 Now, crying with a loud voice, they pressed their 'ears and rush on him with one accord.
Acts 7 - Acts 8

58 And, casting him out, outside of the city, they pelted him with stones. And the witnesses put off their garments beside the feet of a young man called Saul.

59 And they pelted 'Stephen with stones, while he is invoking and saying, “Lord Jesus, receive my spirit!”

60 Now, kneeling, he cries with a loud voice, “Lord, Thou shouldst not stand against them this 'sin!' And saying this, he was put to repose.
7 they may be obtaining the kingdom of God, dispatching both men and women.

8 Now much joy came to be in that city.

9 Yet, before this, a certain man named Simon existed in the city by using magic and amazing the nation of Samaria, saying himself to be some great one,

10 whom they all heeded, from the small to the great, saying, “This man is the power of the god which is called Great.”

11 Now they heeded him because of the considerable time the magic had to amaze them.

12 Yet when they believe Philip bringing the evangel concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

13 Now Simon, he also believes, and being baptized, was waiting on Philip. Besides, beholding the signs and great powerful deeds occurring, he is amazed.

14 Now the apostles in Jerusalem, hearing that Samaria has received the word of God, dispatch to them Peter and John,

15 who, descending, pray concerning them, so that they may be obtaining holy spirit,

16 for not as yet was it fallen on any of them, yet only, having been baptized, they belonged to the name of the Lord Jesus.
Acts 8

17 Then they place their hands on them, and they obtained holy spirit.

18 Yet Simon, perceiving that through the imposition of the hands of the apostles the spirit is being given, offers them money, saying, "Give me also this authority, that on whomsoever I may be placing my hands, he may be obtaining holy spirit." 21 For you there is neither part nor lot in this matter, for your heart is not straight in front of God.

22 Repent, then, from this evil of yours, and beseech the Lord, if, consequently, the notion of your heart will be forgiven you.

23 For I see you are inison the bile of bitterness and the fetter of injustice."

24 Now answering, Simon said, "You beseech toward the Lord for my sake so that nothing may be coming on me which you have declared." 25 Those indeed, then, who certify and speak the word of the Lord, returned into Jerusalem. Besides, they evangelized many villages of the Samaritans.
26 \textit{Kosmace} \textit{Twn} \textit{Samaritwn} \textit{Villages} \textit{of-the-Samaritans} \textit{they-well-messa} \textit{they-brought-the-well-message they-spoke}

27 \textit{Gaza} \textit{this} \textit{desolate} \textit{wilderness} \textit{he-was-gone} \textit{he-went} \textit{and} \textit{be-perceiving}

28 \textit{Jerusalem} \textit{into} \textit{was-bound} \textit{of-her} \textit{who} \textit{had-come} \textit{worshiped} (\textit{fur})

29 \textit{Philip} \textit{together} \textit{with} \textit{the} \textit{lamb} \textit{in-front-of} \textit{its}

30 \textit{Gaza} \textit{this} \textit{desolate} \textit{wilderness} \textit{he-was-gone} \textit{he-went} \textit{and} \textit{be-perceiving}

31 \textit{Gaza} \textit{this} \textit{is} \textit{descending} \textit{a}

32 \textit{Bone} \textit{of-the} \textit{writing} \textit{he-read} \textit{this} \textit{as} \textit{sheep-on} \textit{slaying}

33 \textit{Peter} \textit{of-him} \textit{he-is-opening}
Now answering, the eunuch said to Philip, "I was baptized, but I don't know who baptized me."" "What should I do, if I baptize you?" Philip asked. "If you believe with all your heart, you may be baptized," Philip replied. "I believe that Jesus is the Son of God," the eunuch answered. Philip then baptized him in the water. Afterward, Philip returned to the path he had come, and came upon anascar that had not been opened for a long time. Philip opened the scripture, and began to speak about Jesus. The eunuch listened carefully, and replied, "Tell me, what does this scripture mean, 'he was led as a sheep to the slaughter'?" Philip explained to him the prophecy of Isaiah and how it referred to Jesus. The eunuch was amazed and began to believe in Jesus. Philip then baptized him in the water and continued to teach him about the kingdom of God.
3 Now in his going he came to be nearing Damascus. Besides Suddenly a light out of heaven flashed about him.

4 And falling on the earth, he hears a voice saying to him, "Saul, Saul, what are you persecuting Me?"

5 Yet he said, "Who art Thou, Lord?" Yet He said, "I am Jesus Whom you are persecuting.

6 But Nevertheless, rise and enter into the city, and it will be spoken to you what you must be doing."

7 Now the men who are journeying with him stood dumbfounded, hearing, indeed, the sound, yet beholding no one.

8 Now Saul was raised from the earth, yet, his eyes being open, he observed nothing. Now, leading him by the hand, they led him into Damascus,

9 And he was three days not observing aught, and he neither ate nor drank.

10 Now there was a certain disciple in Damascus named Ananias, and the Lord said to him in a vision, "Ananias!" Now he said, "Lo! It is I, Lord!"

11 Now the Lord said, "Rise! Go to the street called Straight, and seek in the house of Judas for a Tarsian named Saul, for lo! he is praying .

12 And he perceived a vision a man named Ananias entering and placing his hands on him so that he should be receiving sight."
Yet Ananias answered, "Lord, I hear from many concerning about this 'man, how much evil he does to Thy saints in Jerusalem."

And here he has authority beside from the chief priests to bind all who are invoking Thy name."

Yet the Lord said toward him, "Go, for he is a choice instrument of Mine, to bear My name before both the nations and kings, besides the sons of Israel.

for I shall be intimating to him how much he must be suffering for My 'name's sake."

Now Ananias came away and entered into the house, and placing his hands on him, he said, "Saul! Brother! The Lord has commissioned me (Jesus, Who was seen by you "on the road by which you came), so that you should be receiving sight and be filled with holy spirit."

And immediately fall from his 'eyes as if scales, and he receives sight. Besides, rising, also, he is baptized,

and obtaining nourishment, he is strengthened. Now he came to be with the disciples in Damascus some days.

And immediately, in the synagogues, he heralded 'Jesus, that He is the Son of God.'

Now amazed are all who are hearing, and they said, "Is not this the one who is baptized in Jerusalem, ravages those who are invoking this 'Name? And for this had he come here, that he may be leading them 'bound' to the chief priests."
22 Yet Saul was the \*rather more invigorated\* ; and threw the Jews dwelling in Damascus \*into confusion, deducing that this One is the Christ.

23 Now as a considerable number of days were filled, the Jews consult \*to assassinate him.

24 Yet known to Saul is their \*plot. Now they scrutinized the gates also, both by day and by night, so that they may be assassinating him.

25 Yet the disciples, getting him at night, \*let him down through the wall, lowering him in a hamper.

26 Now, on coming \*along into Jerusalem, he tried to join the disciples; and all feared him, not believing that he is a disciple.

27 Yet Barnabas, getting \*hold of him, led him \*toward the apostles and relates to them how he became acquainted with the Lord \*on the road, and that He speaks to him, and how, in Damascus, \*he speaks boldly\* in the name of Jesus.

28 And he was with them, \*going in and out, \*in and of Jerusalem.

29 Speaking boldly\* in the name of the Lord Jesus, he both spoke and discussed \*with the Hellenists. Yet \*they took in hand to \*assassinate him.
Now it occurred that Peter, passing through all, 'comes down to the saints' who are dwelling at Lydda also.

And Peter said to him, 'Eneas, Jesus Christ is healing you! Rise and spread your pallet by yourself!' And immediately he rose.

And aware of him are all those dwelling at Lydda and 'Saron, who turn back to the Lord.

Now in Joppa there was a certain disciple named Tabitha, which, being interpreted, is termed Dorcas ('Gazelle'). This woman was full of good acts and alms which she did.

Now it occurred in those 'days that, being infirm, she 'dies. Now, 'bathing her, they 'place her in an upper chamber.

Now, Lydda being near Joppa, the disciples, hearing that Peter is in it, dispatch two men to entreat him, saying, "You should not be slothful in passing through to us!"

\[\text{Acts 9}\]
Now Peter, rising, came together with them, whom, coming along, they led up into the upper chamber. And beside him stand all the widows, lamenting and exhibiting tunics and garments, whatever Dorcas made while she was with them.

Now Peter, ejecting them all outside and kneeling, prays. And turning about to the body, he said, "Tabitha, rise!" Now she opens her eyes, and perceiving Peter, sits up.

Now giving her a hand, he raises her. Now summoning the saints and the widows, he presents her alive.

Now it became known down the whole of Joppa, and many believe on the Lord.

Now it became that he remains a considerable number of days in Joppa beside with a certain Simon, a tanner.

1 Now a certain man in Caesarea, named Cornelius, a centurion out of a squadron "called: "Italian,"

2 devout and fearing: God together with his entire house, doing many aims to the people and beseeching God continually,

3 perceived in a vision manifestly, as if about the ninth hour of the day, a messenger of God entering to him and saying to him, "Cornelius!"
Now, he, looking intently at him, and becoming affrighted, said, "What is it, lord?" Now he said to him, "Your prayers and your a\textsuperscript{1}lms ascended \textsuperscript{2}for a memorial in front of God.

And now send men \textsuperscript{3}into Joppa, and send after a \textsuperscript{4}certain Simon, who is \textsuperscript{5}named Peter.

This man is lodging beside with a \textsuperscript{4}certain Simon, a tanner, whose house is beside the sea.

Now as the messenger \textsuperscript{2}who is speaking to him came away, summoning two of the domestics and a devout soldier of \textsuperscript{7}those who \textsuperscript{8}waited on him,

and unfolding it all to them, he dispatches them \textsuperscript{2}into Joppa.

Now, on the morrow, as they are journeying and drawing near the city, Peter went up on the housetop to pray about the sixth hour of the day.

Now he became ravenous and wanted to taste food. Now, while they are preparing it, an ecstasy \textsuperscript{11}came on him,

and he is beholding 'heaven open' and a \textsuperscript{12}certain utensil descending, as a large sheet, with four edges, being let down on the earth,

in which belonged all the quadrupeds and reptiles of the earth and the flying creatures of heaven.

And a voice \textsuperscript{11}came to him, "Rise, Peter! Sacrifice and eat!"
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Acts 10

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the men *who |have been
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_asking the way through to
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Now this occurred~ on
thrice, and straightway the
utensil was taken up into
*heaven.
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Yet *Peter said, "Far be
it from me, Lord, thatfor I
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And again, a out second
time, a voice came toward
him, "What *God cleanses,
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petrou

dienqumoumenou

peri

tou

oramatos

IS-LODGizING

OF-THE

YET

Peter

THRU-IN-FEELING

ABOUT

THE

sight

is-lodging

18
_shouting,
And,
they
inquired to ascertain~ if
*|
~
Simon,
surnamed Peter,
is lodging~ in this place.

being-engrossed

vision

eipen

autw

to

pneuma

idou

andres

treis

zhtountes

se

said

to-him

THE

spirit

BE-PERCEIVING

MEN

THREE

SEEKING

YOU

Now,

as

*Peter

is
concerned
with the vision, the spirit
said to him, "|Lo~! three
men are seeking you!
19

|engrossed ~,

lo !
alla anastas

20

but

21

katabhqi

kai poreuou

sun

UP-STANDing BE-DOWN-STEPPING AND

BE-GOING

rising

be-you-going !

be-you-descending !

diakrinomenos oti egw apestalka
beING-THRU-JUDGED

I

that

NO-YET-ONE

nothing

autous

HAVE-commissionED them

katabas

de petros

DOWN-STEPPing YET Peter

doubting
pros

autois mhden

TOGETHER to-them

descending
tous andras eipen idou

TOWARD THE

MEN

said

egw eimi on

BE-PERCEIVING I

AM

zhteite

tis
what

h

aitia

di

hn

pareste

oi

de

eipan

kornhlios

THE

cause

THRU

WHICH

YE-ARE-BESIDE-BEING

THE-ones

YET

say

CORNELIUS

ye-are-present

the

because-of

they-say

ekatontarchs

anhr

dikaios

kai

foboumenos

ton

qeon

HUNDRED-chief

MAN

JUST

AND

FEARING

THE

God

centurion
marturoumenos

te

upo

olou

tou

eqnous

twn

ioudaiwn

beING-witnessED

BESIDES

by

WHOLE

OF-THE

NATION

OF-THE

JUDA-ans

being-attested

Jews

ecrhmatisqh upo

aggelou

agiou metapemyasqai se

eis

ton oikon

IS-apprizED

MESSENGER

HOLY

INTO

THE

is-apprised

by

Now Peter, _descending
toward the men, said, "|Lo~!
I' am he whom you are
seeking. anyWhat is the
cause becausefor which you
are |present?"
21

WHOM YE-ARE-SEEKING ANY

lo !
22

20
But, _rising, |descend
and |go~ togetherwith them,
nothing doubting~, thatfor I'
have commissioned them."

TO-after-SEND

to-send-after

YOU

HOME

house

*they
Now
say,
"Cornelius, a centurion, a
*
man just and God-fearing~,
besides being attested~ by
the whole nation of the
Jews, is apprized by a holy
messenger to send~ after
you to come into his
*house,
and
to
hear
declarations besidefrom you."
22


Acts 10:23 Calling them in, then, he lodges them. Now on the morrow, on rising, he came away together with them, and some of the brethren from Joppa came together with him.

Acts 10:24 Now on the morrow he entered into Caesarea. Now Cornelius was hoping for them, calling together his relatives and intimate friends.

Acts 10:25 Now as Peter became come to enter, Cornelius, —meeting with him, falling "at his feet, worships.

Acts 10:26 Yet Peter raises him, saying, "Rise! I am a human man."

Acts 10:27 And, conversing with him, he entered, and is finding many come together.

Acts 10:28 Besides, he averred toward them, "You are versed in the fact how illicit it is for a man who is a Jew to join or come to another tribe, and God shows me not to say that any human man is contaminating or unclean.

Acts 10:29 Wherefore, without gainsaying, also, being sent after, I came. I am inquiring to ascertain, then, on any account you send after me."
Then, after the baptism which John heralded: * \( \text{John said:} \) 'He is the one who is coming after me, who is *ideally* acceptable to Him. *Jesus the Christ (He is Lord of Israel, by the Adversary, whom they assassinate) is fearing* who is *passing through* the whole of Galilee, saying, ' *Adversary, passing through* and *call* the Jews and in Jerusalem; *Whom they assassinate* is *tyrannized over* by the Adversary, *that* for *God was with Him.*

34 Now Peter, opening his mouth, said, *‘Of a truth I am grasping’ that ‘God is not partial,* but in every nation he who is *fearing* Him and acting *righteous* is *acceptable* to Him.

35 Of the word He dispatches to the sons of Israel, *bringing* the *peace* through Jesus Christ (He is Lord of all),

36 *you* are *‘aware’* that *the declaration coming* to be *down* the whole of Judea, *beginning* from Galilee after the baptism which John heralds:

37 Jesus ‘from Nazareth, as ‘God anoints Him with holy spirit and power. Who passed through as a *benefactor and *healer of all those who are *tyrannized over* by the Adversary, that* for ‘God was with Him.* 

38 And we are witnesses of all which He does, because both in the country of the Jews and in Jerusalem; Whom they assassinate also changing Him on a pole.
Acts 2 - Acts 11

40 This One 'God rouses the third day, and -gives Him to become disclosed,
41 not to the entire people, but to witnesses 'who have been selected before by 'God, to us 'who drank together with Him after His 'rising out from among the dead.
42 And He charges us to herald to the people and to certify: that this One is He Who is 'specified' by 'God to be Judge of the living and the dead.
43 *To this One are all the prophets testifying: Everyone who is believing in Him is to obtain the pardon of sins through His name.*
44 *While 'Peter is still speaking these declarations, the holy 'spirit falls on all 'these hearing the word.*
45 *And amazed were the believers out of the Circumcision, whoever come together with 'Peter, seeing that on the nations also the gratuity of the holy 'spirit has been poured out.*
46 *For they heard them speaking in languages and magnifying 'God.'*
47 Then Peter answered, 'There *can not* be anyone to forbid 'water, so that these are not to be baptized, who obtained the holy 'spirit even as we.'
48 Now he bids them to be baptized in the name of Jesus Christ. Then they ask him to stay any some days.
Now the apostles and the brethren, who are according to the Circumcision, were amazed at Peter, because his speech was not according to the Greeks.

And Peter answered them, "Are you men of little faith, and why have you tempted the Holy Spirit to send you into a strange land? Was it not as I said at Caesarea? For three men stand by me who were sent from Caesarea to me. These men have just come from Caesarea, and have brought me news that your house has been cleansed, and God's power is manifesting in you."

Now when Peter went up into Jerusalem, those who were of the Circumcision who questioned the liberty of Peter were astonished, that 'Judea hear that the nations also receive the word of God.'

Now when Peter went up into Jerusalem, those of the Circumcision doubted toward him, saying that "You entered toward men having circumcision, and you ate with them!"

Now Peter begins and expounded it to them consecutively,

saying, 'I was in the city of Joppa, praying; and I perceived, in an ecstasy, a vision, a certain utensil going down out of heaven; and it came as far as me.'

Into which, looking intently, I considered and perceived the quadrupeds of the earth and the wild beasts and the reptiles and the flying creatures of heaven.

Now I hear a voice also, saying to me, 'Rise, Peter! Sacrifice and eat!'

Yet I said, 'Far be it from me, Lord; for a thing contaminating or unclean never entered into my mouth.'

Yet the voice answered a second time out of heaven, 'What God cleanses, do not you count contaminating!'

Now this occurred thrice, and it is all pulled up again into heaven.

Now by this it was made manifest to all those who were from the company of the disciples of God, that the Lord has also given repentance to the Gentiles through the word."
12 Now the spirit said to me to "come together with them, nothing doubting. Now these six brethren also came with me, and we entered into the man's house.

13 "Now he reports to us how he perceived the messenger, standing in his house and saying, 'Dispatch into Joppa and send after Simon, who is surnamed Peter.'

14 who will be speaking declarations to you "by which you shall be saved, you and your entire house.'

15 "Now 'as I begin to speak, the holy 'spirit falls on' them, even as on us also in the beginning.

16 Now I am reminded of the declaration of the Lord, as He said that 'John, indeed, baptizes in water, yet you shall be baptized in holy spirit.'

17 If, then, 'God gives them the equal gratuity as to us also, when believing on the Lord Jesus Christ, as who is I -able to forbid 'God?''

18 Now, on hearing these things, they are quiet, and glorify 'God, saying, 'Consequently, to the nations also 'God gives repentance unto life!'"

19 Those indeed, then, who are dispersed from the affliction which is occurring over Stephen, passed through as far as Phoenicia and Cyprus and Antioch, speaking the word to no one except to Jews only.

20 Now anyone of them were the Cyprian men and Cyrenians, who coming into Antioch, spoke and the Hellenists also, evangelizing to them the Lord Jesus.
And the hand of the Lord was with them. Besides, a vast number who believe turn back on to the Lord.

Now the account concerning them is heard in the ears of the ecclesia which is in Jerusalem, and they delegate Barnabas to Antioch,
The jail.

1 Now according to that season Herod the king put forth his hands to ill-treat some from the ecclesia.

2 Now he assassinated James, the brother of John, with the sword.

3 Now perceiving that it is pleasing to the Jews, he proceeded to apprehend Peter also (now they were the days of unleavened bread),

4 whom, arresting also, he placed in the jail, giving him over to four quaternions of soldiers to guard him, intending after the Passover to lead him up to the people.

5 'Peter, indeed, then, was kept in the jail, yet prayer was earnestly becoming' by the ecclesia toward God concerning him.

6 Now when Herod was about to lead him to them, in that night 'Peter was reposing' between two soldiers, 'bound with two chains, besides which guards before the door kept the jail.'

7 And lo! a messenger of the Lord stood by, and a light shines in the room. Now - smiting 'Peter on the side, he rouses him, saying, 'Rise, quickly!' And off fall his 'chains' and from his hands.'
Now the messenger said toward him, "Gird yourself and bind on your soles." He said, "Now I truly am aware that the Lord has delivered them to me," recognizing the messenger. And, coming out, he followed him. And he had not perceived that what is occurring through means of the messenger is true, yet he seemed to be observing a vision.

And, coming out, he followed him. And he had not perceived that what is occurring through means of the messenger is true, yet he seemed to be observing a vision.

And, recognizing the voice of Peter, from her joy she does not open the portal. Yet, running in, she reports Peter standing before the portal.
Acts 12

Verse 15

Yet they say to her, “You are mad!” Yet she stoutly insisted on having it thus. Yet they said, “It is his messenger.”

Verse 16

Yet Peter persisted in knocking. Now, opening, they perceive him and were amazed.

Verse 17

Yet gesturing with a hand to him to hush, he relates to them how the Lord led him out of the jail. Besides, he said, “Report these things to James and the brethren.” And, coming out, he went into a different place.

Verse 18

Now, at the becoming day, there was no slight disturbance among the soldiers as to what, consequently, became of Peter.

Verse 19

Now Herod, seeking for him and not finding him, examining the guards, orders them to be led away to death. And, coming down from Judea into Caesarea, he tarried there.

Verse 20

Now he was in a fighting fury, with the Tyrians and Sidonians. Yet, with one accord, they were present toward him, and, persuading Blastus, the king’s chamberlain, they requested peace, because their country was ‘nourished’ from the kings.

Verse 21

Now on a set day, Herod, dressed in royal attire, being seated on the dais, harangued them.

Verse 22

Now the populace retorted, “A god’s voice, and not a human’s!”
Acts 12 - Acts 13

1 Now there were in Antioch, in accord with the ecclesia which is there, prophets and teachers, both Barnabas and Simeon, called Niger, and Lucas the Cyrenian, besides Manaen, the tetrarch Herod’s foster brother, and Saul.

2 Now, at their ministering to the Lord and fasting, the holy spirit said, “Sever, by all means, to Me Barnabas and Saul for the work to which I have called them.”

3 Then, fasting and praying and placing their hands on them, they dismiss them.

4 They, indeed, then, being sent out by the holy spirit, came down into Seleucia. Besides, from thence they sail away from to Cyprus.

5 And, coming to be in Salamis, they announced the word of God in the synagogues of the Jews. Now they had John also as deputy.

6 Now, passing through the whole island up to Paphos, they found a certain man, a magician, a false prophet, a Jew, whose name was Bar-Jesus,
7 Now Barnabas, along into Antioch, setting out from Perga, returns to THE proconsul Sergius Paul, an intelligent man, He,' calling to him Barnabas and Saul, seeks for to hear the word of 'God.

9 Now Elymas, the 'Magician' (for thus is his name 'construed'), withstood them, seeking to pervert the proconsul from the faith.

10 And now, 'O! full of every guile and knavery, son of the Adversary, enemy of righteous and integrity, will you not cease perverting the straight 'ways of the Lord?

11 And now, 'I! 'tis the hand of the Lord is on you, and you shall be blind, not observing the sun until the appointed time.' Now instantly there falls on him a fog and darkness, and, going about, he sought someone to 'lead him by the hand.'

12 Then the proconsul, perceiving what has occurred, believes, being astonished, at the teaching of the Lord.
Now, after the reading of the law and the prophets, the chief of the synagogue disposed thereof, saying, "Men, brethren, if there is in you any word of entreaty for the people, say it."

Now Paul, rising and gesturing with his hand, said, "Men, Israels, and those who are fearing God, hear! The God of the people of Israel chooses our fathers, and exalts the people in Egypt, and with a high arm He led them out of it.

And for about forty years' time He carries them, as a nurse, in the wilderness.

And, pulling down seven nations in the land of Canaan, He distributes their land by lot.

And thence they request a king, and God —gives them Saul, son of Kish, a man out of the tribe of Benjamin, forty years.
23. The will (p) of the God is to be fulfilled according to the promise of one seed from Abraham, one who is from Israel. God is about to send the One who comes to complete the promise. The baptism of repentance was for those who were to believe in the coming of the One who was to be called the Messiah, according to John's prophecy.

24. The previous heralding of John, before his personal entrance, was the baptism of repentance to the entire people of Israel. The one who was called the Messiah was the one they were expecting, and the voice was saying, 'It is not the sacrificial lamb but the One who is about to come.'

25. The people of Israel are the ones to draw near to the tomb. The voices of the people of Israel are saying, 'What are you looking for among the dead?'

26. What are you looking for among the dead? The people of Israel are saying, 'What are you looking for among the dead? The voice is saying, 'It is not the sacrificial lamb but the One who is about to come.'

27. The one who is about to come is the one who is being called the Messiah. The voice is saying, 'It is not the sacrificial lamb but the One who is about to come.'

28. And, finding not one cause of death, they request Pilate to have him despatched. And the voice is saying, 'It is not the sacrificial lamb but the One who is about to come.'

29. Now as they accomplish all that which is written concerning Him, taking Him down from the pole, they place Him into a tomb.

30. Yet God raises Him from among the dead. Who was seen in the days by those who ascend with Him from Galilee to Jerusalem, who are now His witnesses toward the people.

31. And we are bringing to you the evangel which comes to be a promise to all the fathers,
that God has fully fulfilled this for our children in raising Jesus, as it is 'written' in the second 'psalm also. 'My Son art Thou:', I, today, have begotten Thee.

Now, seeing that He raises Him from among the dead, by no means longer about to 'return' to decay. He has thus declared that, I shall be giving you 'the faithful benignities of David.'

Wherefore, in a different place also, He is saying, 'Thou wilt not be giving Thy Benign One to be acquainted with decay.'

For David, indeed, -subserving his own generation by 'God's counsel, was put to repose, and was added to his fathers, and was acquainted with decay;

yet He Whom 'God rouses was not acquainted with decay.

'Let it then be known to you, men, brethren that through this One is being announced to you the pardon of sins,

and from all which you could not be justified in the law of Moses, in this One everyone 'who is believing is being justified'.
Now, at their being out, they entreated that these declarations be spoken to them on the intervening sabbath.

43 Now the synagogue having broken up, many of the Jews and the reverent proselytes follow Paul and Barnabas, who, speaking to them, persuaded them to remain in the grace of God.

44 Now on the coming sabbath almost the entire city was gathered to hear the word of the Lord.

45 Yet the Jews, perceiving the thongs, are filled with jealousy, and they contradicted the things spoken by Paul, blaspheming.

46 Being bold, both Paul and Barnabas say, "To you first was it necessary that the word of God be spoken. Yet, since, in fact, you are thrusting it away, and are judging yourselves; therefore, it was necessary for salvation, and salvation, lo! we are turning into the nations.

47 For thus the Lord has directed us: I have appointed Thee instead for a light of the nations; for Thee to be for salvation as far as the limits of the earth."

48 Now on hearing this, the nations rejoiced and glorified the word of the Lord, and they believe, whoever were set for life eonian.

49 Now the word of the Lord was carried through according the whole country.

50 Yet the Jews spur on the reverent, respectable women, and the foremost ones of the city, and rouse up persecution for Paul and Barnabas, and they ejected them from their boundaries.
Now they, "shaking up" the dust from their feet against them, came to Iconium.

Besides, and the disciples were filled with joy and holy spirit.

Now in Iconium according to the same thing occurred at their entering into the synagogue of the Jews and speaking, thus that a vast multitude of both Jews and Greeks believe.

Yet the stubborn Jews rouse up and provoke the souls of the nations against the brethren.

They, indeed, then, tarry a considerable time, speaking boldly in the Lord, Who is testifying to the word of His grace, granting signs and miracles to occur through their hands.

Now the multitude of the city is rent; and these, indeed, were together with the Jews, yet those together with the apostles.

Now as there came to be an onset both of the nations and the Jews, together with their chiefs, to outrage and pelt them with stones,

being conscious of it, they fled for refuge into the cities of Lycania: Lystra and Derbe, and the country about.

And there they were bringing the evangel. And a certain man in Lystra, impotent in the feet, sat there, lame from his mother's womb, who never walks.
10 Then barnabas and paul, the apostles, Barnabas walking, perceiving what Paul does, hearing, saying, "Men! The gods, having made the leading city, Zeus, descende... (Acts 14:10-15)

11 Besides, the priest of the Zeus which is before the city, bringing bulls and garlands into the portals, wanted to sacrifice together with the throngs.

12 Besides, they called 'Barnabas Zeus, yet Paul, Hermes, since, in fact, he was the leading speaker.'

13 Now, on hearing this, the apostles Barnabas and Paul, tearing with their garments, spring out into the throng, crying...

14 And saying, "Men! Why are you doing these things? We also are human, of like emotions as you, bringing the evangel to you to turn you back from these vain things "to the living God, Who makes heaven and the earth and the sea and all that is in them,

15 and the nations to 'bygone' generations, leaves all the ways,
17 NATIONS TO-BE-GOING THE to-the WAYS Of-them AND-THOUGH NOT UN-witnessed without testi
mony

20 he-entered OF-surROUNDing YET OF-THEN EIC TOGETHER to-THE
to-THE
city OUT OF-THEN city LAW-ing inferring him

22 establishing the souls of the disciples, besides entreating them to remain in the faith and saying that, "Through many afflictions must we be entering into the kingdom of God."

24 And passing through into Pisidia, they came into Pamphylia.
26 and thence they sail away into Antioch, whence they were given over to the grace of God for the work which they fulfill.

27 Now coming along and gathering the ecclesia, they informed them of whatever 'God does with them, and that He opens to the nations a door of faith.

28 Now they carried no brief time together with the disciples.
Acts 15

5 Yet some from the sect of the Pharisees who have believed rise up, saying that they must be circumcised, besides charging them to keep the law of Moses.

6 Now the apostles and the elders were gathered together concerning this matter.

7 And God, the Knower of hearts, testifies to them, giving the holy spirit according as to us also,

8 And God, the Knower of hearts, testifies to them, giving the holy spirit according to as to us also,

9 and in nothing discriminates between us and besides them, cleansing their hearts by faith.

10 Why, then, are you now trying God, by placing a yoke on the neck of the disciples which neither our fathers nor we are strong enough to bear?

11 But through the grace of the Lord Jesus we are believing, to be saved according to a manner which even of the Gentiles.

12 Now the entire multitude hushes, and they heard Barnabas and Paul unfolding whatever signs and miracles God does among the nations through them.

13 Now after they hush, James answered saying, ‘Men! Brethren! Hear me!’
Simon unfolds the words of the prophets, according as it is 'written,'

After these things I will turn back, And I will rebuild the tabernacle of David which 'has fallen... And its 'overturned' structure will I rebuild, And I will re-erec it... "

So that 'those left of mankind should ever be seeking out the Lord, And all the nations, on them of 'over whom My 'name is invoked', is saying the Lord, 'Who is doing these things.'"

Known from the eon to the Lord is His 'work,' "Wherefore I 'decide not to be harassing 'those from the nations who are turning back...to God,'" but to write an epistle to them 'to be abstaining from ceremonial 'pollution with 'idols,' and 'prostitution, and 'what is strangled, and 'blood.'"

For Moses, out from ancient generations, city according city, has 'those who are heralding him, being read' according every sabbath in the synagogues.

Then it seems good to the apostles and the elders, together with the whole ecclesia, choosing men out from among them, to send unto Antioch, together with 'Paul and Barnabas, Judas, called Bar-Sabbas, and Silas, leading men from among the brethren.
And the saying Logou ceiros agaphtois OF-YOU one-accord LIKE-FEEL TOGETHER the souls ONE-YEARLY speaking to-words to-THE ONE-YEARLY any LIP-INSTRUMENTING THE TOUS one-accord THE souls choosing TO-US Barnabas and Paul, hmin having-given-up IN the name OF-THE being dismissed, came down from which, carefully keeping yourselves, you will be well engaged. Farewell! for it seems good to us, in coming to be of one accord, choosing men, to send them to-was YOU together with our beloved Barnabas and Paul, they indeed, then, being dismissed, came down into Antioch, and Syria and Cilicia, 'out of the nations:' Rejoice! since, in fact, we hear that some coming out of them disturb you with words, dismantling your 'souls, whom we gave no assignment,' it seems good to us, in coming to be of one accord, choosing men, to send them to-was YOU together with our beloved Barnabas and Paul, the apostles and the elders and the brethren, to the brethren according at Antioch and Syria and Cilicia, 'out of the nations:' Rejoice!
... 32 TOYΔΑΣ ΤΕ KAI CIAAC KAI ΑΥΤΟΙ ΠΡΟΦΗΤΑΙ ΟΝΤΕΣ ΔΙΑ ΑΟΓΟΥ
JUDAS AND SILAS AND they BEFORE-EVERY prophesies BEING THROUGH saying word

33 ΠΑΛΑΥΤΟΥ ΠΕΡΙΚΕΛΕΙΑΝ ΤΟΥΣ ΑΔΕΦΟΥΣ ΠΟΙΗΣΑΝΤΕΣ
MANY BESIDE-CALL THE brothers DOING
ΕΠΕΤΡΕΠΑΤΕ ΧΟΙΡΩΣΤΑΙ
AND THEY-ON-STAND-fast establish

34 ΤΟΥΣ ΑΠΟΣΤΕΙΑΝΑΝ ΤΑΣ ΑΔΕΦΟΥΣ ΠΡΟΣ ΤΟΝ ΤΟΒΟΥΡΩΝ
THE one-commissioning them PAUL YET AND Barnabas tarried
ΕΝ ΑΝΤΙΟΧΙΑΙ ΤΑΙ ΕΞΙΕΙΑΕΝ
IN ANTIOCH THE TEACHING WELL-MESSAGING WITH AND also
ΤΑΙ ΕΥΝΗΤΕΙΑΖΟΜΕΝΟΙ ΜΕΤΑ ΚΑΙ ΕΠΕΡΩΝ
WITH AND bringing-the-well-message also they were-dismissed

35 ΠΡΟΣ ΒΑΡΝΑΒΑΝ ΠΑΛΑΥΤΟΥ ΕΠΙΤΡΕΠΑΤΕ ΧΟΙΡΩΣΤΑΙ
TOWARD Barnabas PAUL BINDING-fast
ΕΠΕΙΚΕΙΑΘΕΝΕΑ ΜΕΤΑ ΚΑΙ ΕΤΕΡΩΝ
WE-SHOULD-BE-ON-NOTING WE-SHOULD-BE-Visiting

36 ΠΟΛΑΟΝ ΤΟΝ ΤΟΥΣ ΑΟΓΟΥ ΤΟΥΣ ΚΥΡΙΟΥ ΜΕΤΑ ΝΤΙΝΑΚ ΗΜΕΡΑΝ ΕΙΓΕΝΕΝ
MANY THE speaking word OF-THE Master Lord AFTER SOME DAYS said
ΤΟΥΣ ΑΔΕΦΟΥΣ ΚΑΤΑ ΠΟΛΙΝ ΠΑΣΑΝ ΕΝ ΑΙΣ ΤΑΗΘΕΙΑΖΟΜΕΝ ΤΟΝ ΤΟΝ
THE brothers according-to every city IN WHICH WE-DOWN-MESSAGE THE we-announce

37 ΛΟΓΟΝ ΤΟΥ ΚΥΡΙΟΥ ΡΕΠΟΝΤΟ ΕΧΟΥΙΝ ΤΟΝ ΒΑΡΝΑΒΑ ΕΒΟΥΛΑΘΕΝ
saying word THE Master Lord SADLY TO Barnabas INTended
ΣΥΜΠΑΡΑΛΑΒΕΙΝ ΚΑΙ ΤΟΝ ΙΟΩΝΝΗΝ ΤΟΝ ΚΑΙΟΥΜΕΝΟΝ ΜΑΡΚΟΝ
TO-BE-TOGETHER-BESIDE-GETTING TO THE JOHN TO one-being-CALLED MARK

38 ΠΑΛΑΥΤΟΥ ΠΑΥΛΟΟΣ ΔΕ ΠΗΣΙΟΥΙΟΥ ΑΠΟΣΤΩΝ ΑΠΟ ΑΥΤΩΝ ΑΠΟ ΜΗ ΠΑΜΦΥΛΙΑΣ ΑΝΗ ΜΗ ΑΝΤΘΕΙΑΝΤΑ ΑΥΤΩΙΚ ΣΕ ΕΠΡΩΝ ΜΗ
PAUL the saying word counted-worthy FROM them FROM NO Pamphylia AND NO coming-together INTO THE work NO

39 ΣΥΜΠΑΡΑΛΑΒΕΙΝ ΤΟΥΤΟΥ ΕΓΕΝΕΤΟ ΠΑΡΟΙΣΥΜΜΟΧΟΣ ΕΩΣ ΤΟΥ ΑΡΜΔΑΦΟΥΣ ΤΟΥ ΒΑΡΝΑΒΑΝ ΒΑΡΝΑΒΑΣ ΑΝΗ ΜΗ ΑΝΤΘΕΙΑΝΤΑ ΑΥΤΩΩΚ ΣΕ ΕΠΡΩΝ ΜΗ
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30 ΑΠΟΧΡΙΨΩΝΗΝΑΙ ΑΤΟΥΟΥΝ ΑΠΟ ΑΛΛΑΤΩΝ ΤΟΝ ΤΟΝ ΒΑΡΝΑΒΑΝ
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ON-saying singling-out SILAS OUT-CAME was OUT FROM THE Master Lord Barnabas

41 ΥΠΟ ΤΟΝ ΑΡΜΔΑΦΟΥΣ ΑΝΗ ΙΟΩΝΝΗ ΔΕ ΤΗΝ ΚΑΙΡΙΑΝ ΔΕ ΤΗΝ ΚΑΙΡΙΑΝ ΔΕ ΤΗΝ ΚΑΙΡΙΑΝ ΕΠΙΤΗΡΙΩΝ ΤΑΣ ΕΚΚΛΗΣΙΑΣ
by THE brothers he-THRU-CAME he-passed-through he-passed-through THE SYRIA AND THE CILICIA establishing THE OUT-CALLED ecclesiases
1 * ΚΑΘΗΝΤΗΣΕΝ ΔΕ [ΚΑΙ] ΕΙΣ ΔΕΡΒΗΝ ΚΑΙ ΕΙΣ ΛΥΣΤΡΑΝ ΚΑΙ ΙΔΟΥ  
he-attains he-arrives-at YET AND also INTO DERBE AND INTO LYSTRAN AND BE-PERCEIVING lo !  

2 ΙΟΥΔΑΙΟι ΠΙΤCETH ΠΑΤΡΟΣ ΔΕ ΕΛΛΗΝΟι Ο ΟΧ ΕΜΑΡΤΥΡΕΙΤΟ ΥΠΟ ΤΩΝ ΕΝ  
JUDA-an BELIEving FATHER YET OF-GREEK WHO was-witnessed was-attested by THE IN  

3 ΑΥΣΤΡΠΟΙ ΚΑΙ ΙΚΩΝΙΩΜ ΑΔΕΛΦΩΝ ΤΟΥΤΟΝ ΩΣ ΜΗ ΤΗΣ ΕΚΚΛΗΣΙΑΣ Ο ΠΑΥΛΟς  
LYSTRA AND IKONIUM brothers THIS-one WILLS AS DIFFERENT O THE PAUL  

4 ΤΟΥΣ ΙΟΥΔΑΙΟUS ΤΟΥΣ ΟΝΤΑΣ ΕΝ ΤΟΙΣ ΤΟΠΟΙΣ ΕΚΚΛΗΣΙΑΙΚΩΣ  
THE JUDA-anS HIS ONES IN THE PLACES ECCLESIAIC  

5 ΠΡΕΟΒΥΤΕΡΟΙΝ ΤΩΝ ΣΕΝΙΟΡΩΝ ΕΝ ΙΕΡΟΣΟΛΥΜΟΙΚΗ ΤΑΙ ΟΙ ΜΕΝ ΟΥΝ ΕΚΚΛΗΣΙΑΙ  
SENIORS OF-THE the JERUSALEM MEN THEN ECKKHMAICAI  

6 ΗΜΕΡΑΝ ΔΕ ΔΕΠΕΡΕΙΝΤΟ ΤΑΚ ΓΑΛΑΤΙΚΗ ΚΑΙ ΟΡΑΜΑ  
DAY YET PASSED-through THE GALATIAN AND VISION  

7 ΑΙ ΕΛΑΒΟΝΤΕΣ ΔΕ ΚΑΤΑ ΘΕΝ ΠΡΟΔΡΟΜΙΑΝ ΕΙΝ ΘΕΝ  
A COMING YET ACCORDING-TO THE PROPHET TO THE  

8 ΕΚ ΤΟΥ ΑΝΑΠΟΛΟΥΤΟΥ ΔΕ ΤΗΝ ΜΥΣΙΑΝ ΚΑΤΕΒΙΒΑΣΕΝ ΕΙΣ ΤΡΩΑΣ  
HAVING-MOVED away YET THE MYSSIA up-DESCENDED INTO-TROAS  

9 ΑΛΙα ΤΗ ΝΥΚΤΙ ΠΑΥΛΟς ΟΨΗΘΗΝ ΑΝ ΜΑΚΕΔΟΝΙΑ ΤΙ ΗΝ  
A the NIGHT PAUL was-VIEWed MAN MACEDONIAN ANY WAS  

10 ΕΚΤΟΔΟΣ ΚΑΙ ΠΑΡΑΚΑΛΩΜ ΑΥΤΟΝ ΚΑΙ ΑΕΡΩΝ ΑΛΙΑ ΕΙϹ  
HAVING-STOOD AND ENTREATING him AND GIVING ALEIA INTO  

Now, as they went through the cities, they give over to them the decrees to maintain, 'which have been decided upon by the apostles and elders who are in Jerusalem.

The ecclesiads, indeed, then, were stable in the faith and superabounded in number day according by day.

Now he arrives also at Derbe and into Lystra. And lo! a certain disciple there was, named Timothy, the son of a believing Jewish woman, yet of a Greek father,

who was attested by the brethren in Lystra and Iconium.

This one Paul wants to come out together with him, and, taking him, circumcised him because of the Jews who are in those places, for they all were aware that his father belonged to the Greeks.

Yet, coming according about 'Myssia, they tried to go into Bithynia, and the spirit of Jesus does not let them.
15 Now as he perceived the vision, we immediately seek to come out into Macedonia, deducing that God has called us to bring the evangel to them.

16 Now it occurred, at our going into Troas, we run straight into Samothrace, yet the ensuing day into Neapolis, and thence into Philipippi, which is the foremost city of that part of Macedonia, a colony.

17 She, following after Paul and us, cried, saying, “If you have judged me to be faithful to the Lord, enter into my house, and I remain.” And she urges us.
Acts 16

<table>
<thead>
<tr>
<th>Verse</th>
<th>Greek Text</th>
<th>English Translation</th>
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<tbody>
<tr>
<td>18</td>
<td>Πάνω οὖν, ἑαυτὸν ἰδοὺν ἡμᾶς τὸν Ἰησοῦν Χριστὸν καὶ ἐπιστρέφοντες τῇ πόλει, ἐδύνασθε σημαντικά τὴν ἐπιτροπήν.</td>
<td>And, leading them to the magistrates, saying, “These men are confounding our city. Belonging to the Jews, they are casting them into the market.&quot;</td>
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<td>19</td>
<td>Συγκεντρώσατε τοὺς ἅγιους ἡμῶν τῷ Πωλίῳ καὶ τῷ Σέλαιῳ, ἀποκλίνοντες, ἔδωκατε αὐτοῖς ἁμαρτίαν.</td>
<td>Besides, placing on them many blows, they cast them into jail, charging the warden to keep them securely.</td>
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25. *κατά to according to YET TO THE MEONKYXION TION PAUL AND CIAK SIAS praying

26. *γίνεται TO THE THE ΠΑΥΛΟΣ ΚΑΙ CIAK SIAS PRAYING

27. *δεμόθτητιοι OF-ALL THE BONDS were-up-opened YET were instantly PAHPRAXHMA AI THE DOORS ALL AND

28. *και IDQN AND PERCEIVING MENGEDUMON having been-opened TAC OUPA THE THE ΦΥΛΑΧΘΕΙ ΣΠΑΚΑΣΜΕΝΟΑ

29. * ΓΕΜΗΣΕΝ for WE-ARE IN-PLACE-YET in this place ΆΓΗΣΗΕΙΣ ΟΥΣ ᾿ΕΙΣ ΤΟ ΦΩΤΟΣ he INTO SPRINGS he springs in AND ISTREMYING in tremor

30. * ΓΕΝΟΜΕΝΟΣ BECOMING ΠΡΟΣΕΤΕΕΓΕΝ to THE ΤΟΥ PAUL AND ΤΟΥ CIAK SIAS AND

31. * ΤΟΝ ΑΓΟΡ ΤΟΥ KYRIOU ΤΟΥ ΤΟΙΟΝ ΤΟΙΟΝ ΤΟΙΟΝ ΚΑΙ ΟΥΣ BY THE word OF THE Masters TO THE home they speak

32. * ΣΩΜΑΧΟΥ YOU SHALL BE SAVED you and THE ΟΙΚΟΣ ΤΟΥ ΤΟΥ ΤΟΥ ΚΑΙ ΟΥΣ AND TO TALK to them

33. * ΚΑΙ ΠΑΡΑΒΑΘΕΑΝ AND BESIDE GETTING TO TONE ΕΚΕΙΝΗΝ TH ΟΡΑ ΟΙΚΟΣ ΕΑΟΥΣΕΝ he AND IS BAPTIZED he AND THE OF him ALL

34. *ΠΑΡΑΦΡΑΜΑ UP LEADING leading up ΤΕ ΒΕΣΙΔΕ them INTO THE ΟΙΚΟΣ house he BESIDES-PLACES he-sets

25. Now according to midnight Paul and Silas were praying and sang hymns to God. Now the prisoners listened to them.

26. Now suddenly a great quake occurred, so that the foundations of the prison were shaken. Now instantly all the doors were opened, and the bonds of all were stacked.

27. Now the warden, becoming coming out of his sleep, and perceiving the doors of the jail open, pulling his sword, was about to despatch himself, inferring that the prisoners have escaped.

28. Yet Paul shouts with a loud voice, saying, ‘You should commit nothing evil to yourself, for we are all in this place.’

29. Now, requesting lights, he springs in, and coming to be in a tremor, prostrates to Paul and Silas, and, preceding them out, averred, ‘Masters, what must I be doing that I may be saved?’

30. Now they say, ‘Believe on the Lord Jesus, and you shall be saved, and your household.’

31. And they speak to him the word of the Lord, together with all those in his house.

32. And, taking them aside, in that hour of the night he bathes from off their blows, and is baptized, he and all his family, instantly.

33. Besides, leading them up into his house, he sets a table before them, and eats with all his household, having believed God.
Now, day becoming, the officers dispatch the constables, saying, “Release those...”

Now the warden reports these words toward Paul, that The officers have dispatched that you may be released. Then, coming out now, ‘go’ in peace.”

Yet Paul averred to them, “Lashing us in public, uncondemned, human men belonging to the Romans, they cast us into jail, and now they are ejecting us surreptitiously! [I] No! But let them come themselves and  lead us out!”

Now the constables report these ‘declarations’ to the officers. Now they were afraid, hearing that they are Romans.

And, coming, they entreat them, and, leading them out, asked them to come away from the city.

Now, coming out from the jail, they cameAssign toward Lydia, and, perceiving the brethren, they console them and came away.
3 opening up and placing before them that the Christ must suffer and rise "from among the dead, and that 'This One is the Christ--the Jesus Whom I am announcing to you.'

4 And some out of them are persuaded, and were allotted to Paul and Silas, besides both a vast multitude of the present populace, besides and of the foremost women not a few.

5 Now the Jews, being jealous and taking to themselves some wicked men of the loafers and--making up a mob, made a tumult in the city, and,--standing by the house of Jason, they sought to lead them before into the populace.

6 Now, not finding them, they dragged Jason and some wicked men of the loafers and--making up a mob, made a tumult in the city, and,--standing by the house of Jason, they sought to lead them before into the populace.

7 whom Jason has entertained. And all these are committing things contravening the decrees of Caesar, saying there is a different king, Jesus.
Now these were more noble than those in Thessalonica, who indeed, then believe, and of the respectable 'Greek women and men not a few.

Now as the Jews from 'Thessalonica know that in 'Berea also the word of 'God was announced by 'Paul, they came there also, agitating and disturbing the throngs.

Now immediately, then, 'Paul was sent away by the brethren to 'go as far as 'Athens. Besides, besides both 'Silas and 'Timothy remain behind there.

Now those who are conducting 'Paul led him as far as 'Athens, and, obtaining a direction toward 'Silas and 'Timothy that they may be coming most quickly toward him, they are off.

Now, while 'Paul was waiting for them in 'Athens, his 'spirit was incited in him at beholding the city being idol-ridden.

Indeed, then, he argued in the synagogue with the Jews and with the 'reverent, and in the market according on every day toward with 'those happening along.
Besides, getting hold of him, they led him "to the Areopagus, saying, "Can we know anything this new teaching is, which is spoken of by you?"

For strange is anything you are bringing into our hearing. We are resolved, then, to know anything this is wanting to be.

Now all the Athenians, and the reinterpreted guests, had opportunity for nothing different than to be saying something or hearing something newer.

Now Paul, standing in the center of the Areopagus averred, "Men! Athenians! according On all sides am I beholding how unusually religious you are.

For passing through and contemplating the objects of your veneration, I found a pedestal also, "on which had been inscribed; To an Unknownable God. To Whom then, you are ignorantly devout, This One am I announcing to you.

The God Who makes the world and all 'that is in it, He, the Lord 'inherent of heaven and earth, is not dwelling in temples made by hands,
tendering faith to all, righteousness and moving
	or silver, or stone,
that requiring, by human hands,

everywhere the bounds of their

Thus Paul came out of their midst.

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individually, then, condoning the times of ignorance, "God is now charging "mankind that all everywhere are to repent,

forasmuch as He assigns a day in which He is about to be judging the inhabited earth in righteousness "by the Man Whom He specifies, tendering faith to all, -raising Him out of the dead--" "Now, on hearing of the resurrection of the dead, "these, indeed, jeered, yet those say, "We will hear you concerning this again also."

Thus 'Paul came out of their midst.
34 Yet some men, being joined to him, believe, among whom were Dionysius, the Areopagite, also, and a woman named Damaris, and others together with them.

1 After these things, departing out of Athens, he came into Corinth.

2 And, finding a certain Jew named Aquila, a native of Pontus, having recently come from Italy, and Priscilla, his wife (because Claudius prescribed that all the Jews depart from Rome), he came to them,

3 and, because of his being of a like trade, he remained beside them and worked, for they were tentmakers by trade.

4 Now he argued in the synagogue according to every sabbath and persuaded beside both Jews and Greeks.

5 Now, as beside both Silas and Timothy came down from Macedonia, Paul was pressed by the word, certifying to the Jews that Jesus is the Christ.

6 Now at their resisting and blaspheming, -shaking out his garments, he said to them, "Your blood be on your head! Clear am I. From now on I shall go to the nations.

7 And, proceeding thence, he entered into the house of a certain one named Titus Justus, who is revering God, whose house was adjacent to the synagogue.
Acts 18

8 Now Crispus, the chief of the synagogue, believes the Lord, together with his whole household. And many of the Corinthians, hearing, believed and were baptized.

9 Now the Lord said to Paul, in the night, through a vision, "Fear not but be speaking; and you should not be silent,

10 because I am with you, and no one shall place hands on you to illtreat you, because there are many people of Mine in this city."

11 Now he is seated one year and six months, teaching the word of God among them.

12 Now, Gallio being proconsul of Achaia, the Jews with one accord assaulted Paul, and they led him on to the dais,

13 saying that, "Aside from the law, is this man inducing the humans to revere God."

14 Now Paul being about to open his mouth, Gallio said toward the Jews, "If, indeed, it were 40some injury or wicked knavery, O Jews, I might, according that account tolerate you.

15 Yet if they are questions concerning a word, and names, and a law "according of yours, you 'see' to it! A judge of these I am not intending to be!"
25 Yet they all getting hold of Sosthenes, the chief of the synagogue, beat him in front of the dais. And 'Galio cared for none of these things.

26 Now 'Paul, remaining still a considerable number of days with the brethren, -taking leave', sailed off into Syria, and together with him Priscilla and Aquila; having shorn his head in Cenchrea, for he had a vow.

27 Yet at their asking him to stay on more time, he does not consent.

28 But, -taking leave and saying, "I shall come back again to you," God willing," he set out from Ephesus.

29 And, coming down into Caesarea, going up and -greeting the ecclesia, he descended into Antioch.
26 Besides, he begins to speak boldly in the synagogue. Now, hearing him, Priscilla and Aquila took him to themselves and expounded the way of 'God to him more accurately.

27 Now, at his intending to pass through into 'Achaia, the brethren, promoting it, write to the disciples to welcome him; who, coming along, parleyed much with those who have believed through grace,

28 for he strenuously and thoroughly confuted the Jews in public, exhibiting through the scriptures that Jesus is the Christ.
7 And before-averred prophesied

8 entering into-coming

9 were-hardened

10 becoming HARDENED

11 becoming

12 before

13 were-carrying away

14 were-adjuring

7 Now there were, in all, about twelve men.

8 Now, entering into the synagogue, he spoke boldly *for three months, arguing and persuading as to that which concerns the kingdom of God.

9 Now, as *some were hardened and stubborn, saying evil things of the way sight *before the multitude, withdrawing from them, he severs the disciples, arguing day *accordingly day in the school of Tyranus.

10 So the handkerchiefs or aprons from his 'cuticle' or 'sacred hands' were, to 'clear' the diseases from them. Besides, 'wicked spirits go out.'

11 Besides, powerful deeds, not the 'casual kind,' God did through the hands of Paul,

12 so the handkerchiefs or aprons from his 'cuticle' or 'sacred hands' were, to 'clear' the diseases from them. Besides, 'wicked spirits go out.'

13 Now *some of the wandering Jews also, exorcists, take in hand to assume the name of the Lord Jesus *over 'those having wicked spirits, saying, 'I am adjuring you by the Jesus Whom Paul is heralding!'

14 Now there were *seven sons of Sceva, a Jew, a chief priest, doing this.
Yet answering, the wicked 'spirit' said to them, "Jesus, indeed, I know, and in 'Paul am I 'versed', yet 22who are you?"

And leaping 20on them, the human in whom the wicked 'spirit' was, 'getting the mastery of both, is too strong against them, so that they are naked and 20wounded; they are escaping out of that house.

Now this became known to all, besides both Jews and Greeks, who are dwelling in Ephesus. And fear falls 22on them all, and magnified was the name of the Lord Jesus.

Besides, many who have believed came, confessing and informing them of their practices.

Now a considerable number of those 'practicing the meddling arts, --carrying together the scrolls, burned them up in sight of all. And they compute their 'value and found it to be fifty thousand pieces of silver.

Thus according mightily the word of the Lord grows and was strong.

Now as these things were fulfilled, Paul pondered in 'spirit, passing through Macedonia and Achaia, to go into Jerusalem, saying that, "After my 22coming to be there I 'must see Rome also."

Now dispatching into Macedonia two of those serving him, Timothy and Erastus, he attended, for the time, into the province of Asia.
Now according to that season no slight disturbance occurred—concerning the way;

24 for a certain man named Demetrius, a silversmith, making silver temples of Artemis, afforded no slight income to the artificers, and whom —convening together, as also the workers about such things, he said, "Men! You are versed in the fact that by this ‘vocation’ we thrive,

25 and you are beholding and hearing that, not only of Ephesus, but of almost the entire province of Asia, this Paul by his persuading causes a considerable throng to stand aloof, saying that they are not gods which are coming into being through means of hands.

26 Now, not only is this endangering our ‘party’, but by it coming to be confounded, but the sanctuary of the great goddess Artemis also is being thereby reckoned nothing. Besides, her ‘magnificence’ is about to be ‘pulled down’ also, whom the whole province of Asia and the inhabited earth is revering.

27 Now, hearing this and becoming full of fury, they cried, saying, ‘Great is Artemis of the Ephesians!’

And filled is the city with confusion. Besides, they rush with one accord into the theater, gripping Gaius and Aristarchus, Macedonians, fellow travelers of Paul.

30 (Now, at Paul’s intending to enter into the populace, the disciples did not let him.)
31 Yet some of the chiefs of the province of Asia also, being his friends, sent him not to venture into the theater himself.

32 Others, indeed, then, cried some other thing, for the ecclesia was in confusion, and the majority were not aware on what account they had come together.

33 Now they unite on Alexander, one out of the throng, the Jews pushing him forward. Now Alexander, gesturing with his hand, wanted to make a defense for the populace.

34 Yet, on recognizing that he is a Jew, one voice became: out from all the for about two hours, crying, 'Great is Artemis of the Ephesians!' Great is 'Artemis of the Ephesians!'

35 Now, composing the throng, the scribe is averring, 'Men! Ephesians!' for all that human is there who does not know that the city of the Ephesians is exston of the temple of the great Artemis and of that which fell from Zeus?

36 These things, then, not being gainsaid, you must possess 'composure' and no one commit any rash.

37 For you led these men, who are not despoilers of the sanctuary, nor blasphemers of our goddess.
39 LET-THEM-BE-indictING to-one-another let-them-be-indicting ! IF YET ANY ABOUT-DIFFERENT ye-are-seeking-for

39 Now if you are seeking for anything concerning different other things, in the legal ecclesia it will be explained.

40 THE IN-LAWed ecclesia THE legal ecclesia-it-shall-be-being-ON-LOOSED it-shall-be-being-explained and for we-are-BEING-IN-DANGER

40 For we are also in danger of being indicted concerning today's commotion, there inhering not one cause concerning which we shall be able to render any account concerning this 'riot.'

ACTING OF-STANDING of-commotion ABOUT THE to-DAY OF-NO-YET-ONE of-not-one

39 And, saying these things, he dismisses the ecclesia.

41 THE TOGETHER-RUN this THE

41 And, saying these things, he dismisses the ecclesia.
Acts 20

7 Now they came before the place where the lodge was, where Paul was staying; and they came in and stood beside him. Now as he came up with us, 

8 Paul argued with them, about to be off on the morrow. Besides, he prolonged the word unto midnight.

9 Now there were a considerable number of torches in the upper chamber where we were gathered.

10 Now a certain young man named Eutychus, being seated on the window, sinking into a deep sleep while Paul is arguing on still more, being sunk from 'sleep, falls down from the third story, and was picked up dead.
16 Paul had decided to sail by Ephesus, so that he may not be becoming to linger in the province of Asia, for he hurried, if it may be possible for him to be before him, to Jerusalem by the day of Pentecost.

17 Now from Miletus, sending to Ephesus, he calls for the elders of the ecclesia.

18 How as they came along toward him, he said to them, “You are ‘versed in the facts, from the first day from which I stepped into the province of Asia, how I came to be with you every all the time,

19 slaving for the Lord with every all humility and tears, and the trials which befall me by the plots of the Jews;

20 how under no circumstances did I shrink from informing you of anything which was expedient, and teaching you in public and according your homes,

21 certifying to besides both Jews and to Greeks repentance toward God and faith toward our Lord Jesus Christ.

22 ‘And now, lo! I, bound in spirit, am going into Jerusalem, not being ‘ware what I will meet with in it,

23 more than that the holy spirit, city, according city, certifies to me, saying that bonds and afflictions are remaining for me.
But of nothing have I a word, nor yet am I making my soul precious to myself, till I should be perfecting my career and the dispensation which I got from the Lord Jesus, to certify the evangel of the grace of God.

And now, lo! I am aware that you all, among whom I passed through heralding the kingdom, shall be seeing my face no longer.

Wherefore I am attesting to you this very day that I am clear from the blood of all, for under no circumstances do I shrink from informing you of the entire counsel of God.

Now I am aware that, after I am out of reach, burdensome wolves will be entering into among you, not sparing the flocklet. And among yourselves will arise men, speaking perverse things to pull away disciples after themselves.

Wherefore watch, remembering that for three years, night and day, I cease not admonishing each one with tears.

But I am committing you to God and to the word of His grace, 'which is able' to edify and give the enjoyment of an allotment among all who have been hallowed.
I covet no one's silver or gold or vesture.

And, saying these things, or his knees together with them all, he prays.

Now there came to be considerable lamentation by all, and falling on his neck, they kissed him fondly.

being pained: especially at the word which he had declared, that no longer are they about to 'behold his face. Yet they sent him forward into the ship.

Now as we became to set out, being pulled away from them, running straight, we came to Coos, yet the next day to Rhodes, and thence to Patara.

And finding a ship ferrying to Phoenicia, stepping on board, we set out.

Now, Cyprus looming up, and leaving it on the left, we sailed to Syria, and came down to Tyre, for there the ship was unloading the cargo.
Now, finding out the disciples, we stay there seven days, whom said to Paul, through the spirit, not to be stepping on board unto Jerusalem.

Now, when the days became to fit us out, coming away, we went, all sending us forward, together with the wives and children, till outside of the city. And kneeing on the beach, praying,

we pull away from one another, and stepped into the ship. Yet they return unto to their own.

Now we', terminating the voyage, from Tyre descended unto Ptolemais, and, greeting the brethren, we remain one day with them.

Now, on the morrow, coming away, we came unto Caesarea, and, entering into the house of Philip the evangelist, who is out of the seven, we remain with him.

Now there were four daughters of this man, virgins, prophesying.

Now at our staying on more days, a certain prophet came down from Judea, named Agabus.

And coming toward us and picking up Paul's girdle, binding his own feet and hands, he said, 'Now this the holy spirit is saying, The man whose girdle this is, shall the Jews in Jerusalem be binding thus, and they shall be giving him over into the hands of the nations.'
12 **Paul** and some disciples 

They shall be giving over Jerusalemites 

and all those in the place 

entreated them not to go up 

into Jerusalem.

13 Then **Paul** answered and said, 

"What are you doing, 

lamenting and unnerving my heart? For I 

hold myself in reverence, 

not only to be bound, 

but to die also in Jerusalem 

for the sake of the name of the Lord Jesus."

14 Now, as he was not 

persuaded, we were quiet, 

saying, "Let the will of the Lord be done!"

15 Now after these days, 

taking up our baggage, 

we went up into Jerusalem.

16 Now, 'disciples from Caesarea, 

also, came together with us, 

leading us to Mnason, a 

certain Cyprian, 

a disciple from the beginning, 

beside whom we should lodge.

17 Now at our coming to 

Jerusalem, the brethren welcome us with 

gratification.

18 Now by the ensuing day, 

'Paul had been in, together with us, 

toward James. 

Besides, all the elders 

came along.

19 And, greeting them, he 

unfolded, one accordingly 

by each of the things which God does among 

the nations through his 

dispensation.

20 Now those who heard 

glorified 'God. Besides, 

they said to him, "You 

are beholding, brother, 

how many tens of thousands 

there are among the Jews 

who have believed, and 

all are inherently zealous 

for the law?
In the majority of the nations, the Jews have been saying to you, do. And among the nations apostasy from Moses, telling them not to be circumcising their children, nor yet to be walking in the customs.

22 AND What is it, then? Undoubtedly a multitude must come together, for they will hear that you have come.

23 This, then, which we are saying to you, do. With us are four men having a vow from them.

24 Taking these along, be purified together with them, and bear on their expenses, that they should be shaving their heads, and all will know that what they have been instructed concerning you is nothing, but you also are observing the elements and you say yourselves are maintaining the law.

25 Now concerning those of the nations who have believed, we write an epistle, deciding they are to guard themselves from idol sacrifice, besides from blood also, and what is strangled, and from prostitution.

26 Then Paul, taking the men along on the next day, being purified together with them, had been in into the sanctuary, publishing the full completion of the days of purification, till which the approach present for the sake of each one of them was offered.

27 Now as the seven days were about to be concluding, Jews from the province of Asia, gazing at him in the sanctuary, threw the entire throng into confusion, and laid hands on him,
28 crying, "Men! Israelites! Help! This is the man who is teaching all men everywhere against the people, and the law, and this holy place. Besides, still more, he led Greeks also into the sanctuary, and has contaminated this holy place."

29 For, before this, Trophimus the Ephesian was seen in the city with him, whom they inferred that Paul led into the sanctuary. Besides, stirred was the whole city, and there came to be a running together of the people. And getting hold of Paul, they drew him outside of the sanctuary, and immediately the doors are locked.

30 But the captain, taking along soldiers and centurions, forthwith ran down with him, whom they inferred that Paul led into the sanctuary, and immediately the doors are locked. But the captain, taking along soldiers and centurions, forthwith ran down with him, whom they inferred that Paul led into the sanctuary, and immediately the doors are locked.

31 The captain, taking along soldiers and centurions, forthwith ran down with him, whom they inferred that Paul led into the sanctuary, and immediately the doors are locked. But the captain, taking along soldiers and centurions, forthwith ran down with him, whom they inferred that Paul led into the sanctuary, and immediately the doors are locked.

32 Now while they are seeking to kill him, the allegation came up to the captain of the squadron that the whole of Jerusalem is in confusion. 32 who, taking along soldiers and centurions, forthwith ran down with him, whom they inferred that Paul led into the sanctuary, and immediately the doors are locked.

33 Then the captain, drawing near, got hold of him, and orders him to be bound with two chains. And he ascertained anyone who he may be and what he has done. Then the captain, drawing near, got hold of him, and orders him to be bound with two chains. And he ascertained anyone who he may be and what he has done. Then the captain, drawing near, got hold of him, and orders him to be bound with two chains. And he ascertained anyone who he may be and what he has done.
standing

ekalouqei

The multitude followed, crying "Away with him!"

Besides, being about to be 'led' into the citadel, 'Paul is saying to the captain, "Is it allowed me to 'say anything to you'?" Yet he averred, 'Greek you know, Permit me to speak toward the people.'

After this, Paul, "standing on the stairs, gestures with his hand to the people. Now as there 'comes' to be a vast hush, he shouts to them in the Hebrew vernacular, saying, "Men! Brethren and fathers! Hear my 'defense toward you now!'"
NOW hearing that he shouted to them in the Hebrew vernacular, they tendered rather more quietness, and he is averring.

'Y am a man, a Jew, born in Tarsus of Cilicia, yet 'reared in this 'city beside the feet of Gamaliel, a d regulated according to the strictness of the hereditary law, being inherently zealous for 'God according as all of you are today, I, who persecute this 'way up to death, binding and giving over beside both men and women into jail, as the chief priest also was testifying to me, and the entire eldership, beside from whom, 'receiving letters also testified the brethren, I went into Damascus, to be leading also those being there, 'bound into Jerusalem, that they may be punished.

"Now it occurred", at my going and drawing near to Damascus, about midday, suddenly out of 'heaven a considerable light shines about me.

Besides, I fall into 'flat, and I hear a voice saying to me, 'Saul! Saul! Why are you persecuting Me?
Acts 22

10 one-talking Master I-said I-shall-be-doing Lord!

11 being-led-by-the-hand being-led-into the hand

12 ANANIAS, ANY certain pious the-o-n law being-witnessed being-attested

13 by ALL dwelling JUDA-ans COMING TOWARD ME and

14 UP-look look-up him

15 THE JUST-One and HEAR you SOUNDS voice OUT THE MOUTH OF-Him that

16 YOU-HAVE-SEEN AND HEAR you-head AND NOW ANY be-you-baptized!

17 OF-Him it-became YET into JERUSALEM and

18 AND TO-BE-PERCEIVING Him saying to-ME BE-DILIGENT be-you-diligent AND OUT-STANDING ecstasy
"Lord, they're 'versed in the fact that I was jailing and lashing those according to the synagogues, who are believing on Thee."

And when the blood of Stephen, Thy 'witness, was shed, I said myself also was standing by, endorsing it, as well as guarding the garments of those who are assassinating him.'

And He said toward me, 'Go! that For I shall be delegating you afar into the nations.'

Now they heard him until this word, and they lift up their 'voice, saying, 'Away from the earth with such a one, for it is not befitting for him to live!' Besides, at their clamoring, and tossing their garments, and casting dust into the air,
28 ἘΦΗ ἩΝΑΙ ΑΠΕΙΚΟΝΙΣΘΕΝ ΘΕΟΟΝ ΠΑΡΕΣΤΙΣΩΝ ΑΕΓΕΣ ἙΡΓΩΝ ΤΗΝ ΠΟΛΙΤΕΙΑΝ ΤΑΥΤΗΝ ΕΚΤΗΣΑΜΕΝΟΝ Ο ΔΕ ΠΑΥΛΟΥ ΕΙ ΓΕΓΕΝΗΜΑΙ ΤΟ ΔΕ ΚΑΙΝΗ

29 ΤΗΝ ΠΟΛΙΤΕΙΑΝ \*ΕΥΒΕΘΩ \*ΕΥΝΙΔΕΣ \*ΕΥΝΙΔΕΣ \*ΟΥΝ \*ΑΠΕΙΚΟΝΙΣΘΕΝ \*ΑΦΩΘΟΝ \*ΣΟΨΕΙ \*ΕΩΣ \*ΣΟΨΕΙ \*ΠΑΥΛΟΥ \*ΟΙ \*ΜΕΛΑΝΤΕΣ

30 ΟΤΙ ΡΩΜΑΙΟΣ \*ΕΧΕΙΝ \*ΚΑΙ \*ΟΤΙ ΠΑΥΛΟΥ \*ΗΝ \*ΔΕΔΕΚΩΔ \*Σ \*ΔΕ

1 Το ΜΕΝ \*ΑΦΩΘΟΝ \*ΑΦΩΘΟΝ \*ΑΦΩΘΟΝ \*ΕΝ \*ΑΦΩΘΟΝ \*ΕΝ \*ΑΦΩΘΟΝ 

2 Ὁ \*ΑΦΩΘΟΝ \*ΑΦΩΘΟΝ \*ΑΦΩΘΟΝ \*ΗΝ \*ΑΦΩΘΟΝ \*ΑΦΩΘΟΝ 

3 ΠΑΤΕΡΟΤΩ \*ΚΑΙ \*ΠΟΛΕΜΟΝ \*ΟΙ \*ΟΙ \*Ω \*Ω \*ΟΙ \*Ω

4 ΠΑΡΑΝΑΜΩΝ \*ΚΕΛΕΥΕΙ \*ΜΕ \*ΤΥΠΤΕΓΟΙ \*ΟΙ \*ΔΕ

28 Now the captain answered, ‘I with a vast sum acquire this ‘citizenship.’” Yet Paul averred, ‘Yet I have been born also.”

29 Immediately then, ‘those about to be interrogating him withdraw from him. Now the captain also was afraid, recognizing that he is a Roman and that he was bound by him.

30 Now on the morrow, ‘resolved to know the certainty of ‘that of which he is being accused by the Jews, he looses him and orders the chief priests and the entire Sanhedrin to ‘come together. And, leading Paul down, he stands him before them.

1 Now looking intently at the Sanhedrin, ‘Paul said, “Men! Brethren! I, in every good conscience, have used my citizenship for God until this ‘day.”

2 Now the chief priest Ananias enjoins ‘those standing beside him to ‘beat his mouth.

3 Then ‘Paul said toward him, “God is ‘about to ‘beat you, ‘whitewashed wall! And you are sitting ‘to judge me according to the law, and ‘illegally are you ordering me to be beaten!”

4 ‘Now those ‘standing by say, “The chief priest of ‘God are you reviling!”
5 *Ephes* AV-Red TE BESIDES THE Paul not ἡ γείνα ἃδειφοι OTI he-is
AVERRed chief-SACRED-one chief-priest

6 *Ephes* YOU-SHALL-BE-declaring EVILy KNOWING ἐν ΤΟΥ chief-OUT-THE Paul αὐτῷ that ΟΤΙ OF-THE people OF-YOU not

7 *Ephes* Ἐπτιάος ΚΑΙ AND ἔπετατε ἐν τούτῳ ἐν τῷ ἀνάστασις to THE θεός said ὁ Παύλος to THE αὐτῷ that TO THE one μεσοποκ one-messenger

8 *Ephes* ΚΑΙ AND ἕξειχον ὑπὲρ ἄναστις ἱπποσκάλλεις one-messenger speaking to him--

9 *Ephes* ΟΜΟΛΟΓΟΥΣΙΝ ARE-avowing τὰ THE ἀμφότερα both ἐγενετο became ἐν τῷ THE ἄνθρωπον ἄνθρωπον one-messenger, no TO-BE

10 *Ephes* ΤΟΥΤΟι IF ΔΕ IF ΠΝΕΥΜΑ spirit ΠΩΛΕῖν TO BESIDES THE Παῦλος Paul γινόμενον to him ὁ ὁ Πάυλος αὐτῶν BY them ἐκκλησιαστικον to THE

11 *Ephes* ΤΕ BESIDES ἐν τῇ the camp καταβαίνεις καταβαίνεις TO DESCEND descend TO-THE THE camp-citadel

Acts 23

5 Besides and Paul averred, "I was not aware, brethren, that he is chief priest. For it is written that, 'Of your people's chief you shall not be declaring evil.'"

6 Now Paul, knowing that the one party of Sadducees, yet the other of Pharisees, cries in the Sanhedrin, "Men! Brethren! A Pharisee, son of Pharisees am I. Concerning the expectation and resurrection of the dead am I being judged."

7 Now at this saying this, there came to be a commotion of the Pharisees and Sadducees, and the multitude is rent.

8 For Sadducees, indeed, are saying there is no resurrection, nor messenger, nor spirit; yet Pharisees are avowing both.

9 Now a great clamor occurred; and, rising, some of the scribes of the party of the Pharisees fought it out with one another, saying, "Nothing evil are we finding in this man. Now if a spirit or messenger speaks to him--"

10 Yet, much commotion occurring, being afraid, the captain, so Paul should not be pulled to pieces by them, orders the troop to descend and snatch him out their midst, besides, to lead him into the citadel.

11 Now the ensuing night, standing by him, the Lord said, "Courage! For as you certify to 'that which concerns Me in Jerusalem, thus you must testify in Rome also.'"
12 Then the son of Paul's sister, named Eutychus, fell asleep and fell from a third story, being pressed into the window. And when they lifted up Paul, he cried out with a loud voice, saying, “You men of Jerusalemites, why do you persecute me? It was not right to kill a prophet neither to blot out the word of God of the mouth of all the holy ones. Therefore you are witnesses against yourselves, that you shall be brought to judgment of this kind. And now you are adding your transgression; you have taken up the blood of this young man. For I have been called clear to this day, to bear witness both to small and great, to him who should come after him. Therefore do the things which you have heard from me, in all patience and constancy. See also Acts 23:12-18.

13 Now, day becoming, the chief priests and the elders, saying, “With an anathema we anathematize ourselves to taste nothing till which we should kill Paul.”

14 Now then, you' inform me, as being about to report to you, as being about to investigate more exactly that which concerns him; that which concerns him; than forty 'who make' this 'cibal, any reports entering into the citadel, coming to the chief priests and the elders, saying, “With an anathema we anathematize ourselves to taste nothing till which we should kill Paul.”

15 Now, day becoming, the chief priests and the elders, saying, “With an anathema we anathematize ourselves to taste nothing till which we should kill Paul.”

16 Paul, calling one of the centurions to him, averred, "Lead this 'young man away' toward the captain, for he has 'something' to report to you."
Now the captain, taking hold of his hand, and retiring privately, inquired to ascertain, "What is it that you have to report to me?"

Now he said that "The Jews agreed to ask you, so that you may lead Paul down tomorrow into the Sanhedrin, as being about to "ascertain" more exactly concerning him.

You', then, should not be persuaded by them, for there are ambushing for him more than forty soldiers of their men, who anathematize themselves neither to eat nor drink till which they may be assassinating him. And now they are ready, anticipating the promise from you."

Indeed, then, the captain dismisses the youth, -charging him, 'To no one speak out that you disclose these things to me.'

And -calling a certain two of the centurions to him, he said, "Make ready two hundred soldiers, so that they may go as far as Caesarea, and seventy cavalry, and two hundred slingers, from the third hour of the night.

Besides, present beasts that, -mounting Paul, they should be bringing him safely through toward Felix, the governor."
WHICH

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The soldiers, indeed, then, according to that which has been prescribed to them, taking up Paul, led him through the night to Antipatris.

32 Now on the morrow, they return into the citadel, leaving the cavalry to come away together with him.

33 WHO, entering into Caesarea and giving up the letter to the governor, present Paul also to him.

34 Now, reading it, and inquiring of what prefecture he is, and ascertaining that he is from Cilicia,

35 I shall give you a hearing," he averred, "whenever your 'accusers also may be coming along," ordering him to be guarded in Herod's pretorium.

36 Besides, intending to get to know the charge because of which they indicted him, I led him down into their 'Sanhedrin.

...
1 *Meta* *Δε* *Πνευμα* *Κατεβη* *Ο* *Αρχιεπισκοπος* *Ανανιας* *Μετα*

TO-BE-beside-BECOMING FIVE SPIRIT DOWN-STEP Ped chief-SACRED-one ANANIAS WITH

2 *Ενθανατησει * Τω * Ειδομοι* *Κατα* *Παυλος* *Καθορεντος* *Δε* *

IN-APPEARize TO-THE LEADER DOWN-OF THE PAUL OF-BEING-CALLED YET OF-him

3 *Τοι* *Τω* *Αι* *Χο* *Πρωνοιας* *Παρακαλω* *Ακουσι* *Εα* *

this TO-THE THROUGH YOUR FORETHought YOU I-MAY-BE-hinderINg I-am-entreating OF-US

4 *Αποδειξει* *Τοι* *Οι* *Εγκοπες* *Παρακαλω* *Τον* *Αναπα* *

WE-ARE-FROM-RECEIVING TO-THE FINDING FOR THE MAN this

5 *Συντομος* *Τοι* *Οι* *Εξασκει* *Αγωνιζεσθαι* *Ευπορες* *

TOGETHER-CUTly concisely TO-THE TRAVAILING FINDING FOR THE MAN this

6 *Ανεξελεγκτος* *Ο* *Και* *Αι* *Επιτροπης* *Επειπαγεν* *Βεβαιωθα* *

preference sect WHO AND TO THE SACRED-place trials TO-profane WHOM AND also

7 *Εκπαθηκαμεν* *Παπ* *Ου* *Ανη* *Να* *Ανακηρυξη* *Περι* *

WE-LAY-hold BESIDE OF-WHICH YOU-SHALL-BE-ABLE SAME examining ABOUT

8 *Παντων* *Ου* *Αι* *Επειπαγεν* *Βεβαιωθα* *

ALL OF-those OF-OF WHICH WE ARE-accusINg OF-him

9 *Συνενοποιησον* *Τοι* *Τω* *Επαναγεναι* *Οι* *Ιουδαιοι* *Πατης* *

TOGETHER-ON-PLACEd YET AND THE JUDA-ans PAPAL TO-THE

10 *Εξει* *Απεκριθαι* *Τοι* *Οι* *Παυλος* *Νενικασε* *Αγωνι* *

TO-BE-HAVING answerED BESIDES THE PAUL OF-NODDing to-him THE
not according to kata twelve this THE the (p) THE about MYself I-AM-FROM-saying I-am-defending

neither NOT-BESIDES oute of- dunamenou be be be WITH meta -offerings IN en THRONG ING-adoSTED I-CHARGED

to-KNOW to-present ME TOWARD ANY THRU-saying OR arguing

which are dunantaiAre-ABLE to-YOU

they present to you that, according to the way which they are terming a sect, thus I-AM-offering-DIVINE-SERVICE TO-THE hereditary hereditary

I-AM-AVOWING TO-THE God BELIEVING to-ALL THE according-to

having an expectation in God, which these same themselves also are anticipating; that there shall be a resurrection which is impending for both the just and the unjust.

In this, I am exhorting same myself also, to have a conscience which is no stumbling block toward God and "human" men, continually.

in which they found me, purified in the sanctuary, not with a throng, nor with tumult.
Acts 24

19 They found some Jews from the province of Asia, on whom it was binding to be present if before you and to accuse me, if they may have anything both against me. 20 Or let some of these themselves say anything against what I found out by you.

21 Wherefore, being about to send for Paul, they sent him before the governor Felix, on the morrow, with the centurion and the officers of the Jews.

22 Now Felix, the high priest, and his brother Alexander, were of the house of the high priest. 23 And when he came to Jerusalem, he was received into the house of the high priest, and spent many days with him and with Drusilla, his wife, who was a Jewess. 24 But Paul, having obtained leave of him, stayed three days. 25 And the Jews, who had consented to come, brought him into the court of the temple; one bringing a bundle of ears of corn, another carrying wood, and so on, according to the Jewish custom.

26 The temple was really built for the drachma money, which the Jews had given, to build the temple. 27 But Herod began to build, and he was hindered till now. 28 Then the Jews gave money to the aforesaid, that the temple might be properly built. 29 But the temple was not finished; because Herod died, and after him his son Agrippa the first began to build it.
Paul, and they entreated him, requesting a favor against him, so that he should send after him to bring him into Jerusalem, making an ambush to assassinate him accordingly the way.

"Those, then, among you," he is averring, "who are able, step down with me. If there is anything amiss in the man, let them accuse him."

Now, tarrying among them not more than eight or ten days, descending into Caesarea, on the morrow, being seated on the dais, he orders Paul to be led forth.

27 Now, two years being fulfilled, Felix got a successor, Porcius Festus. Besides, wanting to curry favor with the Jews, Felix left Paul 'bound'.

1 Festus, then, stepping into the prefecture, after three days went up into Jerusalem from Caesarea.
10 Now Festus, wanting to curry favor with the Jews, answering Paul, said, "Are you willing to go up into Jerusalem to be judged there?"

11 "Before me" he said, "you concerning these things?"

12 Then Festus, conferring with the council, answered, "To Caesar have you appealed; to Caesar shall you 'go'!"

13 Now, as some days elapsing, Agrippa, the king, and Bernice arrive at Caesarea, greeting Festus.
 Acts 25

16 ΑΥΤΟΥ

OF-him

17 ΤΑΙΤΑΚΗΠΗΝ

KATA

18 ΠΡΟΟΔΟΜΟΥΜΕΝΟΣ

one-being-accused

19 ΚΑΤΑ

according-to

20 ΠΡΟΟΔΟΜΟΥΜΕΝΟΣ

one-being-accused

21 ΤΟΠΟΣ

PLACE

22 ΠΡΟΟΔΟΜΟΥΜΕΝΟΣ

one-being-accused

23 ΤΟΠΟΣ

PLACE


OF-TOGETHER-COMING

OF-TOGETHER-COMING

OF-TOGETHER-COMING

OF-TOGETHER-COMING

OF-TOGETHER-COMING

OF-TOGETHER-COMING
And Festus is averring, "King Agrippa, and all men present to-day, you are beholding this man concerning whom the entire multitude of the Jews pled with me, beseeching both in Jerusalem and in this place, imploring that he must not by any means be living longer.

25 Now I grasped: that he has committed nothing deserving of death, yet as he himself appeals to the Imperial judge, I decide to send him--

26 concerning whom I haven't anything certain to write to the lord. Wherefore I led him before you today, and especially before you, king Agrippa, so that, the examination occurring, I should have something to write.

27 For it seems to me irrational, sending a prisoner, not also to signify the charges against him."
4. "My 'life,' indeed, then, 'from youth,' which 'came' to be from the
beginning among my nation, besides in Jerusalem, all the Jews are
acquainted with,

5. knowing me before, from the very first, if they
should be willing to testify, that, according to the
strictest sect of this

6. And now, on expectation of the promise which
became by 'God unto our fathers,

7. standing judged', 'and which of our 'twelve-tribed people,' in
earnestly offering divine service night and day, is
expected to attain. Concerning which expectation I am being indirected by Jews, O king!

8. "Why is it being judged unbelievable beside you, if 'God is rousing the dead?"

9. 'I, indeed, then, suppose myself bound much contrary toward the
name of Jesus the Nazarene, which I do also in Jerusalem.
And besides, many of the saints I lock up in jails, obtaining 'authority
besides from the chief priests. Besides, I deposit a ballot to 'despatch them.'
Among all the persecutions, going into Damascus with the authority and permission of the chief priests, at midday, according to the road, I perceived, O king, a light from heaven, above the brightness of the sun, shining about me and those going together with me.

Besides, at all of us falling down into the earth, I heard a voice saying toward me in the Hebrew vernacular, ‘Saul! Saul! Why are you persecuting Me? Hard is it for you to be kicking toward against the gods!’

Now I say, ‘any Who art Thou, Lord?’ Now the Lord said, ‘I am Jesus, Whom you are persecuting.

But rise and stand on your feet, for I was seen by you and for this, to fix upon you before for a deputy and a witness beside both of what you have perceived, and that in which I will be seen by you,

extracting you out from the people and from the nations, to whom I am commissioning you,

to open their eyes, to turn them about from darkness into light and from the authority of Satan into God, for them to get a pardon of sins and an allotment among those who have been hallowed by faith that is in Me.’

Whence, king Agrippa, I did not become stubborn as to the heavenly apparition,

but first to those in Damascus, besides in Jerusalem also, besides to the entire province of ‘Judea, and to the nations, I reported saying, ‘I’ am Jesus, Whom you are persecuting, and that in which I will be seen by you,

the entire province of Judea, and to the nations, I reported saying, ‘I’ am Jesus, Whom you are persecuting, and that in which I will be seen by you,

the brightness of the sun, turning into the land, I perceived, O king, a light from heaven, above the brightness of the sun, shining about me and those going together with me.

Besides, at all of us falling down into the earth, I heard a voice saying toward me in the Hebrew vernacular, ‘Saul! Saul! Why are you persecuting Me? Hard is it for you to be kicking toward against the gods!’

Now I say, ‘any Who art Thou, Lord?’ Now the Lord said, ‘I am Jesus, Whom you are persecuting.

But rise and stand on your feet, for I was seen by you and for this, to fix upon you before for a deputy and a witness beside both of what you have perceived, and that in which I will be seen by you,
Acts 26

21 "On this account the Jews, apprehending me as I am in the sanctuary, tried to lay hands on me."

22 Happening, then, on assistance from God, until this day I am attesting both to small and to great, saying nothing outside of what the prophets and Moses speak of impending occurrences—if it be the suffering Christ—

23 If He, the first out of a resurrection of the dead, is about to be announcing light both to the people and to the nations."

24 Now, as he is making this defense, Festus is averring with a loud voice, "You are mad, Paul! Much scripture is deranging you into madness!"

25 Yet Paul is averring, "Not I am I, most mighty Festus, but I am declaring declarations of truth and sanity.

26 For the king is adept concerning these things, to whom I am speaking 'boldly' also, for, that any of these things is eluding him, I am not thing persuaded', for this is not a thing that has been committed in a corner.

27 King Agrippa, are you believing the prophets? I am 'aware that you are believing!'
1 Now, as it was decided that we are to 'sail away' 28 shortly to Italy, they gave over to the governor, besides both Paul and some other prisoners to a centurion named Julius, of the Imperial squadron.

2 Now, stepping on board a ship of Adramyttium, about to be sailing into the province of Asia, we set out, together with us being Aristarchus, a Macedonian of Thessalonica.

3 Now, on another day, we were led down into Sidon. Besides, 'Julius,'-using 'Paul' humanely, permits him to go toward 'friends for casual care.'
And setting out thence, we sail under the lee of Cyprus, because of the winds being contrary.

Besides, sailing through the ocean, according to Cilicia and Pamphylia, we come down into Myra, of Lycia.

And there the centurion, finding an Alexandrian ship sailing into Italy, has us step on board into it.

Now, for a considerable number of days, sailing tardily and hardly becoming coming off Cnidus, the wind not leaving us toward it, we sail under the lee of Crete, according to Salome.

Besides, hardly skirting it, we came into a certain place called Ideal Harbors, near which was the city of Lasea.

Now, considerable time elapsing, and 'sailing being already hazardous, because of the Fast also having already passed by, Paul exhorted them,

saying, “Men! I behold that 'sailing is about to be with damage and much forfeit, not only of the lading and of the ship, but of our souls also.”

Yet the centurion was persuaded by the navigator and the charterer of the ship, rather than by what is being said by Paul.

Now, the harbor possessing no fitness for wintering, the majority gave counsel to set out thence, if somehow they may be able to arrive into Phoenix to winter, a harbor of Crete, looking toward the southwest and according toward the northwest.
13 Now, the south wind blowing gently, supposing their purpose to hold, weighing anchor, they skirted close along Crete.

14 Now not much after, a wind, a hurricane, called a "northeast," casts itself against the island.

15 Yet at our being tremendously tossed by the tempest, the next day, they jettisoned .

16 And on the third with their own hands they toss over the ships' gear.

17 Besides, there being much inherent abstinence, then 'Paul, standing in the midst of them, said, "It was binding on you, indeed, O men, --yielding to me, not to have 'set' out from Crete, to gain besides this damage, also the forfeit.

18

19

20

21

Now neither sun nor constellations making their advent for more days, and besides, no slight tempest lying on us, ever\u2019all further expectation of our 'being saved' was taken from about us.
Acts 27

WH_NA : GGRS / GGRS_dlam  cb

Said it—was-binding to-be-setting-out men said to-me being-manner men yielding to-me no

Besides fearing lest somewhere we should be falling according to rough places, pitching four anchors out of the stern, they wished for the coming of day.

And now I am exhorting you to be cheerful, for not one soul among you will be cast away, more than the ship.

Wherefore, be cheerful, men, for I am believing God that thus it will be according even in the manner which has been spoken to me.

Yet we must be falling into a certain island.”

22 And now I am exhorting you to be ‘cheerful, for not one soul among you will be cast away, more than the ship.

23 For there stood beside me this night a messenger of God, Whose I am, to Whom I am offering divine service also.

24 saying, ‘Fear not, Paul! Before Caesar you must stand. And lo! graciously has God granted you all those who are sailing with you.’

25 Wherefore, be ‘cheerful, men, for I am believing ‘God that thus it will be ‘according even in the manner which has been spoken to me.

26 Yet we must be falling into a certain island.”

27 Now as the fourteenth night became came, at our cruising about in the Adria, according to the middle of the night the mariners suspected any some country to be nearing them.

28 Besides, fearing lest somewhere we should be falling according to rough places, pitching four anchors out of the stern, they wished for the coming of day.

29 And now I am exhorting you to be ‘cheerful, for not one soul among you will be cast away, more than the ship.

30 Now at the mariners seeking to flee out of the ship, and lowering the skiff into the sea under pretense of being about to stretch anchors out of the prow,
31 Paul said to the centurion and the soldiers, “If ever these should not be remaining in the ship, you cannot be saved.”

32 Then the soldiers strike off the ropes of the skiff, and they let her fall off.

33 Now, until which the day was about to become, Paul entreated all to partake of nourishment, saying, “Today is the fourteenth day; apprehensive, you are constantly abstinent, taking nothing.

34 Wherefore I am entreating you to partake of nourishment, for this belongs to your salvation, for not a hair from the head of one of you shall perish.”

35 Now we were, in all, two hundred seventy six souls in the ship.

36 Now, being sated with nourishment, they buoyed the ship, casting out the grain into the sea.
Acts 27 - Acts 28

And, taking the anchors from about it, they left them in the sea, at the same time slacking the lashing of the rudders and hoisting the foresail to the breeze, they kept her course for the beach.

40 ΕΒΟΥΛΩΝΤΟ ΕΙ ΔΥΝΑΝΤΩ ΕΙΣΩΔΑΙ ΤΟ ΠΑΟΙΩΝ ΚΑΙ ΤΑΚ
THEY-COUNSELLED IF MAY-THEY-ABLE TO-OUT-THRUST THE FLOATer AND THE
they-planned they-may-be-able to-thrust-out the ship

41 ΠΝΕΟΥΧ ΚΑΣΤΕΙΟΝ BLOWING breeze
ΤΟΝ ΑΝΓΙΑΝ INTO THE BEACH
ΤΗΝ ΝΑΥΝ they-kept-aground
ΑΝΤΠΕΙΟΝΤΑΤΕς ABOUT-LIFTING
ΑΝΚΗΡΑΣ rudders
ΑΣ ΚΑΤΕΙΝΕΙΕΝ TAKING-FROM-ABOUT
THE YOKE-instrument

42 ΚΥΜΑΤΩΝ BILLS
ΤΟΝ ΑΝΓΙΑΝ INTO THE BEACH
ΤΗΝ ΝΑΥΝ they-kept-aground
ΑΝΤΠΕΙΟΝΤΑΤΕς ABOUT-LIFTING
ΑΝΚΗΡΑΣ rudders
ΑΣ ΚΑΤΕΙΝΕΙΕΝ TAKING-FROM-ABOUT
THE YOKE-instrument

43 Ο ΔΕ HUNDRED-chief
ΕΚΑΤΩΝΤΑΡΧΗΣ centurion
ΒΟΥΛΟΜΕΝΟΣ intending
ΔΙΑΒΟΛΟθ save
ΤΟΝ ΠΑΟΙΑΝ THE ship
ΠΡΟπετέαντας TO-THRU-SAVE
ΤΟΝ ΠΑΟΙΑΝ THE ship

44 ΚΟΛΥΜΒΑΝ TO-BE-SWIMMING
ΑΠΟΠΡΟΤΟΥΧ TO-Tossing
ΠΡΟΠΡΟΤΟΥΧ TO-BE第一
ΘΕΝ ΘΗΝ ON THE LAND
ΕΙΣΕΙΝΑΙ to-TO-BE-TO-BE-off
ΚΑΙ ΤΑΚ AND THE

1 ΚΑΙ AND
ΔΙΑΒΟΛΟθ BEING-THRU-SAVE
ΤΟΤΕ then
ΕΠΕΓΕΝΟΜΕΝ WE-ON-KNEW
ΟΤΙ that
ΜΕΛΙΤΗ THE ISLAND
ΜΗΝOC AND

2 ΚΑΛΕΙΤΑΙ IS-beING-CALLED
ΟΙ ΤΕ THE
ΒΑΡΒΑΡΟΙ barbarians
ΠΑΡΕΙΧΟΝ they-tended
ΟΥ ΘΗΝ NOT THE
ΠΙΤΥΧΩΤΑΝ happening

3 ΦΙΛΑΝΘΡΩΠΙΝΗ to-US
ΗΜΙΗΝ GIVING
ΑΝΤΡΕΠΟΝΤΕς for FIRE
ΠΡΟΕΚΟΠΑΒΟΝΤΟ process-to
ΠΑΝΤΑ το US
ΜΗΝOC AND

1 And, being safely through, then we recognized that the island is called Melita.

2 Besides, the barbarians tendered us not the 'casual philanthropy, for, "kindling a fire, they took us all in, because of the "imminent 'shower and because of the cold.

3 Now at Paul's twisting together a certain quantity of kindling and placing it on the fire, a viper, coming out from of the warmth, fastens on his hand.
4 Now, as the barbarians perceived the wild beast hanging 4\textsuperscript{a} from his hand, they said, “toward one another.” “Undoubtedly this human 4\textsuperscript{a} man is a murderer, whom, being safely through out of the sea, Justice lets not live.”

5 Yet, they were apprehensive that he is about to become inflamed or suddenly fall down dead. Yet, after much apprehension, and beholding nothing coming to be amiss with him, retracting, they said he is a god.

6 Now in the regions about that place the freeholds belonged to the foremost man of the island, named Publius, who, receiving us, lodges us three days, amiably.

7 Now it occurred: that the father of Publius was lying down, ‘pressed’ with fever and dysentery. Paul, entering to ourship, his hands on him, heals him.

8 Now at this occurring, the rest also of those in the island having infirmities approached and were cured.

9\textsuperscript{a} who honor us with many honors also, and, at our setting out, they placed on board what was toward for our needs.

10 Now, after three months, we set out in an Alexandrian ship with the ensign Dioscuri, which has wintered in the island.
And, landing into at Syracuse, we stay three days.

whence, taking about, we arrive at into Rhegium, and the south wind becoming coming on after one day, we came the second day into Puteoli,

where, finding brethren, we were entreated to stay beside with them seven days. And thus into 'Rome we come.

And thence the brethren, hearing concerning about us, come into to meet us as far as Appii Forum and Three Taverns, perceiving whom, 'Paul, thanking God, took courage.

And thus three days after, that he calls together those who are foremost of the Jews. Now, at their coming together, he said to them "If men, brethren, doing nothing contrary to the people or to the hereditary customs, was given up a prisoner out of Jerusalem into the hands of the Romans,

Now it occurred three days after, that, he calls together those who are foremost of the Jews. Now, at their coming together, he said to them "If men, brethren, doing nothing contrary to the people or to the hereditary customs, was given up a prisoner out of Jerusalem into the hands of the Romans,

who, examining me, intended to release me, because not one cause of death existed in me.
20 because “For this cause, then, I call for you, to perceive, and to speak to you. For on account of the expectation of Israel this ‘chain’ is lying about me.”

21 Now they say toward him, ‘Neither do we receive letters concerning you from Judea, nor do any of the brethren coming along report or speak anything wicked concerning you.

22 Now we count it worthwhile to hear from you what your disposition is. For, indeed, concerning this ‘sect, it is known to us that everywhere it is being contradicted.”

23 Now setting a day for him, more came toward him beside from you what your declaration, to the kingdom of God, besides persuading them concerning Jesus, besides both from the law of Moses and the prophets, from morning till dusk.

24 And these, indeed, were persuaded by ‘what is said’, yet ‘others disbelieved.

25 Now there being disagreements one toward with another, they were dismissed”, Paul by making one declaration, that, ‘Ideally the holy spirit speaks through Isaiah the prophet, toward your fathers, saying, “Go toward this people and say, “In hearing, you will be hearing, and may by no means be understanding. And observing, you will be observing, and may by no means be perceiving.””
27 For stouthearted is the heart of this people, And with their ears they hear, And with their eyes they squint, Lest at some time they may be perceiving with their eyes, And with their ears they may be hearing, And with their heart they may be understanding. And should be turning about, And I shall be healing them.’

28 Let it be known to you, then, that to the nations was dispatched this ‘salvation of God, and they will hear.’ (no verse 29)

29 Now he remains two whole years in his own hired house, and he welcomed all ‘those going in to’ him,”

30 heralding the kingdom of God, and teaching ‘that which concerns the Lord Jesus Christ with every boldness, unfettered.”

Romans

1 Paul, a slave of Christ Jesus, a called apostle, once a seeker of holiness, through the resurrection of the dead,

2 (which He promises before through His prophets in the holy scriptures),

3 concerning His ‘Son (Who became) out of the seed of David according to the flesh,

4 Who is ‘designated Son of God with power, according to the spirit of holiness, by the resurrection of the dead),
5 Jesus Christ, our Lord, through Whom we obtained grace and apostleship for faith-obedience among all the nations, for His name's sake,

6 among whom are you also, the called of Jesus Christ:

7 to all those who are in Rome, beloved by God, called saints: Grace to you and peace from God, our Father, and the Lord Jesus Christ.

8 First, indeed, I am thanking my God through Jesus Christ concerning all of you, that your faith is being announced in the whole world.

9 For 'God is my Witness, to Whom I am offering divine service in my spirit in the evangel of HisSon, how unintermittingly I am making mention of you always in my prayers

10 beseeching', if somehow, sometime, at length I shall be prospered, in the will of God, to 'come to' and know you.

11 For I am longing to perceive you, that I may be sharing some spiritual grace with you, indeed for you to be established:

12 yet this is to be consoled together among you through one another's faith, both yours and mine.

13 Now I do not 'want you to be ignorant, brethren, that often I purposed to 'come to' and know you (and was prevented 'hitherto') that I should be having any fruit among you also, according as among the rest of the nations.
14 To both Greeks and barbarians, to both wise and foolish, a debtor am I.

15 Thus 'this eagerness according of mine to bring the evangel to you also, who are in Rome.

16 For not ashamed am I of the evangel, for it is God's power save for everyone 'who is believing—to the Jew first, and to the Greek as well.

17 For in it God's righteousness is being revealed, out of faith and so is life for faith, according as it is 'written': 'Now the just one by faith shall be living'.

18 For God's indignation is being revealed from heaven on every one of the unrighteousness of human men who are retaining the truth in injustice,

19 because 'that which is known of God is apparent among them, for God manifests it to them.

20 For His invisible attributes are 'described from the creation of the world, being apprehended by His achievements, besides His 'imperceptible power and divinity, saved for them to be defenseless,

21 because, knowing God, not as God do they glorify or thank Him, but vain were they made in their 'reasonings, and darkened is their unintelligent 'heart.

22 Alleging themselves to be wise, they are made stupid,
23 and they change the glory of an incorruptible God into the likeness of an image of a corruptible human being and of animals and reptiles.

24 Wherefore 'God -gives them over, in the lusts of their hearts, to the uncleanness of 'dishonoring' their bodies among themselves,

25 those who alter the truth of 'God into the lie, and are venerated, and offer divine service to the creature rather than to the Creator. Who is blessed for the eons! Amen!

26 Therefore 'God -gives them over, in the lusts of their hearts, and are venerated, and offer divine service to the creature rather than to the Creator.

27 Likewise also the males, besides, leaving the natural use of the female, were inflamed in their craving for one another, males with males, and getting back into themselves the retribution of their deception which must be.

28 And according as they do not test 'God, to have Him in recognition, 'God -gives them over into a disqualified mind, to 'do that which is not befitting,

29 filled with injustice, wickedness, evil, greed, distended with envy, murder, strife, guile, depravity, whisperers,

30 vilifiers, detesters of God, outragers, proud, ostentatious, inventors of evil things, stubborn to parents,
Romans 1 - Romans 2

31 Wherefore, defenseless are you, O human! every one who is judging, for in what you are judging 'striker' another, you are condemning yourself, for you who are judging are committing the same things.

32 Now we are "aware that the judgment of God is according to truth against those who are committing such things.

33 Unintelligent, pernicious, without natural affection, implacable, unmerciful; 3 those who, recognizing the just statute of 'God, that 'those committing 'such things are deserving of death, not only are doing them, but are endorsing, also, those who are committing them.
8 Yet to those out of faction and stubborn, indeed, as to the truth, yet persuaded to injustice, indignation and fury.

9 Affliction and distress, on every human soul which is effecting evil, both of the Jew first and of the Greek,

10 Yet glory and honor and peace to every "worker of good, both to the Jew first, and to the Greek.

11 For there is no partiality beside with God,

12 For whoever sinned without the law, without law also shall perish, and whoever sinned in law, through law will be judged.

13 For not the listeners to law are just beside with God, but the doers of law shall be justified.

14 For whenever they of the nations that have no law, by nature may be doing that which the law demands, these, having no law, are a law to themselves,

15 Whom displaying the action of the law written in their hearts, their conscience testifying together and their reckonings between one another, accusing or defending them,

16 In which the day when 'God will be judging the hidden things of 'humanity, according to my 'evangel, through Jesus Christ.

17 Lo! you are being denominated a Jew, and are resting on law, and are boasting in God,
18 and know the will, and are testing 'what things are of consequence, being instructed' out of the law.

19 Besides, you have confidence in yourself to be a guide of the blind, a light of those in darkness,

20 a discipliner of the imprudent, a teacher of minors, having the form of knowledge and the truth in the law,

21 You, then, who are teaching another, are not teaching yourself! Who are heralding not to be stealing, you are stealing!

22 who are saying not to be committing adultery, you are committing adultery! who are abominating 'idols, you are despoiling the sanctuary!

23 who are boasting in a law, through the transgression of the law you are dishonoring God!

24 For because of you the name of 'God is being blasphemed' among the nations, according as it is 'written'.

25 For circumcision, indeed, is benefiting if you should be putting law into practice, yet if you should be a transgressor of law, your Circumcision has become uncircumcision.

26 If the Uncircumcision, then, should be maintaining the just requirements of the law, shall not his uncircumcision be reckoned unto circumcision?

27 And the Uncircumcision who, by nature, are discharging the law's demands, shall be judging you, who through letter and circumcision, are a transgressor of law.

28 For not 'that which is apparent is the Jew, nor yet 'that which is apparent in flesh is circumcision;
they were believed it may be becoming they were entrusted

1. *Ti oyn to periicon toioi dipoi h tic h epistheia thc

2. *Mh genioto toioi dipoi h tic h epistheia thc

3. Epistheia thc

4. *Mh genioto toioi dipoi h tic h epistheia thc

5. Tw kpinconi ce ei dje h

6. Epiféroni

7. Genioto epeia nódh kpinon o toioi dipoi h tic h epistheia thc

8. Dsían aytoi eti kai dh kai dh kai dh kai dh kai dh kai dh kai dh kai dh

29. *Mh genioto toioi dipoi h tic h epistheia thc

1. *Mh genioto toioi dipoi h tic h epistheia thc

4. *Mh genioto toioi dipoi h tic h epistheia thc

5. Tw kpinconi ce ei dje h

6. Epiféroni

7. Genioto epeia nódh kpinon o toioi dipoi h tic h epistheia thc

8. Dsían aytoi eti kai dh kai dh kai dh kai dh kai dh kai dh kai dh kai dh

29. *Mh genioto toioi dipoi h tic h epistheia thc

1. *Mh genioto toioi dipoi h tic h epistheia thc

4. *Mh genioto toioi dipoi h tic h epistheia thc

5. Tw kpinconi ce ei dje h

6. Epiféroni

7. Genioto epeia nódh kpinon o toioi dipoi h tic h epistheia thc

8. Dsían aytoi eti kai dh kai dh kai dh kai dh kai dh kai dh kai dh kai dh
9 to whom God...evils.  
10 sin, that is, ungodliness; and the ungodliness of sin.
11 the one seeking it out...is not just--not even just.
12 All avoid Him: at the same time they were useless. Not one is 'doing kindness: there is not even one!'  
13 'A sepulcher "opened': is their 'throat.' With their 'tongues they defraud."  
14 Whose mouth with imprecation and bitterness is crammed.
15 Sharp are their 'feet to shed blood.
16 Bruises and wretchedness are in their 'ways.
17 And the way of peace they do not know."  
18 There is no fear of God in front of their eyes.
19 Now we are 'aware that, whatever the law is saying, it is speaking to 'those under the law, that every mouth may be 'barred', and the entire world may 'become' subject to the just verdict of 'God,'  
20 because, "by works of law, no flesh at any time shall be justified in His sight, for through law is the recognition of sin.
21 Yet now, apart from law, a righteousness of God is manifested (being attested by the law and the prophets),
22 yet a righteousness of God through Jesus Christ's faith, "for all, and on all who are believing, for there is no distinction,
22 for all sinned and are wanting the glory of God.

23 Being justified gratuitously in His grace, through the deliverance 'which is in Christ Jesus

24 (Whom 'God purposed' for a Propitiatory shelter, through 'faith in His "blood", 10 for a display of His 'righteousness because of the passing over of the penalties of sins which 'occurred before in the forbearance of 'God),

25 toward the display of His 'righteousness in the current era, 'and for 'him to be just and a 'Justifier of the one who is out of the faith of Jesus.

26 Where, then, is 'boasting? It is debarked! Through what law?

27 Of 'works? No! But through faith's law. For we are reckoning a human man to be 'justified' by faith apart from works of law.

28 Or is He the god of the Jews only? Is He not of the nations also?

29 Yes, of the nations also, if so be that 'God is One, Who will be justifying the Circumcision out of faith and the uncircumcision through 'faith'.

30 Are we, then, nullifying law through 'faith? May it not be becoming to that! But Nay, we are sustaining law.

31 1

2 Any then we shall declare that Abraham, our 'forefather', according to flesh, has found?

2 For if Abraham was justified out/by acts, he has something to boast in, but not toward God.
3 not toward God any for the writing of scripture is-saying believes yet Abraham

4 to-the God and it-is-accounted it-is-reckoned to-him into righteousness dichaiotunh to-the-one yet

ἐργαζόμενδος THE working wages of-being-reckoned according-to grace favor but according-to

5 debt to-the-one yet no acting working believing yet on the

Δικαιούντας THE UN-REVEREnt human un-reckoning justifying faith of-him into

6 Δικαιοσύνης JUSTice righteousness down-which-even even-as and also David is-saying the happy happiness of-the

Ἀνθρώποις human to-whom the God is-accounting is-reckoning justifying righteousness apart from acts

7 Μακαριοί CON of-whom were-forever were-covered-over

8 Ἑπεκάλυπτον ΠΙΣΤΙΣ THE things that are for righteousness were-from-let the happy happiness of-whom

9 Αφεθήκαν were-pardoned the misses sins happy man of-whom not no

Ἄφεθηκαν ΠΙΣΤΙΣ THE things that are for righteousness were-from-let the happy happiness of-whom

10 ΑΒΡΑΑΜ THE faith into righteousness how then it-is-accounted of-righteousness

Περιτομὴν ABOUT-CUTTING OF-circumcision of柏 loosened nor IN into

11 Ακροβυστία uncircumcision and sign he-got he-obtained OF-ABOUT-CUTTING seal of-the

Δικαιοσύνης JUSTIS-TOGETHERness righteousness of-the OF-the of-the the un-circumcision into the to-be

εἰς TO be them the the ones-believing through un-circumcision into the

12 Αἰτεῖς TO be-reckoned to-them to-them the rightousness of-ABOUT-CUTTING ONLY but and to-the

And he obtained the sign of circumcision, not to 'those out of the Circumcision only, but to 'those also who are observing the elements of the faith in the footprints of our 'father Abraham, in uncircumcision.
For not through law is the promise to Abraham, or to his 'Seed,' for him 'to be enjoyer of the allotment of the world, but through faith's righteousness.

For if 'those out of law are enjoyers of the allotment, 'faith has been made void and the promise has been nullified' (Romans 4:16).

For the law is producing transgression. Therefore it is 'out of faith that it may accord with grace.' (Romans 4:17).

According as it is written that, 'A father of many nations, according to that which has been declared,' 'Thus shall be your seed.' (Romans 4:18).

And, not being infirm in 'faith, he considers himself body, already deadened (being inherently somewhere about a hundred years) and the deadening of the matrix of Sarah, into yet the promise of 'God was not doubted in unbelief', but he was invigorated by faith, giving glory to 'God,
Now it was not written because of him only, that it is reckoned to him, 24 but because of us also, to whom it is about to be reckoned, who are believing on Him. Who raises Jesus our Lord 25 from among the dead, 22 being fully assured also, that, what He has promised, He is able to do also.

21 Wherefore, also, it is reckoned to him 23 for righteousness.

21 But being fully assured also, that, what He has promised, He is able to do also.

15 Now it was not written because of him only, that it is reckoned to him, 24 but because of us also, to whom it is about to be reckoned, who are believing on Him. Who raises Jesus our Lord 25 from among the dead, 22 being fully assured also, that, what He has promised, He is able to do also.

21 Wherefore, also, it is reckoned to him 23 for righteousness.

21 Now it was not written because of him only, that it is reckoned to him, 24 but because of us also, to whom it is about to be reckoned, who are believing on Him. Who raises Jesus our Lord 25 from among the dead, 22 being fully assured also, that, what He has promised, He is able to do also.

15 Now it was not written because of him only, that it is reckoned to him, 24 but because of us also, to whom it is about to be reckoned, who are believing on Him. Who raises Jesus our Lord 25 from among the dead, 22 being fully assured also, that, what He has promised, He is able to do also.
7 And not as the offense, so also the grace: for he of-sinners was commended, through the death of Him, the One, much rather, then, being justified in His blood, we shall be saved from 'indignation, through Him.

8 Yet God is commending this love towards us, seeing that, while we are still sinners, Christ died for us.

9 Much rather, then, being now justified in His blood, we shall be saved by His death, through Christ, Whom we obtained, in His blood.

10 Therefore, even as through one man's sin entered into the world, and through sin's death, and thus death passed through into all mankind, on which all sinned—

11 For until sin law was in the world, yet sin is not being taken into account when there is no law:

12 But not as the offense, thus also the grace: for if, by the offense of the one, the many died, much rather the grace of God and the gratuity in grace, which is of the One Man, Jesus Christ, unto the many superabounds.
1 And not as through one act of sinning is the gratuity. For, indeed, the judgment is out of one into condemnation, yet the grace is out of many offenses into a just award.

17 For if, by the offense of the one, death reigns through the one, much rather, 'those obtaining the superabundance of grace and the gratuity of righteousness shall be reigning in life through the One, Jesus Christ.' Consequently, then, as it was through one offense into one into many, much rather, through the one, just into all. For even as, through the disobedience of the one human, the many were constituted sinners, thus also, through the obedience of the One, the many shall be 'constituted just.'

20 Yet law came in by the way, that the offense should be increasing. Yet where sin increases, grace superexceeds, that, even as 'Sin reigns in death, thus 'Grace also should be reigning through righteousness, for life.'

21 For, indeed, the judgment is out of one into condemnation, yet the grace is out of many offenses into a just award.
1. **What, then, shall we declare?** That we may be persisting in 'sin' that 'grace should be increasing?  
   **May it** not become 'coming' to us? **Who,** when 'died' to 'sin', how shall we still be living in it?  
   **Or are you** ignorant that whoever are baptized into Christ Jesus, are baptized into His 'death'?  

2. We, then, were entombed together with Him through baptism into 'death', that, even as Christ was roused out from among the dead through the glory of the Father, thus we also should be walking in newness of life.  

3. **Knowing this,** that our old 'humanity' was crucified together with Him, that the body of 'sin' may be nullified, for us by no means 'to be still slaving for 'sin',  

4. For if we have become planted together in the likeness of His 'death', **nevertheless we shall be of the resurrection also,**  

5. **Now if we died together with Christ,** we 'believe that we shall be living together with Him also,**  

6. **Having perceived** that Christ, being roused out from among the dead, is no longer dying, Death is lording it over Him no longer,  

7. **For in** which He died, He died to 'sin once for all time, yet in**which** He is living, He is living to God.  

8. **Thus you also,** be reconstituting yourselves to be dead, indeed, to 'sin', yet living to God in Christ Jesus, our Lord.
12 Let not 'sin, then, be reigning in your mortal body, for you to be obeying its lusts.

13 Nor yet be presenting your members, as implements of injustice, to 'sin, but present yourselves to God as if 'alive from among the dead, and your members as implements of righteousness to God.

14 For 'Sin shall not be lording it over you, for you are not under law, but under grace.

15 'What then? Should we be sinning, seeing that we are not under law, but under grace? May it not be becoming to that!

16 Are you not 'aware that to whom you are presenting yourselves as slaves for obedience, his slaves you are, whom you are obeying, whether of 'Sin for death, or of Obedience for righteousness?

17 Now thanks be to 'God that you were slaves of 'Sin, yet you obeyed 'out of the heart the type of teaching into which you were given over.

18 Now, being freed from 'Sin, you are enslaved to 'Righteousness.

19 As a human am I saying this, because of the infiniteness of your flesh. For even as you present your members as slaves to 'Uncleanness and to 'Lawlessness for lawlessness, thus now present your members as slaves to 'Righteousness for holiness.
For when you were slaves of sin, you were free as to 'Righteousness.'

Yet now, being freed from 'sin,' yet 'enslaved' to 'God, you have your fruit in holiness. Now the consummation is life everlasting.

For the 'ration of 'sin is death, yet the gracious gift of 'God is life everlasting, in Christ Jesus, our Lord.
1 For, when we were in the flesh, the passions of sins, 'which were through the law, operated in our .members "unto" be-bearing fruit to Death.

2 Yet now we were exempted from the law, dying in that in which we were retained, so that it is for us to be slaving in newness of spirit and not in oldness of letter.

3 Now 'sin, getting an incentive through the precept, produces in me every manner of coveting. For apart from law Sin is dead.

4 And it was found that, to me, the precept "sinfor life, this is sinfor death.

5 For, when we were in the flesh, the passions of sins, 'which were through the law, operated in our .members "unto" be-bearing fruit to Death.

6 Yet now we were exempted from the law, dying in that in which we were retained, so that it is for us to be slaving in newness of spirit and not in oldness of letter.

7 Now 'sin, getting an incentive through the precept, produces in me every manner of coveting. For apart from law Sin is dead.
For we are aware that the law is spiritual, yet I am fleshly, having been disposed of under Sin.

For what I am effecting I know not, for not what I will, this I am putting into practice, but what I am hating, this I am doing.

Now if what I am not willing, this I am doing, I am conceding that the law is ideal.

Yet now it is no longer I who am effecting it, but Sin making its home in me.

For I am aware that good is not in my members, warring against the law of my mind, and it is I who am effecting it, but Sin which is making its home in me.

But I am finding the law that, where it is evil, that is good.

Yet it is not the good which I am effecting, but the evil which I know not, for not what I will, this I am doing, it is no longer I who am effecting it, but Sin which is making its home in me.

Consequently, I am finding the law that, at my willing to be doing the ideal, the evil is lying beside me.

For I am gratified with the law of man according to the flesh, for to will is lying beside me, yet to be effecting the ideal is not.

Yet I am observing a different law in my members, warring with the law of my mind, and leading me into captivity to the law of sin which is in my members.
A wretched human man am I. For what will rescue me out of this body of death? Grace!

I thank God through Jesus Christ, our Lord. Consequently, then, I am mighty, with the mind, indeed, am slaving for God's law, yet with the flesh for Sin's law.

1 Nothing, consequently, is now condensation to those in Christ Jesus. Not according to flesh are they walking, but according to spirit.

2 For the spirit's 'law of life in Christ Jesus frees you from the law of sin and death.'

For what was impossible to the law, in which it was infirm through the flesh, did God, sending His own Son in the likeness of sin's flesh and concerning sin, He condemns 'sin in the flesh,'

that the just requirement of the law may be fulfilled in us, who are not walking in accord with flesh, but in accord with spirit.

For those who are in accord with flesh are disposed to that which is of the flesh, yet 'those who are in accord with spirit to that which is of the spirit.'

For the disposition of the flesh is death, yet the disposition of the spirit is life and peace.

because the disposition of the flesh is enmity against God, for it is not 'subject to the law of God, for neither is it 'able'.

Now those who are in flesh are not 'able' to please God.

Yet you are not in flesh, but in spirit, if so be that God's spirit is making its home in you. Now if anyone has not Christ's spirit, this one is not His.
Now if Christ is in you, the body, indeed, is dead because of sin, yet the spirit is life because of righteousness.

Now if the spirit of Him Who rouses Jesus out from among the dead is making its home in you, He Who rouses Christ Jesus out from among the dead will also be vivifying your mortal bodies because of His spirit making its home in you.

Consequently, then, brethren, debtors are we, not to the flesh, "to be living in accord with flesh, for "if you are living in accord with flesh, you are about to be dying. Yet if, in spirit, you are putting the practices of the body to death, you will be living.

For whoever is being led by God's spirit, these are sons of God.

For you did not get slavery's spirit into fear again, but you got the spirit of sonship, in which we are crying, "Abba, Father!"

The spirit itself is testifying together with our spirit that we are children of God.

Yet if children, enjoyers also of an allotment, enjoyers, indeed, of an allotment from God, yet joint enjoyers of Christ's allotment, if so be that we are suffering together, that we should be glorified together also.

For I am reckoning that the sufferings of the current era do not deserve to be revealed unto us.
Romans 8

19 To-be-forever-covered into us the premonition of the creation is to-be-revealed.

20 From-covering unveiling from the sons of God is-awaiting.

21 One-under-setting one-subjecting expectation that AND also the creation is awaiting.

22 Freedom of-the creation of-offsprings children of-God we-have-perceived for every entire creation.

23 Now, not only yet but same selves the first-fruit spirit is-groaning-together is-travailing-together the spirit of us.

24 And the creation itself, for the premonition of good is-revealed to-the sonship of the children of God.

25 For we are aware that the entire creation is groaning and travailing together until now.

26 We-are-expecting through remaining endurance we-are-awaiting as-same-as.

27 To searching the hearts is-aware of what is-the disposition of the spirit, that for in accord with God is it pleading for the sake of the saints.

28 That according-to God it-is-pleading over-for-the-sake-of holy-ones saints we-have-perceived yet
"for it is the whole day, than the hour, than the cock-crowing."

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38 For I am persuaded that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God in Christ Jesus, our Lord.

39 nor height, nor depth, nor any other creature, shall be able to separate us from the love of God in Christ Jesus, our Lord.

1 The truth am I telling in Christ, I am not lying, my conscience testifying together with me in holy spirit,

2 that my sorrow is great, and an intervening pain is in my heart--

3 for I say myself wished to be anathema from Christ--for the sake of my brethren, my nerves according to the flesh,

4 who are Israelites, whose is the sonship and the glory and the covenants and the service and the promises;

5 whose are the fathers, and out of whom is the Christ according to the flesh, Who is the over all, God be blessed for the eons. Amen!

6 Now it is not such as that the word of 'God has lapsed, for not all 'those out of Israel, these are Israel;
Romans 9

9 For the word of the promise is this: according to 'this season' I shall 'come' and there will be for 'Sarah a son.'

10 Yet, not only so, but Rebecca also is having her bed out of one, Isaac, our 'father.'

11 For, not as yet being born, nor putting into practice anything good or bad, that the purpose of God may be remaining according a choice, not out of acts, but of Him Who is calling,

12 it was declared to her: 'The greater shall be slaving for the inferior,'

13 According as it is written: "Jacob I love, yet 'Esau I hate.'

14 'What, then, shall we be declaring? Not that there is injustice beside with God? May it not be becoming to that!' For to Moses He is saying, 'I shall be 'merciful to whomever I may be 'merciful, and I shall be pitying whomever I may be pitying.'

15 Consequently, then, it is not of him 'who is willing, nor of him 'who is racing, but of God, the 'Merciful.'

16 For the scripture is saying to 'Pharaoh that 'wise for this selfsame thing I rouse you up, so that I should be displaying' in you My power, and so that My name should be published in the entire earth.'

17 Consequently, then, to whom He 'will, He is 'merciful, yet whom He 'will, He is hardening.

18 You will be protesting to me, 'Why, then, is He still blaming?' for 'Who has withstood His 'intention?"
29. **human**? any who are you, to be sure, who are answering again to God? That which is molded will not "protest to" the molder, "Why do you make me thus?"

20. He IS-BLAMING to-THE for COUNSEL-effect intention ANY who HAS-with-STOOD has-wit-hood o! human! 

21. OR NOT IS-HAVING authority right THE potter TO-MAKE WHICH men INDEED INTO THE INSTRUMENTS vessel THE TO-Make KNADing TO-make WHICH men to-Make known THE ABLE power THE God TO-IN-SHOW to-display THE INDIGNATION AND 

22. IF NOT WILLING THE God TO-IN-SHOW to-display THE INDIGNATION AND TO-KNOWize to-make-known THE able power THE God TO-IN-SHOW to-display THE INDIGNATION AND 

23. INSTRUMENTS OF-INDIGNATION having-been-DOWN-EQUIPPED INTO destruction AND THAT also VESSELS 

24. OF-MERCY WHICH He-BEFORE-makes-READY INTO esteem glory WHO-HOM AND He-CALLS US 

25. NOT ONLY OUT OF-JUDA-ans ALSO BUT and also OUT-OF-NATIONS AS and also IN THE HOSEA 

26. HAVING-been-LOVED HAVING-been-LOVED and IT-SHALL-BE IN THE PLACE where 

27. SONS OF-God LIVING ISAIAH YET IS-CRYING OVER THE ISRAEL IF-EVER MAY-BE 

28. residue saying account for TOGETHER-FINISHING and concise 

29. TOGETHER-CUTTING SHALL-BE-DOING Master ON THE LAND AND according-A S
What, then, shall we be declaring? That the nations who are not pursuing righteousness overtook righteousness, yet a righteousness 'which is out of faith.

Yet Israel, pursuing a law of righteousness, into a law of righteousness does not outstrip.

Wherefore? Seeing that it is not out of faith, but as out of law works, they stumble on the stumbling stone,

according as it is written: 'Lo! I am laying in Zion a Stumbling Stone and a Snare Rock, And the one believing on Him shall not be 'disgraced.

Indeed, brethren, the delight of my heart is and seeking to establish 'their own righteousness, were not subjected to the righteousness of God.

For Christ is the consummation of law for righteousness to everyone who is believing.

For Moses is writing of righteousness which is out of law, that a 'human' who does the 'same shall be living in it.'
Romans 10

6 | ΑΥΤΟIC | ΤΗ | ΔΕ | ΕΚ | ΠΙΣΤΕΩC | ΔΙΚΑΙΟCΥΝΗ | ΟΥΤΩC | ΑΓΕΙ | ΜΗ
   | them | THE | YET | OUT | OF-BELIEF | JUSTICE | righteousness | thus | IS-saying | NO

7 | ΟΥΡΑΝΟν | ΤΟΥΤ | ΕΚΤΙΣ | ΠΙΣΤΟC | ΚΑΤΑΒΗΣΕΤΑI | ΕΙC | ΤΟΙ | ΚΑΤΑΒΗΣΕΤΑI | ΤΗ | ΤΙC
   | heaven | this | IS | ANOINTED | CHRIST | TO-BE-DOWN-LEADING | OR | ANY | SHALL-BE-UP-STEPPING | INTO | THE

8 | ΝΕΚΡΩD | ΝΑΒΑΓΕΙ | ΔΕ | ΤΙC | ΑΓΕΙ | ΕΥΓC | ΣΟΥ | ΠΗΜΑ | ΕΚΤΙΣ
   | OF-DEAD-ones | TO-BE-UP-LEADING | but | ANY | IT-IS-saying | NEAR | OF-YOU | THE | declaration

9 | ΠΗMΑ | ΤΗ | ΠΙΣΤΕΩC | Ο | ΚΗΡΥΧΟCΜΕΝ | ΟΤΙ | ΕΝ
   | declaration | OF-THE | BELIEF | faith | WHO | WE-ARE-PROCLAIMING | that | IF-EVER

10 | ΕΚ | ΝΕΚΡΩD | ΣΩΛΗνΗC | ΚΑΠΑΙΔΙA | ΜΗ | ΠΙΣΤΕΥCΤΑI | ΕΙC
    | OUT | OF-DEAD-ones | YOU-SHALL-BE-SAVING | HEART | OF | FOR | IT-IS-BEING-BELIEVED | INTO

11 | ΔΙΚΑΙΟCΥΝΗ | ΣΟΥ | ΔΕ | ΟΜΟΛΟΓΗCΗC | ΕΙC | ΣΩΛΗνΗC | ΑΓΕΙ | ΓΑP | ΕΙC
   | JUSTICE | mouth | who | WE-ARE-PROCLAIMING | CHRIST | TO-MOUTH | NEAR | OF-YOU | MOUTH

12 | ΓΡΑΦΗ | ΠΑC | Ο | ΠΙΣΤΕΥCΩ | ΕΠΙ | ΑΥΤΟC | ΚΑΤΑΒΗΣΕΤΑI | ΟΥ | ΠΗMΑ
   | WRITING | EVERY | THE | one-BELIEVING | ON | Him | TO-BE-DOWN-STEPPING | OR | THE

13 | ΠΑΝΤΩC | ΠΑΟΥΤΩC | ΕΙC | ΠΑΝΤΩC | ΤΟΥC | ΕΠΙΚΛΑΔΟΥΜΕΝΟC | ΥΤΩC | ΠΑC | ΕΥC
   | OF-ALL | BEING-RICH | INTO | ALL | THE | ONE-ON-CALLING | Him | EVERY | one-invoking

14 | ΓΑP | ΟC | ΑΝ | ΕΠΙΚΛΑΔΟΓΕΝΤΑI | ΤΟ | ΟΝΟMΑ | ΚΥΡΙΟC | ΣΩΛΗνΗC | ΠΗMΑ
   | for | WHO | EVER | should-be-invoking | THE | NAME | OF-Master | OF-Lord | OF-DEAD-ones

15 | ΧΩΡΙC | ΚΗΡΥΧΟCΜΕΝΟC | ΕΥC | ΑΓΕΙ | ΜΗ
   | apart-from | PROCLAIMING | who | IT-IS-saying | NO

*Yet the righteousness of faith is saying thus: You may not be saying in your heart, ‘Who will be ascending into heaven?’-that is, to be leading Christ down-.

*or Who will be descending into the submerged chaos?—that is, to be leading Christ up from among the dead.

*But what is it saying? Near you is the declaration, in your mouth and in your heart—that is, the declaration of faith which we are heralding

*that, if ever you should be avowing with your mouth the declaration that Jesus is Lord, and should be believing in your heart that God rouses Him from among the dead, you shall be saved.

*For with the heart it is believed, and with the mouth it is avowed for salvation.

*For the scripture is saying: Everyone who is believing on Him shall not be disgraced.

*For there is no distinction between Jew and Greek, for the same One is Lord of all, being rich for all who are invoking Him.

*For everyone, whoever should be invoking the name of the Lord, shall be saved.

*How, then, should they be invoking? One Whom they do not believe? Yet how should they be believing One of Whom they do not hear? Yet how should they be hearing apart from one heralding?

*Yet how should they be heralding if ever they should not be commissioned? According as it is written: How beautiful are the feet of those bringing an evangel of good!
16 Therefore has been written, ‘THEY SHOULD BE BEING COMMISSIONED according AS HE-FOR-KNEW the GOOD but NOT ALL.

17 Consequently, faith is out of tiding, yet the tiding through a declaration of Christ.

18 But, I am saying, ‘There is no Israel know at all!' First Moses is saying, I shall be provoking you to jealousy over those who are not a nation; over an unintelligent nation shall I be vexing you.

20 Yet Isaiah is very daring and saying, I am saying, then, Does not 'God thrust away His people?' May it not be becoming to that! For I, also am an Israelite, out of Abraham's seed, Benjamin's tribe.

21 'Israel is pleading the scripture is saying, as ‘God does not thrust away His people whom He foreknew. Or have you not perceived in Elijah,' what the scripture is saying, as he is pleading with God against Israel?

22 God and his prophets they kill, Thine 'altars' they dig down, and I was left alone, and they are seeking my soul.

15 But not all obey the evangel, 'For Isaiah is saying, ‘Lord, *who believes our tiding?

17 Consequently, faith is out of tiding, yet the tiding through a declaration of Christ.

18 But, I am saying, Do they not hear at all? To be sure! 'Into the entire earth came out their utterance, And into the ends of the inhabited earth their declarations.'
AND GIVES edwken away to them, autous to MYself, SEVEN-times-THOUSAND seven-thousand, but any what is my spirit? I left for Myself seven thousand men whom do not bow the knee to the image of Baal.

Thus, then, in the current era also, there has come to be a remnant according to the choice of grace.

Now if it is in grace, it is no longer out of works, else the grace is coming to be no longer grace. Now, if it is out of works, it is no longer grace, else the work is no longer work.

What then? What Israel is seeking for, this she did not encounter, yet the chosen encountered it. Now the rest were calloused,

even as it is written, 'God -gives them a spirit of stupor, eyes not to be observing, and ears not to be hearing, till this very day.'

And David is saying, Let their table become into a trap and into a mesh, And into a snare and into a repayment to them:

Darkened be their eyes, not to be observing, And their backs bow together continually.

I am saying, then, Do they not trip that they should be falling? May it not be becoming coming to that? But in their offense is salvation to the nations, into to provoke them to jealousy.

Now if their offense is the world's riches and their discomfiture the nations' riches, how much rather that which fills them!
13 OF them, you are vaunting them.

14 I am saying, to-the-nations, as-much-as, indeed, then, I am the apostle of the nations, I am glorifying my dispensation, if somehow I should be provoking those of my flesh to jealousy and should be saving any some and of them.

15 I should be provoking-to-jealousy.

16 Now if their 'casting away is the conciliation of the world, anything will the taking-back be if not life out from among the dead?

17 Now if the first fruit is holy, the kneading is also; and if the root is holy, the boughs are also.

18 You became, you are down-boasting, be-you-vaunting!

19 You will be declaring, then, "Boughs are broken out that I may be grafted in."

20 Ideally! By 'unbelief are they broken out, yet you stand in 'faith. Be not 'haughty, but 'fear.

21 For if 'God spares not the 'accord natural boughs, neither will He be sparing you!

22 Perceive, then, the kindness and severity of 'God! On 'those, indeed, who are falling, severity, yet on you, 'God's kindness, if you should be persisting in the kindness: else you also will be 'hewn out.

23 Now that they also, if they should not be persisting in 'unbelief, will be 'grafted in, for 'God is able to graft them in again.
<table>
<thead>
<tr>
<th>Line</th>
<th>Greek</th>
<th>Translation</th>
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<tbody>
<tr>
<td>24</td>
<td>ἐργαζόμεναι δυνατοὶ διὰ τοῦ θεοῦ</td>
<td>They are able through the grace of God.</td>
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<td>25</td>
<td>γεγονέναι τοῖς ἡγεόμενοι</td>
<td>It has been written.</td>
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<td>26</td>
<td>οὐχ ἐλθων ἀλλὰ ἐργαζόμενοι</td>
<td>May not have come, but working.</td>
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<td>27</td>
<td>ἐπετείη ὁ θεὸς Ἰσραήλ</td>
<td>He showed mercy to Israel.</td>
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<td>28</td>
<td>θεὸς ἔχειτι ἡμῖν ἁγιότητα</td>
<td>God has granted us sanctification.</td>
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<td>29</td>
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<td>30</td>
<td>ἔχει ἔργα γράμματα</td>
<td>He has done works of grace.</td>
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<td>31</td>
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<td>32</td>
<td>ὁ θεὸς ἔχει ἔργα γράμματα</td>
<td>God has done works of grace.</td>
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</table>
33 But I say, through the grace of God, I am giving advice to you, brothers...

34 For who knew the mind of the Lord, or who is able to give counsel to Him?

35 But who is any of you who is wise, who is able to be a counselor to the Lord? Or who is who is able to give advice to Him, or who is able to know the mind of the Lord?

36 Seeing that out of Him and through Him and in Him is all: to Him be the glory for ever! Amen!
6 *EXONTEC* ΔΕ grace-effects gracious-gifts HAVING YET THE grace THE grace-thus BEING-GIVEN to-US

7 *EITE* IF-BESIDES whether THRU-SERVICE in THE dispensing the-one BESIDE-CALLING IN THE Dispensing the-one Teaching IN THE

8 *DIADOKHAIAN* IF-BESIDES whether THRU-SERVICE IN THE Dispensing the-one BESIDE-CALLING IN THE BESIDE-CALLING THE Dispensing the-one Teaching IN THE

9 EAGHWN IN GLEE THE LOVE UN-hypocritical unfeigned FROM-DESTROYING abhorring

10 TO THE wicked be-ing-JOINED to-GOOD *FOND*-brotherliness FOND-brotherliness INTO

11 TH to-THE DILIGENCE NO SLOTHful SPIRIT boiling-fervent TO-the Master Lord

12 ΔΟΥΛΕΥΟΝΤΕC THR TO-THE EXPECTATION JOYING rejoicing TO-THE CONSTRUCTION affliction

13 ΥΠΟΜΕΝΟΝΤΕC UNDER-REMAINING ending to-THE prayer persevering to-THE needs OF-THE

14 ΜΙΤΩΝ HOLY-ones communionING THE FOND-LODGE CHASING pursuing BE-YE-blessING BE-YE-blessing THE

15 ΔΙΔΟΚΟΝΤΑΣ | ΥΜΑΣ | *ΕΥΛΟΓΕΙΤΕ* YOUre BE-YE-blessING BE-YE-blessing! AND NO BE-DOWN-EXECRATING TO-BE-JOYING be-yे-cursing TO-BE-rejoicing

16 WITH one-REJOYING TO-THE LAMINATING TO-THE SAME INTO

17 | ΜΗΔΕΝI | ΜΗ | ΤΑ to-NO-YET-ONE to-NO ONE NO ΤΑ HIGH high p being-TOGHER-THEM FROM-LED-being HUMBLE being-LED-away WITH BE-YE-bECOMING Disposed prudent-ones BESIDE selves

18 ENVIEW IN-SIGHT OF-ALL humans IF ABLE possible THE OUT OF-YOU of-ye WITH
you are not avenging yourselves, beloved, but be giving place to His Indignation, for it is written, "AVENGING I will repay! THE Lord is saying.

But "If your enemy should be hungering, give him the morsel; if he should be thirsting, give him to drink, for in doing this you will be heaping embers of fire on his head."

Be not conquered by evil; but conquer evil with good.

1 Let every soul be subject to the superior authorities, for there is no authority except by God. Now those which are, have been set under God,

2 so that he who is resisting an authority has withstood God's mandate. Now those who have withstood will be getting judgment for themselves,

3 for 'magistrates are not a fear to the good act, but to the evil. Now you do not want to be fearing the authority. 'Bo good, and you will be having applause from it.

4 For it is God's servant who is doing your good. Now if you should be doing evil, 'fear, for not feignedly is it wearing the sword. For it is God's servant, an avenger for indignation to him who is committing 'evil.
Indignation we should be putting off this for and also because of conscience.

For therefore you are settling taxes also, for they are God’s ministers, persecuted for this self-same thing.

7 Render to all their dues, to whom ‘tax,’ ‘tax,’ to whom ‘tribute, ‘tribute, to whom ‘fear,’ ‘fear,’ to whom honor, honor.

8 To no one owe anything, except to loving one another, for he who is loving another has fulfilled law.

9 For this: “You shall not commit ‘adultery,’” “you shall not ‘murder,’” “you shall not ‘steal,’” “you shall not ‘testify falsely,’” “you shall not ‘covet,’” and if there is any different other precept, it is summed up in this saying, in this: “You shall love your ‘associate as yourself.”

10 ‘Love is not working evil to an ‘associate. The complement, then, of law, is ‘love.

11 This, also, do, being aware of the era, that it is already the hour for us to be roused out of sleep, for now is our ‘salvation nearer than when we believe.

12 The night progresses, yet the day is near. We, then, should be putting off the acts of ‘darkness, yet should be putting on the implements of light.

13 As in the day, respectively, should be we walking, not in revelries and drunkenness, not in chambering and wantonness, not in strife and jealousy,
14 Ascetic, MR un-firm, and THE Lord Jesus, Christ, and be

1 Now the infirm in the faith be taking to yourselves, but not discrimination of

2 which One, indeed, is believing to eat all things, yet the infirm one is eating greens.

3 Let not him who is eating be scorning him who is not eating. Yet let not him who is not eating be judging him who is eating, for 'God took' him to Himself.

4 any Who are you who are judging Another's domestic? To his 'own Master he is standing or falling. Now he will be made to 'stand, for the Lord is 'able' to make him stand.

5 which One indeed, is deciding for one day rather than another day, yet which one is deciding for every day. Let each one be fully assured in his 'own mind.

6 He 'who is disposed to the day, is disposed to it to the Lord; and he 'who is eating, is eating to the Lord, for he is thanking 'God. And he 'who is not eating, to the Lord is not eating, and is thanking 'God.

7 For not one of us is living to himself, and not one is dying to himself.

8 For besides both, if we should be living besides and if we should be dying, to the Lord are we dying. Then, besides both if we should be living beside and if we should be dying, we are the Lord's.
9 We may be from dying, the Master, the savior, the Christ.
10 He should be mastering, he should be lording.
11 For it is written: Living am I, the Lord is saying, for to Me shall I present you, not as a stumbling block for a brother, or a snare.
12 Consequently, then, each of us shall be giving account concerning himself to God.
13 But no means, then, should we still be judging one another, but rather decide this, not to place a stumbling block for a brother, or a snare.
14 I have perceived and am persuaded in the Lord Jesus that nothing is contaminating itself, except that the one reckoning anything to be contaminating, to that one it is contaminating.
15 For if, because of food, your brother is sorrows, you are no longer walking according to love. Do not, by your food, destroy that one for whose sake Christ died.
16 Let not, then, your good be 'calumniated',
17 For the kingdom of God is not food and drink, but righteousness and peace and joy in the holy spirit.
18 For he who in this is slaving for Christ, is well pleasing to God and attested by human men.
Consequently, then, we are pursuing that which makes for peace and that which is for edification of one another.

Not on account of food do we demolish the work of God. All, indeed, is clean, but it is evil to the human who through with stumbling is eating.

It is ideal not to be eating 'meat', nor yet to do 'ought' by which your 'brother is stumbling, or is being snared' or weakened.

The faith which you have, have according to yourself in 'God's sight'. Happy is he who is not judging himself in that which he is attesting.

Now he who is doubting if he should be eating is condemned; seeing that it is not out of faith. Now everything which is not out of faith is sin.

Now we', the able, written in the scriptures we may 'see' in 'expectation.'

For 'Christ also pleases his associate, 'Honey' for his 'good', toward his edification.

For whatever was written before, was written in 'for this teaching of ours, that through the endurance and through the consolation of the scriptures we may have expectation.'
Romans 15

5 ΕΣΤΑΙ ΤΟ ΒΑΣΙΛΕΙΟΝ ΗΜΩΝ ΘΕΟΣ ΘΕΟΣ ΩΣ ΘΕΟΣ ΘΗΚΣ ΤΟΥ ΜΟΝΟΜΗΧ

6 ΕΥΕΣΚΕΣΙΟΝ ΑΓΑΛΜΑΤΙΤΕ ΘΕΟΣ ΘΕΟΣ ΘΗΚΣ ΤΟΥ ΜΟΝΟΜΗΧ

7 ΤΟΥ ΛΑΟΥ ΥΠΕΡ ΟΙ ΔΟΥΣΜΑΝΤΙΤΕ ΑΓΑΛΜΑΤΙΤΕ ΘΕΟΣ ΘΕΟΣ ΘΗΚΣ ΤΟΥ ΜΟΝΟΜΗΧ

8 ΤΟΥ ΛΑΟΥ ΥΠΕΡ ΟΙ ΔΟΥΣΜΑΝΤΙΤΕ ΑΓΑΛΜΑΤΙΤΕ ΘΕΟΣ ΘΕΟΣ ΘΗΚΣ ΤΟΥ ΜΟΝΟΜΗΧ

9 ΤΟΥ ΛΑΟΥ ΥΠΕΡ ΟΙ ΔΟΥΣΜΑΝΤΙΤΕ ΑΓΑΛΜΑΤΙΤΕ ΘΕΟΣ ΘΕΟΣ ΘΗΚΣ ΤΟΥ ΜΟΝΟΜΗΧ

10 ΤΟΥ ΛΑΟΥ ΥΠΕΡ ΟΙ ΔΟΥΣΜΑΝΤΙΤΕ ΑΓΑΛΜΑΤΙΤΕ ΘΕΟΣ ΘΕΟΣ ΘΗΚΣ ΤΟΥ ΜΟΝΟΜΗΧ

11 ΤΟΥ ΛΑΟΥ ΥΠΕΡ ΟΙ ΔΟΥΣΜΑΝΤΙΤΕ ΑΓΑΛΜΑΤΙΤΕ ΘΕΟΣ ΘΕΟΣ ΘΗΚΣ ΤΟΥ ΜΟΝΟΜΗΧ

12 ΤΟΥ ΛΑΟΥ ΥΠΕΡ ΟΙ ΔΟΥΣΜΑΝΤΙΤΕ ΑΓΑΛΜΑΤΙΤΕ ΘΕΟΣ ΘΕΟΣ ΘΗΚΣ ΤΟΥ ΜΟΝΟΜΗΧ

13 ΤΟΥ ΛΑΟΥ ΥΠΕΡ ΟΙ ΔΟΥΣΜΑΝΤΙΤΕ ΑΓΑΛΜΑΤΙΤΕ ΘΕΟΣ ΘΕΟΣ ΘΗΚΣ ΤΟΥ ΜΟΝΟΜΗΧ

14 ΤΟΥ ΛΑΟΥ ΥΠΕΡ ΟΙ ΔΟΥΣΜΑΝΤΙΤΕ ΑΓΑΛΜΑΤΙΤΕ ΘΕΟΣ ΘΕΟΣ ΘΗΚΣ ΤΟΥ ΜΟΝΟΜΗΧ

5 Now may the God of endurance and consolation grant you "to be same mutually disposed to in one another, according to Christ Jesus,

6 that, with one accord, "with one mouth, you may be glorifying the God and Father of our Lord Jesus Christ.

7 Wherefore be taking one another to yourselves according as 'Christ also took' you to Himself, 'infor the glory of God.

8 For I am saying that Christ has become the Servant of the Circumcision, for the sake of the truth of God, "to confirm the patriarchal promises.

9 Yet the nations are to glorify God 'for the sake of His mercy, according as it is written', 'Therefore I shall be acclaiming Thee among the nations,' And to Thy 'name shall I be playing music.'

10 And again he is saying, 'Be 'in merry, ye nations, with His 'people!'

11 And again he is saying, 'Praise the Lord, all the nations,' And 'let all the peoples laud Him.'

12 And again Isaiah is saying, there will be "the root of 'Jesse, And He 'Who is rising to 'Chief of the nations', On Him will the nations 'rely.'

13 Now may the God of 'expectation be filling you with everyll joy and peace in believing, 'infor you 'to be super-abounding in 'expectation, in the power of holy spirit.

14 Now I 'same myself also am "persuaded concerning you, my brethren, that same yourselves also are bulging 'with goodness, 'filled' with 'everall 'knowledge, 'able also to be 'admonishing one another.
15 And the grace of our Lord Jesus Christ be with you.

16 May the grace of our Lord Jesus Christ be with you all.

17 For I write to you this letter with sorrow in my heart, because I am eager to see you, for I do not want that any of you be in ignorance, among you I am an apostle, however, I have done nothing in order to be to blame; I do not know what is to be written to you, except that it is for you to pride yourself on the way in which we have conducted ourselves toward you. For you are our letter, written on our hearts, known and read by all men. For you are a letter of Christ, written, not with ink, but with the Spirit of the living God, not on stone, but on human hearts. And his letters are in the hearts of us, who believe, are written, not with ink, but with the Spirit of the living God, not on stone, but on human hearts. And his letters are in the hearts of us, who believe, are written, not with ink, but with the Spirit of the living God, not on stone, but on human hearts.

18 May the grace of our Lord Jesus Christ be with you all. Amen.

20 May the grace of our Lord Jesus Christ be with you all. Amen.

21 I write to you, fountain of living waters, the unsearchable riches of God.

22 From Jerusalem and around, and also in My Heart, I was hindered, but according as it is written, "They were not informed concerning Him who shall be; And they who have not heard shall understand."
As ever I may be going into Spain (for I am expecting, while going through, to gaze upon you, and by you to be sent forward there, if I should ever first be filled, now in part, by you)—

21 yet now I am going into Jerusalem, dispensing to the saints.

For it delights Macedonia and Achaia to make some contribution for the poor of the saints who are in Jerusalem.

For they are delighted, and they are their debtors, for if the nations participate in their spiritual things, they ought to minister to them in fleshly things also.

When then, performing this, and sealing to them this fruit, I shall be coming away through you into Spain.

Now I am aware that, in coming to you, I shall be coming with the blessing of Christ which fills.

Now I am entreating you, brethren, through our Lord Jesus Christ, and through the love of the spirit, to struggle together with me in prayers toward God for the sake of me,
1. Now I am commending to you Phoebe, our sister, being a servant also of the ecclesia in Cenchreae, and I am commending to you Prisca and Aquila, my fellow workers in Christ Jesus.

2. And I commend to you your relatives and fellow workers in Christ, and greet you Mary, who is notable among the house of us, and greet Andronicus and Junias, my relatives and my fellow captives who are among the apostles, who also were called to be in Christ before me.

3. Prisca and Aquila, my fellow workers in Christ, you Polymeres, who also are notable among the house of us.

4. I commend to you my dear friend Urbanus, our fellow worker in Christ, and Stachys, my beloved.
13 Greet: Rufus, 'chosen in the Lord, and his 'mother and mine.
14 Greet: Asyncritus, Philologos, Hermes, Patrobas, and the brethren together with them.
15 Greet: Philologos and Julia, Nereus and his 'sister, and Olympas and all the saints together with them.
16 Greet: one another with a holy kiss. Greeting you are all the ecclesias of Christ.
17 Now I am entreating you, brethren, to be noting 'those who are making 'dissensions and 'snares beside the teaching which you' learned, and 'avoid them,
18 for 'such for our Lord Christ are not slaying, but for 'their selfown bowels, and through 'compliments and adulation are deluding the hearts of the innocent.
19 For your 'obedience reached out into all. 0Over you, then, am I rejoicing. Now I am wanting you to be wise, indeed, indeed for good, yet artless indeed for evil.
28 Now the God of peace will be crushing Satan under your "feet" swiftly. The grace of our Lord Jesus be with you!

28 Greeting you is Timothy, my fellow worker, and Lucius and Jason and Sosipater, my relatives.

22 I, Tertius, the "writer of the epistle, am greeting you in the Lord.

23 Greeting you is Gaius, my host, and of the whole ecclesia. Greeting you is Erastus, the administrator of the city, and Quartus, the brother.

24 Now to Him Who is able to establish you in accord with my evang, and the heralding of Christ Jesus, through Christ Jesus, the eons. Amen!
3 Grace to you and peace from God, our Father, and the Lord Jesus Christ.

4 I am thanking my 'God always concerning you over the grace of God 'which is being given you in Christ Jesus,

5 that in every thing are you enriched in Him, in everyall expression and everyall knowledge,

6 according as the testimony of 'Christ was confirmed among you,

7 so that you are not deficient in any grace, awaiting the unveiling of our Lord Jesus Christ,

8 Who will be confirming you also until the consummation, unimpeachable in the day of our Lord Jesus Christ.

9 Faithful is 'God, through Whom you were called into the fellowship of His 'Son, Jesus Christ, our 'Lord.

10 Now I am entreating you, brethren, through the name of our 'Lord Jesus Christ, that all may be saying the same thing, and there may be no schisms among you, but you may be "attuned" to the same mind and to the same opinion.

11 For it was made evident to me concerning you, my brethren, by those of Chloe, that there are strifes among you.

12 Now I am saying this, that each of you is saying, "I, indeed, am of Paul," yet "I of Apollos," yet "I of Cephas," yet "I of Christ."
13 I shall be destroying the name of Paul.

14 I am thanking God that I baptize not one of you except Crispus and Gaius,

15 lest anyone may be saying that you are baptized into my name.

16 Yet I baptize the household of Stephanas also. Furthermore, I am not aware if I baptize any other.

17 For the word of the cross is stupid to those who are perishing, yet to us who are being saved it is the power of God.

18 For it is written, I shall be destroying the wisdom of the wise, and the understanding of the intelligent shall I be repudiating.

19 Where is the wise? Where is the scribe? Where is the discusser? Where is the scribe?

20 Does not God make stupid the wisdom of this world?

21 For since, in fact, in the wisdom of God, the world through wisdom knew not God, lest any giants, through the stupidity of the heralding, to save those who are believing,

22 since, in fact, the Jews are requesting, and Greeks wisdom are seeking,

23 yet we’ are heralding Christ ‘crucified’, to Jews, indeed, a snare, yet to the nations stupidity,
24 YET to THOSE who are called, both Jews and Greeks, Christ, the power of God and the wisdom of God,

25 that the stupidity of \( \text{God} \) is wiser than \( \text{humans} \) and the weakness of \( \text{God} \) is stronger than \( \text{humans} \).

26 For you are observing your 'calling', brethren, that there are not many wise according to the flesh; not many powerful, not many noble,

27 but the 'stupidity' of the world 'God chooses', that He may be disgracing the wise, and the 'weakness' of the world 'God chooses', that He may be disgracing the strong,

28 and the ignoble and the 'contemptible' things of the world 'God chooses', that He may be discarding that which is,

29 so that no flesh at all should be boasting in 'God's sight'.

30 Yet you, \( \text{out} \) of Him, are in Christ Jesus, Who became to us wisdom from God, besides righteousness and holiness and deliverance,

31 that, according as it is \( \text{written} \), He 'who is boasting', in the Lord let him be boasting.

1 And I, coming \( \text{to} \) you, brethren, came not according to superiority of word or of wisdom, announcing to you the testimony of \( \text{God} \),

2 for I decide not to perceive anything among you except Jesus Christ and Him 'crucified'.

31 that, according as it is \( \text{written} \), He 'who is boasting', in the Lord let him be boasting.
1 Corinthians 2

3 And I came to be "known with you in weakness, and in fear, and in much trembling.

4 and my 'word and my heralding were not in the persuasive words of human wisdom, but in demonstration of spirit and of power,

5 that your 'faith may not be in the wisdom of human men but in the power of God.

6 Yet wisdom are we speaking among the mature, yet a wisdom not of this 'eon, neither of the chief men of this 'eon, who are being discarded.

7 but we are speaking God's wisdom in a secret, 'wisdom which has been concealed, which God designates before-before the eons, nay, for our glory,

8 which not one of the chief men of this 'eon "knows, for if they know, they would not crucify the God.

9 But, according as it is written, 'That which the eye did not perceive, and the ear did not hear, and to which the heart of human/man did not ascend—whatever God makes ready for those who are loving Him.

10 Yet to us 'God reveals them through His 'spirit, for the spirit is searching all, " even the depths of 'God.

11 For is any of humanity acquainted with that which is 'human except the spirit of humanity which is in it? Thus also, 'that which is of 'God not one "knows, except the spirit of 'God.
13 Ye are examing an anakrinetai togethér judging sugkrinontes kai of-human wisdóm sayings but EN ΔΙΑΚΡΙΤΟΙ The pνευματικοι the pνευματικα

14 Cytkpinontec TOGETHER-JUDGING ΥΥΧΙΚΟΣ soulish YET human NOT ΔΕΞΕΤΑΙ THE IS-RECEIVING OF-THE

15 γνωσθαι OTI that spiritually anapkínei o DE ΠΝΕΥΜΑΤΙΚΟΣ it-is-belonging-examined THE YET spiritual-one

16 anapkínei TA ΠΑΝΤΑ TOU OTI OY DE ΟΥΔΕΝΟΙ anapkíneitai τικ γεν IS-examining THE ALL he YET by NOT-YET-ONE is-belonging-examined ANY for who

ΧΡΙΣΤΟΥ EXOMEN OF-ANOINTED ARE-HAVING of-Christ

1) And I, brethren, could not speak to you as to "spiritual, but as to fleshly, as to minos in Christ.

2) For whensoever there is jealousy and strife among you, are you not fleshly and walking according to human man?

3) For whenever anyone may be saying, "T, indeed, am of Paul," yet different another, "I, of Apollos," will he not be fleshly?

4) And I, brethren, could not speak to you as to "spiritual, but as to fleshly, as to minos in Christ.

5) And I, brethren, could not speak to you as to "spiritual, but as to fleshly, as to minos in Christ.

6) For whenever anyone may be saying, "T, indeed, am of Paul," yet different another, "I, of Apollos," will he not be fleshly?
7 **ΕΦΥΤΕΥΣΑ** ἈΠΟΛΛΩΣ ἘΠΟΤΙΚΕΝ ἈΛΛΑ ὁ **ΘΕΟΣ** ὁ **ὙΣΑΝΕΝ** ὁ **ΟΤΕ**

_ plant APOLLOS irrigates but THE God GROWS-IT-UP making-its-grow so-as

8 **ΑΞΙΟΝ** ὁ **ΘΕΟΣ** ὁ **ΦΥΤΕΥΩΝ** ἘΚΤΙΝ ΤΙ **ΟΥΤΕ** ὁ **ΝΟΤΙΖΩΝ** ἈΛΛΑ ὁ **ΘΕΟΣ** ὁ **ΚΑΙ** ἸΣ **ΘΕΟΣ** ὁ **ΚΑΙ** ὁ **ΝΟΤΙΖΩΝ** ἈΛΛΑ **ΟΤΕ**

_ making-it-grow God THE one-plantING IS ANY nothing neither THE one-DRINKING but THE one-irrigating

9 **ΚΟΤΩΝ** ὁ **ΘΕΟΥ** ΓΑΡ **ΕΜΕΝ** ΣΥΝΕΡΓΟΙ**

_ toil Of-God for WE-ARE TOGETHER-ACTers fellow-workers

10 **ΕΤΕ** ὁ **ΚΑΤΑ** **ΘΝ** ἘΠΙ **ΤΟΥ** ὁ **ΘΕΟΥ** **ΤΟΝ** ἘΠΙ **ΟΙΚΟΙΔΟΜΗ** **ΗΠΙ** ὁ **ΘΕΟΥ** **ΘΕΟΥ** **ΘΕΟΥ** **ΘΕΟΥ**

_ according-to the grace OF-God TO HER-building building building building

11 **ΒΑΙΝΕΤΩ** **ΠΟς** ἔΠΟΙΚΟΙΔΟΜΗ **ΗΠΙ** **ΘΕΟΙΔΟΣ** **ΘΕΟΙ** **ΘΕΟΙ** **ΘΕΟΙ** **ΘΕΟΙ** **ΘΕΟΙ**

_ let-him-be-looking how he-IS-ON-HOME-BUILDING is-being-built he-IS-ON-HOME-BUILDING building building building building

12 **ΔΥΝΑΤΑΙ** **ΘΕΙΝ** **ΘΕΑΙ** **ΝΟΡ** **ΤΟΝ** **ΚΕΙΜΕΝΟΝ** **ΘΕΟΥ** **ΘΕΟΥ** **ΘΕΙ** **ΘΕΙ** **ΘΕΙ** **ΘΕΙ** **ΘΕΙ**

_ IS-ABLE TO PLACE BESIDE THE one-LYING WHICH IS JESUS ANOINTED OF Christ

13 **ΤΙΜΙΟΥC** ΣΥΛΛΑ **ΧΟΡΤΟΝ** ΚΑΛΜΗN **ΕΚΑΣΤΟΤΟΥ** **ΕΡΠΟΝ**

_ VALuable wood (p) fodder straw TO EACH THE work apparent

14 \[**ΛΥΤΟC**\] **ΔΟΚΙΜΑΣΕI** **ΕΙ** **ΤΙΝΟC** **ΕΡΠΟN**

_ \[it SHALL-BE-testing\] IF ANY OF ANY the work SHALL-BE-REMAINING WHICH

15 **ΕΠΟΙΚΟΙΔΟΜΗΣΩΝ** **ΜΙΟΚΟΝ** **ἈΜΜΕΤΑΙ** **ΕΙ** **ΤΙΝΟC** **ΕΡΠΟN**

_ he-ON-HOME-BUILDING hire wages he-SHALL-BE-GETTING IF ANY OF ANY THE work

16 **ΟΥΤΩC** **ΔΕ** **ΟC** **ΔΙ** **ΠΥΡΟC** **ΟΥC** **ΟΙΔΑΤΕ**

_ thus YET AS THRU FIRE NOT YE-HAVE-PERCEIVED that TEMPLE OF-God YE-ARE

17 **ΚΑΙ** **ΤΟ** **ΠΝΕΥΜΑ** **ΤΟU** **ΘΕΟY** **ΘΕΟΥ** **ΘΕΟΥ** **ΘΕΟΥ** **ΘΕΟΥ** **ΘΕΟΥ** **ΘΕΟΥ** **ΘΕΟΥ** **ΘΕΟΥ** **ΘΕΟΥ** **ΘΕΟΥ** **ΘΕΟΥ**

_ AND the spirit OF-THE God IS-HOMING is-making-its-home IN YOU if ANY THE TEMPLE

18 So that, neither is he who is planting anything, nor he who is irrigating, but God 'Who makes it 'grow up.

8 Now he 'who is planting and he 'who is irrigating are for one thing. Yet each will be getting his 'own wages according to his 'own toil.

9 For God's fellow workers are we. God's farm, God's building, are you.

10 According to the grace of 'God which is being granted to me, as a wise foreman I 'lay a foundation, yet another is building on it. Yet let each one 'be warned how he is building on it.

11 For other foundation I 'can not. one lay beside 'that which is 'laid, which is Jesus Christ.

12 Now if anyone is building on this 'foundation gold and silver, precious stones, wood, grass, straw,

13 each one's 'work will become apparent, for the day will 'make it evident, 'if for it is being revealed 'by fire. And the fire, it 'will be testing each one's 'work--what kind it is.

14 If anyone's 'work will be remaining which he builds on it, he will 'get wages.

15 If anyone's 'work shall be 'burned up, he will 'forfeit it, yet he 'shall be 'saved, yet thus, as through fire.

16 Are you not 'aware that you are a temple of God and the spirit of 'God is making its home in you?

17 If anyone is corrupting the temple of 'God, 'God will be corrupting him, for the temple of 'God is holy, which 'is you are.
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18 Let no one be deluding himself. If anyone among you is presuming to be wise in this ‘eon, let him ‘become’ stupid, that he may be becoming wise,

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19 for the wisdom of this ‘world is stupidity beside with ‘God. For it is ‘written’, ‘He is clutching the wise in their craftiness.’

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20 And again, ‘The Lord knows the reasonings of the wise, that they are vain.

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21 So that, let no one be boasting in ‘human-men, for all is yours,

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22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or the ‘present, or that which is impending—all is yours,

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23 yet you are Christ’s, yet Christ is God’s.

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1 Thus let a ‘human be reckoning with us—as deputies of Christ, and administrators of ‘God’s secrets.

2 Here, furthermore, it is being sough’t in ‘administrators that any such may be found faithful.

3 Now to me it is into the least ‘trifle that I may be being examined by you or by ‘human’s day. But neither am I examining myself.

4 For of nothing am I conscious as to myself, but not ‘by this am I justified. Now ‘He Who is examining me is the Lord.
1 Corinthians 4

5 So that, be not judging anything before the season, till the Lord should be coming. Who will also illuminate the hidden things of 'darkness' and manifest the counsels of the hearts. And then 'applause' will be 'coming' to each one from God.

6 Now these things, brethren, I transfer in a figure into myself and Apollos because of you, that in us you may be learning not 'to be disposed above what is written', that 'you may not be puffed up, one over the one, against the different other.'

7 For 'who is making you to discriminate?' Now 'what have you which you did not obtain? Now if you obtained it also, why are you boasting as though not obtaining?'

8 Already are you 'sated', already you rich, apart from us you reign. And would that you surely reign, that we' should be reigning together with you!

9 For I' suppose that 'God demonstrates with us, the last apostles, as death-doomed, that we became a theater to the world and to messengers and to humans.'

10 We are stupid because of Christ, yet you are prudent in Christ. We are weak, yet you are strong. You are glorious, yet we are dishonored.

11 Until the 41st present hour we are hungering also and thirsting, and are 'naked' and are 'buffeted' and 'unsettled and toiling, working with our own hands.'

12 Being reviled', we are blessing; being persecuted', we are bearing with it;
WH_NA : CGTS / CGES_idiom

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1Corinthians 4 - 1Corinthians 5

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Yet I shall be coming~
toward you swiftly, if ever
the Lord should be willing,
and I will |know~, not the
word of *those who are
opuffed ~ up, but the power.

ones-having-been-puffed-up

dunamin

ye

pneumati te

16
I'
am entreating you,
then, |become~ imitators of
me.
17
Therefore I send to you
Timothy,
who
is
my
beloved and faithful child
in the Lord, who will be
reminding you of my *ways
*which are in Christ Jesus,
according as I am teaching
everywhere
in
every
ecclesia.

Lord

gnwsomai

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1

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in Christ, butnevertheless
not many fathers, for in
Christ Jesus, through the
evangel, I' beget you.

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19

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14
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am I writing these things,
but as my children beloved
am I admonishing you.

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parakalw
I-am-entreating

being calumniated~, we
are entreating. As the
offscourings of the world
we became, the scum of all
things, hitherto.

13

prauthtos

For not in word is the
kingdom of *God, but in
power.
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|has
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*father's wife.
1


2 And you're puffed up, and mourn not rather, that the one who commits this 'act may be 'taken away off from your midst.

3 For I', indeed, being absent in body, yet present in 'spirit, have already, as if present, thus judged the one -effecting this,

4 in the name of our 'Lord Jesus Christ (you being gathered, and my 'spirit, together with the power of our 'Lord Jesus),
I now write to you not to be coming together as anyone named a brother, if he should be a paramour, or greedy, or an idolater, or a reviler, or a drunkard, or an extortioner. With such a one you are not even to eat.

Yet now I write to you not to be coming mingled with anyone named a brother, if he should be a paramour, or greedy, or an idolater, or a reviler, or a drunkard, or an extortioner. With such a one you are not even to eat.

For what is it to me to be judging those outside? You are not even to judge those within!

Now those outside, God is judging. Expel the wicked one out from among yourselves.

1 Corinthians 5 - 1 Corinthians 6
8. But you are injuring and cheating, and this to brethren!

9. Or are you not aware that the unjust shall not be enjoying the allotment of God’s kingdom? Be not deceived; neither paramours, nor idolaters, nor adulterers, nor catamites, nor sodomites,

10. nor thieves, nor the greedy, nor drunkards; no revilers, no extortioners shall be enjoying the allotment of God’s kingdom.

11. And some of you were these, but you are bathed off, but you are hallowed, but you were justified in the name of our Lord Jesus Christ and by the spirit of our God.

12. All is allowed me, but not all is expedient. All is allowed me, but I will not be put under its authority by anything.

13. Foods for the bowel and the bowel for foods, yet God will be discarding these as well as those. Now the body is not for prostitution, but for the Lord, and the Lord for the body.

14. Now God rouses the Lord also, and will be rousing us up through His power.

15. Are you not aware that your bodies are members of Christ? — Taking, then, the members of Christ away, should I be making them members of a prostitute? May it not be becoming coming to that!
16 Or are you not aware that he who joins a prostitute is one body? For, he is avowing, the two will be one flesh.

17 Now he who joins the Lord is one spirit. 18 Flee from prostitution. The penalty of every sin, whatsoever a human man should be doing, is outside of the body, yet he who is committing prostitution is sinning against his own body.

18 Or are you not aware that your body is a temple of the holy spirit in you, which you have from God, and you are not your own?

19 For you are bought with a price. By all means glorify God in your body.
6 Now this I am saying according to a concession, not according as an injunction.

7 For I want all men to be as I myself also, but each has his own gracious gift, out from God, which one indeed, thus, yet which one thus.

8 Now I am saying to the unmarried and the widows, that it is ideal for them if ever they should be remaining even as I.

9 Yet if they are not controlling themselves, let them marry, for it is better to marry than to be on fire.

10 Now to the married I am charging, not I, but the Lord: A wife is not to be separated from her husband.

11 Yet if she should be separated also, let her remain unmarried or be conciliated to her husband. And a husband is not to leave his wife.

12 Now to the rest am I speaking, not the Lord. If any brother has an unbelieving wife, and she approves of making a home with him, let him not leave her.
OF Master (kuriou) you were called slave (doulos) to be becoming (ginesqai) genesqai of God (qeou). You are able (dunasai) to use (crhsai) this (o) for (for) you are saved (swseis). And thus (menetw) let him be remaining! (peripateitw)

Have been circumcised (keklhtai) IN the calling (en) to which (to-which) he was called, in (en) this (tois) let him be remaining slave (aner). I am inferring, then, this (o) that you are aware, O wife-- if you will be saving your husband-- or of what are you aware, O husband-. if you will be saving your 'wife--

18 Was anyone called having been circumcised? Let him not be 'de-circumcised'. Is anyone called in uncircumcision? Let him not 'circumcise'.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the precepts of God.

20 Each one in the calling in which he was called, in this let him be remaining.

21 Were you called a slave? Let it not be causing care. But if you are able to become free also, use it rather.

22 For, in the Lord, he who is being called a slave, is the Lord's freedman. Likewise, he who is being called, being free, is a slave of Christ.

23 With a price are you bought. Do not become the slaves of men.

24 Each one, in what he was called, brethren, in this let him remain beside with God.

25 Now concerning the celibates or virgins, I have no injunction of the Lord. Yet an opinion am I giving, as one who has enjoyed mercy by the Lord to be faithful.

26 I am inferring, then, this ideal to be inherent, because of the present necessity, that for it is ideal for humanity to be thus.
27 \text{You are "bound" to a wife? Do not seek to be loosed. You have been loosed from a wife! Do not seek a wife.}

28 Yet if you ever should be marrying, also, you did not sin. And if the virgin should be marrying, she did not sin. Yet affliction in the flesh will 'such be having. Yet I am sparing you.'

29 Now this I am averring, brethren, the era is "limited"; that, furthermore, 'those also having wives may be as not having them,' and 'those lamenting as not lamenting, and 'those rejoicing as not rejoicing, and 'those buying as not retaining,

30 and 'those using this 'world as not using it up. For the fashion of this 'world is passing by.

31 and is "parted": The unmarried 'woman as well as the virgin: the unmarried one is 'solictious about the things of the Lord, that she may be holy in 'body as well as in 'spirit, yet she who marries is 'solictious about the things of the world, how she should be pleasing her 'husband.

32 Now I want you to be without worry. The unmarried one is "solictious about the things of the Lord, that she may be holy in 'body as well as in 'spirit, yet she who marries is "solictious about the things of the world, how she should be pleasing her 'husband.

33 This I am saying to you, but toward that which is respectable and assiduous--to be undistractedly for the Lord.
WE-ARE-HAVING YET SETTLED ABOUT THE MAN and the woman.]*

For I also presume that the husband is living. Yet if the husband should be reposing, she is free to be married to whom she will, only in the Lord.

So that he also *who is taking his* own will in marriage, ideally will be doing, yet he *who is not taking* out in marriage will be doing better.

A wife is *bound* by law *over whatever time her* husband is living. Yet if the husband should be reposing, she is *free to be married* to whom she will, only in the Lord.

Yet happier is she if ever she should be remaining thus, according to my opinion. Now I *presume* that I *also* have God's spirit.

Now concerning the idol sacrifices: We are *aware* that we all *have knowledge*. *Knowledge puffs up*, yet *love builds* up.

If anyone is presuming to *know anything*, he knew not as yet as according as he *must know*.

Now if anyone is loving *God, this one is* *known* by Him.

Then, concerning the feeding on the idol sacrifices: We are *aware* that an idol is nothing in the world, and that there is *nothing* different in God except One.

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1 Corinthians 8

5 For 'even if so be that there are those being termed gods, whether in heaven or on earth, even as there are many gods and many lords,

6 but nevertheless for us there is one God, the Father, out of Whom 'all is, and we 'infor Him, and one Lord, Jesus Christ, through Whom 'all is, and we through Him.

7 But not in all is there 'this knowledge. Now some, 'used hitherto to the idol, are eating of it as an idol sacrifice, and their 'conscience, being weak, is being polluted'.

8 Now food will not give us a standing with 'God, neither, if we should not be eating are we 'cloyed.

9 Now beware lest somehow this 'right of yours may 'become a stumbling block to the weak.

10 For if anyone should be persuaded seeing you, 'who has knowledge, 'lying down in an idol's shrine, will not the conscience of him who is 'weak be 'inured into the eating of the idol sacrifices?
13 Wherefore, if food is snaring my brother, I may under no circumstances be eating “meat” for the eon, lest I should be snaring my brother.

1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord?

2 If to others I am not an apostle, but nevertheless I surely am to you! For you are the seal of my apostleship in the Lord.

3 My defense to those examining me in this:

4 Have we no right at all to eat and drink?

5 Have we no right at all to be leading about a sister or a wife, “even as the rest of the apostles and the brothers of the Lord and Cephas?”

6 Or have only I and Barnabas no right not to be working?

7 Any who is warring at any time supplying his own rations? Who is planting a vineyard and not eating out of its fruit? Or who is tending a flock and not eating out of the milk of the flock?

8 Not according to human am I speaking these things. Or is the law not also saying these things?

9 For in the law of Moses it is written: “You shall not muzzle the threshing ox.” Not for oxen is the “care of God!”

10 Or is He undoubtedly saying it because of us? Because of us, for it was written that the ‘plower ought to be plowing in expectation, and the ‘threshers to partake of his expectation.
11 If, on the contrary, I am exploiting myself, in order that my supply may be taken from you, what am I to kai, in order that I may be doing the work of Christ.

12 For if others are partaking of this from you, are not you used to parcel out even the same also? Yet, however, I do not use this 'right', but we are forgoing all, lest we may be giving any hindrance to the gospel of Christ.

13 Therefore, let those who are settling beside the altar set their things out of the sanctuary, are eating the things of the sanctuary, are becoming the sacred things, are partaking of the sacred things. And if others are partaking of the same, the only thing you are doing is to parcel out to them the things of the sanctuary. And if I am going to eat these things without the altar, I will eat them, as not having come to the altar.

14 Thus the Lord also prescribes that those who are announcing the gospel are to be living out of the gospel.

15 Yet I do not use any of these things. Now I do not write these things that it may be becoming thus 'with me, for it is my ideal rather to be dying, than that anyone shall be making my boast void.

16 For if I should be bringing the gospel, it is not for me to boast in, for necessity is lying upon me, for it were woe to me if I should not be bringing the gospel! For I am engaging in this voluntarily, I have wages, yet if involuntarily, I have been entrusted with an administration.

17 What, then, is my 'wage'? That, in bringing the gospel, I should be placing the gospel without expense, so instead not to use up my authority in the gospel.
1 For, being free out of all, I enslave myself to all, that I should be gaining the more.

2 And I became, to the Jews as a Jew, that I should be gaining Jews; to those under law as under law (not being same myself under law), that I should be gaining 'those under law; to those without law as without law (not being without God's law, but legally Christ's), that I should be gaining those without law.

3 I became as weak to the weak, that I should be gaining the weak. To 'all have I become all, that I should undoubtedly be saving some.

4 Now all am I doing because of the evangel, that I may be becoming a joint participant of it.

5 Are you not aware that 'those racing in a stadium are, indeed, all racing, yet one is obtaining the prize? Thus be racing that you may be grasping it.

6 Now every 'contender is controlling himself in all things; thus they, indeed, then, that they may be obtaining a corruptible wreath, yet we an incorruptible.

7 But I am belaboring my body and leading it into slavery, lest somehow, when heralding to others, I same myself may 'become disqualified.
BE-YE-MURMURING
1 For I do not want you to be ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea,

2 and all are baptized into Moses in the cloud and in the sea,

3 and all ate the same spiritual food,

4 and all drank the same spiritual drink, for they drank from the spiritual Rock which followed. Now the Rock was Christ.

5 But not in the majority of them does God delight, for they were stove along in the wilderness.

6 Now these things became types of us; if so, for us not to be lusts after evil things,

7 according as that they also lust. Nor yet may we commit prostitution, according as some of them commit prostitution, and fall in one day twenty-three thousand.

8 Nor yet may we put the Lord on trial, according as some of them put Him on trial, and perished by serpents.

9 Nor yet may we be murmuring even as some of them murmured, and perished by the exterminator.

10 Now all this befalls them typically. Yet it was written toward for our admonition, into whom the consummations of the eons have attained.
So that, let him who is supposing he stands beware that he should not be failing.

No trial has taken you except what is human. Now, faithful is God, Who will not be leaving you to be tried above what you are able, but, together with the trial, will be making the sequel also, 'to enable' you to undergo it.

Wherefore, my beloved, flee from 'idolatry.

As to the prudent am I saying it. Judge ye' what I am averring.

The cup of 'blessing which we are blessing, is it not the communion of the blood of Christ? The bread which we are breaking, is it not the communion of the body of Christ?

For we, 'who are many, are one bread, one body, for we all are partaking of the one bread.

Observe 'Israel according to the flesh. Are not those eating the sacrifices participants with the altar?

What, then, am I averring? That an idol sacrifice is anything? Or that an idol is anything?

But that that which the nations are sacrificing, they are sacrificing to demons and not to God. Now I do not 'want you to become participants with the demons.

You 'can not 'drink the cup of the Lord and the cup of demons. You 'can not be partaking of the table of the Lord and the table of demons.
22 Or are we provoking the Lord to jealousy? Not stronger than He are we!

23 All is allowed me, but not all is expedient. All is allowed me, but not all is edifying.

24 Let no one be seeking the warfare of himself, but that of another.

25 Everything that is 'sold' at the meat market be eating, examining nothing because of conscience.

26 For “the Lord’s is the earth and ‘that which fills it.”

27 If anyone of the unbelievers is inviting you, and you want to go, be eating everything that is placed before you, examining nothing because of conscience.

28 Yet if anyone should be saying to you, “This is a sacred sacrifice,’ do not eat, because of that one who divulges it, and conscience.

29 Yet conscience, I am saying, not ‘that of yourself, but ‘that of another. For why is your ‘freedom being decided by another’s conscience?

30 If I, with gratitude, am partaking, "why am I being calumniated for the sake of which I am giving thanks?"

31 Then, whether you are eating or drinking, or anything you are doing, do all "for the glory of God.

32 And if I become not a stumbling block to Jews as well as to Greeks and to the ecclesia of God,

33 according as I also am pleasing all in all things, not seeking my self own expedience, but that of the many, that they may be saved.
11 OR as I also 4 *become* imitators of me, according as I also am of Christ.

2 Now I am applauding you that you "remember" all of mine, and are retaining the traditions according as I--give them over to you.

3 Now I want you to be aware that the Head of every man is Christ, yet the head of the woman is the man, yet the Head of Christ is God.

4 Every man praying or prophesying having ought against his head, is disgracing his Head.

5 Yet every woman praying or prophesying with uncovered head, is disgracing her head, for it is one and the same as being "shaven".

6 For if a woman is not covering her head, being inherently the image and glory of God, Yet the woman is the glory of the man.
12 Master Lord yomen, ekklesia, I am hearing</p><p>13 Judge in yourselves: Is it becoming in a woman to be praying to 'God uncovered?"</p><p>14 Not yet 'nature yourself teaching you that if a man, indeed, should have 'tresses, it is a dishonor to him, yet if a woman should have 'tresses, it is her glory, seeing that that 'tresses have been given her instead of clothing?</p><p>15 Now if anyone is presuming to be rivalrous, we 'have no such usage, neither the ekklesias of 'God.</p><p>16 Now in giving this charge I am not applauding, 1Corinthians 11:19, 20, 21, 22 For one each is getting his 'own dinner before in the eating, and which one, indeed, is 'hungry, yet which one is 'drunk. 2For 'have you no homes at all in which to 'eat and 'drink? Or are you despising the ekklesia of 'God, and mortifying those who 'have nothing? 22What may I be saying to you? Shall I be applauding you in this? I am not applauding.
23. **Exontac Ti einoi**

HAVING ANY what I-MAY-BE-saying to-you to-ye I-SHALL-BE-ON-PRAISING YOUp IN this NOT

24. **Etopion 2**

I-AM-ON-PRAISING for BESIDE-GOT accepted NOT TOY TOY KYPIOY O KAI

25. **TEN EMHN NAANMHNCHIN **

THE MY UP-REMINdding recollection AS-SAMELY similarly AND also THE DRINK-cup after THE TO-DINE

**Exomn toto noieite ocanikai**

BLOOD this YE-BE-DOING into INTO THE MY

26. **Katathelete**

YE-ARE-DOWN-MESSAGING CHRONIC until OY WHICH I-MAY-BE-EATING THE BREAD this AND

**Ecoihte**

MAY-BE-EATING THE BREAD OR MAY-BE-DRINKING THE DEATH OF-THE Master Lord

27. **Katathelete**

YE-ARE-DOWN-MESSAGING CHRONIC until OY WHICH I-MAY-BE-EATING THE BREAD this AND

**Ecoihte**

MAY-BE-EATING THE BREAD OR MAY-BE-DRINKING THE DEATH OF-THE Master Lord

28. **Kypioy aokimazeto**

Master Lord LET-BE-testING DE human YET self AND thus OUT OF-THE

29. **Kypioy ecoihte**

BREAD LET-him-be-eating ! AND OUT-OF-THE DRINK-cup let-him-be-drinking !

**Ecoihte**

MAY-BE-EATING AND DRINKING JUDGMENT to-self IS-EATING AND IS-DRINKING NO THRU-JUDGING discriminating

30. **To cemata dia toto yeym**

THE BODY THRU this IN you MANY UN-FIRM and UN-FARE-WELL

31. **Kai koimowntai**

AND ARE-reposING much ENOUGH considerable IF YET selves WE-THRU-JUDGED we-adjudicated
32 ΕΚΠΙΝΟΜΕΘΑ being-JUDGED

33 ΜΗ ΝΟ to-THE together

34 ΜΟΥ TO THE SYSTEM together

ΤΙC ANY MAY-BE-HUNGERING

1 ΠΕΡΙ ABOUT YET THE

2 ΜΠΟΣΙΝ to-BE-UN-KNOWING to-be-being ignorant

3 ΕΙΔΩΛΑν THE UN-SOUND voiceless

4 ΕΝ spirit

5 ΠΝΕΥΜΑ spirit

6 ΚΑΙ and

7 ΕΝΕΡΓΩΝ one-operating

8 ΤΟΥ OF-THE

9 ΚΑΤΑ according-to

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32 Yet, being judged, we are being disciplined by the Lord, that we may not be condemned together with the world.

33 So that, my brethren, when coming together into to 'eat, be waiting' for one another.

34 Now if anyone may be hungry, let him 'eat' at home, that you may not be comings together into judgment. Now the rest I shall be prescribing as soon as I should be coming.
yet to another operation of the powerful deeds, yet to another prophecy, yet to another discrimination of spirits, yet to another species of languages, yet to another translation of languages.

Now all these 'one and the same spirit is operating, portioning to each his own, according as He is intending'.

For even as the body is one and has many members, yet all the members of the one body, being many, are one body, thus also is the Christ.

For the body also is not one member, but many.

And if the ear should be saying, "Seeing that I am not an eye, I am not out of the body," not thus: for this is it not out of the body.

And if the ear should be saying, "Seeing that I am not an eye, I am not out of the body," not thus: for this is it not out of the body.

If the whole body were an eye, where were the hearing? If the whole were hearing, where the scent?

Yet now 'God placed the members, each one of them, in the body according as He wills.'

Now if it were all one member, where were the body?

Yet now there are, indeed, many members, yet one body.
21 Then the eye 'can' not say to the hand, 'I have no need of you,' or, again, the head to the feet, 'I have no need of you.'

22 Nay, much rather, those members of the body supposed to be 'inherently weaker are necessary,

23 and which we 'suppose' to be a more dishonored part of the body, these we are investing with more exceeding honor, and our 'indecent members' have more exceeding respectability.

24 Now our 'respectable members' have no need, but 'God blends the body together, giving to that which is 'deficient' more exceeding honor,

25 that there may be no schism in the body, but the members may be 'synchronized' solicitous for the sake of one another.

26 And whether one member is suffering, all the members are sympathizing, or one member is being esteemed, all the members are rejoicing together with it.

27 Now you' are the body of Christ, and members out of a part,

28 whom also 'God, indeed, placed in the ecclesia, first, apostles, second, prophets, third, teachers, thereby powers, thereupon graces of healing, supports, 'pilotage, species of languages.

29 Not all are apostles. Not all are prophets. Not all are teachers. Not all have powers.

30 Not all have the graces of healing. Not all are speaking languages. Not all are interpreting.
1Corinthians 12 - 1Corinthians 13

1 If I should be speaking in the languages of men and of the messengers, yet should I have no love, I have become resounding copper or a clanging cymbal.

2 And if I should have prophecy and should be perceiving all secrets and all knowledge, and if I should have all faith, so as to transport mountains, yet I have no love, I am nothing.

3 And if ever I should be morselling all my possessions, and if I should be giving up my body, that I should be boiling, yet may I have no love, in nothing do I benefit.

4 'Love is patient, is kind. 'Love is not envious, 'Love is not boasting, 'Love is not puffed up,

5 'Love does not behave indecently, is not self-seeking, is not provoked, does not account of evil,

6 'Love bears all things, endures all things. 'Love never fails.

7 'Love is never lapsing: yet, whether prophecies, they will be discarded, or languages, they will cease, or knowledge, it will be discarded.

8 Yet be zealous for the greater 'graces. And still I am showing you a path, according to transcendence.
For out of an instalment are we knowing, and out of an instalment are we prophesying.

Now whenever maturity may be coming, 'that which is out of an instalment shall be 'discarded.'

When I was a minor, I spoke as a minor, I was disposed as a minor, I took account of things as a minor. Yet when I have become a man, I have discarded 'that which is a minor.'

For at present we are observing 'through means of a mirror, in an enigma, yet then, face to face. At present I know not of an instalment, yet then I shall recognize according as I am recognized also.

Yet now are remaining faith, expectation, love--these 'three. Yet the greatest of these is love.'

For be pursuing 'love. Yet be zealous for spiritual endowments, yet rather that you may be prophesying.

For he who is speaking in a language is not speaking to 'human men, but to 'God, for no one is hearing, yet in spirit he is speaking secrets.

Yet he who is prophesying is speaking to 'human men for edification and consolation and comfort.

He 'who is speaking in a language is edifying himself, yet he who is prophesying is edifying the ecclesia.

Now I want you all to be speaking in languages, yet rather that you may be prophesying, for greater is he who is prophesying than he who is speaking in languages, outside and except he may be interpreting, that the ecclesia may be getting edification.
6 Ye now, brethren, if I should be coming to you speaking in languages, 
7 likewise, 'soulless things, giving a sound, whether flute or lyre, if they should not be giving a distinction to the utterances, how will the fluting or the lyre playing be known?

8 For if a trumpet, also, should be giving a dubious sound, and who will be preparing it for battle?

9 Thus, you also, if you should not be giving an intelligible expression through the language, how will it be known what is being spoken? For you will be speaking into the air.

10 There are, 1 if perchance, so many species of sounds in the world, and nothing is soundless.

11 If, then, I should not be perceiving the import of the sound, I shall be a barbarian to the one speaking, and the one speaking a barbarian to me.

12 Thus you also, since you are zealots for spiritual endowments, seek that you may be superabounding in the edification of the ecclesia.

13 Wherefore let him who is speaking in a language, pray that he may be interpreting.

14 For if I should be praying in a language, my spirit is praying, yet my mind is unfuturist.

15 What is it, then? Should I be praying in the spirit, yet I will be praying with the mind also. In the spirit will I be playing music, yet I will be playing with the mind also.
Else, if you should be blessing in the spirit, how shall he who is filling up the place of a plain person be declaring "Amen!" if your giving of thanks, since, in fact, he is not aware of what you are saying?

For you, indeed, are giving thanks ideally, but the other is not edified.

I thank God that I speak in a language rather than in all.

Brethren, do not become little boys or plain persons, but to the whole ecclesia should be coming together in one place, and all should be speaking in languages, yet should plain persons or unbelievers be entering, will they not be declaring that you are mad?

If then, the whole ecclesia should be coming together in the same place, and all should be speaking in languages, yet should plain persons or unbelievers be entering, will they not be declaring that you are mad?
UN-BELIEVER OR plain-person

by ALL he-IS-belng-examined

thus FALLING on face he-SHALL-be-worshiping to-God FROM-MESSAGING reporting

that really THE God IN among YOU up IS ANY what THEN it-IS brothers

when-EVER YE-MAY-BE-TOGETHER-COMING EACH psalm IS-HAVING TEACHing IS-HAVING

FROM-COVERing revelation IS-HAVING TONGUE language IS-HAVING TRANSLation IS-HAVING ALL TOWARD

HOME-BUILDing edification LET-BE-BECOMING let-it-be-becoming

IF-BESIDES whether to-TONGUE to-language ANY anyone IS-TALKING according-to TWO

OR THE most THREE KAI AND one EPISCOC ONE DIEMHNHYETO let-him-be-interpreting!

IF-EVER YET NO MAY-BETHRUS TRANSLATING let-him-be-hushing in OUT-CALLED ecclesia to-self

kai to-God BEFORE-AVERers prophets YET TWO OR THREE

kai oi Others DIEMHNHYETOC let-them-be-discriminating!

EN EKKHAINA EYTOU IF-EVER YET to-other to-other one

MAY-BE-BEING-FROM-COVERED sitting THE BEFORE-most FIRST LET-HIM-be-hushing YE-ARE-ABLE

for according-to ONE ALL TO-BE-BEFORE-AVERRING to-be-propsyching INA THAT ALL PANTANOMOCIN MAY-BE-UP-LEARNING may-be-learnig

AND ALL MAY-BE-belng-BESIDE-CALLED may-be-being-consoled KAI AND SPIRITS PANTANOMOCIN OF-BEFORE-AVERers of-prophets

to-BEFORE-AVERers to-prophets IS-belng-UNDER-SET is-belng-subjict OY IEPHTOC THE EKKHAINA OF-THE HOLY-ones THE

but OF-PEACE AS IN ALL THE EKKHAINA OF-THE HGN ONE

WOMEN IN THE EKKHAINA LET-HIM-be-hushing OY for IT-IS-belng-permited

TO-BE-TALKING TO-BE-TALKING but LET-THEM-be-BEING-UNDER-SET TO-BE-BEING-subjict KAPOOC KAI O NOMOC AND THE LAW

* The hidden things of his heart are becoming apparent, and thus, falling on his face, he will be worshiping God, reporting that God really is among you.

* What, then, is it, brethren? Whenever you may be coming together, each of you has a psalm, has a teaching, has a revelation, has a language, has a translation. Let all occur to-ed edification.

* Besides, if anyone is speaking in a language, according to two, or, at the most, three, and by installments, let one also interpret.

* Now if there should be no interpreter, let him hush in the ecclesia, yet let him speak to himself and to God.

* Now, as to prophets, let two or three speak, and let the others discriminate.

* Yet if it should be revealed to another sitting by, let the first hush,

* for you can all be prophesying one another, that all may be learning and all be consoled.

* And the spiritual endowments of prophets are 1subject to the prophents.

* For God is not for turbulence, but peace, as in all the ecclesias of the saints.

* Let the women in the ecclesia hush, for it is not permitted to them to speak, but let them be subject, according as the law, also is saying.
If anyone is presuming to be a prophet or spiritual, let him be recognizing that I am writing to you is a precept of the Lord.

Now if anyone is ignorant, let him be ignorant!

So that, my brethren, be zealous, to be prophesying, and the speaking in languages do not forbid.

Yet let all occur respectively and according to order.

Now I am making known to you, brethren, the evangel—which I evangeleze to you, which also you accepted, in which also you stand, through which also you are 'saved', if you are retaining 'What I said in bringing the evangel to you, outside and except you believe feignedly.

For I 'give over to you among the 'first what also I accepted, that Christ died for us' take our 'sins according to the scriptures,

But that He was entombed, and that He has been roused' the third 'day according to the scriptures,

and that He was seen by Cephas, thereupon by the twelve.

Thereupon He was seen by over five hundred brethren at once, of whom the majority are remaining hitherto, yet anyone were put to repose also.
1. Thereupon He was seen by James, thereafter by all the apostles.
2. Yet, last of all, even as if a premature birth, He was seen by me also.
3. For I am the least of the apostles, who am not competent to be called an apostle, because I persecute the ecclesia of God.
4. Yet, in the grace of God I am what I am, and His grace, which is in me, did not come to be for naught, but more exceedingly than all of them. 
5. Then, whether I or they, thus we are heralding and thus you believe.
6. Now if Christ is being heralded that He has been roused from among the dead, how are we among you saying that there is no resurrection of the dead?
7. Now if there is no resurrection of the dead, neither has Christ been roused.
8. Now if Christ has not been roused; for naught, consequently, is our heralding, and for naught is your faith.
9. Now we are being found false witnesses also of God, seeing that we testify against God that He rouses Christ, Whom, consequently, He rouses not, if so be that the dead are not being roused.
10. For, if the dead are not being roused, neither has Christ been roused.
11. Now, if Christ has not been roused, vain is your faith--you are still in your sins!
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<td>18</td>
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<td>ΠΙΣΤΙΚΩ ΠΙΣΤΙΚΩ</td>
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<td>ΟΙ ΑΝΟΙΓΜΑΤΑ ΕΝ ΧΡΙΣΤΟ</td>
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<td>20</td>
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<td>ΕΚΑΣΤΟΧ ΕΚΑΣΤΟΧ</td>
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<td>28</td>
<td>ΑΥΤΟ ΑΥΤΟ</td>
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**Explanation:**

- **Verse 18:** Consequentially those also who are put to repose in Christ, perished.
- **Verse 19:** If we are having an expectation in Christ in this life only, more forlorn than all men are we.
- **Verse 22:** Yet each in his own class: the Firstfruit, Christ; thereupon those who are Christ's in His presence.
- **Verse 24:** The last enemy is being abolished: death.
- **Verse 25:** For He must be reigning until He which should be placing all His enemies under His feet.
- **Verse 28:** Now, whenever all may be subjected to Him, then the Son Himself also shall be subjected to Him. Who subjects 'all' to Him, that 'God may be All in all.'
No one expects to be where they are not. It is for the sake of the dead absolutely if the dead are not being roused. Why are they baptizing also for their sake?

Why are we also in danger every hour?

According Daily am I dying. By this boast of yours, brethren, which I have in Christ Jesus, our Lord,

Not the dead absolutely are doing any evil:

Flesh are not being roused, are not being roused, are not being roused. Why are they baptizing also for their sake?

Are not the dead absolutely coming, but perchance of some of the other flesh shall come to be, but a naked kernel, if the periphery of wheat or any of some of the rest.

Yet God is giving it a body according as He wills, and to each of the seeds its own body.

Not every flesh is the same flesh, but there is other one, indeed, of human, yet another flesh of beasts, yet another flesh of flies, yet another of fishes.
40 There are bodies terrestrial as well as bodies celestial. But a different 'glory,' indeed, is that of the celestial, yet a different 'that of the terrestrial,

41 another glory of the sun, and another glory of the moon, and another glory of the stars, for star is excelling star in glory.

42 Thus also is the resurrection of the dead. It is 'sown' in corruption; it is 'roused' in incorruption.

43 It is 'sown' in dishonor; it is 'roused' in glory. It is 'sown' in infirmity; it is 'roused' in power.

44 It is 'sown' a soulish body; it is 'roused' a spiritual body.

45 If there is a soulish body, there is a spiritual also. Thus it is 'written' also. The first humanman, Adam, "became into a living soul:" the last Adam into a vifying Spirit.

46 But not first the spiritual, but the soulish, thereupon the spiritual.

47 The first humanman was out of the earth, soilish; the second humanman is the Lord out of heaven.

48 Such as the soilish one is, such are 'those also who are soilish, and such as the Celestial One, such are 'those also who are celestials.

49 And according as we wear the image of the soilish, we should be wearing the image also of the Celestial. Now this I am averring, brethren, that flesh and blood is not 'able' to enjoy an allotment in the kingdom of God, neither is 'corruption enjoying the allotment of 'incorruption.
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1 Now I am sending to you prophets and apostles, though I am not sending you the way that I was sent, that he may be coming to you. 2 For I know that if I go through Macedonia, I shall be going through the work of you who are of Macedonia. 3 And I do not want to pass through Macedonia, unless I can come and stay with you. 4 And I shall be coming to you, however, whenever I may pass through Macedonia, for I am passing through Macedonia. 5 Now if it should be worth while for me also to 'be going', they shall be going together with me. 6 Now I shall be coming toward you whenever I may pass through Macedonia, for I am passing through Macedonia.

7 For I do not want to present you at present in on the way, for I am expecting to stay awhile some time longer with you, if ever the Lord should permit. 8 Yet I shall stay in Ephesus till 'Pentecost, for a door has opened for me, great and operative, and many are opposing.

9 Now if Timothy should be coming, look to it that he should 'be come' toward you fearlessly, for he is working at the work of the Lord, as I also.

10 Now concerning 'brother' Apollos, I treat him much that he may be coming to you with the brethren, and it was undoubtedly not his will that he should 'come now, yet he will 'come' whenever he should have an opportunity.
The Lord Jesus Christ, let him be anathema! Maranatha!

Now I am rejoicing at the presence of Stephanas and Fortunatus, that it is the firstfruit of Achaia, and they set themselves into the service for the saints—thou also may be subject to such, and to every fellow worker and toiler.

For they soothe 'my spirit and yours. Then be recognizing 'such.

Greeting you are the ecclesias of the province of Asia. Greeting you much in the Lord are Aquila and Prisca, together with the ecclesia according to their house.

The salutation is by my hand—Paul's.

If anyone is not 'fond of the Lord Jesus Christ, let him be anathema! Maran atha!

The grace of the Lord Jesus Christ be with you!

My 'love be with all of you in Christ Jesus! Amen!
2Corinthians

1. Paul, an apostle of Christ Jesus, by the will of God, through the mediation of the brother Timothy, to the church of God which is in Corinth, with all the saints who are in the whole of Achaia:

2. Grace to you and peace from God our Father and the Lord Jesus Christ.

3. Blessed is the God and Father of our Lord Jesus Christ, the Father of mercies and God of all consolations,

4. Who is consoling us in our every affliction, so to enable us to be consoling those in every affliction, through the consolations which we, yourselves, are being consol'd by God,

5. Seeing that, as according to the sufferings of Christ are superabounding in us, thus through Christ, our consolation also is superabounding.

6. Now, whether we are being afflicted for the sake of your consolation and salvation, or whether we are being consol'd for the sake of your consolation, which is operating in the endurance of the same sufferings which we also are suffering,

7. Our expectation, also, is confirmed over you, being aware that, as you are participants of the sufferings, thus of the consolation also.

8. For we do not want you to be ignorant, brethren, concerning our affliction which came to us in the province of Asia, that we were inordinately burdened over our ability, so that we were desolate of life.
also.

9 But we, who have the rescript of a death in ourselves, that we may be having no confidence in ourselves, but in God, Who raises the dead,

10 Who rescues us out from a death of such proportions, and will be rescuing; insofar Whom we rely that He will still be rescuing also;

11 you also assisting together by a petition for the sake of us, in order that, out from many faces He may be thanked throughby many for the sake of us for the gracious gift given in to us.

12 For our boasting is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom, but in the grace of God, we behaved ourselves in the world, yet more superabundantly toward you.

13 For no other things are we writing to you but what you are reading or recognizing also. Now I am expecting that you will recognize ultimately,

14 according as you also recognized us in part, that for we are your glorying (even as you also are ours) in the day of our Lord Jesus.

15 And in this confidence I intended formerly to come toward you, that you should be having a second grace,
Now I am planning a trip through Macedonia, and to come again from Macedonia toward you, and by you to be sent forward into Judea.

Intending this, then, consequently do I not use lightness? Or what I am planning, am I planning according to the flesh, that it may be needed with me “Yes, yes,” and “No, no?”

Now “God is faithful, that for our word toward you is not “Yes” and “No;”

...for the Son of “God, Jesus Christ, “Who is being heralded among you through us—through me and Silvanus and Timothy—became not “Yes” and “No;” but in Him has become “Yes.”

For whatever promises are of God, are in Him “Yes.” Wherefore through Him also is the “Amen” to “God, for glory, through us.

Now “Who is confirming us together with you “Him Christ, and anoints us, is God. “Who also seals us and is giving the earnest of the spirit in our hearts.

Now I am invoking “God as a witness on my soul, that to spare you, I came no longer into Corinth.

Not that we are lording it over your faith, but are fellow workers of your joy, for you “stand fast in the faith.

Now I decide this with myself, not again to be coming toward you in sorrow.
For if I am making you sorry, then I am not doing what makes me sorry. What then? Will God be dealing with the world and not with me? For I am not dealing with what man does, but with what God does.

Now, I write to you, lest, coming, those on whom I was binding to be causing me to rejoice, having confidence in you all,

For my joy is that of you all. For out of much sorrow and pressure of heart I write to you, through many tears, not that you may be made sorrowful, but that you may know the love which I have for you more superabundantly.

Now if anyone has caused sorrow, he has not made me sorry, but in part (lest I may be burdening), you all.

Enough to 'such is this rebuke', which is by the majority.

So that, on the contrary, you are rather to deal graciously and console, lest somehow 'such may be swallowed up by the more excessive sorrow.' Wherefore I am entreating you to ratify your love unto him.

For I write also for this, that I may know your testedness, if you are obedient in all things.

Now, with whom you are dealing graciously in anything, I, also. For in what I also have dealt graciously (if I have dealt graciously in anything), it is because of you in the face of Christ,

lest we may be overreached by Satan, for we are not ignorant of the things he apprehends.

Now, on coming into Troas for the evangel of Christ, and a door being open for me in the Lord,
13 I have no ease in my spirit at not finding Titus, my brother, but taking leave of them, I came away into Macedonia.

14 Now thanks be to God, Who always gives us a triumph in Christ, and is manifesting the odor of His knowledge through us in every place,

15 for we are a fragrance of Christ to God, in ‘those who are being saved’ and in ‘those who are perishing’:

16 to which these, indeed, an odor out of death unto death, yet to whom an odor of life, for life. And toward this Who is competent?

17 For we are not as the majority, who are peddling the word of God, but as out of sincerity, but as out of the sight of God in Christ, are we speaking.

1 Are we beginning again to commend ourselves? Or need we not, even as some, commendatory letters toward you or out from you? You are our letter, engraven in our hearts, known and read by all men,

3 that for you are manifesting a letter of Christ, dispersed by us, and engraven, not with ink, but with the spirit of the living God, not on stone tablets, but on the fleshy tablets of the heart.

4 Now such is the confidence we have through Christ toward God.
<table>
<thead>
<tr>
<th>Line</th>
<th>Greek Text</th>
<th>English Translation</th>
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<tbody>
<tr>
<td>5</td>
<td>ΔΕ ΤΟΙΧΥΘΝ ΕΧΟΜΕΝ ΔΙΑ ΤΟΥ ΧΡΙΣΤΟΥ ΠΡΟΧ ΤΟΝ ΘΕΟΝ οὐχ</td>
<td>We are having through the anointed God not</td>
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<tr>
<td>6</td>
<td>ΑΛΛΑ Η ΙΚΑΝΟΤΗΤΑ ΕΠΕΤΡΕΠΕΙ ΤΟ ΑΝΗΚΩΜΕΝΟ ΤΟΥ ΘΕΟΥ</td>
<td>But the ability enables the believing God</td>
</tr>
<tr>
<td>7</td>
<td>ΓΡΑΜΜΑ ΔΝΟΤΕΝΕΙΝ ΤΟ ΔΝΕΥΜΑ ΖΩΟΝΟΤΕΙΝ ΕΙ ΑΛΗΗ ΜΑΚΑΡΙΟΝ</td>
<td>Written letter is-killing the spirit is-making-living if yet the through-service dispensers</td>
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<td>8</td>
<td>ΚΑΤΑΡΓΟΥΜΕΝΗΝ ΠΟΤΟ ΟΥΧΙ ΜΑΧΑΑΝ Η ΔΙΚΑΙΟΝΙΑ ΤΟΥ</td>
<td>One-belonging-down-un-acted how not (emph.) rather the through-service dispensation</td>
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<td>9</td>
<td>ΠΝΕΥΜΑΤΟΣ ΕΚΤΑΙΝ ΕΠΙ ΩΔΗ ΕΙ ΓΑΡ ΤΗ ΔΙΚΑΙΟΝΙΑ ΤΗ</td>
<td>Spirit SHALL-BE IN esteem if for the through-service dispensation</td>
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<td>10</td>
<td>ΩΔΗ ΚΑΙ ΓΑΡ ΟΥ ΕΔΟΞΑΙΝ ΑΕΤΑΙΝ ΟΝ ΕΝ ΤΟΥΤΟΙΤΟ</td>
<td>ESTH the glory and for this the one-glory</td>
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<td>11</td>
<td>ΜΕΡΕΙ ΕΙΝΕΚΕΝ ΟΝ ΑΠΟΙΚΗΣΟΥΜΕΝ Η ΔΗΚΟΝΙΑ ΕΙ ΓΑΡ ΤΟ</td>
<td>PARTICULAR on-account OF-THE OVER-Casting remain if for the-remaining one</td>
</tr>
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<td>12</td>
<td>ΕΞΟΝΤΕΣ ΟΥΝ ΤΟΙΧΥΘΝ ΕΠΑΙΔΙΑ ΠΟΛΛΗ ΠΑΡΑΘΛΗμΑ ΕΠΙ</td>
<td>Existent THEN such expectation much boldness we are-using and</td>
</tr>
<tr>
<td>13</td>
<td>ΟΥ ΚΑΙΝΗΜΕΝ ΜΩΥΧΗΚΕ ΕΠΙΕΙΚΕΙ ΤΟΝ ΠΡΟΧ ΝΤΟΥ ΤΟΥ</td>
<td>NOT even-as Moses was-covered with effect on the face of him</td>
</tr>
<tr>
<td>14</td>
<td>ΚΑΤΑΡΓΟΥΜΕΝΟΥ ΑΑΑ ΕΠΕΤΡΕΠΕΙ ΤΑ ΜΟΝΗ</td>
<td>One-belonging-down-un-acted but enabled the minds till for the vanishings</td>
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</tbody>
</table>
Therefore, having this dispensation, according as we were shown mercy, we are not despondent.

But we spurn the hidden things of shame, not walking in craftiness, nor yet adulterating the word of God, but, by manifestation of the truth, commending ourselves toward every human man's conscience in God's sight.

Now, if our evangel is covered; also, it is covered in those who are perishing.

In whom the god of this 'eon blinds the apprehensions of the unbelieving so that the illumination of the evangel of the glory of Christ, Who is the image of the invisible God, does not irradiate them.
<table>
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<th>Greek Text</th>
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<tbody>
<tr>
<td><strong>12</strong></td>
<td>For we are not heralding ourselves, but Christ Jesus the Lord, yet ourselves your slaves because of Jesus,</td>
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<tr>
<td><strong>13</strong></td>
<td>that the God Who says that, out of darkness light shall be shining, is He Who shines in our hearts, with a view toward the illumination of the knowledge of the glory of God in the face of Jesus Christ.</td>
</tr>
<tr>
<td><strong>14</strong></td>
<td>In everything, being afflicted; but not 'distressed', 'perplexed', but not despairing;</td>
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<tr>
<td><strong>15</strong></td>
<td>'persecuted' but not 'forsaken'; 'cast down', but not perishing.</td>
</tr>
<tr>
<td><strong>16</strong></td>
<td>always carrying about in our body the deadening of Jesus, that the life also of Jesus may be manifested in our body.</td>
</tr>
<tr>
<td><strong>17</strong></td>
<td>So that 'death' is operating in us, yet 'life' in you.</td>
</tr>
<tr>
<td><strong>18</strong></td>
<td>Now having the same faith of 'faith', in accord with 'what is 'written', 'I believe, wherefore I speak also: we' also are believing, wherefore we are speaking also,</td>
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</tbody>
</table>
Wherefore we are not, but even if our outward human is decaying, yet 'that within us is being renewed' day by day.

For the momentary lightness of our affliction is producing for us a transcendentally transcendent eonian burden of glory, but to be dressed in 'thanksgiving into the glory of God.'
Now He who produces peace through us is God, who is also giving us the earnest of the spirit.

Being, then, courageous always, and aware that, being at home in the body, we are away from home from the Lord

Yet we are encouraged, and are delighting rather to be away from home out of the body and to be at home with the Lord.

Wherefore we are ambitious also, whether at home or away from home, to be well pleasing to Him.

For all of us must be manifested in front of the dais of Christ, that each should be 'required toward' for which he puts into practice through the body, whether good or bad.

Being aware, then, of the fear of the Lord, we are persuading human beings, yet we are 'manifest' to God. Now I am expecting to be 'manifest' in your consciences also.

Not again are we commending ourselves to you, but are giving an incentive to you by boasting over you, that you may have it toward for those who are boasting in personal appearance and not in heart.

For, whether we were beside ourselves, it is to God, whether we are 'sane, it is to you.
For the love of Christ is constraining us, judging this, that, if One died for the sake of all, consequently all died.

And He died for the sake of all that those who are living should by no means still be living to themselves, but to the One dying and being roused for their sakes.

So that we, from now on, are ‘acquainted with no’ one according to flesh. Yet even if we have known Christ according to flesh, nevertheless now we know Him so not longer.

So that, if anyone is in Christ, there is a new creation: the ‘primitive’ passed by. I Lo! there has become ‘new’!

Yet ‘all is out of God, Who conciliates us to Himself through Christ, and is giving us the dispensation of the conciliation, 

how that God was in Christ, conciliating the world to Himself, not reckoning their ‘offences to them, and placing’ in us the word of the conciliation.

For the sake of Christ, then, are we ‘ambassadors, as of God entreating through us. We are ‘beseeching’ for Christ’s sake. ‘Be conciliated to God’!

For the One not knowing sin, He makes to be a sin offering for our sakes that we may be becoming God’s righteousness in Him.

Now, working together, we are also entreating you not to receive ‘the grace of God’ for naught.
For He is saying, “In a day of salvation I help you.” Lo! Now is a most acceptable day! Lo! Now is a day of salvation!

We are giving no one cause to stumble in anything, lest flaws be found with the service,

but in everything we are commending ourselves as servants of God, in much endurance, in afflictions, in necessities, in distresses,

in blows, in jails, in turbulences, in toil, in vigils, in fasts,

in pureness, in knowledge, in patience, in kindness, in holy spirit, in love unfeigned,

in the word of truth, in the power of God, through the implements of righteousness of the right hand and of the left,

through glory and dishonor, through defacement and renown, as deceivers and true,

as unknown and recognized, as dying, and Lo! we are living, as disciplined and not put to death,

as sorrowing, yet ever rejoicing, as poor, yet enriching many, as having nothing, and retaining all.

Our mouth is open toward you, Corinthians: Has your heart broadened?

Not distressed are you in us, yet you are distressed in your compassions.
13 

compassions OF-You OF-ye-yeing broadened ! also ye be-ye-becoming ! diversely-yoked.

14 

BE-BEING-BROADENED AND YOU NO BE-YE-BECOMING DIFFERENT-YOKING
also ye be-ye-becoming ! diversely-yoked.

15 

to-UN-BELIEVing-ones ANY for WITH-HAVING partnership to-JUSTice to-righteousness
what ANY for WITH-HAVING partnership to-JUSTice.

16 

TOWARD BE-LIAR OR ANY PART to-one-BELIEVing to-believer one-UN-BELIEVing ANY what
AND the one-UN-BELIEVing unbeliever what
KAI AND I-SHALL-BE-I-N-HOMING I-SHALL-BE-INDWELLING
KAI AND I-SHALL-BE-I-N-HOMING I-SHALL-BE-INDWELLING

17 

SHALL-BE OF-ME PEOPLE THRU-WHICH wherefore OUT-COME come-out-ye !
KAI AND I-SHALL-BE-I-N-HOMING I-SHALL-BE-INDWELLING

18 

SHALL-BE INTO-RECEIVING shall-be-admitting ye AND KAI AND I-SHALL-BE-I-N-HOMING I-SHALL-BE-INDWELLING

1 Now, as a recompense in **what** kind (as to children am I saying this), you also be broadened!

14 Do not become diversely yoked with unbelievers. For **what** partnership have righteousness and lawlessness? Or **what** communion has light toward with darkness?

15 Now **what** agreement has Christ toward with Belial? Or **what** part a believer with an unbeliever?

17 Wherefore, Come out of their midst and be severed, the Lord is saying. And touch not the unclean, and I will 'admit' you,

18 and I will be to you, and you shall be sons and daughters to Me, 'says the Lord Almighty.

1 Having, then, these promises, beloved, we should be cleansing ourselves from every pollution of flesh and spirit, completing holiness **in** the fear of God.

2 Make room for us. We injure no one; we corrupt no one; we overreach no one.

3 I am not saying this with **what** view toward condemnation, for I have declared before that you are in our hearts to die together and to live together.
4 Much is my boldness toward you; much is my boasting over you, I am sure filled with consolation,

5 I am superexceeding in joy in all our affliction. For even at our coming into Macedonia, our flesh has not been ease, but we are afflicted in everything: outside fightings; inside fears.

6 But God, Who is consoling the humble, consoles us by the presence of Titus,

7 yet not only by his presence, but by the consolation also with which he was consoled over you, informing us of your longing, your anguish, your zeal for my sake; so that I rather rejoice that

8 even if I make you sorry by an epistle, I am not regretting it, even if I did regret; For I am observing that that epistle makes you sorry, even if it is toward for an hour.

9 Now I am rejoicing, not that you were made sorry, but that you were made sorry to repentance. For you were made sorry according to God, that in nothing you may suffer forfeit by us.

10 For sorrow according to God, is producing repentance unto unregretted salvation, yet the sorrow of the world is producing death.

11 For lo! this same thing for you to be made sorry according to God--how much it produces in you of diligence, of hea, of imitation, of vault, of fear, of long, of zeal, of avenging! In everything you commend yourselves to be pure in this matter.
12 Consequently, ‘even if I write to you, it is not on account of the one who injures, but neither on account of the one being injured, but on account of manifesting toward you your diligence for our sake in God’s sight.

13 Therefore we are consoled, yet in our consolation we rather rejoiced more exceedingly in the joy of Titus, therefore his ‘spirit has been soothed’ from you all.

14 And his ‘compassions into you’ you are superabundantly more, having a recollection of the obedience of you all, as, with fear and trembling, you receive him.

15 I am rejoicing that in everything I am encouraged in you.

16 Now we are making known to you, brethren, the grace of God which has been bestowed in the ecclesias of Macedonia, that in much affliction, the superabundance of their ‘joy and the corresponding depth of their poverty superabounds into the riches of their generosity,’
10 I am not saying this according to any injunctive, but through the diligence of different others, testing also the genuineness of this love of yours.

11 Yet now complete the doing also, so that, even as the eagerness to will, thus also may be the completion, out of what you have.

12 For if eagerness lies before, it is most acceptable according to whatever one may have, not according to what he has not.
For it is not, that, to others ease, yet to you affliction,

but only by an equality, in the current occasion, your 'superabundance is more than their want, that their 'superabundance also may be coming to be in view for your want, so that there may be coming to be an equality,

According as it is written: the one with much increases not, and the one with few lessens not.

Now thanks be to God, Who is imparting the same diligence for the sake of you 

to the heart of Titus,
24

Brothers, as you may be coming together and should be adjusting before you come, lest some of you may be disgraced (no matter for the sake of Titus, my mate and fellow worker unto you, or our brethren, the apostles of the ecclesias, the glory of Christ).

Then the display of your love and our boasting over you into the face of the ecclesias.

Yet I send the brethren, lest our boasting over you may be made void in this particular, that you may be prepared according as I said,

lest somehow, if the Macedonians should be coming together with me and finding you unprepared, we may be disgraced (not that we should say you!) in this assumption of boasting.

I deem it necessary, then, to entreat the brethren that they may be coming before unto you and should be adjusting beforehand your bounty as promised before. This to be ready thus, as a bounty and not as greed,

For I am aware of your eagerness, of which I am boasting over you to the Macedonians, that "Achaia has been prepared" from a year past. And your zeal provokes the majority.

For, indeed, concerning the dispensation "unto the saints, it is superfluous for me to be writing to you.

For I am "aware of your eagerness, of which I am boasting over you to the Macedonians, that "Achaia has been prepared" from a year past. And your zeal provokes the majority.

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\textbf{2 Corinthians 9:}

6 Yet as this: who is sowing sparingly, sparingly shall be reaping also, and who is sowing bountifully, bountifully shall be reaping also.

7 Each according as he has proposed: in his heart, not out sorrowfully, nor out of compulsion, for the gleeful giver is loved by God.

8 Now God is able to lavish \textit{every} grace on you, that, having \textit{every} contentment in \textit{everything} always, you may be superabounding in \textit{every} good work.

9 According as it is written, \textit{He scatters, He gives to the thieves, He sends to the spoilers}. The righteousness of God remains unsearchable.

10 Now may \textit{He} who is supplying seed to the \textit{sower}, and bread \textit{for} food, be furnishing and multiplying your \textit{seed} and be making the product of your \textit{righteousness} grow.

11 Being enriched in everything, \textit{indeed} \textit{for} \textit{every} generosity, which \textit{is} producing through \textit{us} thanksgiving to \textit{God},

12 \textit{Thus} for the dispensation of this \textit{ministry} not only is replenishing the wants of the \textit{saints}, but \textit{is} superabounding also through much \textit{thanksgiving}, to \textit{God},

13 Through the testedness of this \textit{dispensation}, glorifying \textit{God} at the \textit{communication} of your \textit{avowal} \textit{into} the \textit{evangel} of \textit{Christ}, and \textit{in} the \textit{generosity} of the \textit{contribution} \textit{into} them and \textit{indeed} for all,
14 Let him be reckoning, and in their petition for the sake of you, longing to be acquainted with you, because of the transcendent grace of God on you.

15 Now thanks be to God, for His indescribable gratuity!

1 Now, I, Paul, same myself am entreating you, through the meekness and leniency of Christ, who, according to personal appearance, indeed, am humble among you, yet, being absent, have 'courage' toward you.

2 Yet I am beseeching, that I may not, being present, have 'courage' with the confidence with which I am reckoning to dare any 'who reckon us as walking according to the flesh,'
For if ever I, besides, should also be boasting somewhat more excessively concerning our authority (which the Lord gives us not for building you up and not pulling you down),

I shall not be put to shame, lest I should seem as ever terrifying you through epistles,

Let such a one be reckoning this, that such as we are in word, through epistles, being absent, such also, being present, are we in act.

For we are not daring to judge ourselves by, or compare ourselves with, any who are contrasting themselves. But they, measuring themselves "by themselves, and comparing themselves with themselves, do not understand.

Now we shall not be boasting immeasurably, but according to the measure of our range—which measure 'God parts to us—to reach on as far as you also

(for it is not as though, not reaching on to you, we are overarching ourselves, for we outstrip others—even as far as you in the evangel of Christ),

not boasting immeasurably in other's toils, yet having the expectation, your faith growing, to be magnified among you superabundantly,
16 **TON** THE RULE OF-US excess THE (p) OVER-OUT-TO-BE OF-YOU ye
**KÖNA** HAMON INTO superabundance into THE READY (p)
**EIC** TO-WELL-MESSAGEize NOT IN other-placed KANO}_{
**NEP|CE|AI|N** KANONI EIC TA ETOIMA to-bring-the-well-message
**OF-US** ye ye
**THE** ye ye

17 **KY|XH|CĂ|N|I** THE YET one-BOASTING IN Master Lord
**MĂX|O|N** LET-him-BOASTING let-him-be-BOASTING ! NOT for
**EAI|T|ON** THE-one self TOGETHER-STANDING-UP commending
**CYN|I|C|T|A|N|N** that-one IS tested
**DOK|I|M|O|C** but WHO

---

1 Would that you had borne with any little imprudence of mine!  
2 Nay, and be bearing with me,  
3 for I am jealous over you with a jealousy of God. For I betroth you to one Man, to present a chaste virgin to Christ.  
4 Yet I fear lest somehow, as the serpent deludes Eve by its craftiness, your apprehensions should be corrupted from the singleness and pureness which is into Christ.

16 according to our 'range, so as to bring the evangel' into 'beyond you, not to boast in another's range over into that which is ready.
17 Now he 'who is boasting', in the Lord let him be boasting.
18 For not he 'who is commending himself' that is qualified, but whom the Lord is commending.
8 ** Eu'gine do'genmhn ** I-WELL-MESSAGEize ** ymhn ** to-YOUUp to-ye ** 'alalac ** other ** ekkakhiac ** OUT-CALLEDs ecclesias ** ecyhjca ** I-ATTACH (legally) ** aabw ** I-despoil ** Getting

9 ** o'dhukoi ** PROVISION-PURCHASE ** procc ** TOWARD ** thn ** OF-you ** dikhorionan ** THRU-Service dispensing ** xai ** AND ** de 'beside-being ** procc ** TOWARD ** being-present

** ymac ** kai ** usterpnei ** o ** AND ** BEING-in-WANT ** ou ** NOT ** katanpakhca ** OF-NOt-YES ** one ** THE ** for ** want

** moy ** proccmant ** toward-up-fill ** replenish ** o ** THE ** dpelphiw ** brothers ** en ** en ** tois ** COMING ** ato ** FROM ** makedonia ** kai ** and

** en ** panti ** every ** abaph ** un-heavy ** not-burdensome ** emayton ** myself ** ymhn ** to-you ** to-ye ** ethphca ** kai ** and ** thphecw ** I-shall-be-keeping

10 ** ektin ** alpeia ** xptiroy ** is ** OF-ANONTED of-Christ ** en ** emo ** to ** h ** kayxhig ** ayth ** o ** not **

11 ** fgarhsetai ** eic ** eme ** en ** toic ** kai ** maicin ** thc ** axiac ** akai ** ti ** shall-be-belng-barred **

12 ** oti ** ovk ** tapano ** not ** I-AM LOVING ** ymac ** o ** theoc ** oden ** h ** o ** de ** noio ** kai **

** poicw ** ina ** that ** ekkoyp ** I-shall-be-doing ** that ** oness-willing **

** marphmhn ** ina ** en ** o ** kaxxonta ** eyhpeose ** kai ** o ** kai ** kai ** from-rush incentive ** according-as ** and ** also

13 ** hmeic ** oti ** for ** toioytoi ** such ** false-commissioners ** euthapostoleioi ** of-Christ ** epfrntai ** deltaioi **

** metaxematizomenoi ** eic ** apostoleio ** OF-ANONTED ** xptiroy ** of-marvel ** kai ** ou ** byama **

** aytoc ** gamma ** o ** catamaca ** same ** for ** satan ** (heb. adversary) ** is-belng-after-figured ** is-belng-transfigured **

14 ** metaxematizetai ** eic ** atepheon ** of-light **

15 ** o ** mega ** oyn ** ei ** kai ** o ** diakono ** oti ** thruservitw ** of-him ** are-belng-after-figured ** as **

** diakono ** dikmoyvnhc ** gin ** to ** teac ** ektai ** kata ** ta ** epiga **

16 ** ayton ** o ** xain ** argw ** mi ** tic ** me ** de ** should-be-seeming ** of-them ** again ** I-am-saying ** no ** any **

** de ** yet ** surely ** and-[if]-ever ** even-[if]-ever **

17 ** ti ** kaxxhigw ** any ** should-be-celebrating ** which ** i-am-talking ** not ** according-to ** kypion ** aadw ** dia **

Other ecclesias I despooi, getting rations toward for dispensing to you.

10 The truth of Christ is in me, *if* for this boasting shall not be barred *from* me in the regions of Achaia.

11 Wherefore? Seeing that I am not loving you? God is aware!

12 Now what I am doing and will be doing is that I should strike off the incentive from *those* wanting an incentive, that in what they are boasting they may be found according as we also.

13 For *such* are false apostles, fraudulent workers, being transfigured into apostles of Christ.

14 And not marvel, for 'Satan w himself is being transfigured into a messenger of light.

15 It is not great thing, then, if his servants also are being transfigured as dispensers of righteousness—whose consumption shall be according to their acts.

16 Again I am saying, no one should presume me to be impartial. Otherwise surely, *even if it should be* as impartial, receive me, that I also should boast *some little!*

17 What I speak, I am not speaking in accord with the Lord, but as in imputrance, in this assumption of boasting.
Since many are boasting according to the flesh, I also shall be boasting. 

For with reengeance are you bearing with the impiident, being prudence. 

For you are bearing with it if anyone is endaving you, if anyone is devouring, if anyone is obtaining, if anyone is elevaing himself, if anyone is lashing you in the face. 

21 accordingy way of dishonor am I saying this, as that we are weekened. Now in whatever anyone is daring (in imprudence am I saying it), I also am daring. 

22 Hebrews are they? I also! Israelites are they? I also! The seed of Abraham are they? I also! 

23 Servants of Christ are they? (Being insane, I am speaking.) Above them am I! In “weariness more exceedingly, in jails more exceedingly, in blows inordinately, in deaths often. 

24 By Jews five times I got forty besides save one. 

25 Thrice am I flogged with rods, once am I stoned, thrice am I shipwrecked, a night and a day have I dispent in a swamp, 

26 in journeys often, in dangers of rivers, in dangers of robbers, in dangers out of my race, in dangers out of the nations, in dangers in the city, in dangers in the wilderness, in dangers in the sea, in dangers among false brethren; 

27 in toil and labor, in vigils often, in famines and thirst, in fasts often, in cold and nakedness; 

28 apart from what is outside, that which is coming upon me according daily, the solicitude for all the ecclesias.
If I must boast, I will be boasting in that which is of my weakness.

The Lord God, and the Father of the Lord Jesus, who is blessed for evermore, is aware that I am not lying.

In Damascus the ethnarch of Aretas, the king, garrisoned the city of the Damascenes, wanting to arrest me.

And I am lowered in a wicker basket through a window through the wall, and escaped his hands.

1 If boasting must be, though it is not expedient, indeed, yet I shall also be coming into apparitions and revelations of the Lord.

2 I am acquainted with such a human man in Christ, fourteen years before this, (whether in a body I am not aware, or outside of the body, I am not aware--God is aware) such a one was snatched away to the third heaven.

3 And I am acquainted with such a human man (whether in a body or outside of the body I am not aware--God is aware) that he was snatched away into paradise and hears ineffable declarations, which it is not allowed a human man to speak.

4 Over such a one I shall be boasting; yet over myself I shall not be boasting, except in my infirmities.

5

2 Cor 11:1-12 / 2 Cor 12:1-10

33

WICKER-basket
apparitions
VIEWS
optasias

1. Who is weak and I am not weak? If I am snared and I am not on fire?

2. The God and Father of the Lord Jesus, who is blessed forevermore, is aware that I am not lying.

3. In Damascus the ethnarch of Aretas, the king, garrisoned the city of the Damascenes, wanting to arrest me.

4. And I am acquainted with such a human man (whether in a body or outside of the body I am not aware--God is aware) that he was snatched away into paradise and hears ineffable declarations, which it is not allowed a human man to speak.

5. Over such a one I shall be boasting; yet over myself I shall not be boasting, except in my infirmities.
For, if ever I should be wanting to boast, I shall not be imprudent, for I shall be declaring the truth. Yet I am reticent. No one should be reckoning me to be above what he is observing of me or anything he is hearing out of me.

Wherefore also, lest I should be lifted up by the transcendence of the revelations, there was given to me a splinter in the flesh, a messenger of Satan, that he may be buffeting me, lest I may be lifted up.

Wherefore I delight in infirmities, in outrages, in persecutions, in distresses, for Christ’s sake, for whenever I may be weak, then I am powerful.

I have become imprudent; you compel me. For I ought to be commended by you, for I am not deficient in anything pertaining to the paramount apostles, ‘even if I am nothing.

Indeed, the signs of an apostle are produced among you in every endurable, besides in signs and miracles and powerful deeds.

For the sake of this I entreat the Lord thrice, that it should withdraw from me.

And He has protested to me, “Sufficient for you is My grace, for My power in infirmity is being perfected.” With the greatest relish, then, will I rather be glorying in my infirmities, that the power of Christ should be tabernacled over on me.

Indeed, the signs of an apostle are produced among you in every endurable, besides in signs and miracles and powerful deeds.
For is there anything in which you were discomfited above the rest of the ecclesias, except that I "myself am not an encumbrance to you? Deal graciously with me for this injustice!

Yet with the greatest relish shall I 'spend and be bankrupted' for the sake of your souls, 'even if loving you more exceedingly diminishes your love for me.

Now, let be, I 'do not overburden you, but, being inherently crafty, I got you by guile!

Did not anyone of those whom I have dispatched toward you? Through him do I overreach you?

Again, you are presuming that we are defending ourselves to you. Facing 'God, in Christ, are we speaking, yet 'all, beloved, for the sake of your edification.

For I 'fear', lest somehow, on coming, I may not be finding you such as I 'want, and I may be 'found by you such as you do not 'want; lest somehow there be strife, jealousy, 'fury, 'factions, 'vilifications, 'whisperings, puffing up, turbulences.
21 Not again at my coming will my God be humiliating me toward you, and I shall be mourning for many who have sinned before and are not repenting of the uncleanness and prostitution and wantonness which they commit.

1 Lo! This is the third time I am coming to you. 2At the mouth of two witnesses, and three, shall every declaration be made to stand. 2I have declared before, and am predicting, and now, being absent, to those having sinned before and to all the rest, that if I should be coming again, I shall not ‘spare’, since you are seeking a test of Christ ‘speaking in me, Who is not ‘weak’ for you, but ‘powerful’ among you.

4 For ‘even if He was crucified out of weakness, nevertheless He is living out by the power of God. For we also are ‘weak’ together with Him, but we shall be living together with Him out by the power of God into for you.

5 Try yourselves, if you are in the faith; ‘test yourselves. Or are you not recognizing yourselves that Christ Jesus is in you, except you are somewhat disqualified?

6 Now I am expecting that you will know that we are not disqualified!
Galatians

1. Paul, an apostle (not from human men, neither through a human man, but through Jesus Christ and God the Father, Who rouses Him also from among the dead),

2. and all the brethren together with me, to the ecclesiasts of Galatia:

3. Grace to you and peace from God, our Father, and the Lord Jesus Christ,
I am bringing a well-message, according to the will of our God and Father, for the present wicked 'eon, so that He might extricate us out of the present wicked 'eon, according to the will of our God and Father.

I am marveling that thus, swiftly, you are transferred from 'that which calls you in the grace of Christ, into a different evangel, which is not another, except it be that anyone 'who are disturbing you want also to distort the evangel of Christ. But if ever we also, or a messenger out of heaven, should be bringing an evangel to you beside that which we bring to you, let him be anathema!

As we have declared before and at present I am saying again, if anyone is bringing you an evangel beside that which you accepted, let him be anathema!

For, at present, am I persuading human-men or God? Or am I seeking to please human-men? If I still pleased men, I were not a slave of Christ.

For I am making known to you, brethren, as to the evangel 'which is being evangelized' brought by me, that it is not in accord with human-man.

For neither did I accept it 'beside from a man, nor was I taught it, but it came through a revelation of Jesus Christ.

For you hear of my behavior once, in Judaism, that I accord inordinately persecuted the ecclesia of God and ravaged it.
And I progressed in Judaism above many contemporaries in my race, being inerently exceedingly more zealous for the traditions of my fathers.

Now, when it delights God, *who severs me from my mother’s womb and calls me through His grace,*

neither came I up into Jerusalem toward those who were apostles before me, but I came away into Arabia, and I return again into Damascus.

Yet I became acquainted with no one different from the apostles, except James, the brother of the Lord.

Now what I am writing to you, lo! in God’s sight, I say that I am not lying.

Thereupon, after three years, I came up into Jerusalem to relate my story to Cephas, and I stay together with him fifteen days.
And they glorified 'God in me.

Thereupon, through the lapse of fourteen years, I again went up to Jerusalem with Barnabas, taking Titus also along with me.

Now I went up in accord with a revelation, and submitted to them the evangel which I am heralding among the nations, yet privately to 'those of repu'te, lest somehow I should be racing or run not for naught.

But not 'even Titus, 'who is together\textsuperscript{1} with me, being a Greek, is compelled to be circumcised.

Yet, it was because of the false brethren who were smuggled in, who\textsuperscript{2} came in by the way to spy out our freedom which we have in Christ Jesus, that they shall be enslaving us-

But to whom, not 'even toward an hour do we simulate by subjection, that the truth of the evangel should be continuing toward with you.

Now from 'those reputed to be anything somewhat-what kind they once were is of no consequence to me ('God is not taking up the human aspect)-for to me 'those of repu'te submitted nothing.

But, on the contrary, perceiving that I have been entrusted with the evangel of the Uncircumcision,

\textsuperscript{1} according as Peter of the Circumcision (for He Who operates in Peter \textsuperscript{3} for the apostleship of the Circumcision operates in me also \textsuperscript{3} for the nations),
and, knowing the grace which is given to me, James and Cephas and John, who are supposed to be pillars, 

also give to me also Barnabas the right hand of fellowship, that we, indeed, are to be helpers of the nations, yet they for the Circumcision-

only that we may be remembering the poor, which same thing this I endeavor also to do.

Now when Cephas came to Antioch, I withstood him according to the face, therefore he was self-censured.

For, before the coming of some from James, he ate together with those of the nations. Yet when they came, he shrank back, and severed himself, fearing those out of the Circumcision.

And the rest of the Jews also play the hypocrite with him, so that Barnabas also was led away with their hypocrisy.

But when I perceived that they are not 'correct in their attitude toward the truth of the evangel, I said to Cephas in front of all, 'If you, being inherently a Jew, are living as the nations, and not as the Jews, how are you compelling the nations to be judaizing?'

We, who by nature are Jews, and not sinners of the nations,

having perceived yet that a human is not being justified by works of law, except alone through the faith of Christ Jesus, we also believe in Christ Jesus that we may be justified by the faith of Christ and not by works of law, seeing that only works of law shall not flesh at all be justified.
Now, if, while seeking to be justified in Christ, we ourselves also were found sinners, is Christ, consequently, a dispenser of sin? May it not be becoming to that!

For I am building again these things which I demolish, I am commending myself as a transgressor.

With Christ have I been crucified, yet I am living; no longer I, but living in me is Christ. Now that which I am now living in flesh, I am living in faith that is of the Son of God, 'Who loves me, and gives Himself up for the sake of me.'

I am not repudiating the grace of God, for if righteousness is through law, consequently Christ died gratuitously.

1 O foolish Galatians! Who bewitches you, before whose eyes Jesus Christ was graphically crucified?

2 This only I want to learn from you: Did you get the spirit of works of law or of the hearing of faith?

3 So much did you suffer feignedly! Since, surely, it also is feignedly!

5 He, then, 'Who is supplying you with the spirit, and operating works of power among you—did you get the spirit of works of law or of the hearing of faith,

17

18

19

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21

\[\text{...}\]

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\[\text{...}\]

\[\text{...}\]

\[\text{...}\]

\[\text{...}\]

\[\text{...}\]

\[\text{...}\]
**Galatians 3**

6. *πίστευσιν* of-belief, according-as *πίστευε* to-believe, *κατὰ* to-the, *θεόν* God, *καὶ* and *εἰσιν* it-is-reckoned to-him

7. *εἰς* into *δίκαιοτήτις* righteousness, *γίνοιτε* be-ye-knowing, *οὕτως* consequently

8. *οὕτως* so-as, *ἐλθέτως* come, *ἐπὶ* on *προηγούμενα* previous, *κατά* perceiving-before

9. *ἀβραάμ* of-abraham, *οὕτως* so-as, *ἐν* in *καὶ* and *πάντα* all, *τὰς* the nations

10. *οὕτως* so-as, *γινώσκει* knows for *τὰς* the nations

11. *φημή* report of, *τῇ* in *κατὰ* to *δοκίμασιν* through the trials, *ἐν* in *καὶ* and *θεόν* God

12. *οὕτως* so-as, *ἐπὶ* on *προηγούμενα* previous, *κατὰ* to

13. *πίστευε* to-believe, *ἐπὶ* on *προηγούμενα* previous, *κατὰ* to

14. *κατὰ* to *κατακαταράσθη* become-accursed, *ἐπὶ* on *σύνεξις* together

15. *πνεύματος* spirit, *ἀπὸ* from

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6. *εἰς* into *δίκαιοτήτις* righteousness, *γίνοιτε* be-ye-knowing! *οὕτως* consequently

7. *εἰς* into *δίκαιοτήτις* righteousness, *γίνοιτε* be-ye-knowing, *οὕτως* consequently

8. *εἰς* into *δίκαιοτήτις* righteousness, *γίνοιτε* be-ye-knowing, *οὕτως* consequently

9. *εἰς* into *δίκαιοτήτις* righteousness, *γίνοιτε* be-ye-knowing, *οὕτως* consequently

10. *εἰς* into *δίκαιοτήτις* righteousness, *γίνοιτε* be-ye-knowing, *οὕτως* consequently

11. *φημή* report of, *τῇ* in *κατὰ* to *δοκίμασιν* through the trials, *ἐν* in *καὶ* and *θεόν* God

12. *φημή* report of, *τῇ* in *κατὰ* to *δοκίμασιν* through the trials

13. *φημή* report of, *τῇ* in *κατὰ* to

14. *φημή* report of, *τῇ* in *κατὰ* to *δοκίμασιν* through the trials

15. *φημή* report of, *τῇ* in *κατὰ* to

---

*according as Abraham believes God, and it is reckoned to him ἀμοιβαίον for righteousness?*  

7. *Know, consequently, that those out of faith, these are sons of Abraham.*

8. *Now the scripture, perceiving before that God is justifying the nations ἐκ by faith, brings before an evangel to Abraham, that in you shall all the nations be 'blessed.'*

9. *So that those out of faith are being blessed together with 'believing Abraham.'*

10. *For whoever are out of works of law are under a curse, for it 'written' that, Accursed is everyone who is not remaining is in all things 'written' in the scroll of the law 'to do them.'*

11. *Now that in law no one is being justified beside with God is evident, that for the just one ἀμοιβαίον by faith shall be living.*

12. *Now the law is not out of faith, but who does them shall be living in them.*

13. *Christ reclames us out from the curse of the law, becoming a curse for our sakes, for it is 'written', Accursed is everyone 'hanging' on a pole,*

14. *that the blessing of Abraham may be becoming fulfilled into the nations in Christ Jesus, that we may be obtaining the promise of the spirit through faith.*

15. *Brethren (I am saying this according as a human), a human covenant likewise having been ratified, no one is repudiating or modifying it.*
**Galatians 3**

16 **OYEIC**

*NOT-YET-ONE*

*THREE-TY YEARS* 30, no-one

*WHY NA: CGTS / CGES idiom clv*

**EPAGGELIAI**

*TO-DOWN-UN-ABRROGATE*

*WHY NA: CGTS / CGES idiom clv*

**THE promises**

*TO THE covenant*

17 **OYEIC**

*NOT-YET-ONE*

*THREE-TY YEARS* 30, no-one

*WHY NA: CGTS / CGES idiom clv*

**TO-DOWN-UN-ABRROGATE**

*TO THE promise*

18 **OYEIC**

*NOT-YET-ONE*

*WHY NA: CGTS / CGES idiom clv*

**TO-DOWN-UN-ABRROGATE**

*TO THE promise*

19 **OYEIC**

*NOT-YET-ONE*

*WHY NA: CGTS / CGES idiom clv*

**TO-DOWN-UN-ABRROGATE**

*TO THE promise*

20 **OYEIC**

*NOT-YET-ONE*

*WHY NA: CGTS / CGES idiom clv*

**TO-DOWN-UN-ABRROGATE**

*TO THE promise*

21 **OYEIC**

*NOT-YET-ONE*

*WHY NA: CGTS / CGES idiom clv*

**TO-DOWN-UN-ABRROGATE**

*TO THE promise*

22 **OYEIC**

*NOT-YET-ONE*

*WHY NA: CGTS / CGES idiom clv*

**TO-DOWN-UN-ABRROGATE**

*TO THE promise*

23 **OYEIC**

*NOT-YET-ONE*

*WHY NA: CGTS / CGES idiom clv*

**TO-DOWN-UN-ABRROGATE**

*TO THE promise*
24 So that the law has become our escort into Christ, that we may be justified through faith.

25 Now, at the coming of faith, we are no longer under an escort,

26 for you are all sons of God, through faith in Christ Jesus.

27 For whoever are baptized into Christ, put on Christ,

28 in Whom there is no
core, neither is there slave nor yet free, there is no
core male and female, for you all are one in Christ Jesus.

29 Now if you are Christ's, consequently you are of Abraham's seed, enjoyers of the allotment according to the promise.

1 Then I say, as much as the enactor is a minor, in nothing is he of more
core than a
core, but is under guardians and administrators until the
time
desired by the father.

2 Thus we also, when we were under the elements of the world.

3 Now when the full
came, God delegates His 'Son, became' out of a
woman, became' under law,

4 that He should be reclaiming 'those under law, that we may be
getting the place of a son.

5 Now, seeing that you are sons, God delegates the spirit of His 'Son into our hearts, crying 'Abba! Father!'
Galatians 4

Verse 18, 19

So that you are no longer a slave, but a son. Now if a son, an enjoyer also of an allotment from God, through Christ. 19 But then, indeed, having no perception of God, you were slaves of those who, by nature, are not gods.

Verse 20, 21

Yet now, knowing God, yet rather being known by God, how are you turning back again to the inferior and poor elements for which you 'want to slave again anew?

Verse 22

But then, indeed, having no perception of God, you were slaves of those who, by nature, are not gods.

Verse 23

For I am about to tell you, that, if possible, gouging out your eyes, you would -give them to me.

Verse 24

So that I have become your enemy by being true to you!
Little children mine, with whom I am travailing again until which Christ may be 'formed in you!'

Yet I wanted to be 'pressed' with you just now, and to change my 'voice', that for I am 'perplexed' about you.

Tell me, you who want to be under law, are you not hearing the law?

For it is 'written', that Abraham had two sons, one out of the maid and one out of the free woman.

But the one, indeed, out of the maid is 'begotten' according to flesh, yet the one out of the free woman through the promise:

which is allegorizing, for these women are two covenants; one, indeed, from mount Sinai, generating into slavery, which is Hagar.

Yet Hagar is 'mount Sinai' in 'Arabia,' yet it is in 'line with the Jerusalem which now is, for she is in 'slavery with her 'children.'

Yet the Jerusalem above is free, who is mother of us all.

For it is 'written', 'Be glad, barren one, who art not bringing forth! Burst forth and implore, thou who art not travelling!' For many are the children of the desolate, Rather than of 'her who has the husband.'

Now you, brethren, according to Isaac, are children of promise.

But even as then, the one 'generated according to flesh persecuted the one according to spirit, thus also it is now.
But what is the scripture saying? 'Cast out this maid and her son, for by no means shall the son of the maid enjoy the allotment with the son of the free woman.'

Wherefore, brethren, we are not children of the maid, but of the free woman.

For 'freedom Christ frees us!' Stand firm, then, and be not again entranced with the yoke of slavery.

Lo! I, Paul, am saying to you that if you should be circumcising, Christ will benefit you nothing.

Now I am attesting—again to every human man who is circumcising, that he is a debtor to do the whole law.

Exempted from Christ were you who are being justified in law. You fall out of grace.

For we, in spirit, are awaiting the expectation of righteousness by faith.

For in Christ Jesus neither circumcision nor uncircumcision is anything, but faith, operating through love.

You raced ideally. Any who hinders you not to be persuaded by the truth?

This persuasion is not of Him Who is calling you.

A little leaven is unleavening the whole kneading.

I have confidence in you in the Lord that in nothing you will be disposed otherwise. Now he who is disturbing you shall be bearing his judgment, whosoever he may be.

Now I, brethren, if I am still heralding circumcision, why am I still being persecuted? Consequently the snare of the cross of Christ has been nullified.
Now I am saying, 1walk in spirit, and you should understand that those who belong to the spirit are free. For the freedom of the spirit is love, joy, peace, patience, kindness, generosity, faithfulness, 21 "envy, murders, drunkenness, sexual immorality, greed—these are not to be.

23 And those who are in the flesh cannot please God. 24 You are not in the flesh but in the spirit, if the Spirit of God is in you. Now he who does not have the Spirit of Christ does not belong to him. 25 If Christ is in you, though the body is dead because of sin, the Spirit is life because of righteousness. 26 If the Spirit of him who raised Jesus from the dead is living in you, he who raised Jesus from the dead will also bring your mortal body to life because of his Spirit. 27 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death. 28 For God has not given us a spirit of fear, but of power and of love and of a sound mind.

29 For you were called to freedom, brethren. Only do not use your freedom as license, but through love serve one another. 30 For the entire law is fulfilled in one word, in 31 "You shall love your neighbor as yourself."

11 Would that those who are raising you to insurrection and are struck down themselves off also! 13 For you were called off for freedom, brethren, only use not the freedom into for an incentive to the flesh, but through love be slaving for one another.
23 Meekness, self-control: against such things there is no law.

24 Now *those of *Christ crucify the flesh together with its passions, and lusts.

25 If we may be living in spirit, in spirit we may be observing the elements also.

26 We may not become vainglorious, challenging one another, envious another.

1 Brethren, if a human should be precipitated, also, in *some* offense, you’, who are spiritual, be attuning such a one, in a spirit of meekness, noting yourself, that you’, also, may not be ‘tried.

2 Bear one another’s ‘burdens, and thus fill up the law of Christ.

3 For if anyone is supposing himself to be anything, being nothing, he is imposing on himself.

4 Now let each one be testing his *own* work, and then he shall be having his *boss* for himself alone, and not *for* different another,

5 for each one shall be bearing his own load.

6 Now let him who is being instructed: in the word be contributing to him who is instructing, in all good things.

Be not ‘deceived’, God is not to be ‘sneered’ at, for whatsoever a human may be sowing, this shall he be reaping also, *therefore* he who is sowing *into* his *own* flesh, *out* from the flesh shall be reaping corruption, yet he who is sowing *into* the spirit, *out* from the spirit shall be reaping life eonian.
9 Now we may not be despondent in 'ideal doing, for in due season we shall be reaping, if we do not faint'.

10 Consequently, then, as we 'have occasion, we are workings toward for the good of all, yet specially toward for the family of faith.

11 'Lo! with what size letters I write to you with my own hand!

12 Whosoever are wanting to put on a fair face in the flesh, these are compelling you to circumcise only that they may not be persecuted for the cross of Christ Jesus.

13 For not even they 'who are circumcising are maintaining law, but they want you to be circumcised that they should be boasting in that flesh of yours.

14 Now may it not become mine to be boasting', except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

15 For in Christ Jesus neither circumcision nor uncircumcision is anything, but a new creation.

16 And whoever shall observe the 'elements by this 'rule, peace be on them, and mercy, also on the Israel of God.'
Ephesians

1 Paul, an apostle of Christ Jesus through the will of God, to all the saints who are also believers 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 blesses us with every spiritual blessing among the celestial, in Christ,

4 according as He chooses us in Him before the disruption of the world, we to be holy and flawless in His sight,

5 in love -designating us beforehand for the place of a son for Him through Christ Jesus; in accord with the delight of His will,

6 for the laud of the glory of His grace, which graces us in the "Beloved":

7 in Whom we are having the deliverance through His blood, the forgiveness of offenses in accord with the riches of His grace,

8 which He lavishes on us; in overall wisdom and prudence

9 -making known to us the secret of His 'will' (in accord with His 'delight, which He purposed' in Him)
Ephesians 1

10 Into his administration of the fullness of the Godhead in the person of his Son, 11 the firstborn among many brothers. The riches of the glory of his inheritance in his people, 12 of whom we are the firstfruits.  13 In him you also--on hearing the word of truth, the gospel of your salvation--in whom also you were sealed with the Holy Spirit of promise, 14 which is a guarantee of our inheritance until the redemption of the purchase of all in Christ.  15 Therefore, I also, calling you to witness on behalf of me in the things concerning their faith and charity, 16 that the God of our Lord Jesus Christ, the Father of glory, may be giving you a spirit of wisdom and revelation in the knowledge of him, 17 having the eyes of your heart opened, that you may know the hope to which he called you, the riches of the glory of his inheritance in his people, 18 of whom we are the firstfruits.  19 In him you also, after you heard the word of truth, the gospel of your salvation, in whom also you were sealed with the Holy Spirit of promise, 20 when you were bought with a price, 21 that you may be holy and blameless before him, 22 leading a life worthy of the call that you have received, 23 with all lowliness and meekness, with patience and longsuffering; 24 in order to give thanks to the Father, who has qualified you to share in the inheritance of the saints in light.  25 For he has rescued us from the domain of darkness and transferred us to the kingdom of his beloved Son, 26 in whom we have redemption, the forgiveness of sins.  27 And you, who were at one time dead in your trespasses and sins, 28 he also has quickened together with Christ and given us the inheritance of the saints in light.  29 For this reason, since Christ has ascended into heaven, he now fills all the heavenly places through the existence of the church, which is his body, the fullness of him who fills all in all.
19 having cast off all the\u201d enjoyment-of-the-allotment of Him, of every pashs of the body, the spirit now according to the head of the Body of Him, being named the name of every name, being named, not only in this eon, but also in that which is impending:

20 for Him IN-AN-TOught ANONYMOUSLY taking IN-TOught operation out of the dead, and subjects all under His feet, and -gives Him, as Head over all, to the ecclesia,

21 for which is operative in the Christ, -rousing Him among the dead and -seating Him among the celestials, 22 up over every sovereignty and authority and power and lordship, and every name that is named, not only in this eon, but also in that which is impending:

22 but also IN-THE BEING-A-BOUT one-being-about and all UNDER-SETS the subjects UNDER-UP TOUCHED OUT-CALLED ecclesia,

23 to THE complement of the One completing the all in all, 24 which\u201d is His body, the complement of the One completing the all in all.

1 And you, being dead to your offenses and sins, 2 in which once you walked, in accord with the eon of this world, in accord with the chief of the jurisdiction of the air, the spirit now operating in the sons of stubbornness

3 (among whom we also all behaved ourselves once in the lusts of our flesh, doing the will of the flesh and of the \u201ccomprehension, and were, in our nature, children of indignation, even as the rest),
4 yet 'God, being rich in mercy, because of His vast love with which He loves us

3 (we also being dead to the offenses and the lusts), vivifies us together in Christ (in grace are you saved?)

6 and rouses us together and seats us together among the celestial, in Christ Jesus,

7 that, in the oncoming 'eons, He should be displaying the transcendent riches of His grace in His kindness to us in Christ Jesus.

8 For in grace, through faith, are you saved, and this is not out of you; it is God's approach present,

9 not out of works, lest anyone should be boasting.

10 For His achievement are we, being created in Christ Jesus "for good works, which 'God makes ready beforehand, that we should be walking in them.

11 Wherefore, 'remember that once you, the nations, in flesh--who are termed "Circumcision," in flesh, made by hands--

12 that you were, in that era, apart from Christ, being alienated from the citizenship of Israel, and guests of the promise covenants, having no expectation, and "without God in the world.

13 Yet now, in Christ Jesus, you', who once 'are far off, are become near "by the blood of 'Christ.
14BE-BECOMEN NEAR IN THE BLOOD OF-THE ANOINTED Christ He for IS THE 
15BARRIER LOSING razing THE emmincy IN THE FLESH OF-Him THE LAW OF-THE 
16 LINES OF DECREES DOWN-UN-ACTING abrogating THAT THE TWO He-SHOULD-BE-CREATING 
17THE pale cross FROM-KILLING killing THE emmincy IN IT AND COMING 
18 NEAR that THRU through Him WE-ARE-HAVING THE TOWARD-LEAD access THE both 
19ONE spirit TOWARD THE FATHER CONSEQUENTLY THEN NOT-STILL YE-ARE 
20HOME-be-ers family-members GOD BEING-ON-HOME-BUILT on THE foundation OF-THE 
21 JESUS IN WHOM EVERY home-building building being-connected-together IS-GROWING INTO 
22 TEMPLE HOLY IN MASTER Lord IN WHOM ALSO YOU ye ARE-being-TOGETHER-HOME-BUILT are-being-built-together 
1 For He is our Peace, 'Who makes both one, and razes the central wall of the barrier 
16 (the enmity in His flesh), -nullifying the law of 'precepts in decrees, that He should be creating the two, in Himself, into one new humanity, making peace; 
17 and should be reconciling both in one body to God through the cross, -killing the enmity in it. 
18 through Him we both have had access, in one spirit, toward the Father. 
19 Consequently, then, no longer are you guests and sojourners, but are fellow-citizens of the saints and belong to God's family, 
20 being built on the foundation of the apostles and prophets, the capstone of the corner being Christ Jesus Himself, 
21 in Whom the entire building, being connected together, is growing into a holy temple in the Lord: 
22 in Whom you, also, are being built together for 'God's dwelling place, in spirit. 
1 On this behalf I, Paul, the prisoner of Christ Jesus for the sake of you, the nations-- 
2 since you surely hear of the administration of the grace of God that is given to me for you,
1. The secret is made known by revelation according to what was revealed to me (according as I write before, in brief).

2. Toward which you who are reading are able to apprehend my understanding in the secret of the Christ, which, in different generations, is not made known to the sons of humanity as it was now revealed to His holy apostles and prophets: in spirit.

3. The nations are to be joint enjoyers of an allotment, and a joint body, and joint partakers of the promise in Christ Jesus, through the evangel.

4. Of which I became the dispenser, in accord with the gratuity of the grace of God, which is granted to me in accord with His powerful operation.

5. To me, less than the least of all, was granted this 'grace: to bring the evangel of the untraceable riches of Christ to the nations,

6. And to enlighten all as to what is the administration of the secret, which 'has been concealed' from the eons in 'God,' Who creates all,

7. That now may be made known to the sovereignties and the authorities among the celestial, through the ecclesia, the multifarious wisdom of 'God,'

8. In accord with the purpose of the eons, which He makes in 'Christ Jesus, our Lord;

9. In Whom we have boldness and access with confidence, through His faith.
2. **Pervinchatcai** to-about-tread of-the calling of-which ye-were-called *meta* with every all  

3. **Aionenophrosynh** humility and *panagth* meekness with patience, bearing with one another in love,

4. **Epneumato** spirit according-as and *ekathw* ye-were-called *meta* with the measure of the spirit calling

5. **Ymou** of-you eion master lord and mia pictic faith one *baptism* baptism *eion* god and *path* father.

6. **Pantw o** of-all *eni* pantw kai of through and *eni* pantw en *pancin* and *eni* de to-one yet.

7. **Ekaactd** each *himwv* was-given the *xarpic* grace according-to the *metpou* measure of-the *dunpeac* gruity.

8. **To** xipto eion anointed throu-which wherefore eion is-saying up-stepping ascending eion yvoc height eion recapitues.
unto you the word of wisdom in salvation, even as it is written, that wisdom of the foolish, and the knowledge of the foolish is foolishness.

For the foolishness of God is wiser than men; and the weakness of God is stronger than men.

For where is now the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

For after that, when the wise men of this world were moved with envy, they did craftily entice the nations to worship unclean spirits and abominable creatures, and the idols which were made by the hand of man.

Now, being true, in love we should be making all grow into Him, Who is the Head--Christ.--

15 out of Whom the entire body, being articulated together and united through every assimilation of the supply, in accord with the operation in measure of each one's part, is making for the growth of the body, integral the upbuilding of itself in love.

16 This, then, I am saying and attesting in the Lord: By no means are you still to be walking according as those of the nations also are walking, in the vanity of their mind,

17 'their comprehension being 'darkened', being 'estranged' from the life of 'God because of the ignorance that is in them, because of the callousness of their hearts,

18 who, being 'past feeling, in greed 'give themselves up with 'wantonness into every 'uncleanness as a vocation.

19 Now you 'did not thus learn 'Christ,
23 Yet to be rejuvenated in the spirit of your mind, and to put on the new humanity which, in accord with God, is being created in righteousness and benignity of the truth.

24 And do not be causing sorrow to the holy spirit of God by which you are sealed for the day of deliverance.

25 Let him who steals by no means still be stealing: yet rather let him be toiling, working with his hands what is good, that he may have to ‘share with one’ who has need.

26 Are you indignant, and not sinning? Do not let the sun be sinning on your hand.

27 Wherefore, putting off the false, let each be speaking the truth with his associate, but of one another.

28 Are you bitter among one another, and to put on the new humanity which, in accord with God, is being created in righteousness and benignity of the truth.

29 And do not be causing sorrow to the holy spirit of God by which you are sealed for the day of deliverance.

30 Let every bitterness and fury and anger and clamor and calumnies be taken away from you together with every malice,
1. BE-YE-BECOMING
   BE-YE-BEING!

2. 1. BE-YE-ACTING!
   BE-YE-TRENDING!

3. BE-YE-TRENDING
   BE-YE-WALKING!

4. BE-YE-WALKING!

5. BE-YE-BECOMING
   BE-YE-BEING!

6. BE-YE-BEING!

7. BE-YE-BEING!

8. BE-YE-BEING!

9. BE-YE-BEING!

10. BE-YE-BEING!

11. BE-YE-BEING!

12. BE-YE-BEING!

1. Become, then, imitators of God, as beloved children, and be walking in love, according as Christ also loves you, and gives himself up for you, as an approach present and a sacrifice to God, instead of a fragrant odor.

2. and be walking in love, according as Christ also loves you, and gives himself up for you, as an approach present and a sacrifice to God, instead of a fragrant odor.

3. Now, every all prostitution and uncleanness or greed—let it not even be named among you, according as is becoming in saints—

4. and wiliness and stupid speaking or insinuendo, which are not proper, but rather thanksgiving.

5. For this you perceive, knowing that no one paramount or unclean or greedy person, who is an idolater, has any enjoyment of the allotment in the kingdom of Christ and of God.

6. Let no one be seducing you with empty words, for because of these things the indignation of God is coming on the sons of stubbornness.

7. Do not, then, become joint partners with them,

8. for you were once darkness, yet now you are light in the Lord.

9. As children of light be walking (for the fruit of the light is every all goodness and righteousness and truth),

10. for testing anything what is well pleasing to the Lord.

11. And be not joint participants of the unfruitful acts of darkness, yet rather be exposing them also,

12. for it is a shame even to speak of the hidden things occurring, done by them.
13 **EPHESIANS 5**

13 Now all that which is being exposed; by the light is made manifest, for everything which is making manifest is light.

14 Wherefore He is saying, “Rouse! O drowsy one, and rise from among the dead, and 'Christ shall dawn upon you'!"

15 Be observing accurately, then, brethren, how you are walking, not as unwise, but as wise,
26 THN EKKHΣIndern KAI EAYTQN THE OUT-CALLED AND Self ecclesia self BESIDE-GIVES TOY YHE much TOY TOYTQ handling OVER her THAT her

27 ΜΗ EKOYCTN NO HAVING SPOT OR she-may-be wrinkle such TOY TOYTQN AAA INA THE such-things NAAPEC THE MEN

28 H MIA THE IT-MAY-BE HOLY KAI AND UN-FLAWED OYTOC THE self thus OYTOEIDΣIN THE ARE-OWING KAI THE MEN also

29 THN EAYTQN THE OF-self GYNAIKAW WOMAN THE EAYTQN self MIA THE IS-LOVING NO-YET-IC THE GAP NOTE THN no-one THE when the THE

30 KAΣΩC according-AS KAI O THE also XPΣICTOC THE ANOINTED Christ THN EKKHΣIndern THE OTI THAT MEMBERS WE-ARE OF-THE


32 GYNAIKA AYTOY WOMAN THE OF-him AYTOY THE SHALL-BE ECONTAI THE ONE THE MYPΣHΠΟΝ close-KEEP TOYTOE THE shall-be-being-joined-to

33 EKKHΣIndern OUT-CALLED ecclesia THN PANN MORELY the KAI YMEIC MORELY THE according-to KAI THE one EKAΣICTOC THE AYTOY THE OYTOC BE-loving woman THE EAYTQN THE OF-self

34 FIBHTAI THE MAN she-MAY-BE-FEARING THE

1 TA TEKNA YPAKΟYETE THE ofsprings children TOIC FONEYCIN THE to-THE parents YMΩN EN KYPΣID TOYTO GPR OF-You of-ye IN Master this for "Children, be obeying your parents, in the Lord, for this is just.

2 ECΣIN ΔΙΚAIΩN THA IS JUST BE-VALUING be-you-honoring ! TON PATERA KOY KAI THN MHTERA THE FATHER OF-YOU AND THE MOTHER
3 that it may be becoming well with you, and you should be a long time on the earth.

4 And fathers, do not be vexing your children, but be nurturing them in the discipline and admonition of the Lord.

5 Slaves, be obeying your masters according to the flesh with fear and trembling, in the singleness of your heart, as to Christ,

6 not according with eye-slavery, as human-man-pleasers, but as slaves of Christ, doing the will of 'God' 3:16 from the soul.

7 with good humor slaving as to the Lord and not to human-men,

8 being aware that, whatsoever good each one should be doing, for this he will be requited beside the Lord, whether slave or free.

9 And, 'masters, be doing the same toward them, being lax in 'threatening, being 'aware that their Master as well as yours is in the heavens, and there is no partiality beside with Him.

10 For the rest, brethren mine, be 'invigorated in the Lord and in the might of His 'strength.

11 Put on the panoply of 'God, to which enable you to stand up toward the stratagems of the Adversary,
13 Therefore take up the panoply of 'God that you may be enabled to withstand in the wicked 'day, and having effect, all, to stand.

14 Stand, then, girded about your 'loins with truth, with the cuirass of righteousness put on.

15 And your 'feet sandaled with the readiness of the evangel of peace;

16 in all taking up the large shield of Faith, by which you will be able to extinguish all the fiery arrows of the wicked one.

17 And receive the helmet of 'salvation and the sword of the spirit, which is a declaration of God.

18 through every prayer and petition be praying with all perseverance and petition concerning all the saints,

19 that to me expression may be granted, in the opening of my mouth with boldness, to make known the secret of the evangel,

20 for the sake of which I am conducting an embassy in a chain, that in it I should be speaking boldly, as I must speak.

21 Now that you also may be acquainted with my 'affairs, and anything is engaging me, all will be made known to you by Tychicus, the beloved brother and faithful servant in the Lord,
Philippians

1 "Paul and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, together with the supervisors and servants:

In remembrance of me to be disposed in this same thing, that you may know our concerns, and he should be consoling your hearts.

2 Peace be to the brethren, and love with faith, from God, the Father, and the Lord Jesus Christ.

3 I am thanking my 'God oth every remembrance of you,

always, in every petition of mine for the sake of you all, making the petition with joy,

I for your 'contribution into the evangel from the first day until now,

having this same confidence, that He Who undertakes a good work among you, will be performing it until the day of Jesus Christ:

4

7 according as it is just for me to be disposed in this way over you all, because you, having me in heart, both in my bonds and in the defense and confirmation of the evangel, you all are joint participants with me of grace,
17 I am intending to speak the word of God, more exceedingly, fearing nothing, whether yet those are announcing, 'Christ out of faction, not purely, and the majority of the brethren, regarding God, having confidence in the Lord as to my bonds, are more exceedingly daring to speak the word of God fearlessly.

18 °Some, indeed, are even heralding 'Christ because of envy and strife, yet °some because of delight also; °these, indeed, out of love, having perceived that I am 'located °for the defense of the evangel, Yet °those are announcing, 'Christ out of faction, not purely, surmising to 'rouse affliction in my bonds. °Some, indeed, are even heralding 'Christ because of envy and strife, Yet °those are announcing, 'Christ out of faction, not purely, surmising to 'rouse affliction in my bonds.
For I am "aware that, for me, this will be the eventuating salvation through your petition, and expectation, in nothing shall I be put to shame, but in every boldness, as always, now also Christ shall be magnified in my body, whether through life or through death."

For to me "to be living is Christ, and "to be dying, gain."" Now if it is "to be living in flesh, this to me means fruit from work, and if I shall be preferring I am not making known."

Yet "to be staying in the flesh is more necessary because of you."

that your "joying may be superabounding in Christ Jesus in me through your presence toward you again." Only be "citizens walking worthy of the evangel of Christ, that, whether coming and making your acquaintance, or being absent, I should be hearing of your concerns, that you are standing firm in one spirit, one soul, competing together in the faith of the evangel,"
28 and not being startled by those who are opposing anything, which is to them a proof of destruction, yet of your salvation, and this from God.

29 For to you it is graciously granted, for Christ’s sake, not only to be believing Him, but to be suffering for His sake also,

30 having the same struggle ‘such as you are perceiving in me, and now are hearing to be in me.’

1 If, then, there is any consolation in Christ, if any comfort of love, if any communion of spirit, if any compassion and pity,

2 fill my joy full, that you may be unified, mutually disposed, having mutual love, joined in soul, being disposed to one thing—

3 nothing according with faction, nor yet according with vainglory—but with humility, deeming one another superior to one’s self,

4 not each noting that which is his own, but each that of others also.

5 For let this disposition be in you, which is in Christ Jesus also,

6 Who, being inherently in the form of God, deems it not pillaging ‘to be equal with God,

7 but nevertheless empties Himself, taking the form of a slave, coming to be in the likeness of humanity,
8 and, being found in fashion as a human, He humbled Himself, becoming obedient unto death, even the death of the cross.

9 Wherefore, also, as God highly exalts Him, and graces Him with the name that is above every name, that in the name of Jesus every knee should be bowing, celestial and terrestrial and subterranean,

11 and every tongue should be acknowledging that Jesus Christ is Lord, for the glory of God, the Father.

12 So that, my beloved, according as you always obey, not as in my presence only, but now much rather in my absence, with fear and trembling, being carrying your own salvation into effect;

13 for it is God Who is operating in you 'to will as well as to work for the sake of His' delight.

14 All being done without murmurings and reasonings,

15 that you may become blameless and artless, children of God, flawless, in the midst of a generation crooked and perverse among whom you are appearing as luminaries in the world,

16 having on the word of life, 'for my glory slain the day of Christ, that I did not run for naught, neither that I toil for naught.

17 But 'even if I am a libation on the sacrifice and ministration of your faith, I am rejoicing myself and rejoicing together with you all.'
18 For I have no one equally sensitive, who/my will be so genuinely solicitous of your concerns.
19 Now you know how he/tested that, as a child with a father, he slays brothers with me in the faith for the evangel.
20 And I am expecting, in the Lord Jesus, to send Timothy to you quickly, that I also may be of good cheer when I know of your concerns.
21 For I am expecting, in the Lord Jesus, to send Timothy to you quickly, that I also may be of good cheer when I know of your concerns.
22 Now you know how he/tested that, as a child with a father, he slays brothers with me in the faith for the evangel.
23 This one, indeed, then, I am expecting to send—as ever I may be perceiving my course from the things about me—forthwith.
24 And I have confidence yet in the Lord that I myself shall also be coming quickly.
25 Now I deem it necessary toward send to you Epaphroditus, my brother and fellow worker and fellow soldier, yet your apostle and minister for my need,
26 since, in fact, he was longing for you all and I/depressed, because you hear that he is infirm.
27 For he is infirm, also, very nigh death, but 'God is merciful to him, yet not to him only, but to me also, lest I should be having sorrow on sorrow.
28 The more diligently, then, I send him, that person seeing him again, you may be rejoicing, and I may be more sorrow-free.
29 I receive him, then, in the Lord with everyall joy, and 'have' such in honor,
seeing that because of the work of the Lord he draws near unto death, -risking - his soul that he should fill up your want of ministration toward me.
9 Not that I already have attained, or am already perfect; but one thing—I am pursuing, that pattern which Jesus Christ our Lord gave as an example, that they who are enemies of the cross of Christ may be found in Him not having my righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

10 To know Him, and the power of His resurrection, and the fellowship of His sufferings, conforming to His death,

11 if somehow I should be attaining to the resurrection of that is out from among the dead.

12 Not that I already obtained, or am already perfected. Yet I am pursuing, if it may be grasping also that for which I was grasped also by Christ Jesus.

13 Brethren, not as yet am I reckoning myself to have grasped, yet one thing—forgetting, indeed, those things which are behind, yet stretching out to those in front—

14 according toward the goal am I pursuing for the prize of God's calling above in Christ Jesus.

15 Whoever, then, are mature, may be disposed to this, and if in anything you are differently disposed, this also shall God reveal to you.

16 Moreover, what we boast in what we outstrip others, there is to be a mutual disposition to be observing the elements by the same rule.

17 Become: imitators together of me, brethren, and be noting those who are walking thus, according as you have us for a model,
21 Let it be known! Let it be known to all the brethren that the Lord is coming near with His powers. I entreat Euodia and I entreat Syntyche. May your love for each other be genuine. Love one another! And let Euodia and Syntyche be on good terms! They are my fellow workers along with Clement also, and the rest of my fellow workers whose names are in the scroll of life. For our realm is inherent in the heavens, out of which we are awaiting a Saviour also, the Lord, Jesus Christ.

22 Who will transform the body of our humiliation, to conform it to the body of His glory, in accord with the operation which enables Him to subject all to Himself. So that, my brethren, beloved and longed for, my joy and wreath, be standing firm thus in the Lord, My beloved.

1 I am entreating Euodia and I am entreating Syntyche, to be *same* mutually disposed in the Lord. Yes, I am asking you also, genuine yokefellow, be aiding them, these women whom *I* compete together with me in the evangel, with Clement also, and the rest of my fellow workers whose *names* are in the scroll of life.

2 Be rejoicing in the Lord always! Again, I will declare, be rejoicing! Let your lenience be known to all humiliation: the Lord is near. Do not worry about anything, but in everything, by prayer and petition, with thanksgiving, let your requests be made known to the Lord.
For the rest, brethren, whatever is true, whatever is grave, whatever is just, whatever is pure, whatever is agreeable, whatever is renowned— if there is any virtue, and if any applause, be taking these into account.

What you learned also, and accepted and heard and perceived in me, these be putting into practice, and the God of peace will be with you.

Now I rejoiced in the Lord greatly that at length, for once your disposition toward me blossomed, to which you were disposed also, yet you lacked occasion.

Not that I am hinting a want, for I learned to be content in that in which I am.

I am aware what it is to be ‘humbled’ as well as ‘aware what it is to be superabounding.

For all am I strong in Him Who is invigorating me—Christ!
Timotheos the (tou)
adelfoi
God
eucaristoumen
PAUL
paulos

NOW to our 'God and Father be glory into the eons of the eons! Amen!

22 Greeting you are all the saints, yet especially 'those old of Caesar's house.

24 The grace of the Lord Jesus Christ be with your spirit! Amen!

1 Paul, an apostle of Christ Jesus, through the will of God, and Brother Timothy,

2 to the saints and believing brethren in Christ in Colosse: Grace to you and peace from God, our Father and the Lord Jesus Christ.

4 We are thanking the God and Father of our Lord Jesus Christ, always praying concerning you,

4 on -hearing of your 'faith in Christ Jesus and the love which you 'have in all the saints,

4 with the grace of the Lord Jesus Christ be with your spirit! Amen!
5 because of the expectation reserved for you in the heavens, which you hear before the word of truth of the evangel,

4 which, being present with you, according as it is among the entire world also, is bearing fruit and growing, according as it is among you also, from the day on which you hear and realized the grace of God in truth,

7 according as you learned it from Epaphras, our beloved fellow slave, who is a faithful dispenser of Christ for the sake of us,

8 'who makes evident also to us your love in spirit.

9 Therefore we also, from the day on which we hear, do not cease praying for the sake of you and requesting that you may be filled full with the realization of His will, in every all wisdom and spiritual understanding,

10 you to walk worthy of the Lord in every pleasing, bearing fruit in every good work, and growing in the realization of God;

11 being endued with every power, in accord with the might of His glory, for every endurance and patience with joy;

12 at the same time giving thanks to the Father, Who makes you competent for a part of the allotment of the saints, in light,

13 Who rescues us out of the jurisdiction of Darkness, and transports us into the kingdom of the Son of His love,
**Colossians 1**

14 in Whom we are having deliverance, the pardon of sins,

15 Who is the Image of the invisible God, Firstborn of every creature,

18 that for Him is all created, "that in the heavens and "that on the earth, the visible and the invisible, whether thrones, or lordships, or sovereignties, or authorities, "all is "created" through Him and "for Him,

17 and He is before all, and "all has its cohesion in Him.

18 And He is the Head of the body, the ecclesia, Who is Sovereign, Firstborn "from among the dead, that in all He may be becoming "first,

19 that for Him the entire complement delights to dwell,

20 and through Him to reconcile "all things to Him (making peace through the blood of His "cross), through Him, whether "those on the earth or "those in the heavens.

21 And you, being once estranged and enemies in "comprehension, "by "wicked "acts, yet now He reconciles

22 "by His body of "flesh, through His death, to present you holy and flawless and unimpeachable in His sight,
23 I am filling up in my secret among the nations, the expectation of the glory--

24 I am now rejoicing in my sufferings for you, and am filling up in my flesh, in His stead, the deficiencies of the afflictions of Christ, for the sake of His Body, which is the ecclesia.

25 of which I became a dispenser, in accord with the administration of God, which is 'granted to me for you, to complete the word of God--

26 the secret 'which has been concealed from the eons and from the generations, yet now was made manifest to His saints, to whom 'God wills to make known and what are the glorious riches of this secret among the nations, which is: Christ among you, the expectation of glory--

27 Whom we are announcing, admonishing every human and teaching every human in every all wisdom, that we should be presenting every human/man mature in Christ Jesus;

28 for which I am toiling also, struggling in accord with His operation, 'which is operating in me with power.
1. I-am-willing for you ye to-perceive prime stupendous contest struggle I-am-having over for-the-sake-of
2. Facing of-me in flesh that may-be-being-beside-called the hearts may-be-being-consolated
3. In Whom all the treasures of wisdom and knowledge are concealed.
4. Now I am saying this, that no one may be beguiling you by with persuasive words.
5. For 'even if, in flesh, I am absent, nevertheless, in spirit, I am together with you, rejoicing and observing your order and the stability of your faith in Christ.
6. As, then, you accepted Christ Jesus, the Lord, be walking in Him,
7. Having been rooted and being built up in Him, and being confirmed in the faith according as you were taught, superabounding in it with thanksgiving.
8. Beware that no one shall be despoothing you through philosophy and empty seduction, in accord with human tradition, in accord with the elements of the world, and not in accord with Christ,
11 Let no one be arbitrating with hands, in the stripping off of the body of flesh in the circumcision of Christ.

12 Being entombed together with Him in baptism, in Whom you were roused together also through faith in the operation of God,

13 'Who rouses Him out from among the dead, you also being dead to the offenses and the uncircumcision of your flesh, He vivifies us together jointly with Him, 'dealing graciously with all our offenses,' erasing the handwriting of the decrees against us, which was hostile to us, and has taken it away out of the midst, 'nailing it to the cross,'

14 -stripping' off the sovereignties and 'authorities, 'with boldness He makes a show of them, triumphing over them in it.

15 Let no one be arbitrating against you, who 'wants, in humility and the ritual of the messengers, to 'parade what he has seen, feignedly, 'puffed up' by his 'fleshly' mind,' and not holding the Head, out of Whom the entire body, being supplied and united through the assimilation and ligaments, is growing in the growth of God.
23 {\textit{Entamata kai dialektaia} \\ \\ \\ \\ \\ \\ \\ \\ "kata ta ta}

24 {\textit{EXONTA SOFIA} \\ \\ \\ \\ \\ "KAI TAPENOFPOCYNH} \\ \\ \\ "KAI}

25 {\textit{AFELIDAI COUMATOC OYK EN TIMI TIN} \\ \\ "TIN} \\ \\ "PIROC} \\ \\ "PAHCMONHN THC CAPKOC}

26 If, then, you were roused together with Christ, be seeking ‘that which is above, where Christ is, sitting “at the right hand of God.”

27 Be “disposed to ‘that which is above, not to ‘that on the earth, for you died, and your life is ‘fled together with ‘Christ in God. Whenever ‘Christ, our ‘Life, should be ‘manifested, then you also shall be ‘manifested together with Him in glory.

28 Deaden, then, your members ‘that are on the earth: prostitution, uncleanness, passion, evil desire and ‘gred, which is ‘idolatry, because of which the indignation of ‘God is ‘coming on the sons of ‘stubbornness--

29 among whom you ‘also once ‘walked, when you lived in these things.
8 Yet now you, also be putting away all these: anger, fury, malice, calumny, obscenity out of your mouth.

9 Do not let the word of Christ

10 For the sake of Christ, you also be putting away all: anger, fury, malice, calumny, obscenity out of your mouth.

11 and -putting on the young, which is being renewed into recognition, to accord with the Image of the One Who creates it, wherein there is no Greek and Jew, Circumcision and Uncircumcision, barbarian, Scythian, slave, freeman, but all and in all is Christ.

12 Put on, then, as God's chosen ones, holy and beloved: pitiful, compassionate, kindness, humility, meekness, patience,

13 bearing: with one another and dealing graciously among yourselves, if anyone should have a complaint toward against any. According as the Lord also deals graciously with you, thus also you.

14 Now over all these put on the love, which is the tie of maturity.

15 And let the peace of Christ be arbitrating in your hearts. for which you were called also in one body; and become thankful.

16 Let the word of Christ be making its home in you richly, in every wisdom, teaching and admonishing yourselves; in psalms, in hymns, in spiritual songs, singing, with grace in your hearts to God.
And everything, whatsoever you may be doing, in word or in act, do all in the name of the Lord Jesus Christ, giving thanks to God the Father, through Him.

Wives, be subject to your husbands, as is proper in the Lord.

Husbands, love your own wives and be not bitter toward them.

Children, obey your parents according to all things, for this is well pleasing in the Lord.

Fathers, do not vex your children lest they be disheartened.

Slaves, obey your masters according to all things, not with eye-slavery, as manpleasers, but with singleness of heart, fearing the Lord.

For he who is injuring shall be required: for that which he injures, and there is no partiality.

*Masters, tend* that which is just and equitable to your slaves, being aware that you also have a Master in the heavens.

In prayer be persevering, watching in it with thanksgiving.

Prayer BE-YE-TOWARD-HOLDING be-ye-persevering!

PraiseWatchNG IN SAME her IN thanking

Be-YE-making-UNDER-SET be-ye-being-subject!

Having-PERCEIVED BE-YE-living UNDER-SET be-ye-being-subject!

Enjoyment-of-the-allotment TENANCY enjoyment-of-the-allotment

Be-YE-living be-ye-loving!

Be-YE-suffering!

Be-YE-being-subject!

Be-YE-being-work!

Be-YE-being-work!

Be-YE-being-work!

Be-YE-being-work!

Be-YE-being-work!

Be-YE-being-work!

Be-YE-being-work!

Be-YE-being-work!

Be-YE-being-work!

Be-YE-being-work!

Be-YE-being-work!
3 praying, at the same time concerning us also, that 'God should be opening for us a door of the word, to speak the secret of Christ, because of which I am 'bound also,

4 that I should be making it manifest, as I must speak.

5 In wisdom be walking toward those outside, reclaiming the era,

6 your 'word being always with grace, "seasoned" with salt, perceiving how you must answer each one.

7 All my "according" affairs shall be made known to you by Tychicus, a "beloved brother and faithful servant and fellow slave in the Lord,

8 whom I send toward you for this same thing, that you may know 'that which concerns you and he should be consoling your hearts,

9 together with Onesimus, a "faithful and beloved brother, who is one out of you. They shall make known to you all things here.

10 Greeting you is Aristarchus, my "fellow captive, and Mark, cousin of Barnabas (concerning whom you obtained directions: if he should be coming to you, receive him),
1 Thessalonians

1. Paul and Silvanus and Timothy to the ecclesia of the Thessalonians, in God, the Father, and the Lord Jesus Christ: Grace to you and peace from God our Father and the Lord Jesus Christ.

2. We are thanking 'God always concerning you all, making mention of you in our prayers,

3. unintermittingly remembering your work of faith and love and endurance of expectation of our 'Lord Jesus Christ, in front of our 'God and Father,
1 Thessalonians 1

1. Having perceived, brethren 'beloved' by God, your 'choice,'

2. then for the evangel of our 'God' did not become 'in' you in word only, but in power also, and in holy spirit and much assurance, according as you are aware. Such we became among you, because of you.

3. And you became imitators of us and of the Lord, receiving the word in much affliction with joy of holy spirit,

4. so that you became models to all the believers in 'Macedonia' and in 'Achaia.'

5. For from you has been sounding forth the word of the Lord, not only in 'Macedonia' and in 'Achaia, but in every place your faith 'toward' God has come out, so that we have no need to be speaking of anything,

6. For they are reporting concerning us, what kind of an entrance we have had toward you, and how you turn back toward 'God' from 'idols, to be slaving for the living and true God,' and to be waiting for His 'Son out of the heavens, Whom He rouses out from among the dead, Jesus, our 'Rescuer' out of the coming 'indignation.'
1. **We are well-seeming, brethren, that our entrance toward you has not come to be for naught,**

2. **but, though suffering before and being outraged in Philippi, according as you are aware, we are bold in our God to speak the evangel of God toward you with a vast struggle.**

3. **For our 'entreaty is not out of deception, nor yet out of uncleanness, nor yet with guile,**

4. **but, according as we have been tested by God to be entrusted with the evangel, thus are we speaking, not as pleasing human men, but God. Who is testing our hearts.**

5. **For neither did we at any time become flattering in expression, according as you are aware; neither with a pretense for greed, God is witness;**

6. **neither seeking glory out from human men, neither from you, nor from others, when we could be a burden as Christ's apostles.**

7. **But we became gentle in your midst, as a nurse should be cherishing her own children.**

8. **Thus being ardently attached to you, we are delighting to share with you not only the evangel of God, but our own souls also, because you came to be beloved by us.**
9 For you remember, brethren, our toil and labor: working night and day lest we be burdensome to any of you, we herald unto you the evangel of God.

10 You are witnesses, and God, how benignly and justly and blamelessly we became to you who are believing,

11 even as you are aware how we were to each one of you, as a father to his own children, comforting and consoling you and attesting unto you,

12 'to be walking worthy of God,' Who calls you into His own kingdom and glory.

13 And therefore we also are thanking God unintermittingly that, in accepting the word heard it truly is, you are in Judea in Christ Jesus.

14 For you became imitators, brethren, of the ecclesiastics of God which are in Judea in Christ Jesus. But for you suffered the same, even you by your own fellowtribesmen, according as they also by the Jews,

15 who kill the Lord Jesus as well as the prophets, and banish us, and are not pleasing to God, and are contrary to all human men,

16 forbidding us to speak to the nations that they may not fill up their sins always. Yet the indignation outstrips them a consummation.
Now we, brethren, being bereaved of you for a time,
for the period of an hour, in face, not in heart, endeavor the more exceedingly to see your face, with much yearning,
because we want to come to you, indeed, I, Paul, once-twice—Satan hinders us.

For who is our expectation, or joy, or wreath of glorying? Or is it not even you, in front of our Lord Jesus, in His presence?

Therefore, when we could by no means longer refrain, it seems well for us to be left in Athens alone, and we send Timothy, our brother and God's servant for this.

No one is 'to be swayed' by these 'afflictions, for you yourselves are aware that we are located' for this.

For even when we were 'with you, we predicted to you that "we are about to be afflicted," according as it came to be also, and you are 'aware.'

Therefore, when I also could by no means longer refrain, I send 'to know of your faith, lest somehow the trier tries you and our 'toil may be coming to be 'for naught.'
1 Thessalonians 3

Yet at present, because of Timothy's coming to you, and bringing us the evangel of your faith and your love, and that you have a good remembrance of us always, longings to see you even as we also you—

7 therefore we were consoled, brethren, over you in all our necessity and affliction, through your faith,

8 that for now we are living if ever you are standing firm in the Lord,

9 For what thanksgiving are we able: to repay to God concerning you for every joy with which we are rejoicing because of you in front of our God,

10 night and day superexcessively beseeching to see your face and to adjust the deficiencies of your faith?

11 Now may our God and Father Himself, and our Lord Jesus, be directing our way to superabound you,

12 Now may the Lord cause you to increase and superabound in love for one another and for all, even as we also for you,
For the rest, then, brethren, we are asking you and entreating in the Lord Jesus, that, according as you accepted blessing from us how you must be walking and pleasing God (according as you are walking also), that you may be superabounding yet rather more,

2 for you are aware of what charges we -give to you through the Lord Jesus.

3 For this is the will of God: your holiness. You are to be abstaining from every -all prostitution;

4 each of you is to be aware of his -own vessel, to be acquiring it in holiness and honor,

5 not in lustful passion even as the nations also who are not acquainted with God.

6 No one is to be circumventing and overreaching his brother in the matter, because the Lord is the Avenger concerning all these, according as we said to you before also, and certify,

7 for God calls us, not for uncleanness, but in holiness.

8 Surely, in consequence, then, he who is repudiating is not repudiating humanly, but God, Who is also giving His holy spirit into you.

9 Now, concerning brotherly fondness, we have no need to be writing to you, for you same yourselves are taught by God into to be loving one another,
and that you be ambitious to be quiet, and to be engaged in your own affairs, and to be working with your hands, according as we charge you,

17 That you may be walking respectfully toward those outside and you may have need of nothing.

18 For this we are saying to you by the word of the Lord, that we, the living, who are surviving into the presence of the Lord, should by no means outstrip those who are put to repose,
So that, console one another with these words.

Now concerning the times and the eras, brethren, you have no need to be written to, for you yourselves are accurately aware that the day of the Lord is as a thief in the night—thus is it coming!

Now whenever they may be saying “Peace and security,” then extermination is standing by them unawares, even as a pang over the pregnant, and they may by no means escape.

Now you, brethren, are not in darkness, that the day may be overtaking you as a thief,

For you are all sons of light and sons of the day. We are not of the night nor of the darkness.

Consequently, then, we may not be drowsing, even as the rest, but we may be watching and be sober.

For those who are drowsing are drowsing at night, and those who are drunk are drunk at night.

Yet we, being of the day, may be sober, putting on the cuirass of faith and love, and the helmet, the expectation of salvation, which God did not appoint us unto indignation, but unto the procuring of salvation through our Lord Jesus Christ,

Who died for our sakes, that, whether we may be watching or drowsing, we should be living at the same time together with Him.
Wherefore, console one another and edify one the one other, according as you are doing also.

Now we are entreating you, brethren; adorn the disorderly, comfort the fainthearted, uphold the infirm, be patient toward all.

Be rejoicing always.

Be praying unintermittingly.

Be testing all, retaining the ideal.

From everything wicked to the perception, abstain.

Now may the God of peace himself be hallowing you wholly; and may your unimpaired spirit and soul and body be kept blameless in the presence of our Lord Jesus Christ!

Faithful is He Who is calling you, Who will be doing it also.
2 Thessalonians

1 Paul and Silvanus and Timothy to the ecclesia of the Thessalonians, in God, our Father, and the Lord Jesus Christ:

2 Grace to you and peace from God our Father, and the Lord Jesus Christ.

3 We ought to be thanking God always concerning you, brethren, according as it is meet; seeing that your faith is flourishing and the love of each one of you all for one another is increasing.

4 so that we say unto ourselves glory is in you in the ecclesiases of God, for the sake of your endurance and faith in all your persecutions and the afflictions with which you are bearing.

5 a display of the just judging of God, in to deem you worthy of the kingdom of God, for the sake of which you are suffering also,

6 if so be that it is just beside of God to repay affliction to those afflicting you,

YMDUN
YOU up ye
7 For which we are always praying, also concerning you, that our God should be counting you worthy of the calling, and should be fulfilling every delight of goodness and work of faith in power,

8 in flaming fire, dealing out vengeance to those who are not acquainted with 'God and those who are not obeying the evangel of our Lord Jesus Christ--

9 who shall incure the justice of the one day, from the face of the Lord, and from the glory of His 'strength--

10 whenever He may be coming to be glorified in His saints and to be marveled at in all who believe (seeing that our testimony to you was believed) in that day.

11 so that the name of our Lord Jesus may be glorified in you, and you in Him, in accord with the grace of our 'God and the Lord Jesus Christ.

12 For we are asking you, brethren, for the sake of the presence of our Lord Jesus Christ and our assembling to Him,
3 *MHN TOIC YMACSHQHTIC* SHOULD-BE-OUT-SEDUCING anyone should be deluding you in any method, if that, should not the apostasy be coming first and the human man of lawlessness be unveiled, the son of destruction,

4 *APDIAIAC* destruction may BE-ENDING FROM-COVERED may be unveiled, the one-opposing may BE-ENDING-LIFTED-UP ON EVERY thing that is said to be ever-lifting-up

5 *THEOY KAIKAI* God TO-be-seated may BE-ENDING self让他 IS God and NOT

6 *MNHMONEYUTE** YE-ARE-rememberING TO-be-seated may BE-ENDING demonstrating TO-be-FROM-COVERED by the-one TO-be-unveiled

7 *TW ELYTOY THE OF-self* TO-be-unveiling the-one TO-be-FROM-COVERED TO-be-unveiled

8 *GENHAI* it MAY-BE-BECOMING AND then may BE-ENDING FROM-COVERED shall be unveiled, the UN-LAWed one-without-law

9 *LYTOY KAI KATAUPHEGEEI* OF-Him AND shall be abolishing TO-be-the shall be despaching

10 *KAI EN PACH APTATH* AND in EVERY SEDuction of-injustice TO-be-the ones-being-destroyed INSTEAD

3 No *anyone* should be deluding you in any method, if that, should not the apostasy be coming first and the human man of lawlessness be unveiled, the son of destruction,

4 'who is opposing' and lifting himself up over everyone termed a god or an object of veneration, so that he is seated in the temple of God, demonstrating that he himself is God?

5 Do you not remember that, still being toward with you, I told you these things?

6 And now you are aware what is detaining, for him to be unveiled in his own era.

7 For the secret of lawlessness is already operating. Only when the present 'detainer may be coming to be out of the midst,'

8 *then will be unveiled the lawless one (whom the Lord Jesus will dispatch with the spirit of His mouth and will discarn by the advent of His presence),

9 whose presence is in accord with the operation of Satan, with all power and signs and false miracles

10 and with every seduction of injustice among those who are perishing, instead of which they do not receive the love of the truth for their salvation.
11 And therefore 'God will be sending them an operation of deception, because of 'them to believe the falsehood,
12 that all may be 'judged who do not believe the truth, but delight in 'injustice.

Now may our 'Lord Jesus Christ be 'established in you, and in your epistle.

14 into which He also calls us through our 'evangel, for the procuring of the glory of our 'Lord Jesus Christ.
15 Consequently, then, brethren, 'stand firm, and hold to the traditions which you were taught by us, whether through word or through our epistle.

16 'Therefore pray, brethren, concerning us, whether through word or through our epistle,
17 be consoling your 'hearts and establishing you in every good work and word.

Furthermore, 'pray, brethren, concerning us, that the word of the Lord may 'race and be 'glorified, according as It is 'concerned with you also.
2 that we should be rescued from 'abnormal and wicked 'human men, for not all is the faith.
Yet faithful is the Lord, Who will be establishing you and guarding you from the wicked one.

Now we have confidence in you in the Lord that what we are charging, you are doing also and will be doing. Now may the Lord be directing your hearts into the love of God and into the endurance of Christ!

For you know yourselves are not disorderly among you, neither did we eat bread gratuitously from anyone, but "with toil and labor, we were working night and day, to be burdensome to any of you.

Not that we have not the right, but that we may be giving you yourselves as a model to you for to be imitating us. For even when we were with you, we gave this charge to you: that "If anyone is not willing to work, neither let him eat."
13 Now you, brethren, should not be despondent in ideal doing.

14 Now if anyone is not obeying our word through this epistle, let it be a sign to you as to this man, not to be commingled with him, that he may be abashed;

15 and do not 'deem' him as an enemy, but admonish him as a brother.

16 Now may the Lord of peace same--Himself--give you peace continually by every means. The Lord be with you all!

17 The salutation is by my hand--Paul's--which is a sign in every epistle: thus am I writing.

18 The grace of our Lord Jesus Christ be with you all! Amen!

1 Timothy

1 Paul, an apostle of Christ Jesus, according to the injunction of God, our Saviour, and the Lord Jesus Christ, our Expectation,

2 to Timothy, a genuine child in faith: Grace, mercy, peace, from God, our Father, and Christ Jesus, our Lord.

3 According as I entreat you, remain with them in Ephesus, when going into Macedonia, that you should be charging some not to be teaching differently,
Now the consummation of the charge is love out of a clean heart and a good conscience and unfeigned faith, 5

from which some, swerving, were turned aside into vain prating, 6

wanting to be teachers of the law, not apprehending either what they are saying, nor that concerning which they are insisting. 7

Now we are aware that the law is ideal if ever anyone is using it lawfully, 8

being aware of this, that law is not laid down for the just, yet it is for the lawless and insubordinate, the irreverent and sinners, the malign and profane, thrillers of mothers and thrillers of mothers, homicides, 9

paramours, sodomites, kidnappers, liars, perjurers, and if any different other thing is opposing sound teaching, 10

in accord with the evangel of the glory of the happy God, with which I was entrusted. 11

Grateful I am to Him Who invigorates me, Christ Jesus, our Lord, for He deems me faithful, assigning me into a service, 12

Yet the grace of our Lord overwhelms, with faith and love in Christ Jesus. 13

Those who are showing love, mercy, faithfulness, love, faith, purity, invigorating, be-ignorant, in-unbelief, overcoming, the grace of the Lord.
Faithful is the saying, and worthy of all welcome, that Christ Jesus came into the world to save sinners, foremost of whom am I.

But therefore was I shown mercy, that in me, the foremost, Jesus Christ should be displaying His patience, toward a pattern of those who are about to be believing on Him instead for life eternally.

Now to the King of the eons, the incorruptible, invisible, only, and wise God, be honor and glory instead for the eons of the eons! Amen!

This 'charge I am committing to you, child Timothy, according to the preceding prophecies of over you, that in them you may be warring the ideal warfare,

having faith and a good conscience, which is some, thrusting away, have made shipwreck about to the faith; of whom are Hymeneus and Alexander, whom I give up to Satan, that they may be 'trained not to calumniate.

I am entreatling, then, first of all, that petitions, prayers, pleadings, thanksgiving be made for the sins of all mankind.
10 To your Kaion, Kai, and welcome, IN-VIEW in-sight, OF-THE SAVour, OF-US God.

11 Who All, humans IS-WILLING to be saved and into ON-KNOWLEDGE realization.

12 If there is one God, and one Mediator of God and mankind, a human-man, Christ Jesus,

13 Who is giving Himself a correspondent, ransom for the sake of all (the testimony in its own eras),

14 * for this is ideal and welcome the sight of our 'Saviour, God,

15 Who 'wills that all mankind be saved and come into a realization of the truth.

16 For there is one God, and one Mediator of God and mankind, a human-man, Christ Jesus,

17 In raiment, decorously, in every place, lifting up benign hands, apart from anger and reasoning,

18 Similarly, women also are to be adorning themselves in raiment, decorously, with modesty and sincerity, not with braids and gold, or pearls or costly vesture,
Faithful is the saying: "If anyone is craving the supervision, he is desiring an ideal work."

The supervisor, then, must be irreprehensible, the husband of one wife, sober, sane, decorous, hospitable, apt to teach,

no toper, not quarrelsome, but lenient, pacific, not fond of money, controlling his own household ideally, having his children in subjection with overall gravity--

now if anyone is not aware how to control his own household, how will he 'care' for the ecclesia of God?--

no novice, lest, being conceited, he should be falling into the judgment of the Adversary.

Yet he 'must have an ideal testimony also from those outside, that he should not be falling into the reproach and trap of the Adversary.

Servants, similarly, are to be grave, not double-tongued, not addicted to much wine, not avaricious, having the secret of the faith in a clear conscience.

Now let these also first be 'tested': thereafter let them be serving, being unimpeachable.

The wives, similarly, are to be grave, not adversaries, sober, faithful in all things.

Let servants be the husbands of one wife, controlling children and their own households ideally.

for 'those who serve ideally are procuring for themselves on ideal rank and much boldness in the faith which is in Christ Jesus.
These things I am writing to you, though expecting to come to mind you more quickly,
yet, if I should be tardy, that you may be perceiving how one must "behave" in God's house, which is the ecclesia of the living God, the pillar and base of the truth.

And avowedly great is the secret of devoutness, which was manifested in flesh, justified in spirit, seen by messengers, heralded among the nations, believed in system world.

Now the spirit is saying explicitly, that in subsequent eras anyone will be withdrawing from the faith, giving heed to deceiving spirits and the teachings of demons,
7 Kai the and of-the ideal teaching which you-have-beside-followed you-have-fully-followed

8 Proc euwyniaiaw toward devoutness the for body-ic exercise toward few is

9 Ewousa zwh thc the now and of-the melao youchic being-about believing faithful to-the saying and

10 Pasci of-every of-all welcome this for we-are-tolling and

11 Panta tow of-all humans melita instead piktou, parragonea taetu kai

12 Diake be-you-teaching be-you-teaching! no-yet-one of-you the youth let-be-despising but katafroneitw

13 Magth en in piktou, parragonea taetu kai

14 Agnizomea oti that haptekenen on god living who is savour

15 Episcococ tow xirop up toy prosbuteirou tou tayta melitas en

16 Epix be-you-on-having to-yourself and to-the teaching be-you-persisting!

17 Kai the and of-the ideal teaching which you-have-beside-followed you-have-fully-followed

18 Kadros and cronies old-womanish myths paraitou be-you-refusing!

19 Beneficial the devoutness toward all beneficial is promise

20 Exousia zwh thc the now and of-the melao youchic being-about believing faithful to-the saying and

21 Pasci of-every of-all welcome this for we-are-tolling and

22 Panta tow of-all humans melita instead piktou, parragonea taetu kai

23 Gennizomea oti that haptekenen on god living who is savour

24 Episcococ tow xirop up toy prosbuteirou tou tayta melitas en

25 Epix be-you-on-having to-yourself and to-the teaching be-you-persisting!

26 Kai the and of-the ideal teaching which you-have-beside-followed you-have-fully-followed

27 Beneficial the devoutness toward all beneficial is promise

28 Exousia zwh thc the now and of-the melao youchic being-about believing faithful to-the saying and

29 Pasci of-every of-all welcome this for we-are-tolling and

30 Panta tow of-all humans melita instead piktou, parragonea taetu kai

31 Gennizomea oti that haptekenen on god living who is savour

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57 Epix be-you-on-having to-yourself and to-the teaching be-you-persisting!
1. An elderly man you should not be upbraiding, but be entreatying him as a father, the younger men as brethren, 2. the elder women as mothers, the younger as sisters, in all purity.

3. Widows be honoring, who are 'really widows.' Now if any widow has children or descendants, let them learn to be 'devoted to their own household first and reciprocate by paying their progenitors, for this is welcome in God's sight.

5. And if any widow is six years old and is remaining in sight, for this is welcome in God's sight.

6. Yet she who is a prodigal, though living, is dead. 7. These things also, I charge, that they may be irreprehensible. 8. Now if anyone is not providing for his own, and especially his family, he has disowned the faith, and is worse than an unbeliever.

9. Let no widow be 'listed' of less than sixty years, having become the wife of one man, having brought up children, providing for the faith and life of the one who is aged.

10. Yet the younger widows refuse, for whenever they should be restive against Christ, they are wanting to marry;
12 Having judgment that before-most they-are-up-learning they-are-learning they-In-place they-repudiate simultaneous same-time.

13 Yet and un-active idle they-are-up-learning they-are-learning about-coming wandering-about.

14 I am intending, then, that younger widows are to be marrying, being children, managing the household, giving an "opposer" nothing as an incentive favoring reviling.

15 For already in some were turned aside after Satan.

16 If any believing woman has widows with her, let her be relieving and let not the ecclesia be burdened, that it should be relieving those who are really widows.

17 Let elders who have presided ideally be counted worthy of double honor, especially those who are toiling in word and teaching.

18 For the scripture is saying: "A threshing ox you shall not be muzzling," and "Worthy is the worker of his wages."

19 Against an elder do not assent to an accusation outside and except before two or three witnesses.

20 Those who are sinning be exposing in the sight of all, that the rest also may have fear.

21 I am conjuring, in the sight of God and Christ Jesus and the chosen messengers, that you should guard these things, apart from prejudice.

22 Doing nothing from bias. On no one 'place hands too quickly, nor yet be participating in the sins of others. 'Keep yourself pure.
23 No not longer drink water only, but be using a sip of wine because of your stomach and your frequent infirmities. 24 Some human's 'sins are taken for granted, preceding them into judging, yet some are following up also.

25 Similarly the ideal acts are also for taken, for and those having it otherwise I can not be hid.

1 Whoever are slaves under the yoke, let them 'deem 'their own owners worthy of everyall honor, lest the name of 'God and the teaching may be blasphemed'.

2 Yet let those having believing owners not be despising them seeing that they are brethren, but rather let them 'slave for them, seeing that they are believing and beloved, these things 'teach and 'entreat.

3 If anyone is teaching differently and is not approaching with 'sound words, even those of our Lord Jesus Christ, and the teaching in accord with devoutness,

4 he is 'conceited', 'versed in nothing, but 'morbid about questionings and controversies, out of which is becoming envy, strife, calumnies, wicked suspicions,

5 alterations of human men of a 'decadent 'mind and 'deprived of the truth, inferring that 'devoutness is capital.

THEMhaving-been-thru-corrupted
OF-humans
THE
MIND
AND
HAVING-been-deprived
OF-TH.
6 Philemon 4. Now devotion with contentment is great capital; for we carry into the world, and it is evident that neither can we carry anything out.

7 Of which the devil world no longer walks in the world, but we-carry in the world.

8 We-are-able to SURFURTURE sustenance (p) to-trials TO-BE-sheltering (p), and TO-BE-OUT-CARRYING to-these.

9 Into the trial and the trap and the desires which you were called, and TO-BE-being-RICH are-falling-ing are-falling-in.

10 Into the capital; and the moneys, which are-falling-in and trap and the desires which you are-falling-ing.

11 Into the human, and many foolish and harmful desires which you are-falling-ing.

12 Into the ideal avowal and the ideal avowal.

13 Into the ideal avowal.

14 Into the JOHANNES Master, and the direction of our Lord, Christ Jesus,
which, to its own eras, the happy, and only Potentate will be showing: 
He is ‘King of kings and Lord of lords,

those are rich in the current eon be charging not to be ‘haughty, nor yet to ‘rely on the dubiousness of riches, but on God, ‘Who is tendering us all things richly.

be liberal contributors,

treasuring up for themselves an ideal foundation in that which is impending, that they may ‘get hold of ‘life really.

0 Timothy, ‘that which is committed to you, guard, turning aside from the profane prattlings and antipathies of falsely named “knowledge,”

which, ‘some are professing. ‘About as to the faith, they swerve. ‘Grace be with you! Amen! 

2 Timothy

1 Paul, an apostle of Christ Jesus, through the will of God, in accord with the promise of life which is in Christ Jesus,

2 to Timothy, a child beloved: Grace, mercy, peace, from God, the Father, and Christ Jesus, our Lord.

2 Timothy
3 Grateful am I to God, to Whom I am offering divine service from my ancestors with a clear conscience, as I have an unintermittent remembrance concerning you in my petitions, night and day,

4 longing to see you, remembering your tears, that I may be filled full of joy,

5 getting a reminder of the unfeigned faith which is in you, which first makes its home in your grandmother Lois, and in your mother Eunice. Now, I am persuaded that it is in you also.

6 because For which cause I am reminding you to be rekindling the gracious gift of God which is in you through the imposition of my hands,

7 for God giveth us, not a spirit of timidity, but of power and of love and of sanity.

8 You may not be ashamed, then, of the testimony of our Lord, nor yet of me, His prisoner, but suffer evil with the evangel in accord with the power of God,

9 Who saves us and calls us with a holy calling, not in accord with our acts, but in accord with His own purpose and the grace which is given to us in Christ Jesus before times eonian,

10 yet now is being manifested through the advent of our Saviour, Christ Jesus, Who, indeed, abolishes death, yet illuminates life and incorruption through the evangel
11 ἈΦΘΟΡΙΑΧΩΝ ΔΙΑ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ΕΙC ΕΠΕΘΕΝ ΕΓΩ ΚΗΡΥΞΩ
Un-Corruption through The Good News into Which was-Placed I Proclaim

12 ΚΑΙ ΑΠΟΣΤΟΛΟC ΚΑΙ ΔΙΑΔΙΚΑΣΙΑΛΟC ΔΙΑ ΗΝ ΑΙΤΙΑΝ ΚΑΙ ΤΑΥΤΑ
AND commissioner AND Teaching through Which cause and these things

13 ΜΟΥ ΦΥΛΑΣΩ ΕΙC ΕΚΕΙΝΗΝ ΤΗΝ ΗΜΕΡΑΝ ΥΠΟΤΥΠΩΝΩΝ ΕΧΕ
Of-Me To-Guard Into that Of-The Day Pattern I-AM-AFRAID OF

14 ΤΗ ΕΝ ΧΡΙΣΤΟ C ΤΗΝ ΤΗΝ ΚΑΡΝ ΠΑΡΑΠΟΙΗΚΗΝ ΦΥΛΑΣΩ ΔΙΑ
In The In The Flesh Guard-I-PLACE-Placed me through

15 ΜΗΝ ΟΙΔΑΚ ΤΟΥ ΤΟΥ ΤΟΥ ΤΟΥ ΤΟΥ
spirit HOLY THE one-IN-HOMING one-indwelling

16 ΦΥΛΕΛΟC ΚΑΙ ΕΡΜΟΓΕΝΗΣ ΔΟΜΗ ΕΛΕΟC Ο ΚΥΡΙΟC ΤΟ
PHYGELLUS AND Hermogenes To-Dom Mercy The Master Lord

17 ΥΔΥΨΗΜΟY ΟΝΗΣΙΦΟΡΟY ΟΙΚΩ ΟΤΙ ΠΟΛΛΑΝΕΙC ΜΕΝΗ-UP-COOLS ΚΑΙ ΤΗN
UN-LOOSE Of-Onesiphorus Household that Many-Times I-REFRESH me And The

18 ΕΩΣ ΤΗΝ ME ΚΑΙ ΕΥΡΕΝ ΕΩΣ ΤΗΝ ΕΚΕΙΝΗΝ ΤΗΝ ΜΗΜΕΡΑΝ ΚΑΙ ΟC ΕΠΕΦΕΩC
he-SEKS me and Found may-be-giving to-me THE Master Lord TO-BE-FINDING

19 ΔΙΕΘΝΟΣΙΣ ΒΕΑΤΙΟΝ ΚΥ ΤΙΜΟΣΧΕΙC
he-THRU-SERVES more-CASTing You ARE-KNOWING

20 ΤΟΥ ΤΟΥ ΤΟΥ ΤΟΥ ΤΟΥ
Of-Me OF-Me OF-Me

21 ΤΑΥΤΑ ΠΑΡΑΜΟY THOSE (p) BE-YOU-BESIDE-PLACING

22 ΑΠΟΣΤΟΛΟC ΚΑΙ ΔΙΑΔΙΚΑΣΙΑΛΟC
AND Teaching
3 Suffer evil with me, as an ideal soldier of Christ Jesus.

4 No! one who is warring is involved in the business of a livelihood, that he should be pleasing the one who enlists him.

5 Now if anyone should be competing in the games also, he is not given a wreath if ever he should not be competing lawfully.

6 The toiling farmer must be the first to partake of the fruits.

7 Apprehend what I say, for the Lord will be giving you understanding in it all.

8 Remember Jesus Christ, Who has been roused from among the dead, out of the seed of David, according to my evangel, in which I am suffering evil unto bonds as a malefactor--but the word of 'God is not bound'.

9 Therefore I am enduring all because of those who are chosen, that they also may be happening upon the salvation which is in Christ Jesus with glory eonian.

10 Faithful is the saying: 'For if we died together, we shall be living together also;'

11 if we are enduring, we shall be remaining together also; if we are disowning, 'He' also will be disowning us;

12 Of these things be reminding them, conjuring them in the Lord's sight not to engage in controversy or nothing useful, unto the upsetting of those who are hearing.
15 Endeavor to present yourself to God qualified, an unashamed worker, correctly cutting the word of truth.

16 Yet from profane prattlings stand aloof; for they will be progressing more to more irreverence,

17 and their word will spread as gangrene, of whom are Hymenaeus and Philetus.

18 who swerve aside to truth, saying that the resurrection has already occurred, and are subverting the faith of some.

19 Howbeit, the solid foundation of God stands, having this seal: The Lord knew those who are His, and, Let every one who is naming the name of the Lord withdraw from injustice.

20 Now in a great house there are not only gold and silver utensils, but wooden and earthenware also, and which some indeed for honor, yet some into dishonor.

21 If, then, anyone should ever be purging himself from these, he will be a utensil holy and useful, according to every good act.

22 Now youthful desires flee: yet pursue righteousness, faith, love, peace, with all who are invoking the Lord out of a clean heart.

23 Now stupid and crude questionings refuse, being aware that they are generating fightings.
24 Now a slave of the Lord must not be fighting, but gentle toward all, apt to teach, bearing with evil,

25 with meekness training those who are antagonizing, seeing whether God may be giving them repentance to come into a realization of the truth,

26 and they will be sobering up out of the trap of the Adversary, having been caught alive by him, for that one's will.
17 BETWIXT God, and is beneficial toward teaching, toward correction, toward discipline in righteousness,

16 And all they who are wanting to live devoutly in Christ Jesus shall be persecuted.

15 Yet wicked men and swindlers shall wax worse and worse, deceiving and being deceived.

14 Now you' be remaining in what you learned and verified, being aware of whom you learned it,

13 All scripture is inspired by God, and is useful for teaching, toward correction, toward discipline in righteousness,

12 For every good act.
1. **1 Tim** 2:9

I am conjuring you in the sight of God and Christ Jesus, Who is about to judge the living and the dead, in accord with His advent and His kingdom:

2. **2 Tim** 4:2

Herald the word! Stand by it, opportune, inopportune, expose, rebuke, entreat, with every kind of patience and teaching.

3. **2 Tim** 4:3

For the era will be when they will not tolerate 'sound teaching, but, their hearing being tickled, they will 'heap up for themselves teachers in accord with their own desires.

4. **2 Tim** 4:4

...and, indeed, they will be turning 'their hearing away from the truth, yet will be turned aside to myths.

5. **2 Tim** 4:5

...Yet you be sober in all things; suffer evil as an ideal soldier of Christ Jesus; do the work of an evangelist; fully discharge your service.

6. **2 Tim** 4:6

...and for I am already a libation, and the period of my dissolution is imminent.

7. **2 Tim** 4:7

...I have contended the ideal contest. I have finished my career. I have kept the faith.

8. **2 Tim** 4:8

...Furthermore, there is reserved for me the wreath of righteousness, which the Lord, the Just Judge, will be paying to me in that day; yet not to me only, but also to all who love His advent.

9. **2 Tim** 4:9

...Endeavor to come toward me quickly; for Demas, loving the current eon, forsook me and went to Thessalonica, Crescens into Galatia, Titus into Dalmatia.
Luke only is with me. Taking Mark, I leave him back with you, for he is useful to me in your service.

Now Tychicus I dispatch to Ephesus.

When you come, bring the traveling cloak which I left in Troas beside Carpus, and the scrolls, especially the vellums.

Alexander the coppersmith displayed to me much evil: the Lord will be paying him in accord with his works.

Whom you also guard against, for very much has he withstood words of ours.

At my first defense no one came along with me, but all forsook me.

May it not be reckoned against them! Yet the Lord stood beside me, and He invigorates me, that through me the heralding may be fully discharged, and all the nations should hear; and I am rescued out of the mouth of the lion.

The Lord will be rescuing me from every wicked work and will be saving me through His creature, through Whom be glory in the eons of the eons. Amen!
Paul, a slave of God, yet an apostle of Jesus Christ, in accord with the faith of God's 'chosen,' and a realization of the truth, 'which accords with devotion,'

1

yet manifests His word in its own eras by heralding, with which I was entrusted, according to the injunction of God, our 'Saviour,'

3

On this behalf I left you in Crete, that you should amend 'what is lacking and constitute elders city according to city, as I prescribe to you.'

5

If anyone is unimpeachable, the husband of one wife, having believing children, not under the accusation of profligacy or insubordinate--; for the supervisor must be unimpeachable -- as an administrator of God, not given to self-gratification, not irritable, no toper, not quarrelsome, not avaricious;

7

but hospitable, fond of that which is good, sane, just, benign, self-controlled;

8
16 "AnteXomenon, upholding the faithful word according to the teaching, that he may be able to ıntreat ıth with 'sound teaching as well as to expose 'those who ıcontradict.

10 "For many are insubordinate, vain praters and imposters, especially 'those out of the Circumcision, and ıheld quinwants, ıvain praters, ıespecially ıthose.

11 "Who 'must be gagged, who ıare ısubverting whole households, teaching what they 'must not, on behalf of sordid gain.

12 "They are avowing an acquaintance with God, yet by 'their acts are denying ıt, being abominable and stubborn, and disqualified toward every good act.

13 "This testimony is true. Because 'for which cause be exposing them severely, that they may be 'sound in the faith, they are avowing an acquaintance with God, yet by 'their acts are denying ıt, being abominable and stubborn, and disqualified toward every good act.

14 "Now you' be speaking what is becoming to 'sound teaching.
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3. The aged women, similarly, in demeanor as becomes the sacred, not adversaries, nor ‘enslaved’ by much wine, teachers of the ideal, 4. that they may bring the young wives to a ‘sense of their duty to be fond of their husbands, fond of their children, 5. sane, chaste, domestic, good, subject to their own husbands, that the word of God may not be blasphemed.

6. The younger men, similarly, ‘entreat to be’ ‘sane’ about ‘as all things,

7. tendering yourself a model of ideal acts, in ‘teaching with uncorruptness, gravity,

8. with words sound, unceasable, that the act contrary one may be abashed, having nothing bad ‘to say concerning us.

9. Slaves are to be ‘subject’ to their own owners, to be well-pleasing in all things, not contradicting;

10. not embezzling’, but displaying every all good faithfulness, that they may be adorning the teaching that is of God, our ‘Saviour, in all things.

11. For the saving grace of ‘God made its advent to all humanity,

12. training us that, ‘disowning’ ‘irreverence and ‘worldly desires, we should be living sanely and justly and devoutly in the current eon.

13. anticipating ‘that happy expectation, ‘even the advent of the glory of the great God and our Saviour Jesus Christ,
14 SAVour of-us JESUS ANointed Christ who gives Self over for-the-sake-of US

15 HE should-be-redeeming he-should-be-redeeming

14 Who gives Himself for the sake of us, that He should be redeeming us from all lawlessness and be cleansing for Himself a people to be about Him, zealous for ideal acts.

15 Speak of these things and 'entreat and expose with every injunction. Let no one 'slight you.
Philemon

1. Paul, a prisoner of Christ Jesus, and to our fellow workers Timothy and Irminregnus, and to Apphia, and Archippus, and to the ecclesia in thy house:

2. Grace be with you all. Amen!

8. Faithful is the saying, and I am intending you to be insistent concerning these things, that 'those who have believed God may be concerned to preside' for ideal acts. These things are ideal and beneficial for humanity.

9. Yet stand aloof from stupid questioning and genealogies and strifes and fightings about law, for they are without benefit and vain.

10. A sectarian human, after one and a second admonition, refuse,

11. being 'aware that 'such a one has turned himself out, and is-sinning, being self-condemned."

12. Whenever I shall be sending Artemas toward you, or Tychicus, endeavor to come toward me into Nicopolis, for there have I decided to winter.

13. Send Zenas, the lawyer, and Apollos forward diligently, that nothing may be lacking to them.

14. Now let 'those who are ours also be learning to preside' over ideal acts for 'necessary needs, that they may not be unfruitful."

15. Greeting you are all 'those with me. Greet our 'friends in faith. 'Grace be with you all. Amen!
3 Grace to you and peace from God, our Father, and the Lord Jesus Christ.

4 I am thanking my God always, making mention of you in my prayers,

5 hearing of your love and the faith which you have toward the Lord Jesus and all the saints,

6 so that the fellowship of your faith may become operative in the realization of every good thing which is in you for Christ Jesus.

7 For much joy have I had and consolation in your love, seeing that the compassions of the saints are soothed through you, brother.

8 Wherefore, having much boldness in Christ to be enjoining you as to what is proper,

9 because of love I am rather entreating, being such a one as Paul the aged, yet now a prisoner also of Christ Jesus.

10 I am entreating you concerning my child, whom I beget in my bonds,

11 Onesimus, who once was useless to you, yet now is useful to you as well as to me,

12 whom I send back to you. Him—this means my very compassions—take to yourself,

13 whom I intended to retain toward myself that, for your sake, he may be serving me in the bonds of the evangel.

14 Yet apart from your opinion I want to do nothing, that your good may not be as according to compulsion but voluntary.
For perhaps therefore is he separated toward for an hour, that you may be collecting him as an eonian repayment,

9 no longer as a slave, but above a slave, a brother beloved, especially to me, yet how much rather to you, in the flesh as well as in the Lord!

7 If, then, you have me for a mate, 'take' him to yourself as me.

8 Now if in anything he injures you, or is owing aught, this be charging to my account.

9 I, Paul (I write with my own 'hand') I' will refund it. (Not that I may 'say' to you that you are owing me 'even yourself!)

20 Yea, brother, may I' be "profiting" from you in the Lord! Soothe my 'compassions in Christ!

21 Having confidence in your 'obedience, I write to you, being 'aware that you will do 'even above what I 'say.

22 Now, at the same time, make 'ready also a lodging for me, for I am expecting that, through 'your prayers, I shall be graciously granted to 'you.

23 Greeting you are Epaphras, my 'fellow captive in Christ Jesus,


25 The grace of our Lord Jesus Christ be with your 'spirit! Amen!

1 By many portions and many modes, of old, 'God,' speaking to the fathers in the prophets,
FATHERS IN THE PROPHETS BEFORE-ALL PROPHETS ON THE LAST ONE OF THE DAYS these

TALKS to-the-U.S. IN THE SON WHOH He-PLACES tenant enjoyer-of-the-allotment OF-ALL through

AND also He-makes THE eons WHO being FROM-RADIANCE glory OF-THE esteem

AND CARRVing emblem OF-THE UNDERSTANDING assumption OF-Him CARRYING besides THE ALL OF-THE

declaration OF-THE ABILITY power OF-Him cleansing OF-THE makes sins

making OF-THE GREAT-TOGETHERness IN HIGHS heights

to-so-much better BECOMING OF-THE MESSENGERS to-as-much-as

more-excelling more-excellent BESIDE them HeHAS-tenanted NAME to-ANY for

He said when at-any-time OF-THE MESSENGERS SON OF-ME ARE YOU I to-DAY

HAVE-generated YOU AND AGAIN I SHALL-BE to-Him INTO FATHER AND He

SHALL-BE to-ME INTO SON when-EVER YET AGAIN He-MAY-BE-LEADING-OUT the he-may-be-leading-in

BEFORE-most-BROUGHT-FORTH INTO THE habNG-HOMED He-IS-saying AND

LET-worship let-them-worship! ALL MESSENGERS OF-God AND TOWARD INDEED

THE MESSENGERS He-IS-saying THE One-making THE MESSENGERS OF-Him

spirits blasts AND THE officials ministers OF-Him OF-FIRE BLAZE TOWARD YET


THE ROD OF-THE straightness rectitude OF-Him OF-FIRE OF-YOU YOU-LOVE

JUSTice AND YOU-HATE UN-LAWness lawlessness Thru this ANOINTs YOU THE

ο in the last of these 'days speaks to us in a Son, Whom He appoints enjoyer of the allotment of all, through Whom He also makes the eons;

Who, being the Effulgence of His glory and Emblem of His assumption, besides carrying on 'all by His 'powerful declaration, -making a cleansing of 'sins, is seated at the right hand of the Majesty in the heights;

becoming so much better than the messengers as He enjoys the allotment of a more excellent name besides than they.

For to whom of the messengers said He at any time, 'My Son art Thou! I, today, have begotten Thee? And again, 'T shall be to Him for a Father And He' shall be to Me for a Son?

Now, whenever He may again be leading the Firstborn into the inhabited earth, He is saying: And worship Him, all the messengers of God!

And, indeed, toward the messengers He is saying, 'Who is making His messengers blasts, And His ministers a flame of fire.'

Yet toward the Son: 'Thy throne, 0 God, is for ever for the eon of the eon, And a scepter of rectitude is the scepter of Thy kingdom.

Thou loveth righteousness and hatest injustice; Therefore Thou art anointed by God, Thy God, with the oil of exultation besides beyond Thy partners.'
For not to messengers does He subject the impending inhabited earth, concerning which we are speaking.

Yet somewhere saying, "\(\text{asm} \text{are} \text{someone certificates} \)" saying, "\(\text{asm} \text{What is human, that Thou art \text{mindful} of him, Of a son of mankind, that Thou art visiting him?}\)

7 Thou makest him \(\text{some bit inferior to messengers, With glory and honor Thou wreatheanst him, And dost place him \text{over} the works of Thy hands.}\)

Yet we are observing Jesus, Who has been made \(\text{some bit inferior to messengers (because of the suffering of death, \text{wretched} with glory and honor), so that in the grace of God, He should be tasting death for the sake of everyone.}\)

For it became Him, because of Whom \text{all is, and through Whom \text{all is, in leading many sons into glory, to perfect the inaugurators of their salvation through sufferings.}\)

\(\text{say\texting} \text{ing, I shall be reporting Thy name to My brethren, In the midst of the ecclesia I be singing hymns to Thee.}\)
And again, I shall have confidence in Him. And again, ‘Lo! I and the little children who are given Me by God!’

Since, then, the little children have participated in blood and flesh, He also was very nigh by ‘partaking of the same, that, through death, He should be discarding him who has the might of death, that is, the Adversary, and should be clearing those whoever, in fear of death, were through their entire life liable to slavery.

For assuredly it is not taking hold of messengers, but it is taking hold of the seed of Abraham.

Whence, holy brethren, as much as He also was, being Tried, He is, the Adversary, the might of slavery.

For in what He has suffered, undergoing trial, He is able to help those who are being tried.

Whence, holy brethren, partners of a celestial calling, consider the Apostle and Chief Priest of our avowal, Jesus, worthy of more glory than Moses, according as much as He Who constructs it has more honor than the house.
4 For every house is constructed by someone, yet He Who constructs all is God.

5 And Moses, indeed, was faithful in His whole house as an attendant, and for a testimony of that which shall be spoken.

6 Yet Christ, as a Son over His house--Whose house we are, that is, if we should be retaining the boldness and the glorying of the expectation confirmed into the consummation.

7 Wherefore, according as the holy spirit is saying, 'Today, if ever His voice you should be hearing,' we should be retaining the boldness and the glorying of the expectation confirmed into the consummation.

8 You should not be hardening your hearts as in the embitterment, according in the day of 'trial in the wilderness,' where your fathers try Me in the testing. And were acquainted with My acts forty years.'
declared, "As I swear in My future, no one who sin, His 40 years? Was it not with 'those who sin, whose 'carcasses fall in the wilderness?"

18 Now with whom is He disgusted forty years? Was it not with 'those who sin, whose 'carcasses fall in the wilderness?"

19 And we are observing that they could not enter because of unbelief.

1 We may be 'afraid then, last at some time, a promise being left: of entering into His 'stopping, anyone out of you may be seeming to be "deficient."

2 For we also have been evangelized, even as those also. But the word 'heard does not benefit those 'hearers, not having been blended together with 'faith in 'those who hear.

3 Then we 'who believe are entering into the stopping, according as He has declared, ‘as I swear in My 'indignation,' 'if they shall be entering into My 'stopping—1' although the works 'occur from the disruption of the world.
4 For He has declared somewhere concerning the seventh thus: And God stops "from the seventh day from all His works,

5 And in this again, "If they shall be entering into My stopping--!"

6 Since, then, it is 'left' for *some* to be entering into it, and 'those to whom the *evangel* was formerly brought did not enter because of stubbornness,

7 He is again specifying a *certain* day, "Today" --saying in David after so much time, according as has been declared before, "Today, if ever His voice you should be hearing, You should not be hardening your 'hearts.'"

8 For if Joshua causes them to stop, He would not have spoken concerning another day after these things.

9 Consequently a Sabbath is 'left' for the people of God.

10 For he 'who is entering into His stopping, he' also stops from his works even as 'God from His own.'

11 We should be endeavoring, then, to be entering into that stopping, lest anyone should be falling into the same example of 'stubbornness.'

12 For the word of 'God is living and operative, and keen' above every two-edged sword, and penetrating up to the parting of soul and spirit, besides both of the articulations and 'marrow,' and is a judge of the sentiments and thoughts of the heart.
And there is not a creature which is not apparent in its sight. Now all is naked and "bare" to the eyes of Him toward Whom we are accountable.

Having, then, a great Chief Priest, Who has passed through the heavens, Jesus, the Son of God, we may be holding to the avowal.

For we have not a Chief Priest not able to sympathize with our infirmities, *but One Who has been tried according to all respects according like us, apart from sin.

We may be coming; then, with boldness to the throne of grace, that we may be obtaining mercy and finding grace for our opportune help.

For every chief priest I obtained and from among human men is constituted for the sake of human men in that which is toward God, that he may be offering present and sacrifices for the sake of sins,

1 Having, then, a great Chief Priest, Who has passed through the heavens, Jesus, the Son of God, we may be holding to the avowal.

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Thus Christ also does not glorify Himself by becoming a chief priest, but He 'Who speaks toward Him, 'My Son art Thou,' today, have beget Thee.'

4 according as in a different place also He is saying, 'Thou art a priest \ldots\ for the eon according to the order of Melchizedek.'

7 Who, in the days of His 'flesh,' offering besides both petitions and supplications with strong clamor and tears toward Him, "Who is able to save Him out of death, being hearkened to also from His piety,"

8 even He also, being a Son, learned 'obedience from that which He suffered.

9 And being perfected, He became the cause of eonian salvation to all who are obeying Him,

10 being accosted by 'God 'Chief Priest according to the order of Melchizedek,'

11 concerning whom there are 'words, many and abstruse, for us to say, since you have become dull of hearing.

12 For when also, because of the time, you ought to be teachers, you have need again of one to teach you what are the rudimentary 'elements of the oracles of God, and you have become to have need of milk, and not of solid nourishment.

13 For everyone 'who is partaking of milk is untried in the word of righteousness, for he is a minor.

14 Now 'solid nourishment is for the mature, 'who, because of 'habit, have 'faculties exercising toward for discriminating between the ideal and the evil.
WHEREFORE, leaving the word dealing with the rudiments of Christ, we should be 'brought' on to maturity, (not again disrupting the foundation of repentance from dead works, and of faith on God,

...of the teaching of baptizings, besides the imposition of hands, besides and the resurrection of the dead, and of judgment eonian). And this will we be doing, that is, if God may be permitting.

For it is impossible for 'those once 'enlightened', besides -tasting the celestial 'gratuity and becoming partakers of holy spirit,

...and 'tasting the ideal declaration of God, besides the powerful deeds of the impending eon,

...and falling aside, to be renewing them again into repentance while crucifying for themselves the Son of God again and holding Him up to infamy.

For land 'which is drinking the shower coming' often on it, and bringing forth herbage fit for those because of whom it is being 'farmed' also, is partaking of blessing from God;

...yet, bringing forth thorns and star thistles, it is disqualified and near a curse, whose 'consumption is into burning.
10 ἐκκόμισαι ποιμόνι αἰττάναι εἰ καὶ Οὐτοκός ἄλλως ἀποστέλλων ὅπως γὰρ ἀδίκος ὤ

Ịegov TO-ΒΕ-forgetting TOY OF-THΕ work YMDWV OF-YOUp AND OF-THΕ LOVE OF-WHICΗ which

11 Δικονομοῦντες ἐπιστήμων δὲ ΕΚΑΚΤΩΝ ΥΜΩΝ ΤΗΝ ΠΑΝΗΡΟΦΟΡΙΑΝ ΤΗΣ ΕΠΙΠΟΔΟΚΑΣ ΧΧΡΙνo

THRU-SERVING WE-ARE-ON-FEELING EACH YMDV OF-YOUp ΤΗΝ ΑΥΤΗ ΤΗΝ

12 Τελευτάς * ἵνα μὴ ΝΟΩΝΟΠΙ ΓΕΝΝΗΚΟΕΙ ΜΙΜΗΤΑΙ δὲ διὰ τό θεός γεννημένοις

FINISH THAT NO DULL YE-MAY-BE-BECOMING IMITATORS YET OF-THE-ONES THROUGH

13 Πίστευον καὶ καταρ γούμπυμινα ΤΑΣ ΕΠΙΠΟΔΟΚΑΣ ΤΟΙΟΤΟΧΟΓΟΝΟΙΟΝ ΤΟΤΟ ΣΕ ΚΑΙ

BELIEF AND FAR-FEELING patience OF-tenantING enjoying-the-allotment THE promises TO-THE

14 Μείζονος ὁμοίων ὁμογενῶν καὶ ἐκ τοῦ πατρίδος ἔχουσαν ΛΕΓΩΝ ΑΕΓΩΝ ΕΙ ΜΗΝ

OF-GREATer greater TO-SWEAR He-SWEARS according-to Self saying IF IN-SOOTH

15 Εὐλογῶν εὐλογησάντων ζήσαι καὶ παραγγέλῶν παραγγέλων ζήσαι καὶ ΚΑΙ

blessING I-SHALL-BE-blessING YOU AND multiplying I-SHALL-BE-multiplying YOU AND

16 ὡς τό ηπειτυχεῖν τό ὁμοιόμοιον ζήσαι τό θεός τῶν ἐπιποδοκάς θανάτου ἀναθμοφικάν

thus he-ON-HAPPENED he-headden-on the THE promise humans for

17 Πέρας Εἰκ Βεβαίωσιν στὸ ὑπόκος ἐν οἷον ΠΕΡΙΚΟΣΤΕΡΟΝ ΒΟΥΛΟΜΕΝΟΝ

end INTO confirmation THE OATH IN WHICH more-exceeding intending

18 Μητροποτεον θής θεοῦ ήπιην ημείδης λόγον ἐν ΑΙΣ ΠΑΡΑΚΛΗΣΙΝ ΕΧΟΜΕΝ

UN-after-PLACED immutability OF-THE COUNSEL OF-Him mediaES interposes to-OATH THAT THROUGH

19 Πρόκεισθαι εἰκόνος τῷ θεῷ ΠΡΟΚΕΙΣΘΑΙ ΟΙ ΚΑΤΑΦΥΓΟΝΤΕΣ ΚΡΑΤΗΣΑΙ ΘΗΣ

BEFORE-LYING looking-before EXPECTATION WHICH AS ANCHOR WE-ARE-HAVING OF-THE soul

For 'God is not unjust, to be forgetting' your work and the love which you display upon His name when you serve the saints, and are serving.

11 Now we are yearning for each one of you to be displaying: the same diligence toward the assurance of the expectation until the consumption,

12 that you may not be becoming dull. Now be imitators of 'those who through faith and patience are enjoying the allotment of the promises.

13 For 'God,' promising 'Abraham, since He had no one greater to swear by,' swears against Himself,

14 saying, 'If, in sooth, it is blessing, I shall be blessing you, and multiplying, I shall be multiplying' you!

15 And thus, 'being patient, he happened on the promise.'

16 For humans are swearing against a greater, and to them an oath for confirmation is an end of every contradiction,

17 in which 'God, intending more superabundantly to exhibit to the enjoyers of the allotment of the promise the immutability of His counsel, interposes with an oath,

18 that through by two immutable matters, in which it is impossible for God to lie', we may 'have a strong consolation, who are fleeing for refuge to lay hold of the expectation lying before us,

19 which we 'have as an anchor of the soul, beside both secure and confirmed, and entering into the interior beyond the curtain,
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<td>ΡΕΙΒΥΕΥΚΣ ΤΟΥ ΘΕΟΥ</td>
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<td>2</td>
<td>ΠΑΥΣΑΝΗΣ ΑΜΗΤΟΡ</td>
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<td>7</td>
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20 whereafter the Forrunner, Jesus, entered for our sakes, becoming Chief Priest according to the order of Melchizedek into for the eon.

1 For this 'Melchizedek, king of Salem, priest of 'God' Most High, who meets with Abraham returning from the combat with the kings and blesses him,

2 to whom Abraham parts a tithe also, from all; being first, indeed, translated "king of righteousness," yet thereupon king of Salem, also, which is "king of Peace";

3 fatherless, motherless, without a genealogy, having neither a beginning of days nor consummation of life, yet picturing the Son of 'God is remaining a priest "till to a finality."

4 Now, behold how eminent this one is to whom the patriarch Abraham "gives a tithe also out of the best of the booty."

5 And, indeed, 'those out of the sons of Levi who obtain the priestly office have a direction to take tithes from the people according to the law, that is, their 'brethren even those who also have come out of the loins of Abraham."

6 Yet he who is not one of their 'genealogy has tithed Abraham, and has blessed him who has the promises.
he is living.

And here, indeed, dying human men are obtaining tithes, yet there, one of whom it is attested that he is living.

And so say, through Abraham, Levi also, who is obtaining the tithes, has been tithed;

for he was still in the loins of his father when Melchizedek meets with him.

If, indeed, then, perfection were through the Levitical priesthood (for the people have been placed under law with it), what need is there still for a different priest to arise according to the order of Melchizedek, and not 'said' to be according to the order of Aaron?

For, the priesthood being transferred, and of necessity there is coming to be a transference of law also.

For He of Whom these things are said 'parts of a different tribe, from which no one has given heed to the altar.

For it is taken for granted that our 'Lord has risen out of Judah, into which tribe Moses speaks nothing concerning priests,

And it is still more superabundantly sure, if a different priest is rising according to the likeness of Melchizedek,

Who has not come to be according to the law of a fleshy precept, but according to the power of an indissoluble life.

For He is attesting that 'Thou art a priest forever for the eon according to the order of Melchizedek,'
For, indeed, there is coming to be a repudiation of the preceding precept because it is weak and without benefit;

For the law perfects nothing yet it is the superinduction of a better expectation, through which we are drawing near to God.

And, according as much as it was not apart from the swearing of an oath,

(For these, indeed, are priests, having become so apart from the swearing of an oath, yet that One with the swearing of an oath through by Him Who is saying toward Him, 'The Lord swears and will not be regretting it, 'Thou art a priest unto the eon according to the order of Melchizedek.')

so much also has Jesus become the sponsor of a better covenant.

And these, indeed, are more than one, having become priests because death 'prevents' them from abiding;

yet that One, because of His remaining unto the eon, 'has an inviolate priesthood.

Whence, also, He is able to save to the uttermost those coming to God through Him, always being alive unto to be pleading for their sake.

For such a Chief Priest also became us, benign, undefiled, 'separated' from 'sinners, and coming to be higher than 'those of the heavens,
And after the order of Melchizedek came another priest, having no beginning of days, and not taking death into account;

28 For the law is appointing human chief priests who have infirmity, yet the word sworn in the oath 'which is after the law, appoints the Son, 'perfected', so for the eon.
7 For if that first one were unblamable, no place would have been sought for a second.

8 For, blaming them, He is saying, "Lo! the days are coming," and I shall be concluding with the house of Israel and with the house of Judah a new covenant,

9 Not in accord with the covenant which I make with their 'fathers In the day of My taking hold of their hand To be leading them out of the land of Egypt, Seeing that they do not remain in My covenant, And I neglect them," the Lord is saying,

10 "For this is the covenant which I make with the people after those days," the Lord is saying: "Imparting My laws into their comprehension. On their hearts, also, shall I be inscribing them, And I shall be to them for a God, And they shall be to Me for a people.

11 And by no means should each be teaching his fellow 'citizen, And each his brother, saying, "Know the Lord!" For all shall be acquainted with Me, From their little to their great,

12 For I shall be propitious to their 'injustices, And of their 'sins and their 'lawlessnesses should I under no circumstances still be reminded."

13 In saying "new," He has made the former old. Now that which is growing old and decrepit is near its disappearance.
1 Indeed then, the former also had just statutes of divine service, besides a 'worldly holy place.

2 For the tabernacle is constructed, the front part (in which was, besides the lampstand, the table also), and the show-bread, which is termed: the holy place.

3 Now after the second curtain is a tabernacle which is termed: the holy of holies, having the golden censer and the ark of the covenant, covered about everywhere with gold, in which was the golden urn having the manna, and Aaron's 'staff' which germinates, and the tablets of the covenant.

4 having the golden urn and the staff, and the tablets of the covenant, in which the manna and Aaron's 'staff' which germinates, and the tablets of the covenant.

5 Now up over it were the cherubim of glory, overshadowing the propitiatory shelter, concerning which there is nothing according in particular to say now.

6 Now these having been constructed thus, the priests, indeed, are passing continually into the front tabernacle, performing the divine service;

7 yet into the second, the chief priest only, once a year, not apart from blood, which he is offering for the sake of himself and the errors of the people,

8 by this the holy 'spirit making it evident that the way of the holy places is not as yet 'manifest' while the front tabernacle still has a standing:

9 which is a parable for the present period, according to which both approach presents and sacrifices are being offered, which can not make the one offering divine service perfect according to the conscience,
For where it was said that, "They shall not enter into the holy places while there is still unclean in the tabernacle,"

10 so He took the sum of the assembly in the month New芽, this was a covenant, so that, as God's house, the eternal enjoyment of which is not necessary to be called, we should enter into the holy places by means of the blood of Christ our Chief Priest. "For while a tabernacle, wherein there was "the light of the lampstand, and the Ark, and the sacrifices and the offerings as well," was already set up, there was only this one offering of foods and drinks, when the blood of he-goats and of bulls, and ashes, were brought into the holy place, the uncleaned, and the impure, as well as the unclean, were not allowed to enter. But now Christ, coming along a Chief Priest of the inexhaustible good things rising through the greater and more perfect tabernacle not made by hands, that is, not of this creation;  

11 the first covenant, so that, as God's house, the eternal enjoyment of which is not necessary to be called, we should enter into the holy places by means of the blood of Christ our Chief Priest. "For while a tabernacle, wherein there was "the light of the lampstand, and the Ark, and the sacrifices and the offerings as well," was already set up, there was only this one offering of foods and drinks, when the blood of he-goats and of bulls, and ashes, were brought into the holy place, the uncleaned, and the impure, as well as the unclean, were not allowed to enter. But now Christ, coming along a Chief Priest of the inexhaustible good things rising through the greater and more perfect tabernacle not made by hands, that is, not of this creation;  

12 For where there is a covenant, it is necessary to bring in the death of the covenant victim,
17 *Διαθήκης* covenant for **ΕΠΙ** ON **ΝΕΚΡΩΣ** dead-ones 
**ΒΕΒΑΙΩΣ** confirmed since **ΜΗΝ** NO-1-when **ΛΕΣΤΗΣ** last-at-some-time 
**ΙΧΘΥΙΟΣ** IS-belong-STRONG when **ΟΤΕ** then

18 *ΖΩΗ* IS-LIVING **Διαθήκης** one-belong-ED **ΟΓΙΟΝ** WHICH-PLACE where **ΟΥΔΕ** NOT-YET **ΠΡΩΤΗ** THE first

19 *ΧΡΙΣΤΟΣ* εργαζόμενοι **ΙΜΟΙ** blood-HAS-been-NEWED **ΟΛΟΙ** TALKED OF-being-spoken

20 **ΥΔΑΤΟΣ** water **ΚΑΙ** AND **ΜΟΣΕΣ** MOSES

21 *ΧΡΙΣΤΟΣ* θεοκριτικός **ΚΑΙ** place **ΜΗΤΡΟΠΟΣ** to-all **ΣΩΤΗΡ** in-ANOTHER **ΚΑΤΑ** Katak
c

22 *ΧΡΙΣΤΟΣ* θεοκριτικός **ΚΑΙ** he-goats **ΚΑΤΑ** and **ΕΠΙ** towards

23 *ΤΙΜΗ* THE glory **ΜΗΝ** NO-1-when **ΤΩΝ** the 
**ΚΑΘΕΔΡΙΑΙ** chairs **ΙΝ** IN **ΤΟΝ** THE 
**ΚΑΘΕΔΡΙΑ** chair **ΚΑΙ** and **ΚΑΙΝΑ** NEWED **ΠΡΩΤΗ** first

24 *ΧΡΙΣΤΟΣ* θεοκριτικός **ΚΑΙ** place **ΜΗΤΡΟΠΟΣ** to-all **ΣΩΤΗΡ** in-ANOTHER **ΚΑΤΑ** Katak
c

25 *ΧΡΙΣΤΟΣ* θεοκριτικός **ΚΑΙ** he-goats **ΚΑΤΑ** and **ΕΠΙ** towards

26 *ΧΡΙΣΤΟΣ* θεοκριτικός **ΚΑΙ** place **ΜΗΤΡΟΠΟΣ** to-all **ΣΩΤΗΡ** in-ANOTHER **ΚΑΤΑ** Katak
c

27 for a **κανόνας** covenant is confirmed **παρὰ** over the dead, since it is not availing at any time when the **κανόνας** covenant victim is living.

28 For, every precept being spoken by Moses to the entire people according to the law, taking the blood of calves and of he-goats, with water and scarlet wool and hyssop, he sprinkles **πάντος** both the scroll itself and the entire people,

29 saying, This is the blood of the covenant which 'God directs' for you.

30 Now the tabernacle also, and all the vessels of the ministry he likewise sprinkles with the blood.

31 And almost all is being cleansed in blood according to the law, and apart from bloodstream it is becoming no pardon.

32 It was necessary, then, for the examples, indeed, of 'that in the heavens to be 'cleansed' with these, yet the celestial things themselves with better sacrifices besides than these.

33 For Christ entered not into holy places made by hands, representations of the true, but into heaven itself, now to be disclosed to the face of 'God for our sakes.

34 Nor yet is it that He may be offering Himself often, even as the chief priest is entering into the holy of holies year according year by the blood of others,
1. And, **accordingly** as much as it is reserved to the human men to be dying once, yet after this a judging.

2. thus 'Christ also, being offered once **for** the bearing of the sins of many, will be seen not a second time, by 'those awaiting Him, apart from sin, **for** salvation, through faith.

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1. For the law, having a shadow of the impending good things, not the selfsame image of the matters, they, with their same 'sacrifices which they are offering year **accordingly** year, are never able to perfect sins to a 'finality those approaching'.

2. Else would they not cease being offered', because 'those offering divine service, having been once cleansed, are having no longer any consciousness of sins!

3. But in them there is a recollection of sins year **accordingly** year;

4. for it is impossible for the blood of bulls and of he-goats to be eliminating sins.

5. Wherefore, entering into the world, He is saying, Sacrifice and approach present Thou dost not will, Yet a body dost Thou adapt to Me.

6. In ascent approaches and those concerning sin Thou dost not delight.

7. Then said I, "Lo! I am arriving--In the summary of the scroll it is "written" concerning Me--To do Thy will, O 'God."
Further up, when saying that "Sacrifice and approach present and ascend approaches and those concerning sin Thou dost not will, neither dost Thou delight in them" (which\(^8\) are being offered according to law),

then He has declared, "Lo! I am arriving 'to do Thy will, O God!' He is despaching the first, that He should be establishing the second.

\(^8\) By which will we are 'hallowed' through the approach present of the body of Jesus Christ once for all time.

And every chief priest, indeed, 'stands' ministering day according day, and offering often the same sacrifices, which\(^9\) never I can 'take' sins from about us.

Yet This One, when 'offering' one sacrifice for the sake of sins, is seated \(^{10}\) to a 'finality' \(^{11}\) at the right hand of God,

waiting 'furthermore till His enemies may be placed as a footstool for His feet.'

For by one approach present He has perfected \(^{12}\) to a 'finality' those who are 'hallowed'.

Now the holy 'spirit also is testifying to us, for after having declared,

"This is the covenant which I shall be covenanting' toward them after those days,' the Lord is saying, imparting My laws to their hearts, I shall be inscribing them on their 'comprehension also,
Now wherever there is a pardon of these, there is no longer an approach present concerned with sin.

Having then, brethren, boldness into the entrance of the holy places 'by the blood of Jesus,' by a recently slain and living way which He dedicates for us, through the curtain, that is, His 'flesh,' a great Priest 'over the house of 'God,' we may be approaching with a true heart, in the assurance of faith, with hearts "sprinkled from a wicked conscience, and a body 'bathed' in clean water. We may be retaining the avowal of the expectation without wavering, for faithful is He 'Who promises.'

And we may be considering one another as much as you, to incite love and ideal acts,

not forsaking the assembling of ourselves, according as the custom of 'some is, but, entreat, and so much rather as you are observing the day drawing near.

For at our sinning voluntarily after 'obtaining the recognition of the truth, it is no longer leaving a sacrifice concerned with sins, ye but a certain fearful waiting for judging and fiery jealousy, about to be eating the hostile.

Anyone repudiating Moses' law is dying without 'pity on the testimony of two or three witnesses.'
Of how much worse punishment, are you supposing, will he be counted worthy who tramples on the Son of God, and deems the blood of the covenant by which he is hallowed condemned, and outrages the spirit of grace?

For we are acquainted with Him Who is saying, ‘I will repay! The Lord is saying, and again, “The Lord will be judging His people”

Fearful is it to be falling into the hands of the living God!

Now recollect the former days in which, being enlightened, you endure a vast competition of sufferings,

In this, indeed, being a gazing stock besides both of reproaches and afflictions, yet in this, becoming participants of those behaving thus.

For you sympathize with my prisoners also, and anticipate the pillage of your possessions with joy, knowing you yourselves have better and permanent property in the heavens.

You should not, then, be casting away your boldness, which is having a great reward,

For you have need of endurance that, doing the will of ‘God, you should be required’ with the promise.

For still how very little, He Who is coming will be arriving and not delaying.

Now My “just to ME OUT-LEMENTING TO-BE-RECOLLECTING oneidismois IN-A-LIGHT-tened OUT-JUSTing TO-BE-RECOLEVING and again, ‘The Lord will be judging His people”

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For you have need of endurance that, doing the will of ‘God, you should be required’ with the promise.

For still how very little, He Who is coming will be arriving and not delaying.
Yet we are not of those shrinking back into destruction, but of faith looking to the procuring of the soul.

1 Now faith is an assumption of what is being expected, a conviction concerning matters which are not being observed;
2 for in this the elders were testified to.
3 By faith we are apprehending the eons to adjust to a declaration of God, so that 'what is being observed' has not become out of 'what is appearing'.
4 By faith 'Abel' offers to God more of a sacrifice besides than Cain, through which he was testified to that he is just at God's testifying to his approach presents, and through it, dying, he is still speaking.
5 By faith Enoch was transferred, so as not to be acquainted with death, and was not found', because 'God transfers him. For before his transference he is 'attested' to have pleased God well.
6 Now apart from faith it is impossible to be well pleasing, for he who is coming to God must believe that He is, and is becoming a Rewarder of those who are seeking Him out.
7 By faith Noah, being apprized concerning 'that which is not as yet being observed', being pious, constructs an ark into the salvation of his house, through which he condemns the world, and became an enjoyer of the allotment of the righteousness which accords with faith.
8 By faith Abraham, being called, obeyed, coming out into the place which he was about to obtain so as to enjoy as an allotment, and came out, not 'versed in where he is coming'.

9 By faith he sojourns in the land of promise as in an alien land, dwelling in tabernacles with Isaac and Jacob, the joint enjoyers of the allotment of the same promise.

10 For he waited for the city having foundations, whose Artificer and Architect is 'God'.

11 By faith Sarah herself also obtained power and for the disruption of seed, and brought forth beyond the period of her prime, since she deems the 'Promiser' faithful;

12 wherefore, also, were begotten of one, and these of one who is "deadened", according as the constellations of heaven in multitude, and as the sand beside the sea 'innumerable'.

13 according as faith died all these, not being required with the promises, but perceiving them ahead and saluting them, and avowing that they are strangers and expatriates on the earth.

14 For 'those who are saying such things are disclosing that they are seeking for a country of their own'.

15 And, if, indeed, they remembered that from which they came out, they might have had occasion to go back.

16 Yet now they are craving a better, that is, a celestial; wherefore 'God is not ashamed' of them, to be 'invoked' as their God, for He makes ready for them a city.
By faith Abraham, when undergoing trial, had offered Isaac, and he who receives the promises offered the only-begotten.

He who was considered as born, was hid three months.

The treasures of Egypt, for he looked away from the mandate or the king.

By faith Isaac blesses 'Jacob and 'Esau concerning the exodus of the sons of Israel, and gives directions concerning his bones.

By faith Joseph, at his decease, remembers concerning the exodus of the sons of Israel, and gives directions concerning his bones.

By faith Moses, being born, was hid three months by his fathers, because they perceived that the little boy was handsome, and they were not afraid of the mandate or the king.

By faith Moses, becoming great, disowns the term 'son of Pharaoh's daughter.'
27 By faith he left Egypt, not being afraid of the fury of the king, for he is staunch as seeing the Invisible.

28 By faith he has the passover made and the pouring of blood against the door jams, lest the exterminator of the first-born may come into contact with them.

29 By faith they crossed the Red Sea as through dry land, attempting which, the Egyptians were swallowed up.

30 By faith the walls of Jericho fall, being surrounded on seven days.

31 By faith Rahab, the prostitute, perished not with the stubborn, receiving the spies with peace.

32 And what still may I be saying? For the time will be lacking for me to relate concerning Gideon, Barak, Samson, Jephthah, David, besides Samuel also, and the prophets,

33 who, through faith, subdue kingdoms, work righteousness, happened on promises, bar the mouths of lions,

34 quench the power of fire, fled from the edge of the sword, were invigorated from infirmity, became strong in battle, rout the camps of aliens,

35 women obtained their 'dead out' by resurrection. Now others are flogged, not anticipating 'deliverance', that they may be happening upon a better resurrection.
36 Yet others got a trial of scufflings and scourgings, yet still more of bonds and jail.

37 They are stoned, they are sawn, they are tried, they died, murdered by the sword; they wandered about in sheepskins, in goatskins, in want, afflicted, maltreated.

38 (of whom the world was not worthy), straying in wildernesses and mountains and caves and the holes of the earth.

39 And these all, being testified to through 'faith', are not required with the promise of God concerning us.

40 (the -looking forward is to anything better), that, apart from us, they may not be perfected.
5 And you have been made out of the discipline which is arguing with you as with sons: My son, do not disdain the discipline of the Lord, Nor yet faint when being exposed by Him.

6 For whom the Lord is loving He is disciplining, Yet He is scourging every son to whom He is assenting:

7 For discipline are you enduring. As to sons is God bringing it to you, for what son is there whom the father is not disciplining?

8 Now if you are without discipline, of which all have become partakers, consequently you are bastards and not sons.

9 Thereafter, indeed, we had the fathers of our flesh as discipliners, and we respected them. Yet shall we not much rather be subjected to the Father of spirits and be living.

10 For these, indeed, disciplined toward for a few days according to it 'seemed best to them, yet 'that One of our 'expedience, indeed, to be partaking of His holiness.

11 Now every discipline, indeed, toward the present is not seeming to be a thing of joy, but of sorrow, yet subsequently it is rendering the peaceable fruit of righteousness to those 'exercised through it.

12 Wherefore stiffen the flaccid hands and the paralyzed knees,

13 and make upright tracks for your feet, that the lame one may not turn aside, yet rather may be healed.
14 (Pursue peace with all, and 'holiness,' apart from which not one shall be seeing the Lord;)

15 supervising, that no one be wanting [all] of the grace of God, nor any root of bitterness, pursuing out, may be annoying you, and through this the majority may be defiled,

16 nor any paramount, or profane person, as Esau, who, instead for one feeding, gave up his own birthright.

17 For you are aware that afterwards also, wanting to enjoy the allotment blessing, he is rejected, for he did not find a place of repentance, and even seeking it out with tears.

18 For you have not come to that which may be handled and burned with fire, and to murkiness, and gloom, and tornado, and the blare of a trumpet,

19 and the sound of declarations, which those who hear refuse, that no word be added to them.

20 For they did not carry out the assignment: And if a wild beast should come in contact with the mountain, it shall be pelted with stones.

21 And thus fearful was the 'spectacle,' Moses said, Terrified am I, and in a tremor.

22 But you have come to mount Zion, and the city of the living God, celestial Jerusalem, and to ten thousand messengers,

23 to a universal convocation, and to the ecclesia of the 'firstborn,' registered in the heavens, and to God, the Judge of all, and to the spirits of the just 'perfected.'
Now the "Still once more" is making evident the 'transference of that which is being shaken, as of that having been made', that 'what is not being shaken' would be remaining.

22 Whose 'voice' then shakes the earth. Yet now He has promised, saying, Still once more shall I be quaking, not only the earth, but 'heaven also.

Let 'brotherly fondness' be remaining.

2 Be not forgetting 'hospitality', for through this 'anyone' were oblivious when 'lodging messengers'.

3 Be mindful: of those bound, as 'bound' together with them; of those 'maltreated'; as being 'ourselves also in the body.'

4 May 'marriage' be honorable in all, and the bed 'undefiled, for paramours and adulterers will 'God be judging.'
5 May fondness for money not be your manner, being sufficed with what is present, for He has declared: Under no circumstances may I be lax regarding you, Neither by any means may I be forsaking you.

6 So that we have courage to say, "The Lord is my Helper, and I shall not be afraid of what human man shall be doing to me!"

7 Be remembering those of your leaders who spoke to you the word of God, contemplating the sequel of their behavior, whose faith be imitating.

8 Jesus Christ, yesterday and today, is the Same One alike for the eons also.

9 By varied and strange teachings be not carried aside, for it is ideal to be confirming the heart by grace, not by foods, ***by which those who walk were not benefitted.

10 We have an altar from which they have not right to be eating, who offer divine service in the tabernacle.

11 For the animals whose blood is carried into the holy places through the chief priest concerning sin, of these the bodies are burned up outside the camp.

12 Wherefore Jesus also, that He should be hallowing the people through His own blood, suffered outside the gate.

13 Now then, we may be coming out to Him outside the camp, carrying His reproach.
For here we are not having a 'permanent city, but we are seeking for the one which is impending.

Through Him, then, we may be offering up the sacrifice of praise to God continually, that is, the fruit of lips avowing His name.

Now of 'well doing and contributing be not forgetful', for with such sacrifices 'God is well pleased'.

Be persuaded by your 'leaders', and be deferring to them, for they are vigilant for the sake of your 'souls, as having to render an account, that they may be doing this with joy, and not with groaning, for this is disadvantageous for you.

Pray concerning us, for we have been persuaded, that we have an ideal conscience, in all wanting to 'behave' ideally.

Now more exceedingly am I entreating you to do this, that I may be restored to you more quickly.

Now may the God of peace, Who is leading up our 'Lord Jesus, the great Shepherd of the sheep, out from among the dead by the blood of the eonian covenant,
22 Now I am entreating you, brethren, be bear with the word of 'treaty, for I write the epistle to you through-by-bits also.

23 I know that our 'brother Timothy has been released', with whom, if he should be coming more quickly, I shall be seeing you.

24 Greet: all your 'leaders', and all the saints. 'Those from Italy are greeting you'.

25 'Grace be with you all. Amen!'
8 Ἀνήγγελται he-SHALL-BE-GETTING he-shall-be-obtaining ANY anything ΤΙ anything Παπα τοι he-SHALL-BE-GETTING THE Lord MAN Διπλώματα double-souled UN-DOWN-STANDING

9 Εν ΑΛΛΑΙΝ ALL IN ΤΑΙΣ THEWAYS OF-him Άντις LET-BE-BOASTING ! ΤΟ ΕΤΕΡΟΝ THE brother THE Δε Ο Ανήγγελτοι O THE brother THE

10 Τανεινός Εν ΤΟΙΣ YEEΙSİ THE WAYS OF-him ΤΟΙΣ OF-him Ο Μάρυος ΠΑΥΛΟΙΚΟΣ THE YET RICH ONE IN THE LOWness humiliation

11 Αντις τοις OF-him that AS ΑΝΑΔΙΚΡΟΝ OF-FOODER OF-grass Ο ΠΑΡΕΛΕΥΓΕΝΤΑΙ he-Shall-be-BESIDE-COMING UP-ris-ES for THE Δε Ο Ανήγγελτοι O THE brother THE

12 Μαραθνόχεται SHALL-BE-BEING-FADED Μακαριός HAPPY ΑΝΗΓΓΕΛΤΟΙ ΟCWHO IS UNDER-REMAINING trial that

13 Εὔπνεις ΑΝΗΓΓΕΛΤΟΙ He-promises EΝ ΤΟΙΣ THE RICH rich-one Ο ΠΑΥΛΟΙΚΟΣ IN THE GΩνες OF-him

14 Εὔπνεις ΑΝΗΓΓΕΛΤΟΙ He-promises Ο ΠΑΥΛΟΙΚΟΣ IN THE GΩνες OF-him

15 Υπὸ ΤΗΣ ΙΑΙΑΙΚΗΣ by THE OWN ΕΠΙΟΥΜΙΑΙκ being-OUT-DRAWN ΤΟΙΣ ΕΞΕΙΚΟΝΙΜΟΝ ΣΕ ΚΑΙ ΔΕ ΕΞΕΙΔΑΖΟΜΕΝΟΝ being-drawn-away ΕΙΤΑ THEREAFTER

16 Αποτελεσματικά being-fully-consummated Αποκαλυπται being-from-THEM THE TEEMING-THROUGH sin ΜΑΡΤΥΡΙΑΝ THE missing THE ΔΕ ΜΑΡΤΥΡΙΑΝ missing sin

17 Μοῦς Αὐγήτως beLOVED Αὐγής GIving πάντα EVERY good ΜΑΡΣΗΛΙΚΑ καί AN other ΟΙΡΩΜΑΜΑΝΤΕΙΟΝ mature from-above ΤΕΛΕΙΟΝ ΜΕΤΑΒΑΣΙΣ the мастеров of-ΜΕ above ΑΥΓΗΜΑΤΩΝ THE conception οἰκήματι οἰκήματι in Whom the

18 Παραλαθη μή OF-reVERTING REVOLUTION Αποσκληρία ΜΑΧΗΙΕΙΟΣ OF-SHADOW RESOLVING ΜΑΧΗΙΕΙΟΣ He-FROM-TEEMS US
Now you are aware, my beloved brethren! Yet let every man be swift to hear, slow to speak, and abstemious to anger.

For the man who is pleasing to God is he who speaks the right kind of word because of his deeds.

Wherefore, putting off filthiness and superabundance of evil, receive the implanted word, which is able to save your souls.

Now become doers of the word, and not only hearers, beguiling yourselves.

For if anyone is a listener to the word and not a doer, this one simulates a man considering the face he inherited in a mirror; but if anyone is a doer, this one simulates a man looking into a mirror and looking into the face of himself who is put to shame in his sight.

For he considers himself and has come away, and immediately forgot what kind he was.

Now he who peers into the perfect law, that of freedom, and abides, not becoming a forgetful listener, but a doer of the work, this one will be happy in his doing.

If anyone is seeming to be a ritualist, not bridging his tongue, but seducing his heart, the ritual of this one is vain.

For ritual clean and undefiled abiding with God, the Father is this: to be visiting the bereaved and widowed in their affliction, to be keeping oneself unsnatched from the world.
James 2:1-8

1 My brethren, let not this doctrine proceed out of your mouths, but let it be in your works, that your faith may be seen in works.

2 If a brother be there betrayed into a false doctrine, by him accept ye no man; before God judge ye this man.

3 Yet if there should be a reprobate member in the flesh among you, howbeit he be not so in your judgment;) receive him not; but rather so, that he may turn from his way of error.

4 Come now, let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

5 If so be that ye take away from the flock the unlearned, and cast them out of the way; and the unlearned shall fall, and straitly shall they be punished.

6 But if ye have stripe upon stripe, and chastise a few, whereof many are gathered together.

7 Cast not out of the flock the unlearned man; but remember that in your youth you also have been members thereof.

8 But let him that is unlearned be under instruction as the child is; in like manner let not the teacher despise the child: for the higher he is, the nearer he stands to the feet of the child.
10 NO MOI XEYHC
OYUWD  ALEITE KAIOYUWD  BE-YE-DOING
THAI  LAW  OF-LAW

11 PMAIK  DE  EH  ENI  QEGONEN  THAI  THE  ONE
SHOULD-BE-TRIPPING  YET  IN  HAS-BECOME  LIABLE

12 MELEONTAEK  KRIPOGONI  H  THAI  THE
BEING-ABOUT  BEING-ABOUT  PH

13 KOHINANTII  EKACO  KAI  TAKHAUXTAI  TO  THE
DOING  MERCY  IS-DOWN-BOASTING  IS-YAUNTING

14 AEDEFOI  MOYI  MAY-BE-SAYING  ANY
BROTHERS  OF-ME  IF-EVER

15 EXH  MHI  DUNATAI  PICTIC  CDOCAI  TON  EN
MAY-BE-HAVING  NOT  IS-ABLE  THE  TO-SAVE

16 EIPHI  MAY-BE-saying  YET  ANY  YMOON  EN  EPHMM
TO-them  OF-YOU  BE-YE-UNDER-LEADING  IN

17 EPISECONDAI  TOY  GOURAXODIN  TIC  OYUWD  PICTIC
ON-THE-BINDS  OF-THE  YOU  TO-SAY  THAT

18 EUN  MHI  EXH  SHALL-BE-declaring  ANY
IF-EVER  NOT  IT-MAY-BE-HAVING  TO-them

19 OK TON  EKPAI  MOYI  THON  PICTIC  CY
OUT-OF-THE  ACTS  OF-ME  THE

18 For anyone who should be keeping the whole law, yet should be tripping in one thing, has become liable for all.

19 You are believing that God is one. Ideally are you doing. The demons also are believing and are shuddering.
20 Phil 3:12—15 

...are shuddering, you are willing, yet to know,  
 emptied that earthly things are nothing.

21 Tit 3:4—7 

Belief apart from works is inactive faith,  
 Abraham our father by faith worked together with God,  
 and was justified for his faith.

22 Heb 11:39—12:2 

Sacrificing place to altar, you are observing that faith together with works.

23 Rom 4:22—25 

Faith was perfected for him who has seen God...

24 Rom 4:25—26 

Faith is reckoned to him who has observed works.

25 Gal 3:26—29 

Faith is reckoned to believing, not to works...  
 And the whole body is being rudder, wherever the impulse is.

26 Eph 5:28—30 

The bridegroom is being intended, being long-suffering...  
 For the ships also, being driven by hard winds, are being steered by the least rudder, wherever the impulse of the helmsman is intending.

1 Not many should become teachers, my brethren, being aware that we shall be getting greater judgment.

2 For we all are tripping much. If anyone is not tripping in word, this one is not perfect man, able to bridle the whole body also.

3 Now if we are thrusting the horses' bits into their mouths, so that they are yielding to us, we are steering their whole body also with it.

4 Lo! the ships also, being of such proportions, and driven by hard winds, are being steered by the least rudder, wherever the impulse of the helmsman is intending.
Thus the tongue, also, is a little member and is grandiloquent. Lo! What amount of fire is kindling what amount of material!

And the tongue is a fire, a world of injustice. The tongue is constituted among our members that which is spotting the whole body, and setting the wheel of our lineage aflame, and is set aflame by Gehenna.

Yet the tongue ‘can no’ human nature. Turbulent evil, distended with death-carrying venom.

With it we are blessing the Lord and Father, and with it we are cursing ‘human’ men who have come to be in accord with God’s likeness.

Out of the same mouth is coming forth blessing and cursing. There is no need, my brethren, for ‘this to become’ thus.

No figure spring out of the same hole is venting the sweet and the bitter.

Who is wise and an adept among you? Let him show his works by an ideal behavior in meekness of wisdom.
14 Now if you are having bitter jealousy and faction in your heart, are you not vaunting against and falsifying the truth?

15 This is not the wisdom coming down from above, but terrestrial, soulish, diabolical.

16 For wherever jealousy and faction are, there is turmoil and every bad practice.

17 Now the wisdom from above is first, indeed, pure, thereupon peaceable, lenient, compliant, bulging with mercy and good fruits, undiscriminating, unfeigned.

18 Now the fruit of righteousness is being sown in peace for those making peace.

1 Whence are the battles and whence the fightings among you? Are they not hence; out from your gratifications 'warring' in your 'members?'

2 You are coveting and have not. You are murdering and are jealous, and you can not encounter it. You are fighting and battling, and you have not, because of not 'requesting'.

3 You are requesting and not obtaining, because you are requesting evily, that you should be spending it on your gratifications.

4 Adulterers and adulteresses! Are you not aware that the friendship of this world is enmity with God? Whosoever, then, should intend to be a friend of the world is 'constituted' an enemy of 'God.'
5 Or are you supposing that the scripture is saying this for naught? Is the spirit which dwells in us longing toward envy?

6 Yet greater is the grace He is giving. Wherefore He is saying, 'God the proud is resisting, yet to the humble He is giving grace.'

7 You may be a subject, then, to God, yet withstand the Adversary, and he will be fleeing from you.

8 Draw near to God, and He will be drawing near to you. Cleanse your hands, you sinners, and purify your hearts, double-souled!

9 Be wretched and mourn and lament. Let your laughter be converted into mourning, and your joy into dejection.

10 Be humbled, then, in the Lord's sight, and He shall be exalting you.

11 Do not be speaking against one another, brethren. He who is speaking against a brother, or judging his brother, is speaking against law and is judging law. Now if you are judging law, you are not a doer of law, but a judge.

12 One is 'Lawgiver and Judge, Who is able to save and to destroy. Now who are you' who are judging an associate?

13 'Come now, you who are saying, 'Today or tomorrow we will be going into this or that city and should be spending a year there, and we will be trafficking,' and getting gain' --
1. *Come now, you *rich, lament, howling on your *wretchedness which is coming-on you!

2. Your *riches have rotted and your *garments have become food for moths.

3. Your *gold and *silver ocerode and their *venom will be intofor a testimony against you, and the venom will be eating-your *flesh as fire. You hoard in the last days.

4. *Lo! the wage of the workers, *who mow your *country places, which *has been withheld-fromby you, is crying, and the *imploring of the reapers has entered into the ears of the Lord of hosts.

5. You luxuriate on the earth, and squander. You nourish your *hearts as in a day of slaughter.
You convict, you murder the just; he is not resisting you.

Be patient, then, brethren, till the presence of the Lord. Lo! the farmer is waiting for the precious fruit of the land, being patient on about it, till it should be getting the early and late showers.

You also, then, be patient; establish your presence of the Lord is onean.

Be not groaning, brethren, against one another, lest you may be judged. Lo! the Judge ostands before the doors.

Be taking, my brethren, the example of suffering evil and patience you have: the prophets who speak in the name of the Lord.

Now before all, my brethren, do not be swearing, neither by heaven, nor by the earth, nor any other oath. Now let your 'yes' be 'yes,' and your 'no' be 'no.' lest you should be falling under judging.


Is anyone inform among you? Let him call-to him the elders of the ecclesia, and let them pray—over him, rubbing him with olive oil in the name of the Lord.
1 And the vow of faith will be saving the fasting, and the Lord will be rousing him up, and, if he should have done sins, it will be forgiven him. 16 Then confess—sins to one another, and pray—forte sake of one another, so that you may be healed. The operation of prayer of the just is availling much.

17 Elijah was a humanman of like emotions with us, and he prays—in prayer for it not “to rain, and it does not rain on the land three years and six months.”

18 And again he prays—, and “heaven gives a shower and the earth germinates her *fruit."

19 My brethren, if anyone among you should be led astray, and, if he should rain, and it does not rain, and it does not rain on the way of the truth, and anyoneone should be turning him back, and, if he should one another and three and

20 let him know that he “who turns back a sinner out of the deception of his way will be saving his soul.”

1 Peter, an apostle of Jesus Christ, to the chosen expatriates of the dispersion of Pontus, Galatia, Cappadocia, the province of Asia, and Bithynia,
Blessed be the God and Father of our Lord Jesus Christ, who, according to His vast mercy, regenerates us into a living expectation, through the resurrection of Jesus Christ from among the dead.

4 for the enjoyment of an allotment incorruptible and undefiled and unfading, 5 kept in the heavens for you, 6 in which you are exulting; briefly at present, if it must be, being sorrowed by various trials,

7 and that the testing of your faith, much more precious than gold which is perishable, yet being tested through fire, may be found for applause and glory and honor at the unveiling of Jesus Christ,

8 the sealing of your inheritance incorruptible, unfading, eternal, which was given to you before the foundation of the world, and which is the deposit of the Spirit of Jesus Christ, the sealing of your inheritance.
To whom it was revealed that, not to themselves, ybut to you they dispensed them, of which you were now informed through those who are bringing the evangel to you by holy spirit dispatched from heaven, into which messengers are yearning to peer.

Wherefore, girding up the loins of your 'comprehension, being sober, expect perfectly the grace which is being brought' to you at the unveiling of Jesus Christ.

As obedient children, not configuring to the former desires, in your ignorance,

but, according as He Who calls you is holy, same-you also become holy in everyall behavior,

because it is written that, holy shall you be, that for I am holy.

And if you are invoking "the Father," Who is judging impartially according to each one's work, you may behave, for the time of your sojourn, with fear,

being aware that not with corruptible things, with silver or gold, were you ransomed from your vain behavior, handed down by tradition from the fathers,

but with the precious blood of Christ, as of a flawless and unsnottled lamb,

'shadowed', indeed, before the disruption of the world, yet 'manifested in the last times through because of you, Who through Him are believing in God,
Having purified your souls, by the obedience of truth, through unfeigned fondness for the brethren, love one another out of a true heart earnestly,

Yet the declaration of the Lord is remaining among the eon. Now this is the declaration which is being brought unto you in the evangel.

Putting off, then, every malice and every all guile and hypocrisies and envies and all vilifications,

as recently born babes, long for the unadulterated milk of the word that by it you may be growing into salvation,

if so be that you taste that the Lord is kind;

^1^ Putting off, then, every malice and every all guile and hypocrisies and envies and all vilifications,

^2^ as recently born babes, long for the unadulterated milk of the word that by it you may be growing into salvation,

^3^ if so be that you taste that the Lord is kind;
Because of this it is included in the scripture: 'Lo! I am laying in Zion a corner capstone, chosen, held in honor, and he who is believing on it may by no means be disregarded.

To you, then, who are believing, is the honor, yet to the unbelieving: "A Stone which is rejected by the builders, this came to be honor to the head of the corner,' 6

And a stumbling stone and a snare rock; who are stumbling also at the word, being stubborn, to whom they were appointed also.


"Who once were not a people" yet now are the people of God, who "have not enjoyed mercy," yet now are "being shown mercy."

Beloved, I am entreatyng you, as sojourners and expatriates, to be abstaining from the fleshly lusts which they are warring against the soul,

10 "Having your behavior among the nations ideal, that in that in which they are speaking against you as of evildoers, 12 by being spectators of 'ideal acts they should be glorifying God in the day of visitation."

7 And a stumbling stone and a snare rock; who are stumbling also at the word, being stubborn, to whom they were appointed also.

8 They are speaking against you as of evildoers, 12 by being spectators of 'ideal acts they should be glorifying God in the day of visitation.

11 having your behavior among the nations ideal, that in that in which they are speaking against you as of evildoers, 12 by being spectators of 'ideal acts they should be glorifying God in the day of visitation.
15 being sent into avenging of-evil-doers of-evil-doers yet of-good-doers that praise oneself that praise one another ointment to-be-muzzling

16 thus is the will of-the God of-the un-disposed imprudent humans un-knowledge ignorance as free free-ones and no as

17 slaves all value ye honor ye slavish slovenly slovenly
deaf to the will of-the brotherhood be ye-loving the God of-the

18 be ye-fearing be ye-fearing the king be ye-valuing be ye-honoring the domestics be not under-set in being-subject

19 but also to the crooked crooked-ones this for grace if thru conscience

20 of gods is under-carrying tics any anyone sorrows emotion suffering unjustly unjustly ?-the-which for

21 grace beside God into this ye were called that and anointed for this was you called, seeing that Christ also was anointed by God, you will be enduring it? But if, doing good and suffering, you will be enduring, this is grace beside with God.

22 ye should be on-following that ye should be following-up ye-should-ought-to be following the traces of him who miss sin not does

23 not yet neither was found guilty in the mouth of him who being-sayed-removed being-reviled

24 one-judging just who the misses sins of us he himself up-carrying in the bears coming-away from-becoming to the the body of Him on the wood that misses sins coming-away from the soul of Him on the wood that misses sins coming-away from becoming to the
For you were as straying sheep, but now you turned back to the Shepherd and Supervisor of your souls.

Likewise 'wives may do it by being subject to their own husbands, that, if any are 'stubborn also, as to the word, they will be 'gained without a word, through the behavior of their wives.

Thou therefore, as to the feminine as to knowledge, awarding honor with behavior of your husbands, likewise, being spectators of your true behavior in fear,

whose adornment, let it not be the outside, of braiding aught into the 'hair and of 'dealing with gold, or putting on of garments,

but the hidden human of the heart, in the incorruptibility of a meek and quiet spirit, which, in 'God's sight, is costly.

For thus once the holy women also, whose expectation was 'in God, adorned themselves, being subject to their own husbands

(as Sarah obeys Abraham, calling him "lord," whose children you became), doing good and not fearing 'dismay in anything.

'Wives, likewise, may do it by making a home with them according to knowledge, awarding honor to the feminine as to the weaker vessel, as to those who are also joint enjoyers of the allotment of the varied grace of life, 7that your prayers 'be not hindered.

Now the finish; Be all of a like disposition, sympathetic, fond of the brethren, tenderly compassionate, of a humble disposition,
1 Peter 3

9 Not rendering evil for evil, but, on the contrary, blessing, seeing that you were called to this, that you should be enjoying the allotment of blessing.

10 For He who is wanting to love life and be acquainted with good days, let his tongue cease from evil and his lips speak no guile.

11 Now let him avoid evil and do good. Let him seek peace and pursue it,

12 for the eyes of the Lord are on the just. And His ears are on their petition, Yet the face of the Lord is on evil doers.

13 And is there anyone who will be illtreating you, if you should become zealous of good?

14 Yet if you may be suffering also because of righteousness, happy are you. Now you may not be afraid with their fear, nor yet be disturbed,

15 yet hallow the Lord Christ in your hearts, ever ready with a defense for everyone who is demanding from you an account concerning the expectation in you, but with meekness and fear,

16 having a good conscience, that, in what they are speaking against you as of evildoers, they may be 'mortified, who traduce your good behavior in Christ.

17 For it is better to be suffering for doing good, if the will of God may be willing, than for doing evil,
18 seeing that Christ also, for our sakes, once died concerning sins, the just for the sake of the "unjust," that He may be leading us to God; being put to death, indeed, in flesh, yet vivified in spirit,

19 in which, being gone to the spirits in jail also,

20 He heralds to those once stubborn, when the patience of God awaited in the days of Noah while the ark was being constructed, wherein which a few, that is, eight souls, were brought safely through water,

21 the representation of which, baptism, is now saving you also (not the putting off of the filth of the flesh, but the inquiry of a good conscience toward God), through the resurrection of Jesus Christ,

22 Who is at 'God's right hand, being gone into heaven, messengers and authorities and powers being subjected to Him.

1 Christ, then, having suffered for our sakes in flesh, you also arm yourselves with the same thought, 'for he who is suffering in flesh has ceased his sins, 2 into by no means still 'to spend the rest of his lifetime in the flesh in human desires, but in the will of God.

3 For sufficient is the time which 'has passed by to have effected the intentions of the nations, having gone on in wantonness, lusts, debauches, revelries, drinking bouts, and illicit idolatries,
while they are thinking it strange of you not to race together into the same puddle of profliagy, calumniating you;

who shall be rendering an account to Him Who is holding Himself in readiness to judge the living and the dead.

For this an evangel is brought to the dead also, that they may be judged, indeed, according to human men in flesh, yet should be living according to God, in spirit.

Now the consummation of all is near. Be sane, then, and sober into prayer,

before all, having earnest love among yourselves, that for love is covering a multitude of sins.

Be hospitable into one another without murmuring.

Each, according as he obtained a gracious gift, be dispensing it among yourselves, as ideal administrators of the varied grace of God;

if anyone is speaking, as the oracles of God; if anyone is dispensing, as out of the strength which God is furnishing; that in all God may be glorified, through Jesus Christ, to Whom is the glory and the love of God.

Beloved, do not think strange the conflagration among you, which is becoming a trial toward you, as of something strange befalld you,

but, according as which you are participating in the sufferings of Christ, rejoice, that you may be rejoicing, exulting in the unveiling of His glory also.
14 δοκεῖν αὐτῷ ἐξωτίτης

15 ἡμεῖς Φίλοι Χριστοῦ

16 Φιλεύς Χριστοῦ

17 τῷ ὑπεράγγελτῳ τοῦτῷ ἡ σκέψις

18 τῷ θεῷ τὸς σωτῆρας

19 Φανέταις

20 συνετριβόμενοι οἱ οἱκτέραι τῷ σωτῆρας

21 ἐκ τῶν κατακυκλούμενων τοὺς σωτηρίων

22 ἐκ τῶν κατακυκλούμενων τοὺς κατασκοτόμους
1 Peter 5

4 and, when the Chief Shepherd is manifested, you shall be 'required' with an 'unfading wreath of glory.' Likewise, younger men may be 'subject' to the elder, yet all wear the servile apron of 'humility' with one another, that for 'God is resisting the proud, yet is giving grace to the humble.'

6 Be humbled, then, under the mighty hand of God, that He should be exalting you in season,
14 Simeon Peter, a slave and an apostle of Jesus Christ, to those who are choosing upon an equally precious faith with us, in the righteousness of our 'God, and the Saviour, Jesus Christ: ©

2 May grace and peace be multiplied to you in the recognition of 'God and of Jesus Christ, our 'Lord! ©

3 So 'has all of His 'divine power, 'that tends to 'endurance, 'self-control, 'devoutness, 'ability power, 'fruitfulness of life and devoutness, been presented to us through the recognition of Him 'Who calls us to His own glory and virtue; ©

4 through which have been presented to us the precious and greatest promises, that through these you may 'become 'participants of the divine nature, fleeing from the corruption which is in the world 'by lust. ©

5 Now for this same thing also, 'employing 'every 'diligence, in your 'faith supply virtue, yet in 'virtue 'knowledge, ©

6 yet in 'knowledge 'self-control, yet in 'self-control 'endurance, yet in 'endurance 'devoutness, ©

7 yet in 'devoutness 'brotherly fondness, yet in 'brotherly fondness 'love. ©

8 For your possessing these and increasing is constituting you not idle nor yet unfruitful in the recognition of our 'Lord, Jesus Christ.
9 For he in whom these are not present is blind, closing his eyes, getting oblivious from the penalties of his sins of old.

10 Wherefore, rather, brethren, endeavor that through the ideal acts to make confirm your calling and choice; for, doing these things you should under no circumstances be tripping at any time.

11 For thus will be richly supplied to you the entrance into the eonian kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I shall ever be about to be reminding you concerning these things, even though you are aware of, and have been established in, the present truth.

13 Now I am deeming it just, so much as much time, as I am in this tabernacle, to be rousing you "by a reminder,

14 being aware that my tabernacle is to be put off swiftly according as our Lord, Jesus Christ, also makes evident to me.

15 Yet I shall endeavor to have you, after my exodus, to 'make' mention of these things, ever and anon, also.

16 For not by following out wisely made myths do we make known to you the power and presence of our Lord, Jesus Christ, but by becoming spectators of this His magnificence.

17 For He got beside from God, the Father, the honor and glory of the voice, being carried to Him in such a way by the Glory Magnificent: "This is My Son, the Beloved, Whom I delight!'
Yet there came to be false prophets also among the people, as among you, and there shall be false teachers who will be smuggling in destructive sects, even disowning the Owner Who buys them, bringing on themselves swift destruction.

And many will be following out their wantonness, because of whom the glory of the truth will be ‘calluminated, and in greed, with suave words, they will traffic in you, whose judgment of old is not idling, and their destruction is not nodding.

Knowing this first, that no prophecy of scripture is speaking its own explanation.

For not by the will of human man was prophecy carried on at any time, but by holy spirit, holy human men of God speak.

And we are having the prophetic word more confirmed, which you, doing ideally, are heeding (as to a lamp appearing in a dingy place, till which the day should be breaking and the morning star should be rising) in your hearts,

And this ‘voice we’ hear being carried out of heaven, being together with Him in the holy mountain.

And we are following out their false prophets also among the people, as among you, and there shall be false teachers who will be smuggling in destructive sects, even disowning the Owner Who buys them, bringing on themselves swift destruction.

Yet there came to be false prophets also among the people, as among you, and there shall be false teachers who will be smuggling in destructive sects, even disowning the Owner Who buys them, bringing on themselves swift destruction.

And many will be following out their wantonness, because of whom the glory of the truth will be ‘calluminated, and in greed, with suave words, they will traffic in you, whose judgment of old is not idling, and their destruction is not nodding.
4 **Grave** AND THE destruction of-them NOT IS-NODDING IF for THE God

5 **In-Dwelling** messengers missing sinning gone-towards-eternal Kömoy SYSTEM world NOT He-SINNERS but EIGHTH NOAH OF-Just-ice of-Righteousness proclaimer

6 **Leaving** GUARDS DOWN-SURGE deluge to-system to-world OF-reverent-ones epalos AND cities of-Sodom και OF-gomorrah TePēγsac reducing-to-cinders to-down-turning to-overflow katekripν Ignoring DOWN-judges condemning

7 **Illustration** example of-being-about un-reverent ones having-placed and just-one και onomoi IN down-homing IN among them DAY OUT OF-DAY soul JUST to-un-lawed to-misery in captivating world of-domination To-be-rescuing un-just-ones unh Asterisk: for and to-hearing the just-one

8 **Acts** ORDEALizEd tormented to-Perceiving Master Lord eucēbeic devout-ones ek OUT of-trial Peirakēmoy

9 **ToBe-Keeping** ratheespecially THE-ones BEING FLESH IN on-feeling lust of-defiling Miamoy

10 **Going** OF-masteredom of-domination desiring To-Be-keeping audacious-ones

11 **Same-Gratifying** given-to-self-gratification estaining glories NOT they-are-trembling harm-averring calamitizing THE? where they-are-carrying down against the-where

12 **Having-BeEn-generated** natural eic into λουσιν CAPTURE ring for and corruption in WHICH to-be-strength master Lord harm-averring calamitizing these YET as un-logical irrational ASTERISK: messengers being beside master lord harm-averring calamitizing these YET as un-logical irrational living-ones that in which they are ignorant in their corruption, also shall be corrupted
being required with the wages of injustice. Deeming gratification by day a luxury, they are spots and flaws, luxuriating in their love feasts, carousing together with you,

having the distended eyes of an adulterer, and that do not stop from sin, luring unstable souls, having a heart exercised by greed, children of a curse.

Leaving the straight path, they were led astray, following out the path of Balaam of Beor, who loves the wages of injustice.

yet had was exposed for his own outlawry. A voiceless yoke-beast, uttering *with a human voice, forbids the insanity of the prophet.

These are waterless springs, and mists ‘driven’ by a storm, for whom the gloom of darkness has been kept.

For, uttering pompous vanity, they are luring *by the lusts of the flesh, in wantonness, those who are scarcely fleeing from those who are being exercised with deception;

promising them freedom, they are inherently slaves of corruption; for by whom anyone is ‘discomfitted, to this one he has been enslaved’ also.

For if, while fleeing from the defilements of the world *by the recognition of our Lord and Saviour Jesus Christ, yet, being again involved in these, they are being discomfitted, their last state has become worse than the first.
For it were better for them not to have recognized the way of righteousness, than, recognizing it, to go back into what was behind, from the holy precept given over to them.

Now 'that in the true proverb has befallen them: A cur turning SOHO its own vomit," and "A bathed sow into her wallowing in the mire.'
6. THOMAS saying word through WHICH THE then SYSTEM to-water through which the then world, being deluged by water, perished.

7. KATACAYEIC BEING-DOWN-SURGED being-deluged was-destroyED OI THE YET NOW heavens KAI AND THE LAND earth TOW THE SAME saying word HAVING BEEN-PLACED-INTO MORROW ARE TO-FIRE being kept for the day of the judging and destruction of 'irreverent humnemen.

8. Now of this one thing you are not to be 'oblivious, beloved, that one day is 'like with the Lord as a thousand years and a thousand years as one day.

9. The Lord is not 'tardy as to the promise, as 'some are deeming 'tardiness, but is 'patient because of you, not intending any to 'perish, but all to make room INTO it's reverance.

10. Now the day of the Lord will be 'arriving as a thief, in which the heavens shall be passing by with a booming noise, yet the elements shall be dissolved by 'combustion, and the earth and the works in it shall be 'found.

11. At these all, then, dissolving, to what manner of man 'must you 'belong in holy 'behavior and 'devoutness,

12. hoping for and hurrying the presence of 'God's day, because of which the heavens, being on fire, will be dissolved, and the elements decompose by 'combustion!

13. Yet we, according to His promises, are hoping for new heavens and a new earth, in which righteousness is dwelling.

14. Wherefore, beloved, hoping for these things, endeavor to be found by Him in peace, unsotted and flawless.
And be deeming the patience of our Lord salvation, according as our beloved brother Paul also writes to you, according to the wisdom given to him,

as also in all the epistles, speaking in them concerning these things, in which are some things hard to apprehend, which the unlearned and unstable are twisting, as the rest of the scriptures also, towards their own destruction.

Yet be growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory now, as well as for the day of the eon. Amen!
That which we have seen and heard we are reporting to you also, that you too may be having fellowship with us, and yet this fellowship of ours is with the Father and with His Son, Jesus Christ.

And these things we are writing, that our joy may be full.

And this is the message which we have heard from Him and are informing you, that God is light, and darkness in Him there not is none.

If we should be saying that we are having fellowship with Him and should be walking in 'darkness, we are lying and are not doing the truth.

Yet if we should be walking in the light as He is in the light, we are having fellowship with one another, and the blood of Jesus, His Son, is cleansing us from every sin.

If we should be saying that we have no sin we are deceiving ourselves, and the truth is not in us.

If we should be avowing our 'sins, He is faithful and just that He may be pardoning us our sins and should be cleansing us from every injustice.

If we should be saying that we have not sinned, we are making Him a liar, and His 'word is not in us.
1 My little children, these things am I writing to you that you may not be sinning. And if anyone should be sinning, we have an Entreater with the Father, Jesus Christ, the Just.

2 And He is the propitiatory shelter concerned with our sins, yet not concerned with ours only, but concerned with the whole world also.

3 And in this we 'know that we 'know Him, if we should be keeping His precepts.

4 He who is saying that 'I know Him' and is not keeping His precepts, is a liar, and the truth of 'God is perfected'.

5 Yet whoever may be keeping His word, truly in this one the love of 'God is perfected'.

6 In this we 'know that we are in Him: he who is saying that he is remaining in Him 'ought also himself to be walking according as I say'. He walks.

7 Beloved, I am not writing a new precept to you, but an old precept, which you had from the beginning. The old precept is the word which you hear.

8 Again, a new precept am I writing to you, which is true in Him and in you, and is true in the light that is already appearing.

9 He 'who is saying that he is in the light and is hating his brother is a liar and is in 'darkness hithereto.

10 He 'who is loving his 'brother is remaining in the light, and there is no snare in him.
11 **Fathers** pateres THE OF-THE ths tou OF-him in THE DarkKness IS and IN THE DarkKness

12 **Darkness** BLINDS THE VIEWers ofqalmous OF-him I-AM-WRITING to-YOU up to-ye

13 **Youth** eyes OF-Him I-AM-WRITING to-YOU to-ye FATHERS that YE-HAVE-KNOWN THE One FROM ORIGINAL beginning

14 **Youth** little-boys-and-girls that YE-HAVE-KNOWN THE FATHER I-WRITE to-YOU to-ye

15 **Fathers** that YE-HAVE-KNOWN THE One FROM ORIGINAL beginning I-WRITE to-YOU YOUTHS

16 **Your** thing OF-THE FATHER in him that EVERY everything TO the IN THE SYSTEM world THE ON-Feeling desire

17 **Kosmos** and THE SYSTEM world IS-being-BESIDE-LED is-passing-by THE ONE THE ONE YET

18 **Doing** THE WILL OF-THE God IS-REMAINING INTO THE eon little-boys-and-girls

19 **Last** ME in AS YE-HEAR that INSTEAD-ANOINTED IS-COMING antichrist
19 For our hour of being is at hand. Let us be reckoned worthy to be found in it, whether it comes out of us or out of others. But if it comes out of us, we will have been remaining with us. But it was that they may be manifested that they are not all out of us.

20 And you have an anointing from the Holy One, and you all are aware.

21 I write not to you seeing that you are not acquainted with the truth, but that you are acquainted with it, and that no lie is out of the truth.

22 And the one who is the liar, if not he who is denying saying that "Jesus is not the Christ", this one is the antichrist, who is disowning the Father and the Son.

23 Everyone who is disowning the Son, neither has the Father. He who is avowing the Son has the Father also.

24 Let that which you hear from the beginning be remaining in you. If ever that which you hear from the beginning should be remaining in you, you also, will be remaining in the Son and in the Father.

25 And this is the promise which He promises us: the life 'eonian.

26 These things I write to you concerning those who are deceiving you.

27 And the anointing which you obtained from Him is remaining in you, and you have no need that anyone may be teaching you, but as His anointing is teaching you concerning all, and is true, and is no lie, according as it teaches you also, 'remain in Him.
And now, little children, 
*remain in Him, that, if He should be 'manifested, we should be having boldness and not be put to 'shame 
*from by Him in His 'presence.

If you should be 
*perceiving that He is just, you know that everyone also 'who is doing 'righteousness is "begotten 
*of Him.

Perceive what manner of 
*love the Father has given us, that we may be 'called children of God! And we are! Therefore the world 
do not 'know us, that for it did not know Him.

Beloved, now are we 
*children of God, and it was not as yet manifested 
*what we shall be. We are 
*aware that, if He should be 'manifested, we shall be like Him, that for we shall 'see' Him according as He is.

And everyone 'who has this 'expectation in Him is purifying himself, according as 'said 'He is pure.

Everyone 'who is doing 'sin is doing lawlessness also, and 'sin is lawlessness.

And you 'are 'aware that 'He was manifested that He should be taking away our 'sins, and in Him is not 'sin.

Everyone 'who is remaining in Him is not sinning. Everyone 'who is sinning 'sees Him not, neither 'knows Him.
Little children, let no one deceive you. He who is doing rightousness is just, according as he is just.

Yet he who is doing sin is out of the Adversary, 1 for from the beginning the Adversary was sinning. 2 For this was the Son of God manifested, that He should be annulling the acts of the Adversary.

Everyone who is begotten 3 out of God is not doing sin, 4 for His seed is remaining in him, and he cannot be sinning. 5 For he is begotten 3 out of God.

In this are apparent the children of God and the children of the Adversary: everyone who is not doing righteousness is not out of God, and who is not loving his brother.

For this is the message which you hear from the beginning.

That we may be loving one another, not according as Cain was out of the wicked one and slays his brother. And on behalf of what does he slay him? Seeing that his acts were wicked, yet 'those of his brother, just.

1 John 3:7-15

[1] Marvel not, brethren, if the world is hating you.
[2] We are aware that we have proceeded out of 'death into life, 1 for we are loving our brethren. He who is not loving is remaining in 'death.
[3] Everyone who is hating his 'brother is a human-man-killer, and you are aware that no human-man-killer has life eonian remaining in him.

7 Little children, let no one be deceiving you. He who is doing rightousness is just, according as he is just.
8 Yet he who is doing sin is out of the Adversary, for from the beginning the Adversary was sinning. For this was the Son of God manifested, that He should be annulling the acts of the Adversary.
9 Everyone who is begotten out of God is not doing sin, for His seed is remaining in him, and he cannot be sinning. For he is begotten out of God.
10 In this are apparent the children of God and the children of the Adversary: everyone who is not doing righteousness is not out of God, and who is not loving his brother.
11 For this is the message which you hear from the beginning.
12 That we may be loving one another, not according as Cain was out of the wicked one and slays his brother. And on behalf of what does he slay him? Seeing that his acts were wicked, yet 'those of his brother, just.
13 Marvel not, brethren, if the world is hating you.
14 We are aware that we have proceeded out of death into life, for we are loving our brethren. He who is not loving is remaining in death.
15 Everyone who is hating his 'brother is a human-man-killer, and you are aware that no human-man-killer has life eonian remaining in him.
16 **Now whoever may be having a livelihood in this world, and may be beholding his brother having need, and should be locking his compassions from him—how is the love of God remaining in him?**

17 Little children, we may not be loving in word, neither in tongue, but in act and truth.

18 And in this shall we be knowing that we are out of the truth and shall be persuading our hearts in front of Him, seeing that,

19 **Beloved, if our heart should be censuring us, then God is greater than our heart, and He knows all.**

20 **And whatsoever we may be requesting, we are obtaining from Him, that for we are keeping His precepts and are doing what is pleasing in His sight.**

21 **And this is His precept, that we should be believing in the name of His Son, Jesus Christ, and may be loving one another according as He gives us a precept.**
24 And he who is keeping His precepts is remaining in Him, and He in him. And in this we know that He is remaining in us, by the spirit which He gives us.

1 Beloved, do not believe every spirit, but test the spirits to see if they are of God, for many false prophets have come out into the world.

2 In this you know the spirit of God: every spirit which is avowing Jesus Christ, having come in flesh, is out of God,

3 and every spirit which is not avowing Jesus Christ and the world is hearing every spirit, but they are speaking deception.

4 You are out of God, little children, and have conquered them, this greater is He Who is in you than he who is in the world.

5 They are out of the world; therefore they are speaking out of the world, and the world is hearing them.

6 We are out of God. He who knows God is hearing us. He who is not out of God is not hearing us. By this we know the spirit of truth and the spirit of deception.

7 Beloved, we should be loving one another, since love is out of God, and everyone who is loving God is begotten out of God, and knows God.

1 John 3 - 1 John 4
Beloved, if thus we believe the love which God has given us, and if we say that we love one another, we are lying and God is not in us.  

If we say that we love God, but we do not love our fellow-believers, we are lying, and the word of God is not in us.  

Beloved, if we say that we are remaining in Him, and He is in us, we are remaining in love and the word of God is in us and genuine.  

And we have gazed upon Him, and are testifying that the Father has dispatched the Son, the Saviour of the world.  

Whoever should be avowing that Jesus is the Son of God, and God is remaining in him, and He in God,  

And we have known and we have believed the love which God has in us, God is love, and He who is remaining in love is remaining in God, and God is remaining in him.
17 In this is ['love perfect' with us, that we may have boldness in the day of 'judging', seeing that, according as He is, so are we also in this world.

18 Fear is not in 'love, but perfect love is casting out fear, and he who is fearing is not 'perfected' in 'love.

19 We are loving 'God, that for He first loves us.

20 If anyone should be saying that 'I am loving 'God,' and should be hating his 'brother, he is a liar; for he who is not loving his 'brother whom he has seen cannot be loving 'God Whom he has not seen.

21 And this 'precept I have we from Him, that he who is loving 'God may be loving his 'brother also.

1 Everyone who is believing that Jesus is the Christ is 'begotten' out of 'God. And everyone who is loving 'God 'Who begets is loving him also who is 'begotten' by Him.

2 In this we know that we are loving the children of 'God, whenever we may be loving 'God and may be doing His 'precepts.

3 For this is the love of 'God, that we may be keeping His 'precepts. And His 'precepts are not heavy,
1 John 5

4 ἀμαινόται ὑπὲρ τῆς ἡμέρας ἀμαινοῦντός τε ἐκ τῆς ὑπηρεσίας σαρκός ἡμῶν ὁ Θεός ἀμαινοῦνται ἐκ τῶν ἀνθρώπων καὶ ὁ Θεός ἐκ τῆς ἡμέρας ἀμαινοῦνται ἐκ τῆς ὑπηρεσίας σαρκός. Εἰς τὰς ἡμέρας ἀμαινοῦνται ἐκ τῶν ἀνθρώπων καὶ ὁ Θεός ἐν τῇ ὑπηρεσίᾳ σαρκός. Εἰς τὰς ἡμέρας ἀμαινοῦνται ἐκ τῶν ἀνθρώπων καὶ ὁ Θεός ἐν τῇ ὑπηρεσίᾳ σαρκός. Εἰς τὰς ἡμέρας ἀμαινοῦνται ἐκ τῶν ἀνθρώπων καὶ ὁ Θεός ἐν τῇ ὑπηρεσίᾳ σαρκός.

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13 These things I write to you that you who are believing might know the name of the Son of God may be perceiving that you have life eonian.

14 And this is the boldness which we have toward Him, that if we should be requesting anything according to His will, He is hearing us.

15 And if ever we are aware that He is hearing us, whatever we may be requesting, we are aware that we have the requests which we have requested from Him.

16 If anyone should be perceiving his brother sinning a sin not toward death, he shall be requesting, and He will be giving him life for those sinning not toward death. There is a sin toward death: I am not saying that he should be asking concerning that.

17 Every All injustice is sin, and there is a sin not toward death.

18 We are aware that everyone who has been begotten out of God is not sinning, but he who is begotten out of God is keeping himself, and the wicked one is not touching him.

19 We are aware that we are out of God, and the whole world is lying in the wicked one.

20 Yet we are aware that the Son of God is arriving, and has given us a comprehension, that we know the True One, and we are in the True One, in His Son, Jesus Christ. This One is the true God and life eonian.
2 John

1 The elder to the chosen lady and her children, whom I am loving in truth, and not I only, but all also who know the truth,

2 because of the truth which is remaining in us, and will be with us sin for the eon.

3 With us will be grace, mercy, peace from God, the Father, and beside from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced very much that I have found out your children walking in truth, according as we obtained a precept from the Father.

5 And now I am asking you, lady, not as writing a new precept to you, but a precept which we have from the beginning, that we may be loving one another.

6 And this is 'love, that we may be walking according to His precepts. This is the precept, according as 'you hear from the beginning, that 'you may be walking in it;

7 that for many deceivers came out into the world, who are not avowing Jesus Christ coming in flesh. This is the deceiver and the antichrist.

8 Be looking to yourselves, that 'you should not be destroying that for which 'you work, but 'you may be getting full wages.
Everyone who is taking the lead and not remaining in the teaching of Christ has not God. He who is remaining in the teaching, this one has the Father as well as the Son.

If anyone is coming toward you and is not bringing this ‘teaching, be not taking him into your home, and say not to him, ‘Rejoice!’

For he who is saying to him to be rejoicing is participating in his ‘wicked’ acts.

Having much to write to you, I resolved not to do it with paper and ink, but I am expecting to become one toward you and to speak mouth toward mouth, that your joy may be ‘full’.

The children of your chosen sister are greeting you.

The elder, to Gaius, the beloved, whom I am loving in truth:

Beloved, concerning all I am wishing that you be prospering and sound, according as your soul is prospering.

For I rejoiced very much at the brethren’s coming and testifying to your truth, according as you are walking in truth.

I am having no greater joy than this, that I am hearing of my children walking in the truth.
3 John 1

5 ΠΕΡΙΠΑΤΩΝΤΑ
ABOUT-TREASURING

6 ΕΡΓΑΖΗΤΑ
YOU-SHOULD-BE-ACTING

7 ΠΟΙΩΝΕΙΟΙ
YOU-SHALL-BE-DOING

8 ΑΜΕΣΩΣ
WE-THEN

9 ΣΥΝΕΡΓΟΙ
TOGETHER-ACTERS

10 ΕΠΙΔΕΙΧΣΤΑΙ
IS-ON-RECEIVING

11 ΕΚ
OUT

12 ΚΑΙΝΟΟΠΟΙΗΣΑΙ
one-EVIL-DOING

13 ΚΑΙ
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ABOUT-TREASURING

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WE-THEN

9 ΣΥΝΕΡΓΟΙ
TOGETHER-ACTERS

10 ΕΠΙΔΕΙΧΣΤΑΙ
IS-ON-RECEIVING

11 ΕΚ
OUT

12 ΚΑΙΝΟΟΠΟΙΗΣΑΙ
one-EVIL-DOING

13 ΚΑΙ
AND
Jude

1 *TOUΔΟΚ EICΔΟY ΠΡΟΤΟΧΟΥ ΝΔΟΥΑΟΟ ΔΩΔΕΦΟΟ ΔΙΚΩΔΟΒΟΥ ΤΟΙΟ ΕΝ
JUDAS OF-JESUS ANOINTED SLAVE brother YET OF-JACOBUS to-THE-ones IN

2 *ΕΛΤΩΚ ΥΜΙΝ ΚΑΙ ΕΙΡΗΝΗ ΚΑΙ ΑΓΑΘΗ ΠΑΜΠΟΥΘΕΙΑΙ ΑΠΑΡΑΓΩΓΕΙΟΙ ΤΟΙΟ ΕΝ
MERCY to-YOU AND PEACE AND LOVE MAY-BE-multiplied may-it-be-being-multiplied !

3 ΚΡΙΜΑ ΑΝΩΥΟΜΕΝΟΙ ΥΠΟΜΝΗΜΑΤΑ ΔΕ ΥΜΑΣ ΒΟΥΛΟΜΑΙ ΕΙΔΟΤΑΚ
JUDGment ANOINTED disowning TO-UNDER-REMINd YET YOU I-AM-intendIng HAVING-PERCEIVED

4 ΤΟΙΟ ΒΟΥΛΟΜΑΙ ΕΙΔΟΤΑΚ

5 ΧΡΙΣΤΟΝ ΑΝΩΥΟΜΕΝΟΙ ΥΠΟΜΝΗΜΑΤΑ ΔΕ ΥΜΑΣ ΒΟΥΛΟΜΑΙ ΕΙΔΟΤΑΚ
ANOINTED disowning TO-UNDER-REMINd YET YOU I-AM-intendIng HAVING-PERCEIVED

6 ΚΡΙΜΑ ΑΝΩΥΟΜΕΝΟΙ ΥΠΟΜΝΗΜΑΤΑ ΔΕ ΥΜΑΣ ΒΟΥΛΟΜΑΙ ΕΙΔΟΤΑΚ
JUDGment ANOINTED disowning TO-UNDER-REMINd YET YOU I-AM-intendIng HAVING-PERCEIVED

May mercy and peace and love be multiplied to you! 3 Beloved, diligencing every diligence to be writing to you concerning our common salvation and life, I have had the necessity to write to you, entreating you to be contending for the faith once given over to the saints.

5 Now I am intending to remind you, you who once were "awake of all that the Lord, when saving the people out of the land of Egypt, 'scarcely destroys those who believe not.

6 Besides, messengers who keep not their own sovereignty, but leave 'their own habitation, He has kept in imperceptible bonds under gloom "for the judging of the great day.

Jude, a slave of Jesus Christ, yet a brother of James, to 'those who are called, 'beloved' in God the Father, and 'kept' by Jesus Christ:
of sea and of Moses went, they went, and the cities about them coming away from coming-away and the cities about them coming away from coming-away taking the way of the cities about them coming away from coming-away.

6 As Sodom and Gomorrah and the cities about them in like manner to these committing ultra-prostitution, and coming away after different other flesh, are lying before us, a specimen, experiencing the justice of fire eonian, they-went, and the cities about them coming away after different other flesh, are lying before us, a specimen, experiencing the justice of fire eonian.

7 As Sodom and Gomorrah and the cities about them in like manner to these committing ultra-prostitution, and coming away after different other flesh, are lying before us, a specimen, experiencing the justice of fire eonian, they-went, and the cities about them coming away after different other flesh, are lying before us, a specimen, experiencing the justice of fire eonian.

8 And the chief messenger, doubting the Adversary, argued concerning the body of Moses, he dares not bringing on a calumniating judging, but said, "May the Lord rebuke you!" Yet these indeed are calumniating whatever they are indeed defiling the flesh, yet are repudiating lordship and calumniating glories.

9 Howbeit, these dreamers also, likewise are indeed defiling the flesh, yet are repudiating lordship and calumniating glories.

10 Woe to them! They went in the way of Cain, and in the deception of Balaam's wage they were poured out, and in the contradiction of Korah they perished.

11 These are the reefs in your love feasts, carousing with you fearlessly, shepherding themselves; waterless clouds carried aside by winds; trees that are near, unfruitful, twice dying, uprooted;
14 Now Enoch, the seventh from Adam, prophesies to these also, saying, "Lo! the Lord came among ten thousand of His saints, 15 to do judging against all, and to expose all the irreverent concerning all their irreverent acts in which they are irreverent, and concerning all the hard words which irreverent sinners speak against Him."

16 These are murmurers, complainers, going according to their desires, and their mouth is speaking pompous things, marveling at the aspect of things, on behalf of benefit.

17 Yet you, beloved, remember the declarations which have been declared before by the apostles of our Lord Jesus Christ, 18 that they said to you, 0In the last time will come scoffers, going according to their own irreverent desires.
Faithful 24 to guard you from tripping, and to stand flawless in sight of His glory, in exultation, He signifies it, dispatching through His messenger to His slave John, 

25 to the only God, our Saviour, through Jesus Christ our Lord, be glory, majesty, might and authority before the entire eon, now, as well as for all the eons. Amen!

Revelation

1 The Unveiling of Jesus Christ, which God gives to Him, to show to His slaves what must occur swiftly; and He signifies it, dispatching through His messenger to His slave John, 

2 who testifies to the word of God and the testimony of Jesus Christ, whatever he perceived. 

3 Happy is he who is reading and those who are hearing the word of the prophecy, and who are keeping that which is written in it, for the era is near.

4 John, to the seven ecclesias which are in the province of Asia: Grace to you and peace from Him Who is and Who was and Who is coming, and from the seven spirits which are before His throne, 

5 and from Jesus Christ, the Faithful Witness, the Firstborn of the dead, and the Suzerain of the kings of the earth. To Him Who is loving us and looses us from our sins by His blood
to Him and makes us a kingdom and priests to His 'God and Father, to Him be 'glory and 'might' for the eons of the eons! Amen!

7 'Lo! He is coming with 'clouds, and every eye shall be seeing Him--those, also, who are 'stabbing Him--and all the tribes of the land shall be grieving or over Him. Yea! Amen!

8 "I am the Alpha and the Omega," is saying the Lord 'God, 'Who is and 'Who was and 'Who is coming, 'the Almighty.

9 I, John, your 'brother and joint-participant in the affliction and kingdom and endurance in Jesus Christ, came to be in the island 'called' Patmos, because of the word of 'God, and because of the testimony of Jesus Christ.

10 I came to be, in spirit, in the Lord's day, and I hear behind me a voice, loud as a trumpet;

11 saying, "What you are observing write into a 'scroll and send it to the seven ecclesias: 'Ephesus and 'Smyrna and 'Pergamum and 'Thyatira and 'Sardis and 'Philadelphia and 'Laodicea."

12 And I turn about to 'look for the voice which spoke with me. And, turning about, I perceived seven golden lampstands,
and in the midst of the seven lampstands One like a son of mankind, "dressed in a garment reaching to the feet, and 'girded' about toward the breasts with a golden girdle.

Now His 'head' and 'hair' are white as white wool, as snow, and His 'eyes' as a flame of fire,
1. "To the messenger of the ecclesia in Ephesus write: 'Now this He is saying to the messenger of the ecclesia in Ephesus write: 'Who is walking in the midst of the seven golden lampstands: "Who is holding the seven stars in His right hand, 'Who is walking in the midst of the seven golden lampstands:"

2. "I am aware of your acts, and your toil, and your endurance, and that you 'can not bear evil men, and you try those saying that they themselves are apostles, and they are not, and you found them false;"}

3. "And you have endurance, and you bear because of My name, and are not wearied."

4. "But I have against you that you 'leave your first love."

5. "Remember, then, whence you have fallen, and repent, and do the former acts. Yet if not, I am coming to you, and shall be moving your 'lampstand out of its place, if ever you should not be repenting."

6. "But this you have, that you are hating the acts of the Nicolaitans, which I, also, am hating."
2.1 *"I am *aware of your *acts and *affliction (and poverty) (but you are rich) and *the calumny of those saying that they themselves are Jews, and they are not, but are a *synagogue of Satan.

2.10 *I fear nothing which that you are *about to be *suffering, and *Lo! the *Adversary is *about to be casting *some out of you into jail that you may be *tried, and you will be having *affliction *ten days. *Become *faithful until *death, and I shall be giving you the *wreath of *life.

2.11 *"Who has an ear, let him hear *what the *spirit is *saying to the *ecclesias. *"The one who is *conquering may under no circumstances be *injured *by the second *death.

2.12 *And to the messenger of the *ecclesia in *Pergamus write: *Now *this He is saying *Who has the *sharp two-edged *blade:

2.13 *"I am *aware where you are dwelling--where and you are holding My *name, and do not disown My *faith in the days in which Antipas. My *faithful *witness, which was *killed among you, where Satan is *dwellings.
Thus you, also, have those holding the teaching of the Nicolaitans, likewise.

Repent then! Yet if not, I am coming to you swiftly and shall be battling with them with the blade of My mouth.

Who has an ear, let him hear what the spirit is saying to the ecclesias.

To the one who is conquering him will I be giving out of the hidden manna, and I shall be giving him a white pebble and on the pebble a new name written, of which no one is aware except the one who is obtaining it.

And to the messenger of the ecclesia in Thyatira write: 'Now this the Son of God is saying, 'Who has His eyes as a flame of fire, and His feet like white bronze:"

'And I am aware of your acts and love and faith and service and your endurance, and your last acts are more than the former.

But I have much against you, seeing that you pardoned that woman of yours, Jezebel, who says that she is a prophetess, and is teaching and deceiving My 'slaves so as to commit prostitution and to be eating idol sacrifices.

And I give her time that she should be repenting, and she is not willing to repent of her prostitution.
20 And now to you am I saying, to the rest, in Thyatira, whoever have not this teaching, who do not know the deep things of Satan, as they are saying, that I will be casting on you no other burden.

21 Moreover, what you have, hold until I come, what you have obtained, keep it until I come.

22 And he shall be shepherding them with an iron club, as vessels of pottery are being crushed, and I also have obtained besides from My Father.

23 And I will give him the morning star.

24 'Who 2 has an ear, let him hear what the spirit is saying to the ecclesias.'
The worthy garments, you shall be knowing.

The rest of the seven stars, I have perceived; one of them, the angel who has the seven spirits of God, and the seven lamps, which are the seven angels. One of them said to me: "I am the one who is conquering, and I have the scroll of life in My hand." And He said to me: "Go,_unlock_!_for_You_are_having_the_key_to_unlock_the_lair_of_the_living, and I will give you the scroll of life, and the golden things, and the name of the city of My God, Philadelphia.

"Who has the key of David, and who is opening and no one shall be locking, and locking and no one shall be opening?"

"And to the messenger of the ecclesia in Philadelphia write: ‘Now this is saying the True, the Holy One, who has the key of David, and who is opening and no one shall be locking, and locking and no one shall be opening’;"
I have perceived that you have disowned the name of the synagogue of Satan, who says to those who dwell on the earth, that they shall be worshiping, and shall be lying; and they themselves are lying, and are not, but are deceiving; Lo! I have granted permission to those who dwell on the earth to be seeing them, and to be knowing that I love you.

Seeing that you keep the word of My endurance, I, also, will keep you out of the hour of trial which is about to come on the whole inhabited earth to try those dwelling on the earth. You have kept My word, and you have hearkened to My word.

I am coming swiftly! Hold what you have, that no one may be taking your word.

The one who is conquering, him will I make a pillar in the temple of My God, and he may be coming out and nevermore, and I will be writing on him the name of My Father, and the name of the city of My God, My new Jerusalem, which is descending out of heaven from My Father, and My new name.

Lo! I have granted permission to you, before your feet, and they may know that I love you.
14 And to the messenger of the ecclesia in Laodicea write: Now this is saying the Amen, the Faithful and True Witness, and God's Creative Original.

15 I am aware of your acts, that neither cool are you nor zealous! Would that you were cool or zealous!

16 Thus, seeing that you are indifferent, and are neither zealous nor cool, I am 'about to spew you out of My mouth.'

17 Seeing that you are saying that 'Rich am I!' and 'Rich have I become, and of nothing have I need!' and you are not 'aware that you are wretched and forlorn and poor and blind and naked,' I am advising you to buy 'silver sharpened and refined by the fire,' that you should be 'rich, and white garments, that you may be clothed' and the shame of your 'nakedness may not be made manifest,' and eye-salve to anoint your eyes, that you may be observing.

18 'Whosoever I may be fond of, I am exposing and disciplining. Be zealous, then, and repent!' I am advising you to buy 'because of Me gold refined by the fire,' that you should be 'rich, and white garments, that you may be clothed' and the shame of your 'nakedness may not be made manifest,' and eye-salve to anoint your eyes, that you may be observing.
21 aytōy kai aytōc met emoy o nikōn aytōd
him AND he WITH ME THE one-CONQUERING I-SHALL-BE-GIVING to-him

kai aytōc met emoy to the throne of him
TO-be-seated WITH ME IN THE THRONES OF ME AS and-I also-I

meta tov patpoc moy en tw onoũk emoy o ekōnaica
WITH THE FATHER OF-ME IN THE THRONES OF-Him THE one-HAVING Esticks

akoycatō ti to pneyma aerei tnic ekkakhaciac
LET-him-HEAR ! ANY THE spirit IS-saying TO-THE OUT-CALLEDs ecclesias

1 meta tatyta eidon kai idou oypa nempomenh en tw
after these these-things I-PERCEIVED AND BE-PERCEIVING the DOOR HAVING-been-UP-OPENED IN THE

oypa kai h founh h nephth h
heaven AND THE SOUND THE

enidou mouna kai udei ko i
did-hear as OF-TRUMPET

3 onon kakhmenoc kai o kakhmenoc omoioic opacei
THRONES One-sitting AND THE One-sitting LIKE to-SEEing

kai carnelian kai ipic rainbow
AND and a

kai o kakhmenoc omoioic opacei
AND THE One-sitting LIKE to-SEEing

kai epi toy oponoy ekoci teccapac
AND ON the THRONES TWENTY FOUR

4 smaraaino kai kykkalos to the emerald
like-an-emerald AND around

kai epi toy oponoy ekoci teccapac
AND ON the THRONES TWENTY FOUR

5 steφanoic xypcoic kai ek toy oponoy ekcopeontai actpnam
WREATHS GOLDen AND OUT OF-THE THRONES ARE-OUT-GOING LIGHTnings

kai founai kai brontai kai etta
AND sounds and thunders and seven

ettai amphadac pypoc knomenai
and seven torches of fire and thunders and

ettai amphiadac pypoc knomenai
and seven torches of fire and thunders and

6 meta tatyta idou eicin kai ek tôn
after these I-PERCEIVED AND in

dikai omoeia kivusta
AND jealous and

kai ek tôn eicin pneymati toy theoy
AND in sight OF-THE THRONES are sight OF-Gods

"The one who is conquering, to him will I be granting to be seated with Me on My throne as I, also, conquer, and am seated with My Father on His throne.

"Who has an ear, let him hear what the spirit is saying to the ecclesias."

"After these things I perceived, and lo! a door is open in heaven, and lo! the first sound which I hear is as a trumpet speaking with me, saying, 'Come up here! and I will be showing you what must be occurring after these things.'

Now immediately I came to be in spirit, and lo! a throne, located in heaven, and on the throne One sitting.

And He 'Who is sitting' is, to my vision, like a jasper stone and a carnelian. And a rainbow around the throne is, to my vision, like an emerald.

And around the throne I perceived twenty-four thrones, and on the twenty-four thrones elders sitting; 'clothed' in white garments, and on their heads golden wreaths.

And out of the throne are issuing lightnings and voices and thunders. And seven torches of fire are burning: sight of before the throne, which are the seven spirits of God.

And sight of before the throne it is as a glassy sea, like crystal. And in the center of the throne and around the throne are four animals 'replete with eyes in front and behind.
They are casting their wings apiece, around and inside are replete with eyes. And they have not rest day and night, saying, "Holy! holy! holy! Lord God Almighty, Who was and Who art and Who art coming!"

And whenever the animals should be giving glory and honor and thanks to Him 'Who is sitting' on the throne, 'Who is living' four for the eons of the eons (Amen!),

And the twenty-four elders, also, will be falling eights before Him 'Who is sitting' on the throne and will be worshiping Him 'Who is living' for the eons of the eons (Amen!). And they are casting their 'wreaths' eight before the throne, saying,

"Worthy art Thou, O Lord, our Lord and God, To get 'glory' and 'honor' and 'power'; Since Thou dost create 'all. And because of Thy 'will' they were, and are created."
1. **And I perceived** on the right hand of Him Who is sitting on the throne a scroll, "written" in front and on the back, and sealed up with seven seals.

2. **And I perceived a strong messenger** heralding with a loud voice: "Who is worthy to open the scroll, and to loose its 'seals'?

3. **And no one in heaven, nor yet on earth, nor yet underneath the earth, was able to open the scroll, neither to look at it.**

4. **And I lamented much that no one was found worthy to open the scroll, neither to lie at it.**

5. **And one out of the elders is saying to me, 'Do not lament! Lo! He conquers! The Lion out of the tribe of Judah, the Root of David, is to open the scroll and to loose its 'seven seals!'**

6. **And I perceived, in the center of the throne and of the four animals, and in the center of the elders, a Lambkin standing, as though slain, having seven horns, and seven eyes which are the seven spirits of God, commissioned into the entire earth.**

7. **And it came and has taken the scroll out of the right hand of Him Who is sitting on the throne.**

8. **And when it took the scroll, the four animals and the twenty-four elders fell down with incense, which are the prayers of the saints.
9 And they are singing a new song, saying, "Worthy art Thou to take the scroll and to open its seals, for Thou wast slain and dost buy for God a blood. Out of every tribe and language and people and nation.

10 And I perceived when the Lambkin--Lambkin opens one scroll, saying, as saying, "Amen!" And the elders fall and worship.

11 And I heard a loud voice, saying, "Worthy is the Lambkin--Lambkin is the One-Having-been-slain having-been-slain strength And honor and riches and wisdom and glory and power and might And the number of them and the elders and the four animals and the earth and underneath the ground and the number was ten thousand ten thousand and a thousand thousand,~

12 And every creature which is in heaven and on the earth and underneath the earth and on the sea, and 'all in them, I hear also saying, "To Him Who is sitting on the throne--To the Lambkin--be 'blessing and 'honor and 'glory and 'worship.~ For the eons of the eons!"~

13 And I perceived when the Lambkin opens one out of the seven seals; and I hear one out of the four animals saying, as with a voice of thunder, "Come!"
2 And I perceived, and lo! a white horse, and he who is sitting on it has a bow, and to him was given a wreath. And he came forth conquering and that he should be conquering.

3 And when it opens the second seal, I hear the second animal saying, "Come!"

4 And forth came another horse, fiery-red, and to him who is sitting on it was given to take peace out of the earth, and that they should be slaying one another. And a huge sword was given to him.

5 And when it opens the third seal, I hear the third animal saying, "Come!" And I perceived and lo! a black horse, and he who is sitting on it has fiery sword, and to him was given to take one-third of the earth, and kill all mankind,

6 And I hear as it were a voice in the midst of the four animals saying, "A choenix of wheat a denarius, and three choenix of barley a denarius, and the oil and the wine you should not be injuring!"

7 And when it opens the fourth seal, I hear the voice of the fourth animal saying, "Come!"

8 And I perceived, and lo! a greenish horse, and the name of him who is sitting on it is Death, and the Unseen followed him. And jurisdiction was given them to kill souls with the blade and with famine and with death and by the wild beasts of the earth.
And when it opens the fifth seal, I perceived underneat the altar the souls of those who 'have been slain' because of the word of 'God and because of the testimony which they had.

And and they cry with a loud voice, saying, 'Till when, O 'Owner, holy and true, art Thou not judging and avenging our 'blood and upon those dwelling on the earth?'

And to each of them was given a white robe, and it was declared to them that they should be resting still a little time, till their number should be completed by their 'fellow-slaves also, and their brethren, who are about to be 'killed even as they were.

And I perceived, when it opens the sixth seal, and a great cataclysm occurred, and the sun became black as sackcloth of hair, and the whole moon became as blood,

And 'heaven recoils as a scroll rolling up, and every mountain and island was moved out of its 'place.

And the kings of the earth, and the magnates, and the captains, and the rich, and the strong, and every slave and freeman, hide themselves 'in the caves and 'in the rocks of the mountains.
And they are saying to the mountains and to the rocks, “Fall on us and hide us from the face of Him who is sitting on the throne, and from the indignation of the Lambkin, and from the indignation of the Greatest magnates and the thousand captains and the rich ones and the strong ones.

And after this I perceived four messengers standing at the four corners of the earth, holding the four winds of the earth, that no wind may blow on the land, nor on the sea, nor on any tree.

And I perceived another messenger ascending from the orient, having the seal of the living God. And he cries with a loud voice to the four messengers to whom it was given for them to injure the land and the sea.

And after this I perceived four messengers *standing* at the four corners of the earth, holding the four winds of the earth, that no wind may blow on the land, nor on the sea, nor on *every* tree.

Who is sitting on the throne, and from the indignation of the Lambkin, and from the indignation of the Greatest magnates and the thousand captains and the rich ones and the strong ones.

And I hear the number of the sealed having been sealed from every tribe of the sons of Israel are:

*And* they are saying to the mountains and to the rocks, “Fall on us and hide us from the face of Him who is sitting on the throne, and from the indignation of the Lambkin, and from the indignation of the Greatest magnates and the thousand captains and the rich ones and the strong ones.

And I hear the number of those sealed: a hundred forty-four thousand. *Sealed* out of every tribe of the sons of Israel are:

And after this I perceived four messengers *standing* at the four corners of the earth, holding the four winds of the earth, that no wind may blow on the land, nor on the sea, nor on *every* tree.

Who is sitting on the throne, and from the indignation of the Lambkin, and from the indignation of the Greatest magnates and the thousand captains and the rich ones and the strong ones.

And I hear the number of the sealed having been sealed from every tribe of the sons of Israel are:
5 out of the tribe of Judah twelve thousand; out of the tribe of Reuben twelve thousand; out of the tribe of Gad twelve thousand;

6 out of the tribe of Asher twelve thousand; out of the tribe of Naphtali twelve thousand; out of the tribe of Manasseh twelve thousand;

7 out of the tribe of Simeon twelve thousand; out of the tribe of Levi twelve thousand; out of the tribe of Issachar twelve thousand;

8 out of the tribe of Zebulun twelve thousand; out of the tribe of Joseph twelve thousand; out of the tribe of Benjamin twelve thousand are "sealed".

9 After these things I perceived, and lo! a vast throng which no one was able to number, out of every nation and out of the tribes and peoples and languages, standing before the throne and before the Lambkin, clothed in white robes and with palm fronds in their hands.

10 And they are crying with a loud voice, saying, "Salvation be our 'God,' Who is sitting on the throne, And the Lambkin!

11 And all the messengers stood around the throne and the elders and the four animals. And they fall on their faces before the throne and worship 'God,' saying, "Amen! Blessing and glory and wisdom and thanks and honor and power and strength be our 'God's' for the eons of the eons. Amen!"
13 And one of the elders answered, saying to me, "These 'clothed in white' robes, *who are they, and whence came they?"

14 And I have declared to him: "My lord, you are aware. And he said to me, 'These are 'those coming out of the great affliction. And they rinse their robes, and they whiten them in the blood of the Lambkin.'"
3 And another messenger came and was standing at the altar, having a golden thurible. And much incense was given him that he should be imparting to the prayers of all the saints, on the golden altar right before the throne.

4 And the fumes of the incense with the prayers of the saints ascended before God. And the messenger has taken the thurible, and he crams it with the fire of the altar and casts it into the earth. And thunders and voices and lightnings and an earthquake occurred:

5 THE MESSANGER OF THE HOLY-saints was burned up, and OF-HAND the altar, having thurible, and he-crams it him OUT OF-THE FIRE. And the second trumpet. And there came to be hail and fire "mixed" with blood, and it was cast into the earth, and a third of the earth was burned up, and a third of the trees were burned up, and every green grass was burned up.

6 And the seven messengers who have the seven trumpets make themselves ready that they should be trumpeting.
10 And the third messenger trumpets. And a large star falls out of "heaven, burning" as a torch. And it falls on a third of the rivers and on the springs of "water.

11 And the name of the star is 'said' to be 'Absinth. And a third of the waters became into absinth, and many of mankind died of the waters, seeing that they were made bitter.

12 And the fourth messenger trumpets. And a 'third of the sun and a 'third of the moon and a 'third of the stars were eclipsed, that a 'third of them may be 'darkened, and the day may not be appearing for a third of it, and the night likewise.

13 And I perceived, and I heard one vulture flying in mid-heaven, saying with a loud voice, "Woe! woe! woe! to those dwelling on the earth out of the rest of the soundings of the trumpets of the three messengers who are 'about to be trumpeting!"

1 And the fifth messenger trumpets. And I perceived a star "fallen out of 'heaven into the earth. And to him was given the key of the well of the submerged chaos.

2 And he opens the well of the submerged chaos, and fumes ascended out of the well as the smoke of a large furnace, and the sun and the air are darkened by the fumes of the well.
And out of the fumes came out locusts into the earth, and license was granted them as the scorpions of the earth have license.

And it was declared to them that they should not be injuring the grass of the earth, nor any tree, except those of mankind whom have not the seal of God on their foreheads.

And it was granted to them, not that they should be killing them, but that they shall be tormented five months; and their torment is as the torment of a scorpion, whenever it should be striking a human.

And in those days men will be seeking 'death, and under no circumstances shall they be finding it. And they will be yearning to die, and 'death is fleeing from them.

And the likenesses of the locusts are like horses made 'ready into battle, and on their 'heads are as if they were wreaths like gold, and their 'faces are as it were human faces,
And they have tails like scorpions, and stings, and their license is to injure mankind five months with their tails.

They have a king over them—the messenger of the submerged chaos. His Hebrew name is Abaddon, and in Greek he has the name Apollyon.

One woe passed away. Lo! Coming still are two woes after these.

And the sixth messenger trumpets. And I hear one voice out of the horns of the golden altar which is saying to the sixth messenger 'who has the trumpet, Loose the four messengers who are bound at the great river Euphrates.'

And loosed were the four messengers, 'made ready' for the hour, and day, and month, and year, that they should be killing a third of mankind.

And the number of the troops of cavalry was two hundred millions—I hear their number.

And thus I perceived the horses in the vision, and those sitting on them, having cuirasses fiery and amethystine and sulphurous; and the heads of the horses are as the heads of lions, and out of their mouths is issuing fire and fumes and sulphur.
And in the mouth of the strong messenger descending out of heaven, with a cloud, and his face as the sun, and his feet as pillars of fire, and having in his 'hand a tiny open-scrolled scroll. And he places his right foot on the sea, yet the left on the land.

And the rest of mankind, who were not killed in these calamities, repent not out of the acts of their hands—that they will not be worshiping the demons and 'idols of gold and silver and copper and 'stone and 'wood, which are neither able to be observing nor to be hearing nor to be walking—

For the license of the horses is in their 'mouths and in their 'tails; for their 'tails are like serpents, having heads, and with them they are injuring.

And I perceived another strong messenger descending out of heaven, 'clothed with a cloud, and the rainbow on his head, and his 'face as the sun, and his 'feet as pillars of fire,

And they repent not out of their 'murders, nor out of their 'enchantments, nor out of their 'prostitution, nor out of their 'thefts.
And he was about to write, and I heard a voice saying, “Seal what the seven thunders speak, and ‘Them you should not be writing.’ And the messenger whom I perceived standing on the sea and on the land lifts his right hand into heaven and swears “by Him Who is living forever for the eons of the eons, Who creates heaven and that which is in it, and the earth and ‘that which is in it, and the sea and ‘that which is in it, that there will be no longer a time of delay,”

but in the days of the seventh messenger’s voice, whenever he may be about to be trumpeting, the secret of ‘God is consummated also, as He evangelizes to His self-own slaves and the prophets.

And the voice which I hear out of ‘heaven speaks again with me, and is saying, “’Go, get the tiny scroll, ’open’ in the hand of the messenger ’standing on the sea and on the land, ‘standing on the sea and on the land.’

And I came away toward the messenger, saying to him to give me the tiny scroll. And he is saying to me, “’Take it and devour it; and it will be making your bowels bitter, but in your mouth it will be sweet as honey.”
And I got the tiny scroll out of the hand of the messenger, and devoured it. And in my mouth it was sweet as honey. And when I ate it, my *bowels* were made bitter.

And they are saying to me, “You must prophesy again *over peoples and nations and languages and many kings.*”

And a reed like a *rod* was given me, and one said, “Rouse, *measure* the temple of God and the altar and those worshiping in it.

And the court *outside* of the temple *cast* outside, and you should not be measuring it, *for it* was given to the nations, and the holy *city* will they be treading forty-two months.

And I will be endowing My *two witnesses* and they will be prophesying a thousand two hundred sixty days, *clothed* in *sackcloth.*

These are the two olive trees, and the two lampstands which *stand* *before* the Lord of the earth.

And if anyone is wanting to injure them, fire is issuing out of their *mouth* and is devouring their *enemies.* And if anyone should be wanting to injure them, thus *must* he be killed.
These have authority to lock heaven, that there may be no shower for the days of their prophecy. And they have authority "over the waters to be turning them into blood, and to smite the land "with every calamity, as often as they will." And whenever they should be finishing their testimony, the wild beast which is ascending out of the submerged chaos will be doing battle with them and will be conquering them and killing them. And their corpses will be at the square of the great city which, spiritually, is being called Sodom and Egypt, wherever their Lord, also, was crucified.

And those out of the peoples and tribes and languages and nations are observing their corpses three days and a half, and they are not letting their corpses be placed into a tomb.

8 These have 'authority to lock heaven, that there may be no shower for the days of their prophecy. And they have authority "over the waters to be turning them into blood, and to smite the land "with every calamity, as often as they will." And whenever they should be finishing their testimony, the wild beast which is ascending out of the submerged chaos will be doing battle with them and will be conquering them and killing them. And their corpses will be at the square of the great city which, spiritually, is being called Sodom and Egypt, wherever their Lord, also, was crucified.

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12 And they hear a loud voice out of heaven saying to them, "Ascend here! And they ascended into heaven in a cloud, and their enemies beheld them.

13 And in that hour occurred a great earthquake, and a tenth of the city falls, and there were seven thousand names of the human beings killed in the earthquake. And the rest became afraid and - give glory to the God of heaven.

14 The second 'woe passed away. 'Lo! the third 'woe is coming swiftly!

15 And the seventh messenger trumpets. And loud voices occurred in heaven, saying, 'The kingdom of this world became our Lord's and His Christ's, and He shall be reigning forever for the eons! Amen!'
who are blighting the earth.

And opened was the temple of God in heaven, and seen was the ark of God's covenant in His temple, and lightnings and voices and thunders and an earthquake and a great hail occurred:

And a great sign was seen in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a wreath of twelve stars. And being pregnant, she is crying, travelling and tormented to be bringing forth.

And was seen another sign in heaven, and lo! a great fiery-red dragon, having seven heads and ten horns, and on its heads seven diadems.

And its tail is dragging a third of the stars of heaven, and casts them into the earth. And the dragon stands before the woman who is about to be bringing forth, that it may devour her child whenever she may be bringing forth.
5 offsprings, male of whom were cast out of heaven - and her son and the kingdom of God, and the authority of his Christ, and the messengers of them, were cast out of heaven. And they were not strong enough to stand in heaven. And the great dragon was cast out - and its battles, and its place was still inhabited - and they may be nourishing her a thousand two hundred sixty days. And an iron club was cast away to her, and the serpent deceived the whole world. And she brought forth a son, a male, who is about to be shepherding all the nations with an iron club. And her son is snatched away to God and to his throne.

6 And the woman fled into the wilderness, where she was made ready by God, that there they may be nourishing her a thousand two hundred sixty days. And a battle occurred in heaven. Michael and his messengers' battle with the dragon, and the dragon and his angels cast down to the earth. And the serpent cast upon her a loud voice, saying, "I am dead, but I will come alive. I am the ancient serpent, who is called the devil, and Satan, who deceives the whole world, was cast into the earth. And he is strong, and neither was its place still inhabited. And he is strong, and neither was its place still inhabited. And the woman was cast out of heaven, saying, "I will not love your nations and your salvation."

7 And her accuser was cast out of heaven. And he had authority over the earth. And he is deceiving the whole world, and he is strong. And he is strong, and neither was its place still inhabited. And he is strong, and neither was its place still inhabited. And the woman was cast out of heaven, saying, "I will not love your nations and your salvation."

8 And they were not strong enough towards him, neither was their place still found in heaven. And the great dragon was cast out - and its battles, and its place was still inhabited - and they may be nourishing her a thousand two hundred sixty days. And an iron club was cast away to her, and the serpent deceived the whole world. And she brought forth a son, a male, who is about to be shepherding all the nations with an iron club. And her son is snatched away to God and to his throne.

9 And the woman fled into the wilderness, where she was made ready by God, that there they may be nourishing her a thousand two hundred sixty days. And a battle occurred in heaven. Michael and his messengers' battle with the dragon, and the dragon and his angels cast down to the earth. And the serpent cast upon her a loud voice, saying, "I am dead, but I will come alive. I am the ancient serpent, who is called the devil, and Satan, who deceives the whole world, was cast into the earth. And he is strong, and neither was its place still inhabited. And he is strong, and neither was its place still inhabited. And the woman was cast out of heaven, saying, "I will not love your nations and your salvation."

10 And they were not strong enough towards him, neither was their place still found in heaven. And the great dragon was cast out - and its battles, and its place was still inhabited - and they may be nourishing her a thousand two hundred sixty days. And an iron club was cast away to her, and the serpent deceived the whole world. And she brought forth a son, a male, who is about to be shepherding all the nations with an iron club. And her son is snatched away to God and to his throne.

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Therefore, make merry, ye heavens, and those tabernacling in them! Woe to the land and the sea, that for the Adversary descended thence, being aware that brief is the season that he has.

And when the dragon perceived that it was cast into the earth, it persecutes the woman whom it brought forth the male.

And given to the woman were the two wings of a large vulture, that she may be flying into the wilderness into her place, there wherever she is nourished a season, and seasons, and half a season, from the face of the serpent.

And the serpent casts water as a river out of its mouth after the woman, that she should be carried away by its current.

And the earth helps the woman, and the earth opens its mouth and swallowed the river which the dragon casts out of its mouth.

And the dragon is angry with the woman, and came away to do battle with the rest of her seed, who are keeping the precepts of God and who have the testimony of Jesus.
2 And the wild beast which I perceived was like a leopard, and its feet were as a bear’s, and its mouth as the mouth of a lion. And the dragon “gives it its ‘power’ and its ‘throne’ and great authority.

3 And I perceived one head of its heads as if it had been slain; into death, and its ‘death’ ‘blow’ was cured, and the whole earth marvels after the wild beast.

4 And they worship the dragon, seeing that it “gives” authority to the wild beast. And they worship the wild beast, saying, “Who is like the wild beast?” and “Who is able to battle with it?”

5 And to it was given a mouth speaking great things and blasphemies. And to it was given authority to do what it “wills” forty-two months.

6 And it opens its ‘mouth’ blaspheming things toward ‘God’, to blaspheme His ‘name’ and His ‘tabernacle’, and ‘those’ tabernacling in ‘heaven’.

7 And to it was given to battle with the saints and to conquer them. And authority was given to it “over” every tribe and people and language and nation.

8 And all who are dwelling on the earth will be worshipping it, everyone whose ‘name’ is not written in the scroll of ‘life’ of the Lambkin “slain” from the disruption of the world.
9 And I perceived another wild beast ascending out of the land, and it had two horns like a lambkin’s, and it spoke as a dragon. And it is exercising every authority of the first wild beast in its sight, and making the earth and those dwelling in it die to be worshiping the first wild beast, whose death ‘blow’ was cured.

14 And it is deceiving ‘those dwelling on the earth because of the signs which were given to it to do in the sight of the wild beast, saying to ‘those dwelling on the earth to make an image to the wild beast which has the blow of the sword and lives.

15 And it was given to it to give spirit to the image of the wild beast, that the image of the wild beast should be speaking also, and should be causing that whoever should not be worshiping the image of the wild beast may be killed.
16 They may be being—killed may be being killed
THEY-MAY-BE-BEING-FROM-KILLED

THE small and the great, and the rich and the poor, and the free and the slaves, that they may be giving them an emblem on their right hand, or on their 'forehead,'

17 And that no one may be able to buy or sell except the one having the emblem of the wild beast, or its 'name, or the number of its 'name.'

18 Here is 'wisdom. Let him who has a mind calculate the number of the wild beast, for it is the number of mankind, and its number is six hundred sixty-six.

1 And I perceived, and lo! the Lambkin standing on mount Zion, and with it a hundred forty-four thousand, having its 'name and its Father's 'name written' on their 'foreheads.'

2 And I hear a sound out of heaven as the sound of many waters and as the sound of loud thunder, and the sound which I hear is as lyre singers'singing playing 'on their 'lyres.'

3 And they are singing a new song before the throne and before the four animals and before the elders. And no one was able to learn the song except the hundred forty-four thousand, who 'have been bought' from the earth.
BE-YE-BEING afraid of MESSENGER flyING petomenon celibates virgins for THEY-ARE these THE ones-followING to-THE LAMBkin THE-?-where the-where

AN IT-MAY-BE-UNDER-LEADING it-may-be-going-away

4 These are they who were not polluted with women, for they are celibates. These are those who are following the Lambkin wherever it should be going. These are bought from mankind, a firstfruit to God and the Lambkin.

AN EVERY OYTOI HGFAPAGOHANCN AP0 TWN ANOPQHYN

5 And in their mouth falsehood was not found, for they are flawless.

AN TO-WELL-MESSAGize to-bring-the-well-message

6 And I perceived another messenger flying in mid-heaven, having an eonian evangel to evanglize "unto those situated" on the earth, and unto every nation and tribe and language and people,

8 saying "with a loud voice, 'Be ye afraid of God and give glory to Him,' for the hour of His judging came; and worship the Maker of 'heaven and the land and the sea and the springs of water.'"

9 And another, a second messenger, follows, saying, "'It falls! It falls! Babylon the great has made all nations drink out of the wine of the fury of her prostitution!'"
10 And I perceived, and I heard a voice out of heaven, saying, "Write: 'Happy are those who are dying in the Lord henceforth! Yea, the spirit is saying that they will be resting out of fire and sulphur in the sight of the holy messengers and in the sight of the Lambkin.'"

11 And the fumes of their torment are ascending out of the eons of the eons. And they are having no rest day and night, 'those worshiping the wild beast and its image, and if anyone is getting the emblem of its name.'

12 And I hear a voice out of heaven, saying, "Write: 'Happy are the dead who are dying in the Lord, and in Master Lord from-dying to-dying for the eons of the eons.'"

13 And I perceived, and I heard a voice out of heaven, saying, "Write: 'One sitting like a son of mankind, having a golden wreath on His head, and a sharp sickle in His hand.'"

14 And another messenger came out of the temple, crying with a loud voice to Him 'Who is sitting on the cloud, Send in Thy sickle to reap! The hour came to reap, the harvest of the earth is dried.'
16 And He 'Who is sitting' on the cloud casts His 'sickle' on the earth, and the earth is reaped.

17 And another messenger came out of the temple 'which is in 'heaven, he, also having a sharp sickle.

18 And another messenger came out of the altar, having jurisdiction or over the fire. And he shouts with a loud voice to him 'who has the sharp 'sickle, saying, 'Send in your 'sharp 'sickle, and pick the clusters of the earth's 'grapevine, that for its grapes are dead ripe.'
3 And they are singing the song of Moses, the slave of God, and the song of the Lambkin, saying, "Great and marvelous are Thy acts, Lord God Almighty! Just and true are Thy ways, King of the eons!

4 anyWho may by no means be afraid of Thee, Lord, And shall glorify Thy name? For Thou only art benign. For all the nations shall arrive And worship Thee before Thee, For Thy just awards were made manifest.

5 And after these things I perceived, and opened was the temple of the tabernacle of the testimony in heaven.

6 And out of the temple came the seven messengers who have the seven golden bowls brimming with the fury of God, Who is living forever for the eons of the eons. (Amen!)

7 And one out of the four animals "gives to the seven messengers seven golden bowls brimming with the fury of God, Who is living forever for the eons of the eons. (Amen!)

8 And the temple is dense with the fumes out of the glory of God and out of His power. And no one was able to enter into the temple until the seven calamities of the seven messengers should be consummated.
1 And I hear a loud voice out of the temple, saying to the seven messengers, “Go and pour out the seven bowls of the fury of God into the land.”

2 And forth came the first, and he pours out his bowl into the sea. And an evil and malignant ulcer became 'came' on 'those of mankind who have the emblem of the wild beast,' and 'worship its image.'

3 And the second pours out his 'bowl' into the sea. And it became 'as if of a dead man.' And every living soul died 'which is in the sea.'

4 And the third pours out his bowl into the rivers and the springs of 'water. And it became' blood.

5 And I hear the messenger of the waters saying, 'Just art Thou, 'Who art,' and 'Who wast, 'Benign One, seeing' that Thou judgest these,'

6 that 'for they shed the 'blood of saints and prophets, and Thou dost 'give them blood to 'drink, even 'what they are deserving?'

7 And I hear the altar saying, "Yea, Lord 'God Almighty, true and just are Thy judgments!"

8 And the fourth messenger pours out his 'bowl' on the sun. And it was given to him to scorch "mankind with fire."
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9 And the fifth pours out his bowl on the throne of the wild beast. And its kingdom became "dark"; and they gnawed their tongues out for misery

10 And the fifth pours out his "bowl" on the throne of the wild beast. And its kingdom became "dark"; and they gnawed their tongues out for misery

11 And the sixth pours out his "bowl" on the great river Euphrates. And its "water" is dried up

12 And I perceived, out of the mouth of the dragon, and out of the mouth of the wild beast, and out of the mouth of the false prophet,
21 And they mobilized them at the place called, in Hebrew, "Armageddon."

16 And they mobilized them at the place called, in Hebrew, "Armageddon."

17 And the seventh messenger pours out his bowl on the air. And a loud voice came out of the temple of God, saying, "It has occurred!"

18 And lightnings and voices and thunders occurred, and a great earthquake occurred, such as did not occur since mankind came to be on the earth; of such proportions was the quake and the great.

19 And the great city came to be divided into three parts; and the cities of the nations fall, and Babylon the great is brought to remembrance in the sight of God, to give her the cup of the wine of the fury of His indignation.

20 And every island fled, and the mountains were not found.

21 And hail, large as a talent weight, is descending out of heaven on mankind. And hail, large as a talent weight, is a result of the calamity of hail, since great is its calamity—tremendous!
2 with whom the kings of the earth commit prostitution, and those dwelling on the earth are made drunk with the wine of her prostitution.

3 And he carries me away, in spirit, into a wilderness. And I perceived a woman sitting on a scarlet wild beast, 

4 And the woman was clothed with purple and scarlet, and gilded with gold and precious stones and pearls, having a golden cup in her hand, brimming with abominations and the uncleanesses of the prostitution of her and the earth.

5 And on her forehead is written a name: Secret Babylon the Great the mother of the prostitutes and the abominations of the earth.

6 And I perceive the woman, drunk with the blood of the saints and of the prophets, and with the blood of those dwelling on the earth.

7 The messenger said to me, ‘Wherefore do you marvel? I shall be declaring to you the secret of the woman and of the wild beast which is bearing her, which has the seven heads and the ten horns.

8 The wild beast which you perceived was, and is not, and is about to be ascending out of the submerged chaos, and to be going away into destruction. And marvel shall those dwelling on the earth, whose names are not written on the scroll...
And he is saying to me, "These waters which you perceived, where the prostitute is sitting, are peoples and thrones and nations and languages.

And the wild beast which was, and is not, it also is the eighth, and is from among the seven, and is going away into destruction.

These have one opinion, and they are giving their power and authority to the wild beast.

These will be battling with the Lambkin, and the Lambkin will be conquering them, seeing that It is Lord of lords and King of kings, and those with it are called and chosen and faithful."

And the mind 'which has wisdom. The seven heads are seven mountains where the woman is sitting on them,

And they are seven kings. Five fall, 'one is, the other came not as yet; and whenever he may be coming, he 'must remain briefly.

"Here is the mind 'which it IS-ABOUT to-BE-UP-STEPPING OF-THE abyss AND INTO destruction of 'life from the disruption of the world, when they 'observe the wild beast, seeing that it was, and is not, and will be present.

And the wild beast which was, and is not, it IS-UNDER-LEADING is-going-away.
And the ten horns which you perceived, and the wild beast, these will be hating the prostitute, and they will be making her desolate and naked, and they will be eating her flesh, and they will be burning her up with fire, as she was seven weeks.

And the woman whom you perceived is the great city which has a kingdom over the kings of the earth.

After these things I perceived another messenger descending out of heaven, having great authority. And the earth is illuminated by his glory.

And he cries with a strong voice, saying, 'It falls! It falls! Babylon the great! And it became the dwelling place of demons and the cage of every unclean and hateful bird,

that the wine of the fury of her prostitution have all the nations fallen. And the kings of the earth commit prostitution with her, and the merchants of the earth are rich as a result of her power to indulge.'
4 And I hear another voice out of heaven, saying, 'Come out of her, My people, lest you should be joint participants in her sins, and lest you should be getting out of her calamities, Ye-should-be-together-communionING ye-should-be-being-joint-participan...

5 *That* for her 'sins were piled up to 'heaven, and 'God remembers her 'injuries.

6 "Pay her as she' also 'pays, and double the doubles, in accord with her 'acts. In her 'cup in which she blends, blend double for her."

7 As much as she glorifies herself and indulges, so much torment and mourning be giving her, *for* she is saying in her 'heart, *‘*I am sitting a queen, and am not widow, and mourning I may by no means perceive' *

8 Therefore in one day shall her 'calamities be arriving; death and mourning and famine. And she shall be burned up with fire, *for* strong is the Lord 'God Whose judges her.

9 "And the kings of the earth, *who* commit prostitution and indulge with her, will be lamenting and grieving the over her whenever they may be observing the smoke of her conflagration, standing afar from of the fear of her 'torment, saying, 'Woe! Woe! That great 'city! Babylon, the strong 'city! therof in one hour your 'judging came.'
11 "And the merchants of the earth are lamenting and mourning 11 over her, 11 the "for no one is buying their cargo off any longer:
12 a cargo of gold, and of silver, and of precious stones, and of pearls; and of cambric, and of purple, and of silk, and of scarlet; including also every kind of citron wood; and every ivory utensil, and every utensil out of most valuable wood and of copper and of iron and of marble;
13 including also cinnamon, and ginger, and incenses, and an息, and frankincense; and wine, and oil, and flour, and grain; and beasts, and sheep, and made up of horses, and of coaches, and of bodies, including also human souls.
14 'And the fruition of your yearning 'soul passed away from you, and all 'that is "sumptuous and "splendid perished' from you, and they will be finding them no longer under any circumstances.'
15 The merchants of these things, who are rich from through her, will be standing afar from off because of the fear of her 'torment, lamenting and mourning.
16 saying, 'Woe woe! the great city "clothed in cambric and purple and scarlet, and "gilded" with gold and precious stones, and pearl,
17 that in one hour was desolated 'so much riches!'
"And every navigator, and every one who is sailing off at the place, and mariners and whoever are working on the sea, stand afar from off,
18 and, observing the smoke of her conflagration, they cried, saying, 'Woe! Woe! the great city, by which all who have ships on the sea are rich, as a result of its preciousness. She is found in one hour it was desolated!' 19 And they cast soil on their heads, and cried, lamenting and mourning, saying, 'Woe! Woe! the great city, by which all who have ships on the sea are rich, as a result of its preciousness. She is found in one hour it was desolated!'
WAS-FOUND one-HAVING-been-SLAIN on the LAND of prophets and of saints, and all of those slain upon the earth.

2 And in it the blood of prophets and of saints was found, and of all of those slain upon the earth.

1 After these things I hear as it were the loud voice of a vast throng in heaven, saying, "Hallelujah! Salvation and glory and power is of our God,

2 that for true and just is His "judging," that for He judges the great prostitute who corruptions the earth with her "prostitution," and avenges the blood of His slaves at her hand.

3 And a second time have they declared, "Hallelujah!" And her smoke is ascending for the eons of the eons;

4 And the twenty-four elders and the four animals fall and worship God, Who is sitting on the throne, saying, "Amen! Hallelujah!"

5 And a voice came out from the throne, saying, "Praise our God, all His slaves, and those who are fearing Him, the small and the great."

6 And I hear as it were the voice of a vast throng, and as it were the sound of many waters, and as it were the sound of great thunders, saying, "Hallelujah!" for the Lord our God, the Almighty reigns!

7 We may be rejoicing and exulting and will be giving glory to Him, that for the wedding of the Lamb it came, and its bride makes herself ready."
And so he granted her that she may be clothed in clean, resplendent cambric, for the cambric is the just awards of the saints.

And he is saying to me, "Write: 'Happy are those who have the testimony of Jesus. Worship God! for the testimony of Jesus is the spirit of prophecy.'"
And out of His mouth a sharp blade is issuing, that with it He should be smiting the nations. And He will be shepherding them with an iron club. And He is treading the wine trough of the fury of the indignation of God, the Almighty.

And on His cloak and on His thigh He has a name written: "King of kings and Lord of lords.

And I perceived another messenger, standing in the sun. And he cries with a loud voice, saying to all the birds which are flying in mid-heaven, 'Hither! Be gathered into the great dinner of God,'"
1 And I perceived a messenger descending out of heaven, having the key of the submerged chaos and a large chain in his hand.

2 And he hags hold of the dragon, the ancient serpent, who is the Adversary and Satan, and binds him a thousand years. And the rest were killed with the blade 'which is coming out' out of the mouth of Him 'Who is sitting' on the horse. And all the birds are satisfied with their flesh.

3 And he casts him into the submerged chaos and locks it, and seals it over him (lest he should still be deceiving the nations) until the thousand years should be 'finished. After these things he must be loosed a little time.

4 And I perceived thrones, and they are seated on them, and judgment was granted to them. And the souls of those 'executed' because of the testimony of Jesus and because of the word of 'God, and those who' do not worship the wild beast nor its 'image, and did not get the emblem on their forehead and on their hand—they also live and reign with Christ a thousand years.
5 And reign they-reign with the Anointed Christ thousand years and the rest rest (p) of the dead-ones.

6 And whenever the Adversary who is having part in the former resurrection! over these the second death has no jurisdiction, but they will be priests of God and of Christ, and they will be reigning with Him the thousand years.

7 And whenever the thousand years should be finished, Satan will be loosed out of his jail.

8 And he will be coming out to deceive all the nations which are in the four corners of the earth, 'Gog and Magog, to mobilizing them smaller battle, their number being as the sand of the sea.

9 And they went up over the breadth of the earth, and surround the citadel of the saints and the beloved city. And fire descended from God out of heaven and devoured them.

10 And the Adversary who is deceiving them was cast into the lake of fire and sulphur, where he will be tormented day and night forever for the eons of the eons.
And I perceived the dead, the great and the small, standing before the throne. And the scrolls were opened. And another scroll was opened which is the scroll of life. And the dead were judged out by that which is written in the scrolls in accord with their acts.

And the sea —gives up the dead in it, and ‘death and the unseen —give up the dead in them. And they were condemned, each in accord with their acts.

And ‘death and the unseen were cast into the lake of fire. This is the second ‘death—the lake of fire.

And if anyone was not found 'written in the scroll of life, he was cast into the lake of fire.

And I perceived a new heaven and a new earth, for the former heaven and the former earth pass away, and the sea is no more.

And I perceived the holy city, new Jerusalem, descending out of 'heaven from 'God, made 'ready as a bride adorned for her husband.

And I hear a loud voice out of the throne saying, “Lo! the tabernacle of 'God is with 'mankind, and He will be tabernacling with them, and they will be His peoples, and 'God Himself will be with them.
And He will be brushing away every tear out of their eyes. And 'death' will be no more, nor mourning, nor clamor, nor misery; they will be no more, that for the former things passed away.'

And He 'Who is sitting' on the throne said, "'Lo! New am I making all!' And He is saying, 'Write, 'for these sayings' are faithful and true.'

He 'who is conquering shall be enjoying this allotment, and I shall be a God to him and he' shall be a son to Me.

Yet the timid, and unbelievers, and the 'abominable', and murderers, and paramours, and enchanters, and idolaters, and all the false--their 'part' is in the lake 'burning with fire and sulphur', which is the second 'death.'

And one out of the seven messengers 'who have the seven bowls' brimming with the last seven calamities came, and he speaks with me, saying, 'Hither! I shall be showing you the bride, the wife of the Lambkin.'
And he *carries* me away, in spirit, on a mountain, huge and high, and shows me the holy city, Jerusalem, as it is descending out of ‘heaven’ from ‘God,’

15 having the glory from ‘God.’ Her *luminosity is like a* stone most precious, as a *crystalline jasper gem,

16 And he *who* is speaking with me had a measure, a golden reed, that he should be measuring the city, and its *portals, and its ‘wall.***

17 And the city is lying four-square: and its *length* is as much as the breadth. And he measures the city with the reed **to** twelve thousand stadia. Its *length and breadth and height are equal.***

18 And he measures its *‘wall of a hundred forty-four cubits of a human measure, which is that of the messenger.***
And the building material in its wall is jasper, and the city is clear gold, like clear glass.

The foundations of the wall of the city are adorned with every precious stone, the first foundation with jasper, the second lapis lazuli, the third chalcedony, the fourth emerald,
And they shall be carrying the glory and the
honor of the nations into it,

And under no circumstances may
contaminating, or one who is making an
abomination and a lie be entering into it, except
those * written in the
Lambkin's scroll of life.

1 And he shows me a river
of water of life, resplendent as crystal,
issuing out of the throne of
God and the Lambkin.

2 In the center of its
'square, and on either side of the river, is the log of life,
producing twelve fruits, rendering its 'fruit in accord with each month.
And the leaves of the log are * for the cure of the nations.

3 And there shall be no
more any doom, and the throne of God and of the Lambkin shall be in it.
And his 'slaves shall be offering divine service to Him.

4 And they shall be seeing: His 'face, and His 'name shall be on their
foreheads.

5 And night shall be no
more, and they 'have no
need of lamplight and sunlight, * for the Lord
'God shall be illuminating * on them. And they shall be reigning * for the eons of the eons.

4 And he said to me,
"These sayings are faithful and true. And the Lord, the
God of the spirits of the prophets, commissions His
'messenger to show to His 'slaves what 'must 'occur
swiftly.
7 And lo! I am coming swiftly! Happy is he who is keeping the sayings of this 'scroll.'

8 And I, John, am the one hearing and observing these things. And when I hear and observe, I fall to worship in front of the feet of the messenger who is showing me these things.
and fondling falsehood.

And the spirit and the bride are saying, ‘I, Jesus, send My messenger to testify these things to you; and if anyone may be appending to them, God shall be appending to him the calamities written in this scroll.

And if ever anyone should be eliminating from the words of the scroll of this prophecy, God shall be eliminating his part from the log of ‘life,’ and out of the holy city, that is written in this scroll.

The grace of the Lord Jesus be with all the saints! Amen!